

"The Chicago City Missionary Society: Its Legacy Today"

A Paper Submitted By

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In his introduction to David Smith's book, Community Renewal Society, Martin Marty sets a framework of social conscience, historical outreach, missionary commitment and expansion opportunities that served as the breeding ground for the Chicago City Missionary Society. He points to the delicate balance maintained by traditional Congregationalism between a desire to share the Word of God with others, while engaging in dialogue with those whom they served. Using the model of Dean Kelley's book, Why Conservative Churches Are Growing, Marty shows that the open theological approach and selfless manner of outreach that were critical to the Congregational Way in its formation served as a hindrance to missionary outreach in the expanding West.<sup>1</sup>

This paper proposes to look at the efforts of the Chicago City Missionary Society during its early stages, specifically the first forty years of its existence. It will be shown that this was a period of heavy emphasis on church growth within the city of Chicago. The fruits of these labors will be traced to their current existence within the National Association of Congregational Christian Churches and the United Church of Christ. The durability of the church starts and financial assistance rendered to struggling congregations between 1882 and 1922 will bear evidence to the wisdom of Martin Marty's contentions above. Through research of current church records,

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<sup>1</sup>Smith, David. Community Renewal Society: 100 Years of Service. Chicago Review Press. Chicago. 1982. pp. 4-8.

minutes and annual reports of the City Missionary Society, yearbooks and the archives of the Lowenbach Room in the library of the Chicago Theological Seminary, a pattern of success and failure will be laid out. A historical review of the initial missionary efforts that led to the formation of the Society will provide a framework for this undertaking.

The late nineteenth century was a time of industrial development and expansion within the United States. As more people moved westward, either from eastern America or from overseas, the large cities of the Midwest began to expand and change. The affluent original settlers moved to the suburbs and a booming lower labor class began to settle in the inner city. While previous efforts of the church to reach out to the unchurched had focused on the efforts of major evangelists to spread the word, over time the need for a different approach became apparent. Large cathedrals in the center of the city that held thousands for extended worship services and revivals were costly ventures and beyond the humble scope of the lower class. In this atmosphere, the Chicago City Missionary Society came to be.<sup>2</sup>

In late 1881, the Congregational Ministers' Union of Chicago began to look at the issue of the unchurched in the city. On February 6, 1882, a committee was formed to make a formal inquiry. The seven men on the committee included Caleb F. Gates, Samuel Ives Curtiss and Burke F. Leavitt who would each play

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<sup>2</sup>von Rohr, John. The Shaping of American Congregationalism-1620-1957. Pilgrim Press. Cleveland, Ohio. 1992. p. 331.

significant roles in the early history of the City Missionary Society. The committee presented its report on March 2 and April 6 of that same year. The report was authored by Leavitt who served as the impassioned secretary of the Society during its first decade of existence. His poignant prose recounted all of the difficulties faced within the city. The atrocious living conditions, overwhelming moral devastation and fertile missionary soil were more than evident. "The last census of the Board of Education informed us that there were, in 1880, 35,578 children between six and twenty-one neither in public or private schools, nor at work.....A published statement notes nearly twenty saloons to every church, and, as indicating the ominous encroachment upon the Sabbath from business alone, a well-known pastor stated publicly that on his way to church he counted two hundred places open on North Clark street, between Chicago avenue and the river, some half a mile. These figures may daze some minds by their very magnitude."<sup>3</sup>

Upon hearing this report, the members of the seven largest Congregational churches in Chicago voted to establish an "Executive Committee of Missionary Effort in Chicago and Vicinity" that included Gates and Leavitt to hire a superintendent and commence work in the city.<sup>4</sup> By August of 1882, the committee had hired the Reverend J. C. Armstrong to serve as the first superintendent of their efforts, a position he was to hold for thirty-three years. As the work took shape, the

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<sup>3</sup>Smith, p. 13.

