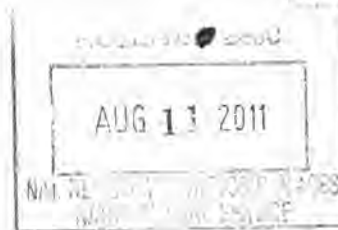


United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form



701

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. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name Carlton Community Church

other names/site number Florence-Carlton Community Church; Carlton Church

2. Location

street & number 20075 Old Highway 93

city or town Florence

state Montana code MT county Missoula code 063 zip code 59833

	not for publication
X	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

Mark F. Faubus / SHPO
Signature of certifying official/Title

4 August 2011
Date

MONTANA STATE HISTORIC PRESERVATION OFFICE
State or Federal agency/bureau or Tribal Government

In my opinion, the property meets does not meet the National Register criteria.

Signature of commenting official

Date

Title State or Federal agency/bureau or Tribal Government

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):

Jon Edson N. Brall
Signature of the Keeper

9.23.11
Date of Action

Carlton Community Church
Name of Property

Missoula County, Montana
County and State

5. Classification

Ownership of Property (Check as many boxes as apply.)

<input checked="" type="checkbox"/>	private
<input type="checkbox"/>	public - Local
<input type="checkbox"/>	public - State
<input type="checkbox"/>	public - Federal

Category of Property (Check only one box.)

<input checked="" type="checkbox"/>	building(s)
<input type="checkbox"/>	district
<input type="checkbox"/>	site
<input type="checkbox"/>	structure
<input type="checkbox"/>	object

Number of Resources within Property (Do not include previously listed resources in the count.)

Contributing	Noncontributing	
1	0	buildings
0	0	sites
0	0	structures
0	0	objects
1	0	Total

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

N/A

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions (Enter categories from instructions.)

RELIGION/religious facility

Current Functions (Enter categories from instructions.)

RELIGION/religious facility

7. Description

Architectural Classification (Enter categories from instructions.)

LATE 19TH & 20TH CENTURY REVIVALS/

Late Gothic Revival

Materials (Enter categories from instructions.)

foundation: CONCRETE

walls: WOOD/weatherboard

roof: ASPHALT

other:

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Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

The Carlton Community Church rests on a grassy bench above the confluence of Carlton Creek and the Bitterroot River just a few miles north of Florence and over the Ravalli/Missoula County line. The church stands as the only remaining historic non-residential building of the Carlton community. In the 1980s, the Florence-Carlton Community Church congregation organized a funding campaign and constructed a new church building south of the historic church, leaving the original building vacant. In recent years, however, the historic church has been stabilized and cleaned, and is used occasionally for weddings and other events.

The simple, iconic church is a one-story, wood-frame, rectangular building that rests on a high concrete wall foundation. Asphalt shingles cover the front-gable roof, and boxed eaves extend approximately twelve inches on all sides of the building. Exterior walls feature six-inch lapped wood clapboard and narrow cornerboards. The gothic-arched windows are one-over-one fixed panes filled with solid stained glass. An asphalt driveway provides access from the south, leads across the east side of the property, and loops around the building at the north and west sides. The grassy lawn is free of trees, except for a single, tall arborvitae at each corner of the building.

Narrative Description

Exterior:

The Carlton Community Church is a one story, wood-frame building measuring 52 feet by 24 feet in size. Typical of one-room churches throughout the West, the church is painted white, and has a rectangular footprint with a small vestibule on the front (east) elevation. Wide drop-lap siding finished with cornerboards enclose the exterior walls. As a result of a fire during the early 1980s, the congregation replaced the original siding in kind on the west elevation from the foundation to the bottom of the gable end. Green asphalt shingles cover the steeply pitched gable roof. The boxed eaves run parallel to the angle of the roof, and wide fascia boards wrap up into the gable ends. A small brick chimney straddles the peak of the roof at the west (rear) end of the building. A round, metal chimney protrudes from the top center portion of the north slope. At the east (front) end of the roof ridge rests a cupola on a square base. Rectangular openings on each side are topped with wood-filled gothic arches, and reveal the bell hanging within the structure. A simple wooden cross is located at the east end of the cupola's gable roof. The small one-story rectangular vestibule protrudes from the east elevation. Its steeply-pitched gable roof mirrors the angle of the main roof, and also displays boxed eaves and fascia. A round metal light fixture attached beneath the peak of the vestibule eaves contains a single incandescent floodlight.

Cement board over wood at the base of the building conceals the concrete wall foundation material. Concrete stoops with metal railings lead to the doors on the east and south elevations. Two-panel wooden double doors lead from the east elevation exterior into the small rectangular vestibule. Colorful stained glass encased by a wooden frame decorates the gothic arch above the double doors. A painted metal door with false panels provides entry from the west side of the south elevation. Each of the side elevations (north and south) contains three, two-light lancet windows. The lower lights are hoppers. Translucent frosted or patterned glass replaced the original stained-glass glazing in these windows.

Interior:

A community effort remodeled the church interior in 1963. Modifications included installing knotty-pine paneling on all interior walls above original wainscot. The paneling consists of both wide and narrow boards with a double bead between each. The paneling covers all the walls and continues halfway up the ceiling at the same angle as the roof. A chair rail, detailed with double-rows of horizontal beading, separates the knotty pine from the original two-inch wood beadboard wainscoting that surrounds all sides of the interior of the church. Acoustic tiles cover the dropped ceiling. Five incandescent light fixtures hang from the ceiling; the three at the west side of the church appear to have originally been kerosene lamps, and now hold single bulbs. The two modern light fixtures at the east end of the church feature frosted glass globes over single bulbs. The four-inch tongue-and-groove wooden floorboards are painted gray and covered with carpet runners down the center aisle. Rows of original, simple wooden pews fill the nave north and south of the center aisle.

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A carpeted, raised sanctuary dominates the west end of the church, accessed by two wooden steps located across its length. A wooden rail with turned wooden balusters runs across the center of the sanctuary's east side. Centered against the west wall is a built-in altar table sheathed in knotty pine. Centered above the altar table, from halfway up the wall to the ceiling, is the original brick chimney, also sheathed in knotty pine. Decorative wooden brackets support the chimney. An old wooden organ sits at the northwest corner of the sanctuary, and a flush, painted, metal door located at the south wall leads outside. A large metal heating unit hangs from the ceiling at the east end of the church. Metal heating ducts skirt the base of the east, south, and north walls. The south wall also features a built-in bookcase and cabinets at its east end.

A pair of two-panel, stained wood double doors with double-acting hinges lead from the center of the vestibule's west wall into the nave. The vestibule also features knotty pine paneling above the original beadboard wainscot. A rope hangs down the vestibule's south wall, and when pulled, rings the bell in the cupola. Also on the south wall is a functioning, vintage electrical box.

Integrity

The Carlton Community Church retains a high degree of architectural integrity. It still stands in its original location in a country setting surrounded by a manicured lawn. The setting and feeling are further enhanced given that the building has not been enlarged with modern additions. Its associations with the congregation and community as a whole are long lived. In addition, its integrity of design, materials, and workmanship remain clearly evident, especially on the exterior. The interior circulation plan has also been maintained, though restoration efforts in 1963 covered some of the original finish materials. The original material remains intact beneath the ceiling tiles and paneling, and original fixtures and furnishings remain in use.

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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.)

Property is:

- ☒ 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.

Period of Significance (justification)

The Carlton Community Church's period of significance runs from its construction in 1884 through 1924 when doctrinal and administrative differences within the congregation lead to its closure. Between 1884 and 1924, the building represented a social locus for the community and it is representative of the development of the community through the homesteading period in the Bitterroot Valley. Since 1924, the use of the building has been sporadic, culminating in its near abandonment; however, the church witnessed several revivals, including a major reorganization in the late 1950s and restoration in the 1963. Construction of a new building south of the property in the 1980s resulted in its return to occasional use at that time.

Areas of Significance

(Enter categories from instructions.)

ARCHITECTURE

RELIGION

EXPLORATION/SETTLEMENT

Period of Significance

1884-1924

Significant Dates

1884

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

n/a

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Criteria Considerations (explanation, if necessary)

Historic significance for this religious property is established on the merits of its architectural values and for important historic and cultural forces that the property represents. Because its significance transcends the doctrinal aspects of its history, the property meets Criteria Consideration A.

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance and applicable criteria.)

