NPS Form 10-900
(Rev. Oct. 1990)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES REGISTRATION FORM

1. Name of Property

historic name: St. Philip's Episcopal Church

other name/site number: Rosebud Community Chapel; Little Log Church

2. Location

street & number: 701 Main Street

not for publication: na
vicinity: na

city/town: Rosebud

state: Montana code: MT county: Rosebud code: 087 zip code: 59347

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this X nomination __ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property X meets __ does not meet the National Register Criteria. I recommend that this property be considered significant __ nationally __ statewide X locally.

Signature of certifying official/Title Date

Montana State Historic Preservation Office
State or Federal agency or bureau

(__ See continuation sheet for additional comments.)

In my opinion, the property __ meets __ does not meet the National Register criteria.

Signature of commenting or other official Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:	Signature of the Keeper	Date of Action
__ entered in the National Register		
__ see continuation sheet		
__ determined eligible for the National Register		
__ see continuation sheet		
__ determined not eligible for the National Register		
__ see continuation sheet		
__ removed from the National Register		
__ see continuation sheet		
__ other (explain):		

5. Classification

Ownership of Property: Private

Category of Property: Building

Number of contributing resources previously listed in the National Register: na

Name of related multiple property listing: na

Number of Resources within Property		
Contributing	Noncontributing	
1	0	building(s)
0	0	sites
0	0	structures
0	0	objects
1	0	TOTAL

6. Function or Use

Historic Functions:
RELIGIOUS/religious facility
SOCIAL/meeting hall

Current Functions:
RELIGIOUS/religious facility
SOCIAL/meeting hall

7. Description

Architectural Classification:

OTHER: Prairie Gothic Log Church

Materials:

foundation: CONCRETE
walls: LOG
roof: METAL
other: WOOD (cupola); METAL (stovepipe)

Narrative Description

Constructed in 1906, the St. Philip's Episcopal Church, known now as the Rosebud Community Chapel, is a quaint log church on the east edge of the town of Rosebud, Montana. The town of Rosebud parallels the south shore of the Yellowstone River and the north side of the Northern Pacific Railroad corridor, ten miles east of Forsyth. An intermittent creek, Butte Creek, empties into the River northeast of the building. The church faces south from the north side of Main Street, and sits on a well-manicured lawn defined by mature cottonwood trees. Concrete sidewalks lead to the church building.

Building Descriptions:

St. Philip's Episcopal Church (one contributing building, 1906)

This one-story, rectangular, square-notched log church rests on a concrete foundation. Modern metal sheet roofing covers the steeply-pitched front-gable roof. Roof features include a square, hip-roofed bell tower at the south end of the ridge, and a tall metal stovepipe low on the south side of the west slope. The original bell still rings from the tower. Wood shingles fill the gable ends of the building, and include both straight and scalloped shingles arranged in alternating sets of three tiers. The trim and shingle work are painted white. The logs are painted dark brown.

The south (front) elevation features a centered, gabled log entry. Tall, narrow plywood panels fill the sidelights that flank the centered modern wood entry door. The two transom lights above the door and sidelight frame display fixed sashes. Both the west and east elevations contain two, evenly-spaced double-hung windows. The original rectangular windows feature translucent white stained glass on the lower sash, and the same white glass in the upper sash in the shape of a gothic arch. Red stained glass surrounds the arch. The north (rear) elevation has no openings.

On the interior, crisp white paint covers the south, east, and west log walls above a bead board wainscot. Five rows of carved wooden pews are set at a slight angle on either side of the central aisle that leads to the altar area at the north end church. Two steps lead across the full width of the altar floor to the raised space. Wood veneer paneling covers the walls that surround the altar, and beadboard covers the entire ceiling structure. Two steel cables cross the room from east to west near the roof-wall junction. These cables appear in an undated historic photo of the interior. Secured by a turnbuckle, the cables add structural strength to the building.

8. Statement of Significance

Applicable National Register Criteria: A, C

Criteria Considerations (Exceptions): A

Significant Person(s): n/a

Cultural Affiliation: n/a

Areas of Significance: COMMUNITY DEVELOPMENT, RELIGION; ARCHITECTURE

Period(s) of Significance: 1906-1962

Significant Dates: 1906, 1931, 1962

Architect/Builder: Fred L. Mefford and Al Drescher, lead carpenters

Narrative Statement of Significance

St. Philip's Episcopal Church has been a significant place in the community of Rosebud since its construction in 1906. The building is an important local representation of the Episcopal Church's procedure and influence in the settlement and development of communities in Montana and the West. Typically, Episcopalian missionary bishops established missionary districts, and identified communities from which to base their evangelical practice. From these larger churches, ministers would identify, travel to, and serve potential congregations in more isolated towns. This was the case at Rosebud, Montana, where the nascent Episcopalian congregation benefited from the church at Miles City. Rosebud was, at that time, a budding agricultural community along the Northern Pacific Railroad line, and both the church and the community benefited from its presence there. The Episcopal Church generally sought to establish itself in stable communities to ensure a lasting presence, and residents often longed for the cultural familiarity of the traditions, songs, and liturgy of the Christian faith. The small town of Rosebud rallied residents of many denominations to help construct the building, and community-wide activities, including dances, picnics, and other fundraisers allowed for its upkeep through the early 1960s.

The church gains additional significance as a significant and rare example of log Prairie Gothic ecclesiastical architecture in Montana. Donated materials and relatively simple construction methods were important to the successful completion of the building process, using volunteer labor without an architect-designed plan. The lead builder, Al Drescher, was a master carpenter, who constructed many of the first buildings in Rosebud. Fire destroyed most of the commercial area in 1931, leaving the church as a now relatively rare example of Drescher's building legacy. For these reasons, it is eligible for listing in the National Register of Historic Places under Criteria A and C.

