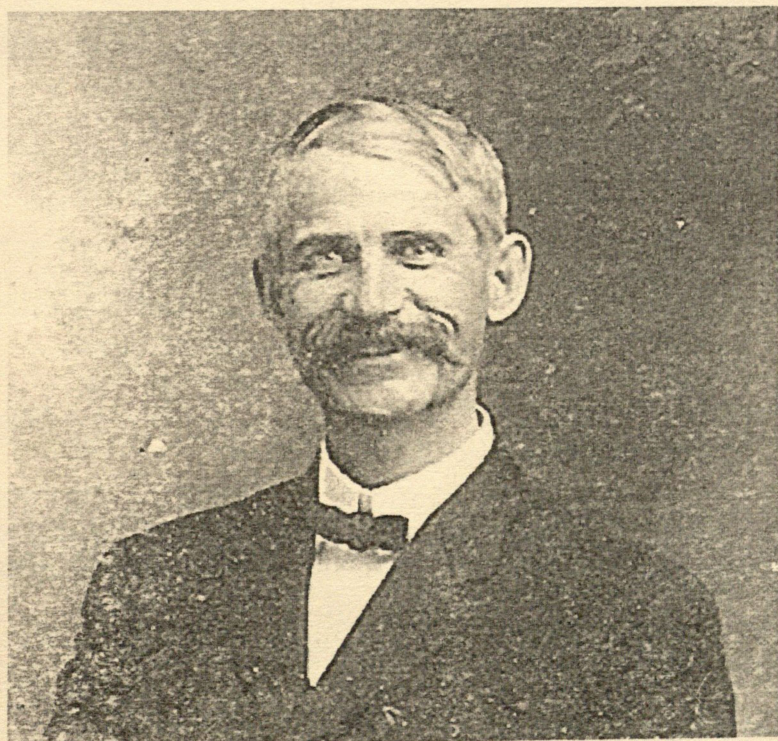


NEW MEXICO CONFERENCE
UNITED METHODIST
HISTORICAL JOURNAL

ZIM
CSWR
BX
8382.2
.A1
N4
v. 2



Jacob Robert Moose
1864 – 1928

Published by the NM Conference Historical Society
Volume 2 2012
November 2012

**NEW MEXICO CONFERENCE
UNITED METHODIST HISTORICAL JOURNAL**

- Sponsored by the NM Conference Historical Society. Information concerning the NM Conference Historical Society and membership may be found in the back pages of the journal.
- To be published semi annually
- Subscription to this journal is included with \$10 paid membership in the NM Conference Historical Society
- Readers are invited to submit articles and stories of general historical interest, less than 1200 words in length, for consideration. These may concern a moment in the life of the church, or a person and their impact, or a topic. Inclusion is at the complete discretion of the editor. Pictures, if included, as well as text, must be free of any copyright restrictions.
- Excerpts from primary and secondary sources may be reprinted here in order to call attention to their source and available resources. Authors may submit short excerpts from their work for consideration.
- As an historical journal, commentary on current topics will not usually be considered, except those concerning the work of the NM Conference Historical Society.
- Unless otherwise indicated, permission to reproduce anything in these pages must be obtained in writing from the NM Conference Historical Society, through the editor of this journal.

Willard L. Steinsiek, editor
11816 Lomas NE
Albuquerque, NM 87112

**NEW MEXICO CONFERENCE
UNITED METHODIST
HISTORICAL JOURNAL**

Volume 2 2012

November 2012

**Published by the NM Conference Historical Society
Willard L Steinsiek—editor**

X

NEW MEXICO CONFERENCE UNITED METHODIST HISTORICAL JOURNAL

Volume 2 2012

November 2012

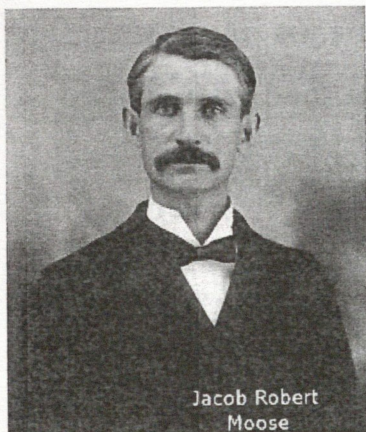
CONTENTS

Page

- 3 "Jacob Robert Moose"
By Will Steinsiek
- 9 "The Harwood Methodist Hospital:"
By J. Robert Sawyer
- 12 "Elizabethtown"
By Will Steinsiek
- 14 "Benigno Cardenas"
By Will Steinsiek
- 30 "Reverend John Dyer on the Camino Real"
By Larry Castillo-Wilson
- 34 "The First Trip of Bishop and Mrs. W. Angie
Smith
- 36 "Strong Men From Oklahoma"
- 37 "In Memory—The 2012 Honored Dead"

A&HS Pages

- 42 "Archives and Historical Society"
- 44 "Last Word" - Thomas Harwood



Jacob Robert Moose

By Will Steinsiek

There are those pastors whose contribution to the history of the New Mexico Conference was fairly small, but whose contribution to Methodism was much larger.

Jacob Robert Moose was one such person.

He was born in North Carolina in 1864. His father, Jacob A Moose, served in the Confederate Army, and died shortly after the Civil War was over in 1865. His mother died when Jacob was only 6. He and his brother were sent to live with an uncle, who didn't allow them to go to school. So great was his desire to learn, however, that Jacob would hold a book up in front of the plow as he worked.

In 1883 he married Sabina Keller. Sometime in the years that followed she passed away.

Late in life he was finally able to go to school, learning Latin, and graduating from Trinity College in 1892 at the age of 28. That same year he was ordained a deacon in the Western Carolina Conference, and was appointed to serve a church.

He married Mary Durham on June 21, 1893. Mary wanted to become a missionary herself, but was turned down because of a heart murmur. Their first child was born in 1897.

The MECS, which already had a mission in China, began looking toward Korea during that time and sent Bishop Hendrix and C. F. Reid, a veteran missionary from the China mission, to search out an area not already occupied by other missionaries. Reid began

work in 1895, and by 1897 he had established a church baptizing his first convert.

It is to this new mission field that Jacob and Mary Moose chose to go in August of 1899. At the time, Korea was a district of the mission in China, and Jacob still hoped to make it to China later.

After arriving there, his first job was to learn Korean. Long before he was able to do that, a young Korean boy observed, "He is alright, he smiles." Six months after he arrived he was able to write and preach his first sermon in Korean.

By the second year, Jacob was serving as a superintendent of one of the districts. To get around, Jacob had a bicycle he would ride everywhere while still wearing his formal coat and tie. It is said that one part of his success came from the fact that by the age of 25 he was prematurely gray. This gave him a certain amount of respect within the Korean culture.

On one occasion an important man in a village mocked the Christians, referring to the offerings taken during church services and saying they should be giving instead of taking. Jacob immediately took off his shirt and gave it to him. Astounded at this gift, the man eventually became a Christian.

Two of their children were born in Korea during this time. In spite of having three children, Mary always had a thin waist. So much so, that the Korean women, who were used to the custom of women eating only after the men, implored Jacob to leave more rice for her to eat.

During the time of the Boxer Rebellion and political instability in the region, one of his converts came to Jacob with information that the rebellion was coming to their part of Korea. Rev. Moose needed to send a telegram to warn authorities, but fearing such a telegram might be intercepted, he composed and sent it

to the American consulate in Latin.

In 1904 Jacob and Mary left Korea to take an extended journey through China, Russia, France and England before returning to the United States. Along the way they held a successful revival in Harbin, Russia.

The next few years saw a great deal of political intrigue in the region, during which the Korean mission prospered nevertheless. In 1904, a missionary in Korea, R. A. Hardie, spent a night in prayer and arose the next day to call upon all their converts to engage in personal evangelism to their families and friends. The result was a great revival during which their membership soared. By the end of 1904 membership was over 1000. By 1906 it had reached 6000.

Korea was occupied and declared an Imperial Japanese protectorate in 1905. When the Japanese seized control, they began a crackdown on Christianity, persecuting Korean Christians and eventually reducing that growing membership significantly. However, the Japanese chose not to directly confront the Methodist Missionaries.

