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NOV. 17 2023

NEVADA COUNTY
BOARD OF SUPERVISORS

Nevada County Historical Landmarks Commission
P.O. Box 1014
Nevada City, California 95959
info@nevadacountylandmarks.com
530-274-7118

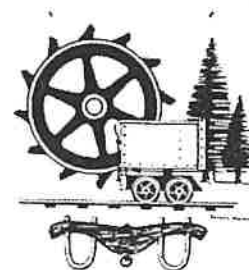
17 November 2023

Nevada County Board of Supervisors
950 Maidu Avenue
Nevada City, CA 95959

Honorable Chair and Board Members:

At today's meeting, the Nevada County Historical Landmarks Commission voted unanimously to recommend to the Board that the application for landmark designation of the Church of the Mountains Campus in Truckee be approved. The applicant is Kathleen Zemaitis. The site, on two parcels, is owned by the Church of the Mountains which has consented to the application and approved the placement of a plaque at the site. The landmark is to be designated as Nevada County Historical Landmark NEV 24-01, assuming the Board does not consider the application this year.

The landmark will commemorate Truckee's historic Church Street district. Erected in 1869, the Church of the Mountains is Truckee's oldest church. The Church has experienced a few fires but remains at its original location. Unique to the Church is its bell, cast by the McShane Bell Foundry, that has been ringing in Truckee since 1890. Two buildings adjacent to the Church create its campus: the Elizabeth Danforth Cottage which honors the lifetime dedication of Miss Danforth to the Truckee community, and the Rev. Sipes Parsonage which has served as an active parsonage over the years.

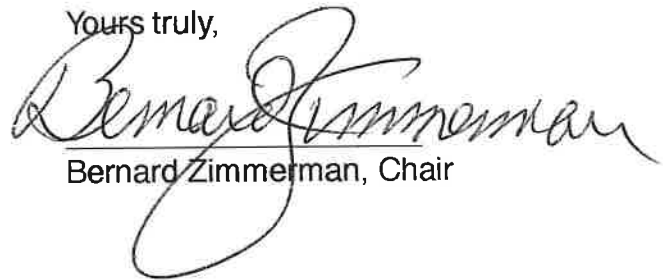


The research and documentation which accompanies the application has been reviewed by several Commissioner for historical accuracy. The application and supporting documentation is enclosed.

If you approve the application, please forward the resolution and accompanying documents to the County Recorder.

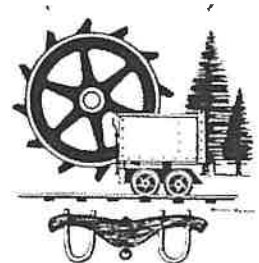
If you have any further questions, do not hesitate to contact me. Thank you in advance for your consideration of this request.

Yours truly,

A handwritten signature in cursive script that reads "Bernard Zimmerman". The signature is written in black ink and is positioned above the printed name.

Bernard Zimmerman, Chair

cc: Kathleen Zemaitis w/o enc.



County of Nevada

State of California

Nevada County Historical Landmarks Commission
Application for Registration of Historical Landmark

Name of proposed landmark: Church of the Mountains Campus

Location: The Church of the Mountains Campus is comprised of three separate historic adjacent buildings:

1. Church of the Mountains United Methodist Church, 10077/79 Church Street, Truckee, CA 96161
2. Elizabeth Danforth Cottage, 10075 Church Street, Truckee, CA 96161
3. Rev. Sipes Parsonage, 10069 Church Street, Truckee, CA 96161

Name of applicant: Kathleen Zemaitis

Address: [REDACTED]

Cell Phone: [REDACTED]

Name and address of owner upon whose property proposed landmark is located, if owner is not applicant: Pastor Vicki Massman, Church of the Mountains, 10077/79 Church Street, Truckee CA 96161

I consent to this application and authorize the placing of a plaque or marker on site.

Pastor Vicki Massman

Owner's signature

9/25/23

Date

Brief history and description of proposed landmark

The Church of the Mountains Campus is comprised of three separate adjacent historic buildings:

1. Church of the Mountains United Methodist Church
2. Elizabeth Danforth Cottage
3. Rev. Sipes Parsonage

NOTE: Architect/designer/contractor unknown for these three sites

The Church of the Mountains remains the centerpiece of Truckee's historic Church Street district. Erected in 1869, the church has experienced a few fires – including the devastating fire in Truckee in 1889 that destroyed many buildings in town – and yet the congregation continues to rebuild and rejuvenate this community landmark. Unique to Church of the Mountains is its bell, cast by the McShane Bell Foundry, that has been ringing in Truckee since 1890. Two adjacent buildings to the Church of the Mountains create its campus: the Elizabeth Danforth Cottage which honors the lifetime dedication of Miss Danforth to the Truckee community, and the Rev. Sipes Parsonage which has served as an active parsonage over the years.

Below illustrates the unique history of each building on the Church of the Mountains campus:

Church of the Mountains

- The Church of the Mountains has been an active church since its founding in 1869.
- For over 150 years, Church of the Mountains has stood on this original location.
- In 1868, preacher and circuit rider Rev. J.P. Sipes came to Truckee every other week in 1868, and held prayer meetings and services at the local school. Services were well attended, and his visits increased to weekly. It became apparent that a church should be built as part of the westward expansion of Methodism.
- In April 1869 the *Truckee Republican* reported “People are beginning to crowd into town from every direction and it makes Truckee appear lively.” Each issue reported shootings, stabbings, fatal accidents, etc.
- In May 1869 the *Truckee Republican* reported “We believe that Rev. J. Sipes is engaged in soliciting funds to erect a Methodist church in town. We have

enough of the institutions that tend to uncivilized our community and we trust that something will give the town the appearance of civilization will be built up.”

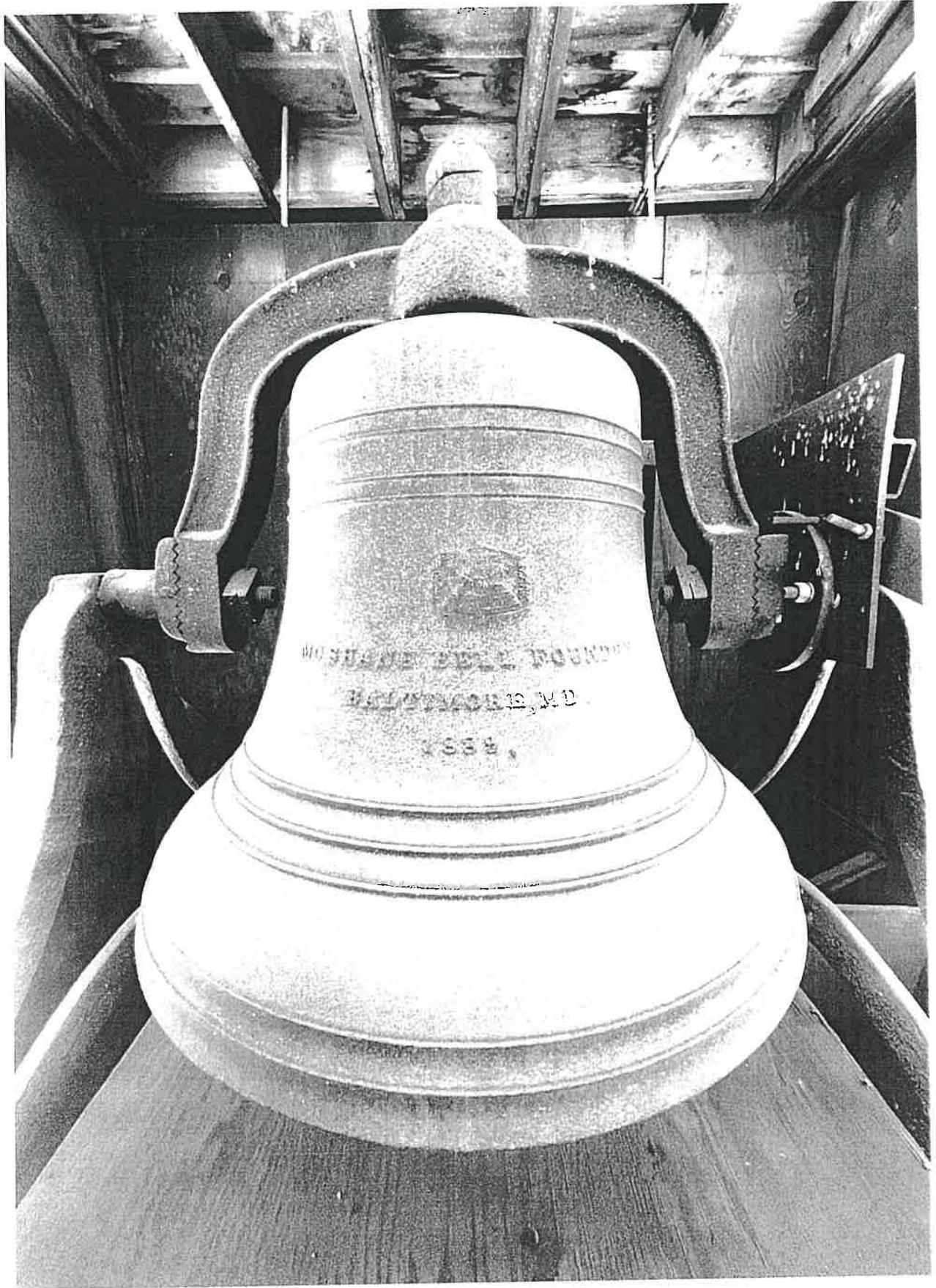
- In July 1869, the first Methodist Church was built costing \$3,000. Rev. Sipes gave the first sermon on August 7, 1869. The church was dedicated on September 26, 1869. Rev. Thomas of San Francisco traveled to Truckee to officiate at the dedication, and offered the people present the privilege of reducing the indebtedness of the church building expense, and thereby raising \$561. The building was originally erected as a wood-framed Victorian Gothic church. It featured a tall side tower belfry on the northwest corner.
- One week after the church was opened, the Ladies of the Methodist Church hosted a festival, including a raffle for cakes, to help “extinguish the debt upon the church.”
- By 1872, the church was holding multiple services and Sunday School classes and had an operating annual budget of \$3,000.
- In 1886, J. H. Kukuck was in charge of extensive redecoration of the church interior, with newspaper reports calling the new look “highly ornamental.” Work on renovating the church continued into the spring of 1887 when the exterior was repainted.
- In 1889, a fire damaged the Methodist church along with 50 other dwellings. Loans were secured and the church was rebuilt and rededicated in 1890.
- In 1890, Rev. Sisson and his 11 members worked together to pay off the church debt. It was paid off in 2 years and in 1892 the church was rededicated and membership grew during a revival service.
- In 1925, Rev. Davies solicited funds for major remodeling of the church. Until 1925, the church consisted of one large room. Rev. Davies made plans to provide space for the youth of the community and promised minimal cost and a small amount of change to the building. However, the old structure has been torn down and Mr. Daniel Smith, head of the Finance Committee, asked for cooperation of everyone to rush the rebuilding. The first services in the new building were held on December 17, 1925. The church bell was hung in a new tower located midway on the roof, and a 4’ iron cross donated by local resident T. Ghirard sat atop the bell tower.
- In 1952, church trustees secured a loan from Bank of America for \$3,500 in order to jack up the church (which did not have a foundation) and cleared

the dirt and stone to create a lower floor to the church. When the men were digging the basement, some dynamite was used to remove large boulders. The rocks were broken up, but the piano upstairs suffered severe damage.

- In 1958, the Methodist church officially became the Church of the Mountains.
- From 1979-1985, the congregation remodeled the church to more closely mirror architectural elements of the original church including creating a custom bell tower and relocating the tower to make a visual connection to the original structure. The building retains the broad intersecting gables characteristic of the Victorian style. The congregation also installed windows whose shape echo the curved shape of the original structure. The Smart family raised funds for the stained glass window that overlooks Church Street. Mrs. Arline Smart personally crafted the stained glass by hand.
- The current steeple, erected in 1985, is the only steeple visible in the Town of Truckee.
- The Church of the Mountains yard is landscaped with an heirloom cherry tree.
- The church has served the community's needs for public meeting space and as an architectural landmark during this century. This church has set the tone for the Church Street neighborhood

Church of the Mountains Church Bell

- The church bell was ordered by Pastor John W. Pendleton, and was cast in 1889 by the McShane Bell Foundry in Baltimore, MD.
- The McShane Bell Foundry is the oldest church bell company, continually operating since 1856.
- Upon completion the bell, weighing 1,000 pounds, it was shipped from Baltimore via Star Line around the Cape Horn and South America to Sacramento, transferred to the Central Pacific Railroad and brought to Truckee.
- The bell was hung in 1890 in a new custom-designed bell tower in the front of the church.
- The bell has been ringing Sundays and on special occasions since 1890.



Elizabeth Danforth Cottage

- Miss Elizabeth Danforth came to Truckee in 1882 and from that time on, her life was intertwined with the Methodist Church and the Truckee Grammar School.
- Miss Danforth joined the church in 1890 and was a member of the Official Board for many years.
- Miss Danforth helped keep the church fires going in the winter and opened the church for all meetings.
- Miss Danforth taught primary classes at the Truckee School House
- In 1917, Miss Danforth retired after teaching students for 35 years. She continued to be active in church activities.
- During the time of WW1, from 1917 to 1921, Truckee was without pastoral leadership. Miss Danforth was instrumental in getting a Sunday School started.
- In 1926, the church secured a \$500 loan from the Conference, and signed papers to build a home for Miss Danforth to honor her legacy, with the rights of occupancy deeded to Miss Danforth for her lifetime.
- The house is a one-story, vernacular worker's cottage made along a simple box plan. It includes a small shed roof and gable roof addition at the rear that appear to be in the Craftsman style.
- The little house was built next to the church and would be Miss Danforth's home for the rest of her life. This building also allowed her walking access to both the school and the church.
- On June 18, 1936, Miss Danforth died. She is buried in the Gold Run Cemetery in Placer County, California along with her parents.

Reverend Sipes Parsonage

- In 1874, the Parsonage was built and funded through the Ladies of the Sewing Circles who, headed by Mrs. Moody, raised \$1,000 for the construction of the building.
- The modest residence was constructed near the end of the Boomtown Years and functioned as a parsonage with walking access to the Church of the Mountains, also on the corner of Church Street.
- This is a one-story, gable-front-and-wing, vernacular Folk Victorian cottage.

- In 1882, \$300 had been spent on repairs to the parsonage with Rev. Carver doing much of the work himself and again, the ladies of the church raised money through their Sewing Circle.
 - In 1909, the Ladies Sewing Circle held a two-day fair and made \$200 which was needed to pay off a debt on the parsonage.
 - There are a few pastors of note who served Church of the Mountains:
 - In 1886, Rev. L. Ewing stood up for a Chinese gentlemen in a local dispute. He was labeled a “Chinese sympathizer” by the local paper, and that Sunday several Chinese coins were in the collection plate. A San Francisco daily paper mentioned “A Methodist preacher was boycotted in Truckee,” referring to Rev. Ewing.
 - In 1898, Rev. John Telfer was a minister who was deaf after suffering an infection swimming in Ohio that resulted in total hearing loss. He used lip reading to talk to individuals and small groups.
 - In 1942, the church’s new minister Rev. Hazel Brandelin became Truckee’s first woman pastor. She brought a few changes to the church including having a bible study on Sunday mornings instead of a sermon, and laywomen were in the pulpit on Laymen’s Day.
-

Historically significant aspects or properties of the proposed landmark

Church of the Mountains

- Church of the Mountains is **Truckee’s oldest church, and the only church in Truckee operating at its original location.**
- According to the Truckee Historical Preservation Advisory Committee, the **Church Street Character Area have two churches that “dominate and anchor the area of town.”**

Church Bell

- The **original 1889 church bell still rings today** in the bell tower of Church of the Mountains. It was crafted by the McShane Bell Company, the oldest church bell company still operating since 1856.

Danforth Cottage

- Truckee Historical Preservation Advisory Committee has listed the Danforth Cottage as **Category A/Essential to Truckee’s history.**

- This Essential categorization is due to Miss Danforth's noteworthy place in Truckee's history as the long-standing teacher and church leader in Truckee.
- The Essential categorization is also due to the fact the Danforth Cottage is in its original form and location. The HPAC notes that "the integrity of the materials, design, setting, feeling, location, workmanship and association reflect the distinctive characteristics associated with the historical architecture of Truckee during this time period."
- If awarded, this may be **the first historical designation for a Truckee woman leader by the Nevada County.**

Reverend Sipes Parsonage

- This is the **only parsonage in the Town of Truckee.**
 - The Truckee Historical Preservation Advisory Committee notes "the building retains enough essential historic qualities to convey a generally authentic visual sense of the time and its early function."
-

Summary

The Church of the Mountains campus is a unique historic church complex in Truckee that deserves historical recognition by the NCHLC. It is the oldest surviving church in Truckee, the only church still operating at its original 1869 location, and still uses the still ringing 1869 McShane Bell. The Town of Truckee has designated the Danforth Cottage as a Category A "essential" building in Truckee's history. Rev. Sipes Parsonage is the only parsonage in the Town of Truckee. For these reasons, we respectfully request that the NCHLC grant landmark status to the Church of the Mountains complex.

How will the landmark be protected and maintained?

Church of the Mountains Campus is managed, protected and maintained by the church leadership team and trustees. Church of the Mountains, the Elizabeth Danforth Cottage, and the Rev. Sipes Parsonage are located on a parcel in historic downtown Truckee and therefore is required to abide by the historic design review Truckee's Historical Preservation Advisory Commission.

Bibliography. Cite or attach available books, records, articles or other materials pertaining to the proposed landmark.

Church of the Mountains, United Methodist Church

References

- Edwards, W.F., and Irons, Chas. D. (1883). *W.F. Edwards' Tourists' Guide and Directory of the Truckee Basin*. Truckee, Cal.: "Republican" Job Print.
- Ficklin, Marilou West and Romaniak, Laura Elaine (1997). *Showdown at Truckee*. Reno, NV: Western Book/Journal Press
- Lord, Paul A. Jr. (editor) (1981). *Fire & Ice: a portrait of Truckee*. Truckee, CA: Truckee Donner Historical Society. © 1981 TDHS Notes:
- McGlashan, M. Nona (1977, second printing 1981). *Give me a mountain meadow: the life of Charles Fayette McGlashan (1847-1931) imaginative lawyer-editor of the High Sierra, who saved the Donner Story from oblivion and launched Winter Sports in the West*. Fresno, CA: Pioneer Publishing Co. ISBN 0-913548-42-1
- McMillan, Norma (1984). *A history of the Truckee Methodist Church: "Church of the Mountains."* Truckee, CA: Church of the Mountains.
- McMillan, Norma (1989). *A history of the Truckee Methodist Church: "Church of the Mountains."* Truckee, CA: Church of the Mountains. Notes: Attached, Page 2...

Dedication

1989

Back in 1883 Rev. R. E. EWING dared to stand up for Christian values when the entire community worked feverishly to chase all Chinese people from Truckee. Members of this Methodist Episcopal Church led that movement. The local newspaper called him "A Chinese Lover". We do not know what the spirit was within the church, but the paper reported that Rev. EWING came to the rescue of Chinese individuals and then he was gone. Just a few months later the paper reported that Rev. EWING was dying of consumption in Sacramento.

Today, over a hundred years later, I dedicate this church history in his name.

Rev. R.E. EWING, you are one of our local heroes, a true follower of Jesus' teachings. Thank you, we shall remember your courage!

McShane Bell Foundry 1856-present.

www.towerbells.org/data/IXfoundryMcShane.html Assessed September 7, 2023

Meschery, Joanne (1978). ***Truckee: an illustrated history of the town and its surroundings.*** Truckee, CA: Rocking Stone Press. ©1978, author.

Nevada County Mining and Business Directory (1895). Notes: "Truckee...The Central Pacific Company has a roundhouse and shops there. There are churches and schoolhouses which are the equal of those of any interior town. The population is about 1,500, and future prospects are exceedingly flattering." Page 93.

Thompson, Thomas H. and West, Albert A. (1880). ***History of Nevada County California 1880.*** Republished, Berkeley, CA: Howell-North Books, 1970. Notes: Page 155 "There are catholic churches at North San Juan, Moore's Flat and Truckee, and a M.E. church in Truckee, from which no information has been received."

Town of Truckee Historical Design Guidelines Notes: Attached Chapters 2 and 18

Town of Truckee Historical Preservation

Town of Truckee Historical Resources Inventory Summary Table

<https://www.townoftruckee.com/government/community-development/planning>

Accessed October 3, 2023

Truckee-Donner Historical Society (1994). ***Fire & Ice: a portrait of Truckee.*** Truckee, CA: Truckee Donner Historical Society. © 1994 TDHS Notes: Attached Chapter Church Street. pp 63-67.

Truckee Historic Resources and Architectural Inventory (1981). Nevada City, CA: Nevada County Planning Commission.

