

United States Department of the Interior
National Park Service



201

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. Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).

1. Name of Property

historic name First Methodist Episcopal Church
other names/site number First United Methodist Church of Pueblo, 5PE.2231

2. Location

street & number 310 W. 11th Street

N/A	not for publication
N/A	vicinity

city or town Pueblo
state Colorado code CO county Pueblo code 101 zip code 81003

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,
I hereby certify that this 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 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 local

[Signature] Deputy State Historic Preservation Officer 2/24/12
Signature of certifying official/Title Date

Office of Archaeology and Historic Preservation, History
Colorado
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] 4.16.12
Signature of the Keeper Date of Action

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State

5. Classification

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

Category of Property
(Check only one box.)

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

- private
- public - Local
- public - State
- public - Federal

- building(s)
- district
- site
- structure
- object

Contributing	Noncontributing	
1	0	buildings
	0	district
	0	site
	0	structure
	0	object
1	0	Total

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

Number of contributing resources previously listed in the National Register

N/A

N/A

6. Function or Use

Historic Functions
(Enter categories from instructions.)

Current Functions
(Enter categories from instructions.)

RELIGIOUS/religious facility

RELIGIOUS/religious facility

7. Description

Architectural Classification
(Enter categories from instructions.)

Materials
(Enter categories from instructions.)

LATE 19TH AND 20TH CENTURY REVIVALS/Late Gothic Revival, Tudor Revival

foundation: CONCRETE

walls: BRICK

STUCCO

roof: ASPHALT

other:

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State

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 Methodist Episcopal Church of Pueblo (today known as First United Methodist Church of Pueblo) is an excellent example of both architectural design and craftsmanship. The building style is a mix of Gothic Revival and Tudor. Within the city, the church is an architectural landmark in downtown. The church hosts a large parish, which has allowed it to fulfill the Methodist doctrine of serving the community for almost a century. The church is located on the northern edge of Pueblo's downtown business district. It is a large, multi-purpose brick building that consists of four distinguishable sections: the sanctuary, Booth Hall, the Chapel, and the Education Annex. Renowned Pueblo architect William Stickney designed the Gothic Revival style sanctuary and the Tudor Revival style Booth Hall and Chapel (originally a tea room); the parish finished construction of these three sections by 1924. A 1959 brick education annex followed suite with subtle Gothic elements; this addition allowed the parish to expand its educational services. Architectural highlights of the building include a tower, stained glass, tracery, pointed-arch windows, stucco, and false half-timbering. The interior of the sanctuary hosts original details including hand-carved woodwork and decorative painting.

Narrative Description

This nomination includes only the church building at First Methodist Episcopal Church. This building encompasses the sanctuary, Booth Hall, Chapel/Tea Room, and Education Annex. This nomination also considers the interior of the sanctuary to be a contributing space. The main entrance, at the sanctuary's tower, sits at the corner of 11th and Court Streets; the office, Booth Hall, and Chapel are connected at the rear of the sanctuary, while the education section sits to the rear of the block.

The church building is located on the northern edge of Pueblo's downtown business district in an area that transitions to residential houses to the north. The building rests in the block directly between the Cathedral of the Sacred Heart Catholic Church (5PE.1125) and the Pueblo County Courthouse (5PE.492), on the block northwest of the Pueblo First Presbyterian Church (5PE.489). The parish owns the entire block and five total buildings: the church building, the circa 1930 Cooperative Care Center Westernmost Building, the 1982 Cooperative Care Center Easternmost building, the 1930 Posada Building, and the 1966 First United Methodist East Building. These buildings are not included in this nomination.

Contributing: Sanctuary Exterior

The sanctuary exhibits the Gothic Revival style. It rests on a concrete foundation. Exterior walls are clad in a raked red brick veneer arranged in a six-over-one bond and a sandstone beltcourse approximately 3' high. The main entry door is located at the northern corner of the east elevation at the bottom of the tower and has been replaced; it is now a tempered glass, steel frame door topped by a Gothic arch and surrounded on each side by two wrought-iron light fixtures. Above the arch of the door is signage carved in stone, indicating one of the parish's historic names: First Methodist Episcopal Church. Centered in the east elevation is a band of three stained glass windows, each topped by a Tudor arch, and surrounded by tan sandstone blocks. The three windows are protected by an aluminum and plexiglass storm window. Above the stained glass windows is a large cathedral glass window in the gable, coinciding with the interior balcony. This window includes a Gothic arch and sandstone tracery, both indicative of the Gothic Revival style. The window is capped by a sandstone hood molding. The steeply pitched, front-gabled roof is covered in brown asphalt shingles and is not visible from the east elevation due to a stepped parapet wall.

The tower of First Methodist Episcopal Church is also indicative of the Gothic Revival style and is located at the northeast corner of the sanctuary. The massive square tower is constructed of the same raked red brick as the sanctuary and includes both single and paired cathedral glass windows topped by Gothic arches; the single windows are surrounded by sandstone blocks and the paired windows include sandstone tracery. The tower is approximately four stories tall, and includes two buttresses at each corner. The flat-roofed tower includes symbol of a circle pierced by a symmetric cross, which is centrally located at the top of each side of the tower. A stepped parapet wall rises above the roof at the top of the tower.

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State

The north and south elevations of the sanctuary are nearly identical. Each of these elevations consists of six buttresses with bands of three cathedral glass windows topped by ogee arches between the buttresses; the windows on the south elevation are topped by fiberglass awnings. At the northwest corner of the north elevation rests a pair of wood-plank doors decorated by false cast-iron strap hinges and capped by a Gothic arch. Unlike the main entry door, these doors are original to the building and matched the front entry door at the time of construction. A small cathedral glass window rests just to the east of this door. The south elevation includes a door at the southeast corner. This door matches the front entry door, made of tempered glass and is not original; it is topped by a Gothic arch. Both the north and south elevations have short overhanging eaves and brown-painted exposed rafter ends.

Contributing: Sanctuary Interior

The interior of First Methodist Episcopal Church transitions to a Tudor style décor, though it retains some Gothic style elements from the exterior.

The entrance of the sanctuary is located within the tower. Beyond the doorway, a steel stairway leads up to the balcony of the sanctuary, further still to a small bridal changing room once used as a chapel, and ultimately higher to the bells which still chime hourly at the pinnacle of the tower.

A long and narrow narthex transitions between the tower and into the nave, below the balcony. Pew seating rests along the eastern edge of the narthex and pressed smooth-faced clay-colored bricks make up the interior walls. A simple wood balustrade separates the narthex from the nave, finished in a dark stain and glossy lacquer. Above in the balcony, there are five rows of stadium-style pew seating and a small desk.

Heading into the nave, nineteen rows of pew seating are arranged on both sides of a center aisle and there is also an aisle along both the north and south exterior walls. Exterior walls consist of approximately 3- 6" of brick, then continuing higher with white-painted concrete. Along the outermost aisles, square columns corresponding to the exterior buttresses and consisting of three rows of clay-colored brick alternating with one clay-colored concrete block meant to imitate sandstone rise to support the exposed rafters. Each of the columns also ties into a Gothic arch above the outermost aisles. High in the ceiling of the nave, dark-colored exposed rafters and purlins support the roof; taupe-painted plaster is visible between the rafters and purlins. A wood Tudor arch spans between each of the columns length-wise of the sanctuary, and includes tracery and budded crosses repeated in gussets and corner brackets throughout the sanctuary. Above each Tudor arch, rests a panel with gold-painted Beatitudes on a green-painted background. Additionally, wood dentils sit below each panel. The columns at the outside of the pews support Gothic arches above the pews, allowing for curved bracing and tracery.

A chancel and a stage, which hosts the choir loft, separate the west end of the sanctuary from the nave physically and symbolically. An ornate wood altar table sits centered in the chancel, on a step approximately 6" higher than the nave; this area also includes kneeling/communion rails. A 2' baluster, which obstructs the pulpit and three chairs, separates the chancel from the nave, as does a brick Gothic arch that matches the wood arches above the nave. Two short staircases rise at the back of the chancel on each side, leading up into the apse. The front side of the apse contains hand-carved wood panels that read "The Lord is in his Holy Temple. Let Every knee bow before him." In the apse rests the original organ of the church, which is still played during services. The pipes cannot be seen though, as the visible gold pipes are merely a false-front to the actual pipes. The visible pipes rise from approximately 10' high to approximately 25' high. The organ sits centered in the apse, with two rows of choir seating behind.

All of the wood in the interior of the sanctuary is hand carved, and religious imagery abounds throughout the sanctuary. Carvings of grapes and pomegranates (see photo 40 and 41) adorn the communion table in the chancel. Grapes symbolize the Blood of Christ; pomegranates have several meanings including the Church ("inner unity of countless seeds in one and the same fruit"), the "hope of immortality and of resurrection," and fertility. The lectern adjacent to the communion table includes many spiritual images, including trefoils (the congregation refers to these as shamrocks; they signify the Trinity), Alpha and Omega (beginning and end or "God the Son" as interpreted from Revelation 1:8), a rose and circle (resurrection and eternity), two fish (the divinity and humanity of Christ), and doves in descent (the descending of the Holy Spirit). The octagonal baptismal font has been in use by the congregation since 1884; the number eight represents both the Resurrection and the eight cardinal virtues (Faith, Hope, Charity, Mercy, Constancy, Fortitude, Justice, and Humanity). Above the pews in the nave, twelve suspended chandeliers hang overhead, each with twelve bulbs; the

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State

number of chandeliers and bulbs represent the twelve apostles of Jesus. Circles, roses, trefoils/shamrocks and triangles also adorn each chandelier.¹

There are also two stained glass windows on the east elevation of the sanctuary on the principal elevation. The larger of the two allows natural light to enter the sanctuary just above the interior balcony and replicates the gothic arch found above the pew seating. At the base, the larger window consists of five lower sections each capped by a three-piece finial representing the trinity. Each of the five lower sections combines higher in the window into tree dominant sections, again representing the trinity; a quatrefoil window rests at the apex of the window signifying the cross. Each individual light in the window contains cathedral glass bordered by blue, yellow, green, red, and purple stained glass. The smaller of the two stained glass windows rests in the narthex, centered below the larger window above when viewed from the chancel. This band of three stained glass windows is predominately blue in color and each capped by a Tudor arch. According to the Church, the northernmost widow contains a symbol of the Creator, the middle contains a symbol of Christ, and the remaining window contains an image of the Holy Spirit.

Contributing: Exterior Booth Hall

Named for longtime parishioner Mrs. A.S. Booth, the Booth Hall portion of the church building rests at the southwest corner of the sanctuary. This portion of the building, like the sanctuary, dates to 1924, but architect William Stickney designed it with Tudor-style elements. The main wall cladding is the same raked red brick continued from the sanctuary, but also includes tan-painted stucco and false brown-painted half-timbering. Windows generally consist of tall and narrow multi-light casements, arranged in bands. The cluttered roofline lacks organization and includes two shed-roofed dormers. A portion of Booth Hall is flat-roofed, while there are also gabled portions and gable-on-hip portions. Brown asphalt shingles cover the Booth Hall Annex.

The interior of the Booth Hall portion of the building originally included Sunday School rooms, a gymnasium, a large dining hall, tea rooms, kitchens, a parlor, office, and pastor's study. These spaces have been modified over time. The gymnasium and former performing stage (now used for storage) is in the basement. On the first floor is the Booth Hall gathering and commons area, a dining hall and kitchen, and apartment quarters for on-site security. Booth Hall originally included a small stage area in the balcony above the commons, but it has been enclosed for the parish historian's office and archives. The original dining hall within Booth Hall incorporates exposed wood supports in the vaulted ceiling, in the shape of a Gothic arch. From these beams hang original, three-bulb, triangle-shaped chandeliers.

In 2000, the parish remodeled the area of the building that held the offices of the pastor and secretary. This expanded to the west the portion of the building between the sanctuary and the Chapel Annex. The addition compliments the original style of the sanctuary. Walls are clad in matching red brick in the same six-over-one bond of the rest of the building. The doors in the addition are tempered glass in steel frames and capped by suitable Gothic arches. Windows are one-over-one-light, double hung, brown-painted vinyl. The flat roof matches the Education Annex with a short parapet capped by tan sandstone coping. The present-day secretary's office is larger and includes storage for office supplies and equipment. Historic images (see image 0007 and rendering image 0010) show shrubs occupied the area; it was not a courtyard. A U-shaped space remains between the offices and Chapel Annex, allowing the Chapel's windows to stream light on three sides as originally designed.

Contributing: Exterior Chapel/Tea Room

The Chapel portion of the First Methodist Episcopal Church building also dates to 1924. The Chapel is positioned at the northwest corner of Booth Hall. Architect William Stickney designed this portion of the building in the Tudor Revival style, matching the Booth Hall portion of the building. It was originally a tea room and shop. Exterior wall treatment is tan-painted stucco with brown-painted false half-timbering. Windows in this portion of the building reveal the Tudor Revival style as well; windows are tall and narrow multi-light casements. The north elevation of this portion includes two stained glass windows and an overhanging gable in the half story. The brown-painted wood plank door is covered by a steeply pitched gabled porch decorated with brown-painted vergeboard reminiscent of the Gothic Revival style of the sanctuary.

Contributing: Exterior Education Annex

Began in 1958 and finished in 1959, the Education Annex consists of the westernmost portion of the First Methodist Episcopal Church building and about half of the square footage; the two areas are joined by a small connecting hallway. Constructed in a box form, the Education Annex is a two-story building clad in raked red brick matching the rest of the

¹ George Ferguson, *Signs & Symbols in Christian Art* (London: Oxford University Press, 1961), 15-16, 31, 37, 149, 151-153; Jeanne Halgren Kilde, *When Church Became Theatre: The Transformation of Evangelical Architecture and Worship in Nineteenth-Century America* (New York: Oxford University Press, 2002), 201.

First Methodist Episcopal Church

Pueblo County, Colorado

Name of Property

County and State

church. There are two sets of two doors each on the north elevation, at the east and west ends, and both capped by Gothic arches. The easternmost doors are not original and match the front entry door of the sanctuary, made of tempered glass in a steel frame. The westernmost doors appear to be original nine-light, three-panel, brown-painted wood doors adorned on each side by lights decorated with crosses, quatrefoils, and pointed arches. Windows in the north elevation are generally paired, eight-light, round-arched, and brown-painted with tan sandstone sills. The windows in the east and west elevations are paired, fifteen-light, Gothic-arched, all with sandstone sills. Windows in the south elevation are generally two-over-one-light casements, with occasional one-beside-one hoppers. The flat-roofed Education Annex includes a short parapet capped by a tan sandstone coping.

