Form-Function Relationships in the Development of LDS Church Architecture

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FORM-FUNCTION RELATIONSHIPS IN THE DEVELOPMENT
OF L.D.S. CHURCH ARCHITECTURE

A Thesis
Presented to the
Department of Church History and Doctrine
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Ebbie LaVar Davis
August 1970
This thesis, by Ebbie LaVar Davis, is accepted in its present form by the Department of Church History and Doctrine in the College of Religious Instruction of Brigham Young University as satisfying the thesis requirement for the degree of Master of History of Religion.

August, 1970
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Chapter 1

INTRODUCTION

Form vs. Function

In his efforts to "modernize" architecture, Louis Sullivan composed the battle cry, "Form follows function." While it was left to one of his pupils, Frank Lloyd Wright, to actually climax the revolution, Louis Sullivan plotted the strategy and coined the terminology.¹

Sullivan protested the formalized set of rules which limited architects in their efforts to explore new forms. These rules dictated the symmetry and proportions that were the inviolate elements in the planning of a building.² Architecture had become rigidly stylized and very ornate.

Sullivan and Wright desired to simplify and modernize architecture. They reasoned that a warehouse did not have to look like Buckingham Palace. It could pass very respectfully as just a warehouse. A railroad station did not have to look like a Roman bath. They wanted to let function dictate the form. Wright had his own personal

variation of the Sullivan theme. He declared that "form and function are one." 3

The efforts of these two men, along with those of like philosophy have been very influential in a general change of attitude in architectural design.

A Principle

Although Sullivan and Wright coined the terminology of "form and function," they did not invent the principle. It has always existed. In buildings of every era and locale, from simple pigmy leaf huts to Babylonian ziggurats, a form-function relationship can be observed. In historical research the form of the building is often the key to determining the function. At other times the function provides information necessary to restore the original form.

The form-function relationship is especially significant in religious studies. Religious beliefs have given birth to some of the most extraordinary architectural forms on earth today. Religious functions range from the extremely simple and primitive to rites and practices so complex that a life's dedication is required to master them. How religious form and function interrelate is an interesting and valuable study.

The purpose of this work is to document the interrelationship of form and function in one era of a religious

organization, The Church of Jesus Christ of Latter-day Saints. This organization will hereafter be referred to as: the Church, Mormonism, or the L.D.S. Church, and the members of the Church are called Saints, Latter-day Saints or Mormons.

An Early American Church

The Church of Jesus Christ of Latter-day Saints was officially organized in 1830. The Church membership at that time consisted of two elder-leaders and four members. The organization took place in a small american frontier home.4

By 1970 the Church had become an international organization with millions of members, encompassing a multiplicity of programs, organizations and related agencies. The physical plant of the Church, in its many forms; temples, tabernacles, chapels, offices, storehouses and educational facilities was found world wide.

Scope of the Study

A complete study of the development of all of the Latter-day Saint building forms, with their accompanying functions is beyond the scope of this work. However, the one type of building which has been more closely related to

the development of the majority of church programs, the meetinghouse, is the focus of this study.

The "functions" to be studied are those which relate to the teaching and training aspects of church work. The principal divisions are: the male centered "Priesthood" organizations, the female "Relief Society," the youth oriented "Mutual Improvement Association," the children's weekday "Primary Association" and the family Sunday School.

A basic form-function history of Western Christianity, from the time of Jesus Christ to the inception of Mormonism is also included. The purpose of this section is to provide perspective and establish relationships between earlier practices and Latter-day Saint developments.

Sources of Data

L.D.S. Church Buildings. Plans of later examples of church buildings have been available through the Church Building Committee. Earlier examples have been reconstructed through contemporary descriptions, drawings and photographs or have been gathered in field research.

L.D.S. Church Programs. Extensive material has been available in Church histories, auxiliary organization histories, Church magazines, statistical reports, etc. Town or ward histories have been especially valuable in plotting the birth and development of local programs.

Previous Related Studies

At least three recent studies have been done in the
The first is a thesis written by Keith Wilson Wilcox titled "An Architectural Design Concept for The Church of Jesus Christ of Latter-day Saints." It was written for the Department of Architecture at the University of Oregon in 1953. It contains a great deal of valuable material, but the scope is somewhat limited. Some historical data is given, but the principal concern of the work is the esthetics of L.D.S. Church buildings; the Extent to which the physical form is able to convey the feeling or spirit of the Church.

"A Mormon Mission Meeting House," a master's thesis by Robert B. Fowler is the second work. It was written in 1954 for the Department of Architecture at the Massachusetts Institute of Technology. It includes a brief study on the theological and historical background of Mormon architecture. The major part of the thesis is devoted to the examination of one particular modern meetinghouse built in the New England area. The various elements of the building are classified as to use.

An L.D.S. history textbook by James B. Allen and Richard O. Cowan, Mormonism in the Twentieth Century, contains a section of L.D.S. Church architecture. It also contains a brief history of the growth of the Church orga-

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zations. Reference is made to the interrelationship between the two forces. The section dealing with this subject is of necessity brief. Reference is also made principally to the developments in the twentieth century.

The study undertaken here, covering a much wider scope and a longer period of time than previous works, hopefully will be a valuable guide to those interested in the subject and a useful platform for further research into the topic.

Benefits of the Study

It is hoped that this study will prove valuable in at least four areas.

1. It will help make clear the extent to which the available physical plant limits or stimulates the growth of Church programs.

2. It will clarify the effect of new programs upon the enlarging and modifying of Church buildings.

3. Valuable data has been gathered on rapidly disappearing historic meetinghouses and tabernacles.

4. Ideally, L.D.S. Church members might be stimulated to a better appreciation of the excellent facilities they enjoy.
Chapter 2

BEGINNINGS

Introduction

The purpose of this chapter is to examine some of the early antecedents of The Church of Jesus Christ of Latter-day Saints. All of the early Latter-day Saint leaders were converts. Many of them had actively participated in other church programs. They came into the new church with opinions and points of view from their former associations.

Even though Latter-day Saints consider their church as a new movement, essentially unrelated to other religious philosophies and organizations of the time, it contains many important elements adapted from contemporary organizations.6

The purpose of this chapter is to examine some of the more important features adapted into the L.D.S. Church, and give credit where due. This will be a valuable aid in understanding which are truly "Mormon" elements and programs and which have an earlier genesis and more complex

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6Pearl of Great Price (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1965), p. 60. (The thirteenth Article of Faith.)
background.

The Church of Jesus Christ

In the church which Jesus, during his lifetime, organized, special physical facilities were relatively unimportant. None of the gospels record Jesus' commanding the building of any special edifice, nor do they record His formally dedicating any structure for religious worship. 7

Functions were the most important feature of Christ's ministry; the meeting, the teaching session, the ordinance performed or the miracle or healing accomplished. If the multitude was too great, the gathering was held outdoors. 8 If the people thronged the Master and made it difficult to teach, then He made a boat on the lake His pulpit. 9 However, consideration given to physical surroundings was minimal.

The Jewish synagogues were apparently used by Jesus and His apostles simply because the people congregated there. 10 The temple in Jerusalem was perhaps the only religious structure of any special spiritual significance to the Lord. Yet He seemed to use it only because of the


tendency of the people to gather there.\textsuperscript{11} There is no record of Him ever entering into the inner courts where the symbolic architecture was found.

During the Lord's lifetime the Church remained very simple. The Lord Himself was the head of the organization. Twelve men, His apostles, were the foundation of the Church government.\textsuperscript{12} Seventies were added as the need arose.\textsuperscript{13} Meetings were held when the people congregated and the occasion presented itself. Ordinances were performed with a minimum of facilities.

The Apostolic Church

Under the direction of the apostles the Church became somewhat more structured in function and organization. Local congregations were organized under appointed leaders.\textsuperscript{14} More priesthood offices appeared.\textsuperscript{15} Regular weekly meetings became evident.\textsuperscript{16} Ordinances such as the Lord's Supper were performed at special times.\textsuperscript{17}

\textsuperscript{12}Eph. 2:20.
\textsuperscript{13}Luke 10:1.
\textsuperscript{14}Romans 1:17, I Cor. 1:2, Galatians 1:2, Phil. 1:1, Thess. 1:1, Titus 1:5, Rev. 1:4.
\textsuperscript{15}Acts 14:23; Phil. 1:1; Acts 13:1, 21:8.
\textsuperscript{17}Acts 2:46, 20:7; I Cor. 11:20-30.
There is, however, little evidence that any special buildings were constructed for worship services in this era. Both the Jewish and the gentile converts seemed to have an aversion to synagogues and temples, which they identified with the old established religions.18

It appears that the majority of the church functions took place either in private homes or in public buildings which did not bear any anti-Christian stigma.

Certainly the general and severe persecutions the Christians underwent for the first three centuries of their existence would have prevented them from going into any extended building program.19

When in Rome

Early in the fourth century the Emperor Constantine was converted to Christianity.20 The church came out of hiding. Christianity actually suffered from excessive popularity.21 Converts flocked in. Meeting places, and quite large ones, were needed immediately.22 The Christians were reluctant to move into pagan temples to conduct their

19Ibid., p. 198.
21Ibid., p. 105.
services. Besides, few of the temples provided facilities for the congregation of large numbers of people.\textsuperscript{23}

The building which proved most acceptable and adaptable as Christian houses of worship were the Roman basilicas.\textsuperscript{24} The basilica was a Roman hall of justice and commercial exchange. Its traditional form was a large rectangular hall with two semi-circular rooms attached at the narrow ends of the buildings.\textsuperscript{25} (See Figure 1.) These two rooms were courts of justice. Along the outer semi-circular walls of these courts were arranged seats for judges and participants. The highest central seat was reserved for the chief judge. In front was an altar upon which sacrifice was offered before transacting business.\textsuperscript{26}

These buildings served well as Christian churches. However, the adaptation of this architectural form was to have marked effects upon the function and programs of the church. Later, as time permitted, Christians built their own churches, following closely the Roman basilica pattern.\textsuperscript{27} Later the semi-circular room from one end of the building was deleted. This allowed the other remaining semi-circular room to become the major focus of attention in the building.

\begin{itemize}
\item \textsuperscript{23}Smith and Slater, op. cit., p. 199.
\item \textsuperscript{24}Waterhouse, op. cit., p. 93.
\item \textsuperscript{25}Sir Banister Flight Fletcher, \textit{A History of Architecture} (New York: Charles Schribner's Sons, 1948), p. 163.
\item \textsuperscript{26}Ibid.
\item \textsuperscript{27}Waterhouse, op. cit., p. 96.
\end{itemize}
Figure 1

Figure 2
This room developed into the apse of later cathedrals.\textsuperscript{28} The pagan altar was simply adapted to Christian offerings and sacraments.\textsuperscript{29} The judicial seating arrangement proved an imposing location for Church officials and a choir.\textsuperscript{30} (See Figure 2.) Form began to affect function.

\textbf{Byzantium Architecture}

Constantine decided to move the capital of the empire to the site of the ancient city of Byzantium. The name of the new city was changed to Constantinople. As the original city had been completely destroyed, it became necessary for the Christians to create and build new church house forms.

The Byzantine church featured a square, arched base which supported a large dome. (See Figure 3.) While the exterior form was somewhat different, the Roman basilica elements, the altar, the apse, and the special seating arrangements soon became a part of the Byzantine church.\textsuperscript{31}

The major contributions of the Byzantine style to religious architecture were the use of the dome, especially over the altar area,\textsuperscript{32} and the floor plan in the form of

\textsuperscript{28}Smith and Slater, op. cit., p. 203.
\textsuperscript{29}Fletcher, op. cit., p. 217.
\textsuperscript{30}Waterhouse, op. cit., p. 98
\textsuperscript{31}Smith and Slater, op. cit., p. 211.
\textsuperscript{32}Fletcher, op. cit., p. 238.
BYZANTINE CATHEDRAL

Figure 3
The Middle Ages

Despite the elaboration of physical facilities in Christian churches, the worship services still remained quite simple. It was only as the early basilica form enlarged to the Romanesque and finally soared to the elaborate Gothic that services took on the elegance and formality the buildings themselves embodied.\(^{34}\)

All church houses of this period obviously were not great cathedrals, but those that were less were considered only substitutes for the "real thing." And in the lesser buildings, the services conducted were those of the cathedral. In a sense, the form had dictated the function, even where the form did not exist.

