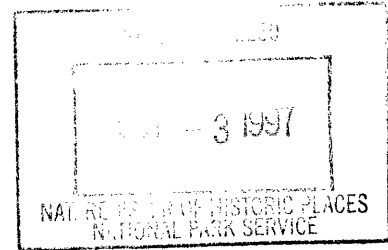


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United States Department of the Interior
National Park Service

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 10-900a). Type all entries.

☒ New Submission ☐ Amended Submission

A. Name of Multiple Property Listing

HISTORIC RESOURCES OF CENTERVILLE, UTAH

B. Associated Historic Contexts

(Name each associated historic context, identifying them, geographical area, and chronological period for each.)

Early Settlement and Establishment: 1847-67

The Railroad and Economic Expansion: 1868-1910

City Development: 1911-1940s

C. Form Prepared by

name/title Lisa M. Miller/Preservation Research Consultant; Utah SHPO Staff

organization Centerville Historic Sites Committee

Date March 1997

street & number 166 T Street

telephone 801-355-8611

city or town Salt Lake City

state Utah

zip code 84103

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.

Wilson B. Martin
Signature of certifying official

9/19/97
Date See continuation sheet

Utah Division of State History, Office of Historic Preservation
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.

for Ma J. M. W.
Signature of the Keeper of the National Register

11/17/97
Date

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 1

Historic Resources of Centerville, Davis County, Utah

EARLY SETTLEMENT AND ESTABLISHMENT: 1847-67:

The first Mormon exploration of the area that would become Davis County began in August 1847, just one month after Mormon immigrants arrived in the Salt Lake Valley, when members from the Salt Lake camp determined that the area had little wild game, but was ideal for stock raising and farming. Leaders in Salt Lake decided that Davis County would be good pasture land for some of the five thousand cattle which had accompanied the 1847 Mormon migration to Utah.¹ Thomas Grover was assigned to pasture his cows in this area. He arrived in the autumn of 1847 and settled on what was later to be called Deuel Creek. Osmyn and William Deuel, Aaron B. Cherry, Nathan T. Porter, John Evarts, and James Brinkerhoff, joined Grover in 1848.² Later, Cherry bought out Grover's claim on the land (then known as Deuel Creek) and re-named it Cherry Creek.³ Other settlers who arrived in 1848 included Thomas J. Thurston who established an eighty-acre farm and built a log cabin⁴ one mile north of the Cherry Creek settlement. Shadrach Roundy and family also arrived in the spring of 1848, choosing to settle on what would later be called Ricks Creek, named for Joel Ricks who arrived in 1849.⁵ In 1848 Samuel Parrish, Sr. and his son, Joel, arrived and settled on a stream one-half mile north of Cherry Creek.⁶

Early Buildings:

The first buildings in Centerville were usually constructed by the owners and were intended to be temporary or subsistence-level structures to be used only until they were able to establish a dependable livelihood and could afford to construct larger and more permanent homes. They cut timber from the nearby canyons for constructing log buildings. The logs were shaped with an adze and used to build cabins which were chinked with clay. The roofs were boards, thatch or dirt. Many of the

¹ Sheriff, Marilyn and Mary Ellen Smoot. The City In-Between. 1975, p.5.

² Sheriff, p.6.

³ Jenson, Andrew. *Manuscript History*. (It appears to have been known as Cherry Creek for only a short time. It is later referred to as Deuel Creek.)

⁴ Jenson.

⁵ Carr, Annie Call, Editor. East of Antelope Island. Davis County: Daughters of Utah Pioneers, p.60.

⁶ Carr, p. 61.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 2

Historic Resources of Centerville, Davis County, Utah

early log homes were held together with cow hide and wooden pegs. The settlers also used adobe bricks to build their homes, as well as stone which had been washed down from the hills or found in stream beds.⁷ The few remaining log cabins in Centerville include the Thurston-Chase cabin at 975 S. Main and the James Barnard cabin, currently at 1198 N. Main.⁸

Town Layout:

In the autumn of 1849 the Cherry Creek settlement area was surveyed and the town was named 'Centerville,' as the location was roughly half way between Farmington and Bountiful. In 1850 Davis County was created by an act of legislation. By 1853 there were approximately 194 people in Centerville⁹ and a rock fort wall was begun to enclose a nine block area of the town for protection against Indian attack. Work on the wall was stopped for a period and begun again in 1854 using mud and adobe, however, the west line was never completed.¹⁰ No evidence remains of the fort wall.