Alterations to the First United Methodist Church Building

The building has seen relatively few changes over time. Three major periods of construction were: the Stickney-designed sanctuary, Booth Hall, and the Chapel/Tea Room in 1924; the Education Annex completed in 1959, and the office expansion in 2000.

The sanctuary has seen only minimal changes to both the interior and exterior since its construction. Alterations to the exterior include the installation of fiberglass awnings over the sanctuary's southern windows. The main entry doors in the tower are tempered glass, as is one side entry door. The date of installation is unknown. Other doors on the sanctuary are original. Beyond the installation of the organ on the west wall in 1930, the interior has seen no substantial changes.

The Booth Hall and Chapel are Stickney's original design. These have had no alterations to the exterior since construction. The parish has modified the interior of Booth Hall as spaces changed function. For instance, the stage in the basement has been converted to storage, and the dining hall has been expanded; the tearoom has been converted to a chapel.

Though the office expansion is a modern alteration, it is sympathetic to and compatible with the original design. It has not dramatically transformed the property's appearance. Its size is modest; its scale small compared to the rest of the building. The flat roof keeps a low profile compared to the main gable of the adjacent sanctuary. The color, bond, and finish of brick are compatible with the historic church. It has not damaged, obscured, or obliterated significant character-defining features. It is an architecturally compatible design of the late 20th century that includes an accessible ramp. This alternation does not affect the property's ability to accurately portray its history and physical evolution, rather it manages to communicate this church's continuing presence and growth in modern times. It did not alter any significant landscape elements, as the space in which it was built was not a courtyard. Though the addition has changed a principal elevation (the north elevation facing the street), it is not the main façade. Furthermore, the north elevation has always had a chorus of rooflines and undulating walls. The scale of this addition did not dramatically alter this already complicated façade. The office extension has not obscured the principal entrance in the tower of the sanctuary; indeed the office expansion allowed for the principal entrance to remain in tact (without accessibility modifications).

The only exterior change to the Education Building since construction is the replacement of the easternmost doors with tempered glass doors at an unknown date. Interior modifications include modernization of the classrooms.

Integrity

The church building retains a moderately-high degree of historic integrity as defined by the Secretary of the Interior's seven aspects. There is not a cumulative integrity issue, since the office expansion is the only substantial change to the exterior outside the historic period. The interior of the sanctuary retains a high degree of integrity.

As evidenced by the original architectural plans, First Methodist Episcopal Church continues to convey architect William White Stickney's original design intent.

Location – The church building has not been moved since its construction.

Design – The church building conveys its original design, as evidenced by Stickney's original plans. The building was intended to grow over time, and it did.

Setting – The church has acquired the entire block over time and razed buildings (residential houses) south of the alley for parking. Substantial buildings near the property (the Pueblo County Courthouse and the Cathedral of the Sacred Heart) remain the same as they were at the time of construction.

Materials – The building retains its original materials, including original windows.

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State

Workmanship – Because the parish has conducted preservation maintenance, original workmanship remains strong at this property, especially in the sanctuary interior. The hand-carved details within the sanctuary are a character-defining feature of this property.

Feeling – Certainly the church building conveys its historic feel with superb craftsmanship, generous interior spaces, soaring Gothic windows, a stout tower, and brick buttresses.

Association – Because the church building is architecturally significant and has not been notably altered after period of significance, it retains its ability to convey its architectural significance.

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State

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.

Areas of Significance

(Enter categories from instructions.)

ARCHITECTURE

ART

Period of Significance

1924-1962

Significant Dates

1924, 1959

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Stickney, William, architect

Lambie, C.S., builder

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.

Period of Significance (justification)

The period of significance for criterion A is the date of construction to 1962, fifty years from the present. The period of significance under criterion C coincides with the initial design and construction of the church in 1923-24 and the completion of the Education Annex in 1959.

Criteria Considerations (explanation, if necessary)

The First Methodist Episcopal Church building meets Criteria Consideration A because its is a religious property whose significance is derived from its Gothic Revival and Tudor Revival architectural styles and its contributions to local history.

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance and applicable criteria.)

First Methodist Episcopal Church (today's First United Methodist Church of Pueblo) is eligible to the National Register at the local level under criterion A in the area of social history from 1924 to 1962 for its service to Pueblo citizens and criterion C in the areas of Architecture and Art from 1924 to 1959 for its significance as a representation of twentieth century religious architecture in Pueblo. The interior of the sanctuary, with its highly artistic decorative carvings and stained glass windows, contributes to the property's significance. In a combination of the Gothic Revival and Tudor Revival styles, Pueblo First Methodist Episcopal Church's architectural highlights include a tower, stained glass, stone tracery, pointed-arch windows, stucco, and false half-timbering. The architectural highlights are carried into the interior of both the sanctuary and Booth Hall, with exposed half-timbering peaked by Gothic arches and ornate tracery. This design is the work of Pueblo architect William Stickney. The later Education Annex complimented the original building by applying Gothic ornamentation to an otherwise plain box form.

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

Since construction, the First Methodist Episcopal Church has been in continuous service to the citizens of Pueblo. Architect William Stickney provided the parish with spaces for ministry in the community, including a Boy Scout room, gymnasium (and locker room), stage, several kitchens, and the tearoom-shop. The First Methodist Church Women's Aid Society (WAS) served lunches in the church starting in November of 1923, before the first services were held. From the humble beginnings of serving twenty-six meals to girls from Centennial High School (which at the time was located across the street to the north), the restaurant/catering business grew to feed roughly 400 people every day from the high school and neighboring downtown. Selling five and ten cent lunch items, the WAS paid down \$42,000 of the church's construction debt, purchased two pianos, made monthly payments toward the \$9,000 purchase price of the church organ along with a \$2,500 down payment, purchased kitchen equipment, and paid for many repairs to the building. The cafeteria closed in June of 1935, but not before making \$26,000 in its best year. After World War II, when middle class Puebloans began to move to new postwar developments (and attend the new churches built in them), the parish expanded its mission to serve the needy. In order to serve its education mission, the parish built the Education Annex in 1959. The church is among the most impressive Gothic-revival-style buildings in Pueblo, a clear testament to the prosperity and permanence of Methodists in Pueblo, who could afford to construct this substantial edifice and even expand it considerably.

The First Methodist Episcopal Church is an interesting example of early-twentieth century ecclesiastical architecture because it represents a transitional form evocative of the rise of Protestant fundamentalism in the 1920s. It is also the work of Pueblo architect William White Stickney, who designed many of Pueblo's architectural gems. Stickney was a master at historical revival styles, particularly those of Tudor and Spanish/Mediterranean influence. While components of this building express the richness of his Tudor-revival aesthetic, the church is his only known Gothic-revival design as well as his only known ecclesiastical commission.

Pueblo's First Methodist Episcopal Church is architecturally significant as an important transition in ecclesiastical architecture, spurred by the rise of Protestant fundamentalism in the 1920s, between the American church-as-theater design and a revival of more European-inspired Gothic churches. As such, it offers an interesting physical transition in Pueblo between the traditional Gothic Cathedral of the Sacred Heart, to the west, and the theater-like First Presbyterian Church, to the southeast. While the interior consists of a clearly defined narthex and nave, the chancel still resembles a stage, with the pulpit at center and the choir behind, all appearing beneath a gothic "proscenium" arch.

The interior of the church's sanctuary is also among the most elaborate and artistic in Pueblo, particularly the high-quality craftsmanship of the woodwork and stained glass. The worship space features gothic and Tudor arches matched with curved bracing and tracery. All of the woodwork is hand-carved including an elaborately carved pulpit, alter table, decorative panels, and pews. Symbolism abounds in the form of grapes, pomegranates, trefoils, Alpha and Omega, a rose and circle, fish, and doves. The original chandeliers share some of these same symbols and light the space with twelve bulbs each.

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State

Developmental history/additional historic context information (if appropriate)

The Artistic Architecture of Pueblo's First Methodist Episcopal Church

The architectural and religious evolution of American protestant churches helps set the stage for Pueblo's First Methodist Episcopal Church. The earliest architect-designed American protestant churches were distinctively Federal: symmetrical, lofty, and graceful. Columns, domes, and porticos dominated the facades. The interiors were centered on a pulpit, fairly plain, and hosted parishioners in balconies and boxed pews. Parishioners spent the entire day engaged in worship, with a sermon filled with social issues.² This highly formalized religious and social atmosphere led to the Second Great Awakening, starting in the 1790s and lasting about 50 years. During this time, evangelical denominations saw a surge of membership as revivals and camp meetings placed "emphasis on the experiential."³ Included in these evangelical churches were the roots of today's United Methodist Church: The Methodist Episcopal Church in America, derived from John and Charles Wesley's Methodist Church in England; the Church of the United Brethren in Christ; and the Evangelical Church.⁴ The Methodist Episcopal Church's hierarchy was especially conducive for rapid expansion. A General Conference set the overall direction of the church, Annual Conferences appointed clergy (among other duties), and the local churches retained great flexibility and relied heavily on circuit preachers to serve the growing number of parishes.

In order to serve its rapidly expanding mission in a cost-effective manner, the Methodist Episcopal Church centralized its planning efforts by providing parishes with stock architectural plans for churches and parsonages. This was, according to the Methodist Episcopal Church Board of Church Extension, pioneering.⁵ The Board prepared the first plans in 1876, and it sold that year five different plans to parishes and to a "sister denomination." Sales in the following years indicate the success of both the Methodist Mission and building efficiency: in 1877 they sold 86 plans and by 1883 they sold 428.⁶ Reverend C.V. Anthony at the 1881 anniversary of the church boasted that, "If the Board of Church Extension had done nothing else for the country than provide the good, graceful, convenient, economical sensible plans for church building...it would have paid for every dollar it has cost the church." He noted that having the plan book allowed the parish to stay unified, preventing the preacher, trustees, and carpenter to all have a different idea of what the new church should be. Otherwise, he warned, "you will have as the result, at needless expense, an awkward, ill-proportioned, inconvenient structure, not likely to awaken devotional feelings in those who look at it or who may enter it for worship." Indeed the experience of sanctuary was critical to the Methodist Episcopal doctrine.

In Pueblo, this First Methodist parish built a total of three churches. The first was an adobe building for worship at the corner of West 7th and North Main Streets constructed in 1869 and dedicated in 1871. The First Methodist building was a simple front-gabled box-form structure, which included eight-light windows capped by small pediments and a two-story tower with a balustrade. Though it predates the plan book, the first church's symmetrical façade looks similar to plan number five. The parish added on to the building in 1876 and built a parsonage in 1880.

Rapid growth of the Pueblo First Methodist parish mandated the construction of a second church at the corner of West 9th and North Main Streets starting in 1884. This building was much more ornate than the previous one, constructed of brick in the Gothic Revival style. The parish dedicated the building in 1888, with construction of the steeple commencing in 1889. It looked very similar to Methodist stock plan number 31, which had 216 seats in the auditorium, 140 seats in the lecture room, and 60 seats in the infant classroom. The second story parlor over the lecture room would have provided additional seating for the auditorium. These spaces—lecture room, classrooms, kitchen and parlor—reinforced the Methodist focus on education, missionary work, and "practical divinity" (the Wesleyan emphasis of putting faith and love into action).

² Kilde, 6-9.

³ *The Book of Discipline of The United Methodist Church* (Nashville: The United Methodist Publishing House, 2004), 9-20.

⁴ *Ibid.* The first American Methodist parishes formed in Maryland and Virginia in 1769, in New York in 1766, and in Philadelphia in 1767. The first formal conference was in 1773. At the 1784 Christmas Conference, the founding members of the church formed The Methodist Episcopal Church and published its first *Discipline* in 1785. The Methodist denominations would see many schisms over the years over issues related to treatment of African Americans (both free and enslaved), the role of women, the role of laity. Reunions of the various fractions of the church occurred in 1939 and 1968.

⁵ Board of Church Extension of the Methodist Episcopal Church, "Sample Pages of Catalogue of Architectural Plans for Churches and Parsonages for the Year 1884," (Philadelphia, PA: Ketterlinus), 6.

⁶ In 1877 the Board sold 86 plans; in 1878 they sold 42; in 1879 they sold 71; in 1880 they sold 167; in 1881 they sold 248; in 1882 they sold 395; in 1883 they sold 428.

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State

As the Great Awakening waned, established Protestant congregations in urban areas began to embrace new styles and forms for their churches that reflected Victorian society. They also served a new type of religious ceremony, especially emphasizing the experiential. Historian Jeanne Hलगren Kilde captures this architectural evolution in her book, *When Church Became Theater*. Like residential and commercial architectural styles, protestant parishes built churches in neomedieval styles like the Romanesque style with asymmetrical facades, massiveness, stone construction, and complicated forms hosting bays and towers.⁷ Inside the church transformed into a theater: ushers gave parishioners programs and led them to amphitheater-style seating, individual hymnals helped music become a prominent feature of the service, "abundant ornamentation and materiality" reflected Victorian home life.⁸ Proscenium arches separated the parishioners from the minister, stages held the organs and choirs. Trinity Methodist Episcopal Church built in 1888 in Denver exemplifies this period of neomedieval auditorium churches. The popularity of auditorium churches peaked around 1890, and then quickly faded for two reasons: "the religious agendas and evangelical alliances that the buildings embodied waned, and...architects, church art critics, and designers embraced new criteria for both aesthetics and function."⁹ Kilde notes "a new ecclesiasticism in both religious practice and architecture" returned the prevailing Protestant aesthetic to the Late Gothic Revival style.¹⁰

The construction of Pueblo's third and current First Methodist Episcopal Church, then, follows this trend to return to "historicized facades and the functional superiority of clergy-oriented plans."¹¹ Physically, the new church needed to serve a congregation interested in returning to its fundamental roots and ready to expand. Stylistically, William Stickney's Gothic and Tudor Revival design connects the parish to traditional American protestant church designs (especially those of the Methodist denominations), reflects the surrounding churches in Pueblo, and also parallels the larger architectural trends in high-style residential and institutional architecture that "in detail or composition that was derived from the Tudor, Jacobean, or Elizabethan and realized in stone, brick, half-timber or a combination of the three."¹² Pueblo's First Methodist Episcopal Church rejects the individual-seat, auditorium arrangement in favor of traditional rows of pews centered on a processional aisle. Yet Pueblo's First Methodist Episcopal Church retains critical elements of the auditorium church. Specifically, its rear-of-the-pulpit choir loft and Gothic arch has a stage-like quality. Its hand-carved woodwork is evocative of the "abundant ornamentation" prominent in the auditorium churches. It is then, a transitional example appropriate for a denomination ready for expansion.

