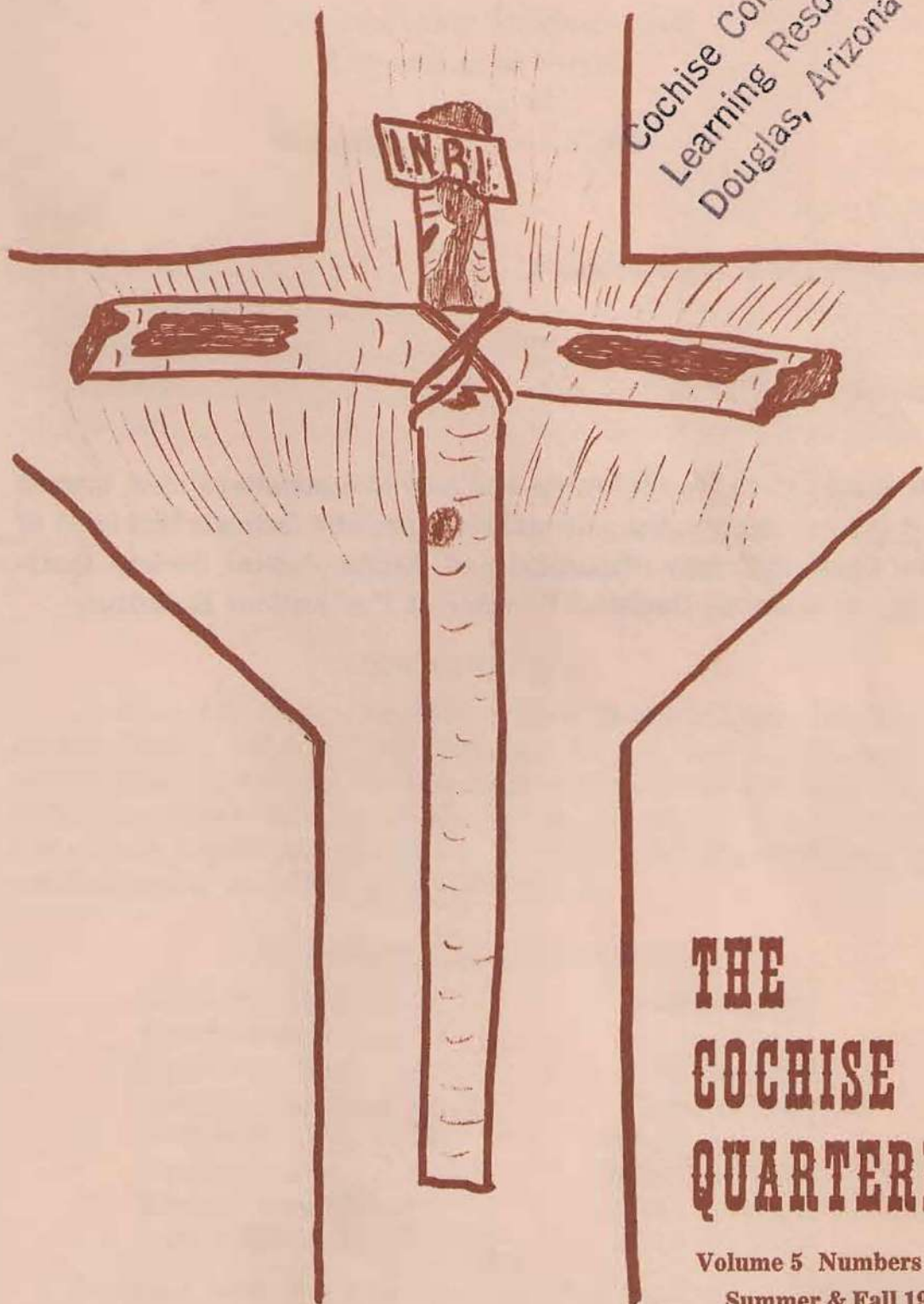


Cochise College
Learning Resources Center
Douglas, Arizona 85607



THE COCHISE QUARTERLY

Volume 5 Numbers 2 & 3
Summer & Fall 1975

In appreciation for his loyalty and acts of humanitarianism toward his fellow man, we, the editorial staff, proudly dedicate this issue of the Cochise County Historical and Archaeological Society Quarterly to Glenn G. Dunham, Director of Publications Emeritus.

The Cochise County Historical and Archaeological Society in a combined effort with the members of Cochise Chapter Daughters of the American Revolution present this issue of the Cochise Quarterly recording Christianity in Cochise County from 1690. Included are some early day church records, many being established prior to Arizona statehood in 1912. This is our salute to the Bicentennial Year.

We urge anyone having Cochise County Church records with beginnings before 1920 to submit them to the Quarterly for publication.

EARLY CHURCHES OF COCHISE COUNTY

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 P. O. Box 818
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THE FIRST BAPTIST CHURCH OF BENSON

By Clara Ann Eder

from materials supplied by

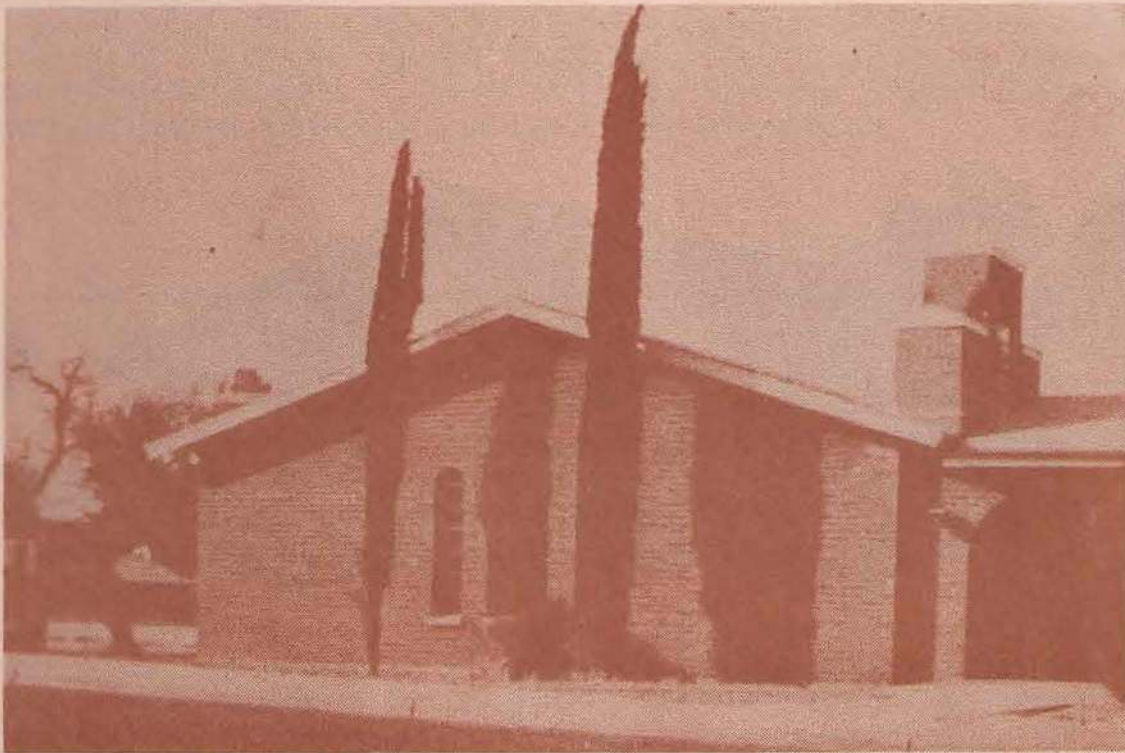
Mary Lou Turner

Early in the year of 1946 the Mesdames Nannie Hawes, Jesse Wien, William Spangler and Charlie Barker began meeting regularly for Bible study and prayer. This led to the organization of the First Baptist Church in Benson at the home of Mr. and Mrs. R. H. Laymon under the leadership of the Rev. J. I. Jones.

This small group held its first services in a tent pitched on the corner of Sixth and Huachuca Streets with a sign FIRST BAPTIST CHURCH hung in front of it. During the first year membership increased to seventy-five.

In May of 1947 an army barracks was bought at Ft. Huachuca for one thousand dollars and moved to Benson. It was remodeled for five times that amount to serve both as chapel and parsonage.

With volunteer labor the present church of red brickcrete on Sixth near Patagonia Street was built and dedicated in December 1951.



The First Baptist Church, Benson

Pastors to date have been the Rev. and Mrs. J. I. Jones, Crandall I. Wilson, Gordon MacDonald, Herbert Dinsmore, Basil Holmes, Henry Howell, O. Ferris Scott, Chester Jackson, Donald M. Rose, Milton MacElvain, and John Wood.

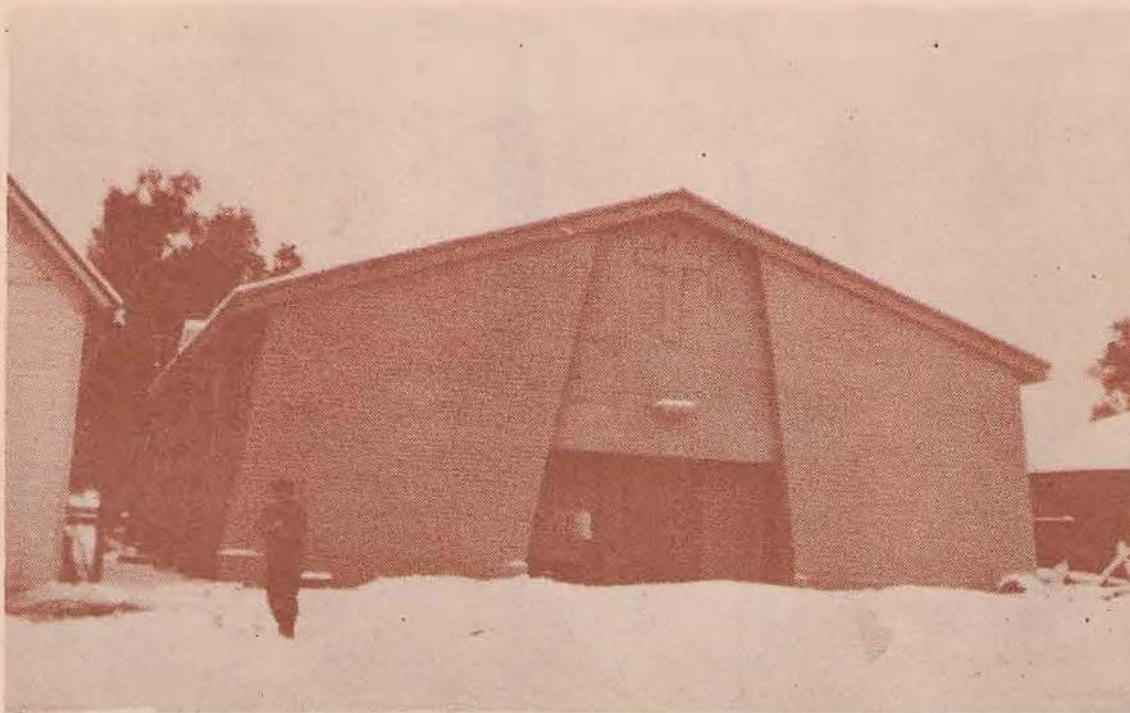
In 1971 a building housing Sunday School rooms, a pastor's study and office, kitchen, and social hall was added at a cost of nearly seventy thousand dollars.

A BRIEF HISTORY OF THE CATHOLIC CHURCH IN BENSON

By Msgr. F. D. Rosettie

The town of Benson is located in the San Pedro Valley and as early as the late 1600s, Spanish culture had been brought to the area by the Jesuit missionary-explorer, Father Eusebio Francisco Kino. However, it was not until after the Civil War that the valley began to develop. Though Christianity had come early to the San Pedro, in 1889, there was only one church in Benson, and it was a little Methodist Church, according to one of the early inhabitants of the town. During those days, mass was offered only four times a year, and that on weekdays by Father Henry R. Granjon. At the time, Father was pastor of Tombstone, and was later to become second bishop of the Diocese of Tucson.

In 1892, Bishop Peter Bourgade administered the Sacrament of Confirmation to the Catholics of Benson in a small, two-room



Our Lady of Lourdes Catholic Church, Benson

school. Three years later the town had its first Catholic Church built of adobe.

The patron chosen for the Church was Our Lady of Lourdes, and about 1896 a statue of Our Lady under that title was ordered from Belgium by Father Michael Vandermaesen for the dedication which took place that year.

For many years, Benson was a mission of Sacred Heart Parish, Tombstone, and though its importance as a mining town had declined—the mines had literally drowned due to the breakdown in equipment and the expense to repair that equipment and keep the mines dry—a certain amount of population lived on in the “town too tough to die.”

In the meantime, the importance of Benson grew as a railroad town. Our Lady of Lourdes then became the parish and Sacred Heart Parish, Tombstone, the mission. The Catholic population of Benson soon outgrew the small adobe church, and a new one was needed. So, work began on a new and larger church on June 1, 1948, under the supervision of Father Thomas Doyle. The church was completed and dedicated on Sunday, May 22, 1949, by Bishop Daniel J. Gercke.

THE EPISCOPAL CHURCH IN BENSON

By Clara Ann Eder, aided by Helene Figy

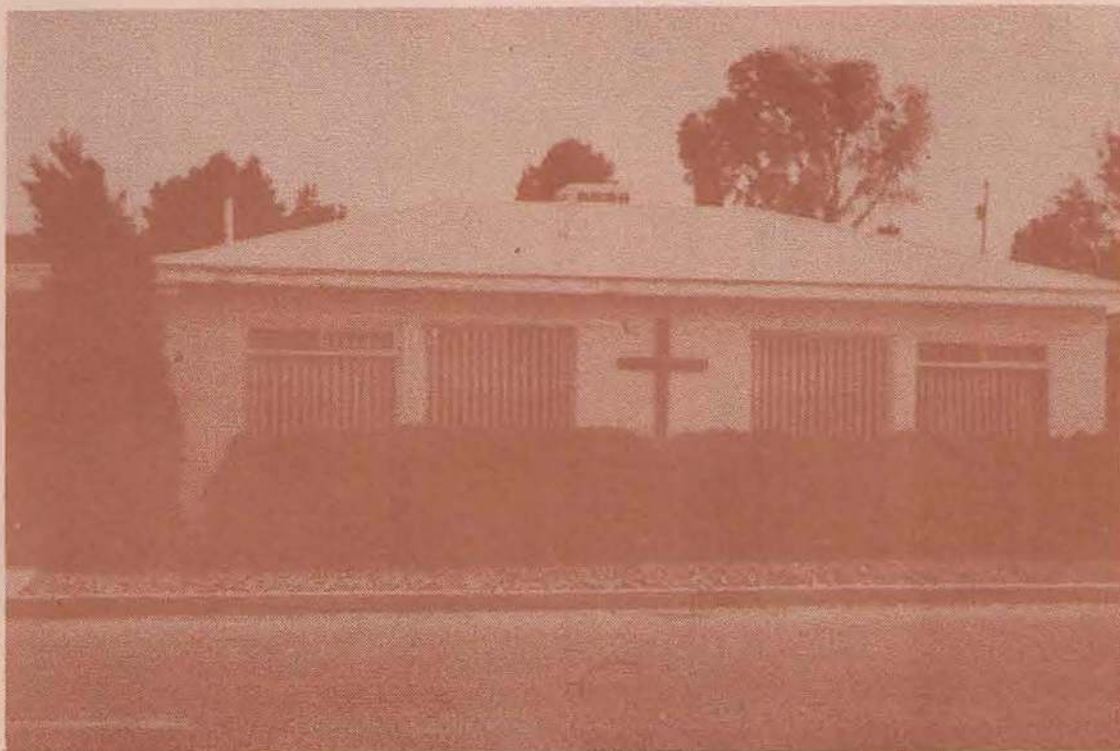
When the Rev. James E. Hayes, a retired Episcopal priest, came to Benson in the fall of 1957, he made the acquaintance of Mr. and Mrs. Guy Howell and her sister, Miss Ivy Hardman. The

women were the daughters of a deceased Anglican missionary who had served the church in Alaska. Father Hayes soon discovered all the Episcopalians living in Benson, where his wife had a contract to teach school. Mrs. Ruth Allen, owner with her husband of the Mountain Air Motel in West Benson, offered the group a room in which to meet. Among those seated around a bed (which had to be ignored) were City Attorney Fred Talmadge and his wife, Lila, Loring and Kay Bearse, and myself (Mrs. Pierre Getzwiller at the time).

After a second service in this inappropriate but better-than-nothing environment, Mr. Talmadge was able to obtain the use of the City Hall auditorium for services on Sundays. In the absence of either organ or piano, Miss Ivy Hardman played for the singing of hymns on her violin. On occasion the Rev. Arthur E. Lewis of St. Paul's Church in Tombstone and others, conducted the services. Mr. Talmadge served faithfully as lay reader until moving to Sierra Vista. After about a year of services in the City Hall, he was instrumental in the group's obtaining a small cement-block building on Union Street across from the Benson Primary School, and remodeling it into a church.

Fr. Hayes wished the church to be called St. Raphael's and Mr. Talmadge thought in-the-valley was appropriate because of its location in the valley of the San Pedro River. Thus it came to be named St. Raphael's-in-the-Valley Episcopal Church.

The first priest to reside in Benson in a newly-purchased rectory was the Rev. Robert Hasseries. When such prominent families as the Talmadges, Suagees, Axtells, Simplers, Laceys, and



St. Raphael's Episcopal Church, Benson

Petrossis moved from the area, the parish was no longer able to afford a full-time vicar and the rectory was sold.

Records show that Clara Getzwiller was the first treasurer, followed by Loring Bearse until January 1974, at which time Burnell Figy succeeded to the position. Ruth Suagee was the first organist, followed by Janet Judd.

