

United States Department of the Interior
National Park Service

National Register Listed
July 3, 2012

National Register of Historic Places Registration Form

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 Calvinistic Methodist Church
other names/site number KHRI 139-348

2. Location

street & number 8090 W. 9th St.

X

 not for publication
city or town Lebo vicinity
state Kansas code KS county Osage code 139 zip code 66523

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

SEE FILE

Signature of certifying official/Title _____ Date _____
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:) _____

Signature of the Keeper _____ Date of Action _____

Calvinistic Methodist Church
Name of Property

Osage County, KS
County and State

5. Classification

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

Category of Property
(Check only **one** box.)

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

- private
- public - Local
- public - State
- public - Federal

- building(s)
- district
- site
- structure
- object

Contributing	Noncontributing	
1		buildings
		sites
		structures
		objects
1		Total

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

Number of contributing resources previously listed in the National Register

N/A

0

6. Function or Use

Historic Functions
(Enter categories from instructions.)

Current Functions
(Enter categories from instructions.)

RELIGION/Religious Facility

VACANT/NOT IN USE

7. Description

Architectural Classification
(Enter categories from instructions.)

Materials
(Enter categories from instructions.)

OTHER: Wood-Framed Vernacular Gabled
Church Building

foundation: Stone
walls: Wood

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

The Calvinistic Methodist Church is located in the unincorporated village of Arvonía, Kansas, which is located approximately four miles north of Lebo, immediately southwest of Melvern Lake (completed 1975) in the southwest corner of Osage County. The east-facing building sits north of the Arvonía School, near the junction of South Arvonía Road and West 325th Street and is surrounded by prairie. The church is a one-story symmetrical wood-framed church building sitting on a partially visible limestone foundation. The building is front-gabled with a single entrance on the east elevation. The roof is clad with composition shingles. A small interior brick chimney penetrates the roof peak at the east end.

Narrative Description

Among the building's few architectural details are narrow wood clapboard siding, wood corner boards, grooved wood frieze with cornice mold, and wood trim including corniced wood entablatures at the door and windows. Windows have wood-framed screens, painted in contrasting black.

Exterior

Front (East) Elevation – The front gable end lacks architectural embellishment. The building is accessed via a concrete stair with a metal pipe railing on each side. Four steps rise to a landing. The entrance includes a large framed opening that houses a pair of original paneled wood doors with three-part transom above. There is no other ornamentation on the front elevation.

Rear (West) Elevation – The rear gable end lacks ornamentation beyond its wood clapboard siding, corner boards and fascia.

North and South (Side) Elevations – Each of the side elevations, has four evenly spaced window openings with simple wood frames and lintels. The narrow openings house their original four-over-four wood windows.

Interior

The interior of the Calvinistic Methodist Church is very simple. Finishes include plaster walls, painted wood floors, painted tongue-and-groove wainscoting, and pressed-metal ceilings. There are two principal interior spaces: a small foyer and the sanctuary. The foyer, which occupies a cube on the east end of the building, has a low plaster ceiling which rises only to the height of the top of the transom. The entire volume of the space is visible from the sanctuary. The ceiling is capped by a molded cornice. There are corner boards at the southwest and northwest corners. Like the perimeter walls in the sanctuary, both sides of the foyer walls are clad with wood wainscoting. A plastered chimney rises from the foyer ceiling to the sanctuary ceiling.

The sanctuary is oriented to the west, with pews facing a simple elevated carpeted stage/altar area that spans nearly the full width of the building. The few extant pews are not original to the building. The entrance opens to a foyer with built-in benches on the north and south. On the west wall of the foyer is a pair of orange shellacked paneled doors that open to the sanctuary. The ceiling of the sanctuary is vaulted, partially following the line of the gabled roof. The ceiling's pressed-metal finish, which likely dates to the first two decades of the twentieth century, conceals the original ceiling, which was wallpapered plaster. Non-historic pendant-type fluorescent lights suspend from the ceiling.

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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 Period of Significance for the Calvinistic Methodist Church stretches from the time of its construction in 1883 until 1962, fifty years ago.

Criteria Considerations (explanation, if necessary)

The Calvinistic Methodist Church meets the registration requirements for *Criteria Consideration A: Religious Properties* because it derives its primary significance from architectural distinction as an example of a simple Welsh church, as well as historical importance for its association with the Welsh colony of Arvonias, Kansas.

Areas of Significance

(Enter categories from instructions.)

ETHNIC HERITAGE: European

EXPLORATION/SETTLEMENT

ARCHITECTURE

Period of Significance

1883-1962

Significant Dates

1883

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Evans, Ellis (Al) - builder

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

The Calvinistic Methodist Church in Arvonía is locally significant under Criterion A in the areas of Ethnic Heritage and Exploration/Settlement for its association with the Welsh colony of Arvonía, Kansas and under Criterion C as an example of a vernacular church building that reflects the simple architecture commonly employed by Welsh congregations. The building, which was in continuous use as a church from the time of its construction in 1883 until the congregation disbanded in 1968, was a center of religious and social activity in this rural Welsh community. Although the building was occupied by the same congregation, its religious affiliation changed over time. The Calvinistic Methodist congregation, organized as a Presbyterian Church in 1871, built the building in 1883. In 1912, the congregation merged with Arvonía's Welsh Congregational Church. The congregations divided in 1918. In 1922, the Calvinistic Methodist Church and congregation once again joined the Presbyterian denomination.

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

A Brief History of Arvonía

Arvonía, Kansas is an unincorporated village in the Marais des Cynes River Valley, on the traditional lands of the Kansa and Osage Indians. In the 1840s, 453,000 acres in parts of what became Osage and surrounding counties was designated as a Sac and Fox Indian Reservation. Euro-Americans began encroaching on the Sac and Fox's diminished reserve after Kansas Territory was opened for settlement in 1854. Although the tribe ceded the majority of its Kansas land and moved to Oklahoma in the late 1860s, promotional materials for Arvonía, noted that a few "friendly and civilized" Indians remained during the town's early development.

Arvonía was platted in 1868 or 1869 (sources vary) on land purchased for speculation by John Mather Jones, owner of a Welsh-language newspaper in Utica, New York and his associate James A. Whitaker of Chicago. To entice Welsh colonists to buy land in Kansas, Jones published a pamphlet entitled *Arvonía: That Is, The Welsh Settlement in Osage County* in which he claimed that Arvonía would "soon be one of the most flourishing Welsh settlements in the United States."¹

By 1870, Arvonía Township was home to 588 residents, 199 of which were natives of Wales.² The majority of homes were built on farms surrounding the fledgling village; but one contemporary account boasted that twelve to fifteen homes were under construction in town in 1870. While their homes were constructed, many of the town founders stayed in a large temporary hotel, later converted to a meeting house known as Walnut Hall. This burst of construction activity, which coincided with efforts to attract the Santa Fe Railroad, apparently represented the town's peak. Both Jones and Whitaker were likely discouraged by the Santa Fe Railroad's bypassing the town in favor of nearby Reading and Lang in 1870.³ Whitaker, who had moved to Arvonía in 1869 and started a furniture/general store, sold his business to Lewis Humphrey and left town. J. Mather Jones pulled out in 1871 after he was criticized in the *Osage Chronicle*, *Emporia News*, and *Topeka Commonwealth* for misrepresenting Arvonía to prospective colonists.⁴

Although Arvonía did not meet the expectations of early speculators, many families remained in the unique Welsh community for generations. Some became successful ranchers and farmers. Others mined coal. Even after the Santa Fe bypassed the community, the town continued on a path of permanency, building a native limestone school from plans by well-known Kansas architect John Haskell in 1872. The same year, J. M. Barrows, a Yale-educated minister, came to Arvonía with plans to establish a college. The scheme's progress halted after a cornerstone was laid and trees were planted.⁵

¹ John Mather Jones, *Arvonía: Sef y Sefydliad Cymraeg yn Swydd Osage (Arvonía: That Is, the Welsh Settlement in Osage County)*, (Utica, NY: *Y Drych (The Mirror)*, 1869).

² Ancestry.com. *1870 United States Federal Census* [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2009. Images reproduced by FamilySearch.

³ Marybelle Jones, "Arvonía: The Little Welsh Village in the Valley," 1962 unpublished, 4.

⁴ Phillips G. Davies, ed, "Welsh Settlements in Kansas" from *Kansas Historical Quarterly* vol. XLIII (Winter, 1977) 448-469. Translated from Rev. R. D. Thomas, *Hanes Cymry America (A History of the Welsh in America)* (Utica, NY: 1872).

⁵ Ibid.

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Lewis Humphrey, who bought out James Whitaker, had a meeting hall built above his business where the townspeople held religious services until churches could be built. His store also served as a post office, first established in 1873. In 1880, there were 756 people in Arvonía Township, including 173 Welsh natives and their children. In his 1883 history of Kansas, William Cutler referred to Arvonía as a "thriving little town with a population of about 150." The town of "intelligent and enterprising" citizens boasted "three stores, one hotel [Dooley Hotel], one blacksmith and wagon shop [W. D. Lewis], a post office, two churches and a schoolhouse."⁶ The two churches housed the services of the Welsh Congregationalists and Calvinistic Methodists. Like many other early buildings, both churches were built by carpenter Ellis (Al) Evans, who came to Arvonía from Utica, New York.

By the time the two churches were built, however, the town's population was already in decline. Various efforts to secure rail service had failed; hopes were dashed in the 1870s when both the St. Louis Osage and Orient and Texas Railroads went defunct and again in 1883 when the Santa Fe built a line through Lebo, just four miles away.⁷ By 1910, the township's population had plunged to 527, with only 28 Welsh natives remaining.⁸

Despite the declining population, the town continued to celebrate its Welsh heritage. Early on, church services were held in the Welsh language, which was also taught at Arvonía School. For many decades, the community celebrated St. David's Day each March 1st in honor of the patron saint of Wales. The annual celebration held in the Arvonía School and alternating churches, included a tea with Bara Brith (Welsh bread), performances by a Welsh chorus, debates and prizes. The event attracted visitors from throughout the region.⁹

By 1930, Arvonía Township was home to only 507 residents.¹⁰ Many of Arvonía's young people left during World War I, despite continued efforts toward permanency, including the 1916 construction of a new township hall. St. David's Day celebrations ended in 1938. Following a nationwide trend, many more left for urban areas during World War II and the postwar years. Soon, Arvonía's shrinking population was unable to support its school. In 1949, Arvonía School consolidated with the Lebo school district. Although the *Wichita Eagle* declared Arvonía dead in 1958, the Calvinistic Methodist Church continued to hold services for another ten years. By then, however, many of the town's landmarks were long gone. The Dooley Hotel was destroyed by fire in the mid-1880s. Walnut Hall burned to the ground in about 1898. The principal remaining landmarks are the Arvonía School, Calvinistic Methodist Church, and Township Hall.¹¹

Today, the town's setting is dominated by Melvern Lake, a flood-control project authorized by Congress in 1954 and dedicated in 1975. In 1976, Arvonía was one of six American communities featured in a BBC film series on Welsh colonies.¹² The event sparked a new interest in the community's Welsh heritage. Arvonía Township is now home to only 95 residents.¹³

A Brief History of the Presbyterian Church in the U. S. and Kansas

The Calvinistic Methodist congregation, which built the building in 1883, first organized as a Presbyterian Church in 1871. In 1922, two years after the American Calvinistic Methodist and Presbyterian Churches combined, Arvonía's Calvinistic Methodist Church and congregation once again joined the Presbyterian denomination.

⁶ William G. Cutler, G., *History of the State of Kansas* (Chicago: Andreas Publishing Co., 1883). Accessed online at: www.kancoll.org.

⁷ Mrs. Henry D. Jones, "History of the Arvonía, Kansas, Welsh Settlement," Osage County Historical Society Research Files.

⁸ Ancestry.com. *1910 United States Federal Census* [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2009. Images reproduced by FamilySearch.

⁹ "St. David's Day in Arvonía Was Time of Song," *Emporia Gazette*; "St. David's Day in Arvonía;" "A paper presented 1 March 1929 by Fred P. Jones at a St. David's Day celebration at Arvonía, Kansas;" "Paper on St. David Written in and about 1914 by F. P. Jones." All in Kansas Files, "Arvonía Festivals," Kansas Historical Society, K394.2 MSS no. 2 and Osage County Historical Society Research Files.

¹⁰ Ancestry.com. *1930 United States Federal Census* [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2009. Images reproduced by FamilySearch.

¹¹ Davies, 387.

¹² "Arvonía Expecting Company Sunday," *The Lebo Enterprise*, 20 May 1976; "British Film to Feature Arvonía and its People," *The Lebo Enterprise*, 6 May 1976.

¹³ 2010 U. S. Census.

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The Presbyterian Church was established in Scotland in the Sixteenth Century when Scotsman John Knox imported the teachings of Swiss theologian John Calvin. British colonists introduced the denomination to America, establishing the nation's first presbytery in Philadelphia in 1706. From that point forward, Presbyterian leaders contributed to key episodes in American history – from the Great Awakening to the American Revolution, from the Civil War to Civil Rights.

The history of Presbyterianism is characterized by continual reformation and dogmatic adjustment. Social commentary on and engagement in timely issues, especially universal education, ministry, and scientific discoveries characterize the church's unwavering dedication to its own development and continued relevance to its congregants. Heated debates and declarations over slavery, education of women, abortion and evolution, among other issues, and the many rifts among the faithful caused by these disparate, strong convictions have led to a tangle of associations and divisions within the faith.

Just as Presbyterian missionaries were among the first immigrants to reach American soil, they also were the first to minister in what is now the State of Kansas.¹⁴ Like many denominations, Presbyterians established a presence through missions and associated schools. When the United Foreign Missionary Society of New York, New York dispatched Reverend Benton Pixley, his wife and two children to "Indian Territory" in 1824, they became the first non-Catholic missionaries to serve on Kansas soil.¹⁵ The Pixleys founded the Neosho Mission near Shaw, Kansas in present-day

Neosho County. The Neosho Mission housed the first school in Kansas, where classes and religious services were offered to Osage Indians until 1829.¹⁶

In 1827, Dr. William Combe Requa established the Hopefield Mission near present-day Parsons, in Labette County. There, in 1834, Dr. Requa "reduced the Osage language to writing and published an Osage Primer." In 1830, Reverend Nathaniel B. Dodge founded the Boudinot Mission in Neosho County.¹⁷

The state's first Presbyterian church was the Wea Church. Founded in 1836, near what is now Ottawa, the Wea Church served ten to twelve Piankeshaw and Wea Native Americans until its closure in 1838. The Iowa Church was founded in 1843 and ministered to Iowa, Sac, Fox, Otoe, and Omaha Indians.¹⁸ Six years later, the first presbytery in Kansas, the Presbytery of Nebraska [sic], was organized. Its jurisdiction was all of "Indian Territory:" everything west of the Missouri River and north of Platte County, Missouri. By 1857, there were two presbyteries in Kansas Territory: Highland Presbytery and Kansas Presbytery. The Spring Meeting of the Highland Presbytery, 1864, reported 25 churches and 15 members.¹⁹

In 1857, the school that served the Iowa and Sac Missions moved to Highland and was chartered by the Territorial Legislature as Highland College in 1858. In 1860, the Iowa Mission Church also relocated to Highland and continued its outreach until 1957, when it was incorporated as part of the Hiawatha Church.

It is estimated about thirty missions were founded between 1840 and 1860 to serve both Native American and Anglo worshippers.²⁰ Between 1856 and 1865, Presbyterian churches were established in Leavenworth, Doniphan, Wyandotte, Atchison, Lawrence, Topeka, Fort Scott, and Junction City.²¹ However, as the federal government continued to force Native Americans off their ancestral lands, the missions were rendered obsolete and either abandoned or incorporated.

¹⁴ KS Cyclopedia. July 2002. Transcribed from Volume II of *Kansas: A Cyclopedia of State History*. (Chicago: Standard Publishing Company, 1912), ed. Frank W. Blackmar. Dec., 11, 2008.

<http://skyways.lib.ks.us/genweb/archives/1912/p/presbyterian_church.htm>.

¹⁵ Juan Padilla, a Franciscan missionary, first arrived in Kansas in 1541 with Coronado.

¹⁶ George W. Nelson, "The First 100 Years of The United Presbyterian Church in Kansas," (21-page booklet), 2.

¹⁷ *Ibid.*, 2.

¹⁸ *Ibid.*, 3.

¹⁹ *Ibid.*, 6.

²⁰ *Ibid.*, 4.

²¹ KS Cyclopedia. July 2002. Transcribed from Volume II of *Kansas: A Cyclopedia of State History*. (Chicago: Standard Publishing Company, 1912), Ed. Frank W. Blackmar. 499-501. Dec. 12, 2008.

<http://skyways.lib.ks.us/genweb/archives/1912/presbyterian_church.html>.

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The Presbyterian Church would play a role in the next phase of state history, when battles over the territory's slavery status earned it the moniker "Bleeding Kansas." As early as 1787, the Presbyterian Synod of New York and Philadelphia pronounced slavery a moral abomination, called for its immediate abolition and encouraged the education of slaves as preparation for their eventual freedom.²² The new territory's slavery struggle attracted abolitionist Presbyterian leaders and congregants alike. Among the early abolitionist congregations were Leavenworth's First Presbyterian Church, established 1856 and Topeka's First Presbyterian Church, established 1859.²³

After the Union's victory in the Civil War and the emancipation of slaves, Presbyterians in the North attempted to heal the divided church by calling for those in the South to renounce their support of slavery and secession from the Union. They sent missionaries south to organize churches and establish educational institutions for free blacks--acts which the recently defeated southern Presbyterians interpreted as insults. This deep division within the Church would not be resolved until 1869.²⁴

As industrialization and urbanization gathered momentum in the post-Civil War years, the Presbyterian Church responded with great moral concern. In 1896, as a response to the perceived decadence, conspicuous consumption, and indulgence of the age, Presbyterian Congregationalist Charles Sheldon of Topeka, Kansas, authored a novel titled *In His Steps*, in which he first posited the well-worn question, "What would Jesus do?"²⁵ Among Sheldon's missions was the establishment of schools for Topeka's African-American children, whose numbers grew following the post-Reconstruction Black Exodus to Kansas.

During the Era of Reform, Presbyterians contributed to the social discourse by publicly advocating Sunday as a day of rest from labor; the universal prohibition of alcohol; and education for the masses, including kindergarten. Presbyterians had begun to offer college courses at Cooper Memorial College, now Sterling College, in 1887. During the Progressive Era, the college achieved some permanence. By 1906, the Presbyterian Church claimed 40,765 members in Kansas, ranking it fifth among all denominations.²⁶

As an example of Presbyterian ministry come full circle, Dr. Henry Roe Cloud, a Winnebago Indian and Presbyterian minister, founded the American Indian Institute in Wichita in 1920. Dr. Cloud, who was raised in a Presbyterian Home Mission on a Nebraska reservation, founded the Institute in Wichita to serve Native American boys from broken homes.²⁷ In 1949, Presbyterian Manor of Newton, the first Presbyterian home for the aged, opened its doors in Wakarusa, Kansas, on land bequested by a Kansas farmer.²⁸

The church's theology of reform guided its commitment to the Civil Rights movement. The first call for desegregation came in a Church declaration in 1946. The 1950s saw the dismantling of segregated synods and the establishment of The Commission of Religion and Race (UPCUSA) and The Black Presbyterian Leadership Caucus (PCUS). Presbyterians were among peaceful protesters following the lead of Martin Luther King, Jr., and black church organizers developed Liberation Theology, reminding Christians of the enslavement and liberation of Israelites in Egypt and of their responsibility to minister to the oppressed and downtrodden.²⁹ Kansas congregations followed the lead. Brotherhood Presbyterian Church in Wichita desegregated its congregation in 1954 and James Robinson, an African-American pastor, ministered to a racially balanced congregation through the 1970s.³⁰ In 1967, the City of Wichita held a public hearing to discuss the criminalization of discriminatory practices among realtors.

²² James H. Smylie, *A Brief History of the Presbyterians*. (Louisville, Kentucky: Geneva Press, 1996), 66.

²³ Victor B. Howard, "Presbyterians, the Kansas-Nebraska Act, and the Election of 1856," *Journal of Presbyterian History* 49 (Summer 1971): 133-156.

²⁴ *Ibid*, 87-90.

²⁵ *Ibid*, 96.

²⁶ Blackmar. 499-501. Dec. 12, 2008.

²⁷ Nelson, 3-4.

²⁸ History-Presbyterian Manors of Mid-America, Dec. 12, 2008 <www.presbyterianmanors.org/about_us/history.php>.

²⁹ UPCUSA stands for "United Presbyterian Church in the United States of America." PCUS stands for "Presbyterian Church in the United States." Smylie, 129.

³⁰ Gretchen Cassel Eick, *Dissent in Wichita: The Civil Rights Movement in the Midwest, 1952-72*. (Chicago: University of Illinois Press, 2001), 135-136.

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Although the housing ordinance failed, supporters included Hugh Jackson from Brotherhood Presbyterian Church and Wayne Harrison from the Presbyterian Commission of Religion and Race.³¹

Many breaks and reconciliations between factions of the Presbyterian Church have occurred throughout its history, culminating in a major unification in 1983. After the unification, many congregations consolidated.

Calvinistic Methodism and Calvinistic Methodist Churches

From the time the Arvonias church building was constructed in 1883, until the congregation once again fell “under the auspices of the Presbyterian Board” in 1922, the congregation was Calvinistic Methodist. The Calvinistic Methodist Church was established in Wales and has roots in both the Methodist and Presbyterian traditions. The denomination, which was “Calvinistic in doctrine and Presbyterian in government,” was founded in 1741, when Methodism split between the “Arminian” (or English) sect led by John and Charles Wesley and “Calvinistic” (or Welsh) sect led by George Whitefield and Howell Harris. The denomination proliferated in Wales after 1747, when John Wesley “agreed to not plant any of his societies in places where Calvinistic Methodist societies already existed.” In 1811, the Calvinistic Methodist Church withdrew from the Church of England. By the late nineteenth century, it was “the strongest Christian body in Wales.”³²

Welsh immigrants brought their Calvinistic Methodist traditions with them to the United States beginning in the late eighteenth century; the first church building was constructed in New York in 1826.³³ By 1856, the Calvinistic Methodist Church had a significant presence in New York, Pennsylvania, Ohio and Wisconsin – and boasted fifty ministers and four thousand members nationwide. In these congregations, made up of Welshmen and their descendants, the majority of services were conducted in the Welsh language.³⁴

The doctrine of the Calvinistic Methodist Church was consistent with that of many of the nation’s Protestant reform denominations, with moral objections to cursing, drinking and dancing. Church architecture utilized similar restraint. In the words of historian Anne Kelly Knowles, “Inside Welsh chapels, whether Calvinistic Methodist, Congregational, or Baptist, the lack of any ostentation decoration was meant to humble the soul and concentrate the mind on the word of God. Yet the severely simple architecture had its own lexicon of spiritual and social meaning.”³⁵

Although the architecture of Calvinistic Methodist Churches drew more from the sect’s austere doctrine and American forms and materials than from Welsh architectural trends, some early examples reflected Welsh traditions. For example, Horeb Chapel (ca. 1865), in Jefferson Township, Ohio, was classified as a “Welsh Barn Chapel” because the entrances, one for men and one for women, were located on the building’s broad side. The Nebo Chapel (1855) in Jackson/Gallia, Ohio, features double entrances on the gable end. Like the Arvonias Calvinistic Methodist Church, Nebo Chapel featured 4/4 windows, simple lintels and corner boards.³⁶

The Calvinistic Methodist Church united with the Presbyterian Church in the United States in 1920. There are only two Welsh Calvinistic Methodist Churches listed in the National Register of Historic Places: the Salem Welsh Church in Cattaraugus County, New York and Welsh Calvinistic Methodist Church in Oneida County, New York.³⁷

Arvonias Calvinistic Methodist Church

Establishing a church was among the first priorities of Arvonias’s devout Welsh pioneers. In the summer of 1869, the founders laid a foundation for a chapel – but the project was quickly abandoned, likely when the town was bypassed

³¹ Ibid, 57.

³² Richard W. Evans, “The Relations of George Whitefield and Howell Harris, Fathers of Calvinistic Methodism,” *Church History*, vol. 30, no. 2 (June 1961), 187-189.

³³ Rev. Robert M. Patterson, *Presbyterianism in its Development and Growth* (Philadelphia: Presbyterian Board of Publication, 1896).

³⁴ Rev. P. Douglass Gorie, *Churches and Sects of the United States* (New York: Sheldon, Blakeman and Co., 1856) 69-72.

³⁵ Anne Kelly Knowles, *Calvinists Incorporated: Welsh Immigrants on Ohio’s Industrial Frontier* (Chicago: University of Chicago, 1997), 110-111.

³⁶ Ibid., 146.

³⁷ National Register of Historic Places database (Washington, DC: Department of the Interior, National Park Service). Accessed 2-28-2012 at: <<http://www.nps.gov/history/nr/research/>>

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by the railroad. Colonists of all denominations formed a union church, which held Welsh-language services in the homes of "Evans the Blacksmith" and John Williams, at the Walnut Hall, and above Lewis Humphreys' shop.

In 1871, the Methodists and Baptists in the union church left to found their own congregation "under the auspices of the Presbyterian Board." Within a decade, Arvonias Presbyterian Church had become a Calvinistic Methodist Church. The congregation from which the group split became the Welsh Congregationalists. The two congregations competed to build the town's first church building. In July 1882, the Calvinistic Methodist congregation purchased land from cattleman J. D. W. Jones and his wife Mary for \$12.00 and hired carpenter Ellis (Al) Evans (assisted by E. D. Lewis) to build the town's first church. The building was completed in 1883. The Congregationalists also hired Ellis Evans to build their new building a block away.

In 1912, after Arvonias population had declined, the two congregations reunited, only to divide again in 1918. According to local lore, the congregation split over a dispute involving a piano. The *Lebo Star* held a contest offering the prize of a piano to the person who sold the most newspaper subscriptions. An Arvonias girl sold subscriptions to church members promising to donate the piano to the church. The congregation was divided when the girl's mother-in-law encouraged her to keep the piano for herself. Although she donated the building to the church, the congregation split. When the Congregationalist Church could no longer make its building payments, it sold its building to the Church of God in Lyndon, which moved it to Lyndon. The Calvinistic Methodist Church became a Presbyterian Church in 1922. The congregation continued to hold services in the building until it disbanded in 1968.

Below is a list of ministers who served the Calvinistic Methodist/Presbyterian Church from the time of its construction in 1883 until the 1950s:

-1884	J. T. Evans
1884-1888	D. G. Richards
1889-1910	J. T. Evans
1910-1912	E. E. Goodwin (Wales)
1912-1922	G. J. Williams (served the combined combination from 1912-1918)
1922-1928	J. C. Morgan (church became Presbyterian in 1922)
1928-1953	W. W. Carnine ³⁸

The Arvonias Calvinistic Methodist Church is very similar in design to other Calvinistic Methodist Churches in the United States. Although the building does not feature double entrances like those found in earlier examples, such as Horeb Chapel and Nebo Chapel, it features a similar front-gabled roofline, symmetry, corner boards and simplicity that reflects the unostentatious way of life prized by Welsh immigrants.

³⁸ Jones, "History of Arvonias;" Davies; "Arvonias – founded with high hopes," *Journal-Free Press* (Osage City), 29 May 1976; Marybelle Jones, *Arvonias: the Little Welsh Village in the Valley* (Reading, Kansas 1962), 56-60. Kansas Historical Society.

Calvinistic Methodist Church
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9. Major Bibliographical References

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

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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: Kansas Historical Society

Historic Resources Survey Number (if assigned): N/A

10. Geographical Data

Acreage of Property Less than 1 acre
(Do not include previously listed resource acreage.)

UTM References

(Place additional UTM references on a continuation sheet.)

Lat/Long: 38.47916 -95.87004 (See figure 1)

1 15 249644 4262887
Zone Easting Northing

3 _____
Zone Easting Northing

2 _____
Zone Easting Northing

4 _____
Zone Easting Northing

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

The nominated property includes the ground on which the church sits, plus a twenty-foot boundary around the building's footprint. The nomination property falls within Parcel # 070-245-16-0-30-05-002.00-0 whose legal description is ARVONIA, LTS 22,23,24, BLK 47, S1/2 VAC ALLEY & N1/2 VAC LINCOLN AVE TO SD LTS.

Boundary Justification (Explain why the boundaries were selected.)

The nominated property encompasses the church building plus a small twenty-foot area around it.

11. Form Prepared By

name/title Christy Davis
organization Davis Preservation date February 27, 2011
street & number 909 1/2 Kansas Ave, Suite 7 telephone 785-234-5053
city or town Topeka state KS zip code 66612
e-mail cdavis@davispreservation.com

Additional Documentation

Calvinistic Methodist Church
Name of Property

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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.

Name of Property: Calvinistic Methodist Church
City or Vicinity: Arvon
County: Osage State: KS
Photographer: Christy Davis
Date Photographed: January 6, 2012

Description of Photograph(s) and number:

- 1 of 8 Exterior, East (Front) and South (Side) Elevations, looking northwest.
- 2 of 8 Exterior, West (Rear) and North (Side) Elevations, looking southeast.
- 3 of 8 Interior, Sanctuary, looking west toward stage/altar.
- 4 of 8 Interior, Sanctuary, looking east toward vestibule.
- 5 of 8 Interior, Sanctuary, looking northeast toward north wall.
- 6 of 8 Interior, Sanctuary, looking southwest toward south wall.
- 7 of 8 Interior, Vestibule.
- 8 of 8 Interior, Close-up of wainscoting.

Property Owner:

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

name Paula Evans
street & number 505 W. 5th telephone 620-256-6687
city or town Lebo state KS zip code 66856

name Wayne Campbell
street & number 303 Park Lane telephone _____
city or town Raymore state MO zip code 64083

name Michael Campbell

Calvinistic Methodist Church
Name of Property

Osage County, KS
County and State

street & number 7016 Blalock Dr. telephone 620-256-6687
city or town Colony state TX zip code 75056

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.

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Figure 1: Google.com aerial map. **Lat/Long:** 38.47916 -95.87004

