NPS Form 10-900
(3-82)

OMB No. 1024-0018
Exp. 10-31-84

United States Department of the Interior
National Park Service

National Register of Historic Places Inventory—Nomination Form

For NPS use only
received SEP 27 [redacted]
date entered OCT 24 [illegible]

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

1. Name

historic Adams, Joseph Frederick, House

and/or common Fred Adams House

2. Location

street & number Off U.S. 163 (formerly State Route 47) ___ not for publication

city, town Bluff ___ vicinity of

state Utah code 049 county San Juan code 037

3. Classification

Category	Ownership	Status	Present Use	
___ district	___ public	___ occupied	___ agriculture	___ museum
_X_ building(s)	_X_ private	_X_ unoccupied	___ commercial	___ park
___ structure	___ both	___ work in progress	___ educational	_X_ private residence
___ site	**Public Acquisition**	**Accessible**	___ entertainment	___ religious
___ object	___ in process	_X_ yes: restricted	___ government	___ scientific
N/A	___ being considered	___ yes: unrestricted	___ industrial	___ transportation
		___ no	___ military	___ other:

4. Owner of Property

name Mary Fountain

street & number P.O. Box 510561

city, town Salt Lake City ___ vicinity of state Utah

5. Location of Legal Description

courthouse, registry of deeds, etc. San Juan County Courthouse

street & number

city, town Monticello state Utah

6. Representation in Existing Surveys

title Block Survey of Bluff has this property been determined eligible? ___ yes _X_ no

date Spring 1985 ___ federal _X_ state ___ county ___ local

depository for survey records Utah State Historical Society

city, town Salt Lake City state Utah

7. Description

Condition		Check one	Check one
___ excellent	_X_ deteriorated	___ unaltered	_X_ original site
___ good	___ ruins	_X_ altered	___ moved date _____
___ fair	___ unexposed		

Describe the present and original (if known) physical appearance

The Adams House is a two story red sandstone Box Style house. It was constructed of locally quarried coursed ashlar. The roof is a low pitch hip with overhanging eaves. Gables project from the roof on the south and west sides. There are diamond patterned shingles on the pediments of the two gables, and two second story windows pierce each gable. A three part bay topped by a low pitch hip roof with overhanging eaves projects from the south half of the facade. A porch spans the remainder of the width of the facade, and a door and window open off the porch. A one story frame addition was made on the south side of the house. It, however, is in an extremely deteriorated condition and could easily be removed. That change is unobtrusive and does not affect the original integrity of the building.

Elements of the this house which identify it as a Box Style house include the two story rectangular form, the low pitch hip roof with overhanging eaves, and the porch spanning the facade.

The first floor plan of the Adams House consists of five rooms. The front door opens into a large living room on the south side of the house. Behind it is a simple staircase to the second story and a small room. There are three rooms on the north side of the house. The room at the front of the house probably served as a bedroom. Behind it is a room that may have been a dining room, and the third room was the kitchen. Although the original internal floor plan is discernible and essentially unaltered, the internal partitions are in a deteriorated condition. The exterior walls are 15" thick and the interior walls are studded and about 5 1/2" thick.

The Adams House is in a deteriorated condition. Most of the doors, windows, and original casings have been removed, and the first floor openings are boarded up. There is a large vertical crack in the exterior wall near the nort east corner of the building, but otherwise the house appears to be structurally sound. Despite its condition, it retains its original character.

Contributing resources on the property: 1 (this house)
Non-contributing resources: 0

8. Significance

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

Specific dates c.1895 **Builder/Architect** unknown

Statement of Significance (in one paragraph)

The Joseph Frederick Adams House, constructed c. 1895, is locally significant because it is one of less than a dozen houses remaining in Bluff that document an important phase in the history of the town: the evolution from farm village to large-scale livestock production. The livestock industry of the 1880s and '90s brought relative prosperity to the small community of Bluff, which, due to unfavorable natural conditions, was unable to depend on farming for its survival. Substantial buildings, such as this stone house, reflect the economic prosperity of the livestock period, which ensured the permanence of the town. The Adams House is architecturally significant both for its style and materials. It is primarily significant as one of eleven well preserved red sandstone buildings in Bluff, three of which are already listed in the National Register.[1] Bluff's stone buildings were primarily constructed between 1890 and 1910, and are the most sizeable, well preserved early collection of buildings in San Juan County. In addition, because stone was used only in isolated examples throughout the county, the Bluff buildings also represent the only significant collection of stone buildings in San Juan County. A number of stone buildings in Bluff have been demolished, including a church, school and several large residences. The Adams House, therefore, is one of a diminishing number of stone buildings which distinguish Bluff from other San Juan County towns. Within the larger context of southeastern Utah, Bluff is the only town with a collection of stone buildings which document both the use of local materials, stone specifically, and the existence of experienced stonemasonry. The Adams House is also distinctive among Bluff buildings as the only Box Style house. The Box Style was common in Utah's major communities such as Salt Lake City and Provo, but occurs infrequently in rural areas. It is generally characterized by a two story square or rectangular plan, a low pitch hip roof with overhanging eaves, and a porch spanning the facade. This house is the best preserved of only two examples of the style that have been identified in San Juan County and all of southeastern Utah.

Southeastern Utah was one of the last areas in Utah to be settled by Mormon pioneers as part of their systematic colonizing efforts in the territory. Bluff was established in the spring of 1880 by a weary band of Mormon pioneers who had miraculously succeeded in their perilous winter trek across the inhospitable, rocky canyon region of southern Utah. They discovered that the site of their new community had significantly less arable land than they had hoped, and the water supply proved to be unreliable. After struggling to survive for four years, the final straw came when a disastrous flood destroyed their irrigation canals and ditches, wiping out any hope of crops that season. It became clear to the people of Bluff that they would either have to find another means of making a livelihood or abandon the town and settle elsewhere. Some did leave. Those that stayed turned to stockraising, and by

9. Major Bibliographical References

Deseret Evening News, 1899.
Jones, Lenora B., Nielson, Marian G., and Perkins, Cornelia. A Saga of San Juan. Monticello(?), Utah: San Juan County Daughters of Utah Pioneers, 1968.
Walter, Don D. "The Cattle Industry of Utah, 1850-1900, An Historical Profile," Utah Historical Quarterly, XXXII (Summer 1964).

10. Geographical Data

Acreage of nominated property Less than one

Quadrangle name Bluff, Utah **Quadrangle scale** 1:62,500

UTM References

	Zone	Easting	Northing
A	12	628600	4127200
B			
C			
D			
E			
F			
G			
H			

Verbal boundary description and justification
All of Lot 6, Plat B, Bluff Townsite Survey.

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

state	N/A	code	county	N/A	code
state		code	county		code

11. Form Prepared By

name/title Roger Roper/Historian; Debbie Randall/Architectural Historian

organization Utah State Historical Society **date** August 1985

street & number 300 Rio Grande **telephone** 801-533-6017

city or town Salt Lake City **state** Utah

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

___ national ___ state X local

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

State Historic Preservation Officer signature A. Kent Powell

title A. Kent Powell, Deputy State Historic Preservation Officer **date** August 25, 1985

For NPS use only

I hereby certify that this property is included in the National Register

Entered in the National Register

date 10-24-85

Keeper of the National Register

Attest: **date**

Chief of Registration

1890, San Juan County, along with Box Elder County and Rich County, were the centers of the cattle industry in Utah. In 1880, for example, there were 267 head of cattle other than milch cows and working oxen in San Juan County. That was 1.3 head for every person in the area. In 1890, there were 17,100 head of cattle in the county, 47 for every man, woman, and child. According to one historian, "Never again in Utah history would so few people live with so many cattle."[2]

With the growth of the cattle industry, Bluff's built environment began to change. In 1890, all of Bluff's approximately 25 families lived in log houses, and all of the public buildings, including the post office, the hotel, the church, and the school house, were built of logs. Gradually, the log buildings began to be replaced with stone ones. The nearby sandstone cliffs provided the stone for the buildings. Although no specific stone masons have been credited with the work on these houses, it is likely that local builders, such as Charles Sitzer and Edward Thompson, were involved to at least some degree in the construction. The stone buildings constructed in Bluff during the late 1880s and 1890s reflect Bluff's new-found prosperity and stability.

This house was probably built ca. 1895 for Joseph Frederick "Fred" Adams and his wife, Agnes Allan Adams. As children, both Fred and Agnes were among the first settlers of Bluff, accompanying their families to the new settlement in the early 1880s. Fred was born in Parowan in 1870 to William and Mary B. Adams, who settled in Bluff in 1882. Agnes Allan Adams was born in 1872 to John Allan and one of his two polygamous wives, pioneers to San Juan County in 1881.[3] Fred and Agnes were married c. 1892 and had three children over the next six years. Judging from the size and quality of this house, Fred was successful in both his livestock and mining interests. He owned several hundred dollars worth of capital stock in the San Juan Loop, a cattle cooperative, and in the San Juan Co-op.[4] He also owned a placer mining claim located 75 miles west of Bluff, where he died unexpectedly of typhoid fever in November 1899.[5] Agnes and her children moved away from Bluff soon after her husband's death. The house was used for a number of years as a hotel, according to local tradition, but it has been left vacant in recent years.

Notes

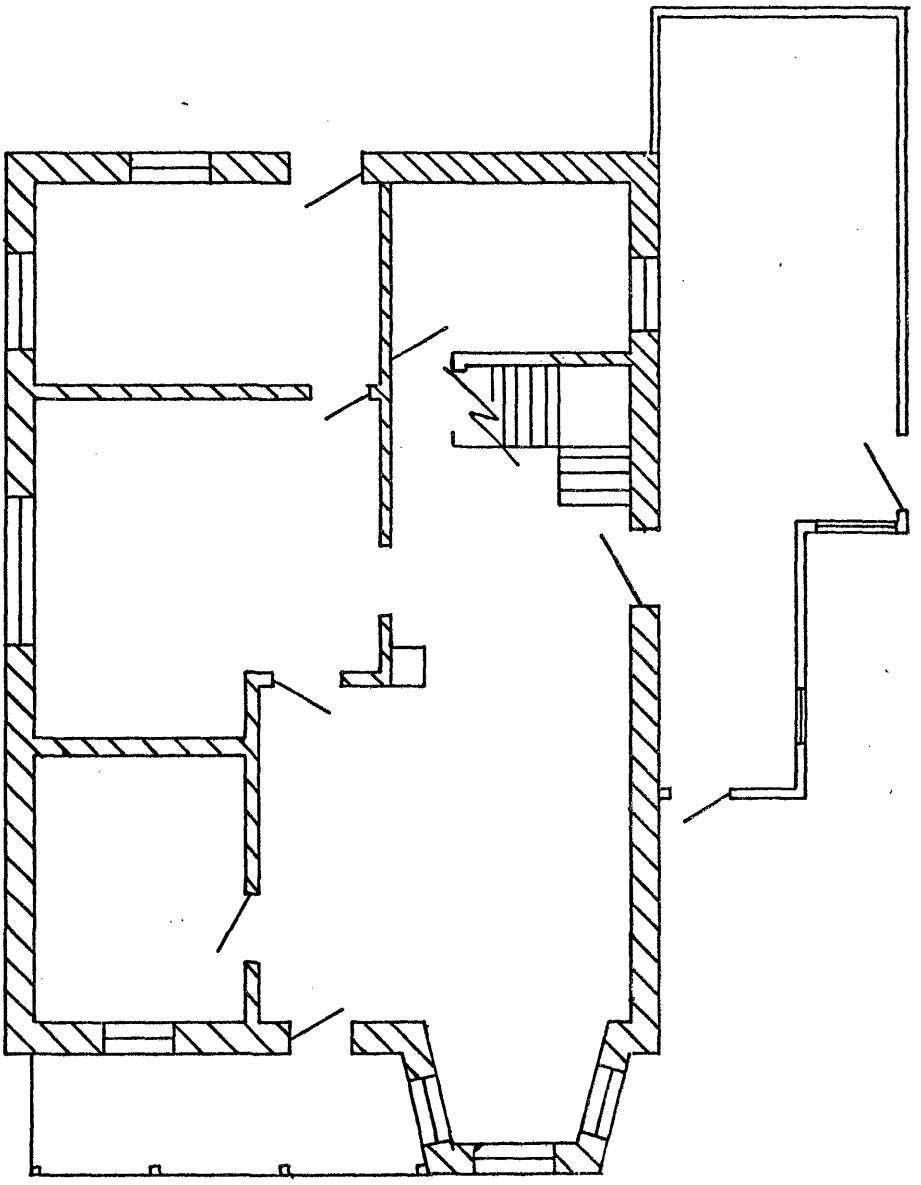
[1]Stone houses in Bluff that are already listed in the National Register include the following: The Jens Nielson House, Lot 2, Block 12, Plat A; the Lemuel H. Redd, Jr. House, Lot 3, Block 10, Plat A; and the John Albert Scorup House, Lot 2, Plat B.

[2]Don D. Walter, "The Cattle Industry of Utah, 1850-1900, An Historical Profile," Utah Historical Quarterly, XXXII (Summer, 1964), 190.

[3]John Allan's two wives were Jane Fleming Fergusen Shaw Allen and Agnes McAuslan Allan. His daughter, Agnes Allan Adams, is identified as the daughter of Jane, although, judging from her name, it is possible that she was the daughter of Agnes. See Saga of San Juan, p. 293-294.

[4]San Juan County Recorder's Office, Miscellaneous Book "B" p. 367-368.

[5]Deseret Evening News, December 6, 1899, p. 7. Obituary of Joseph F. Adams.



N

c.1895
c.1915

JOSEPH FREDERICK ADAMS HOUSE
BLUFF, SAN JUAN COUNTY, UTAH
6-5-85

NPS Form 10-900
(Oct. 1990) Utah WordPerfect 5.1 Format (Revised Feb. 1993)

OMB No. 10024-0018

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

RECEIVED 415
OCT 5 1995
INTERAGENCY RESOURCES DIVISION
NATIONAL PARK SERVICE

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in *How to Complete the National Register of Historic Places Form* (National Register Bulletin 16A). Complete each item by marking "X" in the appropriate box or by entering the information requested. If an 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 entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer to complete all items.

1. Name of Property

historic name BLUFF HISTORIC DISTRICT

other names/site number

2. Location

street & number Roughly bounded by Main, U.S.191, 2nd E. St., and the bluffs N/A not for publication

city or town Bluff N/A vicinity

state Utah code UT county San Juan code 037 zip code 84512-

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 ___nationally ___statewide X locally. (___ See continuation sheet for additional comments.)

Wilson G. Martin 9/30/95

Signature of certifying official/Title Date

Utah Division of State History, Office of Historic Preservation

State or Federal agency and bureau

In my opinion, the property ___meets ___does not meet the National Register criteria. (___ See continuation sheet for additional comments.)

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that this property is:

for Signature of the Keeper Date of Action

✓ entered in the National Register. Beth Grosvenor 11/2/95
___ 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:)

5. Classification

Ownership of Property
(Check as many boxes as apply)

- X private
- X public-local
- X public-State
- X public-Federal

Category of Property
(Check only one box)

- ___ building(s)
- X district
- ___ site
- ___ structure
- ___ object

Number of Resources within Property
(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
11	30	buildings
6		sites
		structures
		objects
17	30	Total

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

N/A

Number of contributing resources previously listed in the National Register

5

6. Function or Use

Historic Functions
(Enter categories from instructions)

DOMESTIC/village site
DOMESTIC/single dwelling
COMMERCE/TRADE/specialty store
FUNERARY/cemetery
LANDSCAPE/natural feature
SOCIAL

Current Functions
(Enter categories from instructions)

DOMESTIC/village site
DOMESTIC/single dwelling
COMMERCE/TRADE/specialty store
FUNERARY/cemetery
LANDSCAPE/natural feature

7. Description

Architectural Classification
(Enter categories from instructions)

LATE VICTORIAN
Other: hall-parlor
Other: double cell

Materials
(Enter categories from instructions)

foundation sandstone, concrete
walls sandstone, stucco, brick, WOOD
aluminum
roof asphalt, WOOD: shingle
other

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

X See continuation sheet(s) for Section No. 7

8. Statement of Significance

Applicable National Register Criteria
(Mark "x" on one or more lines for the criteria qualifying the property for National Register listing.)

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

Criteria Considerations
(Mark "x" on all 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.
- X D a cemetery.
- ___ E a reconstructed building, object, or structure.
- ___ F a commemorative property.
- ___ G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance
(Enter categories from instructions)

AGRICULTURE
ARCHITECTURE
EXPLORATION/SETTLEMENT
RELIGION

Period of Significance

1880 - c.1945

Significant Dates

1880 (date of settlement)
1886 (start of livestock industry)

Significant Person
(Complete if Criterion B is marked above)

Nielson, Jens; Redd, Lemuel H., Jr.;
Decker, James B.; Scorup, John Albert

Cultural Affiliation

N/A

Architect/Builder

unknown

Narrative Statement of Significance
(Explain the significance of the property on one or more continuation sheets.)

X See continuation sheet(s) for Section No. 8

9. Major Bibliographical References

Bibliography
(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- ___ preliminary determination of individual listing (36 CFR 67) has been requested
- X 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

Name of repository:

X See continuation sheet(s) for Section No. 9

Bluff Historic District
Name of Property

Bluff, San Juan County, Utah
City, County, and State

10. Geographical Data

Acreage of property approx. 225 acres

UTM References
(Place additional UTM references on a continuation sheet.)