The center of town was laid out in a pattern loosely based on Plat of the City of Zion. Around the central block that contained the Church of Jesus Christ of Latter-day Saints (LDS or Mormon Church), twenty residential blocks were laid out in a grid pattern. Settlement occurred along Main Street (Highway 89), primarily to the north and some to the south, of the town grid. With Main Street as the spine of the town's development, the gridded blocks were only a part of the town's layout--Centerville's development was as much linear as it was in a grid pattern. During Centerville's earliest development, there were outlying farmsteads. This varied somewhat from most of the early Mormon settlements that incorporated more fully the Plat of the City of Zion which called for the house and outbuildings to be in town and the farmers to commute to outlying fields each day. While this is true of some of the farmers' residences in Centerville, there are numerous farmsteads that developed outside the core of the town, such as the Porter, Ford, Duncan, and Thurston-Chase¹¹ farmsteads. The combination of the grid and linear pattern remains today.

Religion and Education:

The LDS Church was the organizing force behind Centerville's settlement and growth. By 1852 the first Centerville ward (parish) of the LDS Church was organized with Sanford Porter as Bishop, Ozias Kilbourn as First Counselor, and Simon Coker Dalton as Second Counselor. The church and the school were closely connected. The first school house was built of logs in 1851 on Parrish Creek, just south of the Parrish Lane, with John S. Gleason as the first teacher. In 1855, a larger school was built

⁷ Carr, p.62.

⁸ According to an interview with Karla Uffens, there are plans to move the cabin in the near future.

⁹ Jenson.

¹⁰ Jenson.

¹¹ In 1859 Thomas Thurston sold his farm to LDS Church president Brigham Young, who turned the property over to Isaac Chase in exchange for Chase's farm in Salt Lake City (now Liberty Park).

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 3

Historic Resources of Centerville, Davis County, Utah

of adobe bricks¹² which was 30' x 24', and like the first school, was also used as a meetinghouse. A new 60' x 27' meetinghouse was built in 1862 and in 1864 a second school house was built approximately one mile north of the center of town (no longer standing).

Agriculture:

Farming and raising of sheep and cattle were the primary economic concerns in Centerville. Most of the settlers who came to Centerville farmed the land. Davis County was known as one of the best counties in the state from an agricultural and horticultural point of view.¹³ However, some families, such as the Fords, after having difficulty with farming, turned to ranching before becoming prosperous. The grazing of sheep and cattle in the area was a primary activity. However, in the 1930s, after the area had been flooded twice in the previous decade, grazing on the hillsides was stopped to curtail the potential for more flooding.

There remain a number of barns, granaries, and other outhouses associated with agriculture throughout Centerville. For example, the Porter Farmstead still has a stone and wood barn, and a stone granary, that describe its use as a farm. There are approximately 50 sites in Centerville that retain at least one historic outbuilding.¹⁴

Pioneer Trades and Service Industries:

The pioneers were eager and industrious people and developed small scale enterprises to meet the basic needs of their community. They were encouraged by Brigham Young to strive toward self-sufficiency in every aspect of daily life. Among the settlers of Centerville, primarily emigrants from other countries, were proficient carpenters and builders as well as farmers. Some had served apprenticeships in their homeland, and others trained and taught themselves the necessary skills to become a weaver, blacksmith, cooper, miller, wheelwright, or shoemaker¹⁵ to meet the needs of the community. Thomas and Elizabeth Whitaker raised silkworms. Phillip James Garn was a wheelwright. William Deuel owned and operated a blacksmith shop. Charles Duncan and Sons were stonemasons.¹⁶ Ebenezer Cherry was a cooper, Alfred Randall was a carpenter, and Richard Prophet was a shoemaker. The pioneers manufactured or raised nearly everything required, yet the

¹² Carr, p. 67.

¹³ Smoot, p.5.

¹⁴ Based on the 1991-94 Reconnaissance Level Survey. On file at the Utah State Historic Preservation Office.

¹⁵ Harrison, Vestil S. *Centerville, History of Utah*.

