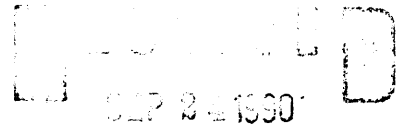


United States Department of the Interior
National Park Service



National Register of Historic Places Registration Form

NATIONAL
REGISTER

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in *Guidelines for Completing National Register Forms* (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name First Baptist Church of Hugo
other names/site number Hugo Community Baptist Church (preferred)

2. Location

street & number 6501 Hugo Road N/A not for publication
city, town Grants Pass vicinity
state Oregon code OR county Josephine code 033 zip code 97526

3. Classification

Ownership of Property	Category of Property	Number of Resources within Property	
<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> building(s)	Contributing	Noncontributing
<input type="checkbox"/> public-local	<input type="checkbox"/> district	<u>2</u>	<u> </u> buildings
<input type="checkbox"/> public-State	<input type="checkbox"/> site	<u> </u>	<u> </u> sites
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	<u> </u>	<u> </u> structures
	<input type="checkbox"/> object	<u> </u>	<u> </u> objects
		<u>2</u>	<u>0</u> Total

Name of related multiple property listing:
N/A

Number of contributing resources previously listed in the National Register N/A

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, 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. See continuation sheet.

James M. Hamrick September 15, 1990
Signature of certifying official Date

Oregon State Historic Preservation Office
State or Federal agency and bureau

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

Signature of commenting or other official Date

State or Federal agency and bureau

5. National Park Service Certification

I, hereby, certify that this property is:

entered in the National Register. See continuation sheet.

determined eligible for the National Register. See continuation sheet.

determined not eligible for the National Register.

removed from the National Register.

other, (explain:)

Entered in the
National Register

Alvina Lynn 10/25/90
Signature of the Keeper Date of Action

6. Function or Use

Historic Functions (enter categories from instructions)

Religion _____
Religious structure: church _____
Social: meeting hall _____
Education _____
Education-related housing: teacherage _____

Current Functions (enter categories from instructions)

Religion _____
Religious structure: church _____
Social: meeting hall _____
Domestic _____
Single dwelling _____

7. Description

Architectural Classification
(enter categories from instructions)

Craftsman _____

Materials (enter categories from instructions)

foundation _____ concrete _____
walls _____ wood: weatherboard _____
_____ _____
roof _____ asphalt: composition shingles _____
other _____ belfry roof: wood shingles _____
_____ _____

Describe present and historic physical appearance.

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The original single-story rectilinear volume of the church, measuring 24 x 37 feet in ground plan, has a steeply-pitched gable roof and is oriented longitudinally on a concrete foundation with a vestibule telescoped from the west end. The gable overhangs of the main block are carried by outriggers on side elevations. The gable roof of the vestibule and that of the square louvered belfry which straddles its ridge are finished with simple verge boards and overhanging eaves on exposed rafter ends. The sanctuary volume has a lean-to addition of eight feet on the east end which is believed to have been added in 1915. It serves as office and storage space. Centered on the north elevation is a perpendicular ell, added some time after 1915, which contains a fellowship room and kitchen. Lavatories are contained in a lean-to on its east side. The entire exterior of the frame construction is clad with shiplap siding and trimmed with simple water table, corner boards and frieze. The south side elevation of the sanctuary is formally organized into three bays having elongated window openings, simply framed and fitted with vertically-divided, double-hung sash. Only one comparable window remains on the north elevation as a result of the addition. Window openings in the fellowship wing are formally placed also, two each, one-over-one, double-hung sash on west and north elevations. The overall footprint of the building is 39 x 45 feet.

The interior finishes and features are extremely simple. Floor boards are overlaid with carpet, and wall and ceiling have been painted. A wainscot of knotty pine encircles the sanctuary. At the east end of the sanctuary is a raised platform, or dias, and formally-placed doors give access to the office and storage room on opposite sides of the pulpit. The wooden pews are not historic furniture. In recent years a handicap access ramp and deck with railing and latticed foundation were installed in the northwest corner angle of the church and its ell. This structure connects to front steps, which are slightly offset from alignment with the entrance. The church is complemented by a small, weatherboard-clad single-story Craftsman bungalow, the former teacherage of 1936 which was moved onto the site for a parsonage in 1959. It has a narrow, centrally-placed front porch sheltered by a jerkin-headed gable. The low-pitched gable roof has exposed rafter ends where it overhangs the facade and is covered with composition shingles. The teacherage/parsonage presently serves the purpose of rental housing. It is situated a few rods to the southeast of the southeast corner of the church. Two small outbuildings immediately behind the church, a privy and a storage building, are compatible but not counted as separately contributing features.

