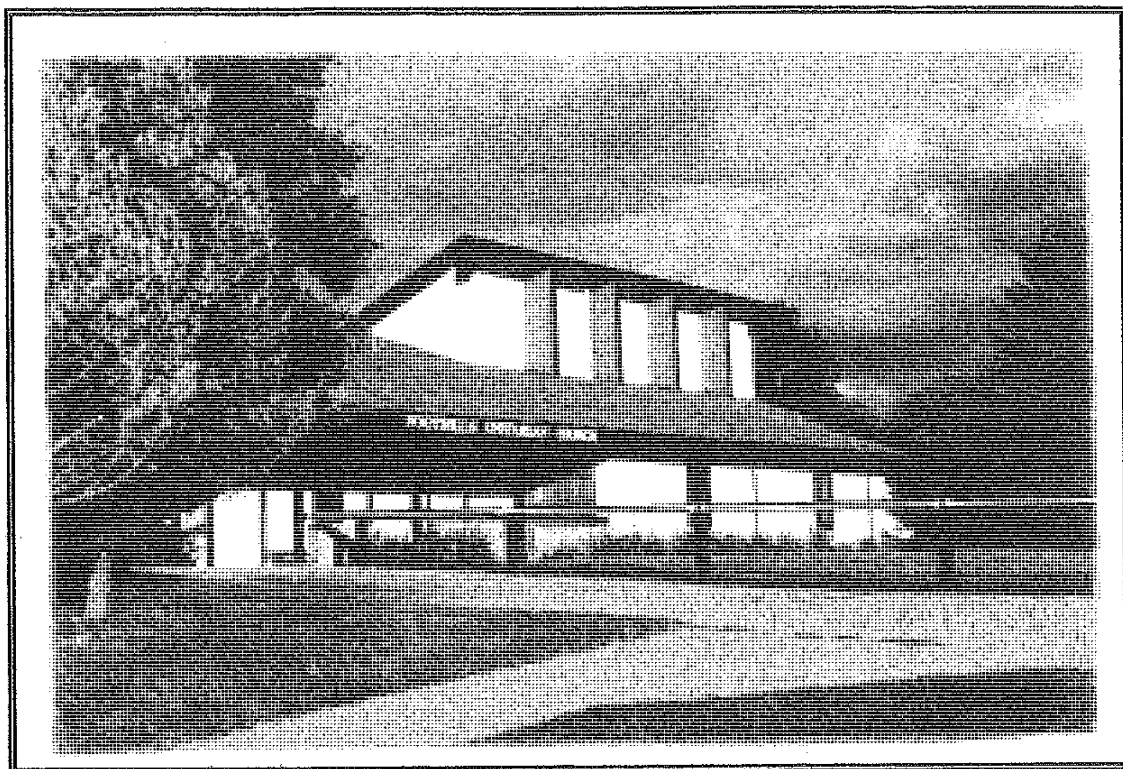


THE UNITARIANS IN FORT COLLINS

The First Hundred Years

by

Arthur T. Corey



FOOTHILLS UNITARIAN CHURCH

January 1898 - January 1998



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Most of the material in this account came from the minutes of church meetings, including meetings of the board of trustees and the annual meetings of the congregation. Other sources include correspondence of church officers found in the church archives, and earlier accounts by Winona Taylor, Clarinda Lane, Pauline Birky, Bill Dewey, Betty Woodworth, and Barbara Allbrandt. Material relating to church members associated with Colorado State University has been taken from a history written by Professor James E. Hansen II of the History Department. His book is entitled *Democracy's College in the Centennial State*. Additional sources are identified in the text.

Thanks are due Dr. H.H. Stonaker, Don Halford, Nina Smith , and Susan Gordon for reviewing the manuscript and making many pertinent suggestions and corrections. Thanks are also due our Minister Emeritus, The Rev. Roy Jones, for his help and encouragement in the preparation of the final manuscript. In addition, I am indebted to Shirley Wilson and her team of office assistants and volunteers for their work in publishing the manuscript.

THE UNITARIANS IN FORT COLLINS

The First Hundred Years

Early History

The history of the Unitarian Church and that of Fort Collins is so interwoven it is impossible to discuss the history of one without reference to the history of the other. Unitarians have always been a small fraction of the population here, as in the nation, but they have made a contribution to the community and to the university that is far out of proportion to their numbers.

Fort Collins began beside a branch of the Overland Trail as a military outpost established to protect travelers on their way to Laramie and points west. The small community that grew around "Camp Collins" catered to the needs and weaknesses of the military men who manned the outpost. The military camp was abandoned in 1867 and the soldiers departed, but the community continued for some years as a wide open western settlement. Thus by 1883, when the population was 2034, the town supported thirteen saloons, three drug stores selling liquor, five brothels, and numerous gambling dens.

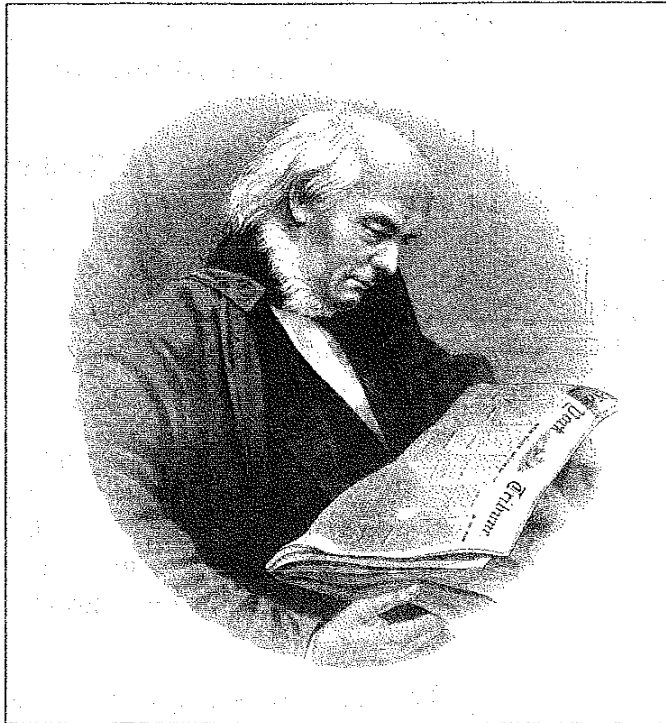
However, new developments in Larimer County were acting to change the character of Fort Collins. Farmers were attracted to the Poudre Valley because of the availability of river water for irrigation. The change was accelerated by the establishment of an entirely different kind of community about thirty-five miles downstream. The town of Greeley was founded in 1871 by the Union Colony under the leadership of Nathan C. Meeker, previously agricultural editor of the New York Tribune.

The Union Colony was inspired by the Universalist, Horace Greeley, the precocious son of a poor farmer in New Hampshire. As a youth, Greeley went to New York City to seek his fortune. He became a printer and later editor of the New Yorker magazine. Eventually he founded the New York Tribune, and served as its chief editor for many years. Now recognized as the greatest editor of his era, Greeley became interested in politics and once ran unsuccessfully for president. He was a moralist passionately opposed to slavery and other evils, including alcohol.

Perhaps the thing best remembered about Greeley at the present time is his admonition to young people: "Go west young man." The Union Colony was organized as a stock company in New York in 1870. Its purpose was to set up a colony based on irrigated agriculture in the west. After some exploratory investigations they purchased land along the Cache La Poudre River in what is now Weld County. They recruited farmers and others with useful skills, as well as means, to ensure the success of their venture. Many of these were

Civil War veterans and followers of Greeley who shared his views about morality and took his advice to go west. A significant number were Unitarians or Universalists. An ordinance prohibiting the sale or use of intoxicating beverages was part of the rules established by the Union Colony.

One of the colonists, David Boyd, wrote a book, "Union Colony", describing the struggles of the pioneers in establishing the town of Greeley, and learning how to construct satisfactory irrigation ditches and to properly irrigate their land. Boyd's book is recommended reading for anyone interested in the history of this area. A copy of the book by Boyd can be obtained at the Centennial Village in Greeley.



Horace Greeley -- courtesy Fort Collins Public Library

A tragic aspect of this story concerns the fate of the leader, Nathan Meeker, after whom Meeker's Peak and the town of Meeker are named. Meeker was appointed Indian agent at the White River Indian agency near where the town of Meeker is now located. Following a quarrel with the Utes over the cultivation of some land near the agency, the agency was attacked in 1879. Meeker was killed along with eleven of his men. Meeker's wife, Arvilla, his daughter Josephine, and Flora Price with her two children were held captive for twenty-two days. A contingent of soldiers on their way to protect the agency

were ambushed and many of them were killed. One can learn the details about this story as well as other facts about the early history of the colony by visiting the adobe home of Meeker in Greeley, a place that is now owned and maintained by the city and is open to the public. There is a guide to show visitors the house and explain its history (although the structure is undergoing repairs and is closed this year- 1995.)

A dispute between the Greeley colonists and the upstream irrigators near Fort Collins arose during the drought of 1874. The colonists felt that the upstream irrigators had removed more than their share of the river water. According to David Boyd an armed conflict was narrowly averted by efforts of cooler heads.

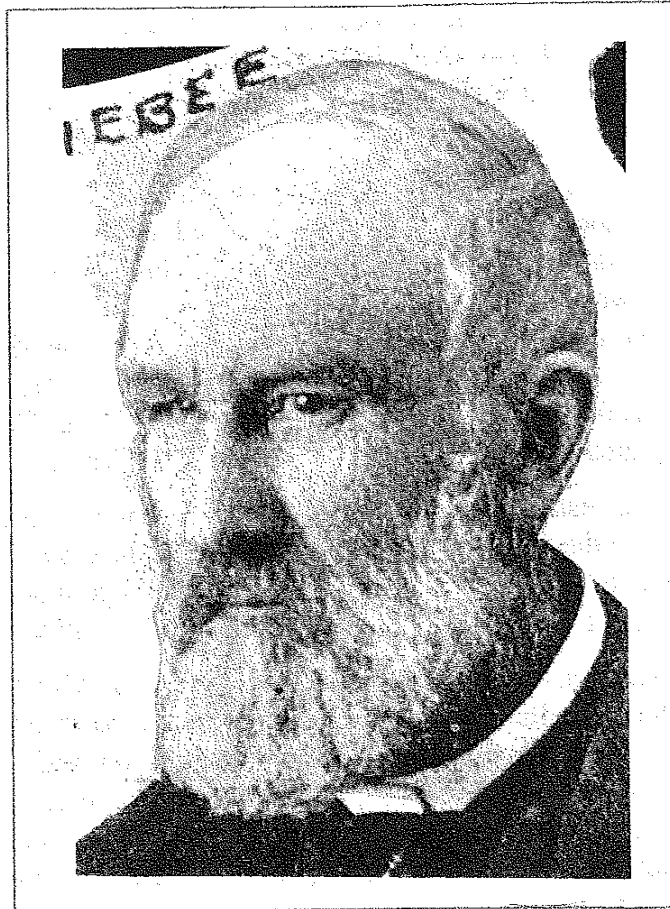
Another dispute arose when the establishment of an agricultural college was considered seriously about the time Colorado achieved statehood in 1876. The Greeley colonists, including Nathan Meeker and David Boyd, lobbied hard to have the college located in their town, which was at that time (as now) in the center of the leading agricultural area in the state. However, the Fort Collins people lobbied even harder to have the college located there. They had just lost the military post and were afraid their town would disappear if they didn't find something to replace the military. Fort Collins promoters were successful, causing much consternation among the folks in Greeley.

The college was established as a land grant institution and as such was expected to receive funding through the Morrill Act signed by President Lincoln in 1862. However, such funds were not available for the first seven years, and the college would not have been built when and where it was, if not for the gift of land and money by citizens of Larimer County.

