

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM**

FOR NPS USE ONLY
RECEIVED JAN 29 1980
DATE ENTERED MAR 27 1980

SEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

1 NAME

HISTORIC SALINA PRESBYTERIAN CHURCH

AND/OR COMMON The Crosby Memorial Church

2 LOCATION

STREET & NUMBER 204 South First East St.

CITY, TOWN Salina VICINITY OF CONGRESSIONAL DISTRICT 01

STATE Utah CODE 049 COUNTY Sevier CODE 041

3 CLASSIFICATION

CATEGORY	OWNERSHIP	STATUS	PRESENT USE
<input type="checkbox"/> DISTRICT	<input type="checkbox"/> PUBLIC	<input checked="" type="checkbox"/> OCCUPIED	<input type="checkbox"/> AGRICULTURE <input type="checkbox"/> MUSEUM
<input checked="" type="checkbox"/> BUILDING(S)	<input checked="" type="checkbox"/> PRIVATE	<input type="checkbox"/> UNOCCUPIED	<input type="checkbox"/> COMMERCIAL <input type="checkbox"/> PARK
<input type="checkbox"/> STRUCTURE	<input type="checkbox"/> BOTH	<input type="checkbox"/> WORK IN PROGRESS	<input type="checkbox"/> EDUCATIONAL <input checked="" type="checkbox"/> PRIVATE RESIDENCE
<input type="checkbox"/> SITE	PUBLIC ACQUISITION	ACCESSIBLE	<input type="checkbox"/> ENTERTAINMENT <input type="checkbox"/> RELIGIOUS
<input type="checkbox"/> OBJECT	<input type="checkbox"/> IN PROCESS	<input checked="" type="checkbox"/> YES: RESTRICTED	<input type="checkbox"/> GOVERNMENT <input type="checkbox"/> SCIENTIFIC
	<input type="checkbox"/> BEING CONSIDERED	<input type="checkbox"/> YES: UNRESTRICTED	<input type="checkbox"/> INDUSTRIAL <input type="checkbox"/> TRANSPORTATION
		<input type="checkbox"/> NO	<input type="checkbox"/> MILITARY <input type="checkbox"/> OTHER:

4 OWNER OF PROPERTY

NAME Thomas W. and Mary M. Carter

STREET & NUMBER 945 Chapea Road

CITY, TOWN Pasadena VICINITY OF STATE California 91107

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC. Sevier County Courthouse

STREET & NUMBER North Main Street

CITY, TOWN Richfield STATE Utah 84701

6 REPRESENTATION IN EXISTING SURVEYS

TITLE None

DATE FEDERAL STATE COUNTY LOCAL

DEPOSITORY FOR SURVEY RECORDS

CITY, TOWN STATE

7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<input type="checkbox"/> EXCELLENT	<input type="checkbox"/> DETERIORATED	<input type="checkbox"/> UNALTERED	<input checked="" type="checkbox"/> ORIGINAL SITE
<input checked="" type="checkbox"/> GOOD	<input type="checkbox"/> RUINS	<input checked="" type="checkbox"/> ALTERED	<input type="checkbox"/> MOVED DATE _____
<input type="checkbox"/> FAIR	<input type="checkbox"/> UNEXPOSED		

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

The Crosby Memorial Chapel in Salina is one of five Presbyterian churches built in the 1880s in central Utah's Sanpete and Sevier Valleys under the direction of the Mission Superintendent of Utah the Reverend Duncan McMillan. The structures are located in Manti, Gunnison, Salina, Richfield and Monroe, a chain of small towns, each of less than 5,000 people, along U.S. Route 89, 122-162 miles south of Salt Lake City. Each church is built of native stone, and the four earliest structures share some similar details.

The Salina Presbyterian church, along with those in Gunnison and Monroe, was built in 1884. The three are of similar design, simpler than the Gothic Revival influenced Presbyterian Church built in Manti three years earlier. They are one-story gable-roofed stone structures with a wooden belfry atop the symmetrical front gable end.

In addition to similar massing, the three 1884 churches have similar stonework and belfry design. The rough-faced stone walls are laid in coursed ashlar bond, courses of random width, with the mortar allowed to project slightly beyond the plane of the wall. This is like the stonework of the Manti church, perhaps indicating that its stonemason, Mathias Andreason, also worked on the later churches.

The design of the wooden belfry found on each of the 1884 churches is also similar to the one in Manti. It has three parts. The base is a steep-sided truncated pyramid covered by wood shingles. The next section is open, consisting of wooden arches resting on eight simple rectangular columns, with a strip of molding at the top of each column. This is topped by a tall, steep, flared hip roof covered with wood shingles. The design may be the work of Peter Van Houghton, architect of the Manti church, or it may indicate that the carpenters for that building, the Jenson Brothers, also worked on the Gunnison, Salina, and Monroe structures.