¹⁶ Sheriff, p. 31-39.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 4

Historic Resources of Centerville, Davis County, Utah

main industries were agriculture and raising stock. Families lived mainly by their own products and exchanged goods with their neighbors.¹⁷

Early economic development provided basic services for the pioneering farmers. In 1854 a post office was established with Aaron Cherry as the first postmaster. The first store was an adobe building owned by Nathan T. Porter located on Main Street at about 300 South, and operated by John Holland. In 1866 a Wells Fargo livery stable was built by William Reeves.¹⁸ When the railroad was completed in 1870, Reeves converted the building into an amusement hall for dances and dramatic performances. Known as 'Elkhorn Hall', it is used today (1997) as a residence.¹⁹ In 1869 a co-op store was built on the corner of Main and Center Streets with William R. Smith as the first president. The goods for the co-op were purchased from the Zions Cooperative Mercantile in Salt Lake City.

Samuel Parrish, Sr. made the first molasses syrup in Centerville with a crude mill of wooden rollers that crushed juice from corn stalks. In the winter of 1848-49 Parrish bought two large stones from the canyon and ground wheat for flour. In c.1852 Anson Call built a flour mill on Deuel Creek.²⁰ The first sawmill was also located on Deuel Creek at the mouth of the canyon operated and owned by Billie Williams.

Stone Architecture:

During the mid-nineteenth century, the emergence of stone houses represented the growing prosperity of the people who built them and demarcates the early phase of primarily log buildings from the later phase that began in the 1880s with the availability and extensive use of fired brick and the influence of nationally popular architectural styles and construction methods on the local building industry.²¹ The stone houses built during the 1860s-70s, both in Centerville and throughout the state, incorporated a symmetrical facade, rectangular shape, gable end chimney(s), and simple ornamentation.

A distinctive quality seen in Centerville's stone architecture stems from the work of Charles Duncan and Sons. Charles, born in 1823, and Margaret Duncan and their children, were converted to the Mormon church by missionaries in Dysart, Fifeshire, Scotland, along with Margaret's parents and siblings. In 1852 the entire family immigrated to the United States, arriving in Salt Lake City in September 1853. Charles first purchased land in Kaysville in 1854 and built a log cabin where his twin sons, John Samuel and Charles Jr., were born. The Duncans then moved to Centerville where they purchased eleven acres of land on Parrish Creek. Word of Charles' skill as a stonemason spread quickly and he was hired to build homes throughout the Centerville and Farmington area. His career in

¹⁷ Carr, p.71.

¹⁸ Carr, p. 68.

¹⁹ Sheriff, p.37.

²⁰ Carr, p.69. Sheriff, p.35.

²¹ Ibid, p. 108.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 5

Historic Resources of Centerville, Davis County, Utah

masonry spanned from 1853-1891. Charles taught the trade to his three sons, John, Charles, and Archibald. Most of the early rock buildings and culverts in South Davis County were built by the Duncans. Additionally, Charles worked for many years cutting stone for the Salt Lake City LDS Temple (constructed 1863-67). A common or trademark feature of the stone homes built by the Duncans is the use of primarily granite or sandstone for the quoins or cornerstones. Duncan used pieces of stone which had been discarded in the building of the LDS Temple for ornamentation and religious symbolism. Duncan also helped lay the stones for the Centerville LDS First Ward meetinghouse.²²

THE RAILROAD AND AGRICULTURAL EXPANSION: 1868-1910

Railroads:

In 1868 grasshoppers destroyed most of the farmers' crops and many men went to work for the Utah Central Railroad (UCR) to earn money. In 1870 the Utah Central Railroad (UCR) was completed and serviced daily riders from Centerville to Salt Lake City. In 1871 farmers in Centerville were experiencing brisk business selling their produce in Salt Lake with the market easily accessible via the railroad.²³ During 1881-83 tracks were being laid through Davis County for the Denver and Rio Grand Railroad (D&RGR). By 1894 the Hot Springs Railroad was completed to Centerville and by 1895 the Co-op was the leading business establishment in town.²⁴ The Bamberger Railroad Company arrived in Davis County in 1898 on its way from Salt Lake City to Ogden. Produce grown in Davis County was also sent to Salt Lake via the Bamberger Line. This 'commuter' line became the principle means of transportation for produce as well as passengers between Salt Lake City and Ogden.

Religion and Education:

The LDS Church continued to be a unifying component in Centerville. In 1879 a new LDS meetinghouse (151 South 200 East) was built of rock with the main building measuring 66' x 35' with a two-story vestry at the east end. It has been modified and enlarged several times, but retains some of the features of the early church. The Mormon church was the only church in Centerville and it was growing rapidly as many people were emigrating to Utah while missionaries in the eastern United States and continental Europe were busy converting new members. As Centerville grew, there was also need for additional classrooms. In 1891 a brick school building (since replaced with a larger structure) was constructed at a cost of \$2,400.²⁵

²² Sheriff, p.204.

