

**United States Department of the Interior**  
**National Park Service**  
**National Register of Historic Places Registration Form**

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

**1. Name of Property**

Historic name: Ephraim Relief Society Granary

Other names/site number: \_\_\_\_\_

Name of related multiple property listing:

N/A

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

**2. Location**

Street & number: 86 North Main Street

City or town: Ephraim State: UT County: Sanpete

Not For Publication:  Vicinity:

**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination \_\_\_ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets \_\_\_ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

\_\_\_ national X statewide \_\_\_ local

**Applicable National Register Criteria:**

X A \_\_\_ B X C \_\_\_ D

<p>_____  <b>Signature of certifying official/Title:</b>  <u>Utah Division of State History/Office of Historic Preservation</u>  <b>State or Federal agency/bureau or Tribal Government</b></p>	<p>_____  <b>Date</b></p>
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In my opinion, the property ___ meets ___ does not meet the National Register criteria.	
<hr/>	
<b>Signature of commenting official:</b>	<b>Date</b>
<hr/>	
<b>Title :</b>	<b>State or Federal agency/bureau or Tribal Government</b>

**4. National Park Service Certification**

I hereby certify that this property is:

- \_\_\_ entered in the National Register
- \_\_\_ determined eligible for the National Register
- \_\_\_ determined not eligible for the National Register
- \_\_\_ removed from the National Register
- \_\_\_ other (explain:) \_\_\_\_\_

\_\_\_\_\_  
Signature of the Keeper

\_\_\_\_\_  
Date of Action

**5. Classification**

**Ownership of Property**

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

**Category of Property**

(Check only **one** box.)

- Building(s)
- District
- Site

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Structure

Object

**Number of Resources within Property**

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>2</u>	<u>1</u>	buildings
<u>          </u>	<u>          </u>	sites
<u>          </u>	<u>          </u>	structures
<u>          </u>	<u>          </u>	objects
<u>2</u>	<u>1</u>	Total

Number of contributing resources previously listed in the National Register           

**6. Function or Use**

**Historic Functions**

(Enter categories from instructions.)

COMMERCE/TRADE

RELIGION

AGRICULTURAL/SUBSISTENCE: storage

            
            
          

**Current Functions**

(Enter categories from instructions.)

RECREATION/CULTURE: museum/art gallery

SOCIAL

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## 7. Description

### Architectural Classification

(Enter categories from instructions.)

MID-19<sup>TH</sup> CENTURY

OTHER: vernacular classical

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**Materials:** (enter categories from instructions.)

Principal exterior materials of the property: STONE/Limestone

### Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

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### Summary Paragraph

The Ephraim Relief Society Granary, constructed c.1872-1875 (and rehabilitated in 1991) is a vernacular classical-style stone granary building located along the east side of Main Street in the rural town of Ephraim, Sanpete County, Utah. The building is approximately 50 feet long x 30 feet wide, and is two-stories tall with a gabled roof. The gable is elongated along an east-west axis with the primary façade facing west onto Main Street. The building is simply articulated with classical proportions. The only ornamentation on the structure is a cupola located at the center of the ridgeline of the roof.

The building has been converted to use as an art gallery. The interior of the building is open, with interior walls used only to separate restroom and mechanical/utility spaces. A two-story central stairwell is located at the eastern 3/4 of the space and is open to the exposed rafters and cupola above the second level.

The granary is located between the National Register-listed Ephraim United Order Cooperative (Co-Op) Building (NRIS #73001862) and the Ephraim Tithing Office (which is identified in the 1984 *Mormon Church Buildings in Utah, 1847-1936* Multiple Property Listing). All three of these buildings are located on two legal parcels owned by Ephraim City, however for the purpose of this nomination we have chosen to delineate a site boundary that includes only the Ephraim

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Relief Society Granary, a contributing wood granary, and a non-contributing log cabin. The Ephraim Relief Society Granary is located approximately 60 feet south of the co-op building and 15 feet north of the tithing office. Located near the intersection of Main Street and 100 South, this small clustering of religious commerce buildings historically provided essential food and supplies as part of the early pioneer's experiment with the United Order.

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**Narrative Description**

Exterior

The Ephraim Relief Society Granary is a two-story stone granary built c. 1872-1875. The building was re-habilitated in 1991, and all of the elements listed below as "reconstructed" were added at that time, replacing elements that had been previously removed or damaged. All replacement elements were based on historical evidence or in keeping with the type and era of the building. The building type is a granary with a simple two-story rectangular volume a gabled roof and modest vernacular classical references. The building is approximately 50 feet x 30 feet and the gable is along an east-west axis with the primary façade facing west. The building is constructed of coursed ashlar, tooled-face oolite limestone laid in regular courses. The roof creates a slight eave overhang with simple fascia soffit boards absent of any moldings or brackets. Aluminum gutters and downspouts have been added. At the center of the roof ridgeline sits a reconstructed cupola, based on historic photographic evidence of the original cupola. The cupola sits on a square base clad in clapboard siding, with an octagonal turret and metal roof.

The west (primary) facade is symmetrical and classically proportioned, with a reconstructed single door opening accessed by a new concrete porch and stairs with an ornamental iron handrail. The opening is supported by a wooden lintel and contains a 2-panel wood door with glass in the upper half, and a rectangular transom and sidelights. There is no other fenestration or architectural detail on this façade.

The south facade continues the regular stone coursing consistent around the entire exterior of the building. This elevation contains 3-openings. A door opening is located at the center of the facade and is supported by a stone lintel. The opening contains a double set of reconstructed 5-panel wooden doors, with glass in the upper 1/3 of each door. The door lacks any access steps to reach the finish floor level of the building. A window opening is located directly above the door opening on the second story and is also supported by a stone lintel. The window itself is a double-hung wood window with three lights arranged horizontally in each sash. A third opening is located in the western 1/4 of the facade on the main level and is supported by a wood lintel. This opening contains a double-hung wood window with 4/4 lights. Both windows appear to have been former door openings at one point as evidenced by newer looking infill stone beneath each opening. This is consistent with the architectural drawings for the restoration of the building. The windows have wood sills. The door has a stone threshold.

The east gable end of the building continues the same stone and coursing as the previous two facades and is absent of any openings. A wooden structure with a shed-roof is attached to the

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east-side of the exterior of the granary, and is divided into two parts. The south half of the addition is open below the roof-line similar to an open porch. A hole in the roof with metal flashing above this portion of the addition accommodates the use of an outdoor kiln. The north half of the addition is enclosed and covered in unpainted wide-clapboard siding. A new six panel fiberglass door accesses the addition from the north side.

