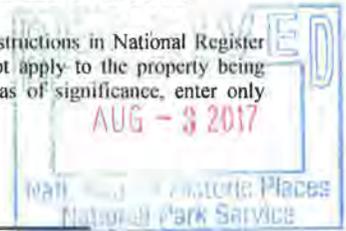


United States Department of the Interior
National Park Service

56-1638

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.



1. Name of Property

Historic name: Myton Presbyterian Church

Other names/site number: _____

Name of related multiple property listing:

N/A

(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: 225 E 100 S

City or town: Myton State: UT County: Duchesne County

Not For Publication:

Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

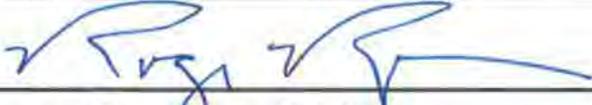
I hereby certify that this x nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property x meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

 national statewide x local

Applicable National Register Criteria:

 x A B x C D

 <hr/> Signature of certifying official/Title:	<u>7-26-17</u> <hr/> Date
<u>Utah Division of State History/Office of Historic Preservation</u> State or Federal agency/bureau or Tribal Government	

In my opinion, the property <u> </u> meets <u> </u> does not meet the National Register criteria.	
<hr/> Signature of commenting official:	<hr/> Date
<hr/> Title :	
State or Federal agency/bureau or Tribal Government	

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4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:)

Joe Edson H. Beall
Signature of the Keeper

9-18-17
Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

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7. Description

Architectural Classification

(Enter categories from instructions.)

Other: Carpenter Gothic

Materials: (enter categories from instructions.)

Principal exterior materials of the property: WOOD: weatherboard

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

Myton Presbyterian Church, constructed in 1914, is a Carpenter Gothic-style frame building with minimal decoration located in Myton, Duchesne County. The original front-gabled building was designed and built in a rectangular plan with a square tower, 12' x 12', positioned in the southwest corner denoting the entrance. In 1967, a cottage reportedly from a nearby mining community was moved onto the enlarged site to provide a manse to better support church leadership. During that time, the Presbytery built a small hyphen building to connect the original chapel structure to the small house (Burton, 2010). A generous shed roofed addition was constructed to the rear of the original chapel building beginning in 1990. White vinyl siding was applied to the exterior of the original chapel building in 1995, which required the removal of the cornice trim, the louver vent trim on the bell tower, and the corner trim on the bell tower. The majority of the vinyl siding components were removed in 2017 to reveal all of the original weatherboard siding still intact and in excellent condition. The building is located in the southeastern section of Myton's town grid, which consists of long, slender 25-foot wide lots. A double outhouse (exact date unknown, but in-period) sits in the right rear corner of lot 18 and is considered a contributing outbuilding. The chapel fronts south onto 100 South Street and is positioned prominently on the corner of the lot at the intersection of 100 South Street and 200 East Street. The structure has simplistic architectural features such as the original 1/1 double hung wood sash windows and the original leaded glass Gothic window. Paired with the presence of the original siding reinforces the retention of the building's historic integrity. Therefore, alterations made to the church over the years are minor and do not significantly affect the building's integrity.

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Narrative Description

Myton Presbyterian Church property boundaries expanded in three phases during their ownership. On August 19, 1912, the church purchased lots 17-18 of block 63 in the town site of Myton, containing 7,500 square feet. This property allowed the church to begin planning for the original chapel building. The church expanded the property by purchasing two adjacent lots, 19-20, eight years later for \$130. Sometime prior to 1990, Myton Presbyterian Church acquired two additional neighboring lots, 21-22. The building was constructed on the southwest corner of the property. The current .52 acre site has several large growth trees providing ample shade on both the east and north sides of the building. Other vegetation on site includes shrubs and grass. A sidewalk is positioned on the west side of the site along South 200 East Street.

M. Knudsen, contractor and builder, constructed the front-gabled chapel Myton Presbyterian Church in 1914 as a rectangular plan with a tower on the southwest corner. The building was affixed to a concrete wall foundation. The original structure was built with wood post and girt framing and sheathed in light tan, drop siding Compoboard siding paneled with oak finish fir strips. The exterior was then finished with white paint and trimmed in a pearl grey color ("Dedication of Myton Chapel," 1915). The chapel building was designed with a 55' by 30' footprint with a 12' by 12' tower housing a large, four--lite over one-panel, double front door capped with a four-lite transom. The vernacular building was constructed with simplistic detail that was functional rather than decorative with the exception of a large, diamond patterned and intersecting nine-pane Gothic window on the south elevation. The original interior layout featured two rooms: a small schoolroom in the rear 13' by 30' and the main auditorium with a 17'-6" ceiling. At the time, the interior space was also outfitted with two 1,000-watt lamps for indirect lighting, a hot air furnace to insure uniform heat and comfort ("Dedication of Myton Chapel," 1915). Finally, the community furnished the interior with solid oak pews and tan and oak colored aisle carpets.

Exterior

The primary façade of the building faces south and has three segments: the gable end of the 1915 chapel building, the south wall of the 1967 hyphen building, and the gable end of the cottage building relocated onto the property in 1967. One door with a three lite transom over two panels punctuate the tower with a four lite transom located directly above. A multi-colored stained glass sidelight with eight lites runs along the east side of the door. Originally, the entrance featured a centered large, double door with four lites each door. Above the door, a large louvered vent is vertically centered in the tower and overtop sits the belfry space. The south elevation of the chapel building features a large, diamond patterned, nine-pane Gothic wood sash window centered beneath the chapel gable. The south elevation of the hyphen building displays a three pane rectangular sliding window located in the center of the connector space. The hyphen building exhibits the same wood siding profile as the original chapel building. The south elevation of the front-gabled cottage building features a non-historic single door with a three lite transom positioned slightly east of the gable center and a two-pane sliding vinyl casement window. A metal grated vent is visible directly under the facade window situated on the siding base level. A square gable vent is centered in the top of the cottage gable end. Rectangular wood shingles provide the exterior siding on the wood-framed cottage building. The cottage building is consistent in form and character with a World War II era cottage likely built originally as mining company housing. Mining housing forms in the region typically followed three forms: the pyramidal cottage, the T cottage, and the front or side gabled (Thomas Carter, 1991). This later cottage type shows no evidence of a former porch attachment.

The west elevation shows the west face of the tower, the west wall of the chapel building, and the west wall of the 1990s addition. The chapel wall has eight window openings and the 1990s addition has one

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large window opening and one door opening. Beginning with the tower and starting from the ground up, a two-pane diamond pattern, fixed casement window sits on the main level. Vertically centered on the tower is a large louvered rectangular vent mirroring the vent on all tower walls with the belfry positioned above. Moving north, the original chapel features a bank of five 1/1 double hung wood sash windows (most common window size used on the chapel building), followed by a shorter 1/1 double hung window, then two 1/1 double hung windows equally spaced from one another. Northward begins the shed-roofed addition, which features a door for side entry and a large fixed three-pane casement window; the two exterior panes have trapezoidal top edges. The side entry was completed with the construction of a concrete step and sidewalk pad leading to the public sidewalk on 200 East Street. This addition is set on a concrete block foundation and is finished with wide white aluminum siding on the exterior. The side gable ends display no eave, but the rear (north) roof eave is larger, moderately sized.

The north elevation, being the least visible to the public, has little architectural detailing. This elevation has three segments: the 1990s shed roofed addition, the rear of the hyphen building and the rear of the cottage building. The 1990s addition has four two-pane sliding casement windows equally spaced across its north wall. The hyphen building features one door for rear egress and the north wall of the cottage exhibits two double hung vinyl windows. Squared beneath each window and along the bottom edge of the cottage siding is a metal vent opening. The vents have been removed and the openings are covered with wood sheet material. A square gable vent is positioned centered in the top of the gable end. The original chapel building displays a front-gable on the south end and a hip roofed connection on the north end. Centered in the hipped roof connection was an original chimney that was removed during the 1990s alteration.

