

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Registration Form**

1. Name of Property

historic name: Hailey Methodist Episcopal Church

other name/site number: Hailey Community Baptist Church

2. Location

street & number 200 2nd Avenue South [] not for publication

city or town Hailey [] vicinity

state Idaho code ID county Blaine code 013 zip code 83333

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this [X] nomination [] request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property [X] meets [] does not meet the National Register Criteria. I recommend that this property be considered significant [] nationally [] statewide [X] locally. ([] See continuation sheet for additional comments.)

Signature of certifying official/Title _____ Date _____

State or Federal agency and bureau _____

In my opinion, the property [] meets [] does not meet the National ([] See continuation sheet for additional comments).

Signature of certifying official/Title _____ Date _____

State or Federal agency and bureau _____

4. National Park Service Certification

I, hereby certify that the property is:	Signature of Keeper	Date of Action
[] 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): _____	_____	_____
_____	_____	_____
_____	_____	_____

Hailey Methodist Episcopal Church
Name of Property

Blaine County, ID
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)	
<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> building	Contributing	Noncontributing
<input type="checkbox"/> public - local	<input type="checkbox"/> district	_____	_____
<input type="checkbox"/> public - State	<input type="checkbox"/> site	1	_____
<input type="checkbox"/> public - Federal	<input type="checkbox"/> structure	_____	_____
	<input type="checkbox"/> object	_____	_____
		_____	_____
		_____	_____
		_____	_____
		_____	_____
		1	0
			Total

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

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

6. Function or Use

Historic Functions
(Enter categories from instructions)
RELIGION / religious facility

Current Functions
(Enter categories from instructions)
RELIGION / religious facility

7. Description

Architectural Classification
(Enter categories from instructions)
Vernacular Gothic Revival

roof METAL: Steel

Materials
(Enter categories from instructions)
foundation: Stone
Walls: Wood, Weatherboard;

other _____

Narrative Description
(Describe the historic and current condition of the property on one or more continuation sheets)

8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

Property is:

- A** owned by a religious institution or used for religious purposes.
- B** removed from its original location.
- C** a birthplace or a grave.
- D** a cemetery.
- E** a reconstructed building, object, or structure.
- F** a reconstructed building, object, or structure.
- G** less than 50 years of age or achieved significance within the past 50 years.

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

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

Areas of Significance

(Enter categories from instructions)

ARCHITECTURE

Period of Significance

1886-1966

Significant Dates

1886, 1913, 1929-31, 1950

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

Euro-American

Architect/builder

Rev. Andrew J. Joslyn (1843 – 1920)

Primary location of additional data:

- State Historical Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository:

Record # _____

Hailey Methodist Episcopal Church
Name of Property

Blaine County, ID
County and State

10. Geographical Data

Acreege of Property Less than 1 acre

UTM References

(Place additional UTM references on a continuation sheet).

1	<u>11</u>	<u>717247</u>	<u>4822024</u>	3	<u> </u>	<u> </u>	<u> </u>
	Zone	Easting	Northing		Zone	Easting	Northing
2	<u> </u>	<u> </u>	<u> </u>	4	<u> </u>	<u> </u>	<u> </u>

[] See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet).

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Dale M. Gray

organization Frontier Historical Consultants date May 26,2016

street & number 24265 River Road telephone (208) 834-3061

city or town Grand View state ID zip code 83624

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

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.

Photographs

Representative **black and white photographs** of the property.

Additional items

(Check with the SHPO or FPO for any additional items.)

Property Owner

name/title Idaho Baptist Convention

street & number 10498 Highway 95 telephone (208) 642-9712

city or town Payette state ID zip code 83661

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P. O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 1

7. Description

Narrative Description

The Hailey Methodist Episcopal Church, now known as the Hailey Community Baptist Church, stands as an example of a one-story, frame vernacular gothic-revival church that was once common on the western frontier. Architectural components including the steeply pitched roof, the outset entrance topped with a Gothic steeple, Gothic arch lancet windows, and decorative rafter tails and purlins symbolically connect this simple church with the great houses of worship. Other smaller elements such as the window sill brackets visually connect the building with the nearby Blaine County Courthouse which was built three years earlier and has similar window supports.

