OMB No. 1024-0018

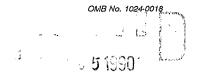## United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form

NATIONAL
REGISTER

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.

1. Name of Property

historic name   HANKSVILLE MEETINGHOUSE/SCHOOL

other names/site

2. Location

street & number   N/A not for publication

city, town   HANKSVILLE   N/A vicinity

state   UTAH   code UT   county WAYNE   code 055   zip code   84734

3. Classification

Ownership of Property	Category of Property	No. of Resources within Property	
X private	X building(s)	contributing	noncontributing
___ public-local	___ district	_1_	____ buildings
___ public-State	___ site	____	____ sites
___ public-Federal	___ structure	____	____ structures
	___ object	____	____ objects
Name of related multiple property listing:		_1_	_0_ Total

MORMON CHURCH BUILDINGS IN UTAH, 1847-1936

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.

Signature of certifying official   10-26-90
                                                    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.
    ___ See continuation sheet
___ determined eligible for the National
    Register. ___ See continuation sheet
___ determined not eligible for the
    National Register

___ removed from the National Register.

___ other, (explain:) _____

Antoinette J. Lee   12/18/90

                        Signature of the Keeper   Date of Action

6. Functions or Use

Historic Functions
(enter categories from instructions)

RELIGION: religious structure

EDUCATION: school

GOVERNMENT: city hall

Current Functions
(enter categories from instructions)

Vacant/Not in Use

7. Description

Architectural Classification
(enter categories from instructions)

other: vernacular

Materials
(enter categories from instructions)

foundation __Stone__

walls __Sandstone__

roof __Wood shingles__

other __Wood (cupola)__

__Brick (chimney addition)__

Describe present and historic physical appearance.

The Hanksville Meetinghouse/School, completed c.1914, is a simple, one-story, rectangular stone building with a stone foundation and a gable roof. Except for the addition of two exterior chimneys on either side, the building is virtually unaltered.

The random ashlar exterior walls of the building are made of locally quarried sandstone. The foundation, lintels, and sills are of the same stone. The stones have a somewhat rough surface, though they have been worked into square or rectangular blocks of various sizes. Though the main facade consists of relatively uniform stones laid in even courses, the side and rear walls have a more random, uneven appearance.

The fenestration on all four sides of the building is symmetrical. There is a double-door entrance on the main facade, four evenly spaced windows along each side, and two doors on the rear. The windows are all two-over-two double-hung with transoms. The front doorway also has a transom. The double-door entrance on the main facade is centered in the gable end facing the street. Directly above the doorway is a recessed stone plaque which, according to local residents, has always been blank. Above the entrance on the peak of the gable is a small bell tower/cupola. It has horizontal wood siding on the lower portion and is capped with a bell-cast pyramidal roof. The bell tower roof and the main roof are covered with wood shingles in poor condition. The wood cornice on the gable of the main facade is decorated with simple scroll-sawn brackets. The interior consists of a single room with a small stage at one end. There is a bead-board wainscot on the lower walls and plaster on the upper. The ceiling is also covered with bead-board.

The only alterations of note are the two brick chimneys that have been attached to either side of the building (possibly 1950s). The chimneys replaced a single central stovepipe that is visible in earlier photographs. The building is currently vacant and is in a somewhat deteriorated condition, though there are no major structural problems. The glass is missing from most of the window sashes and the openings have been boarded up. The community is currently in the process of securing a Community Development Block Grant to assist with the rehabilitation of the building.

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

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

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

Areas of Significance
(enter categories from instructions)

	Period of Significance	Significant Dates
Education	c. 1911-1920	c.1911, 1914
Politics/Government	1920-1935	
Religion		

Cultural Affiliation
  N/A

Significant Person
  N/A

Architect/Builder
  builder: Weber, Frank J.