	Zone	Easting	Northing		Zone	Easting	Northing
1	1/2	6/2/8/0/0/0	4/1/2/7/9/4/0	2	1/2	6/2/9/3/2/0	4/1/2/7/9/7/0
3	12	6/2/8/6/6/0	4/1/2/7/1/0/0	4	1/2	6/2/8/1/1/0	4/1/2/7/0/5/0
5	1/2	6/2/7/7/7/0	4/1/2/7/5/5/0	6	/	/ / / / /	/ / / / / /

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

X See continuation sheet(s) for Section No. 10

Boundary Justification
(Explain why the boundaries were selected.)

X See continuation sheet(s) for Section No. 10

11. Form Prepared By

name/title Roger Roper/Historic Preservation Coordinator (also Deborah Westfall and others)
organization Utah SHPO (also Bluff Historic Preservation Association) date May 1995
street & number 300 Rio Grande telephone (801) 533-3561
city or town Salt Lake City state UT zip code 84101-

Additional Documentation

Submit the following items with the completed form:

- **Continuation Sheets**
- **Maps:** A **USGS map** (7.5 or 15 minute series) indicating the property's location.

  A **Sketch map** for historic districts and/or properties having large acreage or numerous resources.
- **Photographs:** Representative **black and white photographs** of the property.
- **Additional items** (Check with the SHPO or FPO for any additional items.)

Property Owner

name multiple
street & number _____ telephone _____
city or town _____ state _____ zip code _____

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. 470 *et seq.*).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 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 Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

RECEIVED 413
OCT 5 1995
INTERAGENCY RESOURCES DIVISION
NATIONAL PARK SERVICE

Narrative Description

Overview

The Bluff Historic District encompasses most of the original 1880 townsite of Bluff City, cemetery hill, and the 300-foot sandstone bluffs directly north of town which include natural features that have cultural significance. There are 42 buildings in the district spread over a dozen or so blocks. The contributing buildings range from 1880 to the mid-1940s, the majority having been built between about 1890 and 1905. Although just under half of the buildings are contributing, the integrity of the district is bolstered by the prominent locations and dominant scale of many of the historic buildings, the presence of a variety of historic landscape elements, and the community's distinct setting. Overall, the Bluff Historic District retains its historic character.

Setting

Bluff is an isolated small town located in the narrow San Juan River Valley in the extreme southeastern corner of Utah. It is an oasis in a stark desert setting. The town is laid out in a rectangular grid of a dozen or so blocks with its length running east and west. U.S. Highway 191 passes through town and defines the eastern and southern boundaries of the district. The town is bounded by the San Juan River to the south, a few miles of arable farmland to the east, hundreds of miles of uninhabitable desert terrain to the west, and 300-foot sandstone bluffs to the north. These bluffs, which were inspiration for the town's name, are a dominant visual element that serve as a dramatic backdrop to the community.

Buildings

There are 52 principal properties in the Bluff Historic District, 46 of which are buildings. (The other six include the cemetery and five natural features which are discussed in another section.) Of the 46 buildings, 16 are contributing and 30 non-contributing. A majority of the contributing buildings (10) are Victorian eclectic or vernacular sandstone houses built between about 1890 and 1905. Most of them occupy prominent corner locations, and several are substantial, two-story houses. (Five of the largest houses were individually listed in the National Register in the early 1980s.) Other materials, besides sandstone, found on contributing buildings include log, stucco, wood shingles, and horizontal wood siding. Some of the contributing buildings have associated historic outbuildings, though most have non-historic auxiliary structures. All but one of the contributing buildings are houses or residential outbuildings; the sole exception is the old LDS Tithing House/Powell Trading Post. In later years, some of the houses have been converted to non-residential purposes. The town's principal, historic commercial and institutional buildings were demolished over the years, including the school, church, and co-op store.

X See continuation sheet

Within the past 10 years, a number of homes have been rehabilitated, some after decades of abandonment. A few historic houses are still vacant or deteriorated, including the Barton Cabin, the Frederick Adams House, and the Kumen Jones House. The Jones House burned in the 1970s and is now primarily a ruin. It still remains, however, as a distinctive historic structure in the town and as a contributing element in the historic district.

Most of the non-contributing buildings in the district (26 of 30) are out-of-period structures built in the 1950s-1990s. Only four buildings from the historic period are non-contributing because of alterations. Most of the non-contributing buildings are houses, including a number of mobile homes. Though the non-contributing buildings outnumber the contributing buildings, they do not dominate the character of the district. This is in part because they are on less prominent sites--mid-block or fringe locations--and they tend to be smaller in scale than the contributing buildings.

Other Contributing Features in the District

The district's visual character is defined by more than its buildings. Other features include the original grid of large square blocks with historic houses on the corners, vacant lots, fence lines, trees, undeveloped roadsides (no sidewalks or curb and gutter), cemetery hill, the wall of bluffs directly north of town, and the apron of natural landscape that sets off the town from the bluffs. All of these features--developed, undeveloped, and natural--combine to create a distinct sense of place, a place whose past is still readily apparent.

The cemetery is located on a prominent hill directly north of town, between the town grid and the bluffs. It contains graves from the 1880s to the present, including 126 from the historic period. The graves are arranged in rows and most are outlined with cobblestones. Some family plots are demarcated with metal or wire fencing or low stone walls. The cemetery is otherwise unlandscaped. Though cemeteries are not usually considered eligible for listing in the National Register, this cemetery has a number of grave markers that have significant artistic and cultural merit, and the site itself, with its winding drive and panoramic view, reflects the ideals of picturesque rural cemeteries of the period.[1]

The bluffs not only serve as a visual backdrop and boundary of the town, but also include features of historic or cultural significance. The bluffs themselves are a contributing element, as well as three distinct features. These include the natural sandstone formations of Locomotive Rock and Twin Rocks (Navajo Twins), which anchor the western and eastern ends, respectively, of the segment of bluffs included in the district. Locomotive Rock is shaped like a steam locomotive, and Twin Rocks is a paired, upright formation that symbolizes the Navajo Twins of the Navajo creation tradition. Both have been prominent and recognized landmarks in the community since the nineteenth century (the exact

[1] Elisabeth Walton Potter and Beth Boland, "National Register Bulletin 41: Guidelines for Evaluating and Registering Cemeteries and Burial Places" (National Park Service, 1992), pp. 4-6.

date of their identification and naming is unknown). Another natural feature is the Bluff Ballroom, a large alcove or cave in the bluffs that has been used by Bluff residents since the late 1800s for dances and other informal social gatherings. The names of many former residents are carved in the sandstone walls of the Ballroom.[2]

The bluffs also form Cow Canyon and Calf Canyon, which were used historically in the local livestock industry. These box canyons served as natural corrals to keep the cows separate from the calves at roundup time. Calf Canyon has remained in its natural state, while Cow Canyon has been substantially altered by the placement of U.S. Highway 191 down its entire length. The entrance of Calf Canyon is included in the district. Cow Canyon is excluded from the district, except for the bluffs along its lower western edge which include the Ballroom. In summary, specific sites that contribute to the significance of the district include the cemetery, the bluffs, Calf Canyon, Locomotive Rock, the Navajo Twin Rocks, and The Ballroom.

Archaeological Resources

Though archaeological sites abound in the area, they are not being dealt with at this time. An archaeological context will be developed in the future. A cultural landscape study that would include surrounding farmland and outlying sites related to the livestock industry may also be undertaken in the future.

___ See continuation sheet

[2]Dimensions of the Ballroom are 20.6 meters wide at the mouth, 23.7 meters deep, and 12 meters high at the mouth, tapering down gradually toward the rear. The cave has white sand on the floor and a natural spring at the back.

Narrative Statement of Significance

The Bluff Historic District is historically significant for its key role in the settlement of San Juan County and southeastern Utah. More specifically, it represents a significant achievement by Mormon pioneers to claim the region for themselves and their church. The success of the Bluff settlement led to the establishment of other towns in the region and ensured Mormon dominance in this corner of Utah. Gaining a foothold in this area was part of the overall plan of Mormon settlement that spawned over 500 communities during the last half of the nineteenth century. Maintaining that presence in this inhospitable region was almost too much for the Bluff settlers. The permanence of the town was assured only after years of extreme hardship and disappointment and after the strategic shift of the local economy from farming to livestock raising. Key to the eventual success of the town was the commitment of the Mormon settlers to the religious purposes behind the venture and their willingness to work together, a characteristic of Mormon settlements in general. The period of significance of the Bluff Historic District extends from the establishment of the town in 1880 to the mid-1940s, though the most important phase was the livestock boom period of 1886 to about 1905. Most of the contributing buildings in the district were constructed during that twenty-year period. Many of these buildings are substantial Victorian eclectic style houses built of local sandstone. Several have been individually listed in the National Register because of their architectural significance or their association with important local figures. The Bluff Historic District encompasses not only those "landmark" buildings but also buildings of lesser individual significance and other structures and elements that together convey the historic character of this important community.

Overview of Mormon Colonization

Bluff City was established in 1880 by a group of Mormon pioneers called to colonize the San Juan River area of southeastern Utah. It was settled during one of the most active phases of Mormon colonization. The Mormons arrived in the Utah territory in 1847 and claimed it as their Zion, where they would build the Kingdom of God on earth. Under the direction of church president Brigham Young they immediately set to the task of systematically colonizing the region. By the turn of the century they had founded over 500 agrarian communities, most in Utah and surrounding states, but some in Canada and Mexico as well. Bluff was one of over 120 settlements established between 1876 and 1879. Only the initial phase of Mormon settlement, from 1847-57, was more significant. The colonizing movement of the late 1870s was largely in response to overpopulation. The land and water in the settled regions were all claimed by that point. Other areas had to be searched out and settled to accommodate both the natural growth within the territory and the continual flow of Mormon converts "gathering to Zion." At least 100 of the settlements established between 1876 and 1879 were outside

x See continuation sheet

Utah; the other 20 or so, including Bluff, were established in the more difficult or marginal regions of Utah.[3]

The pattern of colonization for these new settlements was virtually the same as for the Mormon towns established in the 1850s and '60s: settlers were "called" on these colonizing missions by church leaders; settlements consisted of nucleated villages surrounded by farm land; cooperative labor was used to develop irrigation systems; town lots and farm land were distributed by drawing; and tithing from church headquarters was sometimes used to subsidize some of the new settlements until they could get on their feet.[4]

The San Juan Mission was charged with the additional duty of claiming a new area in the face of incursions by "outsiders." Most Mormon settlements were established in areas uninhabited by other Europeans. The San Juan region, located in the extreme southeastern corner of Utah, was a remote edge of Mormon country. Cattlemen and other "outsiders" were beginning to move into that borderland from New Mexico and Colorado. Mormon church leaders were concerned that any foothold by outsiders in what they considered their own territory would result in friction and loss of autonomy.[5] A strong Mormon presence was needed to secure that corner of the territory.

In addition to the cattlemen, a substantial population of Native Americans, both Ute and Navajo, resided in the San Juan region at the time of the Bluff settlement. Coexisting with them represented another challenge to the Bluff pioneers.

"The Trek" and the Founding of Bluff City, 1879-80

In early April 1880, a weary group of Mormon settlers arrived at what would be the site of Bluff City along the San Juan River in southeastern Utah. The party consisted of approximately 230 men, women, and children. The site, though promising, was not their intended destination, but the challenge of trudging fifteen more miles upstream was too much for the exhausted party. They had just completed an arduous 180-mile, five-month winter trek through the extremely rugged and uncharted slick-rock country of southeastern Utah. This course had seemed to be the most direct route from the Mormon settlements they had left in southwestern Utah. It proved otherwise, however, setting them back three

[3]Leonard Arrington, "Great Basin Kingdom," pp. 88, 354. See also Eugene E. Campbell, "Early Colonization Patterns," in Richard D. Poll, et al, editors, Utah's History, pp. 133-134.

[4]Arrington, p. 354.

[5]Some histories of Bluff have claimed that additional reasons for the settlement of the town included dispersing the growing outlaw population in the area and pacifying and even proselytizing the substantial Indian population. Historian Michael Hurst refutes these claims, noting that neither the original settlers nor documents contemporary with the settlement mention those as purposes for the settlement. See Michael Hurst, "Bluff City, Utah: An Historical Sketch" (unpublished manuscript, 1976). Available at Utah State Historical Society Library.

months and testing their endurance and dedication to the limits. This route became known as the Hole in the Rock Trail. It was named after one of the most difficult segments, a steep, narrow chute that had to be dynamited and improved to accommodate their wagons. (The Hole in the Rock Trail was listed in the National Register in 1981.)[6]

The perseverance shown by the San Juan pioneers in completing the difficult trek set the tone for the entire settlement effort, as historian Michael Hurst has noted.

> For whatever reasons they decided to plunge directly toward their destination--instead of following roads broken by the exploration company--that decision, and its attendant ordeal, became the foundation for the heritage of Bluff, for it led directly to Hole in the Rock. The Hole in the Rock trek became the great gestation for the Mormon colony on the San Juan; it provided the suffering and endurance which united the settlers in an uncommon bond of togetherness, and being so great a price, it became justification in itself for the colony's existence. While the details are best told elsewhere, the ordeal of making roads where there were--and are--none, through the hole, up Cottonwood Hill, the slick rocks, Clay Hill, and San Juan Hill, exacted such a toll from the travelers that by the final week some were making less than one mile per day. Bluff City would never have been what it was--if it had lasted at all-if it had not been born amid such anguished labor pains.[7]

Settlement and Early Agricultural Efforts, 1880-1885

Though the ordeal of the trek was behind them, the Bluff settlers faced another set of hardships in their new home. They soon learned that there was less land than they had thought, forcing them to divide the surrounding farmland into smaller allocations. Plus the area was simply not easily adapted to farming. Marginal soil, floods, dam breaks, extreme heat, and Indian trouble conspired against their every effort. Many left the settlement that first year, discouraged and destitute. Those who remained pleaded with church leaders to allow them to abandon the town. They were advised to remain.

The settlers initially lived in hastily built brush huts or their wagon boxes. In September 1880, buoyed by a visit from church leaders from Salt Lake City, they built a fort of cottonwood logs and dirt-roofed log cabins on the inside of the fort. (The Barton Cabin is the only remnant of these first houses.) Most continued to live in the fort until 1883, when they started moving out onto their town lots. Most of their efforts went into developing an irrigation system and the surrounding farmland. In August 1880 the ditch washed out, leaving the crops to dry up. This would be a regular occurrence in the

[6]A full account of the Hole-in-the-Rock trek can be found in David E. Miller, Hole-In-The-Rock: An Epic in the Colonization of the Great American West (Salt Lake City: University of Utah Press, 1959).

[7]Hurst, p.8.

community. Ditches and dams continually required rebuilding or improvement. To supplement their meager yields from farming, many of the men went to Colorado to work in the mines.

Bluff's isolation, harsh terrain and climate added to the settlers' discomfort and hardships, as an unnamed pioneer recalled:

> Our tents and cabins were clustered together in an open flat. It seemed to me that the glistening sun would burn my eyes out; I was half blinded from always seeing it, the barren cliffs seemed little less than prison walls.

Another pioneer, Adelia Lyman, made a similar observation:

> With the spring the sandstorms came, whistling winds from the southwest, loaded with blinding sand which beat its way into every crack and crevice of the old log huts, making everything gritty. When the storm was over and the sun shone down on the white sand it was blinding to go and look at it and it was dismal to look at the stern grey cliffs with their barren walls.[8]

The settlers felt trapped in a miserable situation but felt duty-bound to stick it out. The bluffs, the most dominant feature in the area, seemed to symbolize these feelings of discouragement and imprisonment.

The year 1884 proved conclusively that farming was doomed to failure along the San Juan. In March and April floodwaters up to nine feet higher than normal ruined the ditch, covered the farmland with two feet of mud, washed away several homes, and filled the remainder with silt. The long awaited honorable release from their colonizing mission came from church headquarters, but it also included an appeal for all who could to stay on and build up the place. "[Y]ou have struggled for four years and you shall be blessed if you go away, but those of you who stay will be blessed even more abundantly."[9] Many stayed as a result. But a major change was in store for the embattled community. A new religious leader had been appointed to them. Francis A. Hammond arrived in Bluff in December 1885 as their new stake president. (A stake is an ecclesiastical unit comprising several wards or congregations.) He brought with him his large family, 500 head of cattle, and a plan to develop a local livestock industry.

[8]Both quoted in Hurst, p. 4.

[9]Quoted in Hurst, p. 17.