The church also reflects national norms for religious buildings. Gottfried and Jennings (1985:13) noted the importance of the "placement of the entrance, the shape of the congregational space, and the location of the vertical elements." They continued:

Church design centers on the placement of the entrance, the shape of the congregational space, and the location of the vertical elements. Most vernacular buildings are rarely over two stories in height and a modest window-to-wall ratio. . . frame construction and wood cladding are all common. Building materials play a major role in design; that is the materials are as important as any other element (Gottfried & Jennings 1985: p. 13).

Both the Gothic Revival and Greek Revival styles were popular for wood frame church designs in Idaho during the late 19th Century, with some churches combining elements of both. The Gothic Revival Christ Chapel in Boise 1866, while more elaborate in decoration, shares the same simple form as the Hailey Methodist Episcopal Church, with a three-bay rectangular sanctuary topped with a steep, front-facing gable roof; an outset belfry with double entry doors topped with a multi-paned transom; and a tiered belfry tower topped with steeple and spire. St. Joseph's Church in Idaho City (1863) shares the simple rectangular form and steep, front-gable roof of the Gothic Revival style, but it adds Greek Revival eave returns. The double entry doors are in a simple one-story, outset entry, while an open belfry and steeple grace the front gable peak. The Kamiah Presbyterian Church (1871) also combines elements of both popular styles, with enclosed eaves and eave returns of the Greek Revival style and lancet windows typical of Gothic revival and similar to those found in the Hailey church. All these churches are sided with milled horizontal siding, mostly shiplap (Attebery 1991:69-70).

The Hailey Methodist Episcopal Church is set on a level town lot at the corner of and Second Avenue South and East Croy Street. Paved sidewalks separate the building from the streets with a simple lawn on the south side of the building.

The original 28.5 x 50.25-foot church and its belfry entry were built on a dried-laid masonry foundation. The walls are clad in drop siding nailed flat to the wall and edge-matched with a shiplap joint. The upper surface of the siding is milled with a cove scallop on top, a style that is sometime identified as novelty siding. This siding extends from the baseboard 17 feet upwards to the eaves. This type of drop siding was in use as early as 1860, but was a popular choice by the 1880s. Because the sophisticated milling process was not available locally, its use on the church reflects Hailey's 1883 railroad connection with outside markets.

The eaves of the roof are supported by rafter tails and the front extension of the roof is supported by purlins. Both the rafter tails and purlins were carved in a decorative bull's eye pattern that is also repeated inside the church on the ends of the pews. The gable roof was originally clad in wood shingles, but was converted in the historic era to corrugated metal. The building now has ribbed metal roofing.

The 8-foot, 11-inch square, belfry tower is half-way inset into facade of the church. The tower rises to a point a few feet below the apex of the church's gable roof. Resting on the tower is a square, shingled roof with flared enclosed eaves that curve upward to vertical giving this section of the belfry tower the impression of a Mansard roof. Built upon the shingled section is an open-sided bell tower. A metal bell is supplemented with four 1950s-era all-weather speakers. Four square vertical posts with

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 2

7. Description

Narrative Description (Continued).

brackets set in the corners of the bell tower support the ogee slope of the four-sided steeple roof. At the apex of the wood shingle-covered roof is a short metal spire. The belfry's design reflects a bell tower design used in municipal buildings of the 1880s.

The main entrance of the church is through the west facing elevation of the belfry tower. Double wood doors open onto a single wood step and then onto concrete sidewalks. Above the doors is a triple light transom. Each pane of the transom is a square of stained glass depicting a Christian theme. Above the transom is a three-light window arranged in a Gothic arch.

Midway between the top of the arch window and the belfry eaves is a large round louvered vent. The belfry is flanked on either side by 5/6-light, single-hung sash lancet windows. The odd number of the upper set reflects the single top window that creates a Gothic arch. The sill of each window is supported by wood brackets. In addition to the two windows, the west side of the original church structure has a wood signboard identifying the structure and service times. The sign is cut in the Gothic arch shape.

The north and south elevations of the church each have three 5/6-light, single-hung sash lancet windows. On the south side, an external brick chimney has been partially dismantled down to the roof level. This was completed prior to the most recent roofing of the church. The dry-laid masonry foundation on the south side of the church has been removed on the east end and replaced with cinder blocks. This repair probably occurred in the 1950s. The east elevation is covered by an extension to the building known as the "Sunday School Addition".