The Crosby Memorial Chapel in Salina has a shed-roofed frame rear addition that once housed the school teacher who taught in the building. The main stone structure has a gable roof now covered with asphalt shingles. The roof is pierced by two brick chimneys along the ridge-pole, one just behind the belfry, the other at the rear wall. A wooden cornice built up of molding runs under the eaves around the roof. The simple gable decoration in the peak of the front gable consists of crossed horizontal and vertical bargeboards.

The church has four tall windows on the north and south sides, now covered by wooden shutters. The symmetrical front (east) facade is similar to the one in Gunnison, with a single central entrance flanked by two more windows, unlike the arrangement of two separate front entrances found both in Manti and

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Monroe. Salina's single central entrance has wood-panelled double doors with transom windows above and a stone lintel. All other windows in the church have plain stone lintels and sills. A plaque on the south wall, inside, states:

MEMORIAL CHAPEL
Erected A.D. 1884
by
Elizabeth Crosby
New York City, N.Y.
In Memory of her daughter
Helen Rutgers Crosby
Born Aug. 28, 1863
Died April 27, 1882

The Crosby Memorial Chapel, little altered from its original appearance, is now being gradually restored as a private residence.

8 SIGNIFICANCE

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW			
<input type="checkbox"/> PREHISTORIC	<input type="checkbox"/> ARCHEOLOGY-PREHISTORIC	<input type="checkbox"/> COMMUNITY PLANNING	<input type="checkbox"/> LANDSCAPE ARCHITECTURE	<input checked="" type="checkbox"/> RELIGION
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> ARCHEOLOGY-HISTORIC	<input type="checkbox"/> CONSERVATION	<input type="checkbox"/> LAW	<input type="checkbox"/> SCIENCE
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> AGRICULTURE	<input type="checkbox"/> ECONOMICS	<input type="checkbox"/> LITERATURE	<input type="checkbox"/> SCULPTURE
<input type="checkbox"/> 1600-1699	<input checked="" type="checkbox"/> ARCHITECTURE	<input checked="" type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input type="checkbox"/> SOCIAL/HUMANITARIAN
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION
<input type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input type="checkbox"/> OTHER (SPECIFY)
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES 1884

BUILDER/ARCHITECT

STATEMENT OF SIGNIFICANCE

The Crosby Memorial Chapel in Salina derives its significance from its important role in the religious and educational history of central Utah, and also as an interesting example of late 19th century "charitable good works" as it was a privately endowed Presbyterian chapel.

Presbyterianism was established in Utah on June 11, 1869, with the arrival of the Reverend Melancthon Hughes to begin a pastorate in Corinne, Utah. Although begun with work in a Gentile boom town, Presbyterianism in Utah quickly became a determined missionary and youth education program aimed principally at converting Mormons.

As a religion whose own beliefs demanded an educated understanding of Christian doctrine, and whose style of religious organization was democratic, Presbyterians perceived Mormonism as a perversion, "a sort of cross between Roman Catholicism and Protestantism with vestigial marks of paganism, too eclectic to be evangelical and yet too evangelical to be wholly non-Christian."¹ Similarly, the authoritarian nature of the Mormon Church and its internal discipline was seen as "despotic suppression of liberty among its votaries and victims."² Convinced that Mormonism was both false and un-American, and, strengthened by the resolve that "Christianity and patriotism are natural allies . . . the Presbyterian Church discovered that it had mission work in Utah requiring intellectual strength, fervent piety, and executive ability."³

The missionary who epitomized these qualities, the Reverend Duncan McMillan, was also the man who brought into being the Presbyterian missionary strategy in Utah of offering superior educational facilities that would in time create an educated populace who would turn away from Mormonism. McMillan's first venture demonstrated his ability to capitalize on available opportunities. Hearing of a group of disaffected Mormons in Sanpete County, he received permission from the Presbytery of Utah to proceed to Mt. Pleasant.

When he arrived on March 3, 1875, the Reverend McMillan found a group of potential converts in the Mt. Pleasant Liberal Club. These people were former members of the Mormon Church, either apostate or excommunicated, who had been growing in number since 1862 when a rift in the local Mormon Church organization had produced the defection of a sizeable number of Swedes. They had been joined over the years by others, Anglo-American and from the other Scandinavian groups, whose common bond was that they were now no longer Mormon. Politically they supported the Liberal Party against the People's (Mormon) Party in territorial politics, but religiously they were adrift. Since they had progressed far enough in organization to have completed a Liberal Hall just the year before, the situation for the Reverend McMillan was well-nigh perfect . . . to have both a congregation and a meeting place.

