

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.



1. Name of Property

Historic name: Smithfield Tabernacle/Youth Center

Other names/site number: _____

Name of related multiple property listing:

N/A

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

2. Location

Street & number: 25 N. Main Street

City or town: Smithfield State: Cache County: Utah

Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this 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 meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

national statewide local

Applicable National Register Criteria:

A B C D

	<u>11-1-16</u>
Signature of certifying official/Title:	Date
<u>Utah Division of State History/Office of Historic Preservation</u>	
State or Federal agency/bureau or Tribal Government	

In my opinion, the property <input type="checkbox"/> meets <input type="checkbox"/> does not meet the National Register criteria.	
Signature of commenting official:	Date
Title :	State or Federal agency/bureau or Tribal Government

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4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:)

Jon Edson H. Beall
Signature of the Keeper

1.17.17
Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>1</u>	<u> </u>	buildings
<u> </u>	<u> </u>	sites
<u> </u>	<u> </u>	structures
<u> </u>	<u> </u>	objects
<u>1</u>	<u> </u>	Total

Number of contributing resources previously listed in the National Register

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION: religious facility/church

RECREATION AND CULTURE: sports facility/gymnasium

Current Functions

(Enter categories from instructions.)

RECREATION AND CULTURE: sports facility/gymnasium

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7. Description

Architectural Classification

(Enter categories from instructions.)

LATE VICTORIAN: Gothic

Materials: (enter categories from instructions.)

Principal exterior materials of the property:

FOUNDATION: Stone

WALLS: Brick

ROOF: Asphalt Shingle

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The Smithfield Tabernacle/Youth Center, originally begun in 1883, completed in 1902, and later renovated in 1955, is a large Victorian Gothic style church building with a 1955 addition on the rear. The building is located at 25 North Main Street in Smithfield, Cache County, Utah. The walls are constructed of brick on a rubble stone foundation. The building has strong Victorian Gothic details revealed in the central steeple tower of the primary facade, the stepped buttresses on all four elevations, the Gothic arch window and door openings topped with carved stone, and the brick corbeling created by the dentil at the cornice of the roof. The original steeple and corner finials, which were removed during the 1955 remodel, would have further added to the Gothic style of the building. The stepped buttresses around the building have pitched stone infill at the steps, creating a roof-like appearance where the buttress steps back. The steeply-pitched roof of the original building has been recently covered with asphalt shingles. There is a one-and-a-half-story brick addition on the rear of the building which has a gabled roof as well.

The parcel of land on which the Tabernacle/Youth Center is located, is just larger than the footprint of the building. It is located near the center of the ten-acre Public Square, is surrounded by other public facilities including the 1922 Public Library, the City Museum, a 1926 ball field. The remainder of the

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block, with the exception of the northeast corner, which has a historic commercial building, is open public park space with large expanses of lawn and mature trees. The surrounding neighborhood is as it has been historically, residential to the west and commercial to the east.

Narrative Description

Exterior

The Smithfield Tabernacle/Youth Recreation Center was begun in 1883, but not finished until 1902 in the Victorian Gothic style. It is constructed of buff-colored brick on a rubble stone foundation and was remodeled into a Youth Recreation Center in 1955.

The east elevation, which is the primary façade, is dominated by the large square tower at the center. The tower rises three-and-a-half stories and is topped by a flat roof, which was placed there c.1955 when the original wooden steeple was removed. The tower has angled, stepped buttresses at the corners rising to the height of the gabled roof as it meets the tower. The original two-story Gothic window which dominated the lower half of the tower was removed in 1955 and bricked in, although the carved stone arch remains above the window opening. Original decorative elements above this on the tower remain including a round rosette window with a stone arch above supported by stone Ionic columns. Directly below this window is a carved stone banner with the inscription "Holiness to the Lord" and the date construction commenced (1883) and was completed (1902). Above the rosette window, horizontal bands of stone set off the top of the tower and are on either side of a round window centered on the tower.

Flanking the tower are two bays which are stepped back six feet from the corners of the tower. These two bays are identical but mirror images and include the large Gothic-arched doorway on the main level and a Gothic-arched window above on the second floor. Both the transom above the door and the window on the second floor have been removed and bricked in. However the carved stone arches above each remain. Small square towers at the outside corner of each bay imitate the central tower with the angled, stepped buttresses and banding in stone at the top of the tower. The finials, which originally topped these small towers, were smaller versions of the center steeple. They were removed c.1955 when the steeple was removed. The gable end of the roof which connects these outside towers to the center tower is topped with stone and has ornate brick dentil beneath the cornice.

The north and south elevations of the original building are identical, each with six bays created by stepped buttresses. The base of each buttress is three feet high of rubble stone like the foundation and a sloped stone cap tops the rubble stone on the foundation and around each buttress. At the center of each of the six bays the original Gothic-arched window has been removed and bricked in with a small slider window installed at the base above the stone window sill. The original carved stone Gothic arch atop each window remains and the ornate brick dentil tops each bay beneath the cornice and between the buttresses.

The west elevation is dominated by a one-and-a-half-story addition. However, the height of the original building extends far beyond the peak of the gabled addition revealing a central stepped buttress supporting the rear wall and the same square towers at the corners of the building as those on the primary façade. The gable end of the original building is topped with stone and has the ornate brick dentil at the cornice.

1955 Addition and Interior Alterations

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In 1955 the rostrum and choir seating at west end of the building, the main level seating as well as the gallery above on the east end were all removed to remodel the building into the large gymnasium it is at present. The brick portion of the tower at the front of the building (east) still contains the original wooden staircase leading to the second floor and the restrooms on the main level.

The 1955 addition spans the entire width of the rear of the original building. It is constructed of brick on a concrete foundation and has a seamed metal gabled roof. The gable end on the west is covered with vinyl siding and has two vertical metal sash windows. The brick wall beneath has two small windows set high in the wall as the interior is restrooms/dressing rooms. The north elevation has a recessed porch with an entry door and window. The west end of the north elevation has a group of three windows set high in the wall. The south elevation is similar to the north with the west group of windows. However, only the doorway is recessed and the adjacent window is flush with the remainder of the elevation, allowing room for the small kitchen on the interior. The upper half-story of the building contains two classrooms.

