



The Galaxy Class of the Baptist Church in 1888. Mrs. Millius B. McIntosh, wife of the first elected mayor, was in the class.

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“Members Had Deeds for Their Pews”

First Churches of Barrington

Church was always at the center of family and community life in early Barrington. The two churches at Barrington Center were the first ones built in the township. The South Church was built in 1853 by the Congregationalists of that area, and the North Church was built by the Methodists that same year.

A letter of that time described the Methodist Church. “The seats were free — free from upholstery, free from paint, free from backs, the poorest for dozing off.”

The Methodists had organized in 1840 and met in the schoolhouse for thirteen years. Their church building was thirty-four by fifty-two and cost \$2,200. This church was an enlisting place during the Civil War.

The South Church was later rented to the Baptists, who had been worshipping in a schoolhouse since 1847. At these early meetings, everyone would bring his own lantern and hang it up in the room to light the building.

The preachers were not always ordained, and all worked a piece of land to make out a living. They were given gifts of cash and donation parties. The collections went to keep up the church. Preachers came to church on horseback. So did the congregation, and ox teams at church were more common than horses.

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I remember the argument between my grandfather, Deacon Messer, and Deacon Wortman of the Baptist Church about whether the cheese factory south of Fairchild near Barrington Center should be open on Sunday. Deacon Messer, who lived just north of the factory, said "No, it should not be open on Sunday." Deacon Wortman said, "Yes. If the Lord made cows to give milk on seven days, he expected the factory to be open seven days, too."

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St. Paul's United Church of Christ began as the Evangelical Church in 1863. Many German settlers of the Lutheran faith without a church here of their own joined this Evangelical Church as the nearest to theirs, and it came to be called Evangelical Lutheran by some.

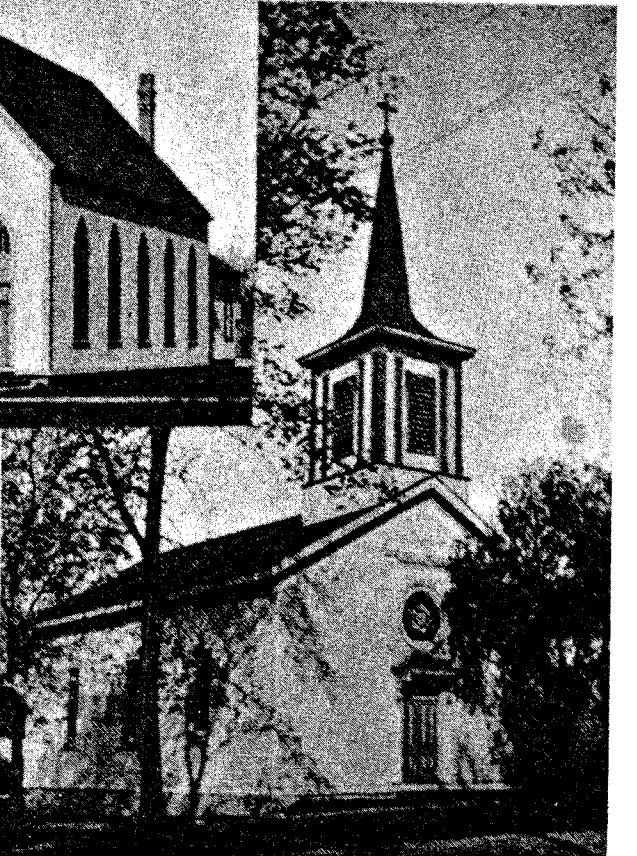
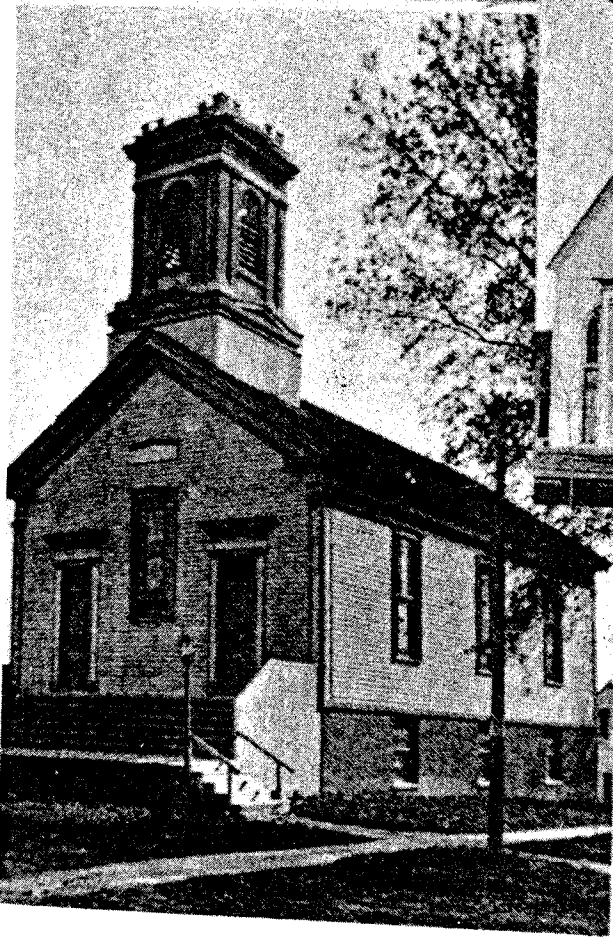
They purchased land on East Main Street for \$80 for "church, cemetery and room to shed the horses from the storms," but it ended up as the St. Paul Cemetery, and they built on land donated by Reverend Hartman.