The Carlton Community Church, just north of Florence, Montana has been a significant place and social center in the small community since its construction in 1884. The building is eligible for listing in the National Register under criteria A and C at a local level of significance. Under Criterion A, the Carlton Community Church represents locally the tangible result of the influence and methods used by the Methodist Church in its development in Montana and the West. By establishing itself in stable communities, such as Great Falls and Butte, the Methodist Church provided outreach to more isolated areas, including the Bitterroot Valley. The church gains additional significance under Criterion C as an outstanding local example of Gothic Revival ecclesiastical architecture characterized by its simple design and stature consistent with the financial means of a small rural congregation.

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

The Carlton Community Church is eligible for listing in the National Register under criteria A and C at a local level of significance. The church is eligible under Criterion A as an important local representation of the Methodist Church's procedure and influence in the development of communities in Montana and the West through the late nineteenth and early twentieth centuries. Typically, Methodist missionary bishops established missionary districts, and identified communities from which to base their evangelical practice. From these larger churches, ministers identified, traveled to, and served potential congregations in more isolated towns. This was the case at Carlton, where the nascent congregation benefited from the church at Butte. Carlton was, at that time, a budding agricultural community in the Bitterroot Valley and the church itself is a stately reminder of the late 1800s when small towns flourished with activity and optimism for the future. The Methodist Church generally sought to establish itself in stable communities to ensure a lasting presence, and residents often longed for the cultural familiarity of the traditions, songs, and liturgy of the Christian faith. The leaders and women's groups in the small town of Carlton rallied residents of many denominations to help construct the building, and community-wide activities allowed for its upkeep and continued use as a social locus to the present day.

The church gains additional local significance under Criterion C as an iconic example of Gothic Revival ecclesiastical architecture. Typical of a rural church building of Montana, it is simple in stature and design, yet it references formal ecclesiastic design to the extent achievable with limited resources and a small congregation. Incorporating pragmatic architectural elements such as Gothic windows, an arched doorway, and steeple, the building is a significant example of ecclesiastic design on a rural scale.

Early History of the Bitterroot Valley

(This section taken from Chere Jiusto's *Montana Main Streets, Volume Four: A Guide to Historic Hamilton*, Montana Historical Society Press, 2000, with permission from the author)

A long time ago...everywhere on this earth there was medicine for the people...Their home life was good, they were growing up in a good way, the children, the people of long ago. The earth was clean, everything was good. There were no illnesses.¹

The Salish and Pend d'Orielle Indians tell of living in the Bitterroot Valley since the beginnings of time; the valley Spe'tlemen is the heart of their ancestral homeland. Through this broad, fertile valley flows the river called In-schu-te-sche, the River of Red Willows. Long ago, Salish elders recount, a single Salish nation inhabited what is now Western Montana; over time they formed distinctive tribes known now as the Salish and Pend d'Orielle, as well as the Coeur d'Alene, Spokane, Colville, and Okanagan. For thousands of years, Salish people followed a way of life in this mountainous country attuned to the seasons and the land – hunting buffalo and other game, catching fish, collecting plant foods and medicines, trading between tribes and bands.

¹ Mitch Smallsalmon (1900-1982), Salish Culture Committee Oral History Collections. Recorded April 1978.

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Euro-Americans came late to this western country. The first recorded encounter here occurred in September 1805, when the Lewis and Clark Expedition traveled through the Bitterroot Valley enroute to the Pacific. Just a boy at that time, Many Horses, or Chief Victor, later recounted how the "pale-faced chiefs looked strange" to the Salish, but were welcomed at their encampment in the Sula Basin. The Salish took them in, fed them, and "gave them fresh good horses" in exchange for their tired ones. These "ellegant" horses carried the explorers toward the distant shore of the Pacific along the ancient and rugged Lolo Trail.²

Nearly twenty years later, fur traders and "mountain men", many of whom were French-Canadian, began to filter through the valley, and brought with them their Christian faith. Stories of the "black robes" lead to the Salish and Nez Perce sending delegations east in search of such men who could come to their tribes. Father Pierre DeSmet, a Jesuit priest, answered the call and established St. Mary's Mission in 1841. The relationship between the Salish and the Catholic mission soured, however, especially when the church made overtures to the Blackfeet, the Salish's long-standing enemies. The mission disbanded in 1850, and Major John Owen purchased mission property the same year. There, Owen opened a bustling trading post.

Shortly thereafter, in 1855, Governor Isaac Stevens traversed the area, surveying for the potential Northern Pacific Railway route, and under orders to clear the way for non-Indian settlement. At Council Grove, in an ancient pine forest, the United States government asked the Salish to abandon their Bitterroot Valley. The negotiations were confused by language barriers. The Salish resisted but finally agreed to move after the President of the United States ordered a survey and determined that the harsher Jocko Valley to the north better suited their needs. Until that decision was tendered, the Bitterroot remained closed to settlers. But retired trappers, errant soldiers, and hopeful farmers undaunted by the express illegality of claiming land in Indian territory, had other ideas. During the 1850s and 1860s, the Bitterroot Valley gave rise to a growing cultural mosaic. Settlement fanned out around Fort Owen (where St. Mary's Mission was reopened) and began moving deeper into the Bitterroot.

In 1870, Chief Victor died, and the following year President Grant ordered the Salish to move to the Jocko Valley Reservation. Despite threats of bloodshed, Victor's son, Claw of the Grizzly Bear, or Chief Charlot, refused to submit to this removal. Chief Charlot and his band clung to the hope they might stay in their ancestral homeland, but settlers moving into the valley had little interest in sharing it. They clamored for more military protections against the Indians, and in 1877 the government established Fort Missoula near the confluence of the Clark Fork and Bitterroot Rivers, at the north end of the valley. In 1889, the weary Charlot consented to lead his beleaguered people to the Jocko Reservation. On an October day in 1891, the last of the Salish began the long trip north.

Settlers in the Bitterroot prospered amid the fertile soils. They sold their harvests to the gold camps of Bannack and Virginia City farther east. By 1870, the valley boasted 300 non-Indian residents, and the following two decades witnessed much development, including roads and, in 1888, the completion of the Missoula and Bitter Root Valley Railroad, opening markets for farm products and timber. Two years later, Marcus Daly established the Bitter Root Development Company to develop the townsite of Hamilton, and more settlers streamed into the area. Through this era, the nascent community of Carlton, at the north side of the valley, also prospered and grew. By 1883, the families in the area clamored for a church.

History of Methodism in Montana

Intertwined with the establishment of most of Montana's frontier towns is the story of the birth of religious institutions. In most rural places in Montana, the first church services and the building of new church buildings was proof that a community had put down roots and established a commitment to further develop, not just religious efforts, but social, political, and economic institutions as well. Edward Laird Mills writes in *Peaks, Plains, and Pioneers* that "As a matter of fact, religion was present on the Montana frontier from the first." Early wagon trains led by Hugh Duncan and Jim Bridger observed Sunday on their way West, and services were held from the very early days in Bannack and Virginia City, sometimes given by residents in advance of an ordained man arriving.³

The beginnings of Methodism in England explain its appeal in the vast open spaces of the West. In the mid-eighteenth century, British clergyman John Wesley launched the revolt against high-church Anglicanism that would become known as Methodism. An evangelical movement emphasizing simplicity of doctrine, self-help, and mutual reinforcement, Methodism flourished on England's industrial frontier—those crowded manufacturing centers where the modern working class was

² Salish Kootenai College Tribal History Project, *Challenge to Survive: History of the Salish Tribes of the Flathead Indian Reservation*, Unit 3, "Victor and Alexander Period, 1800-1840," (Pablo, MT: Salish Kootenai College, 2008), pp. 25-29.

³ Edward Laird Mills, *Peaks, Plains, and Pioneers: Eighty Years of Methodism in Montana*, (Portland, OR: Binford & Mort Publishers, 1947), p. 2.