Historic significance for this religious property is established on the merits of its architectural values and for important historic and cultural forces that the property represents. Because its significance transcends the doctrinal aspects of its history, the property meets Criteria Consideration A.

Indians, Railroad, and Land Settlement

Archaeological evidence indicates that early peoples have occupied the southeastern region of present-day Montana for over 11,500 years. Throughout prehistory, the inhabitants of this region subsisted as semi-nomadic hunters and gatherers whose exploitation of plants and animals and methods used varied over time. During the last 4,000 years and up to historic time, dependence on bison dominated their lifeways.[1]

The Northern Cheyenne and the Crow Tribes profess a cultural and spiritual tie to the lands and drainages south and east of the Yellowstone River. Intertribal conflict and expanding white settlement pushed the tribes westward from the plains. Both tribes migrated into the region from homelands further east, the Crows arriving first from the Upper Missouri and later bands of Cheyenne and Sioux from the Black Hills region. [2]

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1 Bill Tallbull and Sherri Deaver, "Potential Cultural Effects to the Northern Cheyenne from the Proposed Tongue River Railroad Extension," Interstate Commerce Commission, June 1991; Ethnoscience, "Inventory and Evaluation Report for Cultural Resources Within the Proposed Are of Effect of the Tongue River Dam Construction Project and Potential Irrigation Developments on the Northern Cheyenne Reservation," Mt. Dept of National Resources and Conservation, December 1992; Kate Hampton and Chere Juisto, "A Place Apart: Cultural Landscape of the Tongue River Valley," Presentation at Montana Historical Society, Helena, MT, October 2001.
2 Ibid.

The Fort Laramie Treaty of 1851 designated southeastern Montana as Crow Territory, encompassing all lands south of the Musselshell River between the Yellowstone River to the west, the Powder River to the east and as far south as the Wind River Mountains in Wyoming.[3] After the discovery of gold by non-Indians in southwestern Montana Territory in the early 1860s, hostilities between the Sioux and Cheyenne and whites moved to the Northwestern Plains, as gold seekers and emigrants crossed traditional buffalo hunting grounds. Eventually these conflicts necessitated the Fort Laramie Treaty of 1868 that closed the Bozeman Trail, the major transportation route across Wyoming and southeastern Montana and the military forts built to protect the corridor.[4]

Invasion of the Black Hills by gold seekers intensified Indian-white conflicts and led to the Sioux Wars of 1876-1877. Southeastern Montana witnessed numerous battles and skirmishes through those years as the U.S. Army, lead by infamous soldiers such as George Custer and Nelson A. Miles, sought to remove the Sioux and Northern Cheyenne from the area. Adding to the tensions between the various Indian groups and non-Indians, the Pacific Railroad Act of 1864 granted the Northern Pacific Railroad approximately 40 million acres of land across the country, from Lake Superior to the Pugent Sound.[5] The question of Indian title to those lands is explained in Dee Brown's *Hear the Lonesome Whistle Blow*:

> [Northern Pacific financier Jay Cooke's] feelings for Indians certainly were not transferable to their lands that lay in the path of the Northern Pacific Railroad. He assumed, as did everyone else engaged in the building of railroads across the West, that the Interior Department's General Land Office would extinguish and Indian claims to the land along the route of the Northern Pacific, whether it be unceded hunting areas or legally created reservations."[6]

Though the Supreme Court in 1875 specifically stated that the railroad land grants did not include treaty-bound Indian lands, the land offices, and eventually Congress relented to the railroad. In the end, the Crow Indians were forced to cede the two hundred-mile right of way through their reservation in exchange for $25,000.[7] This enormous swath of land included the Yellowstone River Valley through eastern Montana. In addition to the 400 foot right of way, the land grant provided to the railroad alternate sections of land for twenty miles on either side of the proposed route. These sections could be sold to provide capital for railroad construction, and included the rights to the natural resources on the surface and below ground. Financial setbacks delayed railroad's arrival into the area until the early 1880s. Once established, however, the railroad brought a huge number of settlers to Montana, all eager to realize their fortunes.

General James Brisbin in his 1881 book entitled *The Beef Bonanza; or How to Get Rich on the Plains* declared that "Montana has undoubtedly the best grazing grounds in America . . . The Yellowstone, Big Horn, Tongue River and Powder River regions contain the maximum advantages to the cattle-grower."[8] These glowing reports, combined with the ease of transportation and access to markets provided by the railroad, stimulated the range cattle industry in southeastern Montana. The open range boom in Montana was an era of unrestrained growth in the livestock industry augmented by a lucrative market and excessive foreign investments. All the land was public domain, "free land" and each ranch would lay claim to an "accustomed range" which other cattlemen would recognize and respect. By the fall of 1886, the ranges were overstocked and overgrazed and grass scarce due to a dry summer. The following winter, known as the "Hard Winter of 1886-1887," devastated the range cattle industry.[9] The "Hard Winter" ended "large scale production and enormous profits were gone forever. In the future ranching was to be carried on in a more sane and conservative fashion."[10]

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3 Crow and Northern Cheyenne Treaties and agreements are available in Charles J. Kappler, compiled and edited, *Indian Affairs: Laws and Treaties* 2 vols. (Washington, D. C.: Government Printing Office (GPO), 1904.
4 For a general history of nineteenth century Montana , see Merrill G. Burlingame, *The Montana Frontier*, (Helena, MT: State Publishing Company, 1942); the authority on the Bozeman Trail is Susan Badger Doyle, *Journeys to the Land of Gold, 2 vols.*, (Helena, MT, Reporter Printing & Supply, 1964).
5 13 Stat. 356.
6 Dee Brown, *Hear that Lonesome Whistle Blow: Railroads in the West* (New York: Bantam Books, 1978), pp. 208-9.
7 Ibid, pp. 209-210.
8 James S. Brisbin, *The Beef Bonanza; or How to Get Rich on the Plains,* (Philadelphia: J. B. Lippencott & Co., 1881), 90.
9 Robert S. Fletcher, "The End of the Open Range in Eastern Montana," in *The Montana Past An Anthology*, ed., Michael P. Malone and Richard B. Roeder (Missoula, MT: University of Montana Press, 1969), 138-157.
10 Everett Dale, *The Range Cattle Industry*, (Norman, OK: University of Oklahoma Press, 1960):114.