Services were in German, and the women sat on one side, the men on the other. Two wood-burning stoves were hot with fire on winter Sundays with pipes running to the back, and the minister preached in overcoat and mittens at times. The offering was taken by one man with a long stick, dangling a bag on the end.

The former Zion Church and the Salem Evangelical Church had their origins in the Deer Grove Society of Evangelical Association which was organized in Deer Grove, probably in 1849, by a group of citizens of German origin. The first meeting was in Barney Elfrink's log house on the Dundee-Wheeling Road west of Ela Road. They had thirty converts that winter.

After the railroad came to Barrington Station in 1854, and people

The old churches of Barrington. Center is Zion Evangelical built in 1880 on Hough Street and later became the Methodist Church; Top left is St. Paul's Evangelical built in 1865 on East Main at North Avenue; top is Methodist Episcopal built in 1873 on South Cook Street and later became the Masonic Temple; top right is Salem Evangelical built in 1892 on Lincoln Street; lower left is Baptist Church built in 1859 on Grove Avenue at Lincoln and later became Community Church; lower right is St. Ann's Catholic Church, built in 1858 as the Methodist Church on Ela Street.



A gathering at Barrington Center Church in 1916.



began moving up there, the churches soon moved there, too. They rebuilt and expanded their buildings and congregations.

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The Baptists built another church, this time at Barrington Station in 1859. Church pews were bought and put in by church members who were given a deed for them. My grandfather McIntosh owned two, and the third seat on the west side of the east aisle was willed by him to me. We signed quit claim deeds to our seats when Reverend George Lockhart, Jr. got Deacon Whitney to donate more comfortable seats.

There were low, foot benches in front of each pew for folks to keep their feet up off the bare, cold floor. They often got kicked over with a bang during some solemn part of the service. These back-breaker seats did not prevent some from going to sleep, and one good deacon used to snore until his embarrassed wife woke him up.

Only pew owners were allowed to vote on certain matters. Owning these pews gave some people obstreperous ideas. One Sunday morning when the first ones got to church, a fence board was found nailed over the seats owned by Willard Stevens who had become peeved about something and stayed away. — A.L.

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A Methodist account book in 1859 tells of plasterers who were paid \$3 a day, carpenters \$1 a day plus board and room, and \$13.12 paid for thirty-five yards of stone and one day's blasting at the quarry.

Rules were strict, and the road was straight and very narrow. One man and his wife were brought to trial in a church for habitual neglect of public worship, class meetings, and prayer meetings. In the verdict he was found guilty; she was not mentioned.

Those of Catholic faith in this community were first ministered by circuit riders coming here on horseback or by carriage. St. Anne's Catholic Church was organized about 1871 and met in the home of Ed Lamey, Sr. on Franklin Street.

In 1873 the Catholics purchased the original Methodist Church

*Barrington Center Church in 1917.
It was built in 1853.*



building at the northeast corner of Franklin and Ela streets after the Methodist congregation had outgrown it and built again. Here they worshipped once a month. The first resident pastor for the Catholic church came after the turn of the century.

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When it was summertime we walked down to Flint Creek from Kelsey Road at the railroad, and Edson Harnden was our Sunday school



teacher. We walked back again, which was two miles each way. That was four miles we kids walked.

But, of course, when it was winter, then we came down on the milk train which would always stop and pick up all these cans of milk. And we would ride down to Barrington on that and stay down all day because there was no way for us to get back home until half past two when the milk train came back from Chicago again. That was our Sunday School visit. — E. K. K.