

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

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NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM

SEE INSTRUCTIONS IN HOW TO COMPLETE NATIONAL REGISTER FORMS
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

1 NAME

HISTORIC
Logan Temple

AND/OR COMMON

2 LOCATION

STREET & NUMBER

Bellevue and 1st

NOT FOR PUBLICATION

CITY, TOWN

CONGRESSIONAL DISTRICT
1st

Logan

VICINITY OF

STATE

Utah

CODE
49

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 type="checkbox"/> MUSEUM
<input checked="" type="checkbox"/> BUILDING(S)	<input checked="" type="checkbox"/> PRIVATE	<input type="checkbox"/> UNOCCUPIED	<input type="checkbox"/> COMMERCIAL <input type="checkbox"/> PARK
<input type="checkbox"/> STRUCTURE	<input type="checkbox"/> BOTH	<input type="checkbox"/> WORK IN PROGRESS	<input type="checkbox"/> EDUCATIONAL <input type="checkbox"/> PRIVATE RESIDENCE
<input type="checkbox"/> SITE	PUBLIC ACQUISITION	ACCESSIBLE	<input type="checkbox"/> ENTERTAINMENT <input checked="" type="checkbox"/> RELIGIOUS
<input type="checkbox"/> OBJECT	<input type="checkbox"/> IN PROCESS	<input checked="" type="checkbox"/> YES: RESTRICTED	<input type="checkbox"/> GOVERNMENT <input type="checkbox"/> SCIENTIFIC
	<input type="checkbox"/> BEING CONSIDERED	<input type="checkbox"/> YES: UNRESTRICTED	<input type="checkbox"/> INDUSTRIAL <input type="checkbox"/> TRANSPORTATION
		<input type="checkbox"/> NO	<input type="checkbox"/> MILITARY <input type="checkbox"/> OTHER:

4 OWNER OF PROPERTY

NAME
Church of Jesus Christ of Latter-day Saints

STREET & NUMBER
50 E. North Temple

CITY, TOWN
Salt Lake City

VICINITY OF

STATE
Utah 84150

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE,
REGISTRY OF DEEDS, ETC. Cache County Courthouse

STREET & NUMBER
179 North Main

CITY, TOWN
Logan, Utah

STATE
Utah

6 REPRESENTATION IN EXISTING SURVEYS

TITLE
Utah Historic Sites Survey

DATE
1971

FEDERAL STATE COUNTY LOCAL

DEPOSITORY FOR
SURVEY RECORDS Utah State Historical Society

CITY, TOWN
Salt Lake City

STATE
Utah 84102

7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<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 Logan Temple, started in 1877 and completed and dedicated in 1884, was the third Mormon temple to be erected in Utah. The temple is situated upon a hill overlooking the city of Logan. The temple grounds comprise a full city block of eight acres, to which has been added nearly two acres on the east end, which, with an elliptical frontage, give an attractive entrance to the temple. The whole block is planted with beautiful trees, shrubs, lawns and flower beds.

The main building of the temple is 171 feet long, 95 feet wide, and 86 feet at the square, with an octagonal tower at each corner 100 feet high, and a large square tower at each end. The tower at the west end is 165 feet high, and the one at the east end is 170 feet high. Massive buttresses strengthen the walls. A crenellated battlement at the tops of the towers and side walls adds a fortress-like effect to the modified Gothic style. The main construction material is dark fucoid quartzite which was quarried locally. The lumber for the building was obtained from Logan Canyon and was prepared at the temple sawmill specially installed for that purpose. Window bays are Roman arched but the mullions are arranged in Gothic patterns.

The building has five stories. In the basement is a beautiful font room finished in white enamel, the font being of cast iron, cast in a Logan foundry, and stands upon the backs of twelve oxen, also cast in iron and bronzed. The rooms of the temple correspond in a general way with the rooms of all Mormon temples and are designed to graphically represent man's journey through life and to instruct temple patrons in covenants and ordinances relating to their exaltation. All of the major rooms are finished in white enamel, with chaste decorations of good leaf and soft colors. Due to a modernization of some of the mechanics of the various temple ceremonies, some of the interior spaces have been altered. The exterior remains unaltered and is as imposing and impressive today as when first constructed.

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LOGAN TEMPLE, Cache County, Utah
Please add to Item #7.

The temple is essentially a very late example of Early Gothic Revival styling. The Mormons, during their nomadic exodus from Ohio to Missouri to Illinois, to territorial Utah, seemed always to be a step ahead of the Gothic Revival which was most active in the midwest and eastern states in the 1840's. Consequently, the Gothic Revival was never a major influence in early Mormon architecture. It was not until the 1870's that the style finally became popular in Utah. The St. George tabernacle, designed by T.O. Angell, Sr., had a Gothic decorative vocabulary, as did a number of ward meetinghouses in the late 70's and 80's. The Logan Temple, like the Manti Temple in Sanpete County, employed a unique modified Gothic styling which reflected familiarity with eastern styles while embodying Mormon values of strength, orderliness, independence, and uniqueness.

The intentional symbolism of the two orders of priesthood as represented by the two groupings of three towers, is overshadowed by the overall impact of the building itself which symbolizes the dominion and leadership of Mormonism in the Cache Valley region.

THE NATIONAL REGISTER OF HISTORIC PLACES	
DATE REC'D	OCT 10 1975
INDIVIDUAL RESPONSE (ATTACHED)	_____
INFORMATIVE MATERIAL SENT	_____
TELEPHONE CALL (ATTACHED)	_____
DATE ACTION TAKEN	_____
INITIALS	_____

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 checked="" type="checkbox"/> ECONOMICS	<input type="checkbox"/> LITERATURE	<input type="checkbox"/> SCULPTURE
<input type="checkbox"/> 1600-1699	<input type="checkbox"/> ARCHITECTURE	<input type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input type="checkbox"/> SOCIAL/HUMANITARIAN
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION
<input type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input type="checkbox"/> OTHER (SPECIFY)
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES

1877-1884

BUILDER/ARCHITECT

Truman O. Angell

STATEMENT OF SIGNIFICANCE

The Logan Temple has been defined as the structural and spiritual symbol of Cache Valley. Built on a hill near the center of Logan, the temple can be seen from almost every part of the valley.

Worship in the LDS temples is restricted to the devout and faithful members of the Mormon Church and the Logan Temple is, for the Mormons of northern Utah and southern Idaho, the most important religious shrine in their vicinity.

In 1871, Wilford Woodruff, at that time a member of the Quorum of the Twelve Apostles, while speaking at Logan predicted that a temple would be built on the east bench of Logan and two years later Brigham Young also suggested that "...a fine temple ... be built on the bench crowning the eastern part of the city." (quoted in Joel E. Ricks, ed., The History of A Valley, p. 283.)

Groundbreaking ceremonies were held on May 18, 1877. Brigham Young, presiding at the dedication, outlined the procedure by which the temple would be built:

"We require the brethren and sisters to go to with their might and erect this temple; and from the architect to the boy who carried the drinking water, to the men that work on the building, we wish them to understand that wages are out of the question. We are going to build a house for ourselves, and we shall expect the brethren and sisters, neighborhood after neighborhood, ward after ward, to turn out their proportion of men to come here and labor as they shall be notified by the proper authorities."

(quoted in Leonard J. Arrington and Melvin A. Larkin, "The Logan Tabernacle and Temple," Utah Historical Quarterly, Summer, 1973, p. 305.)

Six temple industries were established to provide materials for the temple construction:

1. A sawmill was established in Temple Fork (Maughan's Fork) in Logan Canyon. Here they cut red pine (Douglas fir).
2. A wood camp was set up a few miles down the canyon. This provided firewood for the lime kilns and scaffolding for workmen, railroad ties for sale, and telegraph poles for their cooperative Deseret Telegraph Company.
3. A lime kiln was built in the mouth of the canyon. The firewood to provide fuel was floated downstream on the Logan River.

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4. The main stone quarry was developed in Green Canyon, east of North Logan. Here they quarried the dark fucoid quartzite which is the main component of the exterior walls.
5. Another quarry in Hyde Park Canyon provided additional stone for the walls.
6. A third quarry northeast of Franklin supplied sandstone for the water tables, caps, and window ledges.

(Ibid., p. 306.)

In addition to supplying materials for the temple, the industries also provided building materials used in the erection of homes, farms and businesses by those temple employees who received their pay in these essential supplies.

Records indicate that a total of \$607,000 was donated for the temple construction in the following categories:

- \$30,000 in merchandise (5 percent)
- 30,000 in livestock (5 percent)
- 71,000 in produce (12 percent)
- 93,000 in cash (15 percent)
- 380,000 in labor (63 percent)
- 3,000 in wagons and teams

(Ibid., p. 308.)

The temple was under construction for seven years, from 1877 to 1884, during which time about one hundred fifty men and fifty teams worked constantly on the temple or at the temple industries.

Truman O. Angell, architect for the Salt Lake temple, St. George temple, Beehive House, Lion House and Territorial Capitol at Fillmore, also designed the Logan temple. The temple was formally dedicated on May 17, 1884.

In their article, Arrington and Larkin explain the economic significance of the temple project:

"In essence, the temple project was a means of redistributing income. Those of greater property and income supported craftsmen and laborers to work on the temple during the seven years of construction. Since the materials were nearly all supplied locally, the money, labor, and materials were not lost to the community. Very little was expended outside the valley. In essence, those able to furnish resources did so, and the community economy thus was enriched. In most frontier economies, surplus resources were used to build large homes for the wealthy. In Cache Valley, such large homes were products of the twentieth century when there were not projects as effective

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as the tabernacle and temple in utilizing surplus for the benefit of the entire community."

(Ibid., pp. 309-310).

Symbolically they conclude:

"The temple was a kind of private mountain---a corporeal embodiment of their ideals---a formidable defender of the Saints' way of life, symbolically guarding the church from the threats of the larger society around them, It was also a symbol of their reaching out to God--of their closeness to God--a place to which the Savior would come to dwell with them, In many respects the temple came to be regarded almost in a mystical sense, In actuality, it was a more explicit formulation of the rugged and majestic mountains around them---a man-made sentinel, guarding their Promised Valley.

"Today the Logan Temple can be seen from almost every part of the valley. It symbolically demonstrates the early settlers' belief that life is more than a struggle for physical survival. To the twenty-five thousand persons who built it and labored on it 'without purse or scrip,' it was a visual reminder of the omnipresence of eternity."

(Ibid., p. 314).

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PAGE Two

LOGAN TEMPLE, Cache County, Utah

Paragraph five on Continuation Sheet No. 1 should be amended to read:

Truman O. Angell, architect for the Salt Lake and St. George Temples, Lion House and Territorial Capitol at Fillmore, was Church architect at the time the Logan Temple was designed. Because of his preoccupation with the completion of the Salt Lake Temple and other projects in Salt Lake City, the job of executing the building of the Logan Temple fell upon his son, Truman O. Angell, Jr., who was also the Assistant Church architect. The senior Angell probably designed the temple preliminarily, while details were left to his son. Design credit should go to the father and son team jointly.