The church was expanded with the aforementioned Sunday School addition on the east end sometime between 1913 and 1920. The 28.5 x 32-foot addition was constructed with an eye to blending with the original structure, continuing the original church lines, and using matching siding. The gable roof Sunday School addition has a clipped end and is also covered with ribbed metal roofing. The south slope of the addition has a metal patch from a removed wood stove pipe.

In the 1950s, the church was further expanded with an ell constructed on the southwest side of the Sunday School Addition. This addition provided much needed kitchen facilities to support weddings, funerals and pot-luck dinners. Modern restrooms were constructed in the ell's basement. As with the Sunday School Addition, care was taken to blend the structure by using matching siding. The north side of the Sunday School addition has two 2/2-light, double-hung, sash windows. The east side has a modern wood door that opens onto a concrete sidewalk protected by a shed roof addition (8-feet, one-inch x 17-feet, 1-inch) extending from a small shed addition (8-feet, one-inch x 10-feet, 5-inches). The shed has a modern door on its north end under the shed extension. The south wall of the Sunday School addition is covered by the south ell-addition.

The south ell-addition (19-feet, 5-inches x 42-feet) has two 1/1-light, double-hung sash windows on the east side along with basement windows obscured by material stacked against the structure. The south side has three 1/1-light, double-hung sash windows. One of which is covered with plywood. The gable end above the first floor has no openings. The cinderblock foundation of the addition has three basement casement windows, one of which is covered. The west side has a single 1/1-light, double-hung sash window; a 1-light, 3-panel door; and a cinderblock chimney. The stoop of the door has been removed, leaving the door hanging without easy access. The cinderblock chimney has been deconstructed down several feet from the eaves, which had a gable protector for the missing portion of the chimney.

The interior of the sanctuary retains much of its original design, with the original space and layout intact. The wood flooring, interior plastering and baptistery were added in the early 1930s. The simple rectangular floor plan has an entrance through the belfry at one end and the baptistery in the center of the opposite wall. The lower walls are covered by vertical dark wood wainscoting, while the upper walls are plastered. The windows have simple painted wood trim. Between each window is a

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 3

7. Description

Narrative Description (Continued).

conical wall sconce seamlessly plastered into the walls. Plaster reflective medallions above the light sconces echo the tops of the adjacent lancet windows. These sconces provide indirect illumination for the sanctuary. The sanctuary is topped with a smooth plaster vaulted ceiling. With no rafters, the outward forces placed on the walls by the roof is countered by tension rods stretched from side wall to side wall.

The sanctuary entry door is a double two-panel door that is eight feet high. Above the door, wood molding has been worked to form a Gothic arch that echoes both the windows and the baptistery at the front of the room. The front of the room has a large inset pointed arch. At its base is a baptistery that is inset into the arch, but also extends into the sanctuary. This design allows individuals to enter the baptistery from private rooms behind while the extension into the sanctuary allows baptisms to be viewed by the congregation. The baptistery, sconces and plastering of the upper walls dates from after 1930/1931 when the Baptists refurbished the sanctuary. The previous occupants, the Methodist Episcopal congregation baptized by sprinkling, while the Baptists, as their name implies, believed in full-immersion baptism and therefore required a baptistery to properly outfit the church.

It should also be noted that the wooden pews, with their sturdy design and simple construction, are historic. The detail on the ends of the pews echo the decorative rafter tails and purlins observed on the outside of the church. As such, they may be original furnishings.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 1

Statement of Significance

Summary:

The Hailey Methodist Episcopal Church is eligible for the NRHP under Criterion C. It is locally significant as a good example of a vernacular version of the Gothic Revival style that was popular in Idaho during the late 1800s. The church reflects its time and place as a unique mix of design and material elements that are directly tied to Hailey's history and its evolving sense of community. Because the nearby Hailey business district experienced two devastating fires in the 1880s, the construction of the church reflects the community's building strategies in the interim between the fires and the use of materials made available by the 1883 arrival of the railroad in Hailey. The church has good overall integrity of location, design, setting, materials, workmanship, feeling, and association. It is in its original corner location on the border between a residential area and downtown. The surrounding neighborhood has retained most of its historic structures, setting and feeling. Nearby, the Alturas County Courthouse (now the Blaine County Courthouse) and the Emmanuel Episcopal Church, which were built in the same era, still serve historic functions. The church retains its original design, with its steep roof, distinctive lancet windows and outset belfry entry centered on the façade. It also retains the original rock foundation and siding. In addition, the interior space, while remodeled to accommodate the needs of the new denomination, retains its original arrangement. The two additions are set at the rear of the church and reflect the expanded needs of the congregation. They are of compatible design and materials and continue the lines, dimensions, and roof slope of the original church.

