

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

historic name First Baptist Church of Salida
other names/site number A Church/5CF.345

2. Location

street & number 419 D Street
city or town Salida
state CO county Chaffee zip code 81201

not for publication

vicinity

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

national statewide X local

Signature of certifying official/Title

Patrick A. Edman
OSHPD

State Historic Preservation Officer

Date

5/25/24

State or Federal agency/bureau or Tribal Government

In my opinion, the property meets does not meet the National Register criteria.

Signature of commenting official

Date

Title

State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

entered in the National Register

determined eligible for the National Register

determined not eligible for the National Register

removed from the National Register

other (explain:)

Signature of the Keeper

Date of Action

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5. Classification

Ownership of Property
(Check as many boxes as apply.)

☒	private
☐	public - Local
☐	public - State
☐	public - Federal

Category of Property
(Check only **one** box.)

☒	building(s)
☐	district
☐	site
☐	structure
☐	object

Number of Resources within Property
(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
1	1	buildings
0	0	sites
0	0	structures
0	0	objects
1	1	Total

Name of related multiple property listing
(Enter "N/A" if property is not part of a multiple property listing)

N/A

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions
(Enter categories from instructions.)

RELIGION: religious facility/church

Current Functions
(Enter categories from instructions.)

SOCIAL: meeting hall

7. Description

Architectural Classification
(Enter categories from instructions.)

LATE 19TH AND 20TH CENTURY REVIVALS:

Late Gothic Revival

Materials
(Enter categories from instructions.)

foundation: STONE

CONCRETE (additions)

walls: STUCCO

roof: OTHER: Composition shingles

OTHER: Pressed metal shingle

other:

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Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

The First Baptist Church of Salida, now known as A Church, occupies the south corner at the intersection of D and E. 4th streets in Salida, Colorado, approximately 0.10 miles south of the Salida Downtown Historic District (5CF.406; National Register listed June 14, 1984). Construction of the Late Gothic Revival church began in 1885, based on plans drawn in Denver by an unnamed architect. The cornerstone was laid on September 18, 1885, but construction progressed slowly and the building was not dedicated until March 27, 1887. The 82'-wide x 65'-deep one-story church was significantly smaller when first built. The tall spire atop the 12.5' x 19' rectangular tower at the building's northwest corner was added in 1889 and the church was expanded by additions to the east, west, and south sides in 1914. A ca. 1914-1937 addition at the southwest corner and post-1937 shed-roof addition at the southeast corner further expanded the building to its existing footprint (see Construction Dates of Various Additions below). The foundation under the oldest portion of the church is stone; the foundations under the later additions appear to be concrete. The approximately 43'-wide x 60'-deep 1914 East Addition has a basement and includes the church's primary entrance on its north side. The church walls are brick, covered with textured stucco applied ca. 1950s. The complex roof includes cross-gable, hipped, flat, and shed sections and is covered with composition shingle roofing material. Stucco-covered chimneys are found at the east and south sides of the church, with two additional stucco-covered brick chimneys rising from the west and east slopes of the roof's south-facing gabled section. The tower's hip roof is covered with pressed metal shingles. Windows are historic unless noted otherwise below and include one-over-one stained-glass lancet windows, five-over-four lancet windows with clear glass, one-over-one lancet windows with textured glass, a stained-glass oculus window, and a large stained-glass Late Gothic Revival window with wood tracery.

Narrative Description

Location and Setting

Addressed as 419 D Street, the church stands facing northeast toward E. 4th Street within a historic residential neighborhood at the southern edge of Salida's commercial downtown. For simplicity, the church's northeast side is described below as facing north. Homes in the immediate vicinity generally date from the Late Victorian period. The intersection of southwest-northeast D Street and northwest-southeast E. 4th Street is notable for its three historic churches—the Methodist Episcopal Church (5CF.505, State Register listed March 10, 1999), First Christian Church (5CF.2156), and First Baptist Church—which stand on its north, east, and south corners, respectively. The west corner is occupied by a Late Victorian residence.

Concrete sidewalks run along the north and west side of the church; the tree lawns are covered with mulch. A curb cut on E. 4th Street provides access to the primary entrance on the church's north side. A second curb cut to the east leads to a gravel parking area on the building's east side. A manufactured stone planter box, installed between the ca. 1950s and 1976 (see Figures 4 and 5), runs along the foundation of the 1887 north wall and the north and west sides of the tower. The church's signage board is incorporated into the northwest corner of the planter box. The area between the planter box and the sidewalk is covered with mulch; an aspen tree stands in this area, near the church's primary entrance. A low wall of limestone rubble separates the mulched area from the sidewalk.

A concrete sidewalk runs along the foundation on the south (rear) side, extending from D Street to the east edge of the 1914 South Addition. A chain link fence separates the backyard from the sidewalk along D Street. The backyard is divided by a wood privacy fencing running north/south. A steel sun-shade structure occupies the area east of the fence. A lower wood privacy fence runs along the south property line. An approximately 10' x 10' utility shed, constructed at an unknown date, likely ca. 1960s, stands near the southeast corner of the building and is considered non-contributing.

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North Side, Photos 1-2

From west to east, the north side encompasses the north face of the bell tower; the approximately 26.5'-wide north wall dating to 1887, which contains the large stained-glass Gothic Revival window; and the north wall of the large 1914 East Addition. The church's primary entrance is found at the west end of the East Addition.

The bell tower's brick walls, stepped corner buttresses, and decorative brick details were covered with stucco and the paired louvered belfry vents found at all four sides were infilled with stucco sometime between the ca. 1950s and 1976 (see Figures 4 and 5). Historic triangular wood dormers with Gothic Revival details serve as attic vents. The spire's copper-colored pressed metal shingle roof is topped by a historic metal cannonball finial. The north face of the tower historically held the church's primary entrance, with a date plaque situated directly above the entrance. The entrance was removed and the opening infilled after 1937, presumably when the tower was stuccoed. The date plaque remains in place and reads "FIRST/BAPTIST CHURCH/1885."

East of the tower, the gabled 1887 north wall holds a large stained-glass Gothic Revival window with wood tracery and a stone sill covered with stucco. The upper section of the window dates to 1887; the three stained-glass pivot windows at the base were added during the 1914 expansion. The interior surfaces of the 1887 glass panels feature delicate painted motifs similar to medieval grisaille work. The lower pivot windows feature a non-religious geometric design.

East of the 1887 north wall is the 10'-wide front-gable primary entrance bay, which projects 3' to the north and marks the west end of the East Addition. The north wall of the entrance bay is parapeted, extending above the bay's roof and beyond the bay's side walls to create a type of false front. The parapet is capped with rusticated limestone. Wide concrete steps lead from the sidewalk to the entrance. A wrought-iron railing runs along the west edge of the steps; a concrete ADA access ramp extends from the east edge of the steps. Metal railings run along the length of the ramp. Horizontal cabling has been added to the south railing. The entrance holds non-historic flush metal double doors, topped by an arched stained-glass transom with a traditional non-religious design. The entry is flanked by non-historic lantern-style light fixtures. A non-historic notice board sits west of the entry; a non-historic mailbox sits to the east. East of the entrance bay, the wall of the East Addition is faceted. The north-facing facet holds two one-over-one wood lancet windows with textured glass and stuccoed sills. Below the lancet windows are two non-historic single-light basement-level windows set within metal window wells. The northeast facing facet holds two one-over-one wood lancet windows with textured glass and stuccoed sills and two non-historic single-light fixed basement-level windows.

East Side, Photos 2-4

From north to south, the east side comprises the east wall of the East Addition and the east wall of the post-1937 shed-roof Southeast Addition. The east wall of the East Addition is divided by a stuccoed chimney. North of the chimney are three five-over-four wood lancet windows with clear glass and stuccoed sills. Below the lancet windows are two non-historic one-over-one basement-level vinyl windows set within metal window wells to the south and a non-historic single-light fixed basement-level vinyl window to the north. South of the chimney is a single five-over-four wood lancet window with clear glass and stuccoed sill and a non-historic single-light fixed basement-level vinyl window. The east wall of the Southeast Addition holds a side entrance to the north and a pair of non-historic one-over-one vinyl windows to the south. The entry was remodeled sometime after 2012 and features a non-historic timber lintel, non-historic full-light metal door, and non-historic metal barn light.

South Side, Photos 5-6

From east to west, the south side comprises the parapeted south wall of the Southeast Addition; the south wall of the East Addition; the gabled south wall of the South Addition; and the south wall of the ca. 1914-1937 one-story flat-roof Southwest Addition. The south wall of the Southeast Addition is marked by a non-historic one-over-one vinyl window. To the west, the south wall of the East Addition is divided by a large stuccoed chimney. The chimney rises from a concrete structure of underdetermined purpose (see Figure 8). East of the chimney is a presumably historic rear entry and a five-over-four wood

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lancet window.¹ The entry holds a non-historic full-light metal door with clear-glass arched transom. The entry is accessed via a non-historic wood deck with wood railing. West of the chimney is a five-over-four wood lancet window.

Further west, the south wall of the South Addition features wood shingles at the gable peak and holds two non-historic one-over-one square-headed vinyl windows with stuccoed sills to the east and a non-historic rear entry to the west. The entry was installed in the location of a historic window opening after 2008 and includes a full-light metal door and rectangular transom (see Figure 8 and Photos 5 and 6). To the west, the south wall of the Southwest Addition holds a non-historic single-light paneled fiberglass door and a non-historic one-over-one square-headed vinyl window with stuccoed sill to the west.

West Side, Photo 7

The west side of the church faces D Street. From south to north, the west side comprises the west wall of the Southwest Addition; the west wall of the 1914 West Addition; and the west face of the bell tower. The west wall of the Southwest Addition holds two one-over-one stained-glass lancet windows with stuccoed sills, relocated from the main body of the 1887 church. To the north, the West Addition holds two one-over-one stained-glass lancet windows with stuccoed sills, relocated from the main body of the 1887 church, and a stained-glass oculus window at the gable peak with a non-religious geometric design. The West Addition projects 6' beyond the west face of the bell-tower. The tower's west side features a one-over-one stained-glass lancet window with stuccoed sill. The interior surfaces of the stained-glass lancet windows on the west side feature delicate painted designs similar to medieval grisaille work.

Interior, Figures 11-13

The church interior was rehabilitated in the late-2010s to adapt the building to its new use as an event, meeting, and community gathering space. During the rehabilitation, efforts were made to retain the historic character of the interior. Visitors enter the building's primary space, the historic former sanctuary, from the historic foyer at the building's north side, passing through historic paneled wood double doors topped by a single-light transom. The large sanctuary space features a vaulted ceiling, smooth wall surfaces, a wood floor, historic paneled wood doors, wood trim, and radiators. Interior doors at the sanctuary's northwest corner mark the location of the original 1887 foyer at the base of the tower. Historic wood pews face an elevated multi-tiered stage at the sanctuary's west end. Audio equipment, stage lighting, and acoustic panels have been installed on the sanctuary walls to facilitate performances. At the sanctuary's east end, a ramp with wood balustrade provides access to an elevated area with tables and chairs. Three sets of large paneled wood double doors lead from this area into ancillary spaces to the east. These spaces include a kitchen with pass through to the former sanctuary and spaces for smaller gatherings and meetings. A game room is situated on the building's south side. Lighting is a mix of contemporary and period reproduction fixtures.

Alterations

Several nineteenth-century buildings in Salida were stuccoed in the mid-twentieth century, reportedly because the brick produced in Salida was soft and prone to premature decay. The brick walls of the First Baptist Church were fully stuccoed and the 1887 church entrance located on the north side of the bell tower removed between 1937 and ca. 1950s (see Figure 5). The tower's louvered belfry vents were infilled with stucco and the manufactured stone planter box/church signage board at the northwest corner added between ca. 1950s and 1976 (see Figures 5 and 6). It is possible that the Southeast Addition was completed around this time as well. The church's historic double entry doors at the north side of the east addition were replaced after 1937 and prior to ca. 1950s (see Figure 5). These replacement doors were subsequently replaced with the existing steel security doors.

Alterations that took place after 2012 include the replacement of protective plastic panels that covered many of the church's historic windows and installation of additional clear protective panels; rehabilitation of the spire's metal roof; modification of the basement-level windows at the East Addition, presumably to meet code requirements; remodeling of the entry on the east wall of the Southeast Addition and replacement of the Southeast Addition's historic wood windows with vinyl windows of the same type; replacement of the historic square-headed one-over-one wood windows on the south

¹ No historic photographs of the south side were uncovered during research; however, the entry appears to be historic based on design and materials.

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side of the church with vinyl windows of the same type; replacement of a ca. 1960s flush wood door on the south wall of the Southwest Addition with a single-light paneled fiberglass door; enlarging of the westernmost window opening on the south wall of the South Addition to accommodate a new door and rectangular transom; rehabilitation of the interior to accommodate a new use as an event, meeting, and community gathering space; and construction of a steel shade structure and wood privacy fencing in the rear yard.

Utility Shed, non-contributing building, ca. 1960s, Photos 14-15

A 10' x 10' wood-frame utility shed stands facing south near the southeast corner of the church. The walls are clad with T-111 plywood panels and the composition shingle front-gable roof has overhanging eaves with plain fascia boards. Entry is through a flush wood door on the south side. The shed's north wall is unfenestrated; the west and east walls appear to be unfenestrated. Constructed after the property's period of significance, the Utility Shed is considered non-contributing.

Integrity

The First Baptist Church in Salida retains sufficient integrity to convey its local historic significance in the area of Women's History as an important site where women's organizations devoted to temperance reform and equal suffrage met in order to organize, plan, and strategize, and where temperance leaders and suffragists promoted their causes through public speaking engagements. The period of significance for Women's History, a subcategory of Social History, extends from 1887 to 1893, encompassing the church's important role in local temperance and suffrage activities. Although it has been added onto and stuccoed since then, the church maintains the same orientation, form, and general massing from this time period, and details such as the brick corbelling at the tower remain readily discernible. Furthermore, the church is the only extant site in Chaffee County, and among only a few confirmed extant statewide, where well-known national suffrage leader Carrie Lane Chapman spoke during her 1893 tour of Colorado in support of the referendum that established women's full voting rights in the state. As such, a lower level of integrity is acceptable given that no other extant site(s) in Salida can convey these important historical associations.

The property retains good integrity to its period of significance in the broader area of Social History for its role as an important site for community gatherings, public events, and other social activities from 1887 through ca. 1930s.

Location and Setting

The First Baptist Church stands at the south corner of E. 4th and D streets and retains excellent integrity of location. The building has not been moved since its construction in 1887 and subsequent expansion in 1914. Furthermore, the church retains excellent integrity of setting; the historical residential neighborhood in the immediate vicinity remains intact with few alterations and no new construction has taken place outside the period of significance. The intersection of E. 4th and D streets and the surrounding area has historically been occupied by a number of Salida churches and the First Baptist Church's integrity of setting is strongly supported by the continued presence of the historic parsonage directly south of the church (now a private residence), the 1899 Methodist Episcopal Church (5CF.505, State Register listed March 10, 1999) and 1920 First Christian Church (5CF.2156) at the north and east corners of E. 4th and D streets, and the 1909 St. John's Catholic Church (5CF.506) south of the parsonage.²

Design, Materials, and Workmanship

The First Baptist Church's 1887 form and massing remain discernible and other important design features and materials from the original construction period remain intact, including the distinctive soaring bell tower, large Gothic Revival window at the north wall, and stained-glass lancet window at the tower's west side, and effectively convey a sense of the building's appearance during the period of significance for Women's History, extending from 1887 to 1893.