Finally, the east elevation also has three segments showing the original chapel building, the cottage building addition, and 1990s rear addition. On the south end of this elevation is a bank of five 1/1 double hung wood sash windows, followed by a short 1/1 double hung window, then two 1/1 double hung windows equally spaced from one another, an exact mirror of the west elevation of the chapel building. A former chimney flue opening is apparent north of the bank of five windows on the east wall of the chapel building. Also, just below the patched opening stands a concrete plinth, which provided a footing for the chimney. This chimney was likely removed when the vinyl siding was added to the exterior of the chapel building in 1995 if not before. The east wall of the cottage displays four windows. The cottage building presents double hung vinyl windows throughout with the exception of the sliding casement window on the south elevation. Photographic evidence shows that cottage building was originally a dark green or grey color. Peeking out on the north end of this elevation, is the NE corner of the 1990s rear addition. There is a door with a four lite cube transom positioned in this elevation of the 1990s addition with a large shed awning hanging above.

Located in Duchesne County, Myton Presbyterian Church is currently undergoing rehabilitation with plans to revive the building as a local community center and residential dwellings. In spite of the 1967 and 1990s additions, the structure has kept its historic integrity by retaining the original chapel building and materials as well as ensuring the new additions were not competing with the chapel building in scale or height. Although the majority of the vinyl siding was removed from original chapel building in 2017, the enclosed eaves are still sheathed in vinyl material. The original corner boards and trim that were removed in 1995 were replicated and replaced also in 2017. The moderate pitched roof is finished with asphalt shingles with a slight eave overhang and cornice returns.

Interior

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From the primary entrance on the south side of the 1915 chapel building, one enters a vestibule which houses a small closet on its west wall then proceeds through double swing doors into the main auditorium space. Access to the tower is available through a doorway positioned immediately after crossing this threshold on the west wall. Original framing is exposed in the tower interior and a fixed two-pane window now provides light into the corridor leading to a ladder granting access to the belfry. For two decades, the vinyl siding covered this fixed window.

The auditorium and schoolroom space both follow an open rectangular plan divided by an original partition that is still in place. The auditorium space is a bright, large open room with approximately 17'-6" ceiling height which primarily operated as the worship space for church services. Double hung windows line the east and west wall while the large Gothic window solely illuminates the south wall. The interior walls feature a single bead board, wainscoting chair rail that rises up to approximately 1/3 of the wall height, to the base level of the windows. The original plaster walls have been covered with wood sheet paneling from the chair rail continuing up onto the ceiling surface. The paneling material is present on all walls except the north wall of the auditorium where the pulpit resided. Every surface in the auditorium space is finished with white paint including the original wood flooring. Although, originally the wainscoting, wood floors, doors, and trim featured their raw wood tones with only the plaster walls painted white. A modest low-rise stage, approximately 10" high, borders the north wall of the auditorium. Historically, the platform was used as the pulpit area and all the oak pews were oriented north, facing the pulpit. Both the organ and the piano were situated on either rear corner of the stage, but neither remains with the building. The stage riser features the same wainscoting profile as the chair rail lining the interior walls throughout the original chapel building.

Positioned to the rear (north) of the auditorium is the space that served as the schoolroom and kitchen for Myton Academy. Still in place is the original five panel interior door that leads into the small rectangular schoolroom, which was recently renovated into a full kitchen. In this area, the chair rail feature edges the west and north walls. Also, still in place are the two original windows on the northern end of the west chapel wall. The two that were featured, mirrored, on the east wall were filled when the hyphen building was constructed on that wall in 1967. The north wall was the original rear (north) exterior wall, which housed four openings: a five-panel door with a one-lite transom above and three double hung windows. With the exception of the door opening, all the windows openings on this wall were most likely filled during the 1990s addition. New partitions were added to the area left (east) of the stove to build an enclosed space for a washer and dryer and additional storage. The south and east walls of the room are loaded with counter space and kitchen equipment for cooking. These walls have recently been finished with a composite wood paneling. After the 1967 alteration, a doorway was cut into the center of the east wall providing access to the hyphen building constructed that same year to connect the chapel building to the recently moved cottage structure; this opening has since been filled. The ceiling was dropped significantly during the renovation to house modern HVAC equipment. While the corridor/hallway still retains its original ceiling height. Recessed lighting, vents, and a modern luminaire accent the dropped ceiling.

The original rear exterior door now leads into the large 1990s era addition. This addition originally provided one large open space with one small bathroom in the southeast corner. When entering through this door, one comes into a large common area established for sitting and circulation. Immediately to the left (west) is a door for side egress. Also on the west wall is a large, almost full height three pane fixed window. The sitting area is organized on the northwest corner of the addition; a sliding two-pane window is featured in this area on the north wall. This addition originally provided one large open space with one small bathroom in the southeast corner. However, during the current renovation, partitions walls were inserted to establish a three-bedroom residential dwelling unit in this space. All three bedrooms are loaded

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on the rear (north) wall. The bathroom has been updated recently but remains in its original location (southeast corner of the addition). Just north of the where the cottage building joins this addition on the east wall is a rear egress door that steps out onto a concrete pad patio. Adjacent to the bathroom is the rear (north) entry point to the hyphen building, leading to the cottage structure.

The 1940s era mining cottage addition's interior is accessible from two locations: the hyphen/connector building and the primary front (south) entrance. The spatial plan of the cottage resembles a typical floorplan of a World War II era or minimal tradition styled residence. These are one-story structures covered in various roof forms with minimal eave overhangs. Featuring little ornamentation, these cottages are generally small with a square or rectangular footprint. Upon entrance from the south facade, one enters into a living area roughly 100 square feet. There are two vinyl double hung windows on the east wall of this room. On the west wall is an opening into a larger kitchen space. Originally these spaces were switched; one would enter into the kitchen from the front door and then proceed into the larger living space. The south wall of the current kitchen area displays a two-pane sliding glass window. A linear kitchen layout is loaded on the west wall of this space beginning in the southwest corner. Additionally, positioned on the west wall is the door providing access to the hyphen building. The north wall has a doorway leading to a small corridor dividing the public and private zones of the residence. Loaded off of the hallway, is a bedroom to the left (west), a larger bedroom to the north, and a small bathroom to the right (loaded on the east exterior wall). Interior woodwork appears to be original throughout the residence. This building was moved to the site to provide housing for church leadership, but initially the church used the space for additional classrooms. The larger bedroom features a Dutch style door with a small shelf atop the lower door segment. This door type allowed for distant monitoring of children while completing assignments and was likely added by the church post 1967.

The building has undergone two building campaigns since the original construction of the chapel building. The first one, 1967, made alterations to the original building but only to provide a connection between the original chapel and the recently moved (at that time) cottage structure. This alteration required two original windows be filled and one door opening cut on the rear of the east exterior wall. The second, 1990, added a new, large shed roofed addition to the rear of the chapel further connecting the building expansions together. This alteration required filling in the three rear windows on the original chapel building. In spite of the non-historic addition, the building still retains historical integrity of the 1915 appearance and is a significant contributing building in the small town of Myton.

Outbuilding

A contributing double outhouse remains in the rear of the property; in the northeast corner of lot 18. The small side gabled, wood frame outhouse probably dates from the construction of the church building. The side gables display a diamond-pattern cutout on both sides and the front doors operate by strap hinges and other original hardware. The narrow clapboard siding is painted white. The interior was not accessible, but the owner notes there is a partition dividing the two sides: one for men, the other for women. The concrete path leading to the outhouse shows significant weathering and may date from that era as well.

Setting

Myton Presbyterian Church property boundaries expanded in three phases during their ownership. On August 19, 1912, the church purchased lots 17-18 of block 63 in the town site of Myton, containing 7,500 square feet. This property allowed the church to begin planning for the original chapel building. The church expanded the property by purchasing two adjacent lots, 19-20, eight years later for \$130. Sometime prior to 1990, Myton Presbyterian Church acquired two additional neighboring lots, 21-22. The building was constructed on the southwest corner of the property. The current .52 acre site has several

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large growth trees providing ample shade on both the east and north sides of the building. Other vegetation on site includes shrubs and grass. A sidewalk is positioned on the west side of the site along South 200 East Street. During the 2017 alterations, a wooden picket fence was installed and painted white.

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

(Enter categories from instructions.)

