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(Jan. 1987)
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OMB No. 1024-0018

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
MULTIPLE PROPERTY DOCUMENTATION FORM

This form is for use in documenting multiple property groups relating to one or several historic contexts. See instructions in Guidelines for Completing National Register Forms (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. For additional space use continuation sheets (Form 10-900-a). Type all entries.

A. Name of Multiple Property Listing

Mormon Church Buildings in Utah, 1847 - 1936

B. Associated Historic Contexts

Mormon Relief Society Buildings in Utah, 1870s - 1910

Tithing Office and Granaries of the Mormon Church Thematic Resources

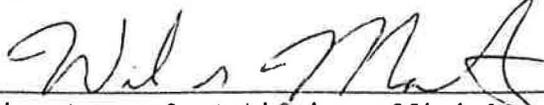
C. Geographical Data

The State of Utah

See continuation sheet

D. Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this documentation form meets the National Register documentation standards and sets forth requirements for the listing of related properties consistent with the National Register criteria. This submission meets the procedural and professional requirements set forth in 36 CFR Part 60 and the Secretary of the Interior's Standards for Planning and Evaluation.



Signature of certifying official

Dec 20, 89

Date

UTAH STATE HISTORICAL SOCIETY

State or Federal agency and bureau

I, hereby, certify that this multiple property documentation form has been approved by the National Register as a basis for evaluating related properties for listing in the National Register.

Signature of the Keeper of the National Register

Date

E. Statement of Historic Contexts

Discuss each historic context listed in Section B.

The Church of Jesus Christ of Latter-day Saints, more widely known as the Mormon Church, was organized in Palmyra, New York, in 1830. The Mormons were founded by Joseph Smith following his quest to determine which of the many Protestant faiths was the "true religion". Smith found none of them satisfactory and, after receiving a vision, founded Mormonism. The views espoused by Smith and the Mormons resulted in their persecution and consequent migrations to Kirtland, Ohio; Clay County, Missouri; Nauvoo, Illinois; and finally Salt Lake City, Utah. Smith was jailed and became a martyr at Nauvoo, Illinois, and Brigham Young was selected to lead the Mormon Church. It was he who decided to move the Mormons to the Great Salt Lake region. The experiences of the Mormons in the Mid-West created a desire in Young for a state founded on mutual cooperation and theocratic leadership. The migration to the Great Basin in 1847 not only removed the Mormons from the hostility of their neighbors, but insured a degree of isolation in which to develop their theocratic state.

The Kingdom of God established by the Mormons in the West was initially designated the State of Deseret and included all of what is now Nevada and Utah, the southern half of Idaho, the western half of Colorado, the southwestern section of Wyoming, the southern third of California, northern two thirds of Arizona, and the northwestern portion of New Mexico. Extensive Mormon settlement occurred within these areas, even as the formation of other states and territories decreased the actual size of Utah. The Multiple Property nomination may be applicable throughout the original area of the State of Deseret, but more research correlating Utah's architectural and historic development with that of other states is needed prior to its application.

The theocratic nature of Mormon society placed the Church in a central position in all spiritual and temporal activities, both locally and territorially. A church

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or, as the Mormons called them meetinghouse, was one of the first structures built when a new area was settled. The functional organization of the Latter-day Saints also required other kinds of buildings. These buildings and their associated activities provided for the spiritual, educational, and physical needs of the community. Schools, Relief Society buildings, cooperative mercantile stores and warehouses, amusement halls, and tithing offices and associated agricultural buildings were all built to accommodate the religious activities and house the "in-kind" tithing contributions donated to the Church by members.