William Stickney's functional design for the sanctuary, Booth Hall, and Tearoom-Chapel communicated the religious and social goals of the congregation. The auditorium was minister-centered, and the building included a separate retreat space for the pastor with a study, vault, and toilet. It served the needs of a modern parish with a clerk's office, huge boiler room, and janitor's apartment. It emphasized the importance of education with classrooms, a nursery, and multi-functional Booth Hall that was a "Sunday School, Junior Church, and Banquet Hall."¹³ It included ancillary spaces for ministry in the community, including a Boy Scout room, gymnasium (and locker room), stage, several kitchens, and the tearoom-shop. Serving the larger community was critical to Methodists, and these spaces allowed them to do so.

Stickney's Gothic Revival-Tudor Revival exterior epitomizes the architect's capabilities with revival styles. For the sanctuary, he designed a large square tower at the northeast corner, large stained glass windows with tracery and pointed arches, a steeply pitched, front-gabled roof, and brick buttresses. The building is executed in brick and concrete, modern and modest materials. The interior of the sanctuary reflects Stickney's penchant for ornamentation with Gothic arches, hand-carved woodwork, and decorated light fixtures. The American Seating Company completed the carvings in the sanctuary and constructed the highly decorative pews. The master carver who completed the altar was Alois Lang, who was apparently highly sought after for church carvings. For Booth Hall, Stickney chose stucco-clad walls and false half-timbering, tall and narrow multi-light windows, and a steeply pitched roof. The multi-functional Booth Hall also included elements of Tudor interiors such as elaborate fireplaces, timbering, and built-in benches. Although not Stickney's design, the Education Annex echoes and reinforces the design with Gothic windows and doors applied to a mid-twentieth century and otherwise quite plain box form.

⁷ Kilde, 8-9.

⁸ Ibid.

⁹ Kilde, 203.

¹⁰ Ibid, 204.

¹¹ Ibid.

¹² Ibid., 206.

¹³ This is how William White Stickney described the multifunctional space in his architectural plans.

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State

Stickney was a skilled expert in historical revival styles as evidenced in his many commissions in Pueblo and beyond. The church appears to be his only ecclesiastical commission and his only Gothic Revival design. The Tudor Revival style of Booth Hall and the Chapel are share the style of three other monumental properties—Parkside Hospital, Woodcroft Sanatorium, and the Colorado Springs Day School. The parish's ability to hire such an architect reflects its prominence, stability, and confidence in its future.

William White Stickney

William W. Stickney was born in Longmont, Colorado on October 26, 1883, to prominent banker (also listed as investment broker) Charles Stickney. His mother was Anna Belle White Stickney, of Morristown, Illinois. He attended Pueblo public schools. His family was wealthy and well connected to Pueblo society. Across the street lived Colorado governor Alva Adams (who served as governor between 1887-1889, 1897-1899, and 1905). He attended Harvard between 1902-1905, earning a Bachelor of Art in Architecture, and 1906-1907, earning a Bachelor of Science in Architecture. After graduating, Stickney reported to his Harvard classmates that:

In the fall of 1907, I went into the office of Biscoe and Hewitt, architects, Denver, where I stayed nearly a year. For the next two years, I mixed architecture and ranching in and near Pueblo, after which I settled down to architecture straight and have been at it ever since.¹⁴

In Pueblo, Stickney resided in his father's house, at 101 East Orman Street (5PE.4210; NRIS 85000232). He registered for the World War I draft in 1917-1918. The 1920 census records William and his mother living in the house on Orman Street. On December 28, 1922 in Boulder, Stickney married Englishwoman Katherine Duce and started a family. His children were Anne, Frances, and Charles.¹⁵

Unfortunately, little is known about Stickney's career in Pueblo, beyond his dozen known commissions.¹⁶ Stickney was responsible for many of the grand public buildings in Pueblo, including Memorial Hall (5PE.2223), for which he won a national award. Other major commissions were Keating Junior High School in Mesa Junction, the Nurses' Home at the Colorado State Hospital, and Parkview Hospital (5PE.5961). He designed several residences in Pueblo's North Side including the 1925-26 Daniel Zane Phillips House (5PE.5805) at 1821 Court Street and the 1926 Asbury White residence (5PE.6467) at 1819 North Elizabeth Street. He also oversaw the reconstruction of Central High School after the 1917 fire, a 1921 addition to the Office and Dispensary at Colorado Fuel and Iron (CF&I), and a 1923 addition to the Corona School. Outside Pueblo, he designed the Colorado Springs Day Nursery (some sources credit this to one of the designers in Stickney's firm). He also designed the YMCA building near the CF&I mines in Wyoming. He designed model houses for CF&I's coal mining towns, and it appears he designed the Bessemer YMCA.¹⁷ As is typical of Harvard-educated architects of the time period, Stickney preferred historical Revivals, particularly those of Gothic, Classical, and Mediterranean descent.

The height of Stickney's career in Pueblo appears to be 1917-1926. Sometime thereafter, he sold his firm to his protégé, Walter DeMordaunt, and moved his mother and family to Los Angeles. In February 1931, he partnered with Robert M. Farrington, who was an architect practicing in Beverly Hills.¹⁸ Stickney died there on April 28, 1958.

¹⁴ Harvard College, Class of 1906, Third Report (June 1916) as seen on http://www.archive.org/stream/n03reportclass1906harvuoft/n03reportclass1906harvuoft_djvu.txt.

¹⁵ World War I Draft Registration Cards, 1917-1918, Pueblo County, Colorado, Roll: 1561789, Draft Board 2; US Census 1930, Los Angeles, Los Angeles, California, Roll 159, Page 80A, Enumeration District 629; US Census 1920, Pueblo, Pueblo, Colorado, Roll T625_170, Page 1A, Enumeration District: 228.

¹⁶ Though the City of Pueblo's Historic Preservation City Planner has been in contact with Stickney's grandchildren, no records of his firm are known to exist. Each research project reveals more of his commissions.

¹⁷ The author's current research in the Bessemer neighborhood should reveal more about these commissions.

¹⁸ Rotary Club of Pueblo, resolution naming William W. Stickney as a posthumous honorary member, May 1958; Los Angeles Public Library archives.

First Methodist Episcopal Church
 Name of Property

Pueblo County, Colorado
 County and State

William Stickney's other known properties:

Name	Year of Stickney design	Location	Style	Extant
Woodcroft Sanatorium (5PE.761)	?	1300 W. Abriendo Avenue, Pueblo	Tudor Revival	No
The Nurses Home at Colorado State Hospital (5PE.7724)	?	Pueblo	?	?
Memorial Hall (5PE.2223)	1917	1 City Hall Place, Pueblo	Classical Revival	Extant
YMCA Building for CF&I	1917	Sunrise Historic District, Wyoming	Italian Renaissance Revival	?
Central High School (5PE.502)	1917 Post fire reconstruction	216 East Orman, Pueblo	Classical Revival	Extant – National Register listed
Minnequa Steel Works Office Building and Dispensary, Colorado Fuel and Iron Company (5PE.4179)	1921 addition	215 and 225 Canal Street, Pueblo	Mission/Spanish Revival	Extant – National Register listed
First Methodist Episcopal Church (5PE.2231)	1923	310 West 11th Street, Pueblo	Gothic Revival, Tudor Revival	Extant
Colorado Springs Day Nursery (5EP.1191)	1923	104 East Rio Grande Street, Colorado Springs	Tudor Revival	Extant – National Register listed
Corona School	1923 addition	135 Jewell Avenue	Italianate original (unsure what style the addition was)	No
Parkview Hospital (5PE.5961)	1923 and 1926	Pueblo	Tudor Revival	Extant
Daniel Zane Phillips House (5PE.5805)	1925-26	1821 Court Street, Pueblo	English Norman Cottage	Extant
Asbury White residence (5PE.6467)	1926	1819 North Elizabeth Street, Pueblo	Mediterranean Revival	Extant
John Keating Junior High School (5PE.6160)	1926	215 East Orman Avenue, Pueblo	Classical Revival	Extant

Other National and State Register and local landmark churches in Pueblo

- First Methodist Episcopal Church/Trinity Methodist (5PE.503; NRIS 79000620), architect George Roe, 1902, Romanesque
- First Congregational Church (5PE.4209; NRIS 85000230), Fred Hale and Piper Brothers, 1889, Romanesque
- Sacred Heart Church (5PE.1125; NRIS 89000037), Willison & Fallis, 1912, Late Gothic Revival
- St. John's Greek Orthodox Church (5PE.4219; NRIS 02000123), 1907, Classical Revival
- Temple Emanuel (5PE.4202; NRIS 96000273), Jacob Gile, 1900, Classical Revival
- St. Patrick's Church (5PE.7063), Gothic Revival
- Ascension Episcopal Church (5PE.4175; State Register), Frank Wetherell, 1914, Tudor Revival
- St. Leander Church and School (5PE.4070), Gothic Revival
- First Presbyterian Church (5PE.489; State Register), Fred Hale, 1889

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State

History of the First Methodist Episcopal Church

The First Methodist Episcopal Church congregation is the oldest protestant denomination in Pueblo.¹⁹ Preachers W.R. Fowler and W.S. Lloyd first conveyed the message of Methodism in the region of the confluence of the Arkansas River and Fountain Creek in 1861; both preachers reached Pueblo via Colorado City and Cañon City in the newly formed Colorado Territory. Both Fowler and Lloyd quickly became discouraged with the prospects of organized religion in the area, due in part to a lack of response from local "renegades."²⁰ The expansion of religion at the time was a mere afterthought in the minds of most citizens, as the outbreak of the Civil War had just occurred and tales of gold in the territory still rang fresh in the minds of many a prospector from the mineral's discovery in the Rocky Mountains only two years prior.

Arriving into the fledgling town of Pueblo in 1862 was Reverend William Howbert. Howbert was born about 1819 in Virginia; he and his wife Martha had at least five children: Irving, Irene, Alice [sic], Edgar, and William F.²¹ Howbert preached in Quincy, Iowa, part of the Des Moines Conference, for five years when news of the Rocky Mountain gold discovery reached the Midwest during the winter of 1859-60. Gold fever piqued the interest of several prominent members of the De Moines Conference, among them Reverend Howbert. Howbert applied for, and was granted, a six-month vacation to accompany a party heading west. Howbert's eldest son, Irving, then fourteen, tagged along with the group. Howbert secured six months' worth of supplies and accoutrements, and set out for the westernmost region of Kansas Territory 4 May 1860.²²

Howbert's party arrived in Denver on the afternoon of 14 June. The group's immediate outlook appeared dismal, as none of the men knew the locations of the mining camps, how to reach them, or of their production, and hundreds of prospectors could be seen heading into the mountains every day from Denver.²³ Howbert, seemingly overwhelmed and dismayed at his mining prospects, met with the presiding elder of the Methodist church in the Rocky Mountain region, John Chivington.²⁴ Chivington needed a minister to head planned missions in the South Park Basin near present-day Fairplay, and the towns of Colorado City, Pueblo, and Cañon City. Upon a few days' consideration, Howbert accepted the position.²⁵

William Howbert left Denver on 18 June, and headed for the mining camp of Hamilton. The other members of his party followed him from Iowa, who decided the prospects in the South Park Basin were as good as any. The group arrived in Hamilton, after a week of travel, on 25 June.²⁶ Within a couple of days, Howbert began drafting members for a Methodist congregation; his success proved great, as within a few weeks he organized twenty-one Methodists and began the construction of a church building. Upon commencement of the small church building's construction, Howbert began visiting the other mining camps in the Basin, and organized churches wherever the population warranted. The first services conducted by Howbert in the region occurred on 1 July 1860 at the fledgling mining camps of Tarryall in the

¹⁹ The first recorded religious services held in what would become Pueblo were those of Catholic priests under the direction of the Diocese of Santa Fe in 1860. Father Joseph Projectus Machebeuf and Father J.B. Raverdy first preached in the area near the end of that year and would make regular subsequent visits. The first church building in Pueblo belonged to the Episcopal Church, who constructed a building on Santa Fe Avenue in 1864. Marie Caselnova, *Cathedral of the Sacred Heart 1872-1997 125 Years* (Pueblo, Colorado: Diocese of Pueblo, 1997), 8; Isabel Stevenson Daney, *Pueblo's First Cross: Episcopal Church History* (Denver: Big Mountain Press, 1966), 15.

²⁰ J. Alton Templin, Allen duPont Breck, and Martin Rist, *The Methodist, Evangelical, and United Brethren Churches in the Rockies, 1850-1976* (Rocky Mountain Conference of the United Methodist Church, 1977).

²¹ "1860 United States Census for Adams County, Iowa," <http://www.ancestry.com> (accessed on June 8, 2011).

²² Irving Howbert, *Memories of a Lifetime in the Pike's Peak Region* (Glorieta, New Mexico: Rio Grande Press, 1970).

²³ *Ibid.*

²⁴ Chivington, though a minister, would take up arms for the Union army during the Civil War the next year and rise to glory at the Battle of Glorieta Pass in New Mexico in 1862. He would subsequently fall from glory toward the latter part of 1864 when he led an attack on peaceful Cheyenne Indians, an attack now known as the Sand Creek Massacre. The United Methodist Church formally apologized to the indigenous people in 1996, and in April of 2001 donated \$50,000 to the National Parks Service to fund research and public education at the Sand Creek Massacre National Historic Site. The United Methodist Church is also planning an "Act of Repentance to Indigenous Persons" at its 2012 General Conference. Chris Herlinger, "Methodists give \$50,000 for massacre memorial," *The Christian Century*, April 26, 2011, <http://www.christiancentury.org/article/2011-04/methodists-express-repentance-massacre-native-americans>.

²⁵ Howbert, *Memories of a Lifetime in the Pike's Peak Region*.