After completing their trip around the world and returning to the United States in 1906, Jacob and Mary visited Conferences to promote missions, making 150 speeches in seven states.

Then they returned again to Korea in 1907. Their son Robert was born there in Choon Chun, Korea, in 1909.

In 1910 they returned again to the United States. That year the New Mexico Conference welcomed them, and appointed J. Robert Moose to the Hendrix MECS in Las Cruces, which had been named after Bishop Hendrix. The community and the church were growing rapidly and would soon outgrow their small building. St Paul's MECS would be the name chosen

when they replaced the Hendrix MECS with a new building in 1912.

While in New Mexico, Jacob was able to publish a book, Village Life in Korea. It is now a highly respected book detailing cultural life in Korea. It also contains many personal stories and photographs from their time in Korea.

In March of 1911, the newspaper in El Paso noted a lecture by Mary Moore on "The Korean Doctor and Child Life Conditions in Korea."

Back in Korea, the MECS and the MEC, which had arrived a decade earlier, now merged their educational efforts, forming the Methodist Union Theological seminary in 1910.

Sometime before the fall of 1911 Jacob and Mary were once again back in Korea. His transfer was so noted in the New Mexico Conference Journal.

There were now 7 districts in Korea led by missionaries. However, much of the work was now being done, by the indigenous leadership base that had been developed. Jacob spent much of his time teaching in the Bible institutes, translating hymns, tracts, and catechisms.

In 1915, the MECS established a camp in Korea to which was added a large Wooden Gate, called affectionately "The Gate of Brother Moose." A tablet posted on the gate by the people of Sachichol, Seoul notes that it was dedicated to Rev. J. R. Moose and Mrs. J. R. Moose. It says in part;

Their deeds are lofty and charitable,
Their speeches are humble and honorable;
Love the righteous, befriend the truthful,
Sympathize the afflicted, and rule selves.
Heaven must be theirs,
We surely know this.

In Korea, a plaque such as this was always reserved for highly respected officials. This is the only such plaque in Korea in honor of a missionary family.

In 1917, the Moore family returned, transferring to the North Carolina Conference in order to take care of other family members who were ailing. There he served the Wallace and Rose Hill Charge for 2 years. However, he continued to travel and speak on behalf of missions as well. In August of 1918, he was once again in Las Cruces, speaking on behalf of the Albuquerque Children's Home. In 1920, he attended the baptism of his first granddaughter in Denver, Colorado.

They were able to return to Korea once again in 1921 where they served until 1924, when Jacob suffered a stroke that left him paralyzed.

They returned then to Greensboro, North Carolina, where he lived out his remaining days. There he passed away on August 28, 1928. His wife Mary lived to a ripe old age, finally passing away in 1956.

Of him, S.B. Turrentine wrote in a memoir in the Western North Carolina Conference that "He combined gentleness with courage, kindness with frankness, and endurance with perseverance."

In more recent times, the book Jacob wrote has been translated into Korean and has now gained a new appreciation within scholastic circles there.

Robert Sledge, writing in his book Five Dollars and Myself, called Jacob Moose one of the "great names of the (Korean) mission."

Today the Korean Methodist Church has over 1.5 million members in South Korea. Many churches that he helped establish in Korea have honored his name among their founders, including the Methodist church in Chonkyo, which celebrated their 110 anni-

versary in 2010.

Jacob and Mary Moose may have traveled around the world and left their most lasting impact in Korea, but we now know that they also stayed with us awhile and visited us often. His name can still be found listed among the early pastors of St Paul's UMC in Las Cruces, and today a member of the family lives in Rio Rancho, NM, and treasures the scrapbook of photos that they took in Korea.

Resources

Sledge, Robert W. *Five Dollars and Myself: The History of Mission of the Methodist Episcopal Church, South, 1845-1939*. 1st ed. New York, New York: GBGM Books, 2005. Print.

Photo of Jacob Robert Moose:

<http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=28206458> , accessed, 11/2/2012



Missionaries in Korea, 1906

The Harwood Methodist Hospital

By J. Robert Sawyer



Articles for incorporation were filed on August 2, 1911 in Santa Fe for The Harwood Methodist Hospital, nonprofit. An article in the Santa Fe New Mexican dated

August 9, 1911 gives the following headline: "New Hospital for Duke City -- Methodists Will Also Run Training School for Nurses There. New Incorporation -- Papers of incorporation were filed at the territorial secretary's office for Harwood Methodist Hospital Albuquerque with Addie E. Porterfield, agent. The objects of incorporation are to found a hospital to construct a deaconess home, and to create a training school for nurses. There is no capital stock. The board of directors consists of: Addie E. Porterfield, Mollie C Leaming, Grace T. White, Belle A. Matthewson and Kathryn Casper."

The next report on Harwood Hospital comes from the Albuquerque Evening Herald on January 9, 1912. "Methodist Soon To Have Hospital In Operation on The Mesa" -- The article states that the facility will be taking over the Rose Ranch East of the University of New Mexico which is a half mile east of the campus. The property contains seven acres of land. It is stated that initial plans were to establish the hospital on North Fourth in lands near Harwood Boys School.

On February 2, 1912, the Evening Herald adds another report. "Rose Cottage Farms Is Presented To Methodists - In Memory of Their Departed Daughter, Jean, Mr. and Mrs. D. A. Porterfield Give Handsome Donation." Apparently the Hospital Board entered in-

to negotiations to purchase the farm and the Porterfields stepped in and purchased it for the Board. Articles of Incorporation show a name change to "The Harwood Methodist Hospital of the Woman's Home Missionary Society of the New Mexico Conference." This is dated June 26, 1912.

The Evening Herald notes the completion of Sipes Sanitarium [sic] on August 12, 1912. The paper also mentions the Methodist construction "east of the university." We mention this because the Sipes operation was later purchased by the Methodists and the previous hospital was moved to the Sipes location. The Sipes hospital was basically in front of Central United Methodist Church's current location and on Central Avenue. The paper also reports the arrival of Miss Stella Corbin of Kansas City who, with Mrs. W. G. Welking, will run Harwood Hospital.

In the Minutes of the Conference [September 11-14, 1913] we read: "Something over a year ago, by the kindness and liberality of Mr. and Mrs. D. A. Porterfield and Rev. Thomas Harwood, D. D., a Sanatorium for tubercular folk was inaugurated. There are four cottages for two patients on the porches, making room in all for ten patients."

In 1915 the minutes report the hospital value is \$7300 up from \$1300 last year. There is no debt and it has \$4000 worth of insurance. There are beds for 16 patients. Thirty patients have been treated with a note that 10 could not pay the full cost of \$45 per month.

The report shows:

Free work done	\$1,270.00
Supplies donated	134.80
Donations for free beds	156.00
From National Treasurer	1,871.33

From patients	5,659.73
Balance	258.57
Total	\$7,945.73

A city directory lists the facility as being in the University Hill Area, one-half mile east of the University. Journal minutes of 1917 state that the Sipes Sanatorium property has been purchased-[November 1, 1916]. The old facility was sold to the University. We must note that Thomas Harwood, before his death, had requested that his name be removed from the title. On September 23, 1919, the name was officially changed to: "The Methodist Deaconess Sanatorium of the Woman's Home Missionary Society of the New Mexico Conference."

Our summary comes from a pamphlet produced by the institution after 1924. The introduction states:

"The Methodist Deaconess Sanatorium is under the National Woman's Home Missionary Society of the Methodist Episcopal Church. It was opened in September 1912, and is managed by a local board. It was first called Harwood Hospital, in honor of Dr. Thomas Harwood, pioneer missionary of New Mexico. Who made the first gift to the work, consisting of ten acres of land, which has sold, and with the proceeds and another gift from friends, some property was purchased and the institution opened with one patient. It has grown until it has now reached a capacity of sixty-five beds. The name has been changed because of Harwood Industrial School being located in Albuquerque also, the similar names causing confusion."

Resources

New Mexico Conference Journals – MEC various years.