Eight historic contexts have been identified which include these structures. The first five contexts listed below have yet to undergo sufficient research to be included in the Multiple Property nomination form at this time. Since all four examples of nineteenth century Temples in Utah have been listed on the National Register of Historic Places, the sixth context will not be developed. The Tithing Offices and Granaries of the Mormon Church Thematic nomination was approved by the National Park Service in January of 1985. The final context, Relief Society buildings, will be addressed by the multiple property nomination form. The eight contexts are:

- 1) Mormon Meetinghouses and Tabernacles in Utah, 1847 - 1936,
- 2) Mormon Schools and Academies in Utah, 1850s - 1900s,
- 3) Mormon Social/Amusement Halls in Utah, 1850's - 1900s,
- 4) Mormon Cooperative Mercantile Stores in Utah, 1870s - 1900,
- 5) Mormon Mining and Industrial Buildings in Utah, 1847 - 1900,
- 6) Mormon Temples in Utah, 1850 - 1890,
- 7) Mormon Relief Society Buildings in Utah, 1870s - 1910,
- 8) Tithing Offices and Granaries of the Mormon Church Thematic Resources.

Mormon meetinghouses were generally patterned after double aisle prototypes in New England and derive much of their individual significance from their architectural styling. The meetinghouse context extends longer than the other contexts as the ideals lying behind the building of these structures have remained fairly constant into the present. Conversely, the functions of the auxiliary buildings have ceased or have been incorporated within the modern meetinghouse designs. The context ends with the period of modernism in 1937. This view held that large, extravagant buildings should be abandoned in favor of more utilitarian structures where "not one dollar should be spent extravagantly or unnecessarily".¹ Contexts 2 - 5 are primarily significant for either architecture or the historical movements associated with them.

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Mormon Temples in Utah, 1850s - 1890s

The Mormon temple is designed to provide a monumental setting where ritual ceremonies can be performed. Temples are not used as extensions of the meetinghouse, nor can the rites of the temple be performed anywhere else. These buildings therefore represent unique building types within Mormon architecture. There were four Mormon temples constructed in Utah prior to World War II (see list). The Salt Lake City Temple was the first to begin construction, with the foundation being commenced in 1853. The Salt Lake Temple also represents the terminus of nineteenth century temple construction, with the capstone being placed in 1892. Three other temples were built in Utah during the construction of the Salt Lake City Temple. These are the Saint George Temple (1871 - 1877) in Washington County, the Logan Temple (1877 - 1884) in Cache County, and the Manti Temple (1877 - 1888) in Sanpete County. All four of these temples were built at the request of Mormon President Brigham Young. Since All four temples have been individually listed on the National Register of Historic Places this context will not be further developed.

Tithing Offices and Granaries of the Mormon Church Thematic Resources

This thematic nomination was submitted and approved by the National Park Service in January 1985. For more information, please reference the individual thematic nomination.

Relief Society Buildings of the Mormon Church, 1870s-1910

The Latter-day Saint Relief Society was established in 1842 when the Mormon church was headquartered in Nauvoo, Illinois. The organization was relatively dormant, however, until the Mormons moved to Utah in 1847. It was revived in the 1850s by a few groups of women, but it was not until 1867 that a church-wide initiative was undertaken to reorganize the Relief Society permanently. Mormon president Brigham Young extended a request to women in every Mormon settlement to "enter into organizations, not only for the relief of the poor, but for the accomplishment of every good and noble work."² Women's Relief Society activities included the production of clothing, quilts and other household goods, grain collection and storage, silk production, assistance to the needy, health care services, preparation of the dead for burial, and the spiritual upliftment of the women themselves.