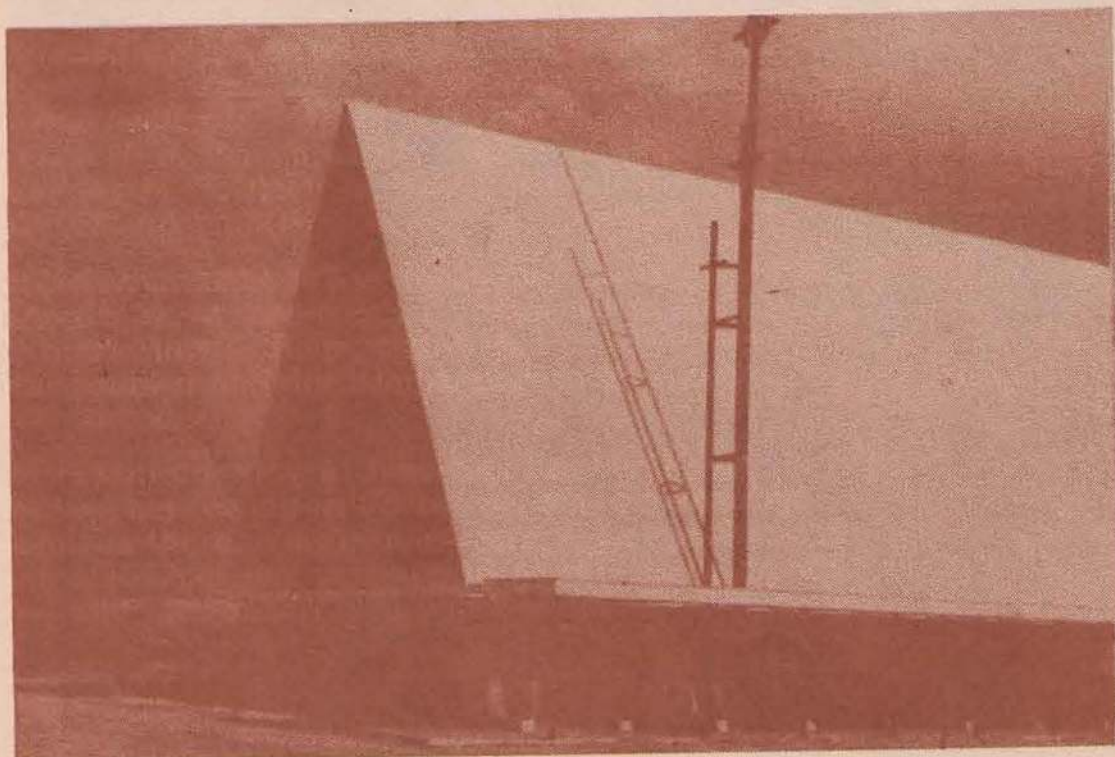
Father Robert Williams now drives from Douglas to Benson every Sunday to conduct a Communion service. He also performs such other duties as may be required by the vicar of a small congregation.

THE COMMUNITY PRESBYTERIAN CHURCH OF BENSON

By Clara Ann Eder

from materials supplied by the
Rev. and Mrs. Gary Gard

The first protestant church established in Benson that is still in existence is the Presbyterian. It was organized on November 2, 1904. In response to certain persons living in Benson, the Rev. Harvey M. Shields, pastor of the Presbyterian Church in Bisbee, came to a meeting in the home of Mr. E. S. Titus to help make plans for organizing a church. In the beginning services were held on Wednesday evenings in the Knights of Pythias Hall at the corner of San Pedro and Fifth Streets. There were eighteen members.



The Community Presbyterian Church, Benson

Then the Stewards of the Benson Methodist Episcopal Church offered the use of their vacant church building for services. This was accepted when the Home Missions of the Presbyterian Church offered to pay a Rev. William Black \$50 a month to preach every Sunday if the congregation would pledge to pay him \$63.50.

On January 1, 1906 an objection was received from the Methodist Episcopal Board of Home Missions protesting the use of their building by the Presbyterians, so the latter returned to using the Knights of Pythias Hall until they were able to build a church.

The first services in the new church building, erected at the corner of Sixth and Patagonia Streets were held on June 24, 1906. Among those present were the Rev. William Black and Elders E. S. Titus and Dr. B. B. Nesbitt.

During the years 1908 and 1909, services were conducted by Rev. W. A. McCannon. It was during this period that the church fell on hard times as a number of the congregation moved away and several prominent members died.

From May 16, 1910, until February 14, 1915, no records were kept. On the first date Rev. J. W. Waite was serving and on the latter, the Rev. H. P. Cory. On Feb. 5, 1917, there was a congregational meeting at which the Rev. Hedges was informed that his services were no longer desired.

On June 4, 1917, the Rev. N. Levison was hired at an annual salary of \$600, supplemented by an equal sum from the Board of Home Missions. On November 8th of that year he resigned to become a chaplain in the U.S. Army.

It was not until March 10, 1918, that regular services were resumed by the Rev. William Brown, who resigned two years later.

From May 1920 until 1921, there were irregular services conducted by various visiting ministers. Then the Rev. H. P. Cory was appointed at a salary of \$1800 per year and use of the manse, a small frame residence. He stayed three years.

Other ministers to whom a "call was extended" were the Rev. Herbert J. Jordon, Merle L. Edwards, and William R. Brown. Each stayed a year or two before moving to other pastorates. Financial difficulties appear to have been at the root of their short tenures.

From 1932 until the end of 1934 there were no regular church services. Then the Rev. D. P. Gillis was called as pastor. Although the economic condition was so poor that he could be offered no definite salary, he stayed for five years.

For another year there was no services. Then it was decided to transfer the church to the Presbytery of Southern Arizona and apply for a loan of \$2,000 to match funds to be raised in the local community. This money was used to remodel the sanctuary, add a recreation room, kitchen, Sunday School room, and pastor's study.

The first pastor of the remodeled church was the Rev. Wen-

dell R. Newell, who was installed on October 29, 1940, with a congregation of ninety. He stayed for three years.

Next to come was the Rev. Sumpton Logan, who served for two years.

In 1945 the Rev. DeWolf was called and stayed three years.

On August 29, 1948, the Rev. David Martin accepted the call to serve. Two years later, on October 22, 1950, the church building was badly damaged by fire. Fortunately, the loss was covered by insurance. During reconstruction, services were held in the Benson High School auditorium.

On the morning of March 8, 1959, a beautiful new church with an immense A line white roof was dedicated on the hill at South Huachuca Street following months of planning and strenuous fundraising activity. Later, after twenty years of service, the Rev. Martin retired and was followed by the Rev. Donald Shaw, who stayed for five years. The present pastor is the Rev. Gary Gard. Plans are for a building program to enlarge the facilities of the Presbyterian Church, the highest structure on the Benson landscape.

BISBEE CHURCHES

By Millicent W. Kasun

The first church services in Bisbee, Arizona, date from the early 1800s and were held in private homes or in the one and only schoolroom in the camp. Pastors and priests traveled occasionally to Bisbee for services and once in awhile a traveling Methodist minister would arrive to hold meetings.

Father Sullivan, a Catholic priest of Tucson, traveled by stage coach to serve the Catholics of the mining camp. He carried candles and an altar cloth in a suitcase when he made these visits. It was told that he would leave the altar appointments in readiness on the teacher's desk for the Episcopalians whose followers entered the room as the Catholic worshipers were leaving.

Some Protestant ministers conducted church services in the upper hall of the Copper Queen Library when the building was built. The library became the social and worship center of the town affording a place for church plays and bazaars. However, loud music and rowdyism presented some disturbance, so that worship services were frequently held in private homes.

FIRST BAPTIST CHURCH

By Millicent W. Kasun

Traveling down Tombstone Canyon, you can't help noticing the First Baptist Church as you near the business district. It stands on a bend with very little parking around it. In 1910 there must

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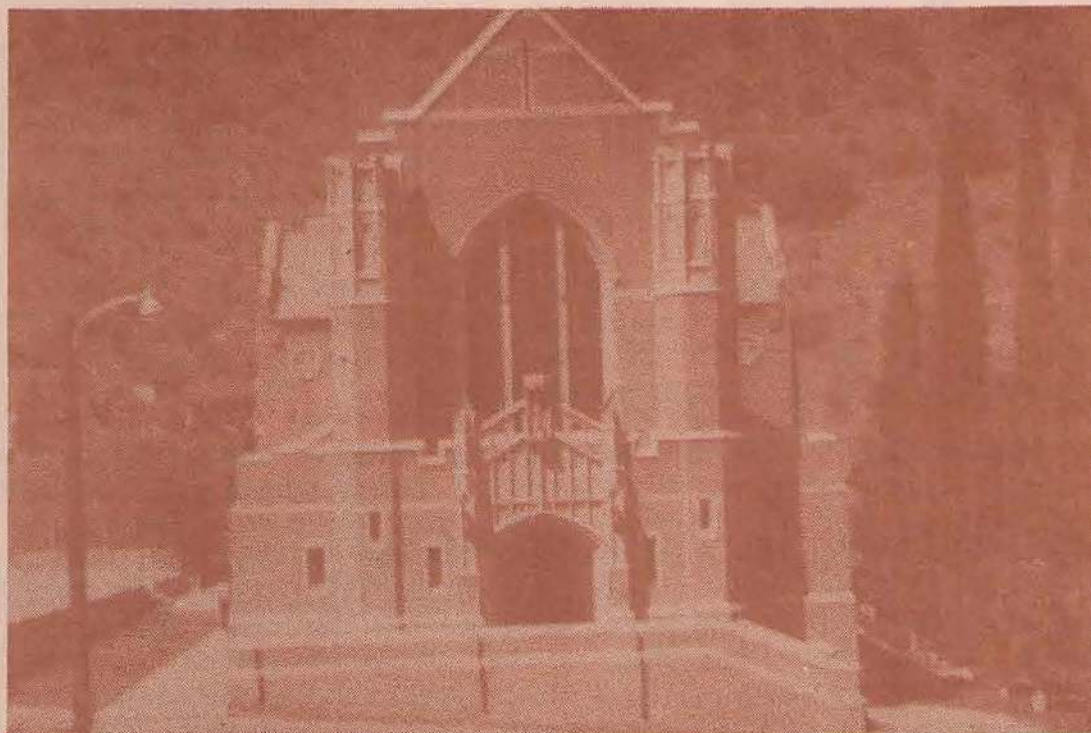
have been more room, and it was a wonderful location for people to walk to church.

The covenant of the First Baptist Church of Bisbee was approved at a meeting held in the Copper Queen Library Hall on June 26, 1904. The church, with twenty-five charter members, was organized by the Rev. George H. Brewer, corresponding secretary of the American Baptist Home Missionary Society. The Rev. B. H. Gessell of Douglas was elected to minister temporarily until the arrival of the first pastor, the Rev. V. D. Hodgen. The church used the Copper Queen Library Building for its meetings for a few months, then moved into the Pythian Castle where more frequent meetings could be held. Soon the first Baptist Church building was erected on Castle Hill. This building burned during the great fire of 1908, and a new stone church was constructed on the same site. The membership grew until it became necessary to seek larger quarters. Late in 1919 the present Baptist Church was built on Main Street. Among other employees of the mining companies the church membership included Dr. Bryah who was connected with the medical staff of the Copper Queen Hospital.

ST. PATRICK'S CATHOLIC CHURCH

By Millicent W. Kasun

The Catholic Church was the first church organized in the Bisbee mining camp. This was probably in the early 1880s. An adobe structure on Quality Hill where Horace Mann School now stands was used for the church purposes. It was not unusual during



St. Patrick Catholic Church, Bisbee

the sermon for the hooting of an owl to be heard from the roof top. Frequently loose gravel and dust fell on worshipers as mice scampered across the beams overhead. This adobe building soon proved inadequate.

Rev. J. B. McNally, pastor of St. Patrick's Church in Oakland, California, was visiting in the Bisbee Camp with the Brophy family who were his distant relatives. Father McNally decided something should be done to have a more respectable house of God. He first inquired into the various types of work done in the camp and the salary paid for each. The young priest then presented the names of the members and informed them what contributions would be necessary to erect a church building of their own. This was a bit of a shock, but the parishioners came through with their donations and the very next day the first church in the mining camp was started. It was a frame structure built on School Hill and was called St. Patrick's Church. The first resident priest was Rev. Dilly. About 1900 Rev. Julius Gheldof was the pastor of St. Patrick's Church with the additional assignment to serve the mission in Douglas. Father Gheldof became the resident pastor in Douglas in 1907.

The next building program followed immediately with the arrival of Rev. Meurer who set forth with construction of Loretto Academy on Higgins Hill. The first Mass was offered in the Academy in November 1907. Sisters of Loretto staffed the school. Student boarders were enrolled at the academy and day students commuted to the school from Warren and Lowell by street car.

November 19, 1913, marked the arrival of the next pastor, the Rev. Mandin. Father Mandin was faced with a debt of \$13,000 on the young parish. He set about his task by organizing the women into a solid working group. They formed the Altar Society and held a bazaar in the Old Opera House. This effort liquidated half the debt and greatly stimulated an increase of membership in the Society. Other endeavors followed and the indebtedness was completely wiped out by the spring of 1915. Men became members of the Knights of Columbus and cooperated in the parish endeavors. Plans were brought forth to build a new church on the site adjacent to Loretto Academy. Ground for the building had been donated previously by the late Mr. Higgins. The edifice was estimated to cost \$40,000 by an architect in Los Angeles.

Father Mandin felt that the building would be much too small, so plans were drawn up for a building which would cost in the neighborhood of \$150,000, almost four times the cost of the structure originally planned. A campaign of popular subscription netted \$5,000, all of which came in small donations. Then came the actual construction, grading and excavation for the basement and foundation. Labor Day, 1915, men of the parish undertook the preliminary work of erecting the building with their own hands. The miners gave four hours a day to the work. Night shift worked from 10:00 a.m. to 2:00 p.m., and day shift started at 5:00 p.m. lasting until dusk. Sometimes work continued until 9:00 p.m.

Father Mandin donned overalls and helped with the work. The building was completed and ready for the first Mass offered Sunday, September 30, 1917. An indebtedness of approximately \$118,000 existed. The women took over again. Social functions galore followed and the debt grew smaller and was finally cleared.

The total mortgage sum of \$212,000 over the years was expended and paid for by the church, and many improvements have been made since 1917. The old church on School Hill was given to the Spanish speaking people of the district and named Sacred Heart Church. There was also a church built in Tintown in 1915-16. Money was used in Naco for repairs and an addition to their building. The Lockie House was purchased in 1928 and remodeled for the Mexican Sisters who instructed the women of Sacred Heart Church in dress-making and art.

Father Mandin was an active and outstanding man. His abode was the basement of the church even while the building went on around him. He gained the respect and admiration of people from all creeds in the Bisbee area.

Many years have passed and many priests have come and gone each leaving some imprint upon the parish. Rev. Gilbert Padilla is currently pastor at St. Patrick's Church. Changes are noted also in the school which is no longer called Loretto Academy but now is St. Patrick's Parish School. Boarders and high school classes were discontinued long ago. Emphasis has been put on the elementary curriculum and the 1974-75 school year showed an enrollment of 205 students in grades one through eight.

CHRISTIAN CHURCH

By Millicent W. Kasun

The Christian Church is now a little deserted building standing on School Hill across from Central School. It must be pointed out to be noticed at all. Some say the original congregation started out more like the Church of Christ today.

I. W. Wallace, a realtor in the Bisbee area, was one of the first leaders. The meetings were held in Library Hall where other denominations also first held their meetings. At this time no musical instruments were used. Mr. C. F. Philbrook came to Bisbee as the first superintendent of schools in 1904 and really started everything moving for the first building. He also organized the first Sunday School. The Rev. J. G. Pritchard served as the first minister, followed by Rev. W. H. Spicer. Mr. Philbrook left Bisbee in 1921.

In the year 1962 Rev. Hal Camp held services while working full time at Fort Huachuca. This was the last year for the Christian Church of Bisbee. The approximately twelve members are now attending church in Sierra Vista.

LATTER DAY SAINTS (MORMON)

By Millicent W. Kasun

On Sunday, November 26, 1967, at 2 p.m. the Bisbee Ward of the Latter Day Saints had a dedication ceremony for their new chapel. This was a lovely program of beautiful music and inspiring talks to dedicate a building showing many years of hard work and planning. The new chapel is now in one of the new areas of Bisbee, the Huachuca Terrace Area, with the lovely mountains in the background.

The dedication program gave this history: About 1902 there were several young Latter Day Saint men working for the Phelps Dodge Corporation in Bisbee who desired to attend church services. Therefore, a Sunday School and church were organized which met in the J. S. Warren home in Bisbee and the John McRae home in South Bisbee. The congregation numbered about thirty members. The Bisbee Branch of the St. David Ward of St. Joseph Stake was organized in 1904 with Mahonri Stewart as Presiding Elder.

Services were held in the Stewart home in Tombstone Canyon. Bisbee Branch became a ward May 5, 1905, with John S. Warren as Bishop. The first church building was erected on the lot where the Stewart home had been at 303 Tombstone Canyon. This building was completed in 1918 and was dedicated in 1919 by President Heber J. Grant. Miles Merrill was branch president at this time. Then followed a time when the branch was presided over by traveling missionaries from the California Mission.

As the membership grew, Leland Martineau was called as branch president, followed by Andrew Angle, Farrel T. Nelson, Marius O. Evans and Gussie R. Hardt. When the Southern Arizona Stake was organized in March, 1941, Bisbee Branch became Bisbee Ward with Gussie R. Hardt as the first bishop. He was followed by Henry Earl Peterson, Jack S. McRae, and Ralph M. Pederson.

METHODIST CHURCH

By Millicent W. Kasun

This was the first Protestant church building erected in the Bisbee mining camp. In 1888 a small group decided to form a Methodist Church. During this year a minister came to hold services in Library Hall with the other groups. In 1899 David Roberts was appointed pastor of the Methodist people in Bisbee with a commission to organize a church. This was probably in the month of October, 1899. It is not known definitely. Articles of Incorporation were signed February 14, 1900. On April 23, 1900, the lot on Clawson Avenue and School Hill was purchased by Mr. Roberts and immediately conveyed to the Board of Trustees of the church and then successors. Mr. Roberts at once made arrangements to build a church and by the herculean effort of himself and a

few others a church building was erected. The total cost was \$700. A contribution of \$400 was made by the Church Extension Society of the Methodist Episcopal Church and the remainder was raised through public subscription. The Copper Queen Mining Co. made a generous contribution.