The Reformation

Luther objected to all forms of extravagance; in ritual, living, dress or building. He did not, however, reject completely either the church house forms or the complex ritual of the Catholic Church, though his protests were sufficient to make the Lutheran worship service simpler and later Lutheran chapels were more functional.

Another "reform" which resulted in only moderate change was the Church of England movement. Anglican liturgy

\(^{33}\) Waterhouse, op. cit., p. 106.

\(^{34}\) Smith and Slater, op. cit., pp. 203-206; also Fletcher, op. cit., p. 262 and p. 325.
remained very elaborate and the English adaptation of the cathedral form, the Tudor Gothic was in every phase as ornate as any "Roman" form.

Moderate changes were brought to pass by the Protestant leaders Calvin and Wesley. Calvin had given a warning to his followers against ornateness or "beauty" in church edifices. Wesley, when he was not allowed the use of the pulpits of the Anglican churches, met and preached in the fields and open air. He taught that worship forms should be simple.

The more radical departures from the Catholic form came at the hands of the second generation of reformers in Europe and America.

Thus, by the seventeenth century, several schools of religious form-function philosophy had appeared. The Catholics felt that church house forms were very important. A major part of their religious efforts went into the building of large cathedrals. Types of church functions were few, and basically associated with the buildings. Services were designed to be best conducted in the impressive setting of a cathedral.

The "radical" Protestants, on the other hand, reacting against the Catholic cathedral, built meeting houses of great simplicity. Church function; preaching, proselyting,

---

ordinances, etc., rather than buildings, became the most important element in their religious philosophy. These functions were often performed without benefits of a regular chapel or meeting house.

Between these two extremes was a continuum of many variations of form-function religious thought.

Religion in America

The radical reform. The first generation reform movements had quickly established claims in large portions of Europe and England. Therefore, very little opportunity was left to those who desired to carry changes even further. Those who transferred operations to North America found a new fertile field. In this new setting they grew and multiplied rapidly.

The nature and distribution of early American denominations will next be outlined as an aid in understanding the religious background at the time of the birth and early growth of the Church of Jesus Christ of Latter-day Saints.

The churches will be studied under four general headings:

1. The Church of England.
2. The New England "Congregationalists."
3. The Dutch-Reform Movement.
4. The Frontier Religions.

The Anglican Church in America. The Church of England was established in Virginia in the spring of 1607. By
1610 the first substantial church house was built.\textsuperscript{36} In 1639 the first brick chapel was completed. This building resembled a small medieval parish church of England. It was typical of the American Colonial Anglican church plan. It was laid out as a rectangle, 22 by 56 feet. The interior was one large hall with an aisle dividing the room in two, extending from the main door to the communion platform against the back wall. Closed pews lined the side walls. An elevated pulpit was placed near the front on a side wall.\textsuperscript{37} (See Figure 4.)

This church form allowed for a relatively elaborate worship service. However, little participation was required from the church goer. The divisions between the closed pews were often so high that the people occupying one pew could not see members in other pews. The minister was visible only when he had ascended to the elevated pulpit.

Church government was heirarchal, with bishops ruling over dioceses, priests caring for particular congregations and deacons assisting the priest in the divine service.\textsuperscript{38}

"Anglicism" lost much of its popularity with the Revolutionary War. State support of the church was terminated. Many chapels were burned and much of the clergy fled. Later the Protestant Episcopal Church of the United States

\textsuperscript{36}Morrison, op. cit., p. 153.

\textsuperscript{37}Ibid.

\textsuperscript{38}J. L. Neve, Churches and Sects of Christendom (Blair, Neb.: Lutheran Publishing House, 1952), p. 302.
EARLY
ANGLICAN
1600-1770

Figure 4
was organized. Church buildings were similar to the early American form. However, this new church grew very slowly. 39

The Pilgrim Reaction

The first settlers of New England had no church building tradition. While in England they had met in houses or halls, taverns or even barns. They did however, bring with them a strong bias on church architecture. This was a prejudice against the solemn Tudor Gothic cathedrals of England. Their attitude bordered on fanaticism. They felt that Gothic elegance and ornateness smacked of "Popery."

"... Carved choir stalls, capitals and stained-glass windows are nought but vain distractions to the eye and mind which should be absorbed in prayer or sermon: ... " declared Cotton Mather. 40 The result of this reaction against the Gothic was the first original American church house form.

The traditional form of the Gothic cathedral was a long rectangle. Benches were placed so as to face the apse at the far end of the building. An ornate altar was constructed near the front of the chapel.

The Pilgrims rejected basic Gothic elements. They constructed rectangular buildings, but the benches were placed so as to face the long side of the hall. A simple


40 Morrison, op. cit., p. 79.
pulpit or table was placed on a low platform. The benches and table were the only furnishings.\textsuperscript{41} (See Figure 5.)

The soaring columns, vaulted ceilings and ornate decorations of the cathedral were anathema to the Pilgrim. The meeting house interior was stark, the benches "aggressively uncomfortable."\textsuperscript{42} Towers and steeples were forbidden.

Congregational church organization was simple. There were two classes of leaders. Pastors, elders or bishops, (which were considered synonyms for the same office) overlooked the spiritual concerns of the congregation. Deacons were charged with the temporal affairs of the church.\textsuperscript{43}

During church services men sat on one side of the building; women sat on the other. Extemporaneous prayers, psalm and hymn singing, scripture readings and a sermon made up the Sunday service.\textsuperscript{44} Ordinances were baptism and the Lord's supper.\textsuperscript{45}

Rejecting the Anglican concept of the church edifice as an inviolate sanctuary, the early New Englanders even refused to call their buildings churches. They were

\textsuperscript{41}Morrison, op. cit., pp. 79-80.
\textsuperscript{42}Ibid., p. 79.
\textsuperscript{43}The Illustrated Book of All Religions (Philadelphia: John E. Potter & Co., 1897), p. 98.
\textsuperscript{45}Neve, op. cit., p. 410.
EARLY NEW ENGLAND 1630

NEW ENGLAND FOURSQUARE 1700

Figure 5

Figure 6
meeting houses, and they were used for all occasions: religious, civic and social.

Two factors changed this early pattern of chapel construction. First, congregations in the larger towns began to grow rich, and to feel themselves a society apart from their poorer country brethren. Second, came the influx of other religions, which built more pretentious churches. The temptation was too great, and while in the smaller towns the basic early form continued, in the larger towns the congregation turned to "vainer" plans.46

During the late 1600's the "foursquare" plan appeared. Floorplans became almost square. Rough benches were replaced with closed family pews. Outside the simple form gave way to such "vanities" as steeples and towers, and two entrances, one for the congregation and one for the clergy. The interior of the buildings became more elegant. The low platform was still preserved, but behind it was built an elaborate series of ascending pews for deacons and elders. An elegant pulpit was placed on the highest of these steps.47 (See Figure 6.)

The next change came with the construction of Boston's Christ's Church (Old North of Paul Revere fame) in 1723. It followed the ornate pattern of Christopher Wren,

46Morrison, op. cit., pp. 81-82.

47Ibid., p. 81.
the famous English architect. From this date, all congregations except for a few of the most secluded and reactionary used a form of the "Wren" plan.

Meanwhile ecclesiastical government, programs and meeting forms remained basically unchanged.

A warning against beauty. The members of the Dutch Reform Church, arriving in New Amsterdam in the early 1600's did bring with them a church building tradition. They too had rejected the Gothic tradition in church buildings. However, unlike the wandering Pilgrim, they remained in their home land long enough to develop a style of their own.

Calvin had warned them against ornateness or "beauty: in church edifices. Their interpretation of this philosophy led to the creation of a rather novel church form.

The floor plan was octagonal. The emphasis was on preaching rather than on rites, and so a pulpit and not an altar was the focal point of the chapel. The pulpit was placed quite high on the wall opposite the entrance. The interior of the chapel was very plain and arranged to focus attention on the speaker at the pulpit. The men sat on benches arranged around the walls. The women sat in the center of the chapel. (See Figure 7.)

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49 Morrison, op. cit., p. 117.
50 Ibid.
Figure 7  DUTCH REFORM

Figure 8  FRONTIER MEETINGHOUSE
Church government was supervised by a pastor, assisted by a council of elders. They directed spiritual affairs. Deacons were charged with the care of the poor.

Reform Dutch liturgy was designed to be used by even the most inexperienced personnel. Services were flexible, with a combination of songs, prayers and discourses. The only set forms in meetings were the reading of the Ten Commandments, a formula for the Lord's Supper and baptism.\footnote{Milner, op. cit., p. 55.}

The Frontier religions. The first major denominations which arrived in the United States quickly carved out spheres of influence on the Eastern seaboard. Congregationalists settled much of New England. The Dutch Reform Church dominated New York. Catholics claimed Maryland. Much of the remaining coastal area, especially the South, was firmly established in the Anglican faith.

Later arrivals from Europe and second generation American churches had no place to go except inland. Methodists, Baptists, Presbyterians and many other religions found their real home in the Western Frontier.

In church government and liturgy, these Frontier religions differed little. Often the people themselves were not aware of differences in religions, or ignorant of the existence of religions other than their own.

Frontier meetings were both very simple and very
adaptable. Clergymen did not wait for churches to be built. Meetings could be held in any cabin, barn, tavern or shop; or weather permitting, open air meetings were called.\textsuperscript{52}

How the meeting proceeded depended almost entirely upon the order that the individual preacher had adapted. There was always some singing, some praying and a great deal of preaching. The quantity and quality of each varied with individual tastes and talents. One frontier observer claimed he never saw more than one preacher who closed until he was completely out of strength, words or ideas.\textsuperscript{53}

\textbf{Camp meetings.} The camp meeting was one of the more spectacular of the spiritual phenomena of Frontier America. It became a powerful tool in the struggle to revive lagging religious interests among the frontiersman.\textsuperscript{54} These meetings were successful in stimulating at least a temporary interest in religion partly because of the active participation involved. The pioneers were geared more to emotional action than to contemplative meditation.\textsuperscript{55}

Everyone within "coming distance" packed gear and

\begin{quote}

\textsuperscript{53}Ibid., p. 16.

\textsuperscript{54}Milton V. Backman, Jr., \textit{American Religions and the Rise of Mormonism} (Salt Lake City: Deseret Book Company, 1965), pp. 296-297.

\textsuperscript{55}Phares, \textit{op. cit.}, p. 77.
\end{quote}
provisions for several days. At times thousands of people would be camped around the central gathering area. One factor contributing to the success of the camp meetings appears to be the unusual combination of "form and function." The setting was usually a forest or a meadow. The communion with nature, the beauty of the woodland surroundings, and star-filled nights were singularly impressive. As many as thirty ministers of varying denominations participated in one meeting. If the congregation grew too large, often it was divided and multiple meetings were held conjointly.\textsuperscript{56} Services, often illuminated by torches or bonfires, were held far into the night.

When the "spirit" was upon the participants, unique manifestations often appeared. There was the "frothing frenzy" in which the male portion of the congregation groaned and the females shrieked. A compulsive jerking action often overtook worshippers. Whole congregations fell to the ground in a deathlike trance. Running exercises, barking exercises, dancing, singing or laughing exercises all convulsed the attendants with the appropriate action.\textsuperscript{57}

No one appeared to be exempt from the "spirit" of the camp meeting. This effect was not limited to the unlearned backwoodsman. An eminent English clergyman, touring

\textsuperscript{56}Andrew Reed and James Matheson, \textit{A Narrative of the Visit to the American Churches, by the Deputation from the Congregational Union of England and Wales}, Vol. 1 (New York: Harper and Brothers, 1835), pp. 187-188.

