

Property Number: entered by HPD
LA Numbers(s):
HCPI Number(s):

**APPLICATION FOR REGISTRATION
NEW MEXICO STATE REGISTER OF CULTURAL PROPERTIES**

Historic Preservation Division
Bataan Building
407 Galisteo Street, Suite 236
Santa Fe, New Mexico 87501
(505) 827-6320

-
1. **Name of Property:** Taiban Presbyterian Church
Other Name(s) for Property: First Presbyterian Church of Taiban; Taiban Church
2. **Location of Property:**
County: De Baca
Municipality: Taiban (unincorporated)
Address or Rural Location: NWC Pecan and Munger streets, Taiban, NM
Congressional District: 2nd
Vicinity of: N/A
Not for Publication: Zip: 88134
3. **Ownership of Property:** (Check one or more as appropriate)
Private: State: Federal: Multiple:

Name: Susanne Bailey Eldridge
Address: 807 Main Street
Ft. Sumner, NM Zip: 88119

Occupant, Tenant, Manager, or Contact:
Name: Susanne Bailey Eldridge
Address: 807 Main Street
Ft. Sumner, NM Zip: 88119
4. **Accessibility of Property:**
Open to the Public: Not Open to the Public: Visible from a Public Thoroughfare:
5. **Location of Legal Description for Property:**
Courthouse, Deed Registry, etc.: De Baca County Clerk's Office
Street and Number: 248 East Avenue Centre
City, Town, Zip Code: Ft. Sumner, NM 88119
6. **Category of Property:**
District: Building: Structure: Site:
Object: Collection: Other (Specify):
Historic District:
7. **Present Use of Property:** (Check one or more as appropriate)
Agricultural: Commercial: Educational: Entertainment:
Governmental: Grazing: Industrial: Military:
Museum: Park: Residential: Religious:
Scientific: Transportation: Work in Progress: Other (Specify): Vacant

8. **Present Condition of Property:** (Check one or more as appropriate)

Excellent: Deteriorated: Altered: X Moved:
Good: Ruins: Unaltered: Date Moved:
Fair: X Unexposed: Vandalized: X

9. **Present and Original Physical Appearance of Property:** See Continuation Sheet, pp.4-7.

10. **Summary of Property Data:**

Period of Significance: 1908-1936
Significant Dates: 1908; 1936
Culture/Period/Phase: Early 20th century Anglo-American settlement of Eastern New Mexico
Architect/Builder: Unknown

11. **Thematic Classification** (Check one or more as appropriate)

Archaeology-	Economics:	Philosophy:
Prehistoric:	Education:	Politics/
Archaeology-	Engineering:	Government:
Historic:	Exploration:	Religion: X
Agriculture:	Industry:	Science:
Architecture: X	Invention:	Sculpture:
Art:	Landscape-	Settlement: X
Commerce:	Architecture:	Social/
Communications:	Law:	Humanitarianism:
Community-	Literature:	Theater:
Planning:	Military:	Transportation:
Conservation:	Music:	Other (Specify):

12. **Significance of Property:** See Continuation Sheet, pp.8-17.

13. **Bibliographical References:** See Continuation sheet, pp.18-22.

14. **Geographical Information:**

Map Reference: (USGS 7.5' Quad) Taiban Quadrangle

Legal Description: (Describe to the nearest 1/4 1/4 1/4 Section (10 acres)

Township:	Range:	Section:	Subdivision:
Township:	Range:	Section:	Subdivision:
Township:	Range:	Section:	Subdivision:
Township:	Range:	Section:	Subdivision:

Lots: 1 and 2 Block: 2 Plat: Taiban Townsite

Acreeage of Property: Less than one acre (.16 acre)

UTM Coordinates:

A. <u> </u> <u> </u> <u> </u>	B. <u> </u> <u> </u> <u> </u>
C. <u> </u> <u> </u> <u> </u>	D. <u> </u> <u> </u> <u> </u>

Note: UTM coordinates obtained from <http://en.wikipedia.org/wiki/Template:GeoTemplate> are:
Zone 13, Easting: 591028, Northing: 3811389

15. Geographical Data

Verbal Boundary Description: Lots 1 & 2 of Block 2 in the original Taiban Townsite plat, dated 1906.

Verbal Boundary Justification: The nominated property encompasses all of the land associated with the 1908 church since its construction.

16. Photographs: See Continuation Sheet, p.23.

Figures: See Continuation Sheet, p.24.

17. Future Research Questions: N/A

18. Application Submitted By:

Name: Diane Elizabeth Williams, Architectural Historian

Date: May 6, 2009

Organization: N/A

Address: P.O. Box 32332, Santa Fe, NM

Zip: 87594

Phone: 505 795-7960

Inventory Data By: Diane Elizabeth Williams

Date: 5/20/2008

Beverly Spears

5/9/1990

19. National Register Eligibility:

Yes: No: X

Criteria A: B: C: D:

Area of Significance: N/A

This Space for Cultural Properties Review Committee Use Only

Date Application Received: Complete: Incomplete:

Committee Action:

State Register:

Tabled:

Date:

National Register Recommendation:

Rejected:

Approved:

Committee Chairman:

Date:

Comments:

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9. Present and Original Appearance of Property

Summary

Located two blocks north of U.S. Highway 60/84 at the northwest corner of Pecan and Munger streets in Taiban, the Taiban Presbyterian Church is near the northeast corner of the 1906 Taiban Townsite. The church is surrounded by vacant land that held now-demolished buildings including the two-story masonry Taiban High School, located to the rear (north) of the church, residential development to the east and west and a mix of commercial and residential buildings to the south. The ca. 1907 Taiban Cemetery is located about a mile northwest of the church. **Figure 1** shows the location of Taiban and the cemetery within the community. The church is a visually prominent, early 20th century vernacular building displaying stylistic references to both the Neo-Classical and Greek Revival styles. The massing and wood construction of the church, its end boards with "capitals" and an entablature/frieze band, and its now lost bell tower recall English-derived vernacular church forms based on Neo-Classical design. Such churches were widely built in rural New England and are strongly associated with Anglo-American culture. The church's pedimented windows and doors derive from Greek Revival design. The church displays a combination of stylistic elements appropriate for its location in an Anglo-American community in east central New Mexico, reflecting the Anglo-American heritage of Taiban's settlers. Thought to have been built from standardized plans provided by the Presbyterian Church, the building's character defining elements are its materials, massing, fenestration patterns, window and door surrounds and façade detailing. Significant interior elements are the small entry narthex and the large hall with a modified barrel vault ceiling, wood flooring and raised rear alcove. In 1960, the church's bell tower and bell were removed and the furnishings sold. The small interior brick chimney that vented the heating stove was removed about 1996, and about 2006 vandals destroyed seven of the church's original windows and doors and damaged the foundation and interior doors. The church has been vacant and unused since about 1960. Since the vandalism occurred, the church has been open to the elements.

Geographical Setting

Taiban Presbyterian Church is located in DeBaca County about 14 miles east of Ft. Sumner, New Mexico, in the unincorporated community of Taiban (population 8). The surrounding eastern New Mexico topography consists of rolling plains broken by meandering caprock formations and dotted with scattered springs. Taiban is at the western edge of the Llano Estacado, which stretches east, north and south and includes portions of west Texas. A primary feature of the Llano is the absence of rivers and creeks. A small stream, called Taiban Creek originates a short distance northeast of the community. The stream bed angles southwest for about 50 miles until it joins the Pecos River south of Ft. Sumner, but only carries water during periods of heavy rainfall. Tolar, a small community founded about the same time as Taiban is four miles east, in western Roosevelt County. To the west are the scattered remains of LaLande, another small early 20th century community that is now abandoned. Just west of LaLande the plain drops off into the Pecos River Valley where Ft. Sumner (population 1,249; 2000 Census), the seat of DeBaca County is located. **Figure 2** shows the location of Taiban to Ft. Sumner. Originally a focal point and center of community life, the church has been vacant for many years and is a prominent feature within the landscape of Taiban, which has lost not only most of its population, but the majority of its buildings.

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The Church

The Taiban Presbyterian Church (**Photo 1**, **Photo 2** and **Figure 3**) is a one-story vernacular wood-frame religious building constructed in 1908 by local labor from what are thought to be standardized plans supplied by the Presbyterian Church. The church features a rectangular plan that measures roughly 24 feet wide by 36 feet deep; a rectangular offset is at the building's southeast corner. A raised stone and poured concrete foundation supports the building. The church's wood frame construction is sheathed with wide horizontal wood siding and topped with a steeply pitched, front-gabled, wood shingled roof. Originally, a small interior brick chimney pierced the roof (location unknown). Fenestration patterns are regular, with the front and rear entry doors placed on a diagonal with each other. Windows are 2/2 wood frame double hung sash types set within flat board surrounds topped with slightly projecting pediments. Wood frame screens originally were placed over the windows. The primary façade massing and fenestration patterns create an asymmetrical design. A partial width attached entry, known as a narthex, occupies the offset at the southeast corner of the primary façade, and one 2/2 double hung wood sash window is west of the entry. Three concrete steps provide access through what, originally, were two-leaf panel doors, now missing. The church is topped by a two-light transom within a pedimented surround. A pipe hand rail is located along the east side of the entry steps.

The rear façade also is asymmetrical with a three-sided bay in the eastern third of the rear façade (**Photo 3**). The bay incorporates two 2/2 wood frame double hung sash windows. A rear entry door accessed by a single concrete step is west of the bay (**Photo 4**). Originally, the rear entry featured a one-leaf five-panel wood door set within a pedimented surround; the door is currently missing. The side elevations incorporate three 2/2 windows each, spaced at regular intervals across each façade. A pent roof and boxed eaves form a belt course that encircles the building and divides the church's one-story exterior wall area from its gabled roof and bell tower sections (**Photo 5**). End boards at building corners are topped with modest "capitals" and an entablature/frieze band encircles the building just below the projecting pent-roof belt course. A flat-roofed shaft extending upward from the narthex originally supported the bell tower. Removed about 1960, the bell tower housed the church bell and was topped by a flared, witches' cap roof and small spire.