Female Relief Societies operated with a surprising degree of autonomy. Even

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Mormon Temples - 1850s to 1890s

<u>Name</u>	<u>Address</u>	<u>City</u>	<u>Date</u>	<u>Status</u>
<u>Cache County</u> Logan Temple	200-300 E., 100-200 N.	Logan	1877	NR
<u>Salt Lake County</u> Salt Lake City Temple	Main-State/S.& N. Temple	Salt Lake City	1892	NR
<u>Sanpete County</u> Manti Temple	U. S. Route 89	Manti	1884	NR
<u>Washington County</u> St. George Temple	200-300 E., 400-500 S.	St. George	1878	NR

Key:

NR - National Register of Historic Places

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Mormon Tithing Offices
(list compiled August 1988)

<u>Name</u>	<u>Location</u>	<u>City</u>	<u>Date</u>	<u>Status</u>
<u>Box Elder County</u>				
Brigham City Tithe Off.	64 South 100 West	Brigham City	1900	Eligible-NR
Garland Tithing Office	151 N. 100 West	Garland	1907	NR
Grouse Creek Tith.Off.		Grouse Creek	c.1890	NR
Willard Tithing Office		Willard	?	Ineligible
<u>Cache County</u>				
Hyrum Tithing Office	168(?) E. Main Street	Hyrum	1910	NR
Lewiston Tithing Office	87 East 800 South	Lewiston	1898	NR
Paradise Tithing Office	8970 S. 200 West	Paradise	1876	NR
Richmond Tithing Office	31 South State Street	Richmond	1907	NR
Smithfield Tith. Off.	35 West Center	Smithfield	c.1912	NR
<u>Davis County</u>				
Farmington Tithing Off.		Farmington	?	Eligible-NR
<u>Emery County</u>				
Cleveland Tithe Office	200 South 100 East	Cleveland	?	Demolished
Elmo Tithing Office		Elmo	?	ineligible
<u>Garfield County</u>				
Escalante Tithing Off.	40 South Center Street	Escalante	1884	NR
Panguitch Tith. Office	100 East and Center	Panguitch	1907	NR
<u>Iron</u>				
Parowan Tithing Office	20 North 100 West	Parowan	c.1885	NR
<u>Millard County</u>				
Kanosh Tithing Office	State Road 91	Kanosh	1870	NR
Fillmore Tithing Office		Fillmore	?	Eligible-NR

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Mormon Tithing Offices (continued)
(list compiled August 1988)

<u>Name</u>	<u>Location</u>	<u>City</u>	<u>Date</u>	<u>Status</u>
<u>Salt Lake County</u>				
Sandy Tithing Office	326 South 280 East	Sandy	1907	NR
<u>Sanpete County</u>				
Ephraim Tithing Office	64 N. Main	Ephraim	1906	NR
Fairview Tithing Office	35 W. 100 South	Fairview	1908	NR
Fountain Green Tith.Of.	100 South and Main St.	Fountain Green	1906	NR
Manti Tithing Office	Main Street	Manti	1905	NR
Moroni Bishop's StoreHs	City Park	Moroni	c.1885	Demolished
<u>Sevier County</u>				
Richfield Tith. Off.	190 West Center	Richfield	1909	NR
Salina Tithing Office	87 South 100 East	Salina	c.1865	Demolished
<u>Uintah County</u>				
Vernal Tithing Office		Vernal	1887	NR
<u>Utah County</u>				
Lakeview Tithing Office	Geneva Road	Provo	1899	NR
Lindon Tithing Office	319 N. 135 West	Lindon	c.1902	NR
Pleasant Grove Tith. O.	7 South 300 East	Pleasant Grove	c.1908	NR
Santaquin Tith. Office	160 South Center	Santaquin	c.1885	NR
<u>Wayne County</u>				
Loa Tithing Office		Loa	?	Eligible-NR
Teasdale Tithing Office		Teasdale	?	Eligible-NR
<u>Washington County</u>				
Leeds Tithing Office	100 West and 100 North	Leeds	1892	NR
Pine Valley Tith. Off.	Main & Grass Valley Sts.	Pine Valley	c.1885	NR

Key:

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SR - State Register of Historic Places

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though men in the LDS church held exclusive rights to priesthood and leadership positions, they generally did not interfere with Relief Society activities. Each ward (Mormon congregation) had its own Relief Society leaders, although the general presidency of the organization was established at Mormon Church headquarters in Salt Lake City.

