

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations 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. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name Twenty-Ninth Ward LDS Meetinghouse
other names/site number _____

2. Location

street & number 1102 W. 400 North not for
city or town Salt Lake City publication
state Utah code UT county Salt Lake code 035 zip code 84116
vicinity

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, 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. I recommend that this property be considered significant at the following level(s) of significance:

___ national ___ statewide X local

Signature of certifying official/Title _____ Date _____

Utah Division of State History / Historic Preservation Office
State or Federal agency/bureau or Tribal Government

In my opinion, the property ___ meets ___ 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: _____)

Signature of the Keeper

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

Number of Resources within Property

(Do not include previously listed resources in the count.)

Contributing	Noncontributing
1	
1	
	Total

Name of related multiple property listing

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

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION: religious facility

Current Functions

(Enter categories from instructions.)

VACANT/NOT IN USE

7. Description

Architectural Classification

(Enter categories from instructions.)

LATE VICTORIAN: Gothic

Materials

(Enter categories from instructions.)

foundation: STONE, CONCRETE

walls: BRICK

roof: ASPHALT SHINGLE

other: _____

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Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

The Twenty-Ninth Ward LDS Meetinghouse is an L-shaped chapel and recreation hall, located at 1102 W. 400 North in Salt Lake City.¹ The brick building was constructed in two major phases: 1902-1905 and 1925-1927. The older chapel section (Assembly Hall) has a roughly rectangular plan and sits on a raised foundation. The roof consists of stepped gables to the north and south, with intersecting truncated gables to the east and west. The Victorian Gothic style of the building is featured in the trios of lancet-arch windows on the south, east, and west elevations. The brick addition (Amusement Hall) was added to the south end of the west elevation in 1925-1926, resulting in the current L-shaped plan. The addition also features a raised basement. It has a simple gable roof with Gothic Revival cornice returns and horseshoe canopies over the entrances. The roof is currently sheathed in green asphalt shingles. The building is currently painted beige with a few tan-grey accents. The meetinghouse sits at the southeast corner of its 0.80-acre parcel. The building is located in a residential neighborhood of modest cottages dating from the early 1900s to the 1950s. Although the building has undergone several major remodels within the historic period, as well as a fair amount of deterioration during its recent vacancy, the essential historic character of the meetinghouse is intact and the building **is a contributing** ~~to the~~ historic resource ~~of~~ **in** its northwest Salt Lake City neighborhood. The narrative description below has been organized chronologically by building phase.²

Narrative Description

Original Building (1902-1905 to 1925)

The foundation of the chapel, called the Assembly Hall, was built in 1902 with a red sandstone rubble base and an above-grade foundation faced with yellow brick. The stepped pattern of the foundation continues through the red brick walls of the main floor assembly hall, which was completed in 1905. The pattern is accentuated by the roof lines, which consists of a main simple gable running south to north, slightly lower parallel gables at the narrow ends, and a pair of lower intersecting gables over the truncated crossing. The façade (south elevation) originally featured three lancet-arch windows, giving the building its Victorian Gothic appearance. The center window sits higher and is tied to the cornice line by a stringcourse of rock-faced and brick dentils. The window features a slightly corbelled hood molding of rock-faced, rowlock brick, and brick dentils. The lower windows have similar hood moldings without the dentils. Originally, the center window was filled with a pair of stained art glass windows featuring a geometric, foliated, and symbolic design. Below the center window was a sandstone inscription plaque reading “29th Ward Assembly Hall, Erected 1902.” At the foundation level, was a brick inset panel matching the dimensions of the inscription plaque. There is also a three-row stringcourse of corbelled brick above the foundation. The flanking windows were divided between similar stained glass within the lancet arch and the five-panel double doors with stone steps. At the time of its construction, the building was a rare example of a Victorian Gothic-style LDS meetinghouse with a street level entrance and no tower or steeple.

¹ The building address was historically 1100 W. Third (or 3rd) North. Numbers between 1102, 1104, and 1106 were also used. All numbered streets in Salt Lake’s northwest quadrant were renumbered in 1972. Third North became 400 North and Tenth West became 1100 West. The old street names are found on all historic documents used during the research for this nomination.

² Both the Narrative Description and Narrative Statement of Significance have been adapted from the Historic Site Form prepared by the author in 2012.

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The original west and east elevations are similar. Multi-light wood-sash windows are placed on the three levels (main, balcony, and basement) at the south end. There is a single basement window in the second stepped section. The center projecting wing (at the crossing) features a trio of lancet windows on the main level of east and west elevations, with a slightly wider central window (twelve-over-twelve) flanked by narrower windows (eight-over-eight). Each window features fan tracery in the lancet arch. Some of the original opal-colored milk glass is intact. The three windows have window hood molding similar to the façade and are tied by a stringcourse of rock-face and denticulated brick. The windows have sandstone sills. Each elevation has three corresponding basement openings with rock-faced sandstone lintels. In the stepped section north of the crossing, there are two openings (one wide, one narrower) on each elevation. The extant windows feature milk glass and upper sash fan tracery, but the heads are flat with sandstone lintels and sills. There are two basement openings below. Some original square shingles are visible in the gable trim of the secondary gable. The original wood soffit is also intact.