Expansion and remodeling of the church in 1914 in response to the changing needs of a growing congregation occurred within the period of significance for broader Social History extending from 1887 to ca. 1930s. Distinctive design features and materials present in 1914 remain intact, including the building's expanded form and massing, distinctive lancet windows at the East Addition, stained-glass windows at the West Addition, primary entrance on the north side, and large

² The parsonage, now a private residence, is under separate ownership from the church and not included in this nomination.

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vaulted sanctuary. The building traditions and craftsmanship prevalent during the church's principal construction phases (1887 and 1914) are evident in the tower's pressed metal roof and historic windows from 1887 and 1914.

Design and material changes occurring outside the period of significance include stuccoing of the church walls and removal of the original 1887 entrance at the tower's north side between 1937 and ca. 1950s (see Figures 4 & 5).³ According to the *Mountain Mail*, the history of stuccoing façades in Salida dates to the late 1950s and '60s, when many downtown buildings constructed of Salida brick were deteriorating. Salida brick was "a soft brick made from red clay that was abundant along the South Arkansas River."⁴ The article suggests that Salida brick was more susceptible to deterioration due to its softness, and stucco was applied to many of the city's buildings in the mid-twentieth century to address maintenance problems and/or create a more modern appearance.

These changes do not compromise the building's ability to effectively convey its historic significance in the areas of Women's History or broader Social History. The church's historic form, massing, and fenestration pattern remain clearly visible and historic design details such as brick corbelling, though covered by stucco, remain discernible. The primary entrance area and former sanctuary retain their historic size, volume, and spatial relationship established in 1914. Historic interior doors continue to mark the location of the original 1887 foyer at the base of the tower and separate the former sanctuary from ancillary spaces to the east. Alterations made after ca. 1950s are primarily concentrated in less visible areas of the building and have a small impact on the building's overall integrity of design, materials, and workmanship. These changes are limited to the replacement of exterior doors; replacement of non-descript square-headed windows at the rear (south) and east sides; and installation of a door in an opening previously occupied by a square-headed window at the rear (south) side.

Feeling and Association

The First Baptist Church retains good integrity of feeling. The building clearly reads as a historic neighborhood church constructed in the late 1880s and expanded and remodeled over time in response to the growth and changing needs of a congregation that occupied the building for more than 130 years. Retention of the stained-glass windows and other historic windows, historic primary entrance and vaulted sanctuary space, as well as design features and materials such as wood floors, historic interior doors, historic wood pews, and historic radiators, allow visitors to appreciate the distinct experience of entering a historic church. Rehabilitation of the building interior to accommodate public performances, social events, meetings, and community gatherings does not detract from this feeling.

The First Baptist Church retains good integrity of association. As demonstrated above, the church's physical features convey its direct connection to the congregation that built, expanded, and occupied the church for more than 130 years and supported temperance and women's suffrage activities there; they also express its role as a center for events, activities, and meetings important to the social life of the community.

³ History Colorado Office of Archeology and Historic Preservation, site file for First Baptist Church of Salida, 5CF.345.

⁴ Arlene Shovald, "Brick by brick," *Mountain Mail*, June 14, 2016.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- ☒ A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- ☐ B Property is associated with the lives of persons significant in our past.
- ☐ C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- ☐ D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

- ☒ A Owned by a religious institution or used for religious purposes.
- ☐ B removed from its original location.
- ☐ C a birthplace or grave.
- ☐ D a cemetery.
- ☐ E a reconstructed building, object, or structure.
- ☐ F a commemorative property.
- ☐ G less than 50 years old or achieving significance within the past 50 years.

Areas of Significance

(Enter categories from instructions.)

Social History: Women's History

Social History

Period of Significance

1887-ca. 1930s

Significant Dates

1893

1914

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Thomas P. Barber (architect, 1914 expansion)

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, areas of significance, justification for the period of significance, and any applicable criteria considerations.)

The First Baptist Church of Salida is locally significant under Criterion A in the area of Women's History, a subcategory of Social History, for its association with local organizing efforts for the temperance and women's suffrage movements. The church is where the local chapter of the Women's Christian Temperance Union formed and held regular meetings in the 1880s, and where local suffrage activities were held as part of an ambitious statewide campaign to enable women's right to vote through a popular referendum in 1893. The church is additionally significant at the local level under Criterion A for general Social History, as the site of a wide array of social events for the greater Salida community. The overall period of significance is 1887, the year the church was first constructed on the site, through ca. 1930s, based on documentation of social activities available at the time of nomination. Within the period of significance, important dates include 1893, the year the church hosted speeches delivered by nationally-known suffragist Carrie Lane Chapman (Catt) and played a significant role in the local campaign to win Colorado women the right to vote in general elections; and 1914, the year the church underwent a major physical expansion.

The property is nominated for its significance under the non-religious historical themes of Women's History and Social History and therefore meets the burden of Criterion Consideration A as a property historically used for religious purposes.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

The First Baptist Church in Salida is locally significant under Criterion A in the area of Women's History as a meeting location for social reform and women's rights organizations, specifically groups associated with the temperance movement and the fight for women's suffrage during the late 1880s and early 1890s. After the church was completed in 1887, traveling speakers affiliated with the Woman's Christian Temperance Union (WCTU) gave lectures in the building. In November 1887, the Salida branch of the WCTU was organized at the church and held regular meetings there through August 1888. The church continued to host lectures supporting WCTU causes, including talks by noted temperance leaders from across the country. In advance of the November 1893 election, when voters considered a referendum that would guarantee Colorado women the right to vote, Carrie Lane Chapman (Catt), a nationally-known suffragist and outstanding speaker, delivered a September 1893 speech to a large audience at the First Baptist Church and at the close of the meeting helped form a local equal suffrage league.⁵ Afterward, the First Baptist Church served as a site for regular local suffrage meetings through the remainder of the 1893 campaign, with Chapman returning to speak at the church again in October. Due to the combined efforts of local suffrage leagues like Salida's, state leaders, and national advocates such as Chapman, Colorado women won the right to vote by a large margin, making Colorado the first state to guarantee women's full voting rights through a popular referendum.⁶

Just three years prior, in 1890, Wyoming became the first state ever in which women gained the vote by enabling equal suffrage in its state constitution. Colorado's 1893 referendum made it only the second state in which women won full voting rights before the ratification of the Nineteenth Amendment guaranteed them nationally in 1920. As a rare extant local example of where suffrage activities were held during Colorado's 1893 campaign, the church is representative of the Suffrage Organization Meeting Site and Public Speaking Site property types as defined in the 2021 *Women's Suffrage Sites in Colorado* context and survey plan and reflects the local grassroots organizing that was essential to the campaign's success. The period of significance for Women's History extends from 1887 to 1893, encompassing activities associated with both the WCTU and the 1893 Colorado campaign for women's suffrage.

The First Baptist Church is further locally significant under Criterion A in the area of Social History for its role as an important locus of community events and activities within the town of Salida. Throughout its history, the First Baptist Church functioned as the headquarters and meeting place for a number of community groups such as the Salida WCTU,

⁵ Note that this nomination avoids the common term *suffragette*, which was not coined until about 1908 as a derogatory name to describe militant British activists. As noted by historian Susan Ware, "Whenever the term was used [in the United States], it was almost always a term of derision or disrespect or, at the very least, skepticism." Susan Ware, *Why They Marched: Untold Stories of the Women Who Fought for the Right to Vote*, Cambridge, Massachusetts: The Belknap Press of Harvard University Press (2019), 147.

⁶ Joseph G. Brown, *The History of Equal Suffrage in Colorado, 1868-1898* (Denver: News Job Printing Co., 1898), 24.

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Baptist Ladies Aid Society, Baptist Young People's Union (BYPU), and Baptist Missionary Society, and frequently hosted a wide array of events including dinners and parties, holiday suppers and festivals, concerts and performances, lectures and literary programs, and other "social entertainments" attended by Salida's broader community. These events and activities played an important role in the social history of Salida, strengthening the social ties connecting local families and individuals and reflecting their mutual interest in causes beyond their own daily lives, including the care of those less fortunate and the improvement of their community. The period of significance for Social History extends from 1887, when the church was first occupied, through ca. 1930s, based on documentation of social activities available at the time of this nomination.

Developmental history/additional historic context information (if appropriate)

Formation of the First Baptist Church of Salida and Church Construction

On September 7, 1883, eighteen founding members organized the First Baptist Church of Salida with the assistance of Rev. Theodoric R. Palmer, superintendent of the Baptist Missions for Colorado and Wyoming. The group immediately made plans to hold weekly prayer meetings at the local Presbyterian church and appointed a committee to raise funds for construction of a church building.⁷ Regular services apparently did not begin, however, until June 1884, when the Rev. Alexander Turnbull arrived from Ontario, Canada, to serve as the congregation's first pastor.⁸ Born on January 31, 1852, in Montreal to Scottish parents, Turnbull graduated from the University of Ontario in 1873 and studied for the ministry at Woodstock College and the Newton Theological Institute, both located in Ontario. Prior to arriving in Salida, he preached for 11 years in Belleville, Ontario, and in Simcoe, Ontario.⁹

After Turnbull's arrival, the growing congregation met at the public school (presumably the Third Street School, later the Central School, no longer extant) while continuing to pursue construction of a permanent church building.¹⁰ In July 1885, A. C. Hunt reportedly donated two lots at the corner of D and E. 4th streets as a building site, and the church purchased the adjacent lot for \$200.¹¹ A committee was formed that included William Carpenter, W. G. Westfall, and Turnbull to secure plans and construct a church and parsonage on the 75' x 150' parcel.¹²

Building plans were acquired from an unnamed Denver architect "at a nominal cost" and work began on the foundation, with the cornerstone laid on September 18, 1885. Funding further construction presented a challenge, however, and work was suspended for a year to avoid going into debt. Construction resumed in September 1886 and by December 31 the Late Gothic Revival style brick church with Coal Creek sandstone trim, "dressed lava undercourse," and stained-glass windows was nearly ready for occupation. By this time, the congregation had grown to 43 members.¹³

Dedication of the church took place on March 27, 1887, with morning, afternoon, and evening services held in the new building. By the end of the day the congregation had reportedly secured \$840 in donations to cover the remaining debt on the \$3,225 church. Described as "a thing of beauty," the church included stained-glass windows honoring Mary Tonner, John D. Westfall, Elizabeth Bever, Grace Turnbull, and the First Baptist Church of Lawrence, Kansas. The tri-partite stained-glass window at the front of the church was donated by the church's Ladies Aid Society.¹⁴ The windows were designed by George B. Robinson, a partner in Salida's Hervey & Robinson contracting firm, and manufactured by George A. Misch, a Chicago artisan.¹⁵

⁷ "Organized," *Mountain Mail*, September 8, 1883.

⁸ "First Baptist Church," *Salida Mail*, December 31, 1886.

⁹ "Sudden Death of North Egremont Minister," *Berkshire Eagle* (Pittsfield, Mass.), July 5, 1913.

¹⁰ *Salida Mail*, January 3, 1885.

¹¹ "Local News," *Salida Mail*, July 10, 1885; Chaffee County Deed Records indicate that the church formally acquired Lots 11, 12, and 13 in Block 57 in Sacketts Addition from George Sackett via Warranty Deed on July 6, 1885 for \$200. Chaffee County Deed Records, George Sackett to Trustees of the First Baptist Church of Salida, Warranty Deed, July 6, 1885, Book 44, Page 302.

¹² "Church Dedication," *Salida Mail*, April 1, 1887.

¹³ *Salida Mail*, August 7, 1885; "First Baptist Church," *Salida Mail*, December 31, 1886; "Church Dedication," *Salida Mail*, April 1, 1887.

¹⁴ "Church Dedication," *Salida Mail*, April 1, 1887. A separate item on page 8 corrects the name of Mary Tonner.

¹⁵ *Salida Mail*, April 1, 1887, 8; "Hervey & Robinson," *Salida Mail*, December 31, 1886.

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The church's bell, cast at the foundry of H. Stuckstede & Co. in St. Louis, was donated by "the Doctors Hartwell of this city and their eastern friends" and first rung at midnight on December 31, 1887, to celebrate the arrival of the new year.¹⁶ Dr. Jessine Millicent Hartwell and Dr. Francis (Frank) Wayland Hartwell were born in Massachusetts in 1853 and 1858, respectively.¹⁷ The siblings graduated from Boston University's School of Medicine in the 1870s and practiced medicine on the east coast before making their way to Colorado in 1884.¹⁸ Settling in Salida in 1886, they opened a joint medical practice.¹⁹ Dr. Jessine Hartwell continued to practice in Salida after the death of her brother in 1890.²⁰ Dr. Hartwell was a supporter of women's suffrage and a long-time temperance advocate.²¹ After practicing in Salida for many years, Dr. Hartwell left Salida around 1928 for Hudsonville, Michigan, where she died in 1930.²²

By January 1, 1889, six churches had been built in Salida by the Methodist, Presbyterian, Episcopal, Christian, Roman Catholic, and Baptist congregations. Church membership in Salida totaled 588, and the Baptist church was the fourth largest with 67 members and the second largest in terms of Sunday school attendance.²³ In March 1889, the contracting firm of Beck & Grier began work on a spire "to be completed in accordance with the original plans" for the First Baptist Church.²⁴ The spire was built atop the brick tower at the church's northwest corner and completed in late April.²⁵

Turnbull continued to lead the church until May 1890, when he resigned to serve as pastor of the Judson Memorial Baptist Church in Denver. During his tenure the congregation grew to more than 100 members. Well-liked and respected, Turnbull was lauded for his "success in the building up of a strong working church membership" and would return to Salida from time to time as a guest preacher.²⁶ After leaving Denver in 1893, Turnbull served as the assistant corresponding secretary of the American Baptist Home Mission Society in the New York area from 1893 to 1908, and became a U.S. citizen in 1906. After moving to Massachusetts, he served three years as pastor of the North Egremont Baptist Church before his death in 1913.²⁷ Turnbull's initial replacement in Salida, Rev. Hayden, struggled with the town's high elevation and resigned in June 1891 for health reasons, with the Rev. James W. McDermid taking over the pastorate later that year.²⁸

WCTU Meetings Held at the Church

Among a devastating increase of alcoholism in the U.S. following the Civil War, American women became more and more involved in the temperance movement, using their socially-accepted role as the guardian of family morals as the basis for demanding action. Lacking political agency, they instead took to the streets in a series of non-violent protests in 1873, known as the Woman's Crusade, in which they used prayer, song, and cries for the closing of saloons. As a result of these protests and the growing number of women joining the cause, the Woman's Christian Temperance Union (WCTU) formed in 1874 in Ohio as a women's organization devoted to the prohibition of alcohol, "which its members saw as a primary cause of domestic abuse, poverty, and the disintegration of the family. [Furthermore,] With the election of noted feminist Frances Willard as its president in 1879, the WCTU aligned itself with causes like women's suffrage, which was seen as

¹⁶ *Salida Mail*, December 30, 1887, 8; *Salida Mail*, December 30, 1887, 7.