As independent and active community organizations, most Relief Society groups found it necessary to construct buildings to accommodate their activities. The women generated funds for erecting their buildings from a variety of small fund raising projects, while cash, labor and materials were often provided by male ward members.³ Relief Society buildings usually served a variety of purposes, being a place for meetings, quilt making, sewing projects, rag carpet making, hat making, and so forth.

Other, more functionally specific buildings were constructed by the Relief Society in some Mormon towns. The most common type were granaries. From 1876 until well into the twentieth century, members of the Relief Society gathered and stored grain for the needy and in anticipation of potential disasters.⁴ Granaries were often built adjacent to the Relief Society Hall.

Some Relief Society groups were involved in cooperative commercial ventures, generating funds from the sale of clothing and other household goods produced by the women. Stores to house these business activities were built in some towns, though they were not common and usually short-lived.

Another kind of building constructed by the Relief Society was a house for the needy. These buildings served as temporary residences for families who, because of sickness or misfortune, were unable to provide a home for themselves. Homes of this type were quite rare, however. In Salt Lake City, a home was established by the Relief Society in 1913 to house young women who came to the city for work or schooling.⁵

A shift in church policy after the turn of the century brought an end to the construction of independent Relief Society buildings. New Ward meetinghouses began to incorporate spaces for Relief Society and other auxiliary functions into their design. Some church activities were also being phased out, such as collection of in-kind tithing and cooperative merchandising. This eliminated the need for associated storage and distribution structures. The physical consolidation of church functions that took place in the early twentieth century is reflective of the churches changing role in Utah society. Though still the dominant social and religious influence in the state, the church was no longer involved in the "Kingdom Building" activities of the nineteenth century. It no longer sponsored new settlements or became involved in the generation of a community's economic vitality. The refutation of the polygamy doctrine by church

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leaders in 1890, the achievement of Utah statehood in 1896, and the increasing influence of American society on Utah culture combined to reduce the role of the church as a regulator of the states political, social, and economic matters.

Relief Societies played a significant role in nineteenth and early twentieth century Mormon communities. They originally provided many of the social services that are now considered the duty of government or private industry, such as welfare assistance, the production of clothing and household necessities, funeral preparations, and health care. The buildings constructed by Relief Society groups represent the significant contribution of the organization to the development of Utah's communities.

F. Associated Property Types

I. Name of Property Type Relief Society Halls

II. Description

Relief Society Halls were generally rectangular in plan and of either one or two rooms. Known existing structures range chronologically from the mid-1870s to the early 1900s and from the Greek Revival to the Victorian Eclectic styles (see list of known examples). The large open space provided by the hall allowed the women freedom to join together to accomplish their tasks as well as room to spread out quilts. Even though some of the halls were built on a residential scale, Wellsville for example, the halls generally utilized monumental massing. The Wellsville hall with its cruciform plan also varies from the rectangular norm.

III. Significance

The halls are primarily significant for their association with the Relief Society. The Relief Society groups acted as independent organizations in their communities. Although men controlled both the secular and religious positions of power, the Societies served as one place where Mormon women were allowed to excel. Each group had its own leaders and projects, though they did receive some direction from Mormon church headquarters and local male leaders. The Relief Society originally provided many of the services now considered the domain of government or private industry, such as welfare assistance, the production of clothing and household necessities, funeral preparations, and health care. The women generated funds for erecting their buildings from a variety of small fund raising projects, and cash, labor and materials were also provided by men in the wards (congregations).⁶ Halls were the most common Relief Society buildings. They usually served a variety of purposes, including a place for meetings, quilt making, sewing projects, rag carpet making, hat making, and so forth. Although more than 50 separate halls were probably built, most were demolished after their activities were either abandoned or space was provided for the Relief Society in the ward meetinghouse.