On March 2, 1906, the lot adjoining on the west was purchased and a parsonage erected costing \$4000. J. L. Burchem was pastor at that time. There was a membership of 45 between the years 1899-1907. Rev. B. G. Decker was appointed pastor in 1910. He found a debt of \$2,000 on the parsonage lot and immediately took steps to reduce it. Before the year was out, he had raised and paid \$500 on the principal and negotiated a new loan for the remainder at 5% interest instead of 12%.

Rev. O. M. Andrews stated that in his pastorate from 1913-1915 as many as 200 persons were turned away from the evening services for lack of room. In November 1924 Reverend C. W. Harshman, previously pastor from 1915-1920, was returned to Bisbee in hopes that under his leadership the church might be stabilized. The church membership had been up to 400 and in 1924 it was down to 190 and dropping. In 1953 there were 29 members. The church persisted, and in 1965 the building was renovated. The sanctuary was completely redone with walls being paneled and a new ceiling built.

The population had shifted over the years from Bisbee to Warren and longer distances could be more easily reached by automobiles. These changes brought about plans for a new and larger church. A charter group of more than 50 people set forth and made possible the building of Trinity Methodist Episcopal Church in 1923 at the corner of Arizona and Hoatson Streets in Warren.

PRESBYTERIAN CHURCH

By Millicent W. Kasun

With Reverend Robert W. Craig, Missionary for the Synod of New Mexico, and Reverend J. G. Pritchard, Chaplain of Copper Queen Mining Company as leaders, 21 persons met in Library Hall, March 8, 1900, to organize the Presbyterian Church of Bisbee.

A sense of unity springing from the organization seemed to stimulate immediate growth of church activities. A Ladies Aid was organized, a large Sunday School attendance was reported, a building fund was begun to secure a "house of worship." Reverend Pritchard served without recompense for several months to be followed by Reverend T. C. Moffat, Presbyterian Missionary.

In March 1901 a call was issued to Reverend Harvey M. Shields to become a regular pastoral minister. He was installed July, 1901. This was a landmark in the early life of the church, bringing to the newly organized congregation the efforts of an earnest, devoted leader, whose place of respect and affection is

noted in the Session minutes. During his pastorate efforts were made to sustain branches in both Naco and Douglas, and after a resident Baptist pastor arrived in Naco to supplement this with aid to the people of Benson.

The church building was dedicated at evening services April 26, 1903. Reverend Shields was assisted by the Reverend J. M. McComb of Douglas and Mr. Arthur Curtiss James, donor of the fine pipe organ, who made the dedicatory address.

The church building is an outstanding example of the architectural beauty of its period and has offered serenity and strength to its 112 communicants. The often repeated statement that this church is patterned from Lowland Churches of Europe is indeed true as the architecture, materials, and finish were all modeled from Dutch Reform Churches. This is evidenced by the stately beauty of the high open rafters and the hand-carved cherry wood pews and the altar pieces, an inspirational sight to all who enter the massive brick sanctuary. The pipes of the organ cover the entire end of the sanctuary behind the pulpit and reach to a height of over twenty feet. The exposed metal pipes were imported, made of Swedish tin and decorated. They are most unique, considered a rarity and indeed now priceless.

A need for additional space to house class work, congregational meetings, and dinners had been felt for several years. The church was able to acquire the old hospital building across the street in 1961 from the Phelps Dodge Corporation. At this time Phelps Dodge erected a new hospital in Warren. A remodeling project resulted in the annex with ample class rooms, a nursery, library, kitchen, store rooms, fellowship hall, custodian's quarters and much more. The lower story became available for commercial use and is occupied by the Gentry-McNulty law firm.

Covenant Presbyterian Church of Bisbee, Arizona, celebrated its seventy-fifth anniversary March 9, 1975, with Reverend George D. Belford as pastor.

ST. JOHN'S EPISCOPAL CHURCH

By Mila Johnson Jolley

In the beginning Arizona and Nevada were one Missionary District. Later Arizona and New Mexico became one Missionary District.

In 1911 when Arizona became a Missionary District our first Bishop was The Rt. Rev. Julius W. Atwood D.D.

Before Bishop Atwood, Bishop Kendrick of New Mexico and Arizona was most active in Bisbee.

The first marriage between Solomon Richard Pierce and Elizabeth Sarah McKeman was solemnized April 8, 1884, by the Rev. J. T. Bagnall of Tombstone. The first burial recorded in the Church

register occurred April 1, 1886. The deceased was Robert Tribolet, age 16 months. The Rev. T. W. Haskins of Tombstone officiated.

The first baptisms were held March 31, 1886. They were baptised by the Rev. Thomas Haskins of Tombstone.

Before the church was built the services were held in the homes or once a month in the Library Hall.

Some of the people who were most instrumental in building the Episcopal Church in Bisbee were Dr. Frederick A. Sweet, chief surgeon for the Copper Queen Consolidated Mining Company; Harriet M. Williams, wife of Lewis Williams, who was also very active in trying to build the Church; Ben Williams, Lemuel Shattuck, S. W. Clawson, Lois Clawson, Richard Rundell, John L. Brown, Isabella Brown, J. J. Muirhead, Katherine J. Muirhead, the father and mother of Mrs. Earl Moore of Douglas. Mrs. Williams and Dr. Sweet were the most ardent in preparing people for confirmation.

Bisbee's St. John's was officially organized as a Mission April 11, 1896. However, between 1891 and 1899 Bishop J. Mills performed 151 baptismals. These baptismals were not all Episcopal but included several for many other denominations.

In 1900 Mr. and Mrs. Lewis Williams and Mr. Ben Williams left Bisbee. This was a great loss to the church and the community. In April, 1904, Dr. Sweet died, which was another blow to the struggling church.

Lots for the church were purchased in 1900 for \$1500. Dr. Sweet collected \$2457.45 which sum was turned over to the Bishop.

After the death of Dr. Sweet the Copper Queen Consolidated Mining Company gave \$1898 providing the church be a memorial to Dr. Sweet. Hence the name of the church is the "St. John's Sweet Memorial."

A subscription list to augment the building fund was founded and Mr. Brown, the Warder, collected nearly \$3000. The town was canvassed and nearly \$1300 was raised. Mrs. S. W. Clawson collected \$700 for the organ. Part of the money was made by the Guild. Fifty dollars was given by the B.P.O.E. Lodge No. 671 in memory of Dr. Sweet.

The price of the church:

To builder	\$5,000.00
To excavator	300.00
For Plans	125.00

Extras were added. The furnishings cost nearly \$1300. The pews were purchased from the Lord Lumber Company, and cost some \$650, laid down in Bisbee. The lighting of the chancel, carpet, fixing the clergy room, plumbing, etc., is all included in the \$1300.

The first service in the new church was February 27, 1904, by

the Rev. Joseph McConell, and on Easter Evening, April 3rd, Bishop Kendrick held services in the new church for the first time and confirmed ten.

For further history and a complete list of the ministers that served we are dependent on the records of baptisms, confirmations, marriages, and burials in the Parish Register, and scattered references in the journals of convention and the personal recollections of these who lived here since the Mission was started. The earliest minister of whom we have any record is the Rev. J. T. Bagnall, who came over from Tombstone in the early eighties. Mrs. H. C. Stillman said he held services in a little school house, and that he baptised two of her children at home in 1882. However, there is no record of this.

After 1887 the record is blank until 1891. The years 1891 to 1899 inclusive deserve special mention. In these years the record shows 151 baptisms, there were 6 confirmed in 1894, 17 in 1895, 12 in 1896, 10 in 1897, 15 in 1898 and 2 in 1899.

Apparently there was no minister serving here because all the records were signed by Bishop Kendrick, for he alone signed the records of both baptism and confirmation. During this time James Stuart Douglas married Josephine Leah Williams.

The remarkable number of both baptisms and confirmations in these years with no evidence of a regular service or regular pastoral minister, indicated two things: first, Bishop Kendrick must have been a remarkable Bishop, and second, there must have been some remarkable laymen carrying on a consecrated lay ministry in the periods between the Bishop's visits.

It was apparent that this work was carried on in great part by Mrs. Williams, Dr. Sweet, and Mrs. Rundell in organizing and preparing candidates for confirmation. There were many others who were active in this work.

During the next few years there were serious epidemics of smallpox and influenza which interfered with the work of the church. The church struggled along with many priests coming and going. In 1941 the Parish Hall so long planned for was completed. In 1941 a project for replacing the windows as memorials was started. The contract was given to the Art Glass Studios of Los Angeles at a cost of \$725.

In September 1941 a congregation meeting was held asking to become a parish. In October 1941 at the Convocation St. John's Church was admitted as a parish. St. John's remained a parish until 1967 when it again became a mission.

Since August 1973 St. John's has become a part of the Cochise Regional Ministry. This includes Douglas, Bisbee, and Tombstone. Plans are now under way to include Sierra Vista, Benson, Wilcox, Safford, Morenci, and Silver City. This will be known as a "Mini Deanery." This will be the first in the United States and is causing quite a bit of interest all over the United States.

SAINT STEPHEN NEMANJA SERBIAN ORTHODOX CHURCH

By Nick Balich and Mamie Bugen

Since the 1880s, the Serbian people have been active in the Bisbee District. Many came to the United States and this area from a land then ruled by the Hapsburg Empire. Strong, outdoor individuals, they readily found work in the mines. Although they became American citizens, lived through difficult times and the World Wars, they still retained a pride for their homeland, a love for their birthplace, customs, folklore, and religion.

With this pride in their background the generation of Americans of Serbian Orthodox Church in the Bisbee District and the first such church in Arizona.

It all began with the building of the recreation hall which provided a gathering place for all Serbs and their friends to meet to carry on their customs and traditions. But more important, it provided a focal point by which the members united their resources, thereby enabling the building of the church.

The Parish was and is still blessed with a fraternal organization, Nemanja National Federation, that has provided since 1904 security and insurance for its members. It was this lodge that played an important role in the acquisition of the property and the building of the Recreation Hall.

The organizers and builders of the St. Stephen Nemanja Serbian Hall, members of the Serbian Benevolent Lodge 142 of the



St. Stephen Nemanja Serbian Orthodox Church, Bisbee

Serb National Federation, held a special meeting on June 4, 1939. It was unanimously voted to construct the recreation hall in Baker-ville and the same day named three members to serve on the Build-ing Committee. They were: Radovan Marusich, Gliso Chuckovich, and Sam Balich.

Gliso Chuckovich and Sam Vukovich were named the carpen-ters for the home including all other helpers and workers who assisted without pay.

The first organizers and builders and officers of Nemanja Lodge are as follows: Radovan Marusich, President; Sam Balich, Vice President; Djuro Vrbica, Secretary; Gliso Chuckovich, Presi-dent—Auditing Committee; Radovan Pesikan, President, Sick Committee; Radovan Bojanich, Treasurer.

Members: Maksim Blagovich, Milos Yuncevich, Alex Kalastro, Petra Marusich, Ivo Balich, Veselin Pesikan, Jovanka Miskovich, Panto Milovich, Nade Balich, Zivana Vrbica, Angie Vrbica, Milica Lazovich, Bosko Radovich, Milo Radovanovich, Helen Blagovich.

On June 10, 1939, the ground was broken and blessed for the erection of the hall. Funds came from sources in the community as well as other towns and cities in the West. According to the rec-ords, no expenditures were made for any labor. All workers donated freely of their services. The new home was dedicated on December 10, 1939.

On June 10, 1953, the blessing and breaking of the ground for



SERBIAN DANCERS—Darlene Martin, Zorka Martić, Edie Vukovich, Dan Ducich, Steve Stojasavljevich, Mamie Bugen, Mary Ann Vukovich, the late Viola Shields and Barbara Martin.



The late Gliso Chukovich and his Gusle

St. Stephen Nemanja Church took place. The Reverend Nicola Stoisavljevich was the first resident priest. With his inspiration and enthusiasm St. Stephen Nemanja Church was consecrated on June 6, 1954. The people were grateful for a church of their own in which to worship and to share their happiness and sorrow, the marriages of the young and the burials of the old.

The interior of St. Stephen Nemanja Church is unique and beautiful. The Czechoslovakian crystal chandelier with ten arms is believed to be two hundred years old. Its only alteration was made for electrification. A beautiful Philippine mahogany with an oak finish Iconostasis stands before the arched altar. In its center below the cross is a painting of the Last Supper. Below on the panels are paintings of Saint Stephen, Archdeacon Stephen, the Virgin and Child, the Savior, Saint Archangel Michael, and John the Baptist. The outside of the church is adorned with a copper dome and cross and doors, especially fitting for a district whose main industry is copper mining.

One means used in the fund-raising for the church was an annual event called The Night In Belgrade. This festive occasion was first held on August 31, 1952. It met with instant success and the huge popularity of this festivity caused it to become an annual and ever larger celebration.

The Recreation Hall is decorated in the manner of a Belgrade Kafana or Cabaret. This similarity is carried out by the Tam-buritca Orchestra which plays traditional native songs during the program. Both the members of the orchestra and the parishioners

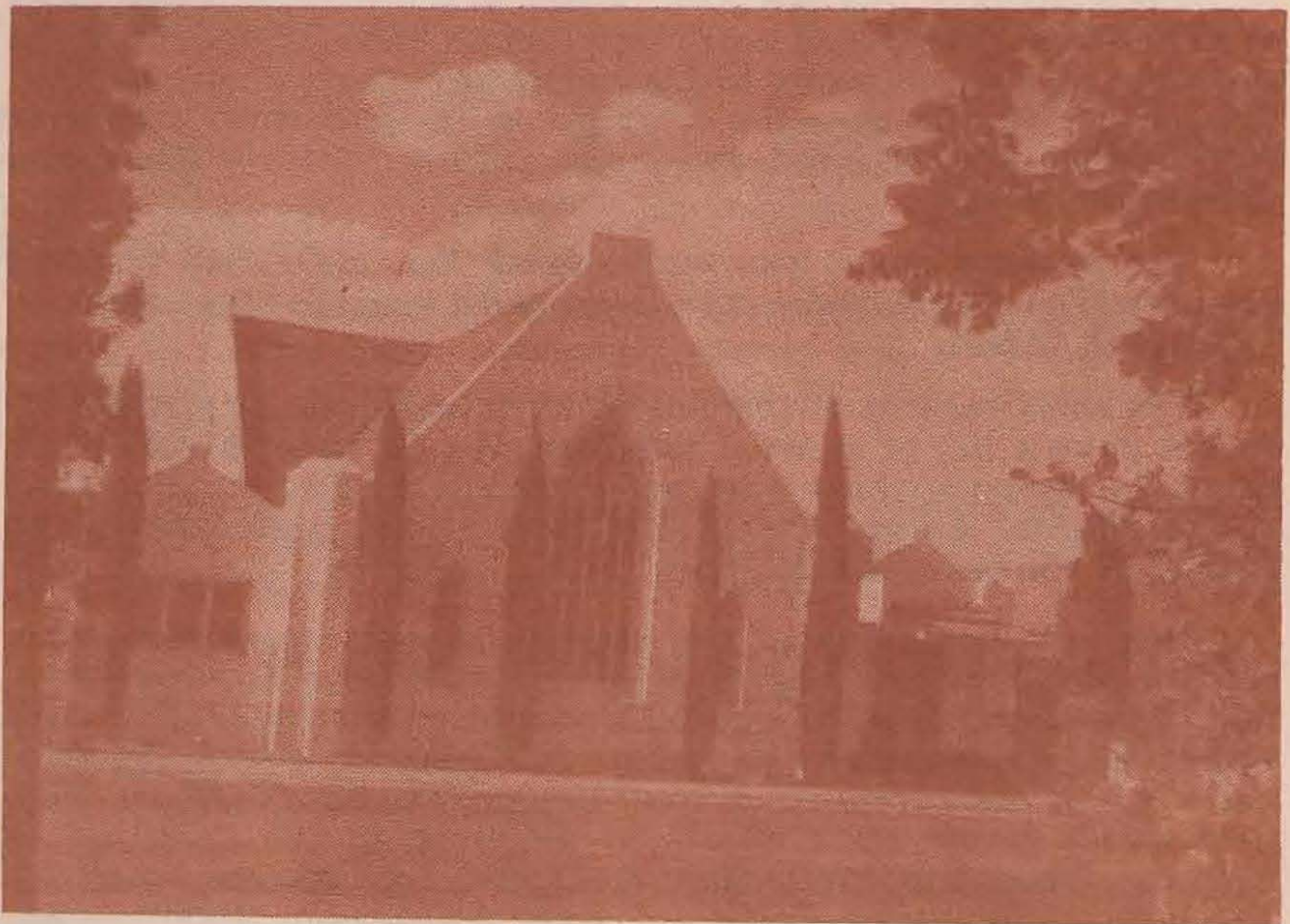
and its related facilities. This fulfilled dream is blessed with the dedication of its present members to maintain and keep it in the spirit upon which it was built. The work of the faithful has resulted in a fellowship among the Serbian Americans, who still cherish their identity, culture, and religion, both then and now.

FIRST BAPTIST CHURCH

Sometime about 1901 or 1902 Chaplain Winfield Scott, a retired Army officer, met Judson A. Elliot and said, "There has sprung up a new town down on the Mexican border; we should go down and see what can be done." They came to Douglas and erected a tent at the corner of what is now 10th Street and E Avenue. This tent served as a meeting place for the new work and also a home for these two dedicated men as they began their work for the Lord in Douglas.

Services were started in the tent. A baptistry was dug in the ground inside the tent and a curtain hung up around it. Brother Elliot and Chaplain Scott served, in fact, as the first pastors, and under their leadership a church was organized a few months later.

