

**Interview with Beverly Horn
April 11, 1996**

**Alaska History
Dr. Gary Stevens
May 7, 1996
by Mary Gross**

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We are at the home of Beverly Horn at 2450 Spruce Cape Road, Kodiak, AK. It is April 11th, 1996 and it's about 2:15 in the afternoon, my name is Mary Gross (MG) and I'm the Narrator, excuse me, I'm the Interviewer and my address is Post Office Box 4086, Kodiak, AK. I'm interviewing Beverly Horn in her home today about the history of the Episcopal Church in Kodiak, specifically, St. James the Fisherman Episcopal Church. Beverly, what motivated people to get a church going?

Beverly Horn (BH) - Well, there was no episcopal church in town. There was only the Russian Orthodox, St. Mary's Roman Catholic, the Baptist Church which was a community Baptist church. I don't think there were any others when I first came here. There might have been little groups but I'm not sure and there were several episcopalianians in town plus some at the naval station that wanted a church and so they petitioned Bishop Gordon to start a church here.

MG - About when was that?

BH - It was in the 1960's because the first service I attended was in 1961 in January at the Russian Orthodox Church but I think they had an organizational meeting in November or December of 1960 at the Naval Chapel on the base.

MG - Was there any kind of a driving influence or someone, a leader with a specific vision at that time?

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BH - I don't really know because I didn't I wasn't involved in the very beginning but I know that Doris and Bob Simon were very instrumental, and Chuck and Fran Powell, and Basil and Dorothy Clark. They were all episcopalians that wanted a church. And then several people on the naval station there was a Mr. and Mrs. Campbell, who I didn't know, George and Laura Lecours, Ray and Roberta Robson, and Bill and Marian Soule who are staunch Lutherans and there was no Lutheran church here either but they were worked very hard with us to get the episcopal church going.

MG - Wow. That's a lot of people.

BH - Yeah. Those are just the ones I can think of off hand.

MG - That's quite a list. When did the Lutheran church get started?

BH - That didn't get started until....

Telephone Rings - Tape was turned off while Mrs. Horn was talking on the telephone.

BH - ...about when the lutheran church got started. Oh sometime in the '60s boy I don't know. Mary exactly but they were with us for eleven years and it was when Father Bullock was here when we first started meeting at our church the lutherans did. So it was a ... it must have been six or seven years after the Episcopal church started and it's in my book, but I can't tell you the exact date.

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MG - Okay, okay. Now, you said that the first services were in the basement...first service was January, 1961 in the basement of the Russian Orthodox Church?

BH - Yeah.

MG - So that must have been pretty crowded?

BH - Yes, it's pretty small (chuckles)

MG - Yeah

BH - But it was ummm... when we were trying to find a place to start a church. Father Roman Stermer who was a displaced person from Russia, he had come through the Philippines to Kodiak. I don't know how the route was, but he had... when he was in the Philippines he was looking for a place to stay or have a church service in the Russian Orthodox faith and someone there loaned him you know let them use their church and so when we were looking for a place he offered to let us use the basement of the church to meet in and it was very small but we just had to stand everything had to be brought in you know to use but we did that for awhile until we could find a place to meet and we eventually rented the three room from the National Guard Armory to have on Sundays until we had our church.

Well Father Hall would come over once a month from Seward, you

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probably want to go back to the original priests.

MG - Yeah. Who was the first, but Father Hall wasn't the first priest.

BH - No, Tom Cleveland was our first priest and he was a priest at Palmer which was a pretty new congregation too and Bishop Gordon had him come over here once a month to help us get started.

MG - So, your first priest was a supply priest. Why did he discontinue coming?

BH - Because in Tanana there was another church, St. James Episcopal Church there and it was, it caught fire, not the church but the rectory caught fire and Curtis Edwards, who was the priest there tried to save his children but he lost, he died and lost two children in this fire and so Bishop Gordon wanted somebody to go up there and be there all the time you know, another priest. So he moved Tom Cleveland to Tanana and then he asked Father Hall, who was the priest in Seward to come over here once a month to supply us and he first came. He started coming in May of 1961 when we had a Crab Festival Booth.