RELIGION
SOCIAL HISTORY
ARCHITECTURE

Period of Significance

1915-1967

Significant Dates

1915
1967

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

M. Knudsen-builder, contractor

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Myton Presbyterian Church meets National Register Criterion A at the local level, because it is historically significant in the area of Religion as the first Presbyterian church building constructed in the town and one of the few early examples of the "community church" phase of Protestant church activity both in the Uintah Basin region and on former Native American reservation land. Unlike nineteenth-century Protestant church buildings in Utah, erected as part of the missionary effort among Mormons, twentieth-century churches were constructed with the sole purpose of serving local congregations—Myton Presbyterian Church operated under this role. As a religious-use property it qualifies under Criteria Consideration A because, along with Religion, the property also has significance in other areas. In the area of Social History, the church is locally significant under Criterion A because of its dual use as a school, Myton Academy, along with the various extracurricular programs brought to the community by the academy. The building, constructed in 1915, was designed with a 13-by-30-foot schoolroom positioned to the rear of the auditorium space within the original chapel building, utilized by Myton Academy. This is noteworthy because Myton Academy provided comprehensive education to students in Myton prior to the complete dissemination of the Utah public school system in the Uintah Basin. Therefore, it is significant in relation to its contribution to the religious and social history aspects of Myton. Moreover, due to three major fires in Myton's history (ca.1915, 1925, 1930) causing loss of most of the original downtown buildings, Myton Presbyterian Church is one of the oldest surviving buildings in Myton and is the oldest church building in Duchesne County. The building is also locally significant under Criterion C in the area of Architecture as the best surviving example of the Carpenter Gothic style in Myton. The building is the only extant example of the style for Presbyterian use in Duchesne County and is one of the few examples of its kind left in the broader Uinta Basin. Within the 1915-1967 period of significance, the building has two distinct construction periods: 1915, when the original wood framed building that housed the auditorium and schoolroom was built and 1967, when the historic mining cottage was moved to the site and a hyphen building constructed to attach it to the church. In 2017 the historic appearance of the original building was restored with removal of vinyl siding. And, in spite of a non-historic addition, the building retains good historical integrity and is a contributing building in the small town of Myton.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Myton History

Myton was established after Theodore Roosevelt approved a government town site amidst the Uintah and Ouray Indian Reservation, advantageously surrounded by a large tributary region of agricultural and mineral wealth in the heart of the Uintah Basin region. In August 1886, the Myton area was selected by a U.S. Army General to establish a permanent fort under directives by The Department of the Interior and the War Department (Utah History Encyclopedia, 2017). During this development era, a bridge was constructed by Buffalo soldiers from Fort Duchesne to allow for the transportation of supplies to the Fort from the railroad in Price, Utah. Hence, the original name of the town of Myton was commonly known as The Bridge, then an Indian trading post. Myton became named for Major H.P. Myton, a former Indian agent, shortly after the opening of the Uintah and Ouray Reservation to white settlement on September 10, 1905 (Barton, 1998). Myton grew irregularly but continuously. By 1906, a community Sunday school of Methodists, Episcopalians, Latter Day Saints, and Presbyterians was started in the Myton Community Hall. On August 18, 1907, the Presbytery of Utah with Reverend J.D. Stormont, as pastor, organized the First Presbyterian Church of Myton (Burton, 2010). Today, Myton is a small,

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isolated community located in Duchesne County with a current population of 569, based on the 2010 U.S. Census Bureau (United States. Bureau of Domestic Commerce, 2010).

In five years of growth, Myton became the main business, financial, and cultural center for eastern Wasatch County (Utah State Legislature established Duchesne County from part of Wasatch County in 1914). All traffic from the east and west conveyed through the town, which created the main driver of town development and success. Dozens of homes surrounded "two hotels, two cafes, livestock feed yards, a pool hall, livery stable, physician's office, a hardware store, an undertaker's establishment, bank, electric company, real estate office, automobile dealer, and an opera house" (Carr, 1972, p. 62). Myton and the reservation offered settlers new opportunities to secure land affordably and to establish new businesses.

Criterion A Significance: Religion

The Myton Presbyterian Church building is significant in the area of Religion under Criteria Consideration A because of the primary role of the building as a worship and education center for the Presbyterian and broader community in the greater Myton region. Although the building is significant in the area of Religion, it is nominated under Criteria Consideration A because it is also significant in the area of Social History (education and entertainment/recreation) and Architecture (Criterion C).

The Myton Presbyterian Church is significant under Criterion A as it represents a new phase of Protestant religious activity in Utah cities, the "community church" phase. By the turn of the century, the evangelical fervor that sustained Protestant missionary accomplishments in Utah during the 1870s-'90s had diminished. Church contributions from the eastern U.S. waned due to nationwide economic depressions brought by the 1890s, and the perceived need for missionary work among the Church of Jesus Christ of Latter-day Saints (LDS or Mormon) community was markedly reduced by LDS Church President Wilford Woodruff's 1890 manifesto denouncing polygamist practices. The establishment of an attainable Utah public school system in the 1890s also had an adverse effect on Protestant missionary efforts in Utah. These contributing factors led to the close of the Protestant evangelical missionary period in Utah. The declining "Indian question"¹ on reservations in the Uintah Basin then rejuvenated the Protestant enthusiasm. Accompanied by multiple federal actions that directly encouraged new mission work on the reservation land and the forming community church phase of Protestantism in Utah.

The community church phase of Protestantism in Utah illustrates the local drive for Protestant religious services and the promptness of assorted churches to embrace congregations of varied denominational background. The majority of Utah towns were predominantly Mormon in population, thus there were very few Protestant churches, usually only one for each community except for larger cities (Patty Morris, 1988). Most individual denominations lacked the resources to construct a church building and support a community singlehandedly. Often, churches embraced a universal approach by sharing buildings with multiple local denominations or conducting service in unison. Even in the case of Myton Presbyterian Church, by the 1960s, the church shared the building with a diverse collection of Protestant services ("Myton Community Church," 1967).

Myton was unusual in the amount of cooperation between the Mormon and non-Mormon churches. The Episcopal Church was active in the area prior to the opening of the reservation to outside settlement. Late in 1905, a community Sunday school was organized with leaders of several denominations, including the LDS Church. After each group's Sunday school meeting, two worship services were conducted at the

¹ Federal reservation programs applied pressure on the natives to adapt the white lifestyle. But, mismanagement, confinement, and corruption lead to deplorable living conditions at reservations (Barton, 1998) .

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same time-Protestant and Mormon. The Reverend J.D. Stormont, a Presbyterian missionary and homesteader held services at the Community Hall while Issac Idekick conducted the LDS meeting at the opposite end of the building. A curtain made of sheets separated the two services and following their respective services they united for a potluck dinner (Barton, 1998). Members of the LDS Church were at the time in the minority and indeed Myton was known locally as "the Gentile Town."²

Although the Mormon and non-Mormon cooperation in Myton was unique, due to the majority of residents identifying as non-Mormon there were still tensions that arose periodically. For instance, in September 1910 a meeting was held in Myton to discuss the proposal of a new LDS stake center. Opposing non-Mormons passionately called the LDS leader, William H. Smart, down while threatening him to leave their town. Hence, the LDS stake center was eventually developed in nearby Roosevelt, reinforcing the non-Mormon, multi-denominational religious culture in Myton (Padres, 1996). Consequently, Myton was a distinctive town in Utah because it exhibited rare cooperation between the Mormon and non-Mormon affiliates and established itself as a predominantly gentile town short of the same Mormon presence shown in settlements across Utah.

Reverend Claton S. Rice was the second pastor; during his term, the church met in a "squatty, battered frame hall on Main Street" that served as a dance hall on Saturday nights and had the 'scent of spilled whiskey and stale smoke" on Sunday mornings (Rice, 1965). Needless to say, the congregation grew determined to build a church building, so they bought building lots and began campaigning for the building construction. Meanwhile, during the summer months, the Presbytery of Utah would send a gospel tent to Myton and nearby towns for a six-week period.

A college friend, Reverend George S. Sloan, replaced Reverend Rice. Reverend Sloan led the construction of the new church building based on a sketch completed by Reverend Rice. Sloan served as the facilitator for the construction of the new building. He began by writing a large number of letters to people all over the country, primarily engaged in the Presbytery, explaining the need for a church building and requesting contributions. More than 150 letters came back with money enclosed, totaling \$327.98. The Presbyterian Board of Church Erection provided a \$1000 grant and a \$425 loan for the new church. Dedicated on April 14, 1915, the church opened its doors for services from that time onward until 2015, when the building was sold to the current private owner. On May 25, 1915 in a handwritten letter, Reverend Sloan wrote, "To build this required much effort. Of the hours and hours of discouragement and failure, of victory and success we need not write. The building stands itself a monument to the faithful few and the many kind friends who made it possible." During the dedication, Rev. Dr. W.H. Kearns, leader of Presbyterian work in the northwest, announced the total cost of the building was \$796.36. He went on to add that the Myton Presbyterian Church was the biggest thing to happen to Myton ("Dedication of Myton Chapel," 1915).