Setting

The Tabernacle/Youth Recreation Center faces east toward Main Street and is at the center of the public square bounded by Main Street on the east, Center Street on the south, 100 West on the west and, and 100 North on the north. Other public spaces occupying this square are the 1921 Carnegie Library to the southeast, a recently constructed elementary school to the south, (which replaced an older school building at the same location), and the Harmon Ball Field (constructed in 1926) to the northwest with a large expanse of lawn between the ball field and the school. The Tabernacle/Youth Recreation Center is surrounded by large mature trees on the north and east in lawn. Although the original driveway to the Tabernacle from Main Street was removed in 1955, the 1930 gate posts remain intact near Main Street. Summit Creek flows through the Public Square just north of the Harman Ball Field and a bridge constructed in 1926 connects the small road into the Public Square from 100 North. The road opens onto an asphalt parking lot between the Tabernacle and the public library.

Although the original appearance and use of the building have been changed, the changes and later use of the building are historic as well and the building is a contributing landmark in the community of Smithfield.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

Areas of Significance

(Enter categories from instructions.)

RELIGION

COMMUNITY PLANNING AND DEVELOPMENT

SOCIAL HISTORY

ENTERTAINMENT/RECREATION

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Period of Significance

1902- 1966

Significant Dates

1902

1955

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

James Quayle

Cannon and Mullen (1955 remodel)

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Smithfield Tabernacle/Youth Recreation Center, located in Smithfield, Cache County, was constructed in 1902 (construction commenced in 1883) and renovated in 1955. The building is locally significant under Criteria A in the areas of Religion and Community Planning and Development, as well as the areas of Social History and Entertainment/Recreation. In the area of Religion, the building is significant as it was the primary place of worship for the Latter-day Saint (LDS or Mormon) community in Smithfield for many decades. The Smithfield Tabernacle was financed and constructed by the local Smithfield Ward congregation which was unusual for a small congregation to construct such a large edifice. The vast majority of LDS tabernacles were constructed by and for multiple Latter-day Saint congregations to meet together in a larger congregation called a Stake. It should be noted that this falls under Criteria Consideration A as the Smithfield Tabernacle was originally a religious-use building. However, the building is also significant for reasons other than religious use. In the area of Community Planning and Development it is significant for its association with the planning and development of Smithfield City, specifically in the development and use of public space. Typical of early Mormon settlements in the Great Basin region, this large edifice was constructed on the public square to serve as

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the community center and to establish a feeling of permanence. In the areas of Social History and Entertainment/Recreation the building is significant as an important gathering place for community and recreational purposes. From the time of its construction the Smithfield Tabernacle was the largest building in Smithfield and was the symbolic center of the community. As such it was used for all large community gatherings including plays, concerts, graduation ceremonies, and political and agricultural meetings, in addition to religious services. When the local LDS congregation outgrew the Smithfield Tabernacle in 1942, out of concern for the deterioration of the unused building, which had been an icon the community, residents found a new purpose for the building as a much-needed youth recreation center. It served as the only public recreation facility in Smithfield from 1955 until the construction of a new recreation center in 2000. Although the Smithfield Tabernacle had significant architectural changes when remodeled as the Youth Recreation Center, the building remains a strong representation of the development and use of public space in the Smithfield City as well as a social and recreational facility at the heart of the community. Although some architectural details are altered or were removed, the building still clearly reflects its original use as a place of worship, while accommodating the more recent use as a recreation facility. The period of significance is from the time of construction in 1902 to the end of the historic period in 1966.

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

Religious Significance

The Smithfield Tabernacle/Youth Recreation Center is significant under Criterion A in the area of Religion for its association with members of the Smithfield Ward of the LDS Church and the role of Tabernacles in worship in the early history of the LDS Church. As settlement of the Great Basin began, members of the LDS Church were encouraged by their leader, Brigham Young to construct large meeting houses where multiple congregations (known as wards) could gather together as units known as Stakes. Young encouraged the construction of stake tabernacles throughout the colonized area, not only to allow for the gathering of many church members to hear from visiting leaders, but to give a sense of permanence to the settlements. These buildings were often the grandest building both in size and ornamentation in LDS communities—far more so than the homes which surrounded them—and were the pride and symbol of the community. It was unusual, however, for a single congregation such as the Smithfield Ward to construct such a large and elaborate building. The construction of the Smithfield Tabernacle which began in 1881 was likely influenced by the construction of the Logan Stake Tabernacle underway in the center of Logan, a larger community and county seat seven miles to the south. Construction was initiated by the new leader of the Smithfield Ward, Bishop George Farrell, who had been a recent resident of Logan and had likely been involved in the construction of the tabernacle there. The designer of the Smithfield Tabernacle, James Quayle, had overseen a portion of the Logan Stake Tabernacle Construction and designed the building in a similar style to the Logan building. The Victorian Gothic style popular in other areas of the country and implemented by other Christian denominations for religious buildings, came into use in LDS architecture after the coming of the railroad provided easier access to stylistic influences and architectural building elements which could be imported from the East. The Smithfield Tabernacle took nearly twenty years to complete as funds amounting to \$77,000, all labor and many of the materials were provided by the members of the community who were nearly all part of the Smithfield Ward congregation. The building was officially completed in December 1902, but had been used for worship services in an unfinished state since the mid-1890s.

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Community Planning and Development Significance

The Smithfield Tabernacle/Youth Recreation Center is significant under Criterion A in the area of Community Planning and Development for its association with the planned public space laid out by the early settlers of the community. Typical of early LDS settlements throughout the Great Basin Region, the town of Smithfield was laid out with a central residential core surrounded by outlying farm fields. The stated purpose of this plan was to create social cohesion among members of the community with all residences constructed close together around a central public square. This central square was set aside as public space for community uses such as churches, schools, and parks and was to serve as the central gathering place for all citizens. The Smithfield Tabernacle/Youth Recreation was constructed in 1902 at the very center of the public square. It was a large and elaborate structure for the small community and anchored the citizens with a sense of community pride and permanence. In addition to religious services, the building was used by all citizens of Smithfield for any large gatherings. When the building was no longer needed as a meeting house, it was remodeled in 1955 to serve as a Youth Recreation Center for recreational and social activities in the community. Both uses of the building, as a community meeting house and a youth recreational center represent the intended use of the Public Square laid out by the founders of Smithfield. The Smithfield Tabernacle/Youth Recreation Center and the surrounding public square are an intact example of community planning typical of the LDS settlements of the Great Basin Region.