Despite the Hard Winter, settlers continued to be lured by cheap land and the promise of bounty. Indeed, Montana's population continued to increase substantially, rising from 142,924 in 1890 to 243,329 in 1900. Generally, the population concentrated along the railroad lines, and communities at diversion points such as Miles City, Forsyth, and Billings, flourished. Malone, Roeder and Lang explain: "Geographer John C. Hudson likened homestead towns to 'beads on a string,' laced about every ten miles along railroad lines by the roads and local promoters."[11] The small community of Rosebud, ten miles west of Forsyth and just over 30 miles from Miles City, followed this pattern, and transformed from a remote area frequented only by river travelers, trappers, and Indian groups passing through to an agricultural community crossroads with access to national markets.

Episcopalians in Montana

The Episcopal Church in America is the product of the missionary work of the Church of England. Anglican priest Robert Hunt performed the first Church of England prayer service in North America at Jamestown, Virginia in 1607. Through the work of Anglican missionary societies like the Society for the Propagation of Christian Knowledge (SPCK) and the Society for the Propagation of the Gospel (SPG), the Church of England established parishes in all thirteen colonies by the time of the Revolutionary War. Because many clergy and church members remained loyal to England, after the Revolutionary War most of those parishioners and clergy returned to England or moved to Nova Scotia..[12]

Slowly the Church of England regained its foothold in the United States. In 1783, Scottish Bishops in Aberdeen consecrated Samuel Seabury bishop of Connecticut, the first American bishop. Four years later, the Archbishops of Canterbury and York and two other English bishops consecrated Samuel Provoost Bishop of New York and William White Bishop of Philadelphia. With these appointments, the apostolic succession passed to America, enabling the American church to consecrate its own bishops. The General Convention met in Philadelphia in 1789 and officially formed the Episcopal Church in America. They adopted a constitution for the Church, authorized the first American Book of Common Prayer, and established an official name -- The Protestant Episcopal Church in the United States of America. [13]

As the United States population spread West, the Episcopal Church did also, albeit slowly. Historian Lawrence Small explains:

> It was more of a challenge than for the Baptists or Methodists, as the frontier was poor soil, particularly for high church notions. Unlike other denominations, intent on extending their domains, the Episcopal Church showed little missionary zeal in any organized fashion. Its membership came mostly from northern city people and the plantation population of the South.[14]

Minister Philander Chase established the first Episcopal congregation in New Orleans in 1805, and in 1817, he became bishop in the newly formed Ohio diocese. A great believer in training schools for ministers in the West, he rallied support and financial backing from fellow Episcopalians in the U.S. and England. With $30,000, he established Kenyon College in Ohio. In 1835, Chase again responded to his church's call and did the same in Illinois, as that state diocese's first bishop and founder of Jubilee College. That year, the Episcopal Church in the United States affirmed that "the entire membership of the church constituted a missionary society that would support new missionary bishops with general funds."[15] Church leadership assigned single missionary bishops to four vast territories. This system established an Episcopalian presence in the west, though the large districts hindered the bishops' ability to minister to the entire area effectively.[16]

Despite these frustrations, the church's interest in the West continued to grow, particularly after the Civil War. By 1865, the church finally divided the diocese overseeing the Rocky Mountain West and central plains, over 1,000,000 square miles, into more

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11 Malone, Roeder, and Lang, *Montana: A History of Two Centuries*, p. 249.
12 Christ Church of Monticello webpage, http://www.christchurchmonticello.com/History.htm.
13 By tradition, three bishops in the historic succession are required to consecrate a new bishop. Christ Church of Monticello webpage, http://www.christchurchmonticello.com/History.htm
14 Lawrence F. Small, "Episcopalianism in Montana," in *Religion in Montana: Pathways to the Present*, vol. 2, (Billings, MT: Rocky Mountain College, 1995) p. 6.
15 Ibid., p. 7.
16 Ibid.

manageable areas. A year later, Bishop Daniel Sylvester Tuttle took charge of 340,000 square miles in Montana, Utah, and Idaho. A personable, energetic, and robust young man in his late twenties, Tuttle shouldered the task, though it meant leaving his wife and young child behind at first.[17]

Excepting the Native American population, Montana in the 1860s was largely a collection of mining camps with concentrated populations of single men. When Tuttle first arrived in Virginia City in 1866, rough accommodations, the independent and often surly nature of the populace, and competition from other denominations discouraged him. Soon, though, he embraced the community and persevered. Together with his assistant, Reverend E.N. Goddard, he shored up St. Paul's congregation in Virginia City and established St. Peter's parish in Helena. Though arduous, Tuttle's long circuits between nascent communities in his territory proved fruitful, and he saw himself as a pastor to all Christians, whose faithful were eager to head "the Word" regardless of denomination.[18]

> In after times I changed my own views and practices. When administering the holy communion in towns where perhaps my visit was almost the only religious service of the year I did not hesitate to invite people publicly in these words: "All Christians, by whatever names they call themselves, who will come with us in faith and penitence and charity to partake of our blessed Lord's body and blood in holy communion this morning will be cordially and lovingly welcomed."[19]

According to his policy, and that of the Episcopalian Church throughout the West, Tuttle established base churches in Montana's larger towns which in turn served the outlying communities. This work continued in 1880, when the Church split Tuttle's missionary district, and gave Montana its own bishop, Leigh Richard Brewer. Brewer was more stern that Tuttle, but devoted to his task. Under his leadership between 1880 and 1916, the Episcopalian Church in Montana grew considerably, commensurate with the increase in Montana's population:

> At the time of Brewer's arrival, there were five clergy in the mission field, at Virginia City, Butte, Deer Lodge, Helena, and Fort Benton. There were twelve organized and ten unorganized missions, four church buildings, and only one rectory – a total value of $25,000. Though his tenure coincided with notable growth years in the territory and state, the statistics for his final year, 1916, are still impressive: 115 churches and congregations served by 36 clergy, 50 church edifices, and 25 rectories, valued at over $900,000.[20]

It is important to note that not only did the overall population increase during this period, but the state transitioned from a collection of mining camps to an agricultural haven as well. Railroads and boosterism, together with the amendments to homestead laws, opened the territory to families, often easterners or European immigrants who yearned for familiar cultural traditions in the unfamiliar landscape.

A Church for Rosebud

The Northern Pacific Railroad constructed Rosebud siding near the confluence of Rosebud Creek and the Yellowstone River in 1882. A small community developed there, and a post office, called Beeman after the first post master, was established in 1883. The name changed to Rosebud in 1884. During the early 1890s, former Fort Keogh soldier Maurice Bentall purchased the land surrounding the siding, and platted the town.[21]

> After this, the town made a rapid gain in population. Cottonwood logs had been the chief building source and if one looks around the town. A few structures made of them are still present. However, with the coming of Al Dresher, a master carpenter, frame structures began going up. He also ran a lumber yard there. Drescher built most of the older frame houses in town and Rosebud proceeded to gain residents and businesses. A man named Holmes ran a passenger/freight stage service up Rosebud Creek to the Lame Deer Indian Agency, stopping at the various ranches

17 Ibid., p. 8.
18 Small, *Religion in Montana*, vol.1, pp. 98-105.
19 Daniel Sylvester Tuttle, "Early History of the Episcopal Church in Montana," *Contributions to the Historical Society of Montana*, 5 (1904), p. 304. (as quoted in Small, *Religion in Montana,* vol. 2, p. 10)
20 Small, *Religion in Montana*, vol. 2, pp. 15-16.
21 Dave Lloyd, *Early Rosebud and Johnnie Burgess, Trail Driver*, (self-published, 2001) pp. 24-5, 27.

> such as Choissers at the ford along the way. Others, such as Charley Parker and William Gibson, came to open saloons. Harold Tilleson opened his saloon there in 1881. Later, about 1897, my grandfather, Albert T. (Tom) Lloyd, owned and operated the Owl Saloon.[22]

Within just a few years, the town boasted 300 residents. In 1896, Fred and Mary Mefford arrived in Rosebud from the midwest and rallied support for a local Episcopal congregation. True to the strong Episcopal tradition of active women's groups, Mrs. Mefford held sewing circle meetings that evolved into an active church guild, and taught Sunday school. Mr. Mefford petitioned the church in Miles City for a minister, and encouraged participation and volunteerism in the community. The Emmanuel Church at Miles City, established in 1881, served much of southeastern Montana's populace as its clergy traveled to churches and homes in outlying communities. Emmanuel's Reverend Charles Quinney performed the first Episcopal service in Rosebud. When Reverend John Evans took charge of the church at Miles City in 1901, he instituted regular services at Rosebud, held at the school.[23]

By 1906, the congregation was well enough established that Mr. Mefford engaged local carpenter Alfred Drescher to help build a church. Mefford deeded the land near Butte Creek for the project. Billy Merrill paid his $300 grocery and hardware debt to Mefford's mercantile by cutting, hauling and donating the cottonwood logs from his property. Mefford and his partner, E.E. Choisser, together with other community members including George Neal, helped Drescher complete the building. On the interior, Drescher and Mefford built the altar and choir stalls. Rod McRae, postmaster, Justice of the Peace, store owner and the first school teacher in Rosebud, donated the bell. "According to yellowed newspaper clippings in an old scrapbook, the bell came up the Yellowstone River on one of the riverboats that used to ply the waters before the railroad came to town, according to church historian Jean Melle."[24] The Emmanuel Episcopal Church in Miles City donated the pews. Mrs. Mefford's home church, St. Jude's in Monroe City, Missouri, provided additional furnishings as well as choir vestments. The congregation pooled their money and purchased the stained glass windows from Bavaria. Community-wide events funded other improvements, such as the first organ purchased from St. Patrick's Day dance proceeds. "Nearly everyone in the community had a hand in this undertaking."[25]

In 1909, the Enlarged Homestead Act passed Congress, and even more settlers flocked to Montana. That year, St. Philip's hosted its first wedding, the union of Amy Finch and Oscar Jackson. The local newspaper reported: "A very pretty wedding was solemnized in the unique Episcopal log church in Rosebud on Wednesday evening September 1909…The Church was decorated with goldenrod and asparagus fern."[26] Through the early and mid-1910s, Rosebud and St. Philip's congregation continued to thrive.

A flood in 1918 may have been a harbinger of the bad luck to come. The economic boom of the early and mid 1910s ended abruptly when years of severe drought descended on Montana, the Dakotas, and Wyoming beginning in some areas in 1917. In 1919 eastern Montana homesteaders faced humidity that averaged four percent, massive grasshopper infestations, and prairie fires. The effect was devastating. Homesteaders enticed by boosterism about the fertile lands of eastern Montana saw their investments literally blown away by the dry wind. The Rosebud area witnessed the effects of drought and economic depression, but despite these setbacks, St. Philip's Church remained open. Though the overall population numbers for Rosebud County decreased from 8,002 to 7, 347 between 1920 and 1930, and the town of Rosebud only had 200 residents by 1928, the church was able to maintain a flock.[27]

By 1929, the Rosebud community was in deep decline. The new oiled Highway 12 eased the trip for automobilers between Miles City and Forsyth, but was hard on businesses dependent on slower traffic through town. The Rosebud Flour mill came down in 1930. That year, the grain elevator burned, but was rebuilt, only to burn again the following year. The fate of Rosebud seemed sealed when fire destroyed much of the town on July 17, 1931.

