

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number _____ Page _____

SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 88003000 Date Listed: 1/05/89

<u>Echo Church and School</u>	<u>Summit</u>	<u>Utah</u>
Property Name	County	State

Multiple Name _____

This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.

Druce Noble
for Signature of the Keeper

1/5/89
Date of Action

=====
Amended Items in Nomination:

The property acreage for this resource was listed as "1 acre + 80 rods." Following a conversation with Utah SHPO National Register coordinator David Schirer, we determined that 80 rods is equivalent to .5 acres, so the property acreage should actually read 1.5 acres.

DISTRIBUTION:

- National Register property file
- Nominating Authority (without nomination attachment)

NPS Form 10-900
(Rev. 8/86)
Utah Word Processor Format (02731)
(Approved 10/87)

OMB No. 1024-0018

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National Park Service

MAY 21 1988

NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM

NATIONAL
REGISTER

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in Guidelines for Completing National Register Forms (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries. Use letter quality printer in 12 pitch, using an 85 space line and a 10 space left margin. Use only 25% or greater cotton content bond paper.

1. Name of Property

historic name ECHO CHURCH/SCHOOL
other names/site number _____

2. Location

street & number Head of Temple Lane N/A not for publication
city, town Echo N/A vicinity
state Utah code UT county Summit code 043 zip code 84024

3. Classification

Ownership of Property	Category of Property	No. of Resources within Property	
		contributing	noncontributing
<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> building(s)		
<input type="checkbox"/> public-local	<input type="checkbox"/> district	<u>1</u>	<u>0</u> buildings
<input type="checkbox"/> public-State	<input type="checkbox"/> site	_____	_____ sites
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	_____	_____ structures
	<input type="checkbox"/> object	_____	_____ objects
		_____	_____ Total

Name of related multiple property listing:

No. of contributing resources
previously listed in the
National Register 0

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, 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. ___ See continuation sheet.

Wilson M. A.
Signature of certifying official

Nov 11, Oct 30, 88
Date

UTAH STATE HISTORICAL SOCIETY
State or Federal agency and bureau

In my opinion, the property ___ meets ___ does not meet the National Register criteria. ___ See continuation sheet.

Signature of commenting or other official

Date

State or Federal agency and bureau

5. National Park Service Certification

I, hereby, certify that this property is:

X entered in the National Register.
___ See continuation sheet

Bruce Noble 1/5/89

___ determined eligible for the National Register. ___ See continuation sheet

___ determined not eligible for the National Register.

___ removed from the National Register.

___ other, (explain:)

Signature of the Keeper Date

6. Functions or Use

Historic Functions
(enter categories from instructions)

Current Functions
(enter categories from instructions)

EDUCATION: School
RELIGION: Religious Structure

RECREATION AND CULTURE: Auditorium

7. Description

Architectural Classification
(enter categories from instructions)

Materials
(enter categories from instructions)

Late Gothic Revival

foundation Sandstone

walls Brick

roof Asphalt

other Weatherboard (Belfry)

Describe present and historic physical appearance.

The Echo Church and School was built in 1876. The one story structure is constructed of brick manufactured in Echo and laid in a stretcher bond. The sandstone foundation was cut from the mountains near Coalville, five miles to the south. The remodeled belfry is enclosed by clapboard siding. Stylistically, the structure combines both Classical and Picturesque elements, with the dominant features Gothic Revival. The structure has undergone two minor remodeling projects in addition to having the belfry remodeled on two other occasions. The first remodeling occurred in 1927. This remodeling involved the removal of the two interior cloak rooms, creating the existing floor plan, the placement of a furnace in the basement, and replacing the roof. The second remodeling occurred in 1940. This project replaced the wooden porch floor and steps with concrete and added a concrete floor in the basement. At some time, the entry at the back of the structure was first cut and then bricked back in. The belfry has been remodeled twice since 1940. These alterations occurred in 1946 and 1959. Although the structure has undergone limited changes, these have not significantly altered the historic integrity. Photographs of the structure pre-dating either of the remodeling projects indicate the structure was not significantly altered by either remodeling. These photographs also indicate that the bricked in doorway at the rear of the structure was not present in the earlier plan. By bricking in the door, the plan has been returned to its original condition. The belfry changes have also not been significant. These alterations have partially enclosed the tower and flared its base. The size and shape of the tower remains consistent with the original square tower.