Unitarians (and Universalists) in both Fort Collins and Greeley were active in the establishment of the agricultural college. One of them, Harris Strattan, who had come to Camp Collins in 1865, apparently originated the idea of an agricultural college in the vicinity. Born in Massachusetts in 1829, he had journeyed to Kansas in the 1850s and became involved in the clash between free and pro-slavery forces for control of that territory. He was passionately anti-slavery and took part in military actions against pro-slavery "Border Ruffians" from Missouri. He served as speaker of the house in the Topeka-constitution legislature and held several offices after Kansas entered the Union.

After arriving in Fort Collins in 1865, Strattan married Elizabeth Keays, a widowed school teacher, and soon became a leader in the community and a member of the territorial legislature. While serving in the latter capacity in 1868-69 he began working towards the establishment of the college with the help of Representative Mathew S. Taylor, a Fort Collins attorney. They engineered a bill to that end, which was signed by Governor Edward McCook on Feb. 11, 1870, but the college did not actually exist for several more years.

After Colorado became a state in 1876, the constitution made explicit reference to the Agricultural College at Fort Collins as a state institution. Harris Strattan, who had just been elected Sergeant-at-Arms of the Senate, drafted a law to get the project underway. He patterned the law after the Michigan law setting up Michigan Agricultural College so as to secure the benefits of the Morrill Act. Strattan intended to establish an institution that would "give to the sons and daughters of the farmers of Colorado an opportunity to attend a college in which they would be taught scientific farming, the mechanic arts, and domestic economy."



Horace Strattan -- courtesy Fort Collins Public library

The objectives expressed by Strattan were consistent with the philosophy of education intended by the Morrill Act, but contrasted with the traditional concept of higher education with a curriculum limited to philosophy, theology, the dead languages and mathematics. However, the act's intentions were interpreted both broadly and narrowly by different educators for many years. An extreme example of the narrow view was ascribed to a

Philadelphia agriculturalist by James E. Hansen of the CSU History Department:

Instead of introducing the student of agriculture to a laboratory and chemical and philosophical apparatus, we would introduce him to a pair of heavy neats leather boots and corduroy pants and learn him how to load manure and drive oxen.

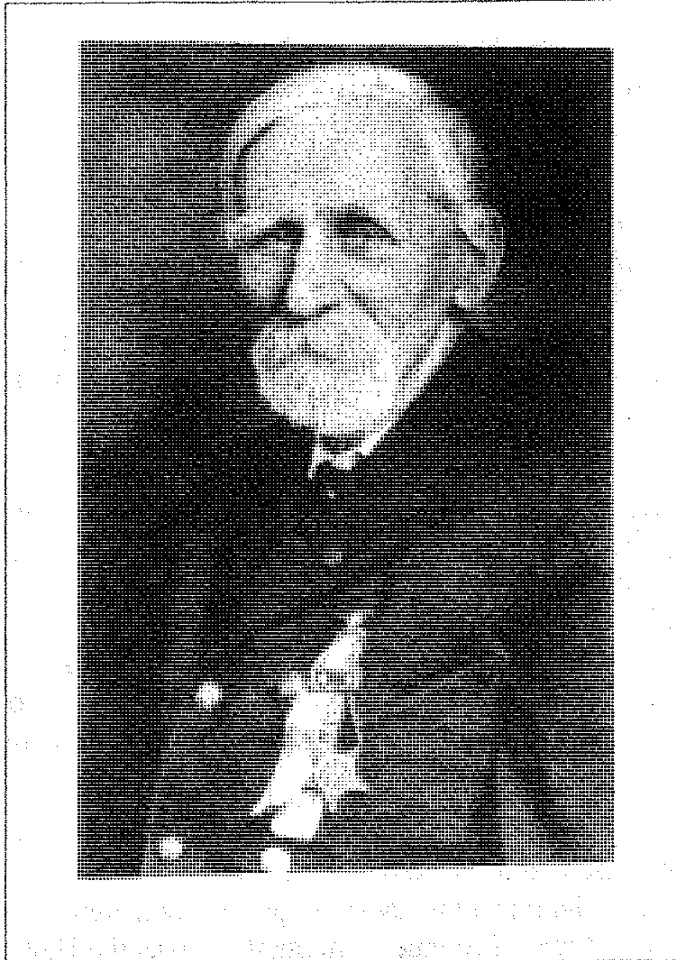
Somewhat comparable thinking on the part of many made the development of a true university in Fort Collins a long and difficult struggle. Although the concept of appropriate education for the many has been modified over the years, the idea that education should be relevant for working people has never been abandoned at Colorado State University. However, the institution does take a much broader view of what is relevant than that expressed by the Philadelphia agriculturist quoted above.

When the law was passed providing for an agricultural college in the constitution, an eight-member governing body called the State Board of Agriculture was set up. Governor Routt personally appointed three members to the board, including Strattan, and asked the latter to suggest the remaining five. One of those suggested by Strattan was another Unitarian, W.F.(Frank) Watrous, a pioneer fruit grower who was a nephew of Ansel Watrous, the author of "History of Larimer County." Strattan became the first secretary of the board and Frank was appointed president, a post the latter held for fourteen years. Four members of the board were from Larimer County, and seven were members of the Grange.

When the time came to open the college in 1879, there was still insufficient money appropriated for this purpose. Watrous and John J. Ryan borrowed three thousand dollars on their own collateral from a bank in Denver to get the school opened. Other Fort Collins citizens had earlier donated land and money in support of their lobbying efforts to have the college established in their town. Prominent among these was the Unitarian, R.Q. Tenney, a pioneer in water development who had helped organize the local Grange and was First Master of the state organization. Under his leadership, the Grange raised money and provided valuable support for the college in Fort Collins. Arthur Patterson, Robert Dalzell, Joseph Mason, Henry Peterson, and John Mathews, along with the Larimer County Land Improvement Company, donated 240 acres of land south of town for the college.

The Tenney family settled in the Poudre Valley in 1871. R.Q. Tenney was a veteran of the Civil War who had been with General Grant at Appomattox. He plowed the first row when land was cultivated at the site of the college in 1874. Tenney, a charter member of the Larimer County Stockgrower's Association, and John Coy led a campaign in 1894 to create a national forest in the upper Poudre watershed. They succeeded despite the efforts of 208 local citizens who signed a petition opposing the setting aside of land for a national forest. A man of many talents and incredible energy, Tenney is credited with the first dairy in

Colorado, raising the first sugar beets here, and organizing three successful farms. He was a surveyor also and helped lay out the North Poudre irrigation system.



Rollin Q. Tenney -- courtesy Fort Collins Public Library

The Colorado Agricultural College

The college was open for classes on Sept. 1, 1879 with five students, none of whom were properly prepared by the territorial schools for college level courses. Most of the fall term was occupied with preparatory training. The first president was Elijah E. Edwards, a former Methodist minister and a strong proponent of protecting the moral welfare of the students. Because Fort Collins was still a wide open frontier town, female students were escorted to and from classes in what later became known as "Old Main."

The Unitarian Frank J. Annis was a member of the original faculty of Colorado Agricultural College (CAC). He was a graduate of the Michigan College of Agriculture, who at the age of twenty five was principal of a public school in Greeley, when the board called him to be the college's first professor of chemistry. He resigned from the faculty after a couple of years to study law, and subsequently became an influential member of the State Board of Agriculture. Annis was replaced on the faculty by Davis, another Unitarian graduate of the Michigan College of Agriculture.

For the first few years, all students lived off campus as there was no dormitory on campus. A small dormitory, now Spruce Hall, was completed in 1881. Women lived on the first floor and men on the second. Contact between the sexes was discouraged, but evidently the president was not entirely successful in this. Occupants on the second floor arranged Sunday dates by tying a note on a weighted string and lowering the note opposite the appropriate window on the first floor. The occupant would attach her answer to the string, and give a sharp pull indicating her reply was ready. A more serious breach of the moral code involved the young professor, Charles F. Davis, who resided in one of the rooms on the second floor.

Davis was attracted to a female student somewhat older than the others. They shortly became engaged and later married. President Edwards could not tolerate such behavior and asked for Davis's resignation. However the State Board reinstated Davis and obtained the resignation of Edwards. One may speculate that this could have been because two of the most influential members of the board, Strattan and Watrous, were also Unitarians. In any case it is known that Davis was more popular with the students, as well as the board, than Edwards. This was in spite of Davis's reputation for being extremely demanding of the students in his courses. Davis at one time taught courses in math, astronomy, ancient history, bookkeeping, geometry, mechanics, physics, and several courses in chemistry, so it might have been that the board felt they could replace Edwards more easily than Davis.



Charles F. Davis -- courtesy CSU Photographic Archives

Unity Church

By 1896 the influence of Greeley colonists had spread to Fort Collins and other communities in Northern Colorado. Reform elements, including members of the faculty at the college, promoted laws to outlaw saloons. The prostitutes and gamblers departed shortly after and Fort Collins became the conservative community it remains to this day. From 1909 until 1969, liquor could not be sold within the city limits, as had been the case in Greeley since its founding in 1871.

Some of the Union Colony people had established irrigated farms in Boulder and Larimer Counties as well as Weld County and among these were a number of Unitarians and Universalists. A Unitarian Society was formed in Greeley in 1880 and their first church was dedicated in 1887. They dedicated a new church in 1922, but the membership decreased shortly after that, making it financially impossible to operate their church. They sold their church building to the "Pillar of Fire" congregation in 1928, and after a few more years the Greeley fellowship ceased to exist until a new Unitarian Universalist fellowship was established in 1961.

On December 26, 1897 a meeting of liberal people of Fort Collins was held at the Odd Fellows Hall to organize a church where "thinking people could think". The group included members of the business community, the college faculty, and nearby farms and ranches. The Reverend George N. Falconer, who was instrumental in establishing the Fort Collins Public Library, was elected temporary chairman. A committee of three was selected to draft a statement of objectives and a constitution. The three included Thaddeus Gage, J.D. Stannard, and Frank J. Annis. The statement of objectives they submitted was later approved as follows:

It shall be the object of this church to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions of the past, but keeping itself open to all new light and the higher development of the future.

The church became a reality on January 2, 1898 with The Rev. George N. Falconer as the first minister. According to Barbara Allbrandt, upon whose earlier history much of what has been related below has been based, The Rev. Anna Jane Norris probably was instrumental in this event. Jane first arrived in the area about 1883 and spent five years promoting Unitarian societies in Fort Collins and Longmont. She may have planted the idea among the founders for the Unity church in Fort Collins.

Evidently, the founders first approached both Unitarian and Universalist associations regarding possible affiliation. The Universalist Association was in no position to help the founders in 1898, so Unity Church became affiliated with the Unitarian Association. In 1905 they wrote to Andrew Carnegie soliciting help with the cost of an organ. Carnegie had been benefactor of many Universalist congregations and his gift made possible the First Universalist Church building in Denver. However, Carnegie failed to answer the letter of the founders here.

Horace Strattan, W.F. Watrous, and Rollin Q. Tenney were charter members of Unity Church, as were Frank J. Annis, Charles F. Davis, and J.D. Stannard. Tenney's daughter Helen was a charter member, and Winona Taylor with her husband Zachery were either charter members or joined shortly after the founding. Thaddeus Gage, a prominent member of the business community of Larimer County, and Captain William Post, superintendent of the Great Western Sugar Company were also charter members. Barbara Allbrandt identified a total of forty-seven individuals who she thought were "probable Charter Members of Unity Church." These are listed in Appendix C.