22.Ibid. p. 25.
23 Ibid, p. 27; "Rosebud Chapel celebrates 100th," 2006 newspaper article on file at MT SHPO, Helena; Jean Mills, correspondence to MTSHPO, no date, on file at MT SHPO, Rosebud County Centennial Committee, *They Came and They Stayed*, (Billings: Western Printing Company, 1977) p. 342; Mrs. J.E. Keller, "Log Church Still Serves at Rosebud," undated newspaper article, on file at MT SHPO.
24 "Rosebud Chapel celebrates 100th."
25 Rosebud County Centennial Committee, *They Came and the Stayed*, p. 342; Jean Mills, "Church History,"p. I on file at MT SHPO.
26 Mills, p. I.
27 Richard L. Forstall, "Population of Counties by Decennial Census: 1900-1990," U.S. Bureau of the Census, Population Division, March 27, 1995, available online at: http://www.census.gov/population/cencounts/mt190090.txt.

> Rosebud's demise as a prosperous community was fairly swift. The Depression of 1929 dealt many towns more fortunate than it a telling blow, and in those trying years, everyone was uncertain about life and making a living. Rosebud, since its roots were deep in agriculture, might have survived, but in 1931, a fire devastated nearly the entire business district, starting on the night of July 17, in the downtown area. Most thought that spontaneous combustion was the cause, though there was some talk of arson. With tight money a painful reality, no substantial rebuilding occurred. A majority of its residents left to seek brighter prospects elsewhere. Some, though, had buried their roots deeply in the area. The area has kept its school alive, and the post office and the saloon stayed open, as did a store for many years.[28]

St. Philip's Episcopal Church endured as well – both the building and the congregation. Unscathed by the flames, the community continued to use the building through the Great Depression. Longtime member and Sunday school teacher Patty Davidson Langohr remembers the church during the 1930s and 1940s:

> St. Philip's Episcopal Church held services in the evening twice a month conducted by [a] minister from Miles City. First there was Rev. Craig who baptized Patty and Betty Davidson. Reverend Price conducted services there many years. One summer about 1939, Reverend George Masuda, who later became a bishop, conducted confirmation classes and confirmed Betty Bryson and Patty Davidson when Bishop Daniel came from Helena.[29]

Women's groups were intrinsic to the success of the Episcopal Churches in Montana and throughout the West. Not only did women often organize nascent fellowships, but their tireless efforts often kept the church going. Women often served as Sunday school teachers, members of local guilds, and provided services to the community and rural areas. Historian Roberta C. Cheney noted: "one finds that in almost every place, it was a little group of women who spearheaded the establishment of a mission and it was usually their devotion and work that kept it going."[30] As early as 1883, the Bishop Brewer recognized the important role women played in the church, and proposed a Montana Women's Auxiliary to the Board of Missions. By 1892, the bishop's wife, Henrietta Brewer, headed the official organization of the Episcopal women's societies and parishes across the state – titled the Women's Parochial and Missionary Society of the Episcopal Church in Montana. Members were charged with the promotion and supervision of Christian education. Through the twentieth century, the group wrote and distributed curriculums across the state, including home-study materials for rural children.[31]

Women's power within the Church hierarchy increased through the 1910s, and in 1915 the Montana groups amended their constitution to elect their own officers, rather than relying on the bishop. In 1923, a canon allowed women to serve as delegates to Diocesan conventions. At Rosebud, both Mr. and Mrs. Mefford worked to establish the mission, and Mrs. Mefford was the driving force behind its endurance. "The Ladies Guild," made up of ladies of every denomination of the community, played and important part in the upkeep of the church over the years."[32] By the 1930s, this tradition of women's activity on behalf of the church continued:

> The women of Rosebud active in keeping the church going were Verdie Davidson, Georgia Harris, Clara Barley, Mollie Welkie, Jennie Hanson, Mrs. Hemmertron and Frances Bott. They held monthly meetings in homes and operated Sunday school and held bazaars to raise funds. Every election they had a chili feed in the Rebecca Hall and sold baked goods and beautiful embroidered pillowcases, tea towels, tablecloths, bibs, etc. to raise funds to help pay the minister. They also published a Guild cookbook and sold plates with a picture of the church.
>
> Sunday School was held every Sunday morning. Mr. Sontag, who lived next door to the church, would build a fire to warm the building. The stove was in the front by the organ and the classes gathered around…my mother ordered good Sunday school materials from an Episcopal supply house. Hymns were sung and Patty Davidson played the organ.

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28 Lloyd, p. 32.
29 Patty Davidson Langohr, "Episcopal Church in Rosebud, Montana in the 1930-1940s," September 5, 1996, p. 1, on file at MT SHPO.
30 Roberta C. Cheney, The Episcopal Church in Montana, (Helena: Episcopal Diocese of Montana, 1990) p. 8, as quoted in Small, *Religion in Montana*, vol. 2, p. 19.
31 Small, *Religion in Montana*, vol. 2, p. 20.
32 Rosebud County Centennial Committee, *They Came and the Stayed*, p. 342

> In the war years 1940-45 Patty and Betty Davidson were Sunday school teachers and Frances Bott was in charge. Materials used were the leftovers from previous years. We had to build the fire to warm the cold church…The hymn "Onward Christian Soldiers" was always used for dismissal.[33]

Despite relief from depression and drought immediately after World War II, downward population trends across eastern Montana constituted a crisis for many communities. The Episcopal Church in Montana felt a commensurate crisis in their rural churches. In Rosebud County, the population dropped to 6,477 by 1940, and increased only minimally, to 6,570 by 1950. By 1906, the population was lower still, at 6,187.[34] Fewer members in congregations resulted in less money to support itinerant ministers and maintain the church buildings. Despite an upswing in Episcopal membership nationwide during the 1950s and 1960s, by 1962, the graying population of Rosebud could no longer afford to continue services there. That year, the diocese chose to close St. Philip's.