Incorporation Records State/Territory of New Mexico – on line.

Methodist Deaconess Sanatorium – Albuquerque [University Arizona Library: F804 A3 M4 Pam]



Elizabethtown

By Will Steinsiek

In March 1865, Rev. John L Dyer, of the Denver Conference, was "led to feel that they ought to have the gospel in New Mexico." He wrote that "now, as I had opportunity, I concluded to extend my district so as to include that country." Crossing over the Raton Pass, he came to stay overnight at the home of Lucian Maxwell. "I was used well and entertained free of charge." The next day, Sunday, Dyer traveled about 7 miles and "collected about 25 people, and preached to them. This was the first protestant service ever held on the now famous Maxwell Land Grant."

Dyer began to ask for missionaries to be sent to New Mexico, but was still surprised in 1868 to find himself appointed to the New Mexico District. He traveled to Elizabethtown, making the mining-camp his headquarters. Holding a meeting there, he soon created a church class of 8 people. He bought a lot and put up a narrow room with a partition for his horse. He later donated this "house" for use as a church.

Everywhere he traveled, Dyer saw the need for education. "I was in great anxiety," he wrote, "with constant prayer to God for help. I took down a coat that had hung by the wall for months and found an old letter from Brother Harwood, saying he could not come." Dyer decided to make his request again, and this time the welcome news was that Thomas and Emily Harwood were coming.

Harwood noted that the first Spanish words he learned were "Es este el camino a Elizabethtown?" He was very proud when he got his first positive response to the question. On his way there for the first time, Harwood almost stayed at the home of an American

with a Mexican family, but did not feel right about him. That same man was later found to have killed many a traveler and buried their bodies beneath his cabin floor.

Harwood soon reorganized the church at Elizabethtown and raised money to build a church. Dedicated July 3rd, 1870, this church was destroyed some years later by a severe windstorm and was never rebuilt.

Soon after his part in the secret wedding of Captain Keyes and Virginia Maxwell, Harwood was warned not to travel to Elizabethtown. He set his mind to do so anyway. Captain Shoemaker persuaded him to take a pistol with him. As he rode into town past the saloon, "a man came to the door and said 'There comes that Methodist preacher' with a terrible oath, at which several came to the door. I took hold of the pistol, but didn't draw it...no one made any further remark."

By 1874, Harwood would write about "Elizabeth City", saying "It is a grand sight...to stand in the valley and look around upon the dizzy heights, hilltops and mountains that so proudly surround this mining village...How different this village is from what it was four years ago. Then bustle, confusion, drunkenness, quarreling, fighting, shooting, killing, was the order of the day. Now it is as peaceable as many Eastern villages." That year he met Franklin J Tolby from Morocco, Indiana, appointed to serve Cimarron and Elizabethtown. Tolby would be assassinated while traveling back to Cimarron from Elizabethtown in 1875.

The fortunes of Elizabethtown ebbed and flowed over the years. There was a bit of a revival in 1901, but a fire in 1903 all but destroyed the whole town. Though mining continued into WWII, the town never recovered.

- From the 2007 Heritage Tour. Photo by Twila Roller, 1985



View of Santa Fe Plaza in the 1850's, ca. 1930

Gerald Cassidy (1869-1934)

Benigno Cardenas

By Will Steinsiek

Among the most intriguing and enigmatic persons involved in the early work of the Methodist Episcopal Church in New Mexico was Benigno Cardenas.

E.G. Nicholson first met Benigno Cardenas in Santa Fe during the first mission to New Mexico in 1850. Later reports described Cardenas as "an intelligent, well-educated Roman Catholic priest, of much influence in the country, and very eloquent withal." (*35th annual report of the Missional Society of the Methodist Episcopal Church, 1854, p87*) The report goes on to say that, "He came to brother Nicholson, expressing dissatisfaction with the Roman Catholic Church, and with the Bishop; but brother Nicholson, fearing that it

might be a matter of personal quarrel, after considering the case, gave him no encouragement."

The mission itself, which was aimed at the English-speaking community in Santa Fe, was suspended within a year when the Army headquarters moved, leaving behind a much smaller anglo population in Santa Fe. Mrs. Nicholson's health deteriorated as well, necessitating their return home.

In that time however, Benigno Cardenas had developed an interest in the new protestant presence in the US controlled territory of New Mexico. He began to see it as an alternative way to get out of the trouble that he was in.

Several years before that, Cardenas had left the Franciscan religious community of which he had been a part in Mexico. Writing in 1853, after he had become a Methodist, Cardenas himself says that there were points of doctrine that bothered him, and that he sought answers from learned people in Culiacan and theologians in different Mexican dioceses. Some other Jesuit accounts attempt to suggest that Cardenas was fleeing charges of adultery and murder, but there is no proof of either. As historian Fray Angelico Chavez writes later, the kernel of truth in this is that Benigno Cardenas most certainly had a "nonconformist spirit concerning church canons and regulations of ... religious superiors." He left his order, and may have indeed used forged documents to travel from one diocese to another for awhile. He ultimately decided to flee to New Mexico, where it is believed that he was born in 1805. Things there were very much in flux under their new territorial status.

In late summer of 1849, he arrived in the area of Belen and met Padre Valencia who was a less educated man, but a kindred spirit. Valencia had used local civil authority to oust another priest who had been

appointed by Bishop Zubira, and then took charge of the church there. In the same way, Cardenas charmed the local alcalde and soon ousted Padre Cabeza de Baca from Tome, taking charge there.

This became part of a larger struggle to limit the rights of civil authority in church matters. That struggle came to include New Mexico Supreme Justice Antonio Jose Otero and Governor Donaciano Vigil, both of whom overstepped their bounds in interfering in this case. Otero ruled in favor of Valencia and Cardenas. Governor Vigil suspended Vicar Ortiz for trying to remove Valencia, telling him that such ecclesiastical censures no longer worked in the new government. Vicar Ortiz continued to complain, even sending his complaint to Congress. After Vigil was replaced as governor, Vicar Ortiz pleaded for assistance from then Governor Munroe, saying, "the limits of parishes, as they have been arranged under the authority of the Church, have been altered by civil officers to suit their ideas of property or convenience... An alcalde has directed Friar Benigno Cardenas, a non-conformist, suspended priest, and refugee from justice, to go to the parish of Tome', and receive, without excuse or protest, from Jose de Jesus Baca, the regularly appointed parish priest, the delivery of church property, taking inventory of it...and Friar Benigno Cardenas is now exercising his forbidden functions in the parish of Tome...When any members of a church, lay or ecclesiastical, desire to apostatize, they have the right to do so, and, if they please, to be the founders of another creed. In doing this however, they have no right to seize upon or occupy the temples of the church from which they apostatize...I therefore request, as an act of justice at your hands, that the Catholic Church be restored to the possession of the property of which she has, without law, been de-

prived."

The civil and military Governor of New Mexico, Colonel Munroe, chose not to do anything.

Into the situation stepped an American lawyer and politician, R. H. Weightman. With his help, 100 citizens and church members (out of 119 church members) once again petitioned Governor Munroe on June 18th to take action, saying, "Sir: With much respect we desire to represent to your worship, that for a long time past we have suffered many injuries at the hands of the alcalde, Jesus Silva, and that in the last few days, to wit on Sunday last, the 16th of this month, he, the alcalde, attempted to force on the people, against the will of the great majority of the owners of the church, the Friar Cardenas, that he might perform a mass in the church." The letter goes on to request the suspension of the authority of Alcalde Jesus Silvia until his conduct can be examined.

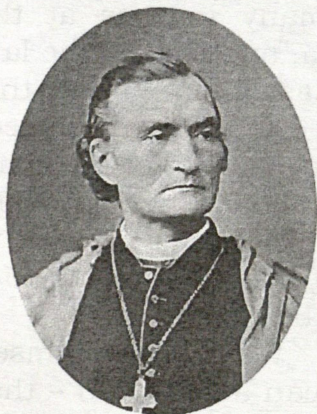
Amidst rumors of rebellion, Weightman himself goes on to say, "Of one thing I can assure you - that though determined to resist the entrance of Padre Cardenas into their church, no people who are so anxious can be more peaceable...The Mexicans are learning rapidly their rights, and in a few more elections cannot be imposed upon by any pretended authority. Six months ago, two judges, a prefecto, and alcalde could have done what they pleased out of Santa Fe or Taos; but Democratic doctrines are very progressive, and much liked by every people who have had an opportunity of witnessing their operation."