Newspapers

Reno Evening Gazette

San Francisco Chronicle

Sierra Sun

Sun Bonanza

Truckee Republican

Pictures of Church of the Mountains Attached

1883

1898-1899

1910

Post 1952

2023

Thank you for assistance and application preparation:

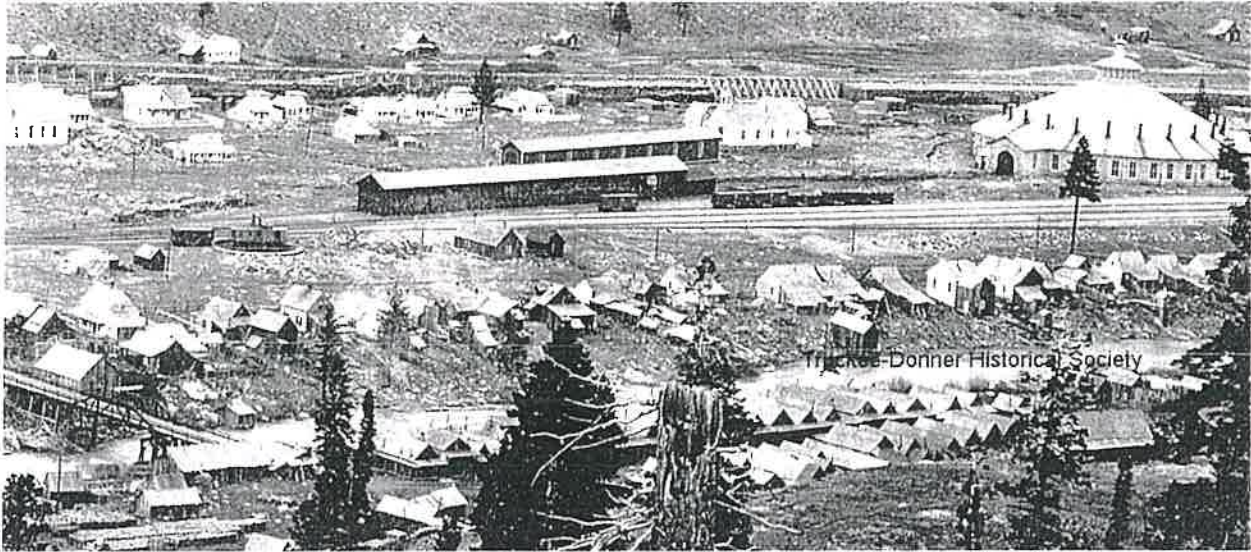
Church of the Mountains leadership, members and friends

NCHLC Commissioner, District Sponsor Barbara Czerwinski

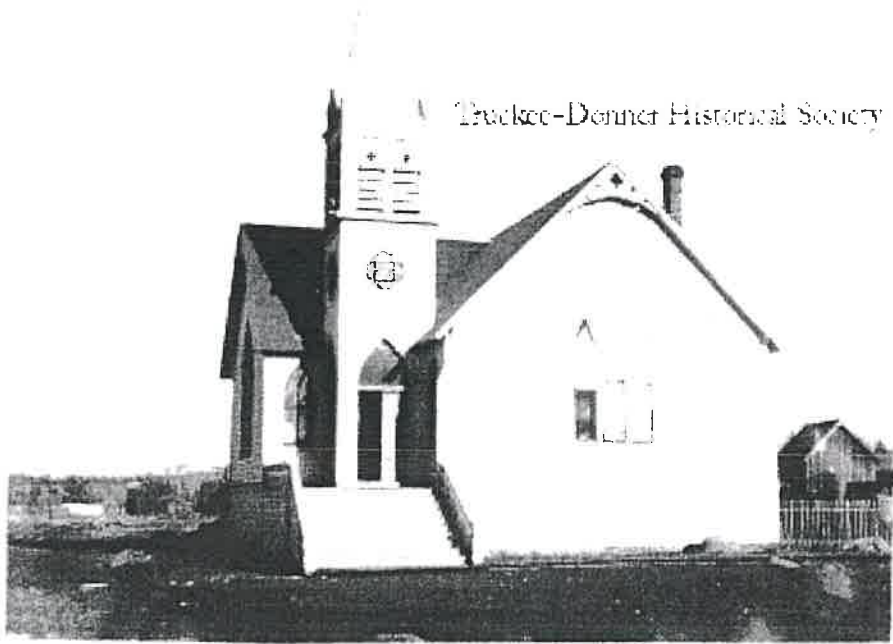
The Smart Family

Truckee-Donner Historical Society

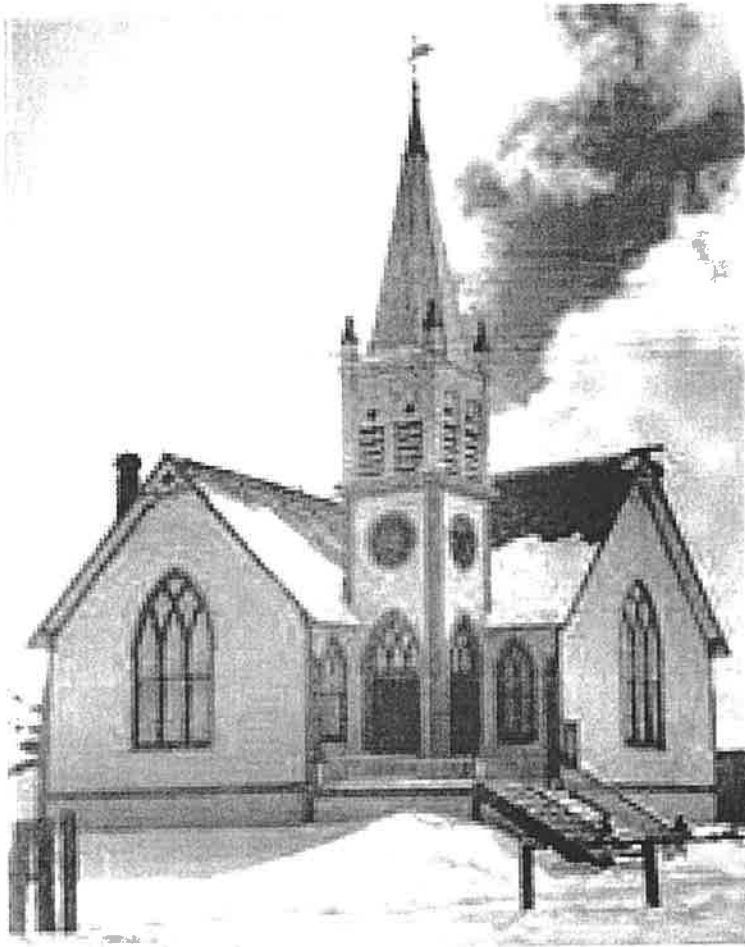
Truckee Branch Library, Nevada County



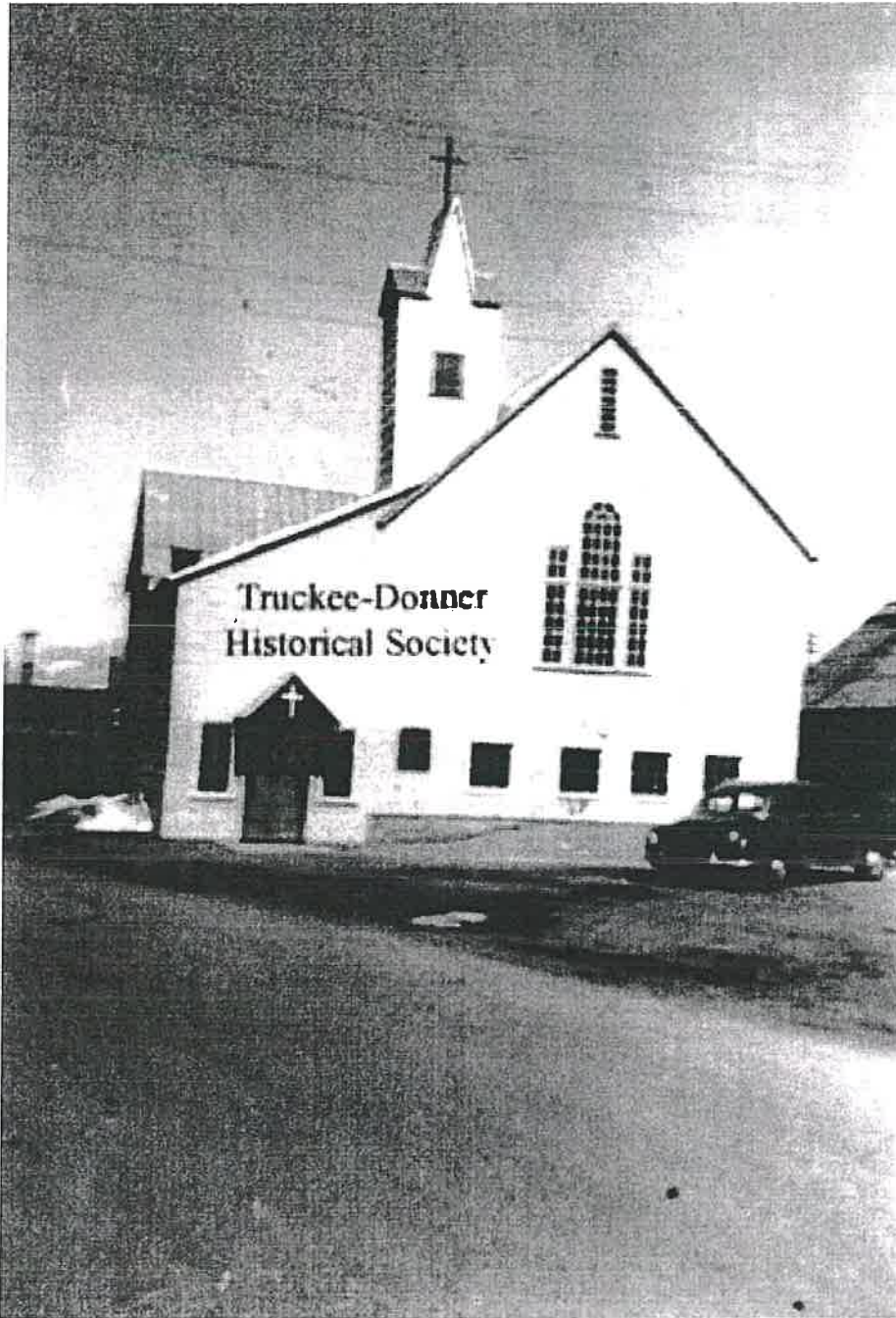
Church of the Mountains 1883 – Truckee-Donner Historical Society NOTE; Back of building appears in top left corner of image.



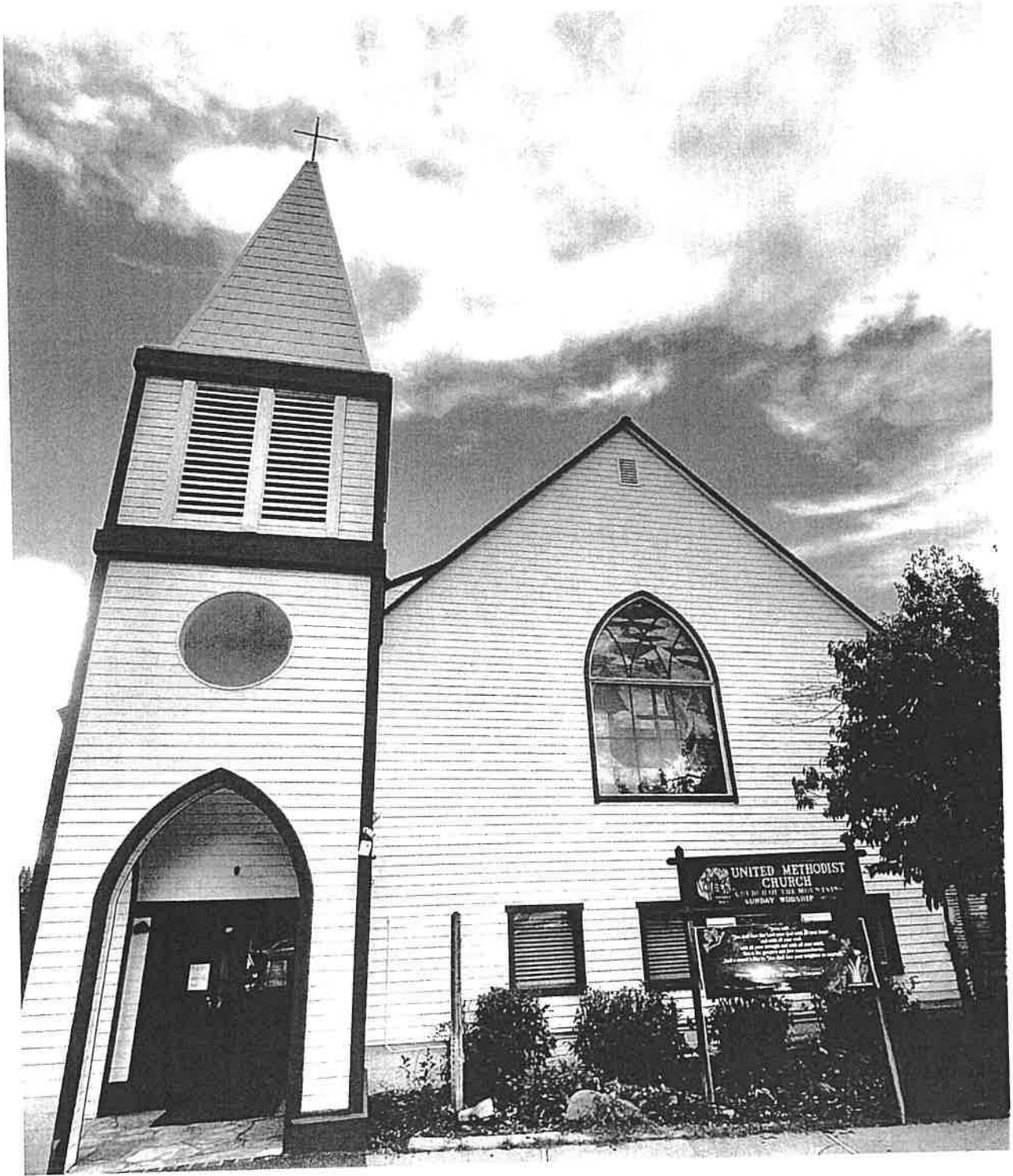
Church of the Mountains 1898-1899 – Truckee-Donner Historical Society



Church of the Mountains 1910 – Truckee-Donner Historical Society



Church of the Mountains Post-1952 – Truckee-Donner Historical Society



Church of the Mountains 2023

This completed form and all related documents shall be sent to the:

Nevada County Historical Landmarks Commission

Attention: Chairman

P O Box 1014, Nevada City CA 95959

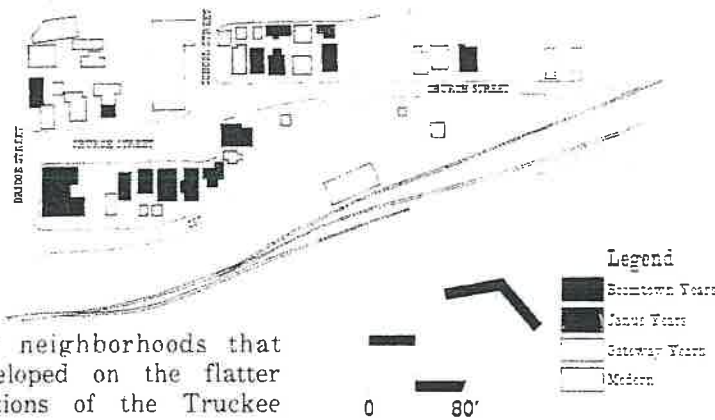
Attachments and related documents may be submitted in electronic format.

An application must be considered solely on its historic or architectural merits and not for commercial gain, political benefits, or other non-historical reasons.

An individual Commissioner can advise and counsel an applicant, but all applications must be considered by the full Commission, meeting in regular session.

2022 rev.

Church Street

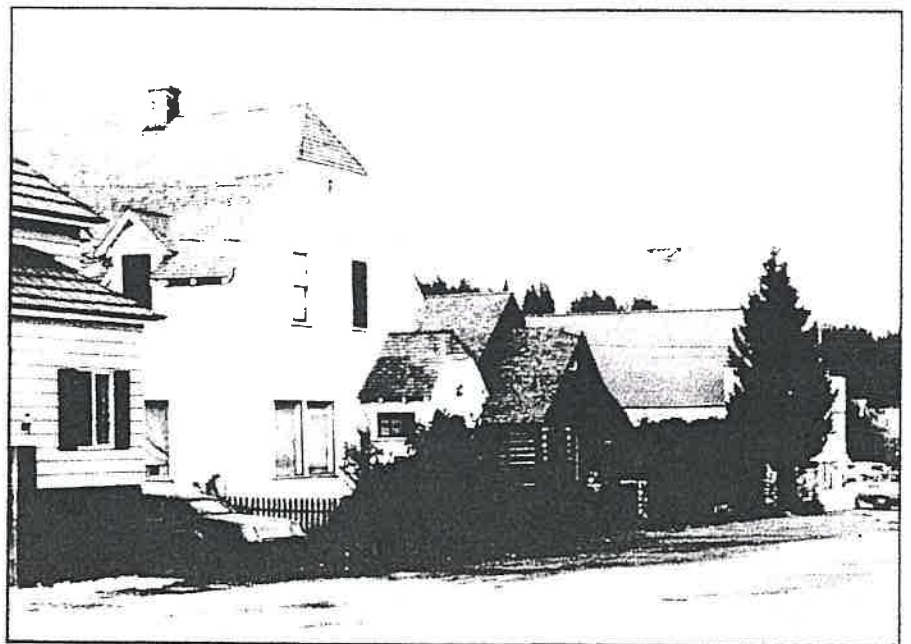


Many neighborhoods that developed on the flatter portions of the Truckee River Basin are linear in their configuration. Often the streets in these areas would parallel the river and to some extent the railroad tracks. Church Street, until the twentieth century, shared this configuration with other areas in town. Yet, the bisecting of the neighborhood by a highway forced a clustering effect to the west of present-day Highway 267.

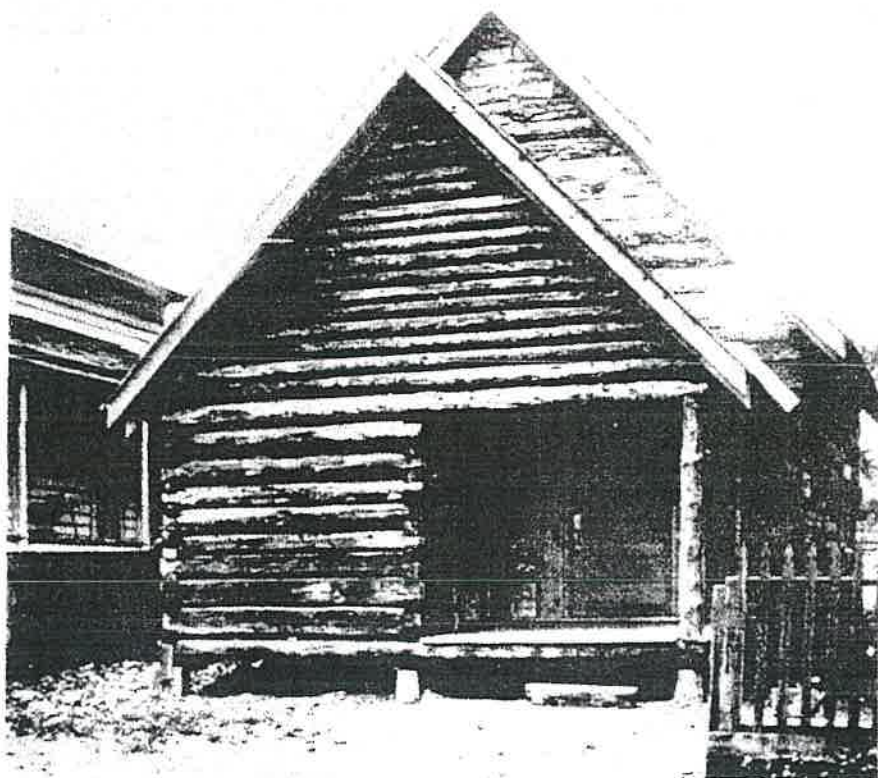
Prior to the highway cut, the Catholic church was located east of the Methodist church, and residences spanned the distance between. Today, the Methodist church remains in its original location and the original structure for the Catholic church was moved to its present site, just northeast of the Methodist church. Now the neighborhood is a compact cluster of residences, churches, and public buildings on the inside of Highway 267's curve northward.

George Schaffer was one of the important early pioneers who built in this neighborhood. One house erected by Schaffer on Church Street has been moved to a lot west of the Star Hotel on River Street. Another home built by Schaffer, perhaps for one of his daughters (he had a family of nine in 1880), is located directly behind the present-day Truckee Hotel. Between the hotel and the Schaffer building is a stone-wall firebreak that was built by Chinese laborers during the "boomtown" years. William Curless, M.D., Joseph Gray, and Reverend

T.S. Unen were among the neighborhood's leading residents in 1880. The town's first elementary school (grades 1-8) was also located on Church Street, and despite the neighboring Jibboom Street, this must have been one of the more upstanding sections of town. H.F. Gage, an early photographer in town, also selected this neighborhood for the location of his business. More recently, the Engelharts and Tapias have made important contributions to the neighborhood. The focus of the neighborhood, however, continues to be the two churches.



The William Englehart home

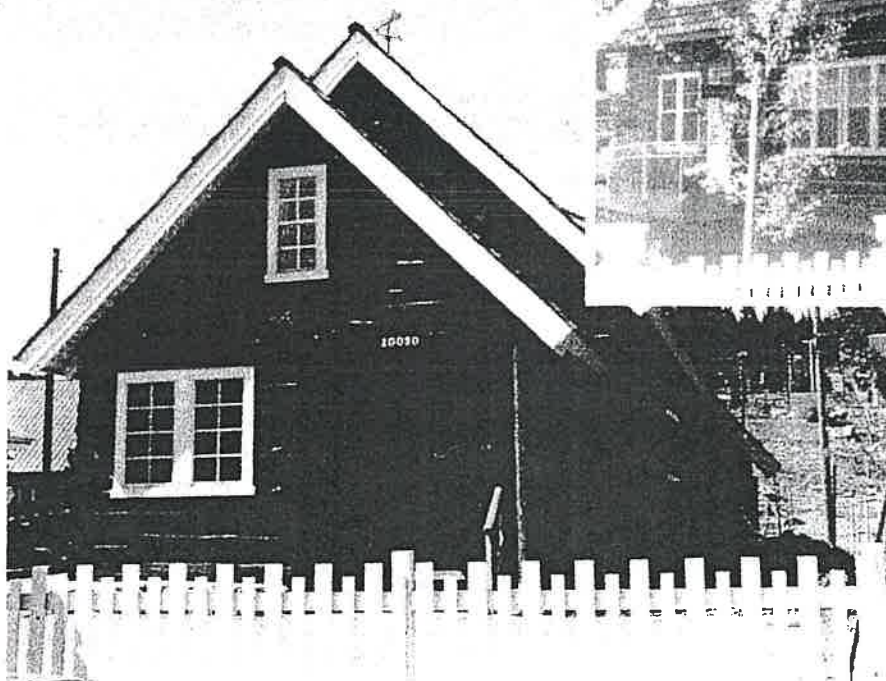


Joseph Gray, Truckee's first resident built this log cabin in 1858. Four years later he would be George Schaffer's partner in the first lumber mill on the Truckee River. Gray was an important member of the boomtown's social and economic foundations. He was a defender of the Chinese community and their rights to live and work in the Truckee area. Unfortunately, he lost some of these early political and racial battles, while helping to build the local lumber, power and hotel industries.

The Gray cabin, originally located at East Main and Bridge Streets was created circa 1858. In 1909 D.J. Smith gave the cabin to the Donner Parlor No. 162 N.S.G.W., and the members moved it to its present location.

Reconstruction and restoration required taking the entire cabin down piece by piece. It measured twenty-four by twenty feet and was built of tamarack or lodgepole pine.

With Truckee's many destructive fires, this old cabin always escaped.



In later years it was owned by the Englihart family and used as a residence.

"The Truckee Methodist Church has always been a fixture in town."

"In the early tradition a young man on horse back, called a circuit rider, came to Truckee every two weeks as people poured into Truckee in 1868. It soon became apparent that a building was needed, and the next year the local paper reported funds were being solicited for a Methodist Church."

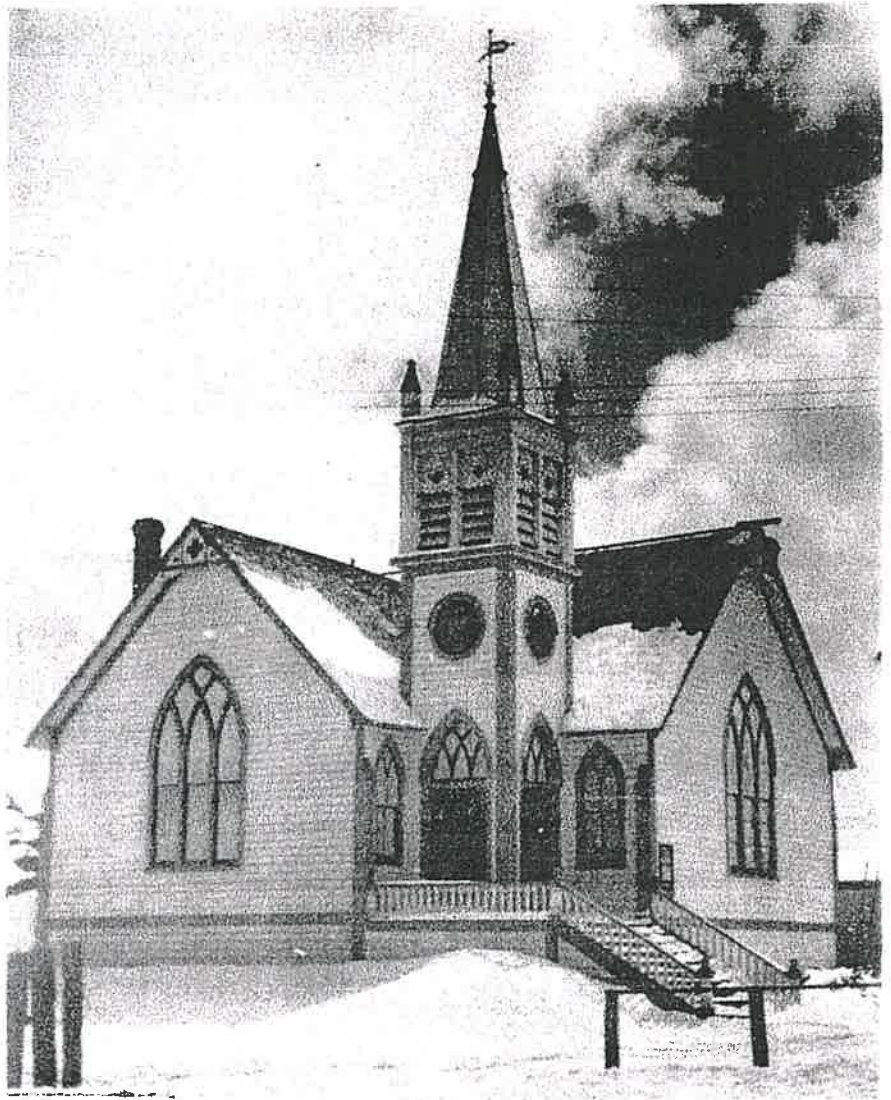
"The first Methodist Church was dedicated in September 1869. The Sunday School sponsored the next project which was the purchase of an organ in 1870. Three years later the Ladies Auxiliary Sewing Club raised funds to build a parsonage on an adjacent lot. This enterprising group included early town leaders Mrs. J.F. Moody and Mrs. E.A. Keiser and they instigated freeing the church from indebtedness through various fund raisers."