The Livestock Industry, 1886-1905

Livestock raising emerged as the dominant industry in San Juan County in the 1880s. Between 1880 and 1890 the number of cattle per capita rose from 1.7 to 47.[10] Bluff's transition to a livestock economy ensured the success of both the town and the San Juan Mission as a whole. The San Juan region of southeastern Utah would become Mormon country. Historian Charles Peterson makes the following observation:

> That the Mormons did not withdraw entirely (from the San Juan) was due in large measure to a shift in emphasis from the farm village to cooperative livestock production and to the person of Francis A. Hammond, who, as new president of the San Juan Stake, was instrumental in putting together a policy implementing this shift. The Mormons took the offensive after 1885, mounting a program that led to a confrontation which was in many ways like the characteristic competition of squatter and cattle baron. In other ways it was the meeting of the two livestock frontiers--Mormon co-op herd on the one hand, and the big cow outfit of the general frontier on the other."[11]

Hammond's "program" of shifting to a livestock-based economy hinged on several critical points. Foremost was cooperation. The Bluff settlers formed the "Bluff Pool," a cooperative livestock venture that enabled them to compete with the large cattle outfits from Colorado, Texas, and New Mexico. These outfits already had large herds in the Bluff area. The Bluff Pool brought in livestock from Mormon settlements to the north, claimed rangeland wherever they could, including making arrangements with local Indians, established towns at prime locations (even in the face of prior claims to the land and water), used legal and political means to further their purposes, and simply bought out some of their competition. Their persistence and aggressive tactics earned them the name the "Bluff Tigers."[12] After years of tense competition, the Mormon livestock interests won out. The Bluff Pool was dissolved in 1897, having accomplished its purpose. Thereafter the Bluff livestockmen operated on an individualistic basis. Historian Charles Peterson sums up Bluff's transition from farming to livestock raising:

> In following the farm village pattern, they had gone at things wrong just as surely as they had taken the wrong trail to San Juan in 1879-80. But they made the shift to cattle and later sheep, met the competition on the ranges, and survived.[13]

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[10]Don D. Walter, "The Cattle Industry of Utah, 1850-1900: An Historical Profile," Utah Historical Quarterly, XXXII (Summer 1964), p. 190.

[11]Peterson, Look to the Mountains, p. 92.

[12]Ibid., p. 96.

[13]Ibid., pp. 99-100.

The affluence of the livestock boom period of 1886-1905 sparked the rebuilding of Bluff into the town it has remained throughout the twentieth century. Rough, log cabins were replaced by substantial sandstone houses, some quite large and elegant, even by the standards of larger cities in the state. The Redd, Scorup, and Decker houses are good examples. Other notable stone buildings were erected, including the school, church, and co-op store (none of these buildings remain standing). Stone was readily available from the bluffs north of town, and local stonemasons did much of the work. Nick Lovice and Ed Thompson, who came to the area with the oil boom in 1892, are credited with much of the stonework. Finished woodwork and other building materials were shipped in from Durango, Colorado, and construction lumber was provided by the Butt brother's sawmill on the south slope of the Blue or Abajo Mountains. Willard Butt's Second Empire style house is one of the few frame houses in town from this period. Farming had continued during the livestock period, though on a reduced basis. Fruit growing emerged as an important local industry as well. Shade trees, gardens, orchards, and fields complemented the new stone buildings, giving the town a prosperous look during these years.

Included among the homes still standing in Bluff are those of four men who made significant contributions to the community and the cattle industry upon which the town's economy was based. These men were Jens Nielson, Lemuel H. Redd, Jr., James B. Decker, and John Albert Scorup. (Their homes were listed individually in the National Register in 1982-83.) Jens Nielson served as Mormon bishop of the Bluff Ward from 1880 until his death in 1906. His duties and influence extended well beyond the church walls, including virtually every facet of community life. Historian Charles Peterson credits Nielson's leadership and character as key to the town's survival in the early years.[14] Lemuel Redd was also an important local leader in the Mormon church and a key figure in the livestock industry, including helping found and operate the "Bluff Pool." Redd was also prominent in politics, serving as county assessor, tax collector, county commissioner, superintendent of San Juan County Schools, member of the State Constitutional Convention, and as a member of the State Legislature. "Al" Scorup and James Decker were prominent cattlemen, serving as important members of the Bluff Pool. Decker also served on the school board and was the county's first sheriff. Scorup's rise from poor working cowboy to the owner of Utah's largest cattle outfit is legendary. His success in livestock led him into banking, where he served as president a vice-president of banks in Moab and Salina, respectively.

Stability, Transition, and Decline, c.1905-1945

After Bluff's livestock-based economy peaked around 1905, the town settled into a more relaxed mode. Many residents moved 25 miles north to the new town of Grayson (later renamed Blanding), where water sources were more reliable. Both Blanding and Monticello, the county seat, had been established on the heels of Bluff's success, and, being better situated for cattle raising, they quickly outgrew and overshadowed Bluff. The town served as the outfitting headquarters for a series of important exploring expeditions into the canyon country in the 1890s and early 1900s. These included

[14]Ibid., p. 51.

the expeditions of W.B. Douglas and Byron Cummings, which identified Rainbow Bridge and other natural bridges in the area. Bluff also served as headquarters of two short-lived mineral booms, the San Juan River gold rush of the early 1890s and the Mexican Hat oil boom of the early 1900s. None of these ventures had any lasting impact on the community.

Livestock raising and farming continued to be the principal occupations of Bluff residents. A 1912-13 state gazetteer lists the town with a population of 250, a church, post office, school, and several small business. By 1920-21 the population had dwindled to 175, and by 1927-28 no businesses were listed in the town, though the post office was still functioning.[15] A number of the sandstone houses were being abandoned at this time, a condition in which some of them would remain for decades. A few residents were able to sustain themselves with work other than farming and livestock. June Powell, for example opened a trading post in the old tithing house in 1944, exchanging rugs, sheep, wool, jewelry and so forth with the local Navajos. This building, which still stands, is the only remaining trading post of its era.

Despite declines in population and economic vitality, the town progressed in other ways. As early as 1912, Bluff was connected to the outside world by telephone and by a daily stage to the towns of Blanding and Monticello to the north.[16] Artesian wells drilled in 1908 furnished Bluff with its first reliable source of water and provided enough pressure for the water to be piped into the homes.[17] By the early decades of the twentieth century, Bluff, with its gardens, shade trees, stone houses, and community life, had become the successful town the original settlers had envisioned and the idyllic rural haven subsequent generations would remember with nostalgia.

1940s to the Present

Since the 1940s, Bluff has experienced a number of changes. Oil and uranium booms in the 1950s and '60s brought new people and some new construction. Improved roads accommodated a growing tourism industry. Today successful farms border the town on the east, and livestock raising continues, though at a level much diminished from its historical peak. Today (1995) tourism has become a driving force in the local economy. The region's national parks, wild canyons, prehistoric sites, river running, and mountain biking have attracted tourists in unprecedented numbers. An 1884 state gazetteer was remarkably prescient in describing the region's attractions for today's visitors.

> If wild and romantic scenery were a desirable condition, no place in the world could excel San Juan County; and for those interested in the history of the

[15]Gazetteers of Utah, 1884, 1900, 1912-13, 1920-21, 1927-28. Available at Utah State Historical Society.

[16]Gazetteer of Utah, 1912-13, p.54.

[17]Cornealia Adams Perkins et al, Saga of San Juan, p. 84.

> aborigines, few places offer such temptations as the cliffs overhanging the old bed of the Colorado River.[18]

The strong local economy has stimulated rehabilitation work on many of the older houses. The Scorup, Butt, and Nielson houses are good examples. It has also led to the construction of newer houses, including mobile homes, and the development of new businesses. Though these new structures do not contribute to the historic character of the district, they do not overwhelm it either. The town still reflects its past, a past significant well beyond the confines of the enclosing sandstone bluffs.

___ See continuation sheet

[18]Robert W. Sloan, editor and compiler, Utah Gazetteer and Directory, 1884, p. 184. Available at Utah State Historical Society Library.

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___ See continuation sheet

Verbal Boundary Description

The boundary of the Bluff Historic District is shown on the accompanying USGS map and the more detailed Bluff Historic District Map. The following description further clarifies the boundary.

Beginning at the northeast corner of the intersection of Main Street (U.S. Highway 191) and 4th East Street, proceed east along the north side of the road, following it as it bends northeasterly, to the intersection of the highway with Navajo Twins Drive. Then proceed westerly along the south side of Navajo Twins Drive approximately 500 feet. Then proceed north approximately 900 feet, passing just to the east of the Navajo Twin Rocks, a natural formation. Then proceed east approximately 1300 feet to a point on the northern/western boundary of the Highway 191 right-of-way which is also the southern point of the mouth of the draw where "The Ballroom" is located. Then proceed northeasterly along the highway right-of-way line approximately 400 feet to the northern point of the mouth of the draw where "The Ballroom" is located. Then proceed north approximately 600 feet to the northern boundary line of the San Juan Service Area #1 (Bluff), which line is also the northern boundary of the south one-half of the southwest one-quarter of Section 19, Township 40 South, Range 22 East, Salt Lake Base and Meridian. Proceed west along this quarter-quarter section line approximately 4300 feet to a point intersected by the north/south-running UTM "easting" line 62800, which point is at the western base of the bluffs. Then proceed in a southwesterly direction approximately 1500 feet, passing to the west of Locomotive Rock, to a point that intersects the section line. Then proceed south approximately 600 feet to the western-most extension of Cemetery Road. Proceed along the southern boundary of Cemetery Road, following it east as it becomes Mulberry Avenue approximately 300 feet. Then proceed south behind the Decker House approximately 500 feet to the south side of Black Locust Avenue (if extended to the west beyond 3rd East Street). Then proceed east approximately 750 feet to the southeast corner of the intersection of Black Locust Avenue and 4th East Street. Then proceed south approximately 500 feet to the beginning.

Boundary Justification

The boundary includes all of the remaining historic buildings and structures in Bluff as well as surrounding natural features that have cultural significance. Irregularities in the boundary, specifically along the western and eastern sides, reflect the attempt to exclude non-historic buildings on the edges of the district. More non-historic buildings could possibly have been excluded from the district by using more radical zigzagging, but the result would have been a much more confusing district boundary and the loss of some non-building features that contribute to the overall historic character of the town, such as fences and open spaces (fields, vacant lots, etc.).

The inclusion of the bluffs north of town, as justified in sections 7 & 8, raised the question of how much of the bluffs to include. The existing boundary of the town's special service area provided a well-defined line that seemed reasonable for the resources, allowing more than just the vertical face of the bluffs to be included and incorporating a reasonable section of Calf Canyon to also be included. Extending the northern boundary to include all of Calf Canyon and all of the sandstone bluffs seemed excessive.

The jog in the eastern boundary is probably the most controversial. After following Highway 191 for a ways, the boundary cuts back to the west then proceeds north several hundred feet before jogging back to the east and rejoining the highway. The purpose in this jog was to keep in the district the very prominent and historic Navajo Twin Rocks and Ballroom while excluding non-historic structures in this area. These include new buildings on the north side of Navajo Twins Drive and along the west side of Highway 191 and Highway 191 itself, an overwhelmingly dominant non-contributing structure in the otherwise historic Cow Canyon. The boundary could perhaps have been drawn to follow the contour of the bluffs, thereby excluding the buildings and highway, but the squared-off boundary that was chosen had gained local approval and did not compromise the district, so it was retained.

All photos were taken by Roger Roper, and negatives are on file at the Utah SHPO.

Photo No. 1:
1. Burroughs mobile home (#13) and Lemuel H. Redd, Jr., House
   Bluff Historic District
2. Bluff, San Juan County, Utah
4. Date: Sept. 1994
6. Camera facing southwest.

Photo No. 2:
1. Johnson mobile homes (#4) and John and Jane Allan House
   Bluff Historic District
2. Bluff, San Juan County, Utah
4. Date: Sept. 1994
6. Camera facing southwest.

Photo No. 3:
1. Overview of Bluff City from Cemetery Hill
   Bluff Historic District
2. Bluff, San Juan County, Utah
4. Date: Sept. 1994
6. Camera facing southeast

Photo No. 4:
1. Garden plot of Hall House and Richmond House (#18)
   Bluff Historic District
2. Bluff, San Juan County, Utah
4. Date: Sept. 1994
6. Camera facing northeast

Photo No. 5:
1. Bluff Pioneer Cemetery and Locomotive Rock
   Bluff Historic District
2. Bluff, San Juan County, Utah
4. Date: Sept. 1994
6. Camera facing northwest

Photo No. 6:
1. Butt and Lyman Houses on Mulberry Avenue
   Bluff Historic District
2. Bluff, San Juan County, Utah
4. Date: Feb. 1995
6. Camera facing east

X See Continuation Sheet

Photo No. 7:
1. Willard Butt House on Mulberry Avenue
   Bluff Historic District
2. Bluff, San Juan County, Utah
4. Date: Feb. 1995
6. Camera facing west/southwest

Photo No. 8:
1. Albert Scorup House on 7th East Street
   Bluff Historic District
2. Bluff, San Juan County, Utah
4. Date: Feb. 1995
6. Camera facing east

Photo No. 9:
1. Jens Nielson House on Black Locust Avenue
   Bluff Historic District
2. Bluff, San Juan County, Utah
4. Date: Feb. 1995
6. Camera facing northeast

Photo No. 10:
1. Kumen Jones House Ruin and Barton Cabin on 5th East Street
   Bluff Historic District
2. Bluff, San Juan County, Utah
4. Date: Feb. 1995
6. Camera facing northeast

Photo No. 11:
1. Overview of Bluff City from Main Street (U.S. Highway 191)
   Bluff Historic District
2. Bluff, San Juan County, Utah
4. Date: Feb. 1995
6. Camera facing northeast

Photo No. 12:
1. Navajo Twin Rocks and Twin Rocks Trading Post
   (trading post is outside district)
   Bluff Historic District
2. Bluff, San Juan County, Utah
4. Date: Feb. 1995
6. Camera facing west

NPS Form 10-900
(7-81)

OMB NO. 1024-0018
EXP. 12/31/84

United States Department of the Interior
National Park Service

National Register of Historic Places Inventory—Nomination Form

For NPS use only
received MAR 2 1983
date entered

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

1. Name

historic Decker, James Bean, House

and/or common

2. Location

street & number Lot 3 Block 8 Plat A ___ not for publication

city, town Bluff ___ vicinity of ~~congressional district~~

state Utah **code** 049 **county** San Juan **code** 037

3. Classification

Category	Ownership	Status	Present Use	
___ district	___ public	_X_ occupied	___ agriculture	___ museum
_X_ building(s)	_X_ private	___ unoccupied	_X_ commercial	___ park
___ structure	___ both	___ work in progress	___ educational	___ private residence
___ site	**Public Acquisition**	**Accessible**	___ entertainment	___ religious
___ object	___ in process	_X_ yes: restricted	___ government	___ scientific
	N/A ___ being considered	___ yes: unrestricted	___ industrial	___ transportation
		___ no	___ military	___ other:

4. Owner of Property

name Eugene and Mary Foushee

street & number Recapture Lodge

city, town Bluff ___ vicinity of **state** Utah 84512

5. Location of Legal Description

courthouse, registry of deeds, etc. San Juan County Courthouse

street & number ----------

city, town Monticello **state** Utah

6. Representation in Existing Surveys

title Survey of Bluff, San Juan County, Utah **has this property been determined eligible?** ___ yes _X_ no

date 1975-76 ___ federal _X_ state ___ county ___ local

depository for survey records Utah State Historical Society

city, town Salt Lake City **state** Utah

7. Description

Condition		Check one	Check one
___ excellent	___ deteriorated	___ unaltered	X original site
X good	___ ruins	X altered	___ moved date _____
___ fair	___ unexposed		

Describe the present and original (if known) physical appearance

The Decker house is a large, two-story brick house (now stuccoed), which is an example of a cross-wing type found in Utah during the late nineteenth and early twentieth centuries. The principle wing--gabled and projecting forward perpendicular to the street--has a central chimney, gable decoration that includes cornice returns, patterned shingle siding, and an arched attic window, and a one-story three-sided bay window. There are projecting hip-roofed wings to the west and east and a small gabled addition at the rear. The main roof flares at the eaves, adding a distinctive decorative flourish to the overall appearance of the house. On the west wing the second floor windows stick up above the roof line and are covered by slightly flared shed-roof dormers. Both the west and east wings have chimneys with corbelled decoration. On all wings except the rear, all window and door openings are round with stone sills. The house was originally brick but was plastered in the 1950s to give the house a stucco exterior appearance.

8. Significance

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

Specific dates 1898 **Builder/Architect** Unknown

Statement of Significance (in one paragraph)

The James Bean Decker House, constructed in 1898, is significant as one of only four properties remaining in Bluff that illustrates the prosperity generated from the transition of the areas economy from a basically farming to livestock economy. As a member of the "Bluff Pool" James B. Decker was important in this transition. This prosperity was made possible after a shift from an emphasis on farming to livestock in 1885. The traditional Mormon settlement program in the intermountain West called for the establishment of communities adjacent to adequate water supplies for use in irrigating crops. This pattern was attempted on the San Juan River at Bluff; however, the dams and ditches constructed for irrigation purposes frequently washed out and the quantity of farm land was minimal. The marginal economy necessitated men from Bluff traveling to the silver mines in western Colorado to earn money to help sustain the settlement. Therefore, the shift from a subsistence level existence, based on farming and working at odd jobs (such as mining), which took place in 1885 when Francis Hammond was sent by church authorities to direct Mormon efforts in the San Juan country, marked an important change in the economy and lifestyle of the Mormon settlers. James Bean Decker was one of the leaders of the "Bluff Pool", a cooperative organization among Mormon livestock men which successfully challenged the non-Mormon cattlemen for control of the area. The success of the Bluff Pool was not only reflected in its ability to hold the San Juan County under Mormon control, but also in the financial rewards which the new policy and direction brought to the San Juan pioneers. This house constructed by James Bean Decker reflects the success of this change by illustrating a move from small log cabins built shortly after their arrival in 1880 to more permanant and substantial dwellings made possible by their new financial situation.[1]

This house was constructed for James Bean Decker and his wife Anna Marie Mickelson Decker in 1895. Born March 25, 1853 in Parowan, Utah, James B. Decker married Anna Marie Mickelson on July 13, 1874. She was born April 7, 1855 in nearby Cedar City. Called to settle the San Juan Region in 1879, James B. Decker was a member of the 1879 exploring expedition which traveled to the San Juan River in the summer of 1879 by way of northern Arizona and returned to Parowan along the Old Spanish Trail through eastern and central Utah. Upon his return he completed preparations for a permanent move to the San Juan region, and was one of the original settlers who made the journey across the Hole-in-the-Rock Trail from Escalante to Bluff in 1879-1880.