Following is a description of the church as provided by the clerk and board secretary, Lula Belle Dickerson.

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Section number 7 Page 2

The present appearance of the church is much the same as the historic appearance, as about the only change that has been made less than 50 years ago is the addition of a handicap ramp for access.

It is located at 6501 Hugo Rd. in the little town of Hugo, Or. at the foot of Mt. Sexton, the mountain over which one must travel in exiting north out of the Rogue River Valley area. The community is very small - a rural community with one store, the church, and a few rural residences. The S.P. Railroad goes through the center of the town of Hugo. The largest town of any size is Grants Pass, which is approximately 12 miles southeast of Hugo. The small town of Merlin is approximately 6 miles to the south.

The church is orientated west, about 200' from the county road, and is very visible from the road where it is situated on a wooded knoll, in a pastoral setting, surrounded by native, natural vegetation of wildflowers, shrubs, and trees--thus its community name of "The Little Church in the Wildwood".

It is faced with a quaint sign at the entrance which blends in with the entire natural appearance of the premises. There is a circular driveway with front and rear parking.

Across a small vale is the parsonage which was built as a teacher's residence on the Hugo School premises in 1936. The building was purchased by the church and moved to the church premises in 1959. The parsonage has the same building style and materials as the church. It is separated from the church by several years' growth of native vegetation, and connected to the church premises by a foot bridge.

The construction of the church was started in 1910 by one Walter Penney and a group of community men, and finished in 1913. Mr. Penney assumed the role of fund raiser, foreman, and carpenter.

The original one-room, one-story, wooden building was rectangular in shape, 37' x 24', wood frame with channel, shiplap siding and cement foundation. It has 3 one-over-one double-hung windows on the south side, and one such window on the north side. There was a projecting front porch with steps, and a back door. It has corner boards, and originally had a shingle roof which has since been replaced with a composition shingle roof.

In 1915 an old cabin was donated to the church which was utilized to build an addition onto the rear of the original edifice, adding another 8' in length for Sunday School classrooms. Passage to this addition is through two doors, one on each rear side of the main building.

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A little later an addition was made on the north side of the main building of 16' in width and the length of the building, making an overall dimension of 45' x 40', and presenting a T-shaped structure. This addition was "tacked" onto the pre-existing north wall of the original building, leaving the outside north window of the original in place and visible from the inside of the original sanctuary. There was added at the same time a vestibule on the front with a louvered belfry on top to house the church bell, thereby extending the front steps out a few feet. This new addition serves as the Fellowship Room, S. S. Rooms, and a kitchen and two bathrooms on the rear. The roof of the vestibule and the belfry are wood shingles.

Just recently there has been a handicap ramp installed along the front, north side of the church, leading up to the landing at the front entrance. A wooden cross is prominent on the lower front of the belfry.

At the rear of the church an outhouse still stands, unused, of course, except for storage, but evoking many cold memories for many.

The interior of the sanctuary is a single space with the traditional wooden pews on each side of a center aisle. The pulpit area is raised about 1', and to the back of the pulpit are two doors (one each side) leading to the S. S. Rooms. Natural lighting is obtained through the three tall side windows on the south. This room has very high ceilings, frieze panels, and a wainscott all around of knotty pine. The original kerosene lamps have been replaced with electrical ceiling-hung fixtures, the pot-bellied wood stove by electrical heat, and oil. The plank floor has been overlaid with carpeting to warm up the floor area, as there is no insulation in the floor, or in the walls.

The condition of the church is good, as it has been well-maintained. When viewed from the county road in its pastoral setting, sitting alone and apart on its little raised knoll, it definitely exudes an atmosphere of pioneer days, times, and functions. It just naturally seems to say, "I've seen a lot of history!"