IV. Registration Requirements

Only 17 of the more than 50 original Relief Society Halls in Utah are known to exist. Any Hall identified as associated with the Society will be evaluated by criteria 36 CFR 60.4 (age and integrity). If it is over 50 years of age and still maintains its historic integrity, it will be considered eligible for the National Register of Historic Places. The Relief Society Halls may be eligible under criteria A or C. Their association with the goals and priorities of the Relief Society make them significant under criteria A. Criteria C may be applicable if the building is architecturally or artistically significant.

x See continuation sheet

x See continuation sheet for additional property types

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Mormon Relief Society Halls
(list compiled August 1988)

<u>Name</u>	<u>Location</u>	<u>City</u>	<u>Date</u>	<u>Status</u>
<u>Beaver County</u>				
Beaver R.S. Hall	35 North 100 East	Beaver	1896	NR
Greenville R.S. Hall		Greenville	1900	Eligible-NR
<u>Box Elder County</u>				
Curlew R.S. Hall		Curlew	1898	Demolished
<u>Cache County</u>				
Lewiston R.S. Hall	55 West 200 South	Lewiston	1894	Eligible-NR
Millville R.S. Hall		Millville	1890	Demolished
Richmond R.S. Hall		Richmond	1882	Demolished
Wellsville R.S. Hall	67 South Center	Wellsville	1877	Nominated-NR
<u>Emery County</u>				
Castle Dale R.S. Hall		Castle Dale	1893	Demolished
<u>Garfield County</u>				
Kingston R.S. Hall		Kingston	?	Demolished
Escalante South R.S.		Escalante S.	1911	Demolished
<u>Iron County</u>				
Parowan R.S. Hall		Parowan	?	Demolished
<u>Juab County</u>				
Mona R.S. Hall		Mona	1895	Eligible-NR
<u>Millard County</u>				
Deseret R.S. Hall		Deseret	c.1905	Eligible-NR
Kanosh R.S. Hall		Kanosh	1890	Demolished
<u>Rich County</u>				
Randolph R.S. Hall		Randolph	1912	Demolished

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Mormon Relief Society Halls (continued)
(list compiled August 1988)

<u>Name</u>	<u>Location</u>	<u>City</u>	<u>Date</u>	<u>Status</u>
<u>Salt Lake County</u>				
Herriman R.S. Hall		Heriman	1908	Demolished
SLC 15th R.S. Hall		Salt Lake City	1868	Demolished
SLC 19th R.S. Hall	168 West 500 North	Salt Lake City	1900	NR
<u>Sanpete County</u>				
Ephraim R.S. Hall	next to Tabernacle	Ephraim	1900	Demolished
Moroni West R.S. Hall		Moroni	?	Demolished
Mt. Pleasant R.S. Hall		Mt. Pleasant	1900	Demolished
Spring City R.S. Hall	Block 8, lot 4	Spring City	1876	NR
<u>Sevier County</u>				
Anabella R.S. Hall		Anabella	1919	Demolished
Glenwood R.S. Hall	100 East 100 South	Glenwood	1880	Eligible-NR
Richfield 3 R.S. Hall		Richfield	1890	Demolished
Salina R.S. Hall		Salina	?	Demolished
<u>Summit County</u>				
Oakley R.S. Hall		Oakley	1912	Demolished
Wanship R.S. Hall		Wanship	1862	Demolished
<u>Utah County</u>				
Lehi R.S. Hall		Lehi	?	Demolished
Mapleton R.S. Hall	245 East Maple Street	Mapleton	1888	Eligible-NR
Provo 2nd R.S. Hall		Provo	1905	Demolished
Provo 5th R.S. Hall	400 North 300 East	Provo	1903	Eligible-NR
Spanish Fork R.S. Hall		Spanish Fork	1897	Demolished
Soring Lake R.S. Hall		Soring Lake	1895	Demolished
Springville R.S. Hall		Springville	1892	Demolished
Springville 1st R.S.		Springville	1903	Demolished
Springville 2nd R.S.		Springville	1900	Demolished
Springville 3rd R.S.		Springville	1900	Demolished
Springville 4th R.S.		Springville	1900	Demolished

