



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

---

#### 4. National Park Service Certification

I hereby certify that this property is:

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

---

Signature of the Keeper

Date of Action

---

#### 5. Classification

##### Ownership of Property

(Check as many boxes as apply.)

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

##### Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

**Number of Resources within Property**

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>1</u>	<u>                    </u>	buildings
<u>                    </u>	<u>                    </u>	sites
<u>                    </u>	<u>1</u>	structures
<u>                    </u>	<u>                    </u>	objects
<u>1</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.)

RELIGION: religious facility

RELIGION: church school

**Current Functions**

(Enter categories from instructions.)

RELIGION: religious facility

---

**7. Description**

**Architectural Classification**

(Enter categories from instructions.)

LATE 19<sup>TH</sup> AND 20<sup>TH</sup> CENTURY REVIVALS: Mission/Spanish Colonial Revival

MODERN MOVEMENT: International

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

Principal exterior materials of the property: Stucco, face brick, steel, glass, aluminum

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

### **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.)

---

### **Summary Paragraph**

The Provo Community Congregational Church is located on the southwest corner of 200 North and University Avenue, north of the center of Provo's business district. The building's setting is urban with Meno Trope Hall having a fifteen-foot setback from the sidewalk and the addition having a zero setback. Meno Trope Hall is two stories in height, rectangular in plan, and designed in a reserved Spanish Colonial Revival style. Primary materials used on the exterior are stucco for the walls and semi-circular clay tile on the roof. The ground floor historically and currently serves as classrooms, Sunday School room, and meeting space as well as the pastor's office, mechanical, and storage. The second floor features an auditorium and stage with nearly all original finishes. In 1957, an addition was completed that included a new sanctuary, circulation spaces, social hall, and kitchen. At this time, the interior of Meno Trope Hall was renovated and all the original windows were replaced. In a locally-influenced International style, the 1957 addition features a soaring A-frame form sanctuary on the site's corner. Primary materials on the exterior include face brick, stucco, glass, and externally expressed steel beams. The interior of the sanctuary is open to a 40-foot-high ceiling where the angled rooflines join the arching glue laminated beams supporting the roof. Pairs and sets of large windows provide ample natural light within the lobby, social hall, and kitchen, and into the sanctuary through the series of vertical windows on the main façade that run from foundation to roofline. There is a non-contributing wood shed located in the southwest corner of the courtyard.

---

### **Narrative Description**

#### Setting

The Provo Community Congregational Church (referred to hereafter as the Building) occupies the southwest corner of 200 North and University Avenue -- 175 N. University Avenue -- within the business district of Provo, Utah County, Utah. Plat A of the city of Provo was surveyed and platted in 1850. The plat roughly followed Joseph Smith's utopian community plan, the Plat of the City of Zion, with each city block 10 acres in size. The Building site is on the northeast corner of Plat A Block 88 and is 0.40 acres in size. The Building is oriented to face east toward the Wasatch Mountains and University Avenue. While older, one and two story commercial and residential structures are immediately adjacent to the site, Provo's central business district is experiencing rapid redevelopment with higher density commercial and multi-family residential structures.

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

## **Meno Trope Hall**

### Exterior

The current site was purchased by the Provo Community Congregational Church (the church is referred to hereafter as the Church) in 1922. The first building to be constructed was Meno Trope Hall (referred to hereafter within as the Hall), opening on March 23, 1924. On the site, the Hall was constructed with a 15-foot setback from the sidewalk and block face of adjacent commercial structures, and as far to the site's south as possible to be adjacent to the commercial district. While the main (east) facade of the Hall is oriented toward University Avenue, the original main entrance was through a small vestibule with double doors that faced north but was demolished in 1956.

The Hall's design by Holmes & Von Schmid of New York City is a two-story, rectangular structure in the Spanish Colonial Revival style. Following the design, the Hall is approximately 40 feet in height, 38 feet in width (east to west), and 71 feet in length (north to south). The foundation is constructed of reinforced concrete with brick walls forming the structure for the upper floors. Exterior walls are sheathed in rough-finish stucco while the roof is covered with semi-circular clay tile over decking of shiplap wood. An original brick chimney protrudes from the roof on the north end of the west roof slope. The stucco, originally painted yellow and cream, is currently white and the roof tile displays the traditional terra cotta color. While the decorative terra cotta arches around the second story arched windows were originally unpainted, they are currently painted the same color white as the building.

The south facade of the building is approximately four feet from the adjacent building to the south and as such, is a solid stucco wall with no fenestration. The north facade of the Hall is enveloped within the 1957 addition, which also replaced the original entry vestibule with a new lobby.

The fenestration pattern of the east (main) and west facades of the Hall are identical, symmetrically spacing five bays across two stories, thus displaying 10 openings on each facade. On the west facade, the southernmost ground floor opening was enlarged to accommodate a doorway, but no other openings have been enlarged. A black metal "Juliette" balcony is located above the door. The two arched windows on the second floor are infilled with wood that are painted within the arched section. The original sills of all openings are panned with metal.

On the east (main) facade, there are two commercial aluminum doors that are replacements. All original openings remain at their original size, with none having been enlarged or enclosed. Two horizontally-projecting metal awnings are located above the two doorways, replacing two original small wrought iron balconies. Similar to the west facade, the two arched windows on the second floor are infilled with wood that are painted within the arched section, and the sills are panned with metal.

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Near the northernmost door on the east (main) façade is an L-shaped concrete ADA ramp. From the sidewalk, the ramp extends to the east edge of the building and then turns to the north along the building to provide access to the current main entrance.

The exterior of the Hall is in fair-to-poor condition exhibiting evidence of deferred maintenance including spalling stucco and water infiltration, leaking tile roof that is tarped, failed gutter systems, and foundation leaking. Despite the physical condition, it retains good historical integrity.