Inside, the church is divided into two rooms: the narthex and the hall (**Figure 4**). The narthex features coat hooks and a space for the bell rope to extend down through the ceiling. Two-leaf, 4-panel interior doors, now damaged by vandalism, close off the narthex from the hall. The hall area (**Photo 6**) features a wood plank floor, wood plank walls covered with painted sheet rock and a modified barrel vault ceiling finished with stained bead board. A slightly elevated three-sided alcove occupies the rear bay. Metal lighting fixtures hang from the ceiling.

Alterations to the church include the 1960 removal of the bell tower and bell and the sale of the pulpit, piano, interior partitions and cane-bottom chairs to the local women's club. Other changes are the removal after 1990 of decorative metal details at the gable ends. A non-historic outhouse enclosure and swing set were noted by Beverly Spears in her 1990 survey of the property. Neither of these features are currently present, and no other resources are on the site. **Figure 5** shows the church about 1955. At an unknown time, but perhaps in the late 1950s or early 1960s, electricity was installed in the church, as is visible by a disconnected exterior meter and metal conduit to switches inside the church. About 1996, the current owner removed the interior brick chimney that vented the original heating stove because it was unsupported and had damaged the roof, allowing rain to enter the building. The current owner also re-roofed the building with wood shingling (the original material), painted the lower exterior walls white

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(their original color) and secured the doors and windows against unauthorized entry. Within the last two to three years, vandals have damaged seven of the nine original windows and destroyed the original wood frame window screens. Vandals also broke down the exterior doors and threw a large foundation rock through the front entry, damaging the exterior and interior doors. Despite these changes, the church retains a moderate amount of integrity. Numerous historic and pre-vandalism contemporary photographs of the church exist and data provided by those images could be used to replicate missing elements.

Religious Properties

Taiban Presbyterian Church is classified as a religious property. This category includes churches, chapels, synagogues, temples, mosques, and other places of worship, as well as related resources with a religious focus. Construction materials used for religious properties include wood, stone, brick, tile, concrete, stucco, adobe and other materials as well as mixtures of more than one material type. Religious properties can be high-style forms built from architect designed plans or vernacular buildings erected from standardized plans created by institutions such as missionary divisions within a large church structure. Religious properties also can be designed and built by carpenters and builders using pattern books or their own construction knowledge. While formal architectural styles are typically associated with high-style religious buildings designed by architects, vernacular properties are built by lay builders and may modestly reference one or more style through the use of detail elements derived from an established architectural style.

High-style architecture and vernacular forms both have the potential to be highly significant examples within the context of the settings in which they are located and which they served. Religious properties are significant because they reveal information about the spiritual focus and needs of community residents and the patterns of life within communities. Built with private funds, religious properties reflect the importance of church systems to individuals and communities and provide information about the ways in which religion participated in the social and cultural life of communities.

Religious resources most likely to be individually eligible for New Mexico State Register listing are those that are at least 50 years of age, retain a high to moderate degree of exterior integrity, have strong associations with one or more historic context, have educational significance, possess historical or cultural significance, and are suitable for preservation.

Summary of Physical Condition and Integrity

With few alterations since its 1908 construction, Taiban Presbyterian Church is a good example of an early 20th century rural vernacular church. Likely built from a standardized plan, the church blends Neo-Classical and Greek Revival style elements in reference to the Anglo-American heritage of the community. Although the removal of the bell tower and vandalism that damaged windows and doors has diminished the church's integrity somewhat, the church displays a high level of craftsmanship and the building's exterior and interior character-defining elements—massing, wood construction, fenestration patterns, window surround and wall surface detailing and roof form—are fully recognizable to their period of significance and continue to convey a sense of time, place and usage. Because there are surviving historic photographs of the church and numerous photographs taken prior to the vandalism, when the church was highly intact, missing or damaged elements can be repaired or replicated. The church is in fair condition due to damage and the effects of time, and although its setting is considerably changed, it retains a high degree of integrity of location, materials, workmanship, feeling and association

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within the period of significance. It possesses historical and cultural significance, is suitable for preservation and has educational significance.

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12. Statement of Significance

Taiban Presbyterian Church is Taiban's sole church and the only surviving "public" building in the community. It is reflective of the spiritual and community life of Taiban between 1908 and 1936. Built in 1908 by local labor using what are thought to have been standardized plans, the church is an excellent example of late 19th and early 20th century rural vernacular church architecture in the western United States. The church incorporates modest references to Neo-Classical and Greek Revival styling appropriate to the Anglo-American population of Taiban. The church is significant for its association with the settlement and development of Taiban, an Anglo-American agricultural community established on the Belen Cut-off, a rail line built across the eastern plains in 1906 by the Atchison, Topeka & Santa Fe Railway. The church also is significant for its architectural form. No other similar examples exist in Taiban, or in other communities between Clovis and Ft. Sumner. The church is in fair condition, and retains a moderate degree of integrity. It is an endangered property, and has been damaged by vandalism. It derives its primary significance from its contributions to the spiritual, social and cultural life of Taiban, an Anglo-American agricultural community whose fortunes were intertwined with the vagaries of climate and changing transportation systems, and from its architectural form. It retains a high degree of integrity of location, materials, workmanship, feeling and association within the period of significance extending from 1908 to 1936 and possesses historical and cultural significance, is suitable for preservation and has educational significance. Therefore, it appears eligible for listing in the New Mexico Register of Cultural Properties.

Community Development in Taiban, 1906-1960¹

The First Presbyterian Church of Taiban later known simply as the Taiban Presbyterian Church, or the Taiban Church, was organized at Taiban, Roosevelt County², New Mexico Territory, on October 13, 1907, with 11 charter members under the direction of Reverend John A. Gass, DD, and Reverend Willis Smith. The church served its Presbyterian members as well as members of the Methodist and Baptist denominations. In addition to religious services, the church was a community center that hosted meetings on issues of local concern.

The unincorporated community of Taiban, population 8, in 2008, is in the northeastern portion of De Baca County in east central New Mexico (**Figure 6**), about 14 miles east of Ft. Sumner, the seat of De Baca County. Taiban is about 60 miles west of Clovis, and about 58 miles southeast of Santa Rosa. No known settlements of Native American populations are identified in the Taiban area, although several groups including bands of Comanche, Kiowa, and Kiowa-Apache traversed the region. In 1541, the Spanish explorer Francisco Vasquez de Coronado traveled through portions of what is now De Baca County, crossing the Pecos River to the west bank at Puerto de Luna (NMSRC&A, p:3). During both the Spanish Colonial and Mexican periods, New Mexicans surely traveled along the banks of the Pecos River, and livestock may have grazed in the region, but no permanent settlements in the Taiban area are known to date from that era.

Ft. Sumner was built in 1862-1863 as a U.S. Army frontier fort designed to manage and oversee thousands of Navajo and hundreds of Mescalero Apache, who were forcibly relocated and imprisoned

¹ The community history presented here was excerpted from a more detailed context included in the report on the Taiban Church of which this nomination is a part.

² De Baca County was formed in 1917 out of portions of Roosevelt, Guadalupe, and Chaves counties and at that time the portion of Roosevelt County containing the Taiban community was transferred to De Baca County.

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from 1863 to 1868 at Bosque Redondo on the Pecos River south of Ft. Sumner. But in this period the area around what is now Taiban remained unsettled³. After the closure of the camp at Bosque Redondo, Lucien B. Maxwell acquired large holdings in the Ft. Sumner area. His son Pete Maxwell appears to have leased the land where Taiban now stands for sheep grazing (Stanley 1969:3). In the 1870s, 1880s and 1890s, in addition to the Maxwells, it is estimated that between 50 and 75 additional families occupied lands and ranched in what is now DeBaca County (NMSRC&A, p:24). The earliest identified settler in the Taiban area was a Portuguese immigrant who in 1871 settled at Taiban Spring (originally known as Brazil Spring), the source of Taiban Creek (Julyan 1996:345). In his 1930 history of the county, H.R. Parsons refers to the Taiban rancher as Manuel Brazil (NMSRC&A, p:24). The origin and meaning of the word Taiban are not documented, but is thought to be derived from a Native American word of unknown origin. Speculative attributions include Navajo or Comanche. Some authors say it means horsetail, after a plant growing along Taiban Creek, while others say it means three creeks, referring to the tributaries of the creek. The true origin and meaning of the word Taiban will probably never be established.

Although historically Taiban Spring flowed all year, it often did not provide enough water to keep the creek flowing (NMSRC&A, t). However, it offered least seasonal water, and tradition relates that Billy the Kid watered his horse there. During and after heavy rainfall the creek would flood. In 1941, it ran 100 feet wide and 20 feet deep for about a month (I.F. Phillips Interview, 5-20-2008). Although the creek runs just south of town, most community water was and is obtained from wells and through rainwater capture. The creek flows southwest from the springs and continues southwest to its confluence with the Pecos River several miles south of Ft. Sumner (Julyan 1996:345).

Taiban was founded in 1906 by three Portales businessmen, W. E. Lindsey, W.R. McGill (later Judge McGill) and J. B. Sledge, who foresaw the economic potential of the construction of a new rail line across Eastern New Mexico. The partners bought up land and platted Taiban (**Figure 7**) and other communities in Eastern New Mexico along the new Atchison, Topeka & Santa Fe (AT&SF) Railway line. Known as the Belen Cut-off, this new line from Belen, New Mexico, to the Texas state line and points east, traveled across the relatively flat eastern plains and saved the railroad time, money and fuel as it provided a more direct, and less steep and winding route, to Texas and points east than the original right-of-way through Glorieta and Raton passes.