²⁶ *Ibid.*

First Methodist Episcopal Church

Name of Property

Pueblo County, Colorado

County and State

morning and Hamilton in the evening. Life as a prospector was transient in nature and with newer gold discoveries in nearby areas, Hamilton faded as quickly as it grew. As prospectors did not travel to the Rocky Mountains for religion, the church building at Hamilton only reached about two-thirds completion before the prospectors deserted the area for the surrounding diggings.²⁷

Howbert preached a circuit during the summer of 1860 that included parts of Kansas Territory, New Mexico Territory, and possibly parts of Utah Territory. The circuit amounted to the present-day areas of Colorado south of Interstate 70. Howbert could be heard preaching in the towns of Breckenridge, Fairplay, Buckskin Joe, Leadville, Colorado City, and south along the Arkansas River. He also led congregations that erected the first church buildings in California Gulch, Leadville, and Mountain City during the summer of 1860.²⁸

Howbert returned to Iowa in February of 1861. He readied his family for a move to the newly formed Colorado Territory and they set out in early May. The trip drug on for roughly thirty-five days, and the family found a much larger populous in Denver and in the circuit which Howbert had been assigned the previous year; Hamilton remained the only town with a dwindling populous.²⁹

Howbert continued to preach his assigned "Tarryall circuit" throughout the summer of 1862. By October of that year, the presiding elder in Colorado Territory requested that Howbert headquarter the circuit from Colorado City, a move that no doubt would make the preacher more available to the up-and-coming towns along the Fountain Creek and Arkansas River in the Front Range region. In Colorado City, Howbert's organizational skills resulted in the founding of present-day Trinity United Methodist Church.³⁰

In 1862, Church elders in the Rocky Mountain region appointed Howbert to the "Arkansas Valley circuit" which amounted to "the Arkansas River Valley and its tributaries, outside of the mountains." This circuit included Cañon City, Colorado City, and "a point twenty miles east of Pueblo" near present-day Boone.³¹ In Pueblo, Howbert held Methodist services beneath Pueblo's infamous "Hanging Tree" in true Wesleyan style, preaching outdoors to basically anyone who would listen; this would begin the history of First United Methodist Church (FUMC), originally named First Methodist Church and shortened verbally to First Methodist. Howbert preached the first documented sermon in Pueblo of any religious denomination on 10 July 1863. First Methodist church records indicate that the preacher "only reached a few renegades" and that "there were no conversions" in Pueblo. Howbert's yearly salary for the circuit was \$77.19 in addition to support of \$350 from the missions.³² The circuit quickly wore Howbert thin, as he relied on only a mule for travel; the Rocky Mountain Conference listed him as "located" (retired) for 1863, though he remained active in the church at Colorado City.³³

Nationally, Methodism entered a crossroads in the 1860s. In his book *The Story of American Methodism*, author Frederick A. Norwood writes: "In the early period [prior to the Civil War] attendance at worship ran three times larger than the membership, and the constituency was twice the attendance. After the Civil War these relationships tended to reverse." As the decade progressed and the war ended, an increasing number of registered Methodists practiced their religion less frequently. To increase member rolls across the nation and combat the decline in attendance, Methodist churches relaxed strict membership standards adopted previously.³⁴

The spread of Methodism westward in the United States began tepidly, and was paralleled by the spread of the religion in the Rocky Mountain region. Practicing Methodists came from varying types of frontier groups, including traders, miners,

²⁷ Templin, Breck, and Rist, *The Methodist, Evangelical, and United Brethren churches in the Rockies, 1850-1976*.

²⁸ Ibid.

²⁹ Howbert, *Memories of a Lifetime in the Pike's Peak Region*.

³⁰ Templin, Breck, and Rist, *The Methodist, Evangelical, and United Brethren churches in the Rockies, 1850-1976*.

³¹ Ibid.

³² First Methodist Church (Pueblo, Colo.), *One Hundredth Anniversary Methodism in Pueblo and Organized Methodism in Southern Colorado* (First Methodist Church, 1963).

³³ Templin, Breck, and Rist, *The Methodist, Evangelical, and United Brethren churches in the Rockies, 1850-1976*.

³⁴ Frederick Abbott Norwood, *The Story of American Methodism: A History of the United Methodists and Their Relations* (Abingdon Press, 1974).

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State

ranchers, farmers, and land speculators. The Methodist church piggybacked on the Homestead Act of 1862 and organized a Church Extension Society in 1864 to capitalize on the slowly westward-migrating populous. The Church Extension Society became the driving force in Methodism's westward expansion in the U.S.³⁵

Growing on the advancements in organizing Methodists in the region of the confluence of Fountain Creek and the Arkansas River by William Howbert in 1862, the formal congregation that would become First United Methodist Church began in 1863 with a membership of nine parishioners. Also that year, Methodist churches from Pueblo, Cañon City, South Fork, Leadville, Denver, St. Vrain, and Central City formed the Rocky Mountain Methodist Conference, at which W.H. Fisher was assigned to the Arkansas Valley Circuit.³⁶ The Rocky Mountain Conference does not have any records pertaining to Methodism in the Arkansas Valley in 1864 or 1865, but records pick up again in 1866 at which time there were six recorded members in Pueblo's First Methodist congregation led by Reverend Charles H. Kirkbride.³⁷

The congregation at First Methodist lacked a formal home until 1869, at which time it constructed an adobe building for worship at the corner of West 7th and North Main Streets. It was only the second church building constructed in Pueblo, the first being St. Peter's Episcopal Church begun in 1868 and completed in 1869.³⁸ The First Methodist building was a simple front-gabled box-form structure, which included eight-light windows capped by small pediments and a two-story tower with a balustrade. The lots for the building cost \$50.00 and total cost of construction amounted to \$3,872.19, of which \$1,200 was mortgaged. At the time, the church consisted of forty members and 15 probationers; it is unknown which classes of people the church was attracting. The parish had yet to complete the building when it hosted the Rocky Mountain Conference in 1870; the building was weather tight, though the interior walls remained without plaster and seating consisted of unfinished wood. The parish officially dedicated the church building 4 September 1871, by which time membership dwindled to a meager fifteen parishioners though the pastor's salary increased to \$515.³⁹

With varying attendance and participation, First Methodist appears to have suffered through an identity crisis as Pueblo city directories of the late 1870s and early 1880s list the church as "Main Street Methodist Episcopal Church," simply "Methodist Episcopal Church," and finally as "First Methodist Episcopal Church." The shrinking membership of the church from 1870 to 1871 is quite odd, as the number of practicing Methodists in the United States would see one of its largest spikes ever in terms of percentage gained over the previous year during the 1870s.⁴⁰

One attendee of the Conference, E.C. Brooks, recalled his travels to Pueblo in 1870 in *The Colorado Magazine*. Brooks mentions that a group of preachers from Denver and their wives convoyed to the southern city, some packed into an ambulance furnished by former territorial governor John Evans and others travelling by their own accord. The religious caravan, fueled by rumors of "Indians and desperadoes," armed themselves for the journey and sent one preacher out ahead of the group as a scout. The group spent a day in Manitou Springs and the Garden of the Gods, where they convened with a second group of preachers headed to Pueblo. This larger group, through the knowledge of Reverend John Dyer of the ranchers along Fountain Creek, stopped every few miles for refreshments. The group made the journey and the return without incident.⁴¹

The residents of Pueblo heralded the construction of the Denver & Rio Grande Railroad's lines to the city in 1872, and chimes of economic prosperity rang throughout. At First Methodist, Pastor Henry C. Waltz provided funding for a restoration of the church building in 1875 and an addition to building in 1876 through paid public lectures from when he was pastor in 1874.⁴² The Annual Conference returned to Pueblo after an eight-year hiatus in 1879, and the growing membership at First Methodist of the 1870s afforded the construction of a parsonage adjacent to the church building in

³⁵ Ibid.

³⁶ First Methodist Church (Pueblo, Colo.), *One Hundredth Anniversary Methodism in Pueblo and Organized Methodism in Southern Colorado*.

³⁷ Templin, Breck, and Rist, *The Methodist, Evangelical, and United Brethren churches in the Rockies, 1850-1976*.

³⁸ Wilbur F. Stone, "Early Pueblo and the Men Who Made It," *The Colorado Magazine* 6, no. 6 (November 1929): 199-210.

³⁹ First Methodist Church (Pueblo, Colo.), *One Hundredth Anniversary Methodism in Pueblo and Organized Methodism in Southern Colorado*.

⁴⁰ David Hempton, *Methodism: Empire of the Spirit* (Yale University Press, 2005).

⁴¹ E.C. Brooks, "Recollections of a Pioneer Preacher," *The Colorado Magazine* 5, no. 3 (June 1928): 115-118.

⁴² Templin, Breck, and Rist, *The Methodist, Evangelical, and United Brethren churches in the Rockies, 1850-1976*.

First Methodist Episcopal Church

Pueblo County, Colorado

Name of Property

County and State

1880. Membership exploded by the end of the decade to 121 in 1879, considering there were only fifteen members at the beginning of the decade in 1871 and directly coinciding with the railroad boom in town.⁴³

Membership at the parish continued to grow into the 1880s, so much that the parish began erecting a new sanctuary at the corner of West 9th and North Main Streets in 1884 when the rolls counted 135 members. This building was much more ornate than the previous one, constructed of brick in the Gothic Revival style. The bishop at the time, Bishop Warren, personally purchased the adobe church building from the parish for \$6,000. To avoid rumors of speculation, Warren paid for the construction of a new parsonage, named St. Anne's Parsonage, at 315 West Twelfth Street with the profits from the sale of the adobe building; the parsonage cost \$3,343 to construct.⁴⁴

Unforeseen financial obligations did not allow the members of First Methodist to celebrate the completion of the new church building, though. An unknown, although substantial, amount of money from the construction was due preceding the completion, but the congregation had no way to pay. First Methodist presented the 1886 Colorado Conference with an urgent call for aid, resulting in the appointment of a committee to raise the funds throughout the state. The committee instructed all pastors to take special collections at their respective parishes, and raised enough money to cover the debt by the following year. The parish once again possessed a house of worship and dedicated the building in 1888, with construction of the steeple commencing in 1889.⁴⁵

During the same year that First Methodist began construction of its new building, the first resident bishop was appointed to the state of Colorado marking a significant change for Methodists of the state. For more than twenty years prior to 1884, bishops only traveled to the Rocky Mountain region for the annual conferences and returned East upon the culmination of the conference. The first bishop appointed to the Colorado Conference (which included a small number of churches in Wyoming), was the aforementioned Henry White Warren. The Colorado Conference consisted of fifty-one churches during Warren's first year of appointment, and extended to 200 by the time he retired in 1912. The Colorado Conference not only included churches in Wyoming at this time, but also crossed the state's southern border into New Mexico as well.⁴⁶

Upon the consolidation of the three towns of Pueblo, Central Pueblo, and South Pueblo in 1886, a new opportunity developed for the spread of Methodism by First Methodist in the now much larger city. First Methodist initiated its first mission atop the bluffs in the former South Pueblo sans a building, a member, or Sunday school. Membership at the mission, known as Mesa Church, grew enough in one year that First Methodist reported that "all departments of the church [are] in good working order." The mission became to be known as Broadway Church for the street it was located on, and by the end of the century, membership had passed 300 and afforded the church a new building and creation of a Sunday school.⁴⁷

A second mission of First Methodist sprouted in 1890 in the former town-turned-neighborhood of Bessemer. An organizing committee of local Methodist leaders determined the need for a mission, and the committee subsequently secured lots for a church building and dedicated it just after Christmas on 28 December 1890. The mission previously held services in a former meat market and went by the name of Bessemer Methodist Episcopal Church. Membership at the church stagnated shortly after completion of the church building, and deflated with the economic downturn during 1893. The parish changed its name to Pine Street Methodist Episcopal Church in 1894 and was also supplied by the not-so-far-away Mesa Church.⁴⁸

The Panic of 1893 also dealt a blow to another fledgling outreach of First Methodist, the Pueblo Collegiate Institute. The Pueblo Collegiate Institute (PCI) was a collaborative effort of all the Methodist churches in Pueblo and the Colorado

⁴³ Ibid.

⁴⁴ First United Methodist Church, *One Hundred Tenth Anniversary Methodism in Pueblo and Southern Colorado* (First United Methodist Church, 1973).

⁴⁵ Templin, Breck, and Rist, *The Methodist, Evangelical, and United Brethren churches in the Rockies, 1850-1976*.

⁴⁶ Norwood, *The story of American Methodism*.

⁴⁷ Templin, Breck, and Rist, *The Methodist, Evangelical, and United Brethren churches in the Rockies, 1850-1976*.

⁴⁸ Ibid.

First Methodist Episcopal Church

Pueblo County, Colorado

Name of Property

County and State

Conference and the only Methodist post-secondary educational institution in Colorado. Organized in 1884, the PCI secured a donation of land from the Colorado Coal & Iron Company in South Pueblo at the present-day site of McClelland School and appointed a Board of Curators and an agent to secure subscriptions of \$2,000 to match the donation of CC&I to construct a building while classes met at the Masonic Temple a few blocks away. The PCI immediately struggled financially, as donations and subscriptions arrived slowly, delaying construction completion by two years. As well, problems existed from the outset of the school at the administrative level. Four different presidents served the school during its first four years of existence, leading to a multitude of financial discrepancies. The first long-term president of the school arrived in 1888, Nelson B. Henry, who presided in that capacity for three years. Also in 1888, the Institute's agent reported outstanding debts of \$4,114.30. He simultaneously reported \$4,728.22 in subscriptions to cover the debt, along with four real estate lots in Sterling, Colorado, one lot in Pueblo, three horses, and three cows. Pledges from the subscriptions less-than-trickled in as the economic crisis grasped Pueblo and the nation. Four years later in 1892, a new agent could only secure \$22 of the promised \$4728.22. Enrollment peaked at seventy-one students in 1891, but dropped by nearly thirty percent to fifty the next year. Discouraged, President Henry resigned. The Institute reported a debt of \$12,000, mostly stemming from construction costs, leading the Board of Curators to lease out the school grounds without ever occupying them and to cease classes. The Institute failed to reopen in 1893, ending post-secondary educational efforts within the Colorado Conference. The McClelland School building (5PE.4217; NRIS 91002043), a National Register property since 1992, replaced the PCI building in the mid-1930s.⁴⁹

The rolls at First Methodist surpassed 200 members for the first time in 1890 when there were 201 registered members, and the parish's property was valued at \$40,000. Following the retirement of Bishop Warren in 1912, Methodist churches throughout Pueblo floundered sporadically until the end of the 1930s. First Methodist counted 300 members in 1900, 394 in 1912, and would nearly double after another ten years. Many of the gains in members can be attributed to Revival efforts during the years of World War I, though this surge only appears regional as the numbers of Methodists only grew slightly nationally. The most notable local recruitment effort occurred in 1915, when over 500 new Methodists joined the parishes of Pueblo; First Methodist received the lion's share of these new Methodists due to its central location.⁵⁰ The Pueblo Flood of 1921 occurred a few short years later, though the First Methodist church building lay unharmed. The pastor at First Methodist and other members helped wherever they could; Reverend Fred H. Zimmerman in credited with saving several lives during the flood by using a horse-drawn carriage, an automobile, and even a boat to rescue people trapped by the water.⁵¹

The congregation outgrew the building at West 9th and North Main Street and decided to build anew, though the present-day church building was not built in direct response to the flood's devastation as some of the buildings in Pueblo's downtown were. The congregation broke ground 1 January 1923 on the third and present church building at the southwest corner of West 11th and Court Streets (310 West 11th Street). This building is constructed in the same Gothic Revival style as the last, but is much larger in stature. The location that parishioners of First Methodist chose for their new church is quite impressive. The building rests in the block directly between the Cathedral of the Sacred Heart Catholic Church (5PE.1125; NRIS 89000037) and the Pueblo County Courthouse (5PE.492; NRIS 75000534), both of which are currently on the National Register of Historic Places; this location is also only one block away from the architecturally significant First Presbyterian Church (5PE.489), which is listed on the Colorado State Register of Historic Properties. The parish owns the entire city block upon which the church building resides. Construction lasted until the dedication ceremony held 27 January 1924. Members counted 520 at this time, and raised \$88,000 in pledges at the dedication. Total expenditures amounted to \$135,000, of which \$4,771 was spent on pew seating and about \$20,000 on other furnishings. Renowned Pueblo architect William W. Stickney designed the building for the parish and the contractor chosen was C.S. Lambie.⁵² The congregation held a mortgage burning ceremony 4 November 1945 to celebrate their release from indebtedness.⁵³

⁴⁹ Ibid.