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

Completed c. 1914, the Hanksville Meetinghouse/School is locally significant as the only remaining historic church and public building in this small community. Though built and owned by the Hanksville Branch of the Mormon church, the building also served as a public school for several years and as a community center. Multiple-use buildings such as this were common in Utah communities during the early decades of settlement and beyond in small communities like Hanksville. The Hanksville Meetinghouse/School is also architecturally significant as an excellent, though late, example of a the first-phase meetinghouse building type, as documented in the Multiple Property Submission, "Mormon Church Buildings in Utah, 1847-1936." The architecture of the settlement phase reflected local expediency, and the first meetinghouses and schools were often built of log. In Hanksville, there was a log meetinghouse erected c.1888 and a log school built c. 1890 (both demolished). Adobe was a common building material, and to a lesser extent, stone, as in the Hanksville Meetinghouse. Whatever the material, 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 Hanksville Meetinghouse relied on front-facing, pedimented or partially pedimented facades or small bell towers/cupolas for their visual effect.

The town of Hanksville was established in 1882 when several families moved into the area to farm and raise livestock. Though most of the settlers were members of the Mormon church, they were not sent by church leaders to colonize the area, as had been done in earlier decades throughout the Utah Territory. They were joined by others over the next few years, but the town never grew very large. In 1912-13, when this stone meetinghouse was being constructed, the town's population was given as 175.[1]

[1]R.L. Polk and Company, _Utah State Gazetteer and Business Directory, 1912-13_ (Salt Lake City: R.L. Polk and Co., 1913), p. 101.

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Construction of the Hanksville Meetinghouse/School reportedly began c.1911 and continued until the building was completed c.1914.[2] It superseded a c.1888 log church and a c.1890 log school. A local builder, Frank Weber, is credited with the construction. This was one of at least three stone buildings in the area that Weber reportedly built, though his primary occupation was operating a hotel and livery stable.[3]

The stone meetinghouse was built for the local branch of the Church of Jesus Christ of Latter-day Saints (Mormon or LDS church), of which most of the residents of the town were members. There were no church buildings of other denominations constructed in the town. Due to the small size of the community, the Hanksville congregation functioned administratively as a "branch" of congregations in neighboring communities (known as wards) for almost 50 years. In 1935 it achieved ward status, with its own ecclesiastical authority. This date marks the end of the period of significance.

The meetinghouse also served as a civic center/town hall and, for a time, as the only school. In 1920 a new stone schoolhouse was constructed next door (demolished 1960). The meetinghouse continued in use for church purposes until a new chapel was constructed in the town in 1967. Thereafter it was used only sparingly for reunions and other community events. The building is currently vacant.

At first glance, the Hanksville Meetinghouse has the appearance of typical Mormon meetinghouses constructed decades earlier in new settlements throughout Utah. They were rectangular in plan, symmetrical, and generally exhibited a minimum of architectural detail. Most of these early buildings were replaced by larger and more ornate churches as communities grew and architectural fashions changed. Though more modern church buildings were being constructed in other communities at the time the Hanksville Meetinghouse was built, the old pattern was followed in its construction. This was probably due in part to Hanksville's small size, remote location, and limited financial resources. These were the same conditions that had existed in other settlements decades earlier, when buildings such as this were being constructed. A simple building constructed of local materials which could be used for a variety of purposes made sense in small, developing communities. (See below the historic context on "Mormon Church Buildings in Utah'" which elaborates on the architectural history of Mormon meetinghouses.)

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[2]Barbara Ekker, "Hanksville News," Green River Dispatch, April 6, 1962. Though various other construction dates are given in other historical accounts of the community, this version appears to be the most justifiable. It is based on the recollections of several long-time residents. Physical characteristics of the building also support a 1910s date.

[3]Barbara Ekker, "Pioneer Family Enjoys Reunion at Hanksville," Green River Dispatch, August 25, 1974.

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Historic 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 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 Multiple Property Submission, Mormon Church Buildings in Utah, 1847-1936]. The Hanksville 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 wards 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.[4]

Tabernacle an 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 c rather plain gable-roofed structure wit 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.[5]

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[4]See Allen D. Roberts, "A Survey of LDS Architecture in Utah, 1847-1930," unpublished manuscript, Utah State Historical Society, 1974.