"The original church bell was cast in Baltimore, Md. in 1889 and brought to Truckee around Cape Horn. It was hung in the bell tower built especially to house it in 1892."

"The standing church, built without foundation, was jacked up in 1952 to remove dirt and rocks beneath the church to create a lower floor."

"The church's name officially became "Church of the Mountains" in 1958. Atop the new steeple is the original four-foot iron cross made and donated by Tony Ghirard, a long-time Truckee resident and local blacksmith."

"As reported in the 1883 Tourist

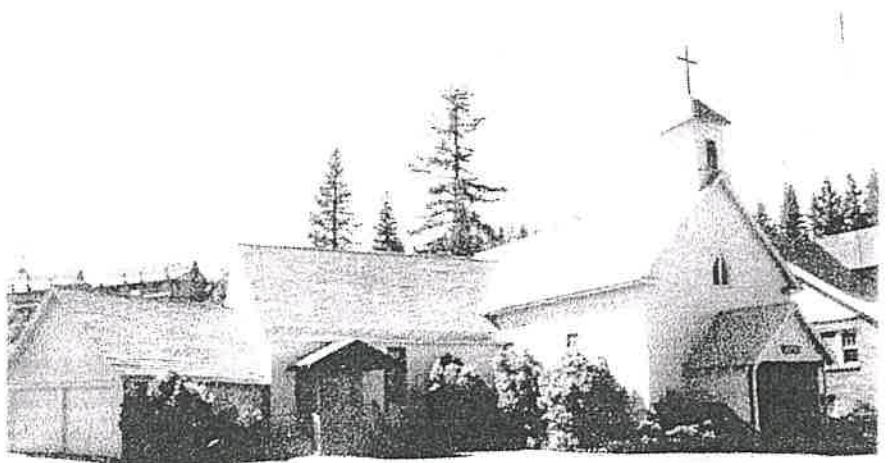


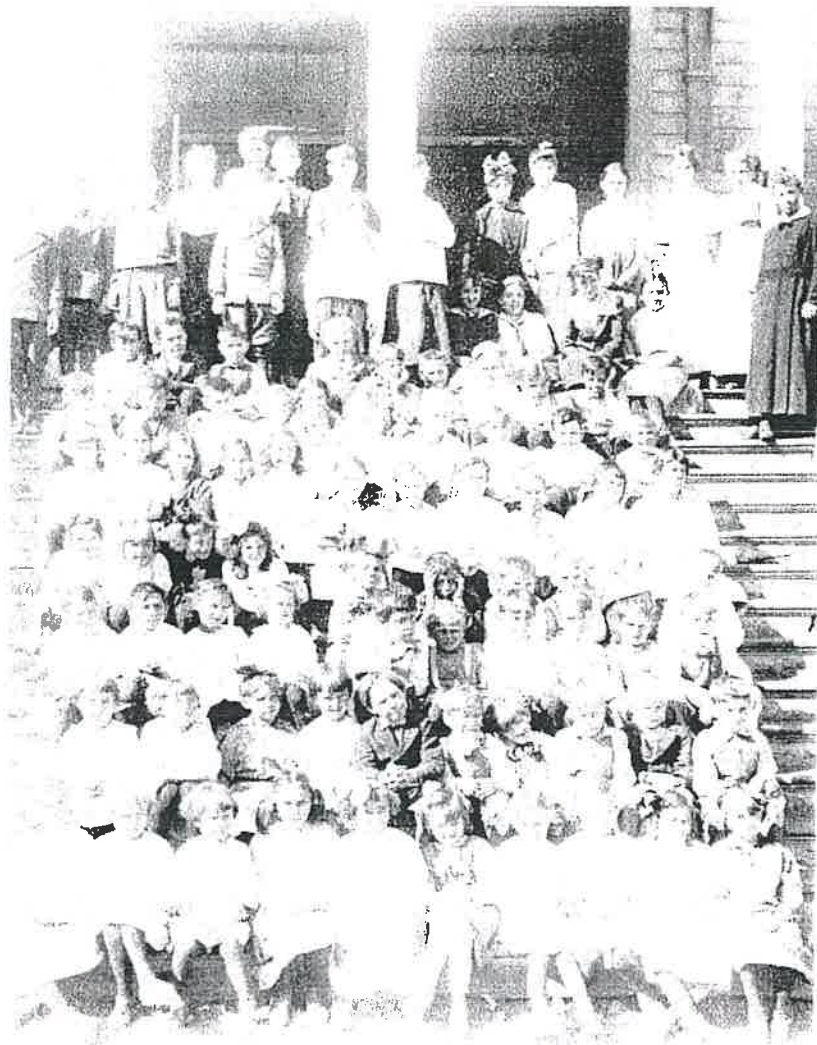
Guide & Directory of Truckee, Eli Church and his family had their residence on the street before either the Methodist or Catholic churches existed. It should be noted that the

street was named for this responsible citizen." It should also be known that he drove coaches for Mr. Moody.

The Assumption Catholic Church, which was founded in 1885, was originally located near today's site of the Truckee Tahoe Lumber Company. By 1907 the church had been moved to a new location east of the large rock at the end of Church Street. It was moved to its present location in 1949 when Highway 267 was constructed. The south wing was added in 1954.

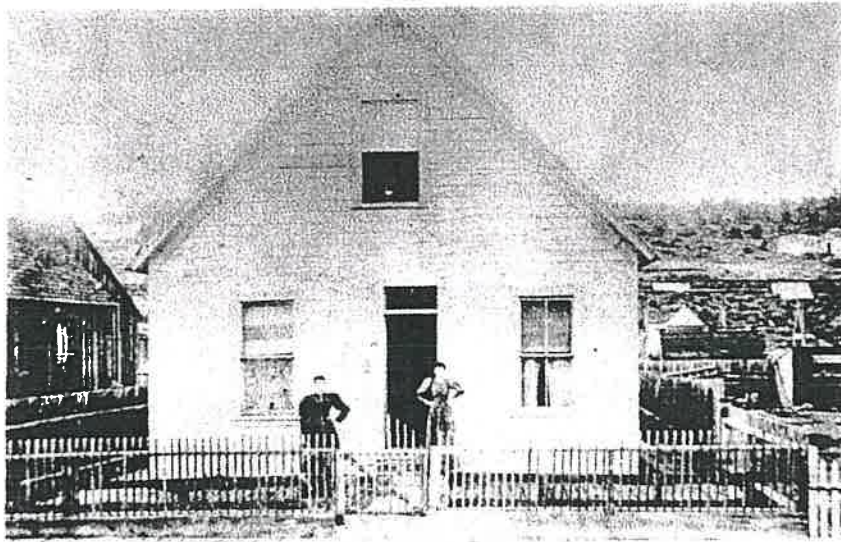
The church bell, which is still in use, was cast in 1878 by foundry owner W.T. Garratt in San Francisco.





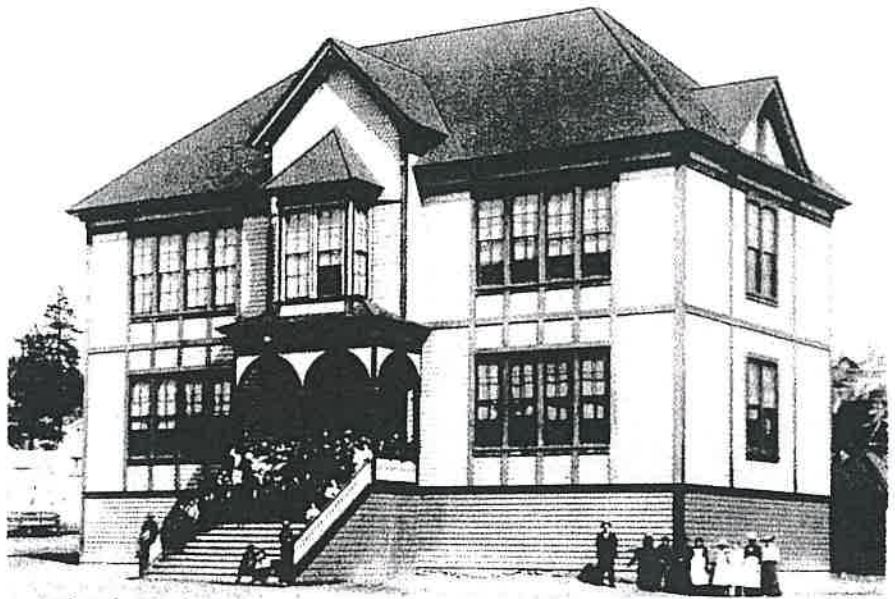
Truckee Grammar School - Fall 1915

	2	3	4	5	6	7	8	9	10	11	12	
Back Row	Boyd Campbell	Angelo Stafani	Dan Prazza	Paul Doyle							Top	No. 10
Row 1	Charlie Cozzallo	Bernard White	Willie Wilkie	Lawrence Kearney	Rosie Massori	Elizabeth Joger	Edith Rossarini	Nora Lyons	Miss Marzen	Miss Danforth	Miss Ruthford	No. 9
		John Lyons	Buster Cavitt	Stella Cozzallo	Katie Rossarini	Lucile Houston	Daisy Tetter					No. 8
		Archie Cupples	Bertha Kearney	Julia Lyons	John Bablin	Henry Morandi	Raymond Weule	Kenneth Hinkle	Earl Billings			No. 7
				Enidi Richardson			Harry Eaton	Maurice Doyle	Foston Wilson			No. 6
Row 2	Irene Titus	Ester	Lena Morandi	Ruth Kearney	Nettie Rab	Edith Harvey	Menia Maretti	Maud Kopka	York	York		No. 5
		Margaret Brandon	Frances Titus	Tony Pace	Robert Brandon		Frank Kearney					No. 4
			Alice Perri	Lynnan Tryant	Pete Rickey			Geno Giovanoni				No. 3
		Elizabeth Holborn		Pete Passinetti		Bill Engelhart	Billings		Jinny Lyons			No. 2
Front Row	Alberta Weule	Aiva Weule	Mary Colombo	Maggie	Gertrude Harvey			Estella Pochina	Anna Costa		Front	No. 1

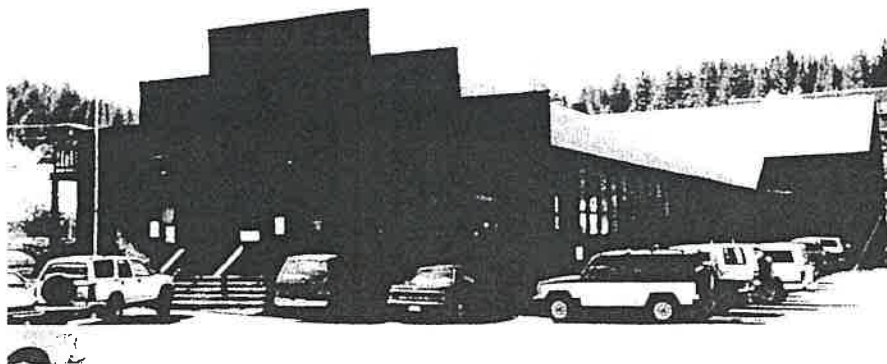


When first built as a residence on Church Street, this building was near the center of the block. Eventually, the highway cut bisected the neighborhood and this building became the eastern most member of the western half of the neighborhood. The simple Utilitarian styling has been adaptable to its use as a rooming house and finally as the Truckee-Tahoe Mortuary.

Marie Cabona's house; she was married to Dave Cabona's brother.



For many years, this elementary school building was located on Church Street. The building was replaced by a new building in 1936, which is now the Truckee Donner Recreation Center.



CHAPTER 2

HISTORIC OVERVIEW



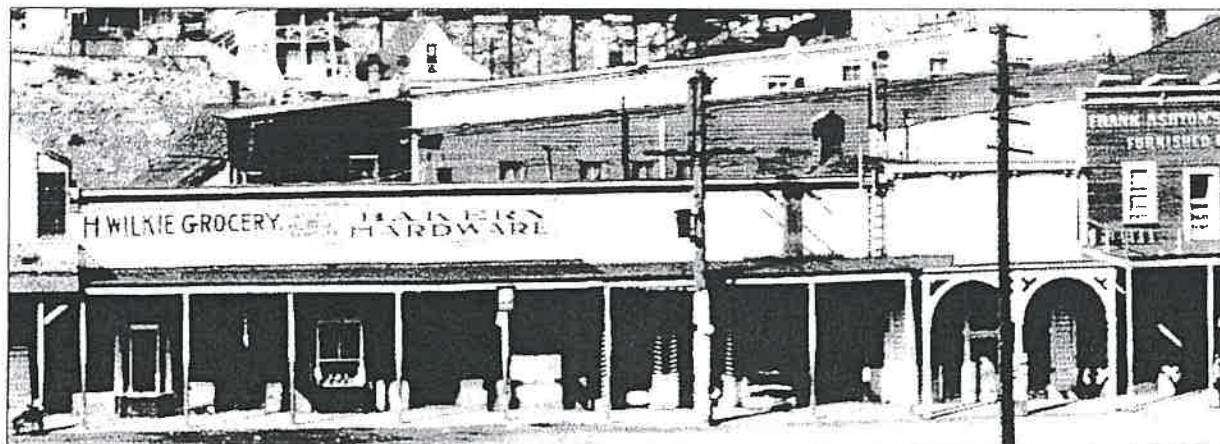
This chapter provides a brief history of Truckee. It draws upon historic overview text developed by Kautz Environmental Consultants for the historic property survey. Other publications about the community also provided a contextual foundation. These are *Fire & Ice: A Portrait of Truckee* (Members of Truckee Donner Historical Society 1994) and *Truckee: An Illustrated History of the Town and Its Surroundings* (Meschery 1978).

The first real influx of Euroamerican people to the Sierra Nevada began in the 1840s. This was the initial wave of emigrants who traveled across the western half of the continent seeking their fortunes on the West Coast. By 1846, California had surpassed Oregon as the primary emigrant destination. A popular route across the Sierra Nevada Range, which American Indian groups had used for centuries, followed the course of the Truckee River and continued over what has become known as Donner Pass. This route lost favor temporarily after the 1846-47 Donner Party tragedy.

The discovery of gold along the western slopes of the Sierra Nevada opened the floodgates to the California Gold Rush. However, the Lake Tahoe-Truckee area was not a destination; gold was to be found in the valleys of the American, Bear, Yuba, and Feather rivers on the other side of the crest.

The Truckee River route was one of several options for entry into the California mines, and competition for freight and passenger traffic intensified between settlements along the trails. The Truckee River Basin, where the Truckee River begins its eastward descent, served as a springboard for those attempting to make the ascent of another 1,000 feet. Truckee is situated at approximately 6,000 feet above mean sea level, while the average elevation of the passes in the area is around 7,000 feet.

In 1863, Joseph Gray built a cabin along an ancillary road, establishing what was then known as Gray's Station, a stage stop. Unlike the rampant growth encountered at new mineral discoveries, this was to be Truckee's quiet and humble beginnings. The following year Joseph Gray and George Schaffer began the area's first lumber mill partnership. Other people be-



Early photographs illustrate a variety of designs for canopies along Commercial Row.

gan to settle along the Truckee River, including a prospector named John Keiser and a blacksmith named S.S. Coburn. From 1864-1868, Truckee was known as Coburn's Station, from its association with this man.

By the early 1860s, plans were formulated for a railroad crossing of the Sierra Nevada obstacle. This was preempted by the construction of an improved road through the Sierra. In 1864, the Dutch Flat and Donner Lake Wagon Road was opened over Donner Pass. It followed a nearly identical route through Truckee as the earliest emigrant had followed. This freight and passenger wagon road was situated near the proposed alignment of the transcontinental railroad, as it was designed to facilitate transportation of supplies to points along the rail line. The road formed the final link in a continuous freight and passenger road from Dutch Flat, in California's Mother Lode, to Comstock Mines near Virginia City, Nevada. By the summer of 1864, the California Stage Company, using Dutch Flat and Donner Lake Wagon Road, established regular stage connections between west and east, and Coburn's Station grew exponentially with the traffic. Knowing that a railroad was in the works, and with the improved stage line in operation, more lumber mills began to make an appearance in and around the area. E.J. Brickell and George Geisendorfer were only two such persons realizing the region's potential, but their Truckee Lumber Company (1867) would become a dominant player in the market.

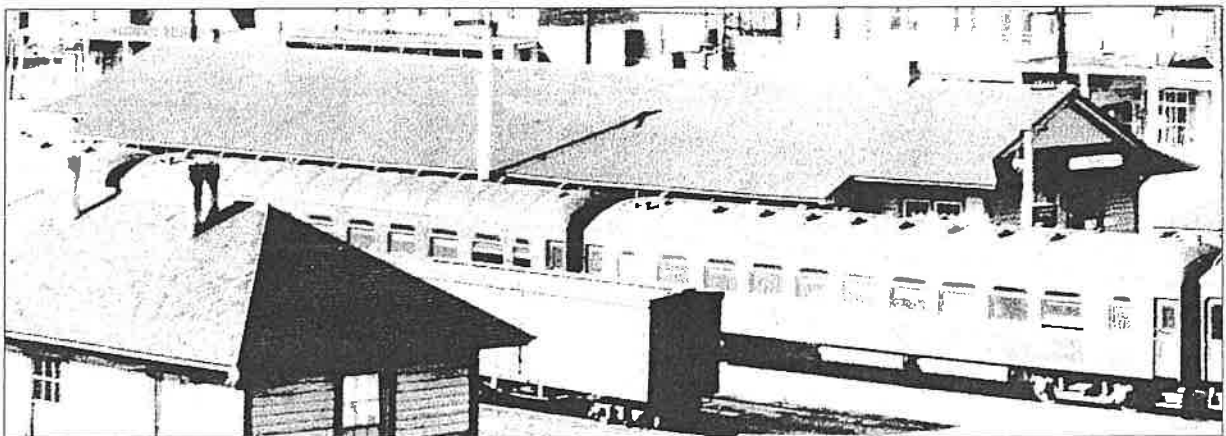
The year 1868 is pivotal to the story of Truckee because the Central Pacific then conquered the summit and pulled its first locomotive into town, linking Truckee to the West Coast by rail. One month later, the settlement witnessed its first great fire, destroying

all of Coburn's Station except for Gray's cabin and lumber mill, and causing the town to rebuild slightly east. The new town with its new railroad took on a new name, Truckee. The Dutch Flat Donner Lake Wagon Road became Main Street then Jibboom Street. The Central Pacific's vision of its destiny was much grander, however, than just crossing this great mountain range; it was the spanning of a continent. This goal was realized in May 1869 in Utah and Truckee, as a result, became an important point between East and West.



A turn-of-the-century image of the United Methodist Church and early residences demonstrates the pervasive use of wood lap siding.

In 1914 Main Street in downtown Truckee was designated as the Lincoln Highway, the first coast to coast roadway in the United States. Contiguous segments within the various existing regional road systems were incorporated as interconnecting links in the Lincoln Highway. The route of the Lincoln Highway through

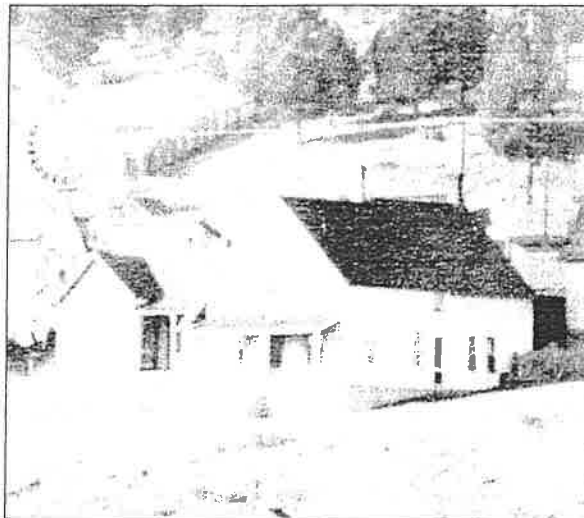


The Truckee area benefitted by its transportation link helping to move goods and people across the mountains and by sending out its own products.

Truckee closely follows segments of the original route of the Dutch Flat and Donner Lake Wagon Road and the Emigrant Trail. In 1927 portions of the Lincoln Highway were redesignated as the Victory Highway, a redundant road system conceived as a memorial to veterans of World War I. While the route through Truckee was referenced as the Victory Highway, many continued to call it the Lincoln Highway, hence causing some confusion in later years. Truckee citizens and prominent business leaders realized the tourism potential of automobile travel along a nationally recognized highway and succeeded in getting the Victory Highway/Lincoln Highway constructed through town. In 1928 the Lincoln Highway/Victory Highway was incorporated into the federal highway system and the route through Truckee was designated as U.S. Route 40.

The Truckee area benefitted by its transportation link by not only helping to move goods and people across the mountains, but by sending out its own products at the same time. The lumber mills, which now numbered in the dozens, were inundated with orders from the burgeoning Comstock Lode in Nevada, and from the continued growth in California. Truckee's alpine environment and transportation connection provided another opportunity: ice manufacture. Lumber companies capitalized on their frozen mill ponds, and soon other companies, devoted exclusively to ice manufacture, were appearing in town. For many years (1868-c.1920s), "ice harvesting was big business in the Truckee Area." It was shipped by rail throughout the west, sent to cool mines in the Comstock and to keep California produce fresh on its journey to eastern markets. Many ice companies operated in the Sierras, and Truckee boasted a few of its own (Trout Creek Ice Company, a.k.a., Henry's Ice Company). This operation was where the present-day Sierra Pacific Company substation is located.

