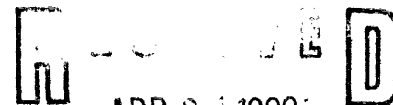


NPS Form 10-900
 (Rev. 8/86)
 Utah Word Processor Format (02731)
 (Approved 10/87)

OMB No. 1024-0018



APR 24 1990

NATIONAL REGISTER

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 of eligibility for individual properties or districts. 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. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries. Use letter quality printer in 12 pitch, using an 85 space line and a 10 space left margin. Use only 25% or greater cotton content bond paper.

1. Name of Property

historic name Alpine LDS Church Meetinghouse

other names/site number Alpine Pioneer Relic Hall

2. Location

street & number 50 North Main N/A not for publication

city, town Alpine N/A vicinity

state Utah code UT county Utah code 049 zip code 84004

3. Classification

Ownership of Property	Category of Property	No. of Resources within Property	
		contributing	noncontributing
<input type="checkbox"/> private	<input checked="" type="checkbox"/> building(s)		
<input checked="" type="checkbox"/> public-local	<input type="checkbox"/> district	<u>1</u>	<input type="checkbox"/> buildings
<input type="checkbox"/> public-State	<input type="checkbox"/> site	<input type="checkbox"/>	<input type="checkbox"/> sites
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	<input type="checkbox"/>	<input type="checkbox"/> structures
	<input type="checkbox"/> object	<input type="checkbox"/>	<input type="checkbox"/> objects
		<input type="checkbox"/>	<input type="checkbox"/> Total

Name of related multiple property listing:

Mormon Church Buildings in Utah

No. of contributing resources previously listed in the National Register 0

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, 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. ___ See continuation sheet.

M. J. [Signature]
Signature of certifying official

4-16-90
Date

Utah State Historical Society
State or Federal agency and bureau

In my opinion, the property ___ meets ___ does not meet the National Register criteria. ___ See continuation sheet.

Signature of commenting or other official

Date

State or Federal agency and bureau

5. National Park Service Certification

I, hereby, certify that this property is:

**Entered in the
National Register**

entered in the National Register.
___ See continuation sheet

Delores Byrne 5/24/90

___ determined eligible for the National Register. ___ See continuation sheet

___ determined not eligible for the National Register.

___ removed from the National Register.

___ other, (explain:) _____

[Signature] Signature of the Keeper Date

6. Functions or Use

Historic Functions

(enter categories from instructions)

Social/meeting hallGovernment/city hallReligion/meetinghouseRecreation and Culture/museum**Current Functions**

(enter categories from instructions)

Recreation and Culture/museum

7. Description

Architectural Classification

(enter categories from instructions)

Mid-19th CenturyGreek Revival

Materials

(enter categories from instructions)

foundation Granitewalls LimestoneStuccoroof Wood/shingleother

Describe present and historic physical appearance.

The Alpine LDS Church Meetinghouse is a good example of Utah architecture during the first phase of Mormon settlement. The building has a rectangular plan, measuring 21x32 feet, and is one story high with a gabled roof. There is no steeple. A single door stands centrally on the principal west-facing elevation. Two windows are found on each side, and the rear elevation is blank. The building is unusual only in appointments and materials. At a time when most religious and public buildings were being constructed of log and treated rather plainly, the Alpine meetinghouse was built of stone and given a symmetrical appearance indicative of the prevailing classical aesthetic.

The building is simple but stylish and reflects the continued popularity of the mid nineteenth-century Classical Revival architectural styles in Utah. Although plain, the pronounced entablature lends dignity and grace to the small meetinghouse. The cornice and frieze are painted white, complementing the gray plaster of the principal mass. The building was originally constructed of dressed limestone between 1857 and 1863, but in 1867 the the exterior was plastered and the walls scored to simulate finely crafted ashlar masonry. Raised plaster quoins were also added at this time. The front entrance has a shouldered pediment and transom. The wooden flat arched heads of the side windows have a playful crown that adds a spark of the picturesque to what is otherwise a rather sober classical design, and may be a later addition.

The building remains in excellent original condition. There are no additions, nor have there been any significant alterations.

____ See continuation sheet

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties: ___ nationally x statewide ___ locally

Applicable National Register Criteria x A ___ B x C ___ D

Criteria Considerations (Exceptions) x A ___ B ___ C ___ D ___ E ___ F ___ G

Areas of Significance

(enter categories from instructions)	Period of Significance	Significant Dates
<u>Architecture</u>	<u>1857-1936</u>	<u>1857-1870</u>
<u>Education</u>		<u>1863-1900</u>
<u>Entertainment/recreation</u>		<u>1872-1936</u>
<u>Politics/government</u>		
<u>Religion</u>	<u>Cultural Affiliation</u>	
	<u>N/A</u>	

Significant Person

<u>N/A</u>	<u>Architect/Builder</u>
	<u>McCullough, Thomas J.</u>

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.