The north elevation is similar to the south elevation in material and proportion. A door opening is located at the center of the footprint. It contains a set of double wooden doors with glass in the upper panels. The opening is accessible via a concrete ramp extending down towards the east (back of building & parking lot). Directly above this opening at the second story is a small window opening containing a double-hung wood window with three square lights aligned horizontally on each sash.

The structure of the building is comprised of thick masonry walls with timber posts running down the center of the building and corresponding timber beams supporting the first and second floor levels. This spacing of this structure is repeated in four king-post trusses spanning between the north and south exterior walls, leaving the second-floor space uninterrupted by any posts or walls.

Interior

The interior of the main level is comprised of a large gallery space and gypsum board has been added to the inside of the exterior walls to provide appropriate display spaces. A half-round wall creates cylindrical volume that defines a staircase accessing the second level and concealing a staircase leading to the basement level. This is a new intervention that was added to the building to serve the adaptive re-use of the structure as a gallery space, yet it stands alone from the structure in a way that reads as a new addition, complimenting rather than hiding the volume of the original building. The wood flooring appears to be tongue and groove maple, and was added as part of the 1991 rehabilitation.

The second level is completely open, the vaulted ceiling supported by four timber king-post trusses with timber purlins visible between each truss. An opening in the floor looks down to the main gallery space below. The north and south exterior walls are divided into two parts. The lower eight courses of wall are thicker and whitewashed. The last course contains pocketed timbers that have been cut off flush with the wall. It appears that at one point the granary had 4-levels, including the basement and three above-ground levels as indicated by these cut-off joists and the placement of the second-story doors which are now windows. Modifications to the floor levels appear to have been made during the Roller Mill period. At this point the remaining six courses are slightly thinner. The lower half of the wall has been whitewashed. The upper half of the wall is the same oolite limestone as the exterior, but laid in random rubble courses with the natural rock face. The west portion of the upper level is also used as a gallery space, and gypsum board has been added from the floor to the base of the trusses. The rough-cut stone is exposed in the gable end of the roof.

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The building contains a basement space consisting of a large work room in the western 2/3 of the building. The eastern 1/3 of the level contains the staircase and utility spaces. The rough-cut random rubble stone foundation is visible on the north, west, and south walls, and has been white-washed.

Setting

The Ephraim Relief Society granary is located on Main Street in downtown Ephraim, Utah. The historic ten-acre block grid of this part of the city is typical for Mormon settlements. Main Street is lined with one and two-part commercial block buildings, as well as some institutional and religious-use structures. Off of Main Street the buildings are predominantly residential dwellings, consisting of classical-style settlement-era buildings and later Victorian and Arts-and-Crafts-style homes. Directly to the east of the site is Snow College, a traditional college campus laid out in the Beaux Arts tradition, with formal landscape open spaces, and historic neoclassical institutional structures. The campus has been modified over the years to include contemporary buildings and landscaping.

Outbuildings

The site contains two additional buildings, a log cabin directly north-east of the Granary, and a wooden granary directly east of the cabin. The contributing wooden granary is a simple two-story rectangular volume with a gabled roof. The building is approximately 26 feet x 21 feet and the gable is along a north-south axis with the primary façade facing south. The exterior and interior walls of the building are constructed of coursed milled lumber (2x4s) laid flat with square butt and pass corners. A small wood-framed addition with a shed roof has been added to the east-side of the structure and is clad in board and batten siding. Although the exact construction date is not known, the 1908 Ephraim Sanborn map indicates there was a cellar in the exact location as the granary. It appears that the wooden granary was built over the top of the foundation of the root cellar sometime, but not long, after this date.

The non-contributing cabin is a single-story rectangular volume with a gabled roof. The building is approximately 22 feet x 20 feet and the gable is along an east-west axis with the primary facade facing north. The structure consists of round saddle-notched logs. Wide areas of chinking fill the gaps between each log course. The cabin is notable for its association with famous Mormon artist, C.C.A. Christensen, who built and resided in the cabin. The cabin was constructed in 1870 in Manasseh (northwest of Ephraim) and was moved to its current location in the early 2000s.

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## 8. Statement of Significance

### Applicable National Register Criteria

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

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

### Criteria Considerations

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

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years



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**Areas of Significance**  
(Enter categories from instructions.)

RELIGION  
SOCIAL HISTORY  
ARCHITECTURE  
\_\_\_\_\_

**Period of Significance**  
c. 1872-1914

**Significant Dates**  
c. 1872  
1885  
1896

**Significant Person**  
(Complete only if Criterion B is marked above.)  
N/A  
\_\_\_\_\_  
\_\_\_\_\_

**Cultural Affiliation**  
N/A  
\_\_\_\_\_  
\_\_\_\_\_

**Architect/Builder**  
\_\_\_\_\_  
\_\_\_\_\_

**Statement of Significance Summary Paragraph** *(Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)*

The Ephraim Relief Society Granary, located in Ephraim, Sanpete County, was constructed c. 1872-1875<sup>1</sup> and has statewide significance under Criteria A and C. The period of significance is c. 1872 (when the building was constructed) through 1914 as these are the years the building was

<sup>1</sup> Exact construction date of the granary is not certain. It was built around the same time as the Co-op next door, which was 1872. Note that the town of Ephraim received its charter in 1872 and the LDS Church recorded title to the land shortly afterward. The Co-op was built withing a few months after the Church took title. The granary could have been constructed at approximately the same time, later, or even earlier.

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used to store grain and other resources for the Relief Society, the LDS Church and the Ephraim Co-op. It is being nominated under the *Mormon Church Buildings in Utah 1847-1936* Multiple Property Listing using the associated historic context, "Tithing Offices and Granaries of the Mormon Church Thematic Resources."<sup>2</sup> The building is significant under Criterion A in the area of Religion because it is one of only nine granaries remaining that were used by the Relief Society associated with the of Jesus Christ of Latter-day Saints. It is also significant in the area of Social History because of its ownership and use by the women of the Ephraim chapters (wards) of the LDS Relief Society, particularly related to the historic grain storage program. The Granary is significant under Criterion C in the area of Architecture because it is the largest and most substantial Relief Society granary still existing.