History:

The foundation for what is now the Hailey Community Baptist Church was laid in 1886, but its genesis rests with another denomination, the Methodist Episcopal, and was sparked by a fire in the Hailey business district. The church is both a result of the protestant evangelical movement of the 19th Century and the desires of an early boom town to evolve into a permanent community.

Vernacular places of worship come in all sizes and shapes, with variations in floor plan somewhat tied to theology and ritual. Christian – particularly Protestant – churches exhibit a remarkable flexibility, in that they are often recycled through several denominations. Vernacular churches are most often domestic in scale and are composed of simple, direct geometric forms . . . Most remaining vernacular churches are located in rural settings (Gottfried & Jennings 1985: p. 12).

The Wood River Valley, where Hailey is located, was the location of a mining rush in 1880 and 1881. Hailey sprang up on the banks of the Big Wood River at the confluence of Croy Creek from the west and Quigley Creek from the east. The silver-lead ore mined in the hills around Hailey and to the north was at first shipped by wagon as far as Kelton, Utah, some 170 miles to the south. In 1881, a small smelter was established at Hailey. As the town grew, Hailey became the county seat of Alturas County in 1882. Its fortunes further improved with the arrival of the Wood River Branch of the Oregon Short Line Railroad on May 7, 1883, connecting Hailey's mines, businesses and an emerging agricultural industry with the outside world. Hailey quickly became a major shipping point for sheep. Hailey, like many rapidly-built early boom towns, was primarily a town constructed of wood. While local, abundant, and relatively cheap, the material was also extremely flammable in an era lit by kerosene and heated by wood fires. Hailey suffered two major fires in its business district. The first occurred on September 24, 1883, and the second on July 9, 1889. It is within the interim between fires that the Methodist Episcopal Church was built (Hailey 1910; Hailey Pamphlet).

Hailey's Main Street quickly rebuilt following the first fire. However, most of the early rough-and-tumble architecture was gone. Hailey, with a sound economic base and a rail link to outside markets, chose to rebuild and reinvent itself. When the new courthouse was completed in late 1883, it was constructed of brick. Because brick was expensive and was labor intensive in construction, not all businesses chose to use brick in the reconstruction. Milled siding, shipped in by rail, was used in the

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 2

Statement of Significance (continued)

Methodist Episcopal Church as a less expensive alternative to brick, while providing a visual distinction from the rough-cut lumber used before the fire and before the railroad. As a result, new construction in the interim period between Hailey's great fires resulted in distinctive buildings built of both brick and manufactured siding.

While rebuilding itself physically, Hailey began to consciously work toward permanence and that meant becoming a family town. This is reflected in the advertisements of the local newspaper. Before the first fire, the April 3, 1883, *Wood River Miner* featured advertisements for seven saloons and eleven attorneys on the front page. Other advertisements included three furniture stores, two doctors, one notary and a surveyor. Two years later, after the fire and the arrival of the railroad, the front page listed advertisements for a grocer, telephone, stone works, a hotel, a restaurant, assayers and reduction works. No bars were listed on either page one or page two. Buried on page five are two saloon ads and cards for 12 attorneys. Examination of newspapers from 1886 show similar results with ads from mail-order catalogs and medicine displayed prominently. By 1887 attorneys had resumed their place on the front page, but only one saloon was listed (*Wood River Miner* 1883, 1885; 1886; 1887).

