

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

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

1 NAME

HISTORIC
MONROE PRESBYTERIAN CHURCH
AND/OR COMMON

2 LOCATION

STREET & NUMBER
20 East 100 North
CITY, TOWN
Monroe
STATE
Utah
VICINITY OF

CODE
049
COUNTY
Sevier
CODE
041
CONGRESSIONAL DISTRICT
01
NOT FOR PUBLICATION

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

4 OWNER OF PROPERTY

NAME
Charles, Thelma Compton
STREET & NUMBER
20 East 100 North
CITY, TOWN
Monroe
STATE
Utah
VICINITY OF

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE,
REGISTRY OF DEEDS, ETC.
Sevier County Courthouse
STREET & NUMBER
CITY, TOWN
Richfield
STATE
Utah

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 Monroe Presbyterian Church is one of five Presbyterian churches built in the 1880s in central Utah's Sanpete and Sevier Valleys under the direction of Mission Superintendent of Utah 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 church in Monroe, along with those in Gunnison and Salina, was built in 1844. 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 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, flaired 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 Monroe church has a wood-shingled roof with a cornice built up of molding running under the eaves. In the peak of the front gable is a simple decoration consisting of horizontal and vertical bargeboards. In the belfry the original bell is still in place, with the inscription:

"Presented to the
Presbyterian Church--Monroe, Utah
by
The Women's Home Mission Society of
The Presbytery of Troy.
Let him That heareth say, 'Come.'
Clinton H. Meneely Bell Company
Troy, N.Y. U.S.A.
A.D. 1884"

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The symmetrical front facade has two separate entrances, like the church in Manti, but unlike the single-entry churches at Gunnison and Salina. Each entrance to the Monroe Church originally had a wood paneled door with a transom window above, though a large window has recently been substituted for one door and transom. There are no other front windows, but both the east and west sides of the church have four tall double-hung windows with four-over-four panes and plain stone lintels and sills.

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 unknown

STATEMENT OF SIGNIFICANCE

The Presbyterian Church of Monroe, with its bell that is still rung daily during the school year, is a fine example of adaptive restoration whose significance for the National Register lies in its fine architecture as well as its educational and religious role in the history of Utah.

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 Presbtery 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.

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 Monroe, Utah

QUADRANGLE SCALE 1:62500

UTM REFERENCES

A 172 410.2 4110 427.6 5215
 ZONE EASTING NORTHING

B
 ZONE EASTING NORTHING

C

D

E

F

G

H

VERBAL BOUNDARY DESCRIPTION

Com. 141.9 ft. E. of SW. Cor of Lot 1, Blk 47, Plat A, Monroe City Survey 0 N. 132 ft, E. 72.6 ft, S 132 Ft, W. 72.6 ft to beginning area 0.22 acres. Tract 2.

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

Utah State Historical Society

DATE

March 1979

STREET & NUMBER

307 West 200 South, Suite 1000

TELEPHONE

(801) 533-6017

CITY OR TOWN

Salt Lake City

STATE

Utah

12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL

STATE X

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

1/22/80

FOR NPS USE ONLY

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

W. Ray Jace
 KEEPER OF THE NATIONAL REGISTER

DATE

3/27/80

ATTEST

William H. Graham
 CHIEF OF REGISTRATION

DATE

3/28/80

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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 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 corp 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 Presbyterian Church and School at Monroe was begun when the Reverend Duncan J. McMillan decided to extend his work beyond Sanpete into the Sevier Valley. In November 1877 he purchased a small frame building and assigned a Miss Wheeler as the teacher. Progress was slow but steady, and two teachers were eventually assigned to that post. Work in Monroe was turned over to the Reverend P. D. Stoops in 1881, and under his supervision the present chapel was constructed in the summer of 1884. Again, as in other Utah communities, the Presbyterian workers in Monroe found that their educational attractions were greater than the religious message. In 1893 the Church no longer had a permanent pastor and had a membership of only 23, while the day school was attracting 118 students.

The Church continues to be a community asset, although technically a private home. The interior has been remodelled carefully to maintain the historic appearance, and string quartets are arranged for club meetings and groups of summer visitors and held in the chapel. Local girls dressed in period costume serve refreshments.

¹Board of National Missions of Presbyterian Church in the U.S.A., National Excerpts. Pamphlet, December 1892, 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.