Soon after Taiban was platted, settlers bought land and started farms and businesses⁴. Most of Taiban's settlers and area homesteaders were natives of Texas, Missouri, Tennessee, Indiana, and West Virginia. A few were born in Mississippi, Illinois, Kentucky, Georgia, Alabama, North Carolina, South Carolina, Louisiana, Arkansas, New Mexico, Virginia, Ohio, New York, and Pennsylvania. One early settler was French Canadian, another was a native of Germany and a third was born in the part of Poland that was then included in the Austro-Hungarian Empire (U.S. Census, 1910). Sixty-eight households in

³ An 1850 map prepared by the U.S. Army shows a military road across the plains roughly following the base of the caprock escarpment north of the present location of Taiban (NMSRC&A, cc1). No settlements or stage stops are noted.

⁴ In June 1905, after hearing about the construction of the railroad through what would become Taiban, brothers W.J. and J.B. Wade came to the area by wagon with their families from Rockwall, Texas. W. J. Wade scouted the area around the railroad right-of-way, filing a homestead claim on his selected property. The Wades then returned to Rockwall, waiting for the railroad to be built. In May 1906, they relocated to Taiban (Eldridge Papers f: 2-3). The advance scouting done by Wade may also have been undertaken by other early settlers; other homesteaders apparently came through the area on cattle drives in the late 19th century (Eldridge Papers f: 2-3).

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the Taiban census for 1910 were homesteaders. All but four owned their farms and dwellings. Three farm families were headed by women with adult sons. No ranchers are listed. Many settlers who moved to Taiban from Texas, Oklahoma, Arkansas or Missouri, appear to have been part of multi-generational farming families that tried their luck in two or three states prior to settling in Taiban. For example, homesteader Tom Harrington was born in Missouri to parents from Missouri and Texas. Tom Stanford, a native of Alabama, lived in Texas long enough for the birth of his three children. Will Corgill was born in Louisiana to parents from Alabama. His first 7 children were born in Oklahoma and the youngest four in Texas (U.S. Census 1910).

Taiban's pioneers camped in their wagons and tents, or in dug-outs, until "proper" homes could be built, and as that happened, the homesteaders erected fences around their acreages. While uninhabited in the sense of communities farther east, Taiban was located on land formerly used for open range ranching, and large areas to the north were still used in that manner, as was much of eastern New Mexico at that time. With the settlers and their fences came "...plows and worst of all sheep. Because of these three things, there were many hostilities and incidents between cattlement [sic] and early homesteaders" (Eldridge Papers, f:4). Many lawsuits between cattlemen and ranchers reportedly were filed, and some ranchers sold out, creating plummeting cattle prices (Eldridge Papers, f:4) and hard times for remaining ranchers. Nel Curtis, an area ranch hand for 30 years prior to the founding of Taiban and other towns on the rail line said he saw it "...change from a barren plains country devoted entirely to the support of wild cattle, to a settled farm community with railroads, towns, fences, irrigated fields, and dairy herds. Curtis said, '...next to the farmer, the one thing that has all but ruined this county is the sheep' (Eldridge Papers, f:5-6).

Cattlemen's objections to sheep were largely based on the differences in grazing habits between cattle and sheep. While cattle eat vegetation down to a certain point, and grasses can re-generate themselves, sheep tend to eat grasses to the ground. Without proper management, grazing areas can be damaged or destroyed. The animosity between ranchers and homesteaders in the Taiban area was not unique. Other parts of New Mexico, and the west, experienced similar conflicts, but the animosity in other places sometimes turned violent. In areas of New Mexico's southeastern plains where farms were established near towns on the open plains, cattlemen attempted to burn out farmers or run them off (Williams, J. L., 1986:128). And other rancher vs. farmer conflicts often resulted in bloodshed. Eventually, however, the two groups learned to tolerate each other, in the Taiban area, and elsewhere, as a smaller number of farms and smaller, fenced ranches became the norm as the early 20th century progressed.

Many of Taiban's early businesses appear to have been established between the rail line and depot on the south and East Main Street on the north, rather than around the town square, which was located on the north side of Main Street about two blocks northwest of the depot. Taiban's community school and church were built about two blocks north of East Main Street, directly north of the depot, while the post office was on the north side of Main Street south of the church and school. A hotel (**Figure 8**), the Taiban Savings Bank under leadership of bank president N.A. Perry (**Figure 9**) and the school were in operation by the end of 1907. Several stores also were erected within the first year or two. Although businesses located on both sides of East Main Street and some may have been on or near the town square, the depot area seems to have been the major locus of the early business community. In

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1907, the Taiban Cemetery was established⁵. The cemetery served the entire community; it continues to provide burial space for community members and descendants of Taiban's founding families. By 1908, the community boasted 40 businesses and was populated by farmers and merchants. But the relatively wet years of the early 20th century, which had made dry land farming possible in the eastern plains, began to change about 1909, only three years after Taiban was founded, causing some settlers to leave the area. However, despite diminished rainfall, new settlers continued in the wake of 1909 changes to the Homestead Act that provided for larger acreages. That same year, Taiban's population reached its peak with an estimated 400 residents. The drought eased in 1912, but many homesteaders left anyway, having learned that dry land farming in this area of New Mexico was difficult at best. Trade dropped off and reflecting the population decline and hard times created by the drought, the Taiban Savings Bank failed in 1913 (Eldridge Papers, f: 26). It was replaced by 1915 by the Bank of Commerce of Taiban (New Mexico Business Directory 1915:666). But by 1917 reduced rainfall had returned. Dry and wet cycles repeated every few years into the 1950s, turning some farmers into ranchers, and driving others from the community. In 1917, Taiban became part of newly created De Baca County. Ft. Sumner was the seat of the new county. Some families moved there from Taiban for improved opportunities.

In 1920, Taiban's population was 312 and there were 23 businesses. Still, Taiban was the second largest town in De Baca County, following Ft. Sumner, the county seat. By 1920, the number of homestead families dropped to 40, with only one headed by a woman. The population had diversified a little, with a few new settlers native to Iowa, Maine, Kansas, New Jersey and Oklahoma. One settler, Jennie Herlihy, was born in Germany, while John C. Dillon, a native of New Jersey, was born to parents from Ireland. Emil Borer was born in Kansas to parents from the French speaking area of Switzerland. John L. Holley, a native of Tennessee was born to parents from Missouri. Holley's one child was born in Oklahoma. Carl W. Holley, perhaps son of John, was born in Oklahoma to parents from Tennessee and Texas. The trend of serial homesteading among settlers continued, but half of the farm families engaged in stock farming instead of crop raising (U.S. Census 1920).

But Taiban continued to lose residents during the 1920s as more and more people abandoned farming and stock raising and sold their property to large ranching operations in the surrounding area, closed their businesses or moved elsewhere. In 1922, the Taiban paper was sold to a new owner, who renamed it the *DeBaca County News*, moving its offices to Ft. Sumner. In 1923, a fire destroyed five business buildings in Taiban (Eldridge Papers, f:19) including the grocery store. These two events reduced Taiban's vitality and its prosperity. Only 18 businesses remained in 1925 and abandoned business buildings were present (Stanley 1969:18). Shortly after the stock market crash in October 1929, the Bank of Commerce of Taiban failed and just 12 businesses operated.

The Great Depression deepened the local hardships that had begun in rural America in the 1920s. Between 1931 and 1936 only 8 businesses continued to serve Taiban and the surrounding area. In 1933, the railroad discontinued passenger, express and telegraph service despite considerable community protest (Stanley 1969:18). Some consider those events the community's death knell. But although the loss of rail service in Taiban was in part due to the economic conditions of the Great Depression, the advent of highway travel also was a major factor. During the late 1910s and 1920s, a new highway was

⁵ The earliest marked grave dates from 1907. According to Pratt, et. al. in *Llano, River & Mountain: The Southeast New Mexico Regional Overview*, p. 222, cemeteries serving homesteading communities on the llano were typically a mile or more from town centers, on donated land, and enclosed by barbed wire fencing with welded or wrought iron gates. Sometimes a well with a windmill also was present. The location of the Taiban cemetery fits this pattern.

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built from Clovis to Belen. It was part of the new state highway system developed in 1914 by state engineer James A. French. Automobiles grew in popularity and number between 1900, when there were just 10 registered vehicles in the state, and 1915, when 6,706 were recorded. That same year, there were 350 registered trucks in New Mexico (NMHPD 2:198). In 1919, the new road was known as the Abo Highway (DeBaca County Plat Records:38), after Abo Pass near the road's western end. At that time, the unpaved road also was known as Highway 6 (NMHPD 2:191). Paralleling the railroad, the highway provided the same travel advantages to motorists as the Belen Cut-off had to rail operators. By 1923, the highway was designated Highway 19 (*New Mexico Highway Journal* 10/1923:13). At first, even though most of Taiban's development was north of the rail line, the highway through Taiban was located south of the rail line⁶. In time, the road was realigned in several places in De Baca County and designated U.S. Highway 60/84. In Taiban the realignment ran along Main Street. Businesses serving the motoring population were established on the north side of Main Street, northwest of the depot, as early as 1918⁷, when J. S. Phillips started his garage business there. By 1917, Phillips had built a poured concrete building to house his garage. He also sold gasoline and eventually added groceries to the goods offered for sale. Phillips and his wife Annie lived in the back of the garage and store, and operated the business into the 1950s; it was one of the longest operating businesses in Taiban. By 1921, the Abo Garage was in business and in 1927 Harold Marshall ran a gas station.

