

## Names of Store-Front Churches in Chicago

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WITH THE INCREASE OF CHICAGO'S NEGRO POPULATION to more than 800,000 there has come a proliferation of store-front churches on the city's south side. The congregations meet, frequently on week-nights, in empty store buildings in dilapidated, frequently semi-abandoned, blocks. Though one strikingly handsome window on 61st Street and another on 43rd have been painted decoratively in a style much like Diego Rivera's, the old shop windows are usually left clear and bear only an unprofessionally lettered schedule of services, the name of the preacher (who is often self-appointed and unordained) and of the congregation. The church names themselves are full of interest. In February 1962 the following were observed in the area bounded by 32nd and 63rd Streets, State Street and Cottage Grove Avenue:

The Church of God Which He Has Purchased, Inc.; The Righteous Temple Church of the Living God; The Everlasting Gospel Eternal Truth Divine Spiritual Church; Israel of God Church in the Holy Ghost; The Church of God and Saints of Christ Tabernacle No. 1; The Good Samaritan United Christians Church of Jesus Christ; The Old Land Mark Church of God Holiness in Christ; The Universal Holy Temple Church of God in Christ; The Temple of Divine Inspiration; The Free Holiness Church of God in Christ; The Light of the World United Church of God in Christ; St. Anthony Church of Divinity; St. John's 1st Pentecostal Church of God; Our Little Saint John Baptist Church; St. John No. 1 Spiritual Church of the Soul; St. Michael's Religious Candle House; St. Samuel's Temple; St. Jude's Healing Temple; St. Mary's Healing Temple of Christ; Bright Light Baptist Healing Temple; Peter Rock Mother Church; The Prayer Band Pentecostal Church; The Greater New Mt. Zion M. B. Church; Zion 1st Pentecostal Church of God; Progressive Pentecostal Mission; The House of Silent Prayer Church; The Holy Ground Church of God

in Christ; The All Power Church of God in Christ; Temple of Christ Emanuel, Inc.; Holy Temple Non-Denominational Church; The Temple of Truth; Temple House of Refuge; The Humble Spiritual Church; The Altar of Jesus Tabernacle; Christ's Holiness Tabernacle; Holy Nazarene Tabernacle Church; Bethlehem Baptist Church ("All is Welcome"); Bethlehem (*sic*) M. B. Church; Devine (*sic*) Intelligence M. B. Church; Pilgrim Rest Church; Greater Hope Church of Prayer; Strangers Home M.B. Church; The Spirit of Love M.B. Church; First Love M.B. Church; Christian Liberty M.B. Church; The Mercy Seat M.B. Church; The Evening Star M.B. Church; The Silver Cross M.B. Church; Fountain of Life M. B. Church; Prince of Peace M.B. Church; Mt. Salem M.B. Church; Beer-Sheba M.B. Church; Rose of Sharon Baptist Church; The Original Way Baptist Church; Paradise Baptist Church; Starlight Baptist Church; The Baptist Forum; Christian Spiritual Church; New Mericle [*sic*] Church of God in Christ; and Name Father Sun Holly Gost Temple of Healing of 7 Orkangles [*sic*].

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TIGHT SQUEEZE. Name of Post Office, established in 1854, since abandoned, Dinwiddie County, Va., which still clings to site, among old dwellers of the vicinity [still current].

Too often the exact origin of such odd names cannot be documented. Ivan Butterworth, a careful scholar, has done so in this case from extant manuscripts of 1853-54, summarized as follows: Dr. Jno. J. Crawford wished a P.O. near his home. He obtained the assistance of Congressman Goode. Many difficulties were encountered. Dr. Crawford insisted on the name, because it "was a *tight squeeze*" getting the new post office approved, and insisted on the name, for that reason. Cf. "Post Offices of Dinwiddie County, Virginia (abandoned ones)," Ivan Butterworth, *The Progress-Index*, Petersburg, Va., Feb. 19 and Feb. 21, 1961.

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TSHOEGETEWH. — Strachey describes, as 'a Fowle in likeness of (*blank space in mss.*) footed with a sharpe beak.'<sup>1</sup>

By *sharp beak*, which he seems to have been at a loss for words to describe, and *footed*, he identifies the male Horned Grebe in mating plumage (*Colymbus aritus*).

It has a sharp beak. Its legs join so close to its pert, stub tail, that it has to stand up like a penguin to walk, and it walks with an effort. It seldom goes far from water. Its feet seem enormous — each toe appearing to have too large a glove finger on it.

If alarmed it wobbles quickly, plunges in and swims away expertly on, or under, the surface. When undisturbed, its walk is a slow-motion swaying.

In mating plumage, the male is just short of grotesque: In red-burnished collar, white vest, dark-winged matchcoat, and wearing, as it were, a clownish mask — the more fantastic for a reddish, feathered horn over each eye — he may be seen, swaying in measured tread on grassy banks, a caricature of a brave performing a special role in some ceremonial dance. His modestly garbed squaw, two Grebe paces behind, sways as she follows his leading.

The Powhatan name may be a telescoped *Tcigi-si-hä-egä-ta-wa*, 'he goes dancing with his wife on the edge of water.'<sup>2</sup>

This is one of the most colorful Powhatan avinymys among some fifty collected. In mating season the Horned Grebe does dances with his wife on the grassy banks of ponds and streams.

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<sup>1</sup> *The Hist. of Trav. Into Va. Brit.*, Wm. Strachey, London, 1953, p. 184.

<sup>2</sup> BAE 40, 1, pp. 790, *Tcigi-* 'edge'; 775, *hä-* 'go'; 798, *-egä-* 'movement in dance.' *Si*, 'water,' related to *sipu*, 'river'; *-ta-* with; 3rd per. animate suffix, implying female partner. In recording *Tsh* is *Tsi-*, resulting from loss of *gi* and elision of *ci* and *-si*. CEG, Jan. 15, 1962.