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### Criterion A Significance

#### Religion

The Granary is significant in the area of Religion because it was originally built as a granary for the Church of Jesus Christ of Latter-day Saints (LDS or Mormon) and was used for tithing and other purposes. It was purchased in 1885 by the Ephraim Cooperative Mercantile Institution which operated a cooperative store next door. In 1896 it was purchased by the Ephraim Relief Society, the women's auxiliary of the Church.

Today there are only a handful of Relief Society granaries remaining. All the rest are small and obscure buildings, some vacant and others have been converted to other uses. This is the only Relief Society granary remaining that is open as a public building. In addition, the Ephraim Relief Society Granary may have been the largest of any Relief Society granary anywhere. Today its rehabilitation into a gallery space, visibility on Main Street and status as part of Ephraim Square all make it the most significant relic of the earlier LDS Church grain storage program.

One of its primary uses was by the Ephraim LDS Relief Society as part of its historic grain storage program under the direction of the General Relief Society Presidency in Salt Lake. This was the most successful program ever initiated by the LDS Relief Society. It lasted for a hundred years, was broadly embraced by women throughout the LDS Church, and memory of this movement is still a source of pride for women in the church.

Tithing granaries, Relief Society halls and Relief Society granaries were built in almost every Mormon settlement between about 1850 and 1910.

Tithing granaries collected in-kind donations, since there was very little cash economy. These buildings served not only as facilities for collecting resources for The Church of Jesus Christ of Latter-day Saints, but also as centers of trade, social welfare and economic activity in their

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<sup>2</sup> U.S. National Park Service, *National Register of Historic Places Inventory – Nomination Form: Tithing Offices and Granaries of the Mormon Church Thematic Resources*, Entered Jan 15, 1985, p. 5

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communities.<sup>3</sup> Tithing offices and granaries collected donations that were distributed locally to feed the poor and support local church needs. Surpluses were sent to the General Tithing Office in Salt Lake City.

“The church used the tithing commodities for a variety of purposes, including converting them into cash to fulfill some of its own financial obligations, distributing them to the needy and the Indians, and issuing them in the form of scrip to employees of the church and workers on church public works projects in lieu of cash wages.<sup>4</sup>

The multiple property listing, *Tithing Offices and Granaries of the Mormon Church Thematic Resources* sets forth the cultural and religious significance of Mormon tithing granaries. However, since the Ephraim building was best known as a Relief Society granary, it was not included in the inventory prepared for the thematic nomination. We now know that it did serve as a tithing granary and therefore should have been included.

It is noteworthy that this granary was more than just part of the network of religious buildings owned by the LDS Church in Ephraim. It also provided infrastructure that helped get other religious structures built. In other words, the Ephraim Relief Society Granary warehoused the in-kind donations that funded construction projects for the church. Perhaps the most important local church construction project was the LDS Temple in nearby Manti, which was announced in 1875 and completed in 1888. Residents throughout the Sanpete Valley sacrificed to save resources and to donate the labor that built the temple.

Donations from Ephraim were warehoused in this granary. The following excerpt illustrates the types of donations that were collected by the Ephraim Relief Society for religious purposes:

“Everyone had chickens, and ‘Sunday Eggs’ provided a splendid source of income... We are told that ‘Hundreds of dozens of Sunday eggs were gathered each summer.’ One account says ‘9,100 dozen and 10 eggs were gathered and donated.’ Everyone had cows and donated milk for cheese, and practically all the wool for quilts was given from local sheep herds.”<sup>5</sup>

The *Mormon Church Buildings in Utah 1847-1936* Multiple Property Documentation Form further makes the case for including this particular building in the National Register. The document established the religious and cultural significance of Relief Society buildings, and it lists the known remaining Relief Society granaries throughout Utah. Section F, page 6 of the inventory specifically designated the Ephraim Granary as eligible for nomination to the Register. The document provides a summary:

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<sup>3</sup> U.S. National Park Service, *National Register of Historic Places Inventory – Nomination Form: Tithing Offices and Granaries of the Mormon Church Thematic Resources*, Entered Jan 15, 1985, p. 5

<sup>4</sup> Ibid

<sup>5</sup> *History of the Relief Society in Ephraim 1856-1999*. Manti, UT: Universal Impressions, 1999. Found in LDS Church Archives, Secure Stacks, Call # M277.92563 H673 1999

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“Functionally specific buildings were constructed by the Relief Society in some Mormon towns. The most common type were granaries. From 1876 until well into the twentieth century, members of the Relief Society gathered and stored grain for the needy and in anticipation of potential disasters. (footnote 4) Granaries were often built adjacent to the Relief Society Hall.”<sup>6</sup>

“The various buildings derive their primary significance from... association with historical movements within the Mormon Church...Although most of the buildings are only one of many constructed, relatively few examples of early Mormon structures remain....All remaining structures that meet the basic criteria of age and historic integrity should be considered eligible for the National Register.”<sup>7</sup>

Social History

The Ephraim Granary is significant in the area of social history primarily for its association with the Relief Society and the grain storage program operated by Relief Societies throughout the Church of Jesus Christ of Latter-day Saints. The Female Relief Society was originally formed in Nauvoo, Illinois in 1842. (The word “female” was later dropped from the name). It was a Mormon women’s organization not unlike other female clubs and organizations of the nineteenth century. The Relief Society’s focus was on charitable activities and the betterment of women. There was a hiatus after the first LDS Church President, Joseph Smith, was killed in Nauvoo, Illinois in 1844. In 1845 the new Church President, Brigham Young, disbanded the Female Relief Society.<sup>8</sup> Following that, Church members faced hardscrabble years after being forced from Illinois and finally settling in what would become Utah in 1847. In 1854, Brigham Young called for the re-establishment of Relief Societies. Ephraim was among the first communities to resume Relief Society operations in the mid-1850s.<sup>9</sup>

The Ephraim Relief Society was originally organized on December 7, 1856 a little more than two years after the first Mormon settlers came to Ephraim. Their meetings were held in a “small hall inside the fort in an outdoor bowery.” When Ephraim’s first chapel was built in 1860 the Relief Society began meeting there and did so until they had their own hall on the second floor of the Co-op beginning in 1872.<sup>10</sup>

Early local Relief Societies throughout the Utah Territory operated as autonomous legal organizations. In the 19<sup>th</sup> Century, each local chapter had its own organizational structure, sending financial reports to Relief Society headquarters in Salt Lake City. Local members paid

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<sup>6</sup> U.S. National Park Service, *National Register of Historic Places Inventory – Multiple Property Documentation Form: Mormon Church Buildings in Utah, 1847 – 1936*. P. 6 1987.