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taking shape. As noted by historian E.P. Thompson, Wesley's approach to reaching the new urban masses "succeeded in combining in exactly the right proportions of democracy and discipline, doctrine and emotionalism."⁴ Wesley sought to take the word to the people. He advocated preaching outside of the pulpit and encouraged ministers to travel widely. While the system worked well in industrial England, it was ideal for the mobile, unsettled agricultural communities of the western United States. The U.S. branch of the Methodist Episcopal Church was formally organized in Baltimore in 1784; Bishop Francis Asbury, "The Prophet of the Long Road," oversaw the application of the Wesleyan system to American circumstances. Methodist "circuit riders" combined a compelling message with the willingness to travel, and by the 1840s the Methodist Episcopal Church of the United States boasted over one million members.⁵

A circuit rider would often be the first representative of organized religion to reach a newly pioneered western settlement. Working in the revivalist, emotional style of the Great Awakenings, the minister might preach in a rude cabin, a barn, or under the open sky. After these sermons, common meetings reinforced the Methodist message. Services included the vigorous singing of traditional hymns, and pastors encouraged church members to regularly renew their individual relationship with God. Methodism strongly encouraged social cohesion in local communities. It also created links on regional and national levels; circuit riders built ties between far-flung settlements through common literature, modes of worship, and personal interaction. Regular large conferences furthered this process of cultural consolidation.⁶

By the late 1860s, the Methodist Episcopal Church began to see major gains in membership and new vigor in its program. Between 1865 and 1913, its membership registered a 400 percent increase to about four million. Methodist Protestants, United Brethren, and Evangelicals experienced similar growth. Church property values soared, and affluence reflected generally prosperous times for the churches. Sunday schools remained strong and active. Publishing houses maintained ambitious programs to furnish their memberships with literature. The church cultivated higher educational standards for the clergy, and founded theological seminaries. Mission work, both home and overseas, rose on the churches' agendas. Home mission programs sought to Christianize the city as well as the Native American. Missionaries established schools for former slaves and their children.⁷

The Methodist system of founding bases from which new circuits could be launched proved successful in Montana as it had been elsewhere, particularly given the state's rapid development (due to its mineral resources) and the vast distances between populations (due to its geography). Methodism grew rapidly in Montana. As the frontier gave way to permanent settlement, the church was no less influential in expanding and perpetuating the communities in which it had taken root.

Amicable conditions aligned for Methodism to flourish during the settlement of Montana. The manner of bringing the "word of God" to the people, introduced by Francis Asbury, was perpetuated by the first Methodist preachers.⁸ An often told tale recounts how Methodist preachers would show up at a homestead before the family had the wagon unloaded.⁹ Over the years the circuit preachers rode horseback or stagecoach. Later they utilized the railroad to travel the vast open spaces of Montana. From 1864, when Rev J.W. Craig held the first worship service in Bannack, Montana, through the turn of the 21st Century, Methodists built and rebuilt churches, parsonages, colleges, and hospitals to serve "God's work." The pioneer preachers were a hardy lot and spread out over the state. The pioneer preachers included Hugh Duncan, A. M. Hough, George Comfort, W.C. Shippen, J.A. Van Anda, Francis Asbury Riggan, and the much beloved, William Wesley Van Orsdel.¹⁰

⁴ E.P. Thompson, *The Making of the English Working Class*, (New York: Vintage Books, 1966), p. 38.

⁵ Lawrence Small, "Methodism in Montana," *Religion in Montana: Pathways to the Present*, vol. 1, (Billings, MT: Rocky Mountain College, 1995) p. 132. Chere Jiusto and Mary Greenfield, National Register of Historic Places Inventory Nomination Form, "Stateler Memorial Methodist Church, Willow Creek," Feb 2003, on file at the Montana State Historic Preservation Office.

⁶ Jiusto and Greenfield, "Stateler Memorial Methodist Church."

⁷ Ibid, Small, 133-139 in Suzanne Waring, National Register of Historic Places Inventory Nomination Form, "First United Methodist Church Parsonage, Cascade County," October 2003, on file at the Montana State Historic Preservation Office.

⁸ Ibid, Small, 133 in Suzanne Waring, National Register of Historic Places Inventory Nomination Form, "First United Methodist Church Parsonage, Cascade County," October 2003, on file at the Montana State Historic Preservation Office.

⁹ Doris Whithorn, *Bicentennial Tapestry of the Yellowstone Conference* (White Sulphur Springs, Meagher County News 1984).

¹⁰ Ibid, Small, p. 135 in Suzanne Waring, National Register of Historic Places Inventory Nomination Form, "First United Methodist Church Parsonage, Cascade County," October 2003, on file at the Montana State Historic Preservation Office.

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These circuit riding ministers served the settlers of Montana spiritually, but they also often provided the first sense of community in the agricultural areas and mining communities. Beyond the theoretical, the establishment of a church was often the first impetus for homesteaders and miners to gather together, to work cooperatively, and even erect community buildings. Indeed, the role of the Methodist Church and other ecclesiastical ministries in the history of Montana transcends the religious to include the establishment and development of communities.¹¹

Carlton Community Church

(Information for this section from the Florence-Carlton Community Church website, <http://florencecarltonchurch.com/about-us/about/>, and John A. Forssen, "Historical Church Has New Lease on Life," *Missoulian*, 1963.)

By 1882, the Town of Carlton boasted a post office, store, and railroad station. The famed and much beloved Methodist Episcopal circuit riders William Wesley "Brother Van" Van Orsdel and Francis Asbury Riggan were among the first preachers to engage with the families in Carlton, often holding services in residences near the present-day church. Riggan, especially, worked to establish an official congregation there. Riggan arrived in Montana in 1872, and married his wife Ida in Fish Creek, Montana in 1876. Robert Carlton, a Roman Catholic, responded to the need for a church and a cemetery, and in 1883 he deeded land to R. C. Childs, Jacob McClain, and Alva Mason, representing the Methodist Episcopal Church. Legend relates Carlton's only stipulation was the little church must always display a cross on its steeple. Area residents completed and dedicated a church building in June 1884. One of the volunteer builders, A.J. Durnford, was a cabinetmaker and constructed the beautiful bookcase still in use in the church. He reportedly constructed the altar and rail as well. The Methodist Episcopal ministers served the congregation for the next 40 years, many of them circuit riders.

The congregation flourished over the next thirty-five years, with the church building serving as the main community gathering place, both for worship and social occasions. Tensions began to mount between Carlton church leaders and the Methodist hierarchy in the mid-1910s, however, with the appointment of Reverend Mister A. Lucas. In the summer of 1918, the local church Trustees applied to the Methodist Church's District Superintendent, Reverend Charles L. Bovard, to convey the church's cemetery there to the local group.¹² Reverend Bovard supported the endeavor at first, but by March 1919, the relationship soured, as summarized in his letter to Carlton congregant Mrs. Durnford:

Your letter enclosing a copy of a letter from Reverend A. Lucas to you is at hand. In none of my correspondence did I mention Mr. Lucas as the source of my information relative to the attitude of the Community of Carlton toward him.

The facts remain that the leaders of affairs there did "freeze him out" and because of their malice toward the Methodist Episcopal Church.

Under such circumstances we could not justify ourselves in turning over a portion of our property gratis to those who cherish and manifest this bitterness towards us.¹³

This doctrinal friction, combined with the loss of the local railroad stop and more integration with the town of Florence just to the south, eventually closed the doors of the little church about 1924. From then until World War II the building saw very little use: one wedding in 1926 and occasional funeral services. With no maintenance, it fell into disrepair, and livestock wandered through the building. The trustees of the Carlton Methodist Episcopal Church deeded the property to the Florence-Carlton Grange #114 in 1943, with the provisions that the "...premises are to be used for religious and educational purposes only and shall never be used as a dance hall, place where gambling is conducted or a place where

¹¹ Suzanne Waring, National Register of Historic Places Inventory Nomination Form, "First United Methodist Church Parsonage, Cascade County," October 2003, on file at the Montana State Historic Preservation Office.

¹² Reverend Charles L. Bovard to Mrs. Durnford, personal correspondence, August 31, 1919, on file with the Carlton Cemetery association, Florence, MT.

¹³ Reverend Charles L. Bovard to Mrs. Durnford, personal correspondence, March 26, 1919, on file with the Carlton Cemetery Association, Florence, MT. The church did eventually deed the cemetery to the Carlton Cemetery Association, of which Mrs. R.C. Durnford was secretary, in 1926.

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intoxicating liquors or beers are sold or consumed."¹⁴ The Grange stabilized the building enough to make it usable, and designated its use henceforth as a nondenominational Protestant Church.¹⁵

During this period of Grange ownership, however, occasional services were held when a visiting minister could be secured, and local families helped organize Sunday School classes, which met sporadically during the school year. William Bessire, a Presbyterian home missionary from Missoula, helped promote the Sunday School efforts and also preached on a limited but regular basis. Some families who were active in this period of church revival included Walter and Etta Polette, Karl and Gladys Ostrom, Claude and Hilda Martin, Lloyd and Zella Heggen, Jules and Grace Zander, and Paul and Helen Trenk.