¹⁷ Massachusetts Birth Records, 1840-1915, accessed via Ancestry.com; Directory of Deceased American Physicians, 1804-1929, accessed via Ancestry.com.

¹⁸ *Boston University School of Medicine, Fourth Annual Announcement*, June 1876, 19, accessed via Ancestry.com; 1880 U.S. Census Records, accessed via Ancestry.com; 1885 Colorado State Census, accessed via Ancestry.com; "In Memoriam," *Salida Mail*, August 22, 1890.

¹⁹ Drs. Hartwell Advertisement, *Salida Mail*, December 3, 1886.

²⁰ "In Memoriam," *Salida Mail*, August 22, 1890.

²¹ Brown, *The History of Equal Suffrage in Colorado*, 56; "Local News Notes," *Salida Mail*, November 10, 1911; "W.C.T.U. Meeting Ends; Resolutions Adopted," *Salida Mail*, April 23, 1915.

²² "Dr. Hartwell Dies In Michigan," *Salida Mail*, March 7, 1930.

²³ "Our Churches and Schools," *Salida Mail*, January 1, 1889.

²⁴ *Salida Mail*, March 22, 1889, 3.

²⁵ *Salida Mail*, April 26, 1889.

²⁶ "Called to Other Fields of Labor," *Salida Mail*, May 13, 1890; *Salida Mail*, March 13, 1891, "Church News," *Salida Mail*, July 1, 1892; *Salida Mail*, February 24, 1893.

²⁷ "Rev. Turnbull Goes East," *Salida Mail*, June 30, 1893; "Sudden Death of North Egremont Minister," *Berkshire Eagle* (Pittsfield, Mass.), July 5, 1913; U.S. Naturalization Records Indexes, 1794-1995, accessed via Ancestry.com.

²⁸ *Salida Mail*, May 16, 1890; *Salida Mail*, June 12, 1891; *Salida Mail*, November 20, 1891.

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the only means by which prohibition could be obtained.”²⁹ Women’s suffrage historian Rebecca Mead reports that the Colorado WCTU, the state’s “largest and most active women’s organization,” was formed in 1880 “with the explicit goal of building support for woman suffrage.”³⁰ As a result, many towns in Colorado formed local WCTU chapters in the 1880s, including Salida, and the temperance movement became nearly synonymous with the women’s suffrage movement in local communities.

In addition to serving as a place for regular worship, Sunday School activities, and social events, the First Baptist Church hosted a variety of guest preachers, evangelists, and lecturers. As early as 1887, traveling speakers affiliated with the WCTU, such as Miss L.M. White, who served as president of the Missouri WCTU, gave lectures in the church building.³¹ In November 1887, a meeting was held at the church to organize a Salida branch of the WCTU. The group planned to hold monthly meetings at the Baptist church and “listen to lectures on temperance from foreign and home talent.” Widow Myra E. Densmore was elected president of the new chapter.³² Rev. Turnbull actively supported the group, giving an address on “Woman’s Right and Woman’s Might,” at the group’s first meeting in December.³³ By April 1888, the WCTU was meeting weekly at the church, had formed a “Band of Hope” group for children that boasted nearly 100 members, and regularly sponsored lectures on temperance by both male and female speakers.³⁴ As the group grew, it rented the second-floor hall in the Alexander & Boyd Block on F Street and began meeting there in August 1888.³⁵ Rev. Turnbull remained active in the temperance movement and the church continued to host lectures supporting WCTU causes, such as those given by Rev. Mary J. Borden, who took over as president of the New Mexico WCTU in 1888 and spent the next thirty years organizing “White Ribboners” in the West, and noted temperance and women’s suffrage advocate Miss Frances Griffin of Alabama.³⁶

On December 1, 1892, Griffin delivered a well-attended lecture at the Baptist Church.³⁷ The Alabama Women’s Suffrage Centennial website includes a biography of Griffin:

A graduate of Judson College, Griffin taught in public and private schools in Montgomery [Alabama] for many years. In 1885, she became an organizer for the Women’s Christian Temperance Union. A popular southern-circuit speaker, she addressed the Texas legislature on the topic in 1890. Griffin later shifted her advocacy to the cause of women’s suffrage, organizing an early branch of the Alabama Equal Suffrage Association. In 1901, Griffin addressed the delegates to Alabama’s constitutional convention, urging them to extend the franchise to women. Though her rousing speech failed to sway the delegates, Griffin remained an ardent suffragist, speaking to groups throughout the country. She died in Jefferson County in 1917.³⁸

As reported by the *Salida Mail*, Griffin’s speech emphasized the importance of voting to the temperance cause, specifically noting that “The only power in politics is the voting power, and men hold that.”³⁹ An account of Borden’s April 1893 speeches clearly illustrates the strong connection between the local WCTU in Salida and the desire for women’s suffrage.

²⁹ Erika Warzel, *Women’s Suffrage Sites in Colorado: A Survey Plan*, Prepared for the Colorado Historical Foundation, February 2021. www.cohf.org/files/womens-suffrage-sites_final-survey-plan-2.pdf, 18.

³⁰ Rebecca J. Mead, *How the Vote Was Won: Women Suffrage in the Western United States, 1868-1914* (New York: New York University Press, 2004), 59.

³¹ *Salida Mail*, June 3, 1887; *La Belle Star* (Missouri), June 27, 1884.

³² “W.C.T.U. Meeting,” *Salida Mail*, November 18, 1887.

³³ *Salida Mail*, November 25, 1887; *Salida Mail*, December 16, 1887, 4; *Salida Mail*, December 16, 1887, 8.

³⁴ *Salida Mail*, December 9, 1887; *Salida Mail*, December 23, 1887; *Salida Mail*, December 30, 1887; *Salida Mail*, April 3, 1888; *Salida Mail*, April 6, 1888; *Salida Mail*, April 13, 1888.

³⁵ *Salida Mail*, August 3, 1888.

³⁶ *Salida Mail*, March 19, 1889; *Salida Mail*, March 22, 1889, 3; *Salida Mail*, June 18, 1889; “W.C.T.U.: For God and Home and Native Land,” *Salida Mail*, April 21, 1893; Margaret Connell-Szasz, “Albuquerque Congregationalists and Southwestern Social Reform: 1900-1917,” *New Mexico Historical Review*, Vol. 55, No. 3, July 1980, 239; “In the Case of Temperance,” *Albuquerque Journal*, February 28, 1892. By 1896, Borden was a leading member of the W.C.T.U. in Fresno County, California. Mrs. Dorcus James Spencer, *A History of the Women’s Christian Temperance Union of Northern and Central California* (Oakland, California: West Coast Printing Company, 1911), 140, 164.

³⁷ *Salida Mail*, December 2, 1892.

³⁸ Alabama Women’s Suffrage Centennial Committee, “Frances Griffin,” <https://www.alabamawomen100.org/frances-griffin>.

³⁹ “W.C.T.U.: For God and Home and Native Land,” *Salida Mail*, December 9, 1892.

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In an April 21, 1893, article in the *Salida Mail*, the local WCTU reported that in her speeches Borden “urged upon her hearers, as now do all of our state and national workers, the utility of the ballot-box as the only practical solution of the liquor traffic....In an experience of twenty years in study and work of this problem, the W.C.T.U. has learned that women may weep and men may pray, but that the only weapon which avails is the tiny ‘ballot-box.’” The article then reprinted the resolution passed by the Wyoming legislature establishing women’s suffrage in that state, and the WCTU’s hope that “every fair minded man and woman may have, or will read” the resolution.⁴⁰

First Baptist Church of Salida and the 1893 Women’s Suffrage Campaign

The expansion of Western territories in the U.S. and their formation into states proved an important means by which the cause for full equal voting rights for women began to finally gain momentum after national efforts failed in the 1860s and '70s. Colorado was one such territory where women’s suffrage was debated during its territorial period and as it bid to become a state, but the cause repeatedly suffered defeats. Ultimately, the state’s 1876 constitution provided the vote to women only in local school board elections and required full voting rights to be approved by an all-male electorate. After an unsuccessful public referendum in 1877, the movement lay dormant in Colorado for many years, until a renewed interest in the cause was catalyzed in 1890 by another sweep of Western territories seeking statehood and considering whether to include full voting rights for women in their state constitutions. Inspired by Matilda Hindman, a Pennsylvania suffragist traveling through the region to raise funds for the South Dakota effort, a small group of Denver women formed a local suffrage group, which went on to grow into a state suffrage association. At the behest of national suffragist Lucy Stone, the group officially became a state chapter of the National American Woman Suffrage Association (NAWSA) and swiftly grew.

Over the next few years, the state suffrage association (which named itself the Non-Partisan Equal Suffrage Association, frequently referred to as the Colorado Equal Suffrage Association (CESA) or variations thereof) worked to counter arguments against women having equal participation in the political process by hosting lectures, distributing pamphlets, and putting women up for election on local school boards. With the Populist Party’s sweep of offices in 1892 and the support of the state WCTU, the election of 1893 was set up to be the year in which women’s suffrage would once again be put before the electorate as a referendum. Suffragists from across the region and country arrived in the state to rally people to their cause, and dozens of local suffrage leagues sprang up across the state.⁴¹

In 1893, a small group of prominent Colorado suffragists attended the Woman’s Congress meeting in Chicago during the World’s Fair to request help from NAWSA for Colorado’s suffrage campaign. NAWSA leaders such as Susan B. Anthony, who had rallied in Colorado for the failed 1877 referendum, declined to divert efforts to Colorado when Kansas and New York had campaigns underway that appeared more hopeful.⁴² Instead of funding, the group sent Carrie Lane Chapman (Catt), a nationally-known suffragist and outstanding speaker, to Colorado to help garner support for the bill.⁴³ Mead notes that during the 1893 Colorado campaign, Chapman “usually emphasized small private meetings to attract support and to avoid alerting the opposition.”⁴⁴ Newspaper accounts confirm this: several Chapman-led meetings, such as in Telluride and Silverton, were reported as being held after the fact in local, unnamed residences.⁴⁵ However, Chapman did speak at several public venues throughout that September and October, but of these, many have been found to either no longer exist or could not be confirmed as extant. For example, the Tabor Opera House in Denver, where Chapman kicked off her statewide tour on September 4 and where CESA had its headquarters, was demolished in 1964, and the Hiller-Hallock Opera House in Buena Vista, where Chapman spoke on behalf of equal suffrage on September 15, 1893, was destroyed by fire in the 1940s.⁴⁶ The 2021 survey plan for women’s suffrage sites in Colorado identified only three extant sites, other than First Baptist in Salida, where Chapman spoke publicly: First Presbyterian Church in Leadville (5LK.40.16, built 1889);

⁴⁰ “W.C.T.U.: For God and Home and Native Land,” *Salida Mail*, April 21, 1893.

⁴¹ Erika Warzel, *Women’s Suffrage Sites in Colorado: A Survey Plan*, prepared for the Colorado Historical Foundation, February 2021, www.cohf.org/files/womens-suffrage-sites_final-survey-plan-2.pdf, 20-26.

⁴² Warzel, *Women’s Suffrage Sites in Colorado*, 21. Neither Kansas’ nor New York’s campaigns to enact women’s suffrage in the 1890s were successful.

⁴³ Warzel, *Women’s Suffrage Sites in Colorado*, 21-22; “Society,” *Rocky Mountain News*, September 3, 1893.

⁴⁴ Mead, *How the Vote Was Won*, 66.

⁴⁵ “Local News,” *Telluride Republican*, September 29, 1893; *Silverton Standard*, October 7, 1893.

⁴⁶ *Buena Vista Herald*, September 9, 1893; *Colorado Democrat*, September 13, 1893; “Buena Vista Notes,” *Salida Mail*, September 19, 1893; Suzy Kelly, “Orpheum Building’s history is Buena Vista’s,” *Chaffee County Times*, April 22, 2013.

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Wheeler Opera House in Aspen (5PT.35, built 1889); and the Fort Collins Opera House (5LR.742, built 1881), which was completely restyled in 1917.⁴⁷ All three have been listed in the National Register for associations other than women's suffrage, mainly for their architecture and as part of historic districts.

On September 13, 1893, Chapman, described by the *Salida Mail* as "the most eloquent of female suffrage advocates" delivered a speech to a large audience at the First Baptist Church.⁴⁸ According to the *Mail*, Chapman presented "an array of facts, figures and arguments almost incontrovertible" and at the close of the meeting helped form a local equal suffrage league with about fifteen members to take charge of the local campaign.⁴⁹ The next day, Chapman spoke again at the Christian Church (demolished ca. 1920 and replaced with the current building) across the street from First Baptist.

Judge John W. Warner was elected president of the Salida league, Dr. Jessine Hartwell vice president, Dr. Wellington K. Eggleston secretary, and Elizabeth (Rule) Harrington, wife of early Chaffee County settler Orrin E. Harrington, treasurer.⁵⁰ It is unclear how involved the men actually were in comparison with their wives Mary W. (Martin) Warner and Esther M. (Mosher) Eggleston. In *The History of Equal Suffrage in Colorado 1868-1898*, author Joseph G. Brown listed Salida's leading women in the campaign of 1893 as "Mrs. O. E. Harrington, Mrs. Margaret Watkins, Miss Jessie Hartwell, M. D., Mrs. E. Ford, Mrs. M. E. Densmore, Mrs. Anna J. Kennedy, Mrs. Judge Warner, Mrs. Etta Eggleston, Mrs. Cynthia Stead."⁵¹

The First Baptist Church continued to serve as a site for suffrage meetings into October.⁵² In mid-October, the Salida Equal Suffrage League held a public meeting at the church with "addresses by Carrie Lane Chapman and others."⁵³ The "friends of equal suffrage turned out en masse" for the meeting.⁵⁴ As election day approached, the Executive Committee of the local Equal Suffrage League published an open letter calling for voters to extend the right of suffrage to women. Signatories included Mrs. P. H. Ayers, Mrs. J. E. Downing, and First Baptist congregation member Dr. Jessine Hartwell.⁵⁵

On November 7, 1893, Colorado women won the right to vote by a margin of more than 6,000 votes, or nearly 55 percent.⁵⁶ In Salida, 62 percent of the voters supported the amendment.⁵⁷ Chapman's speeches at the church, and the actions of the local Equal Suffrage League that held its meetings there, played a significant role in the success of the effort; a few months after the campaign's groundbreaking victory, prominent Colorado suffragist Ellis Meredith described Chapman's speaking tour and local organizing across the state as "better than silver or gold."⁵⁸ Due to the success of her organizing in Colorado and the establishment of her reputation as a leader, Chapman would go on to become the president of NAWSA from 1900-04, and again from 1915-20, when she oversaw the organization's effort to win women's suffrage on the national stage.⁵⁹

Social Events at First Baptist Church

The Rev. James W. McDermid led the First Baptist Church throughout the suffrage campaign of 1893. In May 1894, he announced his resignation and intent to return to his hometown of Toronto, Canada.⁶⁰ By the time the church hosted the Baptist's seventh annual statewide convention in October 1895, McDermid's replacement, Rev. Robert N. Martin, had

⁴⁷ Warzel, *Women's Suffrage Sites in Colorado*, 27-28.