### Interior

Entering the Hall today is similar to how one entered historically, except that the vestibule has been replaced by the current 1957 lobby. From the lobby, a stair hall leads up to the second floor or down to the ground floor. The ground floor can be divided into three sections: northern, southern, and central sections. The northern section of the ground floor contains a central hallway which provides access to storage and utility rooms and the pastor's office. Historically these rooms were used as classrooms but very little historic material remains aside from plaster walls and maple floors under carpet. The ground floor central section is a single space that spans the width of the building. Historically, this was used as a kindergarten classroom but the space has been renovated and very little historical material remains other than the plaster walls and maple floors under carpet. The central section was renamed the Grace Mayhew Children's Center after renovation in 1953. The southern section contains two separate rooms that are utilized for storage and a secondary egress exits to the east and west. These spaces were first renovated in 1953 but have been renovated since then.

In a similar description to the ground floor, the second floor can be divided into three sections: northern, southern, and central sections. The northern section houses the stairway and a generous landing along with the Fitzroy Trust Library and music room and storage areas. These areas have all been renovated in 1953; however, an original decorative wrought iron light fixture is present in the landing area and the walls exhibit original plaster. Another storage space exists above the eastern section on the second story which is accessed by a stairway in the northwest corner of the Hall.

The central section is the auditorium. The space measures approximately 18 feet wide, 38 feet in length, and 18 feet in height to the center of the ceiling. Flooring is maple hardwood and the walls are plaster over structural brick. The open ceiling displays stained wood planks and decorative stained beams. The only other concrete used in the building aside from the foundation is a structural beam that creates the stage's proscenium, allowing a smooth plaster finish of subtle curves. Original pendant lights hang from the ceiling. The auditorium does not have central air conditioning.

The southern section of the second floor is the stage and a secondary stair hall. The stage is approximately 15 feet deep with a 17-foot proscenium opening. The stage flooring is fir and the walls are plaster. The secondary stair hall is located in the southwest corner of the Hall. The

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

wood stairs are U-shaped and connect the southern section of the ground floor to the back of the stage and auditorium as well as to the southeast exterior door.

### **1957 Addition**

The Church hired Provo architect Claude S. Ashworth in 1955 to design and build an addition to Meno Trope Hall. Ashworth's design called for an International style building executed in common local materials. It was completed in 1957 and has a distinctively mid-century modern aesthetic that can be attributed to the soaring A-frame sanctuary. The footprint of the addition is generally rectangular, running 118 feet in length (east to west), 67 feet in width, and slightly more than 41 feet in height. Following the original orientation of the Hall on the site, the addition's main facade faces east toward University Avenue. There is no setback from the sidewalk on both University Avenue and 200 North. Besides the main entrance off University Avenue, secondary entrances within the addition are located on the north facade from 200 North, and two along the south patio from the courtyard and parking lot.

### Exterior

From the exterior, the addition can be divided into three sections: the sanctuary, the social hall and kitchen, and circulation areas.

The entire addition is built on a four-inch concrete slab over gravel with four-foot piers under all walls. There is a partial basement located below the east end of the addition. Roofing for the prominent 80 degree-pitched sanctuary roof is composed of the original Johns-Manville "Salem" asbestos shingles. Roofing for the social hall is structurally composed of steel beams on the southern two-thirds and wood framing on the northern one-third. The slope is 12-over-3/4 and is built-up composition on wood decking. The steel beams extend beyond the exterior wall to the south to create a slightly-angled roof covering over the outdoor patio. The roofing for the circulation areas is wood framing and is built-up composition on wood decking. Where face brick is present on the exterior it sheaths eight-inch basalt block structural walls. Around the window and door openings, wood framing is used to form the structure.

The main (east) facade is composed of the triangular-shaped sanctuary on the north and the horizontal lobby that extends to the south and across a portion of the main facade of Meno Trope Hall where they join and overlap. The sanctuary exterior is symmetrically divided with structural block piers sheathed with face brick at each corner. The center is occupied by an eight-foot-wide window that extends from the foundation to the roofline, composed of multiple vertical windows with wider mullions used to form a Christian cross within the fenestration. Between the center windows and brick piers are solid walls of stucco painted off white. From University Avenue, the main entrance to the Building enters the lobby on the south facing facade of the horizontal section. A widely overhanging roof covers the entrance and is supported by a single steel column at the corner. The east facade of the lobby is composed of a series of equally-spaced vertical openings of glass with aluminum framing and solid panels within the framing at the bottom. The windows rest on the concrete foundation and a stucco wall is above the windows. The south

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

façade of the lobby is composed of a double-door set of aluminum commercial doors. Above the entrance is a stucco wall.

The north facade can be visually divided into two sections: the sanctuary roof and the ground floor. The rectangular mass of the sanctuary roof rises directly from the eastern section, only displaying shingles to the north. The ground floor is defined by a strongly horizontal roofline for both the sanctuary and social hall/kitchen. At the eastern edge of the ground floor's north facade are a set of aluminum double doors with a stucco wall above. A section of face brick approximately 50 feet in length is located between the eastern doors and a set of recessed double doors that enter the social hall/kitchen. Concrete stairs rise from the entrance walkway to join these doors to the 200 North sidewalk. The western section of the north facade is a continuous series of six steel-framed picture windows with operable awning windows at the bottom. Above and below the windows are stucco walls.

The west facade abuts a driveway from 200 North that provides access to the interior of the block and the church's small parking lot. The exterior wall has two sections of face brick at each end with a recessed center section of roughly equal width. The recessed center section is composed of a continuous series of six steel windows with operable awning windows at the bottom. Stucco-finished walls are located above and below the windows as well as on the recessed ceiling and the entire triangle of the sanctuary's west wall. From the west, a slight butterfly-type roof is evident.