<sup>7</sup> Ibid, Section G P.1-2

<sup>8</sup> Derr, Jill Mulvay., Carol Cornwall Madsen, Kate Holbrook, and Matthew J. Grow. *The First Fifty Years of Relief Society: Key Documents in Latter-Day Saint Womens History*. Salt Lake City, UT: Church Historians Press, 2016

<sup>9</sup> Derr, Jill Mulvay, “*The Relief Society, 1854–1881*,” in *Mapping Mormonism: An Atlas of Latter-day Saint History*, ed. Brandon S. Plewe. Provo, UT: Brigham Young University Press, 2012

<sup>10</sup> Armstrong, Agnes S., and Helen E. Young. *History of the Ephraim Relief Society for the Years Ending 1876-7*. Note: This is a typed manuscript labeled as having been created from original materials on file at Snow College. This copy was found on file in the LDS church Archives.

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dues, raised their own funds and received no support from Church tithing. Each Relief Society chapter kept minutes of meetings and maintained accounting records. Local Relief Societies were legal entities that held title to their buildings and made their own decisions for managing the resources, including their grain. Larger projects were voted upon by chapter representatives at annual meetings in Salt Lake City. The Relief Society did not formally report to or take direction from the Church, although any organization with church ties were intertwined during that era. In the early 20<sup>th</sup> Century, a process began to incorporate the Relief Society into the formal church structure. In 1945, the General Relief Society Board changed the name to "Relief Society of the Church of Jesus Christ of Latter-day Saints," which reflected its ties to the LDS Church.<sup>(7)</sup> The last Relief Society assets were not transferred to the Church until 1971, at which time all LDS women were automatically considered members of the Relief Society.<sup>11</sup>

In 1872 when the Co-op was built, the Ephraim Relief Society began using the second floor as its hall. The Relief Society offered its hall for other community and cultural activities, and hence was a gathering place.<sup>12</sup> In 1896, an official Warranty Deed was granted from the Co-op to the "Ephraim North Ward Relief Society (a corporation)" for the "sum of one dollar," the "exclusive right to hold and to use perpetually the second or upper story of the Store building..." This deed appears to simply be memorializing the fact that the Relief Society had owned the second floor of the co-op since original construction.

In the early years following arrival in the Salt Lake Valley, Brigham Young asked LDS congregations to store up grain, partly in response to years where "Mormon Crickets" and grasshoppers had nearly decimated the harvest. A strategy of self-reliance was core to Mormon philosophy and the grain storage program was in keeping with a belief among LDS Church members that they must prepare for the second coming of Jesus Christ and tumultuous days of famine that were prophesied.<sup>13</sup> There was also a mistrust of outside groups and of the U.S. government after the Mormons had been forced to leave Nauvoo, Illinois and migrate west. The experience of leaving Nauvoo was still fresh for these frontier pioneers. That wound was reopened when, just ten years after the initial 1847 entry into the Salt Lake Valley, there was panic about a U.S. Army unit marching west.<sup>14</sup> This led to mass evacuation of the main settled area of the Wasatch Front. Many settlers fled to the Sanpete Valley in 1857 and ended up staying there following the event. Hence, there was a desire to remain independent the outside world.

In addition to the idea of grain as a safety net, wheat was a resource used to feed the poor,

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<sup>11</sup> "Women of Conviction." Brigham Young. Accessed February 04, 2019. <https://history.lds.org/article/relief-society-175-years?lang=eng>.

<sup>12</sup> *History of the Relief Society in Ephraim 1856-1999*. Manti, UT: Universal Impressions, 1999. Found in LDS Church Archives, Secure Stacks, Call # M277.92563 H673 1999

<sup>13</sup> Derr, Jill Mulvay., Carol Cornwall Madsen, Kate Holbrook, and Matthew J. Grow. *The First Fifty Years of Relief Society: Key Documents in Latter-Day Saint Womens History*. Salt Lake City, UT: Church Historians Press, 2016

<sup>14</sup> In 1857 settlers in the Utah Territory received word that President Buchanan had dispatched a unit of the United States Army. They learned later that the purpose was to oversee removal of Brigham Young as Territorial Governor. The Army's movement west sparked panic among Mormons who feared the worst. Brigham Young ordered mass evacuation of the Wasatch Front and settlers prepared to burn their communities to the ground. Meanwhile, Brigham Young dispatched a militia to harass troops, in hopes of stalling them in Wyoming until a settlement with the U.S. Government could be reached. A peaceful resolution ultimately took place. This episode became known as the "Utah War," the "Mormon Rebellion," and the "Utah Expedition."

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including waves of new emigrants who entered the Salt Lake Valley each year. By the time each pioneer company made it to the Utah Territory they were exhausted and bereft.

Yet, all these reasons for storing grain did not mean the program flourished at first. Brigham Young's original directive had not yielded much success in setting grain aside. In 1876-1877 Brigham Young became frustrated and he asked Relief Society General Secretary Emmeline B. Wells to head up a grain storage program. Wells was also the editor of the *Women's Exponent*, a newspaper reporting on Relief Society news, and she used this platform to promote the grain program. Wells embraced the leadership role, as did women throughout the Relief Society. Grain collection and storage would be administered by local Relief Society chapters throughout Mormon settlements. It is noteworthy that the grain program was headed up by women because it was rare for women to be publicly in charge of anything in those years, or to have control of resources.