<sup>4</sup>Smith, p. 17.

need for the organization to stand as an independent body became apparent. As churches received assistance, property would be deeded to the new society and to minimize risk, the executive committee pursued incorporation. The Chicago City Missionary Society was certified as a legally organized corporation on December 30, 1882. The certificate of incorporation stated that the purpose of the formation of the Society was "to promote Religion and Morality in Chicago and vicinity."<sup>5</sup>

Caleb Foote Gates was a prominent businessman and philanthropist in Chicago, as well as a member of the First Congregational Church. He served on the Committee of Seven and the original Executive Committee of the Society, serving as its first President until 1888.<sup>6</sup> In an address to the Congregational Club, a gathering of local business leaders and church members, in 1883, Gates laid out the plan for the work of the Society. He made it clear that the work met a felt need and was "for the discharge of a sacred duty that burdened the hearts of the churches. It was not intended to do the work that properly belongs to the individual churches, nor to detract in any way from their obligations, but simply to be the medium for all the churches of our denomination ~~and~~ good citizens of Chicago and vicinity to do such missionary work as they could not well prosecute in their individual capacity."<sup>7</sup>

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<sup>5</sup>Smith, p. 19.

<sup>6</sup>Smith, p. 15.

<sup>7</sup>Gates, Caleb Foote. "Origin of the Chicago City Missionary Society of the Congregational Churches", Transcript of Gates address to the Chicago Congregational Club in 1883. Published by

With this pledge for unified work in place, Gates continued ~~on~~ to explain the three part plan of emphasis for the Society. First emphasis would be given to exploring new fields or districts to seek out Christian men and women living there, bring them together and provide Sunday schools, prayer meetings and preaching services.<sup>8</sup> He was careful to caution about moving too quickly to form these groups into churches stating, "great wisdom is needed in this matter so as to discourage untimely efforts for independent church organization, but encourage them when the facts warrant."<sup>9</sup> The second emphasis would be on providing assistance to the weaker churches that already existed in the city. Cautionary statements regarding wise disbursement of resources were also added to this phase of the work. Assistance would be both financial and spiritual. A unity of purpose and burden would fall over the whole city's efforts.<sup>10</sup> The third emphasis was on laboring and evangelizing within the "neglected" portions of the city. The aim was to save those in the city from despair and debauchery by providing nourishing resources in their midst.<sup>11</sup>

Gates felt that the work should "be done simply 'In His Name', and without any regard to denominational lines; but if we cannot secure that union of all Christians, that would enable

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CCMS, Chicago, 1954. p. 6.

<sup>8</sup>Gates, p. 7.

<sup>9</sup>Gates, p. 8.

<sup>10</sup>ibid.

<sup>11</sup>Smith, p. 19.

them to occupy many fields at once, let us as Congregationalists and citizens, at least enter some one district and give a practical illustration of our thought and plan, to which we can invite the attention of others, and thus incite them to kindred enterprises."<sup>12</sup> These desires were met head on by the budding new Missionary Society. Help for churches was not restricted to those who favored a Congregational affiliation, but rather according to the usefulness of the expenditure. By 1918, a pamphlet celebrating the Thirty-fifth anniversary of the Society claimed that "every large city in the country has been entered by one or more of the Evangelical denominations following the Chicago plan developed by this Society."<sup>13</sup>

A major portion of Gates' role as President of the Society was spent on two projects. The first was finding and encouraging financial support for the work in the city. During the address to the Congregational Club, Gates declared, "There is not a moment to be lost. While we delay all the powers of evil are intensely active....we plead that you will take this burden upon your hearts and carry it back to the churches you represent, until they shall answer to the call for laborers and money with an outpouring in keeping with the interests at stake."<sup>14</sup>

Gates' second area of interest was work within the Bohemian population of Chicago. This ever expanding group of people was

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<sup>12</sup>Gates, p. 20.

<sup>13</sup>Chicago City Missionary Society. 35th Anniversary Pamphlet, Chicago, 1927. p. 7.