The south facade can be divided into two distinct sections: an east section and a west section. The roofline of the west section rises to a height greater than the east section. Both sections have a deeply projecting roofline supported by steel beams that extend past the exterior wall. The western section walls have face brick at the corners and the center fenestration of four equally spaced vertical openings. Horizontally, the fenestration is divided with 6½-foot openings on the bottom and two-foot openings on the top. All openings have steel framing for large windows, except the two bottom western openings which are composed of steel sliding doors. Stucco sheaths the area above the fenestration. The eastern section features the outdoor fireplace and brick chimney, located off-center to the west (left). A single picture window is west of the chimney. Two picture windows of the same size are paired to the east of the chimney, and a single doorway is east of the windows. Windows have steel framing and the door is solid steel. Smaller paired openings that are tinted are located below each picture window. Visually seen beyond the south façade wall, the rectangular mass of the sanctuary roof rises directly from the eastern section, only displaying shingles to the south. Outside the south facade is a raised concrete patio that adjoins a grass courtyard to the south of the patio. The courtyard is enclosed on the west and south sides by a 3½-foot brick wall with a concrete cap.

### Interior

The interior of the addition can be divided into three main spaces: the sanctuary, social hall/kitchen, and circulation areas.

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Structural construction of the sanctuary's east wall rests on vertical parallel steel beams, roughly eight feet apart and connected to an inverted "V" of steel beams that form the point of the chapel roof. The remainder of the east wall structure is composed of two-by-eight-inch wood framing,

16 inches on-center with angled two-by-six-inch wood bracing and anchored to the lava block wall below. This allows the vertical series of windows on the east to have a clear span and unobstructed view from the street to the chancel. The sanctuary's west wall of wood-framed construction is anchored to a 10½-foot high lava block wall below. The chancel is located on the west side of the sanctuary, the narthex on the east, and connected by the nave. The sanctuary seats approximately 350 and is utilized for worship, concerts and recitals, weddings, lectures, choir rehearsals, and other purposes.

Laminated fir arches on both sides of the sanctuary create circulation aisles on the north and south sides and support the roof. Natural light enters the sanctuary from the east-facing windows but also through skylights above the circulation aisles. Face brick is utilized to cover the chapel's north and south interior walls as well as delineate the chancel with a small wall and steps. The west wall of the sanctuary is covered with an eight-foot-wide installation of one-by-four-inch mahogany planks. An organ loft is present above and outside of the south side of the sanctuary but is not visible from within it other than a section of horizontal slots where air is exchanged. In areas of circulation, the floor is carpeted and there is green and white asbestos tile under the pews. The ceiling is pine tongue-and-groove and the long planks create a structural system for the roof.

The western section of the building is the social hall with an adjoining lounge and kitchen. The social hall is approximately 14 feet wide and 50 feet long with a ceiling that is eight feet on the north and rises to 12 feet on the south. The social hall space is clear-spanned and surrounded by natural light on three sides through aluminum-framed, floor-to-ceiling windows and doors. The social hall can seat 100 at tables and is used for events, dances, classes, lectures, and community activities. Trim throughout the space is mahogany and the sliding doors are Masonite. Flooring is the original asbestos tile and the ceiling is acoustic tile. An inside/outside fireplace is located on the social hall's south wall in the adjoining lounge area and is flush with the interior wall. It shares a common chimney with the outdoor fireplace but there are separate flues. The fireplace is sheathed in face brick with an 18-inch-wide concrete shelf along the bottom that is 10½ feet in length on both the interior and exterior.

Located in the northwest corner of the chapel addition is the George Brown Memorial Kitchen. The wood cabinets and Formica countertops are original while fixtures and appliances have been replaced. The wall between the kitchen and social hall is face brick and includes a pass-through window.

The circulation areas are composed of the lobby and hallways. The lobby is the central entry point from the main (east) facade and from here one can choose to go any direction within the Building. The west wall within the lobby is covered with one-by-four-inch mahogany planks,

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

while the north and south walls exhibit face brick. Restrooms and a nursery are located off the circulation hallway within the addition.

### Outbuilding

A storage shed is the one non-contributing structure on the property. About 25 years in age, it is located in the southwest corner of the courtyard adjacent to the brick wall. The shed is bolted to a concrete slab and is 10 feet wide, 14 feet deep, and approximately 10 feet in height. Its materials include wood framing, vertical painted wood siding, a steel door without openings, and an asphalt shingled roof. structure currently serves as a shed.

---

## 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.

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

**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

**Areas of Significance**

(Enter categories from instructions.)

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

**Period of Significance**

1924-1972  
\_\_\_\_\_

**Significant Dates**

1924  
1957  
\_\_\_\_\_

**Significant Person**

(Complete only if Criterion B is marked above.)

\_\_\_\_\_  
\_\_\_\_\_

**Cultural Affiliation**

\_\_\_\_\_  
\_\_\_\_\_

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

**Architect/Builder**

Holmes & Von Schmid, Architect (1924)

Claude Shepherd Ashworth, Architect (1924 and 1957)