The main level of the northernmost section features a pair of similar windows separated by a wide wood mullion. The corresponding opening in the basement on each elevation was the door used by the congregation during the time meetings were held in the basement before the chapel was completed. The original north elevation is unadorned. There is a projecting brick chimneystack set slightly off-center. The brick is painted tan above the roof line. The gable end features a full cornice return and square shingles in the gable trim. There is one opening in the main level (west of chimney) and one in the basement level (east of chimney).

The main level interior was originally accessed from the south elevation through the flanking lancet arch openings into a vestibule underneath the balcony. There was a central stair to the basement. The balcony extends over the south quarter of the assembly space. It is supported on a central round column and by open staircases to the east and west. The rail wall of the balcony is solid with vertical inset panels. Much of the original chair rail, wainscoting, and baseboards are intact. The two stair balustrades feature a combination of paired Victorian-style lathe-turned balusters and square newel posts. The stairs curve slightly as they reach the main level. The wainscoting is found throughout the assembly space, except under the balcony. On the interior, the east and west lancet windows are set within flat-head window casings. The center space is almost as wide as it is long bringing the congregation closer to the speaker than in a traditional long nave. The focal point of the ceiling is the crossing of the gables creating the effect of a double-barrel vaulted ceiling, which originally featured a cherubic mural. The ceiling space is coved along the perimeter with two sets of crown moldings. Originally, the pews faced north to a three-section tiered rostrum divided by two aisles leading to doors in the north wall of the assembly space.

The original plan included a vestry (used as a classroom) at the north end of the main floor. A staircase to the basement was located on the north wall of the vestry. The boiler room was located under the north end of the basement. Most of the basement was originally open and used as a meeting room. Two rows of support columns for the main floor above visually divided the room. A stage was built at the north end. The east basement entrance originally had a Victorian-style porch with a flat roof and balustrade. Lavatory facilities were located in outhouses at the northwest corner of the site.

Amusement Hall Addition and Chapel/Assembly Hall Remodel (1925-1927, 1938 to 1953)

Between 1925 and 1926, a large rectangular Amusement Hall was added to the northwest corner of the Assembly Hall, creating the current L-shaped plan. The addition was built on a concrete foundation. Like the Assembly Hall, the Amusement Hall addition also consists of a main floor above a raised basement; however, the above-grade foundation is less prominent with the red brick walls continuing through both levels. The utilitarian Amusement Hall has a simple gable roof. The narrow west end features Greek Revival-style cornice returns and a round attic vent opening with a brick surround. There is only one opening on the main level, a loading door to access the interior stage area. There are three basement level openings. The lintels and sills are brick. On the east elevation, the footprint of the addition extends beyond the north end of the Assembly Hall

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with a long staircase to a main floor entrance. The double-door entrance is accentuated by a round-arch canopy supported on classical brackets. At the southeast corner of the addition, there is a projecting shed-roof vestibule with a similar entrance. The north and south elevations of the addition are similar with banks of tall twelve-over-twelve wood-sash windows in the main level and more frequently spaced smaller eight-over-eight windows in the basement level. There is a secondary ground-level door on the south elevation that opens near the stage area.

The Amusement Hall is essentially a large open space. The flooring is maple. The ceiling has an elliptical shape that is coved along the north/south walls. Also at the east end, a door was cut to provide access to the original vestry. The south vestibule is a split-entry space that provided stairs to double doors cut into the west wall of the Assembly Hall and a south entry into the Amusement Hall. At the west end of the Amusement Hall was a rounded stage platform and an elliptical proscenium arch. A narrow L-shaped enclosed stair at the southwest (rear) corner of the stage provides access to the dressing rooms in the basement. Underneath the hall, the basement is divided by a central hall with nine flanking classrooms. A few of the four-panel classroom doors are intact. A kitchen and restrooms were installed at the east end of the basement space. The basement is accessed by stairs in the south vestibule and the stage area.

At the completion of the Amusement Hall in 1926, the Assembly Hall (chapel) was renovated in 1927. The most dramatic alteration was on the façade (south elevation). The ground level entries were blocked and a new brick vestibule was built in the center of the façade. A symmetrical pair of concrete steps was built nearly up to the main level. The inscription plaque was removed and mounted on the front of the steps. Black wrought-iron rails are on the steps, around the landing and on the top of the vestibule's flat roof. The original wood doors had small lancet-shaped openings. During this alteration, only the top half of the art glass in the center lancet was retained. On the interior, the level of the main floor was extended under the balcony. A short set of steps connected the vestibule to the main floor assembly space. The balcony was tiered to provide better viewing. At the north end, the rostrum was remodeled by moving the aisle to the outside walls and building a central pulpit. An opening on the west wall was enlarged to provide double doors from the south vestibule.

The vestry was divided into two rooms: office space (east) and projection equipment room (west). A steam-heating system had been previously installed in 1925 and many of the radiators are extant.³ The two brick chimneystacks at the south corners of the Assembly Hall were likely removed after the steam-heat system was installed. Also in the mid-1920s, a frame cottage was built for the ward custodian's family just south of the addition. In 1938, the chapel space was carpeted and painted in pastel colors and gold leaf. The rostrum was remodeled a second time during which the tiers were eliminated and the pulpit shifted to the east wall. In 1940, a large opening was cut in the west wall of the Assembly Hall so that the Amusement Hall could be used for overflow seating with a somewhat obstructed view of the rostrum (blocked circa 1980).