<sup>14</sup>Gates, p. 22.

virtually untouched by any other attempts to reach out and assist them, either socially or spiritually. Gates worked tirelessly to attempt to bring a permanent missionary presence to these people whom<sup>m</sup> he admired, studied and loved. In response to his efforts, the City Missionary Society hired the Reverend E. A. Adams, a former missionary in Prague, to serve as director of the Bohemian Mission in November of 1884. The work was a booming success, outgrowing its first three homes in less than four years. Finally, in 1888, behind the support of Gates and Adams, the project was organized into the Bethlehem Church. Gates ran a single handed fundraising campaign and the church broke ground for its new home in 1889, a site it would occupy for the next seventy five years.<sup>15</sup> This church stood as the second Bohemian Congregational church in America, formed just days after the first was gathered in Ohio.<sup>16</sup> The entire Bohemian community mourned the death of Caleb Gates in 1890 as a visionary, hero and friend. They entered their new church home just six weeks before his death from pneumonia.<sup>17</sup>

Following Gates' tenure as President was Samuel Ives Curtiss, an esteemed scholar and professor at Chicago Theological Seminary. He had been involved with the Society since its inception, serving on the original Committee of Seven. He brought a vision for the transformation of the urban landscape to his new role, and he also brought a new vision for seminary

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<sup>15</sup>Smith, p. 25.

<sup>16</sup>Chicago City Missionary Society, Annual Report, 1888. p. 5.

<sup>17</sup>Smith, p. 29.

preparation to the school. These two paths would meet frequently over the ensuing decade. Curtiss oversaw a time in the history of the Society when many burdens were borne by the Executive Committee members, now totaling thirty-six. Each gave generously of both time and money. Curtiss sometimes preached at two or three churches on a Sunday and then delivered speeches to groups to seek support for further efforts.<sup>18</sup>

While the Society had formed fourteen new churches in its first six years, during the period of Curtiss' direction from 1888-1904 the totals included forty-three new churches, a pace that would never be matched again.[see Appendix A for details] The period also marked a new division of authority over missionary efforts in the city. As the contributions of the Society expanded throughout the Chicago area, some conflict and duplication of resources existed between the City Missionary Society and the Illinois Home Missionary Society. In 1895 an agreement was reached giving all of the churches within the city limits to the City Missionary Society and all outlying churches to the Illinois Home Missionary Society. As a result, six of the churches started before 1895 by the CCMS were transferred to the IHMS and several new churches were added to CCMS responsibility.<sup>19</sup>

This agreement lasted until 1914 when the responsibilities of the Society shifted again. This time the coverage area was for the whole of the Chicago Association of Congregational

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<sup>18</sup>Smith, p. 30.

<sup>19</sup>Annual Report, 1895. p. 6-7.

Churches which encompassed both city and suburbs. The end result was an area larger than the original scope in 1882.<sup>20</sup> This was made possible by an increase in long term budgeting by the Board of Directors. An endowment fund had been started in 1898 through a donation of a house by Dr. D. K. Pearson of the Hinsdale Union Church. This continued to grow, primarily through the generosity and motivation of Dr. Pearson. All told, at his death in 1911, he had donated over 152,000 dollars to the Society and helped to raise over 100,000 more from other sources, all directed to the new endowment fund. With more financial stability, the period of most vigorous growth and expansion flourished.<sup>21</sup>

Curtiss was also instrumental in the changing makeup of Chicago Theological Seminary. He found an abundance of opportunities for service in Missionary Society church efforts, both for himself as well as dozens of students. The student body of the Seminary served as the primary source of labor to staff these disparate groups and included people preaching in a wide variety of languages. Between his efforts and those of J. C. Armstrong, himself a graduate of Chicago Theological Seminary, they built a relationship that was so intertwined that, at the funeral of Armstrong in 1932, a professor from the seminary noted that "the Society would have been impossible without the Seminary....and today those of us who are in the Seminary do not

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<sup>20</sup>Smith, p. 31.