Social History Significance

The Smithfield Tabernacle/Youth Recreation Center is significant under Criterion A in the area of Social History for its association with the social development of Smithfield. As stated above, one of the purposes of the construction of such a large and elaborate building in this farming community was to create a central gathering place at the heart of the community. As such it was used for all community gatherings including plays, concerts, graduation ceremonies, and political and agricultural meetings, in addition to religious services. Easily identified as the heart of Smithfield, public parades began on the front steps of the building and the "Health Fair," a yearly community celebration, was held at the Tabernacle. When the building was remodeled in 1955 to serve as a Youth Recreation Center, it became a gathering place for local youth to participate in organized sports as well as one-on-one activities such as ping-pong and checkers. The addition of a kitchen to the building at the time of the remodeling increased its use for large dinners and receptions, broadening the use as a community gathering place.

Originally named Summit, Smithfield was established as a small farming community, platted in 1863 according to a modified version of the "City of Zion" plat developed by Joseph Smith, founder of the Church of Jesus Christ of Latter-day Saints (LDS or Mormon.) Although Smithfield and other LDS towns were agrarian-based communities, the City of Zion plat grouped the population in a central residential nucleus core and surrounded by larger out-lying farms. This type of plat allowed for social cohesion and unity, rather than residents being spread out on farms throughout the valley. At the heart of every LDS community platted in this manner was a central core for public and religious buildings, the design and planning of which was one of the first tasks of planning. The Smithfield Tabernacle was constructed by members of the community in the center of the Smithfield Public Square over a twenty-year period to stand as the showpiece of the community's faith and a symbol of the permanence of the settlement they were establishing. Development of the remainder of the Smithfield Public Square included several public schools, the city library, a ball field, public park space, and community memorials. All of these developments were designed and carried out by the cooperative efforts of church, civic, and volunteer organizations in the community.

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Entertainment/Recreation Significance

The Smithfield Tabernacle/Youth Recreation Center is significant under Criterion A in the area of Entertainment/Recreation Significance for its association with the development of recreational sports in Smithfield. When the Smithfield Tabernacle was remodeled in 1955 to serve as a Youth Recreation Center, there was no other facility large enough in the community for youth to participate in organized sports. One Smithfield native stated that “Every kid in Smithfield learned to play ball in that building.” It served as the only public recreation facility in Smithfield from 1955 until the construction of a new recreation center in 2000.

Supporting Historic Context

The City of Smithfield where the Smithfield Tabernacle/Youth Center was built in 1902 is located in the Cache Valley of northern Utah. The valley is about 50 miles long, 20 miles wide, surrounded by rugged mountains, and straddles the Utah-Idaho border. The Bear River flows through the valley with many tributaries flowing from the Wasatch Mountains on the east side of the valley into the Bear River on the west. Long enjoyed by native western tribes of Utes and Shoshone for its lush grass and abundant water, the valley was also used by early fur trappers to hide, or cache their pelts, thus the name, Cache Valley (and Cache County.)

The first permanent settlements in the valley were built by Latter-day Saints (LDS or Mormons) sent by leader Brigham Young from the Salt Lake Valley to colonize outlying areas. The first of these settlements was Wellsville settled in 1856 in the southern-most end of the Cache Valley. By 1859 there were five more settlements, among them a village 17 miles north of Wellsville called Summit as it was located on Summit Creek. Although these earliest settlers of Summit had a town site surveyed in March of 1860, by the end of the summer skirmishes with a band of local Shoshone forced the settlers to form a fort around Summit Creek. The fort enclosed approximately 25 acres with 76 crude cabins forming the outer boundary. Summit Creek flowed into the fort on the northeast and out on the southwest.¹ It was during these early fort years that John G. Smith was appointed the first ecclesiastical leader (Bishop) of the community and the name of the village was changed to Smithfield in his honor.

The unrest with the local Shoshone tribe, which had cost the lives of several Shoshone as well as several Smithfield settlers, came to an end in January 1863 when United States Army Troops from Salt Lake’s Fort Douglas attacked a peaceful camp of Shoshone on the Bear River. Known as the Bear River Massacre, the attack took the lives of over 300 Shoshone and forced the remaining tribesmen to sign a treaty with the United States Government for this land.² The result for residents of the fort at Smithfield was the security to disband the fort and re-plat the town.

The Smithfield City Plat was designed as a modified version of the “City of Zion” plat created by LDS Church founder, Joseph Smith. Although not identical to the “City of Zion” plat, similarities in LDS settlements throughout the Great Basin Region developed from the theology and philosophy put forth by Joseph Smith in his plan for nucleated settlements. In a letter explaining his plan Smith stated,

¹ Olson, Leonard, ed., *The History of Smithfield*, [Smithfield: City of Smithfield, 1927.]

² Ricks, Joel E. and Everett L. Cooley, eds. *The History of a Valley: Cache Valley, Utah-Idaho*. [Logan, Utah: Cache Valley Centennial Commission, 1956.]

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“The farmer and his family, therefore, will enjoy all the advantages of schools, public lectures and other meetings. His home will no longer be isolated, and his family denied the benefits of society, which has been, and always will be, the great educator of the human race; but they will enjoy the same privileges of society, and can surround their homes with the same intellectual life, the same social refinement as will be found in the home of the merchant or banker or professional man.”³

Despite the fact that Smithfield was an agrarian based community with developing farmlands and herds of cattle and sheep, the city was platted as a nuclear community described above. The Smithfield City Plat is dated June 11, 1863 and contains 30 blocks with ten one-acre lots in each. Block 18 is designated as the center of the city (it had been the east half of the dismantled fort where Summit Creek flowed.) Simply called the “Square” on the plat, this public square was commonly set aside in Mormon settlements for public buildings such as churches and schools⁴ which further enhanced the philosophy of a cohesive, nuclear community.

In the 1927 *History of Smithfield* the statement is made that “It is usual in Mormon pioneering that church and civic affairs are interwoven.”⁵ (In part this was due to the fact that nearly everyone in town belonged to the LDS Church. In 1930 the Federal Census numbered the population of Smithfield at 2,353, while the Church Records from the same time number the members of the Smithfield Wards combined as 2,293.) The interweaving of church and civic affairs has been played out on this Smithfield Public Square for over 150 years. It is and has been community property used for schools, church, parks and recreation, and the public library. Ownership of the land on Block 18 has transferred from Smithfield City to the school trustees, to the LDS Church, back to the school board, back to the LDS Church and currently to Smithfield City and the Board of Education. The majority of Smithfield citizens were likely unaware of the legal ownership changes on Block 18 as the use of the Public Square by the public as the center of the community has never changed.