For the first seven years, the congregation met in the Odd Fellows Hall. In 1904 a small domed stone building was built on the southwest corner of College Avenue and Mulberry Street for a total cost of \$12,000. It was dedicated in 1905. The land was purchased from Mrs. C.R. Welch, a member of the church board, and the architect was Mr. Bryon. It had stained glass windows and a pleasing Greek and Roman Pantheon style of architecture, but the roof tended to develop leaks around the dome. This created a problem periodically throughout the life of the building. However, the stone building became the home of the congregation for the next 65 years.

Rev. Falconer remained as minister for only one year and was followed by The Rev. Mary Lydia Legget who also remained for one year. In fact there were six ministers during the first ten years of the church's existence. This was probably a result of the financial stress that troubled Unity Church throughout its existence. Evidently Mary did not marry until she was in her late 60s. At that time she married a fellow minister, Rev. George Willis Cooke. He lived only a week after their marriage.



Thaddeus Gage -- courtesy Fort Collins Public Library

During the early formative years of Unity Church, Thaddeus Gage was evidently the lay leader most responsible for holding the group together. He served as the first moderator and later held several other offices in the church. An amazing "shaker and mover", Gage was also a prominent leader in the community. He initiated the Larimer County Fair, became the county assessor, and helped organize the First National Bank and served as its first director. Gage served on the board of directors of the public library, a couple of livestock growers' associations, the Chamber of Commerce, the Masons, and the Elks. He was also a prime mover in starting the Fort Collins street railway, as well as Unity Church. During an anniversary program in 1969, Pauline Birky and Clarinda Lane raised the question of what Gage did with his spare time.

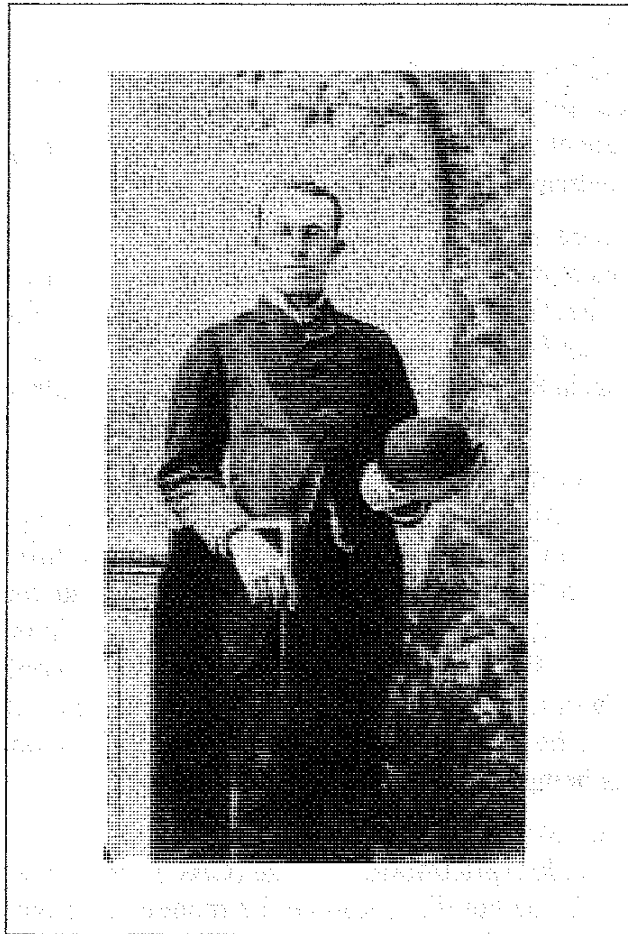
Helen (Tenney) Greenamyre and Winona Washburn Taylor were early leaders among the women of the church and helped establish the women's organization, called Unity Circle, as an important arm of the church. Both were leaders in the community, and were renowned for their intelligence, dedication, and energy.

Helen was trained as a nurse and during World War I (and later) she was superintendent of nurses at the local hospital. She received acclaim for her valiant efforts during the flu epidemic that filled the hospital at the time. Helen evidently inherited a love for growing things from her father because she enjoyed experimenting with different flowers and produce, and she was in the habit of planting trees at various places around the town of Fort Collins.

Winona was the daughter of Judge Washburn who took her to hear a Lincoln-Douglas debate when she was four years old. She remembered that Lincoln patted her on the head. The family came to Larimer County in 1895 and moved to Fort Collins in 1896. Her father was active in politics, in the Loveland Farmer's Institute, and the Northern Colorado Horticulture Society. Her mother taught the first school in Larimer County, a one-room school east of Loveland. Winona later taught in the same school. Barbara Allbrandt believed that Winona Taylor, as well as Albina Washburn, were charter members of Unity Church, but there seems to be no way to verify this. In any case, Winona held several offices in the church as well as being a leader in Unity Circle.

Some time during the decade beginning in 1880, an eager young student, George Glover, enrolled at Colorado Agricultural College (CAC). He wanted to pursue a masters degree in veterinary medicine but did not have the money to go out of the state -- such a degree was as yet not offered in Colorado. Upon learning about the young man's ambition, James W. Lawrence, founder of the Mechanical Engineering Department at CAC, offered to lend Glover the money he needed without interest. After completing his graduate degree at Iowa Agricultural College, Glover returned to CAC as a faculty member and eventually founded the school that later became the College of Veterinary Medicine.

Glover worked tirelessly to advance the reputation of the school and succeeded well, as the school is now highly respected internationally as well as in Colorado. Today, a building bearing his name is located across the mall from the Lory Student Center, although it now houses the Department of Chemical and Bio-Resources Engineering rather than the Veterinary Hospital. He became moderator of Unity Church for the first time in January, 1902 and was one of the stout pillars that held the congregation together during its most difficult and troubled years. His last term as president ended in January, 1928. Having served in every church capacity, including assistant cook and dishwasher, over a period of twenty-six years, he said he needed a rest.



George H. Glover -- courtesy CSU Photographic Archives

In 1888, a 15-year-old youngster named Charles A. Lory came to Colorado from Ohio. His parents acquired a farm near the town of Windsor. In cooperation with several neighboring families, the Lorys constructed an irrigation ditch to bring water to their farms. Charles did a significant share of the work, thus acquiring a lifelong interest in irrigation. In 1893, he became superintendent of the Hillsboro Canal, which provided water for the Johnstown area, and the following year became superintendent of the "Big Cut" Lateral and Reservoir Company.

Lory used his earnings as a "ditch rider" to finance his education. After receiving a Bachelor of Pedagogy from the Greeley Normal School (now University of Northern Colorado), he enrolled at the University of Colorado in Boulder. Upon completion of an undergraduate degree in science, he obtained an M.S. in mathematics, physics, and electrical engineering. During all this time he continued to work as a ditch rider during vacations.

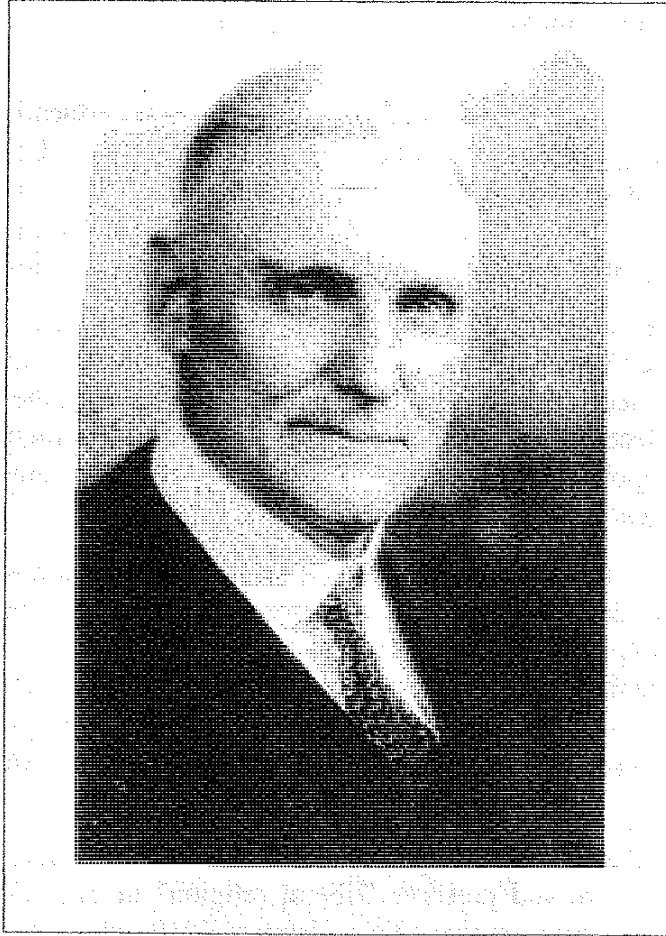
After brief assignments as principal of the high school at Cripple Creek and as a physics teacher at the University of Colorado, he became head of the Department of Physics and Electrical Engineering at CAC in 1905. He soon persuaded the Board to authorize a degree program in electrical engineering, although a separate department did not appear until 1916. Lory was appointed president of the college in 1909 and remained in that position until 1940, the longest tenure of any president before or since.

As president, Lory believed the institution's primary function was to serve the needs of the State of Colorado. Lory retained an interest in agriculture, especially irrigation, and throughout his thirty-one years as president, the Department of Civil and Irrigation Engineering operated the most prestigious program in the college. In later years he was one of the chief planners and promoters of the Big Thompson project that brought water from the Western Slope to supplement the late season flow of the Poudre River.

The contributions of Charles Lory to the college are well known to the public in general. However, what is not known by many, outside of "old timers" in the church, is the work he did to promote and preserve "liberal religion" in Fort Collins. He served as president of the Church from January 1908 to January 1910, when the pressure of his job as president of the college forced him to decline another term as president of the church. Lory's wife Carrie also became a pillar in the church, holding several offices at various times and acting as a leader in the Unity Circle.

Financial problems in 1911 caused Glover (then president of Unity Church) to seek an agreement with the Unitarians in Greeley to share a minister. The minister of Unity Church at that time was the Rev. John Mitchell. Mitchell agreed to this arrangement on a trial basis for the period September, 1911 to February, 1912. The arrangement was evidently satisfactory for a time and lasted until 1913 when the congregation in Fort Collins could no

longer afford even half the salary of a minister, despite the help they received from the American Unitarian Association. Mitchell continued as the minister in Greeley on a half-time basis until 1915. The church was forced to borrow money from a local bank to keep Mitchell as long as they did. The minutes of a board meeting on January 7, 1917 by secretary E.S. Bumstead, reveal that "when interest on the loans came due, Dr. Lory and Dr. Glover used personal funds to pay the bills."



Charles A. Lory -- courtesy CSU Photographic Archives

Bills were met also through the valiant efforts of Unity Circle, an important arm of the church since its founding. Unity Circle was responsible for retiring the debt on the church building in particular. Their primary money-raising activity was serving banquets for many different organizations in town. An entry in the minutes of January, 1908 has this to say about the contributions of Unity Circle:

No body of women of equal size, with such relatively meager material resources as Unity Circle, has ever accomplished more for any institution. To their loyal industry we should give our most profound respect and gratitude.

Another method Unity Church used to supplement collections was by renting their church building to other groups. The Congregationalists met in the stone church regularly for a number of years before acquiring their own building at 626 South College. For a time the stone church was rented to the Christian Scientists because they were willing to pay a higher rent than the Congregationalists. Consequently the stone church was heavily used even when the membership of Unity Church was very small.

Despite the best efforts of the leaders and Unity Circle, the morale of the congregation reached a low point in 1913. In examining the archives of our church, this author came upon a letter which is reproduced below:

Fort Collins, Colo. Aug. 23rd 1913

Mrs. Winona Taylor,

The affairs of Unity Church have now reached a crisis. Our real troubles are not financial. The Church property cost us about \$11,000, is now worth fully \$15,000, and our total indebtedness is only about \$1,500.