⁵⁰ Ibid.

⁵¹ First Methodist Church, *Ninetieth Anniversary Methodism in Pueblo and Organized Methodism in Southern Colorado* (First Methodist Church, 1953).

⁵² "Contract Let For Building Of New First M.E. Church Home," *Pueblo Chieftain*, December 23, 1922, p. 10.

⁵³ First Methodist Church (Pueblo, Colo.), *One Hundredth Anniversary Methodism in Pueblo and Organized Methodism in Southern Colorado*.

First Methodist Episcopal Church

Pueblo County, Colorado

Name of Property

County and State

Most of the money paid on the mortgage and the furnishings of the church did not come from weekly tithes, but rather the businesses of the First Methodist Church Women's Aid Society (WAS). The WAS began serving lunches from the present church building in November of 1923 even before the first services were held there. From the humble beginnings of serving twenty-six meals to girls from Centennial High School (which at the time was located across the street to the north), the restaurant/catering business grew to feed roughly 400 people every day from the high school and neighboring downtown. The WAS paid down \$42,000 of the church's construction debt, purchased two pianos, made monthly payments toward the \$9,000 purchase price of the church organ along with a \$2,500 down payment, purchased kitchen equipment, and paid for many repairs to the building. The cafeteria closed in June of 1935, but not before making \$26,000 in its best year.⁵⁴

The construction of a new house of worship for the parishioners of First Methodist does not appear to only have been a direct result of previous membership growth, but a blueprint for the future as well. The crossroads for expansion of any church begins with the decision to merely hold more services each Sunday or to expand or build larger sanctuaries. The same held true at First Methodist. The parish knew it was growing, and chose to construct new facilities on bigger land not only to accommodate a larger sanctuary but also future construction projects. The new sanctuary also allowed the public outside of the church to recognize that Methodism in Pueblo was indeed alive and well. Generally, non-practicing or non-religious people do not eyewitness the goings-on of a parish; however when a parish constructs sizeable architecture, it is something for the outsiders to behold. A fringe benefit of this architectural amplification is that former members and new converts may begin to practice the faith, as new eyes are drawn to the new building.

For many Methodist churches of southeastern and south-central Colorado, the postwar prosperity and boom period ended with the bust of the 1930s. Methodists organized a few new churches in the greater Pueblo region during the 1920s, though any gains were offset by closures and abandonment during the Great Depression. Membership in the region appears to have held steady or only very slightly declined, as historian Norman J. Bender writes: "withdrawals from the ranks of Methodism were surprisingly few." As an urban church, First Methodist bucked the trend of decline with substantial gains in membership; it is unknown if the gains in membership can be attributed to the population shift from the dry, dust-bowl regions to urban settings or if the new members came in locally.⁵⁵

Bender also notices another trend in Methodist churches in the region during this time: a lack of historical documentation. The author writes:

The earlier periods of organizing and building received much greater attention in church histories, a situation reflecting an understandable attraction to the romanticism of pioneering but, nevertheless, creating a handicap for the latter-day historian who hopes to avoid the embarrassment of blank pages in his narrative.⁵⁶

It is not surprising then, that the records at First Methodist follow this trend. The parish archives consist of plenty of documents expressing the history throughout the construction period of the mid-1920s, but the records almost completely evaporate during the 1930s and 1940s. There are no membership rolls from the Depression and pre-World War II era, though membership must have increased during the period to achieve 1131 registered members by 1953.⁵⁷

The congregation continued to grow throughout the postwar years. In 1950, armed with a thriving youth population, First Methodist launched a donation drive to raise \$170,000 to construct educational facilities (an expansion possible through the forethought of acquiring more land at the time of the sanctuary's construction). First Methodist traded three lots at West 13th and Court Streets to the local school district in 1955 for the land that housed the Centennial High School tennis courts along the western edge of the church building. The parish hired local contractor Howard Whitlock, though the architect is unknown, who broke ground on the educational annex in July 1958. The annex, which adjoins the western

⁵⁴ Booth, Mrs. A.S., "High Lights of our Ladies Aid", n.d., Robert Hoag Rawlings Library Special Collections, Churches-First Methodist Clipping Folder; Shaw, Dwight B., "Commemorative Address of the First Centennial Anniversary of the First Methodist Church of Pueblo, Colorado", n.d., First United Methodist Church Archives.

⁵⁵ Templin, Breck, and Rist, *The Methodist, Evangelical, and United Brethren churches in the Rockies, 1850-1976*.

⁵⁶ *Ibid.*, 335.

⁵⁷ Templin, Breck, and Rist, *The Methodist, Evangelical, and United Brethren churches in the Rockies, 1850-1976*.

First Methodist Episcopal Church

Pueblo County, Colorado

Name of Property

County and State

portion of the church building, was dedicated 30 May 1959 and cost \$133,000.⁵⁸ The next building project undertaken at First Methodist was the construction of a parsonage at 515 West 17th Street in 1966; the parish also purchased a parsonage for the associate pastor at 64 MacNaughton Road in the Belmont neighborhood in 1971.⁵⁹

Membership at First Methodist appears to have peaked in the late 1950s or early 1960s, and the parish membership numbered 1,267 during its centennial year of 1963. Ten years later, the number of members had dwindled to 956. The decline in attendance at First Methodist directly coincides with the decline in church attendance throughout the entire U.S. following the post-World War II period. In *Methodism: Empire of the Spirit*, author David Hempton writes about the decline in membership at Methodist churches: "In the United States Methodism ceased to make rapid gains as a percentage of total population around 1860, but it was not until the 1950s that Methodism began its long march of decline as a proportion of all Americans, and not until the 1970s did absolute numbers of Methodists begin to fall." Hempton also likens the growth and decline of Methodism, as well as other religions, to that of an ocean liner or train; they can take a while to get going, but also take a while to slow down.⁶⁰ The construction of churches in Pueblo's postwar developments also fueled the reduction in church membership.⁶¹

To combat the decline in church attendance nationally, the Methodist church combined with the Evangelical United Brethren in 1968 to form the United Methodist Church. At First Methodist, there was no impact in membership as Pueblo City Directories reveal no EUB churches in the city. The official name at First Methodist changed at this time to First United Methodist Church. The religious sects' practices were similar enough to warrant the combined church, as the main differences between them were numbers: both active members and money.⁶² The United Methodist Church also adopted its cross and flame emblem at the time of consolidation; the two flames represent not only belief in the Holy Spirit, but also the unification of the two denominations.

The next important occurrence at First Methodist was not construction, but rather the parish's centennial celebration in 1963. The parish revealed with a month-long celebration in September that included several each of guest sermons and dinners. The highlighted guest, Dr. Carl Davidson, pastor at First Methodist in 1950, arrived from Lincoln, Nebraska and preached on 8 September. District Superintendent Rev. Hugh A. Critchett preached at the 15 September service, and Bishop Glenn R. Phillips of the Rocky Mountain Methodist Conference delivered the 29 September sermon. Focus of the dinners included twenty-five and fifty-year members of the parish and many dressed in clothing appropriate at the time in which they joined. At the dinner held 18 September, Dr. Dwight B. Shaw presented the history of the parish.⁶³

Upon serving the parish for over fifty years, the current building was in need of upkeep in 1975. Reverend Hugh Critchett noticed that he could see the Pueblo County Courthouse across Court Street to the east through growing cracks in the masonry while giving his weekly sermon. The First United Methodist Board of Trustees approved a \$20,000 budget for repairs, but longtime member and mason Elmer Harrington paused his retirement temporarily to donate his skills.

Because of Harrington, the parish only paid for materials for the project, which consisted of installing a three-quarter inch steel cable under twenty tons of pressure to strengthen and straighten the walls; Harrington then re-grouted the cracks to secure the building from weather. The plates that the cable is secured to are not visible, as Harrington removed and reinstalled the bricks to cover them. An earlier maintenance problem occurred in the early 1950s when brick from within the arch of the apse fell during a Sunday morning service; the arch was then reinforced with wood to prevent further crumbling.⁶⁴

⁵⁸ First Methodist Church (Pueblo, Colo.), *One Hundredth Anniversary Methodism in Pueblo and Organized Methodism in Southern Colorado*.

⁵⁹ First Methodist Church, *One-Hundredth Anniversary: Methodism in Pueblo and Organized Methodism in Southern Colorado*, 5-7; First United Methodist Church, *One Hundred Tenth Anniversary: Methodism in Pueblo and Southern Colorado*, 2-4.

⁶⁰ Hempton, *Methodism*.

⁶¹ Mary Therese Anstey, Cheri Yost, and Adam Thomas, *In Pursuit of the American Dream: Pueblo in the Modern Age, 1940-1982* (Denver: 2012).

⁶² Norwood, *The story of American Methodism*.

⁶³ "First Methodist Observing Centennial," *Pueblo Protestant Herald*, Fall 1963.

⁶⁴ "First Methodist building is strengthened by cable," *Pueblo Chieftain* (Pueblo, Colorado, March 1975).

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State

The parish modified the interior of the sanctuary in 1985 by removing the front row of pews to accommodate the bell choirs, and again in the early 1990s by removing the then-front row of pews to provide more room for worship activities. In 2005, the parish shortened four rows in the southern section of pews to allow seating for wheelchair bound parishioners.

The parish expanded the church building again in 2000. At that time, the parish expanded the office area and constructed an adjoining nursery. This addition included elevator access to all three levels: the upper story of Booth Hall, the gymnasium underneath, and the main floor which the church office rests. The parish also upgraded the gymnasium concurrent with office expansion, when men's and women's restrooms and shower and changing facilities were added.

The contemporary First Methodist parish has evolved enormously from its "Wild West" and frontier roots. The parish considers itself a seven-day church today, indicative of its many outreaches, services, clubs, and bible studies. First Methodist provides Christian outreach to a sister church in Romania, an orphanage in Uganda, and missions in both Russia and Alaska. Locally, First Methodist is involved in the Wayside Cross Gospel Rescue Mission for the homeless, the Pueblo Cooperative Care Center poverty assistance program, and the Pueblo Posada homeless program. First Methodist also provides a free monthly community breakfast for anyone in need of a meal and also cooking classes at Freed Middle School.⁶⁵

The parish also recognizes the strains of modern society within its membership; the parish only conducts a single Sunday service in the months of June, July, and August, and weekly sermons are available via mp3 downloads from the parish website. First Methodist absorbed the dwindling Bethel Methodist congregation from Pueblo's East Side neighborhood in 2008, straining to keep a strong combined Methodist influence in Pueblo. To this end, the parish, only last year, completed the purchase of the entire city block upon which the church building rests bounded by West 11th Street to the north, North Grand Avenue to the west, West 10th Street to the south, and North Court Street to the east. Other buildings in the block include the Posada building at 1010 North Grand Avenue, the Pueblo Cooperative Care Center building at 1008 North Grand Avenue, and the East Annex Office Building (of First United Methodist Church) at 1005 North Court Street.

As of 2011, the church sanctuary at 310 West 11th Street is eighty-seven years old. While not the oldest church building in Pueblo, the parish itself is. First United Methodist Church will celebrate its 150th anniversary as a parish in 2013.

9. Major Bibliographical References

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⁶⁵ Rev. Rick Calhoun, "Interview with First United Methodist Pastor", May 26, 2011.

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State

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Wilbur F. Stone. "Early Pueblo and the Men Who Made It." *The Colorado Magazine* 6, no. 6 (November 1929): 199-210.

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First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State

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: _____
History Colorado

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreage of Property 1.94
(Do not include previously listed resource acreage.)

The UTM reference point was derived from heads up digitization on Digital Raster Graphic (DRG) maps provided to OAHP by the U.S. Bureau of Land Management.

UTM References (NAD 27)

(Place additional UTM references on a continuation sheet.)

1	13	534 080	4236 392	3	_____	_____	_____
	Zone	Easting	Northing		Zone	Easting	Northing
2	_____	_____	_____	4	_____	_____	_____
	Zone	Easting	Northing		Zone	Easting	Northing

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

The boundary for this nomination includes the north half of the block bounded by 11th and 10th Streets, Grand Avenue and Court Street.

Boundary Justification (Explain why the boundaries were selected.)