James B. Decker soon became a man of considerable importance in Bluff. He was elected San Juan County's first sheriff, was a member of the district school board for many years and operated large cattle and sheep ranches. Active in the Mormon church, he was the first superintendent of the Bluff Sunday School and was locally known for his encouragement of music and as director of the Bluff choir. He died December 15, 1900 when a diptheria epidemic struck the

9. Major Bibliographical References

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10. Geographical Data

Acreage of nominated property Less than one

Quadrangle name Bluff, Utah **Quadrangle scale** 1:62500

UMT References

	Zone	Easting	Northing
A	12	627900	4127250
B			
C			
D			
E			
F			
G			
H			

Verbal boundary description and justification

The nominated property includes all of Lot 3, Block 8, Plat A, Bluff survey.

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

state	N/A	code	county	N/A	code
state	N/A	code	county	N/A	code

11. Form Prepared By

name/title	Kent Powell, Historian/Tom Carter, Architectural Historian		
organization	Utah State Historical Society	date	Summer 1980
street & number	300 Rio Grande	telephone	(801) 533-6017
city or town	Salt Lake City	state	Utah

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

___ national ___ state X local

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

State Historic Preservation Officer signature Melvin T. Smith

title Melvin T. Smith, State Historic Preservation Officer date 4-20-83

For NPS use only

I hereby certify that this property is included in the National Register

Jon Bell Governor date 8/4/83

Keeper of the National Register

Attest: date

Chief of Registration

community also claiming four of his seven children: Horace, Gertrude, Lynn and Clair. The seven remaining children were Lillian, Jennie, Lena, James, Elmer, Claude, and Afton. Mrs. Decker lived in the house until 1918 when she sold it and moved to Monticello. The house is currently owned by Mr. and Mrs. Gene Fouchee and has been renovated as a guest house in connection with Recapture Lodge.

Notes

[1]Two other houses also document the significance of the livestock industry to southeastern Utah--the Al Scorup House and the Lemuel Hardison Redd, Jr. House in Bluff. These houses were identified and documented as part of a study of the town of Bluff as a potential historic district nomination. After application of the four criteria and review of integrity questions, these three houses, along with the Jens Nielson House (listed in the National Register on 2/22/82) and Old Fort Cabins were considered eligibile for nomination. A related nomination is the Hole-in-the-Rock Trail which is the road constructed by settlers of Bluff to reach the San Juan River (listed in the National Register on 8/8/82).

FHR-8-300 (11-78)

United States Department of the Interior
Heritage Conservation and Recreation Service

National Register of Historic Places Inventory—Nomination Form

For HCRS use only
received JAN 12 1982
date entered FEB 22 1982

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

1. Name

historic Jens Nielson House

and/or common

2. Location

street & number 04 UT 47 ___ not for publication

city, town Bluff ___ vicinity of congressional district 01

state Utah code 049 county San Juan code 037

3. Classification

Category	Ownership	Status	Present Use	
___ district	___ public	_X_ occupied	___ agriculture	___ museum
_X_ building(s)	_X_ private	___ unoccupied	___ commercial	___ park
___ structure	___ both	___ work in progress	___ educational	_X_ private residence
___ site	**Public Acquisition**	**Accessible**	___ entertainment	___ religious
___ object	___ in process	_X_ yes: restricted	___ government	___ scientific
	___ being considered	___ yes: unrestricted	___ industrial	___ transportation
		___ no	___ military	___ other:

4. Owner of Property

name Eugene and Mary Foushee

street & number

city, town Bluff ___ vicinity of state Utah

5. Location of Legal Description

courthouse, registry of deeds, etc. San Juan County Courthouse

street & number

city, town Monticello state Utah

6. Representation in Existing Surveys

title Survey of Bluff, San Juan County, UT has this property been determined elegible? ___ yes _X_ no

date 1975-76 ___ federal _X_ state ___ county ___ local

depository for survey records Utah State Historical Society

city, town Salt Lake City state Utah

7. Description

Condition		Check one	Check one
___ excellent	___ deteriorated	___ unaltered	X original site
X good	___ ruins	X altered	___ moved date _____
___ fair	___ unexposed		

Describe the present and original (if known) physical appearance

Description

This is a T-plan gable-roofed vernacular house constructed of large stone blocks laid in coursed ashlar bond. The west (cross) wing of the T is a one and a half story structure whose roof flares out over the eaves. There is a brick center chimney and a symmetrical window-door-window west facade that may originally have been the front of the house. On the ends are paired first and second floor windows, and wood shingle siding on returns in the gables. The east (bottom) wing of the T is one story tall with a plain gable roof. Its south facade, with its asymmetrical window and door arrangement, now serves as the main entrance and is sheltered by a simple porch, whose original posts are no longer extant. The home may be viewed as a representative example of a traditional type, incorporating characteristics of folk building types (the broad side orientation, symmetrical piercing, chimney placement and overall proportions) with Victorian period elements (orientation moved to T wing with shed roof porch enclosing the T, and paired double hung windows on the gable ends).

8. Significance

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

Specific dates c. 1890 **Builder/Architect** Unknown

Statement of Significance (in one paragraph)

The Jens Nielson House, constructed in about 1890, is locally significant because it is one of only half a dozen remaining houses in Bluff that documents an important phase in the history of the town: the evolution from farm village to cooperative livestock production. That development began in the late 1880s and assurred Bluff's survival. Until then, its existence was in doubt. It is also significant because of its association with Jens Nielson. As bishop of the Bluff LDS Ward from the time of the town's founding in 1880 until his death in 1906, he played a key role in building the town during its first generation. The Nineteenth Century Mormon ward was more than a geographical ecclesiastical entity, and the bishop was more than a religious leader. The ward was also the most important political unit, and, except for the family, the most important social unit. The duties of the bishop were, therefore, extensive, particularly during the initial phase of colonization, when it was he who directed the process of community building.

The Mormon settlers who founded Bluff in 1880 tried to establish it on an agricultural economic base. Despite immense effort and considerable hardship, they failed. By the mid-1880s, it had become clear that the people of Bluff would either have to find another means of livelihood or abandon the town and settle elsewhere. Some did leave. Those that stayed turned to stockraising, and by 1890, San Juan County, along with Box Elder County and Rich County, were the centers of the cattle industry in Utah. In 1880, for example, there were 267 head of cattle other than milch cows and working oxen in San Juan County. That was 1.3 head for every person in the area. In 1890, there were 17,100 head of cattle in the county, 47 for every man, woman, and child. According to one historian, "Never again in Utah history would so few people live with so many cattle."[1]

With the growth of the cattle industry, Bluff's built environment began to change. In 1890, all of Bluff's approximately 25 families lived in log houses, and all of the public buildings, including the post office, the hotel, the church, and the school house, were built of logs. Gradually, the log buildings began to be replaced with stone ones. Built of stone quarried in nearby mountains, they reflect Bluff's new found prosperity and stability.

This house was built ca. 1890 for Jens Nielson. He was born in Denmark in 1820 and married Elsie Rasmussen in 1850. They emigrated to Utah in 1856 as converts to the Mormon Church. In 1879 they were among the nearly 250 people whom the Mormon Church "called" to settle what is now San Juan County.[2] It was a rugged and isolated area, 300 miles from the nearest centers of Mormon population.

9. Major Bibliographical References

Lyman, Albert R. Bishop Jens Nielson History and Genealogy (N.P., N.P.).
Miller, David E., Hole-in-the-Rock, Salt Lake City: University of Utah Press, 1959.
Peterson, Charles, Look to the Mountains, Provo, Utah: Brigham Young Univ. Press, 1975.
Walter, Don D., "The Cattle Industry of Utah, 1850-1900, An Historical Profile," Utah Historical Quarterly, XXXII (Summer 1964).

10. Geographical Data

Acreage of nominated property Less than one

Quadrangle name Bluff, Utah **Quadrangle scale** 1:62500

UMT References

	Zone	Easting	Northing
A	12	6 21 8 41 5 10	4 11 21 7 21 5 10
B			
C			
D			
E			
F			
G			
H			

Verbal boundary description and justification

The nominated property includes all of Lot 2, Block 12, Plat A.

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

state	**code**	**county**	**code**
state	**code**	**county**	**code**

11. Form Prepared By

name/title John McCormick, Historian/Debbie Temme, Architectural Historian

organization Utah State Historical Society **date** Summer 1980

street & number 300 Rio Grande **telephone** 801-533-6017

city or town Salt Lake City **state** Utah

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

___ national ___ state X local

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

State Historic Preservation Officer signature Melvin T. Smith

title Melvin T. Smith, State Historic Preservation Officer **date** January 5, 1982

For HCRS use only

I hereby certify that this property is included in the National Register

Barbara Mae Dougall **date** 2/22/82

for **Keeper of the National Register**

Attest: **date**

Chief of Registration

United States Department of the Interior
Heritage Conservation and Recreation Service

National Register of Historic Places Inventory—Nomination Form

For HCRS use only
received JAN 1 2 1982
date entered FEB 2 2 1982

The founding was part of the effort that Mormons began soon after they arrived in the Salt Lake Valley in 1847 to systematically explore and colonize the surrounding area. In order to build a commonwealth that would guarantee them permanent security, they intended to settle everywhere they could as fast as they could. By the end of the Nineteenth Century, Mormons had founded nearly 500 cities and towns throughout present Utah and the surrounding states.

The group that Mormon officials called to settle the San Juan River Valley set out in the fall of 1879. Their journey with wagons and stock during mid-winter was almost a catastrophe. The settlers thought their route was a shortcut. Later geographers deemed it the most difficult that any wagon train had encountered in the history of the west. So rugged was the territory over which they travelled that it took them 6 months to go 260 miles. Two of those months they spent cutting and dynamiting a path through high cliffs above the Colorado River. The precipitious trail over which they finally moved has been known ever since as Hole-in-the-Rock. Bluff was not originally their intended destination, but they settled there, according to one settler because, "We were too tired to go on, and it was too far to go back."[3]

Soon after he arrived in Bluff, Nielson was named bishop. He served in that office until his death 26 years later. As bishop of a ward in an isolated and remote area of the state, he faced greater problems and duties than did many of his counterparts. Having only irregular contact with church headquarters in Salt Lake City, he served, in effect, as "theologian, stateman, pastor, constable, judge, arbitrator, and foreman." His charge was to take the lead "in every domestic improvement" establish and supervise schools; assist the farmers; supervise the cultivation of public property and the repair of ward fences; assign to new arrivals their farm and town lots; see personally to the distribution of irrigation water and the maintenance and construction of ditches; keep cattle out of the fields, impose sanctions on uncooperative owners; assign men to work on community road crews; and direct construction of schools, meetinghouses, and other public buildings. Because the scope of the bishop's duties were so broad, his character and personality to a large extent shaped his ward. Historian Charles Peterson saw Nielson as the glue that held Bluff together in its early years.[4] It was largely because of his leader-ship and personality that the original settlers of Bluff stayed on, rather than abandoning the town after a few years in the face of very difficult times.

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[1]Don D. Walter, "The Cattle Industry of Utah, 1850-1900, An Historical Profile," Utah Historical Quarterly, XXXII (Summer 1964), 190.

[2]Lyman, Albert R. Bishop Jens Nielson History and Genealogy (N.P., N.P.).

[3]The Standard Account of the Hole-in-the-Rock Expedition is David E. Miller, Hole-in-the-Rock, (Salt Lake City: University of Utah Press, 1959).

[4]Look to the Mountains, Southeastern Utah and the La Sal National Forest (Provo, Utah: Brigham Young University Press, 1975), 51.

FHR-8-300 (11-78)

United States Department of the Interior
Heritage Conservation and Recreation Service

National Register of Historic Places Inventory—Nomination Form

For HCRS use only
received OCT 5 1982
date entered

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

1. Name

historic Redd, Lemuel H., Jr., House

and/or common

2. Location

UT 47

street & number ~~Lot 3, Block 10, Plat A~~ ___ not for publication

city, town Bluff ___ vicinity of ~~congressional district~~

state Utah code 049 county San Juan code 037

3. Classification

Category	Ownership	Status	Present Use	
___ district	___ public	_X_ occupied	___ agriculture	___ museum
_X_ building(s)	_X_ private	___ unoccupied	___ commercial	___ park
___ structure	___ both	___ work in progress	___ educational	_X_ private residence
___ site	**Public Acquisition**	**Accessible**	___ entertainment	___ religious
___ object	N/A ___ in process	_X_ yes: restricted	___ government	___ scientific
	___ being considered	___ yes: unrestricted	___ industrial	___ transportation
		___ no	___ military	___ other:

4. Owner of Property

name Randolph and Patricia Cook

street & number ---------

city, town Bluff ___ vicinity of state Utah

5. Location of Legal Description

courthouse, registry of deeds, etc. San Juan County Courthouse

street & number --------

city, town Monticello state Utah

6. Representation in Existing Surveys

title Survey of Bluff, San Juan County, Utah has this property been determined elegible? ___ yes _X_ no

date 1975-56 ___ federal _X_ state ___ county ___ local

depository for survey records Utah State Historical Society

city, town Salt Lake City state Utah

7. Description

Condition		Check one	Check one
___ excellent	___ deteriorated	___ unaltered	_X_ original site
_X_ good	___ ruins	_X_ altered	___ moved date _____
___ fair	___ unexposed		

Describe the present and original (if known) physical appearance

This large two-story house displays the irregular massing and decorative features associated with the late nineteenth century Victorian style influence in Utah. It is built of large rusticated blocks of native sandstone carefully laid in a coursed ashlar bond. The house consists of a main rectangular hip-roofed block with small hipped front (east) and south bays plus a gabled north bay. There are three tall stone chimneys with corbelled trim and a long front dormer window with an unusual truncated gable roof. The rectangular second floor window openings touch the wide wooden cornice that runs around the house. First floor windows have round arched tops. Two enclosed porches have been added and a second story balcony removed from the facade (dates unknown). Despite alterations, the L. H. Redd, Jr. house retains much of its historic integrity and stands as an important local landmark in the Bluff area.

8. Significance

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

Specific dates 1900 **Builder/Architect** Stone Masons: Nick Loveless & Ed Thompson

Carpenter: S. T. Nibbs

Statement of Significance (in one paragraph)

The Lemuel H. Redd, Jr. house, built in 1900, is significant both for its association with the transition of Bluff, Utah from a subsistence farming area to a successful livestock region, and for its association with Lemuel H. Redd, Jr., a prominent businessman, politician, and religious leader important in the settlement and development of agriculture in southeastern Utah during the late 19th and early 20th century.[1] Founded in 1880, Bluff was first characterized by small log cabins, temporary in nature, and a fledgling economy. However, after 1885 a shift occurred from farming to livestock, which generated a prosperty that made the erection of this large substantial home possible. This two-story house, displaying the irregular massing and decorative features of the late nineteenth century Victorian styles, represents a marked departure from the earlier log cabins found in Bluff. Within this context, Lemuel H. Redd, Jr., a prominent businessman, was a central individual in the development and operation of the "Bluff Pool," a cooperative among the Mormon cattlemen of the region that became the means by which control of the southeastern Utah livestock industry came under Mormon influence. Redd, who used this dwelling as his primary residence from 1900 to 1909, also acted as a major political and religious leader, utilizing this home as a major vehicle from which his activities were conducted, which included his roles as a member of the State Legislature, superintendent of San Juan County Schools, member of the San Juan County Board of Commissioners, and the LDS Bishop of Bluff, the leading civil and ecclesiastical leader of the community.

Lemuel H. Redd, Jr. was born in Spanish Fork, Utah in 1856, the son of Lemuel H. Redd, Sr., and Keziah Jane Butler Redd. In 1862 he moved with his family to New Harmony in southwestern Utah. From 1875 to 1876 he attended the University of Utah, where he obtained teaching credentials. He then returned to teach school at New Harmony for the next school year. In 1878 he married Eliza Ann Westover. The couple moved to the mining town of Leeds where he opened a barber shop. In 1879 he and his wife were among the nearly 250 people "called" by the Mormon Church authorities to settle southeastern Utah's San Juan River region. It was a rugged and isolated area, 300 miles from the nearest centers of Mormon population. The founding was part of the effort that Mormons began soon after they arrived in the Salt Lake Valley in 1847 to systematically explore and colonize the surrounding area. In order to build a commonwealth that would guarantee them permanent security, they intended to settle as much of the intermountain region as was practical. By the end of the nineteenth century, Mormons had founded nearly 500 cities and towns throughout present Utah and the surrounding states.