In the end, Weightman and Vicar Ortiz prevailed, and both Valencia and Cardenas were ousted. Padre Cabeza de Baca was restored again to his parish.

Valencia continued to minister in the area, but Cardenas left, going south to El Paso.

Bishop Zubiria visited the Socorro area in November and lamented the now invalid marriages performed by the "wretched priests" Cardenas and Valencia. He ordered the new priests to rectify those marriages, crossing out the old date and adding the new date once this was done.

Bishop Lamy arrived onto the scene in August of



1851, and on a trip to Fort Franklyn near El Paso in November, he met Benigno Cardenas there. Once again, Cardenas was able to charm his way into the good graces of the new Bishop. Upon arriving back in Socorro with the bishop, however, Bishop Lamy learned about the schism, and Cardenas was dropped. Bishop Zubiria went to American Jus-

tice White and had Cardenas ejected from Socorro del Paso.

It was then that Cardenas made up his mind to go to Rome. The purpose of the visit was to request a decree of secularization. This would free him from the Franciscan order to which he had formerly belonged, and enable him to function now as a "secular priest".

Two stories emerge from his time in Rome. Benigno himself wrote from London in 1853 that the Pope acceded to his request and that he was absolved by the minister general of the Franciscan order. By papal decree, he was being sent to serve under Bishop Lamy of New Mexico now. Cardenas noted however that Bishop Lamy had already made people in New Mexico believe that he was an excommunicate who hated the Catholic faith, but it no longer mattered, since he intended to continue functioning outside of

the Catholic Church now.

The other story is that Cardenas was referred by Pope Pious IX to the Franciscan minister general, who promptly threw him in jail for six months, having heard all about him from his superiors in Mexico City. He continued to write to the Pope, who eventually ordered the minister general to dismiss Cardenas from the order and give him up as a lost cause.

Fray Angelico Chavez believes the latter to be true. However, the source is the same one that he declares to be suspect in other places.

According to that same source, *La Revisita Catolica*, written 30 years later, Cardenas then went to France, presented himself to Empress Eugenie, Spanish consort of Napoleon III and got her to give him 2000 francs for the mission in New Mexico. Later when Bishop Lamy's vicar came to her on a similar begging mission, she told him that she had already given money to the Franciscan.

Eventually, Cardenas arrived in London. In one account, before seeking out the Methodists, Cardenas first asked the Anglicans to accept him as a priest, but he was turned down. He then called upon Rev. Rule, who had served as a missionary in Spain, and spent ten weeks with him. It is here that his real instruction in "evangelical doctrines" took place. Rev. Rule gave him letters of introduction to the mission Board in New York.

Dr. Durbin, writing in 1853, recounted what happened next.

On his arrival at New York, we treated him kindly and had much intercourse with him through interpreters. Our confidence grew slowly but surely, and we put him in communication with the Bishops, then reported to the Board. About this time

Brother Nicholson visited the East at the request of Bishop Waugh: and at the New York Conference at Kingston, in consultation with Bishops Janes and Simpson and brother Nicholson and the corresponding secretary, Bishop Waugh determined with the consent of the Board to renew the New Mexico Mission and enlarge its aims so as to embrace the Spanish population, should the project upon observation in the territory be found practicable.

The Board concurred and the Mission was organized by the appointment of Rev. E.G. Nicholson as Superintendent, and Rev. Hansen as assistant. At the same time, Brother Nicholson was authorized to take along with him Benigno Cardenas, and to receive him into the church in the Mission in New Mexico, and employ him as assistant ...“if Cardenas, after arriving in New Mexico, should apply publicly to the Mission for admission and service and his spirit and conduct is satisfactory to brother Nicholson, the Superintendent...”

The missionaries left New York early in the autumn of 1853 bound for New Mexico.

Walter Hansen, who accompanied Nicholson and Cardenas back to New Mexico, also spoke Spanish and had expressed his desire to preach to the Roman Catholic population.

After their arrival in Santa Fe, Rev. Nicholson sent the following letter, dated Nov 19, 1853 to J P Durbin, the Missionary Corresponding Secretary in New York.

We reached Santa Fe, November 10th, and after resting a little I write you.

Cardenas is to preach his first discourse as a protestant tomorrow, on the public square, under the portal of the Palace. The friends of the Bishop

are quite excited about it. They have torn down my printed notices of the meeting and some persons think we will be pelted with stones if we attempt to hold services on the plaza. But the 'die is cast.' No building can be obtained: the plaza is public ground; the governor does not object to our standing so near to his palace, and as the Constitution of the United States and God's Word grant us freedom of speech we intend to express our sentiments and offer up prayer on the plaza tomorrow, though priests rage and stones fly as thick as hail about us.

The response of the Catholic Church can be understood in the light of events that had taken place in the years before. The presence of these protestant preachers was only a minor annoyance, but Cardenas was another matter.

Bishop Lamy denounced him from the pulpit, telling them all that Cardenas was an apostate. "You must not hear him or look at him. His very looks may contaminate you," The Bishop told them. Under penalty of excommunication, they were not to hear Cardenas and they were to refuse to let him into their homes.

On Sunday, November 20th, the little group gathered at the plaza just before 11:00 am. Their intention was to begin as soon as the services at the Catholic Church ended. The Bishop prolonged the services, however, once again telling those who were there to stop their ears and avert their faces and go home immediately. For a while the bells were wrung to keep anyone who was leaving the church service from being able to hear what might be happening on the plaza.

The events were chronicled by Nicholson.

The people who had listened to the Bishop lounged about the chapel for a long time: many went to their homes without looking at Cardenas: some came under the portal of the palace: others came forward and filled the seats; others squatted on the ground and a great many gathered in groups about the plaza within hearing distance of the preacher. Cardenas spoke with great force and clearness. He had the unbroken attention of the people and uttered his reasons for renouncing the dogmas and legends of Rome and embracing the faith and worship of Protestants in a most noble and touching manner...At the close of the service, Cardenas announced me to the people as the Rev. Superintendent of the Methodist mission in New Mexico: and after unfolding and explaining his parchment and letters of ordination and character, as a presbyter or priest in the church of Rome, and missionary apostolic to New Mexico, he placed them, one by one, in my hands, expressing as he did so a desire to be connected with our Mission.

In the days that followed Nicholson continued to be pleased with Cardenas.

His conduct in public and private since we have been together has been blameless, and such as becomes a servant of God. We pray twice a day in all the families where we stay; and we never omit to ask God's blessing at the table and to return thanks for our food. We rise early and spend some time in reading the Spanish version of the vulgate. Then we visit families who are willing to be visited by us. Wherever we go his theme is religion, the religion of Jesus, the only true catholic religion found in the gospel of Christ.

Cardenas was employed then by the mission, and received a salary as a missionary. He established the base of his operation in Jarales, just south of Belen and from there he would go to preach in various places up and down the Camino Real from Santa Fe to Socorro. He wrote to the Mission Board in December of 1854 to say,

On the 24th of October, 1854, I preached in Tome, and the people were convinced that I preached the truth, and only the truth. Also in Socorro, November 17th, to a large congregation of people, who afterwards gathered in groups to discuss the matter. The next day in the plaza I preached on Romanism and Protestantism. In Algodones I preached three times and founded a society of twenty persons, with hopes of more joining them. On the 24th, I preached in Santa Fe to a large congregation of Mexicans and Americans, and numbers were convinced of the errors of Romanism. The Bishop declaimed against me, but none took any heed except the old viejas (old women) and them he flattered.

William W. H. Davis met Benigno Cardenas in Santa Fe at about that same time. He wrote to say of him, "He is a man of great learning and abilities, and at one time occupied a high position in the church. He now belongs to the Methodist denomination and is laboring in the southern part of the territory, where he has gathered a small flock."

