

NPS Form 10-9000
(Rev. 8-86)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM

MAR 18 1991

NATIONAL
REGISTER

1. Name of Property

historic name: Hazelton Presbyterian Church

other name/site number: Valley Presbyterian Church / 016155

2. Location

street & number: 310 Park Avenue

not for publication: N/A

city/town: Hazelton

vicinity: N/A

state: ID county: Jerome code: 053 zip code: 83335

3. Classification

Ownership of Property: private

Category of Property: building

Number of Resources within Property:

Contributing	Noncontributing
<u>1</u>	<u> </u> buildings
<u> </u>	<u> </u> sites
<u> </u>	<u> </u> structures
<u> </u>	<u> </u> objects
<u>1</u>	<u>0</u> Total

Number of contributing resources previously listed in the National Register: N/A

Name of related multiple property listing: N/A

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Continuation Sheet

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SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 91000459 Date Listed: 4/26/91

<u>Hazelton Presbyterian Church</u>	<u>Jerome</u>	<u>ID</u>
Property Name	County	State

N/A
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.

for Autawell Lee
Signature of the Keeper

4/26/91
Date of Action

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Amended Items in Nomination:

Statement of Significance: The Area(s) of Significance is amended to include Architecture.

This information was confirmed with Elizabeth Eggleston of the Idaho State Historic Preservation Office.

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DISTRIBUTION:
National Register property file
Nominating Authority (without nomination attachment)

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this ☒ 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 ☒ meets _____ does not meet the National Register Criteria. _____ See continuation sheet.

Donald H. With 3/12/91
Signature of certifying official DEPUTY SHPO Date

IDAHO STATE HISTORICAL SOCIETY / SHPO
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:

☒ entered in the National Register Antonieta Lee 4/26/91
_____ See continuation sheet.
_____ determined eligible for the _____
National Register
_____ See continuation sheet.
_____ determined not eligible for the _____
National Register
_____ removed from the National Register _____
_____ other (explain): _____

for Signature of Keeper Date
of Action

6. Function or Use

Historic: RELIGION Sub: Religious structure

Current : RELIGION Sub: Religious structure

7. Description

Architectural Classification:

GothicOther Description: N/A

Materials: foundation concrete roof _____
walls wood:weatherboard other wood:shingle

Describe present and historic physical appearance. X See continuation sheet.

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties: locally.

Applicable National Register Criteria: A, CCriteria Considerations (Exceptions) : A

Areas of Significance: EXPLORATION/SETTLEMENT

Period(s) of Significance: 1916 _____Significant Dates : 1916 _____Significant Person(s): N/A
_____Cultural Affiliation: N/A

Architect/Builder: Cooper, M. A.

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.
X See continuation sheet.

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9. Major Bibliographical References

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X See continuation sheet.

Previous documentation on file (NPS): N/A

- ☐ 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: _____

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10. Geographical Data

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Acreage of Property: Less than one acre

UTM References: Zone Easting Northing Zone Easting Northing

A	<u>11</u>	<u>735090</u>	<u>4719620</u>	B	_____	_____
C	_____	_____	_____	D	_____	_____

____ See continuation sheet.

Verbal Boundary Description: X See continuation sheet.Boundary Justification: X See continuation sheet.

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11. Form Prepared By

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Name/Title: Helen Boles/Elizabeth Egleston, State Architectural HistorianOrganization: Idaho State Historical Society Date: December 14, 1990Street & Number: 210 Main St. Telephone: (208) 334-3861City or Town: Boise State: ID Zip: 83702

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Constructed in 1916, this simple, one-story church is located in Hazelton, a small farming community in south-central Idaho. Facing north, it is situated on the southeast corner of Park and Middleton streets. It is a block south of the commercial area and is surrounded by residences of the same vintage. The structure retains a high degree of integrity, and although additions were built in 1940 and 1989, they are compatible in style, materials and scale.

The massing of the original block of the church is cross-gabled, and the sanctuary and nave is situated at a cross-axis to the entrance, so that the interior is oriented to the west. The bell tower (which contains the original bell) is at the northeast corner; the primary entrance is contained within the tower. A slight gabled projection on the west wall delineates the altar space within. The additions extend to the south of the church and are housed under another cross-gabled configuration, so that the entire form of the building resembles a "U." The roof over the additions is slightly lower than that of the original block, but it is the same pitch.