The first building constructed on the Public Square was a schoolhouse built on the southwest corner of the square in 1867. Funded by a tax levied for the construction of schools, the building was used as the church and public amusement hall as well. An attempt had been made to construct a large church across Main Street in 1864, but the structure proved unstable and was subsequently abandoned. The community outgrew the 1867 schoolhouse and in 1879 a three-room lumber building was built on the northwest corner of the Public Square. Called the Central School, the building also served the same religious and social functions as its predecessor.

The following year, George L. Farrell of nearby Logan was made Bishop of Smithfield. It is perhaps the bringing in of an “outsider” from Logan to lead the community that initiated the construction of the Smithfield Tabernacle. The Logan Tabernacle, a meetinghouse large enough to seat 4,000 people, had been under construction in Logan for seven years. Although not completed until 1891, due to the construction of the Logan Temple, the grand structure of the Logan Tabernacle gave a sense of permanence to the community as did the many tabernacles built in LDS communities throughout the Great Basin Region. As an LDS Church leader in Logan, Farrell had, no doubt, participated in the

³ Roberts, Brigham H., ed. “Comprehensive History of the Church of Jesus Christ of Latter-day Saints,” [Salt Lake City: Deseret News Press, 1930.] 1:312.

⁴ Roberts, Allen D. “Religious Architecture of the LDS Church: Influences and Changes since 1847,” *Utah Historical Quarterly*, Summer, 1975, Volume 43, Number 3, page 303.

⁵ Olson, Leonard, ed, page 31.

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construction of the Logan Tabernacle, either financially or physically, and likely brought with him the feeling engendered in a community by the construction of such an edifice.

The majority of the tabernacles built by LDS communities were built as Stake Tabernacles- large meeting houses where multiple congregations (known as wards) could gather together as units known as Stakes. LDS Church President, Brigham Young, encouraged the construction of Stake Tabernacles throughout the colonized area, not only to allow for the gathering of many church members to hear from visiting leaders, but, as stated above, give a sense of permanence to the settlements. These buildings were often the grandest building both in size and ornamentation in LDS communities- far more-so than the homes which surrounded them and were the pride and symbol of the community.

In her Master's Thesis entitled "The Geographical Landscape of Tabernacles in the Mormon Culture Region," Crystal W. Jenson describes the common characteristics of Mormon Tabernacles:

"Rectangular in shape, with the main-floor and balcony seating facing the pulpit, these buildings are typically able to seat 1,000 people or more. The early structures usually had few or no classrooms. These buildings, which employed various architectural styles, are of elaborate design and workmanship and were constructed of the finest building materials available."⁶

One of George Farrell's first activities as Bishop of the Smithfield Ward was to plan and begin construction of a Tabernacle at the center of the Public Square in Smithfield. As the building was not being constructed for use as a Stake Tabernacle, but for a single ward, such a monumental effort was likely undertaken to give the community a sense of pride and permanence.

The cost of the building, which took nearly twenty years to construct, was estimated at \$77,000. Local materials were used in its construction including stones for the foundation from the abandoned 1864 church across Main Street, brick from local brick manufacturer, Lars Mouritsen, and lumber harvested in local canyons. The sandstone trim pieces were quarried near Franklin, Idaho further north in the Cache Valley.⁷

The Smithfield Tabernacle was designed by James Quayle, who worked extensively on the Logan Tabernacle⁸, and similarities to the larger Logan Tabernacle are apparent in the central tower, buttresses, fenestration, and the original interior construction. However, unlike the Logan Tabernacle, the style of the Smithfield building is very distinctively Gothic Revival.

Although the height of the Gothic Revival style's popularity in the United States (1840-1860) was past, according to Allen D. Roberts in his article on LDS Religious Architecture states,

"It is no coincidence that Gothic Revivalism in LDS architecture sprang up almost immediately after the coming of the railroad to the territory in 1869. Quicker access to population centers in the East meant great exposure to the fine church buildings there as well as better access to Gothic windows and sashes and other materials that could be more easily imported than locally manufactured."⁹

⁶ Jenson, Crystal Wride, "The Geographical Landscape of Tabernacles in the Mormon Culture Region," Master's Thesis, Brigham Young University, 1992, page 28.

⁷ Toolson, Sylvia A. and Ruth W. Gregory. "The Smithfield Tabernacle." Unpublished manuscript, 1958, page 1.

⁸ "James Quayle Passes On," *Tri-Weekly Journal*. Logan, Utah: July 3, 1913.

⁹ Roberts, Allen D., page 314.

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Roberts further states that the technology required to construct buildings in Gothic Revival Style was not available in the Utah Territory until the 1870s and was not used on Ward Meeting Houses until 1880. According to Roberts the style of the Smithfield Tabernacle, "Monumental New English Gothic" was used in LDS Religious Architecture from 1879-1893 with general characteristics of the New England central steeple tower, heavy buttressing, corbelling in brick and stone and pinnacles.¹⁰

The Smithfield Tabernacle was officially completed in December 1902, although it had been in use in its unfinished state since the mid-1890s. By 1906, the population of Smithfield (and the Smithfield Ward) had grown to nearly 1600- so large that the building designed to seat 600, was not adequate to hold the entire population. The ward was divided into the Smithfield First and Second Wards, with the Second Ward meeting in the Tabernacle and the First Ward meeting in the old three-room lumber building until they could construct a new meeting house.¹¹ [It should be noted here that the 1962 earthquake which damaged the 1914 First Ward Building beyond repair, had no effect on the structural integrity of the Tabernacle.] Despite the change in Wards, the building continued to be used by all members of the community for cultural events such as pageants, plays, operas, and graduation ceremonies as well as for community and civic meetings regarding farming, irrigation, and politics.

Additional changes to the Public Square (then called Tabernacle Square by Smithfield residents) came with the construction of Red Brick School with six rooms in 1906 followed by the Summit School (a thirteen room school) completed in 1912. Both schools were constructed in the southwest corner of the Public Square, with the Red Brick School becoming the Jr. High School when the Summit School was completed.