C.A. Tolboe, 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 Provo Community Congregational Church at 175 N. University Avenue, Provo, Utah County, Utah, is significant under Criterion A in the areas of Religion and Social History, and Criterion C for Architecture. The period of significance is 1924-1972, which starts at the date of completion of construction for Meno Trope Hall, runs through the completion of construction of the addition in 1957, and up through fifty years before the year of nomination. The Provo Community Congregational Church retains all seven aspects of integrity: location, design, setting, materials, workmanship, feeling, and association. Under Criterion A, the Provo Community Congregational Church is significant for its leadership role in the Protestant religious history of Utah County for more than a century. The Church and its Building has served as a central venue for those of the Protestant faiths in the area. Secondly, under Criterion A, the Church is significant in the area of Social History for its community role in providing social and civic activities including one of the first Boy Scout troops in the Intermountain West and the first Girl Scout troop in Provo. It also offered free health and social welfare programs, including the first Alcoholics Anonymous meetings in Provo. Lastly under Criterion A, the Church is significant in the area of Education, providing the first free Kindergarten in Provo. Free schooling continued a legacy of the New West Education Commission, a free education movement supported by the Congregational Church in the west that resulted in the construction of 33 schools in Utah with students of all faiths attending. With its landmark character of two styles – Spanish Colonial Revival and International – the Provo Community Congregational Church is significant under Criterion C in the area of Architecture. Meno Trope Hall was designed by New York City architects Holmes & Von Schmid while the addition was designed by Provo architect Claude S. Ashworth. The exterior of both building sections exhibit very few major alterations from their original construction, with the exception of replacement windows and door awnings in Meno Trope Hall. The interior of the addition exhibits very few major alterations from its original construction. The auditorium of Meno Trope Hall continues to have its original configuration and character, while the ground floor of the Hall has experienced modernizing renovations. The stark contrast of styles represents the changing demands of religious worship and the desire of a non-majority religion to attract members and the community through a signature work of architecture with a comfortable character.

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

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

Criterion A Significance: Religion

The Provo Community Congregational Church (referred to as the Church) is significant under Criterion A for its leadership role in the Protestant religious history of Utah County for more than a century. Despite it not being the dominant religion in the state, the Church and its Building served as a central venue for the area's Protestant members as well as the community as a whole for social and civic activities as well as free health and social welfare programs.

Congregationalism first appeared in Utah in 1865 with the arrival of the Reverend Norman McLeod. He was sent by the American Home Missionary Society of the Congregational Church to carry the gospel to Utah, and appointed by General Patrick Connor as chaplain of his army command, McLeod presented the first known non-Mormon religious services held in Salt Lake City at Camp Douglas on January 22nd of that year. (Harrington and Harrington 1994)

While many locals in Provo were attuned to the groundbreaking of the second, larger Mormon<sup>1</sup> Tabernacle in 1883, the beginnings of the Congregational Church in Utah were being laid. Emily Clapp was sent to Provo by the New West Education Commission (NWEC) in Boston to establish a Sunday School in Provo that same year. (Provo Community Congregational Church 1991, 2) The founding of the Provo Congregational Church is considered to be 1891 when Reverend Frank Forbes was sent to Provo by the NWEC to establish a day school, later named Proctor Academy, and an associated church (Provo Community Congregational Church 1991, 2) The goal of Proctor Academy was to provide upper grade Christian-based education that would provide a competitive alternative to the LDS Church-owned Brigham Young Academy.

Land was purchased at 300 North and Academy Avenue (now University Avenue) in 1892 for the first Congregational Church to be constructed in Provo. (Provo Community Congregational Church 1991, 2) That building was dedicated on April 29, 1894, when the church had 38 members. (Provo Community Congregational Church 1991, 2)

The year 1919 marked a national merger between the Methodist Episcopal Church and the Congregational Church. In Utah, there were two; one in Park City<sup>2</sup> and one in Provo – and the

---

<sup>1</sup> While The Church of Jesus Christ of Latter-day Saints is the proper and preferred name, the LDS Church's style guide accepts historical use of "Mormon Pioneers" in contexts such as this, and abbreviation simply as "LDS Church." For brevity in this document, both will be used, as well as simply "Pioneers," (capitalized throughout as a proper noun), "Mormons," and sometimes "members." No disrespect is meant to The Church of Jesus Christ of Latter-day Saints in abbreviating, to any subsequent church in Salt Lake City, nor to other groups of pioneers who settled here or in other regions. This is simply a convenience where the meaning is not likely to be confused here.

<sup>2</sup> The Park City Congregational Church was founded in 1889 to proselytize to miners. Similarly, the Park City Community Church was financially assisted by the New West Education Commission in the founding of a

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Provo church adopted the name Provo Community Congregational Church to reflect the merger and the openness to welcome other Protestant denominations. (Zook 1919, 6; Provo Community Congregational Church 1991, 2) The “Community Church” program as carried out in Utah was defined at that time as having members of the mainline denominations all work in one designated church in the city. Thus, there was one strong church rather than several small and less effective ones. The Church served American Baptists, Disciples of Christ, United Church of Christ, Lutherans, Methodists, and Presbyterians. (Provo Community Congregational Church *Archives*)

Early in 1920, Ms. Meno Trope, a former nurse and successful businesswoman of Provo, passed away and left nearly her entire estate valued at \$30,000 to the Church. (American Fork Citizen 1920, 3) After consultation with national leaders in New York, the Church decided to discontinue Proctor Academy, as the first public high school opened in Provo in 1920.<sup>3</sup> (Provo Community Congregational Church 1966, 3) The Church subsequently decided to carry on the work started at Proctor Academy in a new building for kindergarten and religious services that could be built with Trope’s bequest. (The Daily Herald 1924, 17)

Following a design by New York architects Holmes & Von Schmid, Meno Trope Hall was completed in 1924. The new facility opened on March 23 with a congregational walk from the old church<sup>4</sup> building to Meno Trope Hall. The first church service was attended by 130 people. (Streets 1986 ca., 32) When it opened in 1924, the Hall was described in the Provo Daily Herald in the following manner:

“In addition to the kindergarten rooms, the Mena [sic] Trope memorial hall contains a well-equipped stage and an audience room that will seat two hundred people. This room is being used for the regular church services, for Sunday school and for Ladies Aid society purposes. The boy scouts occupy one of the larger class rooms and they, together with the men of the Christian Endeavor society and of the church are making a first-class tennis court at the rear of the hall. (The Daily Herald 1924, 17)

The longest serving pastor, Rev. Edwin A. Irwin, began his tenure in 1938. The Church continued to hold kindergarten classes through 1939 while having church services on the top floor as well as banquets, conferences, performances, and civic meetings. Between 1924 and 1939, 437 children attended kindergarten at Meno Trope Hall.