MG - What did, what booth, what did you have in your booth?

BH - Hot dogs and coffee then it was just a very crude affair with

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plastic over it and we have a picture of Governor Egan there too, he visited our booth. I don't know if he had a hot dog or what I did but he was there. It was fun those first few years.

MG - Now, when Father Hall came over did he, was the ferry running from Seward to here then?

BH - Oh yeah. Let's see, boy I don't know how he got here. I know we had to pay his way I think he just drove over to Homer and caught a plane over.

MG - Oh, okay.

BH - Yeah. I think he came by plane yeah the ferry was, I don't remember when did the ferry start

MG - Now, how long did Father Hall continue as a supply priest?

BH - He came to us until June of 1962 when Bishop Gordon sent Father Bullock, Don and Evelyn Bullock. Don was a Deacon he graduated from the Berkeley Seminary and wanted to come to Alaska so he came and Bishop Gordon sent him to us to be our priest and then he was a priest. I mean he was ordained here at St. James the Fisherman.

MG - Is he the only priest that's been was ordained at St. James?

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BH - Yes.

MG - Do you know when that was?

BH - I'm going to have to get my book, Mary do you have it? You want real dates, I can't tell you.

MG - Was it before the earthquake?

BH - Oh yeah it was before the earthquake. See there's ..well we had, him come in June of 1962.

MG - Yeah.

BH - With Evelyn and his 4 children and then later on they had another child in September or October of that year. We had our first meeting in our church building on November 4, 1962.

MG - November 4th 1962, in the new church.

BH - Yeah, when Father Hall was coming over we started to drawing up plans. Well, Bishop Gordon appointed these people to be our Bishop's Committee so their job was to find a place to have our church services and then to find land to build a church.

MG - Yeah.

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BH - So and the people, the Bishops Committee were Basil Clark, John Lotz, Chuck Powell, Doris Simon and George Lecours and they found these six lots up where the church is now and made arrangements to buy 'em.

We started construction. They bought a building out at the base. An old army building from Fort Greely that they were getting rid of out there and the men tore it down and brought it in and used that lumber to build our church.

MG - Wow.

BH - So it's old Navy you know will it was the army.

MG - That was from Fort Greely, right?

BH - Yeah.

MG - Okay, and the was the building started under Father Hall?

BH - Yeah . He had you know. He was instrumental in the design and of course the Bishops Committee. They decided how to do it and everything. They hired Mr. Crittenden from Anchorage, the architect to draw it up and approved it, got the loan and everything that had to be done.

MG - Is that the Mr. Crittenden that still lives here in town?

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BH - No.

MG - Okay.

BH - This is somebody in Anchorage.

MG - Okay. Then was and then the building was you were into the building in November and was it totally and completely done?

BH - (laughter) No hardly, Mary it was really nothing just a shell. It was actually a work party we had this service and there was supposed to be a work party afterwards to insulate and you know put up walls and just work at it because it was really cold and so Al Sauntner was hired to put the building up and Lou Horn did most of the finish work inside but we got a space heater to heat the building a little bit you know it was big one of the blower things that was just noisy and horrible and smelled awful.

MG - Like diesel?

BH - Yeah and so they'd run that for awhile and then we'd have part of the service and we'd get cold and turn it on for awhile (laughter). So it was kind of a mixed up service but it was..we were just so happy to be in the building, you know, our own building.

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MG - Oh yeah.

BH - And so we could have a home.

MG - Have your own, have your own place to put prayer books and materials and supplies.

BH - Well, I should tell you about Marian Trent, that's another one, John and Marian Trent were instrumental too in getting the church started. And Marian was a wonderful person, had a Volkswagen station wagon and she carried all the things that we needed for you know communion things they got a navy, metal, navy locker and everything was carried around in this locker; the chalice, the paten, you know whatever we needed the linens, and everything, the candles, the candlesticks, the bible, whatever, and that lady - and then Lou made a folding altar that could fold up and she carried that around till we got our own building. She did it all the time. She always carried these things around in her Volkswagen, set 'em up, take 'em down, you know she was just a wonderful person but then the Trents moved to Anchorage and she was killed in an automobile accident there.