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Mormon Relief Society Halls (continued)
(list compiled August 1988)

<u>Name</u>	<u>Location</u>	<u>City</u>	<u>Date</u>	<u>Status</u>
<u>Wasatch County</u>				
Heber R.S. Hall		Heber	1871	Demolished
<u>Washington County</u>				
Enterprise R.S. Hall		Enterprise	1903	Demolished
Hurricane R.S. Hall		Hurricane	1912	Demolished
Lyman R.S. Hall		Lyman	1894	Demolished
Santa Clara R.S. Hall		Santa Clara	1877	Eligible-NR
Toquerville R.S. Hall	Block 16, Lot 1	Toquerville	1880	SR
Washington R.S. Hall	100 West & Telegraph St.	Washington	1875	NR
Washington R.S. Hall		Washington	1871	Demolished
Veyo R.S. Hall		Veyo	1937	Ineligible
<u>Wayne County</u>				
Thurber R.S. Hall		Bicknell	1899	SR
Torrey R.S. Hall		Torrey	1898	Eligible-NR
<u>Weber County</u>				
Hooper R.S. Hall		Hooper	1871	Demolished
North Ogden R.S. Hall		North Ogden	1900	Demolished
Weber R.S. Stake Hall	2148 Grant Avenue	Ogden	1902	Nominated-NR

Key:

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I. Name of Property Type Relief Society Granaries

II. Description

This property type has not been adequately researched to include in the multiple property nomination. Documentation will be submitted at a later time.

I. Name of Property Type Relief Society Cooperative Mercantile Buildings

II. Description

This property type has not been adequately researched to include in the multiple property nomination. Documentation will be submitted at a later time.

I. Name of Property Type Relief Society Poor Houses

II. Description

This property type has not been adequately researched to include in the multiple property nomination. Documentation will be submitted at a later time.

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Mormon Relief Society Granaries
(list compiled August 1988)

<u>Name</u>	<u>Location</u>	<u>City</u>	<u>Date</u>	<u>Status</u>
<u>Box Elder County</u>				
Brigham City R.S. Gran.	100 North 400 East	Brigham City	1877	Eligible-NR
<u>Cache County</u>				
Clarkston R.S. Granary		Clarkston	c.1900	Eligible-NR
Lewiston R.S. Granary	585 South Main Street	Lewiston	c.1913	Eligible-NR
<u>Salt Lake County</u>				
S. Cottonwood R.S. Gran.	5615 South Vine Street	Murray City	1878	Eligible-NR
<u>Sanpete County</u>				
Ephraim R. S. Granary	North Main Street	Ephraim	1872	Eligible-NR
Spring City RS. Granary	Block 8, Lot 4	Spring City	1880	NR
<u>Sevier County</u>				
Glenwood R.S. Granary	100 East 100 South	Glenwood	1880	Eligible-NR
<u>Utah County</u>				
Alpine R.S. Granary	600 East 770 North	Alpine	?	Moved-Inelig.
Payson R.S. Granary	296 West 100 South	Payson	c.1905	Eligible-NR

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Mormon Relief Society Cooperative Mercantile Stores
(list compiled August 1988)

<u>Name</u>	<u>Location</u>	<u>City</u>	<u>Date</u>	<u>Status</u>
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Research to identify previous or existing examples of this property type has yet to occur.

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Mormon Relief Society Poor Houses
(list compiled August 1988)

<u>Name</u>	<u>Location</u>	<u>City</u>	<u>Date</u>	<u>Status</u>
<u>Cache County</u>				
Lewiston R.S. House	67 West 200 South	Lewiston	c.1900	Eligible-NR
<u>Salt Lake County</u>				
*Beehive House	67 East South Temple	Salt Lake City	1854	NR
R.S. built house	244 South 600 East	Salt Lake City	1882	Eligible-NR
R.S. built house	246 South 600 East	Salt Lake City	1882	Eligible-NR
**R.S. Women's House	36 West North Temple	Salt Lake City	1913	Demolished

Key:

- NR - National Register of Historic Places
- SR - State Register of Historic Places
- * - Originally Brigham Young residence
- ** - This was an older home converted in 1913 into a home for women in the city.