²³ Jenson.

²⁴ Jenson.

²⁵ Carr, p.71.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 6

Historic Resources of Centerville, Davis County, Utah

Commerce:

Business development during this period included the building in 1883 by Ephraim Garn and George Chase of the short-lived Lake Shore Resort, a bathing resort just west of town on the shores of the Great Salt Lake. While drilling for fresh water to supply showers for bathers, natural gas was discovered. The wells were capped, but it was not until 1891-92 that the gas was used commercially and supplied to Salt Lake City.²⁶ The wells continued to produce gas until 1889 when they were abandoned.

Nursery businesses in Centerville prospered. Thomas Whitaker was an early nurseryman during the 1860s-80s. Mary Ann Harmon brought in twelve each of walnut, fig, and quince trees, as well as grape vines, from California. In 1885 Samuel Smith established the Davis County Nursery and the Smith Brothers Nursery (no longer in business).

By 1903-04 the population had reach 450, and the town boasted of the 'Centerville Opera House' with Fred Walton as manager. Other businesses include Harness, Dix & Co., nursery, William Parker, wool grower, Henry J. Rampton, blacksmith, Smith Brothers Nursery, and Charles L. Smith General Store.²⁷

Polygamy:

With the LDS Church as a driving force in Centerville, and because polygamy appears to have been widely practiced here during its settlement and expansion phases, the following discussion is included to develop a better understanding of the practice of plural marriage in the Mormon church and to foster a broader appreciation of this community's history and its architecture. Polygamy was not openly practiced in the Mormon Church until 1852 when it was defended as a tenet of the church. Although governmental pressure forced the church to officially discontinue the practice in 1890, the institution continued to be a factor in Utah's social relations well into the twentieth century. Church leaders preached and encouraged members, especially those in leadership positions, to marry additional wives.²⁸

An intended effect of polygamy was to create larger family units that "permitted a high degree of specialization among family members, and at the same time, a high degree of family self-sufficiency."²⁹ Land was allotted to each wife and her children, creating larger units of operation. "Under strict church regulation men who were spiritually, socially, and economically qualified ... were 'commanded' or

²⁶ Sheriff, p.38-39.

²⁷ Jenson.

²⁸ Embry, Jessie L. *Polygamy, Utah History Encyclopedia*. Alan Kent Powell, editor. Salt Lake City: University of Utah Press, 1994.
Poll, Richard D., et al. *Utah's History*. Logan: Utah State University Press, 1989, p.289.

²⁹ Arrington, Leonard J. *Great Basin Kingdom*. Salt Lake City: University of Utah Press, 1993, p. 238.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 7

Historic Resources of Centerville, Davis County, Utah

requested to accept another spouse into the household to provide ... for a homeless immigrant, spinster, or wife of a deceased relative with a family to support..³⁰ Polygamy did have the effect, also, of unifying Mormons around an issue which they could rally and defend their faith.

A majority of the Latter-day Saints never lived the principle. The number of families involved varied by community; for example, 30% in St. George in 1870 and 40% in 1880 practiced polygamy, while only 5% in South Weber practiced the principle in 1880.³¹ Since polygamy was openly practiced for only a short time by Mormons, there were no established rules about how family members should relate to each other. Instead, each family adapted to their particular circumstances.³² In general, wives in polygamous arrangements usually lived in separate homes and had direct responsibility for their children.

Polygamous housing arrangements were, in general, either a shared household or separate houses.³³ The major types include the following:

- (1) A single house shared by two or more wives and their families. This was probably the most common arrangements because it was less expensive than having separate houses.
- (2) A combination of shared and separate households, wherein two or more houses accommodated three or more wives, with some of the wives sharing a house. The Watkins-Coleman House in Midway (National Register) is a good example of this arrangement. Watkins shared a large house with two of his wives, and a third wife lived in a separate house a block away.
- (3) Separate houses located adjacent to one another, arranged as a kind of family complex. This housing type is quite rare; perhaps the best example is the George Q. Cannon complex located at approximately 1400 South 1000 West in Salt Lake City.
- (4) Separate houses in separate locations in the same town. This is probably the most common separate-house arrangement.
- (5) Separate houses in different communities. This arrangement was probably much less common originally, though perhaps more prevalent after the 1882 Edmunds Act which forced a distancing of men from their plural wives. Moving a wife to another community, often to live with one of her relatives, was a frequent solution.

³⁰ Arrington, p.239.