The façade of respectability presented by the newspaper was at odds with the realities of business. Sanborn maps of the interim show that in January of 1885 there were 13 saloons, two cigar stores, and a wholesale liquor store along just two blocks of Hailey's Main Street. There were also 19 other businesses including jewelers, hardware stores, a tailor, a cobbler, barbers, drug stores, hotels and a theater (with a saloon). One church listed was listed on the second floor over a vacant saloon. In 1888, the year before the next fire, the number of saloons along the same two blocks had dropped slightly to 11, with other businesses remaining at 19. It took the second great fire on July 9, 1889 to finally reform the business district. The 1890 Sanborn shows only two active and one vacant saloon in the same two blocks. But the town was not completely reformed in that there were seven buildings dedicated to "female boarding" hidden one block to the west along River Street, the same number as in previous years (Sanborn 1885; 1888; 1890).

But Hailey was changing. The railroad brought wives and children into the growing community. The former male society was augmented, if not replaced, by a growing community of families. Small frame school houses that first served scattered families around the valley were replaced by a brick school on 2nd Avenue North in 1884. However, the community rapidly outgrew the new school. In 1890, a much larger brick two-story school, with a mansard-roof bell tower similar to the Methodist Episcopal bell tower, was built on 4th Avenue North. It was reported to be "one of the best appointed school-houses in the state, where the teachers, also, are the best paid of all in the west." (Sanborn 1884; 1890; Lewis Publishing Co. 1899, Idaho Historical Society).

Another milestone in Hailey's maturation was the construction of churches to meet families' long-term needs. More specifically, churches were needed to meet the needs of worship, marriage, death, and celebration of the major Christian holidays. In the interim between fires, three churches sprang up in Hailey: the Catholic Church, the Emmanuel Episcopal, and the Methodist Episcopal (Hailey 1910; Hailey Pamphlet).

On January 7, 1884, Methodist Episcopal minister, the Reverend Andrew J. Joslyn, stepped off the train in Hailey with the express purpose of building a church for the community (*Pacific Christian Advocate* 1884; Hailey 1910; Hailey Pamphlet). Wasting no time, Rev. Joslyn and nine charter members founded the Hailey Methodist Episcopal Church on the day of his arrival. However, the newly-formed Hailey congregation was not immediately housed in a building of their own. Rev. Joslyn was otherwise occupied building another Methodist Episcopal Church in nearby Ketchum, Idaho. Indeed, the 1885 Sanborn Fire Insurance Map (Sanborn Map) of Hailey does not show a church on the corner of 2nd Avenue South and East Croy Street, but the church listed on Main Street may have been the temporary meeting place of the Methodist Episcopal Church.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 3

Statement of Significance (continued)

According to "Historic Hailey a Nineteenth Century Town," the Methodist Episcopal Church was finally completed in 1886 (Pacific Christian Advocate 1884; Sanborn 1885; 1888; Hailey Pamphlet).

The Methodist Episcopal Church apparently received little or no funding from its denomination. With no fiscal backers dictating a design, Joslyn, likely relied on his own creativity. For inspiration, Joslyn adapted basic church designs with elements borrowed from other recently built structures in the vicinity. The church echoes the style and dimensions of the Emmanuel Episcopal Church which was built a block to the northeast a year before in 1885. In detail, elements of the windows, specifically the support brackets under the window sills are similar to the window brackets employed in the Alturas County Courthouse located half a block to the northwest. The Alturas County Courthouse, now the Blaine County Courthouse, was constructed immediately after the first fire in 1883. The Emmanuel Episcopal Church was listed on the National Register of Historic Places in 1977 and the Blaine County Courthouse was listed in 1978.

When construction began in the fall of 1885, economical wood building materials were used throughout. However, even so, work stalled in December as coffers ran dry. With insufficient funds to complete construction, the church turned to the community for help finishing the interior. Hailey's "Ladies Aid Society" responded with a series of three fund-raisers at the Hailey Theater in January and February 1886. The *Wood River Times* provided free advertising and carried stories promoting attendance to the events. The first event was a "revival" held on January 16th. At the conclusion of ceremonies, the doors of the church were opened for inspection by members of the congregation. While undoubtedly satisfying to the congregation, proceeds from the revival were not spectacular. The following two events were decidedly more secular with performance of songs, poems and other entertainments. The January 29 "Entertainment" was financially a success and received good reviews from the newspaper. The third "Entertainment" on February 13, was well attended and hailed both as a social and financial success (Wood River Times Jan 16, 1886; Jan 29, 1886; Jan 30, 1886; Wood River News -Miner Feb 13, 1886). On January 30, 1886, the Wood River Times reported:

The new Methodist Episcopal Church is now nearly completed and is an ornament to this city. Work on the interior is being pushed as rapidly as circumstances will permit. The seats will be put in soon. The lumber for same having been ordered. The aisles and pulpit platform are to be carpeted. . . The people of Hailey have responded liberally to this cause (Wood River Times January 30, 1886. p. 3.).