Finally in the fall of 1954, services began on a regular basis with Presbyterian John Elliott from Missoula, who served for a year. In March 1955, the Grange sold the property to the Carlton Cemetery Association for one dollar. Minister Hugh Garner, also a Presbyterian, served the congregation from September 1955, through February 1962. Minister Garner also served as pastor of the Victor Federated Church, and that community viewed Carlton as part of their outreach. Minister Garner was soon dividing his time almost equally between the two valley congregations. He actively promoted a youth group, and his wife Elsie, a talented and trained musician, contributed much to the musical development of the church. Minister Garner also authored the constitution of the Florence-Carlton Community Church, formally adopted and signed by 49 charter members in April 1957.

During the next decade, the church facilities were renovated, and the congregation grew slowly but steadily. In addition to those families previously mentioned, others included the Davises, the Gebharts, the Hendricksons, the Keysers, the Osterhelds, and the Rosses. A succession of ministers served on a part-time basis: Joe Caulfield and Merrill Skaug from Victor, William Kliber, Frank Grant, Richard England, and Larry Johnson. The latter became the first full-time pastor, resigning in 1982 to attend the University of Montana for an advanced degree and different vocation.

After a difficult year of searching, Florence and Victor secured David Hansen of the American Baptist Churches/USA for their yoked parishes in 1983. Minister Hansen served for eight years, leaving in April 1992, for a pulpit in Belgrade, Montana. Minister Hansen helped initiate and lead a major undertaking – the acquisition of land and the building of a new church building just south of the historic church. Because the future congregation was not formally affiliated with any denomination, it was necessary to first raise money to purchase three-plus acres and then to raise a substantial part of the money needed to build the church itself. Bonds were sold, the ABC building plan was utilized, and phase one of the building plan was completed. Services were held in the new church for the first time at Christmas of 1988.

At that time, the historic church began its role again as a quaint chapel occasionally used for special occasions such as weddings, funerals, and community celebrations. In recent years, the cemetery association and community as a whole have renewed interest in the church and its history, contributing labor, materials, and the financial resources required to keep the building a stable and beautiful attribute to the locality.

¹⁴ Warranty Deed from Trustees of Carlton Methodist Episcopal Church to Florence-Carlton Grange #114, filed August 28, 1943, Missoula County, Montana, Book 105, pp. 127-128, Clerk and Recorder's Office, Missoula, Montana.

¹⁵ Multiple Authors, *More Bitterroot Memories, 1930-1976: A Bicentennial Publication of the Florence Community*, (Hamilton, MT: Ravalli Republic, August 1976), p. 35.

Carlton Community Church

Name of Property

Missoula County, Montana

County and State

Architectural Significance

The Carlton Community Church represents a fine example of a simple, community-built, rural Gothic Revival ecclesiastical building exhibiting characteristic design elements such as vertical, narrow, and pointed features. These features include a steeply pitched roof (topping both the main building and the vestibule), lancet windows, and a tall narrow bell tower at the gable ridge. The striking simplicity of design is illustrated by the church's well-proportioned and regular fenestration, especially in terms of window placement. Three identical two-light windows exhibiting gothic arches grace the north and south elevations accentuating the narrow linear footprint of the building.

Indeed, the church gains significance under Criterion C as an important example of the type of vernacular building tradition that took place across rural Montana. The Carlton Community Church serves as a striking and important local representation of a rural Gothic Revival gable-front church, evenly fenestrated and minimally adorned. Although no church records note an architect or designer for the church, these "Prairie Gothic" church designs were inspired by the medieval churches in Europe.¹⁶

Beginning in the early 19th century in England, a growing chorus of churchmen, religious philosophers, and architects espoused the Gothic Style as the only one suitable for churches. Led by Augustus Pugin and others, the Ecclesiologists, rebelled against the cool rationalism inherent in 18th century Anglican Church design and religious practices. A reform movement within the Anglican Church, Ecclesiology advocated a return to traditional medieval forms of worship within suitable church buildings. Ecclesiologically correct church buildings and furnishings were not merely decorative; they reflected the liturgical and symbolic functions of the worship service.¹⁷

By the mid-nineteenth century, these ideas about the inherent ability of architecture to strengthen religious experience crossed the Atlantic, and American architects embraced them. These design tenets filtered from the East Coast cities including New York, Boston, and Baltimore, to communities in the West. While new, smaller communities often did not have the financial resources to employ architects and execute all the detail recommended by Ecclesiologists, they knew what a church *should* look like, and used locally available materials to execute the essential elements. The defining design features that separated a church from the other buildings, in the American West, and exemplified in the Carlton Community Church, are the vestibule, bell tower, and pointed-arch (Gothic) windows.

Although the Carlton Community Church lacks many of the interior decorative elements synonymous with the design intent described by architectural historian Barbara Beving Long, its steep gable roof, bell tower, and pointed arch windows clearly reflect a rural interpretation of the Gothic Revival style.¹⁸ Architectural Historian Chere Jiusto explained the significance of this type of rural architecture as "representative of a broad body of vernacular architecture which emerged on Montana's agricultural and homesteading frontiers. These buildings were not representative of high style...rather they exemplify the architecture of necessity and were often the result of communal building efforts."¹⁹ Limited by scarce funds, Montana settlers necessarily erected simple church buildings. Nonetheless, these buildings reflected their ecclesiastical intent, whether via a modest tower or tall windows that pointed upward to the heavens, and in doing so brought their message to the community.

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

Carlton Community Church website, <http://florencecarltonchurch.com/about-us/about/>

Forssen, John A. "Historical Church Has New Lease on Life," *Missoulian*, 1963.

Jiusto, Chere. *Montana Main Streets, Volume Four: A Guide to Historic Hamilton*, Montana Historical Society Press, 2000.

¹⁶ Ibid, Harding, 1.

¹⁷ Barbara Beving Long, "Episcopal Churches of North Dakota," National Register of Historic Places Multiple Property Listing, October 1992. Accessed online at <http://pdfhost.focus.nps.gov/docs/NRHP/Text/64500378.pdf>, 14.

¹⁸ Ibid.

¹⁹ Chere Jiusto, "Bethany Lutheran Church National Register Nomination," 1993. On file at the Montana State Historic Preservation Office.

Carlton Community Church

Missoula County, Montana

Name of Property

County and State

Jiusto, Chere and Greenfield, Mary. National Register of Historic Places Inventory Nomination Form, "Stateler Memorial Methodist Church, Willow Creek," Feb 2003, on file at the Montana State Historic Preservation Office.

Long, Barbara Beving. "Episcopal Churches of North Dakota." National Register of Historic Places Multiple Property Listing, October 1992. Accessed online at <http://pdfhost.focus.nps.gov/docs/NRHP/Text/64500378.pdf>.

Mills, Edward Laird. *Peaks, Plains, and Pioneers: Eighty Years of Methodism in Montana*. Portland, OR: Binford & Mort Publishers, 1947.

Multiple Authors. *More Bitterroot Memories, 1930-1976: A Bicentennial Publication of the Florence Community*. Hamilton, MT: Ravalli Republic, August 1976.

Salish Kootenai College Tribal History Project. *Challenge to Survive: History of the Salish Tribes of the Flathead Indian Reservation*, Unit 3, "Victor and Alexander Period, 1800-1840." Pablo, MT: Salish Kootenai College, 2008.

Small, Lawrence. "Methodism in Montana," *Religion in Montana: Pathways to the Present*, vol. 1. Billings, MT: Rocky Mountain College, 1995.

Smallsalmon, Mitch. Salish Culture Committee Oral History Collections. Recorded April 1978.

Thompson, E.P. *The Making of the English Working Class*. New York: Vintage Books, 1966.

Waring, Suzanne and Kate Hampton, National Register of Historic Places Inventory Nomination Form, "First United Methodist Church Parsonage, Cascade County," October 2003. On file at the Montana State Historic Preservation Office.

Whithorn, Doris. *Bicentennial Tapestry of the Yellowstone Conference*. White Sulphur Springs, MT: Meagher County News, 1984.

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 # _____

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 Less than one

(Do not include previously listed resource acreage.)

UTM References

(Place additional UTM references on a continuation sheet.)

NAD 83

1	11	723410	5173607	3			
	Zone	Easting	Northing		Zone	Easting	Northing
2				4			
	Zone	Easting	Northing		Zone	Easting	Northing

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

The Carlton Community Church National Register boundary is a rectangle measuring 152 feet by 124 feet, centered on the building, and extending 50 feet from each elevation. See attached Site Map.