Second Major Remodel (1954-1960 to 1978)

The Assembly Hall was renovated a third time in 1954. The pulpit was moved back to the center of the rostrum with opera seats installed behind. The stairs were refurbished, the carpeting was replaced and new light fixtures installed. The classrooms under the chapel had extensive termite damage so a cement floor was poured and covered with asphalt tiles. The moisture-damaged wainscoting was removed and replaced with brick. More remodeling took place in 1960. The exterior brick was painted grey and scored stucco was applied to the foundation brick. The remaining stained-glass window had loose and damaged pieces that were deemed too costly to replace, so a frosted white glass window was installed in its place. The sandstone of the inscription plaque had dissolved and shrubs were planted in front of the steps. The south vestibule doors were replaced. The interior woodwork in the chapel was refinished in a blond color. The space was painted and drapes were installed over the windows. A partition closet with a balcony above was built to provide better projection space

³ In the basement, some of the radiators were suspended from the ceiling.

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along the east (rear) wall of the Amusement Hall. The stage area was updated and the design of the elliptical proscenium arch simplified.

Adaptive Reuse and Vacancy Period (1979 to 2012)

Between 1979 and 1985, the building was used for office and meeting space. Remodeling during this period likely included the installation of the storefront doors, updated fixtures in the kitchen and restrooms, forced-air and swamp cooler units, drop ceilings, and other non-historic finishes in the classrooms. Between 1986 and 2007, the building functioned as a social, education, and recreational center for refugees in Salt Lake City. Unfortunately, the basement was heavily damaged by fire in the late 1980s, so only a portion of the building was useable. The custodian's cottage was demolished sometime between 1971 and 1977.

Uses of the building included various church services, classroom instruction, a medical clinic, office space, and social gatherings. A bathroom was installed in the south room of the vestry in 1987 when the two rooms were converted into an apartment. It also had limited use as a concert venue in the 1990s. With the exception of the apartment and the handicap ramp along the north elevation, most of the remodeling during this period has been updated fixtures/finishes and other minor repairs. A second projection room was added to the balcony of the chapel space (date unknown).⁴ The pews have been removed and a new platform was built at the rostrum end. A large wood panel screen blocks the doors at the north wall of the chapel.

Since 2007, the building has been vacant. The building has suffered damage by vandals. Although most of the graffiti has been painted over, broken glass remains a problem. The copper wiring from the building has been stolen. With two exceptions, all of the basement windows are boarded. On the façade of the Assembly Hall, the front lancet window and doors are blocked. The lancet windows on the east and west elevations are visible, but damaged. All the main level window openings on the Amusement Hall are blocked, as are all the openings on the west elevation. The main level windows on the south elevation are visible with minor damage. There is smoke and moisture damage in the former chapel space with minor vandalism. The basement and south vestibule still show signs of fire damage. The Amusement Hall has minor vandalism damage. Two small sheds were removed in 2013 due to vandalism. The landscaping near the building is overgrown, but the lawn has been trimmed.

The Twenty-Ninth Ward Meetinghouse is located in a residential neighborhood two blocks north of the Utah State Fairgrounds. The neighborhood includes a mix of housing stock dating from the Victorian era to the late 1940s. The building is immediately west of the *Salt Lake City Northwest Historic District* (NRIS #01000320) and two blocks north of the *Utah State Fairgrounds Historic District* (NRIS #81000583). The Twenty-Ninth Ward LDS Meetinghouse retains historic integrity in the qualities of location, setting, materials, and workmanship. The original design of the Assembly Hall/Chapel has been compromised by modifications to the façade (south elevation), but the majority of changes were made within the historic period. Despite current vacancy and recent vandalism, the building retains the association and feeling of a Victorian Gothic Revival religious edifice.

⁴ This room features a lancet arch opening that is similar in shape to the front center lancet. It is not known if the casing was relocated or replicated.

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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.

Areas of Significance

(Enter categories from instructions.)

RELIGION

ENTERTAINMENT/RECREATION

Period of Significance

1902-1960

Significant Dates

1902, 1925, 1954, 1960

Criteria Considerations

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

Property is:

- 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.

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Edward T. Ashton, designer of the Assembly Hall

Howard Barker, designer of the Amusement Hall

Period of Significance (justification)

The period of significance includes all of the historic construction and remodeling phases.

Criteria Considerations (explanation, if necessary) N/A

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Statement of Significance Summary Paragraph

(Provide a summary paragraph that includes level of significance and applicable criteria.)