\textsuperscript{57}Phares, op. cit., p. 84.
the "colonies" on an official church investigation of religion in America attended one of these services. While preaching, at the invitation of the attending ministers, he and the whole congregation were overcome by a spiritual trance. He left his testimony that this was the most profound spiritual experience of his life.\(^{58}\)

"Raisin' a meetin' house." Most frontier Protestant congregations eventually constructed meeting houses. Its form followed availability of materials and labor. The meeting house was often the first building of any substance in a community. Methodists, Baptists, and Presbyterians all followed a similar plan.\(^{59}\) Various denominations often banded together to construct a common building. Everyone gathered to give a hand in "raisin' a meetin' house." The customary floor plan was rectangular. Hewed logs or rough lumber was the basic material for floors and sidings. Double doors were placed at one end of the building. Two rows of benches, for separate seating of the sexes, filled the major portion of the interior. At the far end of the building was a rustic elevated pulpit. From the base of the pulpit a communion table extended part way down the aisle. Around it the communicants were seated.\(^{60}\) (See Figure 8.)

\(^{58}\)Reed and Matheson, op. cit., p. 195.


\(^{60}\)Ibid.
This type of meeting house was common on the Frontier well into the nineteenth century. It was the most common style of church building in the Old Northwest from 1800 to 1840.61

Summary

Form-function religious philosophy in the United States tended toward the function oriented end of the scale. The two major churches which tended to emphasize church form, the Catholic and the Anglican, had their influences negated by lack of growth.

The vast majority of the Protestant churches, on the other hand, were very function-oriented. They were successful in frontier proselyting efforts because they were able to adapt their religious programs to all sorts of settings. They met in homes, stores, barns, or in open air. The effectiveness of their services did not suffer noticeably under these conditions. At times they were improved by the informal or outdoor settings.

As these Protestant churches grew, and the membership became more prosperous, simple meeting houses were often replaced by more pretentious buildings. However, these new forms had little effect on the simple, "teaching-preaching" functions of the churches.

While a full spectrum of form-function religious philosophies was represented in the United States, the function oriented Protestants formed by far the largest
percentage of churches and church goers in the early nineteenth century, the time of the beginnings of the Church of Jesus Christ of Latter-day Saints.
Chapter 3

EARLY MORMON HISTORY

Joseph Smith

Joseph Smith formally organized the Church of Jesus Christ of Latter-day Saints April 6, 1830. From the beginning Joseph Smith was accepted as a prophet by the Church members. A few days before the April organization he had received a revelation specifying the titles and duties of Church leaders. The organization specified that there were to be elders, priests, teachers and deacons. The basic beliefs and ordinances of the new Church were listed and explained. The basic ordinances included baptism, confirmation, the Lord's Supper, the blessing of children and ordination to the priesthood.

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62 The Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1965), Section 20. Hereafter cited as D. & C.

63 D. & C. 20:38-60.
64 D. & C. 20:37, 72-74.
65 D. & C. 20:68.
66 D. & C. 20:75-79.
67 D. & C. 20:70.
68 D. & C. 20:60.
The "Prophet," in this revelation, listed the scriptures which were acceptable to the Church. They were the Bible and the Book of Mormon.\textsuperscript{69} Meetings were outlined. The members were to congregate often.\textsuperscript{70} They gathered to pray, sing, perform ordinances, transact church business, be instructed in doctrine and partake of the sacrament of the Lord's Supper.\textsuperscript{71} Elders were to conduct meetings under the inspiration of the Holy Ghost and according to revealed commandments.\textsuperscript{72}

The "conference" type meeting was inaugurated on June 9, 1830. The entire church membership was invited to attend "conferences" and the general Church authorities presided and conducted the services.\textsuperscript{73}

The Church was organized in a small home near the town of Fayette in western New York. For the first few months proselyting and organizational activities were restricted to the immediate area. The Church grew slowly at first, and the New York membership of the Church never rose over about seventy, located in several congregations.\textsuperscript{74} There was little need of special church buildings. Small

\textsuperscript{69}D. & C. 20:8-10.
\textsuperscript{70}D. & C. 20:75.
\textsuperscript{71}\textit{DHC}, op. cit., Vol. I, pp. 84-85.
\textsuperscript{72}D. & C. 20:45.
\textsuperscript{73}\textit{DHC}, op. cit., Vol. I, pp. 84-86.
\textsuperscript{74}Ibid.
groups conveniently met in private homes. 75

In November of 1830 Joseph Smith directed missionaries to the western frontier. In Ohio they baptized a small nucleus of members which snowballed, in less than a year, into over a thousand Saints. 76 Persecution in New York led the Saints to move the headquarters to the west. Church officials and members arrived in Ohio early in 1831. 77

The enlarged Church required a more complex government. It also became more difficult to house the meetings in private homes.

**Priesthood Organization**

The priesthood office of elder had been initiated in the Latter-day Church on the day of its organization. 78 While yet in New York, the Prophet ordained several men to other priesthood offices.

The priesthood has two "orders": Elders pertain to the higher or Melchizedek order. 79 They were called to

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78Ibid., p. 77.

preside over spiritual affairs. 80

In June of 1830 men were ordained to the offices of teacher and priest, in the lesser or Aaronic Priesthood. 81 The basic responsibility of the lesser priesthood and its officers was the temporal affairs of the Church. 82

Later, in Kirtland, the priesthood organization was further enlarged. A bishop was called. 83 This was the highest calling in the Aaronic Priesthood, and he was given the responsibility of overseeing the temporal welfare of the members and directing the work of the lesser priesthood. 84

In this same period the last, and lowest office of the Aaronic Priesthood, the deacon, was instituted. 85

To direct the work of the Melchizedek Priesthood "high priests" were ordained. 86 Shortly thereafter Joseph Smith and two other high priests were sustained as the "Presidency of the High Priesthood." 87 This unit is also referred to as the "First Presidency of the Church."

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80D, & C. 107:8.
82D, & C. 107:14, 68.
83D, & C. 41:9.
84D, & C. 107:15, 68.
87Joseph Fielding Smith, Essentials in Church History (Salt Lake City: The Deseret Book Co., 1964), pp. 151-152.
The father of the Prophet was ordained to the special Melchizedek Priesthood calling of Patriarch in 1833.88 The last of the basic priesthood offices appeared in February of 1835. Twelve men were called to form the Council of the Twelve Apostles.89 This group was called to minister to the whole Church under the direction of the First Presidency90 or in the absence of a First Presidency, to be the guiding body of the Church.91 To assist these apostles men were ordained to the office of seventy with the special responsibility of missionary work.92

Priesthood members holding the same offices were jointed in units called quorums. Leaders or "Presidents" were called to direct the work of each quorum.

Meanwhile, a regional ecclesiastical unit called the "stake" had been formed. A stake was composed of a number of congregations from adjacent towns. One had been formed in Kirtland, Ohio and another in the new Mormon settlement in Missouri.93 All of the Church members pertaining to this unit were directed and presided over by a high priest called to be the "Stake President." Twelve

88Ibid., p. 168.
93Ibid., pp. 122-123.
other high priests were called to form the "Stake High Council," who worked under the direction of the stake president.94

The School of the Prophets

The growing size and complexity of the Church created a need for more adequate facilities for meetings. The growth of one particular organization of the time, the "School of the Prophets" was typical of the general struggle to provide adequate and appropriate physical surroundings.

In March of 1833 the "School" was organized.95 It was designed to instruct the members of the priesthood quorums in theology, secular knowledge and their leadership responsibilities. The December previous Joseph Smith had received a revelation proclaiming the great importance of education.96

This "School" first met in a small ten-by-fourteen upstairs room in the house where Joseph Smith lived.97 It was often crowded and due to the constantly enlarging school attendance, soon proved inadequate. At times the school had to meet out of doors in a nearby grove.98 When

96D. & C. 88:127-141.
a new public school building was completed in Kirtland, the group met there.

The December 1832 revelation establishing the School of the Prophets stressed the need of a "house" where the "school" could meet. There was also by now a real need for a large building where not only the priesthood, but the general Church membership could congregate.

A conference of high priests in May of 1833 discussed and made plans for the construction of the "house." A revelation received a month later encouraged the project and gave some specifics as to size and form. There were to be two major stories, with a large assembly hall on each one. The lower hall or assembly room was to be used for general Church worship services. The upper floor was reserved for instructing the priesthood.

Construction began on the "temple" as it came to be called, in June of 1833. It proceeded well until winter when most of the work was discontinued until early spring of 1834. Meanwhile the labor force was occupied in the construction of a small two story building for the Church. The upper story was to be used for a printing press. The lower story was to be occupied by the School of the Pro-

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100D. & C. 95:14-17.

phets. 102 This building was completed and occupied by the "school" in the winter of 1834-1835. 103 It was still quite a small building, measuring thirty by thirty-eight feet. 104 General church meetings were usually held in the public school building 105 until the temple was completed in 1836.

The Kirtland Temple

The Kirtland Temple was a large pleasant looking building. 106 The outside dimensions were seventy-nine by fifty-nine feet. The height of the walls was fifty feet and a steeple rose to 110 feet above ground level. 107 (See Figure 9.)

Worshippers entered through two large doors in the eastern face of the building. From the ten foot wide vestibule they could either pass through another set of doors into the General Assembly Room or take the stairs in the vestibule to the second story "Priesthood Assembly Hall." Stairs from the second floor landing led up to a smaller attic third story, containing five smaller rooms.

KIRTLAND TEMPLE

Figure 9

Figure 10
used for school and quorum meetings.108

The two large assembly rooms were very similar. From the vestibule on the east, two doors opened into each. From the doors aisles extended the full length of the hall to the west hall, dividing the slip pews or enclosed benches into three sections. (See Figure 10.) Choir seats were placed in each of the four corners of the hall. The ceiling was supported by two rows of columns running east and west. The central part of the ceiling was arched. Against the west wall, under the arched central area was the focal point of the halls, a pulpit complex. Against the background of an elegant Georgian "keystone" window were twelve pulpits, rising in four steps of three pulpits each. These were designed to house the various high or Melchizedek Priesthood officials of the Church. A similar pulpit complex, against the east wall of the hall was occupied by the directors of the lesser or Aaronic Priesthood.109 Because of these dual attention centers, the seats in the pews were designed to slip back and forth so the congregation could face speakers in either end of the hall.

Cloth curtains called "veils" were housed on rollers on the ceiling. They could be dropped to divide or isolate different parts of the great halls.110

110Talmage, op. cit., p. 116.
The building was sufficiently completed by January of 1836 to be used. The Prophet moved his office to an upper room in the temple. Various classes of the School of the Prophets occupied the attic rooms.

Following the official dedication in March, 1836, the building was used for many meetings and functions. Regular Sunday worship services were scheduled. Special conferences were called when necessary. Monday evenings the high priests quorum met. Tuesday and Wednesday was reserved for seventy's and elders respectively. The Church Patriarch usually conducted a general "prayer meeting" every Thursday. Weekdays the "Kirtland High School" was taught in the attic story. General council meetings, choir practices, Church business and other affairs filled the schedule. Thus, this new church headquarters building was in constant use.

This early "temple," however, was different in both form and function from the later "Utah" temples. In Utah, temples became specialized buildings designed principally for the performance of "temple ordinances," such as the endowment, celestial marriage, baptism for the dead, etc.

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112 Ibid., pp. 356, 376.
113 Ibid., p. 408.
114 Ibid., pp. 410, 509.
115 Ibid., p. 474.
During the Kirtland Era, most of these ordinances were unknown or practiced only in a very rudimentary form. 116 The Kirtland Temple did not provide special facilities for performing "temple ordinances."

Regular Sunday worship services, conferences, weekly priesthood meetings and Church business meetings held in the Kirtland Temple, were not features of the Utah temples. For the most part, these functions were relegated to the L.D.S. meeting house or Church office.

It appears that this early "temple," the Kirtland edifice, was actually a composite temple-meeting house. It was called variously a house of worship, 117 a chapel, 118 the Lord's house 119 and a temple. 120

Missouri

This building served the Church's needs until early in 1838, when a financial panic caused widespread apostacy in Kirtland. The Prophet and his followers transferred operations to Missouri, where a large group of faithful members had been settling since 1831. The Mormons had first located in Missouri near Independence. Here they

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119 Ibid., p. 136.
120 Ibid., p. 161.
built homes, laid out farms, and projected the construction of a temple. Instructions sent by Joseph Smith to the Missouri brethren indicated that the building was to be very similar to the one in Kirtland. 121

Land was purchased for the building site, but before any work could be done, conflict with non-Mormon elements resulted in the expulsion of the Saints from the area. The Mormons resettled in relatively unoccupied northern Missouri. Large tracts of prairie were converted to farms. The town of Far West became the Church headquarters. Here a lot was set apart and plans were projected for still another temple. 122 Little work was completed on this project before anti-Mormon forces gathered and drove the approximately 14,000 Saints from their homes. 123 In winter of early 1839, the refugees arrived in Illinois and Iowa, where the second major phase of Church organization and building took place.