³¹ Embry, <http://eddy.media.utah.edu/medsol/UCME/p/POLYGAMY.html>

³² Ibid.

³³ Though a comprehensive study of polygamous housing has not been completed, information collected by the Utah State Historic Preservation Office over the years supports these general observations and conclusions. A slightly modified summary of these polygamous house types appears in Thomas R. Carter's unpublished article, "The Architecture of Accessibility: Mormon Polygamous Housing in Nineteenth-Century Utah", delivered at the Winterthur Conference on Material Culture and Gender, Winterthur, Delaware, November, 1989.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 8

Historic Resources of Centerville, Davis County, Utah

(6) Large, communally-run houses designed expressly for polygamy. These were rare, usually limited to only the wealthiest and most-married men. The most prominent example is Brigham Young's Lion House.

Although a complete study of Centerville has not been completed, the research to date shows that about 50% of prominent Centerville citizens practiced polygamy during the late 1800s.³⁴ Determining the families' living arrangements and tracing ancestral ties has been complicated to a great degree because of plural marriages that existed throughout the city. So, while the evidence is not conclusive, the practice of polygamy in Centerville does appear to have impacted the city's development and consequently is being discussed and evaluated in relationship to the broader patterns of polygamous families in Utah.

Like the patterns outlined above, plural marriages in Centerville were varied. Many of the polygamous households in Centerville shared a common home until another house could be built for the second (or third...) wife. Such is the case with the Porter, Tingey, Whitaker, and Roberts households. Others appear to have had separate homes more immediately, such as the Deuel house.

Many of these houses began as hall-parlor or central passage houses that were added on to. Many of the homes were built of stone and brick. Polygamous families such as the Porters, Deuels, Roberts, Kilbourns, Tingey, Whitakers, and Fords, lived in substantial masonry houses, some of the largest in Centerville. These families were prominent members of the LDS Church.

While the architecture of Centerville does not portray any visible effort to build residences specifically for polygamous marriages, that is true of the houses built for most polygamous families. The development of the single family home, and ultimately the suburban house, are a part of the broader social patterns. A pattern, in Centerville, appears to be that of building large sturdy residences of indigenous stone or brick to reflect the permanence of the establishment of Centerville and to illustrate the strength and ties of the LDS Church. The styles and types of residences built during this period initially incorporate Classical forms, with the Victorian forms, relatively reserved in ornamentation, beginning to appear by the 1890s. The balance of using traditional American building techniques and styles within the framework of a strong Mormon community has given the architecture of Centerville a unique quality that describes simplicity, elegance, permanence, and strength, while providing the town with a sense of place.

CITY DEVELOPMENT: 1911-1940s

Centerville continued to grow and by 1912, the town had 600 residents.³⁵ After the economic diversification afforded by the introduction of the railroad in the area, the town continued to grow, businesses expanded, and the city began to offer city services for its residents. In addition to farming

³⁴ Approximately 20 Intensive Level Surveys conducted during 1994-1997. Of these surveys, half of the families practiced plural marriage. On file at the Utah State Historic Preservation Office.

³⁵ Utah State Gazetteer, 1912-13.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 9

Historic Resources of Centerville, Davis County, Utah

still being listed as the occupation of many residents, businesses listed in the *Utah State Gazetteer* included the Alberta Dance Hall, Raguel Barber & Co. Meats, Benjamin Brown General Store, George Cleveland General Store, Porter Walton Seed Co. Florists,³⁶ Attorney William H. Streeper, and Julian Young, dentist.

Civic Improvements and Services:

The Utah Light and Traction Company extended its trolley line from Salt Lake City to Centerville in 1913, running along Main Street with its terminus at Chase Lane. Certain hours were reserved for passengers on the street car, with all remaining hours for freight.³⁷

In 1915 a few local men petitioned the county to incorporate the settlement into a town in order to develop a culinary water system. Bonds were issued for the sum of \$15,000 to pay for the city-wide culinary water system.³⁸ All residents who wanted their houses connected to the city water system were charged a \$5 connection fee. This first system was constructed of wire-wrapped, wood pipes. On April 19, 1916 a ball was given by the town to celebrate the completion of the waterworks system. The original wood water pipes were replaced with metal pipes in 1936.³⁹