> So the Episcopal congregation met there for many years provided by pastors from Miles City. Meanwhile a small group of ladies were meeting at the Carterville school (under the auspices of the American Sunday School Union) holding Sunday school every Sunday and VBS [Vacation Bible Study] in the summer.
>
> Delbert Boskis the ASSU representative was approached to see if our group wanted to buy the St. Philip's Church. It had been vacant for six years. We hesitated thinking we could not raise the money but with the help of the community we were able to come up with the amount required.
>
> This meant we would be having church services as well as Sunday school. Our first speakers were from The Montana Institute of the Bible in Billings. Our first resident pastor was Lance Lind. He and Edith, his wife, started and active youth group then.
>
> In a few years the congregation decided to break away from the ASSU, and became a corporation. It was then we decided to be independent of any denomination and chose the name of Rosebud Community Chapel. For several years we used Village Missions to provide us with pastors but are no longer doing that. Our current pastor is Rev. Conrad Lindemon. We invite our friends old and new to join in the celebration![35]

Though it closed as an Episcopal church in 1962, the little log church at Rosebud continues to play an important role in the community. It stands as an important local representation of history of the Episcopal Church in Montana. Since its construction in 1906, St. Philip's was an iconic example of a small missionary congregation, whose reliance on larger regional churches and community-wide involvement reflected important historical trends in Montana and the West.

Architectural Significance

Alfred Drescher immigrated to the United States from Germany in 1888, as a young man of 23. When he arrived in Rosebud, the small town consisted of a collection of cottonwood log buildings along the railroad siding. Drescher trained as a master carpenter, and utilized his skills immediately. His framing proficiency was apparent, and he constructed residences for most of the families in Rosebud, as well as commercial properties. He also worked as manager for the H.M. Allen Lumber Yard for a time. His future wife and step daughter, Kate and Mary Jung, arrived in Rosebud from Austria in July 1905. A year later, the couple married. Granddaughter Mary Schoen remembers:

> Kate married Alfred Drescher in 1906. Dad Drescher was a carpenter by trade; he probably helped build or built three-fourths of the buildings in Rosebud at that time. He built the Standard Station also the Texaco Station where the store is. Mother was a cook and also a midwife. They donated the land where the Rosebud Cemetery is located…People in Rosebud were like one big family. There were a lot of picnics and parties and all participated.36

33 Langohr, pp. 1-2.
34 Forstall.
35 Mills, p. II.
36 Rosebuc County Centennial Committee, *They Came and They Stayed*, p. 75.

While the family, including Al and Kate, daughter Mary and her husband Max Schroen, grandchildren Maxine and David, and even great grandchildren, continued to live in the Rosebud area, Al Drescher's legacy as a master carpenter has only a few tangible remains. The fire that destroyed much of Rosebud in 1931 consumed the Drescher-constructed frame buildings along Main Street and throughout downtown.

St. Philip's Episcopal Church stands not only as a relatively rare example of Drescher's work, but also gains additional significance because it is of log, not frame construction. Though cottonwood logs were plentiful in the area, Drescher was best known as a framer. His log church, constructed with donated materials and labor, is a testament to his talent in all aspects of carpentry – from sturdy log construction techniques to fine finish carpentry on the interior.

St. Philip's is not only an excellent example of Drescher's work, but is a rare example of log ecclesiastical architecture in the state. The few other log churches, such as the First Baptist Church in Hardin, MT (NR listed 4/11/1991) have later construction dates, and exhibit both Rustic and Craftsman elements in their design. Instead, St. Philip's is representative of a classic gable-front church, evenly fenestrated and minimally adorned. Its stained glass arched windows help classify it as a "Prairie Gothic" church, executed in log. Architectural Historian Peter Williams explains:

> "Prairie Gothic" which subsumes the range of popular church styles…dominated the landscape with little regard to ethnicity or denomination. Churches of this sort were usually designed by a clergyman or local laity who drew on their memories of the eastern United States or parts of Europe from which they had come for a few minimal distinguishing stylistic cues. These were usually erected from communal effort. Typically they would stand about 30 feet by 80 feet and were built with clapboard siding, a gable roof, and a small steeple. Invariably they were painted white. The interiors were, except in a few cases of Catholic or Orthodox provenance, with wood or coal stoves for heat and light furnished by kerosene or coal oil lamps.37

Except for the wall material, Drescher executed each of these "Prairie Gothic" features in St. Philip's design. The chapel symbolizes the economic constraints of the community the built it. Limited by scarce funds, Montana settlers erected simple church buildings which conveyed an ecclesiastical intent via a tall steeple or arched windows that pointed upward to the heavens. Although conventional wood-frame and masonry construction have been dominant in Montana since the 19th century, log construction has remained a low-cost option for self-built projects through the 20th century. St. Philip's donated cottonwood, stained glass arches, and well-executed but simple design allowed the congregation to "achieve a dignified and pleasing architectural statement at little expense."[38]

37 Peter W. Williams, *Houses of God: Region, Religion, and Architecture in the United States*, (Urbana and Chicago: University of Illinois Press, 1997) p. 213.
38 Williams, p. xiii.