Nauvoo

The Saints, impoverished by the losses in Missouri, sought land where they could begin to build again. In Illinois they made arrangements to purchase a swampy penin-


sula on the Mississippi River. Here they built their last great eastern headquarters, Nauvoo. They drained the land, built houses and began to extend further inland. They also acquired land directly across the river, in Iowa.

The Saints gathered rapidly to the area. A proselyting program which had recently extended to England produced a constant flow of immigrants. The population of the city became many times larger than that of Kirtland. There was a need for further Church organization and adequate meeting facilities.

A stake was organized in Nauvoo, and other stakes were formed in the surrounding areas where membership was sufficient. Some of these stakes were, however, very large units to manage. The stake at Nauvoo, for example, contained several thousand members. In order to more properly care for their needs, the Nauvoo Stake was divided into several units called "wards." A bishop was called to preside in each ward, watching over the spiritual and temporal needs of the people. When the number of members in a ward became too great, it was divided; and another bishop called for the new ward. Thus, the stake in Nauvoo was organized originally into three wards, later into six, and

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124 DHC, op. cit., Vol. IV, p. 22.
125 Ibid., p. 12.
126 Ibid.
127 Ibid., pp. 305-306.
finally into ten.\textsuperscript{128}

The priesthood and priesthood quorums were considered to be the base or foundation of the Church.\textsuperscript{129} However, only men could be ordained. In order to provide opportunities for service and personal growth to better all the members of the family unit, Church auxiliaries were organized. In Nauvoo, the first official "auxiliary organization" was founded. In March of 1842 Joseph Smith called some of the leading Church women together and created the "Relief Society."\textsuperscript{130} The purpose of this association was to organize the women in their acts of kindness, charity, and aid to the less fortunate Church members.

The Women's Relief Society grew rapidly. Soon no building in the area could contain them, and they had to meet in the "grove."\textsuperscript{131} Finally the group became so large that a division had to be made along ward lines.\textsuperscript{132}

Other unofficial but important organizations and clubs were formed on a temporary basis. Their presence, together with a vigorous educational, economic and social program in the new city created an urgent need for a large adequate physical plant.

\textsuperscript{128}\textit{DHC}, op. cit., Vol. V, p. 119.
\textsuperscript{129}\textit{Eph.} 4:19-21.
\textsuperscript{130}\textit{DHC}, op. cit., Vol. IV, p. 552.
\textsuperscript{132}\textit{DHC}, op. cit., Vol. V, pp. 320-321; see "Young Men's and Ladies' Relief Society."
As in Kirtland, the first Church office in Nauvoo was in the home of Joseph Smith. It was a small log cabin. Later the Prophet constructed a small brick building. The lower floor was used for a store, and the upper story was reserved for his office. In it he kept Church records, received revelations, translated ancient scriptures and negotiated Church business. Church leaders and members met there for various functions.

No building in the area could contain the large membership. General Church assemblies were usually held out of doors. One particular wooded area became known to everyone as the "grove." It was a traditional meeting place in Nauvoo. Plans were soon formulated for the construction of a "temple" in Nauvoo. Work was commenced in early 1841. The projected temple was somewhat larger than the Kirtland Temple. The dimensions were 88 feet by 128 feet. The height of the outside wall was 90 feet, with a tower 165 feet tall at the west end of the building. (See Figure 11.)

Inside there were four major floors and two half-
Figure 11
NAUVOO TEMPLE

Figure 12
ATTIC FLOOR
HALF-STOREY
SECOND FLOOR HALL
HALF-STOREY
MAIN FLOOR HALL
BASEMENT
floors. The basement level contained a large baptismal font resting on the backs of twelve carved life-sized oxen. Dressing room facilities for the use of baptismal candidates were provided. The second or ground floor was the "Grand Hall" or general assembly room. It was similar to the assembly hall of the Kirtland Temple, with pews, choir seats, and special pulpits.\footnote{138Kimball, op. cit., p. 976.}

The level above the assembly hall was a half-story. A row of small rooms was constructed on the north and south sides. The center section was a clear story housing the arched center ceiling of the hall beneath. (See Figure 12.) The second story assembly hall was planned essentially like the "Grand Hall." It appears that many of the furnishings were never installed. Apparently the half-story above the second floor auditorium was not divided into small rooms, but rather left as two long halls. The attic floor plan contained a long hall flanked with rooms used for Church offices and temple ordinances.\footnote{139Ibid., p. 978.}

This building, like its Kirtland prototype, was a combination meeting house, Church office, and "temple." It was more closely related to later temples in that it did have a baptismal font in the basement and rooms were set apart specifically for the performance of "temple ordinances." Because of the urgent need for facilities, as
soon as one section was completed, it was dedicated and occupied.

By November of 1841, the baptismal font was put into service. The first meeting was held in the temple in October of 1842, when the walls were only four feet high. \(^{140}\)

The Mormon building program included a temple, a large guest house or hotel, a printing plant, a home for the Prophet and his family, and a quorum hall for the seventy's. Also included were buildings for a school system, an industrial complex, and scores of fine homes and farms. Also, the first mention of a Mormon meeting house appears in this era. In Nauvoo, all wards met together in the grove or the temple. However, the members in Ramus, a Mormon settlement located about thirty miles east of Nauvoo, had no meeting facilities. The Prophet visited them and discussed the possibility of building a meetinghouse. \(^{141}\) It is interesting that this is the first reference to the consideration of the construction of a meeting place other than a temple.

Neighboring Illinois communities seeing the rapid growth of Nauvoo became envious. As religious intolerance was added to the resentment, persecution of isolated Saints and communities began, climaxing in the murder of Joseph Smith in June of 1844. \(^{142}\)

\(^{140}\) Ibid., p. 982.

\(^{141}\) DHC, op. cit., Vol. V, p. 296.

\(^{142}\) Ibid., Vol. VI, pp. 616-621.
The Quorum of the Twelve, according to the pre-arranged plan, took over the administration of the Church, with Brigham Young as the president. Seeing that the death of the Prophet, Joseph Smith, did not disorganize the Church, the persecution began anew. The Saints, seeing no more prospect for peace in this location than they had encountered in New York, Ohio or Missouri, decided to remove themselves from "civilization," to make a mass exodus to the uninhabited Rocky Mountains of western America.\textsuperscript{143}

Most of the building projects were stopped or slowed down in order to free the labor force. Every available man was needed to construct wagons and the equipment necessary to move the 15,000 inhabitants of the city to the western mountains. However, one project, the temple, was pursued with renewed vigor. Workmen put in long hours to push the project to completion. The Saints felt an urgent desire to finish this building and participate in the "temple ordinances" before going west.\textsuperscript{144}

The building was nearly finished by October of 1845, when the general conference of the Church was held there. The formal dedication took place the first of May, 1846, at the same time that the Saints were in the midst of their exodus from Nauvoo to the West.\textsuperscript{145} Shortly thereafter the

\textsuperscript{143}Preston Nibley, Exodus to Greatness (Salt Lake City: Deseret News Press, 1947), pp. 32-35.

\textsuperscript{144}Ibid., pp. 22-26.

\textsuperscript{145}\textit{CHC}, op. cit., Vol. III, p. 22.
last of the Saints gathered what belongings they could and left for the West.

On the Plains

The number of people was too large and the distance to the Rocky Mountains was too great for the trip to be made in one year. The Mormons made temporary settlements on the plains. The largest was "Winter Quarters" near the present site of Omaha, Nebraska. Here a city of more than a thousand log and sod homes appeared in the wilderness. The city was enclosed with a stockade and blockhouse for protection from the Indians. The first non-temple meeting house constructed by the Saints of which we have record was built here at Winter Quarters for worship and council meetings. Workshops and gristmills were kept busy caring for the needs of the people, and land was put under cultivation.

At Winter Quarters ecclesiastical units were organized. A high council was chosen to direct the settlement, and the people were divided into wards and bishops appointed. Other settlements were organized in a like manner.

Preparations continued during the winter for the

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148 Ibid., pp. 54-55.
149 Ibid., p. 149.
move west in the spring in spite of the cold, sickness and insufficient food.

Summary

The movement to the west marked the end of an era of L.D.S. Church history. During this time an important part of the form-function philosophy of the Church had been established.

Church Functions: Meetings, and ordinances as well as the importance of priesthood leadership had been established. Function was considered to be very important. Without priesthood leadership and the performance of ordinances, salvation was not accessible to the Latter-day Saint.

In this same era the first L.D.S. Church building forms appeared. The first edifice was not a small frontier meeting house, but rather a large multi-storied, multi-purpose "temple." A precedent of temple building was set when in three other eastern locations, a Mormon city, built around a temple was projected or built.

This building form also became closely related to the Church function. When the time arrived for the higher priesthood or "temple" ordinances to be administered, it was declared that they should not be administered outside of a temple. Special facilities in the building were required for their execution.

The Latter-day Saints, in one aspect of their religious form-function philosophy were very much like the
liberal Protestants, in that no special setting was required for many meetings, teaching sessions, and the primary ordinances. On the other hand, however, they went even beyond the Catholic philosophy; the great importance of church buildings. For the reception of the higher ordinances, the Latter-day Saints felt a temple was absolutely essential.
In the Salt Lake Valley

The first pioneer company left Winter Quarters in April of 1847 and arrived in the Great Salt Lake Valley the 24th of July. The brush covered, treeless valley floor presented the Saints with a new challenge. In a less than desirable setting they had to create an agricultural base to support thousands of people, found cities, organize a civil government, and construct homes, churches, public buildings and factories. And, this they had to accomplish far from civilization.

The very first day the pioneers arrived in the valley, land was plowed and potatoes planted. The next day was the Sabbath, and morning and afternoon meetings were held in the open air. Monday and Tuesday were spent exploring the surrounding area. By Wednesday, Brigham Young was convinced that the area of their first arrival, where the pioneers were still camped, was the best location for the city. Wednesday evening the pioneers met and by

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vote sustained their leaders in the decision to build a city and a temple. The area where they met was designated as the temple site or "block" and Salt Lake City was surveyed and laid out starting at the Southeast corner of the "temple block."

One of the first concerns of the Saints was to provide a place for worship and council meetings. The treeless plain offered no appropriate natural setting. The lack of time, labor, and building materials precluded the immediate construction of a substantial meeting house. They solved the problem by building an artificial "grove." On a corner of the temple lot they raised a minor forest of upright posts, supporting crosspieces which were covered with brush or boughs. This "bowery," as the structure was called, though a temporary fixture, served as the valley meeting place for two years. Finally, its small size, 40 x 28 feet and poor state of repair necessitated its removal and replacement. The new "bowery" was larger, 100 feet long and 60 feet wide. It provided more protection from the elements in that dirt was piled on the covering of boughs. However, the sides of the shelter were open and the facility could only be used in good weather.

By 1851 economic conditions were sufficiently im-

151Ibid., p. 281.

proved that a major building project was undertaken. This was the construction of a large adobe meetinghouse. It was located, as had been the boweries, on the "temple block." It was 126 feet long and 64 feet wide and seated 2,200 persons. 153 At the time of its dedication in 1852, it was already too small to hold all the people who desired to attend conference. It was, however, adequate for many meetings, and served the needs of the Church until the huge, domed tabernacle was finished in 1867.

Organizational Problems

By the end of the first decade of Mormon occupation of the great basin, ninety-six towns had been founded. 154

The scattering of the membership over a wide area caused many problems; transportation, communication, economic, social, political, and religious. The concern of this section is the difficulties involved in the organization and practice of religion on the early Mormon frontier, and how they were solved.

In Nauvoo, stakes and wards were formed according to geographical boundaries. As the Saints left for the West, they did not travel in ward or stake units. Individual families or groups left when they were prepared and able.