LDS Church Apostle Franklin D. Richards publicly commented on women taking charge of the program saying,

“A little over three months ago, President Young stood where I now stand. You remember how respectfully he asked, ‘Will you do these things, sisters?’... The President talked wheat for twenty years. Now the sisters have taken it in hand and are doing something.<sup>15</sup>

The First Presidency of the Mormon Church supported Relief Society autonomy on this matter, repeatedly reminding male leaders of the church throughout the Utah territory that they had no claim to Relief Society grain or authority over the program. If the men needed grain, they must ask the women. For example, LDS Church President Wilford Woodruff spoke to the Weber Stake (region) Relief Society:

“I am opposed to throwing anything in the way of our sisters in laying up wheat. As President of the Church, I have no right to go and take the wheat from them. Why? Because they have rights as well as ourselves, and we should sustain them in those rights. Now I do not know about your stake here, but there has been a feeling by the bishops in some places that they have a right to go and take that wheat without giving any receipts for it and that it was not necessary for these societies to lay up wheat. But it is necessary and we should sustain them in it. And while the sisters are helping us to build our temples and tithing offices, we should assist them. The sisters ought to have the right to lay up something for themselves, to build granaries and have this wheat. As President of the Church, I have no right to go and take the wheat from them...And there have been times there when the sisters have felt that they were willing to loan that wheat to the bishops if they could have the assurance that they could get it back when they wanted it...Now, that is all right.”<sup>16</sup>

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<sup>15</sup> Derr, Jill Mulvay., Carol Cornwall Madsen, Kate Holbrook, and Matthew J. Grow. *The First Fifty Years of Relief Society: Key Documents in Latter-Day Saint Womens History*. Salt Lake City, UT: Church Historians Press, 2016

<sup>16</sup> Woodruff, Wilford. "Talks to the Sisters." *Deseret Weekly*(Salt Lake City, Utah), February 24, 1894. p. 287.

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The Sanpete County Relief Societies reported great success with the grain storage program.

“The county has been very energetic in storing up wheat, and much of it has been gleaned by the women and children. There is in the granaries now on hand 8,536 bushels, which is kept as a standing fund and not included in receipts or disbursements, but is considered separate and apart. Real estate, such as land, granaries, halls for meetings, etc., owned by the society, separate from the regular amounts reported. There are quite a number of buildings owned by women in the county, one or two of them quite large and commodious, and in some places, there are stores and millinery establishments managed entirely by the Relief Society...”

“One of the peculiar ways they have contrived for raising means in this county is by putting aside Sunday eggs and using the means for a fund. In a three months’ report of the flourishing little city of Ephraim, situated in this county, we find published in the Women’s exponent of August 1, 1878, the following figures, which give a good idea of the Relief Society, and is a fair sample, not exceptional:

Donations in sundries \$78.55  
Sunday eggs \$109.58  
Cash donations \$89.00  
Apple and mulberry trees \$41.00  
Means from parties \$40.00  
Quilts made: \$23.00  
Total \$381.13.”<sup>17</sup>

The Ephraim Relief Society stored its wheat in this stone tithing granary even before it took title to the building in 1896. This was not uncommon. Minutes of the General Relief Society in Salt Lake City indicate the Presiding Bishop of the LDS Church had authorized Relief Society wheat to be stored in tithing granaries until local Relief Societies could build their own facilities.<sup>18</sup> Relief Society grain was donated for many charitable causes, including to San Francisco after the earthquake of 1906 and during World War I. The Relief Society grain program continued for a hundred years.

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<sup>17</sup> Wells, Emmeline B., ed. *Charities and Philanthropies: Woman's Work in Utah*. Salt Lake City, UT: George Q. Cannon & Sons, Printers, 1893.

<sup>18</sup> Derr, Jill Mulvay., Carol Cornwall Madsen, Kate Holbrook, and Matthew J. Grow. *The First Fifty Years of Relief Society: Key Documents in Latter-Day Saint Womens History*. Salt Lake City, UT: Church Historians Press, 2016

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Today, the Ephraim Granary stands as a cherished relic from this early period. It represents female autonomy, success, and charitable endeavors. The building matters not only to Ephraim's history, but throughout Utah because it is one of only nine remaining Relief Society granaries that have been identified on record. This fine building is a reminder of the successful wheat storage program, which is still a source of pride among LDS women today. This pride is illustrated by wheat being depicted on the Relief Society emblem and by the bronze stalks of wheat that adorn the façade of the Relief Society headquarters in Salt Lake City. The image of grain and the Ephraim Relief Society Granary building are both reminders of what women can accomplish, especially women who had so little.

The Ephraim Granary is also a significant with regard to Social History because it represents a formal place for women in public affairs. Indeed, Relief Society halls and granaries were perhaps the *only* dedicated public spaces for women in the LDS Church. Thomas Carter's book, *Building Zion*<sup>19</sup>, *the Material World of Mormon Settlement*, notes,

"Zion was a man's world. In reading over 50 years of ward minutes for each town in the valley, I encountered no female voice. They were there, but in public at least, perfectly silent. We can hear their voices in journals and diaries but mostly they speak of their daily routines."<sup>20</sup>

Carter also discusses the importance of "networking" as a core human activity for women and men alike. Men had their places for these activities, but in the West women networked in an ad-hoc manner over fences. When the Relief Societies built buildings, this gave them a formal place of their own for networking.<sup>21</sup> When those halls were built on Main Street such as in Ephraim, it gave women a visible presence in commerce and in society.

*History of the Relief Society in Ephraim* describes some of the economic services performed by the women:

"They washed and laid out the dead...And in those days it was no small task to preserve a corpse even for a very short while. There were no morticians, embalmers; and not until later was formaldehyde available. Ice brought from the Sanpitch River in winter and stored in sawdust, was packed in bottles and placed around the body to preserve it. The sisters made the burial clothes also, and the men made rude coffins. Wooden 'horses' were made to hold the caskets before the internment. The sisters nursed the sick and served as midwives at birthings. They made quilts, wove cloth and made clothing,

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<sup>19</sup> Early Mormons often referred to their communities collectively as "Zion," hence the Utah Territory was sometimes called "Zion."

<sup>20</sup> Carter, Thomas. *Building Zion: The Material World of Mormon Settlement*. Minneapolis: University of Minnesota Press, 2015.

<sup>21</sup> Carter, Thomas. *Building Zion: The Material World of Mormon Settlement*. Minneapolis: University of Minnesota Press, 2015.



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provided food and shelter for the poor and assisted in various ways in the construction of the buildings.”<sup>22</sup>

It is also important to note that Relief Society women kept minutes of their meetings. Their voices are written down in those proceedings, when there is precious little record remaining about many of these women. That is even the case when women were married to prominent men, and the men’s stories are documented. Hence, the Relief Society minutes, their halls, and their granaries provide a physical record that these women lived, and that they contributed greatly to building Utah.