The Twenty-Ninth Ward LDS Meetinghouse is locally significant under Criterion A in the areas of Religion and Entertainment/Recreation. In the area of Religion, the two major building phases between 1902 and 1926 document changes in LDS meetinghouse construction, as well as worship and social usage in the early twentieth century. The historical significance falls under Criterion Consideration A as a former religious-use property. The Victorian Gothic Chapel/Assembly Hall, built between 1902 and 1905, was designed by a prominent Salt Lake builder, but was primarily financed and the construction executed by local ward members. The Amusement Hall addition, built in 1926, was also financed and constructed by ward members, but the LDS Church's expanded architecture department was more involved in the design and oversight. The building is also significant in the area of Entertainment/Recreation as an important gathering place in its west side community. In addition to providing worship space for the majority of neighborhood residents who were members of the LDS Church, the building was the center for entertainment and social activities for a working-class neighborhood isolated from the more vibrant parts of the city by a barrier of rail yards and a limited mass transit system on the west side. The period of significance spans both the religious and recreational use of the building beginning with the construction of the basement in 1902 and ending with the final remodeling by the LDS Church in 1960, after which many of the recreational functions were moved to newer buildings. The Twenty-Ninth Ward LDS Meetinghouse retains its historic integrity for the period of significance and is a contributing landmark in its west side Salt Lake City neighborhood.

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

Religious Significance

The Twenty-Ninth Ward LDS Meetinghouse is significant in the area of Religion under Criterion A for its association with members of the Twenty-Ninth Ward and its dual role in the LDS Church's worship and social programs. As the primary community space for its west side LDS community, the building has historical significance under Criterion Consideration A as a religious property. In the 1890s, a large number of wards within the LDS Church, following the pattern of other Christian denominations, began adopting the Gothic Revival style as the preferred style for meetinghouses.⁵ In particular, perhaps because of more ecumenical demographics, many Salt Lake City wards were built in the Victorian Gothic Revival style, during rapid growth in church membership at the beginning of the twentieth century.⁶ The Twenty-Ninth Ward Meetinghouse was designed by Edward Treharne Ashton, a prominent Salt Lake City builder. Edward T. Ashton (1855-1923) established Ashton Brothers Construction Company with his younger brother, George S. Ashton (1870-1949). The firm was established in 1890 and built a number of LDS Church meetinghouses, but this is the only known example with Edward T. Ashton credited as a designer.⁷ The design is an unusual adaptation of the Victorian Gothic Revival, unique among surviving examples of the style.⁸ The façade is symmetrical with ground-level entrances and there is no tower.

⁵ The ward is the smaller ecclesiastical unit of the LDS Church.

⁶ There are fifteen extant examples of LDS Church meetinghouse in Utah built in a similar style between 1895 and 1910. Seven are located in Salt Lake City. Eight are listed on the NRHP individually or within historic districts. Half of the listed examples are in Salt Lake City.

⁷ The Redman Van and Storage Building, listed 07/11/2003, de-listed 02/02/2007 due to alterations.

⁸ Architectural historian, Allen Roberts noted that the Paragonah LDS Meetinghouse had a similar form, but it is no longer extant. Allen D. Roberts, *A Survey of L.D.S. Architecture in Utah, 1847-1930* (Salt Lake City, Utah: Author, 1974): 143.

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As was typical of the time period, the members of the ward donated labor and materials to complete the Assembly Hall. Fundraisers were held regularly to help meet expenses. Worship meetings were held in the basement after it was constructed in 1902. The chapel space was not completed until 1905, at which time the basement became the main classroom and recreational space. Although the construction of the meetinghouse took several years, the donations of cash, labor, and materials, were a source of pride for the ward members. The ward was particularly careful to maintain the historic interior of the worship space despite moving the rostrum during a later remodeling.

In the late nineteenth century, Brigham Young had discouraged the use of meetinghouses as recreational and activity space. As a result most LDS communities had separate social halls, tithing offices, and Relief Society (women's auxiliary) buildings. After World War, there were two major changes in LDS Church architecture that influenced the design of the 1926 addition. The first was the expanding influence of the centralized LDS Church architecture department and its emphasis on standardized plans in order to control rising construction costs in the 1920s. The second was the church's new policy of requiring all church auxiliaries to hold their functions and activities in a single building. The LDS Church's architecture department produced utilitarian plans for an amusement hall and classroom addition that did not have associations with historically religious buildings. Although a general contractor was retained, most of the labor was once again donated by members of the ward. The Twenty-Ninth Ward LDS Meetinghouse is an important architectural resource because it documents the transition from individualized meetinghouses built during an era of strong local (ward) control over design and construction, to the construction projects that were completed with more oversight by upper-level church officials during the early development of the church's centralized building program in the 1920s.

The Twenty-Ninth Ward meetinghouse was also a place to hold community-wide meetings for non-religious purposes, including political mass meetings and educational lectures. One example was a 1914 mass meeting held in the Twenty-Ninth Ward chapel under the auspices of the Riverside Improvement League where over 200 residents voiced their concerns that the city was going to renege on a promise to build a viaduct over the tracks at 400 North.⁹ The LDS Church used the building for a number of important events, for example in 1929, the Salt Lake Stake utilized the commodious Twenty-Ninth Ward Amusement Hall to celebrate its Silver Anniversary.

