

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

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RECEIVED MAR 26 1980  
DATE ENTERED DEC 3 1980

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

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

**1 NAME**

*Emmett Churches Thematic Resources*  
HISTORIC *Early Churches of Emmett Thematic Group*

AND/OR COMMON

**2 LOCATION**

STREET & NUMBER

CITY, TOWN *Emmett* VICINITY OF \_\_\_\_\_ NOT FOR PUBLICATION  
STATE *Idaho* CODE *016* COUNTY *Gem* CONGRESSIONAL DISTRICT *First*  
CODE *045*

**3 CLASSIFICATION**

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

**4 OWNER OF PROPERTY**

NAME *Multiple; see individual inventory sheets*

STREET & NUMBER

CITY, TOWN \_\_\_\_\_ STATE \_\_\_\_\_  
VICINITY OF \_\_\_\_\_

**5 LOCATION OF LEGAL DESCRIPTION**

COURTHOUSE, REGISTRY OF DEEDS, ETC. *Gem County Courthouse*

STREET & NUMBER

CITY, TOWN *Emmett* STATE *Idaho*

**6 REPRESENTATION IN EXISTING SURVEYS**

TITLE *Idaho State Historic Sites Inventory*

DATE *1972*  FEDERAL  STATE  COUNTY  LOCAL

DEPOSITORY FOR SURVEY RECORDS *Idaho State Historical Society*

CITY, TOWN *Boise* STATE *Idaho*

# 7 DESCRIPTION

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

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## DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

The six churches included in this Thematic Group are located on or around two square blocks, one block removed from Main Street in Emmett, Idaho. They range in date from 1906 to 1934, and are well-preserved small-town examples of the ecclesiastical styles prevalent in Idaho during that period. In the case of St. Mary's Episcopal Church, it should be said that the present appearance dates from 1928, for although the shingle-sided towered and ell-shaped building now extant took shape at that time, the core of the church is a rectangular frame structure built in 1886 and moved to the new building site forty years later. The other churches were built entirely from new materials on their present sites.

A range of styles, materials, and degrees of pretension is present in the group. Fairly large brick buildings were built prior to 1910 by the Methodists and Baptists, and, on a more modest scale by the Presbyterians. The Methodist and Presbyterian structures are more or less gothicizing in style, at least in so far as their use of the pointed arch is concerned. The Baptist Church borrows its stylistic inspiration and its round arches from Italianesque revival modes. The small Episcopal church utilizes frame construction and achieves the picturesque effects that were current in conservative architecture of the late 'twenties and 'thirties, in this case by means of a medievalizing tower, pointed-arched windows, and rustic shingle siding. The 1929 Catholic Church, again a structure of modest dimensions, was none-the-less stylistically ambitious: it is built in the Mission Revival style, the plain stucco surfaces and romantic details of which produced another picturesque image popular with Idahoans of the period. Finally, the First Full Gospel congregation pressed into service the primarily residential bungalow mode, for its notable unpretentious 1934 frame church.

The nominated churches were identified in the spring of 1979 in a survey conducted by Patricia Wright, an architectural historian and grant participant in the Idaho State Historic Preservation Office. The entire small town of Emmett was visually surveyed, with particular attention to the historic core of the village and, as it became apparent that the early churches of Emmett are among its most valuable and thematically cohesive architectural historic resources, to the church sites identified on the 1972 map of the city published by the Idaho Transportation Department.

The sites chosen for submission as a Thematic Group are those considered eligible, on grounds of architectural integrity and generally of age, for the National Register. As it turned out, these structures were also closely associated geographically. Only six of Emmett's nineteen church buildings are included. More modern churches, both near the village core and further from it, were excluded on grounds of age. Several apparently older churches near the center--the Christian Church at Third and Washington, the Lutheran Church at Fourth and South Hayes, and Christ's Church at Second and South Hayes--were excluded on the basis of extensive modern changes. Although the sanctuary section of the Christian Church is formed from one of the oldest churches in Emmett--the first building put up by the Methodists, in 1866--it was moved to the present site by the Christian congregation in 1906, then moved to the rear behind a new section almost identical to the present First Full Gospel Church (site #6) in

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in 1935. The whole was radically remodeled in 1952, with extensions in several directions, addition of a three-story corner entrance tower, and re-siding with wide siding. The present church, therefore, cannot be described as architecturally integral for National Register purposes. The Lutheran church retains a tent-roofed corner tower with a metal ball finial, but its original bungaloid massing has been obscured by additions and its fabric by wide metal siding. Christ's Church, finally has an interesting square cupola and slotted eaves on a tall bungaloid body, but the entrance has been conspicuously remodeled in a contrasting fabric.