The Smithfield Public Library was constructed southeast of the Tabernacle in 1922 with a \$12,000 grant from the Carnegie Corporation in addition to community funds.¹² And a permanent ball field was constructed in 1926 northwest of the Tabernacle on the Public Square. It was constructed with a \$1,000 grant from the Harmon Foundation of New York with the agreement that the property always remain as a playground for the children of Smithfield.¹³

The Harmon Ball Field was part of a community-wide effort begun in 1923 to improve the grounds surrounding the Tabernacle on the Public Square. According to *The History of Smithfield*, John H. Peterson, Bishop of the Second Ward, "set into action a movement to beautify the Tabernacle Square and restore it to the general public as was the original intent of the founders of Smithfield. It was his desire and the desire of members of the ward to make the square a community center or public recreation ground for the benefit of all the citizens of Smithfield."¹⁴ Inviting the members of the Smithfield First Ward to join them, the group convinced the Smithfield City Council to appropriate \$300 for this work, which included plowing, scraping and leveling the ground to prepare for landscaping. The City retained the services of Professor Emil Hansen of the Utah Agricultural College in Logan to aid the City in beautification improvements with the stipulation that he be allowed to use the results for demonstration purposes associated with the College. The community raised over \$2,500 to pay for the 750 shrubs and

¹⁰ *ibid.*, page 316.

¹¹ An earthquake in 1962 damaged the 1914 Smithfield First Ward Meeting House beyond repair requiring its demolition. There was no effect from the earthquake on the structural integrity of the Tabernacle. [From *Smithfield: As a City on a Hill*, page 193]

¹² Olson, Leonard, ed, page 60

¹³ Olson, Leonard, ed, page 106

¹⁴ *ibid.*, page 104

Smithfield Tabernacle/Youth Center

Cache County, Utah

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trees planted as well as the lawn seeded on the Public Square surrounding the Tabernacle. The Board of Education planted grass and trees on the school grounds as well to complete the unified park-like atmosphere of the entire square.¹⁵

In 1942 a new church building was constructed to house the newly-formed Smithfield Stake, and church meetings were no longer held in the Smithfield Tabernacle. The building was sold to the Board of Education to be used in association with the near-by schools, but the building sat unused for over a decade. In 1954, while looking for a place for the youth of Smithfield to participate in “wholesome recreation,” the President of the Smithfield Stake conceived the idea of converting the large 45-foot by 75-foot meeting hall of the Tabernacle into a gymnasium. The School Board agreed to sell the building back to the LDS Church for \$1.00 provided the building would be used as a Youth Center. (There is a covenant attached to the deed which runs with the land on which the Smithfield Tabernacle sits that the building must be used for recreation or educational purposes or the land reverts to the Cache County Board of Education.)

Although the changes to the building altered the religious grandeur of the building, the Youth Center brought new life to the deteriorating structure. The Salt Lake City architectural firm of Cannon and Mullen was hired to design the changes to the building which included a one-and-a-half story addition on the rear of the building for dressing rooms, showers and restrooms as well as a kitchen and upstairs classrooms. The rostrum, pews, and balcony were removed from the main meeting hall and a wooden gymnasium floor installed.

On the exterior of the building the stained glass windows were removed and the opening bricked in, leaving only a small window installed above the sill for natural light into the gymnasium. The most difficult for the citizens of the community to bear was the loss of the steeple on the central tower. A 1958 history of the Tabernacle written by Smithfield residents Sylvia Toolson and Ruth Gregory explains the reason for the removal of the steeple:

“Because the building would no longer be used as a place of worship, but one of amusement and activity, it was advised that the steeple of the building be removed. This steeple would also have been expensive to maintain.”¹⁶

While this may have been the official explanation given, sixty years later, anecdotal tales still circulate of the steeple being pulled from the building by ropes attached to vehicles and crashing to the ground during the night, allegedly to avoid citizens who desired to prevent the demolition.¹⁷ Whatever the truth is regarding the loss of the steeple, it was a deep wound to many citizens of the community.

The Toolson and Gregory history continues,

“Today we are proud of our Youth Center. The building consists of a lovely recreation floor which has been planned and painted to accommodate several different games including volley ball, basketball, shuffleboard, and many others. There are two nice playrooms upstairs for table tennis, checkers, etc., two modern dressing rooms and restrooms with tiled shower rooms.” They close their history with this, “The tabernacle has been a familiar land mark in Smithfield and

¹⁵ *ibid.*, page 104-105.

¹⁶ Toolson, Sylvia A. and Ruth W. Gregory, page 2.

¹⁷ Gittins, Jeffrey interview with author.

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members of this community are proud that it has been converted to a Youth Activity Center and is again giving service to the community.”¹⁸

The Youth Recreation Center was officially opened in December of 1955 and the \$48,000 price tag to remodel the building had been paid by donations from members of the Smithfield LDS Wards. Several months later the local paper hailed the opening of the Youth Center. “This place has already proven itself as a place for the youth to congregate and to participate in supervised recreation.”¹⁹

Lyle Hilliard was 15 years old and in attendance the night the Youth Center opened for the first time. He described how excited all of the Smithfield youth were to have a court with two baskets. There was nothing like it anywhere else in town. According to another Smithfield native, Jeff Gittins, “Every kid in Smithfield learned to play ball in that building.” Despite the fact that the Youth Center was owned by the LDS Church, Gittins said all of the youth in Smithfield participated in activities there. He continued to explain that in an isolated community like Smithfield it was difficult to tell the difference between civic, social, and church activities. They were all just community activities.

Recent History and Usage

The Smithfield Tabernacle/Youth Recreation Center was deeded to Smithfield City in 1980 for use in the City Recreation Program. The covenant included in the 1955 deed from the Cache County School District to the Smithfield LDS Stake, stating that the building be used only for recreation or educational purposes was carried on the 1980 deed from the LDS Church to Smithfield City.

Smithfield City used the Youth Recreation Center in the former Smithfield Tabernacle until the construction of the new Smithfield Recreational Center in 2000. In addition to community events, the Youth Center is currently used for indoor physical education programs run by the nearby Summit School.

Although architecturally altered, the building in its current state represents an important social aspect of the community, just as it did in its original form. The building is historically significant to the community and is an important landmark in Smithfield.

9. Major Bibliographical References

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DuHadway, Kate, “Symbolic Structure: Smithfield Tabernacle and Icon of Town’s History,” *The Herald Journal*, July 19, 2012, page A16.

¹⁸ Toolson p. 2.

¹⁹ “Recreation Holds a Vital Spot in Community’s Life,” *The Herald Journal: Cache Valley Centennial Edition*, March 25, 1956.