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

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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 building 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.[6]

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 or chapel, the offices of the bishop, a room for the women's auxiliary, and classrooms for Sunday school. Designs varied. On one side, a conservative faction within the church hierarchy favored the Neoclassical and Colonial Revival, while on the other, a progressive groups championed Prairie School

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[6]James 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.

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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.[7]

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.[8] The work of Building Department architects remains the final and fifth stage in the development of Mormon religious architecture in Utah.

The Hanksville 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 meeting house. In Hanksville, the first period meetinghouse was replaced by a fifth period meetinghouse in 1967.

The extant Period I meetinghouses are as follows:

.   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, Utah County (altered)
12. Manderfield, Beaver County**
13. Parowan, Iron County
14. Pine Valley, Washington County

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

[8]Paul 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.

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15. Providence, Cache County (altered)
16. Salina First Ward, Sevier County (altered)**
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.

9. Major Bibliographical References

<u>Green River Dispatch</u>, 1962, 1974.

Jackson, Richard. Telephone interview with Roger Roper, May 26, 1990, Salt Lake City. Mr. Jackson is a retired architect/architectural historian with the LDS Church.

Snow, Anne, compiler. <u>Rainbow Views: A History of Wayne County</u>. Loa, Utah: Wayne County Chapter of Daughters of Utah Pioneers, 1953.

___ See continuation sheet

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 # _____

Primary location of additional data:
 _X_ State Historic preservation office
 ___ Other State agency
 ___ Federal agency
 ___ Local Government
 ___ University
 ___ Other
Specify repository:

_____

10. Geographical Data

Acreage of property __less than one__

UTM References
A __1/2__ __5/2/4/9/7/0__ __4/2/4/6/9/8/0__   B _/_ _/_/_/_/_/_ _/_/_/_/_/_/
 Zone Easting   Northing   Zone Easting   Northing

C _/_ _/_/_/_/_/_ _/_/_/_/_/_/   D _/_ _/_/_/_/_/_ _/_/_/_/_/_/

___ See continuation sheet

Verbal Boundary Description

 Commencing at the NW corner of Lot 1 Block 3 Hanksville Townsite Survey; thence S 124 feet, thence E 80 feet, thence N 124 feet, thence W 80 feet to point of beginning. (tax no. H-9)

___ See continuation sheet

Boundary Justification

 The boundary is the legal description of the property on which the building currently sits and that has been associated with the building historically.

___ See continuation sheet

11. Form Prepared By

name/title __Nanci Ekker (Hanksville) and Roger Roper__
organization __Utah State Historical Society__   date __September 1990__
street & number __300 Rio Grande__   telephone __(801) 533-5755__
city or town __Salt Lake City__   state __Utah__ zip code __84101__

SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 90001825   Date Listed: 12/18/90

Hanksville Meetinghouse-School   Wayne   UT
Property Name   County   State

N/A
Multiple Name

This property is listed in the National Register of Historic
Places in accordance with the attached nomination documentation
subject to the following exceptions, exclusions, or amendments,
notwithstanding the National Park Service certification included
in the nomination documentation.

_Autoemett ~ 1 Rue_____   _12/ 19/90_____
Signature of the Keeper   Date of Action

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Amended Items in Nomination:

Statement of Significance: Under Areas of Significance,
Architecture should be added.

This information was confirmed with Roger Roper of the Utah State
Historic Preservation Office.

DISTRIBUTION:
    National Register property file
    Nominating Authority (without nomination attachment)

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SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 90001825   Date Listed: 12/18/90

Hanksville Meetinghouse-School   Wayne   UT
Property Name   County   State

Mormon Church Buildings in Utah MPS
Multiple Name

This property is listed in the National Register of Historic
Places in accordance with the attached nomination documentation
subject to the following exceptions, exclusions, or amendments,
notwithstanding the National Park Service certification included
in the nomination documentation.

_____   _____
Signature of the Keeper   Date of Action

==
Amended Items in Nomination:

Statement of Significance: Under Criteria Considerations
(Exceptions), A is checked.

This information was confirmed with Roger Roper of the Utah State
Historic Preservation Office.

_____
DISTRIBUTION:
      National Register property file
      Nominating Authority (without nomination attachment)