MG - Oh, dear.

BH - Yeah , it was sad. But our red burse, and veil is a memorial t Marian Trent.

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MG - Okay.

BH - That's how things get done.

MG - Yes it is, yes that's how things get done and so the completion was under Father Bullock?

BH - Yes.

MG - And the new service was with Father Bullock?

BH - With Father Bullock, Uh huh.

MG - And he hadn't been ordained by then?

BH - No, he must have been ordained. I think he was ordained in January of 1963 because Jeffrey was born in '62 and I think it was in January of '63 he was ordained at the church because I know there were still doing things on that building to try to finish, you know, in time for the ordination to try to get it more completed
you know, they were doing a lot of stuff wasn't completed
(laughter) it was definitely not completed.

MG - After, Now why did Father Bullock leave?

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BH - Why did Father Bullock leave? I guess because, I don't really know why except that he'd been here seven years at that time it was just beginning to be where they had a choice kind of and I guess he felt it was time to move so he got a call from Ketchikan and that's where Father Hall had been so then our Bishop's Committee called Father Hall to come back here to be our full time priest and that was in 1969.

MG - Now, the Bishop's Committee is that, does that serve sort of in the same capacity that the vestry does now?

BH - Yes

MG - What changes, or what brought about the ability of priests to choose where they wanted to go and for parishes to be able to select their priests?

BH - Well, it must have been something to do with the diocese or the national church because they decided where to send a priest and when to send them and you know I'm not sure how that came about except that everything's changing and I think more people wanted to have more say in who they had and then they started having the search committees which is a really big job.

MG - Yes, they are.

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BH - ...difficult choosing somebody.

MG - Who was the priest during the '64 earthquake?

BH - Father Bullock

MG - And did the church have any specific role in the community at that time.

BH - Well, we were there, Father Bullock was kind of in charge of the red cross so he was right in the middle of doing a lot of things in the community but he had services every single night up at the church after it happened and that was... I went to several and it was really a nice thing to have.

MG - Yes, that would be a nice thing at a time like that.

BH - Yeah it was, available to people if they wanted to I'm sure we were helping people when we could (inaudible) but it was pretty devastating the whole, actually the on the earthquake happened on Good Friday.

MG - Mmmhmm.

BH - Okay and so Sunday morning was Easter and we went church that morning and while we were at church somebody can in and told Father

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Bullock there was going to be another tidal wave and it was going to be ninety feet high and that everybody had to evacuate you know had to get up on the mountain again and that scared me because Lou was home by himself I had all the kids with me at the church and he was here cleaning the furnace trying to get it to run again. I knew he was in the basement if there was going to be another tidal wave he'd be in it because we had about 8 feet of water from the tidal wave in our basement the first time so, I didn't know what to do. I was really upset, everybody was upset you know that really was scary.

MG - Yes.

BH - When you heard that again and I mean if we really thought about it we know it wouldn't have happened because there was no earthquake, I mean it was aftershocks but there was no earthquake like that first earthquake. We just went into orbit I guess you'd call it so I left the kids at the church because I know it was higher, you know nothing would happen to them. And I said, "What do we take this time? We're not gonna be able to save anything." You know so we took some blankets, some food and pictures, kids pictures, stuff like that and got in the car, went up to the church and they weren't there, the kids were gone and so we went to Father Bullock's and Evelyn's who lived in the aleutian homes but further up higher.

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MG - Oh okay.

BH - You know up on High Street, no it wasn't High Street it up...

MG - Hillside?

BH - No, it wasn't Hillside it was up where Baranof Heights is now that row of houses up there and they'd taken them up there. Well, everything kind of calmed down afterwards so then all these kids were up there and they had five children, I had five children and I didn't know how many other children were there but we finally took our kids and went to the church and we had bread and peanut butter and jelly and we made sandwiches and that's where we met Betty and Rudy Lorensen and their kids, that afternoon.

MG - Wow, on Easter Sunday, 1964.

BH - Yeah.

MG - They were at the church too.

BH - I think they were - I don't know whether they were probably they were there, I don't remember who was there but I remember us having peanut butter and jelly sandwiches at the church that afternoon. We finally came home because they called it off, you know nothing had happened but it really scared everybody.