Carlton Community Church

Name of Property

Missoula County, Montana

County and State

Boundary Justification (Explain why the boundaries were selected.)

This boundary includes the historic church and grounds around it, sufficient to convey its historic and architectural associations.

11. Form Prepared By

name/title Kate Hampton

organization Montana State Historic Preservation Office

date June 10, 2011

street & number 1410 8th Ave.

telephone 406-444-7742

city or town Helena

state MT

zip code 59620

e-mail khampton@mt.gov

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** (7.5 or 15 minute series) indicating the property's location. A **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Continuation Sheets**
- **Additional items:** (Check with the SHPO or FPO for any additional items.)

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

See Continuation Sheets

Property Owner:

(Complete this item at the request of the SHPO or FPO.)

name Carlton Cemetery Association, c/o Will Crews

street & number 505 Hidden Valley Road South

telephone

city or town Florence

state MT

zip code 59833

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 18 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.

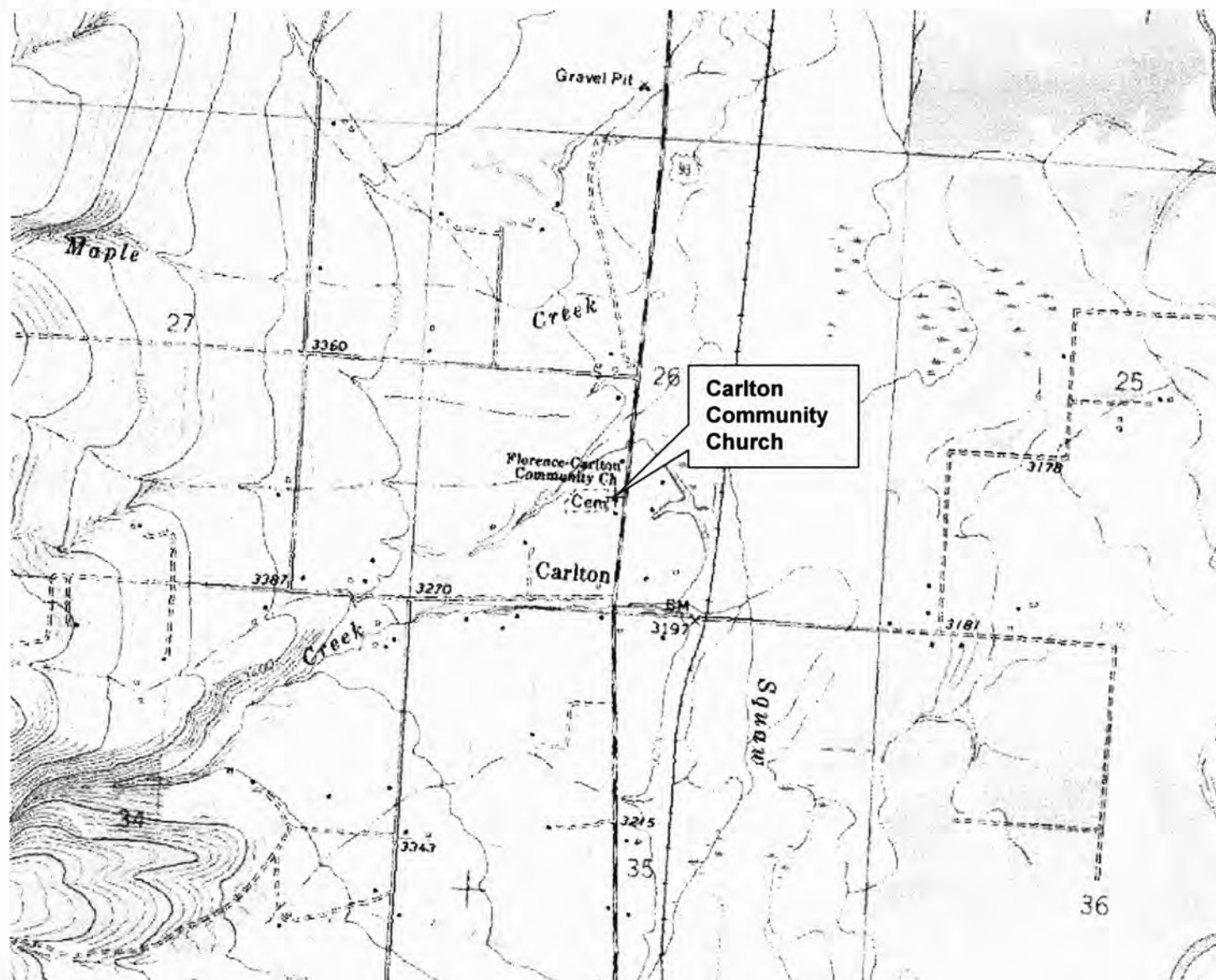
Carlton Community Church

Name of Property

Missoula County, Montana

County and State

Topographic Map

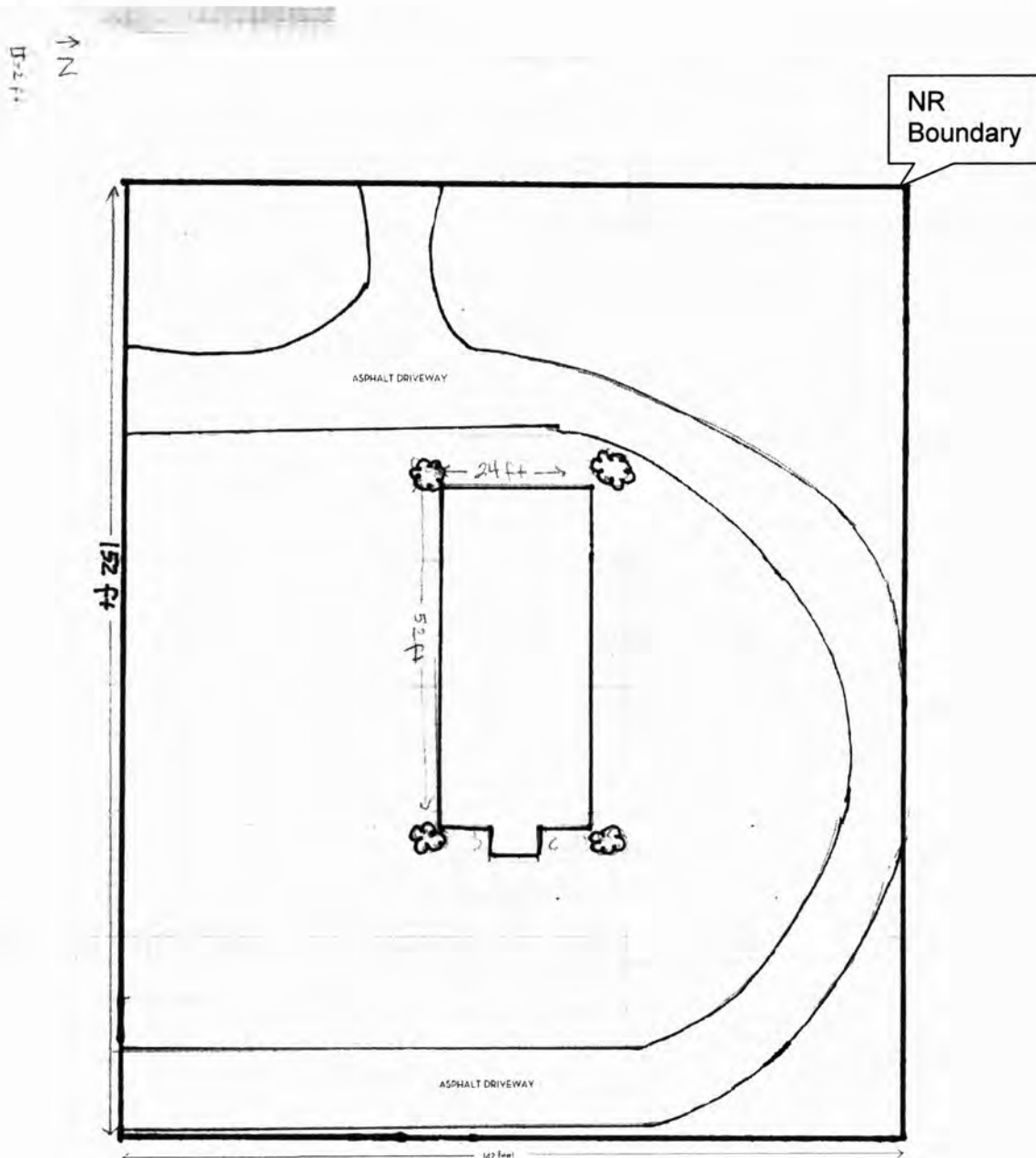


Detail of Florence Quadrangle, showing location of Carlton Community Church. Located on the Florence (1967) 7.5' quadrangle map.