⁴⁸ *Salida Mail*, September 12, 1893.

⁴⁹ "For Equal Suffrage," *Salida Mail*, September 15, 1893.

⁵⁰ "Equal Suffrage League," *Salida Mail*, September 15, 1893.

⁵¹ Brown, *The History of Equal Suffrage in Colorado*, 58.

⁵² *Salida Mail*, September 22, 1893.

⁵³ *Salida Mail*, October 10, 1893.

⁵⁴ *Salida Mail*, October 13, 1893.

⁵⁵ "Woman's Appeal to the Voters of Salida," *Salida Mail*, October 31, 1893.

⁵⁶ Brown, *The History of Equal Suffrage in Colorado*, 24. Of the 65,159 votes cast, 35,698 were in favor of equal suffrage and 29,461 against.

⁵⁷ *Salida Mail*, November 14, 1893. Of the 494 votes cast by Salida residents, 305 voted for woman's suffrage.

⁵⁸ Ellis Meredith, "Women Citizens of Colorado," *The Great Divide*, February 1894, 53.

⁵⁹ Mead, *How the West Was Won*, 53.

⁶⁰ "Rev. McDermid Resigns," *Salida Mail*, May 15, 1894.

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arrived.⁶¹ He remained at First Baptist until January of 1896 and was succeeded by Rev. W. E. Orton of Denver.⁶² The church apparently had difficulty retaining pastors. Orton tried to resign in 1897 but was convinced to remain.⁶³ He eventually left in April 1898 for a position in Ontario, Canada, but not before completing a two-story brick parsonage at 419 D Street, now addressed as 425 D Street.⁶⁴

Maintaining a pastor continued to be an issue into the early 1900s. Rev. Orton was succeeded by Rev. George F. Armington, followed by Rev. W. B. Pope, who took over in early 1900 and was replaced by Rev. Henry Clark in December 1901.⁶⁵ Clark arrived from Creston, Iowa, and brought a different energy to the church.⁶⁶ He lectured frequently on a variety of non-religious topics for the benefit of the church and between October 1902 and February 1903 he organized a "course of entertainments which are seldom presented in a town of this size and class."⁶⁷ Held at the Salida Opera House (5CF.289), Clark's program included a lecture by socialist labor leader Eugene V. Debs and a performance by Ida Benfey Judd, noted monologist and founder of the Mark Twain Association.⁶⁸ By the end of 1902, the congregation had grown to about 200 members, with 40 new parishioners joining since Clark's arrival.⁶⁹ His tenure did not last long, however, ending in 1903 due to his wife's altitude-related illness.⁷⁰

The congregation extended a call to Rev. William B. Hutchinson, pastor of the First Baptist Church of North Topeka, Kansas, in January 1904.⁷¹ He accepted, but resigned later that year to take over a larger church in Lawrence, Kansas, and was replaced by Rev. John A. Shaw of Ashland, Nebraska.⁷² Shaw remained in Salida for three years before moving to the First Baptist Church of Albuquerque, New Mexico.⁷³

Though the pastors changed frequently, the Baptist Ladies Aid Society remained a constant presence. Active since the church's founding, the group frequently sponsored a wide array of social events open to the greater community, including holiday suppers and festivals, concerts, literary programs, and other social entertainments.⁷⁴ Announcements in the digitized issues of the *Salida Mail* and *Salida Record*, available from the 1880s through 1931, provide examples of such events. On May 5, 1887, the Baptist women held a social event open to all Salida residents at the church that included music, readings, recitations, and refreshments. A similar event was held the following July.⁷⁵ In the 1890s, the women held ice cream socials, dinners, musical performances, and literary programs.⁷⁶ Their well-attended November 1897 "musical-literary" event at the church was praised by the *Salida Mail*: "The numbers were well arranged lending a pleasing novelty and relieving all monotony as is too often the case in all such entertainment." Nearly \$25 (roughly \$925 in 2024 dollars) was raised for the parsonage fund during the event.⁷⁷ The women continued to hold such events in the early 1900s, at the church and other Salida venues.⁷⁸ After raising \$175 at a dinner held in the "old Bateman building" in 1905, the *Salida Mail*,

⁶¹ "Baptist State Convention," *Salida Mail*, October 18, 1895.

⁶² "Rev. Martin Resigns," *Salida Mail*, January 17, 1896; *Salida Mail*, March 6, 1896; "Rev. Orton's Services," *Salida Mail*, September 22, 1896.

⁶³ *Salida Mail*, June 22, 1897.

⁶⁴ *Salida Mail*, March 11, 1898; *Salida Mail*, April 8, 1898.

⁶⁵ "First Baptist Church," *Colorado Daily Chieftain*, December 5, 1898. News items in the *Salida Mail* indicate Armington arrived around May 1898, shortly after he was ordained in Pueblo in March. See "Ordained to the Ministry," *Rocky Mountain News*, March 25, 1898. "New Baptist Pastor," *Salida Mail*, February 2, 1900; "Rev. Pope to Leave Salida," *Salida Record*, November 1, 1901; "The New Baptist Minister," *Salida Record*, December 6, 1901.

⁶⁶ "The New Baptist Minister," *Salida Record*, December 6, 1901; First Baptist Church advertisement, *Salida Record*, July 4, 1902.

⁶⁷ *Salida Mail*, October 10, 1902.

⁶⁸ "Salida Entertainment Course" advertisement, *Salida Mail*, October 10, 1902; "Mrs. Ida Judd Dies; Noted Monologist," *New York Times*, February 15, 1952.

⁶⁹ "Baptist Church," *Salida Mail*, December 30, 1902.

⁷⁰ *Salida Mail*, November 17, 1903.

⁷¹ *Salida Mail*, January 15, 1904; *Salida Mail*, February 23, 1904.

⁷² "Resigns Baptist Pastorate," *Salida Mail*, July 22, 1904; "Minister Leaves Salida," *Salida Record*, August 19, 1904.

⁷³ *Salida Mail*, July 12, 1907.

⁷⁴ *Salida Mail*, December 6, 1884.

⁷⁵ "Local News," *Salida Mail*, May 6, 1887; *Salida Mail*, July 1, 1887.

⁷⁶ *Salida Mail*, February 23, 1894; *Salida Mail*, June 15, 1894; *Salida Mail*, November 16, 1897; *Salida Mail*, February 8, 1898; *Salida Mail*, November 11, 1898.

⁷⁷ *Salida Mail*, November 16, 1897. Inflation calculation from Official Data Foundation, <https://www.officialdata.org/>.

⁷⁸ *Salida Mail*, January 23, 1900; "Local News Notes and Social Events," *Salida Mail*, December 11, 1914; "Local and Personal," *Salida Mail*, January 29, 1929.

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declared, "Much credit is due the ladies for their enterprise and admirable work in a good cause."⁷⁹ In February 1916, they held a "Colonial box social" at the church, with attendees encouraged to come dressed in Colonial costume.⁸⁰

From 1912 through at least the 1920s, the group frequently held "home cooking" sales at local groceries and businesses.⁸¹ They also held rummage sales and bazaars at various Salida locations.⁸² The group's culinary prowess was apparently well-known in Salida. In 1923, the women served the first dinner held in the Salida Lions Club's new headquarters. The "splendid dinner" received "loud praise" from the Lions and apparently raised a "neat sum" for the women's group.⁸³ On July 10, 1925, the Baptist Ladies Aid sponsored a program featuring the Marye Lewis Entertainment company at the church that included "music, readings, impersonations and costume monologues." The event was touted as "one of the most brilliant occasions of the year."⁸⁴

The Baptist Young People's Union (BYPU), established prior to 1895, held regular Sunday meetings at the church and sponsored lectures, music performances, picnics, and social events held at the church, in private homes, and other locations.⁸⁵ In 1896, the BYPU "secured Lottie Tillot, an elocutionist of excellent reputation, to give an entertainment at the church."⁸⁶ In 1900, a recently returned missionary spoke at the church and the BYPU sponsored a piano recital there 1903.⁸⁷ In 1916, the group held monthly business and social sessions at First Baptist.⁸⁸ A Thanksgiving play put on by the BYPU at the church in 1921 was lauded in the *Salida Mail* and the youth group regularly held social parties in the church basement during the 1920s.⁸⁹ In August 1925, the BYPU held a treasure hunt and progressive dinner that began and ended at the church. That October, sixty BYPU members and friends attended the group's harvest festival held at the church.⁹⁰

In October 1929, the quarterly rally of the BYPU societies of the San Luis Valley Association was held at First Baptist.⁹¹ In 1930, the *Salida Mail* announced a social at the church and noted, "the [BYPU] is wide awake and growing in interest and attendance."⁹² The family of Norman Colin Campbell, born in Salida in 1927, attended services at the Presbyterian Church, which had no organized activities for young people. "So, when we got to be older," recalled Campbell, "we went to youth group at the Baptist Church."⁹³ In 2016, Salida resident Ellen Miller fondly remembered a church-sponsored picnic at Little Cochetopa Creek during the early 1960s, "that night I met the young man who later became my husband. We've been married over 50 years now."⁹⁴

⁷⁹ "Baptist Ladies Make Good Money," *Salida Mail*, June 9, 1905.

⁸⁰ "Salida News Notes," *Salida Record*, February 18, 1916.

⁸¹ These sales were held multiple times each year between 1912 and 1916. For examples of sale announcements during this period see "Local News Notes," *Salida Mail*, February 16, 1912; "Local Happenings and Social Events," *Salida Mail*, April 18, 1913; "Local News Notes and Social Events," *Salida Mail*, July 14, 1914; *Salida Mail*, February 16, 1915; "Local News Notes and Social Events," *Salida Mail*, September 12, 1916; "Local and Personal," *Salida Mail*, November 17, 1922; *Salida Mail*, March 30, 1923; "Local and Personal," *Salida Mail*, April 18, 1924; "Local and Personal," *Salida Mail*, December 4, 1925; "Local and Personal," *Salida Mail*, April 6, 1926; "Local and Personal," *Salida Mail*, March 22, 1927.

⁸² "Salida News Notes," *Salida Record*, October 12, 1923; *Salida Mail*, October 2, 1925; "Christmas Bazaar," *Salida Mail*, November 30, 1926.

⁸³ "Lions Urge Revival of Fair; First Dinner in New Quarters: Baptist Ladies Serve Club and Other Churches Will Take Turns in Preparing Luncheons," *Salida Mail*, January 16, 1923; "The Lions Club and Parent-Teacher Assn," *Salida Record*, January 26, 1923.

⁸⁴ "The First Baptist Church," *Salida Mail*, July 3, 1925.

⁸⁵ A delegation led by First Baptist Rev. Martin is documented attending a convention in Saguache in August 1895. *Salida Mail*, August 6, 1895. For examples of events held in private homes, see "Local News Notes and Social Events," *Salida Mail*, September 5, 1913 and "Baptist Young People Enjoy Social Time," *Salida Record*, June 19, 1925.

⁸⁶ *Salida Mail*, May 12, 1896.

⁸⁷ "Baptist Church," *Salida Record*, April 27, 1900; *Salida Mail*, May 8, 1903.

⁸⁸ *Salida Mail*, February 1, 1916.

⁸⁹ "Baptist Young People Give Pretty Thanksgiving Play," *Salida Mail*, December 2, 1921; "Salida News Notes," *Salida Record*, January 6, 1922; "B.Y.P.U. Social," *Salida Mail*, April 3, 1923; *Salida Record*, November 20, 1925.

⁹⁰ "Society & Clubs," *Salida Record*, September 4, 1925; "B.Y.P.U. Social," *Salida Mail*, October 20, 1925; "Society & Clubs," *Salida Record*, October 23, 1925; "Society & Clubs," *Salida Record*, November 2, 1925.

⁹¹ "Baptist Young People's Societies Meet," *Salida Record*, October 4, 1929.

⁹² "Baptist Young People To Hold Social Friday," *Salida Mail*, January 14, 1930.

⁹³ Norman Colin Campbell, interview by Kathy Berg, September 21, 2003, Salida Oral History Project, Salida Regional Library Digital Collections.

⁹⁴ Arlene Shovald, "For Sale: Historic Church," *Mountain Mail*, March 24, 2016.

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The women-led Baptist Missionary Society typically met in the homes of its members but appears to have occasionally held larger events at the church in the 1920s and '30s.⁹⁵ In 1931, the Missionary Society held a Mothers and Daughters banquet in the dining room of the church. The sixty attendees were served by male church members and enjoyed "music, songs, and conversation" prior to the presentation of a program on missionary work in Japan.⁹⁶

The WCTU remained a force in Salida through the 1930s, and First Baptist continued to play an active role in the temperance movement. Local WCTU meetings appear to have most often taken place in members' homes after 1900, with some larger meetings and events hosted at the church.⁹⁷ In 1904, Clara Allan, a temperance leader who worked with Francis Willard before moving to Cañon City, spoke at the church.⁹⁸ In 1914, the 35th annual convention of the Colorado WCTU convened at First Baptist Church. About 100 delegates from across the state traveled to Salida to meet with temperance leaders such as Anna Gordan, president of the national WCTU.⁹⁹ In 1923, Winona Jewell, formerly Salida resident, national WCTU organizer, and "speaker of considerable reknown [sic]" gave a temperance speech at the church.¹⁰⁰ In 1915, the church hosted the annual District 12 WCTU convention and hosted again in May 1931.¹⁰¹ About sixty women from Fremont, Custer, and Chaffee counties attended the two-day convention in 1931, with all meetings held at the First Baptist Church.¹⁰² Prior to the convention, the church hosted a WCTU "loyalty dinner" and Salida residents were encouraged to attend as many of the convention sessions as possible, especially young mothers who were urged to bring their children to the Friday afternoon session and "consecrate them to the W.C.T.U. of the future years."¹⁰³

Rev. George E. Morphy and 1914 Expansion

In 1907, Rev. George E. Morphy arrived in Salida from Brookings, South Dakota, opening a new chapter in the church's history.¹⁰⁴ George Edmund Morphy was born on March 9, 1864, in Ontario, Canada.¹⁰⁵ He immigrated to the United States in 1887, settling in Iowa, and married Illinois-native Anna P. Burns on November 14, 1894.¹⁰⁶ The couple spent three years in South Dakota before relocating to Salida.¹⁰⁷ The Morphys moved into the Baptist parsonage and quickly became active members of the Salida community, joining organizations such as the Daughters of the American Revolution and Tuesday Evening Club (Anna) and the University Club (George).¹⁰⁸ Rev. Morphy officiated at numerous weddings and funerals, regularly preached at inter-faith events, and participated in many dedication and graduation ceremonies and other public events.¹⁰⁹ He joined the Salida Minister's Association, serving as president for a time, and was actively involved in the Southern Colorado Baptist Association.¹¹⁰ His sermons were reportedly "always interesting—full of reason, intellectuality, wit and religion and those who do not hear them are unquestionably the losers" and synopses of his talks appeared frequently in the *Salida Mail*.¹¹¹ During the first two years of this tenure, the church welcomed 50 new members, amassed a fund of \$900 "to be distributed to home and foreign missions and charities," and made \$600 in improvements to the

⁹⁵ *Salida Mail*, March 8, 1912; "Baptist Missionary Will Do White Cross Work," *Salida Mail*, March 29, 1920; *Salida Mail*, November 1, 1927.