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:

nationally statewide locally

Applicable National Register Criteria A B C D

Criteria Considerations (Exceptions) A B C D E F G

Areas of Significance (enter categories from instructions)

Exploration/Settlement
Social History

Period of Significance

1910-1936
1913-1936

Significant Dates

1913
1936

Cultural Affiliation

N/A

Significant Person

N/A

Architect/Builder

Anonymous

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.

See continuation sheet

9. Major Bibliographical References

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 # _____

See continuation sheet

Primary location of additional data:

- State historic preservation office
- Other State agency
- Federal agency
- Local government
- University
- Other

Specify repository:
Church files

10. Geographical Data

Acreeage of property 1.69 acres Merlin, Oregon 1:24000

UTM References

A

1	0
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4	6	7	1	2	0
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4	7	1	4	5	7	0
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Zone Easting Northing

B

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Zone Easting Northing

C

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--	--	--	--	--	--

D

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See continuation sheet

Verbal Boundary Description

The nominated property is located in NW¼ SW¼ Section 27, Township 34S, Range 6W, Willamette Meridian, in Josephine County, Oregon. It is identified as Tax Lot 200 at said location and is more particularly described as three parcels in order of acquisition, as follows:

See continuation sheet

Boundary Justification

The nominated property encompasses 1.69 acres, more or less, and is the entire Tax Lot associated with First Baptist Church of Hugo (1913) and the historic Hugo teacherage of 1936 that was moved from a neighboring tax lot onto the property in 1959. Because of their rarity as tangible evidence of historic social and educational functions in the dwindling rural community, both buildings are counted as contributing features. Two small outbuildings at the rear of the church are compatible See continuation sheet but are not counted as separately contributing features.

11. Form Prepared By

name/title Lula Belle Dickerson - Church Clerk and Board Secretary
organization Hugo Community Baptist Church date Jan. 15, 1990; rev. March 1990
street & number 6501 Hugo Road telephone (503) 476-5935
city or town Grants Pass state Oregon zip code 97526

**United States Department of the Interior
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**National Register of Historic Places
Continuation Sheet**

Section number 8 Page 1

The First Baptist Church presently known as Hugo Community Baptist Church, is a well-preserved example of vernacular church architecture of the early 20th Century. It was built in the Craftsman tradition on a rise of land in an oak grove in 1913. Along with the nearby abandoned schoolhouse and the teacherage, which is now situated on the church property, it is the only tangible sign of the center of the small rural community of Hugo at the foot of Sexton Mountain in Josephine County, Oregon.

Hugo was a point on the Southern Pacific Railroad north-south main line through western Oregon. A post office was established there in 1896. Its residents were railroad workers, builders of the Pacific Highway or workers in the Three Pines Lumber Mill which was located at Three Pines, two miles to the south. Before 1913, the only community church for this population consisting of 20 to 30 families plus the mill workers was the chapel car provided by the Southern Pacific Railroad. It was served by an itinerant preacher.

The church building is significant to Hugo under National Register Criterion A because of its historic role as a community center. As such, it overturns Criteria Consideration A, the normal exclusion of religious properties. Despite its denominational title, the church was used by worshippers of all kinds, Protestant and Catholic alike. It was the first and only church erected in the community. Its founder was Walter Penney, who in 1910 obtained a donation of land for a site from Caroline Sexton, a relation of the family which operated an early wayside establishment in the district and for whom Sexton Mountain was named.

According to tradition, construction of the church was a community effort which was extended over a period of three years. The site was enlarged by a further acquisition through Mrs. Sexton in 1936. At that time a foundation was poured for a parsonage which was never utilized until the teacherage on neighboring school property was moved onto it in 1959. The compatible bungalow-style teacherage/parsonage overturns National Register Criterion B, the normal exclusion of moved properties, because of its close proximity to its original site and setting on neighboring school property and because of the rarity of historic buildings in Hugo to convey the sense of community.

Following is an account of church history as it relates to community social life provided by the church clerk and board secretary, Lula Belle Dickerson.

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Continuation Sheet**

Section number 8 Page 2

The Hugo Community Baptist Church most surely reflects the cultural heritage of the State, and in particular, of the community of Hugo, in that for 73 years it has been there, passing on from one generation to another a way of life in particular, and providing access and accommodation for taking part in religious ceremonies and instruction, as well as social activities.