In the 1930s, Taiban's population was approximately 100 people. The return of a dry weather cycle in the Taiban area coincided with the dry, windy weather that affected large parts of northwest Texas, Oklahoma and Kansas and creating what was called in those areas the Dust Bowl. Taiban's 1930s dry weather pattern made farming and ranching more difficult and exacerbated the local effects of the deep economic depression that engulfed the entire nation. Only 24 homesteading families are shown in the 1930 census. Of these, 16 are listed as cattle or stock farms. One family raised sheep and cattle, and another cattle and goats. Only six families continued as crop farmers (U.S. Census 1930).

Highway 60 was an important player in the reduced business experienced by the few surviving Taiban merchants (Stanley 1969:16) in the 1920s and 1930s. In 1935 the last remaining business building on either side of East Main Street in the block nearest the depot was demolished, illustrating the "...trend of business away from the railroad" (Stanley 1969:19). By 1936, the highway was paved from Clovis to Yeso (NMSRC&A, cc2). Paving provided local residents an easier drive into Ft. Sumner, or the opportunity to go to Melrose or Clovis for supplies, and with few stores operating, shopping options in Taiban were limited. By 1936, the New Mexico Transportation Co. operated two buses daily between Albuquerque, Ft. Sumner and Clovis (NMSRC&A, u). This service helped fill the transit gap for residents without their own cars that was created when the railroad ceased its stops at Taiban. Such residents, or those who chose not to drive long distances, could get to Ft. Sumner, and if needed connect to the two transcontinental trains that continued stop there. They also could ride the bus to Ft. Sumner or Clovis to shop. By 1940, only 7 mercantile businesses remained in Taiban.

World War II brought new economic opportunities in larger towns and cities and most young men were called to military service. After the war, Taiban likely housed fewer than 50 people, and only a handful of businesses. One of Taiban's most successful business types was the saloon. Present from

⁶ The original highway alignment was likely placed south of the rail line because there was less development there and land more easily acquired for road building.

⁷ The Phillips reportedly had opened their garage in 1914, other sources say 1915, although it is not known if it was on the same site as the 1918 facility (Eldridge Papers, f:13).

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the community's early days, the sale of alcohol aroused deep passions in local residents and caused much dispute, with the town wet in some years and dry in others. Although presumably inoperable during national Prohibition from 1920-1933, establishments serving and selling liquor returned after Prohibition ended, and in part helped keep the community populated and afloat. But by the end of World War II most businesses had closed; however bars and the sale of alcohol continued. Wealthy customers from dry counties in West Texas and Oklahoma and dry areas of Eastern New Mexico drove or flew into Taiban to purchase a variety of alcoholic beverages. Planes landed east of Taiban Church at what was known as Taiban International Airport (**Figure 10**). According to Susanne Bailey Eldridge, Taiban had a reputation as the "bootlegging capital" of Eastern New Mexico and West Texas, and that reputation stretched as far as parts of western Oklahoma (Eldridge Interview 5-18-2008). By the late 1940s, remaining businesses in the vicinity of the rail line or the depot had relocated to the northwest along West Main Street, with many occupying buildings on the north side of the street. The new business community gained a strong linear form, as it flanked the highway. Taiban businesses not directly serving the needs of motorists or community members also were present, including bars and liquor stores. In 1950, only six businesses operated, including the Phillips' store, garage and gas station (**Figure 11**). Eventually the proprietors of these remaining businesses closed their doors, either retiring to their homes or moving into Ft. Sumner or other communities. Even the wet status of Taiban couldn't forestall the continued depopulation of the community. **Figure 12** shows Taiban in 1950. By 1960 only one business, a bar, continued to operate, and most residents had moved elsewhere. Today, U.S. Highway 60/84 provides east-west travel from west Texas through Clovis, Taiban, Ft. Sumner and points west, and U.S. Highway 60 continues west at least as far as Riverside, California. Although no businesses operate, a few of the buildings they once occupied along Main Street remain, while all the business buildings near the rail line are gone.

Taiban Presbyterian Church

Taiban Presbyterian Church was built on lots 1 and 2 of Block 2 in the Taiban Townsite (**Figure 13**). Donated by the Wilson Brothers, early investors in Taiban townsite property, the lots were a generous gesture of these land speculators. Work on the church commenced October 29, 1908, with grading of the lots. Construction began October 30, 1908, using plans of unknown origin⁸ approved by a September 19, 1908 meeting of the church session. The church was to be 24 feet by 36 feet with a bay window, pulpit and bell tower. Architecturally, the church is a vernacular adaptation of Neo-Classical and Greek Revival styles elements, the former strongly associated with the English colonial past of the eastern United States and the latter with early to mid-19th century American architecture. Both were an appropriate reference for the Anglo-American settlers of Taiban. After the New Mexico Territory became part of the United States in 1846, Greek Revival elements were melded with existing Spanish Colonial forms to form the new Territorial style. However, since the Taiban Church was built by Anglo-Americans in an Anglo-American community, the plans were likely supplied by the Presbyterian Board

⁸ Plans for the church likely were supplied by the Presbyterian Board of Missions. The Presbyterian church at Holman in Northern New Mexico has a bell tower very similar to the one built at Taiban (Vasquez 1998:32). The Holman church is adobe, except for the bell tower. But, the source for the bell tower plans, and both church plans, was likely a standardized design supplied by Presbyterian officials to congregations of a certain size. Greek Revival elements also appear on churches in rural Utah and other western states where the Territorial style was not used.

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of Missions, and the church utilizes pedimented windows and doors similar to examples built in other areas of the west where the Territorial style was not used, the pedimented doors and windows probably reference traditional Anglo-American Greek Revival architecture rather than the Territorial style.

No deed is recorded for the donated land, but the Presbyterian Church of Taiban recorded a mortgage to the Presbytery of the Pecos Valley on November 13, 1908 (De Baca County Deed Records B/41). The Planning of the church was assigned to Reverend Smith, with directions to employ such help as he needed. Work began on October 29 with grading of the congregations two lots, which measured 25 feet by 125 feet. A Mr. Totes or Jotes was hired by Reverend Smith to supervise the carpentry work. The next day, work on the building began. It is thought that community men built the church under Mr. Totes' direction. The building was finished December 22, 1908. The cost of the building was estimated at \$250 by the Presbyterian Board of Missions, but the congregation was \$156 short at the conclusion of construction. To fill the gap, the congregation borrowed \$33 from the ladies of the Baptist church, payable in one year without interest. The remaining \$123 was borrowed from the bank (Eldridge Papers, a:3-7). The church was dedicated the following February by Reverend John R. Gass, who delivered the dedicatory sermon at 11 a.m. Attendance was limited due to extremely cold weather.

Early lighting in the church was provided by "...a tank that would be pumped up to a certain pressure and that furnished something [kerosene] to the lamps to keep them going. When leaving the church at night the lights would still be burning and would go out by themselves when the pressures would be used up" (Eldridge Papers k, letter Evans to Taiban postmaster 6-28-1984). Fern Woollums Duey recalls that as a child the church always had a Christmas tree, with small dolls hanging from the branches (Duey Interview, 5-21-2008). Annie Phillips Bailey described the church as always having been painted white and that the interior also was painted. There were no pews. Instead, church goers sat on cane-bottom chairs. The floor was carpeted down the center aisle, and heated by a stove that burned both wood and coal. She recalls that the lights burned kerosene (Bailey Interview, 5-19-2008).

During this same period, the church was used by local members of the Methodist Church and members of the Baptist Church. Although the Methodists had planned to build their own church, and purchased land in Taiban for this purpose in January 1908 (De Baca County Deed Records, A/59), a Methodist Church was not built. Neither did the Baptists build a separate facility for worship. Instead, services for each denomination were rotated on different Sundays of each month, with a pastor of the designated denomination preaching on his respective Sunday. The Presbyterians held services one Sunday a month, the Methodists utilized two Sundays (one Sunday for Methodists and one Sunday for Southern Methodists), and the Baptists one Sunday. A union Sunday School met in the church every Sunday. (Parsons ca. 1980:297). All community members, regardless of denomination⁹ were invited to attend each Sunday's service. In addition to religious services, the church served as a community center where meetings of importance to the local population were held including during World War I, information on food rationing, storage and wheat conservation (NMSRC&A, bb). At the same time the Methodists purchased land for their anticipated church building, they also bought lot 3 and the west half of lot 2 in Block 4 of the townsite (De Baca County Deed Records, A/60) for the erection of a parsonage. Although they didn't build a church, apparently a parsonage was built, which may have lodged all ministers who served the community.

⁹ No members of the Catholic faith are known have lived in Taiban, although one Jewish merchant is mentioned.

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Charter members of Taiban's Presbyterian Church were W.J. Smith (minister and elder), Alan Doll, Mrs. Alan Doll (sic), Mrs. Madaline Atkinson, Mrs. Etta Phillips, Mrs. Emma Pryor, M.L. Weygandt, Mrs. M.L. Weygandt, W.T. Wade, Mrs., Katie Wade and G. W. Jolly. The first elders were W. J. Smith, Alan Doll and G.W. Jolly. W.T. Wade and M.L. Weygandt were elected deacons. Members Smith, Doll, Wade, Weygandt, Jolly, W.J. Atkinson and John Lavelle were named church trustees (Eldridge Papers, a:1-2). In 1912, the congregation elected five deaconesses: Mrs. W.T. Wade, Mrs. T.C. Atkinson, Miss Bonnie Wade, Mrs. W.H. Thurmond and Mrs. A.B. Whadley (Eldridge Papers, a:80). **Figure 14** shows the church with community members about 1925.