Lemuel H. Redd, Jr. became a prominent politician, businessman, and religious leader in the southeastern Utah area. In 1880 he was elected the first county

9. Major Bibliographical References

Alter, J. Cecil, ed. Utah, The Storied Domain, New York: The American Historical Society, Inc., 1932, V. 3, 16.
Miller, David E., Hole-in-the-Rock, Salt Lake City: University of Utah Press, 1959.
Walker, Don D., "The Cattle Industry of Utah, 1850-1900, An Historical Profile," Utah Historical Quarterly, XXXIII (Summer 1964), 190.

10. Geographical Data

Acreage of nominated property Less than one

Quadrangle name Bluff, Utah **Quadrangle scale** 1:62500

UMT References

	Zone	Easting	Northing
A	12	628150	4127275
B			
C			
D			
E			
F			
G			
H			

Verbal boundary description and justification

The nominated property includes all of Lot 3, Block 10, Plat A, Bluff survey.

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

state	N/A	code	county	N/A	code
state	N/A	code	county	N/A	code

11. Form Prepared By

name/title Kent Powell, Historian/Tom Carter, Architectural Historian

organization Utah State Historical Society **date** 1980

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

city or town Salt Lake City **state** Utah

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

___ national ___ state X local

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

State Historic Preservation Officer signature Melvin T. Smith

title Melvin T. Smith, State Historic Preservation Officer **date** 3-31-83

For HCRS use only

I hereby certify that this property is included in the National Register

Patrick Andrus for **Keeper of the National Register** **date** 5/18/83

Attest: Patrick Andrus **Chief of Registration** **date**

assessor and tax collector. In this role he assured that non-Mormon cattlemen in the county were sufficiently taxed to support the needs of the county and ease the burden for the struggling Mormons at Bluff. He was the southeastern Utah representative to the Utah State Constitutional Convention of 1895 and was active in drafting the constitution which led to the granting of Statehood for Utah on January 4, 1896. He also served in the State Legislature from 1898 to 1902, was superintendent of San Juan County Schools in 1901, and was a member of the San Juan County Board of Commissioners at the same time.

One of the leading businessmen in the county, Redd played a prominent role in the development and operation of the "Bluff Pool," a cooperative among the Mormon cattlemen of the region which under aggressive leadership and a united purpose was the means by which control of the southeastern Utah livestock industry came under Mormon influence. After the "Bluff Pool" was disolved, Lemuel H. Redd, Jr. became one of the largest land owners in the area. He was a leader in promoting the sheep industry in southeastern Utah and operated one of the largest sheep ranches in the county. The LaSal Livestock Company organized by Redd remains one of Utah's largest ranching operations today. In addition to his livestock interests, Lemuel Redd opened the first stores in Bluff, Monticello, and Grayson (later renamed Blanding), and was an organizer of the San Juan-Delores Telephone Company (which brough telephone communications into the area), an organizer and first president of the State Bank of San Juan (the first bank in San Juan County), and an organizer of the Blanding Irrigation Company.

As a devout Mormon, L. H. Redd, Jr. was an important religious leader in southeastern Utah for nearly a half century. He was second counsellor in the Bluff bishopric from 1881 to 1901, Bishop from 1901 until 1910, and President of the San Juan Stake, the highest ecclesiastical authority in the area, from 1910 until his death in 1923. His area of responsibility included all of San Juan County, most of Grand County, the northwestern corner of New Mexico, and the southwestern corner of Colorado.

The Lemuel H. Redd, Jr. house was built in 1900. Stone masons were Nick Loveless (also spelled Lovelace or Lovice) and Ed Thompson, with S. T. Nibbs the carpenter. It remains as one of four extant houses that were constructed with money earned from livestock. This prosperity was made possible after a shift from an emphasis on farming to livestock in 1885. The traditional Mormon settlement program in the intermountain West called for the establishment of communities adjacent to adequate water supplies for use in irrigating crops. This pattern was attempted on the San Juan River at Bluff; however, the dams and ditches constructed for irrigation purposes frequently washed out and the quantity of farm land was minimal. The marginal economy necessitated men from Bluff traveling to the silver mines in western Colorado to earn money to help sustain the settlement. Therefore, the shift from a subsistence level existence, based on farming and working at odd jobs (such as mining), which took place in 1885 when Francis Hammond was sent by church authorities to direct Mormon efforts in the San Juan Country, marked an

important change in the economy and lifestyle of the Mormon settlers. With the strong support of men like Lemuel H. Redd, Jr. who joined their resources in the "Bluff Pool" in order to take advantage of the vast, though extremely rugged range land, Hammond's new direction represents an important event in Utah's economic and agricultural history. The home which L. H. Redd, Jr. built documents the success of this change.

In 1884 Lemuel H. Redd, Jr. married a second wife, Lucy Zina Lyman. The second family lived in a log house across the street from this house until construction of a brick home in Blanding in 1909. However, from 1900 to 1910, Redd's primary residence was the 1900 house in Bluff, from which he directed his numerous affairs. From his second marriage four children were born: Carlie, Frank, Annie, and Amasa Jay. Eight children were born to Lemuel and his first wife Elilza Ann Westover -- Lula, Hattie, Hardison, Herbert, Edith, Marion, Amy, and Charles. When Lucy Zina moved into the Blanding house, Eliza Ann remained in the 1900 house in Bluff until after the death of Lemuel in 1923, when the house was sold to Uriah Britt, and she moved to Provo, Utah.

Because of the importance of Lemuel H. Redd, Jr., and eventually of the Redd family, to the affairs of southeastern Utah, both Redd houses at Bluff and Blanding are significant in the context of San Juan County history. The Blanding house will be a future National Register nomination.

NOTES

[1]The two other houses which document the significance of the livestock industry to southeastern Utah are the Al Scorup House, and the James Bean Decker House in Bluff. These houses were initially identified and documented as part of a study of the town of Bluff as a potential historic district nomination. After application of the four criteria and review of integrity questions these three houses, along eith the Jens Nielson House (listed in the National Register on 2/22/82) and Old Fort Cabins were considered eligible for nomination. A related nomination is the Hole-in-the-Rock Trail (listed in the National Register on 8/8/82).

National Register of Historic Places
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ASSET METADATA

Title:

Sand Island Petroglyph Site

National Register Information System ID:

81000585

Applicable Criteria:

INFORMATION POTENTIAL

Areas Of Significance:

PREHISTORIC
ART

Periods Of Significance:

5000-6999 BC
7000-8999 BC
499-0 BC
1000 AD-999 BC
1000-2999 BC
1700-1749
500-999 BC
1750-1799
3000-4999 BC

Significant Years:

1700
1799

Resource Type:

SITE

Keywords:

1700 ; 1799

Note:

Address Restricted

Related Collections:

National Register of Historic Places Collection

Resource Format:

pdf

File Size (bytes):

22151

Date Published:

7/11/1981

Parks:

National Register of Historic Places

Locations:

State: Utah
County: San Juan County
Bluff ; Address Restricted

Rating:

Categories:

Historic

Asset ID:

39ec29b0-0726-4f59-964c-1cc46d7a7d86

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NOTICES (//www.nps.gov/aboutus/notices.htm)
DISCLAIMER (//www.nps.gov/aboutus/disclaimer.htm)

FREQUENTLY ASKED QUESTIONS (//www.nps.gov/aboutus/faqs.htm)
NO FEAR ACT (//www.doi.gov/pmb/eeo/no-fear-act)
CONTACT US (//www.nps.gov/aboutus/contactus.htm)
USA.GOV (//www.usa.gov)

National Park Se (//www.nps.gov)
U.S. Department e Interior (//www.nps.gov)
(//www.doi.gov)

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INSTAGRAM (https://www.instagram.com/nationalparkservice/) FLICKR (https://www.flickr.com/photos/nationalparkservice)
ITUNES (//itunes.apple.com/WebObjects/MZStore.woa/wa/viewArtistLegacy?cc=us&id=216751324)

FHR-8-300 (11-78)

United States Department of the Interior
Heritage Conservation and Recreation Service

National Register of Historic Places Inventory—Nomination Form

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

For HCRS use only
received OCT 27 1982
date entered

1. Name

historic Scorup, John Albert, House

and/or common

2. Location

street & number ~~Lot 2 Plat B~~ Lot 44 ___ not for publication

city, town Bluff ___ vicinity of ~~congressional district~~

state Utah code 049 county San Juan code 037

3. Classification

Category	Ownership	Status	Present Use	
___ district	___ public	___ occupied	___ agriculture	___ museum
_X_ building(s)	_X_ private	_X_ unoccupied	___ commercial	___ park
___ structure	___ both	___ work in progress	___ educational	___ private residence
___ site	**Public Acquisition**	**Accessible**	___ entertainment	___ religious
___ object	N/A in process	_X_ yes: restricted	___ government	___ scientific
	___ being considered	___ yes: unrestricted	___ industrial	___ transportation
		___ no	___ military	_X_ other: Vacant

4. Owner of Property

name Dorothy C. and Colleen Nielson

street & number ------

city, town Bluff ___ vicinity of state Utah

5. Location of Legal Description

courthouse, registry of deeds, etc. San Juan County Courthouse

street & number ----------

city, town Monticello state Utah

6. Representation in Existing Surveys

title Survey of Bluff, San Juan County, Utah has this property been determined elegible? ___ yes _X_ no

date 1975-76 ___ federal _X_ state ___ county ___ local

depository for survey records Utah State Historical Society

city, town Salt Lake City state Utah

7. Description

Condition		Check one	Check one
___ excellent	___ deteriorated	___ unaltered	_X_ original site
_X_ good	___ ruins	_X_ altered	___ moved date _____
___ fair	___ unexposed		

Describe the present and original (if known) physical appearance

The Scorup house is a large, rambling one-and-a-half story house built in 1904 of coursed ashlar sandstone blocks. The house consists of a hip-roofed central core around which gabled wings project--in almost a pinwheel fashion--to the west, north, and east. The house is notable for its size, profusion of gabled wall dormers, and Victorian decorative features. The various gabled wings are pedimented and contain wood shingled siding. Eight window and door dormers are to be found on the house elevations. On the first story, there are segmentally arched windows with keystones on the back and side elevations. More elaborate round arched openings are found on the principal bay on the facade. The first floor veranda and second floor balcony have been removed (dates unknown), though such alterations do not detract from the historic integrity of the home.

8. Significance

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

Specific dates 1904 **Builder/Architect** Stone Masons: Nick Loveless and Ed Thompson

Statement of Significance (in one paragraph)

The John Albert Scorup House, constructed 1903-1904, is significant for its association with John Albert (Al) Scorup, important in the development of livestock and banking in Southeastern Utah. His move from a small, rented log cabin to this house represents the first and most important visual manifestation of his newly acquired wealth in the Southwestern Utah cattle industry. A relatively latecomer to the San Juan Region, Al Scorup left his Salina, Sevier County home in 1891 at the age of 19 to take care of 150 cattle owned by Claude Sanford in the White Canyon area of San Juan County. For the next six years he worked for Mormon and non-Mormon cattlemen until 1897 when he signed a contract with the "Bluff Pool," a cooperative of Mormon cattle owners, to gather wild cattle from a sixty mile maze of junipers west of Bluff. Scorup collected 2,000 head netting a total of $10,000 which provided the necessary capital to purchase and build a large herd making he and his brother/partner oneof the largest cattle owners in the state. Al Scorup's success as a cattleman led him into banking where he was President of the First National Bank of Moab, Vice-President of the First State Bank of Salina, and active in the organization of the first bank in Blanding. His policy in banking was to keep economic resources generated in the region at work and available in the area rather than depending on outside investments. His life and the house constructed within a few years of his emergence as a successful cattleman, demonstrate the rise of a poor hard working cowboy to the owner of "Utah's largest cattle outfit."[1] Although Scorup moved to Provo in 1917, he was already a successful cattleman and the Bluff house represents the transition from a poor cowboy to a successful cattle entrepreneur.[2]

John Albert Scorup was born September 29, 1872 in Ephraim, Utah, the son of Christian C. and Karen Hansen Scorup, Mormon converts from Denmark who came to Utah in 1864. Developing an interest in cattle at an early age, he and his brother Jim "...rode stick horses around their yard in Salina and 'branded' imaginary calves with pieces of twisted wire."[3] As a teenager he herded for a number of cattlemen, including the Salina Grazing Company for whose herd he was given sole responsibility, and traveled by cattle train to Omaha, Nebraska. In 1891 he accepted an offer to work for Claude Sanford taking care of his 150 head of cattle in San Juan County's White Canyon area for which he was to receive 1/3 of the calves. Working with his brother and partner Jim, they herded Sanford's cattle and worked for other cattlemen in the area to secure the cash to sustain them. They also put together a herd of their own by borrowing cattle from their father and other livestock men in the Salina area to combine with their own. The brothers met with some success until the hard winter and low prices of 1896-97 left them with only 40 cows and a few calves. Desperate for cash, Al Scorup signed a contract with the Bluff Pool to round up cattle that had run wild for several years in the dense junipers and steep canyons west of Bluff. The $10,000 which he earned in this venture allowed for the purchase of livestock and the gradual building up of an

9. Major Bibliographical References

Lambert, Neal, "Al Scorup: Cattleman of the Canyons," Utah Historical Quarterly, XXXII (Summer 1964), 301-320.
Scorup, Stena, J. A. Scorup, A Utah Cattleman, 1944.
Walker, Don D., "The Cattle Industry of Utah, 1850-1900, An Historical Profile," Utah Historical Quarterly, XXXII (Summer 1964), 190.

10. Geographical Data

Acreage of nominated property Less than one

Quadrangle name Bluff, Utah **Quadrangle scale** 1:62500

UMT References

	Zone	Easting	Northing
A	12	628600	4127375
B			
C			
D			
E			
F			
G			
H			

Verbal boundary description and justification

The nominated property includes all of Lot 2, Plat B, Bluff survey. (No block number was assigned to this area which comprises the extreme eastern portion of Bluff.)

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

state	N/A	code	county	N/A	code
state	N/A	code	county	N/A	code

11. Form Prepared By

name/title	Kent Powell, Historian/Tom Carter, Architectural Historian		
organization	Utah State Historical Society	date	Summer 1982
street & number	300 Rio Grande	telephone	(801) 533-6017
city or town	Salt Lake City	state	Utah 84101

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

___ national X state ___ local

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

State Historic Preservation Officer signature Melvin T. Smith

title Melvin T. Smith, State Historic Preservation Officer date 2/18/83

For HCRS use only

I hereby certify that this property is included in the National Register

for Keeper of the National Register Linda McClelland date 4/13/83

Attest: for Chief of Registration Patrick Andrus date 4/13/83

extensive herd which gave the two brothers one of the largest cattle outfits in Utah.

On January 2, 1895, Al Scorup married Emma Bayless of Bluff. They established their home in Bluff where six children, all daughters, were raised. In 1903 construction began on this house with Nick Loveless (also spelled Lovelace and Lovice) and Ed Thompson stone masons. Out of concern for his wife's health and a desire for his daughters to attend a university, Al Scorup moved his family from Bluff to Provo in 1917. At this time the Scorup brothers sold out their San Juan County holdings in the Wooden Shoe-White Canyon area to Jacob Adams and his brother intending to leave the southeastern Utah cattle business. However when the Indian Creek Cattle Company was offered for sale, Al Scorup pursuaded Bill and Andrew Somerville to join in the purchase of the large holdings. Known as the Scorup-Somerville Cattle Company their cattle operation was recognized as the largest in the state.

Emma Scorup died in January 1935 and later in the year Al Scorup married Laura Wilson Shuppe, a 45 year old widow. Leaving the Provo house in the care of his daughter Veda, he moved to Moab where he lived until his death on October 5, 1959.

Notes

[1]Charles S. Peterson, Look to the Mountains: Southeastern Utah and the LaSal National Forest, Provo, Utah, Brigham Young University Press, 1975, p. 100.

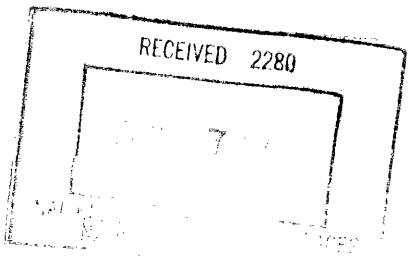
[2]Two other houses also document the significance of the livestock industry to southeastern Utah--the James Bean Decker House and the Lemuel Hardison Redd, Jr. House in Bluff. These houses were identified and documented as part of a study of the town of Bluff as a potential historic district nomination. After application of the four criteria and review of integrity questions, these three houses, along with the Jens Nielson House (listed in the National Register on 2/22/82) and Old Fort Cabins were considered eligibile for nomination. A related nomination is the Hole-in-the-Rock Trail which is the road constructed by settlers of Bluff to reach the San Juan River (listed in the National Register on 8/8/82).

[3]Neal Lambert, "Al Scorup: Cattleman of the Canyons," Utah Historical Quarterly, Summer, 1964, Volume 32 Number, 3, p.301.

NPS Form 10-900
(Oct. 1990)

OMB No. 10024-0018

1042



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 *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x' in the appropriate box or by entering the information requested. If an 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 entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name St. Christopher's Episcopal Mission

other name/site number St. Christopher's Mission to the Navajo

2. Location

street & town State Highway 163 ☐ not for publication

city or town Bluff ☒ vicinity

state Utah code UT county San Juan code 037 zip code 87401

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this ☒ nomination ☐ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property ☒ meets ☐ does not meet the National Register criteria. I recommend that this property be considered significant ☐ nationally ☒ statewide ☐ locally. (☐ See continuation sheet for additional comments.)