⁹⁶ "Baptist Ladies Enjoy Banquet 'In Reverse'," *Salida Mail*, May 12, 1931.

⁹⁷ "Church Services," *Salida Record*, November 26, 1909; "W.C.T.U. Protest," *Salida Record*, November 26, 1915; "W.C.T.U. To Meet On Friday Afternoon," *Salida Record*, March 24, 1931.

⁹⁸ "A Memorial Meeting," *Salida Record*, February 12, 1904; "District Convention," *Salida Record*, July 15, 1904.

⁹⁹ "W.C.T.U. Convention," *Salida Record*, September 25, 1914; "White Ribboners' In Convention," *Salida Record*, October 2, 1914.

¹⁰⁰ "Miss Winona Jewell Speaks," *Salida Record*, August 24, 1923.

¹⁰¹ "District Convention," *Salida Record*, April 16, 1915; "Organizing Convention Of W.C.T.U. To Be Held Here May 14-15," *Salida Record*, May 12, 1931.

¹⁰² *Salida Mail*, October 23, 1914; "Mrs. Herbert Hooding Elected President of Dist. W.C.T.U. Convention in Session Yesterday and Today at Baptist Church," *Salida Record*, May 15, 1931.

¹⁰³ "W.C.T.U. To Have Loyalty Dinner," *Salida Record*, May 12, 1931.

¹⁰⁴ "Church Notes," *Salida Mail*, October 4, 1907; *Salida Record*, October 18, 1907; "Resolutions," *Salida Record*, November 15, 1907.

¹⁰⁵ "Rev George Edmund Morphy," <https://www.findagrave.com/memorial/6875582/george-edmund-morphy>.

¹⁰⁶ Iowa Marriage Records, 1880-1947, accessed via Ancestry.com; 1900 and 1910 U.S. Census Records, accessed via Ancestry.com.

¹⁰⁷ "Salida News Notes," *Salida Record*, October 18, 1907.

¹⁰⁸ "New Organization," June 21, 1910; *Salida Record*, January 15, 1909; *Salida Mail*, June 1, 1909.

¹⁰⁹ See *Salida Mail* and *Salida Record*, Colorado Historic Newspapers Collection.

¹¹⁰ "Minister's Association Meets," *Salida Mail*, November 18, 1910. Numerous items in the *Salida Mail* and *Salida Record* describe Morphy traveling to meetings of the Southern Colorado Baptist Association. See Colorado Historic Newspapers Collection.

¹¹¹ "Red Letter Day for Baptists," *Salida Mail*, October 1, 1909. For examples of synopses, see "Rev. Morphy in Sermon," *Salida Mail*, March 22, 1910; "Baptist Church Popular," *Salida Mail*, May 10, 1910.

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church building and grounds. At this time, the *Salida Mail* described Rev. Morphy as “just the right sort of man for a pastorate in Salida, being pleasant, optimistic and liberal.”¹¹²

By 1912, the Rev. Morphy and the Baptist congregation had raised \$4,000 and initiated a plan to remodel the church and construct a 40' x 60' addition to the east, reportedly in response to the steady growth of the church's Sunday School. Architect Thomas P. Barber of Colorado Springs completed drawings for the project in October 1912 and Gilbert Heister and Charles Lunnon began excavation work, with plans to complete the foundation and basement for the addition before winter. According to an October 4, 1912, *Salida Record* article, the basement of the addition would include a large space for Sunday School use, church socials, entertainments, a room for smaller classes, a kitchen, and a boiler room. Plans called for removal of the east wall of the 1887 church building to create a large 225-seat auditorium on the main level and reconfiguration of the original building's interior, which included removal of a portion of the wall to create a new alcove for the pulpit and choir loft. In the new interior configuration, the pews would be arranged in a semi-circle on an inclined floor. The first floor of the addition would contain a 21' x 28' Sunday School assembly hall, four classrooms, and a larger room for the Baptist youth group. Rolling partitions between the auditorium and the Sunday School could be moved to open up the space to seat 400. The roof would be raised and rebuilt and “when the new improvements are completed...only part of the brick walls will be left standing, and the old brick will be given the appearance of new with an acid treatment.”¹¹³ Described as a “monument to the progressive disposition and sacrificial spirit of the members of the congregation and their pastor,” the expansion of Salida's First Baptist Church was completed in 1914, and a dedication ceremony held on May 10.¹¹⁴

Born in England on January 31, 1863, architect Thomas Pellatt Barber immigrated with his parents to the United States as a child. The Barbers first settled in Illinois, later moving to Colorado Springs, where Thomas attended school and began practicing architecture. By the late 1880s, Barber had partnered with L. A. Pease to form the architectural firm Pease and Barber, which specialized in religious buildings. After the partnership ended in 1897, Barber worked briefly with Frederick R. Hastings before establishing a solo practice in 1899. By 1902 his younger brother, William, joined the practice. Thomas P. Barber and Brother specialized primarily in church architecture, producing designs for religious buildings across Colorado, but also several buildings on the campus of the Colorado School for the Deaf and Blind (5EP.822, 5EP.824, 5EP.827, 5EP.823) and the 1907 Morgan County Courthouse (no longer extant). In 1904, Thomas Barber collaborated with Thomas MacLaren to design the National Register-listed Colorado Springs City Hall (5EP.652). Barber's partnership with his brother ended in 1911, and he continued to practice alone before relocating to Los Angeles, California, in the mid-1920s, where he continued his success as an architect best known for his religious buildings, including the Hollywood Methodist Church. Barber died in Glendale, Arizona, on December 27, 1932. Between 1897 and 1932, Barber designed at least nine building listed in the National Register of Historic Places.¹¹⁵

After seven years of service in Salida, Morphy resigned in October 1914 to take a position with a church in Alliance, Nebraska. During his tenure he completed the \$10,000 church expansion, increased the size of the congregation by one hundred members, and raised \$12,000 in contributions, \$3,500 of which went to missionary and charitable work and more than \$5,000 toward the building expansion costs.¹¹⁶

Later Years

After Morphy's departure, the pastorate entered another period of frequent turnover. Between 1915 and 1931, the congregation was led by a succession of seven pastors—the Rev. Edgar H. Cook from Dell Rapids, South Dakota; Rev. E. O. Butler from Trinidad, Colorado; Rev. Frank Edmond Volck from Indianola, Iowa; Rev. William Jackson from Greybull, Wyoming; Rev. Charles F. Young from Crestone, Colorado; Rev. George L. Boroughs, Pastor At Large for the Colorado

¹¹² “Splendid Record,” *Salida Mail*, January 21, 1910.

¹¹³ “Baptists to Rebuild Church,” *Salida Record*, October 4, 1912.

¹¹⁴ “Will Dedicate Church May 10,” *Salida Mail*, May 1, 1914; “Dedication of the Baptist Church,” *Salida Record*, May 15, 1914.

¹¹⁵ “Thomas P. Barber,” <https://www.findagrave.com/memorial/38261065/thomas-p.-barber>; History Colorado Office of Archeology and Historic Preservation. “Colorado Architects Biographical Sketch: Thomas P. Barber.” https://www.historycolorado.org/sites/default/files/media/document/2017/Architects_barber.pdf.

¹¹⁶ “Resignation of Rev. Morphy,” *Salida Mail*, October 2, 1914; “Salida Pastor Resigns,” *Salida Record*, October 2, 1914.

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Baptist Convention (acting only); and Rev. Simon S. Gerig from Fostoria, Ohio.¹¹⁷ Gerig served the longest, leading the church for five years.¹¹⁸

During the Depression, the congregation reportedly gave generously to help support the pastor and his family, each other, and the community, providing for parsonage expenses and supplementing the pastor's income with foods such as eggs, milk, vegetables, chickens, and fruit.¹¹⁹ The First Baptist Ladies Aid Society, Missionary Society, and the BPYU likely remained active after 1940; however, research was unable to document their activities or shed light on important community-wide social events and service work sponsored by the congregation after the 1930s.¹²⁰ Long associated with the Southern Baptist Convention, in October 1950, First Baptist affiliated with the Conservative Baptist Association of America, founded in 1947 and now known as the Venture Church Network. During the 1950s Sunday services were broadcast on the local KVRH radio station, suggesting the church continued to play a prominent role in the larger Salida community.¹²¹

The church maintained a large membership into the early 1970s and beyond.¹²² The congregation ended its formal affiliation with the Baptist denomination around 2000 and became a non-denominational church, changing its name to Grace Church in August 2016.¹²³ At the time, the congregation boasted about 350 members. "We don't have that many attending church every Sunday," said Jim LaCroix, administrative pastor at the time, "but we do have classes and other activities, and right now we're utilizing three to five outside facilities because we don't have room to hold everything in the church."¹²⁴

Having outgrown the historic church at E. 4th and D streets, the congregation purchased and began renovating the former Valley Home Furnishings building at D Street and U.S. Highway 50 as its new home in the early 2010s.¹²⁵ The 1898 parsonage was sold in 2012 and the historic First Baptist Church put up for sale. In 2016, the *Mountain Mail* reported that everything would be left in the church when it was sold, with the exception of one stained-glass transom window and, possibly, the historic bell. According to church secretary Judy Dobson, "Removal of the transom window will give us something of the old church to put in the new one."¹²⁶

In 2016, Kurt and Sheree Beddingfield purchased the church and established A Church, a nonprofit organization that hosts performances, weddings, and other events, and rents space within the historic church to local nonprofits, civic groups, and individuals working for positive change. In January 2022, the Heart of the Rockies Chamber of Commerce named A Church its Business of the Month.¹²⁷

¹¹⁷ "The First Baptist Church Calls New Pastor," *Salida Mail*, February 9, 1915 (article included a photograph of the church); "Rev. Edgar H. Cook," *Salida Mail*, March 30, 1915; "Rev. Cook to Leave Salida," *Salida Record*, September 14, 1917; "Baptists Call Minister," *Salida Record*, January 11, 1918; "Rev. Butler Resigns The Baptist Pastorate," *Salida Record*, September 3, 1920; "Baptist Church Calls Pastor," *Salida Record*, March 18, 1921; "Rev. F. Edmond Volck Called to Pueblo Pulpit," *Salida Mail*, June 9, 1922; *Salida Mail*, February 13, 1923; "New Pastor Called to the Baptist Church Here," *Salida Mail*, December 5, 1924; "The First Baptist Church," *Salida Mail*, May 29, 1925; "Baptist Church Gives Reception for Pastor," *Salida Mail*, September 11, 1925; "Baptist Church," *Salida Mail*, October 21, 1927.

¹¹⁸ Simon S. Gerig and Noah A. Gerig, *The Joseph Gerig Family Record: 1824-1955* (n.p, 1955), 48.

¹¹⁹ Shovald, "For Sale: Historic Church."

¹²⁰ The lack of digitized historic Salida newspapers dating from 1932 through the 1980s make documentation of the post-1930s period in the church's history difficult. Other sources consulted for this project such as published local histories, archived documentation, and oral histories available at the Salida Regional Library do not address this period in the congregation's history, or provide only limited information about social activities associated with the church. The congregation, still active in Salida and now known as Grace Church, did not respond to requests for information about this period in its history.

¹²¹ Shovald, "For Sale: Historic Church."

¹²² *Salida Mountain Mail*, March 30, 1973, referenced in History Colorado Office of Archaeology and Historic Preservation site file for First Baptist Church of Salida, 5CF.345.

¹²³ Brian McCabe, "Waiting patiently," *Mountain Mail*, November 24, 2016.

¹²⁴ Shovald, "For Sale: Historic Church."

¹²⁵ McCabe, "Waiting patiently."

¹²⁶ Shovald, "For Sale: Historic Church."

¹²⁷ D. J. DeJong, "Chamber Names A Church Business of the Month," *Mountain Mail*, January 18, 2022. See also "A Church Salida," <https://www.achurchsalida.org/>.

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Massachusetts: The Belknap Press of Harvard University Press, 2019.

Warzel, Erika. *Women's Suffrage Sites in Colorado: A Survey Plan*. Prepared for the Colorado Historical Foundation,

February 2021. www.cohf.org/files/womens-suffrage-sites_final-survey-plan-2.pdf.

Previous documentation on file (NPS):

☐ preliminary determination of individual listing (36 CFR 67 has been requested)

☐ previously listed in the National Register

☐ previously determined eligible by the National Register

☐ designated a National Historic Landmark

☐ recorded by Historic American Buildings Survey # _____

☐ recorded by Historic American Engineering Record # _____

☐ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

☐ State Historic Preservation Office

☐ Other State agency

☐ Federal agency

☐ Local government

☐ University

☐ Other

Name of repository: _____

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreage of Property less than one acre

(Do not include previously listed resource acreage.)

Latitude/Longitude

Datum if other than WGS84: _____

(Insert additional points as needed.)

1
Latitude Longitude

or

UTM References

Datum:

NAD 1927 or **NAD 1983**

(Insert additional UTM references as needed.)

1 13 413531 4265333
Zone Easting Northing

First Baptist Church of Salida

Name of Property

Chaffee, Colorado

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Verbal Boundary Description (Describe the boundaries of the property.)

The boundary encompasses the full extent of the legal parcel described as Lot 1, First Baptist Church Subdivision Exemption, located within Lots 10-13, Block 57, Sackett's Addition to the City of Salida, per the Plat recorded February 25, 2011, as Reception No. 392733, also known as Chaffee County Parcel #380705157008 and delineated on the following Boundary Map.

Boundary Justification (Explain why the boundaries were selected.)

The boundary encompasses the portion of Lots 10-13, Block 57, Sackett's Addition to the City of Salida historically associated with the First Baptist Church and the significant activities that occurred there. The parcel containing the church parsonage, legally described as Lot 2, First Baptist Church Subdivision Exemption, is under separate ownership and not included in the nomination boundary.

11. Form Prepared By¹²⁸

name/title Erika Warzel and Amy Unger

organization Clerestory Preservation [a joint venture between
Clerestory Preservation, LLC (Denver, CO) and Pine
Street Preservation (Alma, CO)]

date January 2024

street & number 1822 South Ivanhoe St.

telephone 303-847-5108

city or town Denver

state CO

zip code 80224

e-mail erika@clerepres.com / amy@pspreservation.com

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** (7.5 or 15 minute series) or **Google Earth** map indicating the property's location.

A **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.

- **Additional items:** (Check with the SHPO or FPO for any additional items.)

¹²⁸ *Funded by an Underrepresented Communities Grant from NPS to History Colorado.* This material is based upon work assisted by a grant from the Historic Preservation Fund, National Park Service, Department of the Interior. Any opinions, findings, and conclusions or recommendations expressed in this material are those of the author(s) and do not necessarily reflect views of the Department of the Interior.