The Presbyterian Church celebrated its 100th anniversary in Myton in 2007 at which time the bell was rung 100 times on that Saturday afternoon and an additional 100 times prior to the worship service on Sunday morning. August 18, 1907 marked the day the First Presbyterian Church of Myton was organized (Burton, 2010). The final sermon was delivered at the church in June 2015, after which the church closed its doors due to a waning congregation and the property was sold to the current owner (Harmon, 2016). In fact, according to a 1967 Duchesne Record article, by that time Grace Methodist Church, Central Christian Church, Lay Reader, and the First Presbyterian Church were sharing the Myton Presbyterian Church building on a weekly basis to maintain building use and activity ("Myton Community Church," 1967).

² At that time, members of the LDS Church commonly referred to all non-members as "gentiles".

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Criterion A Significance: Social History

Along with Religion, the Myton Presbyterian Church building is significant under Criterion A in the area of Social History, which incorporates aspects pertaining to education and entertainment/recreation. The building was often used as a social meetinghouse for various organizations and events in the region. These events included community banquets, guest lectures, picnics, quilting parties, miscellaneous showers, Myton American Legion & Auxiliary gatherings as well as many events hosted by the Ladies Aid Society ("Legion Sponsors Memorial Day Program in Myton," 1940; "Myton City News Section," 1940; "Myton News," 1939; "Personal & Locals," 1921). Making this building a truly multi-faceted gathering center in the small town of Myton. During the day it was used as a schoolhouse and social center while on Sundays, the space was used for worship and Sunday school. Myton Presbyterian Church has remained, throughout Myton's history, one of the most significant and prominent structures within the community, and remains a contributing historic resource.

Education

The Myton Presbyterian Church building is significant under Criterion A in the area of Social History because of the role of the Presbytery of Utah in developing the public school system in the State of Utah. Although Myton Academy was a later development within this movement, this was primarily due to the late opening and development of the Uintah and Ouray Reservation lands. Moreover, the development of Myton Academy as a part of the Myton Presbyterian Church provided further education for approximately 30 children in the area and served as a major local precursor for the statewide public school system in the Uintah Basin.

During the early 1870s, President Ulysses S. Grant initiated an Indian program called the "Peace Policy," which dramatically changed the administration and management of Indian reservations. A critical aspect of this policy encouraged Christian churches to take an active role in teaching Native Americans agriculture, in organizing schools for the tribal community, and in providing teachers for those schools. Various Christian denominations were assigned to work specific reservations, but for almost a decade the Uintah and Uncompahgre Ute Indian reservations were ignored and churchmen were not permitted to serve there as missionaries. In the early 1880s, the Board of Home Missions of the Presbyterian Church was contracted for several years to operate a school at Whiterocks for the Ute Indians. Meanwhile, the Episcopal Church was invited to the Uncompahgre reservation (Barton, 1998). Thus, education in the Uintah Basin began with both Presbyterian and Episcopal mission schools on the reservation lands.

Presbyterian missionary activity in Myton began in 1906, when the town was officially established for homesteading. On August 18, 1907, the Presbytery of Utah, under the leadership of Reverend J.D. Stormont, organized the First Presbyterian Church of Myton. Beginning in 1909, the state of Utah began establishing school districts throughout the Uintah Basin. By May of that year, there were approximately four schoolhouses countywide: Roosevelt, Packer, Cedarview, and Boneta ("Local News," 1909). In June 1909, the School Trustees of Myton School District, Wasatch County, Utah, began collecting proposals for the erection of a school building in Myton and two in Dry Gulch ("Untitled," 1909). The first public school building in Myton was complete by October 1909 and by the end of the year Myton touted that they were slowly but surely coming to the front (in the county) with its school system. It is unclear from archival documentation, how many students and at what ages this school provided instruction. Up until 1914, when all schools were consolidated under the Uintah County School District, there were some twenty-two separate districts, the outcome of a widely dispersed, rural population. Over time, districts were restructured with its own designated board of trustees to make the decisions for that particular

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district. Educational reforms were put into place offering organization and funding after Utah achieved statehood (Barton, 1998).

Beginning in the fall of 1916, Reverend George S. Sloan and his wife started the church-sponsored Myton Academy ("Myton Academy: Second Year," 1915). The academy accommodated 20 pupils initially (although attendance grew gradually while open), teaching high school courses such as Latin, algebra, English, music, mathematics, ancient history, domestic science, and penmanship along with commercial coursework like typewriting, bookkeeping, and teaching³ (Burton, 2010; "Myton Academy: Second Year," 1915). The curriculum breadth and levels of education proffered distinguished Myton Academy from others available at the time in Myton and further, in the Uinta Basin. It is possible the call for a diverse curriculum was driven by the myriad demographics attracted to the area for development and homesteading. Naoma Parsons, a teacher at Myton Academy, enforced Myton Academy's education values when she gave a speech during a school performance. She spoke of the significance of educating the youth to ensure a promising future for society. Parsons goes one to point out the necessity of exposing children to the "broadest and deepest culture" because "with education one can more easily overcome the evil in the world" ("Education," 1917). Moreover, Parsons explored German school systems as a model emphasizing an essential pedagogical theory of supplying a general education curriculum before advancement to higher school for specialized studies in commercial courses.

According to a Myton Free Press article from April 1915, Myton Academy boasted five educators who volunteered their time year round ("Myton Academy," 1915). In April 1916 the Presbytery's Church Extension Committee, acting in conjunction with the Synod's Church Extension Committee, requested the appointment by the Woman's Board of two teachers to supplement the work of the existing teacher staff (Burton, 2010). Reverend Sloan resigned in June 1916 but didn't leave until January 1918. Myton Academy opened for its fourth year in September 1917, but the academy eventually closed near the end of that year due to Reverend Sloan's impending departure and the entry of the United States into World War I. Before closing its doors, Myton Academy reported an enrollment of 35 students ("The Land of Opportunity," 1917).

Entertainment/recreation

Myton Academy delivered more than education to the community of Myton. Over the course of their being, Myton Academy enabled an orchestra, theater groups, art classes and sports teams to thrive through community performances ultimately enriching the entertainment available to locals. On May 26, 1916, Myton Academy students presented "oh Susannah!" at the Myton Opera house ("Myton Academy Play Tomorrow Night," 1916). During the same year, the Myton Academy class of 1917 produced the Academy's first publication reviewing the schoolwork accomplished throughout the year ("Academy Annual Out," 1916; "Local and Personal," 1916). Several newspapers articles report that the Express couriered the annuals to all the townships and schools across the Basin. Later that year, the Swastika Literary Society of Myton Academy rendered an evening program where students took turns reciting Longfellow and Shakespeare. The evening also featured an impromptu speech by Miss Naomi Parsons and a reading of a composition written collaboratively by the freshman class ("Myton Academy," 1917).

Myton Academy continued this social influence into 1917, when pupils presented another play, "Mrs. Black's Pink Tea," a musical comedy also held at the Opera House ("Mrs. Black's Pink Tea," 1917). In fact, Myton Academy's show that evening also included a minstrel show titled *Burntcork*, which

³ Sources report that Myton Academy taught both nine- and ten-year-olds and regular high school coursework. During the early 1900s, schools in the rural U.S. were commonly inconsistent with teachers educating mixed ages and levels within one program and one room (Shaw, 1997).

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incorporated "grotesque costumes" and "frizzy wigs" designed and created by the art students with musical accompaniments by the school orchestra, whom often received complimentary mentions of their good work in the local press ("Local Talent to Give Minstrel Show March 16," 1917). Myton Academy explored many thespian and cultural activities during their time and made an effort to share those experiences with the community at large. Even more, the extracurricular activities at the academy were not limited to the arts, but also expanded into sports. By 1916, Myton Academy formed a student team and arranged ball games with the local public school ("Myton Academy Notes," 1916). Baseball was a popular activity in the Uinta Basin to the degree that nearly every community in the Basin had baseball teams (Barton, 1998). Baseball games, dances, picnics, speeches, and many other activities were at the core of many community celebrations in the Basin. The activities Myton Academy instituted, although short-lived, contributed a remarkably heightened range of culture and sports available to citizens of the Basin, especially in Myton.