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"James Quayle Passes On," *Tri-Weekly Journal*. Logan, Utah: July 3, 1913.

Jenson, Andrew, ed. *Encyclopedic History of the Church of Jesus Christ of Latter-day Saints*, [Salt Lake City: Corporation of the President of the Church of Jesus Christ of Latter-day Saints, 1941.]

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Ricks, Joel E. and Everett L. Cooley, eds. *The History of a Valley: Cache Valley, Utah-Idaho*. [Logan, Utah: Cache Valley Centennial Commission, 1956.]

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Smithfield Historical Society, *Smithfield: As a City on a Hill*. [Smithfield, Utah: Smithfield Historical Society, 2001.]

Toolson, Sylvia A. and Ruth W. Gregory. "The Smithfield Tabernacle." Unpublished manuscript, 1958.

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____

Smithfield Tabernacle/Youth Center _____

Name of Property

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County and State

_____ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

State Historic Preservation Office

Other State agency

Federal agency

Local government

University

Other

Name of repository: _____

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreege of Property 1.3 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

1. Latitude: 41.837269

Longitude: -111.834057

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

BEG 4 RDS N OF SW COR LT 4 BLK 18 PLT A SMITHFIELD CITY SVY & TH S 8 RDS TH E 458.75 FT TH N 26 FT TH W 203 FT TH N 106 FT TH W 255.75 FT TO BEG 0.90 AC ALSO: BEG 200 FT W & 310 FT N OF SE COR SD BLK & TH W 203 FT TH S 86 FT TH E 203 FT TH N 86 FT TO BEG 0.40 AC CONT 1.30 AC IN ALL

Boundary Justification (Explain why the boundaries were selected.)

The boundary is the current legal description of the property on which the building sits.

Smithfield Tabernacle/Youth Center
Name of Property

Cache County, Utah
County and State

11. Form Prepared By

name/title: Nancy Calkins

organization: Horrocks Engineers

street & number: 2162 West Grove Parkway

city or town: Pleasant Grove state: Utah zip code: 84062

e-mail nancyc@horrocks.com

telephone: 801.763.5243

date: October 27, 2016

Smithfield Tabernacle/Youth Center
Name of Property

Cache County, Utah
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Photographs

Photo Log

Name of Property: Smithfield Tabernacle

City or Vicinity: Smithfield

County: Cache

State: Utah

Photographer: Nancy Calkins

Date Photographed: September 2015

1 of _15. East Elevation. Camera facing west.



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2 of _15. North and west elevations`. Camera facing southeast.



3 of _15. West elevation. Camera facing east.



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4 of _15. South and west elevations. Camera facing east.



5 of _15. South and east elevations. Camera facing northwest.



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6 of _15. Detail of foundation and buttresses on south elevation. Camera facing west.



Smithfield Tabernacle/Youth Center
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7 of _15. Detail of Tower Ornamentation. Camera facing west.



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8 of _15. Detail of Gothic arch, bricked-in windows, and brick dentil. Camera facing south.



9 of _15. Interior southeast corner. Camera facing southeast.



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10 of _15. Interior facing the rear of the building. Camera facing west.



11 of _15. Interior staircase in tower. Camera facing south.



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12 of _15. Classroom upstairs in rear addition. Camera facing north.



13 of _15. From Main Street through former (1930) gate posts. Camera facing west.



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14 of _15. Overview toward the (1926) Harmon Field. Camera facing west.