Later Davis would run in to him again in Socorro during the course of his legal work.

The members of the bar invited Mr. Cardenas, the converted Catholic priest heretofore mentioned, to preach during the week, and on

Wednesday evening he held forth in the courthouse. The sermon was in Spanish and he had a respectable audience as listeners, mostly Mexicans. The bar organized themselves into a choir, and during the exercises sang three hymns, one of which was that delightful old Church tune "How tedious and tasteless the hours," every word of which found its way to my heart, and carried me back to my boyhood days, and vividly revived a holy recollection of the best of mothers. I had not heard the hymn for years and now to listen to it in a strange land, and under the peculiar circumstances which brought it forth, awakened thoughts and feelings that had lain dormant for years.

Earlier, Davis also met Rev. Walter Hansen in Tecolote, where he wrote, "Here a teacher of the Methodist Church had just located and was about to open a school for the instruction of the rising generation. I crossed the Plaza to his room for a few moments and listened with pleasure to the recital of his bright anticipations for the future. May God smile upon all his labors and may his hopes never grow dim!"

We know, in fact, that the school was started, with about 35 students. Then the Bishop and priests came down from Santa Fe, "and in a few days after their arrival the school had to close for want of scholars."

Dr Durbin notes in a report,

At the end of one year brother Nicholson and the young man returned and reported unfavorably, but they left Brother Cardenas in New Mexico preaching to the people, chiefly in the Rio Grande valley and in the vicinity of Socorro. Our Brother Cardenas was alone in the mission for a year, and from various reliable sources, we were assured that his ministry was the only productive

Protestant ministry in the territory; and were led to believe that his ministry might lay the foundation of a living evangelical church.

They were correct about the scarcity of protestants in the territory. That in fact sometimes led to some confusion. Whenever a protestant preacher came around, everyone of whatever protestant group would gather to support their efforts. At different points, both Benigno Cardenas and Ambrosio Gonzales in Peralta were identified by others as Baptists.

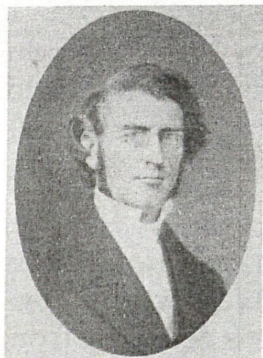
Benigno Cardenas wrote to assure the Mission Board that in spite of a Baptist publication that said they planned to baptize him on Sept 24, 1854, his affiliation with the Methodists had not changed.

I am surprised at the conduct of Mr. Read in publishing his base supposition as facts; thus abusing my generosity and the candor and confidence of my congregation. I have resolved from this moment to withdraw my friendship from him, and also from Mr. Gorman; although we had agreed to act as one in preaching the gospel without interference with each other's views. It is they that are blameable.

Cardenas also wrote in December of 1854 to thank the Mission Board for their check of \$200 and the promise of some Spanish books.

I wish the books were here working their legitimate effects in this unhappy land, even though the bishops and priests may burn them as well as the Bibles, because they are brought here by Protestants. They have found arguments insufficient to sustain their imposture, and would thus keep the minds of their unhappy people wrapped in ignorance. Such are these ambitious priests

whose sole aim is personal and temporal advantage, who have the people believe that their frivolous forms constitute the true religion. Every day new conversions appear, but as yet many do not declare themselves for fear, notwithstanding their conduct makes a favorable impression on the side of Protestantism, and is the means of their refusing to pay tithes, bishop's fees and other dues in spite of threatened excommunication and spiritual penalties.



In the summer of 1855 the Mission Board asked D.D. Lore, who had just spent seven years as a missionary in South America, to go to New Mexico and report on the status of the mission there.

In November of 1855, D.D. Lore served communion in Socorro and organized a class there. In Peralta he did the same thing, noting;

They have a good man for their leader, Ambrosio Gonzales, and there is much to hope for from them. These are the only two classes that can be organized at present. There is not sufficient material at any other points. At Belen there are two persons professing religion and to be Methodists, two also at Jarales, and four at Polvadera, making eight besides those placed in classes, in all thirty-one persons; twenty-three in classes and eight not.

Lore organized a circuit consisting of Peralta, Jarales, Polvadera, and Socorro. He noted that "all who call themselves of us are included within its limits."

In Jarales he found Benigno Cardenas laid up with an "attack of rheumatism."

The annual report of Dr. Durban in 1855 took note of the letters and reports they had received from D.D. Lore in New Mexico.

He was instructed to examine carefully and report to us. His first letters were decidedly discouraging, and led to the General Mission Committee at its meeting November last to take an incipient step toward closing the mission. Subsequent reports from Brother Lore are somewhat more favorable but not sufficiently so to warrant any well-grounded hope of establishing an evangelical church in New Mexico.

Their second mission to New Mexico was over.

Sick and no longer supported by the Methodists, Benigno Cardenas was left alone to consider his options for the future.

The account of his life found in *La Revisita Catolica* reports that Cardenas then fell gravely ill. Friends tried in vain to convince him that he should return to the Catholic Church. Then one day an "unclean animal" entered his bedroom, grabbed his foot and dragged from the house screaming. He cried out "It's the Devil!" and began to invoke the names of Jesus, Mary, and Joseph. After the beast left him, he humbly repented and after miraculously recovering from his illness, he visited Vicar Machebeuf and begged to be reconciled with the church. On a Sunday, in front of all the faithful, Cardenas knelt before the altar steps as Vicar Machebeuf laid lashes upon his bare shoulders. Cardenas was once again vested with his cassock. He then gave a moving discourse in which he admitted knowingly preaching the false protestant doctrine.

While this fanciful account cannot be verified, William W. H. Davis confirms some of it in a footnote

added to his account of that earlier meeting with Cardenas and published in 1856.

Since the above was written Mr. Cardenas has dissolved his connection with the Methodist denomination, and made application to be received back again into the Catholic Church. The ceremony of reception into the Church, and a recantation of his Protestant heresies, took place at Albuquerque the 24th day of February, 1856. He was compelled to submit to the humiliation of receiving lashes upon the back, covered only with his shirt, which were laid on by the hands of the Vicario. After this he was fully pardoned and restored to the communion.

By some accounts, Benigno Cardenas spent three months after his pardon in Bishop Lamy's house in Santa Fe, as a servant, before being sent to Havana, Cuba. There he spent the last four years of his life back among the Franciscans doing penance.

There is undoubtedly some truth to be found within the story.

In the end involving Cardenas in the New Mexico mission was a mistake. The Mission Board did not understand how the presence of Cardenas would affect the reception that this mission received. Their poor relations with the Catholic Church and the demise of the first school effort can be blamed on Cardenas.

There would have been no second mission without Cardenas, however, and Cardenas himself, was obviously fully committed to the work that he did as a Methodist missionary. He made many converts to Methodism. Some were rediscovered by Thomas Harwood fifteen years later, especially in Peralta where Ambrosio Gonzales had continued to lead his class.

Thomas Harwood, who researched and gathered much of this story for his history is actually very sympathetic. "Mr Cardenas ought to have been sustained. What could he do? Called out from Romanism, made a target for priests and people and then left unsustained."

Fray Angelico Chavez pronounced his verdict on Benigno Cardenas in 1983, saying, "All in all, one can say that Cardenas had not been an evil man *per se*, nor a violent man by nature, or a womanizer. He was more likely what one might call a show-off confidence man whose impulses were beyond his control."

Still I believe that it is the venom with which his story is told by the La Revisita Catolica twenty years after he had died that is the most revealing. Long after he had ceased his efforts, Benigno Cardenas remained a symbol of the unwelcome change and turmoil that came to New Mexico with the coming of the Americans.

Among the Methodists, his name still comes with the footnote that he proved himself to be unfaithful.

Resources

Chavez, Fray Angelico. "A Nineteenth-Century New Mexico Schism." *New Mexico Historical Review* 58:1 1983: pages 35-54. Print.

Davis, W. W. H.. *El Gringo; or, New Mexico and her people..* New York: Harper & Bros., 1857. Print.