Entertainment/Recreation Significance

The Twenty-Ninth Ward LDS Meetinghouse is also eligible under Criterion A for its association with the development of its Salt Lake City neighborhood. The property is locally significant in the area of Entertainment/Recreation. Because of poor drainage and isolation by the railroad corridor, Salt Lake City's northwest neighborhoods were primarily farmers and working-class residents living in scattered and under-developed pockets of housing. During this time period, LDS meetinghouses were centers of entertainment and social activities for the entire neighborhood, not just the ward members. Until the subdivision boom of the late 1950s, the families in the neighborhoods were restricted by poor mass transit and limited finances. As soon as the basement was completed in 1902, the Twenty-Ninth Ward LDS Meetinghouse quickly became an important venue for social events in the neighborhood. The plays and shows produced by ward members were among the few entertainments available to neighborhood residents. The ward purchased its first movie projection equipment in 1914 and became the neighborhood's movie theater.

In 1926, the ward purchased two 35-millimeter film projectors for its weekly movie night held in the new addition. The expanded meetinghouse became even more important to the ward and neighborhood during the depression years. Few residents in the neighborhood had money to spend on entertainment, so the plays, dances, and parties, organized by the Twenty-Ninth Ward were well attended. The movies held on Friday and

⁹ *Deseret News*, March 3, 1914. The viaduct was never built.

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Saturday nights brought in viewers from the surrounding wards and neighborhoods. For most of the first half of the twentieth century, the ward provided the cheapest (and sometime the only) form of entertainment in the area.

Historical Context of the Meetinghouse and the Twenty-Ninth Ward Neighborhood

The membership of the Church of Jesus Christ of Latter-day Saints in Salt Lake City was first divided into nineteen ecclesiastical wards (neighborhood units) in February 1849. That same year the west side of the city was surveyed and divided into eighty-four semi-rural blocks with wide streets known as the Plat C survey. The northwest quadrant of the city was sparsely populated due to alkaline soil and drainage problems.¹⁰ The area residents were primarily associated with the 16th Ward, which included the area between South Temple and 300 North, and 300 West to the Jordan River (about 1300 West), and the 19th Ward, which included the area east of 300 West and north of 300 North.

In January of 1870, the LDS church-sponsored Utah Central Railroad completed a rail line connecting Salt Lake City to the Union Pacific line at Ogden. The coming of the railroad had a direct effect on the neighborhoods west of the track creating barriers to east-west movement. Sanborn Fire Insurance maps produced in 1889 and 1898, demonstrated that within a decade the number of rail lines and sidings grew from six to seventeen, separating the west side neighborhoods from the east at the main transportation corridor of North Temple Street.¹¹ In 1889, the Salt Lake City streetcar system was electrified and a trolley line was laid along west North Temple. Residents living west of the Utah Agricultural Park (later the Utah State Fair Park) were required to transfer to a smaller trolley, commonly called the “Dinkey,” which terminated service at 1300 West. In 1912, the North Temple viaduct was constructed over the rail yards to help alleviate some of the problems with transportation.

The majority of the neighborhood’s early residents were immigrants from Scandinavia, Holland, and Germany. At one point, there were so many Danish immigrants that a section of Marion Street was nicknamed “Danish Town.” East of 800 West, small tracts of modest frame and brick cottages were built for the working-class residents. To the west, the houses were more scattered as some residents continued to work small family farms. By the early 1900s, many of the residents had more urban jobs: clerks, bookkeepers, agents, civil servants, etc., but the railroad industry dominated the economy in the first half of the twentieth century. Approximately 1 out of every 5 heads of a household worked for a railroad or a railroad-dependant industry.¹² Because of the difficulty of getting to Salt Lake’s main commercial district, some early residents opened stores in their homes. By the early 1900s, there was a small commercial district along North Temple between 600 and 800 West. Between 1888 and 1903, ten subdivisions were platted in the northwest area, mostly on open land west of 800 West, but development was slow, and the subdivisions were not completely developed until the 1950s.

The growth of the LDS population was steady and in 1889, the 22nd Ward was created from the west portion of the 19th Ward. Between 1894 and 1902, the residents in the west neighborhoods of the 22nd Ward met as a separate branch in private homes and commercial buildings in the area. On February 9, 1902, two new wards, 28th and 29th Wards, were officially created from the 22nd Ward.¹³ The Twenty-Ninth Ward was originally bounded by North Temple, 1000 North, 900 West, and the Jordan River. Theodore McKean was selected to be the first Bishop. The ward members immediately made plans to build a meetinghouse on a parcel of land donated by the Hubbard Investment Company.¹⁴ The 100 by 125 foot parcel at the corner of 400 North and

¹⁰ Charles Brooks Anderson, *The Growth Pattern of Salt Lake City, Utah, and Its Determining Factors*, (PhD Thesis, New York University, 1945): 57. Most of the land, particularly near the Jordan River, was used for pasturage.

¹¹ *Salt Lake City Northwest Historic District*, National Register of Historic Places Registration Form, TMs, 2001 (NRIS #01000320).

¹² *Ibid.* This estimate is based on analysis occupations listed in the 1880 and 1900 census for the district, including some sample cross-referencing with the city directories for 1890.

¹³ *Deseret News*, February 10, 1902. The 28th Ward built a meetinghouse at 750 W. 400 North in 1902. It is a more traditional Victorian Gothic building with a prominent tower. The 22nd Ward meetinghouse was located at 440 N. 300 West (demolished).