The 1940s began a period of tremendous growth for the Church. Social activities and early childhood education were successful draws for both congregants as well as the greater community. Membership reached 40 families, becoming self-supporting for the first time. From the beginning of World War II, Reverend Irwin took a generally unpopular stand, preaching

---

school in 1892, as well as cooperation between other local Protestant congregations. The Park City Community Church was listed on the National Register of Historic Places on November 21, 1980.

<sup>3</sup>The Proctor Academy building and site were sold to the Elks Club and later demolished.

<sup>4</sup> The original building was sold and later demolished. (Provo Community Congregational Church 1966, 3)

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

pacifism. Rev. Irwin, as a true believer in non-violence and the evils of war, gained respect when he ministered to the interred Japanese Americans in a camp outside of Provo in 1942. He believed that they were his fellow brothers and sisters equally deserving of Christian love and help, though not everyone agreed. (Larsen 1991)

The U.S. Steel Corporation's Geneva Steel plant opened in nearby Vineyard, Utah, in 1944. The mill provided thousands of jobs and enticed the opening of supply line businesses in the area. At its peak of operations, it was the largest steel mill in the western U.S. and produced 60% of western U.S. steel. (Wikimedia Foundation, LLC 2021) Growth in the county led directly to growth in Church membership. (Provo Community Congregational Church *Archives*) Reverend Irwin brought adult immunization clinics to the Building starting in 1953. Despite the success in community outreach and internal growth, as well as the respect he had achieved, Reverend Irwin left his position.<sup>5</sup> He is still the longest serving pastor for the Church.

By 1954, membership reached 298 and the leadership determined that more space was needed. (Provo Community Congregational Church 1991, 3) In May 1955, the Church approved plans for a new building addition designed by architect Claude Shepherd Ashworth of Provo. The addition was completed and dedicated on January 13, 1957. More than 300 people attended the first services. Another major milestone in the Congregational Church's history occurred in 1957 when, nationwide, they merged with Evangelical and Reformed churches forming the United Church of Christ. (Provo Community Congregational Church 1991, 3)

In 1966, the Church celebrated its 75th anniversary. It was also determined that the local immunization clinics would be concluded after being held for 13 years. (Provo Community Congregational Church *Archives*) By 1969, changing local and national economics drove nearby Springville Presbyterian Church and Provo Community Congregational Church to share a pastor. In turn, Springville renamed itself as Springville Community Presbyterian Church to more closely align with their Provo congregation partner. (MacKay and Whiteside 1980)

#### Criterion A Significance: Education

The Provo Community Congregational Church is significant under Criterion A in the area of Education for its association with Utah's early education efforts through the New West Education Commission (NVEC). As one of the earliest movements in the state and West to provide free education, the NVEC was highly successful in employing capital raised in the East to build 33 schools in Utah, hire and support college-educated teachers, and teach thousands of children, the majority of whom were of the Mormon faith, over several decades. While NVEC schools were only active for a few decades in Utah, the quality of teaching was so high that their impact for the time was great. (Peterson 1997, 197) The legacy of the NVEC and the Proctor

---

<sup>5</sup> Reverend Irwin is still the longest serving pastor for the Church. It is unknown why Irwin resigned. However, it is common for pastors to move on when they are ready for another congregation's calling or other various reasons.

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Academy in Provo with the continuation of a free Kindergarten in Meno Trope Hall when it opened in 1924 continuing through 1938.

During Reverend McLeod's time in the Utah Territory, he and his subsequent preachers noticed that the educational experience for children was inconsistent and sometimes non-existent. There were few trained teachers and available textbooks. Schools that were established met only about three months out of the year. School furnishings were rarely afforded and they met in inadequate or makeshift buildings or temporary spaces. Few parents could afford school fees so less than half of children even attended. (Loveridge 1983, 2) Without direct action by the LDS Church to provide education, these conditions provided a space for other religious-based organizations to enter the territory to provide education when their financial means supported the opportunity.

In response to these types of issues in the west, the Congregational Church created the NWECC within the church structure to establish and maintain schools in Utah, Arizona, and New Mexico.<sup>6</sup> (Loveridge 1983, 1) They believed that there was a great need for elementary and secondary Protestant educational institutions in the west, particularly in Mormon areas of Utah and the Spanish-speaking areas of the Southwest. (University of Illinois at Urbana-Champaign 2012) The NWECC aimed at stamping out both Jesuit "superstition" and the "Mormon menace." (Woodworth 2005, 116)

The NWECC, given their association with the Congregational Church, was able to raise sufficient funds in the East to provide nine months of schooling by trained teachers using textbooks in furnished classrooms for a minimal fee or no cost. They also wished to provide a religion that was an alternative to the Mormon faith, as it was viewed in the east as a "poison" to people. (Loveridge 1983, 3)

In Park City, Utah, the 1868 discovery of silver was a catalyst to rapid growth. To address educational needs, private interests and religious organizations stepped in to provide schooling including the NWECC. The Congregational Church's Free School and Park Academy were started in the late 1870s and continued to provide free education through the 1890s as Park City's public school system was challenged to construct adequate space for all children to attend. (Notarianni 1978)

---

<sup>6</sup> Originally started by Chicago Congregational ministers in 1874, the NWECC was headquartered in Chicago until it was absorbed by the American College and Education Society of Boston in 1879. (Yale University 1916) The institution was merged with the ACES in 1893 to become the Congregational Education Society. (University of Illinois at Urbana-Champaign 2012) One of these early reformation-minded Congregationalist ministers was Edward P. Tenney, whose life's goal was to found a Christian college that would serve as the centerpiece of education on the frontier. Colorado College was founded in 1874 through the benefaction of William Jackson Palmer, founder of the Denver & Rio Grande Railroad, and financing by the Colorado Congregational Conference the Congregational Church's American College and Education Society. Tenney was not unique amongst Eastern religious pioneers but he was exceptional in the scope and passion of his vision and began the earliest efforts to spread Congregational religious education in the west.