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153 CHC, op. cit., Vol. IV, p. 16.
154 Arrington, op. cit., p. 88.
When they arrived in Utah they were sent to towns or areas where they were needed. Thus the western movement resulted in the disorganization of stakes, wards, quorums and auxiliaries. The presiding councils of Church leaders or "General Authorities," not being organized along geographical boundaries, remained intact through changes and travels. They provided the leadership necessary during the exodus from the east and the colonization of the west. While the continuation of the General Authorities was essential for the existence of the Church, stake and ward organizations were also very desirable to better care for the welfare of the members and carry out the "work of the ministry" on a local level.

**Mormon Colonization**

Built into the pattern and systems used for the settlement of new towns in Utah was a program for the organization of new ecclesiastical units. A leader was appointed for each group called to colonize a new area. Besides the leadership qualities required of such a man, he had to be worthy to be the spiritual head of the group. Thus, when the group arrived at its destination and began to settle and build, Church leaders were already chosen to guide them in both temporal and spiritual concerns.

Provisions for the early construction of meeting

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facilities were also included in the colonization "plan."
The program called for the construction of a fort or stockade as soon as a town site had been determined.\textsuperscript{156} Protection was thus provided against Indians, and livestock could be better controlled. Homes were built around the perimeter of this fort. In the center was usually erected a meeting facility. This was to be used as a council house, a schoolhouse, recreation hall, and as the spiritual center of the community. This system provided rustic but adequate facilities for Church meetings in almost every new settlement. By this means, the spiritual laxness which often accompanied pioneer life was minimized.

As soon as adequate roads, canals, fences, etc., were built on the townsite, homes were constructed and the families moved out of the fort.\textsuperscript{157} A block in the middle of each community was reserved for public buildings. Usually one of the first of these was a permanent structure to serve the social, educational and spiritual needs of the town.

\textbf{Pioneer Wards, 1847-1860}

The growth and development of early wards depended on many factors including the size of the community, extreme durress of colonizing, the quality of leaders and

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\textsuperscript{156}Arrington, op. cit., p. 89.

\textsuperscript{157}Ibid., p. 90.
members and proximity to Church headquarters in Salt Lake City.

Most of the early wards followed a basic pattern in their development. The Salt Lake wards, because of their proximity to the Church headquarters received information first concerning new Church policies, and programs. They also had special attention and assistance from the General Authorities, most of whom resided there. Because of this, they were generally the "model" wards, which other congregations of the territory tried to imitate.\textsuperscript{158}

Often a ward bishop, or if the group was too small to organize into a ward, a presiding elder, was chosen and set apart by the General Authorities before the colonizing party left Salt Lake City. If not, then shortly after they had established themselves in the new area, a Church leader was chosen.\textsuperscript{159} Small settlements usually grew in size or stability until they could eventually be organized as wards and appointed a bishop. The bishop chose two counselors to advise and help him with his assignment. These three constituted the ward "bishopric." Usually a clerk was also called to keep minutes and financial records. Often, the bishopric and clerk were the only Church officials in the early wards.

\textsuperscript{158}Arrington, op. cit., pp. 88-89.
\textsuperscript{159}Ibid.
Regular ward meetings were the Sunday worship services. Weekday prayer or study meetings were often held, but there was no uniform Churchwide schedule. As the Church was also responsible for the recreational and civic aspects of the community, socials and town meetings often took on aspects of worship.160

One of the earliest considerations was the construction of a meeting house. There was no official "Churchwide" pattern or building plan. Local needs and tastes were responsible for size, form and style. However, a typical meeting house of the 1850's was a rectangular building approximately 35 feet by 50 feet. Different building materials were employed: logs, rough hewn timber, rock, brick, adobe, depending on availability.

A single door usually opened directly into a large assembly hall which occupied the entire interior of the main floor. At the far end of the building was a platform. Benches or chairs, a pulpit and a table were the usual furnishings of the stand. This platform was used during worship services, by Church leaders, speakers, a chorister and/or a choir and a table for the blessing of the sacrament of the Lord's Supper.

For town meetings or councils the stand was occupied by civic leaders. A band took its place on the platform during dances. Dramatic presentations occupied this

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160Material extracted from early Utah Ward Record Books, Church Historian's Office, Salt Lake City, Utah.
same platform for a stage. The remainder of the hall was furnished with chairs or movable benches. Here the religious congregation, or civic assemblage could be seated. For social affairs and dances requiring more room, the benches could be moved outside or against the walls.\textsuperscript{161} (See Figure 13.)

Only a few chapels contained balconies. These were usually later chapels in larger towns. The balcony was usually reached by a stairway in a narrow vestibule at the entrance.

Many of the buildings had basements which were used for a variety of purposes. In Pleasant Grove, Utah, it was used for grain and vegetable storage.\textsuperscript{162} In American Fork, Utah, a portion of the basement was the town jail.\textsuperscript{163} Often a basement contained school rooms.\textsuperscript{164} Usually the basement contained several rooms of assorted sizes. They served as municipal offices, a social center, or for any Church meetings or functions which did not require the large upstairs hall.

Another important step in ward organization was the formation of priesthood quorums. This, was a slow process.


\textsuperscript{162} Howard Driggs, \textit{Timpanogos Town} (Manchester, New Hamp.: Clarke Press, 1948), p. 119.


\textsuperscript{164} Ibid., 132.
Figure 13
President Brigham Young, in a circular from the First Presidency, explained that a priesthood quorum was not to be organized in a ward or area until enough men of a similar office were available for a full quorum.\textsuperscript{165} There appeared to be no special order of organization. Whatever office in the priesthood had sufficient men was formed into a quorum. In Lehi, Utah, settled in 1851, the elders quorum was formed in 1858, seventy's quorum in 1862, teachers and high priests in 1869, and by 1871 the deacons quorum was formed.\textsuperscript{166}

A neighboring town, American Fork, Utah, settled about the same time, waited until 1862 for its first priesthood quorum, a quorum of seventy's. Elders were organized in 1874, and then three years later the teachers.\textsuperscript{167}

However, the fact that quorums were organized very slowly, did not mean that the Church leaders did not feel quorums were important. They constantly stressed the need to meet as quorums and organize their labors. Elder Wilford Woodruff, one of the Twelve Apostles, gave a scathing re-buke to the priesthood in Salt Lake City, the supposed progressive center of Church activities. He told them they must organize and meet as quorums. They had not been doing this. "We cannot sleep any longer with the priesthood of

\textsuperscript{165} Circular of the First Presidency, July 11, 1877, Brigham Young University Library, Provo, Utah.

\textsuperscript{166} Gardner, op. cit., pp. 240, 243.

\textsuperscript{167} Shelly, op. cit., pp. 133, 135, 136.
Almighty God resting upon us . . . "168

Church Auxiliaries

The Relief Society. With the death of Joseph Smith in 1844, and the ensuing preparations for the move West, Relief Society meetings were suspended. The spirit and the work of the society continued, and the sisters rendered valuable service to the Church and its members during the exodus and the first difficult years in the valley.

In Salt Lake City, a few Relief Societies were organized in scattered areas as early as 1851 and 1852.169 But the famines of 1855 and 1856 together with the Utah War170 prevented any substantial growth.

The Sunday School. Another auxiliary organization, the Sunday School, appeared in 1849, two years after the arrival of the Saints in Utah. The founder of the L.D.S. Sunday School was Richard Ballantyne. He was a convert from Scotland.171 While in Scotland he had been active in


170For discussion of Utah War see: CHC, Chapter CIII to CXV.

Sunday School work.\textsuperscript{172}

The English Sunday School movement was a non-church affiliated offshoot of the early charity schools.\textsuperscript{173} It was an attempt to occupy the young children, who worked in the factories on weekdays, but were free on Sundays. There were no public schools, so English Sunday School taught reading, writing and morals.\textsuperscript{174} In England the Sunday School was basically a non-religious organization.\textsuperscript{175}

Sunday School arrived in America in the late 1700's.\textsuperscript{176} In the United States the movement became much more closely related to the churches.\textsuperscript{177} It grew rapidly, and by 1824 an "American Sunday School Union" was formed. It was particularly active in the Mississippi Valley, establishing Sunday Schools on the American Frontier.\textsuperscript{178}

Richard Ballantyne, had a desire to teach the youth of the church. He asked permission of his bishop in Salt Lake to start a Sunday School. When permission was

\textsuperscript{172}Ibid., p. 703.
\textsuperscript{174}Ibid., p. 132.
\textsuperscript{176}Person, op. cit., p. 134.
\textsuperscript{177}Butler, op. cit., p. 65.
granted, he built a small addition to his home and in December of 1849, the first classes were started.179

Soon after this, Sunday Schools were started in other locations, but they appear to be unrelated to the Ballantyne Sunday School except in their common origin.180 A large percentage of the Church members were immigrants from the British Isles, and many had a knowledge of the workings of the Sunday School movement.

Representative of the growth of the Sunday School in Utah was the early Sunday School movement in American Fork, a small community thirty miles south of Salt Lake City. The town was settled in 1850, and by 1852 a Sunday School was in operation. Only young boys were invited at first. They met in the Church house each Sunday morning before general worship services. In mid-winter the classes were suspended. Indian problems in 1853 prevented meetings. By 1854 a new Sunday School, enlarged by the addition of young ladies, met in the log school house. Three adults served as teachers with one leading the singing.181 Everyone met in one class. The purpose was to "teach reading and good morals." The usual order of the meeting was: a song, a prayer, another song and then reading around. Very few books were available, and the Bible was the usual text-

179Jenson, op. cit., p. 705.
181Shelly, op. cit., p. 143.
book. Occasionally a talk on the early history of Sunday School in England was given by an adult. This basic pattern remained unchanged until 1866 when the First Presidency gave specific instructions on the use of Sunday School in the Church.

War and Famine

Several problems appeared which seriously threatened the Mormons in Utah. During the Saints' first few years in the valley, their crops were endangered by grasshoppers and frosts. In spite of difficulties, a fairly broad economic base had been established for the support of the settlements. However, events of 1855 and 1856 proved the base to be quite frail. The grasshoppers returned in the summer of 1855. They were followed by an unusually severe famine and extremely cold winter. Crops were killed. Livestock died. The Saints were reduced to a poverty level of existence. Conditions were little improved in 1856.

Under these conditions little effort could be put into Church programs.

Meanwhile, enemies of the Mormons spread rumors of civil disobedience in Utah. In 1857 the United States Army left Fort Leavenworth, Missouri, bound for Utah to install new territorial officials and restore order. The Mormons

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182 Ibid., p. 144.


felt threatened. They feared the Army was coming to renew the persecutions from which they had fled in the east.¹⁸⁵ The Saints, leaving many of their outlying settlements, gathered to Salt Lake, and then started on a general move south, looking for a new area to settle.¹⁸⁶ However, before the movement was completed, an understanding was reached between the Saints and the United States government. Most of the settlers returned to their homes. However, the unsettling events of the past few years had disrupted organizational efforts and Church building programs.

During the early 1860's a concerted effort was made to colonize new areas, expand the economic base of Utah, establish manufacturing and generally become a self-sufficient economic unit.¹⁸⁷

The arrival of the railroad in 1869 had a profound effect upon Church programs, and consequent development of Church buildings. The trains would bring Mormon isolation to an end. The Saints would be confronted with many "worldly" temptations. The best method to strengthen the members against these influences, Brigham Young decided, was an expanded Church organization. This decision resulted in an extensive reordering of Church units, and the inauguration of several new ones.

¹⁸⁷Ibid., p. 195.
Reorganizations

In 1867 the School of the Prophets was reorganized. Priesthood bearers met in special sessions. Economic as well as spiritual solidarity were discussed, and the "School" was responsible for several agricultural and business endeavors which buffered the impact of the arrival of the railroad. The School of the Prophets was not a permanent program. As soon as its work was finished it was adjourned.188

Relief Societies. A more permanent project was the re-establishment of Relief Societies. Brigham Young instructed every bishop to establish a Relief Society in his ward.189 Ten sisters, headed by Eliza R. Snow, were called to help the bishops in their organizational efforts. By the end of 1867 all twenty wards in Salt Lake City had active "societies" operating.190 The work soon spread to other parts of the territory, and references in early ward histories to visiting sisters and Relief Society organizations were numerous in the late 1860's.191

188Ibid., pp. 145-150.