Until about 1920, the church served its Presbyterian members under two pastors assigned to Taiban. The first was Reverend Willis Smith who served until March 1911. He also served the congregations at Melrose (about 30 miles east) and St. Vrain (east of Melrose). Smith was followed by J.R. Carver, who also was pastor of Memorial Presbyterian Church in Ft. Sumner. In 1912 Reverend Carver supplied the pulpit for the Taiban Church. In 1917, the congregation voted to pay \$125 toward the minister's salary. In May 1920, Reverend Carver resigned and he and his wife moved from the area. Thereafter, pastoral services were sought from Presbyterian churches in Ft. Sumner and Melrose. Other Presbyterian ministers known by name were J. L. Marquis, and H.M. Smith, both served in 1921, and J.E.S. Lohman, who served in 1923. The other denominations using the church were served by pastors from their respective churches, but no details on their, or their members, identities were located (Eldridge Papers, a:8-18).

In March 1920 the Presbyterian congregation discussed plans for finishing, or redecorating, the interior of the church. They proposed to use plaster board or another suitable material over the wood planks. Membership in April 1921 was 58, with four members suspended due to death or having left the community. Church session notes end in November 1921 and minutes end in 1927. No additional detailed information was located.

Taiban's church continued to hold services until about 1936, but as the population dwindled, services were less frequent—on a monthly basis and finally periodically for special events. Attendance at weddings and funerals was always high, as such occasions afforded opportunity to see friends and former neighbors. After the church was officially dissolved by the Presbyterian Church in 1936, community members looked after the church, its maintenance and security. Funerals and other events occurred, but no formal services are known to have been held.

Taiban was one of five congregations established in 1907 and 1908 along what is now U.S. Highway 60/84. Other locations were Melrose, St. Vrain, Clovis and Texico. The Presbyterian Church has a long and visible history in New Mexico. Missionary efforts began as early as 1850, but were unsuccessful in the face of strong Roman Catholic and Native American heritage. But in 1866 the Board of Domestic Missions authorized new mission work, and the First Presbyterian Church of Santa Fe was founded on January 13, 1867 (NMSRC&A, v). In 1869, a second church was started in Las Vegas. Much of the church's early work was with Native American populations, a common 19th century practice among most Christian groups in the United States that disregarded the value of non-western culture and traditions, and the rights of Native Americans. Other missionary work was conducted among the Spanish speaking population of New Mexico, again, in disregard of different traditions and beliefs. Church affiliated schools often forbade children from speaking their native languages while the curriculum focused on Anglo-American culture, beliefs and social structure. Such activities are now recognized as presumptuous and inappropriate at best.

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The Presbyterians, and other Christian faiths, were most welcome and appropriately placed in communities, such as Taiban, established by Anglo Americans. When founded, the church at Taiban was part of the Pecos Valley Presbytery, a regional governing body within the church that included congregations in DeBaca, Lea, and other southeastern New Mexico counties. Internal church organization changed over time, as congregations organized and dissolved in response to economic and demographic changes. Church records provide some information about the reasons churches dissolved. Most churches in Eastern New Mexico that dissolved in the 1930s and 1940s, did so because of drought and changing economics that caused settlers to move away from farming districts (Barber 1981:164).

Figure 15 shows the locations and dates of Presbyterian Churches in New Mexico.

In 1955 the Presbytery of the Pecos Valley took out a \$250 mortgage with the Presbyterian Church Board of National Missions, either to repair the church, or to retire old, unpaid indebtedness. The mortgage was released in 1959. In 1960, community members came together to purchase the old church, which at that time was referred to as the Taiban Community Building. A total of 24 people are known to have donated sums ranging from \$5.00 to \$50.00. A total of \$450.00 was raised in this effort. Donors included many long-time Taiban families the Woollums, Nuzums, Mayhons, Eastwoods, and Huddlestons (Eldridge Papers, k). It is not known if this group was able to acquire the property, but a group called the Taiban Ladies Club apparently owned the church about 1960. They sold it to local businessman Ed Sweet. Sweet planned to move the church into Ft. Sumner and removed the bell and tower in preparation. On July 28, 1960, Sweet sold the contents of the church to the ladies club (Eldridge Papers k, Bill of Sale Ed Sweet to Taiban Ladies Club). Those contents included a baby grand piano, the pulpit, and remnants of interior movable screens finished with white muslin that served as interior partitions. After a few months Sweet abandoned the idea of moving the church and sold it back to the ladies club (Sweet Interview 5-20-2008). At some point, Lena Phillips Masters, daughter of J.S. and Annie Phillips and aunt of current owner Susanne Eldridge, purchased, or attempted to purchase, the property¹⁰. While these attempts were intended to preserve the church, none of the owners were able to achieve their goal¹¹. In 1984, the Presbytery of Sierra Blanca, successor to the Presbytery of the Pecos Valley, provided a Quit Claim Deed to Thomas P. and Tauna R. Rogers (De Baca County Deed Records 33/98). The current owner, Susanne Bailey Eldridge, grand-daughter of Taiban merchants J.S. and Annie Phillips, purchased the property from the Rogers in 1993.

Table 1 provides a chain of title for the property as could be developed from instruments recorded in the De Baca County Clerk's Office, unrecorded written information and data provided by informants. Despite efforts by the current owner to secure the church and raise interest and funds in rehabilitation, the church remains vacant and open to the elements. Recent vandalism has damaged windows and doors and left its disrespectful, discouraging mark on the vibrancy of this important area landmark. The church is a highly visible and significant, but endangered, resource. If it vanishes, the last remaining, relatively intact, early 20th century "public" building between Ft. Sumner and Clovis will be gone and with it a tangible link to the short-lived, but significant settlement and agricultural history of east central New Mexico.

¹⁰ No recorded deeds were located for the ladies club, Masters or Sweet transactions.

¹¹ The bell is now housed at the Billy the Kid Museum in Ft. Sumner, but the location of the bell tower is unknown. Current owner Susanne Eldridge has the walnut pulpit. The location of other items is not known.

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Table 1: Chain of Title, Taiban Presbyterian Church

Volume	Page	Grantor	Grantee	Type	Date
B	41	Presbyterian Church of Taiban	Presbytery of the Pecos Valley	Mortgage	11-13-1908
28	210	Presbytery of the Pecos Valley	Board of National Missions, Presbyterian Church	Mortgage	4-5-1955
27	597	Board of National Missions, Presbyterian Church USA	Presbytery of the Pecos Valley	Release	12-28-1959
No record		Presbytery of the Pecos Valley	Taiban Ladies Club	Deed ?	1960?
No record		Taiban Ladies Club	Ed Sweet	Deed ?	1960
No record		Ed Sweet	Taiban Ladies Club	Deed ?	1960
No record		Taiban Ladies Club	Lena Masters	Deed ?	1960-1961?
33	98	Presbytery of Sierra Blanca	Thomas P. and Tauna Rogers	QCD	2-8-1984
		Thomas P. and Tauna Rogers	Susanne Bailey Eldridge	Deed	1993

Justification of Significance

Taiban Presbyterian Church is an important local and regional landmark that reflects its role in the spiritual, social and cultural life of the community. Built in 1908 by local labor from what are thought to be standardized plans, the church incorporates Neo-Classical and Greek Revival style elements into a vernacular form. The church served the community for 28 years as an official place of worship, offering weekly interdenominational Sunday School classes and weekly worship services. Although built by the Presbyterian Church, the building also was the home of Taiban's Methodist and Baptist congregations and also provided meeting space for issues of local importance. After the church was officially dissolved in 1936, it continued to host funerals and other events for local residents and those who had migrated from Taiban to neighboring communities. It remained the nucleus of a dying town, and brought together those who continued to live there and those who had grown up there. The church is the only remaining "public" building in Taiban, and the only church built in the community. It retains a moderate level of design integrity, but displays high levels of integrity of location, materials, association, feeling and workmanship. As the focal point of so much of Taiban's non-business life, the church was and is the community's most significant resource. The boundaries of the nominated property conform to those historically associated with the property. The church conveys the Anglo-American heritage and religious traditions of Taiban's residents, as well as appropriately related architectural forms. The church is vacant and endangered. Alterations to the building are limited to the 1960 removal of the bell tower and sale of interior fixtures and furniture, and the 1996 removal of an unsupported interior chimney that served as a vent for a heating stove. Vandalism that occurred about 2006 and damaged seven of the nine windows in the building as well as entry doors and the foundation, diminished the design integrity of the building and left it open to the elements. A number of historic and pre-vandalism photographs document the original design, materials and craftsmanship of the building, and missing elements could be replicated. The church is worthy of preservation as a highly visible local and regional landmark that though its function as a church and community building interprets the social and architectural trends of the 1908-1936 period of significance, linking the community's nearly forgotten past with the present. The church possesses historical and cultural significance, is suitable for preservation and has educational significance, and appears eligible for listing in the New Mexico Register of Cultural Properties.

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Maps

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Photographs

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Photographs

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16. PHOTO INVENTORY

**TAIBAN CHURCH
TAIBAN, DE BACA COUNTY, NEW MEXICO
TAIBAN CHURCH DOCUMENTATION AND STATE REGISTER NOMINATION
PROJECT NO.: 35-08-21736.06**

DIANE ELIZABETH WILLIAMS, PHOTOGRAPHER

MAY 20, 2008

Original 35mm Negatives on File with the New Mexico Historic Preservation Division, Santa Fe, NM

Photo 1 of 6- Taiban Church, South and East Elevations, camera facing northwest

Photo 2 of 6- Taiban Church, North and West Elevations, camera facing southeast

Photo 3 of 6- Taiban Church, North and East Elevations, camera facing southwest

Photo 4 of 6- Taiban Church, North Elevation, Detail of Bay, Window and Rear Door, camera facing northwest

Photo 5 of 6- Taiban Church, South Elevation, camera facing north

Photo 6 of 6- Taiban Church, Interior View, camera facing northeast

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16. LIST OF FIGURES

**TAIBAN CHURCH
TAIBAN, DE BACA COUNTY, NEW MEXICO
TAIBAN CHURCH DOCUMENTATION AND STATE REGISTER NOMINATION
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- Figure 1.** Map Showing Location of Church and Cemetery, 1982
- Figure 2.** Regional Map, 1936
- Figure 3.** Taiban Church Site Plan
- Figure 4.** Taiban Church Floor Plan
- Figure 5.** Taiban Church, ca. 1955
- Figure 6.** Map of De Baca County, 1936
- Figure 7.** Plat of Taiban, 1906
- Figure 8.** Taiban's First Hotel, ca. 1907
- Figure 9.** Taiban's Bank, ca. 1907
- Figure 10.** Taiban Airport with Church and School in Background, ca. 1950
- Figure 11.** Phillips Store and Garage, Taiban, ca. 1950
- Figure 12.** Map of Taiban, 1950
- Figure 13.** Plat of Taiban Showing Church Lots
- Figure 14.** Taiban Church, ca. 1925
- Figure 15.** Presbyterian Churches in New Mexico 1907-1937



Photo 1.