The community's support for its fledgling churches was not limited to fund raisers. To assure the continued survival of its churches, in the 1890s, the town levied its businessmen a \$2 per month tax to provide funds to support three ministers (Hailey Pamphlet).

As with many small Gothic Revival churches, the Hailey Church physically evolved through the historic era to meet changing requirements of the church and community. The 1888 Sanborn Map that shows the completed "Meth. Church" on the corner of 2nd Ave S and E. Croy Street with a small dwelling to the rear and a shed on the alley. The church is represented with the belfry on the northwest end, indicating that the belfry was original to the building. The 1890 Sanborn Map shows the church is shown as the "ME Church / 17-foot to eaves", but the dwelling was shown as vacant and the shed was no longer in the alley. At that time the minister at the Methodist Episcopal Church was the Rev. C. E. Helman. On the 1897 Sanborn Map, the church with a small shed structure covering the rear entry, but the dwelling had been removed. In 1907, the church was reduced to only the main building and the belfry, but was listed as having lights, electric heat and stoves. A 1913 photograph of the town of Hailey shows the church sitting alone on its lot. In October 1920, the map showed a Sunday School addition had been constructed to the rear of the original church. The Methodists continued to hold services in the church through late

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 4

Statement of Significance (continued)

1927 / early 1928 when declining membership closed the church (Sanborn 1885; 1888; 1890; 1897; 1907; 1920; Hailey Pamphlet).

The next occupant of the church was the American Baptists. The First Baptist Church in Hailey was organized by the American Baptists on April 24, 1900. While the first board meeting minutes have been lost, the second board meeting minutes tell how the church voted to borrow \$250 dollars to buy lumber for a church. The resulting building would in later years be used as the Miners' Union Hall, a Special Education School, and in modern times it has been used as the Hailey Senior Center. The church continued to meet and have regular board meetings through 1909. However, thereafter, the bond that held the church together seemed to weaken and members began to drift away; many to the Methodist church (Baptist 1977).

In 1920, the Baptist church called Rev. H. W. Vodra to fill the pulpits in both Hailey and nearby Picabo. The church had grown to the point that Mary C. Ayers was appointed as assistant pastor to work with the young people, "Blue Birds" and the Sunday School. Vodra is credited with starting the Boy Scout movement in the Wood River Valley. Blue Birds were a girl's organization prior to the formation of Girl Scouts. However, this level of activity could not be sustained. Pastors tended to have short ministries at the church due to lack of funding. Most of the pastors left when the church debt reached unacceptable levels, which in that time ranged from \$150- \$300 (Baptist 1977).

Meanwhile, as stated above, the Methodist church in Hailey was in decline. By early 1928, the Methodist church was no longer meeting and most of the valley's unaffiliated Protestants met in the Baptist church, which had evolved into a community church led by Rev. F. O. Hess. The *Wood River Journal*, which listed churches in the Wood River Valley in each issue, listed Rev. F. O. Hess as the pastor of the community church until January 26, 1928. Thereafter, the church was absent from the listings until April 5, 1928, when it was listed as the Community Baptist Church with "Miss Ayers in Charge and Mr. C. E. Halsey Superintendent". The May 10, 1928, issue announced that Baptist minister Rev. Shank would be giving the message. Shank, at the time, was actively developing a Baptist Church camp north of Ketchum. Shank's association with the Hailey church would later prove instrumental in its survival (Wood River Journal 1928).

In 1929, the American Baptists arranged a property exchange with the Methodists. In exchange for the Baptist Church in Fairfield, Idaho, the Baptists received the old Methodist Church in Hailey. Despite the onset of the Great Depression, the First Baptist Church Hailey refurbished their new home in 1930 and 1931. New plaster was applied, a baptistery installed, and the foundation was repaired. After the outside of the church was painted, there was exactly \$1.00 left in the building fund. This was used as a starter for a fund to put in new flooring. The old "ingrain" carpet was taken up and a new hardwood floor was installed. The walls and light sconces were plastered. The interior of the church was modified at this time to include the required baptistery (Baptist 1977).