<sup>21</sup>Smith, pp. 30-31.

see how the Seminary would be possible without the Society."<sup>22</sup>

Curtiss also was crucial in the addition of Graham Taylor, a preeminent sociologist, to the faculty of the Seminary in 1892. Taylor was the first to serve as a teacher in sociology in any professional school. Inherent in his contract was a clause allowing him to work on the field in the city and his classroom work, like that of Curtiss, began to overlap into the work of the Society. Taylor founded the Chicago Commons housing area and became involved with the Tabernacle Church, formed by the Society in that area. Eventually the Commons grew successful enough to support the efforts of the church and Tabernacle became independent in 1898.<sup>23</sup>

An additional innovation during this period involved racial issues. The First Congregational Church in Chicago was a result of a split within the congregation of the Third Presbyterian Church over the Presbyterian refusal to speak out against slavery. The resulting congregation eventually became the church home of C. F. Gates.<sup>24</sup> This established a tone regarding race relations and Congregationalism. The Society had formed a Black church in 1885 called Immanuel, but it soon folded for lack of a permanent home.<sup>25</sup> Based on a history of positive racial attitudes in the city, the Society continued to work in this area. In 1911, the Society welcomed in Lincoln Memorial Church.

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<sup>22</sup>Smith, p. 43.

<sup>23</sup>Smith, p. 36.

<sup>24</sup>Smith, p. 15.

<sup>25</sup>Smith, p. 70.

Providing financial support to this young Black congregation enabled them to buy a building and support their pastor who had turned <sup>down</sup> several more lucrative offers at Southern churches in order to see this work come to fruition.<sup>26</sup>

Despite the successes of organizations such as Bethlehem and Lincoln Memorial, the decade from 1910 to 1920 was a difficult one for the Society. Finances were limited in relation to the far reaching work that was being attempted. Some early mission efforts were now failing or disappearing from sight. An example of this comes in the history of the Fourth Congregational Church. This current Logan Square church is the product of a merger between three small congregations struggling to replace their pastors in 1916: Maplewood, Grace and Cortland Street. None of the three were able to find someone and so they consolidated at the Cortland Street site and have survived there since.<sup>27</sup>

J. C. Armstrong retired as Superintendent in 1915. With much praise and adoration, the Executive Committee named him Honorary Superintendent, a position he would hold until his death in 1932 at the age of 90. He and his successor, Reuben Breed, both reflected on the future of the Society on the occasion of the Thirty-Fifth Anniversary in 1917. Armstrong reported 73 churches that had been started in the Chicago vicinity during his tenure and noted that forty four of them would require support in

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<sup>26</sup>ibid.

<sup>27</sup>Smith, p. 47.

the near future.<sup>28</sup> He noted in his special report in the Annual Report of 1917 that "the steady weakening of city churches and the rapid growth of our outlying districts began years ago to call loudly for church extension....It was decided two years ago that our City Society must meet the emergency by entering upon a vigorous campaign to form new churches not only because growing communities needed churches, but that our Missionary Societies, home and foreign, must have funds for the prosecution of their work."<sup>29</sup> Armstrong called on Congregationalists in Chicago to reach out and give out of a sense of duty.<sup>30</sup>

By comparison, Reuben Breed focused on the immense importance of the work of the Society, pointing out that of the 71 churches currently in Chicago, sixty-six of them had received some sort of support from the City Missionary Society.<sup>31</sup> As he surveyed the needs present within the city during his first four years on the job, he saw, contrary to Armstrong, "that Chicago does not need any more Protestant churches than the present total."<sup>32</sup> He sought a new direction in harmony with other denominational efforts in the city. Under this new combined effort, Breed saw that some new churches may form but that others would fail as a consequence. It was time for a redistribution

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<sup>28</sup>Smith, p. 43.

<sup>29</sup>Annual Report, 1917. p. 30.

<sup>30</sup>op. cit. p. 32.

<sup>31</sup>35th Anniversary Pamphlet, p. 5.