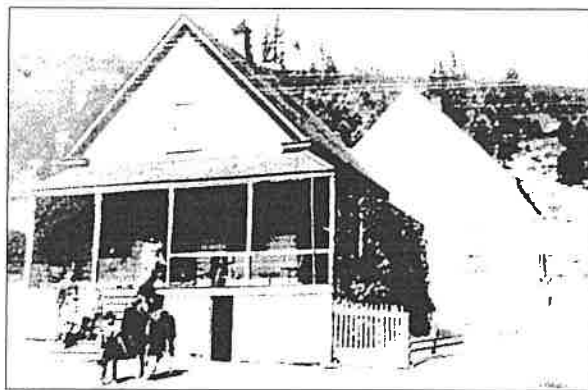
From its origins as a stage stop, to the coming of the railroad and early lumber mills (from 1868 onward), Truckee was a full blown, growing community. It was not without its difficulties, however. Until things began settling down in the 1890s, people knew Truckee as a Lawless Boomtown. Still, some of the finest neighborhoods in Truckee's history would be built during this period, with the largest homes belonging to lumber barons like the Richardsons, Schaffer, and Burckhault. The Truckee Lumber Company, desiring employee housing that is appropriate to such



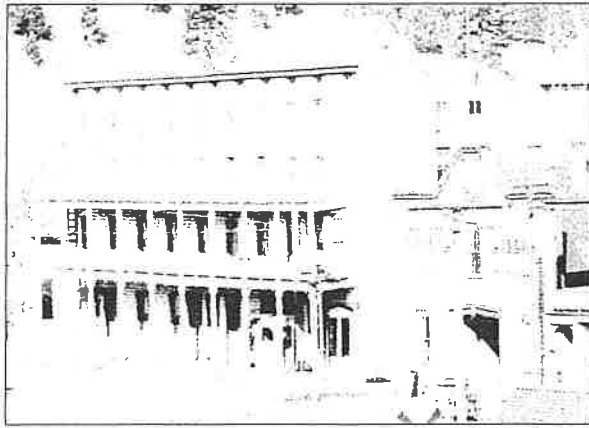
While Truckee was prospering with the lumber and ice industries in full production, a number of modest residences and outbuildings were built.

an important company, designed and built 'Brickelltown' along the west edge of town, near their mill and box factory (Brickelltown being named after E.J. Brickell, a partner in the operation). From its inception, the block was quite uniform in appearance, displaying Victorian Italianate influences on every home.

Agriculture was also clearly a significant part of early Truckee history. This area in the Sierras was a "dairyman's heaven." The region provided summer pasture for herds brought in from central California, and in earlier years there were reportedly 15-20 dairy farms near Truckee, which yielded enormous quantities (60,000 pounds) of "premium quality" butter that was in turn sold at "premium" prices throughout the west's urban markets. Two dairies are occasionally alluded



The Varney-McIver Dairy is located along the extreme western margins of the historical community along Donner Pass Road. It is the only dairy that remains in the Downtown Truckee area.



The Whitney Hotel was one of the many buildings in Truckee to be affected by fire, and to be rebuilt.

to around historic Truckee. The Von Fluee dairy was originally located on the south side of the Truckee River, occupying the lands around present-day River Street. The Varney-McIver Dairy is located along the extreme western margins of the historical community along Donner Pass Road. It is the only dairy that remains in the Downtown Truckee area.

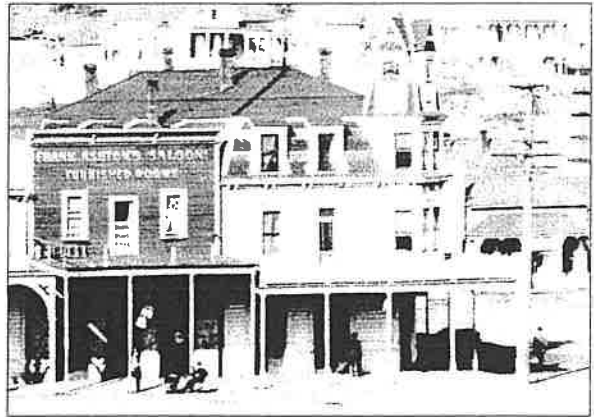
Many fires affected the town of Truckee. Besides the fire in 1868 that attacked Coburn's Station, massive fires swept through Truckee's residential and commercial districts in 1871, 1875, 1881, and again in 1883. With each fire and subsequent rebuilding, Truckee lost more of its early appearance. As a consequence, very few buildings remain from the earliest years of the Boomtown period.

Like a mining town seeing its mineral riches thin out, by the 1890s Truckee too was feeling its resources dwindle. The town's mainstay, lumbering, was dependent upon forests that were increasingly becoming depleted, and by the turn-of-the-century many mills had ceased operation. The ice industry, by providing the means to preserve produce, had proved vital to California's agricultural growth, but was feeling increased competition from artificial refrigeration.

Though this appeared to be a period of decline, Truckee's residential neighborhoods continued to grow, particularly due to a large influx of Italian immigrants. The railroad had made access to the town relatively easy, even in winter, and Truckee, long praised for its beautiful surroundings, began catering to an ever increasing, recreational clientele. By the

mid-1890s Truckee was host to Ice Carnivals, encouraging people from California and Nevada to enjoy the mountain winters. Sleighing, tobogganing, dog races, and the first of two giant Ice Palaces were just a few of the attractions offered to tourists.

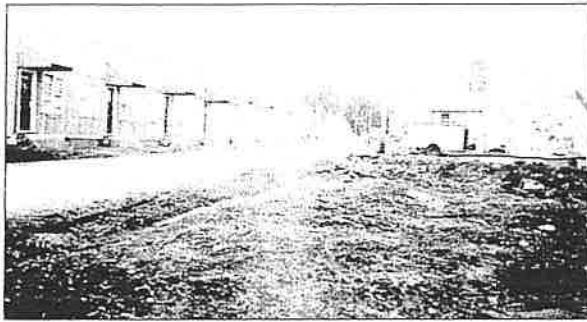
Though fires still claimed some of Truckee's large and important properties during this period, the misfortune of entire neighborhoods being destroyed appears to have been avoided. Growth during this period, the lack of wide-scale fires, and subsequent slower development in the later periods have contributed to the survival of much of Truckee's late-nineteenth century historic fabric. Most of Truckee's historic neighborhoods, especially north of the commercial district, are from this period.



An early commercial row saloon and hotel, circa 1913, before fire hit the commercial district, included a distinctive tower at the corner.

Though the lumber and ice industry's days were numbered, the town seemed to have found a new identity as a tourist destination. The town's industrial overtones gave way to peaceful, serene mountain beauty. The introduction of Italian families to the community coincided with the final expulsion of the last Chinese residents by 1886. And the railroad, Truckee's lifeline, was soon to witness and begin competing with the automobile as a primary transportation source.

Long a mainstay of Truckee, the Chinese first arrived with the railroad, laboring in large numbers to build it across the Sierra. Many stayed to settle in the community, which was a tenuous partnership at best. By providing cheap labor, they were both sought by industry and denounced by higher paid, European work-



Small hotels, such as the one seen above provided visitors to the Truckee area with a resting place after their recreational pursuits.

To the west and south of Truckee were the Donner campsite and Lake Tahoe, which became more easily accessible with the automobile's arrival. Fishing, camping, boating, and picnics were summer's favorite activities, while winter sports, kept Truckee alive all year long. From the early twentieth century until World War II, Truckee was the area's gateway to year-round recreation.

Fire again paid a visit to Truckee, attacking the commercial district in 1913 and again in the 1920s. The fact that Truckee rebuilt, once again, is proof of its continued economic viability and prosperity in the early decades of the twentieth century. It is also for this reason that the commercial district has a later historic feeling than the surrounding residential communities. The exceptions, of course, are the older brick businesses, such as Cabona's and the Capital Building, whose owners had earlier learned how to prevent fire's destructiveness. For all the large fires that passed through town, numerous smaller blazes seem to have done just as much damage - perhaps not monetarily, but to Truckee's character. The elaborate Sherritt House, both Truckee Hotels, the original Sierra Tavern, the second Ice Palace, the High School, the famous McGlashan mansion, and recently, the commanding Masonic building, not to mention dozens of residences, have vanished from the Truckee landscape for this reason.

As a moment of closure, the Truckee Lumber Company, in existence since the 1860s, finally shut its doors during the Gateway period, ironically due to a fire. By the 1930s, the last remaining ice companies had also ceased operations, no longer able to compete with modern refrigeration technology.

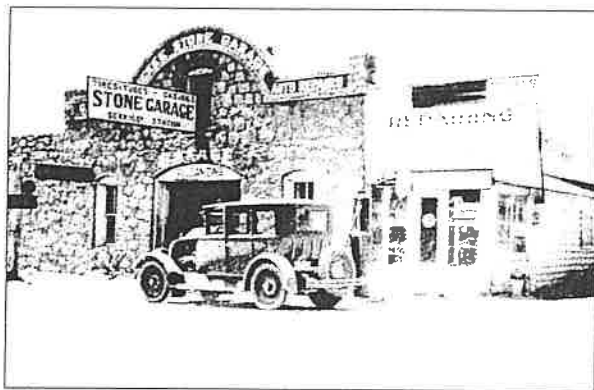
While the economic mainstays of the Truckee area, transportation and logging, have persisted into the twentieth century, the Lake Tahoe-Truckee area is now noted more for its recreational opportunities than anything else. Lake Tahoe, Squaw Valley, and the other areas surrounding Truckee have become a huge playground supporting a wide array of activities. However, the historical imprint of the railroad and logging boomtown is still very apparent in Truckee and its environs.

ers. Their community was frequently raided, harassed, and torn down. By 1878 they were forced to live south of the Truckee River, and a decade later, to move away altogether.

By the early part of the twentieth century Truckee was sharing its moment in the spotlight with its surroundings. Movie companies began arriving in large numbers, using the town as a base camp while filming in the mountains. A particularly significant aspect of this period was the development of the Hilltop Recreation Area for winter sports.

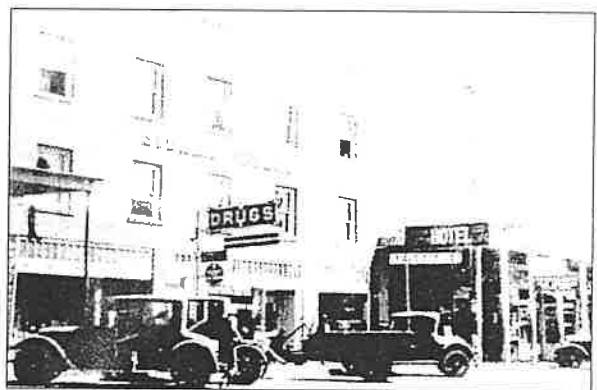
Although the snow-covered hillsides had been play areas for local residents since Truckee's earliest years of settlement, the concept of organized (and economically viable) winter sports was first introduced to the larger community by Charles McGlashan in about 1895. With the decline in the lumber industry, McGlashan had a vision of the area as a winter recreation destination for ice skating, tobogganing, sleigh rides, dog sled races, and ski contests. Ice carnivals with the famous ice palaces became prominent events in the mountain community from this time until about 1916. "Snowball Specials" (i.e., the winter excursion trains) continued to run until 1940 when the automobile became preferred transportation.

In the early 1900s to 1910s, recreational "ski-sport" was beginning to advance across the country. Several regional clubs (Tahoe and San Francisco's Sierra Club) were formed by 1915. Locally, Truckee residents formed their own "Sierra Skiing Club" around 1909. A tow to haul toboggans up "Hilltop" first appeared in the 1910 Truckee Ice Carnival, and when the Truckee Ski Club formed in 1913 they utilized this tow.



The Stone Garage circa 1920, built on the site of Gray's cabin, provided for the maintenance needs of the automobile.

The area presently known as the "Hilltop" was purchased c. 1910-1920 from railroad developer Charles Crocker for use as a recreational ski area. The hilltop lodge was the first building constructed (c. 1928-29) on the property and was built by members of the Truckee Ski Club, the Truckee Outing Club, and Sierra Dog Derby Association. The hilltop was long known for its wooden scaffold ski jump constructed just east of the Hilltop Lodge. Guy Coates indicates that seven time Olympic ski jumping champion Lars Haugen designed Truckee's famous great wooden ski jump. The jump was demolished c. 1950s or 1960s. The ski hill reportedly had one of the nation's first mechanized ski lifts, and the property as a whole represents a significant historic recreational complex for the community, and larger region. The rope tow for the ski lift was installed about 1928, around the time of construction of the Hilltop Lodge. The current ski lift was reportedly constructed c. 1960.



The new Sierra Tavern was built in the late 1930s as part of the Truckee commercial row.

CHAPTER 18

THE CHURCH STREET CHARACTER AREA



The Church Street Character Area includes the Church Street neighborhood identified in *Fire and Ice*. Historically, these neighborhoods were visually associated. The construction of the highway separated the eastern and western portions, but nonetheless, the design policies for these areas are related.

The Character Area is directly east of the Commercial District. It is roughly bounded by Jibboom Street on the north, Bridge Street on the west, the railroad right-of-way on the south and those properties east of Highway 267.

Historic Significance

George Schaffer was an early Truckee pioneer and one of the several houses that he built is located behind the Truckee Hotel, which is at the northeastern corner of Front and Bridge Streets. A stone firebreak exists between this house and the hotel. Dr. William Curless, Joseph Gray and Reverend T.S. Unen were some of the neighborhood's other leading residents. Joseph Gray, Truckee's first "white" resident, also fought for the rights of the Chinese community.

The two neighborhood churches—the Methodist church and the Catholic church—remain the focus of the neighborhood today. The First Methodist Church was constructed in 1869 and the Assumption Catholic Church was constructed in 1885. It was originally built at the east end of Church Street, but in 1907, was moved next to the large rock to the east of the Methodist church. During construction of Highway 267, the church was moved one more time to its current location.



Today, the Methodist church remains in its original location and serves as a focal point for the neighborhood.

☞ Please see page 97 (Chapter 13: General Guidelines for New Buildings) for a map that shows this Character Area in its Truckee context.

For many years, an elementary school was also located in the Church Street neighborhood. The school was replaced, however, by another institutional building: the Truckee Donner Recreation Center.

The area was noted for ice harvesting at the Trout Creek Ice Company, although very little evidence of these ice harvests remain today. The Church Street Character Area displays un-patterned architectural construction including the Catholic church and associated rectory, and an eclectic mix of historic and modern residential buildings.

Historic Character Description

The Church Street neighborhood was mostly residential in character with a few institutional buildings serving as accents. Comparing two historic maps (from 1898 and 1907) for the Church Street neighborhood, several clues to the development of the area can be discerned.

First, the area primarily consisted of small residences that lined Church Street. These houses were all set back a similar distance from the street, had front porches and small side yards. There appeared to be more residences in the western portion of the neighborhood, closer to the downtown. Development thinned out as the neighborhood approached the railroad right-of-way at the eastern end. Porches also varied in design. Many were full-width, but some wrapped around the side of a house. A few even wrapped around three sides of a house.



Across the street from the Methodist church and the Recreation Center stand a row of houses that exhibit the traditional characteristics of the area.

Current Character

The Church Street Character Area is noted for Highway 267 that runs northeasterly through the neighborhood. The highway separates it into two parts. The western half contains the greatest concentration of buildings. In the heart of the neighborhood, Church Street is quite wide, reading as a large open space. Many cars park here, however.

A mix of building types, that date from 1890 to 1930, provides a sense of visual diversity. Both traditional domestic and institutional architecture are found here.

The Methodist church, the Catholic church and the Truckee Tahoe Recreation Center dominate the western portion of the Character Area. At the east end of Church Street, only three historic properties survive: two residences—one of which was a hospital—and a railroad warehouse.

Although most of the buildings in the western portion of the area have original residential associations, many have been converted to commercial uses. Several commercial properties (hotel, restaurant, offices) can be found here.



The northern part of the Character Area.

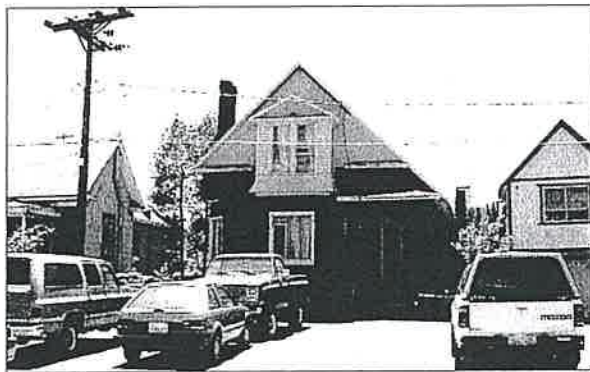
Most residential architecture in this neighborhood is simple, gable-fronted vernacular, although several buildings with Folk Victorian detailing have survived. Many residences that are located on the south side of Church Street have rear yards and secondary structures that are exposed along Highway 267.

The far northeastern corner of the Character Area possesses a small, unique group of vernacular buildings that all display an excellent level of integrity, although their condition is somewhat deteriorated.

Most buildings are simple in design, although some ornamentation was used historically. The smaller buildings tend to exhibit very few details, reserving most ornamentation for porches.

Exterior wall materials traditionally were horizontal lap siding, for commercial and residential architecture alike. Masonry was used generally for foundations.

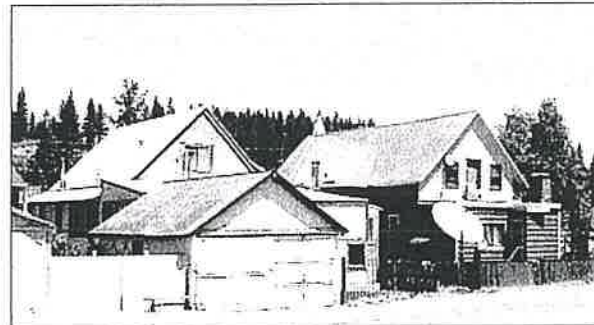
The limited combination of roof forms found on the buildings creates another striking feature. Most are simple gables. Wood shingles and standing seam metal were used, while today composition shingles are frequently used.



A mix of building types in this Character Area, that date from 1890 to 1930, provides a sense of visual diversity.

Some key design characteristics of this Character Area include:

- Churches dominate and anchor area
- On-street parking
- Adjacent to Trout Creek
- Small residential neighborhood pockets
- Wood lap siding is the dominant material
- Front porches face the street (some are inset and some are projecting)
- Standing seam metal roofs
- One to one and one-half stories
- Front facing gable
- Buildings are adjacent to the street without a yard on the south side of the street
- Buildings are set back from the street with a front yard on the north side of the street
- On-street parking
- Outbuildings to the rear of a lot
- No curb cuts along Church Street itself
- Trout Creek is partially enclosed
- Retaining walls along Trout Creek
- East of Highway 267 is visually separate from the west side



Although always having a "back yard" character, it was not until the later addition of Highway 267, that many residences on the south side of Church Street have rear yards and secondary structures that are now exposed.

Design Goals & Policies

The Church Street Character Area should continue to develop with buildings that relate in mass and scale to the building forms seen historically.

The design goals for the Church Street Character Area are:

- To emphasize the preservation and restoration of historic structures, when feasible (the restoration of "Supporting" buildings to upgrade rating is a priority in this area)
- To continue the use of traditional building materials
- To maintain traditional building mass, scale and forms
- To encourage the use of residential building forms (institutional buildings should serve as accents only)
- To encourage the use of front porches that face the street
- To encourage detached garages that are subordinate in character and scale to the primary structure
- To visually reconnect the eastern portion by promoting new infill that draws upon characteristics seen in the west side



Residential type structures align along the street.



Encourage the use of residential building forms such as these small houses in the northeastern portion of the Character Area facing a narrow lane that overlooks Trout Creek.



An early view of the south side of the Methodist Church.

Design Guidelines for New Buildings

1. Building Setbacks

Most front facades align with relatively uniform setbacks in each block. The rhythm created by the placement of buildings and side yards is an especially important characteristic of the area. This historic development pattern contributes to the visual continuity of the neighborhood and should be preserved.

A. Maintain the alignment of building fronts along the street.

- 1) Setbacks should fall within the established range of setbacks in the block.
- 2) For additions to existing buildings, set them back from the front of the structure such that they do not alter the perceived character of the front.
- 3) Landscaping and fences that help define the yard's front edge are encouraged.

2. Mass and Scale

The height, width and depth of a new building should be compatible with historic buildings within the Church Street Character Area and especially with those structures that are immediately adjacent to the new building. There may be exceptions to this rule in the case of institutional structures that serve to anchor the neighborhood. The size of a building also should relate to its lot size and placement on the lot. A limited mix of "small" and "large" building sizes exist in the Church Street Character Area. Even on larger lots where larger buildings occur, the traditional building size is preserved. This established size should be maintained.

A. New construction should appear similar in mass and size to historic structures found in the Church Street Character Area.

- 1) Residences in the Character Area range from one to two stories, but are typically one and one-half story.
- 2) The tradition of one- to two-story street facades should be continued.

B. A facade should appear similar in dimension to those seen historically in the Character Area.

- 1) Break up the massing of larger buildings into components that reflect the traditional size.

References:

☞ See also Chapter 10: Design Guidelines for Site Features and Chapter 13: General Guidelines for New Buildings.

3. Building and Roof Form

The traditional residential building form consists of a simple rectangular mass capped with a gabled or hipped roof. Additions are usually located to the rear of the main building. In a basic sense, it is the combinations of these shapes that establish a sense of scale for the neighborhood. These characteristic forms should be preserved.

A. Use building forms similar to those found traditionally.

- 1) Vertically-oriented rectangular shapes are typical and are encouraged.
- 2) One simple form should be the dominant element in a building design.
- 3) Building forms that step down in size to the rear of the lot are encouraged.
- 4) Smaller, secondary buildings should be simple rectangular shapes, as well.

B. Use traditional roof forms.

- 1) Sloping roof forms, such as gabled, hip and shed, should be the dominant roof shapes. Avoid flat roofs.
- 2) Traditional roofs are simple and steeply pitched and most have hip or gabled ends facing the street. Most primary roofs have pitches of 9:12, although some are as low as 7:12. Shed roofs, on additions, have a wider range of pitches from 4:12 to 12:12.
- 3) Non-traditional roof forms are inappropriate.
- 4) Orient primary ridge lines perpendicular to the street.



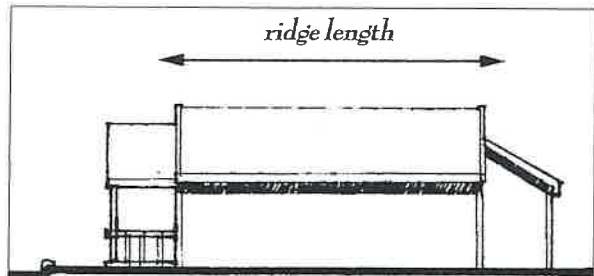
Use building forms similar to those found traditionally.

C. The number and size of dormers should be limited on a roof, such that the primary roof form remains prominent.

- 1) Dormers should be used with restraint, in keeping with the simple character of buildings in Truckee.
- 2) The top of a dormer roof should be located below the ridge line of the primary roof and set back from the eave.

D. Roofs should be similar in size to those used historically on comparable buildings.

- 1) The length of a roof ridge should not exceed those seen historically on comparable buildings. Historically, in residential contexts, the maximum ridge length was 35 to 40 feet.



The length of a roof ridge should not exceed those seen historically on comparable buildings.

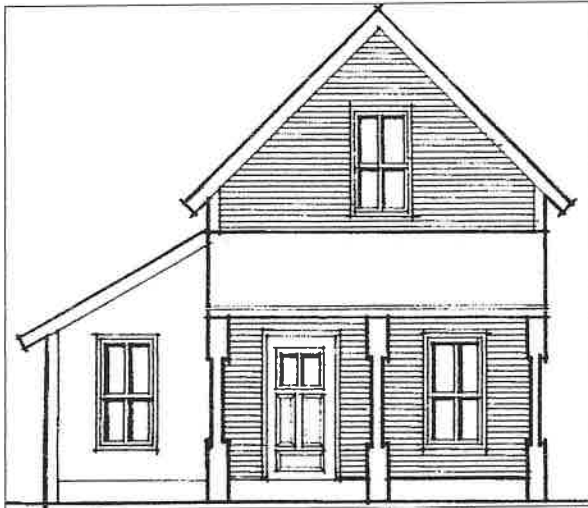
4. Porches

A majority of the residences in the Church Street Character Area have front porches. These serve to reinforce the visual continuity of the neighborhood.