190Wells, op. cit., p. 21.

The ladies worked enthusiastically in their new organization. The major functions of the Relief Society were sewing and projects for the poor.

The work of quilting, carding, spinning, weaving and other operations required room. Space in the ward meeting house was not always available. In order to provide adequate facilities for their work, Relief Society "halls" were constructed in many parts of the Church. The ladies funds and even building materials. Soon the intermountain area was dotted with new buildings, dedicated to the work of the ladies' Relief Society.192 (See Figure 14.)

The inauguration of Relief Society halls marked a new building milestone in the Church in that it was the first facility constructed for an auxiliary organization.

Joseph Smith, himself, had perhaps set the precedent when twenty-five years earlier in Nauvoo, he deeded to the ladies a lot for the purpose of building a house to help the poor.193

The zeal of the ladies often surpassed that of local priesthood leaders, and Relief Society halls occasionally proved to be the best and most adequate meeting facility in the town. They were used as meeting houses by some wards.194

RELIEF
SOCIETY
HALLS
1869-1921

Figure 14
The Mutual Improvement Associations. Having completed their organizational and reform efforts among the women of the Church, Brigham Young and Eliza R. Snow now directed their attention to the young ladies of the Church. He called his daughters together and explained the need for them to "retrench" from all forms of extravagance, in dress, in eating, and in speech. Several of the young ladies were chosen as officials in the new association, older ladies were asked to assist. The "Young Ladies Department of the Co-operative Retrenchment Association" grew rapidly. By the end of 1870 units were established in almost every Salt Lake ward and in Bountiful, Ogden, Brigham City, Logan, and Provo.

The usual order of meetings was: a song, a prayer, and selected readings, usually concerning "retrenchment." A short discussion and encouragement by group leaders followed. The meeting was concluded with another hymn and a prayer.

Some six years later, Brigham Young directed that a "Young Men's Mutual Improvement Association" be founded. It was organized under his direction by a young man, Junius F. Wells. President Young explained that its pur-


196 Ibid., p. 13.

197 Ibid., p. 66.
pose was to prepare young men to go on missions. 198

The meetings of the young men were very similar to those of the young ladies except that the material studied was theology, science, history, and literature. 199

At first the two organizations met separately, with the young ladies usually meeting in the afternoon and the young men in the evening. However, as a result of the pleading of the young men and the bishops, the two meetings were combined to "help attendance." 200

By 1877 the name and basic objectives of the "Young Ladies' Retrenchment Association" were changed. It was called the "Young Ladies Mutual Improvement Association," after the pattern of the young men. Retrenchment was basically abandoned in favor of self improvement. 201

Sunday School. In 1867 the Sunday School was transferred from a group of local programs to an official churchwide movement. 202 One of the Twelve Apostles, George Q. Cannon was appointed president of the "Parent Sunday School Union." Six years later the name was changed to "The Deseret Sunday School Union." Letters of instruction

198Ibid., p. 82.
199Allen and Cowan, op. cit., p. 75.
201Arrington, op. cit., p. 253.
were sent to all wards concerning the formation of Sunday School in every area.  

The Primary Association. The last of the major "auxiliary organizations" of the Church, the Primary Association, originated at Farmington, Utah, in 1878. This organization was designed to give weekday religious and moral instruction to the children of the Church. Aurelia S. Rogers is credited with the foundation of the "Primary;" Eliza R. Snow also had a major role in the work. She advised Sister Rogers, obtained permission from Church Authorities to proceed, and helped establish counterpart organizations in Salt Lake City.

In the early years of its development the program was quite unstructured. Meetings were composed of songs, prayers, short recitations by children and talks by officers. At other times lessons on bean and corn planting or making rag carpets for Church buildings were taught. When grain season arrived, in some areas, the children were taken into the fields to glean wheat, with the proceeds

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204 Joseph Fielding Smith, Essentials in Church History (Salt Lake City: Deseret Book Co., 1964), pp. 151-152.


206 Shelly, op. cit., p. 147.

207 Joseph Fielding Smith, op. cit., p. 682.
going to the "Association." 208 This program for the young people gained widespread popularity, and was inaugurated in many wards.

Finding meeting facilities for these various organizations became a real problem. Meeting houses were occupied constantly.

The introduction of auxiliaries with their accompanying meetings and functions had little immediate effect on meeting house form. One large meeting hall was still the standard plan. Basements did become more commonplace; however, jails, schools and municipal offices gradually left the meeting house and took their proper place in newly constructed municipal buildings. The basement space was usually occupied for classes or other Church functions.

**Stakes**

Most of this section has dealt with the wards in Utah. Stakes were present, also. They developed slowly, but became important factors in determining Church functions and Church forms or buildings.

The first stake in the Intermountain area was the Salt Lake Stake, organized in 1847. 209 Other stakes were established from time to time in other areas, but they did function very well due to the before mentioned problems of

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208 Shelly, op. cit., p. 147.

famine, war, lack of communication, transportation, etc.

President Brigham Young, in the 1870's made a concerted effort to "organize the stakes of Zion and set in order quorums of the Priesthood." In the last few months of his life, President Young traveled extensively, setting the Priesthood in order, defining the duties of quorums and organizing stakes. The organizations of eight existing stakes were completed and twelve new stakes were established. With this organization came also the appointment of stake auxiliary heads, viz., Stake Relief Society presidents, Stake Sunday School superintendents, etc.

The Tabernacle

In 1867 a building was completed which was to have a profound effect on Church building practices for the next fifty years. This was the great tabernacle in Salt Lake City. It could seat eight thousand people under the domed roof, with no pillars to obstruct the view. An unamplified voice could be heard with remarkable clarity throughout the building. However, it was not the unusual architectural form the building took, but rather the principle

210 Circular of the First Presidency, July 11, 1877, Article 1, Brigham Young University Library, Provo, Utah.
211 Preston Nibley, Brigham Young, the Man and his Work (Salt Lake City: Deseret Book Company, 1960), pp. 531-532.
212 Joseph Fielding Smith, op. cit., p. 712.
213 Grow, op. cit., p. 82.
it represented which caused the impact on Mormon Church architecture.

The tabernacle was an enormous auditorium. It was designed for large conferences of the Church. The distances and proportions in the building made its use by any except a large audience impractical.

A new temple was under construction in Salt Lake City. Its design was very similar to that of Kirtland and Nauvoo. The plans called for a basement, two major assembly halls, and two half-stories. However, this temple was not finished until 1893.

The tabernacle does not appear to have been just a temporary facility, providing assembly facilities until the temple was completed. The capacity of the large assembly hall in the temple was at most two thousand six hundred. This would be very small compared with the capacity of the tabernacle. It appears that the tabernacle was a building designed to take over one of the functions which temples, previously, were required to fulfill.

One clue to its function and purpose perhaps lies in an article published in the Nauvoo Times and Seasons indicating that both a temple and a tabernacle were to


have been built in Nauvoo. In 1845 the Nauvoo Temple was nearing completion, and yet it appears the leaders were contemplating the construction of the "tabernacle." Perhaps even at this early date, distinct buildings were being considered for distinct functions.

However, more important than divining the exact thought behind and purpose of the tabernacle is the effect it had on the L.D.S. building program.

Salt Lake City was the model community, and other settlements attempted to imitate its example. During the remainder of the nineteenth century and the first part of the twentieth century, scores of "tabernacles" were constructed. However, far from being worthless status symbols, they fulfilled a very vital role in Church development. They became the stake centers and housed the stake functions.

Obviously the form and scale of the Salt Lake Tabernacle could not be followed in other areas. The Salt Lake Tabernacle was designed for General Conferences with the entire Church membership invited. Local tabernacles were designed for stake or regional conferences, and much smaller buildings would suffice. Later, on the temple

\[216 \textbf{Times and Seasons} [\textit{Nauvoo, Illinois}], \textit{Vol. VI, No. 6}, April 1, 1845, p. 356.\]

\[217 \text{Arrington, op. cit., p. 88.}\]
block, a smaller building was constructed called the Assembly Hall. Its size and proportions were much more appropriate for smaller meetings and stake conferences.²¹⁸

Some of these stake buildings were tabernacles in the purest form, being auditoriums built to such vast dimensions that they could only with difficulty be used for small ward meetings. (See Figure 15.) Others were called tabernacles, but were in reality constructed much more like large ward meeting houses. They were built on a smaller scale than the auditorium type tabernacle, and had a greater feeling of intimacy between the speaker at the pulpit and the congregation.

Tabernacles of both types served well as centers for stake organizations, for stake conferences, and many were used for ward meeting houses, with varying degrees of success.

The Temple in Utah

The temple in Salt Lake City had been under construction since 1853. Four decades were required to complete the massive granite structure.

Another temple, that of St. George, was the first temple completed in Utah. Though construction on this St. George building was started almost twenty years after the Salt Lake Temple, because it was smaller than the Salt Lake

STAKE
TABERNACLE
1880

SIDE VIEW

Figure 15
plan, and of simpler construction, it was finished earlier. Only seven years were required for its completion. It was dedicated in April of 1877.219

The St. George Temple was very similar, both in size and internal plan to the Nauvoo Temple. A basement contained the baptismal font and dressing rooms. A large assembly hall filled each of the two major above-ground stories. Two half-stories were placed in a manner similar to the Nauvoo Temple.220 (See Figures 16 and 17.)

However, this temple, though very similar to the Kirtland and Nauvoo plan, was not used for public meetings or other general Church functions to the extent that the two earlier temples were used. Only one public conference was held in the temple; the forty-seventh Annual General Conference of April, 1877. At the concluding session of this conference, the temple was dedicated.221

Apparently, in this era, Church policy on the use of temples had been modified. Temples hereafter were more completely used for the performance of certain sacred ordinances. Other functions which early temples were required to fulfill, they being the only major church buildings available to the Saints, were now relegated to other Church edifices. In fact, one year before the dedication of the

219 Ibid., pp. 215-216.
220 Ibid., pp. 205-206.
221 Ibid., p. 215.
Figure 16
ST. GEORGE TEMPLE

NAUVOO TEMPLE
St. George Temple, the St. George Tabernacle was finished and dedicated.\textsuperscript{222}

This idea of building specialization seems to be born out in the ensuing events. In the five months between the dedication of the St. George Temple and his death, Brigham Young chose two more temple sites, one in Manti, Utah and another in Logan, Utah. Both of these temples were completed before the Salt Lake Temple. Their internal design apportioned the majority of the space in the buildings to facilities for temple ordinances. Only the top story was preserved as a large assembly room.\textsuperscript{223} These halls were used for the dedication of the temples. They have since been used only occasionally for special meetings, not open to the public or general membership of the Church.

A further evidence of this changing philosophy of temple use was the redesigning of the Salt Lake Temple interior. The original concept was for the majority of the space to be used for two large assembly halls. Later the temple was redesigned to a plan very similar to the Manti and Logan Temples. Only the top story assembly hall was retained.\textsuperscript{224} A further step in temple specialization has taken place in that the large assembly hall was completely eliminated from ten of the eleven temples built in the

\textsuperscript{222}Under Dixie Sun, op. cit., p. 331.

\textsuperscript{223}Talmage, House, op. cit., pp. 221-222.

\textsuperscript{224}Ibid., pp. 183-198.
twentieth century.

In the winter of 1937-38, the St. George Temple was closed and the main floor was divided into lecture halls and other facilities for temple ordinances. Thus, the last of the general purpose temples in Utah was transformed into an ordinance-based structure.\textsuperscript{225}

The temple, which in the early eastern era of L.D.S. Church history, had served as an all purpose building, in Utah was transformed into a specialized edifice, designed basically for "temple ordinances."

President Brigham Young died in 1877. Thus closed the "pioneer" era of L.D.S. Church history. The Church had been ordered and arranged in its new mountain setting. Church buildings had multiplied in number and in purpose. Meeting houses, tabernacles and temples were appearing in all parts of the territory.

Brigham Young's successor in the Presidency, John Taylor, further perfected and implemented the program. In 1880, he called general all-church officers for the Relief Society, the Young Men's and Ladies' Mutual Improvement Associations" and the Primary Association. Many meeting houses, tabernacles, and one temple were dedicated during his administration. After his death in 1887 the new President of the Church, Wilford Woodruff, continued to encourage the Saints to build the kingdom, and perfect their

\textsuperscript{225}Kirk M. Curtiss, History of the St. George Temple (Provo, Utah: 1964), pp. 70, 71.
lives. Two temples, including the great Salt Lake City Temple, were dedicated.

The Territory of Utah became the State of Utah. As the nineteenth century closed, the "Saints" were working enthusiastically to take their new place in the nation and the world.

A Summary

In the last fifty years of the nineteenth century the Church of Jesus Christ of Latter-day Saints, in its new western home, expanded considerably, both in its functions and in the forms used to house them.

Basic functions: meetings, ordinances and priesthood leadership organization, remained little changed from the manner in which Joseph Smith established them. However, Church "auxiliary" organizations were increased and expanded.

Church house forms were multiplied. The many functions which the eastern Mormon temple housed were separated and specialized facilities were developed and built. The temple form continued, but became a specialized edifice for the performance of the priesthood "temple" ordinances. Tabernacles were built to house conferences. Meetinghouses of various forms were constructed in all parts of the territory for the congregation of local membership in Sabbath worship services and weekday auxiliary activities.

The meeting house remained relatively unaffected by the development of the auxiliaries and demands for classrooms, activity and project space. Meetings and
activities were scheduled so as to use the limited meeting house facilities (a large assembly room, and a few class rooms) in the most efficient manner.

However, auxiliaries often employed homes, schools or in the case of the Relief Society, built their own halls to provide adequate facilities.

Generally, the proliferation of functions seemed to have outstripped the development of the meeting house form to better accommodate the expanding Church program.
Chapter 5

A WORLD CHURCH
1900-1970

A New Century

The nineteenth century Mormon goals of gathering the Saints to the intermountain "kingdom" and self-reliance had become very difficult to obtain in the new twentieth century setting. Gathering converts "out of the world" to Utah had grave economic and political limitations. Self-reliance was a difficult goal to obtain in a world shrinking rapidly as communications and transportation improved.

However, a new challenge presented itself to the Church. The Gospel was to be taught to all the world. Some work had been done, but results were limited. Now, from the Rocky Mountain base laid by pioneer efforts, the second phase of the work could proceed rapidly with the help of modern improvements in communication and transportation.

The new challenge was for the Saints to be "in the world" but not "of the world." Preparation for this new role required changes in Church organization and function. This produced changes in Church house form. The purpose of this chapter is to explore the organizational and func-
tional changes in the Church of Jesus Christ of Latter-day Saints during the twentieth century and how they were reflected in developing Church house forms.

Objectives

Joseph F. Smith, a nephew of the founding prophet became President of the Church in 1901.226 During his seventeen year administration much of the groundwork for a "world Church" was laid.

The purpose of the Church was defined as "saving men." The priesthood was the power to be able to accomplish this purpose.227 The objectives of quorums, organizations and auxiliaries were redefined. Programs and lessons were best arranged to accomplish the objectives.228

The Priesthood. The establishment of regular weekly Priesthood Meetings was one of the accomplishments of this effort. The need to instruct the Priesthood in doctrine and practice had been felt from the early years of the Church, when the School of the Prophets had been organized. Weekly meetings were held in Kirtland for several of the Priesthood quorums, but in the persecutions and movements of the Church, regular meetings were often neglected.

226 CHC, op. cit., Vol. VI, p. 386.


In 1909 Church leaders recommended that a Monday night Priesthood Meeting be held, but local problems prevented a general acceptance of the plan. In 1927 the responsibility for nurture of the Priesthood members was divided between the Sunday School and the Young Men's Mutual Improvement Association. Sunday School was to teach doctrine. The Mutual Improvement Association was to handle business and activities. The Independent Priesthood Meeting, held on Sundays was established in 1937. It found widespread acceptance and application in the Church.

The Priesthood Meeting did not create an undue strain on Church house facilities however. Only six basic Priesthood offices or quorums exist on a ward or stake level, and rooms for classwork were generally available. As only active adult male members and boys over twelve were involved in Priesthood work, the number of participants in Priesthood Meetings and classes was never excessive and could be contained in relatively small facilities.

The Sunday School. The twentieth century development of the Sunday School is especially interesting in this form-function study. It grew into the organization which

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involved the most people on a ward level, and demanded the most extensive facilities.

In 1900 Sunday School was still basically a children's program. Religious education rather than general education had become the major objective of the organization. In 1906 a "parents' class" was inaugurated in the Sunday School. Later classes were age-graded for distinct levels of learning. Special interest areas were organized. The program finally expanded to include every member of the family at every age level.232

The Sunday School organization uses more of the meeting house facility than any other organization. A regular session of the Sunday School consists of a general assembly in the chapel, with songs, prayers, short talks and the distribution of the Lord's Supper. The congregation then separates to class rooms. Where membership is sufficiently large, separate classes are provided for children and youth every year from three years old to sixteen. Three or four adult or special interest classes are also provided in larger wards. Frequently two or three classes must be taught of one course, if the number of eligible members is too large. All this results in a very heavy demand for Church facilities on Sunday mornings.

A special room in the meeting house came into being to fill a special need of the Sunday School. In an effort to provide instruction and participation on a level compatible with the interests and abilities of the student, a Junior Sunday School program was organized.

Children from the age of three to eight attend a separate opening assembly. In order to provide appropriate facilities for this meeting, the idea of a junior chapel was conceived. At times this facility is merely an "all purpose room." However, as the idea developed, the inclusion of a special junior chapel in new buildings became more common.233

Thus, the contribution of the Sunday School function to the L.D.S. meeting house form was the large number of classrooms and the junior chapel.

The Relief Society. Up to the turn of the century Relief Societies had worked basically in charitable causes. Efforts to instruct the members in theology, culture and homemaking were made with varying degrees of success. In 1902 class work became for the first time a formal part of Relief Society work.234


234Handbook of the Relief Society of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: The General Board of the Relief Society, 1931), p. 65.
In 1921 the Church Authorities issued a statement discouraging the building of Relief Society halls. It was their general recommendation that room be provided in the Church house for the operation of the Relief Society. Relief Society rooms had been installed in buildings as early as 1872. Now the Church desired it to become the general practice.235

The contribution of the Relief Society to the contemporary meeting house has been the Relief Society room. At times this facility is merely an all purpose room, sufficiently large for the ladies' class and handiwork projects. At other times the rooms are specially designed, designated and appointed to the function of the Relief Society.

The Primary Association. The organization and purpose of the Primary changed little from the time of its beginning. Age-graded class divisions, lesson manuals and outlines and time schedules have varied, but basically its function as a weekday religious educational program for the young people has remained the same.236

The number of classes had increased but they were not so far out of proportion to the Sunday School classes that Primary classes could not be housed in the same class.

235History of the Relief Society, op. cit., p. 104.

rooms. This caused no problems as the Primary does not meet on Sundays.

The Mutual Improvement Associations. The Mutual Improvement Associations retained basically the same organization as they had established in the 1877 merger. (See page 74.) Some progress was made in class work and lesson materials, but no major innovations were made until 1903, when a movement to divide the older and the younger groups was instituted. Later divisions in the youth and the addition of an adults' program increased the need for classrooms, but the number of classes never approached Sunday School proportions, and so, being a weekday activity, no classroom facility needs were created.

However, the adoption of the Boy Scout program in 1911 created a need for a special type of facility. This was a room large enough and appropriate for Boy Scout activities. In many meeting houses a multi-purpose area could be employed, but increasingly, special rooms with the necessary furnishings were built and set apart as a Boy Scout Room.

The young ladies' adopted the Campfire Girls' summer activity program two years later, but finding difficulties, they replaced it with the Beehive program which could be conducted basically in a classroom setting.237

The MIA adopted an extensive activity program, which included dancing, drama, music and a variety of sports. Providing a setting for these activities presented a challenge. The answer proved to be the enlargement of the amusement hall.

Many of the larger nineteenth century meeting houses contained an amusement hall. This was a room perhaps fifteen by thirty feet in the basement. It served as a multi-purpose room for small church meetings, several classes could be held in it on Sunday, and during weekdays, parties, banquets and other activities were held there. \(^{238}\) However, these rooms proved much too small for the general activity program of the Mutual Improvement Association.

The amusement hall had to be enlarged to provide for the sports, dance and drama program. However, as long as the hall remained in the basement, little opportunity to expand was possible. The amusement hall was finally moved out of the basement and made a companion module to the chapel, on the ground level. \(^{239}\) The amusement hall was gradually enlarged, a stage was added, and basketball or other sporting facilities included. It evolved into a combination auditorium, gymnasium and ballroom. This hall has been called at various times, the amusement hall, the recreational hall and finally the cultural hall. It is usually

\(^{238}\) Personal interview with Fred Markham, AIA, May 28, 1970.

\(^{239}\) Ibid.
the largest single unit in any L.D.S. meeting house.

The Mutual Improvement Associations have been responsible for the addition of at least two important elements in the modern Latter-day Saint meeting house: The Boy Scout or boys' activity room and the enlarged recreation or cultural hall.

**Twentieth Century Building Trends**

**Pioneer heritage.** The typical church house built in 1900 was not very different from the early pioneer buildings. It was perhaps larger. The materials were finer and trim and finish were more ornate. But the form was still basically the same. It was a large hall or chapel built over a basement. On the chapel floor there was perhaps a vestry, a small office or a couple of classrooms. (See Figure 18.) The downstairs was usually divided into class rooms, with perhaps a larger multi-purpose or amusement hall.

**The alphabet plans.** The rapid growth of Church programs demanded more classrooms, and adequate activity facilities. The basement became extremely inadequate to house what was now a major portion of the functions. The solution chosen was to move some of these elements out of the basement.

Large amusement or recreation halls were built in combination with chapels and H, L, U or T shaped buildings
LDS MEETINGHOUSE 1890

Figure 18
appeared.\textsuperscript{240} (See Figure 19.) The enlarged basements proved adequate for classrooms and other facilities.

This style of meeting house was built extensively from about 1905 to the early 1930's. It proved to be a remarkable improvement over the old pioneer form in that a better balance was obtained between worship, instructional and recreational or social facilities.

\textit{Mormon monumental.} In the early 1930's a wave of "modern" architecture swept over the United States. The influence of Frank Lloyd Wright was felt among Latter-day Saint architects. The opportunity was taken by Church architects to experiment. This was the era of mass and form.\textsuperscript{241}

The chapel and cultural hall unit still remained the basic body of the Church house, but the class rooms were brought up from the basement and situated around the mass of the chapel and cultural hall to create a "Mormon Monumental" architectural form. (See Figure 20.)

This design employed basically the same elements as the earlier "alphabet" designs, and so proved adequate to the program in most cases. However, some very uncomely designs were created, which many felt were unchurchlike.\textsuperscript{242}

\textsuperscript{240}Ibid. \hspace{1cm} \textsuperscript{241}Ibid. \hspace{1cm} \textsuperscript{242}Keith Wilson Wilcox, "An Architectural Design Concept for the Church of Jesus Christ of Latter-day Saints. (Unpublished master's thesis, University of Oregon, 1953, pp. 71-72.)
LDS CHURCH HOUSE
1920

Figure 19
Modern Colonial. Building slowed during World War II. When the post-War building program began, the "monumental" design was abandoned for a modern colonial style. Many form variations were built, but the two story, brick, stone trimmed, buildings were usually easily recognized from this era. (See Figure 21.)

This was again but another reworking of the same basic elements which appeared in the "alphabet" plan.

Transition. In the late 1950's the tempo of Church building increased rapidly. Economic pressure began to play on the rather expensive modern colonial design, and some architectural variety in Church house building began to appear. By mid 1960's an experimental era was in full swing. 243 Form became much more freely, and many distinct methods of construction and building materials were tried. (See Figures 22, 23, 24, 25, 26 and 27.)