<sup>32</sup>Annual Report, 1919. p. 14.

and rethinking of resources.<sup>33</sup>

The period of primary emphasis on new churches for the City Missionary Society was over. A quest for survival was to mark the primary emphasis for the work to come. The period around 1920 was marked by a variety of church failures and interdenominational mergers. Reuben Breed passed away in 1920, but the tone and direction of the Society did not change under the new leadership of John Nichols. As of 1919, the Society became more closely enmeshed with the Congregational Churches in the city and took the new name Chicago City Missionary and Extension Society. Assets and programs were shared and planning was done for the direction of all city church interests.<sup>34</sup> In the spirit of this new unity, a panel met in 1928 at the Tower Hill Camp in Sawyer, Michigan. Its purpose was to discuss the future direction for the Society. Arthur Holt and Samuel Kinchloe, Graham Taylor's successors as seminary sociologists, presented statistics enumerating the patterns of church development in Chicago up to that point. They saw a potential for massive growth in the city and projected a need for churches based on a population of over five million people by 1950. Their plans called for new churches to meet this anticipated new influx of unchurched individuals and families.<sup>35</sup> At the same time, an analysis of the mobile nature of urban living created a warning

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<sup>33</sup>ibid.

<sup>34</sup>Smith, p. 48.

<sup>35</sup>Holt, Arthur and Kinchloe, Samuel. "The Religious Life of Chicago: Present and Future." Section V. p. 1.

that any church must be prepared to absorb large rates of turnover in population in order to survive. Additional warnings were raised over two counts regarding the need for careful use of resources for church assistance. First, careful consideration needed to be used to support only those churches that would flourish. Second, the impact of loss of autonomy on the functioning of a previously independent group was seen to be potentially devastating.<sup>36</sup>

The period of the Depression was as economically difficult for churches as it was for all other segments of society. For the Missionary Society, a period of church failure second only to the decade between 1910 and 1920 ensued. In reality, the tailspin was lessened by a turn of events that had come to pass in 1924. Victor Lawson, the publisher of the Chicago Daily News and a member of the New England Congregational Church in Chicago, bequeathed four million dollars to the Society upon his death that year. The interest from that money served to support many churches and the work of the Society itself through the Depression Era. The interest alone served to increase the yearly budget fourfold.<sup>37</sup>

The church struggles were not limited to only the small and newer congregations. The Bethany church on the North side had consistently counted its membership above three hundred and the historic First Congregational Church on the South side, once the home of Caleb Gates, showed a membership of over seven hundred.

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<sup>36</sup>Holt and Kinchloe, section V. p. 2.

<sup>37</sup>Smith, pp. 51-52.

In spite of this apparent strength, even these two groups were compelled to unite together in 1933 in order to survive.<sup>38</sup> After having received support from the Society for over twenty years as the Bethany church, the new venture still required financial assistance in 1934, functioning as the New First Congregational Church.<sup>39</sup> The church exists today, now called the Bethany Union Church in the National Association of Congregational Christian Churches.<sup>40</sup>

There were no church starts within the Chicago area during the Depression. Maintenance and stewardship of current resources became the focus until the early 1950s. At that time, several leaders of an East Harlem missionary project were hired to begin a similar project in the Chicago area. One of these men, Donald Benedict, was to lead the Society through its final transformation as Executive Director. This project became known as the West Side Christian Parish. It sought to unite the neighborhood that had previously been served by the Porter Memorial Church and the Firman Church, both products of Society church starts.<sup>41</sup> A combined approach of evangelical and social concern similar to that outlined by Caleb Gates in 1883 led to the formation of three new churches: Lawndale Community, which was very shortlived; Chapel of Hope, which lasted from 1958-1965;

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<sup>38</sup>Smith, p. 37.

<sup>39</sup>Annual Report, 1934. pp. 16-17.

<sup>40</sup>National Association of Congregational Christian Churches, Yearbook. 1995. p. 81.

<sup>41</sup>Smith, p. 74.

and the Church of the Holy Trinity, which worked from 1957-1970.<sup>42</sup> This era truly marked the end of new churches based on missionary outreach in the Chicago area.

As the turbulent Sixties came to pass, the final chapter of the Chicago City Missionary Society was unfolding. Donald Benedict became the Executive Director in 1960, succeeding Neil Hansen. Under Hansen's leadership, the Society had separated itself from the Illinois Congregational Churches in protest over the merger of the Congregational and Evangelical and Reformed churches. Churches struggled but social programs blossomed during this time of great tension within Congregationalism.<sup>43</sup> This pattern was mirrored, both in terms of independence and direction by the fledgling West Side Christian Parish. While both the Society and the Parish had been founded with the intent to bring together new churches, now both moved more toward social programming. The West Side Christian Parish moved to emulate the leadership model of the Southern Christian Leadership Conference. It sought independence from the Society in 1967 to pursue new avenues for political leadership, social change and education specifically for the African-American population on the West side of the city. The political arena was the chosen battleground for now.<sup>44</sup>

Benedict took the Missionary Society in a similar direction.