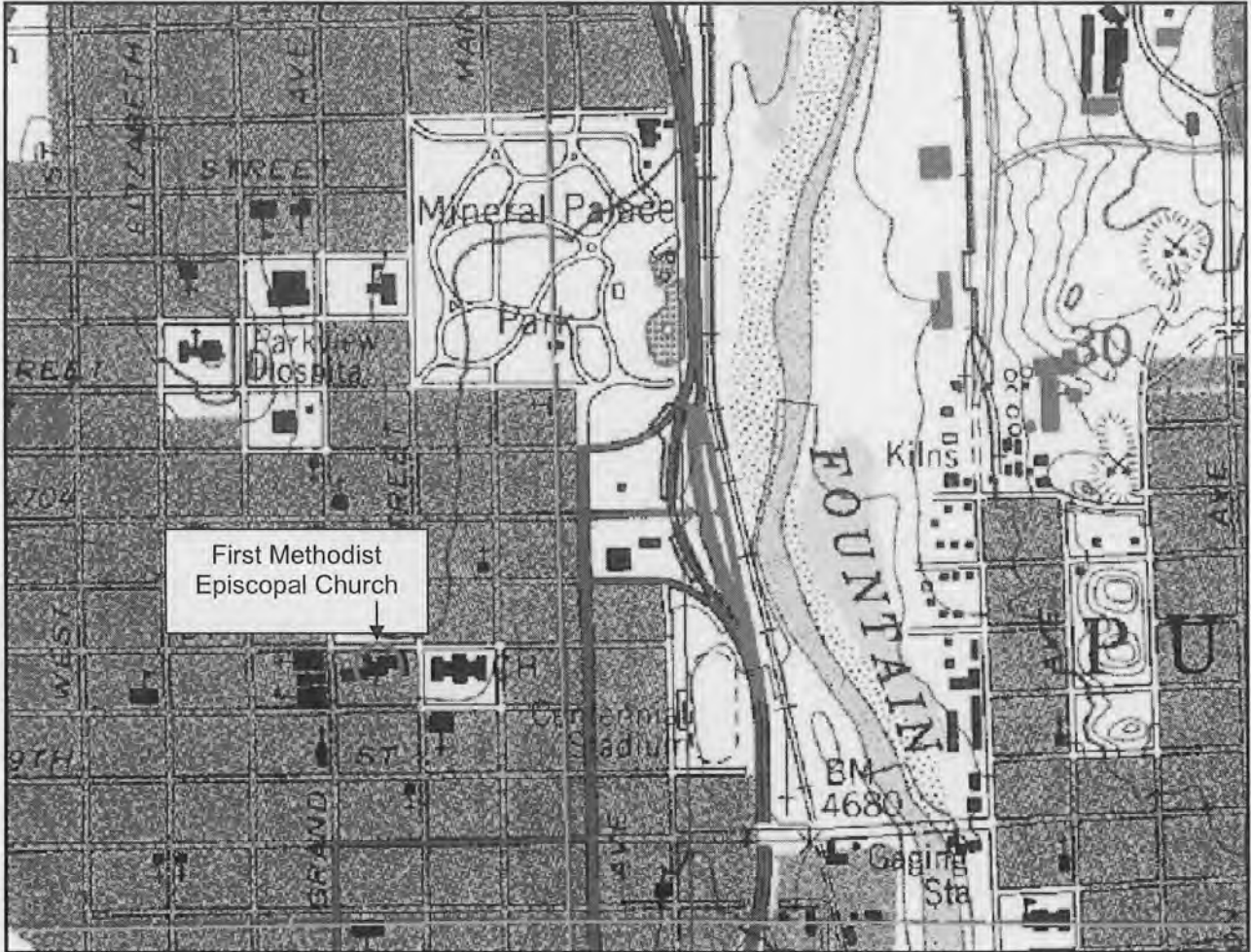
The boundary includes the area historically associated with the church.

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State

USGS Topographic map
Northeast Pueblo Quadrangle
7.5 minute

PLSS: 6th P.M. T 20S R 65W Section 25, S SW NE SE
Elevation: 4705 feet



First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State

11. Form Prepared By

name/title Jeffrey DeHerrera and Cheri Yost (for property owner)
organization Historitecture, LLC date August 19, 2011
street & number PO Box 181095 telephone 303-390-1638
city or town Denver state CO zip code 80218-8822
e-mail jeffrey@historitecture.com or cheri@historitecture.com

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** (7.5 or 15 minute series) 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.
- **Continuation Sheets**
- **Additional items:** (Check with the SHPO or FPO for any additional items.)

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: Pueblo First United Methodist Church
City or Vicinity: Pueblo
County: Pueblo State: CO
Photographer: Jeffrey DeHerrera
Date Photographed: as noted below

Negative Name	View	Notes	Date taken
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0001	west	sanctuary front (east) elevation	June 21, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0002	southwest	sanctuary front (east) elevation	July 3, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0003	west	sanctuary front elevation window detail	June 21, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0004	southwest	tower at angle	June 21, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0005	west	sanctuary front elevation entry door	June 21, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0006	south	sanctuary north elevation doorway	June 21, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0007	south	sanctuary side (north) elevation	July 3, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0008	southwest	office addition north elevation	July 3, 2011

First Methodist Episcopal Church

Pueblo County, Colorado

Name of Property

County and State

CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0009	southwest	office addition north elevation	June 21, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0010	southwest	chapel annex (north) elevation	July 3, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0011	southeast	chapel annex (north elevation)	June 21, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0012	east	chapel annex side (west) elevation	July 3, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0013	southwest	education annex (north elevation)	June 21, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0014	south	education annex front (north) elevation	July 3, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0015	south	education annex (north elevation) doorway	June 21, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0016	east	education annex (west elevation)	June 21, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0017	northeast	education annex (south elevation)	June 21, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0018	northwest	education annex rear (south) elevation	July 3, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0019	northwest	education annex (south elevation)	June 21, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0020	north	education annex (south elevation)	June 21, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0021	north	Booth Hall (south elevation)	July 3, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0022	northwest	Booth Hall (south elevation)	July 3, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0023	north	sanctuary side (south) elevation	July 3, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0024	east	sanctuary center aisle	July 5, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0025	northeast	sanctuary north outer aisle	July 5, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0026	south	Tudor arch repeated throughout sanctuary between square columns	July 5, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0027	southwest	arch-wall junction tracery	July 5, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0028	east	balcony baluster	July 5, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0029	northeast	pew	July 5, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0030	west	exit door	July 5, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0031	north	narthex	July 5, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0032	northeast	tower windows from balcony doorway	July 5, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0033	north	balcony	July 5, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0034	west	sanctuary from balcony	July 5, 2011

First Methodist Episcopal Church

Pueblo County, Colorado

Name of Property

County and State

CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0035	west	ceiling from balcony	July 5, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0036	west	stairway to Booth Hall	July 5, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0037	west	Booth Hall	July 5, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0038	South	Sanctuary, pulpit detail	September 14, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0039	West	Sanctuary, alter table detail showing carvings	September 14, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0040	West	Sanctuary, alter table detail showing carvings	September 14, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0041	West	Sanctuary, alter table detail showing carvings	September 14, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_0042	North	Sanctuary, pulpit detail	September 14, 2011
CO_Pueblo_County_Pueblo_First_United_Methodist_Church_43	East	Stained glass window detail	January 25, 2012

Historic Photograph Log

H001	First Methodist Church building constructed in 1869 at the corner of West 7th and North Main Streets. (Courtesy of Pueblo City-County Library District)
H002	Second First Methodist Church building, constructed in 1884 two blocks north of the previous building. (Courtesy of Pueblo City-County Library District)
H003	Pencil drawing of three-light window on north elevation of current sanctuary, undated, by Kristin Casebeer.
H004	Pencil drawing of sanctuary interior, undated, by Pearl Trammel.
H005	Photo of sanctuary interior, undated.
H006	Photo of current church building exterior, undated, photographer surname Anderson.
H007	Sketch of current church building north elevation, undated, artist unknown.
H008	Sketch of sanctuary interior, undated, by Herbert Thomson..
H009	Pencil drawing of sanctuary east elevation, undated, by Herbert Thomson.
H010	Pencil drawing of sanctuary north elevation and chapel, undated, by Herbert Thomson.
H011	First United Methodist Church 150 th Anniversary logo, by Dini Pooler and Wanda Glover.

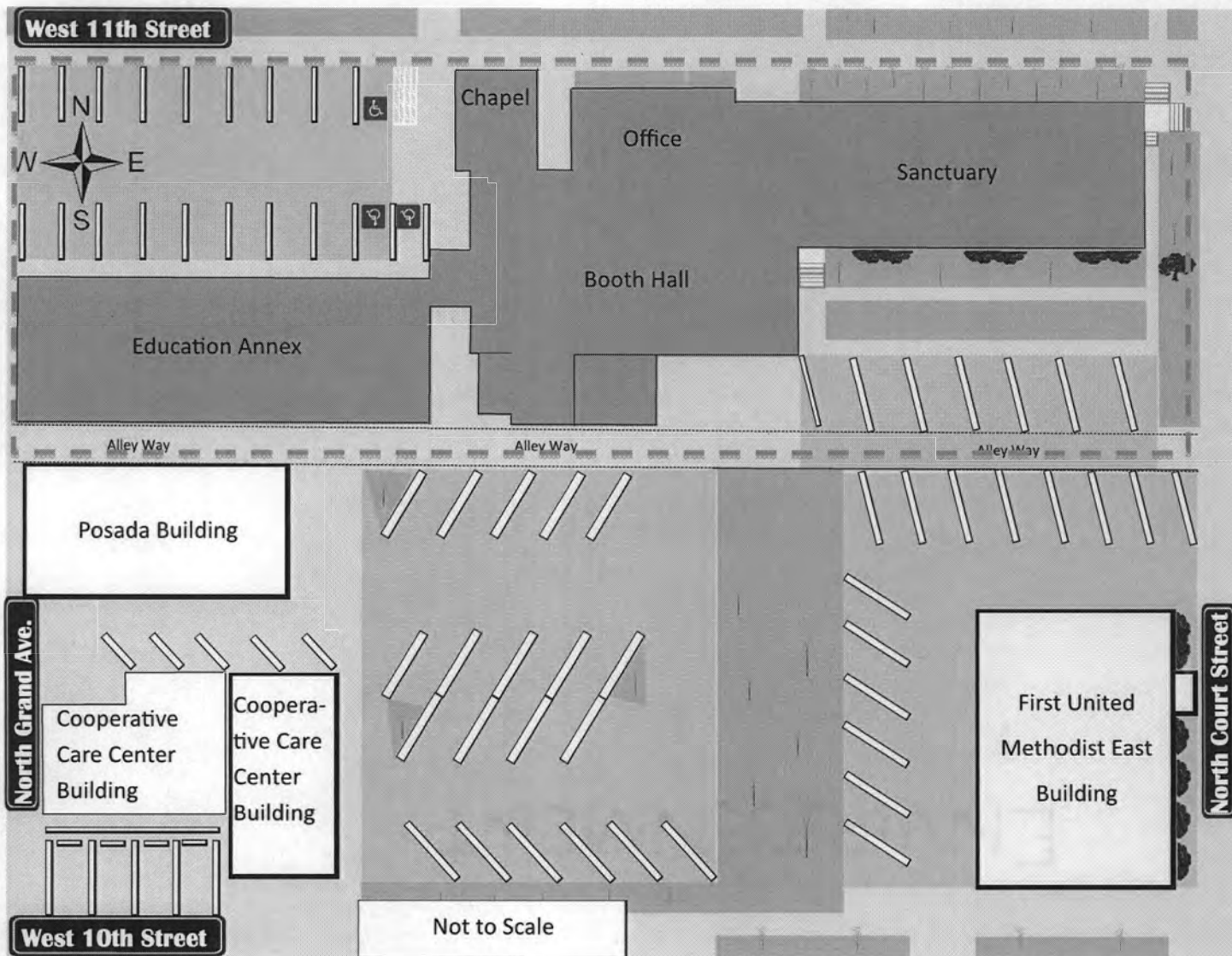
Tables

- T0001. Annual Pueblo First United Methodist Church Membership
- T0002. Pastors at Pueblo First United Methodist Church