The real trouble is lack of interest in the church to attend service regularly and **work**.

At the present time we have no minister engaged and there is no prospect of opening our church doors this year.

If you believe in "Salvation by Character" and the tenets of the liberal church; if you feel that you should belong to some church and the faith of the orthodox churches does not meet with your approval, why not resolve to take an active interest in our cause, or if you have been active, resolve to redouble your efforts from this time on.

Do you think that we should continue the struggle? Or shall we face the unkind comments that will follow the closing of our church and admit that our faith is a lost cause in this community.

It is up to you, and all of us. Shall we continue the struggle in a half-hearted way or shall we make manifest the faith which we profess by getting in line and making it go.

On Sunday evening, September 7th, at 8 p.m., there will be a business meeting in the Church Parlors. The proposition is whether we shall turn the property over to the AUA and quit, or what shall we do. Some definite action will be taken at the meeting.

Respectfully,

Geo H Glover,

President of Unity Church

Evidently, some people were inspired by Glover's exhortation to redouble their efforts to save the church, because it did not die. A statement in the minutes expresses their view:

"A church which appeals to reason cannot be expected to appeal to large numbers, but people who want to think should have a place to think."

However the church was forced to function without a regular minister after the departure of Mitchell, from June, 1913 until September, 1920. During this time they held services with lay speakers or borrowed ministers from nearby churches in Greeley, Denver, or Colorado Springs, and occasionally a visiting minister from the national organization.

The name I.E. Newsom first appears in the church minutes of January 9, 1916 when he was elected treasurer, an office he held for twelve years. He was also very active in youth affairs and taught in the Sunday School. Isaac Earnest Newsom was a doctor of veterinary medicine. A dormitory on the campus at Colorado State University bears his name, and the Lory-Newsom Club, a student organization at CSU dedicated to liberal religion, is named in honor of him and Charles Lory. There is a document in the church archives dated 1954 (author unknown) having the following to say about Dr. Newsom:

Dr. Isaac Earnest Newsom was born in Colorado City, Texas in 1883. At the age of 15 he moved with his family to a ranch near Parker, Colorado.

He graduated from Colorado Agricultural and Mechanical College in 1904, and for almost 50 years served his Alma Mater and the people of Colorado as teacher, dean, and president. He earned advanced degrees from San Francisco Veterinary College, and Kansas City Veterinary College and continued to be a student through-out his lifetime.

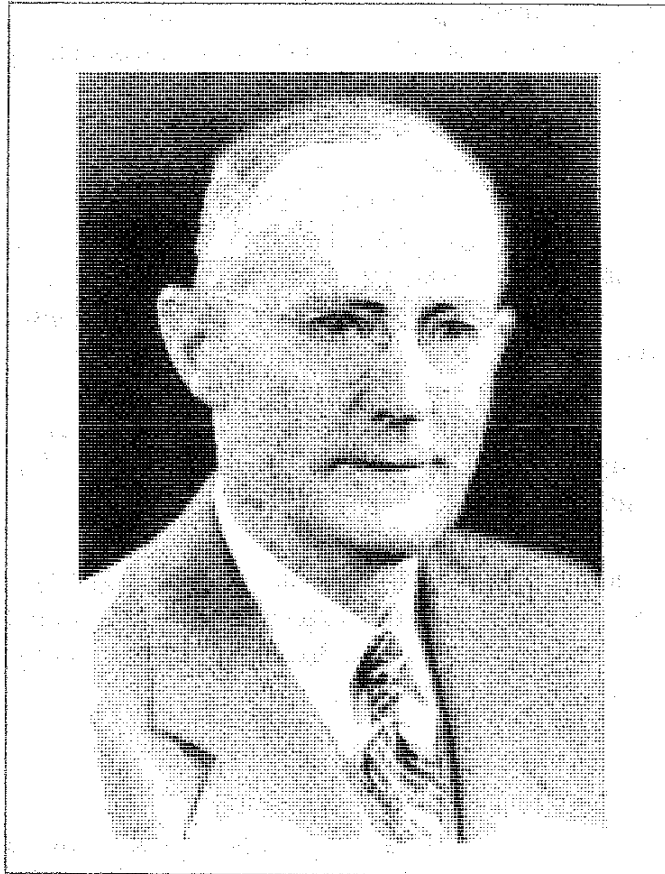
In 1905 he married Jessie. They had two daughters, Fern and Shirley. His second wife was Dorothy. Members of the Newsom family were devoted members of the First Congregational-Unitarian Church. Students in his Sunday School classes were most appreciative of his concern on their behalf, and the Lory-Newsom Club became the voice of liberal religion at Colorado State University.

Dr. Newsom published a large number of reports and articles in his chosen field of veterinary science. His book "Sheep Diseases", published in 1952, was long recognized as the authority in its field.

Retiring as President of the Colorado State University in 1949, he served on U.S. Mutual Security Administration missions in Europe and the Far East. His work included investigation of animal disease problems and food supplies in countries receiving Marshall Plan Aid.

He died in Fort Collins, January 6, 1954.

The forgoing document needs an explanation: The College did not become a University until 1957. It was earlier known as Colorado Agricultural and Mechanical College, but at the time of Newsom's graduation it was still officially the Colorado State College of Agriculture, usually referred to as Colorado Agriculture College (CAC). Dr. Newsom's second wife, Dorothy, was the widow of Charles Kick, dean of agriculture and director of the experiment station.



Isaac E. Newsom -- courtesy CSU Photographic Archives

Walter J. Morrill, head and founder of the Department of Forestry at the college, was another important leader of Unity Church. His name first appears in the minutes as president of the church for the period 1917-1919. He again served as president from September 1919 until January 1924. He continued as a leader of the church until it merged with the Congregationalists in 1931, and later served three terms as moderator of the merged church.



Walter J. Morrill -- courtesy CSU Photographic Archives

The Rev. Albert N. Kaucher became minister of Unity Church in September, 1920 and remained for one year. Evidently his ministry was not very successful and he was replaced by The Rev. Horace D. Martin in September, 1921. The minutes reveal a dissatisfaction with Martin also, and he left after June, 1922.

The last minister of Unity Church, The Rev. Earnest C. Smith, arrived in May, 1923. The board made a deal with the Unitarian Church in Greeley to share his services and his salary. This arrangement worked well for a time and Rev. Smith was very popular. Unfortunately, the Greeley Church was under even greater financial stress at the time and could not continue its payments beyond 1925. The church in Fort Collins was not able to pay Smith's salary alone, even with the help of the American Universalist Association.

Dr. Newsom decided to retire from the board in 1925 after nine years of service as treasurer because of the pressure of other duties. At the time of his retirement in January, 1925 he made the following statement during the annual meeting of the congregation:

"Even now under the most capable minister that we have ever had or could hope to have, the situation has not improved -- It is to be deplored, but such are the facts."

Consequently, Rev. Smith was terminated at the end of 1925. The basic problem was that the membership in both the Fort Collins and Greeley churches, which had always been small, was becoming even smaller. Evidently Rev. Smith left the ministry after 1925 and took up a new career in science. His name and that of his wife appear in the church minutes periodically years later so it seems the family must have remained in Fort Collins and continued as members of the church.

Unity church never again was financially able to pay a minister from its own resources and Rev. Smith was not replaced, and the church once again functioned with lay speakers and borrowed ministers. After Smith was terminated, the church began to consider seriously a proposal from the Congregational Church in Fort Collins to affect a merger of the two groups. Actually the idea had been proposed a number of times earlier. The two churches had been friendly for many years and had cooperated on social issues of concern to both, and about which the two congregations tended to agree.

At a meeting on February, 1925, the board voted to turn down a proposition for the church to disband and join the Congregationalists, who were as yet not willing to merge on a 50-50 basis. The Unitarians were not willing to be bound to a church that (in theory) held to the Nicene Creed. Members of the board who made this decision included Dr. Glover, W.J. Morrill, J. Tobiska, Mrs. Carrie Lory, Mrs. Foote, Mrs. Helen Greenamyre, Myron Griffin, and Inga Allison.

Inga M.K. Allison had been an ardent supporter of the church for some time and now began to assume a leadership role on the board. She received her A.B. and M.S. degrees from the University of Chicago, but came to Hugo, Colorado, sometime before 1908 to take up a homestead. She hired a team at the livery stable and drove out to stake her claim. She stayed at the home of the station master and helped his wife while her "shack" was being built. While on the homestead she studied and read. In 1908 she was hired as an instructor of domestic science in the Department of Home Economics, where she advanced through professor and head in 1917 to Dean of Home Economics from 1933 until her retirement in 1945. She is now memorialized by having a dormitory named for her on the campus of Colorado State University.

Joseph Tobiska was a chemist for the Experiment Station and was instrumental in the development of a process for making buna rubber from petroleum during World War I. He came to Fort Collins with his wife Irma in 1914. Joe was also coach of the college gymnastics team for many years. He was elected president of Unity Church in January, 1930 and held that office at the time of the merger with the Congregational Church in 1931. Carrie Lory, the wife of Charles A. Lory, had been a major pillar of Unity Circle for many years besides serving on the board at various times.



Inga M.K. Allison -- courtesy CSU Photographic Archives

By 1926, the Congregational Church as well as the Unitarian Church were under severe financial stress, and it was clear that neither could survive on their own. A majority in both groups were in favor of some type of merger if it could be done without either group losing its special identity.

However, both Rev. Smith and the American Unitarian Association (AUA) had cautioned the Unitarians earlier in regard to their plans for union with the Congregational church. Their letter, reproduced below, illustrates their concern.

August 27, 1926

My dear Miss Allison:

With the coming of the Autumn and the prospective opening of our churches our thoughts have turned to Fort Collins, and I am writing to inquire just what we can do to assist the parish in carrying on.

Mr Smith has written of the possibility of a federation with the Congregational Society. He is very guarded in his statements and is not sure that the thing is possible, but says that there are certain people in both bodies who feel that it should be done more or less satisfactorily.

However, there are certain things that should be guarded very carefully. I think our experience has proven that it is better first to make a tentative union and agree to worship together, arranging that either society may terminate the agreement by giving three to six months notice.

Secondly the societies should maintain their separate existences as organizations. Each should appoint a committee whose business it would be to look after the affairs of the temporary union.

Third, another point to be taken into consideration is the fellowship of the minister. He should be required to take out fellowship in both the Congregational and Unitarian bodies. This is a real assistance in carrying out the work, as it puts him in touch with the activities of both organizations, and taken all in all creates a better feeling in the parish.

If the Fort Collins friends are interested in the federation of the two churches we will gladly send plans that have been adopted and found workable elsewhere. Of course you will have to adapt them to your own particular conditions.

We hope that Mr. Wetherell, who has been east for the summer, will be able to stop at Fort Collins on his return to California. This will give you the opportunity to talk over matters face to face, and to the extent of our ability we will do all we can to carry out any policy that seems wise and possible.

I hope you will keep in touch with us.

Yours sincerely,

George F. Patterson, Field Secretary

The Congregational-Unitarian Church

Both the board and congregation of Unity Church thought it wise to try a "cooperative enterprise". There seemed to be no other way for liberal religion to survive in Fort Collins. During a meeting on February 5, 1931 Dr. Glover made a motion for Unity Church to unite with the Congregational Church in a common budget and the motion carried. It is clear that the Unitarians at first did not intend a full merger with the Congregationalists, and for a time they continued to elect separate boards as well as a joint board. The following quote from an unidentified Unitarian, written April 13, 1931 illustrates their intentions:

Having cooperated during the past fifteen months in the support of religious services with the First Congregationalist Church of Fort Collins, Colorado, and having merged the two Sunday Schools, we determined last January to effect an organization in the nature of a cooperative enterprise, not a merger not even a federation, between Unity Church and the Congregational Church.