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<sup>42</sup>Smith, p. 75.

<sup>43</sup>Smith, p. 78.

<sup>44</sup>Meuller, Robert C. "History of West Side Christian Parish-1966", p. 5.

He led them back to a more intimate relationship with the new United Church of Christ. He laid out a clear social agenda for change that no longer included any emphasis on new congregations. He oversaw a change to the Community Renewal Society, functioning as the "Ecumenical Mission Agency for the United Church of Christ." In addition, the fund previously designated for new church starts by the Society was turned over to the Illinois Conference and all debts to the Society that had accrued over the years by the churches were "forgiven".<sup>45</sup> The new direction continues today under the able leadership of Yvonne Delk and a Board of Directors marked by eighty percent membership affiliated with the United Church of Christ.

#### EPILOGUE

Currently, there are a mere twenty churches that can trace their roots back to the Chicago City Missionary Society. Of these, only ten exist in their original forms. The others are products of unions, mergers and federations. Seventeen of these bodies were originally started by the Society, two were assisted and the Doremus church joined the fellowship early in its history. Eighteen of the churches continue as members of the United Church of Christ and two are a part of the National Association of Congregational Christian Churches. The time of rapid church growth in the city of Chicago was formed and led by the Chicago City Missionary Society. The same organization also stood at the front of the move away from this emphasis. Its

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<sup>45</sup>Smith, pp. 79-82.

history paints a rich tapestry of stories and people, woven together by a common goal to serve God and "promote Religion and Morality in Chicago and Vicinity".<sup>46</sup>

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<sup>46</sup>Gates, p. 1.

## APPENDIX A: CCMS CHURCH ASSISTANCE; 1882-1925.

CHURCH NAME	YEAR <sup>1</sup>	CCMS STATUS <sup>2</sup>	TERM OF ASSISTANCE	CURRENT STATUS	COMMENTS
South German Church CHRIST GERMAN(1893)	/1882	JOINED	1882-1906	FAILED IN 1944	POSSIBLY WAR RELATED FAILURE DUE TO ANTI-GERMAN ATMOSPHERE
Lake View	1883	STARTED	1882-4, 1909-1919, 1929	Seminary Avenue Community Church(UCC)	Federated with Belden Avenue Presbyterian in 1919-new building on original site in 1929
Church of the Good Shepherd-- BRIGHTON(1887)	/1887	J	1883-1906	FAILED IN 1916	Originally a Reformed Episcopal Church
Normal Park	1884	S	1884-1886	FAILED IN 1886	
Pacific	1884/1883	S	1884-7,1904-7	FAILED IN 1929	
Rose Hill	1884/1883	S	1884-7	FAILED IN 1914	
Cragin	/1883	J	1884-1887	FAILED IN 1964	YOKED WITH PACIFIC (1885-1887)
Immanuel	1885	S	1885-1890	FAILED IN 1890	First Black Congregational Church in Chi.
German Pilgrim	1885/1886	S	1885-7	FAILED (or left) IN 1931	Possibly went to Presbyterian affiliation
South Park UNIVERSITY(1893) HYDE PARK CON(1910)	1885	S	1885-7	United Church of Hyde Park(UCC and others)	Hyde Park Congregational(Horton, pastor) and Hyde Park Presbyterian merged in 1930
(2 miles West of County Courthouse)	1885/ 1885	S	1885	FAILED IN 1885	
Kenwood Evangelical	1885/none	S	1885-1888	Kenwood Ellis Community Church(UCC)	SEE EXTENDED MERGER HISTORY <sup>3</sup> Originally founded as independent church
Leyden Center	1885	J	1886-1890	FAILED IN 1890	