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MG - That'd be so horrifying after, after that earthquake and the tidal wave.

BH - Yeah.

MG - And you've had enough time to inventory the damage to get a scare like that.

BH - But you know there was lots of aftershocks and they were big.

MG - Yeah.

BH - But they didn't last. The earthquake lasted. It went on a long time it wasn't a short one so that was kind of scary. Anyway, that was exciting (laughter) and it was really cold that day too it was blowing northwest it was about 14 above, it was trying to snow and oh it was awful everybody running around up the mountain, you know.

MG - (inaudible)

BH - Yeah, it was pretty cold.

MG - As head of the red cross did Father Bullock have a lot of other roles in the community?

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BH - He served on the City Council for a term. He was pretty visible in the community. He started the fleet parade during the Crab Festival and he was a public relations man before he became a priest. For, do you want all that?

MG - Sure.

BH -...for our last territorial governor, Mike Stepovich and so he originally was a journalist but he became so impressed with Bishop Gordon that he went into the ministry.

MG - Wow, that's quite a jump from public relations.

BH - Yeah it was. He went back to school and became a priest. That's what Bishop Gordon did he got a lot of nice young priests up here. They just, that's what he did he was really good at that.

MG - Got a lot of, were they a lot of visionary leaders that were that really were able to propel the church forward?

BH - Yeah. They were a young group. I knew most of them. They're all energetic, young priests and they loved Bishop Gordon. He just was a wonderful Bishop.

MG - He sounds like he was a very dynamic leader.

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BH - He was, he was charismatic, I guess it's the word you'd use now people just loved him and he'd go on tours to raise money and he had a airplane that he flew, the blue box. He was, he's a Alaskan pilot.

MG - So he was able to get himself around pretty easily.

BH - Mmmhmm - Yeah.

MG - That's pretty neat. Then after Father Bullock who was the priest at St. James?

BH - Father Hall

MG - Father Hall, okay and he came from Ketchikan. How long was Father Hall, what years did Father Hall serve the second time?

BH - He came in '69 and he retired in January of '83 so he was here for the whole '70's and you know lots of changes in the church. So now Father Hall...

MG - Was he here from 1969 to 1983, that's a long time. When was the rectory built? I had always assumed the rectory was built when the church was built.

BH - No, the rectory was built after the tidal wave. We'd been

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renting that house in aleutian homes for the Bullocks and but we'd started making plans to build a rectory and we got a \$10,000 grant from the UTO to do it to help to build this rectory and so right after the tidal wave they started building it because they wanted to give the message to this community that we were going to rebuild and be here, so we did.

MG - That's an important message. Now that was under Father Bullock? And the grant came from United Thank Offering?

BH - I think that was our first grant that we got - UTO Grant.

MG - Under ...geez the '70's was a time of really incredible change in our country the '60's and the '70's combined. What kind of, how has the role of women changed through the church?

BH - Well, we've become equals.

MG - Have we really?

BH - (laughter) In quotes. We do have women priests now. Started out women deacons and now women priests but it has been a long hard struggle and before that we used to have the episcopal church women were a separate group we worked separately from the men. It seems like the men ran things. The women did the altar, had the bake sales and those kind of things but now its changed we're supposed

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to be equals to do the same things you know.

MG - And there are, now there's one woman Bishop in the national church.

BH - Is that Barbara somebody in Massachusetts? There's a woman Bishop in New Zealand. I don't know if there's other ones or not. I think there's two in the United States but I'm not sure who the other one was.

MG - And then Father Hall was until 1983. Now why did he quit?

BH - Oh, I think he was just getting to the age where he you know needed to make a decision.

MG - So he just decided to retire then?

BH - I guess so. See he was retirement age.

MG - Okay.

BH - During the 1970's St. James the Fisherman started sharing our church with the Lutherans we were together for eleven years. We shared our church and then in '79 they built their own church, so there's your dates.

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MG - Okay.