A. The use of a porch is strongly encouraged and they should appear similar to those seen traditionally.

- 1) The porch floor and roof height shall appear similar to those seen traditionally on the block.
- 2) Use similar building design elements and materials as those seen traditionally.

B. The front porch shall be "functional," in that it is used as a means of access to the entry.



The use of a porch is strongly encouraged and it should appear similar to those seen traditionally.

5. Garages

Although not a part of the historic street scene in Truckee, the automobile and its associated storage is part of contemporary life. Therefore, the visual impacts of parking, which include driveways, garages and garage doors, should be minimized. On-site parking should be subordinate to other uses and front yards should not be used for parking.

A. A garage should not dominate the street scene.

- 1) A garage should be subordinate to the primary structure on the site.

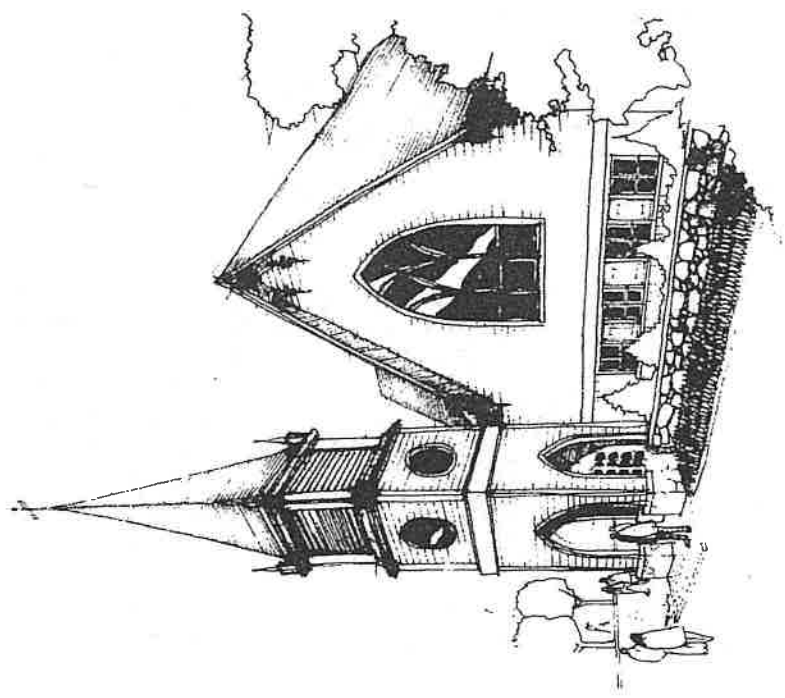
B. A detached garage is preferred.

- 1) In order to minimize the impact of a garage on the street scene, locate it to the rear of the building. Setting a garage back substantially from the primary building front, may also be considered.
- 2) This will help reduce the perceived mass of the overall development.
- 3) The material and detailing of a detached garage should be utilitarian, to be compatible with other historic accessory structures.

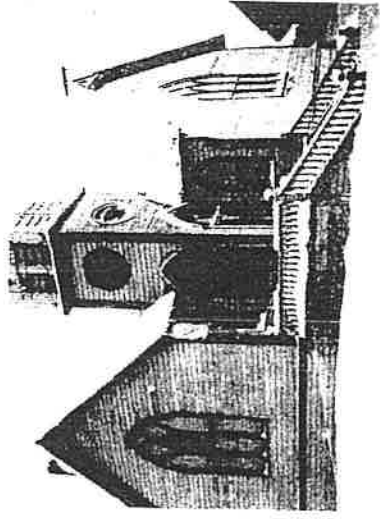
1989

**United Methodist Church
of
Truckee, California**

“Church of The Mountains”



CHURCH HISTORY



A HISTORY OF THE TRUCKEE METHODIST CHURCH

"Church of the Mountaing"

1869 - 1989

by
Norma McMillan

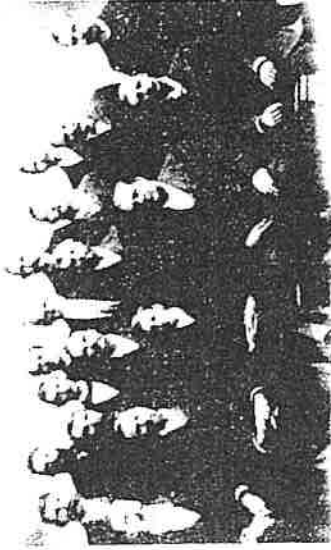
DEDICATION

1989

Back in 1883 Rev. R. E. EWING dared to stand up for Christian values when the entire community worked feverishly to chase all Chinese people from Truckee. Members of this Methodist Episcopal Church led that movement, the local newspaper called him "A Chinese Lover." We do not know what the spirit was within the church but the paper reported that Rev. Ewing came to the rescue of Chinese individuals and then he was gone. Just a few months later the paper reported Ewing was dying of consumption in Sacramento.

Today, over a hundred years later, I dedicate this church history in his name.

Rev. R. E. EWING, you are one of our local heroes, a true follower of Jesus' teachings. Thank you, we shall remember your courage!



CIRCUIT RIDERS: Second row: Unknown, Joseph Johns, S.W. Albone, John Telfer. All three men assigned to Truckee M.E. Church.

FOREWORD

Five years ago a search for church records began. Through the years names of pastors, building records, fires, growth periods, as well as names of leaders were all lost.

Our church was then 115 year old and we had no history. Today we are 120 years old and possess a full list of clergy as well as outstanding layfolks who have been shining lights through the many dark periods as Truckee struggled.

In 1957, Rev. Aubrey Clark came out of retirement to "fill-in" here for just a few months. He left, but this dear man did more work on church records in those short months than any of his predecessors or followers. He left a challenge for those who came later to search for the full story of this church. We have finally done that and also established a church album and Archives.

In this history you will see many quote marks setting off phrases and sentences copied from the local newspaper. Some of the vocabulary may seem awkward but it has been retained for flavor.

Rev. Clark, your wish has been completed. The Truckee United Methodist Church history is updated and complete. This book contains 11 additional pages of church history of the 1870's and 1880's thanks to microfilms in the Truckee County Library.

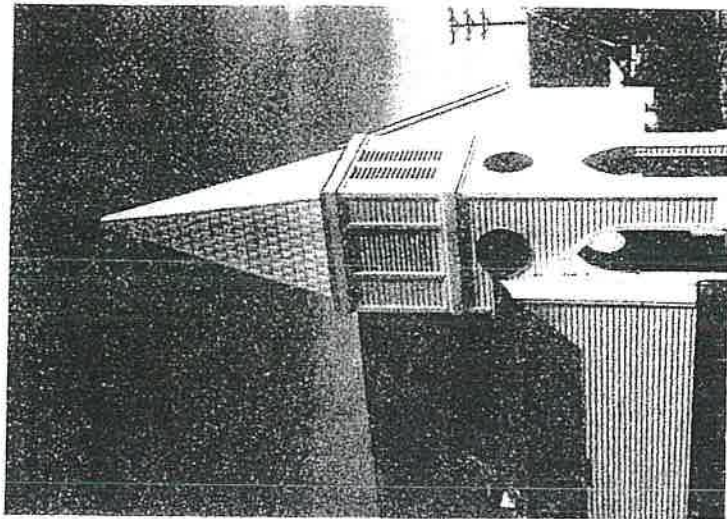
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HIGHLIGHTS OF CHURCH HISTORY

- 1868 Circuit rider, J. P. Sipes, comes to Truckee.
1869 Weekly services held in school house. Funds collected for a church. Church erected and dedicated Sept 26th.
1874 Parsonage built by Ladies Sewing Circles. Nevada Conference holds Annual conference in Truckee.
1878 Nevada Conference again meets in Truckee.
1883 Truckee hosts Annual Conference for Nevada Conference.
1890 Bell hung.
1893 Nevada Conference in Truckee last time.
1902 Two Epworth Leagues begin in Truckee, 130 enrolled in Sunday School.
1912 Ladies Sewing Circles become Ladies Aid.
1917 Elizabeth Danforth retires.
1925 Major remodeling of church building.
1926 Danforth cottage built.
1930 Name changed to Community Methodist Church.
1935 Public school classes meet in church.
1939 WSCS new name for women's group.
1941 Rev. and Mrs. G. L. Keetch head local Red Cross effort.
1942 Rev. Hazel Brandelin Truckee's first woman pastor.
1952 Church raised, basement created.
1955 Rev. Wesley Oaman and family last pastor to live in parsonage.
1956 Hannah Stewart and Winifred Kamp honored.
1959 Church name changed to CHURCH OF THE MOUNTAINS.
1961 Adventists begin meeting in church.
1963 Gateway Parsonage purchased.
1966 Gateway Parsonage sold.
1972 County library rents space in church. Electrical fire damages kitchen and worship areas.
1973 United Methodist Women started.
1978 Nursery school started.
1979 Bell lowered to re-roof sanctuary.
1980 110th Anniversary observed.
1980 Restoration projects outlined, organ presented to the church by UMW.
1982 Winifred Loehr Day May 2nd, honors organist.
1984 June 10th "Raiders of the Lost Truckee Treasure."
1985 Adventists move to own building.
1985 Bell Tower constructed. July 1st bell rings again.
1985 Siding put on church. 115th Anniversary observed.
1985 Sanctuary repainted and new carpet laid. Church of the Mountains Preschool organized with Dianne Plix as director. Bishop Leontine Kelly visits church.
1985 New Nevada-Sierra District formed by Conference.
1985 Truckee church history named "Best for Small Churches" at the Annual Conference.

HIGHLIGHTS CONTINUED:

- 1986 Sunburst banner made for colorful Easter service. Judith Stone replaces Dave Franks as pastor. Large stained glass window dedicated. New Communion Table for sanctuary. Church painted. Front entry renovated bottom to top. New pulpit secured.
1987 Steeple raised. Ministerial support raised to 3/4. Edmunds Street parsonage sold. Have-A-Heart cookbook published.
1988 Two upstairs rooms put to work. New carpeting and linoleum downstairs. Congregation votes concerning growth issues. Pews painted.
1989



TRUCKEE MINISTERS

1868	J. P. Sipes	1930	Patrick H. Willis
1869	William Cushman Gray	1935	G. W. Emigh
	Reuban A. Ricker	1937	K. E. Coen and
1872	William C. Gray		E. R. Everett
*1873	John H. DeLaMatyr	1938	G. L. Keetch
1874	W. K. Maston	1941	C. A. Ford
1875	N. G. Luke	1942	G. L. Keetch
*1878	Thomas S. Uren	1943	Mrs. John Brandelin
1881	Wayne Carver	1946	Marvin Quattlieb
*1883	R. E. Ewing	1949	Oscar Swenson
1886	A. J. Coe	1950	A. A. Carmitchel
1887	J. M. Spangler	1953	Sidney C. Winston
1888	George B. Hinkle	1954	Wesley H. Osman
1889	John W. Pendleton	1957	A. T. Hanson and
1890	Local Preacher John Smith	1958	Aubrey Clark
1891	Thomas E. Sisson		John A. Taylor
1893	Joseph Johns		
*1893	James Whittaker	1960	Ray Whiting and
1895	Walter Cyrus Howard		George Symons
1896	John Pardee	1961	Clarence Crawford
		1962	Sidney S. Smith
1897	W. C. Howard and	1964	William J. Marx
	T. E. Sisson	1967	James Hutchison
1898	John Telfer	1969	Ervin Weiland
1899	Wilbur F. McClure	1975	Robert Gresham
1900	Hilan O. Edson	1977	Don Baldwin
1902	George H. Smith	1983	David Franks
1904	S. W. Albone	1986	Judith Stone
1908	Ira E. Price		
1910	A. A. Graves		
1912	R. G. Pike		
1913	William J. Carter		
1914	J. H. Henry		
1915	P. D. Johns		
1916	Chesley E. Curtiss		
1919	W. C. Wiseman		
1921	George B. Clark		
1924	S. J. Boyd		
1925	James E. Huntley and		
	E. J. Davis		
1927	A. L. Anderson		
1928	A. F. Walters		

Indicates years Nevada Annual Conference met at Truckee

BEGINNINGS

As laborers, merchants and families poured into Truckee in 1868, they met a young man on horseback. He was Rev. J. P. Sipes one of the famous Methodist circuit riders, who came to Truckee every two weeks and held services in the school house.

In August, 1868, a Quarterly Conference was held with Rev. T. H. McGrath, presiding elder, in charge. Two months later a Sunday School was begun. Children were treated to a Christmas party in spite of a case of smallpox in Truckee. Soon after that Rev. Sipes began coming to Truckee every Sunday evening. His little church was growing rapidly.

MAKING OF A PREACHER

Steeles Among the Sage by Leon Loofbourov describes Rev. McGrath as an Irish seaman who jumped ship in San Francisco. He then made his living as a barroom entertainer until one time he impersonated a preacher conducting a camp meeting. In the morning, fully sober, McGrath was shocked at what he had done. He had promised to return to the barroom and continue with his impersonation the following evening. He agonized over his actions and finally decided to return. This time, however, he showed the crowd a pledge of abstinence he had signed, announced himself a Christian and invited the crowd to join him in his new life. In the fall McGrath applied for admission to the Methodist conference. He was placed under the direction of a presiding elder, "for improvement in manners and theology."

After a year of study McGrath was accepted into the California Conference. With his ability to preach and sing, plus a gift of humor and mimicry he was most successful. Several years later he transferred to the Nevada Conference, became a presiding elder and later was elected to the Nevada State Legislature.

Rev. McGrath is an example of the Methodist recruiting of ministers. Untrained men were recruited from the evangelistic work and assigned to a presiding elder. He gave each recruit books to read, examined their understanding, their work in the field and their personal lives. Many were turned away. Most portraits of circuit riders show them reading on horseback, the reason for this according to Loofbourov, was because that was the only time these men had to do their studying.

In April, 1869 The Truckee Republican reported "People are beginning to crowd into town from every direction and it makes Truckee appear lively." Each issue reported shootings, stabbings fights day and night on Front Street, crippling and fatal accidents on the railroad, as well as deaths from smallpox, appendicitis and diphtheria. Life was not easy in Truckee back in 1869.

"We believe that Rev. J. Sipes is engaged in soliciting funds to erect a Methodist Church in town," reported the local paper in May, 1869. "We have enough of the institutions that tend to uncivilize in our community and we trust that something that will give the town the appearance of civilization will be built up," the editor concluded. In June, 1869, the paper announced that "it looks like a Methodist Church will be built."

Things moved rapidly for in July we read, "The Methodist Church, which is being built at this place, is progressing finely, and from appearances we should judge would be finished in about two weeks."

Rev. Sipes preached for the first time in the new Methodist Episcopal Church on August 7, 1869. There were services at 11 A.M. and 7 P.M. Sunday School met at 10 A.M. with over 100 adults and children enrolled.

ROLE OF WOMEN

One week after the church was open there was an announcement made which foretold the role of women in this church. "Ladies of the Methodist Episcopal Church are having a festival to extinguish the debt upon the church." They had a raffle of a ring cake and a large prize cake. According to the editor rough and unfinished conditions of the church somewhat detracted from the beauty of the adornments consisting of wreaths and mottoes.

In August Rev. McGrath came for a Quarterly Conference. In a sermon he was critical of the way locals treated a Chinese man's body after he had been killed. He did not approve of dragging the body thru town. Businessmen and the editor did not appreciate this clerical reprimand.

DEDICATION DAY

On the last Sunday in September 1869, the Truckee church was dedicated. "The church is very nicely furnished in the interior, and presents a very creditable appearance." Those were the words of the local editor who went on to describe the building. "It is 32 by 45 feet and capable of accommodating about 250 persons." The total expense of the church is about \$3,000 of this \$1,200 was due at the dedication."

Rev. E. Thomas D.D. of San Francisco traveled to Truckee to officiate at the ceremony. He preached "a very able dedicatory sermon and then gave the people the privileged of reducing their indebtedness and this they very cheerfully did subscribing \$500

in a very few minutes." The paper went on to say, "We hope the people of Truckee, without regard to sectarian feelings will consider that they have an interest in the church and its services. Everyone will be cordially welcome to visit."

At this time Rev. William Cushman Gray was pastor at Truckee, after a change was made at Annual Conference. Two months later the Sunday School began to collect funds for an organ.

Rev. R. A. Ricker began preaching in Truckee in December although no explanation was made about what happened to Rev. Gray. Ricker was the third pastor in 1869. A singing school met in the church on Monday evenings started by Mr. Lozer. About 25 to 40 attended.

Rev. Ricker, one of the best-known circuit riders in the Nevada Conference, was admitted as a fully ordained pastor in 1869. He was known as "The Fighting Parson," due to his quickness to defend himself, the church, or a friend. He helped complete the interior of the Truckee Church and conducted a school in Truckee also.

Following the 1870 Annual Conference he was assigned to Reno where he helped construct their first church on Sierra Street.

The 1882 Nevada Conference Journal contains an obituary for Rev. Ricker. Friends remembered him for his great energy, generosity beyond all expectations and willingness to take those charges that others did not want due to problems. Like St. Paul he was happy to work with his hands. In 1871, Rev. Ricker had married Miss E. A. Gray, perhaps a daughter of Rev. W. C. Gray.

TRUCKEE OF 1872

Three new sawmills were constructed here in 1872 with large orders coming from spots as distant as Salt Lake City. Truckee was the most available spot to fill orders between San Francisco and Chicago according to the new editor of the Truckee Republican.

Seventy-five Washoe Indians resided in Truckee at this time. They spent much of their time loitering near the stores. In 1872 Mr. Hurd built a 2-story brick building on Main Street. This building was later named The Capitol Building and still stands.

The 1872 church schedule included Sunday School at 9 A.M., morning worship at 11 A.M., Union Sunday School at 2 P.M., and the second worship at 7 P.M. By this time the church had 20 members, 12 probationers and the annual budget was \$3,000.

Rev. W. C. Gray was reassigned to Truckee for another year.

In 1872 a small Methodist-Episcopal church was constructed at Randolph, a small community one mile south of Sierraville and the Nevada Mission Conference met there in August. Rev. J. H. De LaMatyr was appointed to Truckee and assumed the pastorate as soon as he could move there, which was several weeks later.

A notice that POLL TAXES were due appeared in the local paper warning voters of the 50 per cent penalty after October 1st.

Miss Allie Hunt spoke at the church concerning "The Woman Question." It seems the state assembly had just reduced salaries for female school teachers to \$50 per month while men were paid three to five times as much. Miss Hunt believed this discrimination was especially unfair as the ladies could not even vote.

A letter-to-the-editor complained that the Methodist Conference was neglecting Truckee by not appointing a pastor "of the quality of Henry Ward Beecher."

STEEPLE NEEDS REPAIR

Three articles appeared in the local paper complaining that the steeple of the Methodist Episcopal Church needed repair. "It looms up in horrid ugliness surrounded by scaffolding that seemingly threatens to fall upon the person whose rash inclination prompt him to enter the house of worship." Later it was reported that the church was still in arrears to two local merchants for \$139 for supplies and labor on the steeple. Finally a story announced that funds were available and the steeple would be completed. Trustees of the church had asked the Sewing Circles to raise funds at a special festival.

Dedication of the local Catholic Church was made in August, 1872 with Bishop O'Connell officiating. Sermon titles at the Methodist Church included "Is it a Shame for a Woman to Speak in the Church?" and "The Best Way to Get Rich."

Residents of Truckee in 1872 enjoyed eating fresh salmon trout caught in the Truckee River. On the Fourth of July over 200 rode a gaily decorated train from downtown Truckee out to Donner Lake for a picnic. Many visited the sites of Donner Party Cabins. The round house of the Central Pacific Railroad in Truckee could handle 16 locomotives at one time. Lumbering, railroad, and charcoal making were major occupations of Truckee.

Members of the Nevada Mission Conference held their ninth session in Truckee in September, 1873. Bishop Warren presided over the meetings attended by 22 churches.

On New Year's Eve 1873, a surprise party was held at the home of Rev. and Mrs. DeLaMatyr when over \$200 in cash was presented to the couple as partial payment of their salary. Also in January 1874, a group of citizens attempted to measure the depth of Donner Lake. The deepest spot was reported to be 10,500 feet (In 1909 a State Park Employee reported it to be 250 feet.)

NO GOSSIP AT MEETINGS

A February 1874 paper reported a tidbit about the Sewing Circle meeting when a member was stopped in the midst of a bit of gossip and reminded that the by-laws of the group prohibited gossip. The story teller acknowledged her error and then announced she would "step out to the front porch to complete her story." She did and everyone in the club followed her.

Bishop Beck came to Truckee in February 1874 to assist in a revival which lasted over a week. Rev. Fitch of Virginia City, Rev. R. A. Ricker, and the local pastor were all involved.

The newspaper informed those who have subscribed toward the salary of Rev. DeLaMatyr that they could "hand in respective amounts to John Greeley at the post office."

Members of the church worked for many months preparing for a Grand Fair and Festival held in Hurd's Hall. "Gala decorations, sumptuous food, and a great variety of handmade items," were available. Over \$300 were collected by the women who planned to have a new floor laid in the 5-year-old church.

In September 1874, Rev. A. K. Maston was appointed to Truckee at the Carson City Conference. There were then 25 members, 7 probationers and three local preachers. Just two months later Mrs. Maston died after a brief illness.

It seems that the Sewing Circles had purchased a bell for the church which was used to announce the start of church services and at other times. A public announcement was printed in October 1874, explaining that the bell was no longer used for the opening of school every day because "the school staff lost two keys to the church, failed to secure church doors which resulted in vandalism to the church. Trustees refused to hand out more keys and refused to be responsible for damage to the church."

PARSONAGE BUILT

News that a Methodist parsonage was nearing completion appeared in November 1874, with the following comment, "there are 5 rooms which are comfortable and convenient considering they are for a parsonage." Ladies of the Sewing Circles raised money for the house and furnished it. A value of \$1,000 was placed on the house. Mrs. J. F. Moody, Mrs. E. A. Keiser, Mrs. A. H. Clark, Mrs. Ella Greenleaf, and Mrs. Joseph Marzen were active in the project.

In January 1875, reports appeared concerning attempts to organize a new county to be called Donner County. Sections of existing Nevada and Placer Counties were to be placed in the new county with Truckee as the county seat. For over three years there were stories concerning the progress of efforts to obtain Donner County. Finally it was killed by Sacramento.

Rev. Maston changed the starting time for the Sunday evening worship to 8 P.M. and the paper announced "the bell will be rung accordingly."

After a fire in the Chinese district, Truckee's leaders decided to confine the oriental's buildings to an area at upper end of the Plaza extending to intersection of West High Street. There were to be no more Chinese on Second Street.

In August, a seance was held at the church by Mrs. P. W. Stevens, clairvoyant and test medium. She also lectured several times "in trance."

ANOTHER NEW MINISTER

Another change in pastors occurred in 1875 when Rev. N. G. Luke of the Erie Conference was assigned to Truckee. He could not come immediately so Presiding Elder J. D. Hammond of Carson filled the mountain pulpit.

Three Christmas trees adorned the sanctuary December 25th when each child of the community received a book, a toy, and some candy. "Santa was so well disguised no one could recognize him," said the editor. The church also received a special Christmas gift for a new street lamp was to be erected near the church. It would be "one of the few in town," according to the paper.

Early in 1876, a story about the Sewing Circles New Year's Ball at the Truckee Hotel reported that in just three years the ladies had raised funds to paper the church, put in a new floor at the church, carpet the aisles and spend \$300 on parsonage building and its furnishings.