Taiban Presbyterian Church
Taiban, De Baca County
Photo 1 of 6
Front and Side Elevations (S&E)
Camera Facing Northwest



Photo 2.

Taiban Presbyterian Church
Taiban, De Baca County
Photo 2 of 6
Rear and Side Elevations (N&W)
Camera Facing Southeast



Photo 3.

Taiban Presbyterian Church
Taiban, De Baca County
Photo 3 of 6
Front and Side Elevations (N&E)
Camera Facing Southwest



Photo 4.

Taiban Presbyterian Church
Taiban, De Baca County
Photo 4 of 6
Rear (N) Elevations, Detail of Bay
Camera Facing Southeast



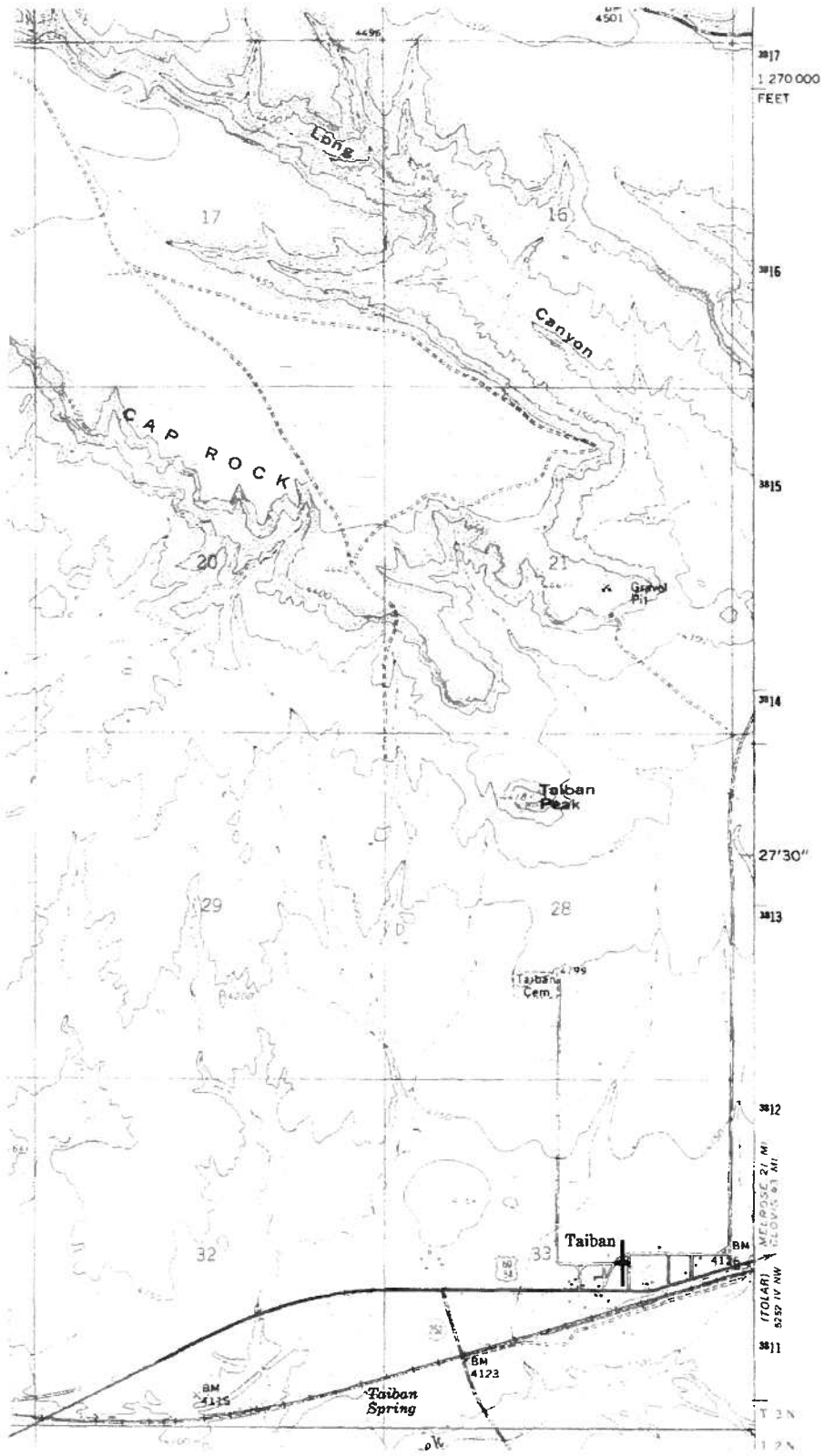
Photo 5.

Taiban Presbyterian Church
Taiban, De Baca County
Photo 5 of 6
Front Elevation (S)
Camera Facing North



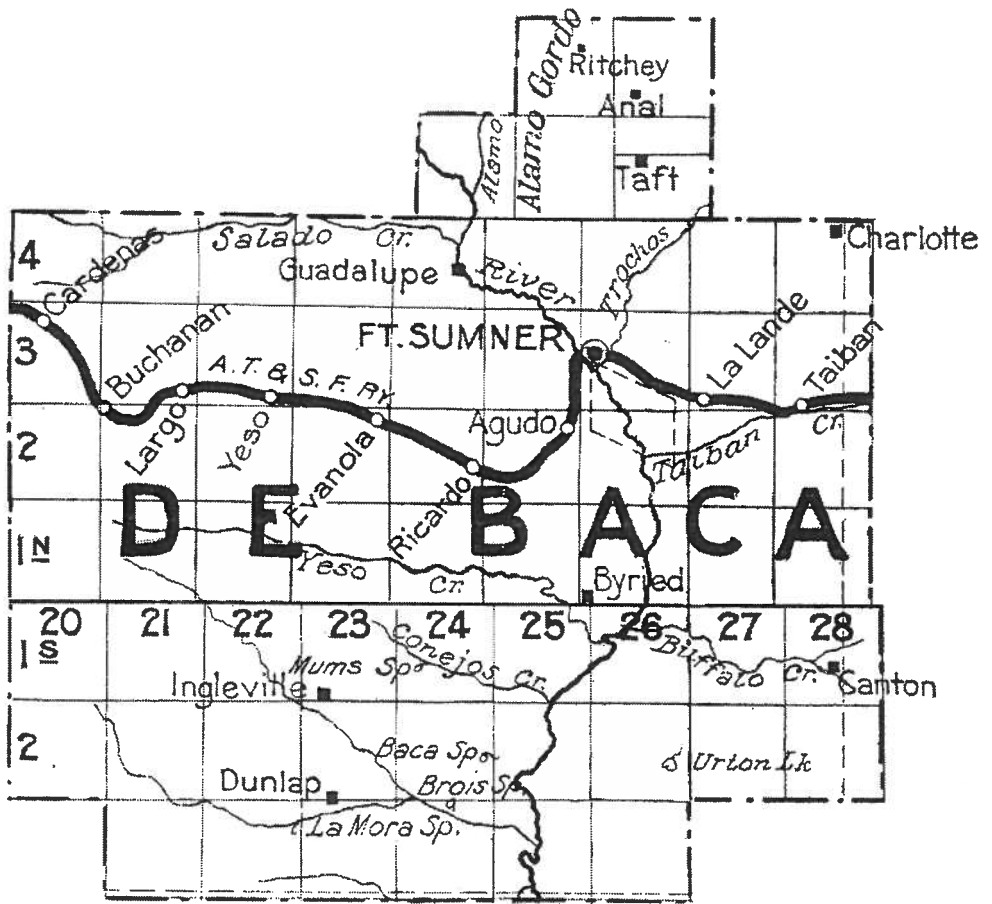
Photo 6.

Taiban Presbyterian Church
Taiban, De Baca County
Photo 6 of 6
Interior View
Camera Facing Northeast



↑North
Figure 1. Taiban Church and Cemetery

No Scale
 Source: U.S.G.S. Map, Taiban Quadrangle, 1968/1982



↑North

Figure 2. Map of De Baca County, 1936.