Despite the fears of the AUA, it appeared at first that the Congregational Unitarian Church would have little difficulty surviving. The Congregational Church had contributed more than twice as many members as Unity Church. The Congregationalists also contributed a minister, The Rev. William H. Elfring. Services were held in the stone building on the corner of College and Mulberry, and the Congregational Church at 626 S. College was converted into a manse.

The success of the merger can be attributed in large part to the popularity of Rev. Elfring, among the Unitarians as well as among the Congregationalists. The satisfaction of the Unitarians with the joint enterprise is illustrated by a quote from another unidentified Unitarian, written shortly after the union began:

We have a live church school with an enrollment of 65 and an average attendance of 50. We are using the Beacon course of study with the exception of some of the material in the primary department -- seven of the nine courses are Beacon courses. We also have a splendid young peoples' religious union with a membership of 17 and an average attendance of 12.

In the joint church organization we have about 140 members -- 100 Congregationalists and 40 Unitarians. These folks are out and out liberal in their religious thinking. Our morning church attendance is from 30 to 50 -- mostly men.

William H. Elfring, the minister, came here four years ago from Gallup, New Mexico. He is Unitarian in his thinking. I noted last Sunday he used the Unitarian ceremonial in a Christening. Having listened to Unitarian sermons during the past twenty years, I note no particular differences in Mr. Elfring's sermons from those from Unitarian ministers. He stands high in the community. He is active in the Kiwanis Club, being a past president. But particularly he is the Social Worker in Social Service Exchange, serving temporarily in that capacity until one can be employed permanently. He is fifty-one years old. He is willing to affiliate with the American Unitarian association. His wife is popular and a good worker. His daughter, a college student, is a Sunday school teacher.

The Unitarians stopped electing their own board after a few years, evidently because of their satisfaction with Rev. Elfring's leadership. However, the merged church soon encountered difficult financial times. The culprit this time was the "great depression" that afflicted the entire nation and much of the industrialized world during those years. Once again the active membership dwindled, probably because those who couldn't afford to contribute felt uncomfortable participating. Adding to the church's woes at this time was a staggering tax levy placed on the church property at 626 S. College by the municipal assessor.

Discouragement within the congregation was intensified upon the death of the highly respected Rev. Elfring near the end of 1934. A vote was taken at the annual meeting of the church in January, 1935 on the question of whether or not the church should continue operating. Twenty-two voted in favor of continuing and twenty-one were opposed. Thus liberal religion in Fort Collins was preserved by a margin of only one vote. A report by the Women's Alliance stated "During those discouraging years the small group hung in desperately, feeling that there was a definite need for a liberal church in this community, and not daring to give up, for then they would have no church home."

In March, 1935 while Judge Albert P. Fischer was president of the church, The Rev. Harold Scott of Denver was offered the pastorate of the Congregational Unitarian Church. Scott started giving sermons on the first Sunday of September, 1935. By 1937, the economy of the nation had begun a slow recovery and the fortunes of the church also improved. Ed Miller was elected moderator that year. Ed and his wife had been charter members of the Plymouth Congregational Church, which became the First Congregational Church at the time of its merger with Unity church. However, Ed's viewpoints were typically Unitarian.

Edwin A. Miller, born September 16, 1875 was the son of James A. Miller, a Union colonist in Greeley. Ed graduated from the Greeley Normal School in the class of 1895. He later became an assessor in Denver and held a number of other jobs before becoming a prominent realtor in Fort Collins. He also was an agent for the Etna Insurance Co. and managed a building construction crew. Ed was a leader in the Democratic party in Colorado and served as National Committeeman on a number of occasions. Ed died in Fort Collins in 1977 at the age of 102. Those of us who knew Ed remember him for his keen intellect and his fantastic ability to quote history, poetry, and passages from classical literature. He had an appropriate quote to fit every situation.

The Congregationalists contributed other outstanding leaders. Among the stalwarts of the Church during the early years of the merger were George and Clarinda Lane. Clarinda was a teacher of English at the College, and according to this author's son, who took a course from her, she was the best. She was the author of a brief history of the Congregational Unitarian Church, which has been one of the sources for this account.

Roy Murchison and his wife Blanche were also pillars in the church. Roy came to Colorado in 1905 from Illinois. He received a degree from Colorado Agricultural College in Civil and Irrigation Engineering in 1907, and farmed in the Longmont area for some years. Then, for almost forty years, he managed the Fort Collins branch of the Royer Insurance Agency, a mutual insurance business. He, Joe Tobiska, and Earl Douglas were largely responsible for Fort Collins obtaining the municipally owned light and power company.

Roy was a small man, barely five foot tall, but he had amazing endurance. Of the more than fifty peaks in Colorado over 14,000 ft. in elevation, he climbed them all, including one on his 84th birthday. Frequently, he took the young people in his Sunday school classes on overnight camping trips to the mountains. When one minister questioned whether the young people might not be better in church on Sunday, Roy answered "We can be religious in the mountains."

Roy's wife, Blanche, was a prodigious worker in the church, and became president of the Women's Alliance -- an organization that replaced Unity Circle after the merger. The number of dinners, luncheons, rummage sales, and bazaars she organized was legion. She was born in Vichy, Missouri and came to Colorado in 1917. The only child of Roy and Blanche, Rob Roy, was killed in the Battle of the bulge at age 19. This was an especially poignant event because of the contrast between his belief in his duty to resist the tyranny of Hitler and his parents' life-long concern for peace.

Major Roy Coffin was a distinguished professor of geology and chemistry, interested in archeology, who gained fame as co-discoverer of the Lindemeier Site. During World War I, Coffin was commander of Battery A, a field artillery unit manned almost exclusively by

students, faculty, or alumni of the College. They saw action at St. Mihiel, Chateau Thierry, The Meuse, and the Argonne. Coffin's wife Ruth was a tireless Red Cross worker as well as worker for the Church.

William E. Code and his wife, Ann, also came with the Congregationalists. Bill served as a very effective treasurer for six years. He was the faculty member at Colorado State who had the most permanent influence on this writer's life. Bill taught the courses in ground water hydraulics in the Civil Engineering Department when I was working on an M.S. in that Department in 1948-49, and managed to stimulate my interest in a subject that subsequently played a large part in my life's work.

Bill was a soft spoken and very kindly type, for whom the term "gentleman" must have been invented. He started a program of ground-water monitoring in Colorado that has proven to be extremely valuable in later years. All Coloradans owe him a debt of gratitude for his pioneering work in ground water, long before others recognized the importance of what he was investigating. I personally owe him a debt for introducing me to the Unitarian Church shortly after I joined the faculty in 1956. I had not been a member of any church for twenty-five years prior to that, but I found that birds of a feather find comfort in flocking together.

Other members of the Congregational-Unitarian church whose contributions have been recorded and who deserve special mention include: Amy O. Parmalee, dean of women, Miriam Palmer, who became internationally famous for her work in entomology, and Clara Hatton, artist and teacher of art. Each of these women has a building on campus named in her honor and was a dedicated member of the church. Eleanor Hard was an assistant librarian during the 1940s and 50s, and was the one who actually ran the library during those years -- the person one sought when trying to find a particular bit of literature.

W.J. Morrill did important work in upgrading the Forestry Department, and Margaret Stimmel, a professor of bacteriology, was the church pianist and an activist in a number of areas, especially public health. Taylor Strate, head of the Mechanical Engineering Department, held offices in the church. His wife, Marie, was a dynamo in the Women's Alliance and was instrumental in establishing the Girl Scouts in Fort Collins.

Dr. William H. Feldman, a brilliant scientist in the Department of Veterinary Medicine, made a discovery important to the treatment of cancer while at the Mayo Clinic. Ada May Guard, who joined the Church in 1943, held various offices in the church and was active the Women's Alliance. Her husband, Harris T. Guard, was a prominent member of the Department of Mathematics at Colorado A&M whose unsurpassed skill in explaining difficult math concepts made him a legendary hero to students long after his death in 1955. Marjorie Ball became head of the Department of Occupational Therapy and achieved

international recognition as an authority in her subject.

By 1940, World War II was underway in Europe, and the depression in the USA had about ended. The worst of the financial strain on the church had ended also. Fort Collins still had a population of about ten thousand, of which about one quarter were students, a somewhat higher proportion than at present. The population had not grown much in the preceding decade. The town did have an operating trolley system and in many respects was a delightful place to live. On most days, one could clearly see Pike's Peak from high ground east of town -- air pollution was not yet noticeable.

Rev. Scott resigned in June 1940, and Rev. Wright was offered the ministry in May, 1941. The Rev. Harold Wright was a graduate of Yale and the Chicago Theological School. He was pastor of the Unitarian-Congregational Church in El Paso, Texas, before assuming the ministry in Fort Collins in the fall of 1941.



The Rev. Harold Wright and Family

Wright was a member of both the Unitarian and Congregational Associations, but in most respects his views were Unitarian. He was also an ardent pacifist, a view not shared by all in the Congregation, and as the involvement of the USA in the war became inevitable this became a matter of concern for some. Fortunately, most of the congregation believed in respecting the views of others.

Wright's nineteen-year tenure, longest in the church's history, was one of harmony and growth until his retirement neared. Although there were some minor theological differences between the Unitarians and Congregationalists, they were of one mind about the need for religion to be concerned with humanity. Wright was eager to support a redoubled program of social action proposed by the Women's Alliance. Under Wright's leadership and that of other stalwart members, the church worked strenuously to have "white trade only" signs removed from downtown storefronts in Fort Collins. These signs, and some even nastier, e.g., "no dogs or Mexicans allowed" were aimed at the Spanish-speaking population; there were no blacks in Fort Collins at the time.

The Women's Alliance joined forces with the Fort Collins United Churchwomen to persuade the Great Western Sugar Company, which had a plant in the city, to provide housing for migrant workers rather than dumping them, luggage and all, at the depot with no place to go. They also cooperated with the United Church Women in establishing a day school for disadvantaged children, and furnished lunch, teachers, and supplies. Some of the women taught daily, while others made a survey of diet, clothing and educational needs, and attempted to establish groups to help, including classes to train girls for secretarial and other positions.

The Congregational Unitarian Church held a celebration in 1948 commemorating the 50th anniversary of the founding of Unity Church. Dr. Charles A. Lory delivered an anniversary sermon on this occasion, and other veterans of Unity Church spoke on specific topics. H.H. Griffin, a charter member, discussed the history of Unity Church. Helen Greenamyre, another charter member, spoke on "The Women's Part". Dr. Earnest C. Smith, a former minister, discussed "The Long Struggle". President I.E. Newsom gave an address entitled "The Fruition", and Rev. Wright spoke on "The Forward Look".

Many citizens of Fort Collins were involved in the war effort after 1941. A church member who played a significant role in the military at that time was Warren H. (Red) Leonard, a major in McArthur's Army of the Pacific. An agronomist, Leonard was appointed virtual dictator of agricultural policy in Japan during the occupation. He conducted a revision of Japan's feudal land holding system so that farmers could own the land they tilled, and Japan could produce the food to feed a hungry nation. Leonard went back to Japan with his family, and a rank of brigadier general, to finish the job in 1948-49. As a member of the Agronomy Department at CSU, Leonard had conducted notable research in crop production.

His textbook "Principles of Field Crop Production" was considered the standard treatise on that subject the world over for many years.