Church of the Redeemer EVANSTON AVE.(1886) WELLINGTON AVE.(1909)	/1885	ASSISTED	1886-1909	Wellington Ave. Cong'l 615 Wellington Ave. Chicago	Lincoln Park Cong'l and Evanston Ave. merger in 1909 to form Wellington Avenue.
North Englewood ROSEMOOR COMMUNITY(1952)	1886	S	1886-1897	REMOVED FROM FELLOWSHIP IN 1958	After structure fire, built new structure two blocks from another Congregational church that had local territorial rights. A bitter fight ensued and eventually Rosemoor was voted out of the Illinois Association.
First Scandinavian SALEM (1900)	1887	S	1887-1898	FAILED IN 1911	
Sedgwick German	1887/	S	1887	WITHDREW FROM	FELLOWSHIP- Lutheran affiliation sought
Western Springs	1887	S	1887-?	First Congregational of Western Springs (UCC)	
Bethlehem	1887	S	1887-?	DROPPED FROM ROLLS IN 1969 AFTER MERGER WITH EMMANUEL PRESBYTERIAN-Current status unknown	product of Bohemian Mission work of EA Adams-2nd Cong'l Bohemian church in US just days after the first in Ohio.
California Avenue (Federated in 1919) MONROE ST. FED.(1920)	1887/1883	A	1887-?	FAILED BETWEEN 1975 AND 1980 AS WARREN UNITED CHURCH	United with Warren Ave. church in 1934- no reports available about results.
Duncan Avenue BETHEL(1898) WINDSOR PARK(1907) SOUTH SHORE CL('19)	1888	S	1888-?	South Shore Community Congregational (UCC)	Windsor Park building burned in 1915 Moved to current site in 1916
Trinity HAMILTON PARK(1903)	1888	S	1888-1903	FAILED IN 1913	Combined with Union Mission in 1903
Zion GREEN STREET(1890) ST. MARK OF OAK LAWN(1968)	1889	S	1889-1890	Current Status unknown	Merged with St. Mark of Oak Lawn in 1968 to form St. Mark United Church of Christ
Humboldt Park	1889	S	1889-1897	FAILED IN 1897	
Rogers Park UNITED CHURCH OF ROGERS PARK(1969)	1889	S	1889-?	Current Status unknown	

Douglas Park	1889	S	1889-1897, 1910-1912	FAILED IN 1912			
Covenant	1889	A	1910-1916	FAILED IN 1916(see Porter Memorial history)			consolidated with Porter Memorial in 1912
Summerdale	1890	S	1890-1901	Summerdale Community Church (UCC)			
Central GRAND AVENUE(1893)	1890	S	1890-1893	FAILED BETWEEN 1945 AND 1950			
Harvey	1890/1891	S	1890-7	Harvey Federated (UCC)			Date of federation unknown
Ewing Street FIRMEN(1917) ST. MARKS FEDERATED (1930)	1890/1891	A	1890-1897	FAILED IN 1946			Merger of Clinton Street Church, Twelfth Street Mission and Humboldt Park Mission in 1890 Federated with Presbyterians after fire in 1930-served as a Mexican mission in the city
Park Manor	1891	S	1891-1909	Avalon Park Community(UCC)			Merger of Park Manor and Avalon Park(started 1932) in 1953
Washington Park	1891	S	1891-1903	FAILED IN 1926			Failure was attributed to "influx of Negroes" to neighborhood-In 1927 attempt was made to start Michigan Avenue Church- In 1930, building was occupied by the Church of the Good Shepherd-a new black congregation
Oak Lawn	1891	S	1891-1895	Pilgrim Faith Congregational, Oak Lawn(UCC)			Care of this church was transferred to the Illinois Home Missionary Society (IHMS) in 1895 as it fell outside of the city limits
Gage Park German	1892	S		NO FURTHER			INFORMATION AVAILABLE
Bridgeport Swedish	1892	S		NO FURTHER			INFORMATION AVAILABLE
Avondale German	1892	S		NO FURTHER			INFORMATION AVAILABLE
Olivet	1892	J		NO FURTHER			INFORMATION AVAILABLE
Wicker Park Scandanavian	1892	S	1892-1894	FAILED IN 1894			
Grace FOURTH(1916)	1892/1867	J	1892-7	Fourth Congregational(NACCC)			originally a mission of First Congregational Church of Chicago MERGER TO CONSOLIDATE RESOURCES