¹⁴ The land was offered prior to the meeting in February 1902, but not officially deeded to the ward until April 30, 1902.

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1100 West was within the Colorado Subdivision, which had been platted in 1890, but only sparsely developed by the early 1900s.

The designer of the building was Edward Treharne Ashton, a Salt Lake contractor. At the time of the construction of the Twenty-Ninth Ward meetinghouse, Edward T. Ashton had formed a partnership with his younger brother, George S. Ashton, known as Ashton Brothers Construction.¹⁵ Although Edward T. Ashton may have provided oversight and expertise, the bulk of the labor was donated by ward members. On September 7, 1902, the first meeting was held in the basement. In a request for matching funding sent to the LDS Church leadership in November 1902, Bishop McKean described the congregation as “generally poor as to means” but noted that the members had “bent [their] energies to the task of Building a place of Worship” and had donated \$2,250.00 toward the estimated \$7,000.00 needed to complete the project.¹⁶ Both worship meetings and socials were held in the basement until the 350-seat capacity worship space above was completed in the spring of 1905. Considered very modern at the time, in the winter, the chapel was heated by stoves, and in the summer the top window sashes would be lowered for ventilation. Bishop McKean, a successful sheep rancher, donated the stained-glass windows in the façade [Figures 1 & 2].

Particularly in winter, when snow and mud made the journey to town unpleasant and treacherous, “plays, operettas, vaudevilles, and minstrel shows” were produced by ward members on the stage in the basement hall.¹⁷ After the ward purchased its first movie projection equipment in 1914 and the building became the neighborhood’s de facto movie theater. As was customary in the LDS Church at the time, the ward building could not be dedicated until any debt occurred was paid in full. In 1915, the bishop requested more funds to replace the basement support pillars for a less obstructive support system, install a new basement floor, and generally “put the meeting house in fit condition for dedication.”¹⁸ In 1915, an elderly widow living in the ward donated “a large sum of money—practically her life savings—to clear the ward of indebtedness and make the dedication of the building possible.”¹⁹ The final estimate for the construction of the building was \$15,000.²⁰ The building was dedicated by LDS Church president Joseph F. Smith on Sunday, July 18, 1915. As more homes were added to the area, the Twenty-Ninth Ward grew in population, but decreased in acreage. In 1916, the blocks west of 1400 West were allotted to the Center Ward, and in 1917, the church members living south of 300 North were assigned to the newly formed 34th Ward.

By the early 1920s, the meetinghouse was aging and did not adequately meet the needs of the growing congregation and the new teaching programs implemented by the LDS Church. A design of a proposed addition was drawn by Howard Barker, a consulting engineer, in August 1924. Joseph Don Carlos Young, the LDS Church architect, visited the ward frequently and likely influenced the final design. John R. Matheson was appointed as general contractor, but most of the labor was donated by members of the ward. In October 1926, a building permit was filed for a “one-story & basement brick & concrete addition” to the Twenty-Ninth Ward meetinghouse. The addition was completed at an estimated cost of \$29,000. The ward members held fairs and other events to raise money for the new addition, but a large percentage of the funding came from monies raised during the ward’s regular movie nights.

According to the Twenty-Ninth Ward historians, the completion of the Amusement Hall “greatly enlarged the scope of activity.”²¹ The numerous new classrooms provided more flexibility in religious instruction. The open

¹⁵ Edward T. Ashton also contributed to the design of the 24th Ward Meetinghouse located at 700 N. 200 West. Edward T. Ashton served as bishop of the 24th Ward at the time the meetinghouse was constructed in 1906.

¹⁶ LDS Church History Library, Meetinghouse Appropriations File.

¹⁷ Fawn P. Burt and Herbert Gorbitze, “The First 60 Years of the 29th Ward in Salt Lake City, Ward History, 1902-1962, (Salt Lake City, Utah, Publishers Press, 1964, 13.

¹⁸ LDS Church History, Meeting House Appropriation Files.

¹⁹ Burt and Goritze, [ii]. The widow is not named in the book, but was probably Kirsten Mathison (or Mathiesen) who lived on Marion Street.

²⁰ *Deseret News*, July 19, 1915.

²¹ Burt and Goritze, 42.

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recreation space and basement kitchen facilitated large banquets. Modern lighting and backstairs leading to basement dressing rooms made staging plays more convenient. The ward members were particularly pleased to have indoor restrooms facilities and to see the “two unpainted outhouses” demolished.²² The ward remodeled the vestry and invested in two 35-millimeter film projectors for the weekly movie night. The janitor’s cottage on the property was first occupied by Matthew and Anna Sel, and later by Nicholas and Kathryn Riegler.

Between January 26, 1926, and January 9, 1927, the Sunday worship service was held in the Amusement Hall while the Assembly Hall (chapel) was remodeled. The remodeled building and addition was dedicated by LDS Church president Heber J. Grant on Sunday, July 1, 1928. During the depression years, the LDS Church Welfare program, established in 1936, helped the local wards provide for their members and neighbors. Ward members volunteered time to work on a church-owned hog farm and later a dairy farm in Kaysville, Utah. Few residents in the neighborhood had money to spend on entertainment, so the plays, dances, and parties, organized by the Twenty-Ninth Ward were well attended. The movies held on Friday and Saturday nights brought in viewers from the surrounding wards and neighborhoods. On May 27, 1935, a banquet celebration to honor the twenty-five year service of Bishop Wilford W. Emery was attended by hundreds of well-wishers.