At the end of the Civil War, certain persons who had been in the Union Army were given donations of land in the West by President Lincoln as recompense for their service duty. The Charles Sexton family was one such person who received an extremely large land donation lying at the foot of Mt. Sexton (Mt. Sexton having been named after Charles Sexton.)

As settlers started moving into the area in the latter 1800's and the early 1900's, many bought land from Mr. Sexton and cleared it, later farming or becoming orchardists in the frost-free hills in around the area which is now known as Hugo. Many of the residents of Hugo were persons who worked for the railroad or for the highway department, who at the time, were building the road over Mt. Sexton.

Coupled with the settling of Hugo, there was also a flourishing lumber mill known as the Three Pines Lumber Mill in the Three Pines Area, about 2 miles south of Hugo. Many who worked in the mill lived in the company hotel. These mill persons, together with the 20 or 30 families living in the Hugo area, had no place to worship other than the Chapel Car periodically placed in Hugo by the S. P. Railroad.

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From time to time itinerant preachers made the rounds to conduct services at any available place.

In 1908 a Walter and Pearl Penney moved into the area, and they, with others of the area, became anxious to begin a church in the area. The community was polled on the issue of establishing a church, and 14 persons signed a covenant relation document with one another to build and establish a church in Hugo.

Quoting from "Josephine County Cultural and Historical Resource Survey" compiled by Kay Atwood, January 24, 1984, for the Josephine County Planning Department as they worked on the county's comprehensive plan:

"The First Baptist Church of Hugo was dedicated May 14, 1913, and immediately became an important part of the community. Mr. and Mrs. Walter Penney had moved to Hugo in 1908 and were anxious to begin a church for the town. They succeeded in obtaining a grant of land from Mrs. Caroline Sexton in 1910, and plans for the church were finalized quickly. Community effort built the structure. A cabin was given later and became the east Sunday School addition. The parsonage site was purchased from Mrs. Sexton on July 31, 1936, and a foundation prepared. Several years later the teacherage was put on the foundation and it was remodeled to become the parsonage."

"The small Hugo Church remains, with the school buildings, the most tangible evidence of the old community of Hugo. The former Hugo Community Club building, originally the Lucky Queen Precinct School, served as the first site of services and Sunday School for the Baptist congregation. The First Baptist Church of Hugo and the church at Golden remain the only two early church structures, designed as such, left north of Grants Pass in Josephine County."

Atwood gave a ranking of "PRIMARY" in her evaluation of the church.

Reaffirming the above Atwood report, Mrs. Caroline Sexton gave for the church building a donation of a parcel of land, and Mr. and Mrs. Penney obtained interested reinforcements for a church building in 1910 when a Mr. Coffee and a Mr. Stennett settled in Hugo. Their affiliation was Baptist, as were the Penneys, and they encouraged community persons to help in making the church possible. The men of the Merlin Community Church came to help with labor, and the church came to be in 1913. The Articles of Faith were signed by 14 persons on May 30, 1913.

The church is a very small, simple wooden frame building, indicative of the era in which it was built and the persons whom it served. It was then and is now the only church in the area. Over the past 73 years the descendants of the original worshippers and newer members of the community alike have continued to use the church in the usual traditional ways.

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Today, even as in yesteryears, the Hugo Church is the place where people go for their religious worship, to christen babies, get married, pay last respects to their dead, receive baptism, have ice cream socials, potlucks, old-timers' picnics, movies, special programs, Vacation Bible School, etc. It is always there--an integral part of the community--the one solid, enduring entity of culture left in the area. The two schools, post office, railroad depot, Grange Hall, and one store are gone.

The church's cultural affiliation has always been, and now is, religious worship and instruction, and it has remained predominantly Baptist in denomination. Mrs. Sexton, in giving the land, did stipulate that she wished the affiliation to be non-denominational, especially for the Sunday School, so that all denominations would feel welcome.

The above information on the significance of the Hugo Church is corroborated by deeds of record, Articles of Faith, Church Secretary's and Church Treasurer's record, and news clippings from the local newspapers, as well as personal interviews of persons living in the community during the church's early years. These records are all in the church files.

Although the significance of this church lies in the structure itself, its longevity, and its contribution to the culture of the area, there are three persons who should be mentioned: Walter and Pearl Penney, husband and wife, and Fern McKy Erickson. Without the efforts and sincere dedication of these three persons, the church would not have survived. Many have been the times when financial matters almost closed the church, or did close it, but it was always brought back by their efforts.