Harwood, Thomas. *History of New Mexico Spanish and English missions of the Methodist Episcopal church from 1850 to 1910 In decades* Albuquerque, N.M.: El Abogado Press, 1908. Print.

Artwork

<http://online.nmartmuseum.org/nmhhistory/art-activities/cassidy-viewsantafe.html> , accessed 10/28/2012

http://en.wikipedia.org/wiki/Jean-Baptiste_Lamy



Reverend John Dyer on the Camino Real

(Snow-Shoes on the Desert Trail)

By Larry Castillo-Wilson

(The author presented this material at The El Camino Real International Heritage Center on October 5, 2012, as part of a larger presentation.)

John Dyer traveled south on the historic Camino Real in August of 1869, as part of his missionary reconnaissance of New Mexico. He felt relieved to overtake a group of 30 miners and ride with them for protection as they entered the "Jornada del Muerto." (a dangerous stretch of road to the east of modern Truth or Consequences). At the southern end of the route there was a "mal punto" (a dangerous point where travelers could be ambushed), a place of low hills covered with rock that provided hiding places for Apache attackers—a place called "the Point of Rocks." The travelers stopped at the Point of Rocks to camp. After the evening meal, tent-cloths were spread between two wagons, the miners gathered under this make-

shift canopy and Dyer preached to them by moonlight. What a scene of irony: the gospel of love encapsulated in the words of Dyer rippled through the eerie darkness and over sand, sage and rock which had known the blood of so many innocent travelers of the centuries.

As the sun rose over the Jornada the next day, he continued his missionary scout to Las Cruces and El Paso. Later in September, as he traveled back up the Camino Real, he stopped to preach at Fort Seldon. The congregation was a mixture of black and white soldiers who were seated on the parade ground. The Buffalo Soldiers were seated nearest to Dyer and enthusiastically participated in the service, making the fort echo with the sound of good old hymns. As on the Jornada, Dyer preached by the light of a full moon and felt pleased as he described the scene: ". . . the sound of God's truth echoed from valley to mountains, and the people, black and white, were attentive."

This episode at Fort Seldon points to a greater significance. According to Martin Marty, after the Civil War the trend was for strict segregation in the Protestant churches of the South and this tendency spread to the entire nation. I theorize that during this period of time, the only place integrated worship between blacks and whites was likely occurring in the United States was in the forts of the American West.

But back to Dyer. The next day, he departed with the mail-carrier and traveled back up the Jornada. They reached a place halfway called Jack Martin's. Here they received news that the mail-carrier coming from the north had been killed by Apaches. The impulse of fear and the compulsion to follow duty and continue their trip battled within their souls. Dyer told the mail-carrier that the murderers would not

likely loiter around the crime scene and thus now was the time to depart. The mail-carrier acquiesced. At dusk the two men slid into their saddles and rode into the enveloping darkness. In the middle of the night the mail-carrier needed to stop and take a nap. Even though he carried no weapon, Dyer stayed awake to keep guard. Dyer carried no weapon because he was following the precedent of 300 years of clergy traveling the trail who saw themselves as anti-toxins to the rapacious violence in an area that became known as the "Wild West. Sitting by the sleeping man in the heart of the Jornada, his mind rehearsed the scenario of grabbing the mail-carrier's gun and shooting as best he could, if danger approached. Later, as red and orange streaked across the eastern horizon of the Jornada, they came across the crime scene and observed the forensic evidence: bloodstains scattered over the ground. When Dyer and his compadre reached Fort Craig, they learned that the murder was not a criminal act by Apaches. Instead the mail-carrier had been killed by an acquaintance who lived in a village along the Rio Grande, because of a personal vendetta. In the evening Dyer continued his custom of preaching to an integrated congregation of soldiers.

The next day, Dyer continued on his journey and traveled to Socorro. As he rode along the banks of the Rio Grande, feeling lonely and staring at the dreary landscape, the desolate terrain seemed to quiver with an oppressive gloominess, casting a strange despondency over him that he could neither explain nor account for. His mind and emotions became quite agitated, but the mood refused to dissipate. It was twilight when he arrived at Socorro, and he was able to find lodging with a generous Scotsman. In his room that night, he received some com-

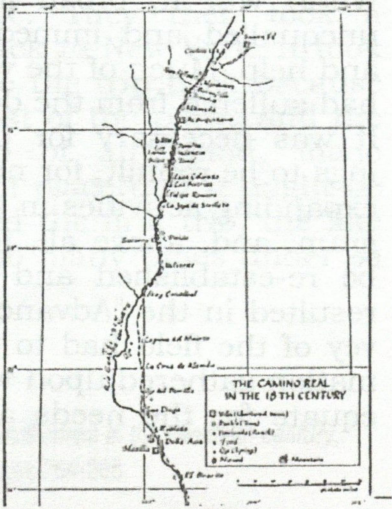
fort from reading in his hymnbook but he still could not totally shake the lingering depression.

Preachers have a distinct advantage over lay people in coping with depression—they can preach themselves out of it. One of the effects of seeking to encourage others in a sermon is that one’s own spirit is encouraged in the process. The next morning Rev. Dyer put this form of therapy into practice. There were a few Protestant Hispanics in Socorro whom he gathered together and preached to, even though few of them could understand English. After the service, an elderly gentleman took his hand and said that even though he could not understand English, he knew the Reverend’s preaching was in the right way. Dyer made his way back to Santa Fe, where he found several letters waiting for him. One letter told of the death of his mother that had occurred on the same day, south of Socorro, when he had been attacked by the strange spell of melancholy. He made no interpretation of the experience but merely stated: “I give this circumstance as it occurred, and the reader can draw his own conclusions as to the seemingly singular coincidence.”

Resources:

Dyer, John L. The Snow-Shoe Itinerant. Cincinnati: Published for the Author by Cranston & Stowe, 1890.

Castillo-Wilson, Larry. “Thomas Harwood: Prophet and Precursor of Multicultural Ministry.” *Methodist History* (April 2002): 139-148.





Bishop and Mrs. W. Angie Smith at the lodge
at Sacramento Methodist Assembly, July 1955

The First Trip of Bishop and Mrs. W. Angie Smith

After his election to the episcopacy in 1944, Bishop Smith was not long in establishing himself in the highest esteem and affection of his colleagues in the Council of Bishops. This is attested to by the fact that in 1946, only two years after his election, he was the first of the bishops of The Methodist Church to be appointed by the Council of Bishops to visit a foreign field. With the final cessation of the hostilities of World War II, broad areas of the world presented unequalled and immediate needs for rehabilitation and help. Much of the work of The Methodist Church had suffered from the devastation caused by the war. It was necessary for damaged or destroyed buildings to be rebuilt, for new facilities to be provided for expanding activities in all phases of the mission program, and, above all, for lines of communication to be re-established and morale restored. All of this resulted in the "Advance for Christ." But first a survey of the field had to be made and sufficient information gathered upon which to project a program adequate for the needs and worthy of the power and

purpose of The Methodist Church. Bishop Smith was appointed to go to India, Burma, and Malaya and carry the greetings of the Council of Bishops to those areas so long cut off from the home base by the war, and while there he was to make a survey of the needs of those mission fields.

He was accompanied by Mrs. Smith on this, their very first trip abroad following his election to the episcopacy. They flew the Atlantic in a DCA to Cairo, Egypt; from there they flew in a British Overseas flying boat and took two days to reach Karachi, India (now Karachi, Pakistan). They traveled in all kinds of conveyances in India, visiting not only the great cities but many of the remote villages. In order to reach Burma, it was necessary for them to sit on bucket seats and on the floor of a British bomber, as commercial lines were impossible to secure at that time. They visited Rangoon, Burma, and went on to Singapore by way of Penang. Upon arrival there they were told that Bishop Schuyler Garth, who had been sent out on a like mission, had been killed in an airplane accident in China. Bishop and Mrs. Smith went up the entire Malaya Peninsula in small English cars, visiting missionaries, conferring with missionary personnel, and gathering information of every kind on the situation there. They then took a boat, "The President Polk," back to New York. It took more than forty days to make the trip back because the waters were mined in most of the ports, and the ship, anxious to get cargo of any kind, made stops anywhere at any kind of place that it might be available. Thus was completed the first trip, the like of which they were to make so many times under so many circumstances.