The first Baptist Church of Douglas, Arizona Territory, was organized May 9, 1902. Rev. T. F. McCourtney was the first pastor called to this new church, serving from 1902 until 1907. There have been many pastors since that time, some serving as much as seven years and some only a short time.



The First Baptist Church, Douglas

The original building was begun in 1904 or 1905 and finished in 1906.

This note appears in the 1905 church letter sent to the Arizona Baptist Convention. "We are still worshipping in a ragged tent, but our church building is well under way. The walls are complete, the roof in place, but we have no floors, no windows, no ceiling, no paint and no money, but our Father in Heaven has plenty of money houses, lands, cattle, gold, silver, and COPPER, and HE knows all about our needs."

Fire caused by lightning greatly damaged the building in 1906, just before it was completed. Services were held in the funeral home, which was located where the Douglas Dispatch is now located, while the building was being repaired.

Several minor additions were made during the following years to meet the needs of the young and growing church. An annex was added to the west side of the building, and later another annex was added on the east side. About 1926 or 1927, the north annex was added. The basement was dug in the depression years of 1932 and 1933. This work was done by the men of the church in the evenings and on 'off-days.'

The building was again enlarged and remodeled, beginning in 1941, and finished in 1943. This project included among other things, the addition of the chapel and the Sunday School rooms connected to it. The Prayer Chapel was first opened on July 9, 1942, with a 24-hour prayer meeting.

The sanctuary was extended 14 feet to the south and new pews were installed. The pulpit and choir section were moved from the east side of the sanctuary to the north end where they are now. What had formerly been the entrance on the southwest corner of the building was enclosed and made into a Pastor's study and consultation room.

The pastor's home was built during the 1941-1943 building program. The church had formerly owned a home for the pastor on Thirteenth Street.

The early records of the church have been lost. As a result we do not have a list of charter members. We do have in our files a list of the names of those who contributed to the first building fund of the church. Among them were most of the businessmen and leaders of the town at that time.

Near the beginning of the century an agreement was made between the Northern Baptist Convention and the Southern Baptist Convention. Due to limited finances and personnel, it was agreed that the Southern Baptists would seek to develop the Baptist work in the Territory of New Mexico, and the Northern Baptists would devote their efforts to the work in the Territory of Arizona. Thus the First Baptist Church of Douglas, Arizona Territory, early became affiliated with the Arizona Baptist Convention, which was in turn affiliated with the Northern Baptist

Convention. This type of cooperation was even agreed upon between the Baptists and the Methodists in developing work among the Spanish-speaking people in some towns in the Territory.

Here in Douglas the Methodists began work among the Spanish-speaking people with the cooperation of the Baptists, while the Baptists began work in Nogales. For several years Sunday School teachers from our church regularly went to the Mexican Methodist Church and taught in their Sunday School. When new pews were placed in our sanctuary in 1943, some of the old pews were placed in the Prayer Chapel and the rest were donated to the Mexican Methodist Church in Agua Prieta, Sonora, Mexico.

Our church continued to be affiliated with the Northern Baptist Convention until 1949, at which time the Arizona Baptist Convention ceased to be affiliated with the Northern Baptist Convention and became associated with the Conservative Baptist Association of America. The C.B.A. of A. is an association of some 2000 Baptist Churches which are Fundamental, Autonomous, Pre-millennial, Evangelical, and Independent.

Our first real missionary endeavor began in 1948 when Miss Eunice Peevey was commissioned to be a foreign missionary and was supported by this church for twelve years after the Lord called her to be His worker in Nigeria, West Africa. Since that time our church has sent many of our own young people into the ministry and service for the Lord.

Many items or improvements have been dedicated to the memories of the pioneer members and other members by their families. Of particular interest is the beautiful picture of Christ in the Garden which was moved from the south window to the north end of the sanctuary which is now the front of the sanctuary and is a most imposing sight for all who enter our church. This stained glass picture was installed in memory of Mrs. Fannie Myrtle Geers, a pioneer of the Arizona Territory.

In 1962, under the leadership of Rev. G. Ross Laidlaw, the 60th Anniversary Celebration was held with many of the former members and pastors returning to help in the celebration. We are even now planning for our 75th Anniversary in 1977.

(Copied from Anniversary Booklet, April 30, 1975)

IMMACULATE CONCEPTION CHURCH

By Ruth D. Elliott

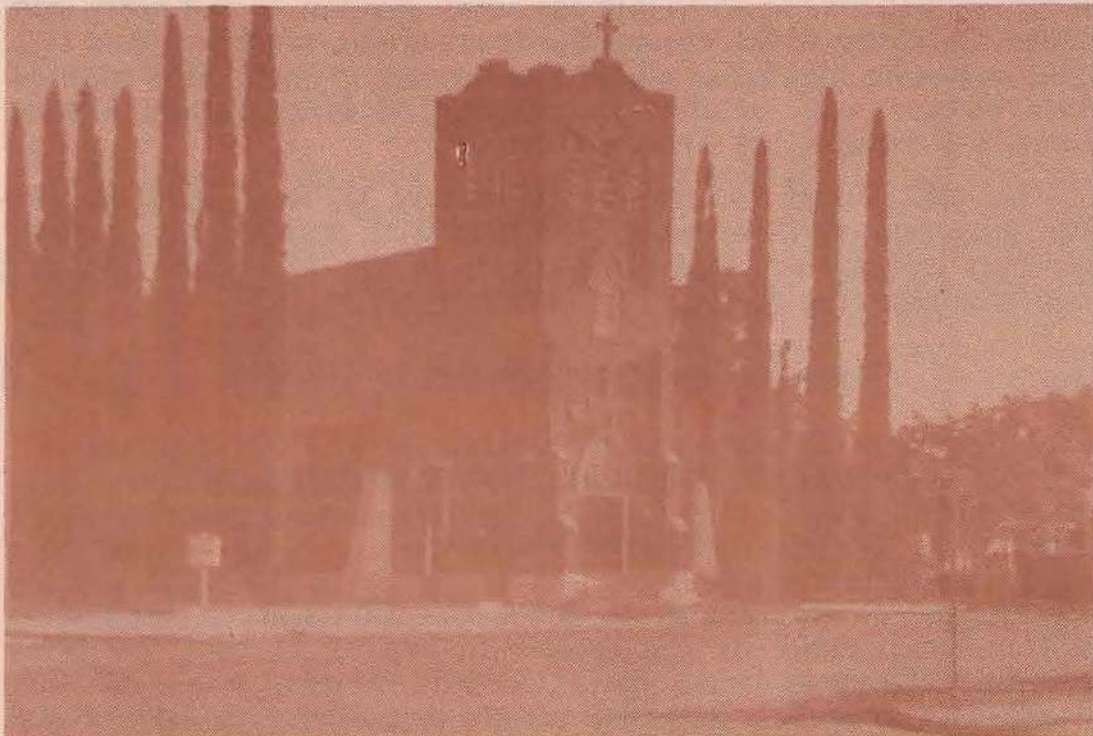
The parish of Immaculate Conception Church was established in Douglas in 1907 by the second Bishop of Tucson, the Most Reverend Henry Granjon. Prior to 1907, Douglas was a mission attended from Bisbee. Records indicate that Mass was first offered in a temporary tent chapel somewhere near the railroad depot, which would have been in the vicinity of Tenth Street and Pan

American Avenue. Soon thereafter, two lots on the northeast corner of Nineteenth Street and C Avenue were donated for church purposes by Michael J. Donohoe. The chapel was then moved to this location.

At the same time, another chapel was built on Second Street near C Avenue, to serve the Spanish-speaking members. Growth of the new town continued and it soon became necessary to expand. The donor of the two lots on Nineteenth Street reacquired the property with a generous donation toward a new building project. The site at Tenth Street and C Avenue was selected, and the present church and rectory came into being. The Reverend Julius Gheldof of Bisbee served the Douglas mission and was then appointed the first resident pastor of the newly formed parish. Father Gheldof was a native of Belgium.

Red brick and European imported stained glass windows were used in the building of this church which seats 350 persons. Gothic architecture, with a high sloping roof, provided a sense of strength and serenity amid the dust-swirling, unpaved and unplanted surroundings of those early days in Douglas. The building debt of approximately \$18,000 did not dismay the young and energetic parishioners. Due to a language barrier, the women organized both an Altar Society and the Sociedad del Sagrado Corazon. The men became active in the Knights of Columbus. Dinners, bazaars, dances, and raffles soon cleared the debt. The Spanish-speaking women reorganized about 1933, forming the Vela Perpetua. Their strength and needed support has been a real asset to the parish.

The belfry houses a large cast iron bell which through the



Immaculate Conception Catholic Church, Douglas

years tolled daily for Mass and funerals until the practice was discontinued due to the structural weakness caused by the vibrations. It is hoped that repairs now being made will make the bell tolling possible again.

A new organ was placed in the church about 1922 and continues to be in service. This is a high quality pipe organ with double manual and a full range for voices and effects. It was purchased from George Kilgen and Son of St. Louis, Missouri, at a cost of approximately \$4,500. The present organist is Jose J. Castellanos who for thirty years has been most dedicated to sharing his talents on this pipe organ.

A fire in 1933 destroyed the original altar. The sanctuary was then refinished in simple, modern lines, combining Philippine mahogany paneling and wrought iron, as it is at this time. In 1950 the original dark stained oak pews were refinished by hand, and now have a light, natural finish. Padded kneelers completed the renovation.

Property on the southeast corner of Tenth Street and C Avenue was acquired by 1920 to serve the social needs of the parish. The large brick house on that site was remodeled and many memorable events were centered there. Expansion once more was necessary, and in 1952 the old home was replaced with the present structure known as CYC Hall.

Time has passed from the original worshipers in the temporary buildings, to a congregation which now includes over 1,300 families. However, in 1948, the enormous responsibility on the pastor was felt, and a mission parish was established to assume some of the duties of I. C. (Use of the initials has become a popular local reference.) The mission was located on Fifteenth Street and Bonita Avenue, and was named Our Lady's Chapel.

A Catechetical Center was built in 1962 on Third Street, between B and C Avenues, to facilitate the instructional efforts in the parish. This is a well planned and serviceable center with eight large classrooms, office, and additional needed space.

Fourteen pastors have been assigned to I. C. from 1907 to 1975, among them are: Rev. Julius Gheldof, the founder; Msgr. Ferdinand Rouselle; Most Rev. James P. Davis; Msgr. Bernard F. Healy; Msgr. Don Hughes; Rev. Francis Donnellan; Rev. Theodore Radtke; Rev. George H. Reinweiler; Rev. Edward Carscallen; Rev. Cornelius Moynihan; Rev. Cornelius D. McGrenra; Msgr. F. D. Rosettie; Rev. A. S. Carrillo; Rev. Ronald Gagnon. More than eighty priests have served as assistants to these named pastors at I. C.

Baptismal registers show over 24,000 baptisms, the earliest date being February 22, 1904. The first recorded marriage was November 15, 1905.

A private Catholic school was built at 1200 Fourteenth Street, the corner stone being laid in 1923. The Most Reverend Daniel J.

Gercke, Bishop of Tucson, dedicated the building on August 2, 1924. The school was first known as Loretto Academy, but is now called Loretto School. This school was made possible by Mr. and Mrs. William Henry Brophy, in memory of their daughter, Ellenita. Loretto nuns staffed the school, which included grades one through twelve, and admitted student boarders.

Over the years, the boarders, and then the high school grades were eliminated by 1937, and a strong elementary school has developed. The Sisters of Loretto withdrew in May, 1947, as a demand for their services elsewhere became urgent. The Dominican Sisters of Adrian, Michigan, assumed the responsibility of Loretto School in the fall of 1947. The school currently has an enrollment of 269 students, and is now intra-parochial, serving Douglas, Pirtleville, and Agua Prieta, Sonora, Mexico.

ST. BERNARD'S CATHOLIC CHURCH

By Ruth D. Elliott

The Mexican Revolution of 1912 caused many people to flee their homes in Sonora, Mexico. Entry into the Arizona Territory was not a problem, as boundary lines and immigration regulations did not exist. The only place for refugees to go was north, and the day's walk brought them to the settlement of Pueblo Nuevo, about five miles north and west of the Douglas townsite. These Spanish-speaking people soon found employment at the nearby copper smelters, the Calumet and Arizona Smelter, and the Copper Queen



St. Bernard Catholic Church, Douglas

Smelter. They quickly became self-sufficient, law abiding residents. The name of the community was changed to Pirtleville after E. R. Pirtle, who had organized and sold lots in the area, during the early days of development.

Church records show that a parish existed from 1908. A small adobe structure on Irvin Street was the original church. However, a larger frame building replaced the adobe at the opposite end of the block and on Pirtle Street. This frame building was then dismantled in 1925, and St. Bernard reverted to a mission of Immaculate Conception parish. Then, with mission funds and volunteer labor, under the direction of contractor Jose R. Ortega, and on the same site, the present clay brick building became the new church. The parish of St. Bernard was once more erected in 1957.

Parishioners are proud of the marble altar in their church. It was imported from Italy, and assembled by Mexican craftsmen from Guadalajara, Mexico. St. Bernard's parish consists of about 250 families, and their pastor at this time is the Reverend Charles Knapp.

The parish feels a special closeness to the present Governor of Arizona, the Honorable Raul Castro, as his early childhood was spent in Pirtleville, and he received his First Holy Communion in that parish.

ST. LUKE'S CHURCH

By Ruth D. Elliott

A mission parish of Immaculate Conception Church came into being in 1948. The northeast corner of Fifteenth Street and Bonita Avenue was selected as the location for the chapel to serve this new mission. A discharged Army chapel, which had given service during World War II, at the Bisbee-Douglas Air Base, was made available and was moved to the site. It was named Our Lady's Chapel. This mission was of short duration, as the Most Reverend Daniel J. Gercke, Bishop of Tucson, erected the parish of St. Luke on October 11, 1950, in Douglas, Cochise County, Arizona. The boundaries are as follows: Beginning at the point of intersection of Thirteenth Street and the Southern Pacific-Nacozari Railroad tracks, thence east on the north side of Thirteenth Street, to its junction with A Avenue; thence south on the east side of A Avenue, to its junction with Twelfth Street; thence east on the north side of Twelfth Street, and its extension to the Arizona-New Mexico state line. Thence north on the west side of the Arizona-New Mexico line, to its junction with the Third Standard Parallel South. Thence west on the south side of the Third Standard Parallel South to its junction with the line separating Township Section 16-27E from 16-28E. Thence south along the east side to its junction with the Southern Pacific Railroad tracks; thence southwest along the tracks to their junction with Thirteenth Street.

The Army Chapel continued to serve as St. Luke's Church,

and it remained the parish church until August 7, 1971. Reverend Michael McGovern was the first pastor to serve St. Luke's Parish. During his pastorate, a house across the street from the church was purchased and converted into a rectory, the Parish Hall was built, a building fund was begun, and dreams for the future became more formative. Father McGovern was transferred to Phoenix, February 16, 1958. Priests who followed were: Rev. John F. Burns, Rev. Phillip Poirier, Rev. Francis S. Murphy, Rev. Thomas L. Lambert, and, currently, Rev. Andrew L. Strednak, who took over St. Luke's Parish as of June 14, 1967. Rev. Gerald Cote, Rev. Raymond Donohoe, and Rev. David DeVito have served this parish as assistants.

Father Poirier had increased the building fund with the aid of the ever popular weekly bingo games, so that when Father Strednak arrived, plans were soon made for a new church. Lots adjoining the rectory were purchased, and ground was broken January 11, 1971. The first Mass was offered in the new St. Luke's Church on August 7, 1971, and the WWII Army Chapel was retired. Dedication of the new church was held on November 7, 1971, by the Most Reverend Francis J. Green, Bishop of Tucson.

The new church, with a seating capacity of 455 persons, is octagonal in design, and is constructed of off-white slump block, with a desert beige asphalt roof. It boasts some of the most beautiful faceted stained-glass windows in the area, which depict the symbols of the Twelve Apostles. The floor has a copper-sulphate finish, and all the aisles are carpeted. A side chapel, seating 50 people, is used for weekday Masses and individual visitations.



St. Luke's Catholic Church, Douglas

Statuary in the church has been selected for simplicity and beauty, and kept to a minimum. A large crucifix centers the wall behind the altar, while a life-size form of Christ is on the east side, and one of the Blessed Mother is mounted on the opposite side of the church. A similar statute of St. Luke is seen on the north wall of the church entrance. These were imported from Italy and are hand-carved of kiln-dried linden wood. Each is tinted in delicate shades, which blend into the wall with a striking three-dimensional effect.

A new parish rectory was completed in November of 1974, on the site of the original rectory, and was dedicated April 20, 1975, by Bishop Green. The parish register lists 600 families as making up the current congregation. The church records, over the past twenty-seven years, show 1,555 baptisms, 343 marriages, and 218 funerals, as of April, 1975.

CHRISTIAN SCIENCE SOCIETY

By Paula Nietert

Dedicatory services for Christian Science Society, Douglas, were held on Sunday morning, April 21, 1946, when a history of the society and the dedicatory were read.

This service followed the completion of the building in December and the holding of the first service on Sunday, January 6, 1946.

The dedication came within a year and fourteen days from the time the membership started the building program. Some of these members at that time were Mr. George Wilson, Mrs. John Crowell, Mrs. Effie Burt, Miss Bea Wien, Mrs. Brehm, Mr. Constable, and Mrs. Meda Constable, Mrs. Avery Holmes Kitchel, Miss Sadie Shrum, Mrs. Eleanore Rhodes, and Mrs. Henry Williams.

The building is of simple Gothic architecture and is constructed of concrete block, plastered on the inside and stuccoed white on the outside. Inside, the seats are of mahogany with tapestry and mohair upholstery in an aqua and rose color scheme.

History of the local church dates back to September 8, 1920, when a group of Christian Scientists met to discuss organization for holding services. Sunday services were held at first in the Odd Fellows Hall and later at the Masonic Hall. In 1921 a Sunday School was organized.