In May 1922 the city council voted to install town water pipes to within ten feet of each property line in order to "make more of an inducement for people to settle in the town."⁴⁰ In the early 1920s a few enterprising citizens installed two street lamps. These were simple fixtures that each consisted of a wooden box mounted on a pole, which had an alarm clock with a string attached to the light switch. The alarm clock would be wound nightly, and the light would be switched on at dusk and off at dawn.⁴¹ In August 1923 the city council voted to pay the Willey Electric Shop \$18.50 to install street lights in Centerville.⁴² In 1920 the Centerville Co-op was given permission by the city council to install gasoline service tanks at the store.⁴³

Land was purchased in 1923 for a city park and in 1926 Centerville received money from the county to improve the roads and build a bridge over the 'big creek'. The first stop signs were installed in

³⁶ The Porter-Walton Seed Company was still in business in 1975 and has evolved into the Porter Lane Wholesale Nursery which remains in operation today (1997).

³⁷ Sherrif, p.170.

³⁸ Sherrif, p.116.

³⁹ Harrison, Vestil S. *Centerville, History of Utah*.

⁴⁰ Centerville City Council Minutes, May 1922.

⁴¹ Harrison.

⁴² Centerville City Council Minutes, August 1923.

⁴³ Centerville City Council Minutes, July 21, 1920.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 10

Historic Resources of Centerville, Davis County, Utah

Centerville in 1937 with money from that year's budget of \$1/person. In 1939 a 'Shade Tree Commission' was established, and an ordinance was passed for regulating the cleanup of streets and planting of trees along the streets. The county oiled one mile of roads in Centerville that year. By 1940 there were 961 people living in Centerville and a building ordinance was established in 1941.

With the population of Centerville having grown to 750 by 1919 came the conditions typical of cities in the 21st century. In 1921 the Lund Home for orphaned boys was built at 1064 North 200 East (still standing) and was operated until 1944. In 1922 an ordinance was adopted to prohibit staking cattle and other livestock in the streets. That same year land was purchased for a town dump site so that residents would no longer need to put their rubbish out in the street.⁴⁴

In 1923 and 1930 canyon floods caused a great deal of damage. After determining that grazing on the mountain side was the cause, cattle and sheep were prohibited from grazing in the foothills, and someone was appointed to guard the area from strays. By 1935 a watershed area had been determined, abolishing all grazing on the foothills and solving the problems of the floods.

Organizations:

When World War II broke out, the Relief Society, the women's organization of the LDS Church, made mittens, scarves, sweaters, and leggings to send to the servicemen. A Lion's Club was organized in 1945 that served to promote the establishment and improvement of recreational facilities. The club sponsored the building of a playground and baseball diamond.⁴⁵

Architecture:

The architecture of the early 1900s in Centerville incorporates the stylistic influences that were available to Utah and the nation. While the house types and styles are not unique, the architecture overall possesses a distinctive quality that describes Centerville's history as an agricultural community that gained access to the outside influences and then utilized the forms that were appropriate to fit their town ideals. Bungalow and Period Cottage forms, popular throughout Utah, began to infill the lots as blocks and farmsteads were subdivided, blending with the existing architecture in a way that in one respect allowed Centerville to take on the shape of many Utah cities, while at the same time allowed it to retain its own historic feeling and association through the combining of Centerville's particular settlement, expansion, and city development phases.

City Identity:

Although Centerville is located between Bountiful and Farmington, the town has managed to remain independent and maintain its own identity, in part through the residents strong sense of civic pride. The town, while only three miles long and approximately one mile wide (plus less-fertile land than

⁴⁴ Centerville City Council Minutes, March 1922.

⁴⁵ "Mountain Streams Make This Utah Garden Spot, Centerville". Newspaper article, April 10, 1948.

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number E Page 11

Historic Resources of Centerville, Davis County, Utah

extends west to the Great Salt Lake) has been able to distinguish itself primarily through its architecture, town layout, and community spirit. The city of Centerville was developed around a religious core, ideologically and physically, with the philosophy of the Mormon church and the church building itself, as the center of town. Many descendants of the early settlers continue to live in Centerville and the sense of family and community remains a constant.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number F Page 12

Historic Resources of Centerville, Davis County, Utah

F. ASSOCIATED PROPERTY TYPES

I. Name of Property Type: Residential Buildings

II. Description:

According to the 1991 standard and 1994 selective reconnaissance level surveys, 99% of the 676 sites surveyed are single family residences or farmsteads. Of these, 166 have retained their original fabric and are considered contributing to the historic resources of Centerville. There is one church and one commercial building, as well as a few irrigation structures and several outbuildings. One dugout, two pioneer log cabins,⁴⁶ and several adobe buildings are known to still exist.