Resources

Clegg, Leland, and William B. Oden. *Oklahoma Methodism in the twentieth century*. Nashville: Printed by Parthenon Press, 1968. pages 264-265.



Oklahoma Methodism has given many of its strong men to other conferences... Those who have gone to New Mexico include: Broadus Elkins, G. Lemuel Fenn, Ira E. Williams, Jr., Earl C. Nowlin, B. C. Goodwin, Clyde Chestnut, Harold Cates, Noble Wiltshire, Robert Harrison, Leonard Gillingham, and Don Forsman. Ira E. Williams, Sr., (*not pictured*) who transferred to Florida in 1963, came to Oklahoma in 1941 from Main Street Church, Hattisburg, Mississippi. He served Epworth Church, Oklahoma City; First Church, Ardmore; and the Durant, Muskogee, and Tulsa Districts. He was an effective leader in the program of the conference and served on many boards and commissions. R. L. Willingham (*last picture*) came from the New Mexico Conference in 1966. He had served leading churches and the Albuquerque District in that conference.

Clegg, Leland. *Oklahoma Methodism in the Twentieth Century*. 1st ed. Nashville, TN: Parthenon Press, 1968. p 313. Print.

IN MEMORY

From the 2012 New Mexico Conference Journal

48. Deceased (List alphabetically in the spaces provided)

a) What Associate members have died during the year?

Effective:

Name	Date of Birth	Date of Death
James Ivey Edwards (AM)	11/17/1943	2/28/2012

b) What provisional members have died during the year? (Indicate credential.)

Effective: **None**

c) What elders in full connection have died during the year?

Effective: **None**

Retired:

Name	Date of Birth	Date of Death
Richard Campbell (FE)	1/13/1928	4/17/2012
Noble Wiltshire (FE)	1/24/1920	4/8/2012
Hollis Shook (FE)	6/26/1915	2/2/2012

d) What deacons in full connection have died during the year?

Effective: **None**

Retired: **None**

e) What local pastors have died during the year?

Active: **None**

The following pages are meant to share some of the historical record of those names most recently added to our Honored Dead. We can not hope to tell their full story of sacrifice and service in so few words, but here is where they left their footprints in our story...



Edwards, James Ivey

Northwest Texas: 1999 AM

APPOINTMENTS:

Northwest Texas: 91 LP Albany; 95 LP
Dalhart, Lakeview/Channing; 99 Clarendon;
05 Colorado City
New Mexico: 10 First, Artesia

DOB: Nov 17, 1943 , Bainbridge, Georgia

DOD: Feb 28, 2012 , Lubbock, TX

EDUCATION:

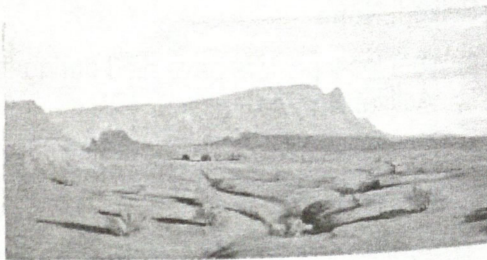
Amarillo High School
West Texas University
University of Texas at Austin
Perkins School of Theology SMU

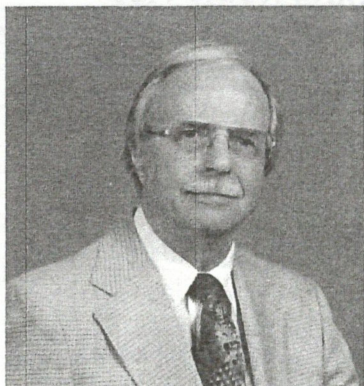
MARRIED: Donna Gentry 1965, Amarillo, TX

CHILDREN: "Newborn son", Scott, Andrea Hayward, Kelly O'Brien

NOTEWORTHY:

Before entering the ministry, he was a professional artist doing western and wildlife landscapes and bronze sculptures and taught art at Clarendon College. He served a total of 22 years. In Artesia he served on the Board of Habitat for Humanity and was involved in Scouting and the Big Brothers/Big Sisters organization. At the age of 68 he suffered a stroke on Feb 21, 2011 while serving as the pastor of First UMC in Artesia, and was hospitalized in Lubbock, TX, where he passed away a week later. His memorial service was held on March 3 at First UMC, in Clarendon.





Campbell, Richard Charles

West Michigan: 53 PM; 56 FE;
New Mexico: 92 RE

APPOINTMENTS:

West Michigan: 54 Monroe Calvary
Detroit: 58 Detroit Magnolia
New Mexico: 61 Santa Cruz Home
Missions; 78 Lydia Patterson; 92 RE

DOB: January 13, 1928 ,

DOD: April 17, 2012 , Albuquerque, NM

EDUCATION:

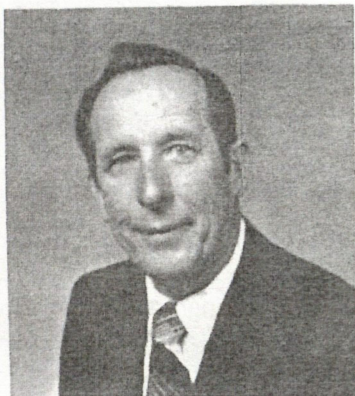
BA (cum laude), Wheaton College, Illinois
MA - Biblical Literature, Wheaton Graduate School
M.Div. - Fuller Theological Seminary, Pasadena, CA
Studied Transactional Analysis and counseling
Certificate in Spanish from El Instituto de Lengua Espanola, San Jose,
Costa Rica

MARRIED: Florence Singlaub DOD:1967, Patricia Ashby, 1982

CHILDREN: Jeanne Marie Castanon; Richard Alan

NOTEWORTHY:

Published Two Eagles in the Sun (1995), and Los Conquistadores: The Story of Santa Cruz Church in 1968. Chaplain and teacher of Bible and Religion at Lydia Patterson Institute. Established Los Duros (the Tough Ones), a program of physical and total life challenge with 6th grade through post high school boys from the barrio; served on the Board of Directors of Houchen Community Center. Traveled extensively in Latin America from Mexico to Argentina; in the Middle East, and throughout Europe, visiting the British Isles, Scandinavia and Russia.



Wiltshire, Noble Ray

Oklahoma: 50 PM; 52 FE; 85 RE

APPOINTMENTS:

Oklahoma: 42 Lone Grove, 43 Noble/Shiloh; 48 Guthrie/West; 52 Canton; 54 Hydro; 56 Trinity, Enid; 58 Eighth St, Ok City; 60 Penn Ave, Ok City; 64 Woodward
New Mexico: 66 First, Clovis; 67 Highland, Odessa; 72 Las Vegas; 74 Pecos/Toyah;

76 Ruidoso; 80 Eunice; 85 Retired
NW Texas: 83 Andrews Wesley

DOB: Jan 24, 1920 , Gainesville, TX

DOD: Apr 8, 2012 , Andrews, TX

EDUCATION:

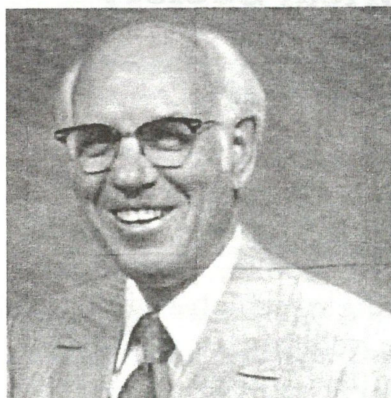
Gainesville Jr College,
Central State
Perkins School of Theology

MARRIED: Pearl Brown DOD: 1973, Pam Ginn - Dec22, 1974

CHILDREN: Mazie Pearl Vickrey, Noble Wiltshire, Jr, Markus Wiltshire, Heidi Wiltshire-Wilson

NOTEWORTHY:

Member American Bible Society 52-56, World Peace Committee 56-60, Clinton District Youth Director 52-55, Oklahoma City Adult Director 58--59. 35 Years of active service. When he retired in 1985 he wrote, "I am enthusiastic and as happy as I have ever been. Leaving the pastorate has given me freedom and new opportunities of service that were foreign to me heretofore." He went on to serve as Director of Andrews Christian Family Center at Andrews, TX. He liked to study, enjoyed painting and yard work.