On March 24, 1940, the Salt Lake Stake was divided and the Twenty-Ninth Ward became part of the new Riverside Stake. Because the Twenty-Ninth Ward had the largest building of the six wards in the new stake, it was one of the venues used for stake meetings until the Stake Center was completed in 1953. Salt Lake City’s northwest neighborhood was part of the building boom that began with the end of World War II. It was during this period that many of the formerly vacant lots in the ward were finally developed. The Twenty-Ninth Ward was divided and the Riverside Ward created in 1945. The two wards shared the building at 1102 W. 400 North until the late 1970s. In 1947, the rapid construction of the Rose Park subdivision north of 600 North outpaced the construction of meetinghouses in the 1950s, which necessitated at times three wards juggling space in the building. The wear and tear on the building was addressed by a major remodeling project that took place in phases between 1954 and 1960 [Figure 3].

In the 1970s, with the prospect of a third ward to use the building on a permanent basis and the cost of remodeling prohibitive, it was determined that the Twenty-Ninth and Riverside wards would be moved into a new stake center building. In 1974, the Onequa Elementary School one block north on 1100 West was designated surplus property by the Salt Lake City School Board. The LDS Church submitted a successful bid on the four-acre parcel for the new stake and ward meetinghouse.

Recent History and Usage

The ward members participated in both the ground-breaking at the new site held on March 30, 1976, and the demolition of the school building in July 1976. On February 10, 1977, the Twenty-Ninth Ward held its 75th anniversary party, the last it would hold in its first meetinghouse. The dedication of the new building was held on June 26, 1977. In September 1979, ownership of the building at 1102 W. 400 North was transferred from the Twenty-Ninth Ward to the Corporation of the Presiding Bishop of the LDS Church. The church then sold the property to Philip Yordan on November 27, 1979. The building was used as office space for Security Film Productions. At the owner’s request, the building was listed on the Salt Lake City landmark register in 1982.

In 1986, ownership of the property reverted back to the LDS Church, who deeded it to the New Hope Multicultural Center in November 1986. The New Hope Multicultural Center was a non-profit organization focused on meeting the needs of new immigrants to the Salt Lake City area. In the late 1980s and 1990s, the center provided basic services such as clothing, food, medical clinic, self-sufficiency classes, and a help hotline. With limited space and resources, the center later focused on classes in English, U.S. Citizenship, math, and computer skills. The center organized after-school and summer programs. A sample of organizations that used the building for Sunday worship services included Apostolic church (Spanish speaking), Slavic Evangelical

²² Ibid.

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Baptist Church (Russian speaking), Buddhist Volunteer Youth Group (Vietnamese speaking), First Tongan Church of God (Tongan speaking), and the Sudanese Church (Arabic speaking).

Programs offered by the New Hope Multicultural Center were eventually phased out as other organizations and venues on the west side of Salt Lake City were established to provide the needed services. The Salt Lake City Corporation became owner of the building in 2006. The building has been vacant for several years during which time the City has tried unsuccessfully to find an organization with sufficient resources to buy and rehabilitate the building.

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9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

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Salt Lake Tribune. Various issues.

Salt Lake City Corporation. Building Permit Records, City Landmark Register Files, and Department of Public Works/Engineering Division files for 1102 W. 400 North.

Sanborn Fire Insurance Maps for Salt Lake City, 1898, 1911, 1930, 1950, 1969, and 1986. Available at the Utah State Historical Society and the Marriott Library, University of Utah.

Twenty-Ninth Ward Manuscript History, Physical Facilities Photograph Collection and Appropriations File. Available at the LDS Church History Library.

United States Census. *Salt Lake City, Utah, 1900-1940*.

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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 # _____
 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

Acreage of Property 0.80 acres

(Do not include previously listed resource acreage.)

Latitude/Longitude References

(Place additional references on a continuation sheet.)

Latitude 40.778503° Longitude -111.922979°

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

LOTS 1 & 2 & S 9 FT OF LOT 44, ALL LOTS 45 THRU 51, BLK 1, COLORADO SUB. TOGETHER WITH 1/2 VACATED ALLEY ABUTTING SD LOTS. (Property Tax Number 08-35-177-021)

Boundary Justification (Explain why the boundaries were selected.)

The boundaries are those historically associated with the property since 1902, when the original parcel was established with the construction of the building.

11. Form Prepared By

name/title	Korral Broschinsky, Preservation Documentation Resource		
organization	prepared for SLC Planning Division	date	January 15, 2015
city or town	Taylorsville	telephone	801-913-5645
e-mail	kbro@kbropreservation.com	state	Utah
		zip code	84123

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Additional Documentation

Submit the following items with the completed form:

- Photographs
- Maps
- Figures

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: Twenty-Ninth Ward LDS Meetinghouse

City or Vicinity: 1102 W. 400 North, Salt Lake City

County: Salt Lake State: Utah

Photographer: Korral Broschinsky

Date Photographed: October 2014

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Photograph 1 of 14

South elevation of the Twenty-Ninth Ward LDS Meetinghouse. Camera facing north.