The Alpine LDS Church Meetinghouse is significant under National Register criteria A and C. Criterion A: The property is significant under Criterion A because, being constructed between 1857 and 1863, it effectively illustrates the first, or "settlement," phase of LDS Church meetinghouse and tabernacle development in Utah. During this phase, which began with the arrival of the Mormon pioneers in 1847 and lasted until approximately the mid-1860s, Utah communities were in the first stages of growth and religious buildings were characteristically impermanent. Because of limited resources, such buildings often -- and especially in smaller communities such as Alpine -- served a variety of religious, civic, educational, and social functions, being alternately churches, city halls, schools, and dance halls. Criterion C: The property is significant under Criterion C because it represents the typical first phase meetinghouse building type. The architecture of the settlement phase reflected local expediency, and the first meetinghouses and schools were often built of log. Adobe was also a common building material, and to a lesser extent, stone, as in the case of the Alpine meetinghouse. Whatever the material, however, a concern for symmetry and balance dominated the designs, reflecting the widespread American acceptance of Renaissance-inspired Classical Revival principles during the nineteenth century. Constructed in various sizes and decorative styles, first phase meetinghouses had rectangular plans, gabled roofs, and symmetrical exteriors. The largest examples had steeples, but smaller buildings like the Alpine meetinghouse relied on a front-facing, pedimented or partially pedimented facade for their visual effect.

The Alpine building is an excellent example of a smaller meetinghouse from the first period of architectural development and is significant under the headings of architecture, education, politics/government, and religion.

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National Park ServiceNATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEETSection number 8 Page 2 Alpine MeetinghouseHistoric Context: Mormon Meetinghouses and Tabernacles in Utah, 1847-1936

The history of Utah is closely tied to the Church of Jesus Christ of Latter-day Saints. More commonly known as Mormons, members of the Church of Jesus Christ of Latter-day Saints played a significant role in the early settlement and subsequent growth of the state of Utah. It is not surprising therefore that the religious buildings of the Mormons comprise one of the principal segments of the state's architectural heritage. Within the larger theme of Mormon religious architecture, eight specific historic contexts have been identified [See the MPS, Mormon Church Buildings in Utah, 1847-1936]. The Alpine LDS Church Meetinghouse is significant within one of these contexts, "Mormon Meetinghouses and Tabernacles, 1847-1936.

The most common types of nineteenth-century Mormon religious buildings were the meetinghouses and tabernacles. Designed as assembly halls for regular Sunday services, these buildings differed principally in size and scale. Tabernacles were typically large buildings with a seating capacity sufficient to accommodate the membership of several LDS wards, with the ward being the smallest unit of ecclesiastical jurisdiction within the LDS Church. Smaller Mormon towns consisted of a single ward, while the larger communities were subdivided into several such districts. Every ward had a meetinghouse, or ward meetinghouse. Wards were further organized into larger geographical groupings called stakes, and usually (though not always) each stake had its own tabernacle. Tabernacles and meetinghouses were generally placed in a central location within the gridiron plan of the Mormon town. There are approximately 20 tabernacles and 237 meetinghouses remaining in Utah that were constructed prior to 1940.¹

Tabernacle and meetinghouse design went through five significant periods of historical development. The first period is associated with the early years of Mormon western settlement and begins with the arrival of the Saints in the Great Salt Lake Valley in 1847 and extends until around 1870. Settlement period religious buildings were often constructed using readily available materials such as log, adobe, and stone. They were rectangular in plan and generally exhibited a minimum of architectural detail. The typical meetinghouse or tabernacle was a rather plain gable-roofed structures with the entrance in the narrow end. Some of the more substantial of these early buildings had Greek Revival or Gothic Revival features, though most could be described as generically classical, having plain but emphasized cornices and symmetrical fenestration. During this phase, the smaller meetinghouses were likely to serve a variety of functions such as schoolhouses, city halls, and social centers.²

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Section number 8 Page 3 Alpine Meetinghouse