The setting of the Echo Church and School has not changed much over the years. Access to the School still retains the rows of trees that flank Temple Lane. The original Cottonwood trees have been removed, but the large Poplar that replaced them provide the same impression. The structure is nestled up against the base of the Echo mountains, and the rear is built slightly into the gentle slope. The gabled roof and front porch face West, and provide a commanding view of the valley below. The structure combines the rectangular, symmetrical massing of the Classical period with decorative elements of the Picturesque. The centrally placed pendant and steeply pitched porch gable combine with the spire and pendant motifs at the apex of the roof to define the Gothic Revival style of the structure. Originally, the belfry also had a Gothic Revival spire on its pyramidal roof. This was altered by the construction of the present belfry. Although the current belfry closely imitates the original, it now exhibits a bungalow feeling, with its flared base, squat roof, and drop siding enclosing a portion of the tower. The Classical elements of the structure are evident in the wide cornice, the stone keystone lentils, and clipped gables. The symmetry of the roof line is completed by the rear chimney, later converted to a flue, that offsets the belfry.

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The interior of the structure has undergone some alteration. The two cloak rooms that were originally at the front of the structure were removed during the 1927 remodeling. The chimney was also replaced by a flue, as the furnace was added to the basement at this time. The final change occurred with the concrete basement added in 1940. It is assumed that the four small classrooms and indoor toilets were added at this time. One of the basement rooms has since been changed into a small kitchen. The current plan of the main floor consists of a single rectangular room, measuring 50 feet long and 25 feet wide. A raised stage is in the East end of the room. Access to the basement is by stairs in the southwest corner.

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties: ___ nationally x statewide ___ locally

Applicable National Register Criteria x A ___ B ___ C ___ D

Criteria Considerations (Exceptions) x A ___ B ___ C ___ D ___ E ___ F ___ G

Areas of Significance

(enter categories from instructions)

Areas of Significance	Period of Significance	Significant Dates
<u>Education</u>	<u>1876 - 1914</u>	<u>1876</u>
<u>Religion</u>	_____	<u>1882</u>
_____	_____	<u>1905</u>
_____	_____	_____
_____	_____	_____
_____	_____	_____

Cultural Affiliation

N/A

Significant Person

N/A

Architect/Builder

John Shill/John Shill

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.

Constructed in 1876, the Echo Church/School is historically significant as the center of local education and religious activities in the small town of Echo during the late nineteenth and early twentieth centuries. Although principally established as a church, it was also used as a school. Its significance as a church relates to the evangelical activities of various Protestant faiths in nineteenth century Utah. Several Protestant evangelical churches attempted to establish footholds in the Mormon dominated Utah Territory. Both the Presbyterian and Congregational churches used this building. These and other Protestant groups were very active in Utah between the 1870s and 1890s. They established church/schools in Mormon communities as a missionary effort directed toward Mormon children, and they established churches in non-Mormon towns to serve the congregations there. Echo was primarily a non-Mormon railroad town, so the church there was only used by the Presbyterians and Congregationalists for ecclesiastical purposes. The educational function of the building was under the supervision of the local school district. This was an unusual but practical arrangement for sharing "community" facilities in a small town such as Echo. The Latter-day Saints were the last religious group to use the building, beginning in 1905 and following the discontinuence of Protestant services in the building. This was the only church or school ever built in the community of Echo.

The Echo Church/School was built on land donated to the Presbyterian Church in 1876 by Elizabeth Emily Bromley. It was designed by John Shill for use as a Presbyterian Church. Shill was a carpenter by trade, and also acted as the head carpenter for the construction. There is currently no other information concerning

x See continuation sheet

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his activities. The church allowed the Echo District School to use the structure during the week, and held Presbyterian services on Sunday. Prior to the establishment of the church, the Echo School District raised \$3400.00 through a tax assessment during 1875. This money probably went towards the purchase of the building by the district when the Presbyterians left. Mary Jane Asper Weaver, the first teacher at the school, was donating \$4.00 of her monthly \$4.50 salary to help defray construction costs in 1880.¹ As was typical of Utah's district schools, the annual budget of the school was very limited. The 1887 budgetary allotment for the Echo District of \$112.00² covered approximately 50 students in the Echo District.