Shook, Hollis

New Mexico: 38 LP; 81 RE;

Cent Texas: 39 PM;

N Illinois: 48 FE

APPOINTMENTS

New Mexico: 38 Sacramento Circuit;

Central Texas: 39 N Weatherford; 40

Salado; 42 Hutto; 44 school;

New Mexico: 45 school;

N Illinois: 46 AAS; 48 Paw Paw

Central Texas: 49 Prof, Southwestern U

New Mexico: 50 Hillcrest, Carlsbad; 53 St. Mark's, El Paso; 56 Deming;

59 Harwood, Alb; 63 St. Paul's, Alb; 69 First, Farmington; 72 Council on

Min. Dir.; 78 DS Carlsbad; 81 Retired

DOB: June 26, 1915

DOD: Feb 2, 2012 ,

EDUCATION:

High School Forrest, NM

SW University, Georgetown, TX, BA

Garrett School of theology, Evanston, IL, Master of Theology

Doctor of Divinity, McMurry College, 1973

MARRIED: Catherine Nov 22, 1938 DOD: Sept 25, 1996

CHILDREN: Miree Cravens, Rebecca Mathes, Dorothy Gilliland

NOTEWORTHY

Named in Who's Who in Methodism in 1950 and Who's Who in Religion in 1975. Chairman of the Board of Ordained Ministry. Served as Council on Professional Ministries Director from 1972-1978 and the first Director of the New Mexico Methodist Foundation. DS Carlsbad District 1978-1981. Named a Living Archive in 1997. *"...the kindest and sweetest man I have ever known."* Kathryn Gilliland 2-3-2012

Archives and Historical Society

Preserving our History

Purpose: The purpose of this Society shall be to aid in the collection and preservation of facts, documents, reports, records, relics, memoirs, books, periodicals, reminiscences, etc. which may be of historic value relating to the origin and growth of the United Methodist Church and its historic antecedents within the bounds of the New Mexico Annual Conference.



Membership in the NM Conference Historical Society is open to all interested persons.

Officers for the Historical Society shall be chosen annually by a ballot mailed to all members. Only members in good standing shall be eligible to vote.

Annual dues are \$10.00 per calendar year, which shall include 2 copies of the New Mexico Conference United Methodist Historical Journal to be received by mail in May and November.

Archives and History Endowment: A fund has been established to benefit the NMAC Archives, with the goal of raising \$100,000. Donations to this fund are tax deductible and may someday be used for the day-to-day operations of the Archives. The salary of the archivist is temporarily being provided by the Conference Administration account, but this may not be possible on a long-term basis. We welcome any and all donations. Please consider supporting this fund to help preserve and share our history.

Donations can be sent to

Archives and History Endowment
NM Conference of the UMC
11816 Lomas Blvd NE
Albuquerque, NM 87112

Sharing Our Story

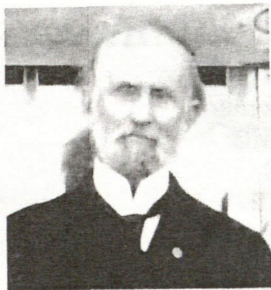
Heritage Tour: The NM Conference Historical Society sponsors an annual Heritage Tour, highlighting places and events in our NM Conference History. The date for the 2013 Heritage Tour has not yet been set.

Kate Warnick Award for the Best Local Church History written during the past year. Guidelines are available and entries should be addressed to W. J. Bryan III, P.O. Box 750133, Dallas, TX 75275 by January 31. Copies of the guidelines are available from Will at the Archives.

Recognizing Service

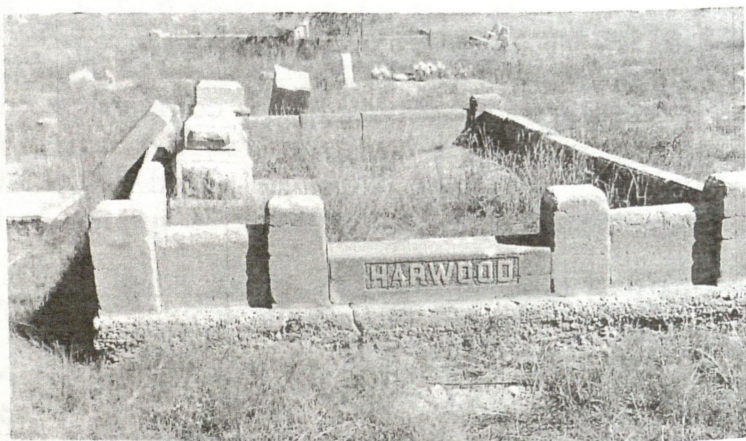
Living Archives Awards are presented at the Annual Conference. The purpose of the award is to lift up and honor exemplary individuals of the conference whose work and/or spirit provide hope and inspiration. The full criteria for this award can be found in the 2011 Conference Journal and is available on request.

Nominations may be made either by letter or EMAIL to the Archives at the NM Annual Conference Office, prior to February 15th. The nomination should describe the reasons you believe that the individual deserves consideration, sharing their spiritual journey, any offices held, recognition or honors received, and their contribution to the life of the NM Annual Conference.



"Thirty-eight years ago I found New Mexico a hard field. Only a few Americans, some of them true as steel, but many others were here to evade the law in the state and territories where it was not convenient for them to live. The most of the people were Mexicans and Roman Catholics, the most of whom were ignorant, superstitious, immoral and prejudiced against PROTESTANTS and against Americans...Had it not been for Mrs. Harwood's willingness to come and willingness to stay and her joyfulness in the work, I might regret that we came to this field. But when I call to mind that she lived to see the illiteracy of the people reduced from 85 percent to 30 percent, and the Spanish church established in Colorado, New Mexico, Arizona, El Paso, Texas and the northern part of Mexico, I rejoice that it was her privilege to bear so important a part in the great work."

- Thomas Harwood, 1907 (1906 photo)



The gravestones of Thomas and Emily Harwood lay broken off to the left of their graves at the Fairview Cemetery in Albuquerque. 1995 photo

**NEW MEXICO CONFERENCE HISTORICAL SOCIETY
EXECUTIVE COMMITTEE 2011-2012**

President: Carol Kaemper
caroloma@aol.com
Vice President: Norma Argo
tnargo@msn.com
Secretary: Juliane McAchran
jmcachran3@comcast.net
Archivist/Editor: Will Steinsiek
nmarchives@nmconfum.com

**NM ANNUAL CONFERENCE
ARCHIVES & HISTORY COMMITTEE**

Chairman: Larry Castillo-Wilson
1672 Twinberry Dr NE, Rio Rancho, NM 87144
505-892-6396

Additional Members

Norma Argo	12909 Desert Moon Pl NE, ABQ, NM 87111	505-884-7888
Carol Kaemper	4713 Burton SE, ABQ, NM 87108	505-255-3927
Jeff Lust – CL	11816 Lomas Blvd NE, ABQ, NM 87112	505-265-1819
Prince McKenzie	4409 Cambridge, El Paso, TX 79903	915-562-0318
Stan Sager	6000 Los Hermanos Ct NE, ABQ, NM 87111	505-821-3764
Bob Sawyer	10210 Homestead Ave, Lubbock, TX 79424	806-783-0796
Will Steinsiek-staff	11816 Lomas Blvd NE, ABQ, NM 87112	505-255-8786
Alice Ward	1015 Wofford Dr, Las Cruces, NM 88001	575-522-8650
Ira Williams	420 Rock Creek Park Ave NE, ABQ, NM 87123	505-294-4269

NM Annual Conference UMC
11816 Lomas Blvd NE
Albuquerque, NM 87112