Photograph 2 of 14

South and east elevations of the Twenty-Ninth Ward LDS Meetinghouse (Assembly Hall).
Camera facing northwest.

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Photograph 3 of 14

South elevation of the Twenty-Ninth Ward LDS Meetinghouse, entrance detail.
Camera facing north.



Photograph 4 of 14

East elevation of the Twenty-Ninth Ward LDS Meetinghouse (Amusement Hall). Camera facing west.

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Photograph 5 of 14

East and north elevations of the Twenty-Ninth Ward LDS Meetinghouse. Camera facing southwest.



Photograph 6 of 14

North elevation of the Twenty-Ninth Ward LDS Meetinghouse. Camera facing south.

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Photograph 7 of 14

West elevation of the Twenty-Ninth Ward LDS Meetinghouse (Amusement Hall).
Camera facing southeast.



Photograph 8 of 14

South and west elevations of the Twenty-Ninth Ward LDS Meetinghouse.
Camera facing northeast.

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Photograph 9 of 14

West elevation of the Twenty-Ninth Ward LDS Meetinghouse (Assembly Hall).
Camera facing east.



Photograph 10 of 14

West elevation of the Twenty-Ninth Ward LDS Meetinghouse, west entrance detail.
Camera facing east.

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Photograph 11 of 14

Main floor, interior of the Chapel, Twenty-Ninth Ward LDS Meetinghouse.
Camera facing south.



Photograph 12 of 14

Stair detail, main floor interior of the Chapel, Twenty-Ninth Ward LDS Meetinghouse.
Camera facing southwest.

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Photograph 13 of 14

Vestry detail, main floor interior of the Twenty-Ninth Ward LDS Meetinghouse.
Camera facing northeast.



Photograph 14 of 14

Main floor interior of the Amusement Hall, Twenty-Ninth Ward LDS Meetinghouse.
Camera facing west.

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Figure 1

Twenty-Ninth Ward LDS Meetinghouse, circa 1915.
Camera facing north.

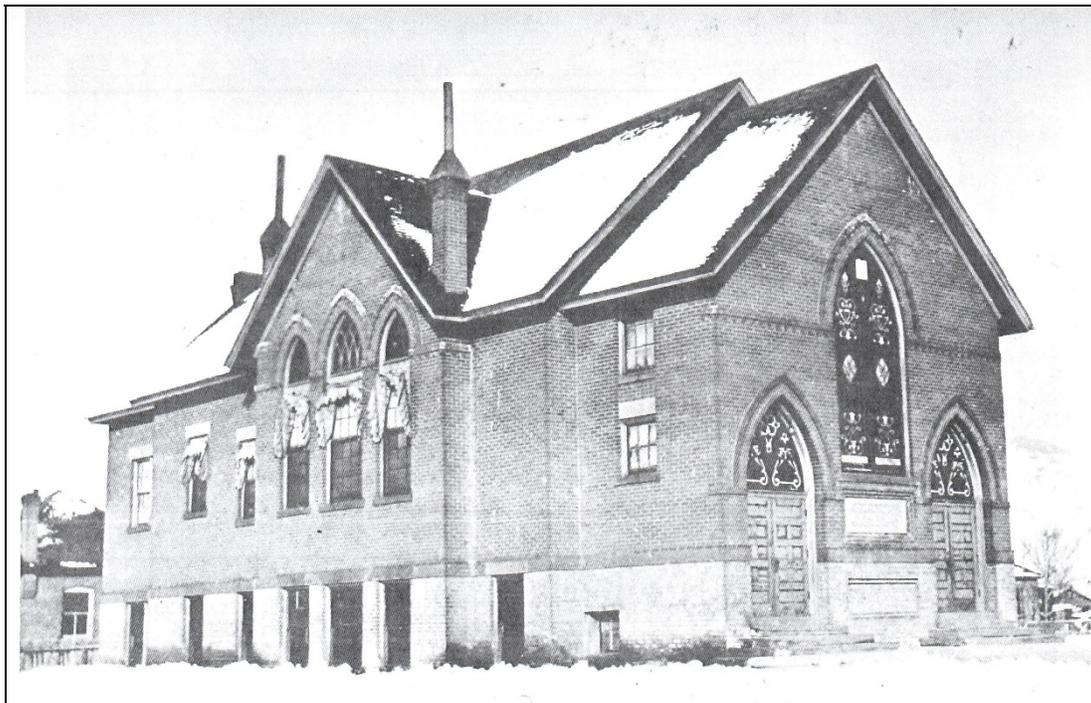


Figure 2

Twenty-Ninth Ward LDS Meetinghouse, circa 1920.
Camera facing northeast.

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Figure 3
Twenty-Ninth Ward LDS Meetinghouse, circa 1959.
Camera facing north.

Property Owner:

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

name	<u>Salt Lake City Corporation</u>	(Contact: Cheri Coffey)
street & number	<u>451 S. State Street</u>	telephone <u>801-535-6188</u>
city or town	<u>Salt Lake City</u>	state <u>Utah</u> zip code <u>84114</u>

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 18 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.