9. Major Bibliographic References

See continuation sheet

Previous documentation on file (NPS):
___ preliminary determination of individual listing (36 CFR 67) has been requested.
___ previously listed in the National Register
___ previously determined eligible by the National Register
___ designated a National Historic Landmark
___ recorded by Historic American Buildings Survey # _____
___ recorded by Historic American Engineering Record # _____

Primary Location of Additional Data:
_X_ State Historic Preservation Office
___ Other State agency
___ Federal agency
___ Local government
___ University
___ Other -- Specify Repository:

10. Geographical Data

Acreage of Property: less than one

UTM References:	**Zone**	**Easting**	**Northing**	
A	13	389060	5125486	(NAD 27)

Legal Location (Township, Range & Section(s)): T6N R42E S14

Verbal Boundary Description

The boundary consists of a rectangle, centered on the chapel at UTM point A and extending 20 feet beyond the footprint of the building in each direction.

Boundary Justification

The boundary is drawn to include the building and property immediately surrounding it that conveys the historic setting and with which it is historically associated.

11. Form Prepared By

name/title:	Kate Hampton			
organization:	MT SHPO		date:	May 2007
street & number:	1410 8th Ave.		telephone:	(406) 444-3647
city or town:	Helena	state: MT	zip code:	59620-1202

Property Owner

name/title:	Rosebud Community Chapel			
street & number:	P.O Box 83			
city or town:	Rosebud	state: MT	zip code:	59347

13 Stat. 356.

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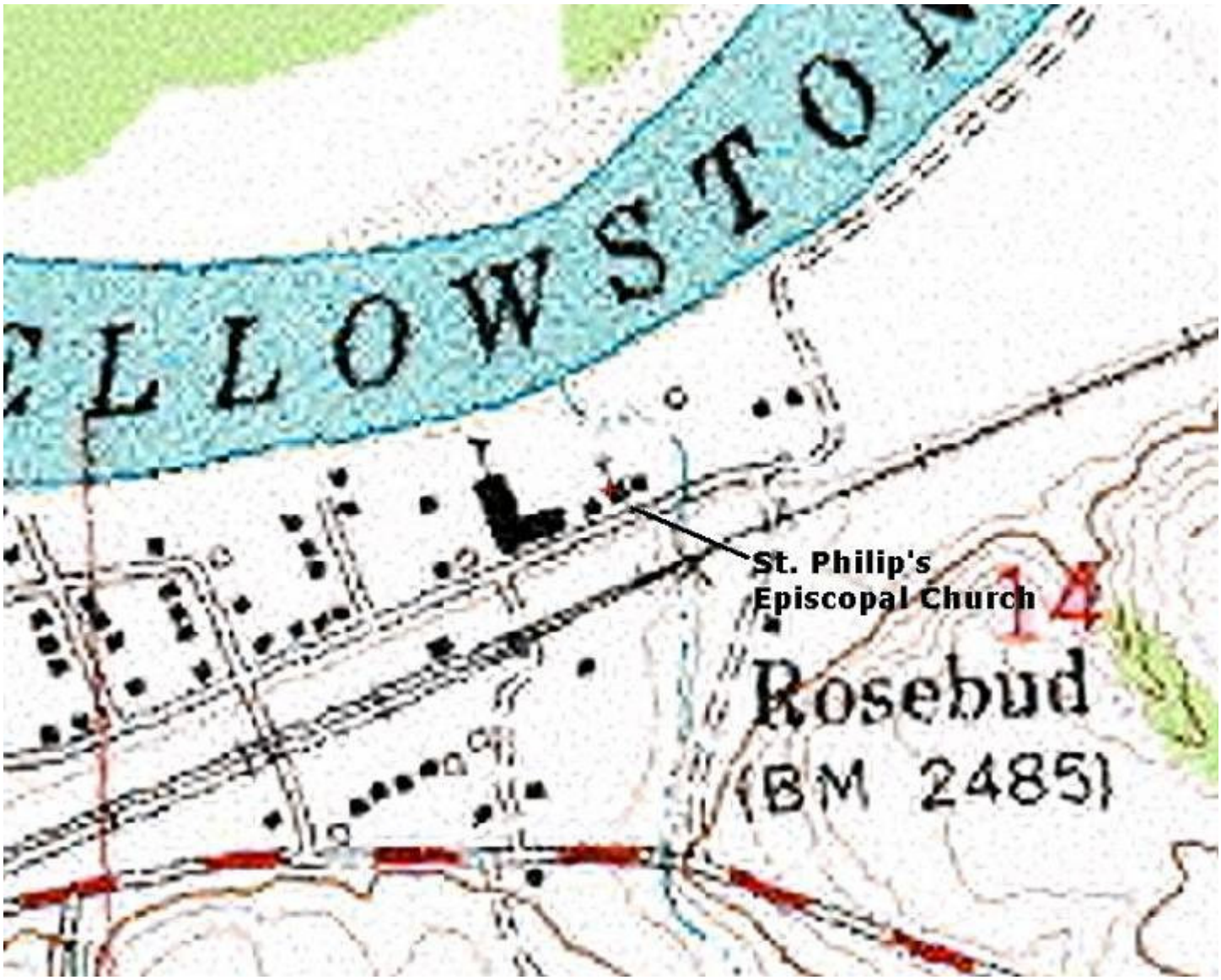
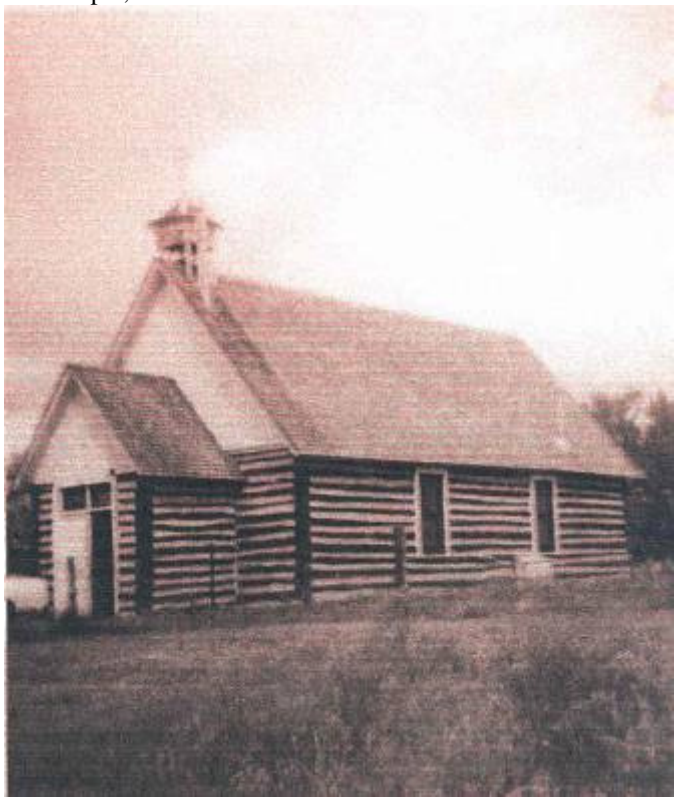
2005 Aerial View of Rosebud, MT.