Criterion C Significance: Architecture

The Myton Presbyterian Church reflects the promise and progress that Myton and other sizable towns in the Uintah Basin expected following the opening of the Uintah Valley Indian Reservation. White settlement finally occurred under federal land laws and congressional acts such as the Uintah Irrigation Project in 1905. The Duchesne Bridge, Myton Opera House Company, a dozen homes, an eight-room lodging house, and the Calvert and Waugh general store were all important building projects built in the year 1910. A year earlier, the Myton State Bank was organized and the bank building was planned (Barton, 1998). Myton was the first town on the reserve to establish a bank ("Boosts the Uinta Basin," 1910). This building and the Myton Presbyterian Church building are surely the two highest style examples of architecture in the town throughout its history. Unfortunately, the Myton Bank building was demolished at some point after years of vacancy and deterioration. The transportation and federal government actions in Myton indicated the expectation for long sustained growth, which fed the drive to develop notable architecture. Myton Presbyterian Church is a reflection of Myton's ambition at the turn of the 20th century.

Carpenter Gothic refers to both ecclesiastical and domestic architecture of the 19th century in the Gothic Revival style, but in wood frame form. The Carpenter Gothic style remained a popular style for churches nationally right up through the 1940s (WWII), due mostly to its association with European ecclesiastical architecture. Identifying features of the Carpenter Gothic style typically include details such as steeply pitched roofs, towers, pointed arches, bargeboards, and steep gables. Aside from Myton Presbyterian Church, two Carpenter Gothic style church buildings exist in the Uinta Basin: one is located in Randlett and one in White Rocks. The Holy Spirit Episcopal Church building in Randlett dates roughly to 1895 and was moved roughly one mile from its original location in 1963. The Episcopal White Rocks Chapel is still located on reservation land and has undergone some alterations. A brick, Gothic style church in Vernal provides the only other Gothic style church in the Uinta Basin. Although there are other examples in the Uinta Basin, Myton Presbyterian Church stands as the only example of its kind in Duchesne County. Myton Presbyterian Church is unique in its plan and use as a church and school, its style in the region and its retention of character.

Additional Historical Context

The Uintah and Ouray Indian Reservation covered an area slightly larger than two million acres. However, by the summer of 1905 when the Indian and U.S. Land offices were ready to open the reservation for homesteading, only 11,000 acres were allotted to Indian families and 282,560 acres were reserved for hunting, grazing, and resource development. Over 2,000 acres were set aside for townsites

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and 2,140 acres were reserved for mineral value. At the turn of the century, Utah's population was growing and the demand for fertile land was already high. Both state officials and LDS Church leaders looked to the Uinta Basin to help meet the state's growing land needs. Most prospective homesteaders were hopeful of securing and developing a preferential 160-acre homestead. The local and federal governments promoted life and land in the Uinta Basin as a paradise-like setting with green meadows, fertile soil, and access to good water. Some were successful but others were discouraged by the poor soil and lack of water and left the basin after a few hard years. At the conclusion of the homesteading period in 1912, roughly 450,000 acres had been homesteaded. The remaining unclaimed land was offered up for sale and by the next year an additional 300,000 acres were sold (Barton, 1998).

The settlement of Duchesne County by Euromericans is unique in Utah history partly due to the delayed settlement because of geographical barriers that isolated the region. Brigham Young and the LDS Church scouted this region for settlement early on, but reports were discouraging and delayed any church-directed settlement plans. Additionally, the establishment of the Uintah Indian Reservation further delayed the settlement of Duchesne County. Consequently, Duchesne County was the last county in the state to be colonized becoming the 28th county in Utah.

All the attention on Uinta Basin development, attracted people from all over the world to Myton including settlers from several European countries. The promise of a roaring region was met with logistical challenges such as spring flooding. Because of common flooding in the region and Myton's proximity to the Duchesne River, a new bridge was critical for the economic viability in the town. By 1910, Congress appropriated \$25,000 for a new government bridge across the Duchesne River. Meanwhile during June of 1906, U.S. Congress became focused on developing the Uintah Irrigation Project. This project authorized the U.S. Indian Irrigation Service to spend up to \$600,000 for the construction of an irrigation system in the Uintah Basin although it concentrated on Indian allotments and tribal grazing lands. The project intended to irrigate 77,195 acres of project lands resulting in 162 miles of main canals, 635 miles of laterals and sub laterals, and over 5,000 structures (flumes, head gates, weirs) constructed mainly of wood between 1905 and 1935 (Stalheim, 1983).

By October 1915, both the Denver and Rio Grande Western (D&RG) and Union Pacific (UP) Railroad announced that they would build into the Uintah Basin. The plan was for D&RG line to course from Soldiers Summit and the UP line to course from the Park City Branch ("Untitled," 1915). Up until 1926, these companies along with other businesses prepared bold plans to construct a rail line through the Uintah Basin. In 1915, Myton hoped the proposed lines would route straight through their booming town. The expeditious construction of the new Federally-funded bridge along with the support of Utah demonstrated investment, the importance of transportation facilities and the growing interstate trade through the Uinta Basin including the town of Myton.

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Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

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Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other
- Name of repository: _____

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreage of Property .52 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

- | | |
|------------------------|------------------------|
| 1. Latitude: 40.193492 | Longitude: -110.059589 |
| 2. Latitude: | Longitude: |
| 3. Latitude: | Longitude: |
| 4. Latitude: | Longitude: |

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

- | | | |
|----------|----------|-----------|
| 1. Zone: | Easting: | Northing: |
|----------|----------|-----------|

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2. Zone:	Easting:	Northing:
3. Zone:	Easting:	Northing:
4. Zone:	Easting :	Northing:

Verbal Boundary Description (Describe the boundaries of the property.)

Parcel number 00-0001-2306, Lots 17-18-19-20-21-22, Block 63, Myton, Utah. Lots 17 and 18 are the parcels that contain the original chapel building footprint and most of the 1990s rear addition footprint. Lots 19 and 20 contain the cottage that was moved to the site in 1967. The 1967 connector building straddles the division line between Lot 18 and 19. Lots 21 and 22 contain part of a concrete patio and sidewalk as well as a chain link fence running the eastern most edge of the property, the right edge of Lot 22. The boundary is the area immediately surrounding the building, later additions, and hardscaping for outdoor recreational spaces.

Boundary Justification (Explain why the boundaries were selected.)

This is the historic legal parcel boundary of the property after the 1920 expansion of the Myton Presbyterian Church property. This boundary excludes parcels 21 and 22, which were purchased by the church later, but were sold to a private party

11. Form Prepared By

name/title: Mardita Murphy
organization: Utah State Historic Preservation Office
street & number: 300 S. Rio Grande Street
city or town: Salt Lake City state: UT zip code: 84101
e-mail: marditamurphy@utah.gov
telephone: 801-245-7233
date: July 20, 2017

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.

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- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Myton Presbyterian Church

City or Vicinity: Myton

County: Duchesne

State: Utah

Photographer: Cory Jensen

Date Photographed: June 16, 2017

Description of Photograph(s) and number, include description of view indicating direction of camera:

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Photo No. 1 of 16, south and elevation of the 1915 chapel and 1967 alterations. Camera facing northwest.



Photo No. 2 of 16, south elevation of the 1915 chapel and 1967 alterations. Camera facing north.



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Photo No. 3 of 16, west elevation of the 1915 chapel and 1990s addition. Camera facing southeast.



Photo No. 4 of 16, north and west elevations of the 1915 chapel and 1990 addition. Camera facing southeast.



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Photo No. 5 of 16, north and east elevations of the 1990s addition and cottage. Camera facing southwest.



Photo No. 6 of 16, north elevation of the cottage building. Camera facing south.



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Photo No. 7 of 16, east elevation of the 1915 chapel and mining cottage. Camera facing west.



Photo No. 8 of 16, south elevation of the mining cottage and the 1967 hyphen building. Camera facing north.



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Photo No. 9 of 16, south and east elevations of the contributing double outhouse. Camera facing northwest.



Photo No. 10 of 16, interior showing the 1915 chapel. Camera facing north.



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Photo No. 11 of 16, interior showing the 1915 chapel. Camera facing southwest.