Mr. Walter Penney died in 1960; Pearl died in 1972, and Fern Erickson died in 1965. All three were faithful to the end.

Also, those fourteen charter members of the body of the First Baptist Church of Hugo in 1913 should be mentioned, as some of the descendants of these original members still reside in the vicinity. They were: Nellie Parsons, Mrs. A. T. Martin, J. M. McKy, Miss Alberta Martin, Mrs. Kathrine Purdy, Miss Pearl Baear, Mrs. George Bear, Leonard Martin, Herbert Ball, Mrs. W. M. Danofsky, Mrs. McKy, N. W. Danofsky, and Mr and Mrs. Walter Penney.

In 1913 the church was served by a Rev. W.R. Howell and Rev. C.R. Lamar. From that date on the following pastors are mentioned in the church records up to and including 1990:

M.G. Bentley, E.J. Dodson, Curtis Cochran, D.D. Randall, Harold J. Ludwick, Rev. Smith, Gordon, Bob Pruitt, Chuck Sturgill, Mallon, Becker, Blakeley, Bean, Pollack, Shearburn, Poe, Englebretson, Ferris, Weir, Allen, and Robert Fogelquist.

Rev. Fogelquist has resigned as of Feb. 4th, 1990, and the Church is now seeking a replacement pastor.

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Section number 9 Page 1

Gift, Lila, now 86 yrs. of age - raised in area - attended Sunday School and Church at the Hugo Church since 1916, lives at 400 Three Pines Rd., interviewed 1990.

Grants Pass Daily Courier-"20 Years Ago" columns - Jerry Acklen.
Hansen, Esther, sister of L. Gift- same information, interviewed 1988.

Hugo Community Baptist Church records (Minutes of meetings, treasurer's records) - filed in church files.

Josephine County Health Dept., Vital statistics.

Josephine County Historical Society - clipping and microfilm files.

Josephine County tax rolls and deeds records.

Josephine County Planning Department, Josephine County Cultural and Historical Resource Survey data sheet, 1984.

Mattoon, Rev. C. H., Baptist Annals of Oregon (1886 - 1910), (McMinville, Or. 1913), pp. 90, 390.

McKy, Wayne, born and raised in Hugo, lives behind church, knows from the ground up, interviewed 1/15, 1990.

Philadelphia Centennial Book, Feb. 15, 1925.

Rogue River Review, early issues, microfilm in Historical Society.

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**National Register of Historic Places
Continuation Sheet**

Section number 10 Page 1

Commencing at a point 644 feet South of the NE 1/4 of the NW 1/4 of the SW 1/4 of Section 27, Township 34 S, Range 6 W of the Willamette Meridian, Josephine County, Or., thence W 410 feet along the Baker Tract; thence S 160 feet along the County Road; thence E 410 feet; thence N 160 feet to the point of beginning