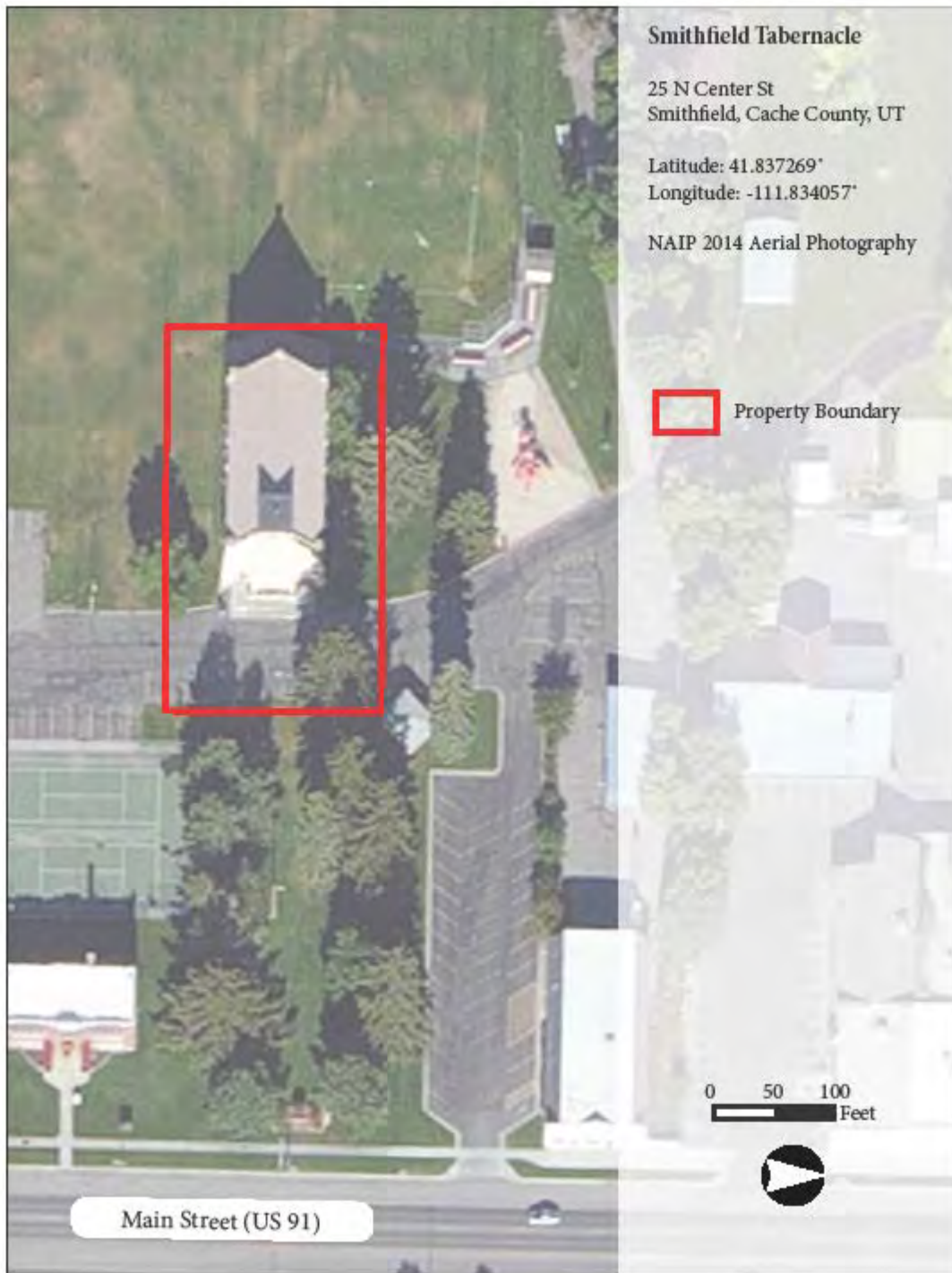


15 of _15. Overview toward the elementary school. Camera facing southwest.



Smithfield Tabernacle/Youth Center
Name of Property

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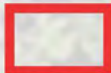



Smithfield Tabernacle

25 N Center St
Smithfield, Cache County, UT

Latitude: 41.837269°
Longitude: -111.834057°

NAIP 2014 Aerial Photography

 Property Boundary

0 50 100
 Feet

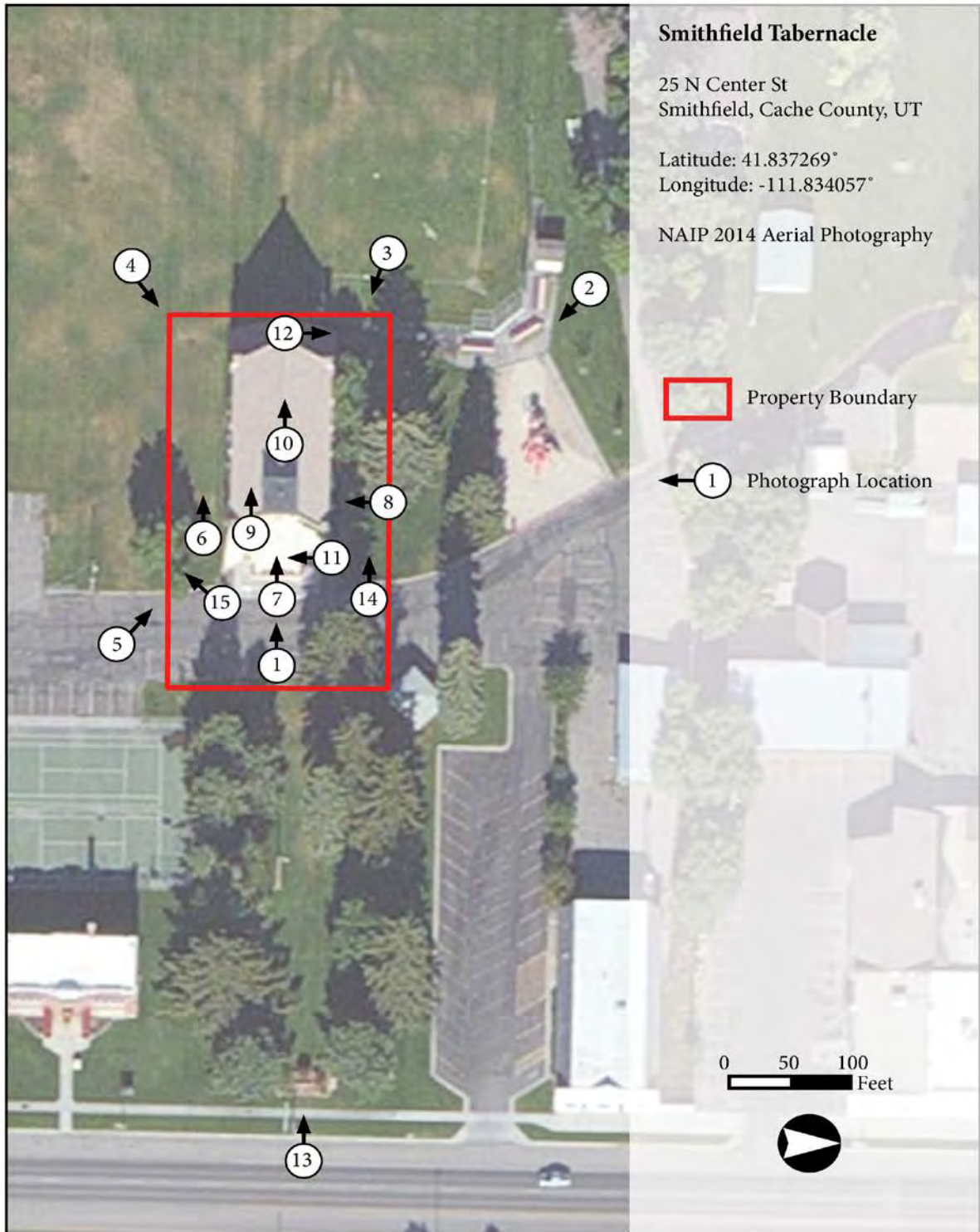


Main Street (US 91)