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Congregationalism came to Ogden, Utah, in 1876 when ten people met with Rev. A. Safford for six months over Driver's Drugstore at 2349 Washington Boulevard. In 1877 Safford left and the church disbanded. (Harrington and Harrington 1994)

The first NWECE school in Salt Lake City, the Phillip's School (also known as the Salt Lake Academy), was established in the Tenth Ward in 1878 by a Woman's Mission Board. (Loveridge 1983, 4) Mormon leaders publicly opposed NWECE schools, threatening to cut off members from the LDS Church if their children attended the schools. However, many defied the threats and there were many instances of mutual respect and cooperation in local communities between the schools and Mormons. (Loveridge 1983, 6)

Following the official formation of the NWECE in 1879, Utah witnessed tremendous growth in both church outreach and school construction. In Provo, a church was started in 1881 by the Reverend Frank S. Forbes. The congregation met at the Proctor Academy, an early NWECE school, after its new structure was completed in 1883. In September 1883, a new beginning occurred in Ogden that eventually led to the later construction of the largest NWECE school in the state, the Ogden Academy. (Harrington and Harrington 1994)

By 1883, 33 schools had been established in Bingham, Lehi, Bountiful, Coalville, Morgan, Hoytsville, Sandy, Park City, Echo, Centerville, Ogden, Provo, Heber, Midway, Wanship, South Weber, Lynne, Henefer, Oak Creek, Oxford, Huntsville, Kamas, Slaterville, Stockton, Hooper, and Salt Lake City. Many women raised money for the schools or came to Utah to teach. In 1887, statistics showed that 37 of the 42 teachers were women, which followed the NWECE philosophy that highly educated single women could serve as role models for Mormon women that may be seeking other life choices. (Scott and Thatcher 2005, 95) And even though tuition was free, it was widely considered that NWECE schools were superior to Utah's public schools because they only hired college graduates. By 1890 some 2,500 students a year were enrolled in thirty-six schools including one-third to three-quarters that were Mormon. (Harrington and Harrington 1994; Loveridge 1983; Peterson 1997, 196) In addition, NWECE schools included a circulating library that was available to the community. (Peterson 1997, 197)

When the NWECE constructed Proctor Academy in Provo in 1893, contributions from local Mormon organizations were among the fundraising records for the structure. (Loveridge 1983, 7) The big vision for Proctor Academy was to compete with Brigham Young Academy for the education of students past the 8th grade. However, changes in policy, temperance, and economic conditions in the mid-1890s led to the slow decline and eventual closing of the school, including: the LDS Church ceasing to publicly support polygamy; the financial panic of 1893; the Utah Territorial Legislature passing the public schooling bill which provided free education to all school-aged children; and Utah attaining Statehood in 1896. (Loveridge 1983, 8)

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

### Criterion A Significance: Social History

The Provo Community Congregational Church has achieved broader significance under Criterion A in the area of Social History as its outreach into the community was much greater than just serving as a home of church for religious worship.

Meno Trope Hall became a center of community activities for members of the Congregational Church but also the community at large regardless of faith. The earliest of these included a free kindergarten (1924-1939), the continuation of one of the earliest Boy Scout troops in the Intermountain West, the first Girl Scouts troop in Provo (1927), and a Brownies troop. In the 1930s, a WPA-sponsored nursery school started as well as Church sponsorship of the first Cub Scout pack in Provo (1935) at the Hall. As World War II began, the nursery continued to be successful as fathers were drafted and mothers worked outside the home during the war, creating strong demand for children's day care. (Vincent 1979, 9) Baby wellness clinics started in 1941, providing general health checks and immunizations for 10 years. The well-baby and immunization clinics were established with the instrumental foresight of church employee and community activist Herma R.H. Shaffer.<sup>7</sup> (Provo Community Congregational Church Archives) Later, the Church coordinated adult immunization clinics (1953-1966) and provided space for banquets, conferences, performances, and civic meetings. The first Alcoholics Anonymous group to meet in Provo started at the Church.

In 1998, the Provo Community Congregational Church received the Friends of Public Health award from the Utah County Department of Health for their work to begin the Food and Care Coalition and forming the community's only HIV/AIDS support group. (Provo Sun 1998) The Church led local efforts for World Aids Day and held National Day of Prayer, Carols by Candlelight, Bible study, aerobic and dance classes, and hosted homeschool groups. Although these more recent uses are outside of the period of significance, they show the continued pattern of use of the building in the community up to the present.

### **Boy Scouts**

The scouting movement was still in its infancy when the Provo Congregational Church's Proctor Academy organized Troop 1 on March 12, 1916, under the leadership of Scoutmaster Coleman Harzler. (Troop 51 2015)<sup>8</sup> Membership was sufficient in numbers so that Scout Councils were formed in Ogden and Salt Lake in 1919, and in Provo in 1921. In March 1921, the Provo Community Congregational Church was given a charter for Troop 11 under Reverend Ellis V. Kuhns. The period from 1925-1938 was governed by strong traditions, excelling in all of the basic scout skill areas and was strongly visible in community service. During the Depression the

---

<sup>7</sup> The free baby wellness clinics continued through 1966.

<sup>8</sup> The Academy and Troop 1 were phased out of existence about three years later when public secondary schools became available in Provo.

Provo Community Congregational Church

Name of Property

Utah County, Utah

County and State

Troop remained active in performing community service. (Troop 51 2015) In 1928, The LDS Church designated scouting as the official activity program for young men ages 12-16. (Toone 2018) The first Cub Scout pack in Provo formed through the sponsorship of the Provo Community Congregational Church on July 29, 1935. (Provo City Library at Academy Square 2021) While Troop 51 relocated to a larger facility recently, Troop 37 continues to meet at the Church continuing the rich heritage of traditions and values that are just as important to scouting today as they were when they were first initiated. (Troop 51 2015)

## **Girl Scouts**

In 1912, Juliette Gordon Low of Savannah, GA, founded the Girl Scouts with an emphasis on inclusiveness, the outdoors, self-reliance, and service. (Girl Scouts Greater Los Angeles n.d.) The national organization was incorporated in 1915 with a headquarters in Washington, D.C. (Lund 1986, 4) Bertha J. Eccles and Lilliebelle Frey Falck started Girl Scouting in Utah when they helped form the first troops in Ogden in 1920 and the first troops officially registered in Salt Lake City in 1921. (Wikimedia Foundation LLC 2021) The first Girl Scout troop in Provo was started as a lone troop in 1928. (Lund 1986, 15)<sup>9</sup>

With the United States consumed by the Great Depression in the 1930s, Girl Scouts nationally participated in relief efforts by collecting clothing and food for those in need. (Girl Scouts Greater Los Angeles n.d.) Growth by 1940 had led local leaders in Provo to apply for a charter in 1942 and they changed their name to Utah Valley Girl Scout Council (UVGSC). (Lund 1986, 16) During World War II, Girl Scouts served in a number of patriotic efforts that also gave young women new opportunities in non-traditional roles for the time. For example, those interested in flying participated in the Wing Scouts program. Girl Scout troops also operated bicycle courier services, ran Farm Aid projects, and collected fat and scrap metal. In more traditional roles Girl Scouts also grew Victory Gardens and taught women survival skills and techniques for comforting children during air raids. (Girl Scouts Greater Los Angeles n.d.) In 1943, the 123-acre Trefoil Ranch was built by volunteers near Provo, Utah, and continues to operate today. (Wikimedia Foundation LLC 2021)

By 1959, enrollment in the UVGSC was 257, making it the third largest council in the state behind Ogden and Salt Lake City. (Lund 1986, 16) This marked the end of a huge growth period for the Girl Scouts in Utah as well as the beginning of more tumultuous times. (Lund 1986, 29) As early as the 1930s, membership fluctuations reflected disapproval voiced by the Young Ladies Mutual Improvement Association (YLMIA), the LDS Church's organization for girls. (Lund 1986, 28) This conflict continued however for the next several decades. During the 1960s, Girl Scouts held "Speak Out" conferences around the country to lend their voices to the fight for racial equality, launched the "ACTION 70" project to help overcome prejudice and build better relationships between people. These progressive programs may not have been viewed positively by the majority population of the state, which has traditionally been of conservative viewpoints. It's not a surprise that throughout the mid-twentieth century, Utah's Girl Scout Councils

---

<sup>9</sup> Oral history provides that this first troop in Provo was founded through sponsorship of the Provo Community Congregational Church, however, no written research of this could be found at this time.

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

fluctuated between a 50/50 balance between LDS and non-LDS, to twice as many non-LDS members. The disparity reflected a negative attitude toward Girl Scouting on the part of members of the LDS Church in a state where the majority of the population at the time belonged to the LDS Church. (Lund 1986, 22)

#### Criterion C Significance: Architecture

The Provo Community Congregational Church is significant under Criterion C for its landmark character of two styles – Spanish Colonial Revival and International Style – to serve the community for nearly 100 years. The exterior of both buildings exhibits only minor alterations from their original construction, with the exception of replacement windows in Meno Trope Hall. The interior of the addition also exhibits only minor alterations from its original construction. The auditorium of Meno Trope Hall continues to have its original configuration and character, while the ground floor of the Hall has experienced modernizing renovations. The stark contrast of styles represents the changing demands of religious worship and the desire of a non-majority religion to attract members and the community through a signature work of architecture with a comfortable character while embracing more current architectural styles found in other ecclesiastical buildings of the period.

In 1922, the Church purchased lots 7 and 8 of Block 88 for \$2,500 and removed a billboard. (The Daily Herald 1922, 1; Vincent 1979, 9) Since the bequeathed funds were directed to the national Congregational Church for use in Provo, their American Missionary Association in New York City assisted in the hiring of New York architects Holmes & Von Schmid to design the new building. The Provo Congregational Church started with the construction of Meno Trope Hall. In 1922, the American Missionary Association in New York City assisted in the hiring of New York architects Holmes & Von Schmid to design the building. Construction began in 1923 and the Spanish Colonial Revival structure was completed in 1924 for a cost of about \$30,000. The resulting building was rectangular and two stories tall with a stucco exterior and a roof of semi-circular clay tiles. The centerpiece of the interior was the high-ceiling auditorium with a stage. The interior finishes were modest with limited decorative trim and fixtures.

The Spanish Colonial Revival style of architecture was based on the Baroque architecture of Mexico and was popular during the early 1900s in California, throughout the Southwest, and in Florida. In Utah, the style was most commonly built between 1915-1935 and though it was utilized for schools, churches, residences, apartments buildings, commercial buildings, and government centers it was not among the most prominent Period Revival style employed in Utah. (Carter and Goss 1998, 163)

Unique features of the style in Utah include red-tiled roofs, exteriors of white stucco, and windows that are straight or arched. Designs were enriched through the use of curvilinear parapets, a symbolic belltower, and iron window grilles or balconies which differentiate the style from the Mission style. (Blumenson 1981, 9; Carter and Goss 1998, 163) The style is differentiated from the Monterey style as Monterey commonly has a second-floor covered porch or balcony. (McAlester and McAlester 1990, 431) Meno Trope Hall's Spanish Colonial Revival

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

features include signature features such as a red-tiled roof, exterior of white stucco, principal windows that are arched as well as paired rectangular double-hung windows with transoms, low-relief ornament, use of iron balconies, and the original entrance that included a curvilinear parapet and symbolic belltower.