Signature of certifying official/Title SHPO Date 7/30/02

Utah Division of State History, Office of Historic Preservation
State or Federal agency and bureau

In my opinion, the property ☐ meets ☐ does not meet the National Register criteria. (☐ See continuation sheet for additional comments.)

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the 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:) _____

for Signature of the Keeper Daniel J. Vivian Date of Action 11/18/02

5. Classification

Ownership of Property
(check as many boxes as apply)

- ☐ public-local
- ☒ private
- ☐ public-State
- ☐ public-Federal

Category of Property
(check only one box)

- ☐ district
- ☒ building(s)
- ☐ site
- ☐ structure
- ☐ object

Number of Resources within Property
(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
3	8	buildings
0	0	sites
0		structures
		objects
3	8	Total

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

N/A

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Function
(Enter categories from instructions)

RELIGION: religious facility, church school, church-related
residence

Current Function
(Enter categories from instructions)

RELIGION: religious facility, church school, church-related
residence

7. Description

Architectural Classification
(Enter categories from instructions)

LATE 19TH AND EARLY 20TH CENTURY REVIVALS:
Mission/Spanish Colonial Revival
OTHER: vernacular

Materials
(Enter categories from instructions)

foundation STONE: sandstone
walls STONE: sandstone
roof ASPHALT rolled roofing
other WOOD: log vigas

Narrative Description
(Describe the historic and current condition of the property on one or more continuation sheets.)

☒See continuation sheet(s) for Section No. 7

8. Description

Applicable National Register Criteria

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

☒ **A** Property is associated with events that have made a significant contribution to the broad patterns of our history.

☒ **B** Property is associated with the lives of persons significant in our past.

☐ **C** Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

☐ **D** Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

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

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 of age or achieved significance within the past 50 years.

Areas of Significance

(enter categories from instructions)

RELIGION

ETHNIC HERITAGE/NATIVE AMERICAN

HEALTH/MEDICINE

EDUCATION

SOCIAL HISTORY

Period of Significance

1943-1952

Significant Dates

1943, 1944, 1951

Significant Persons

(Complete if Criterion B is marked above)

Rev. H. Baxter Liebler

Cultural Affiliation

N/A

Architect/Builder

Builders: Rev. H. Baxter Liebler and various Navajo volunteers and mission staff

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

☒See continuation sheet(s) for Section No. 8

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.

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:

☒ State Historic Preservation Office
☐ Other State agency
☐ Federal agency
☐ Local government
☐ University
☒ Other Name of repository:

Episcopal Diocese of Utah

☒ See continuation sheet(s) for Section No. 9

St. Christopher's Episcopal Mission
Name of Property

Bluff vicinity, San Juan County, Utah
City, County and State

10. Geographical Data

Acreage of Property approx. 8 acres

UTM References
(Place additional boundaries of the property on a continuation sheet.)

	Zone	Easting	Northing
1	1/2	6/3/1/7/6/0	4/1/2/7/3/2/0
2	/	/ / / / /	/ / / / / /
3	/	/ / / / /	/ / / / / /
4	/	/ / / / /	/ / / / / /

Verbal Boundary Description
(Describe the boundaries of the property.)
The boundaries include the area immediately encircling the group of buildings that comprise the historic mission complex. Although the entire mission holdings include 165.5 acres(E 1/2 of the SE 1/4 of the SE 1/4 of Sect. 20; the W 1/2 of the SWt 1/4 of the SW 1/4 of Sect. 21; Lot 4 and the NW 1/4 of the NW 1/4 of Sect. 28; and lots 1, 2, and 5 of Sect. 29, T40S, R22E, Salt Lake Meridian), most of this is open desert land used for grazing sheep.

Property Tax No. 40522E209000, 40522E216000, 40522E290000, 40522E283000

Boundary Justification
(Explain why the boundaries were selected.)
The boundaries are those that were historically and continue to be associated with the property.

☐See continuation sheet(s) for Section No. 10

11. Form Prepared By

name/title Geraldean Meyer and J. Cory Jensen (Utah SHPO Staff)

organization _____ date May 23, 2002

street & number 170 Lower Evergreen Drive telephone 435/645-7490

city or town Park City state UT zip code 84098

Additional Documentation
Submit the following items with the completed form:

Continuation Sheets
Maps A **USGS map** (7.5 or 15 minute series) indicating the property's location.
A **Sketch map** for historic districts and properties having large acreage or numerous resources.
Photographs: Representative **black and white photographs** of the property.
Additional items: (Check with the SHPO or FPO for any additional items)

Property Owner
name/title The Episcopal Church in Navajoland/Right Reverend Steven T. Plummer, Bishop

street & number PO Box 40 telephone 435/672-2396

city or town Bluff state UT zip code 84512

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. 470 *et seq.*).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 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 Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

Narrative Description

The St. Christopher's Mission complex is located two miles east of the town of Bluff, on state highway 163, in southeastern Utah. Part of a 165-acre tract of desert land bounded by the San Juan River to the south and wind-eroded sandstone bluffs to the north, the historic building complex comprises approximately eight acres. The complex consists of three contributing and eight noncontributing buildings along with various small structures. Across the river, just to the south, is the Navajo reservation. Also located outside the property is a cemetery and a narrow suspension footbridge, still in use, that was built to allow the Navajo children to cross the San Juan River to attend school at the mission.

Mission House

The primary historic building, the mission house, was constructed c.1943-c.1951. It is located at the far north end of the property and is constructed of local red sandstone in a coursed rubble pattern. The stone for all the buildings was quarried from the bluffs north of the mission. The common room, or central portion, is the remains of an earlier stone house[1] (date unknown, late-19th or early-20th century). Two wings project to the south on either side of this portion, forming a U-court plan. The west wing (1943) consists of cells that were used by the staff for sleeping quarters and the east wing was partitioned off to serve as a chapel and a temporary clinic until separate buildings could be constructed for these uses. The east wing burned down in 1950 and was immediately rebuilt, being completed in 1951. Constructed in a very simple vernacular Mission style, each of the exterior entryways from the courtyard into the individual rooms features an arched opening. The windows on the outward facing walls are multi-light wooden casements in rectangular openings.

The building features fairly shallow-pitched shed roofs over each of the sections. These are sheathed with boards and covered with asphalt rolled roofing. The entire roof system is supported by structural vigas that project from the stone walls just below the roofline. The common room at the rear of the court is of the same stone construction and has a stone fireplace and chimney that extends above the roof. This rear section has received three additions (dates unknown, but probably not long after the original construction). The first addition is of stone with a shed roof of a slightly flatter pitch than the original portion. This addition extended the rear (north) of the building approximately three feet. To this was added a log addition, which served as a dining room. This extends back another eight feet approximately and is constructed of round logs joined in a saddle-notch fashion; the floor consists of stone slabs. Another addition (c.1963 and remodeled c.1980s) was added to the northwest of the other additions to house a kitchen. This is a fairly large addition of stone construction with a wide, flat-pitched gable roof.

Other Contributing Buildings

The second historic building is the schoolhouse, which is located directly east of the mission house. The mission started the school in 1944 in an old Civilian Conservation Corps (CCC) shack that they borrowed from

[1] H. Baxter Liebler, *Boil My Heart for Me*, (New York: Exposition Press, 1969), p.41. "The Story of St. Christopher's Mission." As told by Father H. Baxter Liebler. Tape transcript, Reel-to-Reel 45, Special Collections & Archives, Merrill Library, Utah State University, 1959. This building is described variously as being either a house or an unfinished trading post.

the government and had trucked to the mission; this has since been removed from the site. The existing coursed-rubble stone structure was constructed as a replacement in 1951-52. The building is approximately 20 x 60 feet, with seven arched openings on the front and ten windows at the rear. The walls are red sandstone quarried from the bluffs, similar to the mission house. Like the mission house, the school was designed in a vernacular Mission style with a shallow-pitched roof and wide eaves, with vigas projecting just under the roofline. The round-arched windows are open down to ground level and the original French doors have been filled in with plywood and horizontal aluminum sliding windows; this appears to be the only exterior alteration to the building. The rear windows have smaller square openings. The centrally placed entrance vestibule projects outward approximately six feet from the primary structure and has built-in planter boxes on either side. The building is now used as the winter chapel.

The third contributing building is the hospital/clinic, which is located south of the main mission house at the front of the complex. Like the previous buildings, this too is built of coursed-rubble sandstone. The mission offered medical services 1943, using the common room and then the east wing of the mission house. The hospital and clinic building was started in 1951 and the walls were up and roof on by at least 1954, possibly earlier.[2] Because unskilled Navajo labor was employed in its construction and the only money available for materials was through donations,[3] the building proceeded slowly, finally being completed in 1956 (although, according to sources, it was in use prior to its completion). This building was described as having "four patient rooms with two beds in each, an examination room, dispensary, nurse's room, laboratory and utility space."[4] The construction, like most of the other buildings is Mission style. The flat roof is of dimensioned lumber and sits over pine-planks on log vigas. Like the other two buildings described, the exterior of the original structure has changed little since its construction. However, there has been an addition of a greenhouse to the south end of the building. The angular addition is twice the height of the clinic and has a geometrical appearance with a steeply pitched overshot shed roof and angled, glazed wall. Although the walls consist mostly of glazing, there are stone knee-walls on the sides. The stone is of a larger size and redder color than the clinic portion. At this time the building is boarded up and not in use and plans are, as costs permit, to remove it and restore the original appearance of the building.

Noncontributing Buildings and Structures

In addition to the historic buildings in the mission complex there are eight additional buildings and structures, several of which are only a few years from being considered eligible. The earliest is a staff-housing unit located northeast of the hospital/clinic, which is similar to the three historic buildings. It is of coursed-rubble stone construction and is designed in the Mission style with six arched openings that serve as recessed entryways to the apartments. The rear windows have square openings and metal multiple pane casements. The roof is flat

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[2] H. Baxter Liebler, "Summary Self Survey Report, St. Christopher's Mission School, Bluff, Utah," unpublished, typed manuscript, 1954, p.12.

[3] In a fairly recent, undated letter, Joan Liebler explained the mission's need for donations, "...it should be noted that the Domestic Missions Board of the Episcopal Church did not share Father Liebler's enlightened views on evangelization. They took a very strict view of the conduct of an Indian after conversion. Therefore Father Liebler did not feel justified in asking for financial support from the Church." The mission was thus incorporated as a non-profit organization. Ironically, Liebler was later asked to describe his work at the mission at a meeting in Virginia and many of his ideas were approved by the church and put into practice in other missions.

[4] Liebler, "Summary Self Survey Report," p.5.

and has vigas projecting from the stone walls. The building was constructed soon after the hospital was completed in the mid-1950s (the exact date is not known). It was used as additional housing for staff and also for storage. The exterior has not been altered. Currently, the building is used as rental housing.

There are two other houses on the grounds. One, located directly north of the hospital/clinic, was used for the doctor and additional staff. It was constructed in 1958 and is a large, rambling Ranch house, constructed entirely of coursed-rubble sandstone. It is currently used as a vicarage. The other house, located to the west of the building group, was used as a vicarage and is now a residential rental. It dates from c.1960 and is a Ranch house with asbestos-shingle siding and sandstone slab chimney and panel detail.

A number of contemporary-style buildings were constructed on the grounds in the 1970s and 1980s (exact construction dates could not be found for most of these buildings). The building farthest east in the complex is a community center, which is in use by the mission for special activities and workshops. This building is square with a flat roof and is covered in plywood siding; it dates from the late 1970s. Also on the grounds, almost abutting the staff-housing unit at the southeast corner is a hexagonal building with a flat roof, plywood siding and large glazed panels. This building was constructed in the c.1970s and is used as the mission office. The most obvious building, and situated in the center of the complex, is a summer chapel. Somewhat resembling a tall, abstract teepee, the chapel was constructed in the mid 1960s[5] of cedar shakes and aluminum siding and replaced the original log cruciform chapel that was built in 1946 and destroyed by an arson-caused fire in 1964. Just to the east of this is a smaller octagonal building that is used as a sacristy and also more recently as a mission museum and gift shop. It is constructed of long un-coursed ashlar sandstone blocks and was probably built concurrently with the chapel (date unknown). Also on the grounds is a mobile home used as the current Priest's residence.

There are a few small structures[6] in the site that are worth mentioning. The original bell from when the mission was founded is supported under a small juniper-post campanile that sits just north of the sacristy (the bell came from a Pennsylvania Railroad locomotive).[7] Located between the summer chapel and the main mission house is a small monument where Father Liebler's body is interred. The monument consists of the stone alter and statue of the Virgin Mary, both salvaged from the original chapel; a pole and wire fence surrounds the grassy monument area.[8] A wood-frame outhouse, probably dating from the 1930s, was moved to the site in the late c.1940s[9] and is located at the front (south end) of the property in an open parking/camping area. Near the outhouse are what appear to be three small stone and concrete ovens set into the ground. To the north of the outhouse, across the parking circle, is an artesian well that remains a regular source of water for the local Navajo population.

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[5] Groundbreaking for the chapel was in April 1965 and it was dedicated 25 July 1968.
[6] The structures are for the most part too small to count as either contributing or noncontributing and are only mentioned to provide a better description of the site.
[7] Liebler, *Boil My Heart For Me*, p.52.
[8] This area is the site of the original chapel that was destroyed by fire; Father Liebler is buried in the area of the north transept.
[9] Ibid., p.52.

The large site is fairly open and is terminated on the north by a high, wind-carved sandstone ridge, which adds to the austere beauty of the site. Except for Father Liebler's burial site, none of the complex has any lawn or pavement as the sandy hardpan forms a rather flat and maintenance-free surface. Several mature, deciduous trees are scattered throughout the site, providing much needed shade. The mission staff planted the trees when they first settled here to provide shade from the harsh southern Utah sun. The site is set off the road approximately 150 feet and a wood pole and wire fence surrounds the complex of buildings. Separating the complex from the highway is a ditch and a wide sandy area overgrown with deciduous trees. Fields and open land are located both east and west of the complex. The entire site retains a very natural and historic appearance, seeing little change in the past two decades.

Narrative Statement of Significance

St. Christopher's Mission, located just east of the town of Bluff, Utah, between a high sandstone bluff on the north and the San Juan River on the south, was established in 1943 with the construction of the Mission House and is significant under Criteria A and B. Under Criterion A, the mission is significant as the only Episcopal mission complex covering the 3000 square mile "Utah Strip" of the Navajo reservation. When Father H. Baxter Liebler established the mission in 1943, the conditions in which the Navajo lived in this region were probably the most primitive of any culture in the entire continental United States. Father Liebler was a countering influence that changed these conditions as he introduced education, hygiene, and medical care to this people. Under Criterion B, the mission is significant for its association with Father Liebler, who relinquished his parish in Connecticut in order to establish a mission in one of the most isolated regions of the country. Intrigued since boyhood by the American Indian culture, Father Liebler felt that his religious calling would best be applied in this traditional setting. Instead of insisting the Navajos learn only Anglo culture and worship traditions, Liebler learned Navajo customs and rudimentary language skills and blended the two, becoming more unified with the Navajo people he served. Because of his methods he was befriended and trusted by the people and spent the remainder of his life on or near the reservation. Liebler employed Navajo and other unskilled help in the construction of the earlier buildings of the complex, which are designed in the Mission style (albeit a vernacular interpretation). The mission is unique in Utah as the only historic Episcopal mission to the Native Americans and is an important contributing historic resource in the region.

History of Bluff, Utah

Bluff City was founded in 1880 by a group of Mormon (Church of Jesus Christ of Latter-day Saints or LDS Church) pioneers who traveled the arduous "Hole-in-the-Rock" Trail (National Register listed 1982) to establish a community on the San Juan River in southeastern Utah. The settlers stopped in what is now Bluff (Bluff Historic District National Register listed 1995) because they were too exhausted to travel the twenty more miles to their intended destination. The settlement of Bluff was laid out in typical Mormon grid fashion, based on church-founder Joseph Smith's Plat of the City of Zion, with the church, school, and co-operative store in the center, surrounded by agricultural fields. Due to the powerful floods of the San Juan River, however, attempts to establish an agricultural base were repeatedly frustrated. Because of this, the settlers turned to raising livestock, which eventually became the primary industry in San Juan County in the late nineteenth and early twentieth centuries. Bluff's transition to a livestock economy ensured the success of the town during the first half of the century. By the middle of the 20th century Bluff had endured declines in population and agricultural activity, and boom-and-bust cycles associated with prospecting, mining, and oil development. Today tourism has become a driving force in the local economy.

St. Christopher's Mission

Establishment of the Mission

H. Baxter Liebler, an Episcopal priest from Old Greenwich Connecticut, came to Bluff in 1943 to establish a mission to the Navajos, which he named St. Christopher's Mission.[10] It is located on 165.5 acres of desert land three miles east of Bluff. The southern boundary of the property ends at the highway, across which is the boundary of the Navajo Reservation; the northern part of the mission expands into the red rock bluffs behind the mission. When Father Liebler arrived in Bluff, there were no missions, no schools, and no medical or hospital facilities for the Navajos living in the barren and remote Utah section of the reservation. Less then one hundred miles of road served 75,000 Navajos scattered across an expanse the size of West Virginia. Mormon settlers, the only people besides the Navajo who lived in the area, made minor attempts to proselytize the Navajos but otherwise led separate lives.