Smithfield Tabernacle/Youth Center
Name of Property

Cache County, Utah
County and State




Smithfield Tabernacle

25 N Center St
Smithfield, Cache County, UT

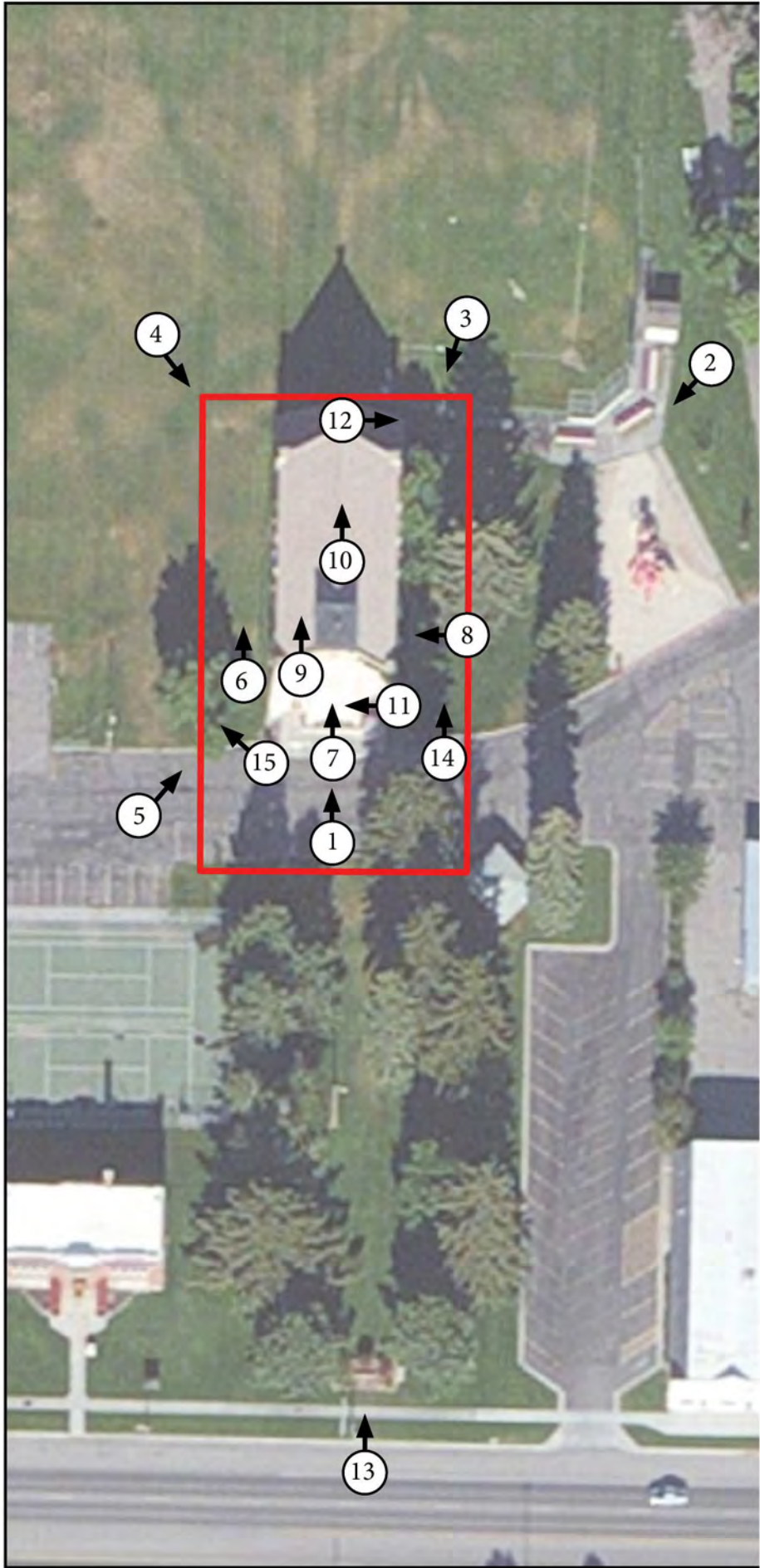
Latitude: 41.837269°
Longitude: -111.834057°

NAIP 2014 Aerial Photography

 Property Boundary

 Photograph Location

0 50 100
Feet



Smithfield Tabernacle/Youth Center
Name of Property

Cache County, Utah
County and State



Smithfield Tabernacle

25 N Center St
Smithfield, Cache County, UT

Latitude: 41.837269°

Longitude: -111.834057°

NAIP 2014 Aerial Photography



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Figure 1. c. 1910 image of Smithfield Tabernacle with Red Brick School on the left. Camera facing west.



Figure 2. Community Parade departing from the Tabernacle c. 1945. Camera facing northwest.



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Figure 3. c. 1940 image of the Tabernacle interior prior to alteration. Camera facing west.



Property Owner:

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

name Smithfield City
street & number 96 S. Main Street telephone 435-563-6226
city or town Smithfield state Utah zip code 84335

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.



WELLS TO THE
LORD
1884
L. S. CHURCH













HOLINESS TO THE
LORD
L.D.S. CHURCH

BEGAN
APR. 1883

FINISHED
DEC. 1909





EXIT





Home
Guests
period
CHGO

EXIT

EXIT

[Blue padded wall]

















UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action:

Property Name:

Multiple Name:

State & County:

Date Received: 12/2/2016 Date of Pending List: 12/27/2016 Date of 16th Day: 1/11/2017 Date of 45th Day: 1/17/2017 Date of Weekly List: 1/25/2017

Reference number:

Nominator:

Reason For Review:

Accept Return Reject 1/17/2017 Date

Abstract/Summary Comments:

Recommendation/ Criteria

Reviewer Edson Beall Discipline Historian

Telephone _____ Date _____

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.



GARY R. HERBERT
Governor

SPENCER J. COX
Lieutenant Governor

Julie Fisher
Executive Director
Department of
Heritage & Arts

Utah Division of
State History

Brad Westwood
Director



November 15, 2016

TO: Mr. J. Paul Loether, Deputy Keeper and Chief
National Register of Historic Places
National Park Service 2280, 8th Floor;
1201 Eye (I) Street, NW; Washington, DC 20005

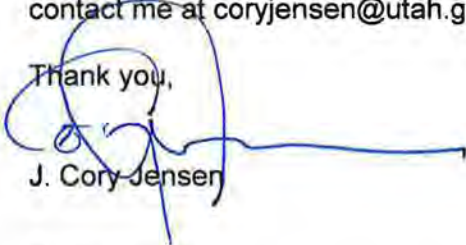
FROM: J. Cory Jensen, National Register Coordinator
Utah State Historic Preservation Office

RE: Smithfield Tabernacle-Youth Center, Cache County, National Register of Historic
Places nomination

Mr. Loether,

The enclosed disk contains the true and correct copy of the nomination form for the **Smithfield Tabernacle-Youth Center** to the National Register of Historic Places. The other disk contains the photograph image files of the property in TIF format. Should you have any questions, please contact me at coryjensen@utah.gov or 801/245-7242.

Thank you,



J. Cory Jensen

Enclosures:

- 1 CD with PDF of the NRHP nomination form and correspondence/additional info
- 1 CD with electronic images (tif format)
- 1 Physical Transmission Letter
- 1 Physical Signature Page, with original signature
- Other:

Comments:

_____ Please ensure that this nomination receives substantive review
_____ The enclosed owner(s) objection(s) do _____ do not _____
constitute a majority of property owners.
_____ Other: