

**United States Department of the Interior  
Heritage Conservation and Recreation Service**

**National Register of Historic Places  
Inventory—Nomination Form**

See instructions in *How to Complete National Register Forms*  
Type all entries—complete applicable sections

For HCRS use only

received DEC 8 9 1981

date entered FEB 11 1982

## 1. Name

historic Providence LDS Chapel and Meetinghouse

and/or common

## 2. Location

street & number 20 South Main (Main and Center Street) <sup>St</sup> not for publication

city, town Providence vicinity of congressional district 01

state Utah code 049 county Cache code 005

## 3. Classification

Category	Ownership	Status	Present Use
<input type="checkbox"/> district	<input type="checkbox"/> public	<input checked="" type="checkbox"/> occupied	<input type="checkbox"/> agriculture
<input checked="" type="checkbox"/> building(s)	<input checked="" type="checkbox"/> private	<input type="checkbox"/> unoccupied	<input type="checkbox"/> commercial
<input type="checkbox"/> structure	<input type="checkbox"/> both	<input checked="" type="checkbox"/> work in progress	<input type="checkbox"/> educational
<input type="checkbox"/> site	<b>Public Acquisition</b>	<b>Accessible</b>	<input type="checkbox"/> entertainment
<input type="checkbox"/> object	<input type="checkbox"/> in process	<input checked="" type="checkbox"/> yes: restricted	<input type="checkbox"/> government
	<input type="checkbox"/> being considered	<input type="checkbox"/> yes: unrestricted	<input type="checkbox"/> industrial
		<input type="checkbox"/> no	<input type="checkbox"/> military
			<input checked="" type="checkbox"/> other: Wedding Reception Center

## 4. Owner of Property

name Clifford O. Mayfield

street & number 20 South Main

city, town Providence  vicinity of Logan state Utah

## 5. Location of Legal Description

courthouse, registry of deeds, etc. Cache County Courthouse

street & number Main Street

city, town Logan state Utah

## 6. Representation in Existing Surveys

title Utah Historic Sites Survey has this property been determined eligible?  yes  no

date Fall 1980  federal  state  county  local

depository for survey records Utah State Historical Society

city, town Salt Lake City state Utah

## 7. Description

<b>Condition</b>		<b>Check one</b>	<b>Check one</b>
<input checked="" type="checkbox"/> excellent	<input type="checkbox"/> deteriorated	<input type="checkbox"/> unaltered	<input checked="" type="checkbox"/> original site
<input type="checkbox"/> good	<input type="checkbox"/> ruins	<input checked="" type="checkbox"/> altered	<input type="checkbox"/> moved      date _____
<input type="checkbox"/> fair	<input type="checkbox"/> unexposed		

### Describe the present and original (if known) physical appearance

The Providence Meeting Hall is a one story stone building with a gable roof. Its plan is typical of early meetinghouses in Utah, deriving from the Greek Revival temple form. The building is four bays long with the main entrance located on the gable end.

The meeting hall has 22 inch random rubble walls, beaded mortar joints, and quoins of cut rusticated stone. It has a simple boxed cornice of concrete with a full return on the west end, and a partial return on the east end. The entrance is centered between two windows on the facade, and there are four evenly spaced windows on the north wall. All of the windows on the church are round arched, multi-paned, and have an ornamental keystone. Each one is accented either with a raised semi-circular molding, as are the windows on the facade, or with a band of rough dressed stone, as are the windows on the sides of the church. Two of the original four windows on the south wall are intact, the other two having been removed when a later addition was made. The original windows were replaced by windows with aluminum panes. The aluminum paned windows, however, have been replaced by the current owner with wood paned windows comparable to the originals. The arch of the windows is repeated in the semicircular cast mortar decorative element set into the pediment of the west wall. There is also a round arch over the original entrance which has a cast ram's head instead of a keystone. The front doors are original. There was a single window set high in the gable of the west end of the building which was covered by a 1979 addition.

The round arch motif was continued on the interior of the building. Because the stone walls are thick, the arched window openings on the interior have deep sills. The original moldings over the windows are intact, and a new molding designed to match those on the windows has been restored over the main entrance.

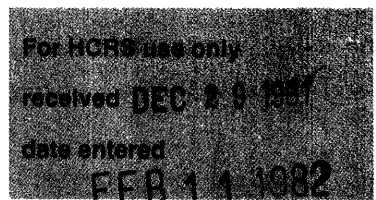
There was originally a stage along the east wall of the chapel. It had a broad arch, and was flanked on either side by arched doorways set into wood paneling which repeated the arch motif. The interior of the church was altered after the turn of the century when the stage was torn out, and a rostrum was built. The rostrum was later changed from the east to the west side so that it closed off the front door. The east wall at the present time is unadorned, and there is a painted floral pattern on the ceiling. These changes have altered the original integrity of the building, but their overall effect is not offensive.

Alterations to the exterior of the chapel include: the painting of the east wall; the addition of a two story brick hip roof classroom wing to the southeast corner and a brick flat roof extension to the east wall of the chapel in 1925; and the addition of front vestibule in 1935.

The 1925 addition which was designed in the Colonial Revival Style, obliterated two of the impressive round arch windows on the south wall, and its one story rear extension replaced a two story stone vestry that was added in 1875. It has a low hip roof with a broad boxed cornice. The facade is symmetrical, a grouping of four windows is centered between a set of paired

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windows on each story. The first floor windows are identical to those on the second story on each wall, but have arched decorative relieving arches unlike the flat arches on the second story. The entrance is located in the one story vestibule that joins the classroom section to the chapel. The symmetry of the fenestration breaks down on the rear of the building, but a sense of balance has been achieved which reinforces the classical orderliness of the Colonial Revival Style. The corners have been ornamented with brick quoins. The addition is presently being converted into a residence. Every attempt is being made to make changes which complement the original building. The quoins were repeated on the garage addition, and no major openings have been altered. On the interior the floor plan will remain essentially as originally designed. Within the past six months the rear extension was expanded to two stories, and a two car garage was added to the southeast corner of the classroom extension. These additions have been made with an effort to be compatible with the original structure. The pitch of the roof of the chapel has been repeated on each of the new sections, and brickwork and window openings have been matched as closely as possible. By removing the front vestibule and by replacing the aluminum windows with windows comparable to the originals the present owner has restored the stone chapel as closely as possible to its original integrity. Changes made to the 1925 addition have been made with consideration to its effect on the appearance of the chapel and of the complex as a whole. The 1925 addition is not a particularly distinguished example of the Colonial Revival Style, but it was built within the historic period and is indicative of the architectural development during the time of its construction.

# 8. Significance

Period	Areas of Significance—Check and justify below			
<input type="checkbox"/> prehistoric	<input type="checkbox"/> archeology-prehistoric	<input type="checkbox"/> community planning	<input type="checkbox"/> landscape architecture	<input checked="" type="checkbox"/> religion
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> archeology-historic	<input type="checkbox"/> conservation	<input type="checkbox"/> law	<input type="checkbox"/> science
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> literature	<input type="checkbox"/> sculpture
<input type="checkbox"/> 1600-1699	<input checked="" type="checkbox"/> architecture	<input type="checkbox"/> education	<input type="checkbox"/> military	<input type="checkbox"/> social/
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> art	<input type="checkbox"/> engineering	<input type="checkbox"/> music	<input type="checkbox"/> humanitarian
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> commerce	<input type="checkbox"/> exploration/settlement	<input type="checkbox"/> philosophy	<input type="checkbox"/> theater
<input type="checkbox"/> 1900-	<input type="checkbox"/> communications	<input type="checkbox"/> industry	<input type="checkbox"/> politics/government	<input type="checkbox"/> transportation
		<input type="checkbox"/> invention		<input type="checkbox"/> other (specify)

**Specific dates** 1869-73, 1925      **Builder/Architect** Henry Bullock, Henry Theurer, and William Fife/James H. Brown (chapel)

**Statement of Significance (in one paragraph)**

The Providence Meetinghouse and L.D.S. Chapel, built from 1869-1873, is significant as an outstanding example of a very limited number of early Mormon meetinghouses in Utah and as one of the best remaining examples that was built of stone. It is one of about 21 such pioneer meetinghouses that are still standing in Utah which were built between 1850 and 1880 whose pattern was derived from the Greek Revival temple form. As the LDS Church has grown in the twentieth century, changes in the meetinghouse role from congregational to multi-purpose functions have caused most of the early examples to be torn down or altered unrecognizably. Of the 21 existent meetinghouses in Utah only approximately 14 are basically intact.

Distinctive features which mark the Providence Chapel as an outstanding and unique example of the common meetinghouse type are the round arch windows and the consistent repetition of the round arch motif throughout the building. The chapel's stone construction and good condition make it a fine example of the use of local materials during the pioneer period. In addition, the chapel and meetinghouse, with a 1923 Colonial Revival addition, served as a viable part of the religious, and social life of the community, having been a center for plays and dances.

In May, 1857, five men under the direction of Samuel Campbell left North Ogden and journeyed into the Cache Valley to find a desirable place to homestead. The party included Samuel Campbell, his son Joseph, Boyle Campbell and Nephi Campbell, cousins of Samuel, and John Dunn. The men arrived at Maughan's Fort, located in the area of present day Wellsville. Peter Maughan cautioned the men to be careful in choosing a place to settle and not rush into the decision. The men proceeded to Elk Horn Ranch, a cattle ranch owned by Brigham Young and prepared to further scout the valley. They decided to go in the direction of two mountain peaks located in a northeasterly direction from the ranch. The two peaks are known as Little Baldy and Big Baldy. At the base of the peaks they found a spring that came out of the bed of a creek. They named the stream Big Creek and staked out 160 acres of land to the southwest of the spring. They then returned to North Ogden to prepare for the move.

The move to Cache Valley was delayed with news of the approach of Johnson's army, a group of 2500 soldiers who had been sent under the direction of James Buchanan to quiet a supposed rebellion by the Mormons. The people were instructed to move to Provo and points south. This interruption delayed the move to Cache until the spring of 1859. At that time, Joseph and Samuel Campbell followed the same route that they had followed two years earlier and returned to the site of Spring Creek. A number of other people from Ogden and North Ogden followed. Soon after their arrival, Peter Maughan, who had been called to direct church affairs in the area, arrived and chose Samuel Campbell

# 9. Major Bibliographical References

Providence and Her People, The Providence History Committee, Keith W. Watkins and Sons, Inc.,  
 Providence, Utah 1974.  
 L.D.S. Biographical Encyclopedia, Andrew Jenson.  
 Early L.D.S. Architecture, Allen Roberts.

UTM NOT VERIFIED  
 ADDRESS NOT VERIFIED

# 10. Geographical Data

Acreeage of nominated property ca. 1.35  
 Quadrangle name Logan, Utah Quadrangle scale 1:24000

UMT References

A	<u>1</u> <u>2</u>	<u>4</u> <u>3</u> <u>2</u> <u>0</u> <u>6</u> <u>0</u>	<u>4</u> <u>6</u> <u>1</u> <u>7</u> <u>4</u> <u>4</u> <u>0</u>	B			
	Zone	Easting	Northing		Zone	Easting	Northing
C				D			
E				F			
G				H			

Verbal boundary description and justification

All of the property commonly referred to as 20 South Main Street, Providence, Utah, more particularly described as follows: All of Lot A, Block 5, Plat A, Providence Townsite Survey, filed February 25, 1969 as file #351348-349.

List all states and counties for properties overlapping state or county boundaries

state	code	county	code

# 11. Form Prepared By

name/title Debbie Temme, Architectural Historian/Fred Aegerter, Historian

organization Utah State Historical Society date December 1980

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

city or town Salt Lake City state Utah

# 12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national  state  local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the Heritage Conservation and Recreation Service.

State Historic Preservation Officer signature Melvin T. Smith

title Melvin T. Smith, State Historic Preservation Officer date December 15, 1981

For HCRS use only	
I hereby certify that this property is included in the National Register	
<u>[Signature]</u>	date <u>2/4/82</u>
Keeper of the National Register	
Attest:	date
Chief of Registration	

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as presiding elder of Spring Creek. It was under Campbell's direction that the first building to be used as a schoolhouse and meetinghouse was built. The building was located on the southeast corner of First North and Main Street. In November of 1859, Orson Hyde and E. T. Benson came and organized the Providence Ward and Robert H. Williams was called as bishop. It was at this time that Hyde suggested that the name "Spring Creek was too common and that since the settle was "providential and lovely" that it be called "Providence.

The log meetinghouse continued to serve the needs of the people for a decade but with the arrival of new immigrants a new larger building was needed. On November 8, 1869 a meeting was called to discuss building a new meetinghouse. The building was designed by James H. Brown and he was also given the contract to do the stone work on it. For his efforts he received a salary of \$1000. The work was to be completed by the summer of 1870. Henry Bullock was given the \$400 contract to build the roof in conjunction with Henry Theurer and William Fife. This was to be completed by November 1870. It was not until 1873 that the interior of the building was completed. The building measured 65 feet by 45 feet and the final cost was reported to be \$12,800.

The materials for the building were from the vicinity of Providence. Rock for the walls was located in Dry Pole Canyon. The lime for the mortar was burned at kilns located in Providence Canyon. Local lumber was also used in the construction of the roof and interior.

By 1875, a two story vestry had been added to the east part of the building. The vestry provided much needed meeting rooms for the various organizations of the ward.

The Providence Meetinghouse served as the center for social and cultural, as well as religious activities. Plays with such leading Salt Lake actors as Phil Margetts and Henry Marben were performed here along with productions put on by local talent. The building was considered to have the best dance floor in the valley.

In 1905, a pavillion was built across the street from the meetinghouse. The new building replaced the meetinghouse as the center for most social and cultural activities. At this time, the stage in the meetinghouse was replaced with a rostrum. In 1909, the Providence Ward was divided and the second ward was created. In 1912 a meetinghouse was completed for the second ward.

In 1925 a two story addition wa added to the First Ward meetinghouse to provide classrooms. Material for the addition was red brick, with black mortar. In 1947, President George Albert Smith, president of the LDS Church, was in Providence dedicating a new monument that was located on the meetinghouse grounds. He suggested that the old chapel be remodeled and that the rostrum be moved from the east to the west side of the building so that a recreation room could be eventually added to the back of the building. In 1962, an earthquake cracked the foundation of the old building and it was decided that a new building should be built. In 1967, a new building was

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started and the familiar question of what to do with the old building appeared. The building was sold to a private concern and served as a wedding chapel called "Rosella Manor." In 1974 the building started to be used as a yardage store called "Fabric Manor." The building was acquired by the present owner, Clifford O. Mayfield, to be used as a wedding chapel and reception center.

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Clip file "Providence Ward Chapel" - Historical Dept. Library - Church of Jesus Christ  
of Latter-day Saints