Organization was discussed at various times, but it was not until by-laws and rules of government were written and put into effect in 1932 that any formal steps were taken to become a branch of The Mother Church, The First Church of Christ, Scientists, in Boston, Massachusetts. The group was recognized as a society in December, 1932. A building fund was started in 1933.

In the fall of 1939 the society moved to the Douglas Woman's

Club, across the street from the present church. During the war services were held in the YWCA building, downtown, and these continued until the present edifice was completed.

Contracts were signed for a church building in 1942, but these were cancelled because of wartime priorities on materials. In March, 1945, at the semiannual meeting, it was voted to try again. New building plans were submitted and these were accepted by the membership in the summer. A priority was granted in August, and the cornerstone was laid in September of that same year.

FIRST CHRISTIAN CHURCH (DISCIPLES OF CHRIST)

In 1904 when Douglas, Arizona, was a young and booming town, people were interested in churches as well as homes and businesses. The beginnings of First Christian Church came through a group of devoted women who felt the need to provide Christian instruction for their children.

In 1905 their prayers were answered and their efforts rewarded when the Rev. J. K. Hester of Cozad, Nebraska, a church organizer, came to Douglas. With his encouragement and their faithful help, a lot was purchased on the corner of Twelfth Street and E Avenue where the Daniel Apartments now stand. When the little frame building was completed at a cost of less than \$1,000, it was attractive, comfortable, and well constructed. The first congregation numbered about 30 people. The date was May 29, 1905.



First Christian Church, Douglas, Around 1905

As years went by, Douglas grew and prospered. The congregation grew also and it became necessary to seek a larger building. The small church was sold for \$1500, which at that time was considered a very good price. The future looked bright, but there were many disappointments and heartaches ahead for the members of this congregation and our country at large as the United States went into World War I.

For a time meetings were held in the Masonic Hall and the Christian Tabernacle, a building constructed by the church on the corner of Tenth Street and C Avenue. Due to war conditions, it was poorly constructed, badly lighted, poorly heated, hot in summer. Weeds grew up through the seats from one week to the next. Even though poorly housed, the people did not lose their vision of a larger and better place to worship.

In September, 1918, the Arizona Christian Missionary Society sent Rev. R. E. Dunlap for a conference with the Douglas congregation to consider a construction program.

In 1919 with substantial backing from the Board of Church Extension in Indianapolis, Indiana, and pledges from the membership of nearly \$5,000, the lot at the corner of Eleventh Street and C Avenue was purchased and the erection of our present church began. The estimated cost of the new building was from \$22,000 to \$28,000. The old sheet iron tabernacle had been wrecked, the roof sold for \$110 and the balance of the material put on the building lot.

Work began and by November 8, 1919, they were ready to lay the cornerstone. The members placed in a box a copy of the New



First Christian Church, Douglas

Testament, a list of 276 members, an historical sketch of the church, copies of the *Christian Standard*, *The Christian Evangelist*, *The Phoenix Christian*, *The Douglas International*, and *Douglas Dispatch* with a picture of R. E. Dunlap. These items were sealed and placed in the cornerstone. The building was completed and dedicated in May, 1920, by the Rev. R. E. Dunlap and the Rev. G. Edwin Osborn, who was the first minister of the new church.

If we have seemed to place too much emphasis on the externals, we are not neglecting the purpose of the church—to provide a place for worship and fellowship, and to be an example of what the Christian life should be. There are some 30 ministers who deserve our gratitude. Through the years they gave us their best in leadership and toward the goal of a Christian hope.

The first couple to be married in the new sanctuary was Wendell Jones and Josephine Roark.

Two men from our congregation have been ordained to the Christian ministry: Richard G. Struthers, Jr., who preached in addition to other work and Elmer Early who has made the ministry his life work.

Over the years since 1905 First Christian Church (Disciples of Christ) in Douglas, Arizona, has been a spiritual home for more than 750 persons. Their children have been baptized here, received their religious training, been married here, and many of their loved ones laid to rest from this church.

We who remain owe an eternal debt to those Christians whose courage and Christian faith, along with much hard work, kept for us this church home. Much credit must be given to the ministers who guided us through the years: namely, the Reverends J. K. Hester, R. E. Dunlap, G. Edwin Osborn, Ira Ketchum, Dr. Stebbins, W. H. Allen, Marvin G. Palmerlee, Richard Mills, J. Vernon Jacobs, R. N. Simpson, Elmer Early, Dean Smith, Richard G. Struthers, Jr., Franz Alford, Frank Farrell, Allen Brady, James E. Piper, Dr. A. Gerald Whittier, Bruce R. Matthews, John David Magee, and Harold F. Davis.

ST. STEPHEN'S EPISCOPAL CHURCH

By Alice E. Cooper

The history of a church is the history of its members and their actions, so this story begins with the small group who worshipped under the "sheltering wings" of the Episcopal Church before a building was ever erected.

As Douglas grew, so did St. Stephen's. Douglas was not "a town that just happened; its location was carefully chosen" . . . a location with ample space and water for copper smelters. In the planning of the town, the Phelps Dodge Copper Company "set aside space for public parks and a full block for churches." St.

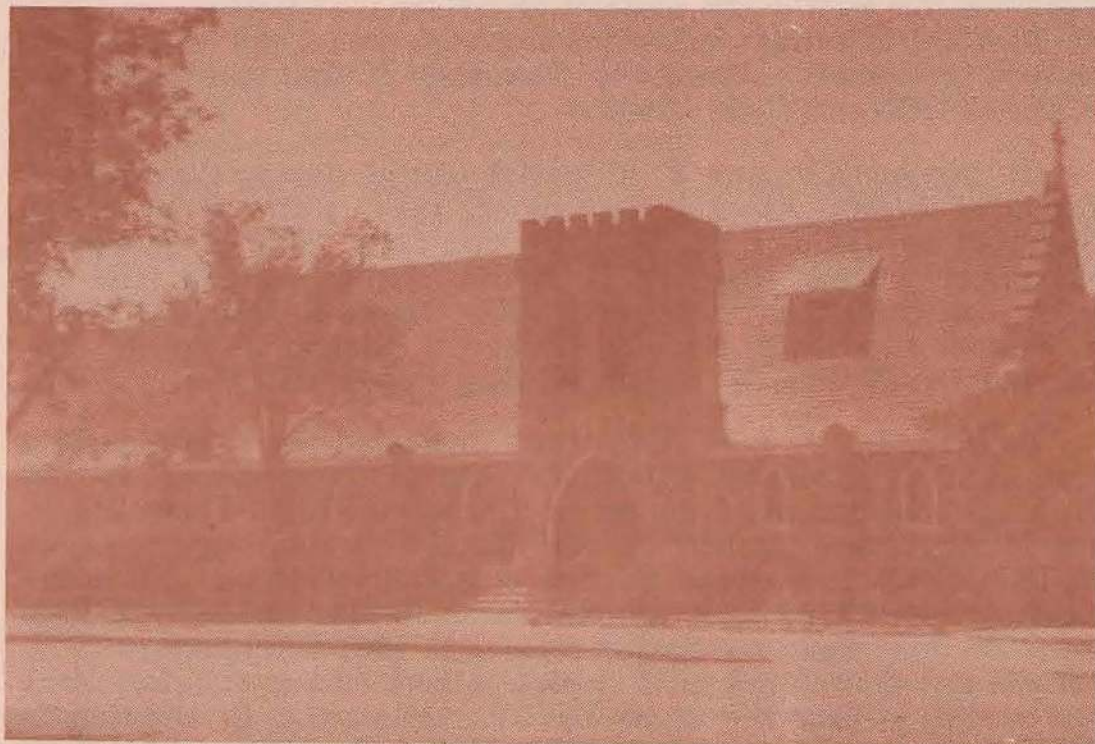
Stephen's Episcopal Church is located on the northeast corner of that block, Eleventh Street and D Avenue.

At the time that Douglas was founded, the Right Reverend John Mills Kendrick was Missionary Bishop of New Mexico and Arizona. He held services in this area of the two states, organizing missions in Douglas, Bisbee, and other points in southern Arizona. The first service held by an official minister was by the Rev. B. Gifford Lee on September 15, 1901, then one Sunday a month until he left the area January 1, 1902.

Missionary activities increased with the arrival of two outstanding lay readers, Mr. Frederick W. Nichols of New York and Mr. H. Ivor Thomas of Wales, in 1902. These two, with the help of another lay reader, Mr. Albert F. Parsons, who arrived shortly after them, conducted services in private homes, in a school tent, the old EP&SW railroad depot (at the foot of Tenth Street), the Masonic Lodge, or in the Ord Hotel bar room (where the Valley National Bank now stands). They recruited a choir and Helen Gray was the organist.

The Church Record gives the first baptism as Annie Geneva Jewell, by the Bishop of the Missionary District of Arizona, the Right Reverend J. Mills Kendrick, on May 11, 1902. Later, on that same day, Bishop Kendrick administered the services of Holy Communion, read Evening Prayer, and conducted a burial service.

The Rev. Joseph McConnell came from New Mexico in November 1902 and held services. He returned to Douglas in March 1903 and started raising money to build a church. He served other congregations and built other churches at that time. There are color-



St. Stephen's Episcopal Church, Douglas

ful legends connected with Mr. McConnell . . . who arrived with a Scotch plaid shawl over his arm, and, some so think, gave the name . . . St. Stephen's to the new church. Others think that Bishop Kendrick is the one who gave the church its name. The church was begun in 1903.

The first marriage recorded in the new mission was William Arnold Green to Adeline Slaughter, daughter of John Slaughter of Tombstone fame. The ceremony was performed by Mr. McConnell on September 9, 1903.

After Mr. McConnell left in 1904, Mr. Fred Nichols again took over as lay reader, also another lay leader, Mr. Lawrence E. Nowers, until the coming of a new rector, the Rev. Ernest Ward Simonson. Until that time, there had been only thirteen baptisms, seven confirmations, six marriages, and seven burials. The church building had been erected for the cost of \$1,200, all by subscriptions except for \$600 from diocesan funds and \$150 from a Church Building Fund.

Under the devout leadership of Mr. Simonson, the membership and buildings, plus improvements, increased. The rectory was finished in 1907, as well as the church, with brick being removed from the arch, the chancel opened, and the vestry room built. An iron fence was added, also landscaping. In 1912, the church was enlarged to Eleventh Street.

In 1910, at the General Convention of the Episcopal Church, two separate Missionary Districts were formed from New Mexico and Arizona. Bishop Kendrick remained with the New Mexico District. The Right Reverend Julius W. Atwood was consecrated Bishop of the Missionary District of Arizona, at Boston, on January 18, 1911. His first visit to St. Stephen's was April 9, 1911, and his first confirmation there was December of that same year. He retired in 1925 and died in 1945.

St. Stephen's became a full parish church during the administration of Bishop Atwood, September, 1914, with the transition completed by January 21, 1915. At that time, William Eichbaum was senior warden, Richard G. Arthur junior warden, and the vestry was these men: George W. Cass, James S. Douglas, Stuart W. French, Charles A. Nichols, Herbert J. Bishop, Joseph P. Sexton, and Dr. William A. Green. William Foster was Vestry Clerk.

In 1916, Dr. J. J. P. Armstrong presented the church with a pipe organ at a cost of \$2,000. The legend "behind this" is that Dr. Armstrong promised the rector that when United Verde Extension Mining stock reached a certain level he would buy the organ for the church. It is one of the few outstanding organs still in use and has been filmed and recorded for a lecture series by a local musician. The organ had major repairs in 1961 and again in 1971. Our present church organist is Mrs. Albert Gillan (Louise), who was taught to play the organ by Dr. Armstrong. In addition to Helen Gray, those who served as organists before Mrs. Gillan were Mrs. Elizabeth Sexton and Miss Marjory Dawe.

St. Stephen's, from the first, had an outstanding choir, and also for many years, a junior choir which sang at the 9:30 A.M. Sunday Family Prayer Service. Our present choir director is Mr. James A. Brenden. Those who served before him were Mr. F. W. Nichols, Dr. John Armstrong, Mary Beth (Dowell) Shipp, Mrs. Dorothy McCarroll, a Mr. Agar, and Mr. Irving H. Wentworth.

St. Cecilia's Altar Guild was founded by Mrs. Anna Leonora (Loomis) Stillman. Mr. and Mrs. H. C. Stillman came to Douglas from Bisbee, when the new town started and served in many capacities, both in church and in community affairs, until 1930. Under her leadership, the altar guild and the Women's Auxiliary Guild raised \$2,500 toward building the rectory and even more to build the parish house and make another enlargement for the church.

Mr. Simonson gave twenty-nine years of faithful service to St. Stephen's. Just as devoted to the church was his wife, Phoebe Alberta (Quinn) Simonson, and three daughters, Margaret, Elizabeth, and Catherine. Mr. Simonson died in 1935 and was buried here.

During the ministry of Mr. Simonson, the Missionary District of Arizona received a new Bishop, the Right Reverend Walter Mitchell, in 1926, who served until his retirement in 1945.

The new rector chosen for St. Stephen's was the Rev. C. Lee Mills, who served from Nov. 1, 1935, until January, 1943. During his ministry the chancel was re-arranged and the church made more beautiful by the Adamson Memorial furniture and the Simonson Memorial windows.

The Rev. Raymond Arthur Kurtz was the next rector, serving from March, 1943, until his death in December, 1956. Mr. Kurtz served well and was active in community and cultural affairs. The north window of the vestibule was dedicated March 22, 1959—a memorial to him.

After the retirement of Bishop Mitchell, the Right Reverend Arthur B. Kinsolving II became the elected Bishop of the Missionary District of Arizona, consecrated May 29, 1945. He served until his retirement in 1962.

Various lay readers and visiting ministers served St. Stephen's until the Rev. Robert G. Elliott arrived for his first service May 5, 1957. He served until his death in December, 1959.

The Rev. E. Lee Stevens, Jr., arrived and conducted his first service September 11, 1960. He resigned after the service of January 3, 1962, and was succeeded by the Rev. Jon Van Moort, July 1, 1962. He served until May 14, 1967, when he resigned to take a ministry in Washington State.

While Bishop Kinsolving was Bishop of the Missionary District of Arizona, our state became a full diocese of the Protestant Episcopal Church, shedding its "missions" status, 1958. Bishop

Kinsolving retired in 1962 and the Right Reverend Joseph M. Harte was elected Bishop of the Diocese of Arizona, October 1, 1962.

The next rector of St. Stephen's was the Rev. Desmond O'Connell, whose first service was July 9, 1967. He served until August 16, 1974, then was interim minister until the arrival of the next rector.

In 1974, during Mr. O'Connell's ministry, St. Stephen's became the central church of the "Cluster Parish"—a regional ministry, with the rector serving in neighboring churches during the month. The churches in this group are those in Bisbee, Tombstone, Willcox, Arizona and Rodeo, New Mexico, all "near" St. Stephen's in Douglas.

The new rector, the Rev. Robert Greene, began his ministry on September 22, 1974, and has worked diligently to increase the foundations and services of the new Regional Ministry. So St. Stephen's has gone the "full cycle" . . . from its origins as one of a group of churches served by one rector to being the central church of the "Cluster Parish" served by the same rector.

The devotion and untiring efforts of its members has helped St. Stephen's continue its dynamic work. The members have expanded the scope of their programs and services, though fewer in numbers than at other times. The Altar Guild and the Women's Service League combined in one group, during the ministry of Mr. Van Moort, and chose as their name, The Episcopal Church Women. The first woman to serve on the Vestry was Mrs. Ralph Williams (Bess) and the second one elected was Mrs. L. S. Conder (Marjorie).

The present Vestry is made up of these people: Senior Warden, Aaron Loney; Jr. Warden, Gregg Armitage; Marjorie Conder, Lola Bowman, Billie Jay, Phil Matthews, Ray Ludden, and Jim Hanson, with Marjorie Conder serving as Vestry Clerk. Mr. William Smith is Church Treasurer.

In February, 1975, St. Stephen's Episcopal Church incorporated for a two-fold purpose: to obtain the deed to the land on which its buildings stand (now at Phoenix) and to protect its members in all functions and affairs.

New programs and innovations are under way at present to help expand the services of the church and bring new energy and vitality for the religious life of its people. Under study, at this time, is the concept of a "mini-deanery" crossing diocesan lines, composed of the Cluster Parish here (the "Cochise Regional Ministry") and one made up of the congregations at Safford, Morenci, Arizona; Silver City and Lordsburg, New Mexico.

St. Stephen's Episcopal Church looks forward with hope, plans and prayers to the celebration of its Diamond Jubilee as well as the Bicentennial of our country in 1976.

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ST. PAUL'S EVANGELICAL LUTHERAN CHURCH

By Reverend H. J. Hagedorn

While Lutherans in Bisbee, Douglas, and the Sulphur Springs Valley gathered regularly in their homes to worship the God of all grace in the early 1900s, the first services conducted by a pastor involved a man from El Paso, Texas, and were held in 1910. However, because of the distance involved, these services were discontinued. In 1915 Lutherans in Douglas were served by a pastor from a Lutheran congregation in Lowell. During the years 1917-1919 services were conducted once a month in Douglas by pastors from Tucson.

The first resident pastor to serve the Lutheran families in Douglas and Bisbee arrived in 1920. On January 23, 1921, St. Paul's Evangelical Lutheran Church of Douglas was formally



St. Paul's Lutheran Church, Douglas

organized with seven families making up the charter membership of the congregation. In the years between 1921-1936 the new congregation met in homes, in Ferguson's Mortuary in what is now the Dispatch Building, above what is now the Coney Island Cafe, and in the Seventh Day Adventist Church.

In 1936 construction was begun on the congregation's first church building, now the Fellowship Hall, with much of the lumber being gathered from one of the mess halls of Camp Harry J. Jones. The church was completed and dedicated to the glory of God in 1937. With its own church home, St. Paul's congregation continued to rejoice in the blessings of God and found it necessary to build a larger church building which was dedicated to the glory of God on May 22, 1960. In 1966 a study for the pastor was also constructed on the church property at Tenth and Estrella. As in the past, St. Paul's congregation rejoices in the grace of God and the joy of forgiveness through Christ crucified and arisen.