Leonard was also involved in Colorado State's first venture in a foreign aid program. In 1954, he went to Pakistan to investigate the feasibility of an agreement permitting Colorado A&M to lend assistance to the University of Peshawar in modernizing its program in engineering and agriculture. A federal contract was signed, and Colorado A&M made its first commitment to international education. Another Unitarian, Taylor Strate, was sent to Peshawar to supervise the American team carrying out the assistance project.

The next effort in international education was promoted by M.L. Albertson of the Civil Engineering Department, and he chose this writer to be a member of a party that founded an international school of technology in Thailand in 1959. One of my assignments was to organize a library and acquire books and periodicals. The school, now known as the Asian Institute of Technology, is for post graduate students only and is now the most prestigious technical school in Southeast Asia. It has the best technical library in the region.

In the early 1960s, Albertson worked with another Unitarian, Pauline Birky, to get the Peace Corps program started. He obtained a contract to train volunteers for work overseas. Pauline was appointed director of training in the U.S. Later she went to Pakistan to supervise the Peace Corps volunteers in that country. Pauline's husband, Carl, obtained a contract for a sociological study in Iran. Pauline accompanied him on that assignment and took part in the project herself.

In July 1966, Red Leonard was sent again to Pakistan, accompanied by this writer representing engineering and Ken Nobe representing Economics, to negotiate a contract for CSU with the US Agency for International Development and the Pakistani Government. The project was to improve irrigation procedures in the upper Indus Valley. Together the three faculty members drafted a proposal for a contract which was approved for 25 million dollars, the largest contract CSU had been involved in at that time. This proved to be Leonard's last assignment. While we were in Pakistan he became ill and died from cancer on Aug. 23, 1966, ten days after arriving home.

Other members of the church who made notable contributions to the community and CSU included: Roy Nelson, head of the English Department and later dean of the College of Arts and Sciences; Norman E. Evans, head and founder of the Agricultural Engineering Department; David V. Harris, head of the Geology Department; Nancy Gray, who later served on the City Council from 1973-1981, and as Mayor of the City during 1981-1983; W.D. Holley, whose research in floriculture led to the development of the carnation industry in Colorado; and H.H. (Stony) Stonaker, who became internationally known for his work in animal genetics and later served as dean of Agriculture at CSU.

When I returned from Thailand in 1961, after the two-year assignment to help establish the Asian Institute of Technology, I was surprised to learn that about thirty Unitarians had left the church to form their own Unitarian fellowship. Several who had been leaders in the church, including Cyrus O. Guss, moderator during 1956-1957, Taylor and Mrs. Strate, and the Elders were among the splinter group. Evidently, strains had developed between certain Unitarians and others in the Church. The strains were aggravated because the American Congregational Association had joined with three other Protestant associations to form the United Church of Christ. This meant that the more liberal Congregationalists, such as those in the Congregational Unitarian Church, were in an uncomfortable position, isolated from their mother church.

At about the same time the Unitarians had merged with the Universalists to form the Unitarian-Universalist Association, and the two mergers moved further apart ideologically. Disagreement about the Viet Nam War caused additional tensions. Some Unitarians were uncomfortable making common cause with the United Church of Christ and formed the fellowship that met in the Odd Fellows Hall, the first meeting place for Unity Church. The breakup was a great disappointment for Wright, who retired in 1960. He seemed to feel that his life's work had been a failure. What remained of the merger in Fort Collins managed to stick together for a few more years. They continued to hold services at the stone church on College and Mulberry, and their Religious Education group continued to meet in the basement of the building at 626 S. College.

The Rev. Robert E. Bowman took over as minister on January 1, 1961, having been recruited while Dr. Roy Nelson was the church moderator. Bowman was a scholarly man who researched his sermon topics with unusual thoroughness. A native of Florida, he felt passionately about injustices under which blacks were living. He led the church in protesting racial injustice, and on his own went to Mississippi to register black voters.

Bowman was very much a Unitarian in his orientation -- so much so that the fellowship had disbanded, and most of their members had returned to the church by the time Bowman left in 1964 to take a ministry in Colorado Springs. The congregation was growing again, and the facilities available in the stone church were becoming inadequate. Plans were made under Bowman's leadership either to expand the old building or to move to a new location. After unsuccessful negotiations with the Presbyterians next door to acquire more land, a move to a new location was judged to be necessary.

Although this decision was made reluctantly by the old timers -- they loved the beautiful stone building -- the move was inevitable. The basement, where the congregation met for the social hour, was poorly ventilated and lacked adequate escape staircases. It contained inadequate toilet facilities and resembled a dungeon more than a proper basement.

Because the church owned the properties on both sides of College Avenue free of debt and their value had increased greatly, a move to a new location was financially feasible. At this time the future looked bright. But soon a near disaster struck again. When Bowman decided to accept the position in Colorado Springs, a search committee was formed to find a new minister. They did not do their job with sufficient thoroughness, and I have been told by one of the committee members that they put too much faith in advice provided by the Unitarian Universalist Association (UUA).

Fletcher B. Thompson, called in March, 1965, had been dismissed by a Presbyterian Church in Alamogordo, New Mexico. He told our congregation that he had been too liberal for the Presbyterians, and his seemingly plausible explanation was accepted. After a couple of years many in the congregation, including this writer, were tired of hearing sermons about "extra-sensory perception" and "transcendental meditation", etc., and stopped attending services. The minister resigned effective June 1, 1968.

In 1968, the congregation voted to end its affiliation with the United Church of Christ and to join the recently created Unitarian-Universalist Association. They had little choice since the United Church of Christ had become much too conservative for most of the congregation. Those among the Congregationalists who retained their loyalty to their mother church left at this time, although this writer suspects that if a suitable minister had been available -- say Marc Salkin -- few would have left. There were some who left because of differing attitudes toward the changing lifestyles, the Viet Nam War, and the drug culture that arose during the sixties. The presence in the congregation of people attracted to the style of the last minister added to the discomfort of others.

The Foothills Unitarian Church

Only a small group of stubborn Unitarians remained after June, 1968 -- even their church building had been sold as a first step in a plan to rebuild. Thereafter, the church was known as the Foothills Unitarian Church. The first moderator was Robert B. Clark, and the first minister was The Rev. A. Frazier Mitchell, who was called after a church meeting in July, 1968. He remained until the end of 1969.

They held services for over a year on the Seventh-Day Adventist Church premises. Despite the smallness of the congregation, they were able to build a new church at 1815 Yorktown Avenue without serious strain. This was because \$100,000 of the \$180,000 cost of the new building was met by the sale of the two properties on College Avenue, and members contributed another \$40,000 by purchasing bonds. The UUA loaned the church

part of the remainder, and the rest was borrowed from a local bank at low interest.

Purchasers of the lot on College and Mulberry razed the stone building and replaced it with a Jack-in-the-Box fast food joint. This was blasphemy to those of us who loved the beautiful old stone building. Church members arranged to save the cornerstone, and it was incorporated into the new building dedicated on October 4, 1970. A new religious education unit also was built on the Yorktown lot, named the Murchison-Coffin Memorial Building to commemorate the memorial gifts of the Murchisons and Major Roy Coffin.

The congregation carried on for a short time (1970-71) without a minister. They had learned their lesson well and were determined to find the right minister or none at all. After having a minister-on-loan, the Rev. Weston Stevens, for six weeks in 1971, the congregation voted to call the Rev. Walter Royal Jones, Jr., in 1972. This was a decision that guaranteed the success of the Unitarian-Universalist (UU) Church in Fort Collins, as time has shown.

Born in Brooklyn, New York, on March 15, 1920, Roy holds a M.Div. from Union Theological Seminary, New York, and a D.D. (Hon.) from Meadville/Lombard Theological School. He was an experienced minister long before arriving in Fort Collins, having previously served UU churches in Massachusetts, Brooklyn, New York, and Charlottesville, Virginia. He married Mary Elizabeth Lyons, R.N., while serving at Barnstable and Yarmouth Port, Massachusetts. They had six children.

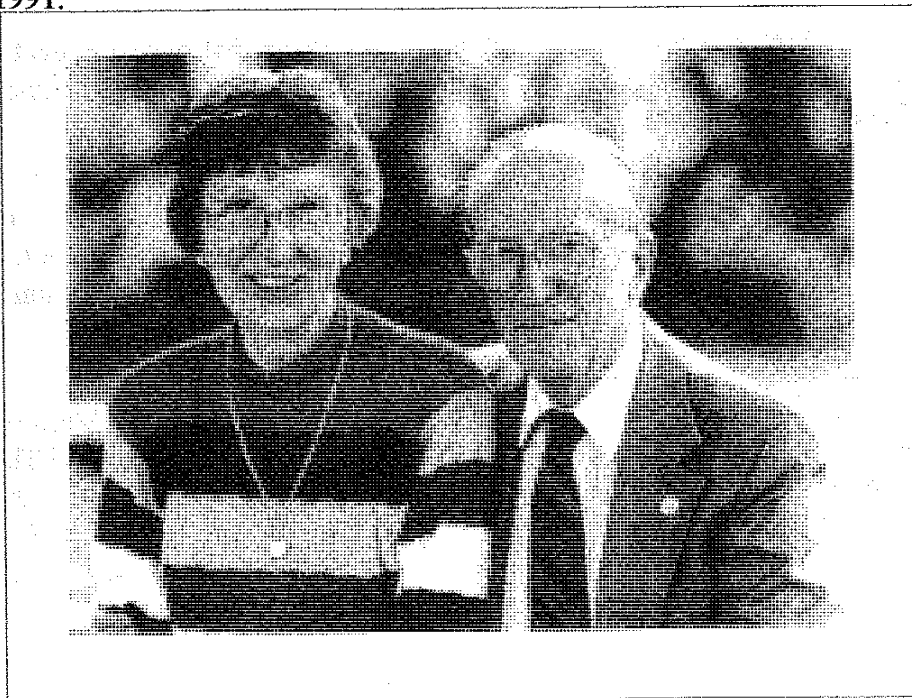
His wife, Mary Elizabeth, died in 1969 while he was serving in Charlottesville. He married Eliza East Fitch, who had been a supervisor of Technicians at the University of Virginia Medical School Hospital. They moved to Fort Collins in 1972.

A pacifist, Roy was active in numerous humanitarian projects, as well as denominational affairs, throughout his life, and was on hand during voter registration drives in Mississippi, and the confrontation at the Pettus Bridge in Selma, Alabama. He is the author of numerous articles, and in 1951 taught a course on 18th century European history at Brooklyn Polytechnic Institute. The outstanding intellectual content of Roy's sermons enabled his ministry to become the most successful in the history of the Church. He retired in 1989.

Fort Collins and Larimer County grew rapidly in population during the 1970s and 1980s, and the church membership grew even more rapidly. The sermons of Roy Jones were the main reason for this, but the increasing demand for conformity on the part of many protestant denominations apparently caused some, who preferred to think for themselves, to appreciate the UU position. By June 1980, there were 250 names on the rolls listed as members and another 100 listed as friends of the church. The number was growing rapidly.

As awareness of the position of women in society grew in the western world, and in the church in particular, it seemed inappropriate to continue the Women's Alliance as a separate arm of the church. Women are as active as ever, but they have rejected the concept of a separate women's function. A variety of new committees, unrelated to gender, have assumed functions formerly handled by the Women's Alliance. During the tenure of Rev. Jones, members of the church, including many women, continued to be active in a variety of church functions and social activities. The "few broad shoulders" mentioned by Barbara Allbrandt as having saved the church in President Lory's day were now an army.