Also -

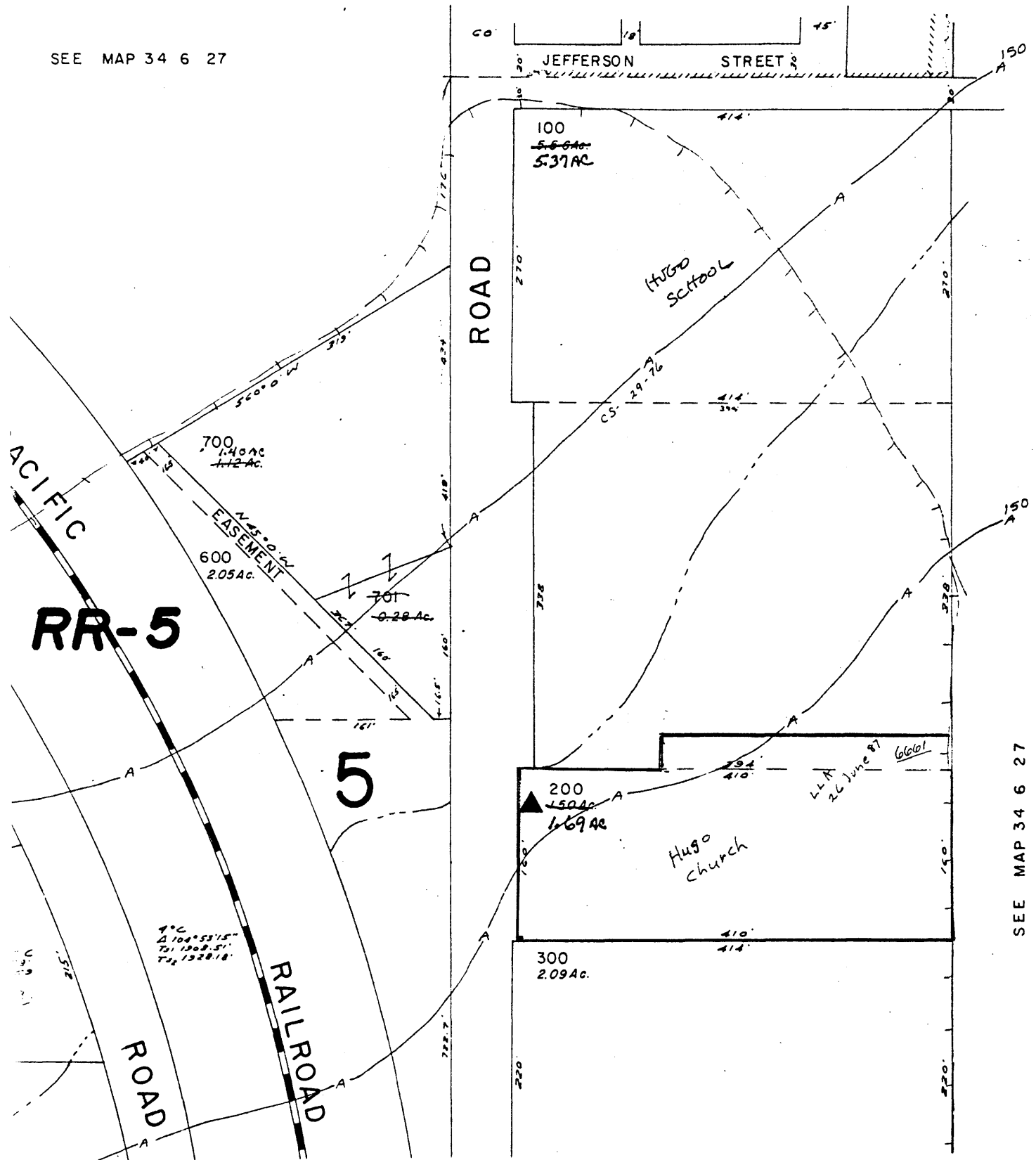
Starting at 1/2 mile stake between Section 27 and 28, Township 34 S, R 6 W of the Willamette Meridian, running E. 885 feet; thence S 679 feet to an iron stake (which is the corner of ground to be conveyed); running 180 feet E; thence S 50 feet; thence W 180 feet; thence 50 feet N to the place of beginning;

Also - Beginning at a 5/8 inch rebar on the E line of the NW 1/4 of the SW 1/4 of Sec. 27, Twn. 34 S, R 6 W, WM, Josephine County, Or., being 638 feet S of the NE corner thereof; thence N along said E line a distance of 30 feet; thence S 89 degrees 50' 43" W a distance of 275 feet; thence S a distance of 30 feet to the N line of that parcel described in deed recorded as No. 86-01742 in Vol. 70, p. 623, Josephine County Book of Records; thence N 89 degrees 50' 43" E along said N line a distance of 275 feet to the point of beginning.

1"=100'

SEE MAP 34 6 27BC

SEE MAP 34 6 27



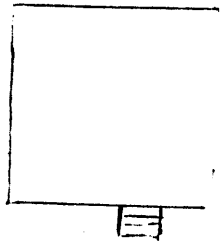
SEE MAP 34 6 27

P A R K I N G

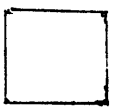
P A R K I N G

WILDWOOD AREA

SUNDAY School BLD



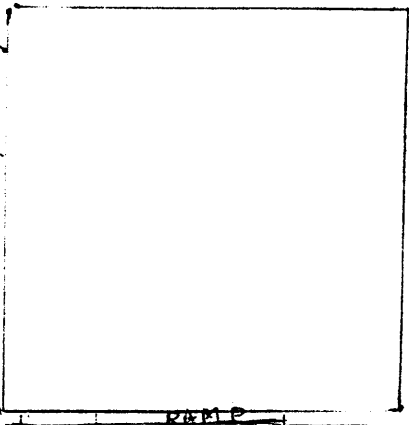
STORAGE BLD.