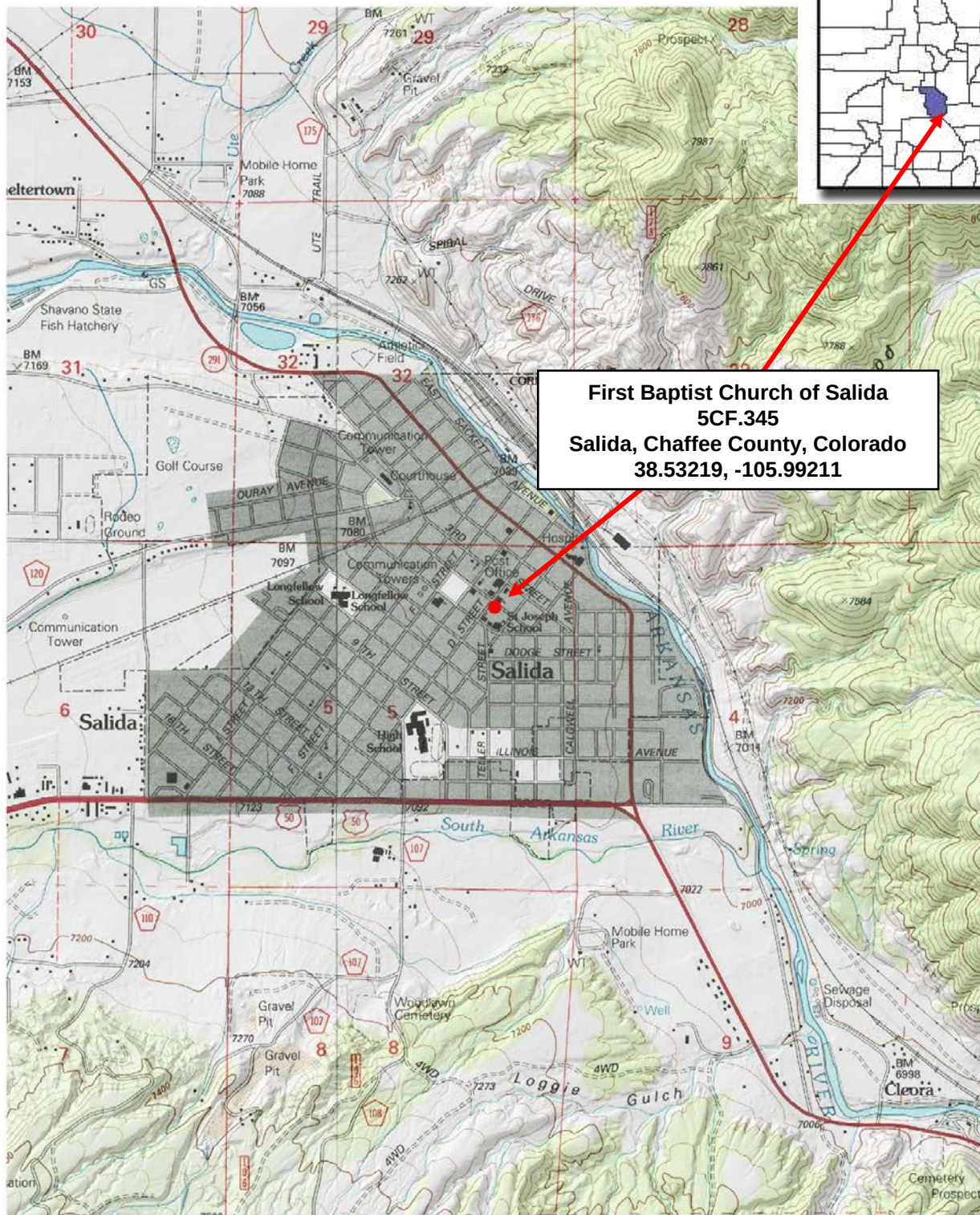
First Baptist Church of Salida

Name of Property

Chaffee, Colorado

County and State

Topographic Map



First Baptist Church of Salida
5CF.345
Salida, Chaffee County, Colorado
38.53219, -105.99211

Mercator Projection
WGS84
UTM Zone 13S



0.5 1.0 1.5 2.0 2.5 km
0.5 1.0 1.5 mi
Scale 1:24000 1 inch = 2000 feet

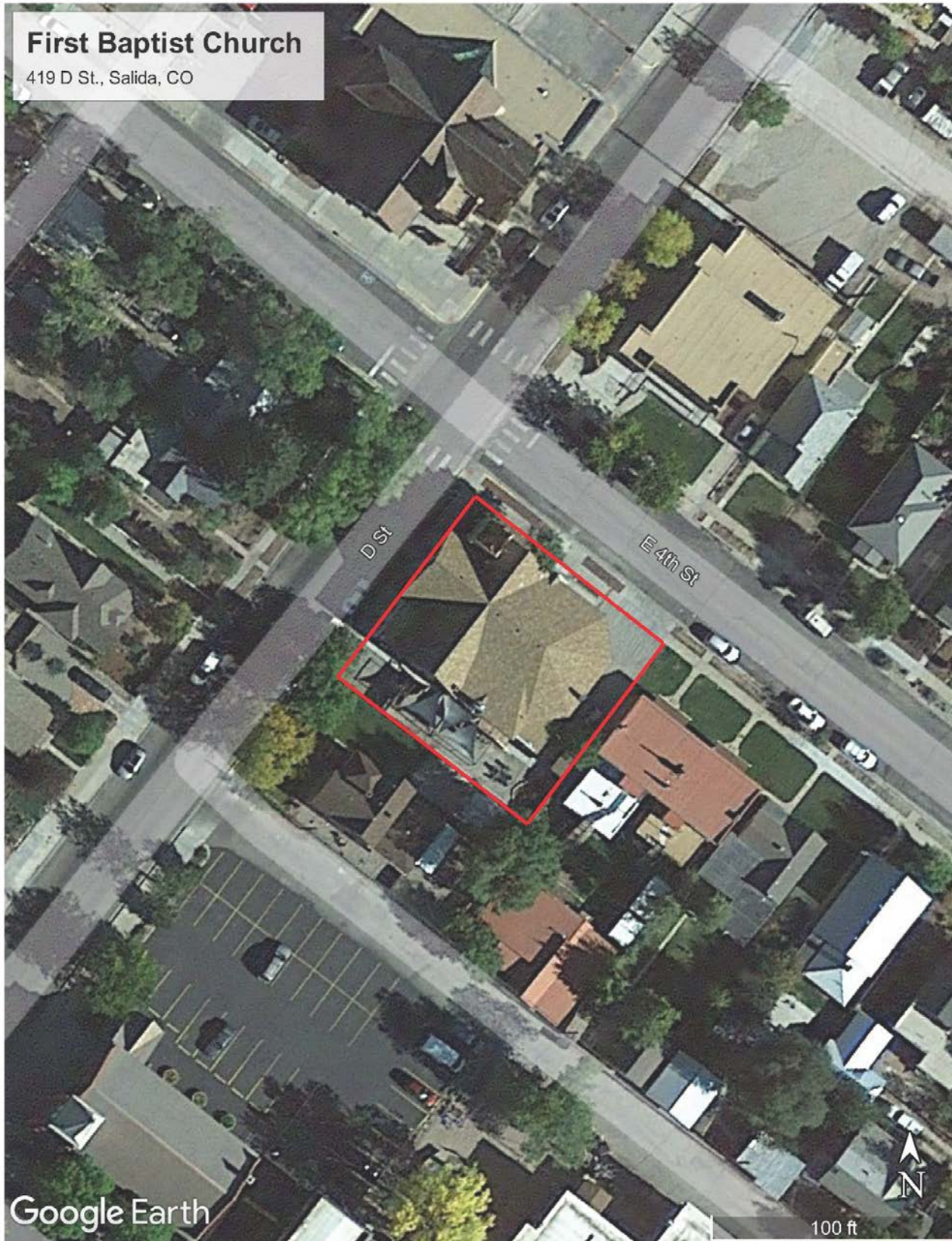


MN
8.1°

First Baptist Church of Salida
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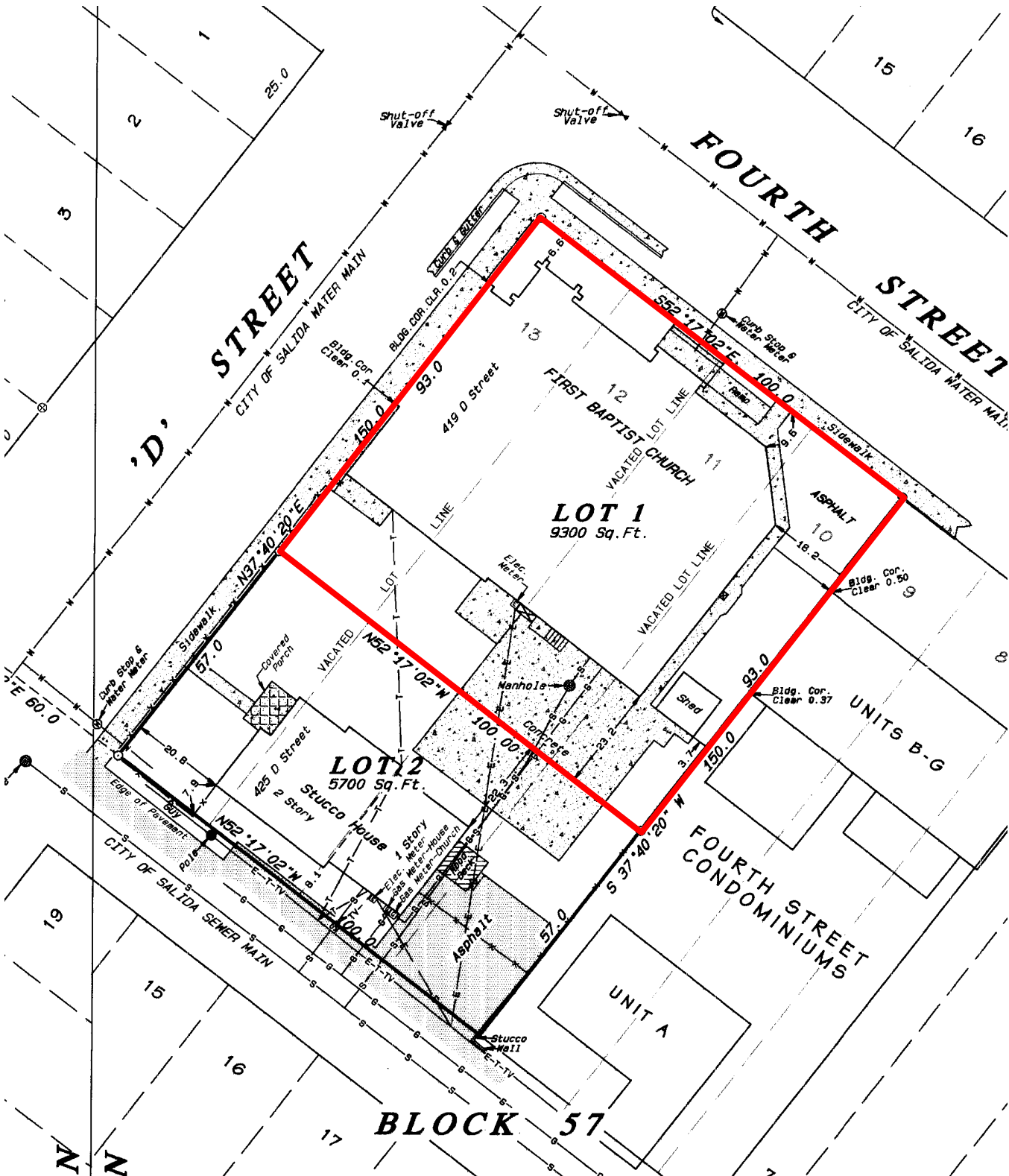
Location Map



First Baptist Church of Salida
Name of Property

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Boundary Map



Plat recorded February 25, 2011, Reception No. 392733, Chaffee County Clerk and Recorder.