No Scale

Source: WPA Files, NMSRC&A

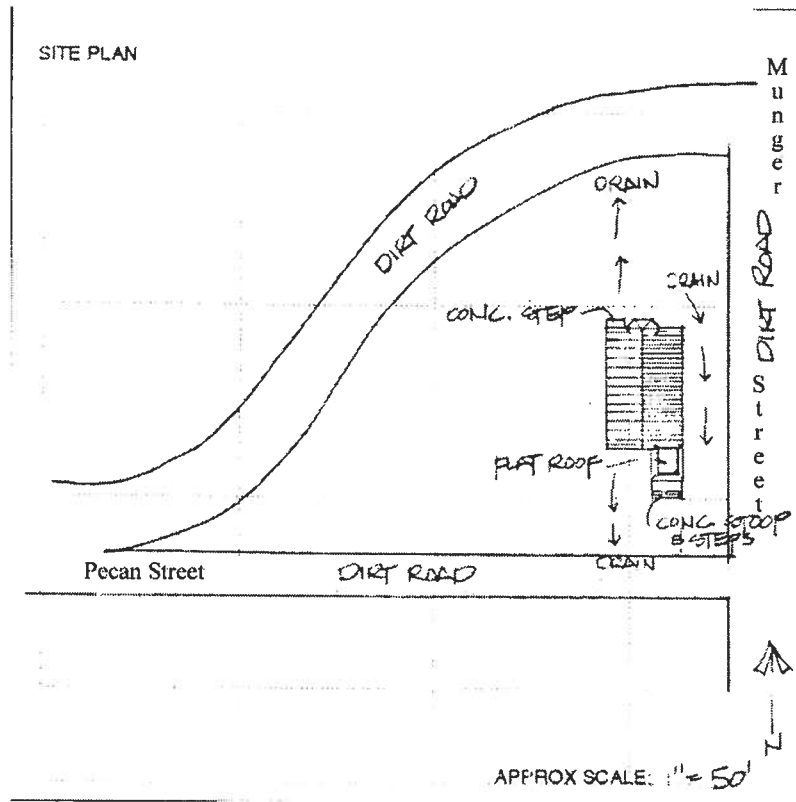


Figure 3. Taiban Church Site Plan

Source: Adapted from Beverly Spears, 1990

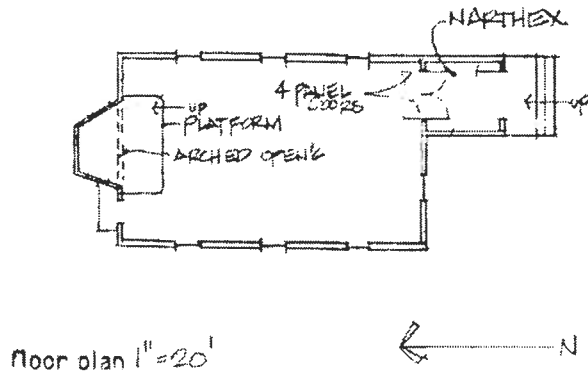


Figure 4. Taiban Church Floor Plan

Source: Adapted from Beverly Spears, 1990



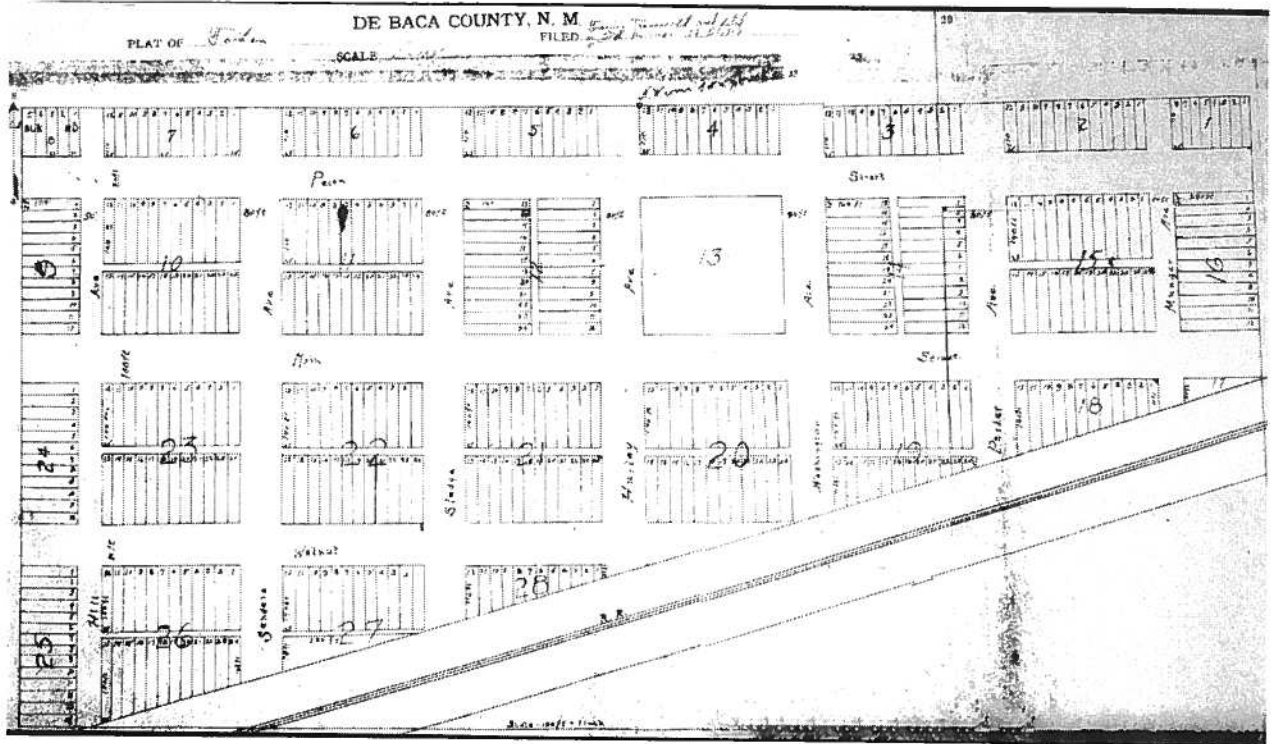
Figure 5. Taiban Presbyterian Church, ca. 1955.

Source: Susanne Eldridge



↑North
 Figure 6. New Mexico County Map, 1936.