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State

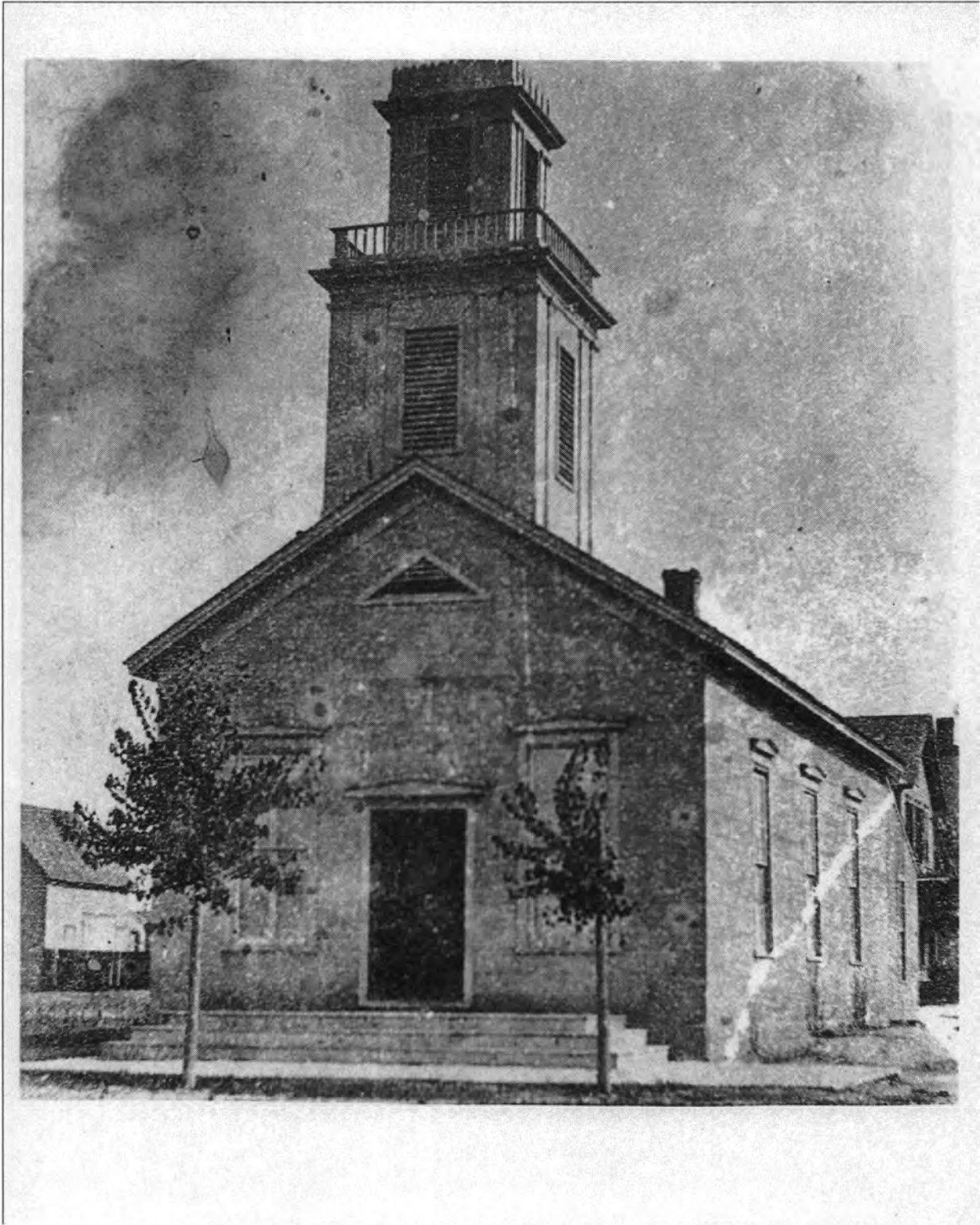
SKETCH MAP



First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State

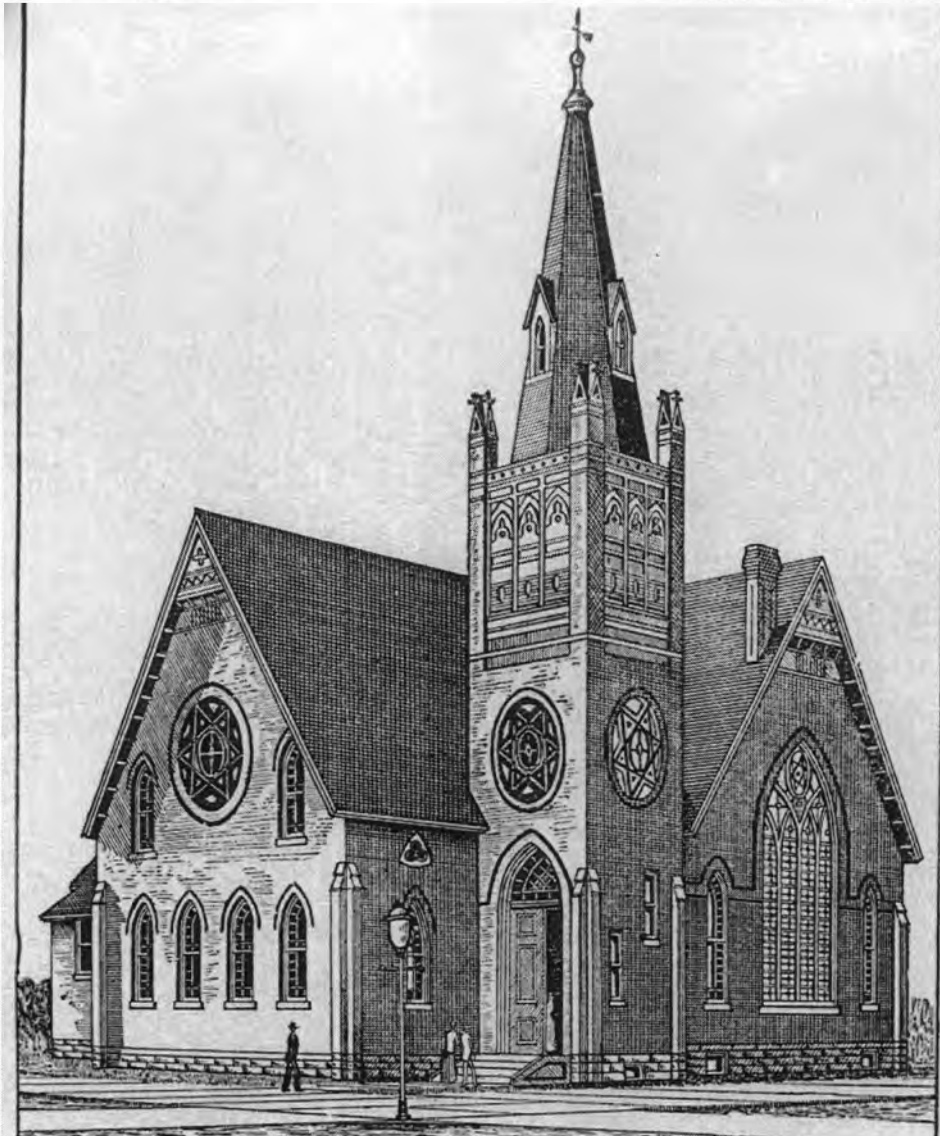
HISTORIC IMAGES



H001 First Methodist Church building constructed in 1869 at the corner of West 7th and North Main Streets.
(Courtesy of Pueblo City-County Library District)

First Methodist Episcopal Church
Name of Property

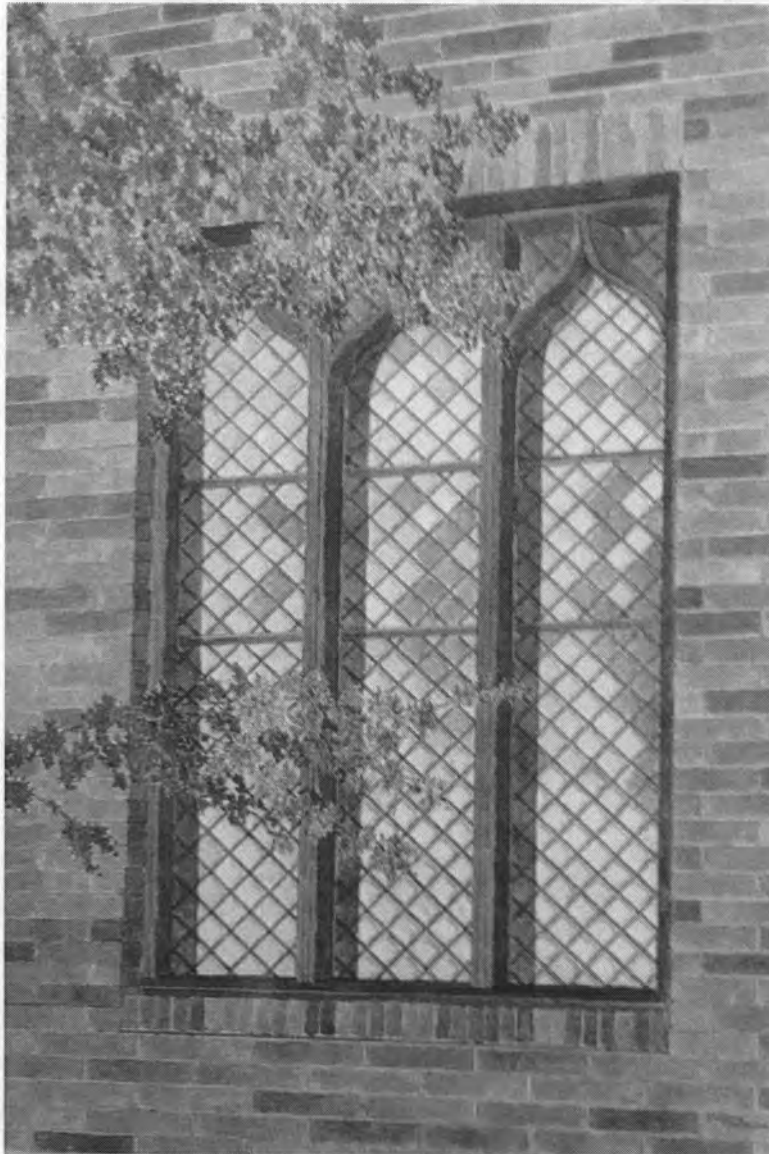
Pueblo County, Colorado
County and State



H002 Second First Methodist Church building, constructed in 1884 two blocks north of the previous building.
(Courtesy of Pueblo City-County Library District)

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State



H003

Pencil drawing of three-light window on north elevation of current sanctuary, undated, by Kristin Casebeer.

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State



H004

Pencil drawing of sanctuary interior, undated, by Pearl Trammel.

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State



H005 Photo of sanctuary interior, undated.



H006 Photo of current church building exterior, undated, photographer surname Anderson.

First Methodist Episcopal Church
Name of Property

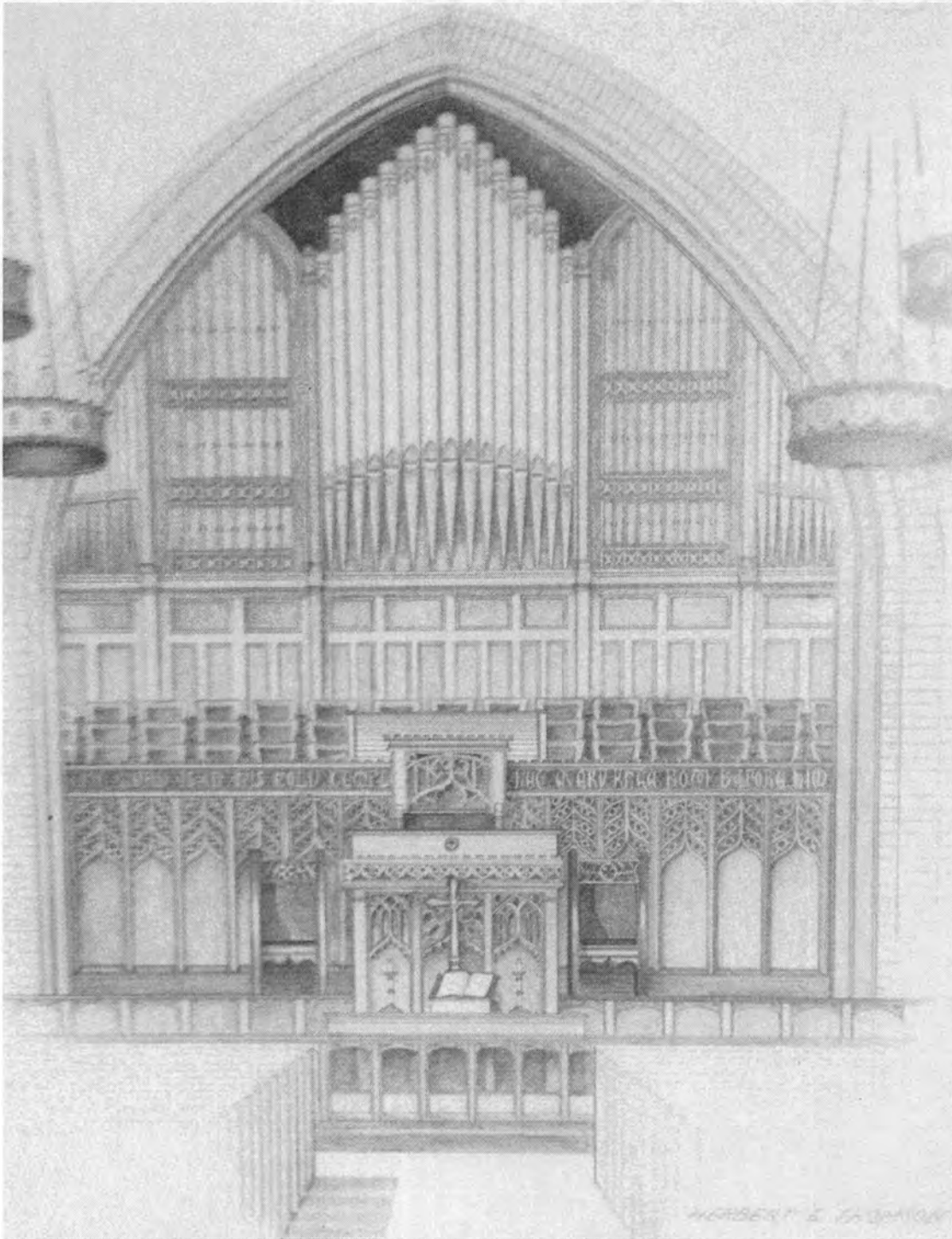
Pueblo County, Colorado
County and State



H007 Sketch of current church building north elevation, undated, artist unknown.

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State



H008 Sketch of sanctuary interior, undated, by Herbert Thomson.

First Methodist Episcopal Church
Name of Property

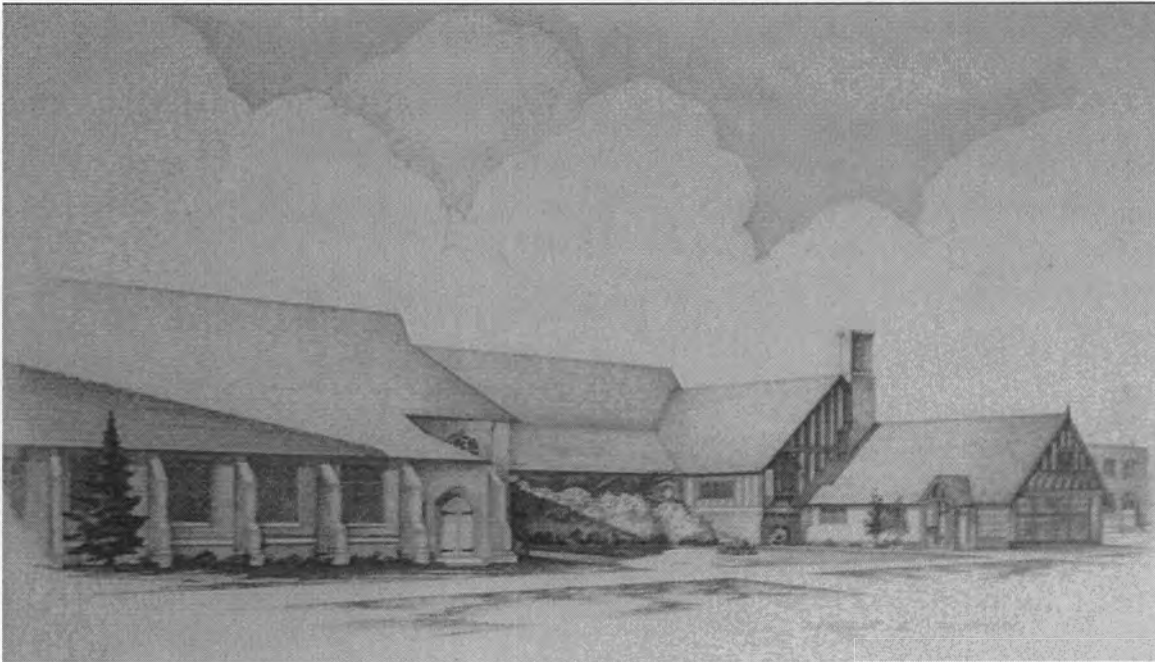
Pueblo County, Colorado
County and State



H009 Pencil drawing of sanctuary east elevation, undated, by Herbert Thomson.

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State



H010 Pencil drawing of sanctuary north elevation and chapel, undated, by Herbert Thomson.

First Methodist Episcopal Church
Name of Property

Pueblo County, Colorado
County and State



H011

First United Methodist Church 150th Anniversary logo, by Dini Pooler and Wanda Glover.