In these somewhat primitive economic and political conditions, Father Liebler arrived and created a mission on the frontier. No doctor or dentist apparently served the town of Bluff in the early 1940s. The one room schoolhouse in town faced the prospect of closing for lack of a teacher. People nearby had access to one single phone in a town that was little more than a simple cluster of dwellings around a gas station and grocery store. Coming from a heavily populated east-coast community, Father Liebler could not have found more dissimilar conditions in which to establish the mission. The first thing Father Liebler and those whom assisted him did when they arrived at the future site of the mission was to plant a garden. It became a symbol of two things, first to show that they were self-sufficient and second to show their determination to stay. They also built a stone church alter, which Father Liebler felt symbolized their desire to unify with the people and the land.

Five other volunteers arrived at Bluff with Father Liebler. They lived in tents for the better part of a year while they worked on the construction of the mission house. They had no architectural advice, but starting with the remains of an old house/trading post they, along with some Navajo helpers, erected the mission building. By the end of the first year the mission was becoming well established, for they had secured a well as a source of water, Father Liebler had become fairly fluent in the Navajo language, and they were now able to provide basic medical assistance to the Navajos.

The first volunteers to join the mission were Helen Sturges, a trained social worker who also acted as teacher at the mission, Brother Michael, Esther Bacon, a nurse, and Catherine Lucas who was "handy with throwing rocks around and doing physical work."[11] Father Liebler's wife Francis also came, but later retired to Florida. Soon after, Brother Juniper arrived. A few years later arrived Catherine Pickett, who would spend the next twenty years working in the medical clinic, and Joan Eskell, who served as secretary for the mission and would later become Father Liebler's second wife.[12]

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[10] St. Christopher is the patron saint of Earthly travelers.

[11] Utah State Historical Society and California State University, Fullerton Oral History Project Southeastern Utah Project. St. Christopher's Mission, Bluff, Utah O.H. 782-B O.H.-00,261 USHS Lib The Reverend Father H. Baxter Liebler, Interviewed by Daniel B. Kelly, June 27, 1972, Page 18.

[12] Father Liebler's first wife, Francis, never divorced him although she left the mission for Florida c.1945 and lived there until she died in the c. early 1970s. Following her death, Liebler married Joan Eskell; this enabled her to care for him without the possibility of scandal.

Education

The school was started a year after the mission was established. For several years the school was held in a portable shack that was moved to the site. The children squatted on the floor and magazines were used both for desks and textbooks. The idea for the school came from the Navajos themselves. Father Liebler described the school as follows:

> "St. Christopher's Mission is the only school in the area the size of Long Island for 1,500 Navajos living in the central part of the Utah strip of the Navajo Reservation. It is here that many Navajos are learning to speak their first words of English, to understand simple arithmetic, to read and write in their own language. Entire families come to school shy and hesitant, but eager for education. The aim of the school is to educate a few individuals to become leaders and intelligent workers for the Navajo people."
>
> "The school has been held in a three room stone building since 1952 that houses the classes, school equipment, a library, and sound movie pictures projector used for weekly programs for Navajos and white schools of Bluff. The stone building is approximately 20 x 60 with large blackboards and good light from seven French doors and ten windows. It could be divided into four rooms, and has shelves for a fair sized library. The roof is supported by vigas and is well insulated. Artesian well water is piped to the school and there are coal stoves in each room so that school lunches may eventually be served in the school building. Outdoor toilet facilities are still in use, and the children use the mission shower." [13]

The school averaged from thirty to forty students annually. Daily lunches were provided and in the afternoon children were taught the crafts of silversmithing, weaving, and beadwork. Delousing was a weekly program at the school, with materials and instructions for delousing in the hogans. The care of hair, hands, and nose was taught, and prevention of tuberculosis (the number one cause of death among the Navajos during this time) and diarrhea, danger from flies, care of baby's milk, cooling by evaporation, and other matters practical to hogan living were emphasized.

The mission awarded scholarships to special children to provide an opportunity for higher education. After the age of fourteen the children were encouraged to attend federally funded schools for more advanced education. There was a great language problem as English was not well known to this group of Navajos in 1943, so the mission provided the children the opportunity to learn to read and write in English before they advanced to the federal schools. After several years the school building was no longer needed because the state began providing public school service, so it put in use as the winter chapel for the mission.

Health

Medical assistance to the Navajos began with the founding of the mission in July of 1943. Navajo patronage of

[13] H. Baxter Liebler, "Summary Self Survey Report", pp.1-2.

the clinic increased gradually as their confidence in modern medical practices grew. Most of the Navajos of the area had never seen a real doctor. By contemporary standards, however, the clinic was still quite primitive. During the first six years a corner cupboard in the common room of the main mission house served as a clinic. In June of 1949, Catherine Pickett joined the staff as the first full time clinic worker. Prior to this date any member of the staff who could find the time did what they could for the sick Navajos who sought medical attention.

In May 1950, a room in the east wing of the mission house became the official clinic. Tragically, seven weeks later a fire totally destroyed this wing; the clinic and all medical supplies were lost. This wing was quickly rebuilt, but subsequently, construction began on a separate hospital/clinic building in 1951. This building took shape slowly because its construction relied on donations from church members and it was not completed until 1956. However, it was actually put into use once the roof was put on approximately two years earlier.

The clinic averaged nearly three hundred outpatients a month and the hospital beds were always occupied. During the years that the mission ran the hospital, there are estimates of five hundred Navajo births at the clinic. "The patients come from a very wide-spread area, many traveling as much as 40 miles by truck or wagon. Those who come from the south side of the San Juan River must either forge [sic] the river on foot or by horse, or go many miles around to the bridge. Patients come to the clinic regularly from as far as Aneth, Utah, in the east, and as far west as Monument Valley, Utah."[14] Liebler and his staff would also often travel throughout the region in a donated WWII-surplus jeep providing spiritual and medical attention to the isolated Navajo families.

St. Christopher's Mission was the first medical facility to treat tuberculosis among the Navajos in Utah. At the time, the disease was in epidemic proportions. When necessary the mission assisted the Indian Service with immunizations. Minor eye, ear, nose and throat problems were treated; measles and pneumonia cases were also commonly treated. In 1974, Father Liebler was honored by the State of Utah with its Award of Merit "for long, dedicated service devoted to providing health services to the Navajo Indian community of Utah."[15]

Much more that just providing Christian spiritual direction for the Navajo in the Utah section of the reservation, Father Liebler established practices that were necessary for the health maintenance and educational instruction of this people. The nearest community of any size to this portion of Navajoland was Monticello, Utah, fifty miles to the north and most of the people had never visited the city nor were they accustomed to the mainstream culture, such as it was in this isolated section of the state.

Father H. Baxter Liebler

Harold Baxter Liebler was born in Brooklyn, New York, November 26, 1889. His family moved to New York City some years later and around 1903 they moved to Connecticut. Liebler attended Adelphi Academy and Horace Mann Elementary and High School. He received his B.A. in 1911 from Columbia College, and

[14] Ibid., p.9.
[15] H. Baxter Liebler, *Boil My Heart for Me*, afterward.

graduated from Nashotah House (a theological school) in 1914. Liebler received his B.D. in 1915, and was ordained a deacon February 24, 1914. He became a priest of the Episcopal Church October 4, 1914.

His first assignment was rectorship of St. Matthias' Church, Waukesha, Wisconsin. Returning to the East he served as curate in St. Luke's Chapel of Trinity Parish, New York, slightly more then a year, and in 1918 became Rector of St. Paul's Church, Riverside, Connecticut. In 1925 he became priest in charge and later Rector of the Old Greenwich parish, St. Savior's, which he continued to serve for a total of 25 years.

> "A boyhood interest in the American Indian developed into what was first a purely academic interest along more scientific lines, and after a vacation trip through the Southwest there began to dawn upon him a sense of vocation to do Indian work. A number of such vacation expeditions, searching for a tribe or group as yet untouched by any missionary activity, ended in 1942 when, with a pack burro and a pony he surveyed the Navajo Reservation in southern Utah. Appealing to the Bishop of the Missionary District of Utah for permission to establish a volunteer mission at or near Bluff, Utah which should be staffed by unpaid volunteers and supported independently, he received the blessing of Dr. Moulton and in 1943 founded St. Christopher's Mission."[16]

St. Christopher's Mission was unique among Indian missions at that period of history. Because Father Liebler believed in "complete respect for, not mere toleration for, but a respect for the Navajo religion."[17] He believed that religion, education, and healing should go together. "Navajo religion is essentially a healing religion. Therefore we not only did not discourage participation in Navajo ceremonies and rituals, but even participated at times."[18] The popular belief at that time was to try and "take the Indian out of the Indian"[19] They were discouraged from speaking in their native tongues at the Federal Indian Schools and the hair of the boys was cut short.

Father Liebler grew his hair long and wore it tied in back like many Navajo men still wear their hair today. The Navajo name for Father Liebler was "The One With Long Hair Who Drags His Robe Around," or "Long Hair" for short. In Liebler's book about the mission, *Boil My Heart For Me*, Mark Maryboy, (a Navajo whom attended the mission school and is currently a county commissioner in San Juan County) in a forward quote wrote, "Father Liebler was called "Long Hair" by my people. As we watched him in church, we heard him talk and sing in the Navajo language, which we understood clearly. He was one of the kindest men I have ever known."[20]

Because of the remoteness of the mission and the uniqueness of the purpose, Liebler was constantly seeking donations of money and equipment to improve the facilities and provide greater service to the Navajo people. By acquiring Navajo and other volunteers and putting all his staff to work laboring in the construction of

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[16] Biographical Data Request, H. Baxter Liebler, Episcopal Diocese of Utah Archives, 25 November 1959.
[17] "The Story of St. Christopher's Mission," as told by Father H. Baxter Liebler, Tape transcript, Reel-to-Reel 45, Special Collections & Archives, Merrill Library, Utah State University, 1959.
[18] Ibid.
[19] Ibid.
[20] H. Baxter Liebler, *Boil My Heart for Me*, p.V.

buildings, he was able to assemble a basic mission complex to meet these requirements. What could have taken perhaps five to ten years to construct, took nearly twenty because of the lack of resources and funding. Nevertheless, Liebler persevered and found ways to make due with the conditions at hand, completing a complex that benefited the local Navajo greatly.

Along with trying to construct and maintain the complex of buildings that make up the mission, Liebler had to concentrate his energy on his priestly duties of providing spiritual welfare to the surrounding Navajo population. This meant often traveling for days at a time to satellite missions at Montezuma Creek and Monument Valley and to remote Navajo families. He adjusted his schedule frequently to meet the needs of the families to which he attended. The conception of time for the Navajo was different from that of mainstream America and Liebler and his staff had to adjust to this way of living. Along with his travels around the region he held his weekly church meetings at the chapel and also performed marriages and family counseling. He also held annual Christmas celebrations where many of the families would camp at the site; eat meals provided by the mission and receive donated gifts of toys and clothing.

Father H. Baxter Liebler officially retired from St. Christopher's Mission in 1966. However, he did not officially "retire" from his service. He moved to Monument Valley and continued serving there for another sixteen years until his death in November 1982. At the graveside service, approximately 300 mourners followed the procession to his burial spot on the grounds of the mission – the site of the original chapel that had burned down nearly two decades earlier. The stone alter and the "Madonna of the Navajo" that were saved from the original chapel that burned now overlook the grave site.

The mission complex, while still in use, does not play the primary role it once used to. The various services provided by the mission were eventually taken over by tribal, federal, and state government offices, leaving the mission to perform ecclesiastical services. The site is much quieter now than it was when Father Liebler oversaw the complex. St. Christopher's Mission is now part of The Episcopal Church In Navajoland, a diocese that belongs to and is managed by the Navajos.

Architecture

The architectural style implemented in the early buildings of the mission is not entirely unique, but in its context it is somewhat unique for Utah. The early buildings (the main mission house, the school, the hospital/clinic, and the later staff housing) were designed in a simple, vernacular version of the Mission style. However, for the most part, this style was only popular from c.1905 up to the early 1930s, and was never that common in the state.[21] The significance lies partly in the late implementation of the Mission style, which Liebler and his staff chose as a symbol for the church. From the 1943-51 mission house, to the 1951-56 hospital/clinic (and even the later, c.1956 staff-housing unit), there are no other known Mission-style buildings in Utah that were built this late in the century.

[21] There are only 68 recorded examples of the Mission style in the Utah SHPO database; of those only approximately 20 retain their architectural integrity.

It is interesting that the Mission style would be chosen, since most other historic Episcopal Church buildings in Utah were constructed in a Gothic style. The Spanish missions that were established in the seventeenth and eighteenth centuries in the southwestern United States and up through California never made it as far north as Utah, although expeditions were carried out here. The architecture of these missions implemented the Spanish Colonial and other related Spanish styles. One possibility for Liebler's choice of the Mission style was that his background was "high church" or Anglo-Catholic and was therefore inclined to Catholic style and practice.[22] The Mission and other Spanish styles became quite popular for all types of buildings beginning in the latter decades of the 19th century (this in spite of two wars in that decade in which Spain was the enemy of the United States).[23] Most of the examples in Utah are small, residential buildings, although there are a few larger commercial examples.

Probably the most prominent reason for Father Liebler's choice was the simplicity of design. Because Liebler himself, along with whomever he could coax to help, would be constructing the mission buildings, ease of assembly and availability of materials was the guiding principle. Stone was by far the most available material and primarily required only a strong back to lift and position. Since the blocks were randomly sized and not precisely fashioned, masons could be trained quickly. Reference is made of two Navajo stonemasons by name, Tom Mustache and Shoodi. In an undated interview, Liebler explains the learning process of those he hired to construct the various buildings: "...the majority of the actual manual work on it [the hospital] were Navahoe [sic] Indians. Some of them had never... laid one stone upon another.... None of them had ever worked in cement...and yet some of them have become rather expert plasterers, carpenters, cabinet makers, as a result of the work that we have been able to give them...."[24]

Perhaps Liebler also felt that the simple square forms and round arches would blend in better with the desert landscape and sandstone bluffs as well. Liebler describes the clinic building as "...a low flat building which blends in with the scenery. It is not an eyesore. It seems really to belong there because, of course, the stone from which it is built is the stone that nature has exposed there."[25] Prior to deciding to use stone, the mission staff experimented with adobe bricks, a common building material throughout the state during the settlement era. But when it became obvious that making the bricks would be quite labor intensive, Liebler meditatively pronounced, "Centuries ago, God made mud into rock for us and tons of it lie here waiting for us to use."[26] When they started to gather red sandstone rocks a local pointed out the fact that the red sandstone would disintegrate as quickly as would a pile of salt and that they should use the white sandstone.[27]

The historic buildings of St. Christopher's Mission appear as though they have been here much longer than fifty or sixty years. They still retain their architectural integrity, contributing a unique chapter to the history of San Juan County in southeastern Utah.

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[22] This information was provided by Ian Corbett, current vicar at St. Christopher's.
[23] Alan Gowans, *The Comfortable House*, (Cambridge, MA: the MIT Press, 1986), pp. 106-110.
[24] The Hospital Built by Faith," as told by Father H. Baxter Liebler, (Tape transcript, Reel-to-Reel 165, Special Collections & Archives, Merrill Library, Utah State University, 1959), p.5.
[25] Ibid., p.5.
[26] Liebler, *Boil My Heart For Me*, p.41.
[27] Ibid., p.42.

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Utah State Historical Society and California State University, Fullerton Oral History Project Southeastern Utah Project. St. Christopher's Mission, Bluff, Utah, O.H. 782-B O.H.-00,261 USHS Lib. The Reverend Father H. Baxter Liebler, Interviewed by Daniel B. Kelly June 27th, 1972.

Common Label Information:
1. St. Christopher's Mission
2. Bluff, San Juan County, Utah
3. Photographer: Cory Jensen
4. Date: February 2002
5. Negative on file at Utah SHPO.

Photo No. 1:
6. South & east elevations of the mission house. Camera facing northwest.

Photo No. 2:
6. North & east elevations of mission house rear additions. Camera facing southwest.

Photo No. 3:
6. East elevation of mission house rear additions. Camera facing west.

Photo No. 4:
6. West elevation of mission house. Camera facing northeast.

Photo No. 5:
6. Center court detail of mission house. Camera facing north.

Photo No. 6:
6. Court wall detail of mission house. Camera facing southwest.

Photo No. 7:
6. Interior of mission house center section. Camera facing south.

Photo No. 8:
6. Interior of mission house center section. Camera facing northwest.

Photo No. 9:
6. Interior of mission house rear section. Camera facing northeast.

Photo No. 10:
6. South elevation of school building. Camera facing north.

Photo No. 11:
6. South & east elevations of school building. Camera facing northwest.

Photo No. 12:
6. North & east elevations of school building. Camera facing southwest.

Photo No. 13:
6. South & east elevations of clinic building. Camera facing northwest.

Photo No. 14:
6. North & east elevations of clinic building. Camera facing southwest.

Photo No. 15:
6. North & east elevations of staff housing & mission office buildings. Camera facing southwest.

Photo No. 16:
6. South & west elevations of staff housing & mission office buildings. Camera facing northeast.

Photo No. 17:
6. South & east elevations of vicarage. Camera facing northwest.