Detail of Rosebud, MT 7.5 minute topographic map.

St. Philip's, 1928.



St. Philip's, 1970.

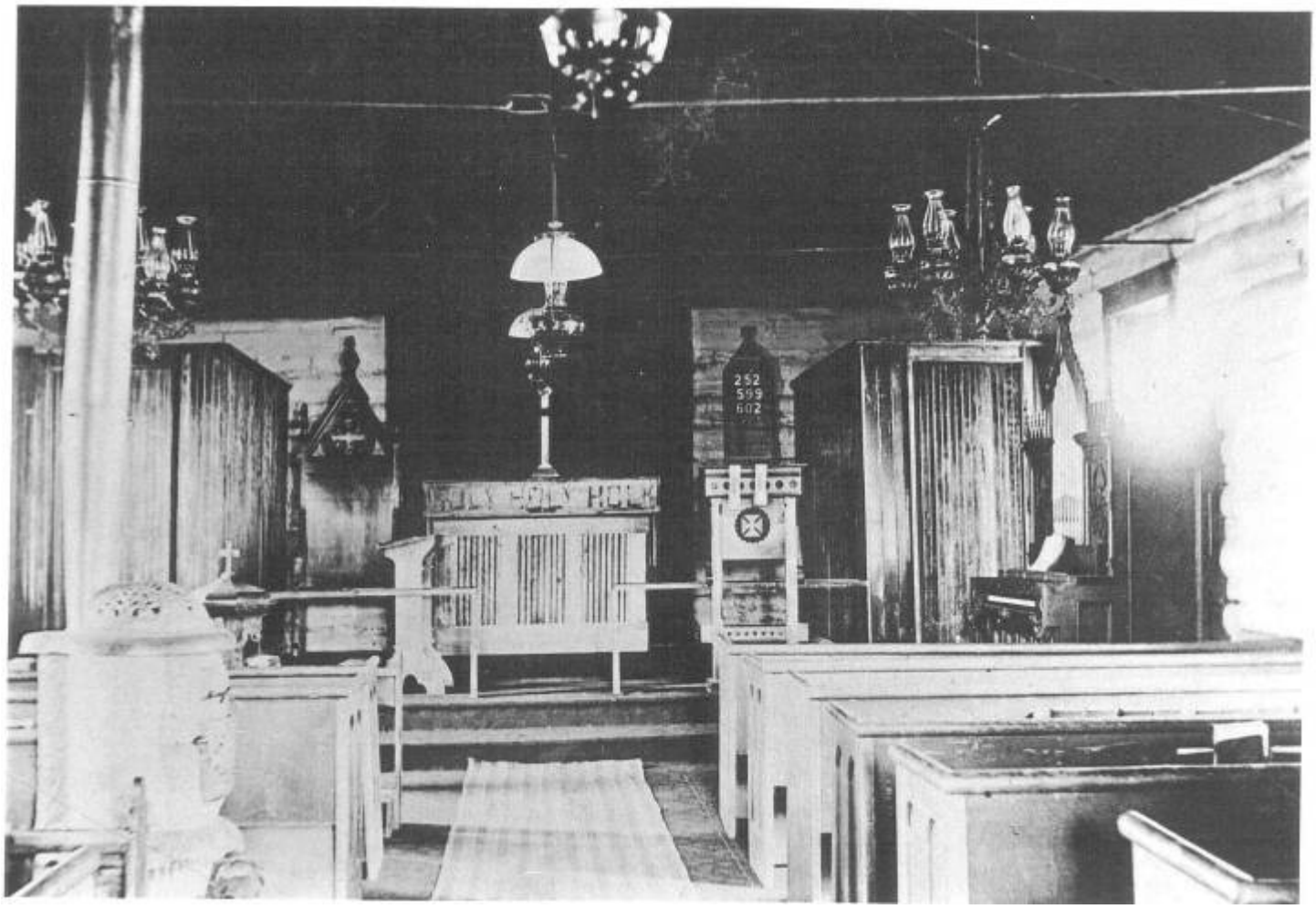
St. Philip's Episcopal Church//Rosebud Chapel, May 2007. View to northeast. Photo by Sharon Lincoln.

St. Philip's Episcopal Church//Rosebud Chapel, May 2007. View to south. Photo by Sharon Lincoln.

St. Philip's Episcopal Church//Rosebud Chapel, May 2007. View to northwest. Photo by Sharon Lincoln.

St. Philip's Episcopal Church//Rosebud Chapel, May 2007. View to north (interior). Photo by Sharon Lincoln.

St. Philip's Episcopal Church//Rosebud Chapel, May 2007. View to south (interior). Photo by Sharon Lincoln.



Undated interior photo. Note the stove, light fixtures, and choir boxes, now removed.