outhouse



CHURCH BLD



DRIVEWAY

WILDWOOD AREA

HANDI CAP PARKING

RAMP



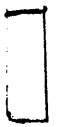
DRIVEWAY

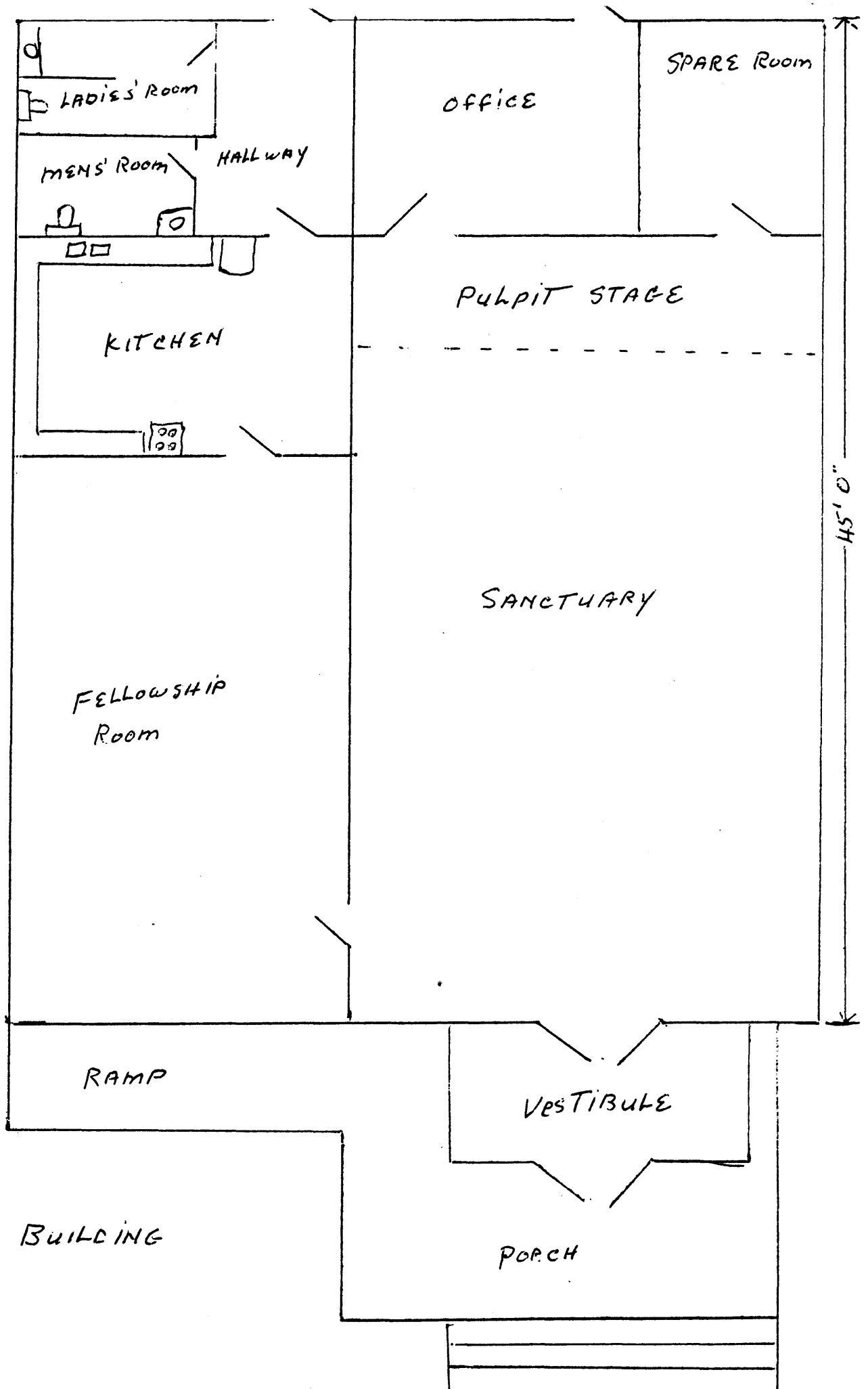
WILDWOOD AREA

DRIVEWAY