The earliest vernacular homes displayed some Classical influences. They were not large and were usually a single or double cell, or a hall-parlor type which is of English ancestry and was considered the quintessential Utah house during the second half of the nineteenth century.⁴⁷ Most of the early homes incorporate additions that were built onto these smaller homes soon after the initial construction.

As the town grew, wood frame, rock, and brick residences were built. The styles of these homes remained vernacular with Classical and Victorian characteristics. Hall-parlor homes were still common, as were central passage and crosswing plans.

Toward the turn of the century, homes reflected the styles that were popular and spread throughout the nation via pattern books, and included Italianate, Victorian Eclectic and Queen Anne. Arts and Crafts and Prairie Style Bungalows were built in the early part of the twentieth century, as well as Period Revival cottages. Beginning about 1940, World War II era homes were built.

There remain 17 residential buildings believed to have been constructed prior to 1870. The reconnaissance survey also shows that there are 73 remaining houses from the period 1870-1910 and 76 remaining from the period 1911-40s. Of these buildings, there are approximately 31% Bungalow, 24% Vernacular, 18% Victorian, 16% Period Revival, 10% Classical, and 1% World War II era style houses. The majority of these houses are built of brick (42%), followed by wood frame with a various siding materials (23%), stone (20%) and stucco (14%).⁴⁸

⁴⁶ The Osmyn Deuel log cabin has been moved from its original location in Centerville to a site in downtown Salt Lake City next to the LDS Church Museum.

⁴⁷ Carter, Thomas and Peter Goss. Utah's Historic Architecture, 1847-1940. Salt Lake City, UT: University of Utah Graduate School of Architecture and Utah State Historical Society, 1991.

⁴⁸ 1991-94 Reconnaissance Level Survey. On file at Utah State Historic Preservation Office.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number F Page 13

Historic Resources of Centerville, Davis County, Utah

III. Significance: Residential Buildings

Residential architecture in Centerville represents a continuation of broad patterns of American building traditions. The types and styles of the houses are generally typical of the country as a whole, but display a quality that is unique to Utah and Centerville. The uniqueness of these residences is evident through the use of indigenous materials and the way in which the town grew geographically and religiously. The phases of the town's development with (1) farmsteads forming within the town grid as well as along the outlying areas of Centerville, (2) the construction of permanent stone and brick structures during the town's expansion, and (3) the infill of primarily Bungalows and Period Cottages during the city development phase, combine to form a distinctive quality to the city. These patterns began with the influence of the LDS Church and have continued through the strong family ties and continuation of family ownership and occupancy of residences throughout Centerville by descendants.

The houses built during 1847-68 are significant under Criterion A for their association with the first phase of town settlement. The patterns of settlement that essentially outlined the layout of the town are associated with and recognized through these early residences. Those which are significant under Criterion C display the level of craftsmanship which was attained by builders in the local community. Other structures may also be significant under Criterion C for a good example of a plan or building type which is rare or diminishing in number in the area.

Residences built during 1869-1910 are historically significant for their association with the coming of the railroad, the early development of the city, and the agricultural expansion of the community. The hall-parlor house type with a rear lean-to or ell addition, remains a common form during this period. Central passage house types were also common and described the continuation of the Classical influence of American building tradition in the Mormon dominated town of Centerville. Crosswing and central-block-with-projecting-bays house types with Victorian stylistic influences begin to appear near the turn of the century, and describe the end of isolation in Utah with the accessibility of pattern book designs and the ability to purchase manufactured materials.

Charles Duncan and Sons were responsible for building most of the rock homes in Centerville. The distinctive qualities of their craftsmanship and use of granite,⁴⁹ sandstone, and brick quoins as a primary decorative feature, make these homes significant under Criterion C. These hand crafted stone houses were constructed of local rock probably gathered from dry creek beds and rocky bench lands around Centerville and Farmington and the stone was most often laid in a random ashlar pattern with beaded joints.