Photo No. 12 of 16, interior showing the 1915 schoolroom and kitchen. Camera facing east.



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Photo No. 13 of 16, interior showing the sitting area of the 1990s addition. Camera facing northwest.



Photo No. 14 of 16, interior showing the 1990s addition. Camera facing west.



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Photo No. 15 of 16, interior showing 1990s addition. Camera facing northeast.



Photo No. 16 of 16, interior showing 1967 hyphen addition. Camera facing northwest.



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Figure No. 1 of 4, chapel building, 1915. Camera facing northeast.

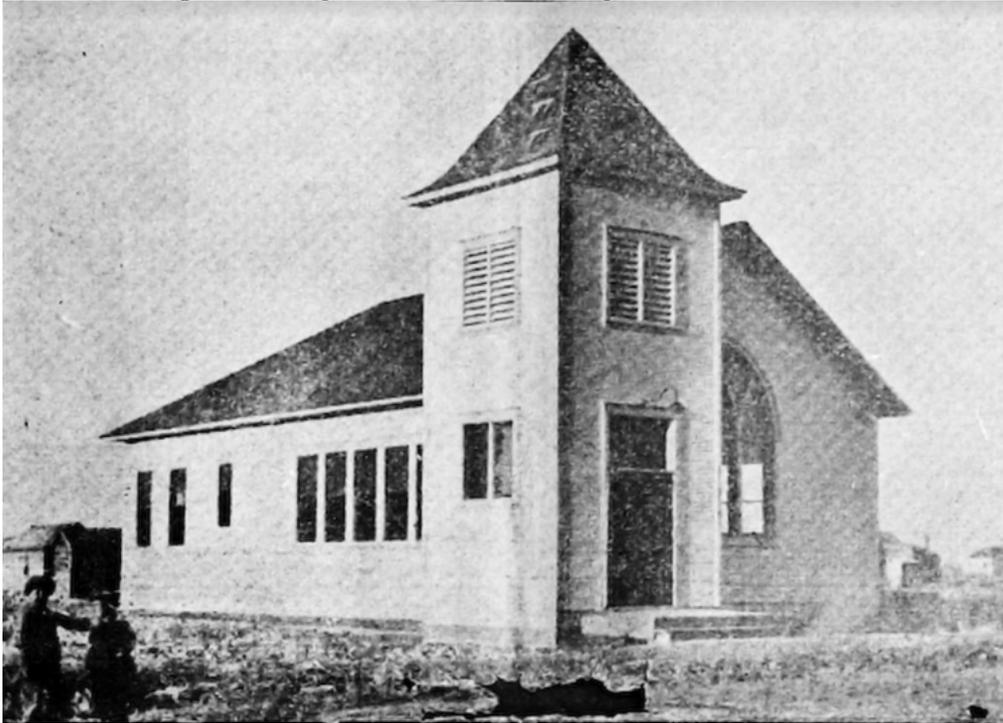


Figure No. 2 of 4, north and west elevations of the 1915 chapel post-belfry remodel. Camera facing northeast. Photograph date: approximately 1960s.



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Figure No. 3 of 4, north elevation of the 1915 chapel, hyphen building and cottage. Camera facing southwest. Photograph date: approximately early 1970s.



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Figure No. 4 of 4, north and west elevations of the 1915 chapel and 1990s addition. Camera facing southeast. Photograph date: unknown



Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

United States Department of the Interior
National Park Service

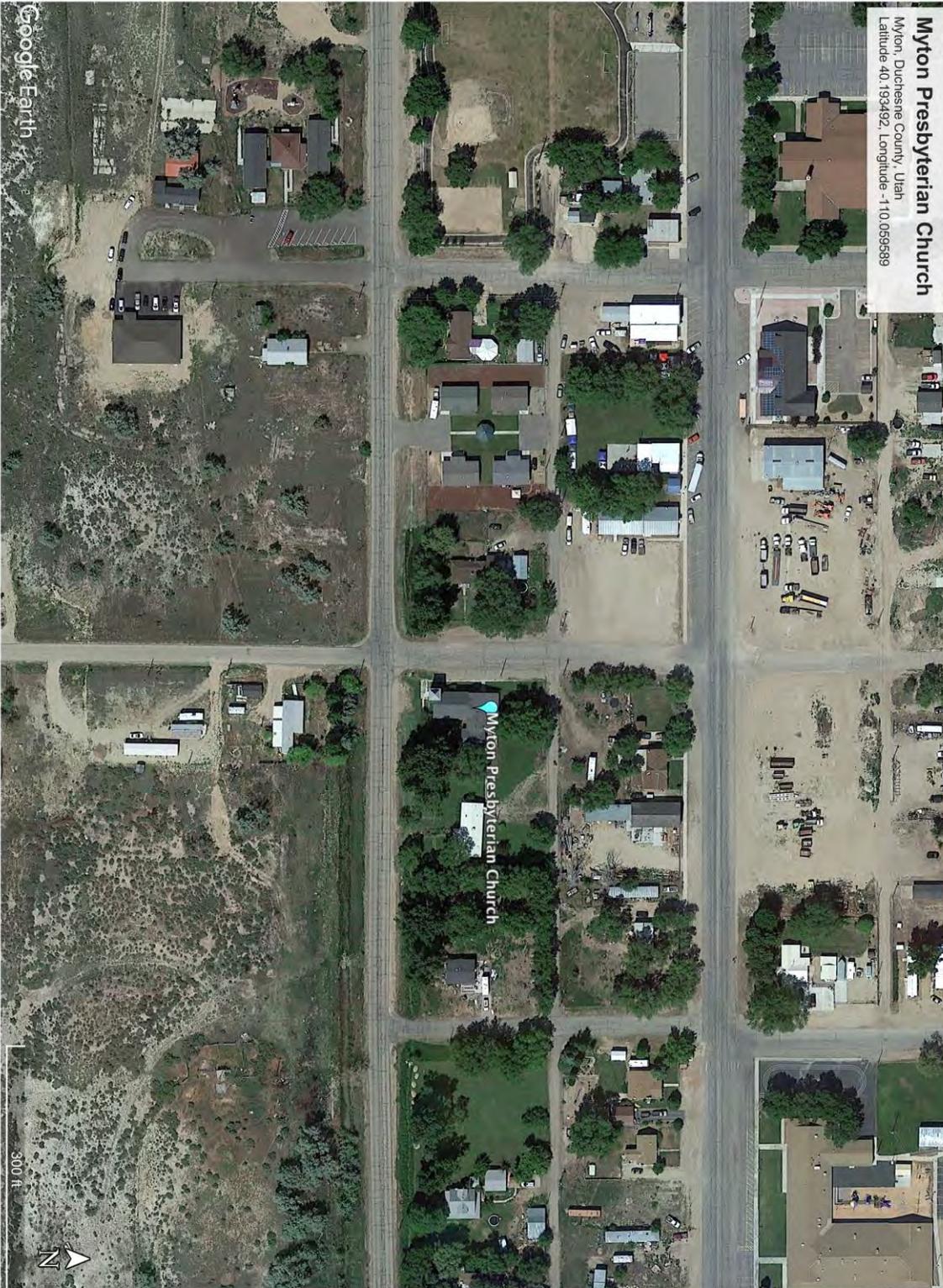
National Register of Historic Places
Continuation Sheet

Myton Presbyterian Church

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Name of multiple listing (if applicable)