POPULATION UP TO 2000

Population of Truckee in 1876, a Centennial Year, was listed at over 2000, one-fifth of these were Chinese. Truckee was assessed at \$150,000 with the Central Pacific Railroad accounting for 1/2 of that amount. There was a large Fourth of July parade with church bells being rung as the United States turned 100 year old.

Nothing could keep these early ministers from preaching. Rev. Luke became quite ill before a morning worship in August, 1876, and as he was partially paralyzed the congregation was dismissed. He recovered enough by that evening to conduct the worship service and preach.

Following worship on Sunday, September 23, 1876 a funeral was conducted at the church. The entire congregation then walked to the family home and then up to the burying grounds. Members of the Good Templers (temperance group) and the IOOF Lodge were included in their full regalia.

A fall music concert by the Union Sunday School charged \$1 admission for chairs and 50c for back seats. No charge for reserved seats for the Hurd's Hall event.

A December 5th edition of the San Francisco Chronicle contained a full account of the Donner Party of 1846. Their information came from a diary of one of the party. The Truckee paper reprinted the entire story in their next edition.

CHINESE MAN ATTENDS MEETING

The newspaper reported that Chinaman appeared at a Wednesday evening prayer meeting and surprised everyone, by kneeling and praying. "He talked on the subject of religion in an intelligent manner and was a member of a San Francisco church."

For several months the local paper ran lengthy articles written by Rev. Luke on the subject of "History of the Jews, Early Christians, and Martyrdom." Often they were printed on the

first page and each article was many columns long. Together they would have been a scholarly book and indicate the personality of this preacher.

In January, 1877 some 300 to 400 feet of snowsheds at Donner Summit were burned. A water train came from Blue Canyon to fight one end of the fire while equipment from the summit and Truckee were at the other end.

Dancing at the New Year's Ball of the Sewing Circle went on until 4 A.M. at the Truckee Hotel with plenty of food and music.

Late in January four feet of snow had accumulated on the church roof from a giant storm. In the middle of the service the snow slid off shaking the entire building like "an infant earthquake." There was a general rush for the door amidst confusion. It was estimated that 25 to 30 tons of snow had been on the roof.

Local businesses had financial problems in 1877, with the paper making several reference to a "scarcity of silver this year." No financial records for the church survive so we can not tell if the pastor was paid that year.

Several renowned scientists came to town in September 1877, collecting botanical and entomological specimens. A few months later John Muir stayed at a local hotel but there was no explanation of his activities.

CONGREGATION SINGS

Rev. Luke started a new procedure of singing, "There was a general distribution of singing books to the audience instead of just the choir members as it had been done. It is admitted that discord will often exist."

A letter to the editor on April 1878, wondered if the Justice of the Peace in Truckee could find someplace other than a saloon for his court. There was no follow-up on this query.

In 1878 Truckee once more hosted the Annual Conference of the Nevada Mission Conference. At this time, Rev. T. S. Uren was assigned to Truckee and he stayed three years.

On New Year's Eve 1879, "an audience large in number, and one of the most refined and select assembled in the Methodist Episcopal church in response to a general call to provide means to assist in supporting our pastor, Rev. T. S. Uren." Music, recitations, and food helped raise over \$100 which was presented to the pastor.

At this time choir practice was moved to Saturday evening according to the Truckee Republican.

Clear cold days and nights resulted in grand skating at Donner Lake in January, 1880. Details in the paper told of large numbers of families participating in daytime and evening skating.

A fire on High Street was fought by throwing snow onto the flames. The public gathered and assisted the volunteer firemen by throwing snowballs into the blaze. (There was no explanation given for this, but it was during an extremely cold spell so the water system may have frozen.)

FINANCIAL MATTERS

Among the news items on January 21, 1880, the editor informed Truckeeites that a \$20 gold piece was dropped into the church collection the previous Sunday. Church stewards responsible for gathering salary money for the pastor called upon merchants of the town to receive subscriptions and others were named as a committee "to rent the church pews."

Until October 1880, the Methodist Church had their own Sunday School on Sunday mornings and also hosted the Union Sunday School each sabbath afternoon. Then that group found it was necessary to remove themselves as "they were founded on broad and liberal principles. Sectarian books and publications were prohibited, no political or sectarian sentiments were to be allowed." They then met in a public room downtown.

Rev. Wayne Carver came to Truckee in 1881 and by the following May he was making improvements on the parsonage which was then 8 years old.

A daughter of Mr. and Mrs. John Moody was married to a local businessman in June 1882. The Moody's owned the Truckee Hotel and probably were charter members of the church for their names were included in many activities from the beginning. Mrs. Moody was a leader of the Sewing Circles. Rev. Gray returned to officiate at the ceremony.

A huge fire in September 1881, had left the town in ashes and eventually stopped publication of the local paper. In September 1882, a memorial service was held in the church. Then, one month later another fire destroyed 7 businesses with a total loss of \$150,000. The brick building constructed by Mr. Hurd survived with only water damage. Rev. Carver helped

fight the fire and was later rewarded by the railroad who presented him a pass allowing him to travel at a 50 per cent reduction.

RUN-AWAY WIFE FOUND

Rev. Carver was called upon to locate a young married lady from Oakland who was thought to be in Truckee in November 1882. Her distraught husband came to town and appealed to Rev. Carver. She was found in one of the local houses of "ill repute with a nice young man" of Oakland who had previously worked in Truckee. The lady admitted to Carver that she was addicted to opium. The lady and husband were reunited and returned to Oakland on the train. She was still in a dazed condition, according to the paper.

By the end of 1882, some \$300 had been spent on repairs to the parsonage with Rev. Carver doing much of the work and the Sewing Circles supplying the money.

As usual the church was gaily decorated for the annual Christmas program and party attended by the entire community. Greens, and other items were used in abundance. The church looked so fine it was decided to leave the decorations in place until Easter although the church was heated by wood stoves and Truckee had many experiences with devastating fires.

TRUCKEE 1883

Through W. F. Edward's book Tourist Guide and Directory of the Truckee Basin printed by the Truckee Republican in 1883 it is possible to discover many interesting facts about the area.

Leading industries were 14 lumber mills, one company made fruit boxes, another furniture and cutting ice on all available lakes was big business. In the summer 15 to 20 dairies sprang into production sending over 60,000 pounds of butter to market. Between 75,000 and 100,000 head of sheep came into the area annually and over 1000 head of cattle came to fatten up in the Alpine meadows.

Truckee was the chief town between Sacramento and Ogden, Utah in 1883. Lumber mills in Truckee made railroad ties for the Central Pacific Railroad and also provided lumber for the snow sheds at Donner Summit that kept burning down.

A vigilante called "601" went into action when lawlessness got out of hand. They were police, judge, jury and executioner all in one night. Fires wiped out the business sections of town every few years.

The directory shows a long-time resident, Eli Church living on Church Street. It is from this family that the street obtained its name for the family lived there sometime before either the Methodist or Catholic Churches were built on the street conveniently called "Church". The directory does show Rev. W. Carver, pastor of the Methodist Church, residence parsonage, Church Street.

The directory has the following description of the church: "The membership is not large, but compares favorably with similar institutions in lumbering and mining towns in the mountains. The Methodists have maintained a steady pastorate. Each time the fire fiend has devastated the town; weakening the finances of the church, missionary money has been promptly appropriated to carry on the work. The congregation is large in attendance."

Two churches started in Truckee in 1868-69 and both were built on Church Street with the Catholic building located east of the Methodist. When the state highway was constructed in 1940's they relocated their church.

A journal of the Nevada Conference of this period had this summary of Truckee. "Like all young churches its reverses and successes are common. The transit character of the population has been a serious drawback towards increasing the regular membership, which averages about 17 members. For decades the church did not regularly draw very heavily. The congregation was limited and it took great dedication to face the necessary debts incurred."

MISS FRANCES WILLARD--GUEST IN CHURCH

On May 18, 1863, Miss Frances Willard spoke in the Truckee Methodist Church for 1 1/2 hours. Miss Willard was nationally known as president of the Women's Christian Temperance Union (WCTU) and was reported to be an eloquent and easy talker. "Her keen satire, vehement protests, trenchant logic and unimpassioned appeals accompanied her womanly grace and dignity," reported the local paper. The church was crowded with local temperance organizations attending in full regalia. Rev. Carver introduced Miss Willard. A local chapter of the WCTU was not formed because existing temperance groups were "doing such a good job." The collection totalled about \$10.

September 26th and 29th issues of, The Truckee Republican gave lengthy reports of the 1883 sessions of the Nevada Mission Conference meeting in Truckee. Bishop Warren lectured on astronomy one evening and the new appointments were read on Sunday evening. L. W. Ewing was to be the new pastor. He was a strong worker in the Sunday School. After the Thanksgiving collection of \$1.95 was presented to Ewing for a local needy family, he declared he could not find any case of distress, so Rev. Ewing gave the money to the orphan home run by the Good Templers.

An investigation by the California State Fish and Game Commission attempted to discover why there was such a drastic drop in the number of fish in the Truckee River. There were numerous fish leaders and dams operated by private businesses such as lumber yards. Local opinion was that Nevada was attempting to keep the trout in Nevada by various means.

In March, 1884 the Truckee paper printed a history of the local Methodist-Episcopal Church which had 17 members, owned its own building, and paid their pastor \$1200 annually. Trustees were George Royal, E. J. Brickell, J. V. Hoag, L. White, and M. D. Freeman.

CHINESE DRIVEN FROM TRUCKEE

Beginning in January 1885 the local paper carried many news stories of Anti-Chinese meetings. Truckee then began plans to erect a steam laundry which would replace the many Chinese laundries here.

A complete boycott of all merchandise sold by the Chinese was announced early in January, insurance policies on homes and businesses of the "celestials" were cancelled and an absolute prohibition on hiring of the Chinese was declared. Officials of the Central Pacific Railroad objected to this pressure and did attempt to honor the hundreds of contracts they had with Chinese wood gatherers and charcoal makers. Local sentiment prevailed over the railroads.

Ring leaders in the Truckee Anti-Chinese effort were C. F. McGlashan and E. A. Keiser, both members of the Methodist Church and publishers of the local paper.

Over 100 men participated in a torchlight parade through Truckee as part of the Anti-Chinese effort. To begin the parade the church bell was rung. At a later date the paper explained "the bell was donated by citizens of the town." In reality the

bell had been donated to the church by the Sewing Circles and no women were connected with the Anti-Chinese program in any way.

PASTOR WAS CHINESE SYMPATHIZER

A January 1886 paper reported that James Van Buren, "the town drunk" had cut off the que of a local Chinese gentleman while under the influence. The drunk was put in jail and the que was hung from a sign in downtown Truckee. Rev. L. Ewing removed the que and returned it to the rightful owner. The paper called Ewing "a declared sympathizer with the Chinese" and ridiculed all such people. "As a result several Chinese coins were in Sunday's collection plate," reported the paper.

At this time there were about 700 Chinese working in Truckee and less than 100 white laborers. Newspapers throughout California organized campaigns to remove Chinese from the state. A system developed in Truckee was successful and was later used in several other towns and called the Truckee Method. McGlashan was elected permanent chairman of the San Jose Anti-Chinese organization in 1886.

At this time a San Francisco daily took a pro-Chinese stand and in an editorial stated, "A Methodist preacher was boycotted in Truckee," meaning Rev. Ewing. Keiser and McGlashan's paper denied such a thing had happened here and then printed "a guilty conscience needs no accuser." As we read these reports 110 years later it is apparent that much of the story is missing. Just a few months after the anti-Chinese problem in Truckee Rev. Ewing was reported in poor health in Sacramento and thought to be dying of consumption.

Rev. N. Y. Coe was named as the 11th Truckee pastor in just 17 years. Coe informed the Nevada Mission Conference "I am unable to serve." The pulpit remained vacant until Rev. J. M. Spangler returned from Chile. During his short, 9 month stay, he improved the church building by painting, repairing and insuring. A journal also adds that "He also built spiritually by adding 14 members and 12 probationers." Ending with a sad note the report concluded, "We have supplied Truckee as well as we could since Spangler's departure."

A story in the local paper gives more information about Rev. Spangler. He was a veteran of the Civil War and worked for

amnesty of the veterans. He was six foot three and weighed 225 pounds. He left Truckee to become president of the American College in Concepcion, Chile. While in South America he wrote Civilization in Chile, Past and Present.

Miss Clara Barton of the American Red Cross was in the Truckee-Tahoe Region in the fall of 1886 and made several appearances. Several buildings on the other side of the river were torn down because they had been occupied by Chinese. There was no dentist in Truckee, but there was a resident fortune teller.

CHURCH REDECORATED

J. H. Kukkuck was in charge of extensive redecoration of the church interior in December 1886. Newspaper reports called the new look "highly ornamental." During the painting workshop services and Sunday School were held in the school house.

Water pollution in the Truckee River once again became a critical problem. The culprit was sawdust dumped into the water in large amounts. Nevada and California sent experts to correct the problem.

In 1887 some 40,000 salmon crates were made in Truckee and shipped to Alaska. They filled 17 train cars at 10 tons per car. Several mills were involved in the work.

Work on renovating the church continued into the spring of '87 when the exterior was repainted. A large ice-cream social complete with fortune teller celebrated the work and also raised funds for the pastor's salary.

After Rev. Spangler returned to Chile, the pulpit was empty until the Annual Conference of 1887.

Jerome Deasy of San Francisco came to Truckee and was upset that historic crosses connected with the Donner Party were unmarked. He suggested crosses up to 50-feet high be erected at their graves. A marble cutter from Marysville offered to "dress the large granite rock" where Murphy's cabin stood. The site of the Graves-Reed cabin in Truckee meadows was to be marked with a 24 foot wooden cross.

Elizabeth Danforth had 60 students enrolled in the primary class of the elementary school as 1887 closed. The school board voted to erect a new building early the next year.

FUTURE CALLED BRIGHT

Rev. G. B. Hinkle came to Truckee in 1888 and according to his presiding elder "was responsible for a gracious revival influence. The promise of the future in Truckee is very bright." Then in 1889 Rev. J. W. Pendleton was assigned to Truckee, but there is no record of him coming to town. Instead, a local preacher named John Smith took over. On May 2, 1890 trustees signed a promissory note for \$250 loan from the Conference. Although there is no official record of a fire in the church later events seem to indicate this.

CHURCH BELL HISTORY

McShane Bell Foundry in Baltimore, MD cast our church bell in 1889. Details concerning the bell were discovered in 1985 by Warren and Evelyn Miller. The bell weighed 1000 pounds and was ordered by J. W. Pendleton, pastor of the Truckee church. It was a cash deal. The invoice number was #7050. Upon completion the bell was shipped via Star Line around South America to Sacramento, transferred to Central Pacific Railroad and brought to Truckee.

The McShane Foundry still makes church bells. In 1983 they were the only maker of church bells in the United States. More information of the McShane Foundry has been added to the church archives.

In 1890 Rev. T. E. Sisson was pastor with 11 members and 35 in Sunday School. His salary was \$1000 but only \$802 was actually paid. The church debt was \$249. Finances picked up as the church debt was almost paid off in the following two years under the leadership of Rev. Joseph Johns. In 1892 the church was rededicated and membership grew during a revival service.

A Conference Journal of 1892 stated, "The people of Truckee are deserving of great credit for the cheerful manner in which they have responded to the needs of the church and the cordial support they have given the pastor." The Truckee Quarterly Conference invited the Nevada Conference to meet in Truckee.

In 1893, the Nevada Conference did meet in Truckee assigning Rev. James Whittaker to Truckee. A 1913 Sierra Sun ran the following quote in a column called "From 20 Years Ago" that seems to indicate it originated with Rev. Whittaker.

"A local minister said, 'I do not regret our seperation dear friends for 3 good and valid reasons. The first is you don't love me, the second is you don't love one another, and the third is that God doesn't love you.'

'You do not love me for my salary is several months in arrears. You do not love one another or there would be no such dearth of marriages among you, and God does not seem to love you as you ought to be loved because there has been so few funerals among you lately''

Even in 1893 that must have been a confusing message from the pulpit.

Another new recruit of the Nevada Conference came to Truckee in 1895. He was Rev. W. C. Howard from the Rock River Conference. His presiding elder gave him high praise. "The regular church services are much better attended. The standard of religious life has been lifted up and the conscience has been quickened." One year later Rev. John Pardee, a young man "of ability and promise" served as pastor of Truckee. He was not an ordained member of the Conference but his work here was successful. The church was painted once more and the pastor did most of the work.

DEAF MINISTER

Rev. John Telfer, the next minister, was an educated man from Ohio, who worked with the American Bible Society as well as the Methodist Church. He came to Truckee in 1898 and he was deaf. Following is a quote from Leon Loofbourow's book Steeple Among the Sage that describes Rev. Telfer:

"A native of Cincinnati, he had his college and ministerial training there. While swimming in the Ohio River he contracted an ear infection that resulted in total loss of hearing. What could he do in the ministry? By lip reading he could talk with individuals and small groups. His life was spent on the fringe of society in Utah, Nevada and Sierran communities. Here he could let The Book speak for him. He could give that, and tell people how to read it. This he did for 50 years.

The remarkable thing about Telfer was that in all those years of living on the outskirts of society, usually away from wife and children, he was always the well dressed Christian gentleman. He had curly golden hair such as no beauty parlor could impart, a close cropped beard, a flower in his lapel. There was always a cordial greeting and a smile."

In 1898 the population of Truckee was 1200.. Only 8 were members of the Methodist Church, 75 were enrolled in Sunday School. Rev. Telfer received \$670 for his years work.

An older man, Rev. Wilburn F. McClure came in 1899 but due to poor health had to retire before the year was up. The parsonage was pepered that year and there was no debt as the church began a new century of service.

EPWORTH LEAGUE STARTED

Truckee's first minister of the new century was Rev. Hilan O. Edson. The church had 24 members, 6 probationers and 130 Sunday School scholars. That year special revival services were held with 32 conversions. An Epworth League was organized with over 30 young people participating. Weekly prayer meetings averaged 23. Rev. Edson received his full salary of \$750 plus rent credit of \$100.

In 1901 the sanctuary was decorated for the Easter service which was attended by such a large crowd that it was difficult to find standing room, according to the Truckee newspaper. The church did well in 1901 paying all benevolences in full. The Conference Journal congratulates the church for the successful year and also declares that Rev. Edson "is an indefatigable worker." In May 1901, President and Mrs. William McKinley travelled through Truckee on an Eastbound Train. Mrs. McKinley was quite ill so the welcome at Truckee's depot was subdued.

Two sermon titles of Rev. Edson's sound intriguing some 80 years later. They were "Christ in Truckee" and "Could a Man Keep the Golden Rule in Truckee?" The local paper noted that folding doors between the sanctuary and League Room were opened for the annual community Christmas celebration. These services were not a worship service for the children presented the program and gifts were distributed to all the children of Truckee by merchants of the town who placed gifts under the tree.

THIRD DEDICATION

On November 15, 1902, the Truckee Church was again rededicated. Rev. Eli McClish D.D. officiated. Local reports declare the church "a perfect gem and will be a delight to see." Ladies of the church held a bazaar in December serving dinner two evenings from 5 to 12 P.M. They made \$125 from the two day event held in Hurd's Hall.

By 1902 the church had two Epworth Leagues, 30 members, 5 probationers and 130 in Sunday School. A three month epidemic of small pox and a fire at the lumber company, putting many men out of work, caused financial problems for the church and the

Ohio Wesleyan University quartet in Hurd's Hall which was called "the musical event of the season." Following the Annual Conference of the Nevada Conference they merged with the California Conference.

In December 1908, the Ladies Sewing Circles held a two day fair in Hurd's Hall and made \$250. The local paper compared their sale to "an up to date department store." Their 1909 fair made \$200 which was used to pay off a debt on the parsonage. In July 1910, the ladies staged a one-act farce in Hurd's Hall.

Local talent was called on to fill the pulpit after the 1910 Annual Conference. It seems that a Rev. Patterson was assigned to Truckee but chose to go to Oregon instead. A. A. Graves presided at the Truckee services and the Epworth League, Ladies Sewing Circles and Sunday School all continued to function.

Locally the Native Sons of California were attempting to get the Lake Tahoe region recognized as a national park. This effort continued for several years.

Rev. R. R. Pike was assigned to Truckee in 1912 and one year later he was replaced by Rev. W. J. Carter who was secretary of the California-Nevada Conference. The local church closed down for the two weeks he was gone to attend to duties at the annual meeting. At this time the first Ladies Aid was organized in the parsonage parlor with Mrs. Carter as hostess. Late in 1913 Rev. Carter was transferred to Colfax and Truckee pulpit was again empty. Some Sunday evenings Rev. Carter rode the train to Truckee and conducted services at whatever time he arrived.

On Palm Sunday, 1914 Rev. J. H. Henry arrived to be the 32nd pastor in 45 years. Rev. Henry was an elderly man and not too well. In March 1915, he left for Glendale, California to see a physician and recover from his illness. He returned later to resume his duties.

That summer an excursion train was detained in Truckee due to a serious accident in the summit tunnels. The leader of the excursion group visited the parsonage to inquire about evening services. Although none was planned Rev. Henry quickly organized one. Over 200 attended the impromptu gathering.

Although elderly, Rev. Henry preached regularly in Hobart Mills, Tahoe City, and Floriston as well as Truckee, usually traveling by horse. The Catholic priest assigned to Truckee covered about the same territory but he was presented with an automobile in 1915. At the Annual Conference Rev. Henry was reassigned and his wife died very soon after the conference. Rev. P. D. Johns came to Truckee.

pastor received only \$600 of his \$750 salary. Yet it was reported that 400 attended the Christmas celebration.

President Theodore Roosevelt was a train visitor in Truckee in May 1903. Rev. George Smith headed a reception committee. He went into the president's car and urged him to make an appearance on the platform. President Roosevelt emerged, made a short speech and was greeted by a large noisy crowd.

Once again, the church was painted in 1903 and a new carpet was placed in the sanctuary. In February 1904, Rev. Smith gave two special talks for the public. They concerned Abraham Lincoln and George Washington. Rev. Smith was a student of history and was said to be well informed.

For three weeks Truckee entertained a "Drummer" evangelist quite popular in the Sierra region and drew large crowds. Thirteen joined the church after his programs.

Before Rev. Smith was reassigned to San Jose the Smith family was feted at many gatherings. A presiding elder summed up the situation as follows: "Our work in Truckee is progressing favorably, we have reason to be encouraged." In 1904 the church had 34 members, 17 probationers and 100 in Sunday School.

MEMBER EXPELLED

From an old membership book we read that E. R. Morrill joined the church in 1904 as a probationary member. He was expelled in 1909 after trial by a select committee. Along with these entries in the book is a comment, "Illegal from first to last." No explanation accompanied that remark.

Rev. S. W. Albone came to Truckee in 1904 and was here in 1906 when the San Francisco region was hit by an earthquake. The mountain region did not feel the jolt but residents of Truckee immediately gathered food and money to send to survivors. A westbound train carried supplies and workers. "So much food was sent that it was feared there would be a food shortage in the Truckee region," reported the Truckee paper in April, 1906. Rev. Albone's name was among those who contributed cash.

PULPIT EMPTY

No minister was available for Truckee after the 1907 Annual Conference. In January 1908, Rev. Ira E. Price arrived from Indiana. The local Epworth League sponsored a concert by the

CHOIR STARTED

One of the first efforts of Rev. Johns was to organize a new choir. Ladies of the church held their annual dinner and bazaar in December advertising that "the best cooks in town are preparing the church dinner to be held December 17th and 18th in the Whitney Hotel.