A second period of LDS Church tabernacle and meetinghouse architecture was ushered in by the ecclesiastical reforms of the late 1870s. Church membership had grown significantly during the 1850s and 60s. As the population increased, the system of ward organization that had been implemented during the initial years of settlement demanded attention. Beginning in the early 1870s, a general reorganization of the church commenced. The boundaries of many existing stakes were expanded to incorporate new areas of colonization. New wards were created in communities which had experienced substantive growth. Also, the administrative structure was solidified and channels of communication between Salt Lake City and the local branches were further defined. Along with the reorganization came a period of intense building activity. New stakes required new tabernacles and the creation of new wards meant constructing new meetinghouses; consequently a significant number of new religious buildings appeared throughout the state during the years between 1870 and about 1885. These buildings were generally larger and more substantial than those of the settlement period. The double-aisled New England meetinghouse plan was commonly utilized, and both Greek Revival and Gothic Revival features were still in vogue. At this time also it became characteristic of Mormon communities to have separate buildings for different functions. That is, the meetinghouse or tabernacle was used exclusively for assembly, a special office was built to handle the collection of tithing, the women's church auxiliary had its own meeting hall, and so forth. Another result of this increased building activity was that many of the first period structures were demolished to make way for the new ones.³

The expansion activities of the LDS Church were curtailed during the 1880s and 1890s as the leadership's attention was increasingly consumed by the struggle with the U.S. Government over the doctrine of polygamy. Under pressure from congress, the Mormons disavowed the practice of plural marriage in 1890 and the way was paved for Utah to become a state in 1896. Nearly twenty years of political conflict, however, had left the church in confusion and disarray. Beginning in about 1898, a serious revitalization program was launched that included, among other things, a restructuring of the hierarchy, a return to financial solvency, a revival of faith and commitment among the membership, and a rebuilding of the church architecture. As a symbol of rededication, a massive church building effort was initiated in 1898 that lasted until around the end of World War I. This period of architectural development may be considered one of "activation," as the church moved to strengthen its institutional base in Utah and surrounding states. It was during this time that the first "modern" meetinghouses appeared. These multi-functional buildings gathered all the activities of the local church under one roof. Ward buildings now included an assembly hall, the offices of the presiding bishop, a room for the women's auxiliary, and classrooms for Sunday school. Designs varied.

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On one side, a conservative faction within the church hierarchy favored the Neoclassical and Colonial Revival, while on the other, a progressive group championed Prairie School and Arts and Crafts designs. All in all, the early years of the twentieth century mark one of the richest periods in LDS Church architectural history.⁴

The fourth period in tabernacle and meetinghouse development spans roughly a thirty year period between 1925 and 1955 and represents a time of both consolidation and experimentation. Again, there are both conservative and progressive strains. The multi-functional building became the mainstay of the building program, but designs ranged from the Moderne to the Colonial Revival. The LDS Church grew rapidly during the 1940s and 1950s and the need for new meetinghouse construction was never greater. Standardization increased, and there was a drive toward architectural efficiency that eventually lead to the creation of the LDS Church Building Department in 1954.⁵ The work of Building Department architects remains the final and fifth stage in the development of Mormon religious architecture in Utah.

The Alpine LDS Meetinghouse is significant within the first or settlement phase of tabernacle and meetinghouse development. There are currently 20 meetinghouse buildings remaining in Utah from the first phase. It should be noted that not all were built prior to 1870. Because many outlying communities were not founded until the 1880s, first period buildings may actually exist from the 1890s and early 1900s. Most of these later-settled towns skipped period II, moving directly to the various forms of the multi-functional ward meetinghouse. The extant Period I meetinghouse are as follows:

1. Adamsville, Beaver County (altered)
2. Alpine, Utah County**
3. Bear River, Box Elder County (altered, moved)
4. Fayette, Sanpete County (abandoned)
5. Fremont, Wayne County (moved)
6. Fruita, Wayne County
7. Grafton, Washington County
8. Grantsville First Ward, Tooele County
9. Hanksville, Wayne County**
10. Kamas, Summit County (altered)**
11. Lake Point (altered)
12. Manderfield, Beaver County**
13. Parowan, Iron County
14. Pine Valley, Washington County
15. Providence, Cache County (altered)
16. Salina First Ward, Sevier County (altered)**

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17. South Cottonwood, Salt Lake County (altered)
18. Tabiona, Duchesne County**
19. Toquerville, Washington County
20. West Jordan, Salt Lake County

Of the early meetinghouses with a documented multi-purpose function (marked with **), there are now six buildings remaining, and three have been extensively altered and no longer retain their historic integrity.

History

The town of Alpine, Utah County, was founded by members of the Church of Jesus Christ of Latter-day Saints, the Mormons, in the fall of 1850. As the town grew during the early 1850s there was a need for a variety of new public buildings. A log structure, constructed in 1852, had functioned as a combination church and school, but now a larger school was required and the people wanted a permanent place of worship. During the fall of 1857, therefore, the residents of Alpine made plans for a new building. It too would have to meet several needs, but it would be larger and more substantial than the old log one, which was soon demolished. After looking at the available local materials, the people of Alpine chose limestone for the construction of their new building.