No Scale
 Source: WPA Files, NMSRC&A



↑North
Figure 7. Taiban Town Plat, 1906

No Scale
Source: De Baca County Clerk

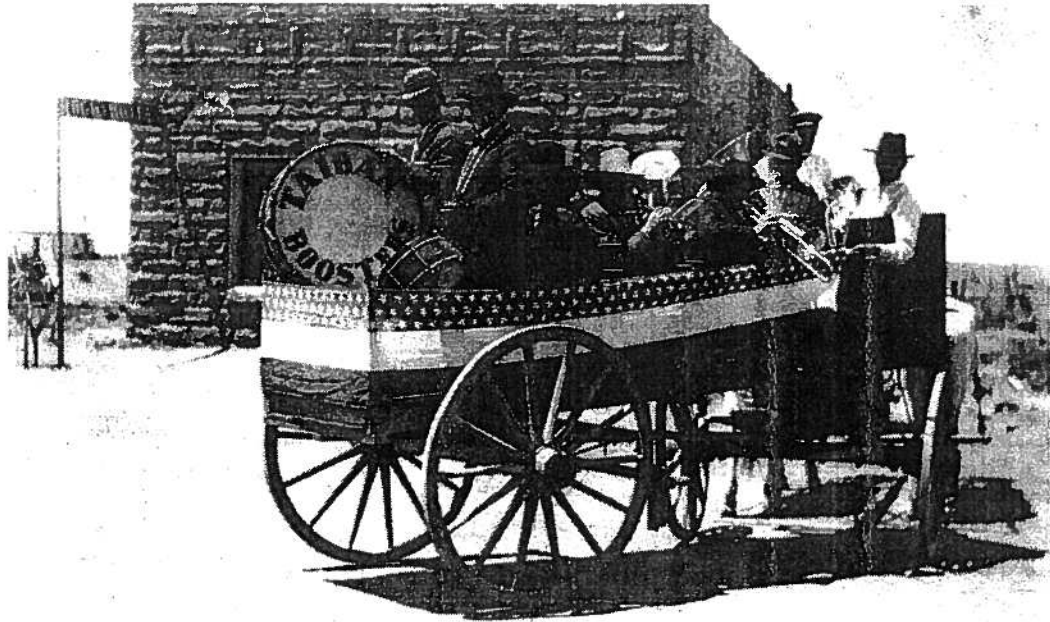


Figure 8. Hotel, ca. 1907

Source: Lowry Photographic Collection, NMSRC&A

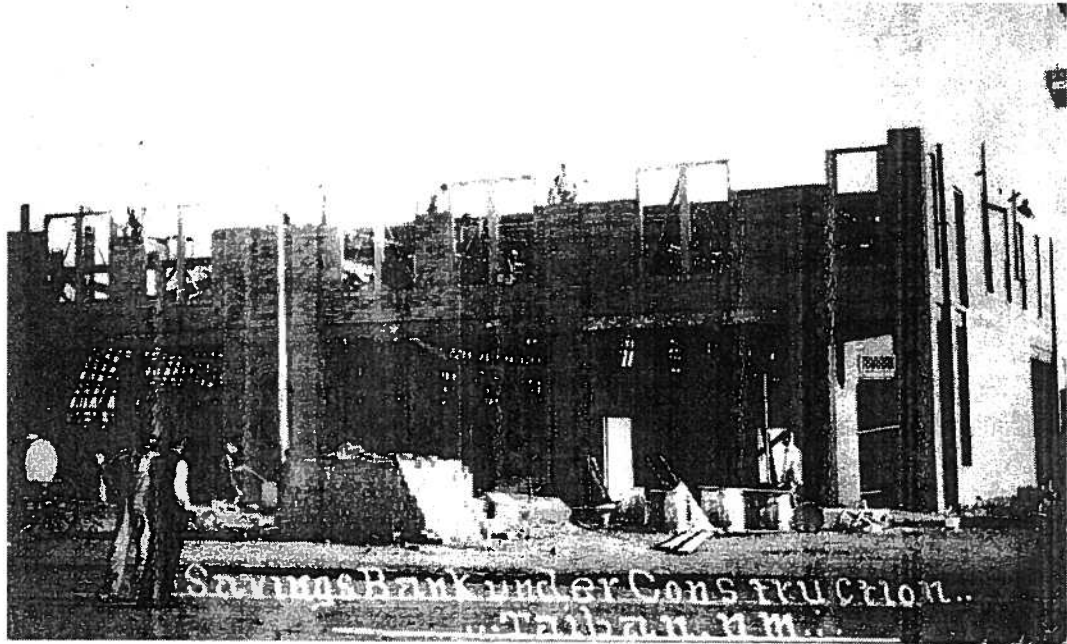


Figure 9. Bank under construction, ca. 1907

Source: Lowry Photographic Collection, NMSRC&A

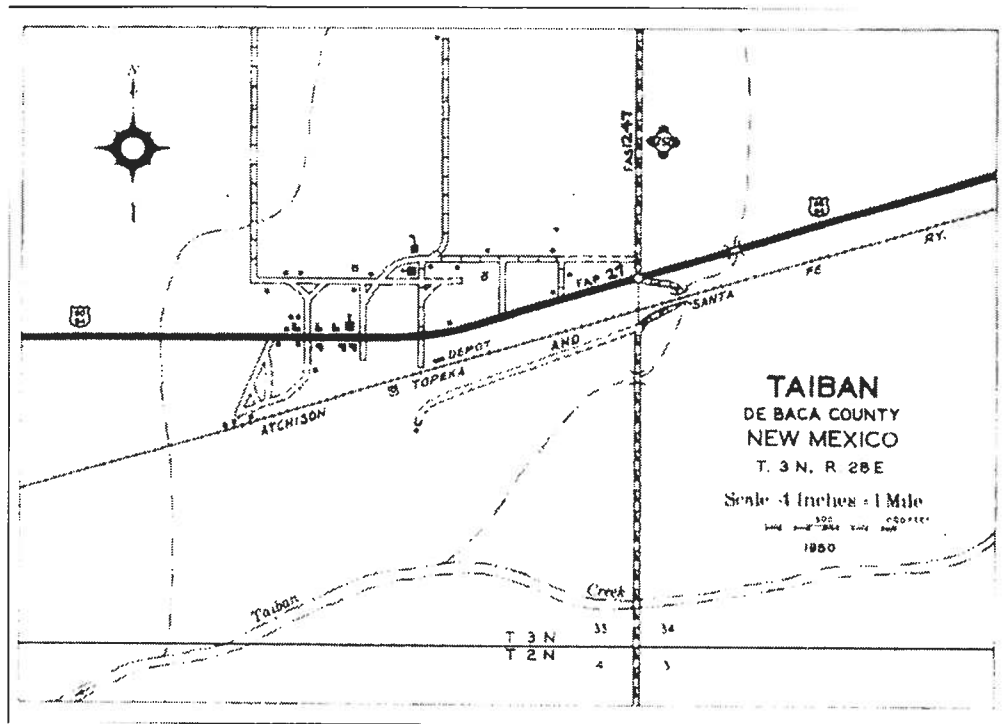


Figure 10. Taiban International Airport, ca. 1950. Source: Lowry Photographic Collection, NMSRC&A



Figure 11. Main Street, Taiban, ca. 1950.

Source: Susanne Eldridge



↑North
 Figure 12. Taiban, 1950.

No Scale
 Source: New Mexico Highway Map, NMSRC&A

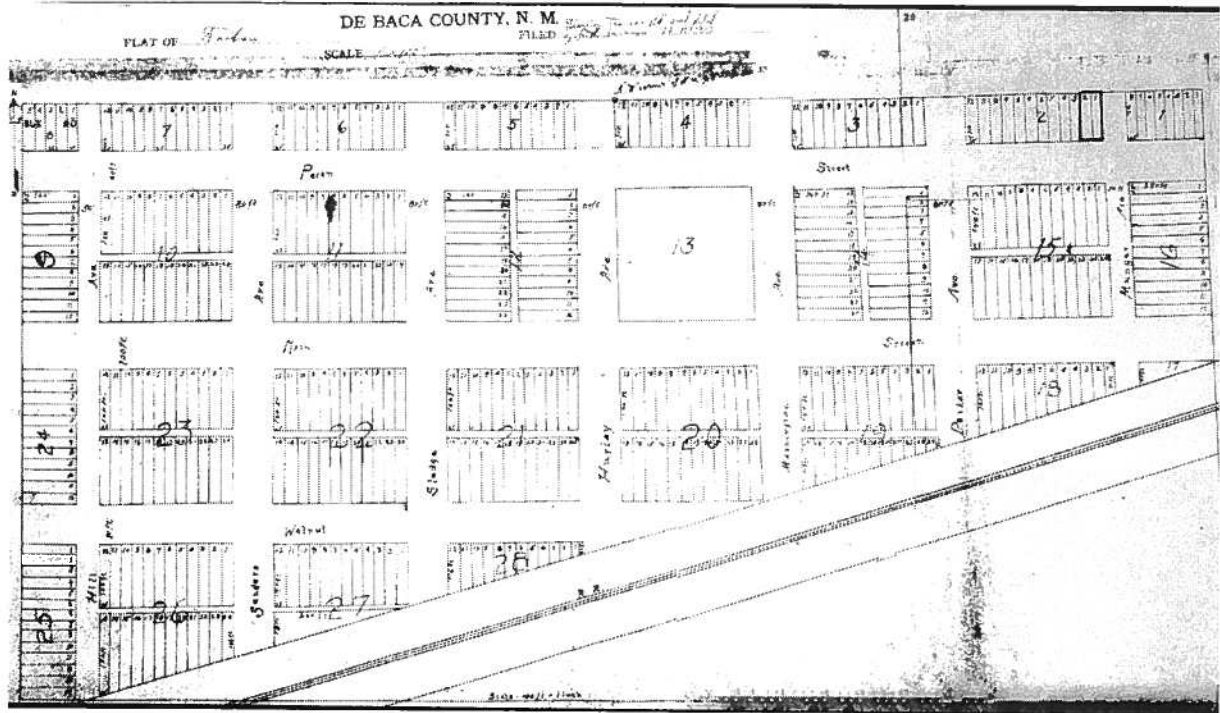


Figure 13. Plat of Taiban Showing Church Lots.

Source: De Baca County Clerk



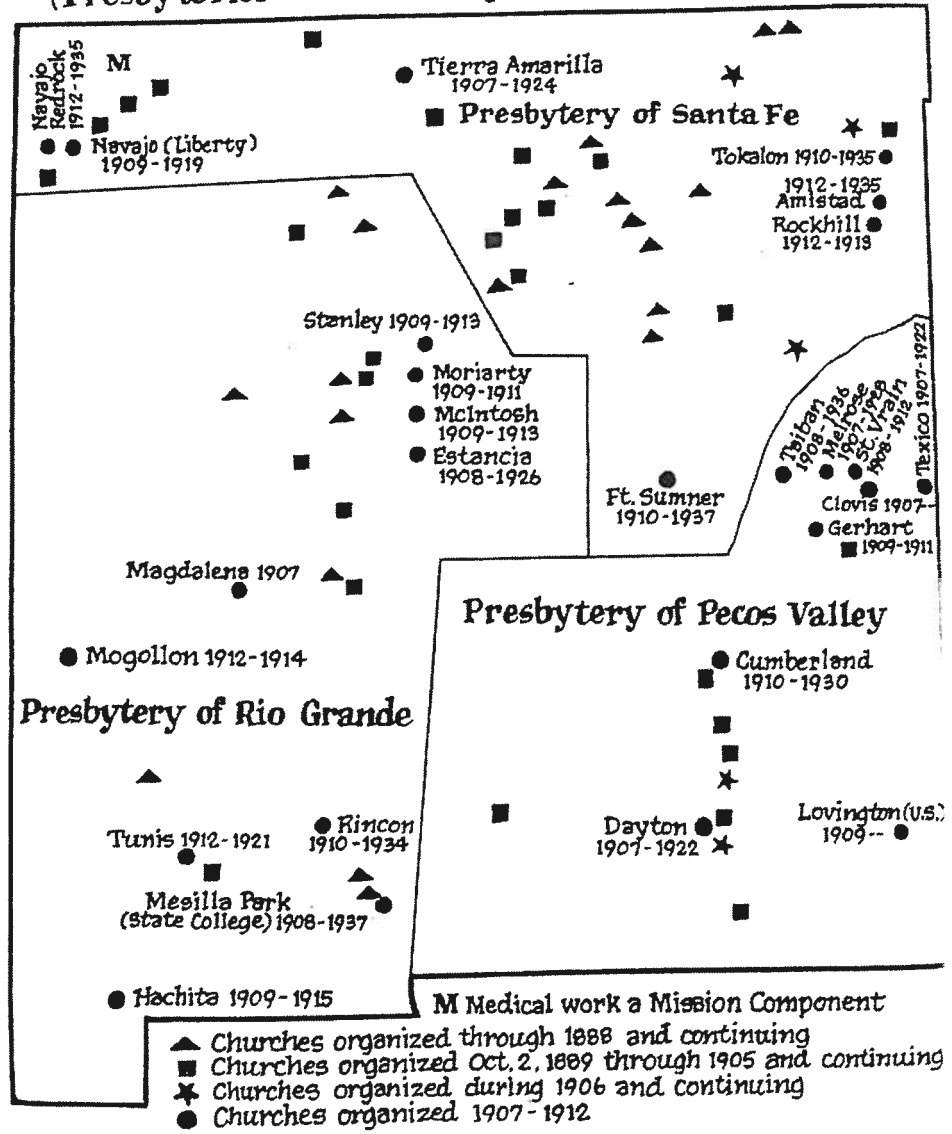
Figure 14. Taiban Presbyterian Church, ca. 1925.

Source: Susanne Eldridge

Synod of New Mexico*

1907 - 1912

(Presbyteries of Pecos Valley, Rio Grande and Santa Fe)



*New Mexico Synod also included Presbyteries of Phoenix and Southern Arizona in Arizona Territory

Nona Browne, Presbytery of Santa Fe/Calligraphy by Jimmy K

Figure 15. Presbyterian Churches in New Mexico 1907-1937.

Source: Adapted from Roper 1997: n.p.