Carlton Community Church
Name of Property

Missoula County, Montana
County and State

Site Map



Sketch Map of Carlton Community Church

Carlton Community Church
Name of Property

Missoula County, Montana
County and State

Supplementary photographs



Frank Asbury Riggins, Methodist circuit rider



William Wesley Van Orsdel, Methodist circuit rider



Chief Victor



Chief Charlot

Carlton Community Church
Name of Property

Missoula County, Montana
County and State



Chief Charlot



Blackrobe at Encampment

Carlton Community Church
Name of Property

Missoula County, Montana
County and State



GOING TO CONFERENCE.

Illustration from *The Circuit Rider: A Tale of the Heroic Age* by Edward Eggleston depicting a Methodist circuit rider on horseback.

Carlton Community Church
Name of Property

Missoula County, Montana
County and State

Interior Photographs



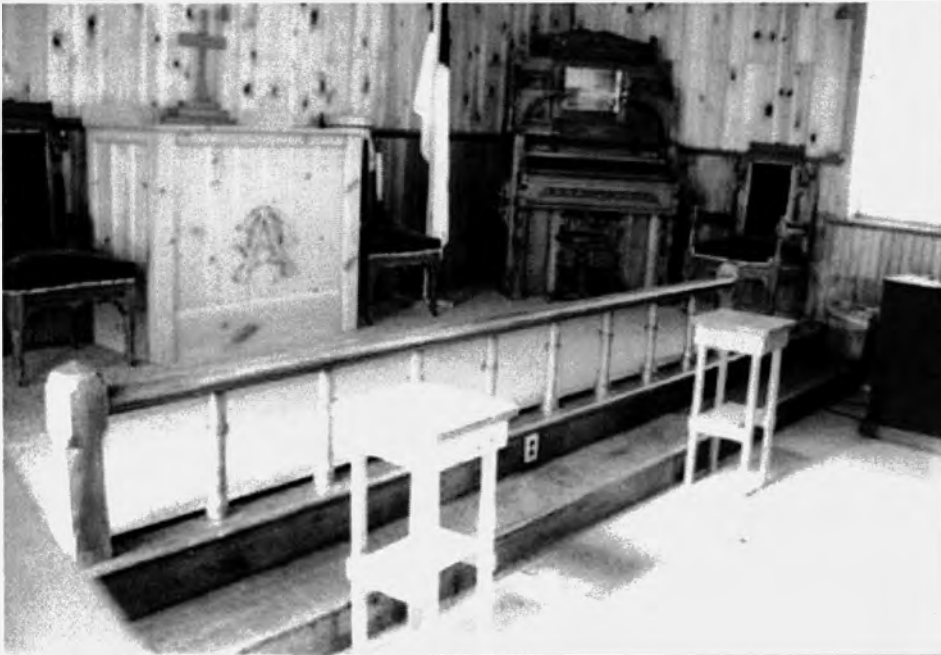
Interior view of Carlton Community Church, view to northwest. Kate Hampton, photographer, 2001



Interior view of Carlton Community Church, view to southeast. Kate Hampton, photographer, 2001

Carlton Community Church
Name of Property

Missoula County, Montana
County and State



Interior view of Carlton Community Church, view to northwest, sanctuary and altar rail detail. Kate Hampton, photographer, 2001



Interior view of Carlton Community Church, view to south, window detail. Kate Hampton, photographer, 2001

Carlton Community Church
Name of Property

Missoula County, Montana
County and State



Interior view of Carlton Community Church, view to east, entry arch stained glass window detail. Kate Hampton, photographer, 2001

Carlton Community Church

Name of Property

Missoula County, Montana

County and State

National Register Photographs

Photolog

Name of Property: Carlton Community Church

City or Vicinity: Florence

County and State: Missoula, MT

Photographer: Kate Hampton

Date Photographed: June 2010

Description of Photograph(s) and number: Carlton Community Church, view to the Northwest.

MT_MissoulaCounty_CarltonCommunityChurch_0001

Name of Property: Carlton Community Church

City or Vicinity: Florence

County and State: Missoula, MT

Photographer: Kate Hampton

Date Photographed: June 2010

Description of Photograph(s) and number: Carlton Community Church, view to the South.

MT_MissoulaCounty_CarltonCommunityChurch_0002

Name of Property: Carlton Community Church

City or Vicinity: Florence

County and State: Missoula, MT

Photographer: Kate Hampton

Date Photographed: June 2010

Description of Photograph(s) and number: Carlton Community Church, view to the East.

MT_MissoulaCounty_CarltonCommunityChurch_0003

Name of Property: Carlton Community Church

City or Vicinity: Florence

County and State: Missoula, MT

Photographer: Kate Hampton

Date Photographed: June 2010

Description of Photograph(s) and number: Carlton Community Church, view to the North.

MT_MissoulaCounty_CarltonCommunityChurch_0004

Name of Property: Carlton Community Church

City or Vicinity: Florence

County and State: Missoula, MT

Photographer: Kate Hampton

Date Photographed: June 2010

Description of Photograph(s) and number: Carlton Community Church, east elevation, view to west, entry arch stained glass window detail.

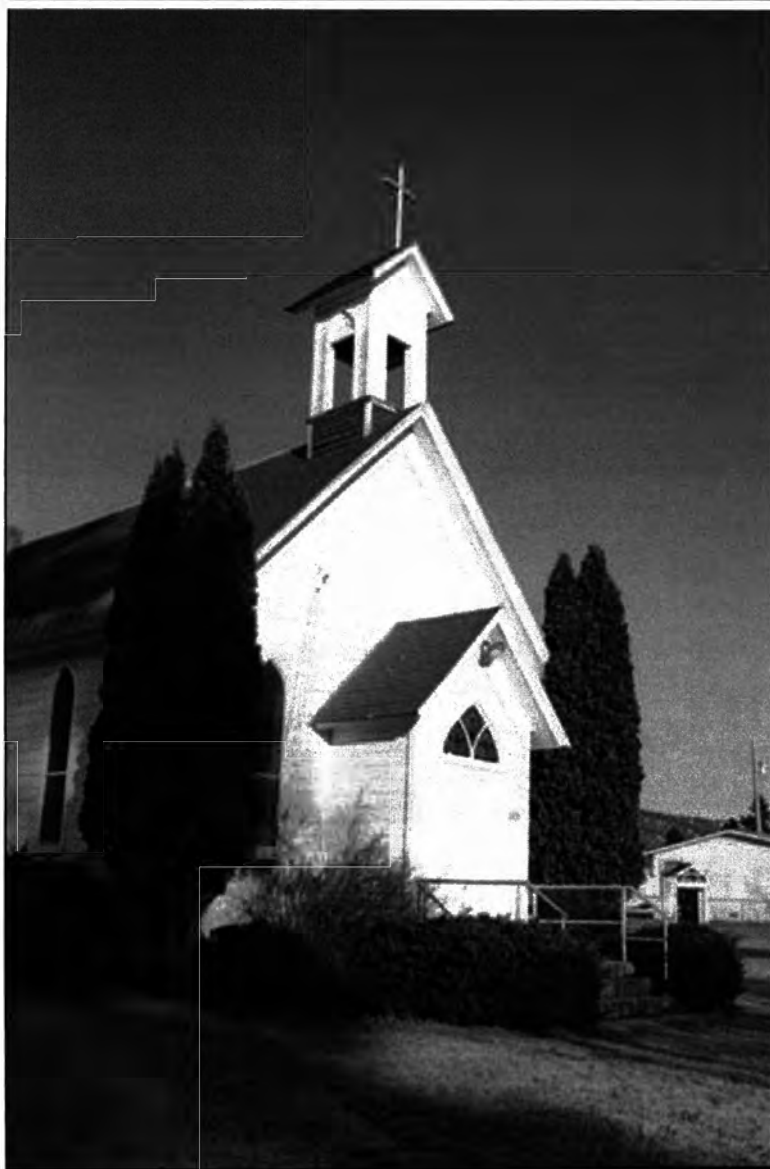
MT_MissoulaCounty_CarltonCommunityChurch_0005

Carlton Community Church

Name of Property

Missoula County, Montana

County and State



Name of Property: Carlton Community Church

City or Vicinity: Florence

County and State: Missoula, MT

Photographer: Kate Hampton

Date Photographed: June 2010

Description of Photograph(s) and number: Carlton Community Church, east elevation, view to the northwest.