When Rev. Jones announced his intention to retire at the end of 1989, the congregation reluctantly set out to find a replacement. They now knew that finding the right minister was crucial. They had experienced the disastrous effects of making bad choices and the good effects of making a right choice, and they understood that it is best not to hurry the selection process even if it meant doing without a minister for a period of time. An outstanding selection committee was appointed consisting of Ann Azari, Carol Becker, Jim Evenson, Bob Martin, Marianne Schroeder, Stony Stonaker, and Lynn Young. In the meantime, during 1990 and part of 1991, the interim ministers, Stan Sears and Fred Campbell, did a good job of leading the congregation until a permanent minister arrived in August, 1991.



Rev. Walter Roy Jones and Eliza -- courtesy Derek Shoaff-Bembry

On March 21, 1991, the committee provided a report to the congregation that included the following introduction:

Our congregation elected the Search Committee over a year ago. The search process has been a long one, involving the congregational survey, checking over many ministerial record sheets sent to the committee by the UUA, and exchanging packets (portfolios) with many ministers individually for two days, interviewing them, and attending a service which they conducted.

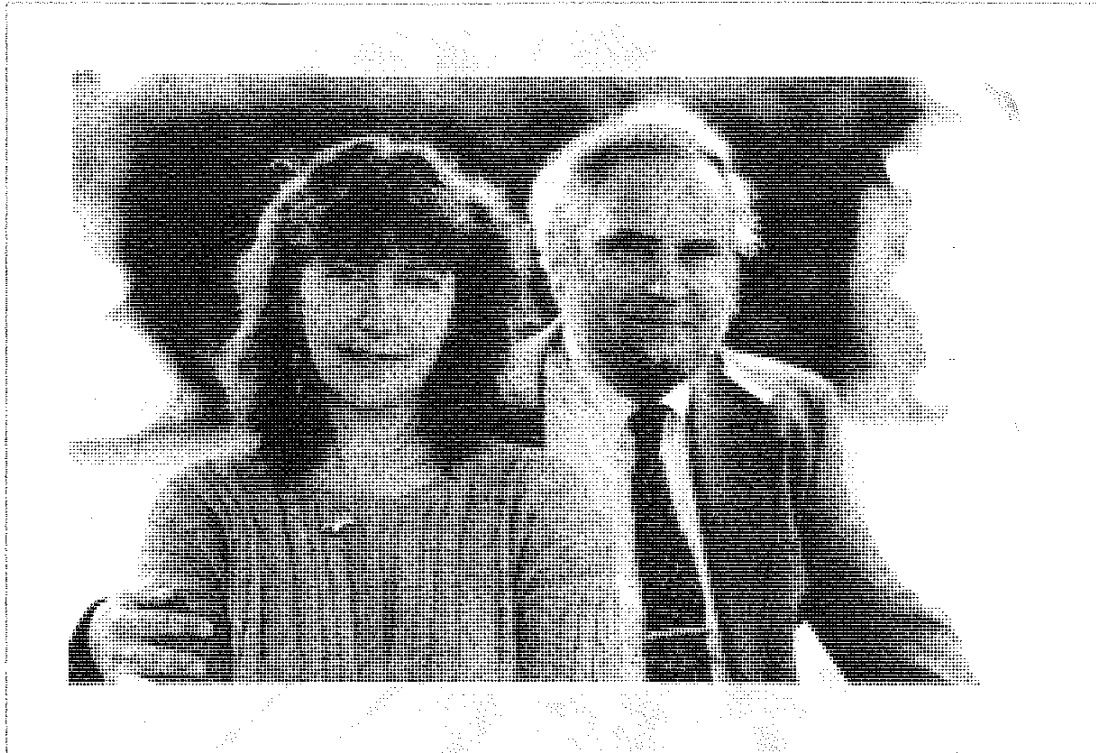
Out of all this has come our choice for ministerial candidate for our church -- the Rev. Marc Salkin. We are very excited and happy with our choice.

In the survey the congregation indicated which ministerial skills they felt were most important. Strong pulpit skills, including the ability to give sermons with depth that blend intellectual and emotional aspects, ranked highest. The congregation also ranked the following traits as important: a facilitative style, the ability to encourage lay leadership, and experience in parish ministry.

We feel that Marc has the traits and the skills that our congregation values. We found Marc to be a warm, friendly person who is very genuine in his ministry. The committee believes his pulpit skills are outstanding. He would bring to us the benefit of his 18-years experience in the ministry.

As this account is being written, Marc has been our minister for four years. The characteristics: warm, friendly, genuine, and outstanding pulpit skills, attributed to him by the Search Committee, seem entirely fitting. This author joins the congregation in saying thanks to the committee -- you did a great job!

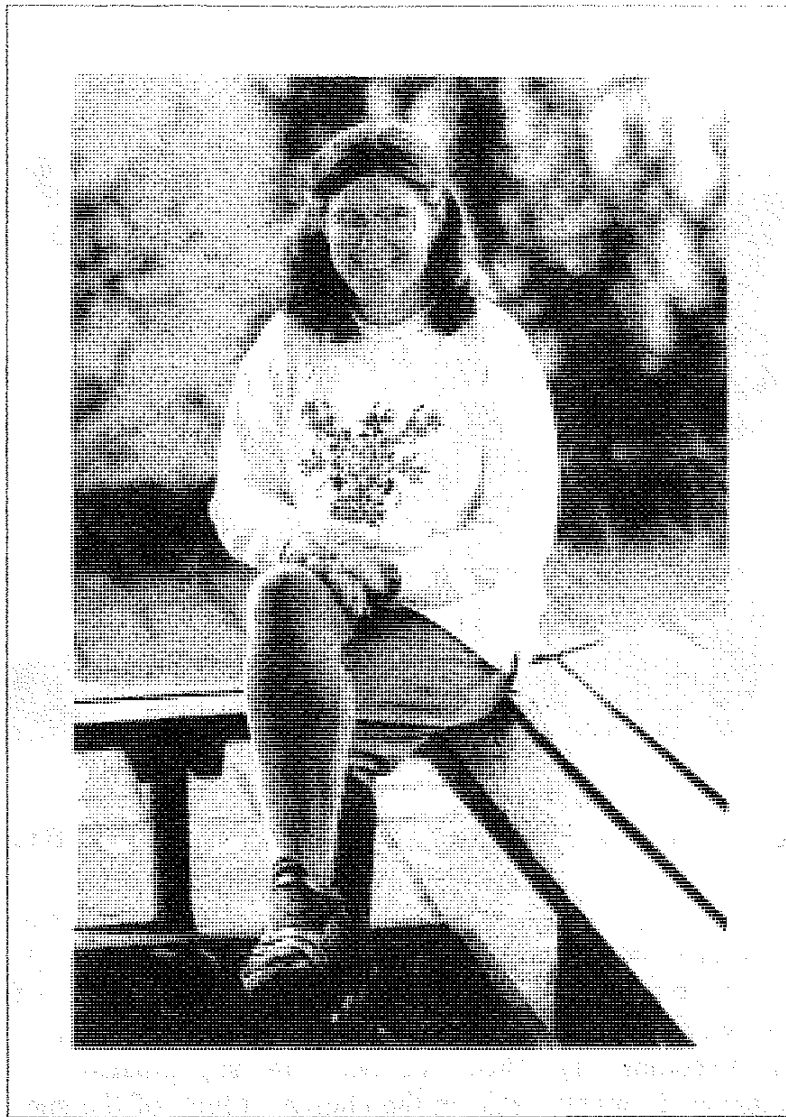
Marc was born in 1947 in New York City and was raised in Kansas City, Missouri. He received his B.A. from the University of Missouri at Kansas City, his Masters in 1972, and his Doctor of Ministry in 1973, the latter two from Meadville/Lombard Theological School. Marc has served Unitarian congregations in Mexico City, San Diego, and Watertown, Massachusetts. He is married to Vicki Siska, who was president of the church and chair of the board of trustees at First Unitarian Church of San Diego when Marc served there.



Dr. Marc Salkin and Vicki Siska -- courtesy Derek Shoaff-Bembry

In 1989, the congregation decided for the first time to make the Director of Religious Education (DRE) a full-time professional position. Earlier it had been a part-time job, and before 1975 it was a job for volunteers. The decision to make the DRE a full-time job has had an extremely beneficial effect on the quality of education provided and the popularity of the program in the community. This, combined with the popularity of Marc Salkin, has led to a rapid increase in membership in the church. Much of the success of the R.E. program is owing to the exceptional competence of the DRE, Kathryn (Kate) T. Erslev, descendant of several generations of Unitarians.

Kate graduated Cum Laude with Distinction in the Major Field (child development) from Connecticut College in 1976. She holds an M.Ed.(child study) from Tufts University. Kate had extensive experience in research and as a consultant in her field in Connecticut, Massachusetts, and Pennsylvania, before assuming the position of DRE at the UU Church in Fort Collins. Under her leadership the R.E. enrollment has grown from 120, when she took over in 1983, to 280 today.



Kate Erslev -- courtesy Derek Shoaff-Bembry

The record of the congregation as leaders in the community and the University continues, but now the number doing interesting things makes it impossible to list them all in this account -- especially since the church has no record for most of them. However, the first two Mayors of the city elected by the vote of all its citizens, Susan Kirkpatrick and Ann Azari, are members of the church. The contributions of several remarkable individuals in our congregation who passed away during the decade of the nineties are described below.

Agnes Lilley, who died on Aug. 5, 1991 at the age of ninety, will be remembered by those who knew her for her intelligence, sharp wit, and compassion. She was an artist and teacher of art. Born in St. Paul, Minnesota, she began her career teaching school in western South Dakota, and came to Fort Collins in 1961 after retiring from the teaching profession. She worked diligently as a member of the Women's Alliance and Church Women United. Agnes was first volunteer at Volunteer's Clearing House, a dedicated worker for the League of Women Voters and a long time member of Women's International League for Peace and Freedom, among other humanitarian activities. In 1987 she was named "Valiant Woman of the Year" by the Church Women United.

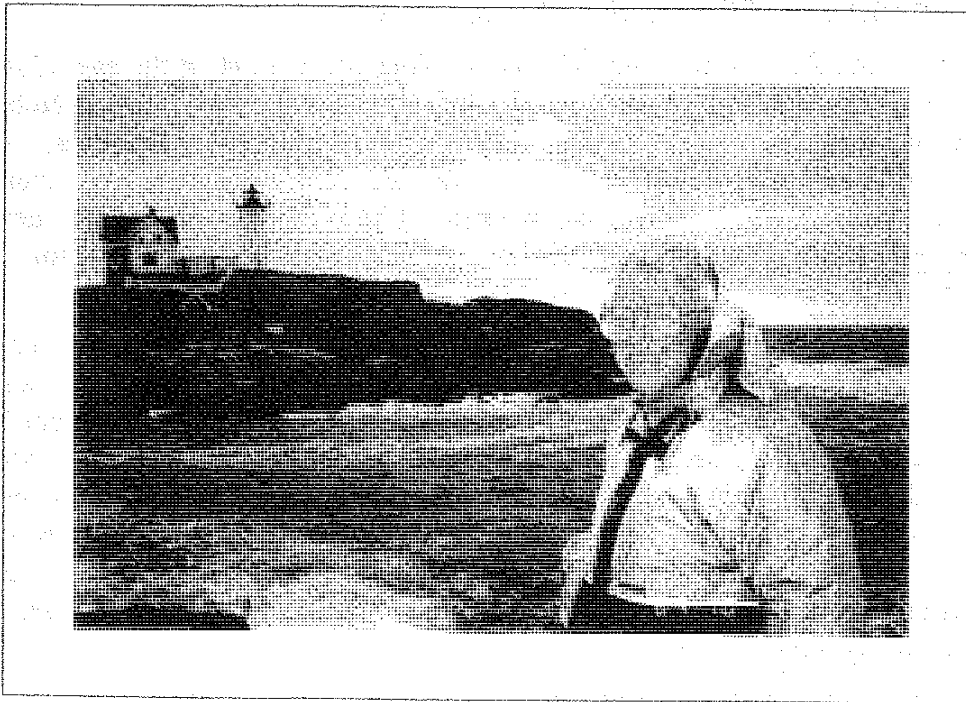
Elizabeth (Betty) Woodworth, granddaughter of a Fort Collins pioneer, Franklin C. Avery, died in July 1992. Betty obtained a degree in Journalism from the University of Michigan and worked for a time as a writer for the Downer's Grove Journal, Illinois, before returning to her hometown as the society editor of the Express-Courier in 1943. She continued with the newspaper (now called the Coloradoan) until her retirement in 1976. She was a stalwart member of the church for her entire life.