In addition to its use as a school, the structure was used as a community center and as a meeting place for several church groups. The Presbyterian Church held services in the building from 1876 to 1880. Echo was located along the route of the Transcontinental Railroad line, and was therefore part of the evangelical focus of Sheldon Jackson. Jackson served as Director of Missions for the Presbyterian Church in the West at the time of construction, and held as a goal the establishment of Presbyterian congregations all along the rail line. Jackson's goal may have helped create the Echo Presbyterian Church. It is unclear who the presiding minister at Echo was during its four years as a Presbyterian Church.

The Congregational Church started using the school for services in 1882.³ Reverend A. Hawkes, D.D., held services at Echo until July of 1885. Hawkes was then replaced by George Perry, who came to Utah from Pueblo, Colorado.⁴ Perry was also the minister of the Ogden Congregational Church and lived in Ogden. Ogden split the service of Perry with Echo and Coalville on an every-other-week basis. One week Perry would preach at Ogden, and the next at Echo on Friday and Coalville on Sunday. The Coalville services were held at the New West School House.⁶ Perry resigned as minister of the Echo Church in March of 1897. By mid-April, Reverend John K. Nutting of Salt Lake City, resumed the second Friday sermons at Echo and Sunday at Coalville.⁷ The final Echo Congregational minister was Reverend Warner. Warner left Echo for Green River, Wyoming, in May 1902, and Protestant services were not continued.⁸

The Church of Jesus Christ of Latter-day Saints (LDS or Mormon church) met at the house of Mr. Asper throughout this period. Following the destruction of his house by fire on 1 December 1905, the LDS Ward began to meet in the Echo School.⁹ The Echo Ward continued to meet in the school house until 1914. On 25 August 1914, the School was sold to the Echo LDS Ward for \$300.00. Richard Wickel was Bishop of the Ward at the time of the sale. The town of Echo had already begun to decline as the Echo Ward bought the school. Ward membership dropped from 108 persons in 1911 to 88 by the time of purchase in 1914, and down to 79 by 1915. Declining membership forced the Echo Ward to first become a branch of the Henefer LDS Ward, and finally dissolve in 1963.

The building was idle from 1963 until 1983, except for occasional use by the

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Young Adult Group of the Coalville Stake of the LDS Church during the 1970's. It was at the request of this group that the Echo Church and School was considered for placement on the State Register. The Governor's Historic Cultural Sites Review Committee recommended the structure for listing on the State Register of Historic Sites on 5 March 1970.

The building title was transferred to Echo Community Historical Organization (ECHO) Inc. on 23 February 1983. This group is a non-profit organization dedicated to the preservation of the site and its continued use as a community and recreation center for the families of Echo and the surrounding area. As such, the site's integrity will be preserved as part of the heritage of what was once a thriving railroad town in Utah's early transportation history.

The Protestant Evangelical Movement in Utah, 1869 to c. 1900: An Overview.

The Protestant Evangelical Movement began in earnest along with the completion of the Transcontinental Railroad in 1869. Train transportation opened Utah Territory to an influx of non-Mormon businessmen, entrepreneurs, and migrants. Along with these individuals came the evangelical Protestant faiths. Members of the Baptists, Congregationalists, Disciples of Christ (Christian), Episcopal, Lutheran, Methodist, Church of the Nazarene, Presbyterians, and Unitarians comprised the largest number of congregations. The Protestants entered Utah with two goals: to serve the growing number of Gentiles and to act as missionaries to convert the Mormons, especially the children. Missionary activities centered around the creation of quality schools, but also included church facilities and retreat houses where newly converted children could "escape" from their past.

The evangelical movement was never very successful in luring Mormon children away from their faith through education. The year 1890 was pivotal for the Protestant evangelical movement. Wilford Woodruff, president of the Church of Jesus Christ of the Latter-day Saints, issued his Manifesto in 1890 denouncing the practice of polygamy. The Free School Act was also passed by the Utah Territorial Legislature the same year. The demise of the movement, however, occurred as the result of the 1893 and 1897 depressions. The already sinking support for the free education movement stopped almost completely as the Protestant faiths faced the economic reality of the 1890's.