In 1916 weekly notices about worship services were in the paper yet in April an article appeared stating "The Methodist Episcopal Church, which has been closed for repairs, will be re-opened Sunday, April 16th. Dr. E. A. Palmer, superintendent of the Nevada Conference will preach at 11 A.M. and 7:30 P.M. Church records do not supply any information on the matter.

May 30, 1916 members of the Truckee Rebekah Lodge conducted Memorial Day services in the church. Following the service everyone walked to the cemetery, including veterans of the Civil War.

PROHIBITION HOT ISSUE

Superintendent Palmer returned to Truckee in October 1916, to give a speech about the California Dry Campaign then in progress. His topic was "Prohibition from the Standpoint of Dollars and Sense." The Truckee paper carried several full-page ads opposing two propositions on the November ballot supporting prohibition. All of the ads were placed by California Grape Growers.

In December 1916, the following notice appeared in the local paper, "If the weather is good and if there is a good attendance Rev. Mr. Curtiss will give a talk on Labrador. Mr. Curtiss speaks from personal experience. This will take place of a regular sermon though it will be of a religious nature."

One of the biggest stories in December concerned plans for the large community Christmas celebration planned to be held in the Methodist Church.

Early in 1917 an adult Bible Class was started with a well-known teacher, C. F. McGlashan. On the first Sunday of each month the worship service dealt with the work of the church in foreign and home missions, the Negro problem and other issues of importance. The Ladies Aid was making quilts and also re-covering older quilts promising to make them "look like new."

Miss Elizabeth Danforth retired in 1917 after teaching primary classes at the Truckee School for 35 years. She continued to live in Truckee and was active in church activities.

WORLD WAR I

A list of 1282 names of Nevada County residents soon to be drafted was printed in July 1917. Red Cross meetings were being held every few days and there was a shortage of sugar, gasoline, and meat. War stamps and bond sales were almost continuous. By the fall of 1918 the Spanish influenza epidemic was evident in Truckee. Local movies were closed by the health department and no dances could be held. Face masks were worn in public places.

From September 1917 to 1921 Truckee was without pastoral leadership. In emergencies a minister from Reno came. Lay people, such as Miss Danforth were successful in getting a Sunday School started. Guest speakers such as professors, evangelists, retired ministers and former Truckee pastors occasionally held worship services. The Conference Journal for 1918 lists 62 enrolled in Sunday School with an average attendance of 37.

Perhaps Rev. W. C. Wiseman was assigned here in 1919. In January 1920 a fire destroyed offices of the Sierra Sun causing them to suspend publication for a few weeks. Following that the paper was published in Auburn and carried little news of Truckee making it difficult to learn much about the church for a few years.

Rev. George B. Clark was minister 1921 through 1923. He was succeeded by Rev. S. J. Boyd in 1924. Rev. J. E. Huntley and Rev. E. J. Davies are both listed as minister for 1925.

MAJOR REMODELING

As soon as Rev. Davies arrived in February 1925, he began to make plans to re-arrange the rooms of the church to provide a playground and gymnasium for young people of the church. Friday evening socials were started for young people and Sunday school attendance climbed to 50 almost immediately.

Until 1925 the church had consisted of one large room. Davies wanted to divide the church as follows: "A partition running north and south would create a room 40 X 40 feet on the east side. There would also be a banquet room. The bellry tower

would be removed and a vestibule would become part of the new sanctuary room which would be large enough for the 1925 congregation." This is a quote from the Sierra Sun of 1925. Another article stated that practically no remodeling, repairs or redecorating had been done since the church was built. This was not true as journals and newspapers both carried many items about renovation projects being accomplished.

In July 1925, Rev. Davies began preaching on Front Street about local problems such as violations of the Red Light Abatement Act and also the 18th Amendment. Editor of the Sierra Sun remarked "Rev. Davies has aroused considerable interest locally." This unusual ministry continued for several weeks. Each evening when Rev. Davies had gathered a crowd he would explain his plans for the local church and was soon soliciting funds to carry out his plans. He was quoted as saying, "My ambition has been to work among the children of the town and with that in mind I have considered a plan whereby with a small amount of changing, and at a minimal cost a place can be provided under the church roof where young people can go and enjoy themselves."

In August, Rev. Davies began to solicit funds from businessmen and local citizens in earnest. Daniel D. Smith was chairman of the finance committee and C. B. White was treasurer of the remodeling fund. C. F. McGlashan donated \$25 and was quoted as saying he had been on the original building committee for the church. However, he gave an incorrect date for the church building.

LANDMARK DEMOLISHED

After collecting funds for remodeling, and talking about a small amount of changing and minimal cost the local paper carried a long item October 15, 1925 saying "The old structure has been torn down and Mr. Smith is asking for co-operation of everyone to rush the rebuilding." Jack Wolbert was to be the contractor.

Rev. Davies left for two weeks to work in an evangelistic program in Nevada and the District Supt N. E. Gibbs replaced him. The paper did not mention where services were to be held. New lumber for the church was ordered from Hobart Mills and a crew cleaned away the debris from the old church.

By November 26th the outer walls were almost done and shingles were applied to the lower portion of the building, lap boards were to cover the upper walls. The chimney was begun about December 1st.

Funds were lacking for the interior finishing but the first services were held on December 17th. The church bell hanging in a new tower located midway on the roof, called the worshippers to their new church. A four-foot iron cross donated by T. Chirard sat atop the bell tower. A large drum stove in the sanctuary provided heat and there was a new piano donated by the Ladies Aid.

When the interior was complete the sanctuary had a raised platform. Two small Sunday School classrooms were at the front of the sanctuary and there was a kitchenette and dining room to one side. There was no indication how many people it could accommodate. Nothing was said in the paper about new pews or other furnishings for the sanctuary.

Attempts to locate anyone living in Truckee in 1925 to check on the rebuilding story have been unsuccessful.

After only two years in Truckee, Rev. Davies moved on. He did more to change the architecture of the church than any previous pastor. He did succeed in strengthening the youth program and many people joined the church during this pastorate. He seemed to have the authority to carry on the drastic program. At least the appearance of the District Superintendent in October would seem to signify the knowledge and permission of the Conference.

DANFORTH COTTAGE BUILT

Just one year after the new church was built papers were signed to build a cottage for Elizabeth Danforth. The little house was to be built next to the church and would be Miss Danforth's home for the rest of her life. A \$500 loan was secured from the Conference and signed by Elizabeth Danforth, I. M. Nordvik, P. R. Nelson, Elizabeth McKay, Ethel Marzen Mr. Bridge and notarized by C. F. McGlashan.

Rev. A. L. Anderson was the pastor following Davies in 1927. As usual the pastor's family joined the church, according to an old membership book, his son Bernard Anderson was among the family admitted to the church. Later this young man became Dean of the Drew Theological Seminary and author of two well known books, Rediscovery of the Bible and Unfolding Drama of the Bible.

In 1928, the Rev. A. F. Walters came to Truckee and he stayed until 1930. At that time, an elderly widower, Rev. P. H. Willis, "was appointed to the difficult field of Truckee." The quote is from a Conference Journal.

Two years later a more encouraging statement was in the records. "Truckee is responding under the fine touch of P. H. Willis, veteran in the Nevada work, who is slowly building a larger congregation. Brother Willis runs true to form and makes the best of contacts in the community. More people sit under his ministry than have been want to in the Truckee sanctuary for years." Rev. Willis was further described as "always alert to the thing that would help his work become more effective."

WILLIS MARRIED IN PARSONAGE

For three years Rev. Willis lived in Sparks and commuted to the mountains. Then in July, 1933 Rev. Willis married Mrs. Forrest Robinson of Reno with the ceremony taking place in the parlor of the Truckee parsonage. Former Supt. Dr. J. H. M. Williams officiated at the quiet ceremony. The couple soon moved into the parsonage and made it into a comfortable home. A garage was built in 1931 for the minister's home and stood at the rear of the house until the highway construction in the 1940's took a portion of the land belonging to the church.

Rev. Willis' salary was \$700 plus \$200 for rent credit, the church roll showed 28 members and 75 enrolled in Sunday School. He regularly preached in Truckee, Hobart Mills and Tahoe City.

AMETA CABONA SINGS

Ameta Cabona was among members of the Wyethia Club Chorus who sang for the 1933 Easter Service. A highlight of the church year were the Baccalaureate services Rev. Willis conducted each year for the high school graduates.

In March, 1935 the church was used for a community meeting to discuss a safety problem at Truckee Grammar School. Structural problems caused the school to be called unsafe for occupancy. Several solutions were discussed and it was finally decided to use classrooms in the church for some of the students while a new school was built. This continued for over a year.

After the 1935 Annual Conference, Rev. and Mrs. Willis left for Sparks, Nevada where the former circuit rider founded the Sparks Methodist Church. Throughout his career Rev. Willis continued to wear the most distinguishing trademark of the circuit riders. He was never seen without a white bow tie. This active man lived in Sparks after retirement and died after falling from a ladder while doing repair work on his home. He is remembered for setting a new endurance record at Truckee, five years.

Rev. G. W. Emigh, was then assigned to Truckee. In December 1935, the Ladies Aid held a Silver Tea in the home of Mrs. Dan Smith of Church Street. Handmade articles were also sold at this get-together and a silver collection taken.

ELIZABETH DANFORTH DIES

On June 18, 1936 Miss Danforth died and was buried in the local cemetery. Miss Danforth came to Truckee in 1882 and from that time on her life was intertwined with the Methodist church and the Truckee Grammar School. She joined the church in 1890, after a time as a probationary member. She was a member of the Official Board for many years. The 1883 Directory shows that she boarded at the Truckee Hotel at that time.

When the church was without a pastor in 1919, she was instrumental in getting a Sunday School restarted and in 1926 a home was built for her by the church with rights of occupancy accorded to Miss Danforth for her lifetime.

This maiden lady's name is still used to designate the small cottage next to the church. She made a lasting contribution and served the church in many ways. Miss Danforth helped keep the church fires going in the winter and opened the church for all meetings. Many later tenants of the cottage have performed the same type of services. Alice Murdock, a tenant in the 1980's, knew nothing of this tradition when she volunteered to set the thermostat on Sunday mornings and open the doors.

More redecorating of the church took place in 1936. In July services were canceled so painting and repairing of the sanctuary could proceed. Woodwork and pews were revarnished before services were resumed in August.

Rev. Emigh retired in 1937 after two years in Truckee and some 38 years of preaching. He was replaced by Rev. M. E. Coen, an associate minister of the Westminster Presbyterian Church in

Sacramento. In just two months he was replaced by Rev. E. R. Everett who had just been released from a Veterans Hospital for injuries suffered in World War I. Rev. Everett had been principal of a high school in Colorado before coming here. The Everetts with their 5 children moved into the two bedroom parsonage.

A young people's class was soon started and it was led by Doug Barrett who later wrote for the Sierra Sun. His father was publisher of the local paper for many years.

Following the 1935 Easter service a most unusual burglary took place. A thief removed the main light switches and all the fuses from the switch box located just inside the front door of the church. This left the church without any power.

In September 1938, Rev. Everett was granted leave to return to the Veterans Hospital in Kansas for more treatment. During his absence the District Superintendent sent word to Winifred Kamp to notify the Truckee church members that he would be holding a Quarterly Conference although no minister was in attendance.

Rev. Grant J. E. Keetch arrived in December 1939, from Yuba City. He soon was holding "Social and Study" hours in the parsonage on Sunday evenings. By March 1940, a re-organization of the entire church was climaxed with a family night attended by 75 people. Mrs. R. G. McKay, Miss Evelyn Reynolds, and Mrs. Kamp were mentioned as church leaders. A Boys Club was started and led by A. L. Fouts. A group of 22 new members was received after a sermon by District Superintendent Verne C. Brown. That brought the church roll up to 41 members.

NOW CALLED COMMUNITY METHODIST

Sometime in the 1930's the name of the church was changed to Community Methodist Church of Truckee. Bigger changes were made in June 1939, when three major branches of the church merged. The North Methodist, South Methodist and Methodist Episcopal churches became the Methodist Church of America. The California-Nevada Conference held their Annual Conference in June, then immediately held another Annual Conference as part of the newly formed Methodist Church.

Rev. Keetch worked hard to keep the Sunday School strong and a contest was held annually with the Sparks School with awards to the school with the best attendance record. The Young People's League was active and went to Camp Pahalsi at Soda Springs. Ladies held their annual bazaar at the local Public Utilities Office.

Hannah Stewart was honored by the Eastern Star Organization in 1942. She was a leader of the Methodist Church for many years.

In August, 1942 the Keetch Family prepared to leave Truckee for the Susanville Baptist Church.

TRUCKEE'S FIRST FEMALE PASTOR

In 1942, Truckee's new minister was Rev. Hazel Brandelin. Few details are available for her three year stay. She did a few novel things such as having a Bible study on Sunday morning instead of a sermon and laywomen were in the pulpit on Laymen's Day.

Rev. Marvin Quattlebaum came in 1945 and was soon chairman of the local Red Cross Chapter. In 1946 funds were sought to re-roof the church and paint the outside. Bids were taken and the painting was soon done. Due to financial problems the re-roofing was done by volunteers and was completed by the end of the year.

Thanks to information provided by a former member of the church, Georgie Grigg, we learned that Rev. Quattlebaum walked with a crutch because one of his legs had not grown normally. That did not keep him from helping re-roof the church. One of his helpers was George Grigg.

Few records are available for 1949 when Rev. Oscar Swenson was assigned to Truckee. Rev. Harold Barnes, Superintendent of the Fred Finch Home for Boys spoke in Truckee several times. His son and his family still attend the Truckee Church when visiting their Donner Lake Home.

Rev. A. A. Carmitchel came to Truckee and Kings Beach in 1950. Women of the WSCS held an all-day meeting in September headed by Mrs. William Engelhart Jr. A Christmas family night dinner featured a movie concerning the Christmas story.

In January, 1952, a gigantic snowstorm isolated the area and also buried the streamliner "City of San Francisco" near Donner Summit. In April 1952, the Methodist General Conference was held in San Francisco and a friend of the Carmitchel's, Dr. Roswell Lyons of Wilkes Barre, PA, spoke in Truckee before attending the national meeting.

Nelson Stone was promoted to a higher position in Tahoe National Forest in June. Neils first joined the Forestry service in 1935. A new group called the Thimble Club met regularly to raise funds to purchase needed items for the Church. In July Rev. Carmitchel and a Canadian Methodist minister exchanged pulpits.

RAISING THE CHURCH

Soon after the arrival of Rev. Carmitchel plans were made to raise the church building. In September 1952, trustees secured a loan from the Bank of America for \$3,500. They were ready to start one of the most unusual construction projects on record. They jacked up the church (which did not have a foundation) and proceeded to clear out dirt and stone to create a lower floor. Church leaders at this time were Mrs. R. G. McKay, Mrs. George Kamp, Eugene Ridsden, Daven Morey, John Stroul, Sidney Weston, Royal C. Elf and Rex Tollefson.

Rex Reid and his crew helped with the task and Rev. Carmitchel was right there digging and working. There is a story that when the men were digging the basement some dynamite had to be used when some large boulders had to be removed. The rocks were broken up, but the piano upstairs also suffered severe damage. These folks believed in building upon a rock foundation as the Bible recommends.

In 1984 Mrs. Carmitchel sent the Truckee Church a group of photos taken during the 1952 digging. They can be seen in the Church photo album.

For years, the members worked to improve the basement area by cementing the floor, installing cabinets and plumbing in the kitchen and rest rooms. The workable area of the Truckee Church was doubled by the excavation.

In December, 1952, the WSCS was ready to stage their annual dinner and bazaar. For the first time it was held at the Church in the new basement. Rev. Carmitchel, who worked his way through college as a chef, helped raise money for the church by giving "Jiggs Dinners" several times a year. These corned beef and cabbage dinners gained a good reputation throughout the community.

Rev. Sidney C. Winston arrived in June 1953, from Fresno where he worked with the migrant workers. In July word reached Truckee that former pastor Rev. Keetch had been killed in an auto accident. An extended revival program was held in November with many speakers coming from out-of-town. In December Lay Leader Victor McLane presented several musical numbers. Victor was a carpenter and was constantly repairing and installing at the Church. When the McLane family moved away from Truckee in 1962, Victor became a local preacher.

Major improvements were made at the parsonage in 1954 - 55. New siding was donated by C. A. Tollefson who ran Big Chief Lodge at that time. A new gas furnace was installed, the floors leveled and the inside painted. It was estimated that \$2,200 worth of work and material was put into the parsonage at an actual cost of \$330.

Living in the parsonage were Rev. and Mrs. Wesley H. Osman and their young family. Eric Douglas Osman was born in August 1955. Rev. Osman was a local preacher when he came to Truckee and was ordained an elder in 1956. Membership in the Church grew to 55 while he was here.

WINNIE KAMP HONORED

Hannah Stewart and Winifred Kamp were honored in 1956 for their many years of service to the Church. Each was presented a corsage and a book at the October Quarterly Conference. Mrs. R. G. McKay, long-time worker throughout the Church died in October, 1955. Reports of the year remembered this was "the low point of the church year." Mrs. McKay is remembered as one whose spirit helped keep the church going through problems of all sorts.

Ladies of the WSCS took over the coffee hour in 1957. They also did mending for Tahoe Forest Hospital. Major improvements were made in the sanctuary including paneling for the walls, and ceiling material which acted as insulation. Heating bills were drastically reduced by this improvement.

"I found a faithful flock but the Church records were in a lamentable condition," wrote Rev. Aubrey H. Clark in 1957 when he served the Truckee Church for a few months. This retired pastor purchased a large membership book "from his little money" and entered all records he could find from the 1889 book and loose records. He wrote a plea to the following pastors to faithfully keep the church records. He was unaware of when the Church was organized. Clark wrote "Make this one of your projects to discover all you can about the founding of this Church." Sadly few entries were made by the following pastors and the book disappeared for a few years and reappeared in the 80's.

A new front porch was placed on the parsonage in 1957 and some major rewiring and plumbing improvements were completed in both the Danforth cottage and parsonage.

From Church records of 1958 we come across the first report "the parsonage is not worthy of repair." Plans were made for a new pastor's home by securing a loan from the Conference and using volunteer labor. Cost was estimated at \$9,000. No action was taken after an investigation of costs. They did purchase a mimeograph machine.

JOHN TAYLOR ARRIVES

After the 1958 Annual Conference Rev. John Taylor was assigned to Truckee. He is remembered as a remarkable preacher. In a few weeks the Church was filled each Sunday and chairs needed for the overflow worshippers. A choir was organized and rapid growth was taking place throughout the Church.

At the first Quarterly Conference the District Superintendent Douglas Ewan made the following prayer: "Our Church is standing at the crossroads and what we do in the next few months will be the determining factor. You now have the leadership I promised you. Give him the right support. You have a tremendous opportunity."

Some of the issues being discussed at that time included a new parsonage at Truckee, possible relocation of both the Kings Beach Church and Truckee Church. One idea was to purchase at least a three acre parcel for the new church. The National Board would assist and \$4,000 would be given towards a new parsonage.

It was at this time the name of the church was changed to "Church of the Mountains." A loan was obtained from the Bank of America to pay off an existing mortgage on the Church and make repairs on the church owned property. Included in these plans was a renovation of the parsonage. There was a special financial campaign which raised funds for the renovation work.

Rev. Taylor printed his sermons in small booklets each week. A few of them are included with the church records. In his report of the church year in 1959, Rev. Taylor made the following summary: "We have spent money as though we had it. Church of the Mountains does not lie in the lap of luxury, but through your many efforts we seem to have made real progress and the future looks most inviting. Although we have done more wrecking than erecting, even changing the church name."

Membership was at an all-time high when Rev. Taylor left in 1959. There were 70 members, 97 enrolled in Sunday School and the WSCS had 25 members. The minister's salary was \$2,887.

The next minister, Rev. George Symons made a report of expected growth of the Truckee region. Figures from the telephone company predicted rapid growth for the next 20 years. "We minister to small groups now but it will not be long before these groups may be self-supporting. Symon's reports stated that Truckee was the only Protestant church in Eastern Nevada County with a full-time pastor. There were 1100 homes in Truckee in 1961.

In 1961 the congregation considered purchasing new pews but decided to renovate the existing pews instead. Communion rails and pews were stained "middle walnut."

Before he left in June 1961 Rev. Symons reported that he felt the church family needed more social events so as to become better acquainted. "There is too much strife, a lack of spirit. The church is far from what it should be" according to the pastor. Other problems were finances, Sunday School weak and about to collapse. Symons called his own ministry "ineffective."

Rev. Clarence Crawford was appointed to Truckee in 1961. The Seventh Day Adventists started their long relationship with the Truckee Methodists the same year. Rev. Crawford retired in 1965 and died in May 1983. He was one of the ministers remembered in 1984 Memorial Services at the Annual Conference. Rev. Crawford's daughter has written poetry as a tribute to her father's life.

Ladies of the WSCS served luncheons for the Rotary Club, in 1962 as a money raiser. Average attendance in church was down to 40. Small wooden chairs for the church school were purchased by Mrs. Sylvia Beck.

GATEWAY PARSONAGE PURCHASED

After Rev. Sidney C. Smith came as pastor in 1963 the church approved purchase of a house at Sierra and Tahoe Drive to be used as a new parsonage. Price of the house was \$18,500. At this time the old parsonage rented for \$65 a month, the Danforth cottage for \$45 a month and a small apartment over the garage of the Gateway house brought in \$55 a month rent. Monthly payments on the new parsonage were \$117 including taxes. The church received \$2,500 from the Board of Missions towards the purchase price.

Records of the Official Board indicate that Rev. Smith had a 30 minute radio program on a local station. Christmas carols were played from the church tower the week before Christmas. A newsletter called "The Good News" was published bi-weekly. Rev. Smith reported that he spent Thursdays visiting at the Truckee Hospital. New paraments were purchased in 1963 and three worship services were held on Easter.

Mrs. Beverly Wilson was recommended for a local preacher's license. Mrs. Wilson was chairman of an active missions committee, worked in the Sunday School, the pastoral parish committee, was recording secretary for many years, was lay

delegate and active in the WSCS. She and husband Fosten later moved to Arizona but still feel attached to the Truckee church and send generous gifts.

Committee reports and pastor's report for 1963-64 indicate that this was not a happy time within the church family. It is evident that there was displeasure with the pastor, and he also was disappointed with the laypeople. In 1964, Rev. William Marx was assigned to Truckee.

Upon his arrival Rev. Marx had the difficult task of persuading the members of the Kings Beach Church that they should accept being yoked to Truckee once again. The Kings Beach church was able to have their own full-time minister due to a growing congregation. They decided to do the "Christian thing" and help-out "struggling Truckee." Financially Truckee had problems.

Annual reports for Truckee show one highlight of the year was a Malayan Wedding feast put on by the Mission Committee. Rev. and Mrs. Edward Dabritz, retired missionaries, came and put on the celebration. The WSCS added a new circle and purchased a new refrigerator for the church kitchen. Ninety-six names were on the membership roll in 1965, average attendance in church was 37. The budget of the church was \$6,000 including the minister's salary of \$8,300. In 1966 the population of Truckee was 1500 and it was predicted that by 1990 it would be 12,500.

Maintenance of the property was a high priority for Rev. Marx. In 1965 the worship area was painted and a new cloth hung behind the altar. The downstairs area was painted and the window frames redone. Quarterly conference reports indicate that 1965 was a year of revitalization and growth. New roofs were placed on the Danforth cottage and the parsonage.

Major plumbing problems developed in 1966 so the WSCS provided a chemical toilet while repairs were made and a sewer line laid.