"Great is the Lord, and greatly to be praised." Psalm 145, 3

Resident pastors who have served St. Paul's are:

1920-1921	Pastor P. Lutzke
1921-1922	Pastor A. J. Schliesser
1922-1924	Pastor J. C. Schmidt
1925-1928	Pastor C. Albrecht
1929-1943	Pastor F. G. Knoll
1943-1946	Pastor W. J. Zarling
1946-1949	Pastor M. H. Volkmann
1950-1952	Pastor I. G. Frey
1952-1955	Pastor W. A. Gieschen
1955-1961	Pastor J. C. Gerlach
1962-1963	Pastor R. J. Sprain
1964-1970	Pastor W. F. Winter
1970 to present	Pastor H. J. Hagedorn

GRACE METHODIST CHURCH

By Garth Johnston

Douglas has been known almost since its first development in 1901 by Douglas Land & Improvement Co. as a city of churches, with a wide choice of places of worship available to its citizens. This was so even before it was incorporated by an Enabling Act of Congress in 1905, seven years before Arizona became a state.

Among the earliest churches was Grace Methodist Church, serving the people officially since October, 1902, when the first service was held in the library building and the church was organized with membership reported as high as 27, other reports placing charter membership in the lower 20s.

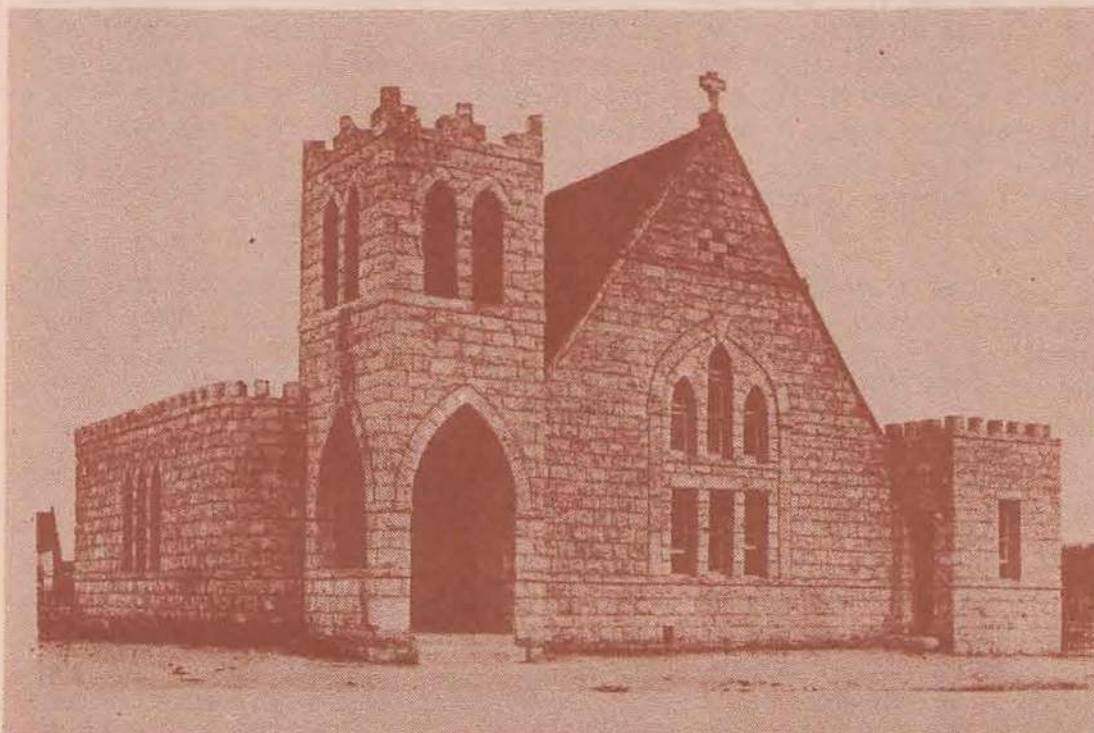
Grace Methodist Church shares with three other churches a unique concept in church development—in St. Stephen's Episcopal, First Presbyterian and First Baptist—in that they are situated on the four corners of a city block, made possible through gift of their respective lots by the International Land & Development Co. Later land in the middle of the block was deeded to the churches and the entire block came under their ownership.

September 10, 1902, is a date for Douglas Methodists to remember, for it marked the interest of the Rev. I. J. Sigler, minister of Bisbee Methodist Church, in the new town of Douglas. On that date he visited the town and became convinced, after canvassing the population and finding several Methodists there, that a church was needed, leading to the formation of a church a month later.

Although we think things move faster these days than they did in 1902, action was immediate and within seven months the cornerstone was laid for the new Grace Methodist Church, situated on the northwest corner of the city block, with E Avenue on the west, Eleventh Street on the north.

There is no certainty as to which church occupied its new building first, with the Episcopal and Methodist Churches probably the first two, but which was first is not known for sure.

There is certainty that in the succeeding 73 years there have been good times and some not so good, there have been debts, there have been mortgages and mortgage burnings in number, that during these years the fortunes of the church have gone up and down, but



Grace Methodist Church, Douglas

it has continued to provide for the religious needs of its people, thanks to its ministers and its lay leaders.

Any history of Grace Methodist Church would also have to be the history of the Ladies Aid or the Women's Society of Christian Service as it later became known. Organized November 6, 1902, with 13 members, the group included members of the Baptist and Methodist Churches for six months, sharing in work for the two churches until membership became so large that a division on a congregational basis became necessary.

The Methodist Church history, written in 1963, tells repeatedly of the efforts of the women of the church. Countless times there is reference to the work of the women, individually or as a group, in providing needed equipment or furnishings for the church or the manse, of helping to meet an emergency of one kind or another, all in the selfless manner of women working for their church down through the ages.

When the church was built in May, 1903, with a \$750 mortgage from the Methodist Mission Society, native stone from the Nate Sanders farm, northeast of Douglas was used. Known as "tuffa" or "tufa" stone, this was also used when an addition was made later and when a meeting hall was erected south of the church.

When a Youth Building was erected east of the church in 1965 concrete block was used. Other major construction was a new parsonage in another section of the city in 1966.

The history of the church is similar in many respects to that of the people who comprise its membership and the area it serves. For Grace Methodist Church there were good times, growth and less progressive times as to membership and finance; there was growth sparked by influx of people during the era of Pancho Villa's occupancy of Agua Prieta, Sonora, Mexico, across the international border from Douglas, depression in years after World War I, growth during World War II, when Americans trained at the air base.

During the 73 years the church has had 28 ministers, most remaining two years, one or two shorter periods. Two have remained six years each; Wilbur O. Fisk, 1918-24, and Robert L. Staup, 1969-75. The current minister is Ernest Fritschle, who assumed his duties in mid-March 1975.

Of more than passing interest is the fact the church has been served by one organist for 40 years in the person of Paul Hollister, leader, with his wife, in many phases of church work.

Missionary efforts have also been a part of the church activity, both as part of the nationwide church and locally, with missions in the McNeal area in the early days and efforts in the adjoining country of Mexico to various degrees, along with work among Mexican-Americans north of the border.

Throughout all these years there has been a mainstream of

spirituality, which indicates the church, although it has devoted much time and effort to working with young people, with social life of its people and to many phases of social change, has remained faithful to its mission as a vehicle for the propagation of the Gospel of Christ.

FIRST PRESBYTERIAN CHURCH

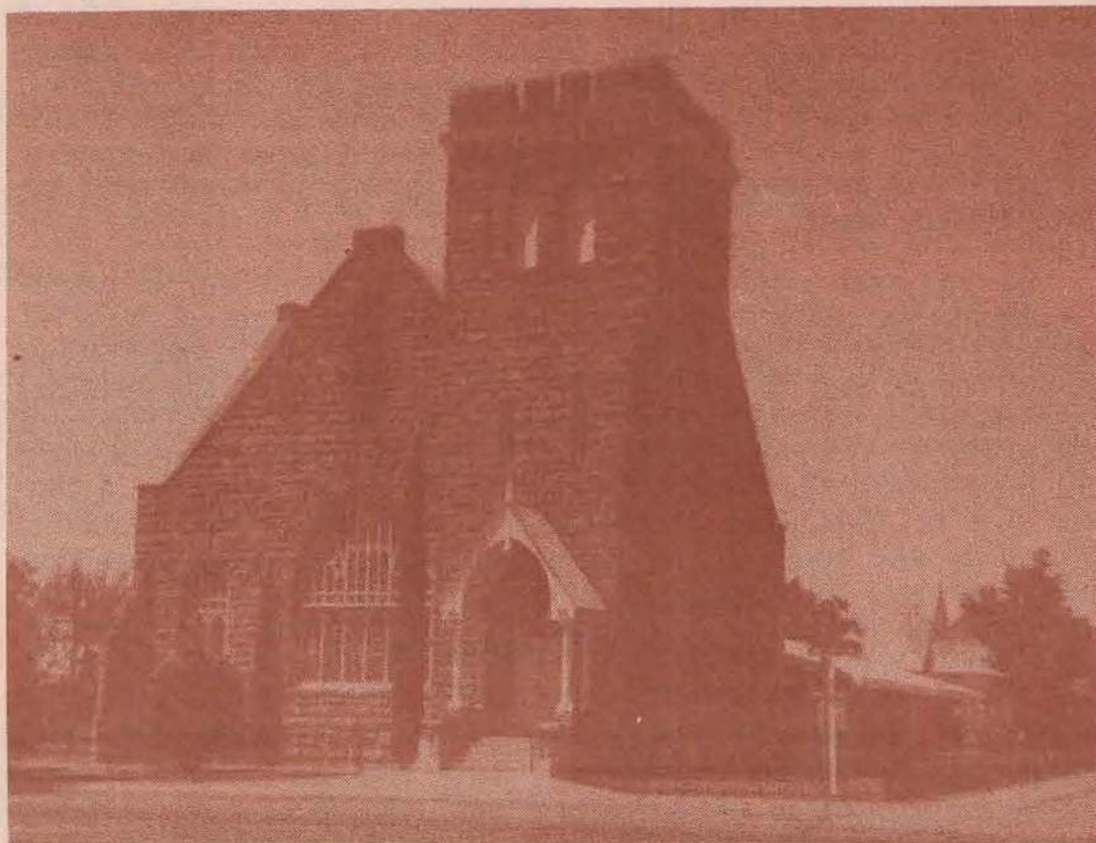
By Mrs. E. J. (Ann) Huxtable, Jr.

Approximately two and one-half years after the location of the Douglas townsite by the Copper Queen Consolidated Mining Company, the First Presbyterian Church was organized May 3, 1903, with twenty-six charter members.

With Rev. J. M. McComb as supply minister, the congregation chose D. L. Dunlap and O. S. Long for ruling elders and John A. McKinnon, James G. Kerr, and A. C. Lockwood, trustees.

The town of Douglas was named for Dr. James Douglas, then president of what is now the Phelps Dodge Corporation. His son, James S. Douglas, president of the International Land and Improvement Co., and company members chose one block of the city to be dedicated to churches.

The First Presbyterian Church sanctuary, last of the four occupying church square, was erected at Tenth Street and D Ave-



First Presbyterian Church, Douglas

nue during the six-year pastorate of Rev. George Logie, the congregation's first "called" pastor. When Dr. Logie was called to the Douglas congregation, services were being held on the second floor of what is now known as the Douglas Dispatch Building.

In its report at the annual congregational meeting in January, 1907, the session (the church's ruling body) stated: "We congratulate the congregation on the fine church home which the past year has brought almost to completion at a cost of \$12,000 and which was used for the first time on Christmas Eve for the Sabbath School exercises and for the regular services on the first Sunday of this month. It yet remains for us to make it such a centre of Christian life and activity that its erection may prove to have been for the glory of God and the highest welfare of the people of Douglas."

For some time after the building was put in use, according to Rev. Logie during reminiscing in 1948, the windows were covered with canvas, the benches were made of slats, there was no plaster frieze and the walls were unpainted.

An amusing story was shared by Rev. Logie regarding the acquisition of the church pews in 1908. The sum of five hundred dollars was needed for the purchase. Rev. Logie related that "one Sunday morning after the slat benches had been taking turns creaking or teetering for a good many moons, Mr. and Mrs. D. Willis James (Mr. James was 'leading director' of the Phelps Dodge Company at the time) and party were occupying front benches at the service. When the service was over, Mr. James came to the pulpit, and after some appreciative and kindly remarks, he asked how much it would cost to have pews and pulpit furniture installed. I could answer that \$500 would cover the expense. He told me to go ahead and order them saying he would send his check for the sum."

Canvas over window openings eventually gave way to exquisite European stained-glass; an annex in the form of a WWI barracks building from Camp Harry J. Jones (to house Sunday School rooms and pastor's study) was attached to the original stone sanctuary during the pastorate of Rev. C. A. Foreman (1920-1927); the church acquired, at no cost other than moving and installation, the Grand Theater's pipe organ following a theater fire in 1934, and accoutrements such as drums, cymbals, sleighbells and tambourines (enhancements for silent films and theater shows) were removed or disconnected to make the instrument acceptable for use in the church; and hymnals, choir gowns, and a pastor's residence at 1245 Tenth Street were purchased while Rev. H. A. Melville served as minister (1938-1942). With the exceptions of the choir robes and barracks building, all these acquisitions are in use today.

The present-day four-classroom Christian Education building and the large Fellowship Hall which is attached to the original sanctuary building, replacing the barracks structure, were con-

structed during the 10-year ministry of Rev. K. E. Nelson (1953-1962). Both structures see a variety of usage in church and civic endeavors.

During the years since the first formal pastoral call was issued to Rev. Logie in 1905, a total of 14 ministers have served the First Presbyterian Church in Douglas. The pulpit is vacant at the time of this writing, and a pastor-seeking committee is hard at work in search of a new minister. During the years, too, the original pews and furnishings have been replaced once, and in 1973 a glazier was employed to repair and reinforce the priceless stained glass windows and to install protective exterior screening.

A church is people, and today, no less than in those faltering formative years, the congregation of the First Presbyterian Church of Douglas seeks to serve God and community to the best of its ability. Its members, presently numbering about 150, find themselves invollved and working together in myriad ways of Christian service. Facilities are shared with a Lutheran congregation that has no church home; the fellowship hall kitchen is the center of a volunteer mobile-meals project that has already delivered in excess of 7500 hot meals to elderly of the town; a sustained scholarship program of the church women is assisting young men and women of the church with their education beyond high school; a full-scale Christian Education curriculum is working to prepare all ages for responsible Christian witness.

While it awaits a new pastor the congregation moves strongly ahead under lay leadership of its ruling elders, members drawing strength from each other and from the Spirit which leads them all. That's the way it was in 1903 . . . so it is in '75.

THE MORMON CHURCH IN ST. DAVID

By Gwen Mayberry

From Material Supplied by Ruth Tilton

In 1876 a company under the leadership of Daniel Jones answered a call by Brigham Young, president of the Church of Jesus Christ of Latter-day Saints (commonly known as Mormon). This company left Utah to come to Southern Arizona to build new homes. This was then unsettled, untamed territory. No doubt the undertaking loomed large and dangerous, but these people had been under these same conditions before, so did not hesitate when called upon once more.

They arrived in Maricopa County in March of 1877 where part of the company remained to till the soil and build homes. This was around what is now Mesa.

However, eight of these families did not stay there but came on to the San Pedro Valley which had been their original plan. They were led by Philemon C. Merrill who had been in this valley

with the famed Mormon Battalion a number of years previously. Among them were Adelbert Merrill, Joseph McRae, Dudley, Seth, and Thomas Merrill, George Steele, and Austin O. Williams with their families, as well as Philemon.

They were short of funds and while in Tucson on their way to the San Pedro Valley, the group was happy to meet a Mr. Gardener who offered the men work at his saw mills in the Santa Rita Mountains. Here the men worked until the fall of 1877. They then moved on to the San Pedro Valley which was a beautiful place with grass, trees and springs of clear, fresh water.

They pitched their tents on the west side of the river which was then a mere creek. The camp was near where now stands the Apache Powder Company.

They planted gardens and the rainfall was most abundant. Their drinking water was obtained from the numerous springs nearby. Goats were plentiful so they had sufficient milk. There was much wildlife so they were never without game. There were no hunting laws as now.

No doubt the mild climate was very appealing, as well for their heating facilities and clothing were not the best. Crops flourished the greater part of the year.

As there were rumors of wild Indians roaming the land, they decided to protect their families by building a fort. This was built of rock on the east side of the river on land now owned by Alfred Judd. It consisted of eight rooms—one room for each family. There was also a barricade surrounding the entire building. The latter was never completed because no wild Indians ever appeared.

This fort was well constructed of twelve-inch double walls with six inches of space between which gave ventilation, protection and a form of insulation to the entire U-shaped home in which these eight families lived for more than three years. The rooms were of equal size even though some families had more children. The east end of the fort was left open so that teams and wagons could drive inside the patio. On most of the wagons were sleeping quarters so, all in all, they managed very well.

Tucson was the nearest town where supplies could be purchased. Trips were made bi-annually by the members of this small colony to bring back much-needed merchandise.

There were two Mexican goat ranches a few miles away whose owners were most kind and helpful at all times. This was especially true in times of sickness. They appeared to be equipped with necessary herbs and roots for medicinal purposes and the ability to use them which proved most beneficial to a group of people with no such knowledge. They also would bring goat's milk and meat when necessary.

These kindnesses served a double purpose for a bond of friendship became strong. These immigrants would lend helping hands to

the ranchers when possible. A great love and respect for the Mexican people was in the hearts of the settlers and they in turn instilled that feeling into the hearts of their children and their children and their children, etc.

Much sickness and hardships were endured by all. Due to the abundance of rain and floods, the land and streams were filled with mosquitoes, flies and malaria. Every family had someone ill with this disease and in many cases, all were afflicted.