First Methodist Episcopal Church

Pueblo County, Colorado

Name of Property

County and State

Tables

T0001. Annual Pueblo First United Methodist Church Membership

Year	Number	Source
1863	9	100 th Anniversary
1866	6	100 th Anniversary
1869	40+15 probationary	100 th Anniversary
1871	15	110th anniversary
1879	121	<i>The Methodist, Evangelical, and United Brethren churches in the Rockies, 1850-1976</i>
1884	135	<i>The Methodist, Evangelical, and United Brethren churches in the Rockies, 1850-1976</i>
1890	201	<i>The Methodist, Evangelical, and United Brethren churches in the Rockies, 1850-1976</i>
1900	300	<i>The Methodist, Evangelical, and United Brethren churches in the Rockies, 1850-1976</i>
1912	394	<i>The Methodist, Evangelical, and United Brethren churches in the Rockies, 1850-1976</i>
1924	520	<i>The Methodist, Evangelical, and United Brethren churches in the Rockies, 1850-1976</i>
1920s	over 700	<i>The Methodist, Evangelical, and United Brethren churches in the Rockies, 1850-1976</i>
1953	1131	90th Anniversary
1963	1267	100th Anniversary
1973	956	110th Anniversary
1989	843	Dini Pooler, FUMC office manager
1990	907	Dini Pooler, FUMC office manager
1991	877	Dini Pooler, FUMC office manager
1992	931	Dini Pooler, FUMC office manager
1993	940	Dini Pooler, FUMC office manager
1994	943	Dini Pooler, FUMC office manager
1995	925	Dini Pooler, FUMC office manager
1996	912	Dini Pooler, FUMC office manager
1997	909	Dini Pooler, FUMC office manager
1998	829	Dini Pooler, FUMC office manager
1999	777	Dini Pooler, FUMC office manager
2000	765	Dini Pooler, FUMC office manager
2001	681	Dini Pooler, FUMC office manager
2002	688	Dini Pooler, FUMC office manager
2003	685	Dini Pooler, FUMC office manager
2004	661	Dini Pooler, FUMC office manager
2005	669	Dini Pooler, FUMC office manager
2006	635	Dini Pooler, FUMC office manager
2007	622	Dini Pooler, FUMC office manager
2008	681	Dini Pooler, FUMC office manager
2009	667	Dini Pooler, FUMC office manager
2010	664	Dini Pooler, FUMC office manager

First Methodist Episcopal Church

Name of Property

Pueblo County, Colorado

County and State

T0002. Pastors at Pueblo First United Methodist Church

1st
year Pastor *(1861 & 1862 are prior to the formation of the parish)
1861* W.R. Fowler & W.S. Lloyd
1862* William Howbert
1863 W.H. Fisher
1866 C.H. Kirkbride
1869 O.P. McMains (McManus)
1870 John H. Merritt
1873 J.R. Eads
1874 Henry C. Waltz
1875 W.A. Dotson
1876 George Wallace
1877 H.J. Schaffner
1878 J.A. Edmonson
1880 T.A. Uzzell
1881 E.C. Dodge
1883 I.N. Morehead (Moorhead)
1887 A.B. Brunre (Bruner or Brunre)
1888 W.C. Madison
1891 B.T. Vincent
1893 S.V. Leech
1894 S.B. Warner
1897 O.P. Wright
1901 A.N. Craft
1902 W.H. Talmadge
1903 S.B. Warner
1905 S.H. Kirkbride
1908 O.W. Auman
1911 F.W. Bretnall
1913 O.L. Orton
1916 A.J. Waller
1918 Fred H. Zimmerman
1924 Francis L. Geyer
1929 George L. Klein
1936 John R. Edwards
1937 William E. Bell
1949 Carl M. Davidson
1954 Claire C. Hoyt
1959 Thomas Kleen
1966 Richard E. Halbert
1971 Hugh Critchett
1976 Mason Willis
1980 Ed Beck
1983 Ed Paup

First Methodist Episcopal Church

Name of Property

Pueblo County, Colorado

County and State

1989 Richard Hendry
1996 Steve Burnett
1997 Jean Schwien
1999 co-pastors Jean Schwein and Gene Hagerman
2001 Jean Schwien
2002 Rick Calhoun

compiled by Dini Pooler FUMC office manager

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY First Methodist Episcopal Church
NAME:

MULTIPLE
NAME:

STATE & COUNTY: COLORADO, Pueblo

DATE RECEIVED: 3/02/12 DATE OF PENDING LIST: 3/27/12
DATE OF 16TH DAY: 4/11/12 DATE OF 45TH DAY: 4/18/12
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 12000201

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT RETURN REJECT 4-16-12 DATE

ABSTRACT/SUMMARY COMMENTS:

Entered in
The National Register
of
Historic Places

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.



CO PUEBLO COUNTY
Pueblo First Methodist Episcopal Church
First United Methodist Church

0001

5 PE.2231



Co Pueblo County
First Methodist Episcopal Church
Pueblo First United Methodist Church

0002

5 PE. 2231



CO Pueblo County
First Methodist Episcopal Church
Pueblo First United Methodist Church

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CO Pueblo County
First Methodist Episcopal Church
Pueblo First United Methodist Church

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NO 5 PE. 2231

FIRST METHODIST EPISCOPAL CHURCH



CO Pueblo County
First Methodist Episcopal Church
Pueblo First United Methodist Church

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CO Pueblo County
First Methodist Episcopal Church
Pueblo First United Methodist Church

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CO. Pueblo County
First Methodist Episcopal Church
Pueblo First United Methodist Church

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First Methodist Episcopal Church
Pueblo First United Methodist Church

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Co Pueblo County

First Methodist Episcopal church

Pueblo First United Methodist Church

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BY CAROL
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CO Pueblo County
First Methodist Episcopal church
Pueblo First United Methodist Church

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The old entrance to
PARKING LOT
ENTRANCE
at 1000 1st St.

CO Pueblo County
First Methodist Episcopal Church
Pueblo First United Methodist Church

0012

5PE.2231



FIRST UNITED
METHODIST CHURCH

CHURCH
SUN 10:00 AM

Co Pueblo County
First Methodist Episcopal church
Pueblo First United Methodist Church

00T3

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PARKING
LOT

NOTICE

Co Pueblo County
First Methodist Episcopal church
Pueblo First United Methodist Church

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UNITED
METHODIST
CHURCH
ROCKY MOUNTAIN CONFERENCE



CO - Pueblo County
First Methodist Episcopal Church
Pueblo First United Methodist Church

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CO Pueblo County
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Co Pueblo County
First Methodist Episcopal Church
Pueblo First United Methodist Church

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First Methodist Episcopal Church
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Co Pueblo County

First Methodist Episcopal Church

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Co Pueblo County
First Methodist Episcopal church
Pueblo First United Methodist Church

0024

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Co Pueblo County
First Methodist Episcopal Church
Pueblo First United Methodist Church

0025

5 PE. 2231

Blessed are they which are persecuted
for righteousness sake for they shall receive the Kingdom of Heaven



CO Pueblo County
First Methodist Episcopal Church
Pueblo First United Methodist Church

0026

5 PE. 2231



CO Pueblo County
First Methodist Episcopal Church
Pueblo First United Methodist Church

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CO Pueblo County
First Methodist Episcopal Church
Pueblo First United Methodist Church

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EXIT

Co Pueblo County
First Methodist Episcopal Church
Pueblo First United Methodist Church

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Co Pueblo County
First Methodist Episcopal Church
Pueblo First United Methodist Church

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Co Pueblo County
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Pueblo First United Methodist Church

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CO Pueblo County

First Methodist Episcopal Church

Pueblo First United Methodist Church

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Co Pueblo County
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Co Pueblo County
First Methodist Episcopal Church
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Co Pueblo County
First Methodist Episcopal Church
Pueblo First United Methodist Church

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CO Pueblo County

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Co Pueblo County
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CO Pueblo County

First Methodist Episcopal church

Pueblo First United Methodist Church

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Co. Pueblo County
First Methodist Episcopal Church
Pueblo First United Methodist Church

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Co Pueblo County
First Methodist Episcopal church

Pueblo First United Methodist Church

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Co

Pueblo County

First Methodist Episcopal Church

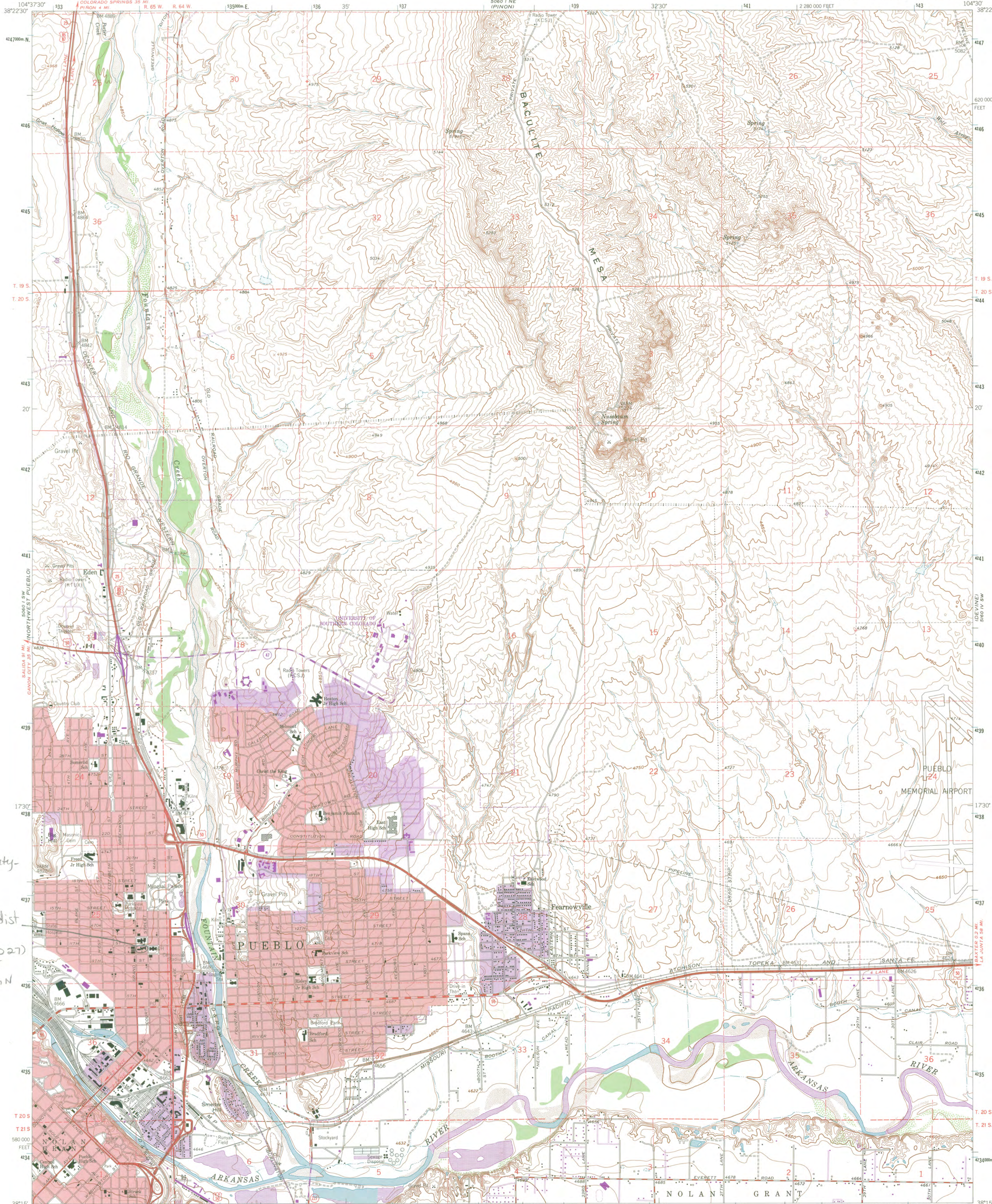
Pueblo First United Methodist Church

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EPSON

EPSON

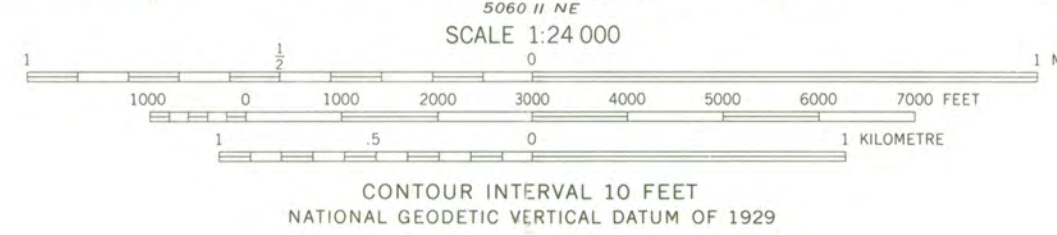
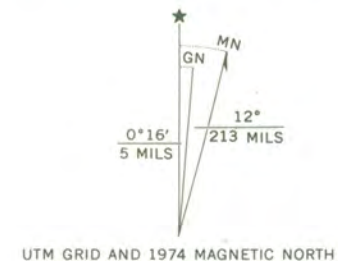
EPSON



Colorado - Pueblo County
Pueblo First United Methodist Church
ZONE 13; (NAD 27)
534 080 mE
423 6392 mN

Mapped, edited, and published by the Geological Survey

Control by USGS and NOS/NOAA
Topography by photogrammetric methods from aerial photographs taken 1954 and 1957. Field checked 1961
Polyconic projection. 1927 North American datum
10,000-foot grid based on Colorado coordinate system, south zone
1000-metre Universal Transverse Mercator grid ticks, zone 13, shown in blue
Red tint indicates areas in which only landmark buildings are shown
Fine red dashed lines indicate selected fence and field lines where generally visible on aerial photographs. This information is unchecked
Revisions shown in purple compiled from aerial photographs taken 1970 and 1974. This information not field checked
Purple tint indicates extension of urban areas



ROAD CLASSIFICATION

Primary highway, hard surface	Light-duty road, hard or improved surface
Secondary highway, hard surface	Unimproved road
Interstate Route	U.S. Route
	State Route

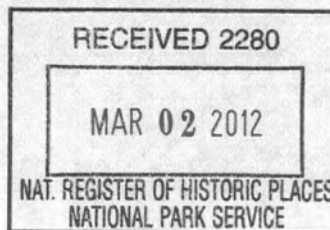


THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS
FOR SALE BY U.S. GEOLOGICAL SURVEY, DENVER, COLORADO 80225, OR RESTON, VIRGINIA 22092
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST

NORTHEAST PUEBLO, COLO.
N3815-W10430/7.5
1961
PHOTOREVISED 1970 AND 1974
AMS 5060 1 SE-SERIES V877



HISTORY *Colorado*



February 24, 2012

Carol D. Shull
Keeper of the National Register
National Register of Historic Places
1201 Eye "I" Street, N.W., 8th Floor (MS 2280)
Washington, D.C. 20005-5905

Dear Ms. Shull:

We are pleased to submit for your review the enclosed National Register of Historic Places nomination for the First Methodist Episcopal Church, Pueblo County (5PE.2231).

The State Review Board reviewed the nomination at its meeting on January 20, 2012. The board voted to recommend to the State Historic Preservation Officer that the property met the criteria for listing in the National Register.

We look forward to the formal listing of this property. If you have any questions, please do not hesitate to contact me.

Sincerely,

Astrid M. B. Liverman, Ph.D.
National & State Register Coordinator
(303) 866-4681
astrid.liverman@state.co.us

Enclosures

- Registration forms
- USGS map
- CDR
- Photographs