### **Criterion C Significance**

#### Architecture

There are only nine Relief Society granaries known as remaining in Utah (one of the nine has been moved from its original location). The Ephraim Granary may have been the most substantial of all Relief Society granaries. This symmetrical stone building is large and durable, supported by an impressive king post truss that allows for an expansive open interior layout. It is a fine example of simple but attractive vernacular classicism with classical proportions, symmetrical design and quality craftsmanship. It is constructed of rough-cut oolite limestone from local Sanpete County quarries, probably those just outside Ephraim which also supplied stone for the Manti LDS Temple. Toward the top one-third, the limestone appears to have been obtained from a different source or added at a different time. This possibly indicates a long campaign toward completion as was typical in Sanpete County during the era. Or possibly, the source of limestone may have simply changed to a different part of the quarry or a different quarry.

The Granary’s unpretentious façade is a complement to the larger and more decoratively adorned Greek Revival Co-Op next door. The two rooflines and stonework seem to belong with one another, with differences that speak to their function. Utility necessitated a clean aesthetic for a tithing granary while next door, the Co-op building hails to its purpose as a place of commerce and prosperity.

In terms of overall design, the Ephraim Granary is similar to other tithing granaries throughout central and southern Utah, although it is larger and finer. The 1984 multiple property documentation form notes the following:

“Stylistically the earliest tithing offices such as those at Escalante, Leeds, Kanosh, Pine Valley, Parowan, Paradise, Santaquin and Vernal reflect the Greek Revival influence in that they generally have boxed cornices which return on the gable ends and are temple-form buildings. Four of the eight early tithing offices were built of stone, a building

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<sup>22</sup> *History of the Relief Society in Ephraim 1856-1999*. Manti, UT: Universal Impressions, 1999. Found in LDS Church Archives, Secure Stacks, Call # M277.92563 H673 1999

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material that was fairly common prior to 1900 but was used less frequently after the production of brick became firmly established...<sup>23</sup>

Another nearby example serves as a contrast—the smaller Spring City Relief Society Hall (sometimes referred to as a Granary), which is part of the Spring City National Historic District. The Spring City building has similar features such its oolite limestone construction, a symmetrical design, and steep pitched gabled roof. However, the Spring City Relief Society hall’s windows would indicate usage as a hall and not a granary, and it is not nearly as large as the Ephraim Granary. Culturally, it is interesting to note that Relief Society minutes from Spring City reflect the struggle—and success—of women who worked hard to maintain their autonomy and hold title to their own buildings.<sup>24</sup>

### **Additional Context**

#### Early Ephraim and Sanpete County History

The Sanpete Valley was one of the earliest Mormon settlements outside the Salt Lake Valley with migrants arriving on June 14, 1849. Located 100 miles south of Salt Lake City, getting resources to the valley was difficult and many early settlers carved dugouts into the local hills. Among the settlers were stone masons and stonecutters who recognized the fine building properties and ease of working with the oolite limestone they discovered.<sup>25</sup>

In 1854, Isaac Behunin and family became the first Mormon Pioneer settlers of Ephraim, known then as Pine Creek. On February 7, 1854 construction of a fort began because of skirmishes with the local Ute Indians and on June 5, 1854 the Ephraim Precinct was formed. A monument to the founding of Ephraim Fort is found on the north side of the “Ephraim Square” property where the Granary is located.

The population of the Sanpete valley grew in 1857-1858 following evacuation of the Wasatch front during the so-called Utah War when President Buchanan sent troops to the Utah Territory to oversee removal of Brigham Young as Governor. One notable resident who arrived during this in-migration was artist C.C.A. Christensen, whose cabin was recently moved behind the Granary.

Brigham Young announced the decision to build an LDS temple in Manti on June 25, 1875 and dedicated the site on April 25, 1877. At least some stone for the temple came from Ephraim quarries—likely the same sources that provided stone for the Granary and Co-op. Most public buildings, many homes and granaries in Sanpete County are of oolite limestone from various

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<sup>23</sup> U.S. National Park Service, *National Register of Historic Places Inventory – Nomination Form: Tithing Offices and Granaries of the Mormon Church Thematic Resources*, Entered Jan 15, 1985

<sup>24</sup> Carter, Thomas. *Building Zion: The Material World of Mormon Settlement*. Minneapolis: University of Minnesota Press, 2015.

<sup>25</sup> Parry, William T. "A Majestic Building Stone: Sanpete Oolite Limestone." *Utah Historic Quarterly*, Winter, 81, no. 1 (2013): 46-64. Accessed September 10, 2018.

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quarries throughout the Sanpete Valley. This stone was used for construction of grand buildings in other parts of Utah and California too. In one noteworthy example, oolite limestone was sent for the Washington Monument.

“The unique beauty and utility of the Sanpete stone was quickly recognized throughout the territory. When the Washington National Monument Society on February 10, 1851 invited the Utah Territory to provide a stone for the Washington Monument in Washington D.C., the General Assembly of the Provisional State of Deseret passed a resolution approved by Governor Brigham Young to ‘procure a block of marble from the best specimens of stone in the state (territory).’ A committee chosen by Governor Young selected the oolitic limestone from quarries at Manti.” (*A Majestic Building Stone*, p. 52)

Although it is not known who designed the building or participated in construction of the granary, early Sanpete County had many accomplished stonemasons and stonecutters.

Sanpete County was considered the “granary of Utah” in its early years. So, while there were Relief Society granaries and tithing granaries built in all the major settlements, the Ephraim Granary was large and important—a sort of granary of granaries. Its size and the quality of construction both speak to that status.

Ownership of the Ephraim Granary

Title records for the Granary reflect that the LDS Church owned the land under both the granary and the Co-op until 1885. The privately-owned Co-op was built in 1872 but the land for the entire block was not transferred from the Church to the Ephraim Mercantile Cooperative Institution until 1885. Later in 1896, title to the Granary and the second story of the Co-op was deeded to the Relief Society. It is unknown whether the Granary was ever used exclusively by just one entity (e.g., the LDS Church, the Relief Society or the Co-op) or if it was always used by all three at the same time. Given the close relationship of the three organizations, it seems likely that this large and well-built granary filled the warehousing needs for all three.