Some Bungalow and Period Cottage homes in Centerville were also constructed of stone, carrying on the tradition of using indigenous materials to display sturdiness and permanence. The use of this stone also suggests an effort to honor their ancestral ties. Houses built during 1911-40s are significant

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The quoins on many of the houses in Centerville are believed to be remnants from the building of the Salt Lake City LDS Temple, which is granite. Many Utah stonemasons learned or perfected their trade working on the temple during its 40-year construction period.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number F Page 14

Historic Resources of Centerville, Davis County, Utah

for their association with the development of Centerville as a city. The bungalow became a popular house type in Utah in the years before World War I. The Arts and Crafts, Prairie School, and Bungalow styles were popular in Utah from 1905-25 and incorporated many similar stylistic features such as low, hipped roofs and wide, overhanging eaves. The wide porches help to create an impression of informal living and unite the houses to their sites. The bungalow plan is open, informal, and economical and became the basic middle-class house, replacing the late-nineteenth century Victorian cottage. Like the Victorian style, the bungalow's popularity can be attributed to the widespread use of architectural pattern books and a corresponding period of economic prosperity when many families were purchasing their first homes.⁵⁰

Period Revival English Cottages, English Tudor, and Colonial Revival homes were popular in Centerville and throughout Utah primarily between 1920-40. A possible reason for the rise in popularity of the Period Revival style may have resulted from national pride following World War I which led to its increased use. English Tudor, Spanish Revival, and French Norman styles were most likely imported by soldiers returning from the war in Europe. These designs were based primarily on external decorative features rather than the historical building and planning traditions and "were simplistically massed, suggesting the informality that various architectural writers of the period stated was appropriate to the American way of life."⁵¹

IV. Registration Requirements:

The following criteria must be met in order for a property to be considered eligible under the residential property type:

1. The building must be a domestic dwelling and have been constructed between 1847 and the 1940s.
2. The original architectural features must be maintained to a great degree, though minor alterations are acceptable. Acceptable alterations might include the removal or covering of minor features, the painting of surfaces not originally painted, such as brick, and additions to the structure which appear sensitive to and distinguishable from the original construction. The removal or major alteration of original front porches, for example, or the removal or covering of major architectural features with non-historic siding which obscures the original detailing, are alterations which may render a building ineligible. Elements which may easily be removed, such as aluminum window canopies, do not necessarily render a building ineligible.
3. Many of the oldest dwellings may have undergone more extensive alterations over time and some leniency may be given in these instances, but still must maintain the overall form, massing, and fenestration pattern of the historic period.

⁵⁰ Thomas Carter and Peter Goss, Utah's Historic Architecture, 1847-1940 (Salt Lake City: University of Utah Graduate School of Architecture and Utah State Historical Society, 1991), pp. 136-7.

⁵¹ Carter and Goss, pp.145-146.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number F Page 15

Historic Resources of Centerville, Davis County, Utah

4. The original fenestration pattern and size of door and window openings on the principal facades must be maintained. The replacement of original windows and doors may be acceptable so long as they do not detract from the original historic qualities of the structure.
5. In order for a building to be eligible under Criterion C the building must be a good example of a particular type or style of architecture, or a good example of the work of Charles Duncan and Sons, or other significant local builders.

G. GEOGRAPHICAL DATA

The boundaries are the corporate limits of the town of Centerville, Davis County, Utah.

H. SUMMARY OF IDENTIFICATION AND EVALUATION METHODS

This multiple property nomination was developed as a result of two reconnaissance level surveys (1991 [core area] and 1994 [outlying areas]), which provided data on the physical characteristics of the buildings in Centerville, intensive level documentation of 20 "eligible" buildings, and research on the general history of the town from published sources.

The reconnaissance level survey determined that of a total of 678 sites surveyed, 166 were considered to be of the historic period and to have retained historic architectural integrity; 82 were considered to be of the historic period but did not retain historic architectural integrity; and 430 were determined to be out-of-period. This survey reported that the eligible buildings were distributed more or less equally throughout the survey area, and that it seemed unlikely that a historic district could be developed. Given the agricultural nature of Centerville's beginnings, homes and farmsteads are expected to be geographically dispersed. Other buildings reported include outbuildings such as barns, garages, granaries, and one mill.

The historic contexts were developed primarily from a study of the architecture combined with information from local history books which have been written about Centerville and Davis County. In addition, minutes of the Centerville LDS Church meetings and minutes from the Centerville City Council were reviewed. Directories, obituaries, journals, interviews, and history and architectural references were used to assist in the historical and architectural profile of Centerville.

I. MAJOR BIBLIOGRAPHICAL REFERENCES

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United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number F Page 16

Historic Resources of Centerville, Davis County, Utah

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Smoot, Mary Ellen Wood and Marilyn Fullmer Sheriff. The City In-Between: History of Centerville, Utah including Biographies and Autobiographies of some of its original settlers. Bountiful, Utah: Carr Printing Company, 1975.

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