Section number Maps/Drawings Page 1

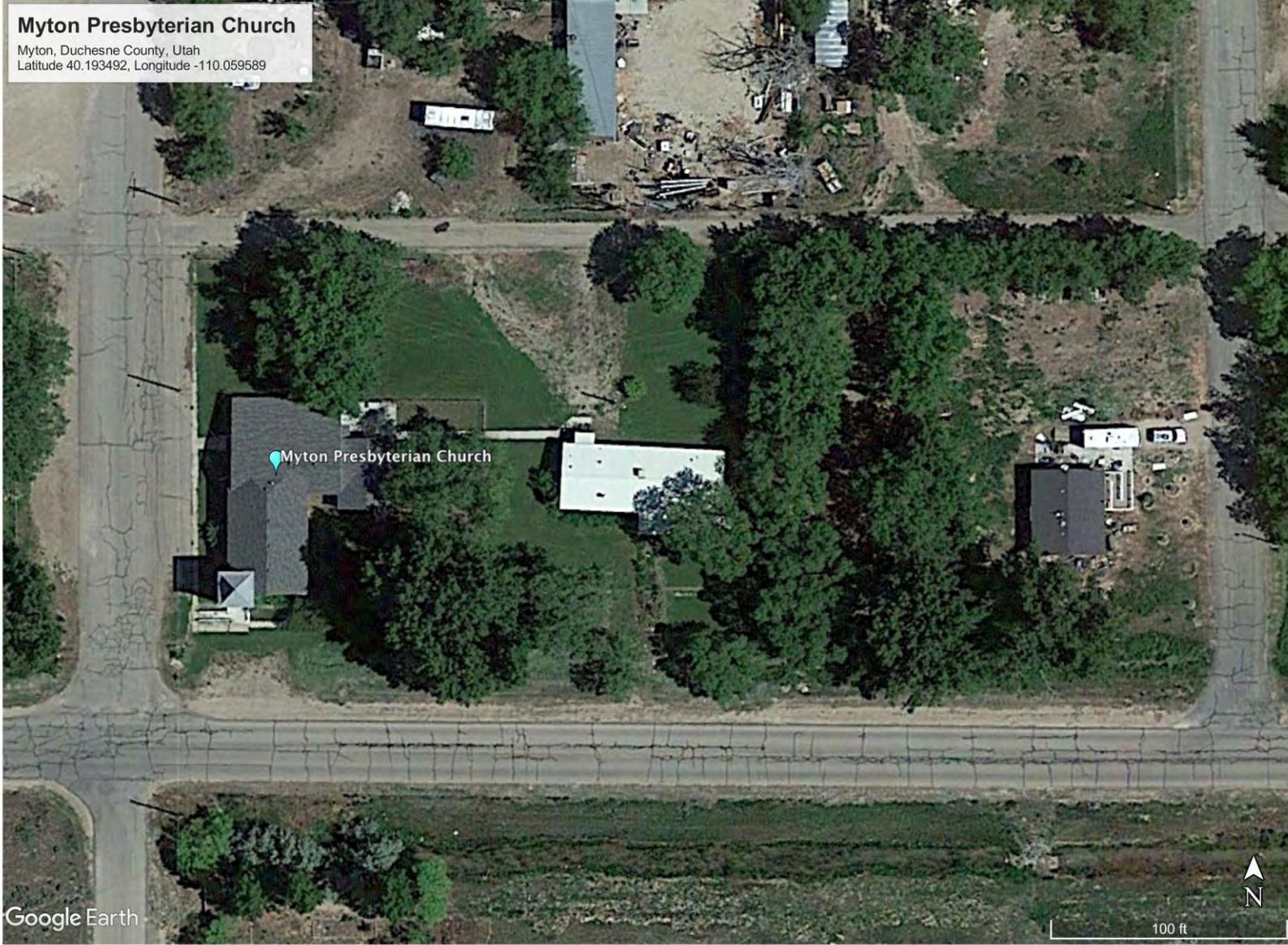


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National Park Service

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National Park Service

National Register of Historic Places
Continuation Sheet

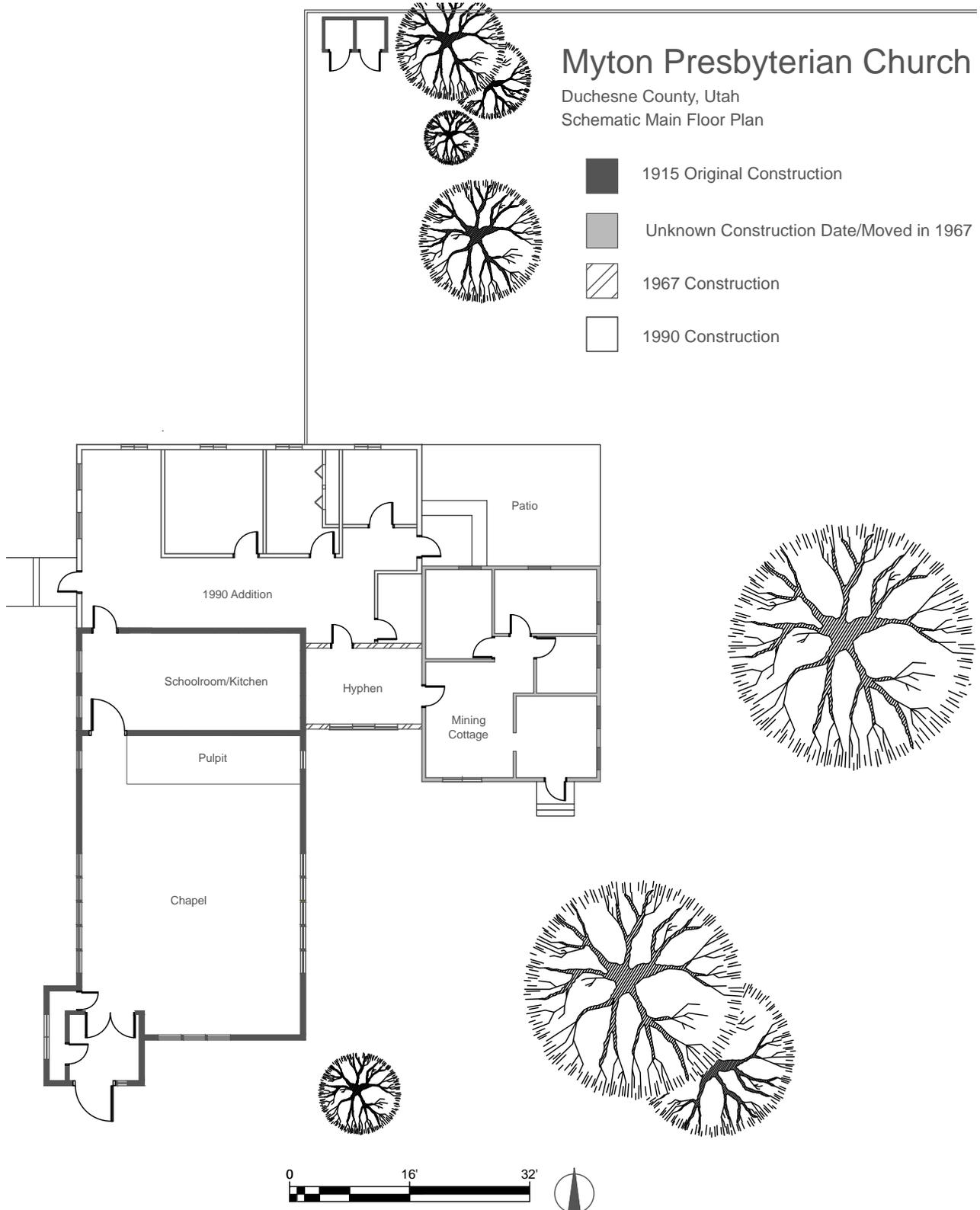
Myton Presbyterian Church

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Section number Maps/Drawings