The first Presbyterian church established in Utah was in Corrine on 11 June 1869. The church was one of many Sheldon Jackson established that year. The completion of the transcontinental railroad prompted Jackson's appointment as superintendent of missions for Iowa, Nebraska, Dakota, Montana, Wyoming, and Utah territories. Jackson's goal as superintendent was to establish a Presbyterian church at every important point along the rail line. Reverend Melancthon Hughes was

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called as the first minister, but soon left to be replaced by Reverend Edward E. Bayliss on 13 April 1870. Bayliss started the first Presbyterian Sunday School in Utah Territory on his second Sunday at Corrine. Bayliss's "liberal policy" allowed all persons to attend, regardless of religion.

Utah originally was administered as part of the Wyoming Presbytery. The Wyoming Presbytery was divided in 1874, and Utah Territory was placed under the jurisdiction of the new Utah Presbytery. From 1875 to 1883, the Utah Presbytery underwent a period of expansion, opening churches and schools throughout Utah. Presbyterian mission work remained constant from 1883 to 1890 and the changes of that year. The Woodruff Manifesto and the passage of the Free School Act in 1890 represented the changing attitudes of the growing Utah territory. Soon, various communities were asking for public schools and a corresponding decline in Presbyterian sponsored schools occurred. The changing social and economic climate of Utah forced a shift in emphasis away from schooling and toward the establishment of new churches. This period ended with the division of the Utah Presbyterian Synod into the Utah and Idaho Synods in August of 1900.

Notes

¹Deseret Evening News, 11 November 1875, p. 4 - 5.

²Park City Record, 17 December 1887, p. 3.

³T. Edgar Lyon, Evangelical Protestant Missionary Activities in Mormon Dominated Areas, 1865 - 1900, (Ph.D . dissertation, University of Utah, 1962), p. 181.

⁴Coalville Times, 19 July 1885, p. 1, 8.

⁵Ibid, 19 July 1885, p. 1, 8.

⁶Ibid, 27 December 1895, p. 8.

⁷Ibid, 16 April 1897, p. 1.

⁸Ibid, 9 May 1902, p. 8.

⁹Summit County Bee, 1 January 1970, p. 1.

9. Major Bibliographical References

Coalville Times, various issues (on file at the Utah State Historic Preservation Office).

Lyon, T. Edgar, Evangelical Protestant Missionary Activities in Mormon Dominated Areas, 1865 - 1900, (Ph.D. dissertation, University of Utah, 1962).

Previous documentation on file (NPS): x See continuation sheet

 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 # _____

Primary location of additional data:

 X State Historic preservation office

 Other State agency

 Federal agency

 Local government

 University

 Other

Specify repository: _____

10. Geographical Data

Acreage of property 1 acre + 80 rods

UTM References

A	<u> 1/2 </u>	<u> 4/6/2/9/6/0 </u>	<u> 4/5/3/6/2/5/0 </u>	B	<u> / </u>	<u> / / / / / </u>	<u> / / / / / </u>
	Zone	Easting	Northing		Zone	Easting	Northing
C	<u> / </u>	<u> / / / / / </u>	<u> / / / / / </u>	D	<u> / </u>	<u> / / / / / </u>	<u> / / / / / </u>

 See continuation sheet

Verbal Boundary Description

Located in Township 3 North, Range 4 East, section 24, SLB Meridian, Beginning at a point which is North 65 00'00" East 586.79 feet from a fence corner at the intersection of the South line of Temple Lane and the East right-of-way line of

 x See continuation sheet

Boundary Justification

The boundary covers the historic and current extent of the property.

 See continuation sheet

11. Form Prepared By

name/title David L. Schirer/Historian

organization Utah SHPO date August 1988

street & number 300 Rio Grande telephone (801) 533-6017

city or town Salt Lake City state Utah zip code 84101

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Richins, Mike, Summit County Bee, 1 January 1970, p. 1.
Rehard, Herbert Ware, "An Outline History of the Protestant Churches of Utah,"
in Utah - A Centennial History, (Salt Lake City: Lewis Historical Publishing
Company, Inc., 1949).
Peterson, Marie Ross, ed., Echos of Yesterday, (Coalville, Utah: Daughters of the
Utah Pioneers, 1947) p. 71 - 85.

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Verbal Boundary Description

State Highway 30, said fence corner being North 1808.13 feet and East 326.08 feet from the South 1/4 Corner of said section 24, and running thence South 18 00' East 117.00 feet; thence North 72 00' West 165.00 feet; thence South 18 00' East, 147.00 feet more or less to the beginning.