Clapboards cover the walls of the church. The roofs over the original block and the bell tower are sheathed with cedar shingles, and the roofs over the additions have asphalt shingles. The foundation is concrete. Access can be gained through five entrances: double wooden doors on the north, or primary, elevation; a basement entrance which is protected by a shed roof on the east wall of the original building; two single glass doors, one with a handicapped entrance on the east wall of the most recent addition; and a single door with one light in an enclosed porch on the west elevation.

During the late 1940's, the church underwent its first expansion. This included the construction of a small wing to the south, which provided restrooms both on the first floor and the basement, an office, an interior stairway and more space for the Sunday school. In 1989, the congregation built another addition on the west — this contains an open space as well as a kitchen. A stairway in this most recent addition leads upstairs to a room under the gable, which when finished will be used for the youth group.

None of the windows contain stained glass, as this was beyond the means of the congregation when the church was built. On the north facade, a tripartite, peaked head window dominates the wall and provides the main source of illumination to the sanctuary. On the east wall there are

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three single, peaked head windows; small versions of these are located on either side of the projection on the west wall. There are two single pane and one triple pane window on the east wall of the 1940's addition; two double-pane, sliding glass windows are located on the first floor and a single window illuminates the attic space on the east elevation of the 1989 block. On the first floor of the south wall are two sets of triple windows that flank a set of four windows. A tripartite, peaked head window is located on the second floor; this window follows both the line of the gable and the large window on the north facade. The west wall of the additions contains three sets of double light and one set of quadruple light windows. The entrance porch on this facade has a three-over-three light window.

INTERIOR:

The interior is similarly plain. In the original block the integrity is marred only by the use of low-pile carpeting and the acoustical tiles that form a band around the upper two feet of the walls. The most unusual feature is an ornate embossed metal ceiling, which includes bands of eggs and darts, rosettes, and diapering. Five rows of pews on either side of the center aisle face the altar, which is at the west end of the sanctuary. Behind these pews, and directly to the south of the entrance and vestibule, are four rows of pews. Three steps lead to the altar; on either side of the altar is a chancel rail draped with cloth. The original hardwood floors remain, and the aisles are carpeted.

The 1940's addition now has restrooms and a study for the minister, as well as an interior stairway leading to the basement. This block acts as conduit to the 1989 addition, which has enough space for several large tables and a kitchen.

Embellishment of the church is minimal. On the exterior it is limited to the peaked head windows, cross-bracing under the eaves of the original block and the exposed rafters of both additions. The belfry, with its steeply pitched hipped and pent roof and louvered openings, provides further ornamentation. The strong integrity, the simplicity of its design and the harmonious proportions lend the building its pleasant appearance.

North of the church is a parking lot. The manse was once located here, but it was moved in 1975. The minister now resides a few houses to the east.

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The Hazelton Presbyterian Church, now known as the Valley Presbyterian Church, is eligible for listing on the National Register of Historic Places under Criteria A and C. Its historic significance is achieved through its association with the settlement and early years of Hazelton and the area known as the "northside" or "first segregation." It represents the optimism and commitment to stability exhibited by early residents as they struggled to transform a desert into one of the most successful reclamation projects in the country. It is architecturally significant as a modest example of an ecclesiastical type that was adopted by most Protestant religions from 1880 to 1930 and can be seen in both small towns and in more elaborate versions in large cities.

Founded in 1911, Hazelton is one of several communities formed in the early years of this century on the north side of the Snake River in south-central Idaho. This region is known as "the Magic Valley" and owes its settlement to the reclamation of the sagebrush desert around the turn of this century. Such reclamation was possible because of the construction of the Milner Dam and its related canal system, built under the auspices of the Carey Act of 1894. This legislation provided federal land to farmers in arid areas, after private investors supplied the capital to build the necessary dams and canals. The investors would recoup their money by selling water rights to the settlers, who, once they had successfully reclaimed their land, could apply for a deed.

Water reached the south side of the Snake River first, and in 1904 the towns of Twin Falls, Kimberly, Hansen, Buhl, Murtaugh, and Milner were built and attracted settlers almost overnight. Milner was built adjacent to the dam but is the only town no longer extant. Because of this initial success with reclamation and the ensuing prosperity, plans were quickly made to expand the irrigation system to the north side of the river. In 1907, the Twin Falls North Side Land and Water Company (TFNSL & W) was formed, financed by Pittsburgh capitalists and brothers W.S. Kuhn and J.S. Kuhn, for the purpose of building a canal system and selling land on the project. The North Side project contained 180,000 acres of land to be developed under the Carey Act; 30,000 acres were included in what was known as the First Segregation, and the balance of land was included in the Second Segregation.

Although water was first turned into the North Side Canal on March 23, 1908, the project was beset with problems from the beginning. This was due to the porous quality of the lava rock which lined the canal floors. Filling, sealing and eliminating the sink holes caused the project to go

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into the red by millions of dollars and the Kuhns were forced into receivership in July, 1913. Several dams had to be built for water storage, rather than diversion, but the project was not considered complete until the mid-1920's. This caused the demise of the town of Milner, and people and business began to move to other towns in the vicinity.

Despite these problems, farming was possible once water arrived from Milner Dam and the towns of the North Side -- Hazelton, Jerome and Eden -- began to grow. Hazelton was founded in 1911, when the owner of the Hazelton Lumber Company, J.B. Barlow, Jr., filed the plat for the new town. He named the new community after his daughter. The location for Hazelton was chosen for its proximity to the recently built Oregon Short Line Railroad. The failure of the Kuhn family enterprises caused the demise of the town of Milner in 1913 and 1914, and people and businesses began to move to other towns in the vicinity. Hazelton benefitted from this, and by 1916, the year the Presbyterian Church was built, all the town lots had been sold and property on a new addition was up for sale.

Like settlers anywhere, the citizens of Hazelton wanted to build the amenities and institutions they had known elsewhere. The first church services were held in a farm home; itinerate preachers of varying denominations came by horse and buggy or horseback. When a school was erected in 1912, it also served as a place of worship for the newly formed Community Presbyterian Church. Methodists and Baptists also attended services, so that from the beginning, the congregation attracted and served people of many religious persuasions.

The records of the church burned in a fire in 1940, and little information has been found concerning the actual construction of the church. Research of the deeds reveals that Henry Olson of Twin Falls bought lots five and six, on which the church is located, in 1912 from Hazel Barlow. Olson sold Lot 5 on March 9, 1916 and Lot 6 on May 8, 1917 to the Hazelton Presbyterian Church for \$100 each. M. A. Cooper, of the nearby town of Rupert, was awarded the contract for the basement in May, 1916 and on June 1, the cornerstone was laid.

The church served many denominations, including Baptists and Methodists. After World War II other religious denominations that had used the church, such as the Assembly of God, constructed their own buildings for worship. Although the services today are Presbyterian, people of several different religions continue to attend the services. With the exception of the school, the church was one of few places where

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residents could gather, and so it was used by secular groups, such as the Lions Club and the Girl Scouts. The congregation has always had a Sunday school; before other religions erected churches, the school at the Presbyterian church was used by the entire community. A steady growth in Hazelton's population augmented the congregation, and an addition was made in the late 1940's. This provided space for restrooms, a study for the minister, and an interior stairwell to the basement and room for a Sunday school class. In the late 1950's members began to consider merging with the Presbyterian congregation in Eden, three miles away. The merger was finalized in December, 1968, and the congregation chose the name of Valley Presbyterian Church, and voted to meet in the Hazelton Church, as it included a manse. The manse, however, was moved in 1975. In 1989, another addition was built; this is described in Section 7.

Architecturally, the building is significant as an example of an ecclesiastical style favored by Methodists, Presbyterians and Baptists throughout America from the 1880's through the 1920's. The Hazelton church is a modified version of the auditorium plan church, which developed after 1860 in response to the tremendous growth of Protestant congregations in large metropolitan areas. Clergymen sought an interior space that could contain hundreds of churchgoers yet foster a rapport with the speaker and his congregation. Theaters provided an efficient prototype, and their sloping floors and curved rows of seats became the most typical characteristics of the auditorium plan church.

The squarish, boxy interiors of this plan not only had a practical appeal but also had a symbolic significance for Protestants as well. It left behind the Gothic tradition of a church with a long, narrow nave and a distant altar, a type associated not only with the Catholic religion but also with the waves of immigrants who arrived from predominantly Catholic countries. By the late 1880's, the Gothic plan had been dispensed with by all Protestant denominations except the Episcopalians. The Gothic aesthetic was still viable, however, for exterior details; thus, asymmetrical massing and lancet windows with a tripartite division remained popular.

Although auditorium plan churches evolved in response to the needs of an urban congregation, small congregations in rural communities found the plan and its variations well suited to their needs. The form of these churches are generally characterized by a corner tower that serves as an entryway and bell tower, a cross-gable roof configuration, and tripartite windows. The sanctuary is rarely large or elaborate enough

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to accommodate curved pews and a sloping floor, but the cross-axis of the space and its boxy dimensions are descendants of the auditorium plan.

The Hazelton Presbyterian Church is an example of a modest version of this plan and is similar to ecclesiastical structures that quickly became a distinct and recognizable religious building type. The proliferation of such structures can be attributed to some extent to church plan books, which were widely used from the 1880's to 1930. The guide books featured designs for churches in both urban areas and rural communities, and influenced builders, architects and congregations throughout the nation.

A study of two influential plan books of the period, Protestant Church Plans and Designs by Morrison H. Vail (1911) and The Twentieth Century Church by George W. Kramer (1910), reveals that the authors incorporated the characteristics associated with Protestant churches noted above. Vail and Kramer did, however, provide for variations in their designs. While peaked-head windows were the most popular, Palladian windows were also an option, as were round arch tripartite configurations. Several elevations featured cross-bracing, and towers and belfries varied in elaboration. Vail included churches using cement block; Kramer featured brick and wood. Plans included a tower placed diagonally across from the altar, a pulpit platform adjoining the tower, and two major entrances diagonally across from the pulpit.

Although no exact prototype of the Hazelton church exists in Kramer and Vail, it shares many characteristics with their examples. The tower is tucked into the re-entry angles between the front and gable walls, a tripartite lancet window dominates the street elevation and the cross-gables and cross-axis plan gives this simple church some complexity.

The Hazelton Presbyterian Church is similar to many churches built in Idaho between 1900 and 1920, and almost identical to several. The latter can be seen in both the vicinity of Hazelton and as far north as Kootenai County; all are located in communities of under 2,100 people. The diffusion of this ecclesiastical type illustrates that Idaho was not immune to national trends, as it is typical of thousands of Protestant churches constructed from 1880 to 1920 throughout the United States.

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Newspapers

"Irrigation Dream Began in 1880." Northside News, 1 July 1976,
p. 6.

"Histories of Eden, Hazelton Presbyterian Churches Given; Merger
Held Recently." First Segregation News, 26 December 1968, p. 1.

"Tank Town." Times-News (Twin Falls, ID). 15 July 1981, p. 1.

Northside News, Jerome, Idaho. 1 June 1916, p. 1.

Northside News, 5 August 1982. "Pittsburgh Capitalists Give Life
to Canal Project," p. 5. "Wind Damaged Young Hazelton School,"
p. 40.

Rupert Pioneer, Rupert, Idaho. 25 May 1916, p. 5.

OTHER

Boles, Helen. Hazelton, ID. Interview, 19 July 1990.

Book of Deeds, Rupert, ID. 6 August, 1912, p. 80. 9 March 1916,
p. 8. 8 May 1917, p. 371.

Jaeger, Bob. Partners for Sacred Places, Philadelphia, PA.
Telephone Interviews, 19 and 30 November 1990. Correspondence,
14 November 1990, on file at Idaho Historical Society.

Reiman, Olga. Paper on file with the Presbyterian Women's
Records, Hazelton, ID.

Rosholt, John. "Milner Dam and Company." Historic American
Engineering Record, National Park Service, Western Region, San
Francisco, CA: 1989.

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VERBAL BOUNDARY DESCRIPTION

Lots 5 and 6, block 26 on which the church stands, commencing at NW corner, 150 feet east on Park Street, then 100 feet south, then 150 feet west to Middleton Street, then 100 feet north to Park Street, the NW corner.

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BOUNDARY JUSTIFICATION

The boundary is based on the legally recorded boundary lines of the property. The boundary includes the church and the parking lot, and it contains the area which has historically been associated with the Hazelton Presbyterian Church.



VALLEY
PRESBYTERIAN
CHURCH

Hazelton Presbyterian Church

Hazelton, Idaho

Elizabeth Eggleston

July 19, 1990

Idaho State Historical Society,

Boise, Idaho

view from the north



This Do in Remembrance Of Us

Hazelton Presbyterian Church

Hazelton, Idaho

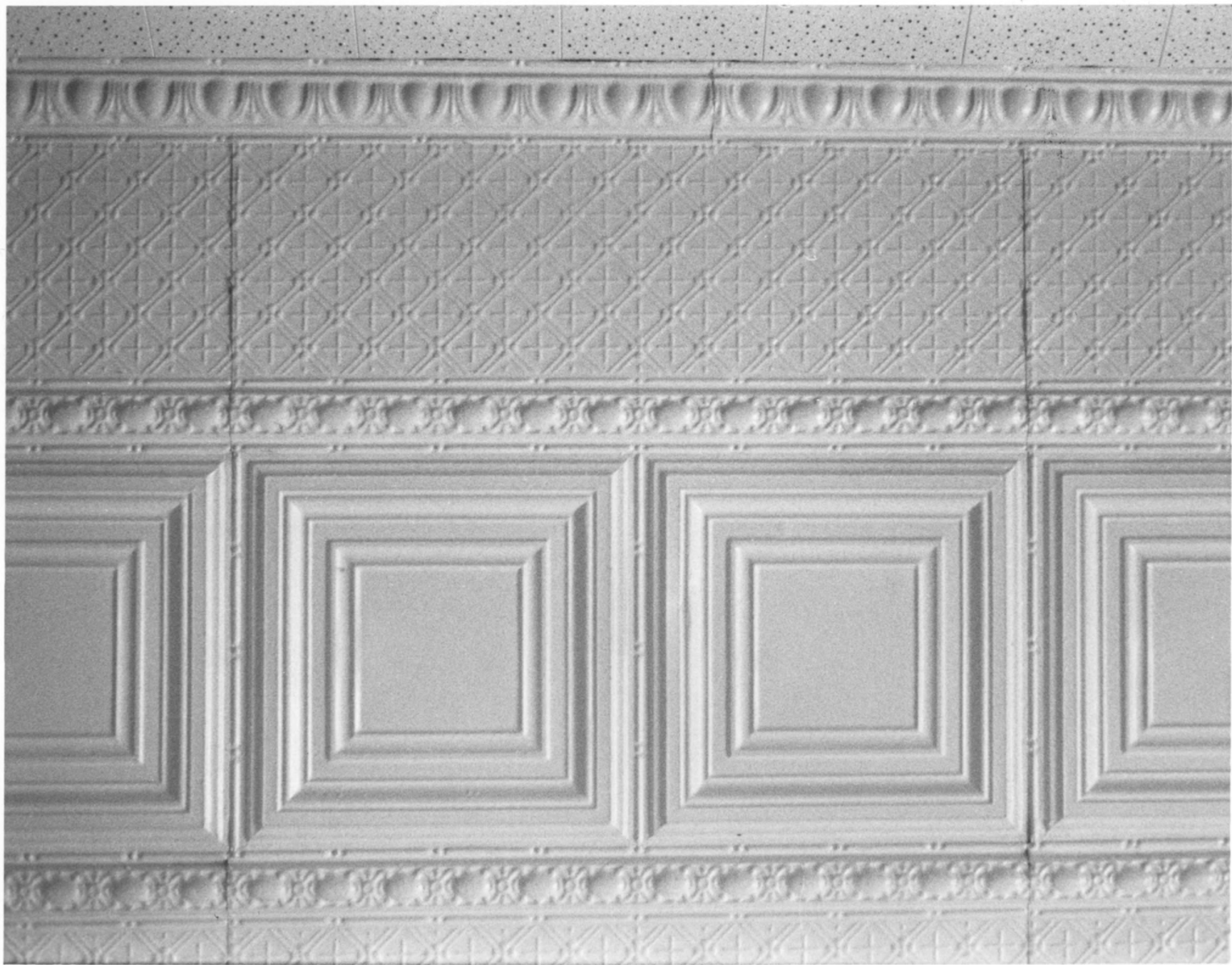
Elizabeth Eggleston

July 19, 1990

Idaho State Historical Society,

Boise, Idaho

view of interior west wall



Hazelton Presbyterian Church

Hazelton, Idaho

Elizabeth Eggleston

July 19, 1990

Idaho State Historical Society,

Boise, Idaho

Detail of metal ceiling, interior of church



Hazelton Presbyterian Church

Hazelton, Idaho

Elizabeth Eggleston

July 19, 1991

Idaho State Historical Society,

Boise, Idaho

view from southwest



Hazelton Presbyterian Church

Hazelton, Idaho

Elizabeth Eggleston

July 19, 1990

Idaho State Historical Society,

Boise, Idaho

View from northeast