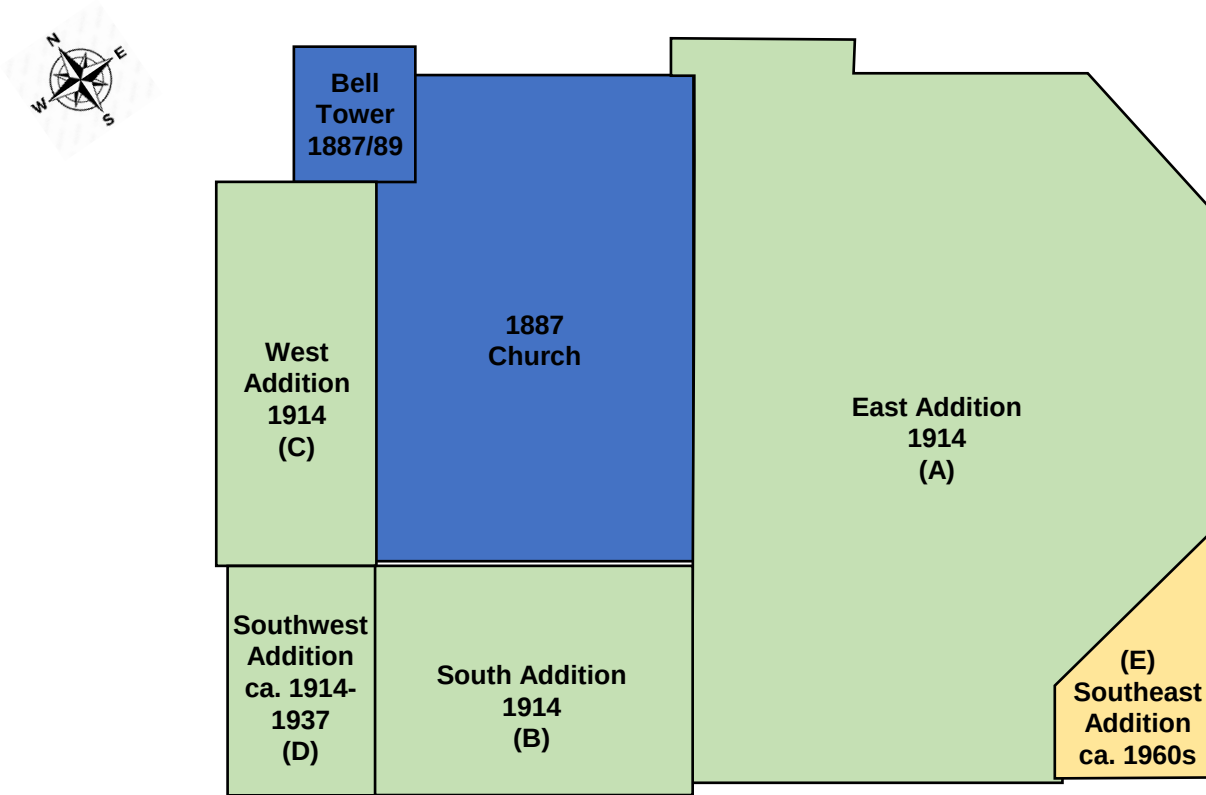
First Baptist Church of Salida

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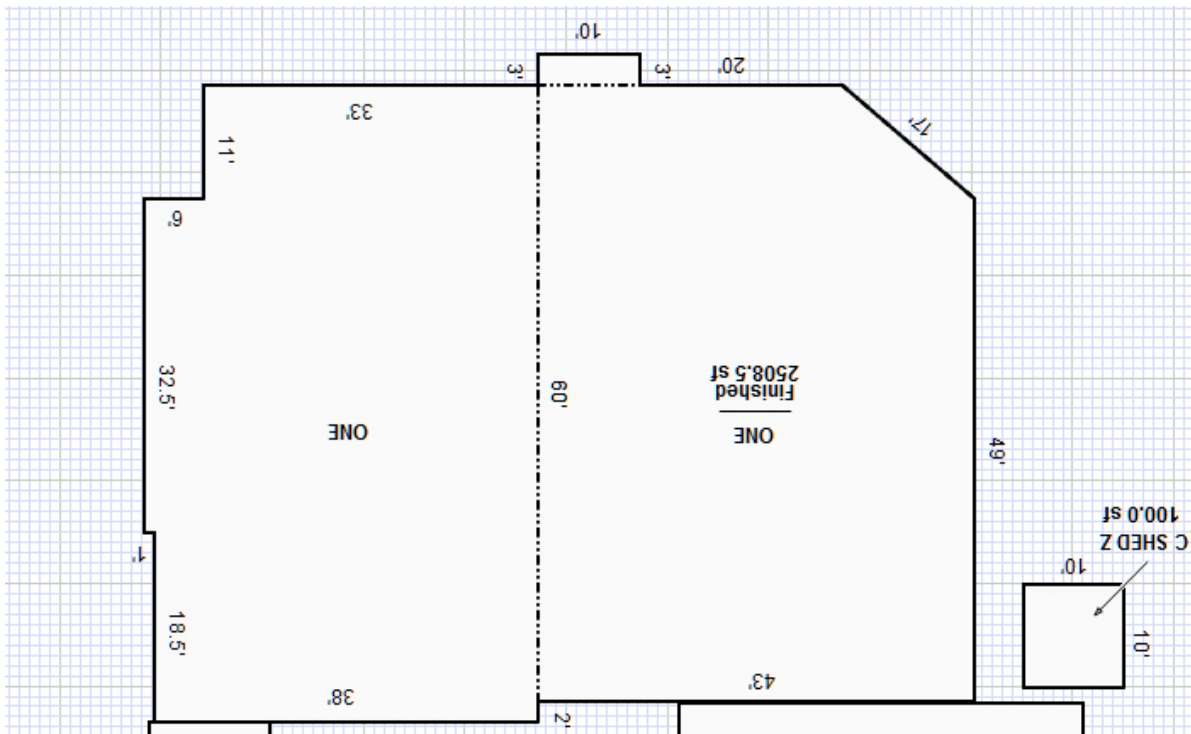
County and State

Construction Dates of Various Additions



Building plan with construction dates and approximate footprints of various additions indicated.

Building Plans with Dimensions

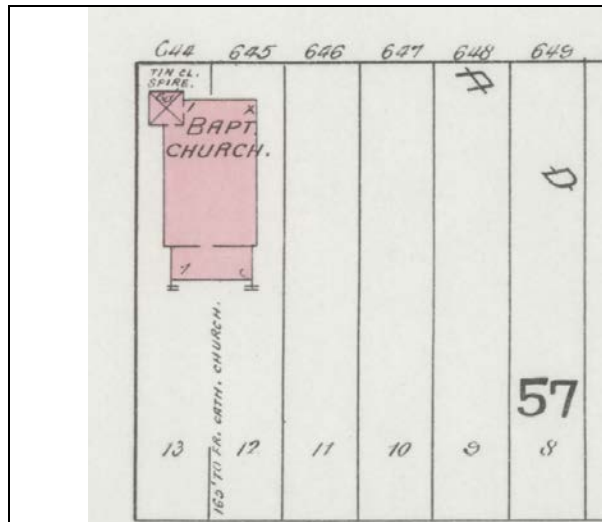


Building footprint with dimensions. Image rotated for clarity. (Chaffee County Assessor)

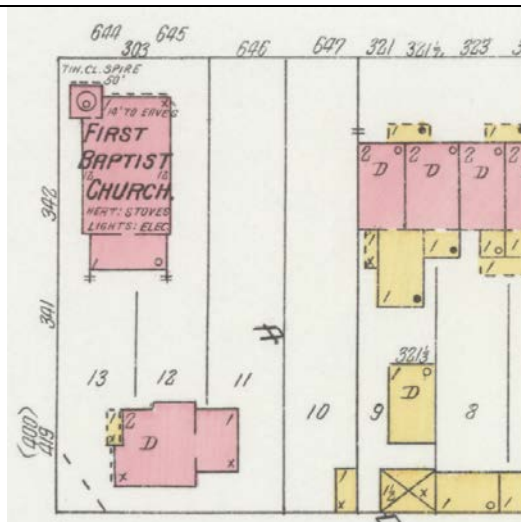
First Baptist Church of Salida
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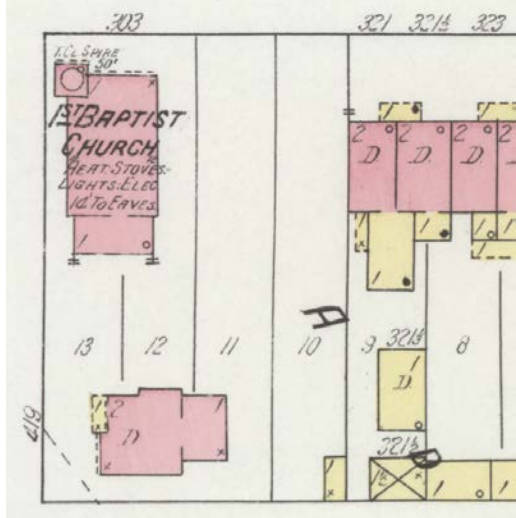
Sanborn Map Comparisons



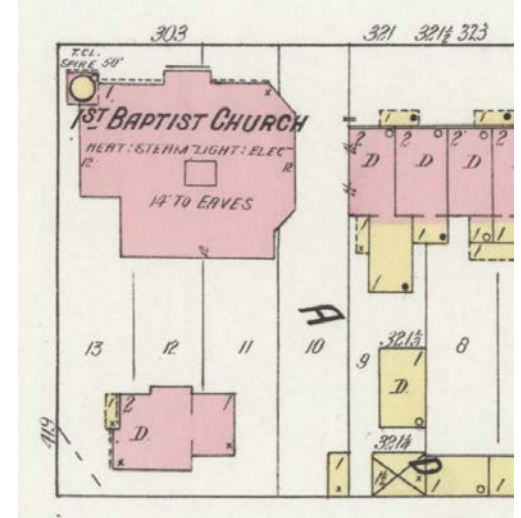
March 1893 sheet 4



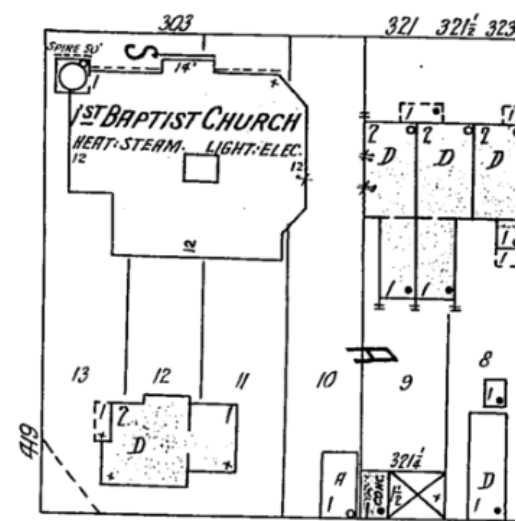
October 1904 sheet 7



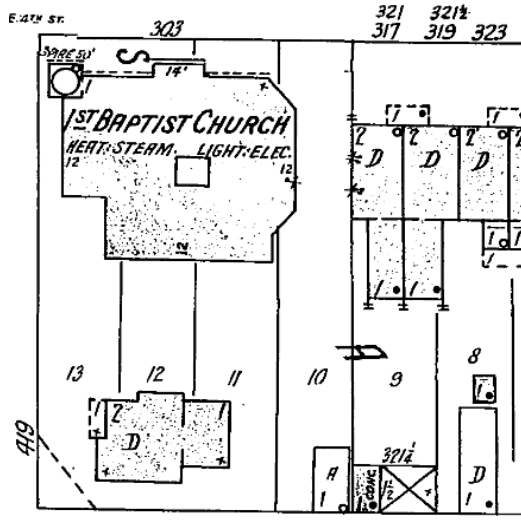
October 1909 sheet 7



July 1914 sheet 7



October 1929 sheet 7



October 1929-March 1945 sheet 7

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Figures Log

- 1 of 17: First Baptist Church under construction ca. 1886. (Dick Dixon Collection/Mountain Mail)
- 2 of 17: Postcard of First Baptist Church, Salida, ca. 1900. Parsonage visible at left. (Anonymous Photo Collection/Salida Regional Library)
- 3 of 17: Postcard of First Baptist Church, Salida, ca. 1900. (Ebay)
- 4 of 17: First Baptist Church, April 19, 1937. Detail of Real estate property card for 419 D Street, lots 10-13, block 57, Salida, Colorado. (Salida Regional Library)
- 5 of 17: First Baptist Church Salida undated photo, presumably ca. 1950s based on vehicle depicted at far right. (Tom Rampton/Salida Museum Collection/Salida Regional Library)
- 6 of 17: First Baptist Church, Salida, December 1976. (History Colorado Office of Archaeology and Historic Preservation site files, 5CF.345)
- 7 of 17: North and west sides in September 2012. Note stained-glass pivot windows added to the Gothic Revival stained-glass window on the north side in 1914. (Google Streetview)
- 8 of 17: West and south sides in April 2008. (Google Streetview)
- 9 of 17: East and north sides in September 2012. (Google Streetview)
- 10 of 17: West side in September 2012. Note protective panels covering the stained-glass windows. (Google Streetview)
- 11 of 17: Church interior, ca. 2019. Camera facing southwest. (A Church)
- 12 of 17: Church interior, ca. 2022. Camera facing northeast. (A Church)
- 13 of 17: Gothic Revival stained-glass window on north side, view from interior. 2019 photograph. (H. Mark Weidman Photography / Alamy Stock Photo)
- 14 of 17: Rev. Alexander R. Turnbull, Montreal, QC, March 5, 1886. (McCord Stewart Museum, Notman Photographic Archives/II-79696.1)
- 15 of 17: Rev. Mary J. Borden (left) and Alabama suffragist Frances Griffin (right). (A History of the Women's Christian Temperance Union of Northern and Central California, 96 and Alabama Department of Archives and History/<https://www.alabamahistoryhome.org/portraits-of-persistence-gallery>)
- 16 of 17: Suffragist Carrie Chapman Catt ca. 1896. (Wisconsin Historical Society/Marceau of New York/37234)
- 17 of 17: Official election returns for Chaffee County, November 1893. (Salida Mail, November 14, 1893)

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Figures



Figure 1: First Baptist Church under construction ca. 1886. (Dick Dixon Collection/*Mountain Mail*)

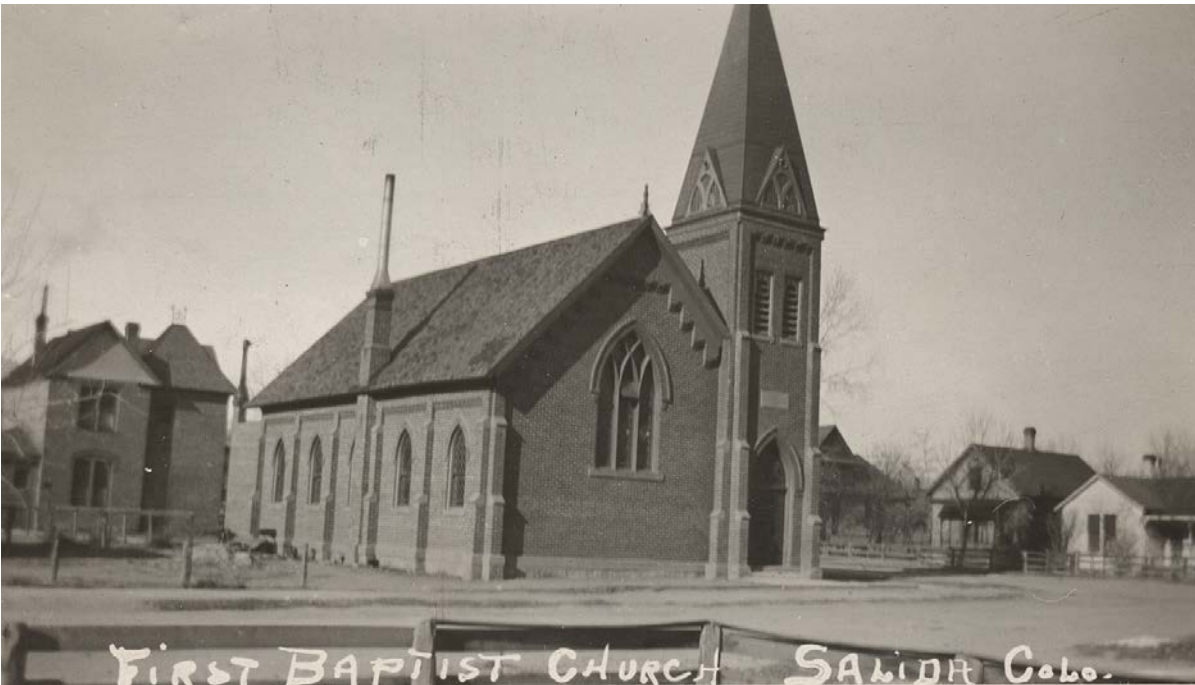


Figure 2: Postcard of First Baptist Church, Salida, ca. 1900. (Anonymous Photo Collection/Salida Regional Library)