Food supplies were almost exhausted as no one was able to care for their gardens and fields. The desire to fight for life was at its lowest ebb when who should drive into the community but a man by the name of John Campbell! He was the father of the late William Campbell who resided in St. David at the time of his death.

John Campbell and his family had previously joined the LDS Church in Texas where he was the owner of a large ranch and a thriving mercantile business which he had sold. After loading his freight wagons with everything he thought would be needed, such as food, clothing, machinery, etc., he went to join the people in Salt Lake City. Here he was told that his kind of help was needed in Arizona, Nevada, or New Mexico. He said that he did not have any place in mind except southern Arizona and as he could choose, he came directly to St. David.

It was to this man that many owed their lives, even the Mexican ranchers. He opened his supplies to all and let them pay later or if they weren't able to pay, he gave them what they needed. After the malaria siege was over, Mr. Campbell opened a sawmill in the Huachuca Mountains and gave employment to as many men as could work and paid them well.

After they finished at the sawmill, they returned to their homes and began to build houses on the land which they had previously filed under the Homestead Law.

As other immigrants followed, they also lived in the old fort until homes could be built.

About two years after the first eight families had arrived, others followed and some of their descendants are in the valley today. Among these were John S. Merrill, William Busby, John Busby, Peter A. Lofgreen, Ben Lofgreen, Joseph N. Curtis, Samuel Curtis, William N. Goodman, Aunt Rhoda Merrill and families; also the Cliffords, Reeds, Kimballs, Bebes, Binghamms, and others.

Aunt Rhoda Merrill was midwife and nurse for the colony. She stated just before her death in 1927 that she had delivered over 500 babies and never lost a mother or baby.

Peter A. Lofgreen had studied medicine in Sweden. Although not a graduate M.D. he was the doctor here and all around the vicinity.

As is usual with the LDS people, they held all of their regular meetings as well as schools. At first they met together in Philemon

Merrill's tent since he was president of the group. After the fort was built, they met in his room. His wife was Relief Society president. Later they met in homes to conduct these services.

Mariah McRae, wife of Joseph McRae, taught the first school. Of course, her pupils were of all ages from five years up to adults. After the McRae family moved into their own home, she held school there until 1882 when a schoolhouse was built and teachers brought in from elsewhere.

Almira Merrill, daughter of Seth Merrill, was the first child born here. The second child was the son of Thomas Merrill who died of suffocation at the age of twelve days. He was the first to be buried in the present cemetery. This land, 10 acres in all, was donated by Joseph McRae.

The burial casket of this baby was made by Austin O. Williams from one half of his own wagon box. Later, he too passed away and the other half of the wagon box was used for his casket.

Tombstone and Bisbee were founded in 1878-79. The people from the San Pedro Valley built a mill for the mining company at Charleston near Fairbanks. They hauled ore for these mining companies before and after it was processed.

The schoolhouse was used for a church and recreation hall as well until it was destroyed by an earthquake in 1877. This seemed a great tragedy at the time as the fort was completely destroyed as well as all rock and adobe buildings.

However, good came from it also. Up to then there was much sickness from malaria and other things which came to all who lived in damp, swampy land. After the earthquake there were no more swamps. Although the rainfall remained heavy for many years it was carried away in the huge washes which had been made by this earthquake. Also through this came artesian water. The first well of this kind was dug by Alexander and John McRae on the homestead of Alexander. They found a crevice in the ground and thought they could hear running water. After digging a hole there, they found what appeared to be a spring long since used. This promoted the idea of drilling for artesian water. The drilling was done by a homemade machine and operated by horse power.

A man in Tombstone offered \$500 for the first artesian well in what is now Cochise County. His name will not be mentioned as he never paid the money. But after this first well was a success, almost everyone around had plenty of artesian water. No doubt this water is still there, but with the powerful engines for pumping, men later dug only deep enough into the ground to water that could be brought up with the use of pumps. However, we yet find a few of the old artesian wells which we know are run by the natural pressure on the earth.

By 1885 the land was dotted for miles by homesteads and the community thrived. St. David became the central location and was about three miles southeast from its present post office. The town got its name given by David P. Kimball, not for himself, but for

one of the early Twelve who was the first of his group to be martyred for his belief and was a very close friend of David's father and his family. That early martyr was David W. Patten.

As the town grew and people had to go by horse power or on foot to attend meetings more schools and meeting houses were built. The town was still called St. David, but each location was called by the name of its school or ward such as Curtis Flat—which was several miles south and Marcus which is now St. David. Later, many of the original settlers moved away from Curtis Flat and this left the greater part of the settlers where the present St. David now remains.

Since those first eight families came, there have been many changes. Transportation became easier. Schools were consolidated. The old way of life no longer exists, which is as it should be. There have been many die and none of the original families are living here, but there yet remain their posterity who know very little of what went on before them.

As was stated in the beginning, the first president, or presiding elder as he was called, was Philemon C. Merrill. Henry J. Horn was second presiding elder. Then a full ward organization became possible. Mr. Horn was released and a bishop with two counselors presided. David P. Kimball was the first bishop. Following him were Henry Merrill, Peter A. Lofgreen, John S. Merrill, Crozier Kimball, William G. Goodman, Lorenzo Wright, Lloyd L. Miller, Jared J. Trejo, Glenn G. Goodman, Spencer C. Merrill, Cortis Reed, Ronald G. Bateman, Thomas M. Goodman, and presently, D. Glenn Hawkins.

After rains became fewer and further apart, a crude irrigation system was established. The people erected a brush and rock dam in the river about eight miles above the town and dug ditches to run part of the water from the San Pedro River onto their farms. This was adequate for their needs. When floods came, the dams were destroyed, but the people always built new dams and raised good crops.

In the winter time the men obtained plenty of work on the outside when it became necessary. As time passed, they began to work more and more on the outside. Farms became neglected and unproductive. Rain had become more scarce. As a visitor once remarked, "The Lord would still give this valley rain if they needed it, but no one utilizes the water they now have, but lets it run back into the river."

Of course, as time passed great changes took place. The first church building, schools, and homes are gone. Visitors who once lived here return to see their old town and don't even see a rock to identify these places once so dear to them.

The old homes and farms have become abandoned or changed. The creek which they once could jump across is a wide river. At least its course is in the same location, but due to floods has taken in much of the original farm land near its banks. Wide washes and

gulches replace the narrow shallow ones that they remember. The cracks in the earth are now sand washes made by cattle as well as floods. The trees are gone. Wide highways have taken the place of much of the well-remembered homes and gardens. Even the sunflowers, cockleburrs, and gramma grasses are sparse. Most of the farms have grown up with weeds from neglect.

Yes, there are many lovely homes which replace the old and a few trees replace the lovely ones they remember. While no one would care to have the place remain as before, they feel depressed to find such places gone and cattle ranges using them.

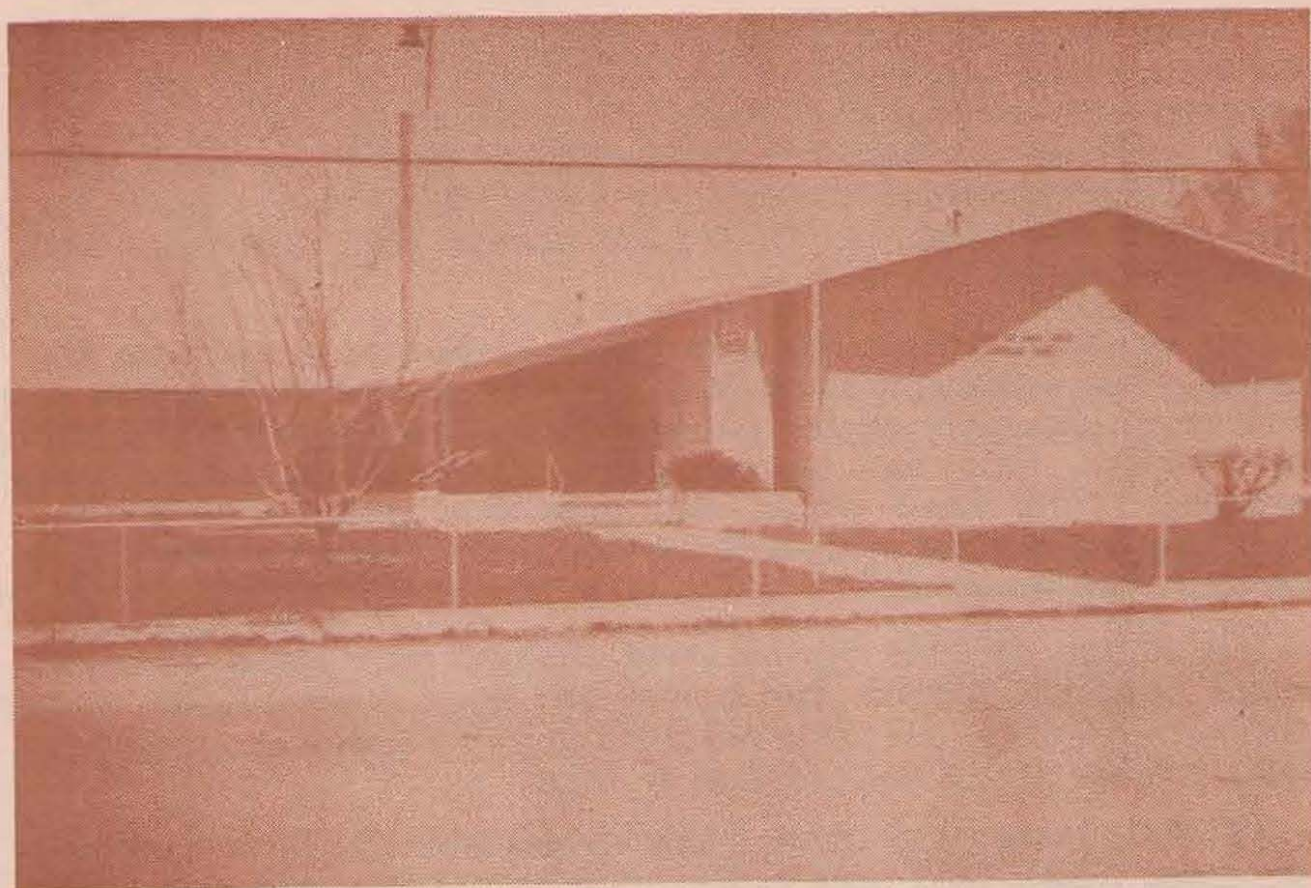
The general merchandise store is up to date and the little one owned by Margaret Goodman (grandmother of the narrator), like the owner, is no longer here.

The post office and church and schools are what the old pioneers dreamed they would be, but only a few lived to see these dreams fulfilled.

POMERENE WARD CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

By Shirley E. Barney

The history of the Church of Jesus Christ of Latter-day Saints in Pomerene, Arizona, dates back almost as far as the community itself. Prior to 1909 Robinson, as it was originally called, was merely a dream in the heart of Brother M. J. Cosby, affectionately



Church of Jesus Christ of Latter-Day Saints, Pomerene

called "Uncle Jim" by those who knew him. A native of Virginia, converted to the church, he envisioned a Mormon settlement of irrigated farms on this mesquite- and catclaw-covered land. In 1909 he financed the project of dam and canal construction on the San Pedro River while other interested men did the necessary work. This project was completed in 1910 and the work of clearing the land was begun.

As the settlement developed, it soon became necessary to organize a branch of the Church there. Thus, on March 9, 1911, California Mission President, Joseph E. Robinson, together with Apostle Hyrum M. Smith and George F. Richards, met with the settlers and organized the branch called Robinson, in honor of President Robinson. M. Powell Cosby, son of Uncle Jim, was called to be first Presiding Elder.

Among the first residents of the community were the families of M. J. Cosby and sons, M. Powell and John; S. J. (Jody) Johnson; Frank A. and L. Ed Coons; Walter, Will, Charley and John Sherman; Neils and Levi Lofgreen; John H. and Parley P. Sabin; Jared J. Trejo; R. Heber Martin; Herbert Goodman; Truman and Martha Tryon and Merlyn Tryon and possibly others. Many of their descendants still live in Pomerene.

The strength and population of the settlement received a boost in 1912 when a number of families from the Mormon Colonies in Mexico joined them. Forced from their homes by the threats of the Mexican Revolutionaries these stalwart people piled what personal belongings they could into their horse-drawn wagons and sought refuge in their native country. Leaving behind homes and farms, machinery and other bulky possessions, they literally fled for their lives. Many suffered terrible hardships as was the case of Alvah and Carmen Fenn who, with only their canvas covered wagon for protection from the elements, traveled with their tiny baby, Frankie. Having to camp in tents on this side of the border made life very hard for the women and children. The last money they had in the world was spent for train fare to Benson and doctor bills for Frankie. When they arrived in Benson, Frankie was dead in his mother's arms.

Among those people arriving from Mexico were the following families: Alvah Fenn; John Fenn; Moroni Fenn; Sixtus Ellis Johnson, Sr.; John McNiel; Ike Aldridge; Emma Jones, her children and mother-in-law, Palestine Jones; Frankie, Willie, Charlie, Lewis and Joe Scott; Rosetta Scott; Marion and Conrad Naegle; Sam Jarvis; Frank Farnsworth; Woodrow Judd; the Martineaus, and probably others. Samuel E. Western and family came a few years later, also from Mexico. Of all these people Carmen and Alvah Fenn, Anna and Bill Jones, Ed and Lenore Jones and Preston and Ruby Western still live in Pomerene. Many of their descendants are residents at the present time.

The church congregation at this time met in the home of S. J. Johnson. A new schoolhouse was built and completed in March of 1913 at which time the branch moved from brother Johnson's home into the new schoolhouse for meetings.

In 1921, President Cosby, having accepted employment with the Federal Government, was transferred to Phoenix. His successor in the office of Presiding Elder of the Branch was Brother Robert L. McCall.

President McCall soon began a movement for the erection of a chapel in which to meet. Under his leadership the men of the community did all of the construction work, even to the making and burning of the bricks. Made of native clay the brick were fired in kilns fueled by mesquite wood cleared from the farms. They were made under the direction of "Grandpa" Western and his sons, Ephraim and Samuel. The building was completed and dedicated in 1925 by President Joseph W. McMurrin, successor to President Robinson in the California Mission.

President McCall served until November 21, 1937, at which time a new Mission President, W. A. McDonald, released him and appointed James A. Kartchner to the position of Presiding Elder. While a teacher and coach at Benson Union High School, President Kartchner had served for several years as a counselor to President McCall. He moved to St. David in 1939 to become Superintendent of Schools there.

Brother E. Kay Hatch became the Branch President upon the departure of President Kartchner. It was while President Hatch was presiding that this part of Arizona was removed from the jurisdiction of the California Mission and organized into the Southern Arizona Stake. At this same time, March 9, 1941, Pomerene Branch was also established as a ward. President Hatch became Bishop Hatch and continued to preside until 1941.

Through the years the community's social life centered around the Church and together the people made great strides forward. In 1911 a school district was formed called Fairview. In the spring of 1913 a school building was completed and grades one through ten were taught. Miss Anna Carroll, later Mrs. Anna Tryon, was one of the first teachers. She began teaching in 1913 and taught for more than 50 years. Still living in Pomerene, she substitute teaches occasionally, teaching children whose parents and grandparents were pupils of hers. Also in 1913 a well on the school grounds was completed and water was piped to nearby homes—a big improvement over hauling it in barrels. The first store and post office were established by Brother H. G. Kimmel. It was at this time that the name of the community was changed from Robinson to Pomerene in honor of United States Senator Atlee Pomerene of Ohio.

One of the brightest improvements came in 1930 with the advent of electric power. In 1940 work commenced on a new school building. During its erection classes were held in the cultural hall and classrooms of the church. This favor was kindly returned when tragedy struck on March 24, 1958, and the original church building was destroyed by fire. Many of the residents stood by helplessly during the wee hours of the morning as flames ravenously consumed the hard work of the community's pioneers.

Brother Earl M. Brown was called to succeed Bishop Hatch. He served from May, 1941, until May of 1946. Coming to Pomerene in the late thirties, he was another product of the Mexico Pioneers and a blessing to our community. His tenure of office spanned those trying World War II years. During most of the time he had the only telephone in Pomerene. Consequently, he was the one to be called, many times late at night or early in the morning, to deliver messages or bring persons to the phone. Many times he was called upon to reassure and console the worried and grief-stricken families.

Franklin T. East was called to be Bishop Brown's successor. He was a fine young man reared in Pomerene. His father was one of the earlier settlers, coming here from the Gila Valley in 1920. A good home life, together with a harrowing experience in World War II as a Japanese prisoner and being a part of the famed "Bataan Death March," made Bishop East especially understanding to the needs of others. He helped his congregation gain a greater appreciation for our free country and the blessings of living here in this land of plenty.

In March, 1955, Bishop Branson L. Sherman was called to succeed Bishop East. It was during his tenure that the old building burned and the new and present chapel was constructed. A great deal of effort and dedication on the part of the Bishop and all the members of the ward made it possible to erect a building of which any community could be proud. During the time they were raising funds for the chapel building they had a huge 24th of July celebration at which Gene Fullmer, World's Middle Weight Boxing Champion, was guest of honor.

Bishop Sherman was succeeded on April 16, 1967, by his first counselor, Chester L. Brown, under whose leadership ward membership increased considerably. Bishop Brown is the brother of former Bishop Earl M. Brown. Because of a move to St. David he was released on April 25, 1971, at which time the present Bishop, Charles Dean Kartchner, M.D., was called.

Bishop Kartchner is the son of former Presiding Elder, James A. Kartchner. He is at present an anesthesiologist at the St. Joseph Hospital in Tucson. Being the father of 11 children, and a doctor has made him especially compassionate and understanding of the needs of others.

The ward is still growing as new families move into the area. Many of these people grew up in Pomerene and are coming back to raise their families there. The people—happy and active—can be proud of their 50-55 percent attendance at meetings, as well as the happy, friendly atmosphere you will find there.