Irma H. Tobiska died in Kauai, Hawaii, on August 26, 1994, at the age of 103. She was born in Nebraska and graduated as a Phi Beta Kappa at the University of Nebraska in 1912. She moved to Fort Collins with her husband, Joseph in 1914. Irma was a dynamo who worked tirelessly as a member of the Women's Alliance, and at one time or another was a leader in almost every organization in town. She possessed enormous energy that continued well into her eighties. A daughter of Irma's, Helen Tobiska Rea, founded and became the first head of the Occupational Therapy Department at CSU.

Macy Ruth Ireland died in Fort Collins, September 23, 1994, at the age of 104. Born in Beaver Crossing, Nebraska, she married Joseph J. Ireland after a brief career as a school teacher in a wild community eighteen miles from Arvada, Wyoming. She and her husband became homesteaders about seventeen miles southeast of Chugwater, Wyoming. Soon after arriving, and while living in a tent on that property, she took a job as a printer for a four-column newspaper in Chugwater, commuting to the homestead over dirt roads on a motorcycle. After a short time she purchased the newspaper and became owner, publisher, and writer as well as printer. Later she became owner of a white elephant store, and still later ran a grocery store.

The Irelands came to Fort Collins in 1943 when Joseph, a railroad station manager, was transferred to Colorado. They became members of the Congregational-Unitarian Church after they arrived here. Ruth and Joseph had three sons and many grandchildren. At the age of 97, Ruth wrote an account of her life -- a fascinating story.

Allan M. Barnes, who died on April 30, 1992 at the age of 67 after a bout with cancer, was one of the Church's most distinguished members. He was born in Sterling City, California, and graduated from San Diego State University in 1953 with Highest Honors. He held a Ph.D. from the University of California at Berkeley. Allan became an international authority on infectious diseases spread by parasites, and was the author of more than 70 papers on this and related topics. He worked for a time with the Public Health Department in California and later with the U.S. Public Health Service. In 1970 he came to Fort Collins as assistant chief of the Center of Infectious Diseases. He became chief in 1975. At various times he was an advisor to the Pan American Health Organization, the Agency for International Development, and the World Health Organization. Allan served as an affiliate professor in the Department of Entomology at CSU and advised many graduate students.



Allan M. Barnes -- courtesy Marilyn Barnes

Beyond his profession, Barnes was active in promoting youth exchange throughout the world through his participation in Rotary International. Many students, domestic and foreign, lived with the Barnes family. Those in the church who knew him will remember him as a kindly, compassionate man, always ready to help others. Allan's wife, Marilyn, is also a member of the UU Church and is herself a very active person. She has been a leader for the Fort Collins Children's Clinic, chairwoman for the Larimer County Democratic forum for eight years, and was appointed by Governor Romer to a Judicial Review Committee.

Expansion

The number of members on the church rolls grew rapidly during the decade of the eighties, and the facilities at Yorktown Avenue became increasingly inadequate. Early in the decade of the nineties the congregation was faced with the necessity of either splitting, or expanding the facilities on Yorktown Avenue to accomodate the entire membership. In January, 1992, a Futures Committee was formed under the chairmanship of Dr. Nancy Duteau and charged with the task of producing a 5-year plan to accomodate the growing congregation. The committee provided the congregation with a number of alternatives, one of which was to expand the facilities on Yorktown Avenue. The congregation voted to proceed with the expansion, and a Building Expansion Committee (BEC) was elected in December 1993 to supervise the project.

BEC was originally chaired by Robert Hays and later by Dr. Allan Kirkpatrick. In January, 1994, a committee of thirty members, called the "Squatters" was formed to advise BEC and the architects about the needs and concerns of the congregation. High on their list of concerns was a desire to preserve the panoramic view of the foothills from the west side of the sanctuary. BEC engaged the Architects' Studio, a Fort Collins firm, to provide tentative plans for the expansion. The architect assigned to the expansion project was Don Bundy.

The first plan submitted to BEC provided for a doubling of the space available at the Yorktown Avenue site, but the cost was more than the congregation felt it could afford. A second plan that provided for a 50% increase in space was eventually accepted. The Thissen Construction Co. of Greeley was engaged to do the work, and the ground breaking took place on March 17, 1996.

During June, July, and August, 1996, Sunday services were held at the Har Shalom Synagogue on West Drake Avenue. During September, October, and the first half of November services were held at the Plymouth Congregational Church on West Prospect Street. On November 17, 1996 the congregation was able to move into their expanded

facilities on Yorktown Avenue.

The congregation was faced with the daunting task of paying for the expansion. Unlike the situation that existed during the original construction at the Yorktown Avenue site, the church had no valuable property to sell to defray much of the cost, in this case slightly more than a million dollars. Fortunately, the church was able to raise that sum without incurring any debt to a financial institution. About \$618,000 came as gifts from members and \$13,000 was contributed by the Unitarian Universalist Association. Another \$401,000 was raised by issuing bonds purchased by the members.

As the Unitarians are celebrating the one hundredth anniversary of liberal religion in Fort Collins, they recall the times when financial stress and discouragement nearly caused their church to disband. In particular, they recall that in a poll of the membership in 1935, the members voted to continue by a margin of 22 to 21. By the end of 1998 the number of signed members in the church was 479 and the number enrolled in our very popular religious education program for youth was 356. Although this growth in membership has not matched the growth in Fort Collins' population it does make it easier for the church to survive. The membership must struggle to pay the interest on their bonds, but they will be paying it to their own members. We can take comfort in that no more polls of the congregation are needed to determine whether the church should continue or disband. The Unitarians in Fort Collins are here to stay.

APPENDIX B.

Principal Lay Officers (Moderators/ Presidents) of Unity Church

Thaddeus A. Gage	Jan. 1898 -- Jan. 1900
J.D. Stannard	Jan. 1900 -- Jun. 1900
C. J. Sperr	Sep. 1900 -- Jan. 1902
George H. Glover	Jan. 1902 -- Jan. 1906
H.H. Griffin	Jan. 1906 -- Jan. 1907
George H. Glover	Jan. 1907 -- Feb. 1908
Charles A. Lory	Feb. 1908 -- Jan. 1910
George H. Glover	Jan. 1910 -- Jan. 1917
Walter J. Morrill	Jan. 1917 -- Jan. 1919
W.W. Robbins	Jan. 1919 -- Sep. 1919
Walter J. Morrill	Sep. 1919 -- Jan. 1924
H.H. Griffin	Jan. 1924 -- Jan. 1925
George H. Glover	Jan. 1925 -- Jan. 1928
Eugene D. Beardsley	Jan. 1928 -- Jan. 1930
Joseph W. Tobiska	Jan. 1930 -- Mar 1932

Principal Lay Officers (Moderators/ Presidents/Chairman) of CU Church

Ernest E. Polley	Feb. 1931 -- Jan. 1932
Lowell Little	Jan. 1932 -- Jan. 1933
Walter J. Morrill	Jan. 1933 -- Jan. 1934
Judge Albert P. Fischer	Jan. 1934 -- Jan. 1936
Walter J. Morrill	Jan. 1936 -- Jan. 1937
Edwin A. Miller	Jan. 1937 -- Jan. 1939
Walter J. Morrill	Jan. 1939 -- Jan. 1940
George H. Lane	Jan. 1940 -- Jan. 1941
Taylor Strate	Jan. 1941 -- Feb. 1942
William E. Code	Feb. 1942 -- Jan. 1944
Leslie Daniels	Jan. 1944 -- Jan. 1945
George H. Lane	Jan. 1945 -- Jan. 1948
H.H. Stonaker	Jan. 1948 -- Jan. 1950
N.E. Howe	Jan. 1950 -- Jan. 1954
W.D. Holley	Jan. 1954 -- Jan. 1956
Cyrus O. Guss	Jan. 1956 -- Jan. 1958

Rex Rehnberg	Jan. 1958 -- Jan. 1959
Roy Nelson	Jan. 1959 -- Jan. 1961
Frank Aydelotte	Jan. 1961 -- Jul. 1961
Mr. Ruechelle	Jul. 1961 -- Jan. 1962
W.D. Holley	Jan. 1963 -- Jan. 1965
Glenn H. Severin	Jan. 1965 -- Jan. 1967
Gerald Ward	Jan. 1967 -- Feb. 1968
Glenn Simpson	Feb. 1968 -- Aug. 1968

Principal Lay Officers (Moderators/Presidents) of UU Church

Robert Clark	Aug. 1968 --
Robert Bacon	-- Aug. 1969
Harry Hard	Jan. 1969 -- Aug. 1970
William C. Dewey	Aug. 1970 -- Aug. 1972
R. Bernell Held	Aug. 1972 -- Aug. 1973
Alan M. Barnes	Aug. 1973 -- Aug. 1974
Val Ogden	Aug. 1974 -- Aug. 1975
David McComb	Aug. 1975 -- Aug. 1976
Rex Rehnberg	Aug. 1976 -- Aug. 1978
Lynn Young	Aug. 1978 -- Aug. 1980
Bill Weddell	Aug. 1980 -- Aug. 1981
Mrs. Marty Moore	Aug. 1981 -- Dec. 1982
David Vancil	Dec. 1982 -- Jan. 1984
Jana Knezovich	Jan. 1984 -- Jan. 1987
Gretchen Snowden	Jan. 1987 -- Jan. 1989
Betty Cummings	Jan. 1989 -- Jan. 1991
William C. Marquart	Jan. 1991 -- Jan. 1992
Kenneth H. Hoole	Jan. 1992 -- Jan. 1993
Sue-Ellen Jones	Jan. 1993 -- Jan. 1994
Jane Everham	Jan. 1994 -- Jan. 1995
Jeff Barnes	Jan. 1995 -- Jul. 1996
Nancy Graham	Jul. 1996 -- Jul. 1997
Leonard Sokolski	Jul. 1997 --

APPENDIX C

Probable Charter Members of Unity Church
from Barbara Allbrandt

Anna Alford	H.G. Kinnison
Frank Annis	Mrs. Leroy Kinnison
M.G. Beach	Ed Marshall
Winnie Beach	Donald McClean
Amanda Black	G.P. Miller
D.A. Black	J.W. Miller
Elizabeth Bullock	Eleanor Partridge
Joel Bullord	Emiline G. Post
John A. Cesar	M. Post
Charles F. Davis	Carl H. Potter
Grace Dotts	Sara Potter
Mrs. R.E. Dotts	J.D. Stannard
Rev. George Falconer	Harris Stratton
Addie Fay	W. Sullivan
Martha Fisk	Winona Taylor
Russell G. Fisk	Rollin Q. Tenney
Esther R. Gage	Mrs. R.G. Walsh
Thaddeus A. Gage	Charles Warren
C.W. Gray	Albina Washburn
Helen (Tenney) Greenamyre	Frank Watrous
Joy D. Hammond	C.R. Welch
Charles F. Keyes	Mrs. C.R. Welch
Nettie S. Keyes	Mrs. I.E. Woscott