St. Trinity German	1892	S	1892-7	FAILED IN 1943	Possibly a war related failure
Cortland Street FOURTH(1916)	1893/1888	S	1893-1906	Fourth Congregational(NAACCC)	Formerly North Robey Street Mission('88- '93) WHEN ALL THREE PULPITS WERE OPEN
Second South Chicago PEOPLE'S (1897)	1893	S	1893-1906	People's Church (UCC)	
Maplewood FOURTH(1916)	1893	S	1893-7	Fourth Congregational(NAACCC)	IN 1916. ALL WORK CONTINUED IN THE CORTLAND STREET BUILDING.
Gross Park ADDISON STREET(1909)	1893	S	1893-app.1900	Addison St. Cong'l (UCC)	
Doremus	/1891	J	1893-app.1900	Doremus Congreg. (UCC)	offshoot of Plymouth Mission-property dedeod to CCMS in 1903
Evangelical Lutheran FIRST LUTHERAN(?) FIRST EVANGEL.(?) N. LEAVITT ST.(1918)	/1892	J	1893-1899	LEFT ASSOCIATION- 1930	Asked to be dropped from rolls
Waveland Avenue	1894	S	1894-1897	FAILED IN 1982	
Bethel BRAINERD(1896) FAITH UNITED(1948) PILGRIM FAITH(1965)	1894	S	1894-7	Pilgrim United Church of Christ (UCC)	Merged with Pilgrim Church of Oak Park in 1965
West Pullman W. PULLMAN FED.(1923)	1894	S	1894-7	FAILED IN 1929	Federated with Presbyterians in 1923
South Chicago Welsh	1894	S	1894-1900?	FAILED BEFORE 1900	
Forest Glen	1894	S	1894, 1909	First Cong'l. of Forest Glen(UCC)	
LaVergne BERWYN(1913)	1894	S	1894-1895	First Cong'l of Berwyn(UCC)	Care transferred to IHMS in 1895
Grossdale	1894	S	1894-1895	FAILED IN 1912	Care transferred to IHMS in 1895
St. Matthew's German	1894	J	1894-1896	FAILED IN 1896	

Chicago Lawn	1902	S	1902-app. 1905	Thomas Memorial Congregational Church(UCC)	Church name was changed in 1962 to honor of the founding pastor of People's Church after his wife donated land to Chicago Lawn.
Stony Island Park	1902	S	1902-	NO FURTHER	INFORMATION AVAILABLE
Grayland	1905	S	1905-1910	FAILED IN 1910	
Pilgrim Mayflower	1905	S	1905-?	FAILED IN 1954	Offshoot of Pilgrim Church Mission
Irving Park Immanuel	1906	S	1906-?	Irving Park Immanuel(UCC)	Formed from mission work of Irving Park Dutch Reformed Church
Silo Evangelical	/1906	J	1906-?	FAILED AS CHURCH BY 1910	Offshoot of Salem Church-continued as mission project briefly
42nd Avenue KEELER AVENUE(1921)	1907	S	1907-?	FAILED IN 1928	Offshoot of Grand Avenue Church mission project
Woodlawn Park	1908	S	1908-1913	FAILED IN 1913	
Chinese Union	1909	S	1909	Absorbed and continued as ecumenical mission	supported by ten denominations
Lincoln Memorial	1913/1911	J	1913	Lincoln Memorial (UCC)	2nd Black congregational church in Chicago

These data were compiled from the following sources:

- A. Annual Reports of the Chicago City Missionary Society from 1882-1915.
- B. Yearbooks of the United Church of Christ, 1957-present.
- C. Yearbooks of the National Association of Congregational Christian Churches, 1990-present.
- D. Annual Reports of the Illinois Conference of Congregational Churches, 1900-1970.
- E. Files of original church documents filed in the Lowenbach Room of the Library of the Chicago Theological Seminary.

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