BH - And it worked out really well. We got to be very close with them. You know we had a nice relationship. We had Thanksgiving, always had Thanksgiving together and pancake supper on Shrove Tuesday and then we'd have a picnic in the summertime together and when they moved into their church then we alternate between having our Thanksgiving services and then the last few years we've been doing the soup and bread with St. Mary's, St. Paul's and St. James.

MG - Sounds like those are the traditions that are still in place today.

BH - Well yeah right.

MG - Expanded, some of them to include St. Mary's.

BH - Well, they call them the three saints of Kodiak.

MG - And so, after Father Hall, Father White?

BH - Yeah. They had a interim priest, Tom White for six months and he came and shook us up pretty good.

MG - What did he do?!

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BH - Oh, just a big change, you know different priest after so long having Father Hall and he, that's what he was supposed to do. The interim priest is supposed to come in and stir things up you know and help you to find another priest, which he did. We had a search committee well and then they decided to rehire him. I mean to hire him for a full time priest so he came back and he stayed only ten months and he left was, I don't know, he didn't like us, I don't think he told us we didn't have enough money to pay a full time priest. I'm not sure he just should have never come back because he was an interim and they're not supposed to be considered to be your priest and so it was a mistake. And ended up we were really down, we were in debt, and we were mad because he just quit on us you know.

MG - Yeah.

BH - So then we had to start over a search committee again - searching and then we found Father Herb and he came and the national church helped to pay his salary for six months until we could get on our feet.

MG - So things were pretty bad.

BH - Yeah, I don't know why I think it was nobody was paying attention to the money you know or doing things. I'm not sure exactly because I was never on the vestry of anything at that time.

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MG - So when was the first search committee that St. James had?

BH - When Father Tom came and tried to help us, find somebody and we interviewed people you know we had them come up different people but I think some of them thought this was just a free trip to Alaska and they really weren't interested in being a priest here. We did have one that we wanted. We wanted him to come but he had applied to the Navy to be a Navy chaplain and so after we decided on him he got called to be a navy chaplain so we missed out on him. And so that's when Father Tom came back.

MG - That was Father Shepard?

BH - Yeah.

MG - Yeah. There's been some disappointment with him.

BH - Yeah, because we found him again and he still didn't come so that was too bad. I think he would have if we could have gotten him the first time, he would have been a really good priest.

MG - Yeah. I thought he was the second time he came, I was impressed with him.

BH - Yeah. He was a pastoral person. He cared about people and was really a caring person and I think he really wanted to come but his

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wife didn't want to and if you're wife doesn't want to come to Kodiak, you better not come because it does not work out.

MG - No, it won't. So there was Father Cleveland as a supply priest, Father Hall as a supply priest, Father Bullock was the first full time priest. Then Father Hall for 13 years, then Father White, was there any kind of interim priest between the time Father White left and Father McMurtry came on board? Interim or supply?

BH - Mark Boesser came over and he would be helping us. He really, he's so upbeat he was just wonderful, you know to come and help us. He'd bring his guitar. He sort of stirred us up and he kept us going.

MG - Inspired?

BH - Yeah.

MG - Sounds like you were down in the dumps then.

BH - Well, it's a hard process. This search committee business is really a hard process because you're... you have applications and you have to especially when you don't have a lot of money to spend, you know and you want to bring 'em up but you're limited in what, how much you can do and then some people come and they don't want to they just no way, like the last time we had somebody come up

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they got off the plane they got on it before it left and never stayed here at all. Never came in to be interviewed or anything.

MG - Wow.

BH - Why, I don't know. I don't know what happened.

MG - Wow! Didn't even - not even an hour on the ground.

BH - No! They just got on the plane and went back again which wasn't a very good choice you know but I think maybe he had second thoughts. He came up when he came up and he thought he couldn't do this.

MG - Yikes! I hadn't been aware of that. And then Father McMurtry was here.

BH - Six years.

MG - Six years.

BH - And during his time we became a self supporting parish. We renovated the building, and added onto it, made a parish hall, we went into debt for over \$100,000.00 (chuckles) and then they weren't going to do the altar area and the women got angry and said we are going to do the altar area and they got a loan for

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\$40,000.00 to do that part and then they paid it off in three years having by money fund raisers and...

MG - Bake Sales.