The other situation from which the Reverend McMillan was able to profit was the poor quality of public schools in Utah. While Mormon communities had

9 MAJOR BIBLIOGRAPHICAL REFERENCES

T. D. Martin, Presbyterian Work in Utah, 1869-1969, Mss. Westminster College Archives, Salt Lake City, Utah.

UTM NOT VERIFIED

10 GEOGRAPHICAL DATA

ACREAGE NOT VERIFIED

ACREAGE OF NOMINATED PROPERTY less than one

QUADRANGLE NAME Salina, Utah

QUADRANGLE SCALE 1:24000

UTM REFERENCES

A 1, 2 4, 2, 5 6, 9, 0 4, 3, 1, 1 8, 9, 0
ZONE EASTING NORTHING

B [] [] [] [] [] [] [] [] [] []
ZONE EASTING NORTHING

C [] [] [] [] [] [] [] [] [] []

D [] [] [] [] [] [] [] [] [] []

E [] [] [] [] [] [] [] [] [] []

F [] [] [] [] [] [] [] [] [] []

G [] [] [] [] [] [] [] [] [] []

H [] [] [] [] [] [] [] [] [] []

VERBAL BOUNDARY DESCRIPTION

E 1/2 of N 1/2 Lot 4, Blk 4, Plat A, Salina City Survey Area 0.26 acre.

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE	CODE	COUNTY	CODE
STATE	CODE	COUNTY	CODE

11 FORM PREPARED BY

NAME / TITLE

John S. H. Smith, Preservation Historian/Thomas W. Hanchett, Architectural Historian

ORGANIZATION

DATE

Utah State Historical Society

March 1979

STREET & NUMBER

TELEPHONE

307 West 200 South, Suite 1000

(801) 533-6017

CITY OR TOWN

STATE

Salt Lake City

Utah

12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL

STATE

LOCAL

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

STATE HISTORIC PRESERVATION OFFICER SIGNATURE

Melvin T. Smith

TITLE Melvin T. Smith, State Historic Preservation Officer

DATE January 21, 1980

FOR NPS USE ONLY

I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER

W. Ray Lane
KEEPER OF THE NATIONAL REGISTER

DATE 3/27/80

ATTEST: *William H. Brennan*

DATE 3-11-80

CHIEF OF REGISTRATION

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generally established schools as among their settlement priorities, the nature and product of this schooling left much to be desired. Lack of trained teachers and an irregular and often-interrupted school year meant that most children received an indifferent education at best, but often, none at all. Fashioning benches with his own hands, McMillan opened his first school in Mt. Pleasant on April 20, 1875, with 35 students in attendance.

After overcoming some initial financial problems and with the help of other ministers and a corps of dedicated female Presbyterian missionary teachers, McMillan would establish congregations or schools throughout Sanpete and Sevier counties and in other parts of Utah territory. His school at Mt. Pleasant would become the Wasatch Academy, still operating and listed on the National Register.

The Crosby Memorial Chapel in Salina was used principally as a school, with the small lean-to at the rear serving as the teacher's quarters. There seems to have never been a permanent minister installed in this Church, which was served principally by the circuit-riding Reverend G. W. Martin of Manti. As was true for many of the smaller congregations, the Presbyterian presence in Salina was personified by the resident Presbyterian teacher. Acting as both teacher, missionary, civic worker, nurse, and being equally evangelical in matters of religion, education, and culture, these extraordinary women were undoubted assets to their frontier communities . . . although treated by local Mormons with considerable ambivalence.

Part of the Mormon distrust of these Presbyterian efforts was undoubtedly a resentment of being evangelized by what they felt to be a false religion. But the Crosby Memorial Chapel represents yet another cause for resentment; with the construction of this fine school facility with a full time teacher, paid for from sources outside the community, local Mormons could hardly escape having the same kinds of feelings that, say, the Chinese had about "rice Christians." Although modest by many standards, these expenditures were clearly seen as a form of bribery and the Mormon response was to take the education and reject the religion. In 1889-1890 the Presbyterians had 36 mission schools, 4 academies, 65 qualified teachers. By 1897, as the system was being wrapped up, the Board of Presbyterian Missions announced that approximately 50,000 children had received some education in these schools.⁴ Considering the handful of Presbyterian converts gained from this effort, one can well understand the exasperation of one delegate to a Presbyterian General Assembly who is said to have lamented that "vast sums were spent on the education of future Mormon bishops and Sunday School teachers."

The Crosby Memorial Chapel in Salina, now a private summer residence that is being gradually restored, is the kind of cultural asset that, in addition

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to its inherent charm and architectural interest, has the power to illuminate many interesting aspects of the late 19th century Mormon/Gentile conflict.

¹Board of National Missions of the Presbyterian Church in the U.S.A. National Excerpts. Pamphlet, December 1929, Utah State Historical Society Collections.

²Memorial of the General Assembly of the Presbyterian Church of the United States, U.S. Senate, 47th Congress, 1st Session, Misc. Doc. No. 30 (Washington, 1882), Utah State Historical Society Collections.

³Addresses at the Tenth Anniversary of the First Presbyterian Church of Salt Lake City, November 13, 1882, p. 1.

⁴Russell Goodman, "Little Known Facts About Early Christianity in the Intermountain Region." Mss. Utah State Historical Society Collections.