Photo No. 18:
6. North & east elevations of priest's residence. Camera facing southwest.

Photo No. 19:
6. South & east elevations of caretaker's residence. Camera facing southwest.

Photo No. 20:
6. South & east elevations of summer chapel & sacristy. Camera facing southwest.

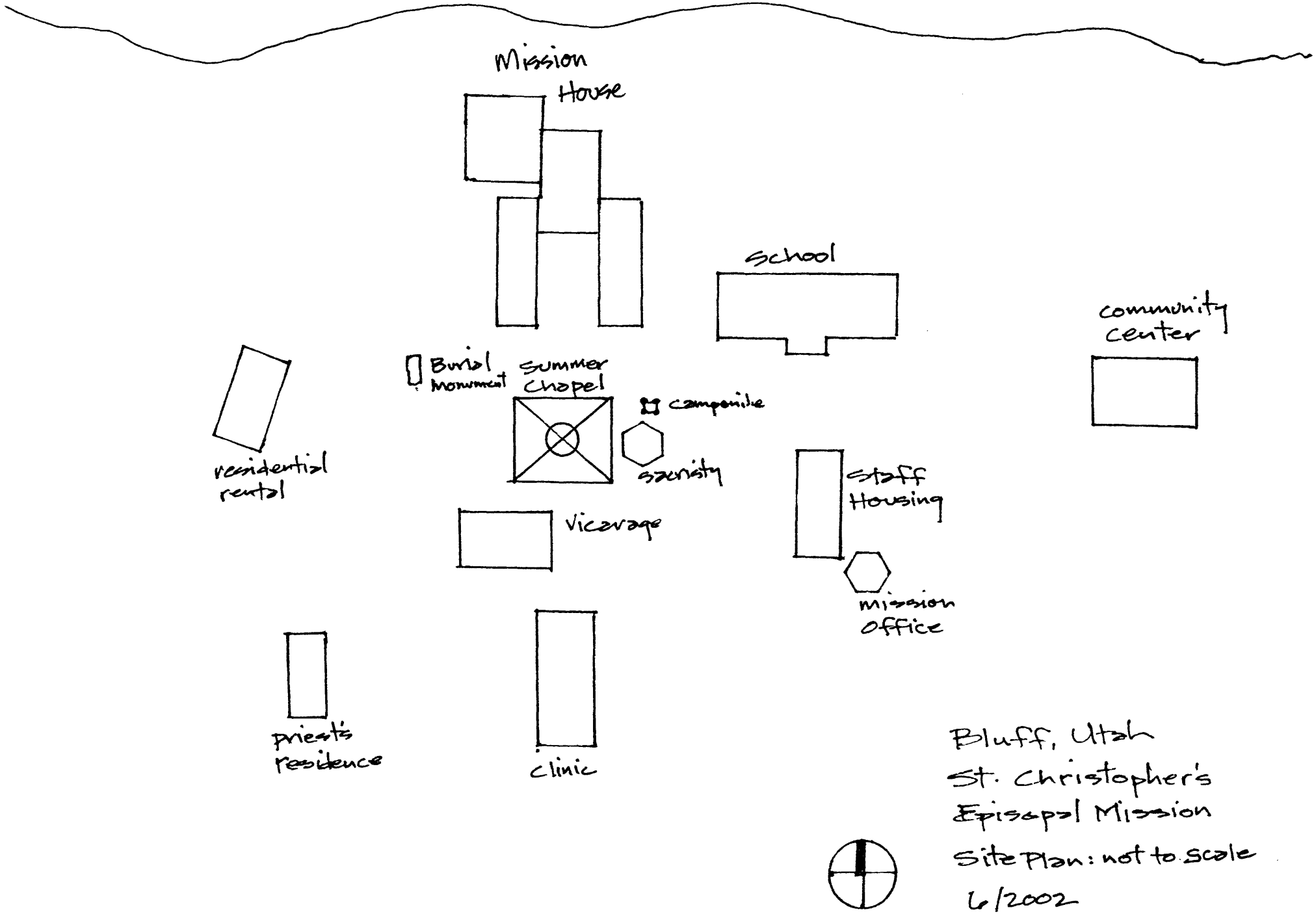
Photo No. 21:
6. North elevations of campanile. Camera facing south.

Photo No. 22:
6. Father Liebler's burial site with alter and statue of Virgin. Camera facing southwest.

Photo No. 23:
6. South & west elevations of community center. Camera facing northeast.

Photo No. 24:
6. South elevation of mission office. Camera facing northwest.

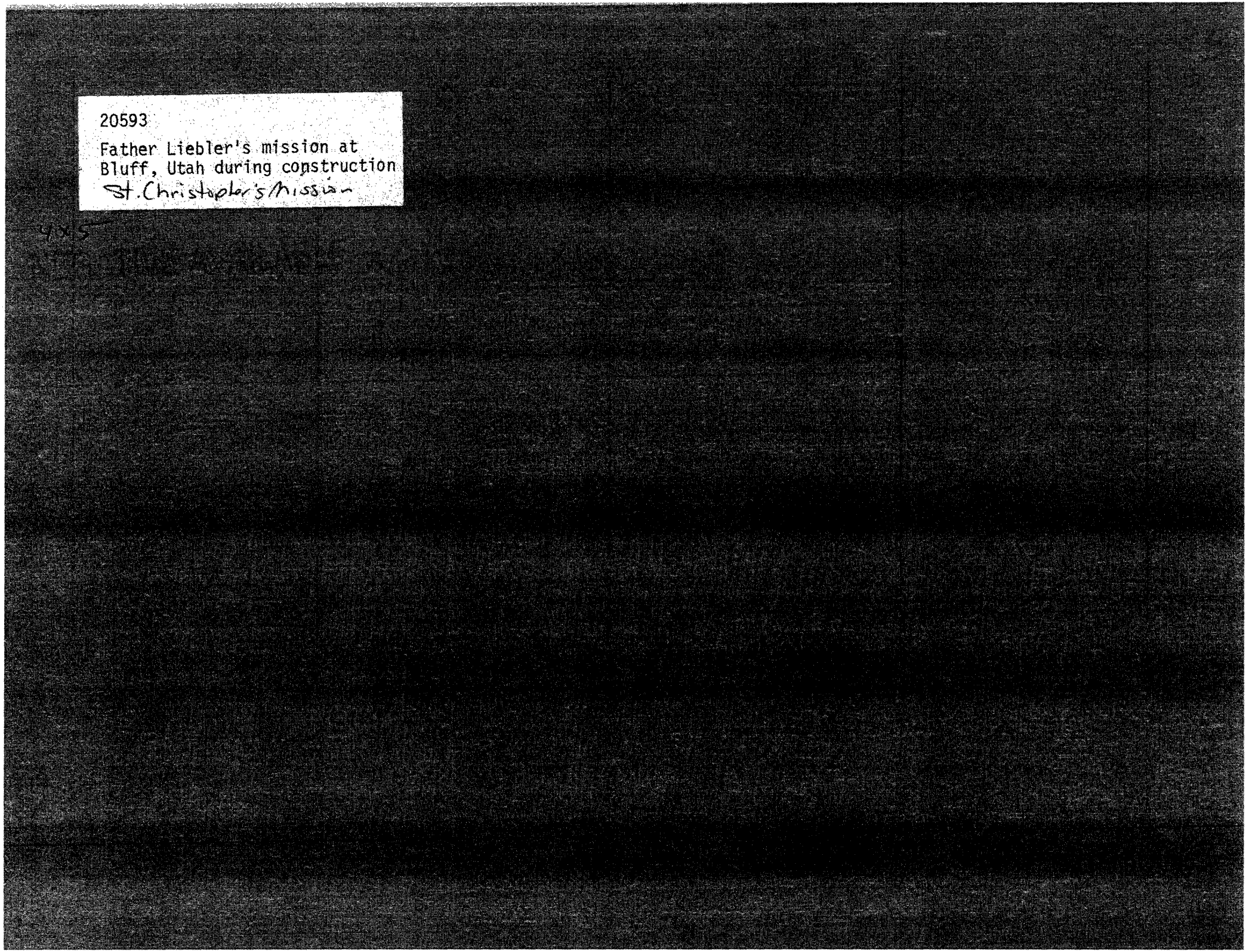
Photo No. 25:
6. Stone oven. Camera facing northeast.


Mission House
school
community center
Burial monument
summer chapel
campanile
sacristy
residential rental
Vicarage
staff Housing
mission office
priest's residence
clinic
Bluff, Utah
St. Christopher's Episcopal Mission
Site Plan: not to scale
6/2002

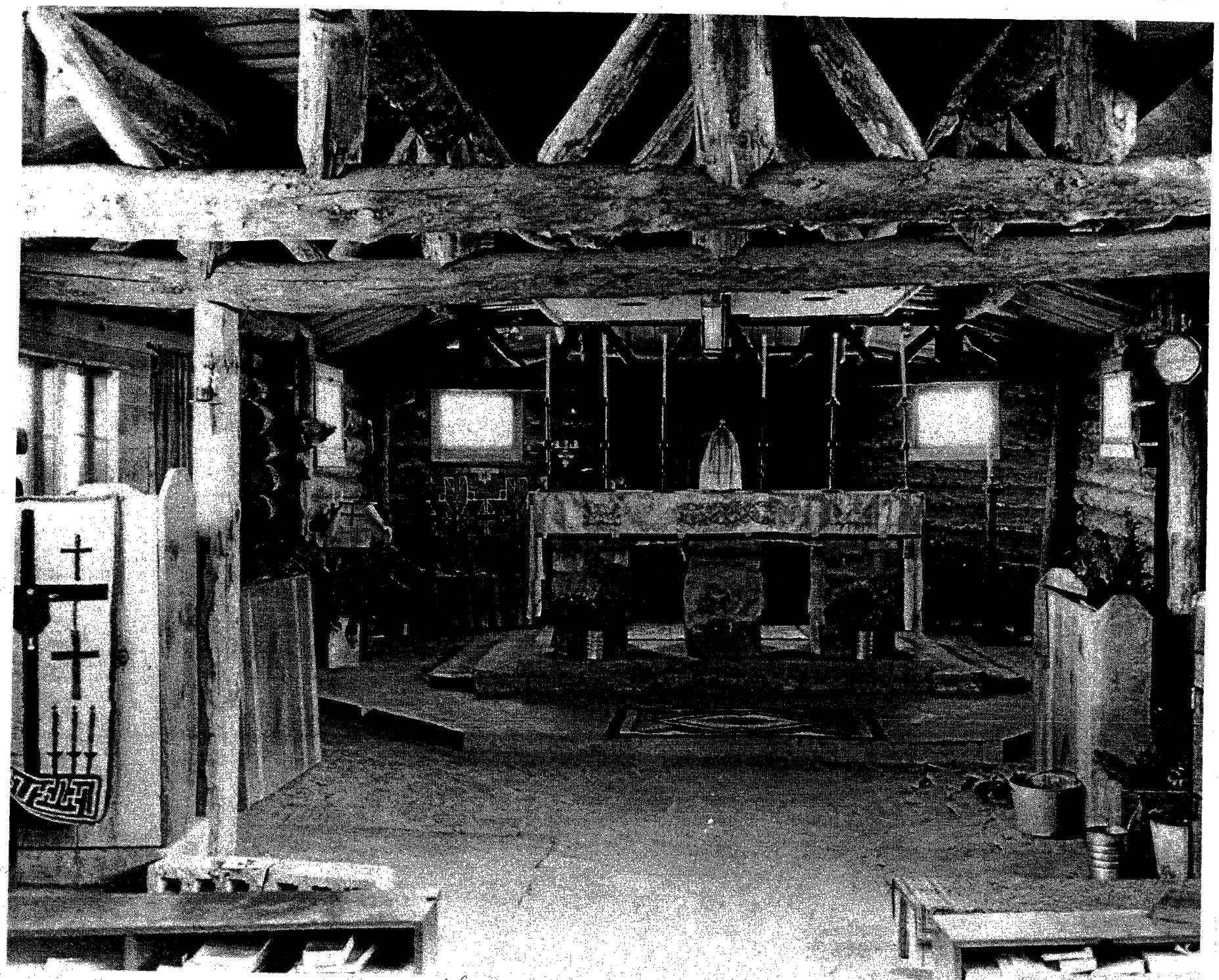
20513

Construction of Mission House c. 1943




20593
Father Liebler's mission at
Bluff, Utah during construction
St. Christopher's Mission
4x5

6846 Interior of original chapel that burned down



The High Altar,
St. Christopher's Mission,
Bluff, Utah

courtesy: The Mission

used in "The People of Utah" (1976)

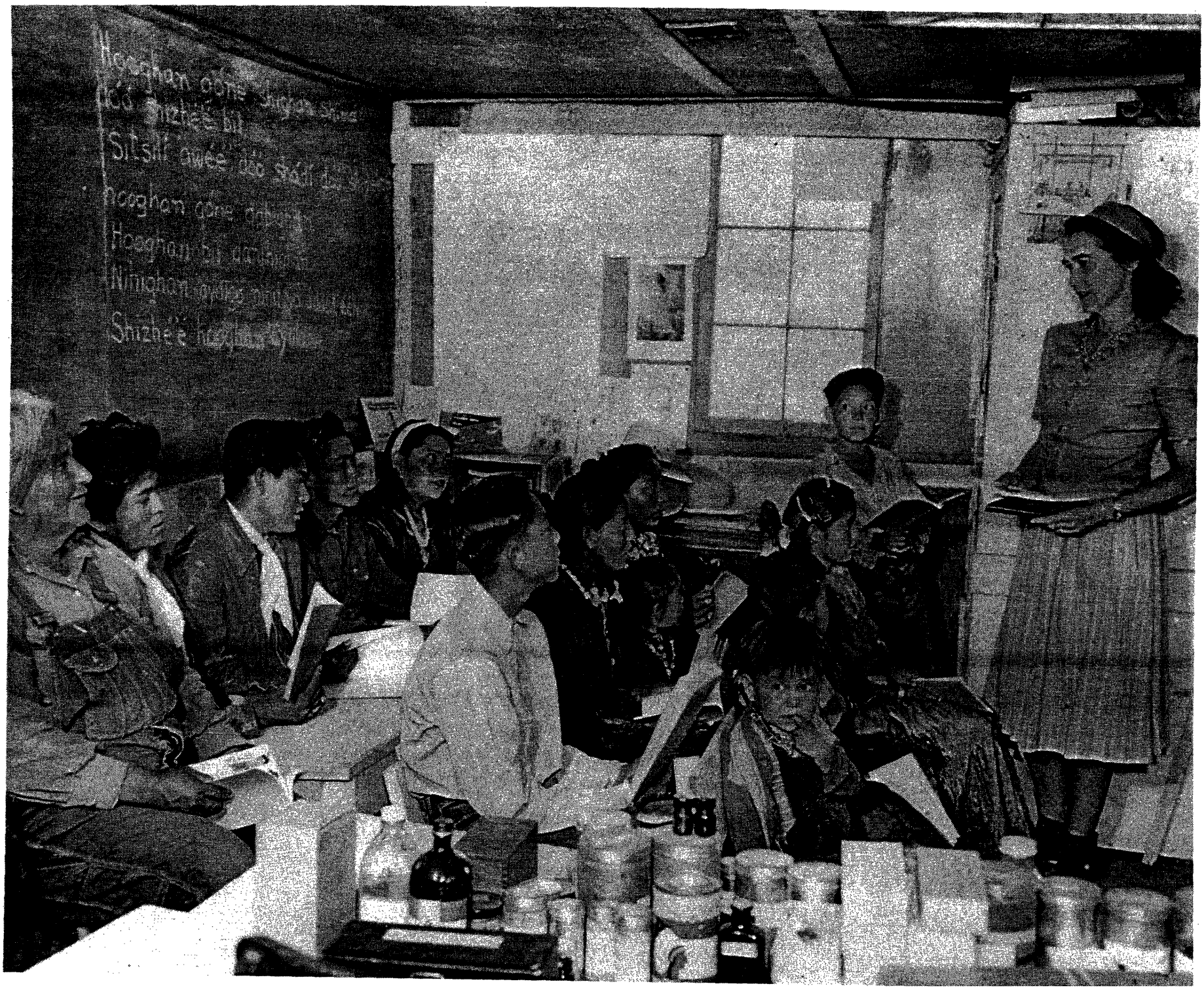
6846

L x S

NEGATIVE AVAILABLE

6848 Helen Sturges teaching Navajo children, 1944

1.5



DB

Helen Sturges has pupils from 6 to 75 years old. A lesson in Navaho appears on the blackboard showing the many accented letter found in that very difficult language.
Old schoolhouse, 1944 at the St. Christopher's Mission, Bluff, Utah.
Photo by: Geo.W.Thompson, Albuquerque, N.M.
Courtesy: St. Christopher's Mission.

6848

4×5

NEGATIVE AVAILABLE

6833 Father H. Baxter Liebler, 1948
2nd from left



Left to right: Rev. Joseph Hogben, Rev. H. Baxter Liebler, Rt. Rev. Stephen C. Clark, Sixth Episcopal Bishop of Utah, Rev. William H. Wolfe. At St. Elizabeth's Mission, Whiterocks, ~~1947.~~ May 21, 1948.
Courtesy: James Beless.

[redacted] 6833

4 x 5

NEGATIVE AVAILABLE

DB