Deeds:

1. January 17, 1872: Deed from Ephraim City to Canute Peterson, Trustee in trust of Ephraim Branch of the Church of Jesus’s Christ of Latter-day Saints purchasing all of lot 5, the block that would later contain the Granary and Co-op.
2. Deed, signed February 13, 1885, filed February 26, 1885: Ephraim Mercantile Co-op Institution bought from Trustee of Ephraim Branch of the Church of Jesus Christ of Latter-day saints all of lot 5 for \$5.00.
3. Deed 24 March 1896, from Ephraim Co-op to Ephraim North Ward Relief Society, transferring title to both the Granary and the second floor of the Co-op.
4. Deed, 30 Dec. 1899, for property of Relief Society Granary, as joint tenants, etc. from Ephraim North Ward Relief Society, to Ephraim South Ward Relief Society. This transaction split assets following the split of the Ephraim LDS Ward and Relief Society, due to population growth.

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5. Deed 29 May 1914, from Ephraim North Ward to Ephraim Milling and Elevator Company.

Note that the Ephraim Relief Society owned a silkworm farm before turn of the century, but the climate was reportedly too cold, and the enterprise failed.

“When the early silk industry proved unsuccessful, the Silk Farm owned by the Relief Society was traded for a rock building just north of the Tithing Office (Andy Thompson home) which became known as the Society Granary. Earlier the Society had purchased the upper floor of the Co-op Store.”<sup>26</sup>

It is noteworthy that LDS women did not usually hold property in their own name during this era, but they did as part of the Relief Society. When the Ephraim Relief Society purchased the Granary in 1899, it became a physical testament to the way these dues-paying women—who had so little—scraped together the resources for their own building. They did it by gleaned wheat from fields, collecting Sunday eggs, and crafting handiwork. They filled their building with grain and other resources, taking advantage of times when prices were low. With their holdings, they distributed food to the indigent and sold or loaned seed grain to farmers when they were struggling. They saw their grain as sacred, “believing it would be crucial to the survival to church members in the last days.”<sup>27</sup> They independently managed and made decisions about use of their resources.

In 1915, the Relief Society sold the Granary to Ephraim Milling and Elevator Company. During the next decades, it was used as a roller mill, and a new structure was added between the Granary and Co-op, bringing all three spaces together. That middle structure eventually burned down when the buildings were vacant. During the years the building was used as a roller mill, modifications were made to the interior to add more floors. Oral history records indicate that when the redevelopment efforts took place between 1969 through 1990, the Granary was still chock full of milling equipment.<sup>28</sup>

Preservation efforts for the Co-op and Granary

After World War II, the two buildings sat vacant for decades and became an eyesore. This was a time of economic hardship in Sanpete County when Interstate 15 bypassed the valley and it seemed that progress was moving on elsewhere. During these years, the buildings became bank-owned. Oral histories indicate that if not for the cost of demolition, they would likely have been demolished earlier.

In March 27, 1969 Ephraim Enterprise ran a story with the headline, “Historic Landmark to be

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<sup>26</sup> "Historic Landmark To Be Razed." *Ephraim Enterprise*(Ephraim, Utah), March 27, 1969.

<sup>27</sup> Derr, Jill Mulvay., Carol Cornwall Madsen, Kate Holbrook, and Matthew J. Grow. *The First Fifty Years of Relief Society: Key Documents in Latter-Day Saint Womens History*. Salt Lake City, UT: Church Historians Press, 2016.

<sup>28</sup> Peterson, Kathleen. (2018). Oral History Interview conducted October 5, 2018 [Interview by Rhonda Lauritzen & Shalae Larsen].

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Razed.”<sup>29</sup> Oral history indicates that a car wash was being planned for the site, and that Richard and Nadine Nibley scrambled to buy time after the bulldozers already arrived to begin demolition. It worked.<sup>30</sup> On May 29, 1969 the Ephraim Enterprise and Manti Messenger both ran a short notice with the headline “Ephraim Pioneer Building Saved.”<sup>31</sup>

Although demolition plans halted in 1969 there was still community resistance to spending resources that were badly needed elsewhere. So, in 1976, the Scandinavian Festival was launched to raise money to restore the Co-op and Granary. This was also an opportunity to generate community interest in preserving Ephraim’s heritage.<sup>32</sup>

For many years, restoration efforts gathered steam and then fizzled. Finally, in 1990, champions of “Ephraim Square” secured the support and financing to begin renovating these historic structures. Many have said that the turning point was when artist Kathleen Peterson did a painting of the Ephraim Granary not as it was, but how it should be. Kathleen Peterson was one of several women whose families lived in a cul-de-sac and locals began referring to them as, “the circle sisters.” Combined, their passion and tireless work cobbled together the support and grant funding to save the two buildings. It took tenacity, thick skin, and creative planning. Most of all, vision. Nearly a hundred years after the Relief Society took title to the Granary, a group of women spearheaded efforts to save it.

After restoration in 1990, the building became home to a gallery artist studio space, and the Central Utah Art Project was formed. Kathleen Peterson volunteered her time for many years to run it. Sandra Lanier, another of the “circle sisters” continued to work with the Co-op next door, which became an artist’s cooperative space for local artisans to market their wares.

In 2012, a new local arts agency, Granary Arts, took over operation of the Granary. Granary Arts is a community art center and gallery with a basement space for artists to gather and create. The Ephraim Granary, the Co-op next door, and the C.C.A. Christensen cabin are owned by Ephraim City today—collectively known as “Ephraim Square.” It operates with support of multiple donors and organizations, including the Utah Division of Arts and Museums, and Ephraim City. Granary Arts was formed when long-time friends Amy Jorgensen and Kelly Brooks proposed to create a new non-profit art center in the historic space. Granary Arts grew from the desire to enrich the community and is dedicated to rural roots while reaching out to the global art collective. Granary Arts provides opportunities for artists, curators, makers, students and educators to foster their creative vision. The gallery space features rotating exhibits and cultural events, while the C.C.A. Christensen Cabin behind the Granary hosts an artist-in-residence program.

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<sup>29</sup> "Historic Landmark To Be Razed." *Ephraim Enterprise*(Ephraim, Utah), March 27, 1969.

<sup>30</sup> Stowe, D. "Nibley May Be Retiring, but Not Shy." *Deseret News*, October 2, 1978.

<sup>31</sup> "Pioneer Building Saved." *Ephraim Enterprise* (Ephraim, Utah), May 29, 1969.

<sup>32</sup> Peterson, Kathleen. (2018). Oral History Interview conducted October 5, 2018 [Interview by Rhonda Lauritzen & Shalae Larsen].

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## 9. Major Bibliographical References

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

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Stowe, D. "Nibley May Be Retiring, but Not Shy." *Deseret News*, October 2, 1978.