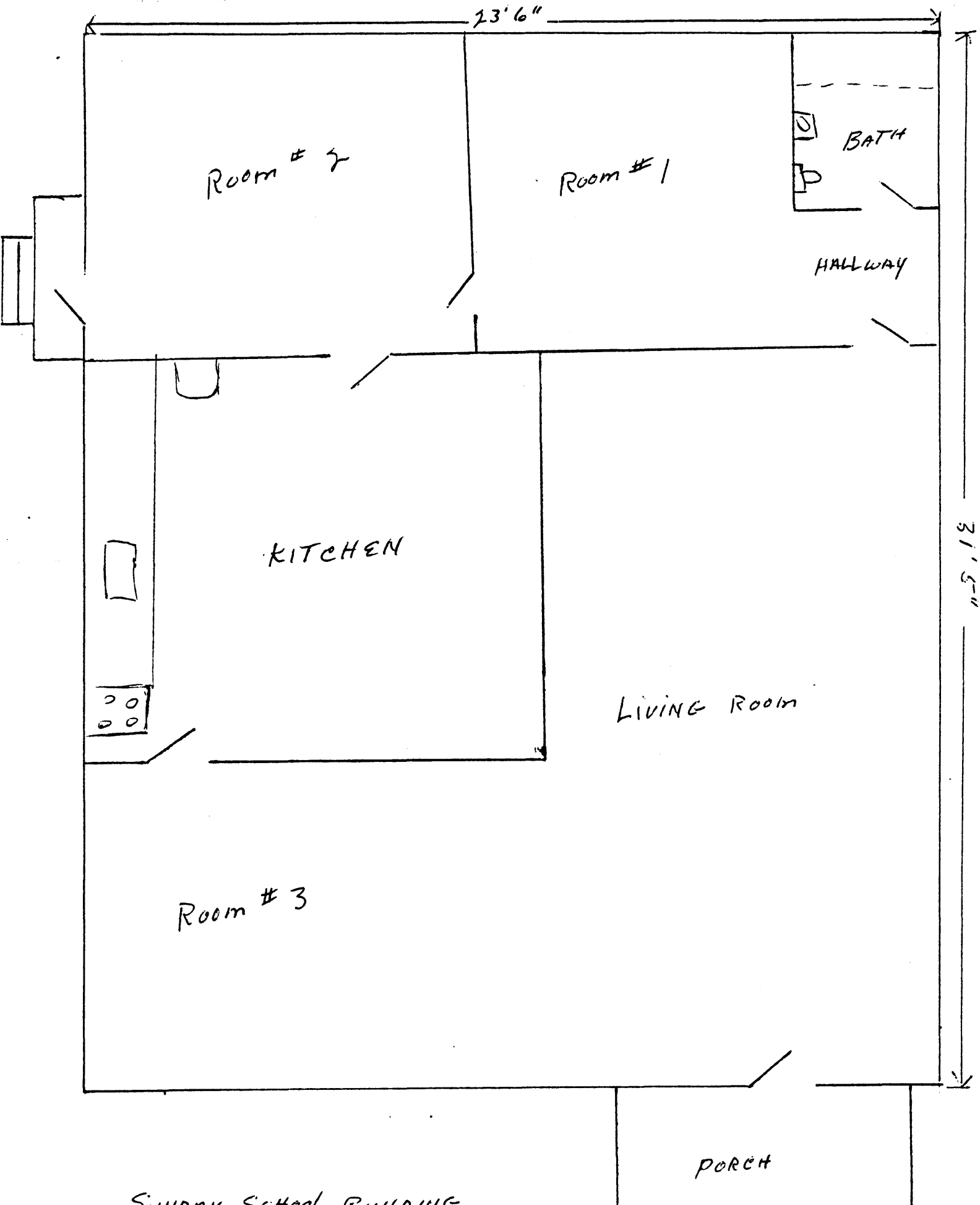
WILDWOOD AREA

ROAD SIGN





CHURCH BUILDING



13'6"

31'5"

Room # 2

Room # 1

BATH

HALLWAY

KITCHEN

LIVING ROOM

Room # 3

PORCH

SUNDAY SCHOOL BUILDING