First Baptist Church of Salida
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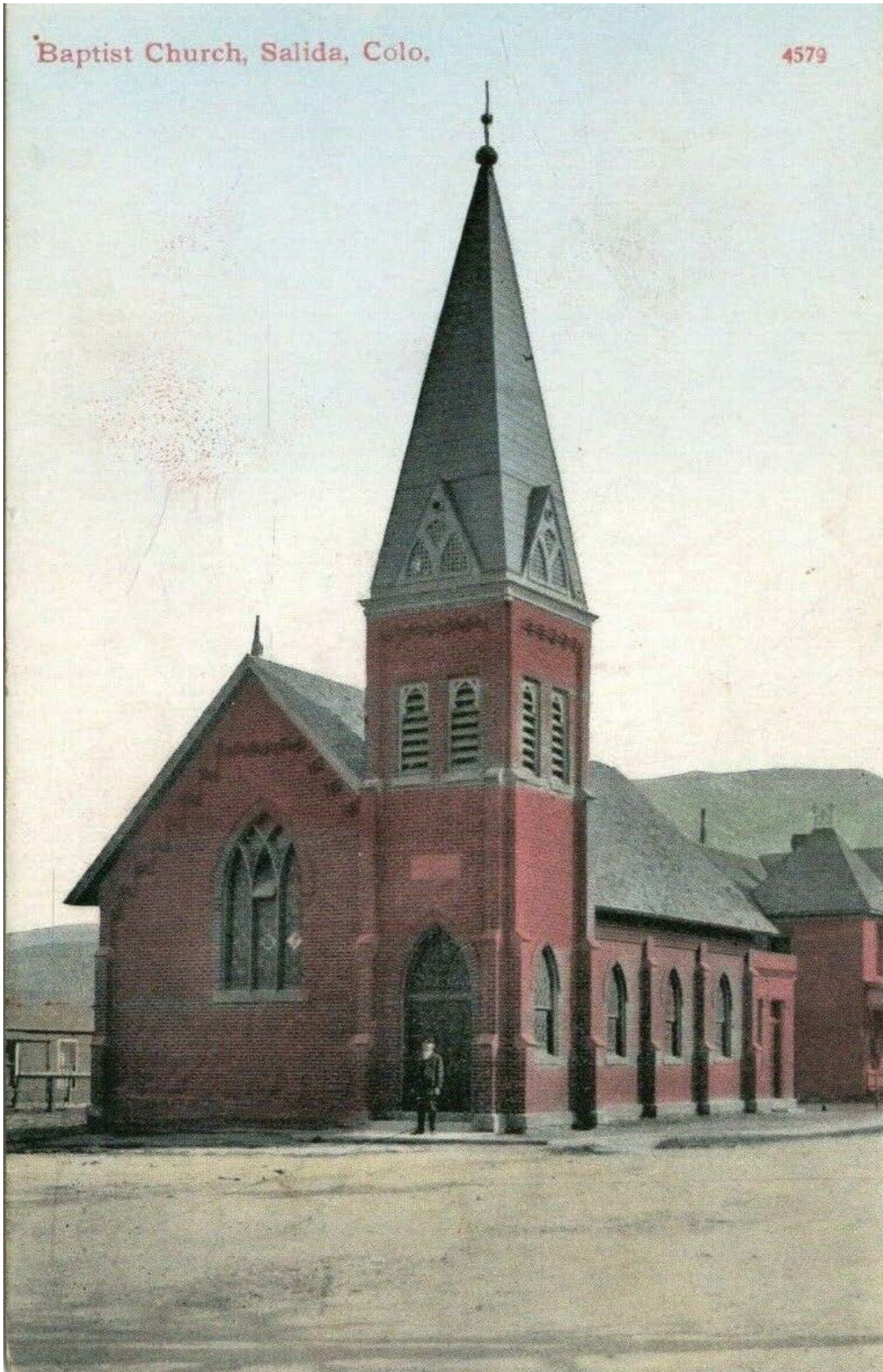


Figure 3: Postcard of First Baptist Church, Salida, ca. 1900. (Ebay)

First Baptist Church of Salida
Name of Property

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Figure 4: First Baptist Church, April 19, 1937. Detail of Real estate property card for 419 D Street, lots 10-13, block 57, Salida, Colorado. (Salida Regional Library)

First Baptist Church of Salida

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Figure 5: First Baptist Church Salida, undated photo, presumably ca. 1950s based on vehicle depicted at far right. (Tom Rampton/Salida Museum Collection/Salida Regional Library)

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Figure 6: First Baptist Church, Salida, December 1976. (History Colorado Office of Archaeology and Historic Preservation site files, 5CF.345)

First Baptist Church of Salida
Name of Property

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Figure 7: North and west sides in September 2012. Note stained-glass pivot windows added to the Gothic Revival stained-glass window on the north side in 1914. (Google Streetview)

First Baptist Church of Salida
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Figure 8: West and south sides in April 2008. (Google Streetview)



Figure 9: East and north sides in September 2012. (Google Streetview)

First Baptist Church of Salida
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Figure 10: West side in September 2012. Note protective panels covering the stained-glass windows. (Google Streetview)



Figure 11: Former sanctuary interior, ca. 2019. Camera facing southwest. (A Church)

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Figure 12: Former sanctuary interior, ca. 2022. Camera facing northeast. (A Church)



Figure 13: Former sanctuary interior, ca. 2022. Camera facing southeast. (A Church)

First Baptist Church of Salida
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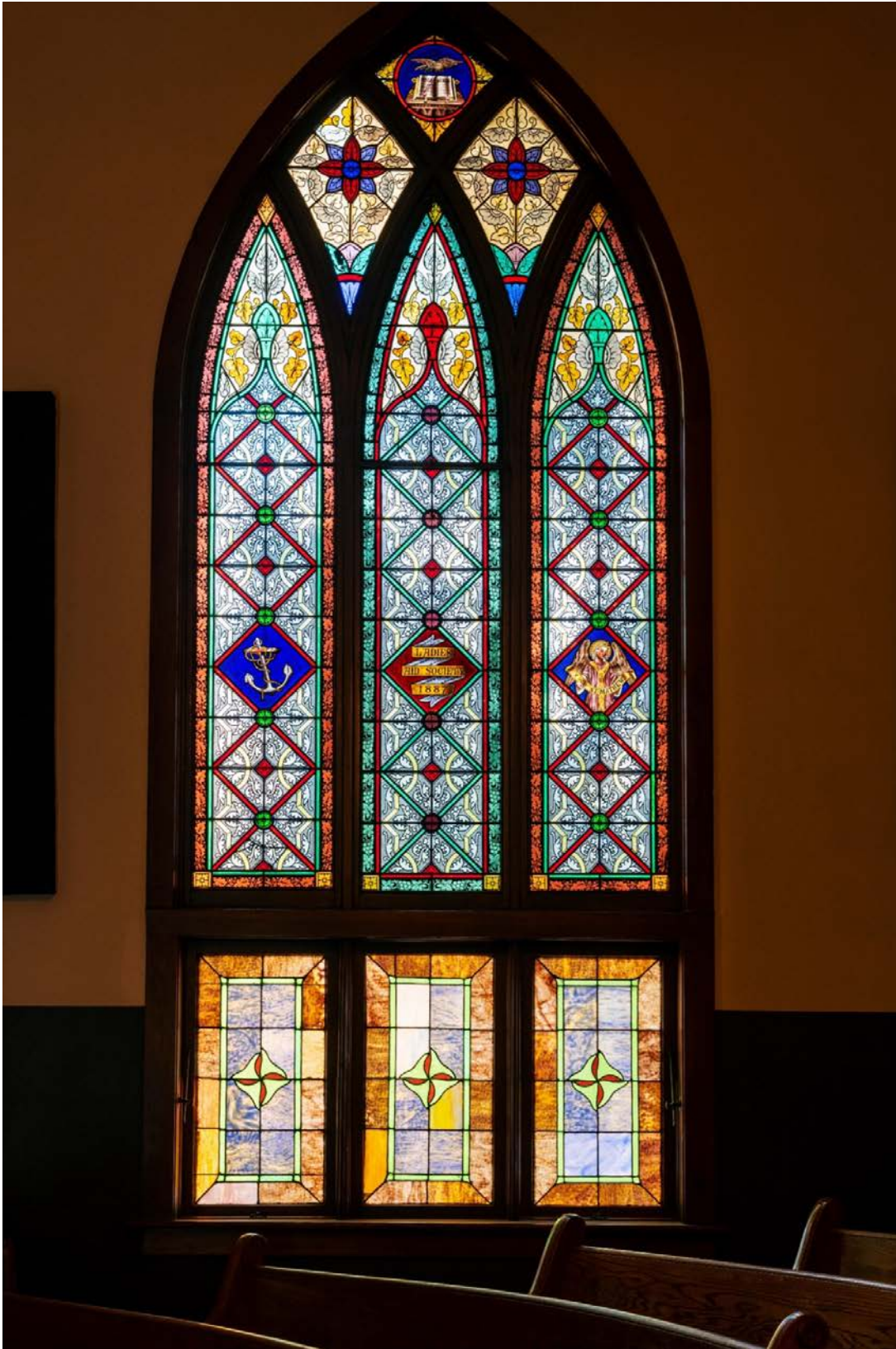


Figure 14: Gothic Revival stained-glass window on north side, view from interior. 2019 photograph. (H. Mark Weidman Photography / Alamy Stock Photo)

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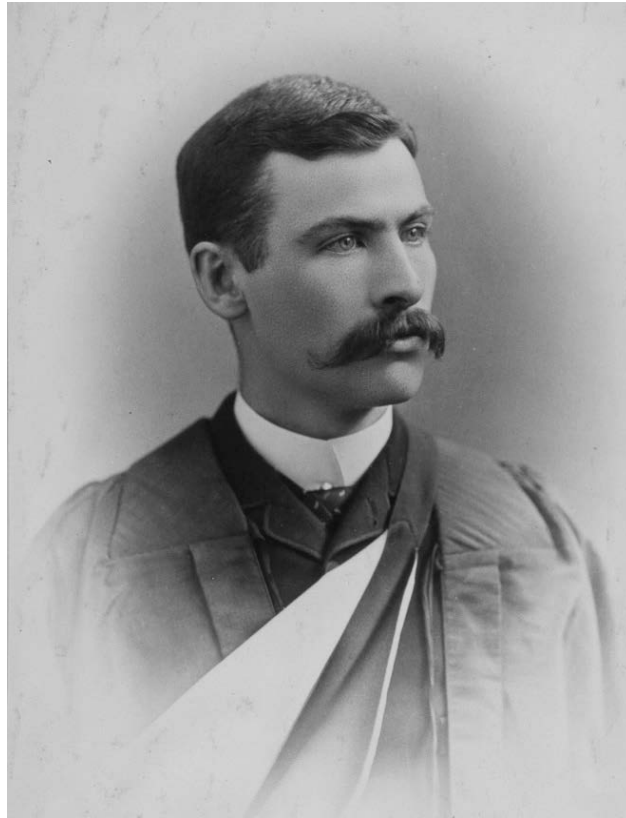


Figure 15: Rev. Alexander R. Turnbull, Montreal, QC, March 5, 1886. (McCord Stewart Museum, Notman Photographic Archives/II-79696.1)



Figure 16: Rev. Mary J. Borden (left) and Alabama suffragist Frances Griffin (right). (*A History of the Women's Christian Temperance Union of Northern and Central California*, 96 and Alabama Department of Archives and History/<https://www.alabamahistoryhome.org/portraits-of-persistence-gallery>)

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Figure 17: Suffragist Carrie Chapman Catt ca. 1896. (Wisconsin Historical Society/Marceau of New York/37234)

First Baptist Church of Salida
Name of Property

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OFFICIAL ELECTION RETURNS--1893.																				
CANDIDATES.		1. Granite.....	2. Winfield.....	3. Riverside.....	4. Buena Vista..	5. Buena Vista..	6. Dolomite....	7. St. Elmo.....	8. Nachroy.....	9. Brown's C....	10. Salida.....	11. Salida.....	12. Salida.....	13. Salida.....	14. Salida.....	15. Poncha.....	16. Maysville....	17. Monarch.....	Total votes.....	Majority.....
County Clerk and Recorder																				
William W. Fay.....		41	14	24	108	122	41	86	34	9	80	79	66	81	97	33	24	53	992	374
W. S. O'Brien.....		25	2	14	61	52	15	14	42	21	43	72	68	70	53	27	7	32	618	
Sheriff,																				
Joseph E. Gallup.....		41	12	19	111	115	38	88	36	17	93	104	78	102	112	43	25	55	1089	598
C. G. Johnson.....		23	4	16	55	52	16	13	38	11	32	46	52	50	36	16	6	25	491	
County Treasurer,																				
Charles W. Erdlen.....		41	14	16	89	103	37	74	26	9	90	91	75	102	108	35	23	55	988	403
F. W. Brush.....		21	2	19	79	65	16	26	48	18	33	58	54	49	40	24	8	25	585	
County Assessor,																				
Judson E. Cole.....		40	12	16	112	121	47	72	33	14	86	92	70	102	107	22	23	48	1017	461
C. H. Holt.....		23	3	19	56	51	8	26	38	13	38	56	56	50	40	37	8	34	556	
County Superintendent of Schools,																				
John S. Killgore.....		24	10	18	86	103	38	73	41	13	90	100	79	103	99	28	21	53	979	407
G. A. Walker.....		44	5	18	77	64	15	27	34	14	33	48	44	46	36	31	10	26	572	
County Coroner,																				
Harley L. North.....		29	11	9	78	84	39	70	24	9	85	94	75	99	105	38	22	67	938	320
Dr. J. H. Cole.....		34	5	27	91	85	15	32	49	19	38	55	45	46	34	19	8	16	618	
County Surveyor,																				
H. J. Van Wetering.....		42	15	29	130	131	44	85	37	13	91	94	76	94	102	34	24	52	1093	637
C. E. Walker.....		20	1	7	35	39	9	15	37	14	31	51	48	50	41	25	6	27	456	
County Commissioner, third district,																				
George T. Williams.....		40	12	17	95	103	39	73	35	13	86	83	71	103	115	39	25	46	995	409
H. A. Abright.....		23	4	18	72	64	14	27	40	14	39	67	57	45	41	19	6	36	586	
Equal Suffrage Approved.....		20	13	9	64	73	29	46	29	22	60	48	54	66	77	32	20	34	706	278
Equal Suffrage not Approved.....		31	2	7	55	48	11	18	18	4	26	53	33	42	35	14	7	24	428	

Figure 18: Official election returns for Chaffee County, November 1893. (*Salida Mail*, November 14, 1893)

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Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: First Baptist Church of Salida

City or Vicinity: Salida

County: Chaffee

State: CO

Photographer: Amy Unger

Date Photographed: June 2023

Description of Photograph(s) and number:

1 of 15: North and west sides. Camera facing southeast.

2 of 15: North and east sides. Camera facing southwest.

3 of 15: North side of 1914 east addition. Camera facing south.

4 of 15: East side of 1914 east addition. Utility Shed at far left. Camera facing southwest.

5 of 15: South side. Camera facing northeast.

6 of 15: South side. Camera facing northeast.

7 of 15: West side. Camera facing east.

8 of 15: Stained-glass oculus window at gable peak, 1914 west addition. Camera facing east.

9 of 15: 1887 stained-glass lancet window at 1914 west addition. Note painted motifs on interior surface of the window. Camera facing east.

10 of 15: Stained-glass window, north side. Upper Gothic Revival portion dates to 1887, the three pivot windows below the older window were added in 1914. Camera facing south.

11 of 15: Upper portion of north side of tower, showing date plaque and spire details. Camera facing south.

12 of 15: Planter box/church signboard, installed at northwest corner ca. 1960s. Camera facing southeast.

13 of 15: Landscape at rear (south) side. Camera facing southeast.

14 of 15: North side of utility shed. Camera facing south.

15 of 15: South side of utility shed. Camera facing north.

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.