MT_MissoulaCounty_CarltonCommunityChurch_0001

Carlton Community Church

Name of Property

Missoula County, Montana

County and State



Name of Property: Carlton Community Church

City or Vicinity: Florence

County and State: Missoula, MT

Photographer: Kate Hampton

Date Photographed: June 2010

Description of Photograph(s) and number: Carlton Community Church, north elevation, view to the south.

MT_MissoulaCounty_CarltonCommunityChurch_0002

Carlton Community Church

Name of Property

Missoula County, Montana

County and State



Name of Property: Carlton Community Church

City or Vicinity: Florence

County and State: Missoula, MT

Photographer: Kate Hampton

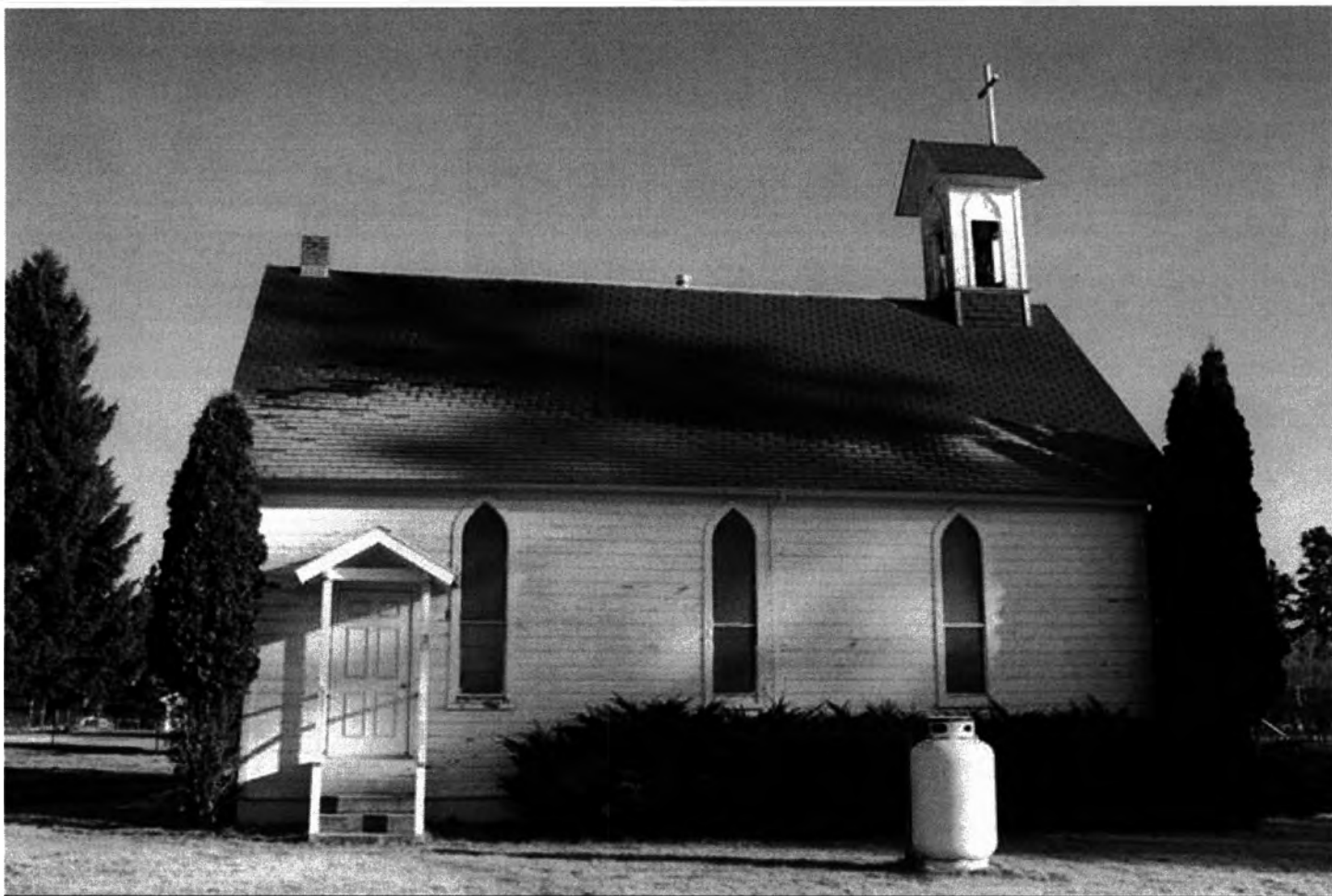
Date Photographed: June 2010

Description of Photograph(s) and number: Carlton Community Church, west elevation, view to the east.

MT_MissoulaCounty_CarltonCommunityChurch_0003

Carlton Community Church
Name of Property

Missoula County, Montana
County and State



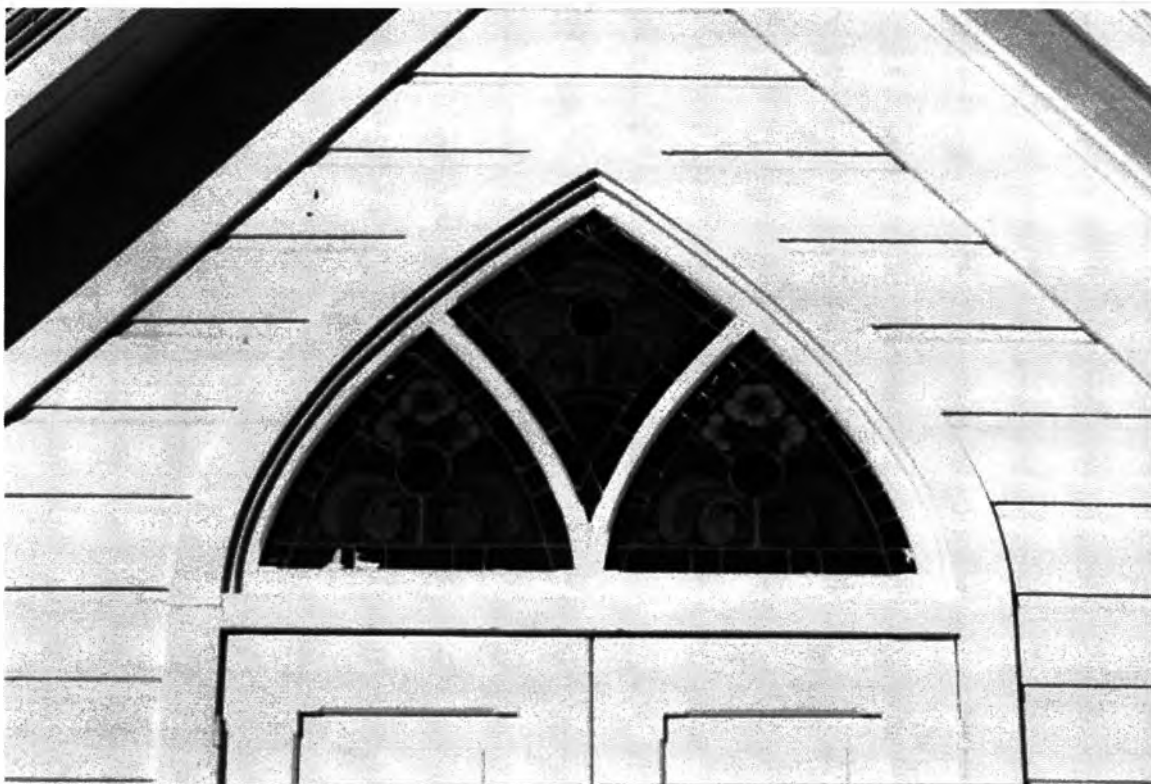
Name of Property: Carlton Community Church
City or Vicinity: Florence
County and State: Missoula, MT
Photographer: Kate Hampton
Date Photographed: June 2010
Description of Photograph(s) and number: Carlton Community Church, south elevation, view to the north.
MT_MissoulaCounty_CarltonCommunityChurch_0004

Carlton Community Church

Name of Property

Missoula County, Montana

County and State



Name of Property: Carlton Community Church

City or Vicinity: Florence

County and State: Missoula, MT

Photographer: Kate Hampton

Date Photographed: June 2010

Description of Photograph(s) and number: Carlton Community Church, east elevation, view to west, entry arch stained glass window detail.