The remaining sites were all fairly unproblematic on architectural grounds, with the exception of the Catholic Church (site #5) which has experienced recent additions and remodeling. By comparison with the excluded sites, however, and because of intrinsic considerations detailed in the inventory form and the Significance statement--the presence of its original fabric and the visibility of its original massing, the local significance of its style, and the importance of the architects responsible for its design--the church was considered to be an integral part of the group of historical churches in Emmett. Two other sites, St. Mary's Episcopal (site #4) and the First Full Gospel Church (site #6) are architecturally significant and unaltered, but raise technical questions of eligibility which are addressed in the group Significance statement.

Additional description is provided on the individual inventory forms.

# 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 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 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 type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION
<input checked="" 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		<input checked="" type="checkbox"/> Local History

SPECIFIC DATES

BUILDER/ARCHITECT

## STATEMENT OF SIGNIFICANCE

The Emmett early churches are both architecturally and historically significant. The six churches in this thematic nomination are in most cases the second church built by their congregation in this small southwest Idaho town. Settled in the 1860s and platted in 1883, Emmett experienced its first spurt of growth after the advent of the large-scale irrigation projects and the arrival of the railroad. These churches date from that area of expansion. Ambitious for their period and generally well-preserved, they are clustered in a two-block area contiguous with the business district to the north and the most prestigious early residential district to the east. As such they are excellent testimony to the social importance of organized religion on the frontier. Further, constructed as they were between 1906 and 1930, the churches preserve local and typically eclectic versions of a range of architectural tastes: gothicizing, Italianesque, what we have called late 'twenties or 'thirties Picturesque, Mission Revival, even Bungalow. This collection of styles, preserved in a functionally cohesive group near the center of town and displaying a wider range than is present among the surviving early commercial structures, forms a significant part of Emmett's architectural endowment.

Emmett grew up around a ferry site on the Payette River, which handled not only local trade but the traffic, heavy for several decades, on the Basin trail between Washington state and Placerville in the South Idaho mountains, where gold was discovered in 1862. The settlement grew slowly for the rest of the century. A series of irrigation projects--the Last Chance, Only Change, and Farmers' Coop ditches in the '90s, the Canyon Canal between 1905 and 1908, and finally the Black Canyon dam in 1924--as well as the arrival of the Idaho Northern railroad in 1902, made possible the more rapid expansion of the town as the major service center for a farming and fruit-growing valley. Already by the turn of the century, Emmett had followed a pattern common enough among small Idaho towns, by establishing a church for every several hundred residents. The Methodists, Episcopalians, Baptists and Catholics had already built small frame churches, generally on the west side of town before 1900. The more substantial religious structures built on the East side of Washington Avenue after the turn of the century are tangible evidence of the continued vitality of this institutional form, which was an important focus not only of social values but of social activity in small towns of the period.

These churches are also, as noted above and as described in the individual inventory forms, an important local repository of architectural styles and the cultural impulses associated with them. The Methodist, Presbyterian, and Episcopal examples are the community's sole references to the Gothic Revival taste--here modified and hybridized in a provincial setting--which has so often been perceived as peculiarly appropriate to religious buildings. The

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Baptist Church strives for a certain Italianate grandeur. The Episcopal Church is a good example of the picturesque "rusticating" taste which shows up in the late 'twenties and 'thirties in such diverse forms as medieval and log cabin revivals. The same cultural strain is at work in the taste for Mission Revival, of which the Catholic Church is Emmett's only full-scale example. (A small stucco commercial building on Main Street, possibly produced by the same architectural firm as the church, is its only sibling.) It may be added that the Spanish origins of the Catholic Church in America, and the sentimental recollection of the Anglican parish church, probably made these particular images particularly attractive to the congregations which made use of them. Finally, the form of the Pentecostal Church is that of the most popular residential building style of the first quarter of the century, the bungalow. It is an almost militantly modest, as well as an undeniably practical and inexpensive style. It was an apt choice for a small and probably deliberately unpretentious fundamentalist congregation.