Money continued to be a problem for the church throughout the 1930s and 40s as it fought to keep its doors open. Rev. Shanks, who was the Baptist Area Minister, opposed closing the church and despite opposition, repeatedly found funds to send to the church. However, the 1950s found a revival in the church as it began to steadily grow under the ministry of Joseph W. Fulds. Two city lots were purchased to provide room for growth. A kitchen addition was added to the south of the Sunday School Addition. The south ell not only provided a kitchen, but also had modern restrooms in the basement and as well as a new furnace. In 1955, a new Carillon bell system, donated by a Hailey business man, was installed with horn speakers attached to the bell tower. These speakers are still in place to this day. Other improvements include new robes, new hymnals, insulation and a new metal roof.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 5

Statement of Significance (continued)

Hailey Methodist Episcopal Church
NPS Form 10-900-a
(8-86)

Blaine County, ID
OMB Approval No. 1024-0018

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 6

Criteria Considerations

Criteria Consideration A: Religious Properties

The Hailey Methodist Episcopal Church is by definition, a religious property having been designed and built by a pastor to house a religious congregation. It was used as a church throughout its period of significance, and is currently still being used in its original historic function as a religious property.

The church building is eligible for the NRHP under Criterion C as a good example of the vernacular Gothic Revival style that is found in other Idaho churches of the era. It includes both common Gothic Revival elements (steep roof, lancet windows) and idiosyncratic details (window sill brackets, steeple) to create a structure unique to its time and place. Examination of over 400 churches listed on the National Register of Historic Places found many that were similar, but none with its unique combination of elements. The church's physical additions and interior alterations in the 1920s and 1930s also reflect the history of the congregations using the building as they adapted it to fit the needs of a different denomination.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 9 Page 1

Bibliography

Anon. (Hailey Pamphlet)

n.d. "Historic Hailey A Nineteenth Century Town". Undated pamphlet in the Hailey Vertical File of the Idaho State Historical Society Archives, Boise, Idaho.

England, David

2013 "History of Church Steeples". Available online at: <http://www.religiousproductnews.com/articles/2007-February/Feature-Articles/The-History-of-Church-Steeples.htm>.

Gottfried, Herbert and Jennings,

1985 *American Vernacular Design*, Van Nostrand Reinhold Company. New York, New York.

Hailey, John

1910 "History of Idaho". Syms-York Company, Boise Idaho.

Idaho State Historical Society Archives

nd *School, Hailey*. Idaho Cities, photo archives.

Lewis Publishing Company

1899 *An illustrated history of the state of Idaho*. Chicago, Illinois.

Reimers, Mabel

1977 "Hailey Community Baptist Church". *Histories of American Baptist Churches in the Intermountain Area*. Compiled for the Intermountain Area Convention.

Pacific Christian Advocate

1885 Clipping in Hailey, Idaho Vertical File of the Idaho State Historical Society Archives, Boise, Idaho.

Sanborn Fire Maps

1885 "Hailey, Idaho".

1888 "Hailey, Idaho". June, 1888.

1890 "Hailey, Idaho". August, 1890.

1897 "Hailey, Idaho". August, 1897.

1907 "Hailey, Idaho". Nov, 1907.

1920 "Hailey, Idaho". Oct, 1920.

1931 "Hailey, Idaho". Sept. 1931.

US Census

1850 Linton, Vigo County, Indiana

1860 Oregon City, Clackamas County, Oregon

Wood River Journal

1928 Church listings January 5 – June 26, 1928.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 9 Page 2

Bibliography (Continued)

Wood River Miner-News

1883-1887 Advertisements on pages 1-5.

1886 Article on Three Entertainments sponsored by Ladies Aid Society, February 13, 1886.

Wood River Times

1886 Page 3 news items January 16 – January 30, 1886.

DRAFT

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 10 Page 1

Verbal Boundary Description

Lots thirteen (13), fourteen (14), fifteen (15) and sixteen (16) in Block twenty-six (26) of the original townsite of Hailey, Blaine County, Idaho.

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

The nominated property includes the four city lots historically associated with the Methodist Episcopal / Hailey Community Baptist Church.

DRAFT