MT_MissoulaCounty_CarltonCommunityChurch_0005

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Carlton Community Church
NAME:

MULTIPLE
NAME:

STATE & COUNTY: MONTANA, Missoula

DATE RECEIVED: 8/11/11 DATE OF PENDING LIST: 9/08/11
DATE OF 16TH DAY: 9/23/11 DATE OF 45TH DAY: 9/26/11
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 11000701

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

☒ ACCEPT ☐ RETURN ☐ REJECT 9.23.11 DATE

ABSTRACT/SUMMARY COMMENTS:

Entered in
The National Register
of
Historic Places

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.



Carlton Community Church
Missoula Co. MT

Photo # 0001



Carlson Community Church
Missoula Co., MT
Photo # 0002



Carlton Community Church

Missoula Co., MT

Photo # 0003



Carlton Community Church
Missoula Co., MT

Photo # 0004



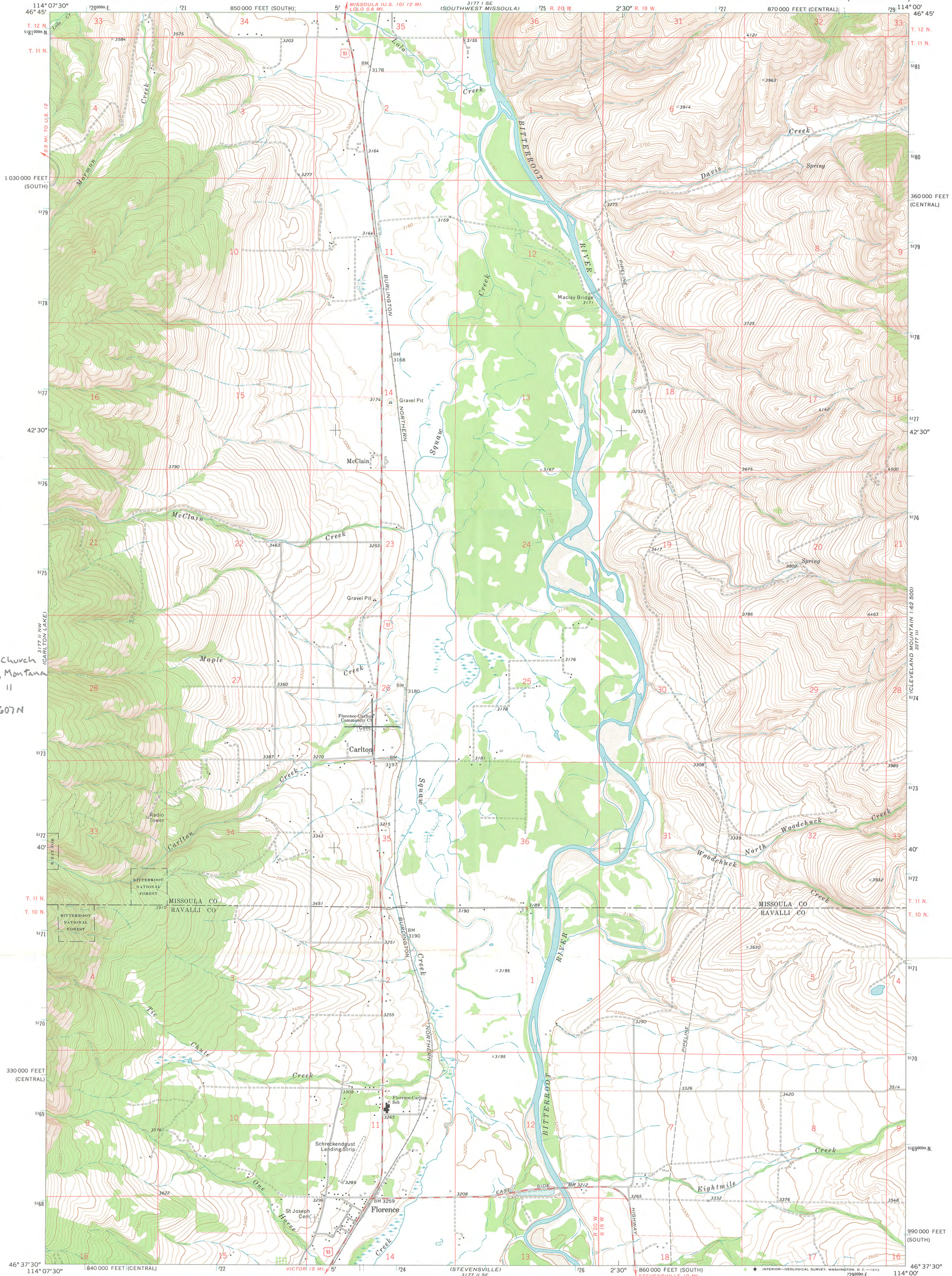
Carlton Community Church

Missoula Co., MT

photo # 0005

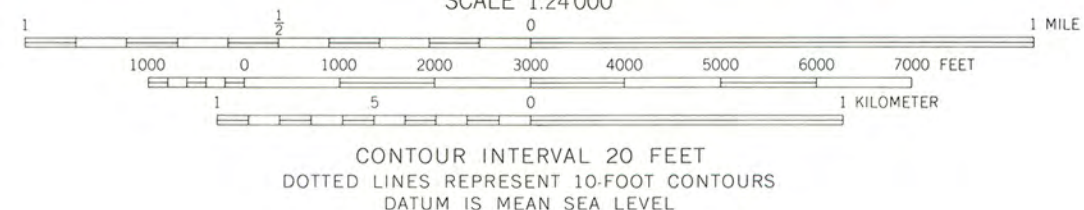
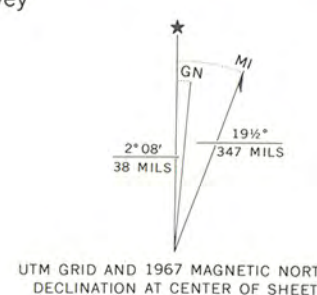
UNITED STATES
DEPARTMENT OF THE INTERIOR
GEOLOGICAL SURVEY

FLORENCE QUADRANGLE
MONTANA
7.5 MINUTE SERIES (TOPOGRAPHIC)



Carlton Community Church
Missoula County, Montana
NAD 83 UTM Zone 11
723410E 5173607N

Mapped, edited, and published by the Geological Survey
Control by USGS and USC&GS
Topography by photogrammetric methods from aerial
photographs taken 1966. Field checked 1967
Polyconic projection. 1927 North American datum
10,000-foot grids based on Montana coordinate system,
central and south zones
1000-meter Transverse Mercator grid ticks,
zone 11, shown in blue
Fine red dashed lines indicate selected fence lines



CONTOUR INTERVAL 20 FEET
DOTTED LINES REPRESENT 10-FOOT CONTOURS
DATUM IS MEAN SEA LEVEL



ROAD CLASSIFICATION
Medium-duty — Light-duty
Unimproved dirt — U.S. Route

FLORENCE, MONT.
N4637.5—W11400/7.5

1967

AMS 3177 II NE—SERIES V894

THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS
FOR SALE BY U.S. GEOLOGICAL SURVEY, DENVER, COLORADO 80225, OR WASHINGTON, D.C. 20242
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST

THE INK SPOT
& GRAPHIC SUPPLY
26 N. Last Chance Gulch
Helena, MT. 59601
443-4474



August 5, 2011

Carol Shull, Keeper
National Register of Historic Places
National Park Service
1201 Eye St. NW
8th Floor (MS 2280)
Washington, D.C. 20005

Dear Ms. Shull,

Enclosed please find the following nomination for your consideration for listing in the National Register of Historic Places:

The Carlton Community Church, Missoula County, Montana.

Please be advised that I submit the enclosed nomination under your revised procedures. I notified the owners and public officials in excess of 30 days prior to the Preservation Review Board meeting and received no notarized objections to the nomination from the property owners of record. The Review Board unanimously recommended that this property be nominated and I concur with its recommendation.

Thank you for your consideration.

Sincerely,

Mark Baumbler, PhD
State Historic Preservation Officer

Enclosure