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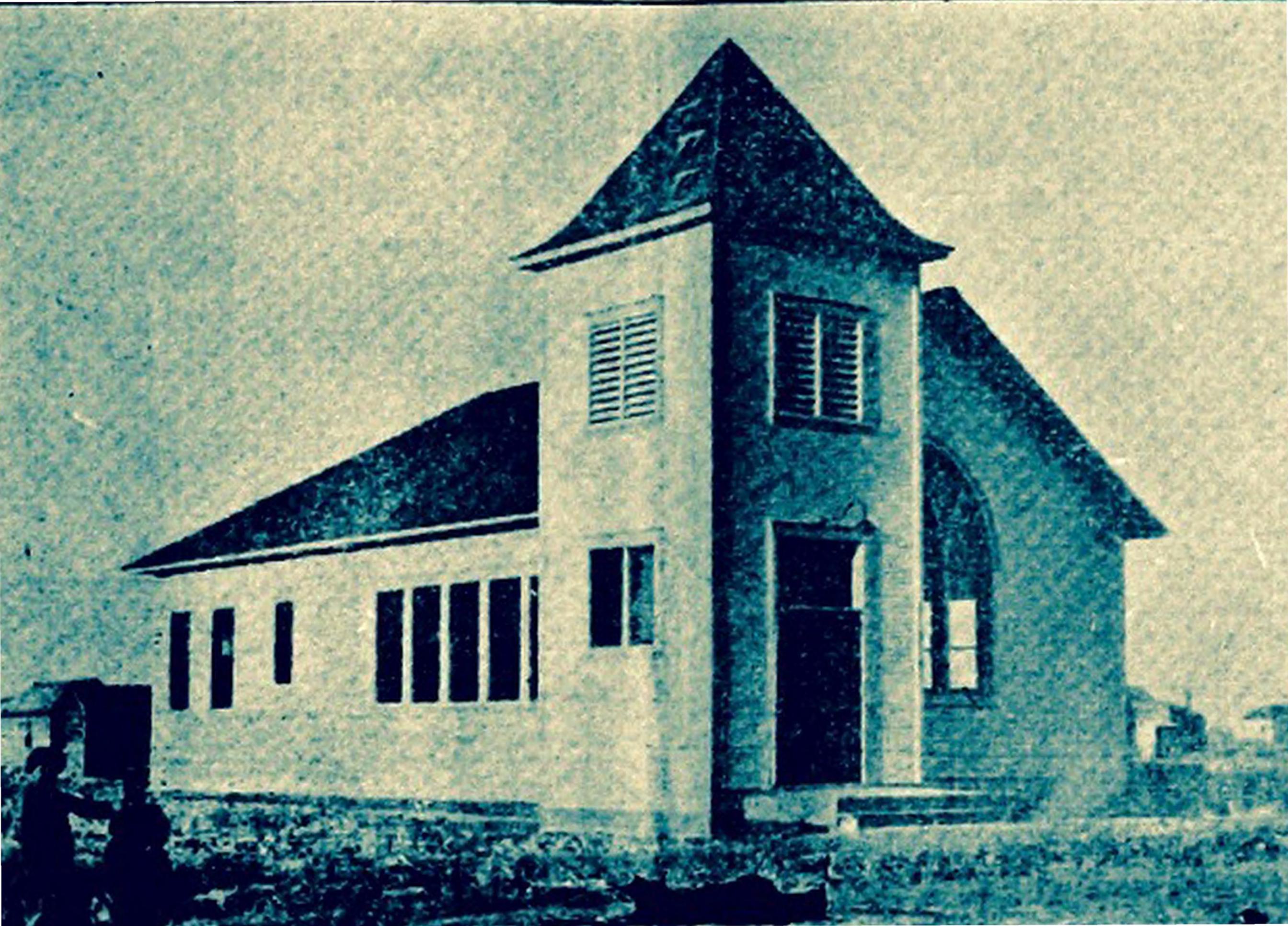








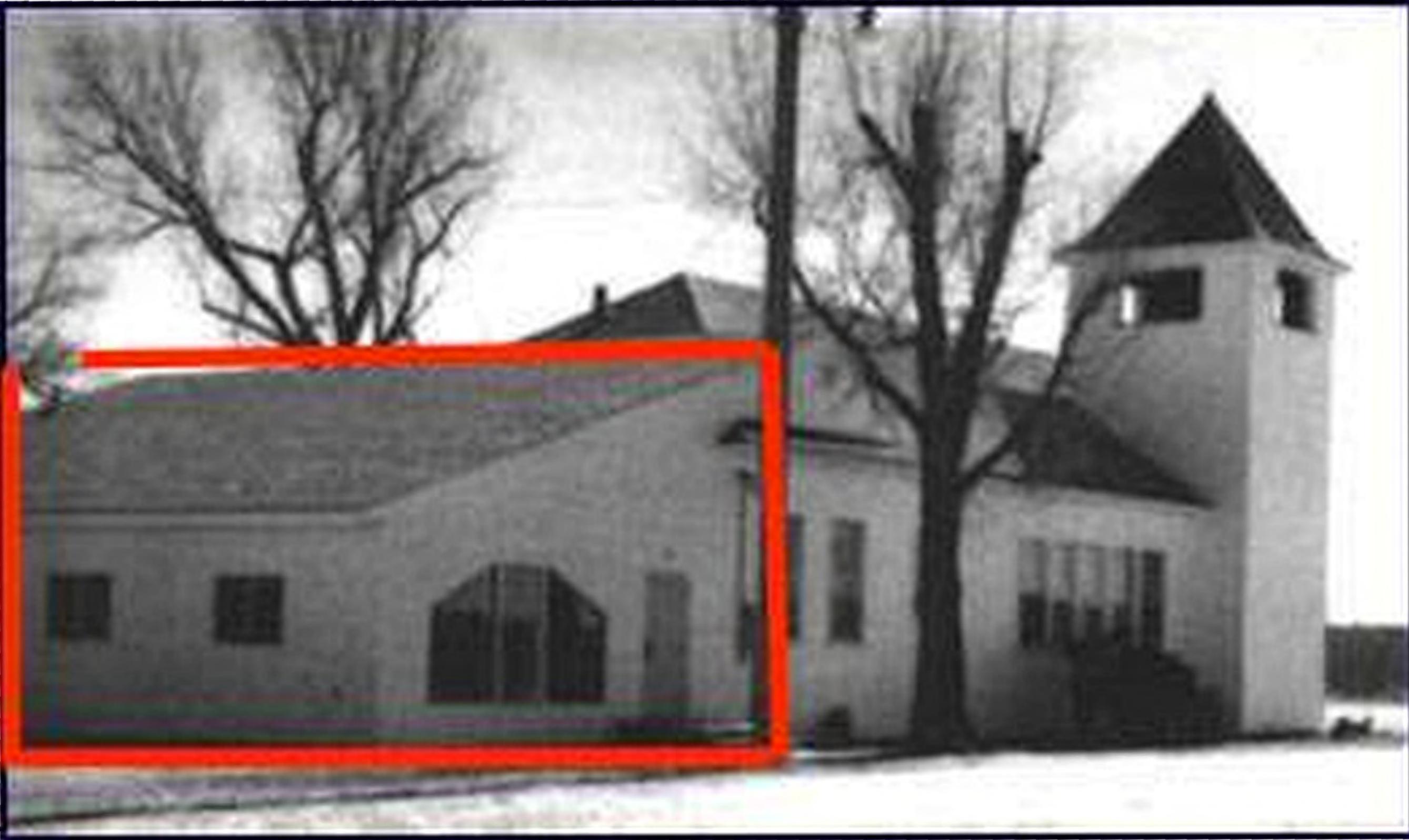








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UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action:

Property Name:

Multiple Name:

State & County:

Date Received: 8/3/2017 Date of Pending List: 9/1/2017 Date of 16th Day: 9/18/2017 Date of 45th Day: 9/18/2017 Date of Weekly List: 9/21/2017

Reference number:

Nominator:

Reason For Review:

Accept Return Reject 9/18/2017 Date

Abstract/Summary Comments:

Recommendation/ Criteria

Reviewer Edson Beall Discipline Historian

Telephone _____ Date _____

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.



GARY R. HERBERT
Governor

SPENCER J. COX
Lieutenant Governor

Jill Remington Love
Executive Director
Department of
Heritage & Arts



Brad Westwood
Director



July 31, 2017

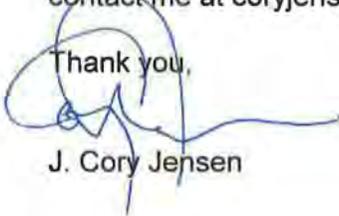
TO: Mr. J. Paul Loether, Keeper and Chief
National Register of Historic Places
Mail Stop 7228
1849 C St, NW
Washington, D.C. 20240

FROM: J. Cory Jensen, National Register Coordinator
Utah State Historic Preservation Office

RE: Myton Presbyterian Church, Duchesne County, National Register of Historic
Places nomination

Mr. Loether,

The enclosed disk contains the true and correct copy of the nomination form for the **Myton Presbyterian Church** to the National Register of Historic Places. The other disk contains the photograph image files of the property in TIF format. Should you have any questions, please contact me at coryjensen@utah.gov or 801/245-7242.

Thank you,

J. Cory Jensen

- Enclosures:
- _____ 1 CD with PDF of the NRHP nomination form and correspondence/additional info
 - _____ 1 CD with digital images (tif format)
 - _____ 1 Physical Transmission Letter
 - _____ 1 Physical Signature Page, with original signature
 - _____ Other:

- Comments:
- _____ Please ensure that this nomination receives substantive review
 - _____ The enclosed owner(s) objection(s) do _____ do not _____
 - _____ constitute a majority of property owners.
 - _____ Other: