United States Department of the Interior
National Park Service

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 St. Wenceslaus Catholic Church

other names/site number 24FR1157

2. Location

street & number 7724 Danvers Rd. ☐ not for publication

city or town Danvers ☐ vicinity

state Montana code MT county Fergus code 027 zip code 59457

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

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

5. Classification

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

- [X] private
- [ ] public - Local
- [ ] public - State
- [ ] public - Federal

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

- [x] building(s)
- [ ] district
- [ ] site
- [ ] structure
- [ ] object

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

Contributing	Noncontributing	
2		buildings
		sites
		structures
		objects
2		**Total**

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

N/A

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions
(Enter categories from instructions.)

RELIGION/ religious facility
SOCIAL/ meeting hall

Current Functions
(Enter categories from instructions.)

SOCIAL/ meeting hall
WORK IN PROGRESS

7. Description

Architectural Classification
(Enter categories from instructions.)

OTHER/ Ecclesiastical Gothic and Craftsman

Materials
(Enter categories from instructions.)

foundation: CONCRETE
walls: WOOD: Weatherboard
roof: WOOD: Shingle
other: Tinted glass windows

Narrative Description

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

Summary Paragraph

St. Wenceslaus Catholic Church stands in the tiny Czech homesteading community of Danvers, Montana. One of the few anchor buildings in the town, St. Wenceslaus occupies five town lots along the east side of Danvers Road, at the south edge of the platted townsite. The lots overlook tall grain elevators that rise to the east along the Central Montana Railroad tracks. The former one-room schoolhouse occupies the lots to the northwest. Rolling wheat fields enhance the landscape to the south. Situated on the prairie roughly ten miles northwest of Lewistown, Danvers looks on the Judith Mountains in the distance while Indian Creek, one mile northwest of town, and Scotchman Coulee, one mile to the southeast, empty into the Judith River two miles to the east.

Local builders, with the help of congregation members, constructed the wood-frame, clapboard church in 1916. Within the property line and directly to the northeast of the church rests a small wooden outhouse. For fifty years, from the time of its construction through the early 1960s when the population of Danvers began shrinking, the community used the church, in conjunction with the community hall across the road, as a place for local gatherings and religious education. Since the hall was torn down in 2011, St. Wenceslaus Catholic Church remains as a singular testament to the Czech people who settled and lived in Danvers and the surrounding area. The building's exterior remains much the same as when built, with the exception of the historic entry addition at the front of the church; this was likely part of modifications made in the 1950s that included adding a ceiling, new confessionals in the back left of the church, and new pews.

Narrative Description

Physical Description

Built by the Czech families who settled this farming community, St. Wenceslaus Catholic Church represents their handiwork and remains a charming building of lasting dignity. A single-story, white, clapboard church, the building rests on a concrete wall foundation and exhibits both vernacular Gothic Revival and Craftsman style influences. Visitors approaching Danvers first notice the silver-painted cross atop a short steeple above the south gable-end. A short dirt driveway allows access to the building's south side, which includes the main entrance.

St. Wenceslaus Catholic Church (1916, one contributing building)

The façade of the church (south elevation) presents a three-bay fenestration pattern, with a historic (circa 1952), centered, gable-roofed entry/vestibule addition flanked by single window openings. A pointed-arch transom tops both one-over-one sash window units. White painted plywood presently covers the western-most window. Above the entry, which serves as a vestibule, a five-light circular window provides light to the choir loft from high in the gable end. Simple stickwork vergeboard ornaments the rake ends of the main gable. Window hoods top the lancet arched windows and the steeple rood displays a bellweather shape.

Originally, paired panel doors opened directly into the nave. Above the original doors, the vestibule roof now hides a large pointed arch transom. Paired two-panel doors on the south side provide the primary access. The west side of the vestibule addition contains a one-over-one sash window and the east side features a single nine-light/one-panel wood door. Concrete steps accompanied by simple metal handrails lead up to the doors on the south and east sides. The steeple, rising from the main ridgeline just behind the front entrance, consists of a square, wooden louvered belfry set on a flared base and capped by a tall pyramidal spire with flared eaves. It houses the original church bell donated by Anton Slivka; a rope pull that hangs in the choir loft rings the still operational bell.

The east and west elevations of the church exhibit similar fenestration, with four one-over-one Gothic-head windows grouped centrally along the walls and evenly spaced to illuminate the interior. The windows exhibit simple gold-tinted glass glazing. On the east elevation, between the third and fourth window, stands a small brick chimney, painted white. At the north end of the east elevation, concrete steps lead to a paneled door that provides access to the interior's main level. A bracketed shed overhang extends from the roof slope and protects the steps and doorway from inclement weather. Immediately south of the steps, a small clapboard-covered extension shelters steep concrete stairs that lead to a

basement-level storage room. The extension features a shed roof above the four-panel door entry, and a sloped roof that parallels the side of the building, following the slope of the stairwell to the base of the chimney.

The building's north elevation contains two rectangular double-hung one-over-one sash windows at its east and west sides, near the corners. The east window contains privacy glass in the top pane, while white-painted plywood covers the west window.

Interior

On the interior, the church displays a traditional vestibule-nave-altar floorplan. A vestibule, added in the mid-20th century, provides a covered entrance to the church interior. A pair of doors from the vestibule opens into the nave of the church, under the choir loft balcony.[1]

The interior is furnished with 16 wooden pews set uniformly along a central aisle, eight on each side. Parishioner Joe Hodik made and installed the pews in June 1952. Two organs grace St. Wenceslaus: one near the altar area at the northeast corner of the nave, the other in the balcony. Wall to wall carpet covers the floors.

The sanctuary rests three steps higher than the nave and the ambo stands one step above the nave level on the west side.[2] On the west side of the sanctuary, a statue of Mary rests on a corner shelf and a blackboard covers a small square of the wall. To the east of the sanctuary, a statue of St. Therese, the Little Flower, stands on the corner shelf and a hymn board attached to the wall announces the hymn numbers. Beginning on the wall between St. Therese and the hymn board and continuing at even intervals around the inside of the church, the Stations of the Cross in relief depict Jesus carrying the cross to crucifixion.

The gold trim decorates the sanctuary furnishings, and in homage to the Czech Catholic tradition, a small replica statue of the Infant of Prague adorns the ornately constructed wooden reredos.[3] The right side of the reredos contains a statue of St. Wenceslaus while a statue of an adult Jesus resides within the east side. A quatrefoil, a repeating gold four-petal flower design reminiscent of a cross, adorns the front of the white-painted altar. On each side of the sanctuary is a small room. The room on the left, a sacristy, contains shelving units.[4] The room on the right holds the original confessional bench and also contains a door leading to the exterior concrete steps on the east side of the church.

A shallow choir loft projects over the rear (south) portion of the church concealing the confessionals and the balcony stairway below. The church's walls and ceiling, originally finished with plaster (fiberboard has since been added) and dark-stained fir, typical of the 1910s Craftsman-influenced period, enriches the interior, forming the wainscoting, the balcony, window frames, and original confessionals.

Outhouse (one contributing building)

Directly behind the church, near the northeast corner, stands a small wooden outhouse with a latched door on the east side. The outhouse may date to between 1935 and 1945. The novelty siding is painted white and a sheet of corrugated metal protects a wooden shed roof with overhanging eaves. A pipe rises through the southwest corner of the roof allowing for ventilation. Inside, a lidded wooden seat rests on a short wooden box on the concrete floor.

Integrity

St. Wenceslaus Catholic Church retains an impressive level of historic and architectural integrity. Alterations made through the decades are minor and readily reversible – the original architectural elements and materials remain in place. Integrity of location remains intact as the church stands on its original location with the grounds, parking area, and adjacent dirt road virtually unchanged the past one hundred years. Although removal or demolition of several town buildings has occurred, the iconic structures of the rural Western town – the one room schoolhouse, the grain elevators, and railroad tracks which allowed the town to flourish - remain within the viewshed of the church providing integrity of setting and feeling. Little question remains regarding the original intended purpose and use of the building with the result that the church retains integrity of association.

[1] A nave is the principal longitudinal area of a church, generally used only by the congregation. It extends from the main entrance to the chancel (the space about the altar of a church), and is generally flanked by aisles of less height and breadth.
[2] The sanctuary is around the altar; the chancel. The ambo is a raised desk, or either of two such desks, from which the Gospels or Epistles were read or chanted.
[3] The reredos is a screen or a decorated part of the wall behind an altar in a church.
[4] The sacristy houses the sacred vessels and/or vestments.

Addition of the vestibule to the front occurred in 1952 during the historic era to provide an entry space that functions to preserve the heat on the interior and a place to stamp off snow and mud during harsh weather; as an historic alteration, it detracts little from the property's integrity, and it serves an important role in the building's functionality. Other alterations include covering the historic front windows and the addition with fiber board on the interior to stabilize the plaster walls; these changes likely occurred the same time the pews were installed in 1952. These minor changes do not seriously compromise the ability of the building to convey its significance and historic associations with the result that the church retains integrity of design, workmanship, and materials.

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St. Wenceslaus Catholic Church
Name of Property

Fergus, Montana
County and State

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.)

- [x] 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.
- [x] 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:

- [X] 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.

Areas of Significance
(Enter categories from instructions.)

ARCHITECTURE
EXPLORATION/SETTLEMENT
RELIGION

Period of Significance
1916-1964

Significant Dates
1916, date of construction
Circa 1952, date of addition

Significant Person
(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

Architect/Builder
Church building committee
Western Lumber and Grain Co of Danvers

Period of Significance (justification)
The period of significance begins in 1916 with the construction of the church and ends in 1964, the end of the historic period fifty years ago. During this forty-eight year span, the church actively served as a religious institution and local gathering place.

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

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

The significance of the St. Wenceslaus Catholic Church in Danvers, Montana, relates to its history as the social center of the small community beginning with its construction in 1916. The building is eligible for listing in the National Register under criteria A and C at a local level of significance. The heritage values of this building to the people of Danvers and the surrounding area are unquestionable. The Catholic community constructed St. Wenceslaus Catholic Church in 1916, during an era of railroad expansion and homesteading. The building embodies the early settlement patterns of central Montana, reflecting Czech ethnic migration and shifting population dynamics. The building reflects the important role of the church as a social and spiritual institution and center of community life. As an important outpost of religion and ethnic expression throughout the 20th century, St. Wenceslaus remained one of the most important anchors in the community of Danvers for close to one hundred years. For these reasons, it is eligible for listing in the National Register of Historic Places under Criterion A.

The building gains additional significance under Criterion C as an excellent example of the country churches that typified the early communities of Montana. The church displays both vernacular Gothic Revival and Craftsman style influences. Its simple, yet stately design reflects the financial means of the small rural congregation. The architectural incorporation of elements reflecting its ecclesiastical purpose, such as the Gothic windows, steep gable, and steeple, are simple, yet effective.

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

Regional Historic Context[5]

In the years before 1880 when cattlemen and non-native settlers moved into Central Montana, a number of Native American tribes of the region, including the Blackfeet, Gros Ventre and Assiniboines from the north and east and the Crows to the southeast, frequented the Judith Basin. This area served as a traditional hunting ground for the Salish and Nez Perce as they traveled across the Trail to the Buffalo in the summer and fall, to provision themselves with meat and other food for the winter. As bison and other game became scarce elsewhere, the Sioux from the east and others frequented the region more intensively for hunting and trading.

Interest in the native lands of the western U.S. began with the first European explorers, the de la Verendrye Expedition, who in 1743, followed the Missouri River westward. Approximately sixty years later, the American expedition Corps of Discovery, led by Captains Meriwether Lewis and William Clark, passed through again along the Missouri River in 1805 and during their 1806 return to the United States.

For the following several decades, the Missouri River remained the primary form of travel for the fur traders who entered the area seeking beaver pelts. During this formative period, Euro-American fur trappers began to establish a foothold along the Missouri River to further economic aims. In 1822, the United States established Fort Union (then Fort Floyd) near the confluence of the Missouri and Yellowstone rivers; trappers used this post as a base to gradually penetrate the upstream corridor. In 1831, James Kipp of the American Fur Company constructed Fort Piegan at the mouth of the Marias River to conduct trade with the Blackfeet people who controlled the region. While this fort only operated one season, it inspired the construction of a series of forts over the coming years. The American Fur Company's outpost at Fort Benton opened for business in 1846, and soon rose to prominence as the head of navigation on the Missouri River.

In 1858, non-Indians discovered gold in what would become Montana on Gold Creek, in the northern portion of Deer Lodge Valley. This and other discoveries rejuvenated and transformed Fort Benton, hurt by the dying fur trade, into a bustling port and supply center. Steamboats first docked at the fort in 1860, and new roads connected the outpost with regional mining centers. By 1865, the American Fur Company ended its Fort Benton business interest, and the town settled into a role as a supplier to the mining industry and infant agricultural settlements.

Through the 1860s and 1870s, the U.S. military waged numerous campaigns in Montana Territory and adjacent territories against native people in an effort to restrict them to increasingly reduced land bases and open more territory for mineral extraction, transportation routes, railroad building, and settlement. During the summer of 1872, the Northern Pacific Railroad sent parties to survey potential rail routes through the Missouri and Yellowstone drainages. By 1873, miners and

[5] This section is from the Reed and Bowles Trading Post National Register of Historic Places Registration Form. Reed and Bowles Trading Post was listed in the National Register on August 10, 2010 (NR#10000545). Chere Jiusto and Christine Brown prepared the nomination.

prospectors entered the southeastern portion of Crow territory, undeterred by treaty boundaries, and scoured the region for materials. Negotiations for a possible Central Montana Crow Indian reservation in 1873 promised to change the map of central Montana Territory.

The Railroad

In 1883, the Northern Pacific Railroad became the first enterprise to lay tracks in Montana Territory, running through the southern part of the state. Almost ten years later, the Great Northern Railroad connected towns across Northern Montana. Both of these railroads bypassed Fergus County in Central Montana, and it wasn't until 1903 when the "Jawbone" or Montana Railroad connected Lewistown with the Northern Pacific Railroad at Lombard. In 1907, the Chicago, Milwaukee, & St. Paul Railroad began laying their own track through Montana and purchased the Jawbone in 1908. The Milwaukee Road, as it was called, connected Central Montana with other parts of the state. Knowing settlement occurred directly along railroad lines, the railroads continued to build rail lines into unserved areas. This further encouraged settlement and increased railroad networks, populating the state and connecting communities.[6]

With the passage of the Enlarged Homestead Act of 1909, which targeted dry-land farming and increased the number of acres per homestead from 160 to 320, railroad companies further encouraged settlement of Central Montana. The railroad companies portrayed Central Montana's resources as abundant and limitless, and in the 1910s, citizens often believed the railroad advertising machine.[7] To entice settlers from the East and Midwest, railroad companies published pamphlets. A Chicago, Milwaukee, & St. Paul Railroad pamphlet encouraged settlers to come to the region, stating "the soils of these Fergus County lands smile a welcome to the practical farmer" and "Montana summers are the most delightful of any in the world."[8] The company advertised that fertility of the gently rolling prairie of Central Montana needed more farmers who practiced diversified farming techniques. Recognizing the importance of education to many settlers, the pamphlet also mentions that every community with ten or more children would have a school and highlighted the county high school in Lewistown.[9]

Well-purposed for dry-land farming, Central Montana's rich, flat benchlands and short, hot growing season proved ideal for the well ripened wheat with an extremely high protein value raised at the time. Once convinced by the railroads to move to Montana, the settlers immediately benefitted the railroads by using their tracks to ship their crops and products east. The mutually-beneficial situation offered the farmers quick, relatively inexpensive transportation for their goods. Soon, the emergence of the automobile in the early twentieth century afforded another alternative to transport crops to market.[10] The population of Montana rose from 376,053 in 1910 to 548,889 in 1920 with a corresponding increase in the Fergus County population from 17,385 to 28,344.[11]

In addition to benefiting farming, the railroad often became the lifeblood of the community, providing access to the outside world. Longtime Danvers resident Ruth Tucek reminisced, "And, I remember when the train would come. It would go to Lewistown in the evening and come out to Denton in the morning. The kids that went to high school would get on the train and come in Sunday night, for high school, and go out Friday night after school. Danvers is a dry town, so they would bring a car with water on it and you could go down there and fill your jugs with water."[12]

While the railroad provided a link to the world beyond the boundaries of fledgling Danvers, the largely Bohemian population found a sense of both spiritual and social community within its confines through the Catholic Church.

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[6] Hufstetler, Mark. "Central Montana Rail: Historic and Architectural Overview." 1990, A-2.

[7] Ibid., v.

[8] Chicago, Milwaukee, St. Paul, and Pacific Railroad Company. *Fergus County, Montana*. Pamphlet. Chicago, Milwaukee & St. Paul Railway, 1908. From the Montana Historical Society, *Pamphlet Collection*, 5.

[9] Chicago, Milwaukee, St. Paul, and Pacific Railroad Company. *Fergus County, Montana*. Pamphlet, 1, 21, 24

[10] Zellick, Anna. *A History of Fergus County, Montana*. Thesis (M.A.). Chicago, Ill: University of Chicago, 1945, (IV-2-5).

[11] U.S. Decennial Census 1910 and 1920. Found online at: http://www.census.gov/prod/www/abs/decennial/1910.html and http://www.census.gov/prod/www/abs/decennial/1920.htm

[12] Ruth (Thomas) Tucek, interview by Jeana Ganskop, July 20, 2012, Danvers Touchstone Project, Lewistown Public Library, Lewistown, MT.

The Catholic Church in Central Montana

The Catholic Church played a large role in the settlement of Montana and the West in general. Although other religions contributed and influenced the frontier of Montana Territory, the Catholics comprised the majority of those who immigrated to the state. Catholic ideology first arrived in Montana Territory through Catholic Iroquois who taught the Flathead Indians of western Montana the basic elements of the faith. Interested in the religion, the Flathead Indians sent four separate delegations to St. Louis seeking placement of priests among them, but not until the 1840s did the Jesuits begin to erect missions in what was to become Montana.[13] With the Louisiana Purchase in 1803, the future area of Montana became part of the Catholic Apostolic Vicariate of New Orleans. In 1834, Pope Gregory XVI assigned the spiritual care of the American Indians to the Jesuits and in 1841 Fr. DeSmet, S.J. established St. Mary's Mission, the first Catholic mission for Native Americans in what would become Montana. During the next twenty years, Jesuit priests founded several additional missions to serve the Native Americans; a large part of the early Jesuit responsibility included the Christianization of the Native Americans.[14]

Throughout the 1860s, the Catholic Church actively established and moved Jesuit-run missions for the Native Americans as well as churches and missions for white settlers. With the discovery of gold in 1862, the Catholic Church found need for its services in mining camps. The missions initially served only Catholic miners, but as more and more people continued to arrive, the need for more resident pastors increased. In 1866, the church designated Fr. Remigius de Ryckere as the first resident priest at Deer Lodge and in 1873, Fr. Frank J. Kelleher arrived as the first secular priest.[15] The 1870s witnessed construction of additional churches, schools, and hospitals throughout the territory in addition to the arrival of religious orders of women, including the Sisters of Charity of Leavenworth and the Sisters of Providence, who came to staff the religious institutions.[16]

As the population of the Western United States increased, the Montana Territory served as part of smaller Apostolic Vicariates until it finally became its own in 1883. In 1884, the church established the Diocese of Helena and appointed Bishop Brondel to oversee all of the territory, which included a Catholic population of 15,000.[17] At that time, 19 priests served the diocese, four which functioned as secular priests.

Within Fergus County, the founding of the Catholic Church began with a meeting of Lewistown Catholics in 1886. This resulted in the establishment of St. Leo's Church in 1888, the first Catholic Church in Lewistown. In 1904, sisters from the Daughters of Jesus from Canada arrived in Lewistown to staff the school and St. Joseph's hospital.[18] Also in 1904, the increasing population of Montana and the difficulties of serving such a large geographic region prompted Pope Pius X to split Montana into two Dioceses, one centered in Helena and one in Great Falls (later Great Falls-Billings). By this time, the church in Montana oversaw 38 Diocesan priests, 15 religious priests, and 65 churches, as well as eight hospitals, four religious orders of women, ten schools for Native Americans, and an overall Catholic population of 50,000.[19] Bishop Mathias C. Lenihan led the Diocese of Great Falls which included 11 counties: Chouteau, Cascade, Fergus, Sweet Grass, Yellowstone, Carbon, Rosebud, Custer, Dawson, Valley, and Park. Built in Great Falls in 1907, St. Ann's Cathedral stood as the first permanent Catholic cathedral in the entire Northwest.[20]

An influx of homesteaders between 1900 and 1910 resulted in the need for more and larger churches to serve the growing parishes. By 1907, the continued increase in the number of Catholic settlers (including Czech) in central Montana resulted in the diocese securing additional properties for churches in Moore, Round Up, Hobson, Hilger, Winifred, Brooks, Stanford, Grass Range, Colin and Danvers.[21] Bishop Lenihan funded the buildings through support from his followers and the Catholic Extension Society. By 1930, the Diocese of Great Falls included 45 parishes, 88 missions, 140 stations, 15

[13] Greytak, Rev. William. "The Roman Catholic Diocese of Montana: An Abbreviated History," in *Religion in Montana: Pathways to the Present, Vol. II.,* edited by Lawrence F. Small, 32. Helena, MT: Rocky Mountain College, 1995.

[14] Ibid., 40-41.

[15] Ibid., 34-35.

[16] Ibid., 39.

[17] Ibid., 33.

[18] Ibid. 46-47.

[19] Ibid., 44-45.

[20] Ibid., 46.

[21] Deal, Babbie and Loretta McDonald et al. *The Heritage book of the Original Fergus County Area*. Fergus County, Montana: Fergus County Bi-Centennial Heritage Committee, 1976, 479.

Catholic schools, and 2,340 students.[22] The period between 1900 and 1930 witnessed significant growth in the Catholic population in Montana as the Diocese of Great Falls counted 32,345 Catholics by 1930.

Bishop Edwin Vincent O'Hara became the second Bishop of Great Falls in 1930. Responding to the Great Depression and years of drought, he realized the infeasibility of the continued operation of parochial schools, instead establishing the Confraternity of Christina Doctrine to meet the basic needs of religious education:

> Last year religious vacation schools were maintained in practically every mission with 10 families or more, 114 in all, with more than 6000 children in attendance. Very few parishes in the diocese were strong enough to maintain parish schools at present. The only hope of systematic instruction devolves on the Confraternity of Christian Doctrine with its vacation schools. In these schools last summer were employed 120 sisters, 25 seminarians, and over 300 lay teachers.[23]

After the Great Depression, the Catholic Church experienced a period of growth. Bishop William Joseph Condon headed an era of building that included elementary and high schools. By 1954, the Diocese of Great Falls consisted of over 100 priests, 196 churches and chapels, 276 sisters and 70,000 practicing Catholics.[24] Following the Second Vatican Council, several organizational changes occurred resulting in the consolidation and clustering of parishes by 1978. Recognizing the large Billings population, the Diocese was renamed the Diocese of Great Falls-Billings.[25] By 1988, the Diocese of Great Falls-Billings included 73 parishes, 58 with resident pastors, and 56 missions.

In Danvers, the declining population eventually forced the Catholic Diocese to close St. Wenceslaus in 2000; however, former residents and concerned citizens stepped forward to save the church as the building stands as a testament to the Bohemians that settled the area and the continued Czech influence.

Czech Immigration

Between 1865 and 1914, people from what is now the Czech Republic, formerly part of the Austrian Empire, were among the largest groups to settle on the Great Plains. Later, Czech immigrants came in waves immediately after World War II in 1948, and again in 1968 to flee Communist oppression. Arriving from the Kingdom of Bohemia in the Austro-Hungarian Empire, these people were often called Bohemians (and sometimes Austrians). After the Austro-Hungarian Empire fell in 1918, the Czechs and Slovaks joined together to create the country of Czechoslovakia. From that point, the American term for Bohemian generally referred to Czech heritage.

Many Czech immigrants settled in larger cities, like New York City and Chicago, while others settled in large numbers in the Midwest, particularly Nebraska. Landless Czechs tended to be those who moved to American cities. A smaller percentage went farther west; in 1910, 5,308 of 125,140 Czech Americans lived in New Mexico, Colorado, Wyoming, and Montana. Most of the Czech-Americans who lived in the Midwest and West lived on farms and small towns. Many of the traditionally agriculturalist Czechs immigrated because of "agricultural overpopulation;" a lack of available land to support a family. As available land in the Midwest decreased, some Czechs moved further west.[26]

Czech immigrants split on their religious affiliations. Almost half of the Czech immigrants characterized themselves as "free thinkers" who chose not to affiliate with organized religion. They established and participated in fraternal and benevolent associations that encouraged community, fellowship, and civic duties. Less than five percent of Czech immigrants identified themselves as protestant while the remaining number practiced Catholicism. In their homeland, the Czechs attended Mass regularly, said their rosaries, and observed all holy days. Many settled together and formed Czech speaking parishes.[27]

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[22] Ibid., 47.

[23] "Fifty Years of Growth, 1904-1954," in *Eastern Montana Catholic Register*, December 3, 1954, as quoted in Greytak, Rev. William. "The Roman Catholic Diocese of Montana: An Abbreviated History," in *Religion in Montana: Pathways to the Present, Vol. II.,* edited by Lawrence F. Small, 60. Helena, MT: Rocky Mountain College, 1995.

[24] Greytak, "The Roman Catholic Diocese of Montana," 69.

[25] Ibid., 70,75.

[26] Wishart, David J. "Czechs," in *Encyclopedia of the Great Plains,* 228. Lincoln: University of Nebraska Press, 2004. And Zellick, Anna. *A History of Fergus County, Montana*., (II-9)

[27] Ibid., 228 and Zellick, Anna. *A History of Fergus County, Montana*., (II-9). St. Wenceslaus was martyr and Bohemian patron. Historically, Bohemia occupied present western Czech Republic. Many living Danver-tes consider their families Czech but from the region of Bohemia.

Czech immigrants, along with people from other southern European countries, brought with them colorful traditions in the form of songs, dances, literature, and religion. Former Danvers resident Sylvia Barta Rapley remembers dances held in the old hall in Danvers:

> Well, there was dances. There was, I remember, box socials, too. Where you made these pretty boxes and, especially the young girls would hope that their boyfriends would bid on their boxes so that they could eat supper with them. Sometimes some old man got a girl's box and that didn't make her very happy, but whatever! It was fun! And then they just, the people, well, all the Czech people seemed to be just so cheerful and they'd do the schottische and the polka, anything. And then, they'd sing these Czech songs, too, as they danced. The kids would sleep on the benches and, hey, we survived it! It was fun.[28]

Danvers

Central Montana, which had long been blacklisted as the 'Great American Desert,' was settled by people who seemed to ignore this established tradition. – Anna Zellick[29]

Some of the earliest Fergus County settlers hailed from North European countries, or were native born arriving from the Midwest, Middle Atlantic, and New England. They initially settled in the more populated western portions of Montana before finally arriving in Fergus County. Of those who settled, most were involved in the sheep and cattle industry.

The second wave came after 1900 and arrived in larger numbers. The population of Fergus County increased by over 10,000 people over a 10-year period, from 1900 to 1910. Many of these new settlers arrived from Southern Europe and, unlike their predecessors, predominantly practiced farming. The Enlarged Homestead Act and ease of immigration into the area via the increasing number of rail lines hastened settlement Fergus County and the area. Joseph Vanek, who homesteaded near Brooks, Montana, holds the honor of being one of the earliest Czechs to arrive in Fergus County.[30]

Other early Czech settlers included Frank Barta and Joe Koutensky, who in 1906, stepped off the Jawbone Railroad in Lewistown accompanied by farm implements and a team of horses. Travelling together from North Dakota, Frank and Joe ventured past Lewistown to a land with no town, no railroad, and no fences. They took day-long wagon trips to haul lumber to build one room homestead shacks on the future site of Danvers. A year later, Frank's parents, Mary and Frank Sr., moved to Danvers and bought land on the Harwood Bench. Soon after, the rest of the family arrived, all settling in the Danvers area. They began farming the land, milking cows, raising chickens, and hauling their goods by spring wagon to sell in Lewistown and Kendall. [31]

Similar to other towns, the Chicago, Milwaukee and St. Paul Railroad platted Danvers during construction of the route through Central Montana in 1912-1914. Originally named Warwick, renaming the town occurred in December of 1913, reportedly after a town in Massachusetts.[32] The Milwaukee Road pushed through Danvers in 1913, making the once arduous task of travel much easier, faster, and less expensive. With the arrival of the railroad, the Milwaukee Land Company platted the town and sold lots.[33] After the Bartas, other settlers soon arrived. The 1920 and 1930 census records indicate a migration of Czech immigrants to Danvers following its founding; these same records reveal that by 1920, roughly half of the residents in the Danvers area were Czech, and most engaged in farming. Of the 22 Czech households enumerated in 1920, most emigrated from Czechoslovakia to the mid-west states of North Dakota, Iowa, and Minnesota before finally settling in central Montana. During the 1920s, with a Czech community well-established, a number of additional Czech settlers arrived, directly from the home country. Longtime Saint Wenceslaus parishioner Peggy Barta elaborated: "In terms of the reason the Czech people came to Danvers, from oral history and written notes by my aunt Marie (who is deceased), the Czech community stayed as together as they could when they immigrated and had been in the Midwest until the homestead lands opened up in Montana after 1910. The first to move to Central Montana was Jim Tucek (My paternal grandmother's brother). When he found suitable homestead land, the others followed, had

[28] Sylvia (Barta) Rapley, interview by Peggy Barta, July 5, 2011, Danvers Touchstone Project, Lewistown Public Library, Lewistown, MT.

[29] Zellick, Anna. *A History of Fergus County, Montana*. (II-1)

[30] Zellick, Anna. *A History of Fergus County, Montana*. (II-6, 9)

[31] Deal, Babbie and Loretta McDonald et al. *The Heritage Book of the Original Fergus County Area*. 13-14.

[32] Linse, Lillian. "Danvers History as told by Former Residents" in *Homestead Fever: History of Denton, Danvers, Coffee Creek*, edited by the Denton Heritage Committee. Great Falls: Blue Print Letter Co., 1977, 29.

[33] Deal, Babbie and Loretta McDonald et al. *The Heritage Book of the Original Fergus County Area*. 335.

lots of children who then settled locally. Once the community was established, further immigrants came to the Danvers area directly to join the existing Czech community."[34]

The growing community required services which included construction of the first store in 1912. Soon the town boasted a hardware store replete with second floor dance hall, saloon, hotel and restaurant, barber shop and dry cleaning, shoe repair shop, blacksmith, post office, butcher, a livery stable and dray line, the Western Lumber & Grain Company, and the Gallatin Valley Milling Co. [35] Profitability allowed residents to purchase Model T and Overland cars and the railroad built stockyards. Passenger service was such that the town supported twice daily train stops.

The town's first school district, District #92, created in 1911, supported a one-room school house; Anton Slivka and Matt Longin served as the first trustees and Mary McEntee taught the initial classes.[36] In 1921, the town built a larger schoolhouse with two classrooms, a library and music room. Like many schools in small towns, when not in use for educational purposes, the schoolhouses alternately functioned as community halls. The buildings hosted dances as well as home talent plays.[37] Pie and box socials, elections, and protestant funerals also occurred within their walls.

During the early years of Danvers, baseball's national popularity also found a willing audience in the small community. Danvers residents enjoyed and participated for many years in inter-town games.[38]

St. Wenceslaus Catholic Church

Religion played an important role to the early Danvers residents, many of whom were Czech Catholics. When they first arrived, and with no church to call their own, residents held services in the schoolhouse, private homes, and even the Milwaukee Road depot. Father Van den Broeck of Lewistown officiated the first wedding in Danvers in the schoolhouse. In addition to holding the honor as the first wedding in the town, the ceremony proved unique as it marked the triple wedding of the Barta brothers.[39]

It wasn't until the death of James Tucek from a horse accident in 1915, that the community realized they needed a cemetery. Joe G. Barta and Frank Linhart, Sr. donated land but the lack of a church to hold funerals was sorely felt by the community. To address this situation a Catholic Church building committee formed making the construction of a church a priority. Danvers residents solicited funds from the community and area businesses, raising $1,500. With partial funding in hand, the committee drew plans for an 18' by 50' building, with a steeple measuring 6' square and 10' high. Western Lumber and Grain Company of Danvers received the contract and constructed the building for $2,650. Frank Snider served as the principal carpenter, and the congregation pitched in to complete the interior and basement excavation work.[40] Once built, the Danvers congregation appealed to the Bishop of the Diocese of Great Falls for a priest. In 1917, the Bishop blessed the little church named St. Wenceslaus in honor of the Patron Saint of Czechoslovakia, an acknowledgment of the many Czech settlers in the area.[41] Prior to the construction of St. Wenceslaus, a trip to Lewistown afforded the closest opportunity for religious services within a church-proper.

In 1916, St. Wenceslaus became a mission of St. Anthony's Parish in Denton. Later, when the seat of St. Anthony's parish moved to St. Margaret's Parish in Geraldine in 1923, St. Wenceslaus became a mission of St. Margaret's. The priest often rode the train to Danvers to hold Mass. From 1932 to 1935, St. Wenceslaus fell under the umbrella of the St. Leo's parish in Lewistown parish and from 1935 to 1965 it was a mission of St. Victor's Parish in Hilger. Finally, in 1965, St. Mathias' Parish in Moore became the seat for the St. Wenceslaus congregation.[42]

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[34] Hampton, Kate. "Historic Property Record Form For the St. Wenceslaus Church." On file at the State Historic Preservation Office, Helena, MT.

[35] Linse, Lillian. "Danvers History as told by Former Residents", 30.

[36] Deal, Babbie and Loretta McDonald et al. *The Heritage book of the Original Fergus County Area*. 335, 764.

[37] Linse, Lillian. "Danvers History as told by Former Residents," 30. And Snyder, Louis (Dolph). "Danvers Montana History and Hogeland Family History." In the Lewistown Public Library Local history area.

[38] Deal, Babbie and Loretta McDonald et al. *The Heritage book of the Original Fergus County Area*, 376. And Zellick, Anna. *A History of Fergus County, Montana*. (II-14) and Snyder, Louis (Dolph).

[39] "Great Falls Deanery, Wenceslaus, Danvers – Mission of Moore." Copy in folder at MPA.

[40] Hampton, Kate. "Historic Property Record From For the St. Wenceslaus Church."

[41] Deal, Babbie and Loretta McDonald, ed. *The Heritage Book of Central Montana*. Lewistown: Lewistown Geneological Society, 1981.

[42] "Great Falls Deanery, Wenceslaus, Danvers – Mission of Moore." *Portrait of Progress: Great Falls, Montana: Diamond Jubilee, 75 years*. Great Falls, Montana: Diamond Jubilee, 1959.

For many Danvers residents in the early years, and even into the 1950s and 1960s, St. Wenceslaus served as an integral location for interweaving societal and cultural customs and necessities; Sunday morning Mass necessitated the journey to town and met the Catholics' religious needs and, while there, churchgoers also attended to their other non-spiritual needs. Sunday Mass often resulted in the lone weekly trip to town and the only opportunity to visit with friends and family. The congregation gathered before or after church to talk with each other; the men sat in their cars and chatted while the women stayed in the church to mingle for a half hour to forty-five minutes after the service. As Danvers resident Bud Barta remembers, "before church, everyone would drive up to the church and park facing the church. Every car would be parked straight into the church and the men would sit out in the car and talk, most of the men would sit out in the cars and talk and then the women would go in, and I guess they prayed…a lot of the kids would stay out with the men, you know, their kids would stay out there and come in to church when the bell rang, they would come in. That meant that the priest was about ready to go up on the altar, I guess."[43] After church, families would visit other family or friends in town and stop to get their mail from the post office or store.

The two schoolhouse buildings and the St. Wenceslaus Catholic Church served together as a complex for cultural and religious reasons. It was important to the Czech families that their children learned to be good Catholics. To this end, many children attended summer school held in the hall and schoolhouse. In an interview, Terri O'Fallon described summer school:

> We had nuns that would come out to teach summer school, and usually there was a seminarian that would come as well…They would teach us the Baltimore Catechism. It was basically two weeks of religious instruction and it was school just like any other school. You would get there by 9 in the morning and you had a fifteen minute recess in the morning and then you had an hour for lunch. You had a fifteen minute recess in the afternoon and at four o'clock, your parents would come and get you again. It was a fairly substantial religious education that we got there. I can remember that we would play baseball during the recesses and the nuns would pick their habits up and pin them up in the back so that they could run faster.[44]

The hall also hosted dances, some of which continued from Saturday night through to Sunday morning. After a night of dancing and a big Czech breakfast, the frolickers walked across the street for Mass.[45]

The Importance of St. Wenceslaus Catholic Church to the Community

The St. Wenceslaus Church illustrates the history of Danvers. Its construction reflects the collaborative effort of the entire town including those of non-Czech descent, and non-Catholics. Inside the church, wall-hangings commemorate important events of the town and of the faith; the framed 1917 dedication of the church by the Catholic Diocese of Great Falls, inscribed in Latin, still hangs in the entryway. The Stations of the Cross depict Christ carrying the cross to crucifixion in a series of small plaques spread out along the walls of the nave at eye level. A simple rectangular metal plaque under the first station to the right of the altar explains that these Stations of the Cross were donated in memory of Edward Barta who drowned in the reservoir in 1942 at the age of 14. The tragedy rocked the small community and is remembered to this day. When asked about tragedies in Danvers, most residents, even those not yet born at the time or too young to remember, can relate how Eddie Barta died. The Stations of the Cross serve as an ever-present reminder of this grim event. A happier commemoration appears near the rear of the church in the form of a plaque, in memory of Bohumil Tucek, that lists the founding members of St. Wenceslaus, memorializing the people that worked so hard to build the small church in Danvers many years ago.

For most of its long history, St. Wenceslaus Catholic Church functioned as the heart of the community of Danvers. It witnessed both joyous and sorrowful events associated with the town. It hosted countless weddings and funerals as well as the Catholic sacraments of Baptism, First Communion, and Confirmation. The Church embodied the Danvers Czech Americans' devotion to their Catholic faith while at the same time preserving their Czech heritage through the celebration of St. Wenceslaus Day and the Czech refinements found in the building in the form of decorations such as the Infant of Prague. The Church served as the social center where neighbors caught up on the latest news and gossip before and after Mass and, in conjunction with the schoolhouse or hall, it served as host for summer school and end of night merry-making and celebrating. Since the Diocese of Great Falls-Billings closed the church in the early 2000s, St. Wenceslaus

[43] Bud Barta, interview by Peggy Barta, July 5, 2011. Danvers Touchstone Project. Lewistown Public Library. Lewistown, MT.

[44] Terri (Barta) O'Fallon, interview by Peggy Barta, July 5, 2011. Danvers Touchstone Project. Lewistown Public Library. Lewistown, MT.

[45] Ibid.

only occasionally hosts Mass, but the area around Danvers retains a largely Catholic population. Additionally, although most inhabitants of the Danvers-Lewistown area are generations removed from their ancestors who came from Bohemia or Czechoslovakia, the community retains its strong Czech heritage. Today, few buildings remain standing in Danvers, Montana; the big schoolhouse, sometimes called the Bohemian Hall was recently torn down. However, despite the loss of many of the community's buildings, St. Wenceslaus Catholic Church remains standing, a testament to the hardworking and tightly-knit Czech Catholics who settled the area one hundred years ago. The building today falls under the care of the Friends of St. Wenceslaus who obtained the title in the summer of 2010 from the Diocese of Great Falls/Billings.

Architectural Significance

St. Wenceslaus Catholic Church represents an iconic rural, community constructed, front-gable church. Such churches once dotted the rural Montana landscape reflecting the communal building efforts of fledgling towns. These buildings often sported little in terms of adornment; instead reflecting the origins of their working communities through simple and clean lines that produced the desired effect and communicated the intended purpose of the building. The ecclesiastical intent of these rural buildings often arrives from architectural elements such as narrow, pointed and vertical features; the St. Wenceslaus Catholic Church encapsulates several of these ecclesiastical features via its steep gable roofs that cover both the main building and the vestibule, tall narrow bell tower, and short lancet windows.

The church's spare ornamentation and balanced even fenestration clearly underscore the conspicuous simplicity of design. Four identical two-light gothic-arched windows adorn the west and east elevations emphasizing the narrow linear footprint of the church. Continuing the balanced fenestration, the north, (rear), elevation contains two one-over-one double hung windows (the western-most opening is covered with plywood), one each positioned at the far end of the wall. The south elevation also contains two matching one-over-one double hung windows each topped with a pointed-arch transom; similar to the north elevation, these two windows appear near the far edges of the elevation separated by the historic vestibule addition.

Under Criterion C, the St. Wenceslaus Catholic Church exemplifies a form of vernacular building tradition that occurred across rural Montana. Located in the small community of Danvers, the St. Wenceslaus Catholic Church serves as a focal point, architecturally, physically, and culturally, of the town. The evenly fenestrated, sparsely adorned gable-front church sporting Gothic Revival with Craftsman influences provides a clean and striking local representation of a rural ecclesiastic building. Although no documentation exists regarding the architect for the building, the design of these rural churches evincing Gothic influences was largely motivated by European medieval churches.[46]

By the early 19th century in England, an increasing number preferred the Gothic Style as the singular style appropriate for church construction. A reform campaign by the Ecclesiologists arose promoting a return to traditional medieval practices of worship within apposite church buildings. They submitted that ecclesiologically-correct churches and furnishings yielded more than decoration; they validated the liturgical and symbolic tasks of the worship service.[47] Within a short period of time, by the mid-nineteenth century, American architects eagerly accepted these concepts promoting the innate capacity of architecture to bolster the religious experience. The new beliefs followed populations west and although financial constraints often limited their ability to hire architects and accomplish all the details recommended by Ecclesiologists, these rural populations understood what a church looked like and *should* look like and tapped local resources to achieve the desired end. In the American West, and embodied on the St. Wenceslaus Catholic Church, the essential design elements demarking a church from secular buildings included a vestibule, bell tower, and pointed-arch (Gothic) windows; the steep gable roof only accentuates the religious aspect of the church.

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

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

Developmental history/additional historic context information (if appropriate)

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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:

__x__State Historic Preservation Office
____Other State agency
____Federal agency
____Local government
____University
____Other
Name of repository: _____

Historic Resources Survey Number (if assigned):_____

10. Geographical Data

Acreage of Property 0.80
(Do not include previously listed resource acreage.)

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates
Datum if other than WGS84:_____

(enter coordinates to 6 decimal places)
1. Latitude: 47.2243643079405 Longitude: -109.716975124253

2. Latitude: Longitude:

St. Wenceslaus Catholic Church — Name of Property
Fergus, Montana — County and State

UTM References
(Place additional UTM references on a continuation sheet.)

NAD83

	Zone	Easting	Northing		Zone	Easting	Northing
1	12	597133	5230896	3			
2				4			

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

WARWICK ORIG TOWN DANVERS, S20, T17 N, R16 E, BLOCK 004, Lot 008 - 012

Boundary Justification (Explain why the boundaries were selected.)
The boundary is drawn to include the building and property immediately surrounding it that conveys the historic setting and with which it is historically associated.

11. Form Prepared By

name/title Jeana Ganskop
organization Montana Preservation Alliance date June 2012
street & number 120 Reeder's Alley telephone (406) 457-2822
city or town Helena state MT zip code 59601
e-mail

Additional Documentation

Submit the following items with the completed form:

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

Photographs:

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

Name of Property:
City or Vicinity:
County: State:
Photographer:
Date Photographed:
Description of Photograph(s) and number:
1 of ___.

See Continuation Sheets

St. Wenceslaus Catholic Church
Name of Property

Fergus, Montana
County and State

Property Owner:

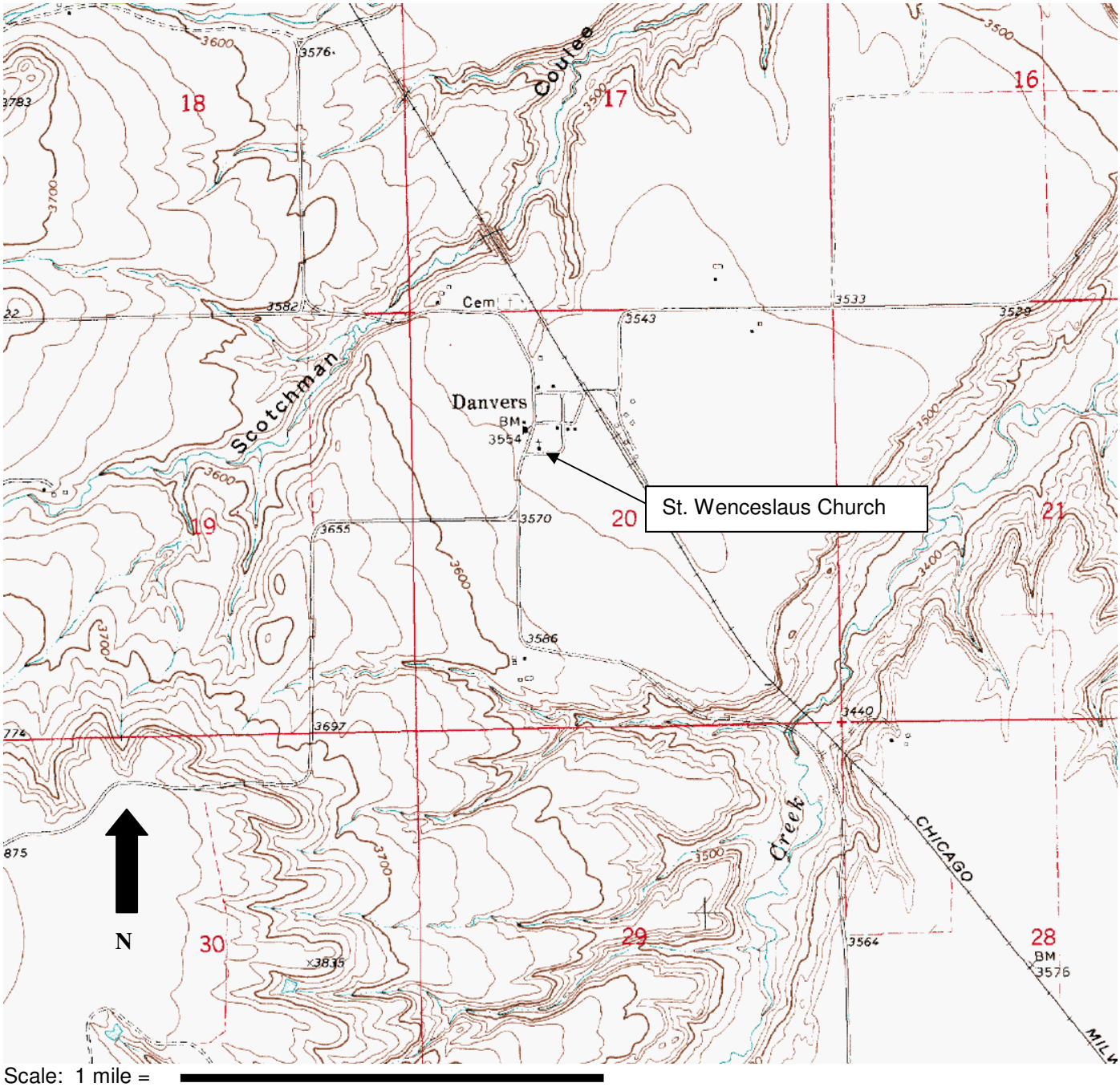
(Complete this item at the request of the SHPO or FPO.)

name Friends of St. Wenceslaus

street & number 709 Avenue F telephone 406-599-5073

city or town Billings state MT zip code 59102

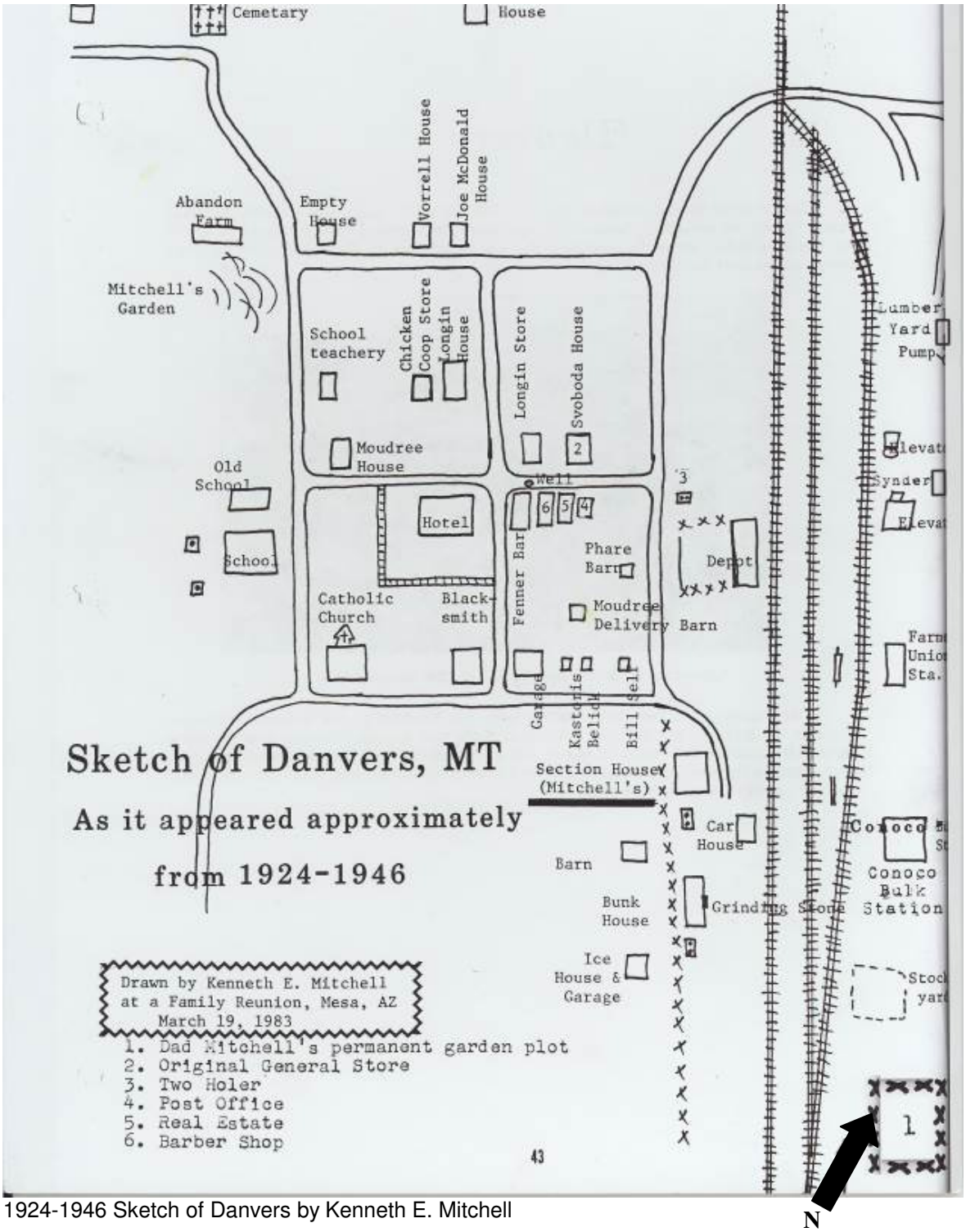
Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain 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.



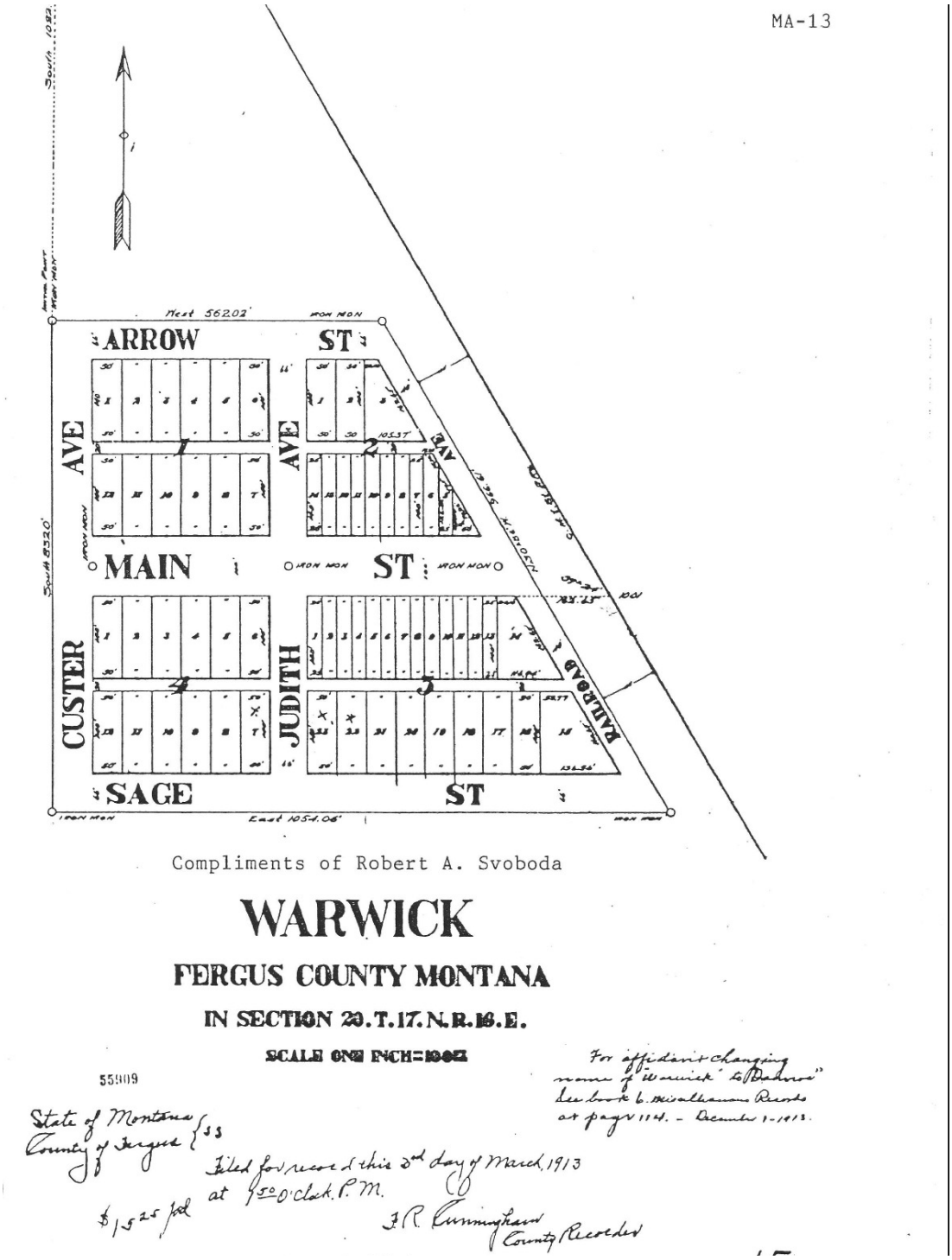
Scale: 1 mile =

Location of St. Wenceslaus Catholic Church. Found on the Danvers, MT (1970) 7.5' quadrangle map.

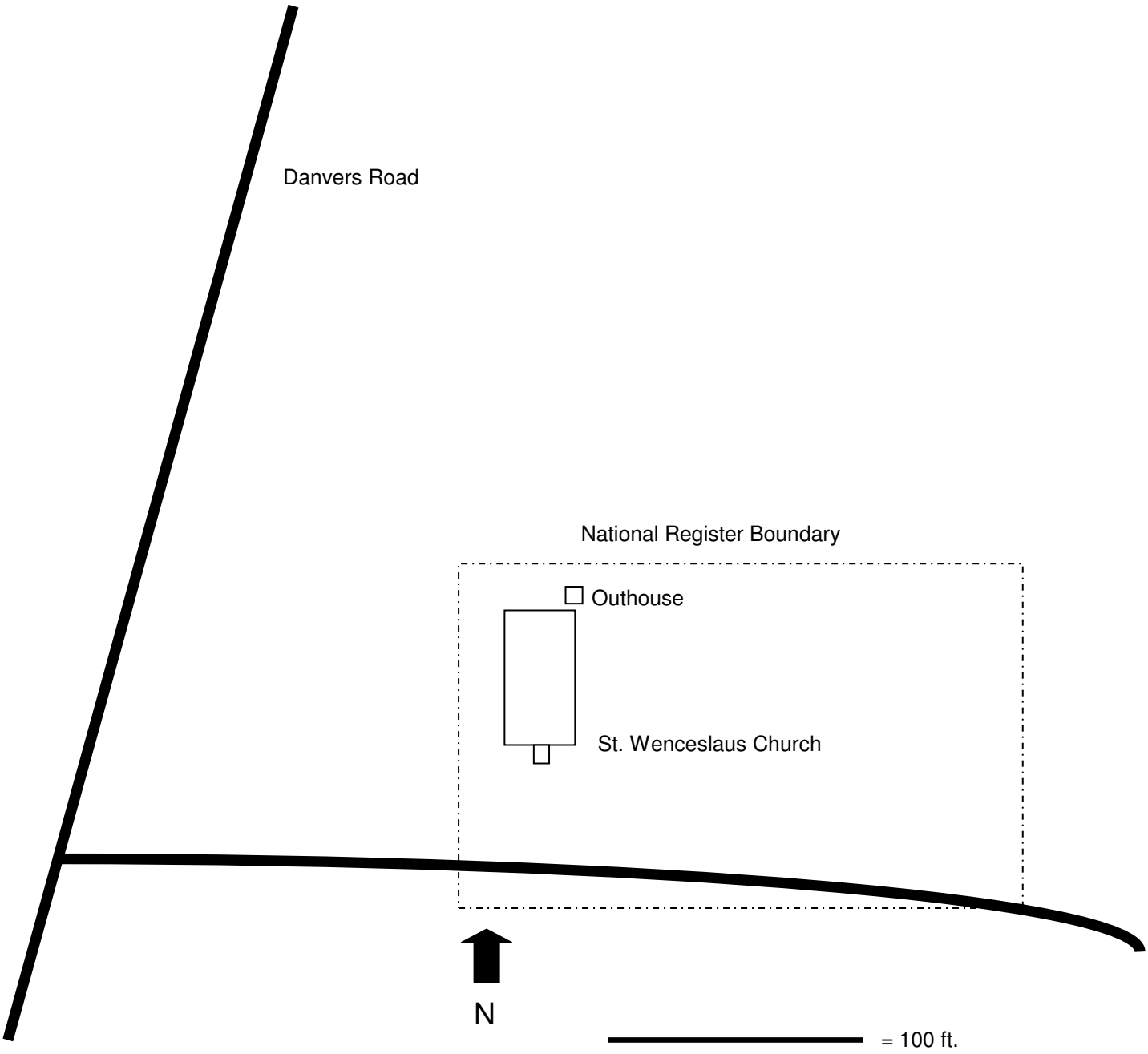
2011 Google Earth View of Danvers, MT



1924-1946 Sketch of Danvers by Kenneth E. Mitchell

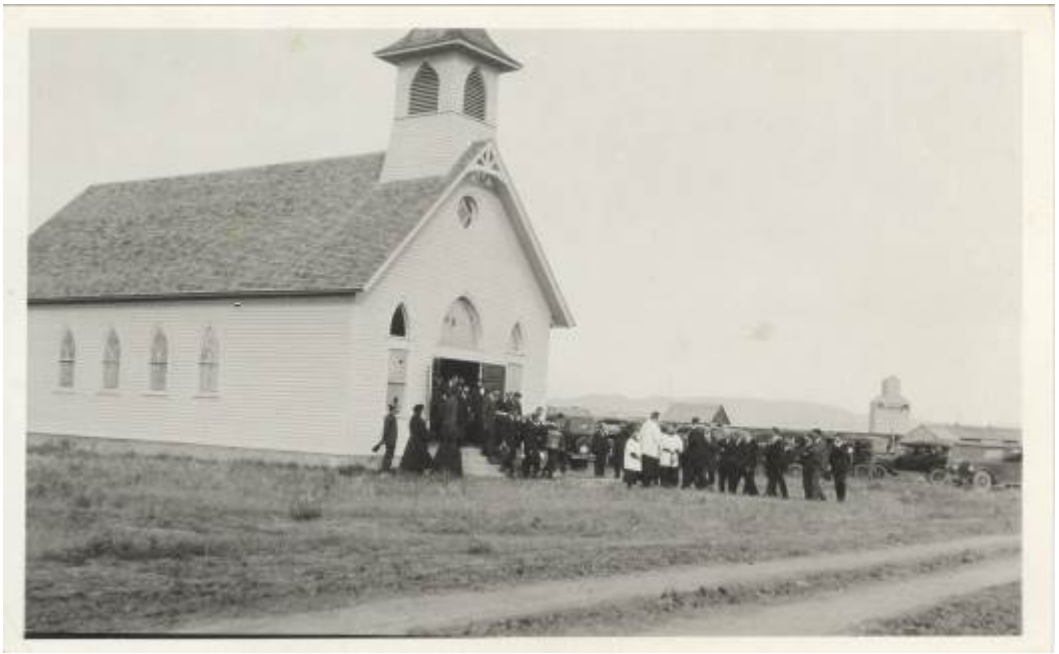


1913 Plat of Danvers, Originally called Warwick.



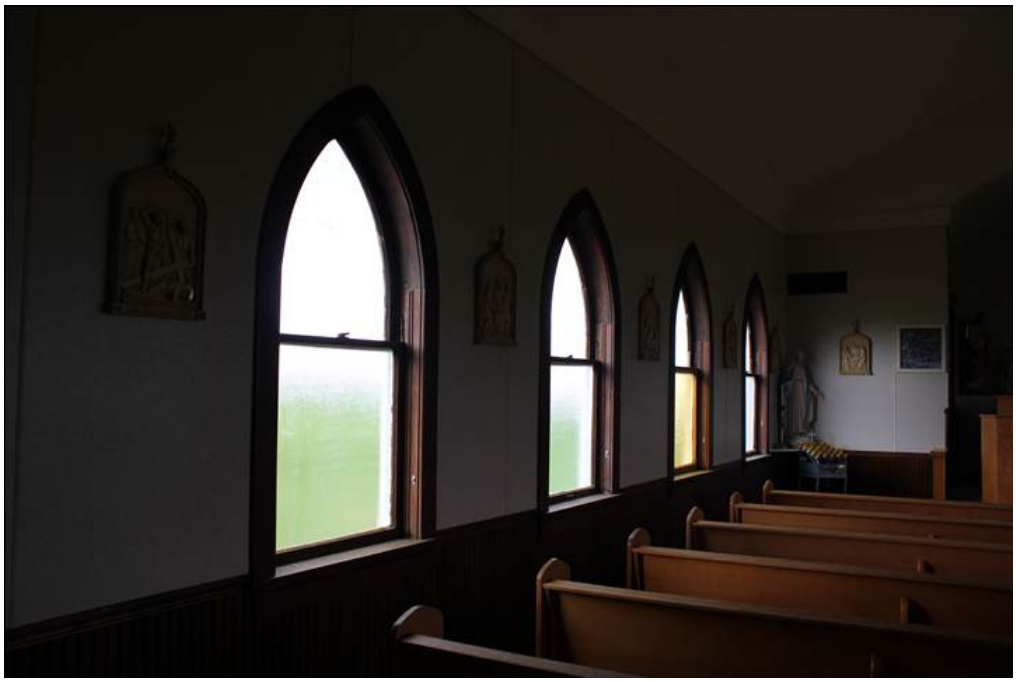
St. Wenceslaus Catholic Church, Danvers, MT

St. Wenceslaus Catholic Church, between 1916 and 1930



St. Wenceslaus Catholic Church, 1929

Interior of St. Wenceslaus Catholic Church, view to north. Photo by Kate Hampton, 2011.



Interior of St. Wenceslaus Church, view to northwest. Photo by Rolene R. Schliesman, 2007.

Interior of St. Wenceslaus Catholic Church choir loft, view to southwest. Note the arched opening, originally a window, that now provides access to small storage attic above the vestibule. The rope that when pulled, rings the bell in the steeple, hangs at the center-top of the photo. Photo by Rolene R. Schliesman, 2007.

Interior of St. Wenceslaus Catholic Church choir loft, view to east, toward interior stairwell. Photo by Rolene R. Schliesman, 2007.

Interior of St. Wenceslaus Catholic Church confessional, beneath choir loft, view to south. Photo by Rolene R. Schliesman, 2007.

Interior of St. Wenceslaus Catholic Church beneath choir loft, view to east toward built-in closets and stairwell. Photo by Rolene R. Schliesman, 2007.

Interior of St. Wenceslaus Catholic Church sacristy, view to northwest. Photo by Rolene R. Schliesman, 2007.

National Register Photographs
All Photographs:
Name of Property: St. Wenceslaus Catholic Church
City or Vicinity: Danvers
County: Fergus State: MT
Photographer: Patty Dean,
Date Photographed: 2012

Photo# 0001: St. Wenceslaus Catholic Church, south elevation, view to north-northeast.
Photo# 0002: St. Wenceslaus Catholic Church, west and south elevations, view to northeast.
Photo# 0003: St. Wenceslaus Catholic Church (with portion of outhouse to left), north elevation, view to southeast.
Photo# 0004: St. Wenceslaus Catholic Church, east elevation, view to northwest.
Photo# 0005: Outhouse, east and south elevations, view to west.
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Photo# 0001: St. Wenceslaus Catholic Church, south elevation, view to north-northeast.

Photo# 0002: St. Wenceslaus Catholic Church, west and south elevations, view to northeast.

Photo# 0003: St. Wenceslaus Catholic Church (with portion of outhouse to left), north elevation, view to southeast.

Photo# 0004: St. Wenceslaus Catholic Church, east elevation, view to northwest.

Photo# 0005: Outhouse, east and south elevations, view to west.