However, during these esthetic movements, the basic pattern of the meeting house remained unchanged. Three basic unities had emerged: the chapel, the class room complex, and the recreational-cultural hall. They appeared in different relationships and proportions, but were usually present in every meeting house. 244

Special facilities such as Relief Society Rooms,

243 Markham, loc. cit.
244 Martin Ray Young, Jr., op. cit., p. 55.
MODERN COLONIAL
1952
Figure 21
Figure 22  MISSION

Figure 23  TWO WARD

Figure 24  STAKE
junior chapels, Boy Scout rooms and Priesthood rooms became more common.

Three general types of meeting houses also became fairly well defined. The smallest was the one ward or mission meeting house. This was a complete facility, but built on a much smaller scale than normally found in areas of great prospective growth. (See Figures 22 and 25.) This building was the exception, as the Church desired that all buildings if possible be capable of housing at least two wards. This eased the expense of real estate, construction and maintenance.245

The second type of L.D.S. meeting house was the two or three ward building. It was generally found in a well established area where growth would continue for some time. The chapel and recreation hall serve double or triple use, on a staggered meeting schedule. Class rooms are often multiplied so that two sessions of classes could be accommodated at the same time. (See Figures 22 and 26.)

The third type of meeting house was the stake house.

The tabernacle and stake center. Stake tabernacles were built well into the twentieth century. However, as the Church grew, and the need for facilities increased, the old auditorium style of tabernacle began to appear less practical. This style of tabernacle was large enough to contain

245Ibid.
the entire active stake membership of perhaps 2,000 persons. However, such an auditorium would not present the intimate friendly setting desired for ward meetings, where perhaps 200 persons would be present.

It was also very expensive to maintain a building exclusively for stake conferences, which took place only every three months.

Some of the smaller meeting house type tabernacles proved much more practical for ward use, but often proved very inadequate to seat the stake membership.

A solution to the problem was found when the recreation hall was taken out of the basement and placed on the same level with the chapel. When the two units were placed in a proper relationship to each other, and a sliding partition was used to divide them, the recreation hall could easily be used to seat overflow audiences.

This system allowed for a small, ward proportioned chapel when the partition was closed, and a large auditorium type meeting hall when open. This plan was perfected and the auditorium style of stake tabernacle has rarely been constructed since. Rather, one of the ward meeting houses of the stake is designated as a stake center. It is constructed with facilities for two or three wards and stake offices and conferences.

A "stake center" is the largest of the meeting house forms. The chapel is usually as large as possible and still retain a ward intimacy. For stake conferences, folding doors
open at the back of the chapel to expose a large cultural hall. This arrangement often seats up to 2,000 people. (See Figures 22 and 27.)

Large stake tabernacles or auditoriums are constructed only in areas of intensely concentrated membership, where a stake conference would be held every week or two. Modern examples are found in Ogden, Utah; Oakland, California; Las Vegas, Nevada; and Mesa, Arizona.

Administering a World-Wide Program

A new world setting. Missionary proselyting work had, since the time of the organization of the Church, been a major program. Missionaries had been sent to many nations, but the work went slowly in many areas. Local leadership left for America as soon as possible. No real base could be established in mission areas for the contacting and fellowship of converts.

By 1899 Church officials concluded that "gathering to Zion" was no longer advisable.\textsuperscript{246} Converts began to remain in their native lands to build and strengthen the Church there.

Church growth. The organization of stakes is a good measure of growth. Stakes are formed only when membership is sufficiently large and stable and local leadership

\textsuperscript{246}Arrington, op. cit., p. 383.
capable of filling Church positions. Until 1923 no stake was organized outside of the Western Intermountain area. From 1923 to 1958 stakes were formed in many parts of the United States and Canada. Beginning in 1958 foreign stakes were organized in New Zealand, Australia, England, Germany, Switzerland, Mexico, Brazil, Japan and many other lands. 247

The Church had grown from forty-three stakes in 1900 to five hundred stakes in January of 1970. Church membership had likewise grown from a quarter of a million members at the beginning of the century to almost three million in 1970. 248

World-wide problems. Providing meeting houses for the rapidly expanding Church membership created serious problems. Buildings were needed in large numbers. They would have to be built in widely scattered areas. Also, a large percentage of the expense of the Church building program was paid out of general Church funds. With hundreds of meeting houses, stake centers and other facilities being constructed each year, expenses mounted. Expensive mistakes and unsuitable constructions needed to be avoided. The Church was also interested in apportioning these funds fairly to all members.


248 Ibid., p. 51.
At the same time the Church leaders were anxious to provide appropriate and pleasing facilities to suit varying physical needs and esthetic tastes.

Speed of planning and construction was a prime consideration. Buildings must be durable and easily maintained.

The Church Building Committee. To help minimize the problems involved in the world building program, the "Church Building Committee" was organized in 1955. The committee was divided into several basic units. One reviewed proposed building projects. Another cooperated with architects to help design the building properly. Another supervised the actual construction.

The Church Building Committee proved to be the answer to many of the problems related to meeting house construction.

Standardized Plans. One of the first projects of the Building Committee staff was the designing and gathering of building plans which proved to be particularly attractive, practical and applicable to a variety of locations and situations. These "standardized plans" were available to congregations desiring to build.\(^{249}\) By this means preparation time before actual construction was short-

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ened. Architectural commissions were minimized.

Plans were "localized" according to area needs.
Style and building materials could be varied to local availability and tastes.

However, if a ward or stake desired a particular type of building or had special site or esthetic problems, they were free to choose a local architect and have a building designed. The Church Building Committee could still be a valuable aid in studying the plans and making suggestions to avoid structural, acoustical, maintenance or financial problems. 250

The use of standard plans and the Building Committee's revision program avoided many serious problems local leadership would have been unaware of.

Expandable meeting houses. Expandable meeting house plans were developed. In an area where membership was small, but would continue to grow, the small membership could not afford to build a chapel large enough to house the future ward. To build a small facility, and then build again when the ward became larger was not economically practical.

The expandable meeting house was designed to be built in stages. Each stage was esthetically pleasing by itself, and yet an integral part of the overall design when completed.

250Ibid., p. 246.
The first stage was usually a rectangular building containing an assembly area, classrooms, rest rooms, and basic mechanical fixtures. (See Figure 28.) When membership increased to the point that more room was needed, the larger membership was now better able to finance the addition of a chapel, attached to the original stage. The assembly room was converted to classrooms or offices. The building was now adequate for the larger congregation and still maintained a good balanced relationship between assembly capacity and class rooms. As membership increased, other Church programs were put into operation and the last stage was added. This was usually a large cultural and recreational hall, more classrooms, special purpose rooms (Relief Society, Boy Scout, etc.), additional offices and rest rooms.251

These expandable chapels had several advantages. Small congregations could afford to pay their "share" and have adequate and appropriate facilities for their Church program. When the membership grew, the facility could be enlarged in a well-organized, esthetically pleasing manner. The additions, due to pre-planning, could be made with minimum expense and the cost could be born in part by the new members.

Using this system, general Church funds could usually be apportioned more fairly. Even small congre-

251Ibid., pp. 245-246.
EXPANDABLE MEETINGHOUSE

Figure 28
tions could receive a modest, but adequate building.

The building missionaries. The labor missionary program, started in the mid-1950's, was yet another system devised to solve some of the problems of expense, super-
vision and time.

It was basically a two-fold program. It consisted of the calling of men experienced in construction, to supervise Church building construction. In order to provide a labor force, local "building" missionaries were called from the area where the construction was to take place.252

The supervisor was called for an undetermined amount of time, usually whatever time would be required to finish the work assigned. Local missionaries were normally called for two years. The advantages of this program were that members in areas or countries having a low living standard could donate their portion of building expense by providing the labor for the construction. Construction time was often noticeably shorter when persons "emotionally involved" in the completion of the building were providing the labor. Local membership, involved in providing subsistence for the building missionaries, felt involved in the work, and usually had a special pride in their building. In many areas the supervisors taught useful skills and gave valuable exper-
ience to the young men who were learning as they built.

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252 Labor Missionary Program for the Church of Jesus Christ of Latter-day Saints, (Salt Lake City: Church Build-
ing Department, July 1, 1961), p. 2.
Finally

In the 1950's and 1960's the growth of the Church of Jesus Christ of Latter-day Saints increased at an accelerated rate. During this time, Church membership had doubled. 253 Stakes, wards, and missions increased rapidly. The dual problems: making the full organizational program of the Church available to every member, and providing facilities for the practice of this program became increasingly difficult.

The 1960's

During the 1960's changes were being made in Church function. In order to provide better supervision of the work, new divisions and eschelons of responsibility were formed. A "Correlation Committee" was created to work on all aspects of Church function, to clarify responsibilities, eliminate duplication of meetings and study courses.

Meanwhile the Church Building Program continued to build chapels, stake centers, temples, offices and educational facilities at an ever accelerating rate, attempting to house adequately the rapidly expanding Church membership and programs.

Chapter 6

SUMMARY AND CONCLUSION

Functions

1. The functions of the Church of Jesus Christ of Latter-day Saints; ordinances, meetings, organizations, etc., generally appeared before the building forms which were to house them.

2. Priesthood function was established first. Both orders and all of the offices of the Priesthood were in existence before the major auxiliary organizations were founded.

3. The Priesthood was organized in phases. Once it was established, it proved farsighted and complete enough to adapt to time and place.

4. Auxiliary organizations appeared as there was a need created for them.

5. Most of the auxiliaries started as lay movements.

6. They were adapted by L.D.S. members and leaders to the particular needs of the Church.

7. Auxiliaries were generally more flexible and fluid, changing radically at times. They were also the most demanding of the Church organizations on meeting house facilities.
Forms

1. The first Latter-day Saint building appeared in Kirtland, Ohio, six years after the Church was organized.

2. The first Mormon building was not a simple meeting house; it was a complex, composite edifice in which many functions took place. It contained assembly halls, class rooms, offices and elements later reserved for "temples" alone.

3. These functions were gradually separated and attended to in specialized buildings when prosperity and growth permitted the Saints to build a variety of specialized buildings.

Interrelationships

1. In Latter-day Saint Church development, form has always followed function. This is partly because function has appeared first. Another factor is that the Saints have almost always constructed their own buildings rather than occupying or adapting other edifices to their own uses.

2. Both architectural and organizational elements have been adapted at times from other churches, associations and movements.

3. These elements did not affect the basic Priesthood organization of the Church, but rather the Priesthood leadership adapted them to fit the particular needs in the Church organization.

4. Function has influenced form to a great extent.
Priesthood, meeting or auxiliary organizational needs are a prime factor in changing the meeting house, tabernacle or temple form.

5. Form has influenced function only insofar as physical facilities lag so far behind new programs as to make the implementation of them difficult.

6. Function has influenced the form of Church buildings until they have become more specialized and "functional" to suit the exact purpose and need for which they have been built. Function first stimulated the creation of the form, then perfected it.

Conclusion

The members of the Church of Jesus Christ of Latter-day Saints have generally been well blessed insofar as their physical Church house setting is concerned. Early in its history, the Church placed emphasis on fine and functional buildings. It has created an admirable architectural heritage, especially considering its relative youth. Many of its buildings have become world famous for beauty of form or uniqueness of function.

The Church members have generally had to make great sacrifices to construct these buildings. Church leaders have always been active in giving encouragement, and direction. General Church funds have been distributed generously for this cause.

Through the foresight and constant sacrifices of
Church members and leaders the world over, an ample and appropriate base of Church buildings has been created for the use of the Latter-day Saints.
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FORM-FUNCTION RELATIONSHIPS IN THE DEVELOPMENT
OF L.D.S. CHURCH ARCHITECTURE

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ABSTRACT

The purpose of this study was to determine the effect of the functions: ordinances, meetings, programs of The Church of Jesus Christ of Latter-day Saints on the development of the physical plant. Inversely, the effect of Church house forms on the development of Church function was investigated. It was found that:

1. In Latter-day Saint Church development, form has always followed function.

2. Function has influenced form to a great extent. Priesthood, meeting, or other program needs are a prime factor in changing the form and design of Church buildings.

3. Form has influenced function only insofar as the physical plant lags so far behind new programs as to make the implementation of new functions difficult.

4. Function has influenced the form of Church buildings until they have become more specialized and "functional" to suit the exact purpose and need for which they have been built. Function first stimulated the creation of the form, then perfected it.

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