Two of the buildings are significant also because of the importance of the architectural firms known to have designed them. A survey currently underway of the work of the early Idaho firm of Tourtellotte and Hummel has, coincidentally, located architectural drawings for the Catholic and Baptist Churches in Emmett. The former was designed by Tourtellotte and Hummel, one of a number of commissions secured from the Catholic diocese by an unusually prominent firm which had to its credit the Idaho State Capitol and St. John's Cathedral in Boise, and the University of Idaho Administration building in Moscow. The drawings for the Baptist edifice are signed by Nisbet and Paradise, a partnership formed in 1909--the year the church was begun--when B. Morgan Nisbet left the employ of John Tourtellotte. During their five years in Boise, Nisbet and Paradise were responsible for the distinguished six-story Empire building, the Yates block, and a number of residential designs. Both men went on to notable careers in other Idaho cities.

The Baptist Church is the only known building in Emmett attributable to Nisbet and Paradise. Tourtellotte and Hummel designed several commercial buildings and at least one major residence there, but no other churches. Documentary evidence for the designers of the other churches in the group is not available; however, Ruth Lyon, author of an excellent local history, attributes the design of the Methodist Church to a local construction partnership, F. C. Berry and Erwin Campbell.

All of the properties in this group are owned and in use by religious organizations. Were this their only significance, they would be exempt from listing in the National Register, but they are nominated here primarily for their

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architectural significance as examples of early building styles in Emmett, and as documents in the social history of the town. However two of the sites have further characteristics which might in some judgements exempt them from eligibility unless specially justified, and which should therefore be addressed in some detail.

The first of these sites is St. Mary's Episcopal Church, one section of which was the original Emmett Episcopal Church. The earlier structure was moved to the present site in 1928. Relocation is not considered to be a disqualifying factor in this case, because the entire contemporary appearance of the church--both its massing and its exterior fabric--date from the time of the move, which is now in excess of 50 years past. The older structure was used, in effect, as a building element in the new. St. Mary's therefore is not a building which has lost site integrity by being moved; it is rather a structure native to its own site, and one which gains additional historical resonance for having utilized in its construction one of the oldest churches in Emmett.

The other building in question is the First Full Gospel/United Pentecostal Church, which falls four years short of being 50 years of age. This building is held to be architecturally significant as an unaltered example of the most common building residential style of the period, turned to ecclesiastical use. It is particularly valuable for maintaining this example in the center of town, in close proximity with the other five churches in the group. It is the only church in the group known to have been physically built by members of its own congregation; it completes a continuum of styles from the very imposing and self-conscious to the very modest and architecturally unassuming. The group, therefore, rather than being a simple collection of older structures exhibiting a certain level of pretension, may be seen as representing a truer cross-section of community life. The building is also generationally related to others in the group. It is only six years younger than the age-eligible Catholic and Episcopal examples, which are almost two decades older than the churches under construction at the beginning of the 'teens; it will itself be age-eligible in four years. No other post-1930 examples to which any of these arguments would apply were located in Emmett.

# 9 MAJOR BIBLIOGRAPHICAL REFERENCES

Lyon, Ruth B., The Village That Grew: Emmettsville, Martinsville, Emmett, Boise, 1979.  
 Unpublished histories of the Emmett Methodist, Baptist, and First Christian Churches, on file at Idaho State Historical Library, Boise, ID.  
 Interviews with the Rev. Harold Black of the United Methodist Church, the Rev. Peter Van Hook of St. Mary's Episcopal Church, the Rev. Marvin Scherpf of the Christian Church, all in May, 1979; Mrs. Frank Slater of the First Full Gospel Church, in November, 1979.

# 10 GEOGRAPHICAL DATA **ACREAGE NOT VERIFIED** **UTM NOT VERIFIED**

ACREAGE OF NOMINATED PROPERTY see individual inventory sheets.

QUADRANGLE NAME Montour

QUADRANGLE SCALE 15 minute

UTM REFERENCES

See individual inventory sheets

A	ZONE	EASTING	NORTHING	B	ZONE	EASTING	NORTHING
C				D			
E				F			
G				H			

### VERBAL BOUNDARY DESCRIPTION

Multiple; see individual inventory forms.