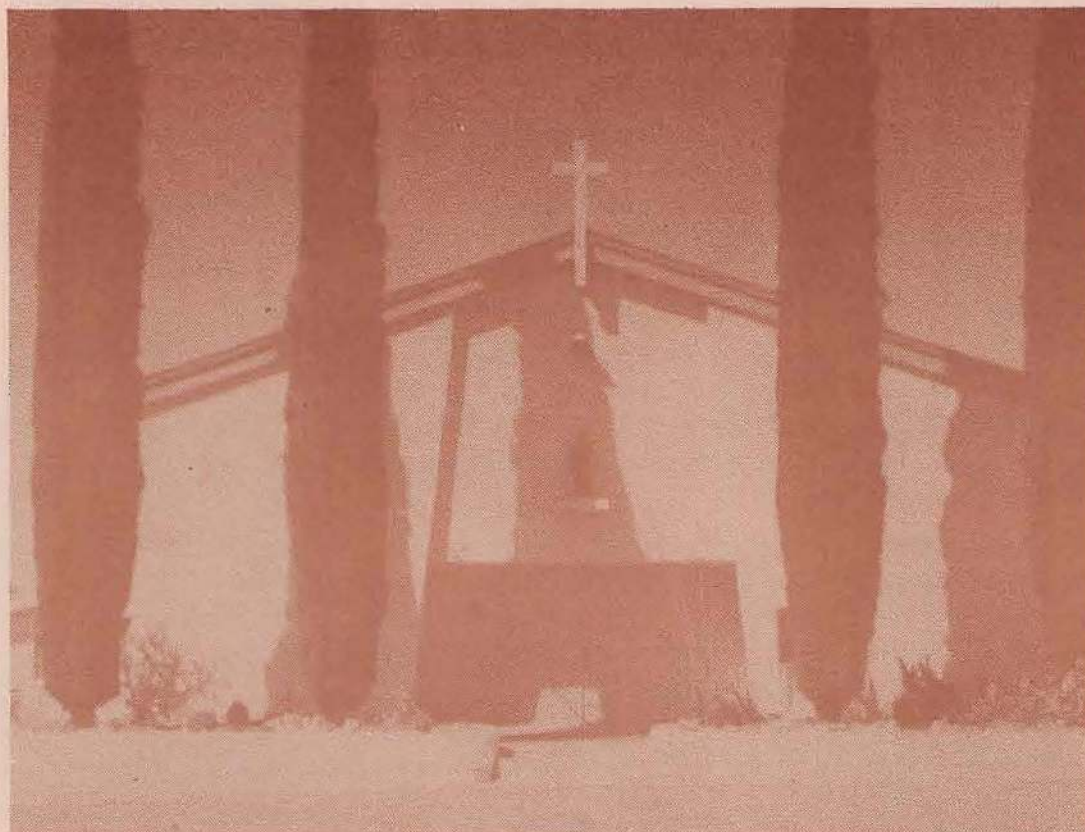
SACRED HEART ROMAN CATHOLIC CHURCH

By Irene Sproul

(From the Files of the late Mrs. Burt (Ethel) Macia, courtesy of her daughter, Mrs. Burton (Jeanne) Devere.)

When mines opened in Tombstone, Catholic miners came to work in them. Father Salpointe was sent from Tucson to hold Mass—in private homes at first. In 1879 Father Ansonio Jonnenson came and held Mass in an adobe building, which is now used as a rectory. In 1880 Father Edward Gerard came to hold Mass. He started the building of a wooden church at Sixth and Safford Streets. Lumber for this church was hauled by mule team across the Sulphur Springs Valley from the Chiricahua mountains. Nellie Cashman, a rooming house proprietor and resident for the rest of her life, worked very hard to get the Catholic Church built. Once when the freighters didn't bring enough lumber, Nellie Cashman borrowed a team of mules and wagon and hauled a load of lumber herself. The church was finished and on January 20, 1881, Father Schneider held the first Mass. A bronze bell to hang in the church belfry was obtained in St. Louis. This was blessed by Bishop Gallagher February 18, 1883.

As the congregation grew in size, the little old wooden church became too small. It was moved to the back of the lot and is now used as a youth center. A new building constructed of blocks, was



Sacred Heart Catholic Church, Tombstone

completed in 1947. A new tower for the bronze bell was constructed and now sits on the church front lawn. Bishop Green of Tucson sent Father Thomas A. Doyle to be the minister. Father Doyle is still at Sacred Heart, and beloved by the whole town.

ST. PAUL'S EPISCOPAL CHURCH

(The oldest Protestant Church in Arizona, still standing on its original site and still in use.)

By Irene Sproul

(Mostly from the Files of the late Mrs. Burt (Ethel) Macia, courtesy of her daughter Mrs. Burton (Jeanne) Devere.)

(The following from a story appearing in the Tucson Daily Star, January 28, 1975)

The little old brick church has stood at the corner of Third and Safford Streets in Tombstone since 1882. Its sharply slanted shingle roof had withstood many a heavy rain and winter snow throughout 92 long years. Finally the roof began leaking seriously and had to be replaced. To finance partially this repair some of the old shingles were sold to history buffs and antique collectors.



St. Paul's Episcopal Church, Tombstone

In the fall of 1881 a Rev. Mr. Talbot was appointed clergyman in Tombstone. A fund was started to erect a church. The great Tombstone fire on June 22, 1881, dealt the Episcopal congregation a hard blow. The church building fund of some \$1000 and priest's salary of \$800 was lost when the bank was destroyed in the conflagration.

Young Endicott Peabody, recently ordained a minister, and who later founded and was headmaster of Groton School for boys, was sent to serve St. Paul's parishioners. It was his task to obtain more money to erect a church. According to the files—as told to Mary Price by Mrs. Stanley Bagg, wife of the second editor of the Tombstone Epitaph—"One afternoon a group of the town's most respected residents was playing poker in the home of Eliphalet B. Gage who was manager of two mines, and an Episcopalian. Mrs. Gage said they could play poker if they played in her home. Twenty-dollar gold pieces were used for chips.

After the game had been in progress awhile Mrs. Gage asked for the "Kitty" saying she had a good place for it. The men gave Mrs. Gage the "Kitty." Early the next morning Mrs. Gage hurried to Mr. Peabody. She told him where she got the money and he could decide whether or not to use it in building the church. After deliberating a few minutes Endicott Peabody said, "The Lord's Pot must be kept boiling even if it takes the Devil's kindling wood," and he accepted the \$1000 or so.

Another version of this episode has it that the poker game was in a saloon. Endicott Peabody strolled into the saloon and asked for donations. Mr. Gage was the first to contribute \$150.

The lot on which St. Paul's stands was purchased from a realtor for \$5. The building cost a little less than \$5000. Men of the congregation made the adobe bricks (adobes). Timbers for the building were hauled by ox team from the sawmill in the Chiricahua mountains, this during Apache days. The men hewed the timbers into the proper shape for rafters. Other money was raised by women of the church having suppers and by a performance of Gilbert & Sullivan's "Pinafore" on May 10, 1882, the wardrobe for which was imported from San Francisco. A pioneer Sunday School class donated the baptismal font. The chandeliers came from a whaling ship. The candelabra was donated by Mary Cummings in memory of her mother. In 1887 a bell for St. Paul's was purchased in memory of all the children who died in a diphtheria epidemic.

The original belfry was demolished by being struck by lightning. (This from a letter to Mrs. Macia from her brother-in-law, Mr. Harry Macia.) He stated he had the new belfry constructed from bricks he obtained from trading left-over lumber to another church for their left-over bricks, also glass for the colored glass windows. In 1942 an organ and carillon presented by Mrs. William Lutley in memory of her late husband, was dedicated.

Some very interesting statistics regarding St. Paul's have been found. The first service was held June 18, 1882. Endicott Peabody

remained only six months, then returned east to start Groton School. At age 84 he visited Tombstone, and at his beloved St. Paul's delivered the sermon on February 16, 1941. John B. Stillman, first white child born in Bisbee, and his brother Ben C. were among the early baptisms. Some others were Edward and Elizabeth Grenfell, William and Anna Hughes, whose sponsors in baptism were L. C. Shattuck of Miners and Merchants Bank, Bisbee, and Belle Grenfell. Mr. George Parsons was the first person confirmed. William Green and Ella Moson were married in St. Paul's in 1884. Fred Lutley, who at the age of 26 was killed by Apaches in 1886, was buried from St. Paul's. Wyatt Earp, the famed deputy sheriff and deputy U.S. marshal, attended services in this historic church. On June 6, 1883, the statistic report read: District assessment \$7.50, 1 infant baptism, 1 marriage, 8 burials, 30 communicants, 3 Sunday School teachers, 25 pupils, 50 families.

On St. Paul's 60th anniversary—in 1942—a big celebration was held. Episcopalians from all surrounding communities were present, some coming 70 miles. In the pilgrimage were: Mr. and Mrs. A. Y. Smith (Pearce), F. P. Moore, James A. Howell, William C. Green, Ollie Hood, Paul Hood, Edith and Harry Macia, Herb and Jeanne Macia, Mrs. Helen McClelland, John B. Stillman. St. John's, Bisbee, choir helped with music. Ray Kurtz, rector of St. Stephen's, Douglas, helped with the service.

For 91 years the doors of St. Paul's were never locked in the daytime. However, in 1973 vandals went in and did extensive damage. Now the doors are unlocked just a few hours five days a week or by appointment for tourists, or anyone.

St. Paul's was named to the **National Register of Historic Places**, January 29, 1972.

OTHER TOMBSTONE CHURCHES

By Irene Sproul

From the Files of Ethel Macia

Tombstone has been known for the notorious outlaws and bad men, but the good of the residents outweighs the bad of the outlaws. Religious groups helped make permanent advancing civilization. In 1881, when Tombstone was three years old, there were three churches. In October, 1879, the Rev. G. H. Adams, Superintendent of the Methodist Episcopal Mission conducted their first service. This congregation disbanded after a few years. The Presbyterian Society was organized next. Their first service was held December 25, 1880, by the Rev. James Woods. This congregation built a new wooden church. It was later moved to Morenci, where it is still in use as a Presbyterian Church.

In 1902 the Congregational Church was organized by the Rev. M. Anderson, who stayed one year. Then Mr. Arthur Benedict—a pioneer in Sunday School work, and who resided in Sulphur Springs

Valley—was instrumental in construction of a church building. This was finished in 1904. In 1954 the Congregational Church members held their fiftieth anniversary celebration. Today the ladies of the church put on a lunch for people who are in town to see the Tombstone Helderado Parade on the third weekend in October.

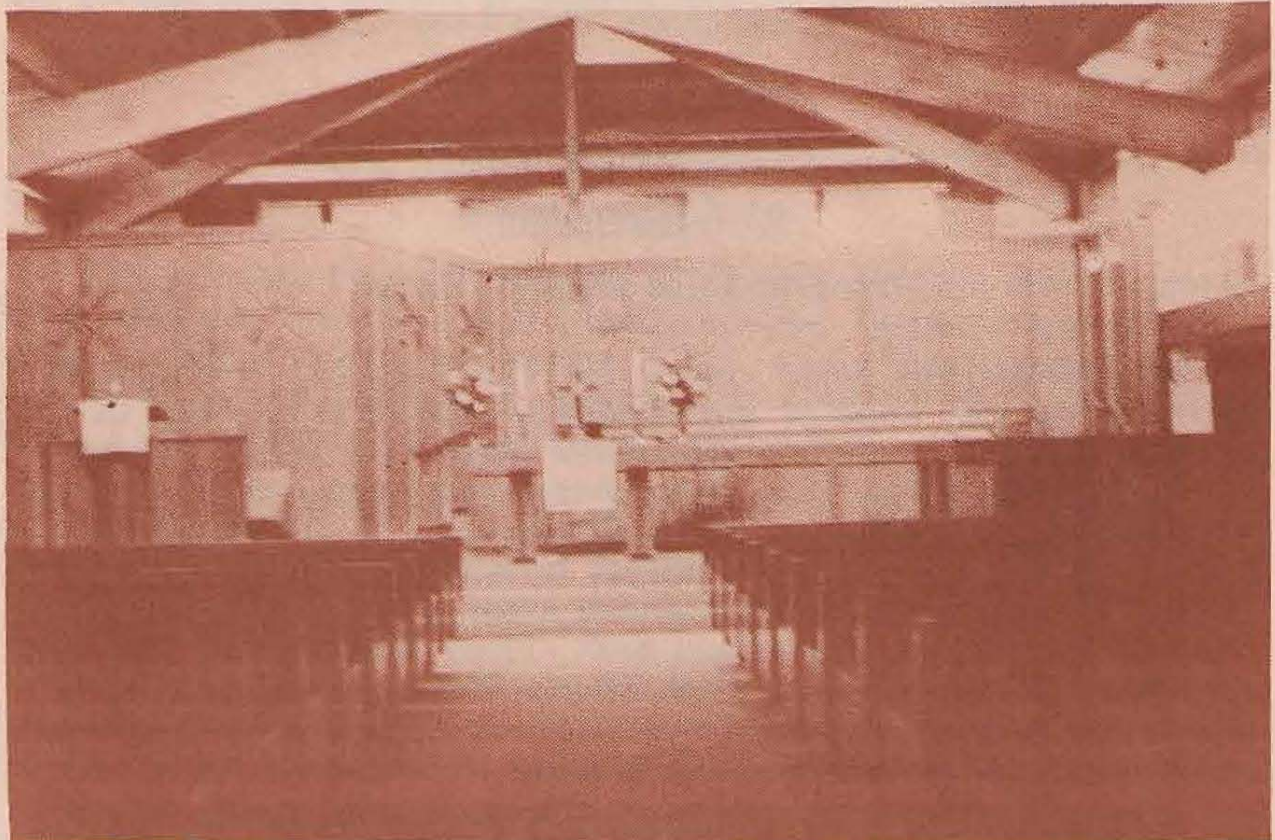
WILLCOX UNITED METHODIST CHURCH

By Elizabeth R. Craig

The Methodist Episcopal Church North was founded in 1886 and was dedicated May 15, 1887. The church was constructed of adobes. A Mexican was hired to make the adobes and the building was constructed by J. P. Cummings and other interested men of the town. It was located east of the railroad at Stewart Street and Railroad Avenue. This was the first organized church in Willcox. The Catholics held services periodically from 1885 until 1934 when a resident priest was sent. The Christian Church was organized in 1911.

1909 saw the starting of a class by the Methodist Episcopal Church South. Their new church building was completed in the spring of 1911 and was located on the corner of Maley Street and Curtis Avenue. Prior to this their small building had been erected west of town at Maley Street and North Bowie Avenue. Their congregation was served by Rev. R. J. McElroth of El Paso and Rev. J. Coy Williams.

The two Methodisms started in 1912-13 to talk about using



United Methodist Church, Willcox

the same building. A united church was formed after a one-year experiment and settlement between the two denominations. From then until 1939 our church was the Methodist Episcopal Church, as I remember. With these two branches of Methodism uniting Willcox had an influence in the union of Methodism in 1939. Quote: "Another union of the Methodist Church and the United Brethren Church came about at General Conference in Dallas, Texas, April, 1968. Since then we are the United Methodist Church."

The Ladies Aid was organized in 1909. These ladies furnished much of the social life for Willcox. They had ice cream socials and the like. In 1910 they engaged Schubert Symphony Club and Lady Quartet of Chicago, which performed in Norton Hall, corner of Haskell Avenue and Stewart Street. The hall was also called Morgan's Hall. The organization was changed to Woman's Society of Christian Service in 1939. It still has socials and special programs. It is truly an aid to the church program and the community. In 1973 the organization was changed to United Methodist Women.

This church has maintained a choir during most of its 89 years and furnished music for its services and other occasions.

According to a letter written May 3, 1936, by Mr. and Mrs. J. A. Rockfellow of Tombstone for our church's 50th Anniversary, they attended church and Sunday School in Willcox in 1882. Mr. Rockfellow was an engineer and surveyed the townsite for Willcox at the time he lived here. He was also one of those instrumental in founding the University of Arizona, Tucson.

There has been Sunday School through all these years even though in the early years there was not a preacher here to hold church services. Bob Parks, Harry Parks' uncle, was about the first Sunday School Superintendent. Youth groups have been organized for both Senior and Junior youth during most of the church's lifetime. Our church membership has grown from seven members in 1909 to 408 in 1975. There has been a continual increase in membership through the years.

The church has owned three parsonages and three church buildings. The first parsonage was purchased from Robert E. Root, March 8, 1913, for \$600 and sold later. It still stands at the corner of Grant Street and Arizona Avenue. The second parsonage was built in 1917 beside the church on Curtis Avenue for \$2,323. The contract included a windmill for that amount. This parsonage was sold and moved from the property to a location on Airport Road early in 1970. Our present parsonage completed in 1962 was valued at \$26,600 in 1966. It is located in Casas Lindas addition to Willcox.

There is no record available regarding the building and cost of the adobe church east of Railroad but as I stated in the second paragraph it apparently was done mostly with contributed labor. It was sold to Tenley-Lopez Post (American Legion) for \$500 in November, 1919. It was razed years ago for safety reasons.

After the union of the two Methodist denominations the congregation used the church built by the M. E. Church South, as the

building was then property of the new union. We continued to worship in this church building on the corner of Maley Street and Curtis Avenue until February 22, 1970, when the building was torn down to make a spot to build a new church. Our present church was erected on the same site in 1970. The first service in it was December 20, 1970. This church is valued at approximately \$250,000. See note below.

The Willcox United Methodist Church celebrated its 80th Anniversary in 1966 (May 15) and its 85th in 1971. An Historical Booklet was prepared for the 80th Anniversary. Most of this information came from the Historical Booklet. We are now looking forward to celebrating our 90th Anniversary in May 1976.

Note: While we waited for our new church to be built, the Catholics allowed us to use their recreation hall for services. It was convenient as the Catholic Church is located just across the alley from the United Methodist Church.