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Notes:

- 1 A.D. Roberts, A Survey of L.D.S. Architecture in Utah: 1847 - 1930, (Salt Lake City, Utah: Utah Division of State History, Cornerstone: Mormon Architecture, The Church of Jesus Christ of Latter-day Saints, Historical Department, 1974), p. 310.
- 2 Quoted in A Centenary of Relief Society, 1842-1942, (Salt Lake City: General Board of Relief Society of the Church of Jesus Christ of Latter-day Saints, 1942), p. 19
- 3 Ibid., p. 67.
- 4 Jessie Embry, "Relief Society Grain Storage Program 1876-1940" (MA thesis, Brigham Young University, 1974), p. 15.
- 5 This house was located at 36 West North Temple. It has since been demolished. See Relief Society Bulletin, 1 (February 1914):2, pp. 16 - 17.
- 6 Quoted in A Centenary of Relief Society, 1842-1942, (Salt Lake City: General Board of Relief Society of the Church of Jesus Christ of Latter-day Saints, 1942), p. 19
- 7 Ibid., p. 67.

G. Summary of Identification and Evaluation Methods

Discuss the methods used in developing the multiple property listing.

Research for the multiple property listing was started in 1974. A joint project involving the L.D.S. Church and the Utah Division of State History produced Allen Roberts' A Survey of L.D.S. Architecture in Utah: 1847 - 1930. Roberts identified seven of the eight types of architecture built by the Church in Utah. The only context not addressed by Roberts was Mining and Industrial structures. A number of architecturally significant structures identified by the survey have been nominated to the National Register of Historic Places. The Preservation Office took additional steps to identify significant Mormon structures when it submitted the Tithing Office and Granary Thematic nomination (approved January 1985). The present nomination provides basic contexts for those structures already listed in the National Register of Historic Places and establishes the criteria for future listings. The various buildings derive their primary significance from architectural styles (meetinghouses and temples) or association with historical movements within the Mormon Church (all others). Although most of the buildings are only one of many constructed, relatively few examples of early Mormon structures remain. The one exception may be in the area of worship houses. As this context is developed, specific guidelines for integrity will be developed. All remaining structures that

X See continuation sheet

H. Major Bibliographical References

Church of Jesus Christ of the Latter-day Saints, A Centenary of Relief Society, 1842-1942, (Salt Lake City: General Board of Relief Society of the Church of Jesus Christ of Latter-day Saints, 1942)

Embry, Jessie, "Relief Society Grain Storage Program 1876-1940" (MA thesis, Brigham Young University, 1974).

Roberts, A.D., A Survey of L.D.S. Architecture in Utah: 1847 - 1930, (Utah Division of State History, Cornerstone: Mormon Architecture, The Church of Jesus Christ of Latter-day Saints, Historical Department: 1974)

___ See continuation sheet

Primary location of additional documentation:

<input checked="" type="checkbox"/> State historic preservation office	___ Local government
___ Other State agency	___ University
___ Federal agency	<input checked="" type="checkbox"/> Other

Specify repository: History Department, Church of Jesus Christ of Latter-day Saints

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NATIONAL REGISTER OF HISTORIC PLACES
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meet the basic criteria of age and historic integrity should be considered eligible for the National Register. It is recognized that only two of the possible six contexts have been developed by this submission. These are the previously submitted thematic nomination of Tithing Offices and the present context of Relief Society Buildings. As research continues, the multiple property nomination will be expanded to include all of the contexts and property types.