### 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 Patricia Wright, Architectural Historian

ORGANIZATION Idaho State Historical Society

DATE 2 February 1980

STREET & NUMBER 610 North Julia Davis Drive

TELEPHONE (208) 384-2120

CITY OR TOWN Boise

STATE Idaho

# 12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL  STATE  LOCAL

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

STATE HISTORIC PRESERVATION OFFICER SIGNATURE Marle Wells

TITLE State Historic Preservation Officer

DATE 29 February 1980

FOR NPS USE ONLY	
I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER	
KEEPER OF THE NATIONAL REGISTER	DATE <u>12-3-80</u>
ATTEST: <u>Carma Jane Sapp</u>	DATE <u>12-3-80</u>
CHIEF OF REGISTRATION	<u>omit First Full Gospel Church. list #'s 1-5.</u>

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Gem County, Idaho  
Supplementary Information, September 30, 1980

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Item #1. Please change the name of this thematic group from "Early Churches of Emmett Thematic Group" to "Emmett Churches."

Addenda to Inventory Sheets regarding additions and significance:

Site 1. Methodist-Episcopal (United Methodist) Church

The addition to the Methodist-Episcopal Church extends to the rear of the building along First Street, presenting a facade that is plainer but continuous in style with the original building. Raised on a concrete foundation, the addition is one-story with a basement level. The First Street facade of white brick culminates in a parapet capped with a brick course. It is chiefly this parapet wall that makes the addition harmonious with the original structure, which has parapeted gables.

Four one-over-one double hung sash windows and a transomed double door divide the First Street facade into five bays. Above these openings and a gable vent are round relieving arches of brick. On the basement level there is similar fenestration. The rear facade of the addition is similar in style, but this red brick exposure is not faced with the lighter brick.

Site 3. First Baptist Church of Emmett

The rear addition to the First Baptist Church is a simple shallow-gabled red brick block with a white, wooden stairway up to its second story and a red brick chimney set into the east gable. The fenestration consists of modern sliding windows. From both Hays Avenue and First Street the addition appears esthetically and visually separate from the original block. Where the addition fronts First Street, it is compatible with the streetscape in texture and elevation, having a gable wall of brick abutting the sidewalk. The ell is set back behind the church yard on the Hayes Avenue streetscape, where it appears as a brick block extending from the rear of the church, but not disrupting its plan and massing.

Site 4. St Mary's Episcopal Church

The addition of a gable roof, begun in June 1980, makes the modern ell of St. Mary's Episcopal Church more compatible than previously. The addition appears to the right of the church facade as a visually separate unit entirely distinct from the picturesque main block. There is no confusion possible between the two sections, and the low modern ell does not distract the viewer from the otherwise unaltered example of 1920s picturesque architecture that St. Mary's offers.

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Site 5. Catholic Church of the Sacred Heart

Attached to the right of the Catholic Church of the Sacred Heart is an addition so continuous in materials and feeling as to be highly sensitive to the original style of the church. The use of modern fenestration and more angular geometric shapes, however, ensures that the viewer can clearly distinguish historical from modern fabric.

The Catholic Church addition extends to the right of the First Street facade to Hays Avenue with a long blank wall of white stucco matching the original materials, broken only by a large wooden cross. A bracketed gutter at the eaves, series of narrow windows, and a shallow parapet capped by a strip of dark stone all mimic the Mission Revival style of the original structure.

Site 6. The least altered of all the Emmett Churches, the First Full Gospel Church can be regarded as a vernacular structure inspired by residential rather than ecclesiastical architecture. The shiplap siding, gable roof, figure four brackets, domestic door lamps, double hung sash windows, and concrete foundation are all drawn from the repertoire of local carpenters familiar with the bungalow. The sole ecclesiastical references on the exterior are a cross and the centered gable-end entrance, which is enlarged beyond bungalow proportions to allow for paneled double doors.

Built in 1934, only four years shy of age-eligibility, the church is included in the thematic group of Emmett churches not as an exceptionally significant structure but rather as an integral part of the group. Inclusion of the First Full Gospel Church completes the range of styles used in the design of Emmett churches: Gothic Revival, eclectic Gothicism, Romanesque Revival, twentieth century picturesque, Mission Revival, and bungalow. As with the bungaloid First Full Gospel, most of these church styles were employed in domestic architecture as well as ecclesiastical. Including the First Full Gospel Church in the thematic group also ensures an understanding of size and pretension in Emmett ecclesiastical architecture, which ranges from modest to ambitious. Finally, the First Full Gospel Church completes a chronology that extends from 1906 through 1934 and represents a good spread between with facades dating from 1906, 1909, 1909-1915, 1928 (two sites), and 1934. Related architecturally to a style that reached its height of popularity in an earlier period, the First Full Gospel Church, is moreover, the only eligible Emmett church dating from the 1930s. More recent churches, built away from the town center, date from the 1940s and later.