Work commenced in 1857. The limestone for the building was taken from quarries in Box Elder and Wordsworth Canyons. The masons were directed by James R. Moyle and Thomas J. McCullough, both local builders. A small sawmill was erected on the site to produce the lumber and shingles. The basement walls were twenty-eight inches thick, and the walls above ground were eighteen inches thick. The meetinghouse project was funded through a property tax assessment, although most people made their contribution in labor rather than money. The building was completed in 1863 and dedicated in that year by LDS Church President, Brigham Young.

The building was originally constructed as a place of worship, but was used in other capacities as well. From the beginning it served the community in a variety of ways: it was a social center, a dance hall, and a schoolhouse. In 1870 another new meetinghouse was erected. This building was also built of stone, but it was considerably larger than the old one. The old meetinghouse officially became the Alpine City Hall in the years between 1872 and 1936, and continued in its role as schoolhouse from its dedication in 1863 until around 1900 when a publically funded, state school was erected in the community.

Since 1936 the building has been the home to the Mountainville Camp of the

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Daughters of the Utah Pioneers, a female service organization. The building, now called the Alpine Pioneer Relic Hall, houses the "Builders of Alpine" pioneer records, local artifacts, and pictures of the early pioneers.

¹See Allen D. Roberts, "A Survey of L.D.S. Architecture in Utah, 1847-1930," unpublished manuscript, Utah State Historical Society, 1974.

²Allen D. Roberts, "Religious Architecture of the LDS Church: Influences and Changes since 1847," Utah Historical Quarterly 43 (Summer 1975): 303-311.

³James B. Allen and Glen M. Leonard, The Story of the Latter-day Saints (Salt Lake City: Deseret Book, 1976): 372-375. See also, Roberts, "Religious Architecture," 313-323.

⁴Allen and Leonard, The Story of the Latter-day Saints, 456-465; and Roberts, "Religious Architecture," 324-327.

⁵Paul L. Anderson, "Mormon Moderne: Latter-day Saint Architecture, 1925-1945," Journal of Mormon History 9 (1982): 71-84; and Martha Sonntag Bradley, "The Cloning of Mormon Architecture," Dialogue 14 (Spring 1981): 20-31.

9. Major Bibliographical References

Allen D. Roberts, "Religious Architecture of the LDS Church: Influences and Changes Since 1847," Utah Historical Quarterly 43 (Summer 1975): 301-327.

Thomas Carter and Peter Goss, Utah's Historic Architecture, 1847-1940: A Guide (Salt Lake City: University of Utah Press, 1988).

Vern W. Clark, "A Historical Study of Alpine, Utah For Use in the Elementary School" (Unpublished master's thesis: Brigham Young University, 1963).

Previous documentation on file (NPS):	_____ See continuation sheet
___ preliminary determination of individual listing (36 CFR 67) has been requested	
___ previously listed in the National Register	Primary location of additional data:
___ previously determined eligible by the National Register	___ State Historic preservation office
___ designated a National Historic Landmark	___ Other State agency
___ recorded by Historic American Buildings Survey # _____	___ Federal agency
___ recorded by Historic American Engineering Record # _____	___ Local government
	___ University
	___ Other
	Specify repository: _____

10. Geographical Data

Acreeage of property less than one acre

UTM References

A	<u>1/2</u>	<u>4/3/4/1/3/0</u>	<u>4/4/7/8/2/1/0</u>	B	<u>/</u>	<u>/ / / / /</u>	<u>/ / / / / /</u>
	Zone	Easting	Northing		Zone	Easting	Northing
C	<u>/</u>	<u>/ / / / /</u>	<u>/ / / / / /</u>	D	<u>/</u>	<u>/ / / / /</u>	<u>/ / / / / /</u>
						_____ See continuation sheet	

Verbal Boundary Description

Commencing SW corner of lot 6; N 23 feet, E 33 feet, S 23 feet, W 33 feet to beginning, block 4 plat A Alpine City Survey

_____ See continuation sheet

Boundary Justification

The verbal boundary description is consistent with the legal boundaries historically associated with the building.

_____ See continuation sheet

11. Form Prepared By

name/title Thomas Carter/Architectural Historian

organization Utah State Historical Society date 3-26-90

street & number 300 Rio Grande telephone 801-533-6017

city or town Salt Lake City state Utah Zip 84101