GATEWAY PARSONAGE SOLD

Rev. Marx lived in the Kings Beach parsonage and no further use was seen for the Gateway house so it was sold. The Truckee congregation planned to use the money received from the sale for making repairs on the sanctuary. The Conference informed the local church that on the sale of the Gateway house the \$2,500 loan must be returned to the Conference. No attempt was made to sell the original parsonage on Church Street.

A Sunday School was organized and had a baked food sale and a Tupperware party to raise funds for needed supplies. During 1966 the WSCS raised money from an October rummage sale and a bazaar in December. Mary King was president of the Women's group which had 25 members.

In 1967, Rev. James Hutchison came to Truckee and in the following year all church bills were paid and all apportionments paid. The sanctuary underwent another revamping. The pastor reported as follows: "To date we have managed to paint most of the outside, tile the kitchen floor, carpet the sanctuary and Sunday Schools rooms and paper the stairway." He did not add that the red carpet on the stairs was donated by a casino in Reno. Some rewiring was completed in the Church and the roof repaired.

Truckee was the first assignment for Rev. Hutchison who also served congregations in Kings Beach and Squaw Valley. He worked to secure a county library for Truckee and was the first pastor to invite youth groups to use the church facilities for ski groups. Several community groups also met in the church including one for ALCOHOLICS Anonymous. The local congregation was most unhappy to have Rev. Hutchison transferred in 1969.

On October 15, 1968, a gas explosion caused by a leak in the propane tank did considerable damage to the parsonage. A driver for Cal Gas noticed the leak when he filled the tank so he turned off the valve. The renter of the parsonage returned home and turned the valve back on. Then he went into the house and tried to light the furnace. Many of the windows were blown out and the renter was hospitalized with severe burns. Insurance took care of the needed repairs, and the loss of rent.

CHAVEZ FAMILY MOVED INTO PARSONAGE

Minutes of the Official Board of November 1968 include a note that Mr. Chavez has rented the parsonage and wishes to paint the bedroom and dining room. The Chavez family continued to rent the house until it was sold in 1984.

Rev. Ervin Weiland was assigned to Truckee in 1969 as his first church after seminary. One of his first projects was to rent a spray painter and proceed to paint the outside of the church. Tiles were placed on the drainboards of the kitchen and hot water brought into the rest rooms in 1970-71. The parsonage roof was repaired and sheet metal put on the edges.

The Nevada County used one room of the church to house the new Truckee Library. Mrs. Marigrey. Fish was involved with the library project from the beginning.

Two projects Rev Erv Weiland suggested were not accepted. They included unifying the officers of Kings Beach and Truckee to simplify things for both congregations, and the second was to buy a Methodist camp at Lake Tahoe named Skylandia. The parcel of land would be used as a site for a new church combining the Truckee and Kings Beach congregations and a smaller group at Squaw Valley. The extra land could be used for a camp.

ELECTRICAL FIRE IN 1971

On July 28, 1971 an electrical fire occurred which resulted in damage to the floor of the kitchen and also the platform of the sanctuary. There was no outside damage. Members of the Adventist Church offered their help in making repairs. A loan was secured from Bank of America for \$6,000 to cover costs. A complete rewiring job was done on the church to bring it up to code, fire extinguishers were placed upstairs and down.

Although the name of the Truckee Church was changed to "Church of the Mountains" in 1959 actual Articles of Incorporation were not changed until July 10, 1972. A Men's Group was formed and included men from the Methodist and Adventist congregations. A drug center was established in Kings Beach and Rev. Weiland worked one day a week at the hospital talking to patients and staff. He also worked for better education in the local schools. In 1984 Rev. Weiland said he had no idea the church was observing their 100th anniversary during his time in Truckee. Looking back he wondered if his stay was productive. In seminary he prepared to work in city churches and to date he has never been assigned to a single city congregation, and does not aspire for such an assignment. In 1974 Rev. Weiland left with 43 members and 17 in WSCS. Average attendance in church was 15.

Rev. Robert Crenshaw took over in 1974. At a later Quarterly Conference he reported the following: "When I accepted this charge I had no idea that dialogue had long been underway to - 1. Close up one church and join the two congregations in one of the present locations, or 2. Close out both churches and build a new church in a central location."

At a Charge Conference in October 1976, Rev. Crenshaw made a motion to sell the parsonage. The conference immediately passed the motion but nothing further was done. Perhaps the sale idea ended when it was discovered that proceeds from the sale of the parsonage could not be used to re-roof the church.

Dialogue went on in 1975 - 76 about having a part-time pastor assigned to the two mountain churches. This was the conference's idea. Salary and pension for Rev. Crenshaw was discussed at great length by both churches. There is an inference that Rev. Crenshaw had not been working fulltime so pensions were not collected. Rev. Crenshaw was not a fully ordained minister according to some papers in the church file. He left the ministry in 1977 and is now living in Reno.

REV. BALDWIN NEW MINISTER

When Rev. Don Baldwin came to Truckee and Kings Beach in 1977 the membership of Truckee was down to 17 and average attendance in services was below 10, sometimes 3 or 4. Within a few weeks attendance was doubled.

An attempt was made in 1977 to review land titles and clear ownership of the parsonage. A Quit Claim Deed was obtained from the UMW, legal successor to the Ladies Sewing Circles who built the parsonage. The project continued into 1978 and more titles were cleared. Plumbing repairs and roof repairs were also done. Adventists black-topped areas outside the front and back doors.

NURSERY SCHOOL STARTS

In 1978 Mrs. K. Eckert and Mrs. T. Brian attended a meeting of the Administrative Board seeking permission to start a nursery school in the basement of the church. A contract was signed and improvements made in the basement. Carpet was laid, the furnace repaired and cabinets built for storage of school supplies. Chairs and tables were also purchased.

By 1978 the church had 17 members with average attendance up to 34. Sunday School had 30 enrolled and averaged 18 per Sunday. UMW had 12 members and paid \$688 in pledges. There was \$900 indebtedness on the building.

WOODEN CROSS DONATED

A wooden cross 30 inches tall with a 16 inch spread in the arm was donated to the church at 1979 by Vernon and Pearl Wolford. It was made by LeRoy Anderson using woods collected from all continents except Australia. The wood was used in an intricate geometric marquetry pattern. Clear laquer was placed over the cross so the natural colors of the various woods show clearly.

By 1979 the decision was made that the church needed a new roof. Estimates ranged between \$6000 and \$8000. In June 1979, a Quarterly Conference approved a \$12000 loan from the Conference. This was to replace the roof, add insulation where needed and do some remodeling.

and small gifts.

When Winnie first came to Truckee there were two wood-bloves in the sanctuary and one in the dining room. A coal burning stove was in the kitchen. When she was teaching Sunday school on the platform of the sanctuary Ella Waters was one of her students. Winnie saw 27 ministers come and go during her period of service.

Lot 9, a small triangle of land between the parsonage and Danforth Cottage was deeded to the church in 1979. A youth group from Merced painted the cottage.

Before the roof could be redone the bell and tower had to be removed. An architect drew plans for the changes and they were approved by the congregation.

110 ANNIVERSARY

On September 23 1979, special services celebrated the 110th Anniversary of the Truckee Church. Don Wells, District Superintendent, preached commemorating the event. Afterwards 110 balloons were released as the worshippers gathered on Church Street. An old fashioned box social was held that afternoon in the park.

On September 26th, a prayer service was held to mark the actual day of dedication in 1869. Former pastors were invited to attend the Communion Love Feast celebration which offered prayers for the next 100 years of service.

Plans for remodeling were discussed in detail in 1980 and the remodeling fund rose to \$492. Sherm and Sue Reams refinshed and upholstered two altar chairs.

Ski groups came most weekends in the winter, the nursery school met weekdays and Adventists met each Saturday. Musical lessons were given one afternoon a week for community youngsters. Work began on an addition to the northeast corner of the building.

In July 1980, an electronic organ was presented to the church by ladies of the UMW. The money was raised through many rummage sales and annual bazaars plus their pledges. Those active at this time were Mary King, Ella Waters, Bess Reid, Ameta Firpo, Myrtle Harris, Irene Edwards, Sadie Fields, Laura Horman, Winnie Loehr, Ava Glenn and Lou Ann Watkins.

In March 1981, a Restoration Committee and Architect Larry Young drew up a list of priorities. They included (1) new roof, (2) Rear basement entry, (3) Bell Tower, (4) Exterior siding, (5) Landscaping, (6) East end deck and (7) Interior modifications

WINNIE LOEHR DAY

On May 2, 1982 Winnie Loehr Day was observed at the Sunday services. In recognition of almost 50 years of service as organist, recording secretary, leader of the women's groups, Sunday School teacher, lay delegate to many conferences, faithful attendance to church functions she was given flowers

"RAIDERS"

After many months of preparation "Raiders of the Lost Truckee Treasure" premiered June 10, 1982 to a sell-out crowd of 200 in the Community Center. Who can forget the excitement of local talent on parade and the honors bestowed afterwards in the presentation of the "Tommies". Several more showings were held on the two following days. The film netted \$700 for the restoration fund. Starring were Bill Davidson, Bill Welsh, Al O'Brien and Caroline Luplow. Supporting them were the UMW, Sunday School and most of Truckee. Rev. Baldwin directed and produced the extravaganza with Joe Maillard as assistant.

Following "Raiders" Rev. Baldwin preached a series of sermons on The Psalms which culminated with the appearance of Tony David himself one morning. Two years before John Muir, complete with a sheep dog visited the Truckee sanctuary.

In November 1982, Mike and Jane Christensen returned to cook a South Seas dinner with proceeds going to the restoration fund. Jane made a quilt which went to the highest bidders, Bob and Madeline Crippen.

Early in 1983 Rev. Baldwin requested a sabbatical due to health problems. Plans were made for a change of ministers in June and Rev. Baldwin took a few weeks off to recover. Linda Hill was hired as a part-time secretary for both churches. He worked in the newly created office in Truckee.

At Annual Conference Rev. David Franks was announced as the new minister for the Truckee-Kings Beach churches and he moved into the Kings Beach parsonage. Before he finished unpacking he had to officiate at the funeral of Ameta Firpo. The church was packed for this event for Mrs. Firpo was a long-time worker in the church and was well known in the community.

During his first year in Truckee Rev. Franks started a youth group, conducted a Lenten study, took in 12 new members and got committees functioning with many new workers involved.

Early in 1984 the Administrative Council voted to sell the original parsonage. Soon afterwards a Donner Lake resident donated a house to the church to be moved. Trustees, under the leadership of Warren McMillan, sprang into action. The house was to be moved to a new lot and refurbished as a potential parsonage. The Pastoral Relations Committee proposed that by the 1986-87 church year Truckee should have their own full-time pastor.

After numerous work days the new bell tower rose in front of the sanctuary and was ready for the old bell in June 1984. On July 1, out on Church Street, a dedication ceremony for the tower took place and the men who built it took part. George Wolf, who headed the construction crew, was honored.

Redwood siding was applied in the late summer and fall of 1984 and the refurbishing of the interior was begun. Double doors were installed making the front entry hall lighter and more accessible. Attendance on most Sundays was over 60. Over 100 attended on Easter and on July 1st over 80 were present to take part in the dedication.

115 YEARS OLD

Were you there September 30, 1984 when the 115th Anniversary was celebrated? Remember the bell ringing 115 times? Almost 100 gathered for the happy day and over 80 took part in the luncheon downstairs where 20 Truckee Turkeys were distributed to those instrumental in the restoration work and other phases of church life.

The same afternoon Rev. Franks conducted a short dedication service in Alice Murdock's home. Alice purchased the original parsonage built in 1874.

On Halloween 1984 the UMYF held a haunted house party downstairs entertaining all youngsters of the church while adults conducted their Quarterly Conference upstairs with District Supt. Dick Hart.

FINANCIAL DRIVE SUCCESSFUL

At the close of the first Truckee Circuit Ride in the fall of 1984, the finance committee was thrilled to announce that the goal of \$19,000 had been overpledged by \$2,000. Thirty-nine family units took part in the Ride. At this time, financial support of the church program was transferred from rental income to pledges.

Once again, the UMW held their Swiss steak dinner and bazaar raising \$1126.

As a Christmas gift to the church, members were invited to purchase a square-yard of carpeting. A large drawing of the sanctuary floor divided into squares allowed them to select the area they would donate. Enthusiasm was high for this project.

"Education" was selected as the church goal for 1985. After many months of preparation the Church of the Mountains Preschool opened in February with Dianne Fix as Director. Much of the preschool equipment was donated as a memorial to David Derbyshire, young son of Ron and Joan Derbyshire, who died in 1984.

SANCTUARY PAINTED

While the minister was on vacation in February 1985, volunteers painted sanctuary walls a pastel color with the wainscoting painted rust. The old carpet was removed and Rex Reid's crew came to install the new green carpet throughout the sanctuary.

At long last work on the new parsonage was completed, and women of the UMW made curtains for each room. Ceremonies were held in the house before church March 17th to dedicate the residence as a Methodist parsonage.

A corned-beef dinner held March 17th raised over \$300 to be used for restoration work.

As the church became more active trustees wrote guidelines and rules for use of the building and equipment.

Members of Linda Wolf's Sunday School Class gathered recipes for those starving in Ethiopia.

Ash Wednesday services were held at Truckee and a Sedar Brail at Kings Beach. Jean Marcuzzo, worship chairman, led two dramas during Lenten services. On Easter morning Rev. Franks preached his famous "Pandelion" sermon.

Ann Kuhl, grand-daughter of Rev. John Telfer, visited Truckee in 1985. Ann was delighted that the church knew of her grandfather who was here in 1898 and was the only deaf minister Truckee had. Ann's father was born in the parsonage. She sent photos of her grandparents, along with some more personal information which has been included in the church album.

Over a \$1000 was raised in an All-Church Yard Sale in July and was used to pay for a metal frame built to hold the stained glass window on the west wall of the sanctuary.

Truckee's history book was named the best from a small church at the 1985 Annual Conference and the Truckee church received a small check from the Archives Committee.

BISHOP VISITS TRUCKEE

Highlight of the 1985 summer was a visit to Truckee by Bishop Leontine Kelly who was touring Sierra-Nevada churches with Dick and Doreen Hart. As a result of this tour, a new Nevada-Sierra District was formed before the 1986 Annual Conference.

Rev. Franks moved to Truckee in October and soon was hosting Fireside Chats and small meetings in his new Prosser Lake home.

Just days before the Christmas Eve service, volunteers installed a large clear glass window in the west wall making downtown Truckee visible from the church. At night the cross on the altar could be seen from Church St., giving silent witness to Christ's church in Truckee.

Two Christmas Eve services were held in 1985 with the last one at 11 P.M. It was estimated that over 250 attended the candlelight services.

Starting in January 1986, the Truckee church assumed responsibility to pay two-thirds of the pastor's salary.

Fifteen new members were received into the church March 16th, and two infant sons of Carolyn and Al O'Brien were baptized.

COLORFUL EASTER

For Easter, 1986, six colored streamers were hung from the front and back of the sanctuary and fell through a hoop over the altar in the center of the church. A large fabric sunburst, made by Colleen Marvin, hung in front filling the room with warmth. Spring flowers, special choral music plus an inspiring message, made it a joyous day.

In his Easter letter Rev. Frank summarized his time in Truckee. "We have leaped from dealing with matters of survival to being a congregation that teaches and reaches out into the community through the preschool, women's groups, couples group, single parents, fireside chats, choir, Bible studies, and Christian education." In closing, he called the Truckee congregation, "The Good News, The Easter People."

REV. FRANKS REASSIGNED

Rev. Franks was assigned to a Bayview District church in June. At the conclusion of his final worship service a large congregation sang "Until We Meet Again" as the bell was slowly rung.

WELCOME JUDITH STONE

On July 1, 1986 Truckee welcomed Judith Stone and daughter Sara to the community and church family.

New office equipment was donated by the United Methodist Women and a two-day rummage sale raised \$1300 for the restoration fund. Judith painted her office before unpacking her books and work on the exterior continued with many work days. Three round windows and wooden louvres were installed in the bell tower and a stone entry was added with Otis Kantz doing the masonry work.

Lolly Dunbar began playing piano for worship services and added vitality and harmony.

STORY OF A WINDOW

On Anniversary Sunday in September 1986, the congregation faced the new stained glass window which was dedicated that day with District Supt Bill Stegall participating. Details of the three-year window project were reviewed and Arlene and Reg Smart were honored for their generosity, dedication, and talent. The large sanctuary window portrays Church of the Mountains in our scenic setting.

Note cards carrying photos of the 1986 church were sold as a restoration fund raiser.

A supplemental history prepared by Norma McMillian including accomplishments of 1984 through 1986 was distributed.

In October, 1986 the first meeting of the new Nevada-Sierra District was held in Reno with Bishop Kelly as speaker. Records of the Nevada Mission District of the 1800's were presented to the new district by Truckee for the new district boundaries are similar to the earlier district.

A copy of the printed sheet called "Story of a Window" is included in the church album.

Finally on February 20, 1988, the steeple was placed atop the bell tower by the Donner Spitz Crane Company who had also raised the old bell in 1984 as a donation of time and equipment. Otis Kantz did a rock foundation on the church in 1988, which gives the building a "firmly built" look and provides more protection from vehicles.

In 1988 Truckee assumed three-quarters support of the pastor's salary. Several fund raisers were scheduled to help the financial strain. These included Magic Dollars, Tiny Tim, Give a Heart Cookbook and two Yard Sales. Teachers and students of the Church School conducted Baked Food Sales following services to raise funds for their supplies. The April Administrative Board meeting concentrated on Brain Storming fund raisers and had an exciting evening with unlimited ideas.

Two oak pedestal tables were presented to the church by the family of Bill Rygg who died in February, 1988. Bill had done several repair jobs on piano stools and other church furniture, and made several new hymnal holders for the pews.

George Ticknor led an adult class studying Moral Issues of the Christian Faith. A Long Range Planning Committee headed by Todd Lankenau began looking at choices concerning growth of the sanctuary became more and more crowded.

Trustees and Congregation voted to sell the Edmunds Street home late in 1988 to relieve financial stress.

PRESCHOOL GROWS

Dianne Fix continues as Director of the Church of the Mountains Preschool and has waiting lists for the classes. After-school sessions were added to the Monday, Wednesday, Friday schedule. The downstairs room is enjoyed by the entire church who find the colorful, attractive displays a real plus. Several new church families were first introduced to the Truckee church through the preschool.

Several other groups use the facilities of the church including two AA groups, Weight Watchers, Girl Scout leaders, LeLeche League and the winter ski groups. They continue the 100 year tradition of community involvement of this congregation. Visitors to the morning worship increased as the renovation work progressed so a WELCOME folder was designed in 1989 to inform these folks of the church program.

Early in January the Trustees revamped the Bell Room so it could be used by the church school. The small room at the rear of the sanctuary was prepared for use by adult classes and committees as well as by a catechism class of the Truckee Catholic church. A group of adult women began meeting on Wednes-

After appealing to churches through "The Methodist Reporter" for an elderly communion table looking for a new home the Truckee church was given a maple table by Fred Wilkins, a retired United Methodist pastor. The new table replaced the much larger plywood altar.

In March, 1987 an All-Church Baby Shower was given for Benjamin Kantz, newly adopted son of Virginia and Otis who had just arrived from India where he was born late in '86.

A new pulpit was obtained for the sanctuary early in 1987. It was purchased from the Sierra Bible Church and was appropriate for the redecorated sanctuary.

Before Easter 1987, the front entry was painted and a ceramic tile floor installed by George Wolf. A chandelier was hung at the stair landing.

Two framed pictures were hung in the entry. One was an enlargement of a photo of the stained glass window. This was donated to the church by Reg and Diane Wymen, a duplicate was given to the Smarts. The second picture was a gift of the Tom Specht family. It is one that hung in the Mission Day School of Brooklyn, N.Y., where a relative of Bobbi Spechts' served 3 hot meals to the children and gave loving care.

Membership of the church had grown to 71 by 1987 and the church school had 22.

Rev. Judith Stone taught the book of Acts at three sessions of the United Methodist Women's School of Mission during the summer of 1987.

Pam Lankenau chaired the Swiss Steak dinner and church Bazaar in November, 1987.

STEEPLE PROJECT

Trustees spent many months planning a steeple for the top of the bell tower. Early in 1987, plans were complete and a casino worker in Reno offered to donate his time and weld the basic frame for the steeple. The frame was delivered in October and sat on the ground near the preschool play yard all winter while the Trustees completed work and attached the metal cross, which was made many years earlier by blacksmith Tony Ghirardi. This cross had been atop the church before 1979 when the old steeple was removed. Shingles for the steeple were sold and the buyers' name written on the back.

day mornings led by Norma McMillan. They decided to continue their studies and selected as their name THE CHOICE GROUP.

Easter services, 1989, drew an overflow crowd of 180 resulting in a decision to have two Easter services starting in 1990. The church budget has grown to over \$60,000 by 1989, three times the 1984 amount. Enthusiastic support pushed the 1988 financial drive \$2000 over the goal.

A wooden baptismal font was given to the church in 1989 by Georgette Staple Rudice in memory of her parents. In just three years the sanctuary furniture has a completely new look. In June families began painting the church pews a light pastel color to match the sanctuary walls.

New carpeting and linoleum were installed in August 1989 in the downstairs meeting room, kitchen and rest rooms. This was a joint effort of Preschool families and the church. Sixty-five new Methodist hymnals have been ordered and are expected in September.

Momentous decisions face the 1989 congregation which numbers just over 100 members as they deal with lack of seating in the sanctuary and too little space for children's classes. As this is written the decisions have not been made but this dedicated, talented and enthusiastic group is excited about their faith, their future and united they will answer the call to serve their community, their church and their God.

LET THE BELL RING,
AND RING,
AND RING.....

STATISTICAL RECORD

YEAR	PK. MEN	NUMBER	S.S.	SALARY	CH. BLDG	PARSON.
1872	12	20			\$3,000	None
1874	7	25			3,000	\$ 600
1875		10			2,000	1000
1876		28				
1877		30				
1877	12	14			2,200	
1887		10			4,000	1000
1888		11	35	\$1000	4,000	1000
1891		15	52		4,000	1000
1897	8	17	64	850	4,000	1000
1894		15	75		4,000	1000
1896		8	75	750		
1899		24	130	850		
1901	6	34	100		3,500	2000
1904	17	6			4,000	2500
1916	1	62			3,000	2000
1919		75			6,000	3000
1931	28	36		700	4,000	3000
1939		49	39	600	4,000	3000
1943		22	51	600	4,000	3000
1947		23	115	1200	4,000	3000
1948		33	193	1800	6,400	3000
1949		33	112	1200	4,000	3000
1951		60	106	1800	4,000	4500
1952		44	135	1800	18,000	6500
1954		57	139	2700	20,500	8000
1956		62	97	2033	20,500	8000
1958		62	86	3000	20,500	8000
1959		62	70	2750	20,500	8000
1960		59	69	3000	20,500	8000
1961		62	66	3270	20,500	8000
1962		84(?)	27		20,500	26,500
1964		68	43	3593	20,500	28,500
1965		69	35	3300	20,500	28,500
1966		67	29	3450	20,500	28,500
1967		51	37	3870	27,500	16,000
1969		52	37	3336	27,500	16,000
1970		43	7	4455	27,599	16,000
1971		43			27,500	16,000
1972		43			27,500	16,000
1977		16		2802	145,300	70,000
1978		17	30	3003		55,000
1979		21	34	4640	220,000	91,500
1980		27	34	10050	169,000	
1981		29	45			74,000
1983		33	37	10165	157,000	70,000
1984		23	42	12268	176,670	45,000
1985		35	52	12606	176,670	104,575 ^{new}
1986		43	58	13393	187,470	104,575
1987		57	75	14522	282,920	99,018
1988		71	93	14716		

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