BH - Yeah.

MG - Rummage Sales.

BH - The mini bazaar and whatever we did . I don't remember sold sweatshirts and the things we did.

MG - Cookbooks.

BH - So we have it , we have our church.

MG - It's been a lot of hard work.

MG - What kinds of different fund raising activities has Saint James undertaken throughout the years?

BH - Well in the beginning we had bake sales and we did a little bazaar for a few years and we did the Pronto Pup booth at the Crab Festival.

MG - How did that get started?

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BH - (Laughter) Oh dear. We started with hot dogs and then after a couple years we decided to do something special, something different to attract people to come because other people had hot dogs and hamburgers and stuff so we decided to do Pronto pups and that's a hot dog deep fat fried in a batter. With a stick on it Doris and Bob Simon and their kids came to our house one afternoon, one Sunday afternoon and we tested batter until the kids refused to test anymore. We got our batter recipe just down pat and so we started selling pronto pups and

MG - You had to do your batter from scratch

BH - Mmmhmm we did it from scratch.

MG - No mix, not even a recipe.

BH - No we started. But it was good I mean it turned out and everybody got to liking it. They felt bad when we quit doing pronto pups but it was a lot of work. Usually it would be a couple would kind of be in charge of getting the booth set up and getting everything and volunteers would work and you always came out smelling like a pronto pup but they were really I mean it really was a success while we did it except it got as the years went by it became less and less profitable it was more work there were more regulations and things so it just got to be too much work and not enough fun. It wasn't any fun anymore. To begin with it was fun

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and we wanted to raise money for our church and that was good.

MG - What other kinds of fund raisers has Saint James undertaken?

BH - Well when we were building the church, what did we do, we had progressive dinners, we had ummm

MG - Building the church as in adding on to it?

BH - Yeah. We tried to involve the community somewhat you know to sell memorials, things like that. Oh gosh Mary, I don't remember all of the things we did. We've done a lot of things.

MG - How many different Bishops have served as Bishop of Alaska since St. James has started.

BH - Well first we had Bishop Gordon and he retired in 1974 and then we had Bishop Cochran who was chosen he was here for about seven years I think and we had Bishop Harris and I think his term was about seven years too and then we had Bishop Charleston and he was here only five years and he resigned because of family problems and so now we don't have a Bishop right now.

MG - I'm going to stop the tape and turn it over. How important is a family for someone a supportive family environment for someone to be an effective minister, especially in a remote location like

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Alaska?

BH - How important is the family?

MG - Yeah.

BH - I think it's probably very important to have a family of your own you know it's It would be difficult and I think that we see that now with Father Paul and no family support or anything you know I don't think, I think he's doing his job but I think he could do better if he had somebody to share it with.

MG - Yeah that's my sense but I'm also thinking about Bishop Charleston.

BH - Yeah, I don't understand what happened there I was at his ordination, his consecration I should say.

MG - Yes

BH - And Susan seemed to be very supportive I mean they were so happy about it, especially the Bishop he was I was at the convention where he was elected to you know and he was head and shoulders above anyone else to choose He was just wonderful. But maybe his energy was directed so much into being the Bishop for everybody cause everybody really liked him and just thought he was

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so wonderful but maybe he neglected his family. I don't know he just has the one boy but they did come down you know after Father Herb left and we had a camp over. Did you go to that?

MG - No I missed that one?

BH - The first one?

MG - That first one, I missed it.

BH - Yeah that was really great he and Suzanne and the boy came down and I think they had a wonderful time but she was having problems even then. She just felt isolated I think I mean she was from New York City so you can imagine and then the darkness up in Fairbanks was preying on her and she was alone a lot because he was travelling so much so I mean it was a combination of things it just didn't work out.

MG - Does the church make any, has it in the past or does it now or has it in the past do anything incorporate any mechanism or anything to take that into consideration the role of if somebody is married and their spouse doesn't really want to come?

BH - I don't know as the diocese as a whole I don't really know how they do that.

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MG - I had thought there was also something that the priests wife also had to sign.