"Pioneer Building Saved." *Ephraim Enterprise* (Ephraim, Utah), May 29, 1969.

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**Previous documentation on file (NPS):**

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # \_\_\_\_\_
- recorded by Historic American Engineering Record # \_\_\_\_\_
- recorded by Historic American Landscape Survey # \_\_\_\_\_

**Primary location of additional data:**

- State Historic Preservation Office
  - Other State agency
  - Federal agency
  - Local government
  - University
  - Other
- Name of repository: \_\_\_\_\_

**Historic Resources Survey Number (if assigned):** \_\_\_\_\_

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**10. Geographical Data**

**Acreeage of Property** Less than 1 acre

Use either the UTM system or latitude/longitude coordinates

**Latitude/Longitude Coordinates**

Datum if other than WGS84: \_\_\_\_\_

(enter coordinates to 6 decimal places)

- |                         |                         |
|-------------------------|-------------------------|
| 1. Latitude: 39.361121° | Longitude: -111.586772° |
| 2. Latitude:            | Longitude:              |
| 3. Latitude:            | Longitude:              |
| 4. Latitude:            | Longitude:              |

**Or**

**UTM References**

Datum (indicated on USGS map):

NAD 1927 or  NAD 1983

- |          |           |           |
|----------|-----------|-----------|
| 1. Zone: | Easting:  | Northing: |
| 2. Zone: | Easting:  | Northing: |
| 3. Zone: | Easting:  | Northing: |
| 4. Zone: | Easting : | Northing: |



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

Beginning at a point 59 feet 4 inches South from the Northwest Corner of Lot 5, in Block 21, Plat "A" Ephraim City Survey, thence running South 92 feet 8 inches, thence East 222 feet 9 inches, thence North 52 feet, thence West 99 feet 8 inches, thence North 40 feet 8", thence west 123 feet to the place of beginning, containing 16,848.9 square feet of ground.

**Boundary Justification** (Explain why the boundaries were selected.)

The boundaries are the historical boundaries of the site that includes the current legal parcel on which the Relief Society Granary sits and the land directly east of the current legal parcel which is a portion of the adjacent legal parcel and contains the wooden granary and log cabin. Both parcels are owned by Ephraim City.

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**11. Form Prepared By**

name/title: Shalae Larsen and Rhonda Lauritzen  
organization: Io Design Collaborative  
street & number: 795 24<sup>th</sup> Street, Ogden UT 84401  
city or town: Ogden state: UT zip code: 84401  
e-mail shalae@iolandarch.com  
telephone: 801-390-9925  
date: May 2, 2019

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**Additional Documentation**

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

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**Photographs**

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

**Photo Log**

Name of Property: Ephraim Relief Society Granary

City or Vicinity: Ephraim

County: Sanpete State: Utah

Photographer: Varies, noted below.

Date Photographed: Varies, noted below

Description of Photograph(s) and number, include description of view indicating direction of camera:

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1 of 21: West elevation of granary. Camera facing east. (Photo by Jamyn Maddox, 10/31/18)



2 of 21: South elevation of granary. Camera facing north-west. (Photo by Jamyn Maddox, 10/31/18)



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3 of 21: South-west corner of granary. Camera facing north-east. (Photo by Jamyn Maddox, 10/31/18)



4 of 21: South-east corner of granary. Camera facing north-west. (Photo by Jamyn Maddox, 10/31/18)





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5 of 21: East elevation of granary. Camera facing west. (Photo by Jamyn Maddox, 10/31/18)



6 of 21: North-east corner of granary. Camera facing south-west. (Photo by Jamyn Maddox, 10/31/18)



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7 of 21: North elevation of granary. Camera facing south. (Photo by Jamyn Maddox, 10/31/18)



8 of 21: North-west corner of granary. Camera facing south-east. (Photo by Jamyn Maddox, 10/31/18)





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9 of 21: Main level interior, south-west corner. Camera facing north-east. (Photo by Jamyn Maddox, 10/31/18)



10 of 21: Main level interior, north-west corner. Camera facing south-east. (Photo by Jamyn Maddox, 10/31/18)



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11 of 21: Main level interior, south-east corner of space. Camera facing north-west. (Photo by Jamyn Maddox, 10/31/18)



12 of 21: Second level north-central interior. Camera facing south-west. (Photo by Jamyn Maddox, 10/31/18)





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13 of 21: Second level. Camera facing west. (Photo by Adah Bennion, 03/10/18)



14 of 21: Second level west side of interior. Camera facing east. (Photo by Jamyn Maddox, 10/31/18)



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15 of 21: View of ceiling from second level. Camera facing up and oriented towards the north-east. (Photo by Shalae Larsen, 10/4/18)



16 of 21: View of ceiling from second level. Camera facing up and oriented towards the south-west. (Photo by Shalae Larsen, 10/4/18)





Ephraim Relief Society Granary

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17 of 21: View of ceiling from second level. Camera facing up and oriented towards the east.  
(Photo by Shalae Larsen, 10/4/18)



18 of 21: North-west of C.C.A. Christensen Cabin. Camera facing south-east. Wooden granary visible behind (left) of cabin. (Photo by Shalae Larsen, 10/4/18)



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19 of 21: South elevation of wooden granary. Camera facing north. Christensen cabin visible to the left, Co-Op visible in background. (Photo by Kamilla Earlywine, 11/28/18)



20 of 21: East elevation of wooden granary. Camera facing west. Granary visible in background. (Photo by Kamilla Earlywine, 11/28/18)





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21 of 21: North elevation of wooden granary. Camera facing south (edge of Christensen cabin on right). (Photo by Kamilla Earlywine, 11/28/18)



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Figure 1 of 5: Pre-1892 photo of co-op and granary.



Brigham Young University Lee Library L. Tom Perry Special Collections; MSS P 1

Figure 2 of 5: Photo of co-op and granary during the roller-mill period (1916?)



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Figure 3 of 5: Later photo of Roller Mills catalog cover image and text.



**Ephraim Mill & Elevator Co.**

**SUPREME POULTRY AND LIVESTOCK FEED**

MAKERS OF VELVET FLOUR — —

"OUR MOTTO IS QUALITY"

<https://issuu.com/snowlibrary/docs/1961>



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Figure 4 of 5: Newspaper article announcing demolition of the Roller Mills (1969).





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Figure 5 of 5: Circa 1970 photo of granary after removal of roller-mill addition