BH - I don't think so I think you just make a contract with your priest and it's just like, it's more like a business now. I don't think being a priest is a business. I mean I think there is a lot more to being a priest than a job I mean you have certain duties you have to do but there's also more to it your dealing with so many different kinds of people and different situations.

MG - Do you think it's more like a way of life almost?

BH - Yeah I think they have to be pretty dedicated to what they're doing.

MG - Yeah

BH - Chuckles

MG - Well, what other kinds of things when you think back over St. James is there anything that just really pops up in your mind about the church and the people that have gone there?

BH - Well, lets see it's been about 33 or 34 years. There's been a lot of people come and go we've had we've always had people from the station, you know the naval station and when that closed in '72

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the Coast Guard came in and we've always had Coast Guard people and it's just added so much to our church. Whatever they contribute it's just it really broadens our perspective and they feel like it's their home and a lot of them come back and you know come back on another duty they come back and a lot of them just feel like this was home. They write back and you know their really.

MG - They stay in touch.

BH - Yeah. I think probably the early years as far as I'm concerned were the things when we were building starting out and raising our kids and everything

Digression to let the cat out.

BH - Father Bullock did a wonderful job with the young people. He had EYC and a lot of those young people that he nurtured, I would say, cause he did the EYC he took 'em places he did things with 'em and you know taught 'em about the church and everything. They are coming back to the church with their families a lot of these people are.

MG - That's really nice, that's important.

BH - Yeah. At least three of my kids still go to church, which is nice and all of my grandchildren are going.

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MG - Well, isn't that one of them doesn't go because she doesn't live here anymore?

BH - Yeah right. That's the only one, but she's going to church where she lives and taking her children. And you know like Gene Lorenson the Lorenson's, the Resoff's, Christy Kinter and you know there's a lot of kids that are coming back but I think it was a lot to do with the way Father Bullock was there for them when they were teenagers, growing up you know Junior High kids.

MG - What did he do with them?

BH - Well, he took 'em up to the ski chalet, he'd take 'em out to Chiniak to picnics and he every Sunday night he had ECW and they did things. We had a Halloween party at our house one time for them and he did parties and you know they had dances and he let them dance at the church. They just did nice things.

MG - Fun stuff that they enjoyed.

BH - Yeah, but they had their lessons too but they still had socialized and had some fun.

MG - Being social is important at that age.

BH - Yeah. Especially at that age. It was nice for us. So that was

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good. That was in the '60s when things were really changing and but I think Kodiak was probably in the backwater.

MG - What did you have for communications at that time, for media?

BH - Well, we had the Kodiak Mirror. (chuckles) We has ACS Alaska Communications Service.

MG - What was that?

BH - Well that's what they set up in the war WW II and they just kept it going and then they had in the was it the '50s or '60s they built the white alice thing around the top of the world and we had white alice up here we had, oh the ferry system started in the early '60s I think it was and 'course the airplanes coming over all the time.

MG - So did you get say, could you buy today's Anchorage Daily News in the store today?

BH - We had a paper boy that delivered 'em.

MG - The Anchorage Daily News ?!

BH - Yeah.

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MG - Wow. So you got printed news. Did you have television? After the tidal wave I think we got television. We didn't have it personally for awhile but there was one station and we had the radio station at the naval station AFRS I think they called it and that's where we got the warning about the tidal wave. There was going to be a tidal wave but then they got flooded out. The wave came in and flooded them out. The only communication we had during the earthquake was ACS up on the hill where the old barn is.

MG - Okay. On Borough Hill.

BH - Yeah - (digression to pet the dog)

MG - So, did you have national news on TV?

BH - Yeah. Through the naval station.

MG - And it wasn't delayed was it?

BH - No, I don't think so. We had telephones and we were modern.

MG - Because I remember in the '60s in Anchorage we had national and international news but we would get it the next day.

BH - Oh. Well we had military you know for a long time that's all we had.

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MG - Made a big difference, sounds like. Now the navy left in 1972 and the Coast Guard took over.

BH - Yeah the biggest Coast Guard base is right here in Kodiak, Alaska.

MG - Yeah. Well I think that we'll conclude this interview.

BH - Okay.

MG - Thank you very much Beverly.

BH - You're welcome.

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