When it opened, the Hall was described in the Provo Daily Herald to have a well-equipped stage and an auditorium that seats 200 for church services, Sunday school, and Ladies Aid society, and ground floor classrooms used for boy scouts and the Christian (men's) Endeavor society. A tennis court was also announced to be built behind Meno Trope Hall; however, this was never built. (The Daily Herald 1924, 17) The success of the kindergarten and growth of the church in the new location led to discussions of a building expansion. In 1928, architects James Allen of Provo, and Salt Lake City architects Hyrum Pope and Harold Burton, designed a Spanish Colonial Revival style sanctuary addition that would be compatible with the original structure's design and occupy the land to the north of Meno Trope Hall. For unknown reasons, this addition was never built.

Minor renovations were performed at Meno Trope Hall in 1953, including electrical, lighting, and restroom upgrades.

The Provo Community Congregational Church grew tremendously in the ten years following the end of World War II. In 1955, the Church determined that additional space was needed and hired Provo architect Claude S. Ashworth to work with the congregation and design an addition to Meno Trope Hall. Budget for the project was \$100,000. This amount was financed from a \$5,000 grant; \$30,000 loan from the Congregational Church Building Society, Board of Home Missions, NYC; \$25,000 loan from First Security Bank; gifts from friends, businessmen and industries, and membership pledges. (Provo Community Congregational Church 1966, 7) Construction on the addition began on March 1, 1956. It was completed later in that same year but furnishings had not arrived so it did not open until 1957.

Ashworth's design was in the International Style and constructed of common local and affordable materials such as face brick, stucco, steel, and glass. It is the soaring A-frame sanctuary that strongly contrasts with the Spanish Colonial Revival structure that creates a signature landmark on the corner of 200 North and University Avenue. The addition's interior spaces were designed to include a new sanctuary, a social hall and kitchen, and circulation spaces between the addition and Meno Trope Hall, including new restrooms and a nursery.

What was constructed in the addition was slightly different from Ashworth's original plans. The original design set the lobby far back into the interior of the block, west of Meno Trope Hall and was not even connected to the original building. The sanctuary was labeled with "narthex or chancel" at both the east and west ends, indicating that the decision was not made yet. The west end of the building was divided into a series of unlabeled rooms, not the social hall and kitchen that were eventually built and the courtyard to the southwest was labeled as "reserved for future addition." (The Daily Herald 1955, 23)

Provo Community Congregational Church

Name of Property

Utah County, Utah

County and State

The International style emerged in the U.S. about 1920 through the strong influence of the Bauhaus Training School in Germany. The philosophy behind the style rejected all references to historicism and embraced the rise of the machine as the style became known for its unadorned, smooth-surfaced, flat-roofed designs. (Carter and Goss 1998, 171) This was at a "time when most Americans tended to prefer period houses that reflected past traditions." (McAlester and McAlester 1990, 469) Characteristics of the International style include plain stucco or plaster exterior, metal windows, large expanses of windows, absence of cornice or projecting eaves, flat roof, complete absence of ornamentation, and asymmetrical facades. (Blumenson 1981, 75) In addition, structural walls are minimized and hidden by veneers or "curtain" walls. (McAlester and McAlester 1990, 469)

Utah's period of the International style started about 1930 and lasted through the mid-1960s. (Carter and Goss 1998, 171) Following World War II, strict application of the style was softened in order to be adapted for local use. (McAlester and McAlester 1990, 469) This frequently happened in Utah through the use of brick. Every building type constructed within this period in Utah was influenced in some way by the International style. (Carter and Goss 1998, 171)

Many of the common characteristics of the style are found on the 1957 addition to the Provo Community Congregational Church including flat roofs, structural walls with veneers, stucco exterior, metal windows, and a general absence of ornamentation. The signature feature on the main façade is the horizontal volume with fixed windows that extend from floor to ceiling in an arrangement to appear as a single panel, creating a curtain-like wall of glass. (Blumenson 1981, 75)

When the addition was completed, over 300 people attended the first services in January 1957. The Church had over 250 members at this time and continued to play community roles as a leader within Utah County's Protestant community for the next six decades.

### **Holmes & Von Schmid, Architects**

The architectural firm of Holmes & Von Schmid of New York City was the designer for Meno Trope Hall. Since funds from Trope's estate ran through the American Missionary Association in New York City, selection of this firm was likely through a local connection there. Design for

Meno Trope Hall was done in the Spanish Colonial Revival style, which was nationally popular at a time when period revival styles of all types were in vogue. There is no record of the architects ever visiting Provo and the site.

Partners in the firm included Arthur Holmes and Adrian T. Von Schmid and their work is most prominently found to have occurred between 1923-1929 in New Jersey. As of 1925, their office was located at 42 Church St. in Montclair, New Jersey, in a Collegiate Gothic style building they designed. Two projects that occurred outside the region were actually in 1923, including Meno Trope Hall. The other was design for the Negro Hospital at Brewer Normal Institute in Greenwood, SC, in association with architect James Calvin Hemphill of Columbia, SC. The

Provo Community Congregational Church

Name of Property

Utah County, Utah

County and State

majority of their local work included high style residences including the Albert Klamroth House (1924), Von Schmid House (1926), and the Harriett and Stanton Smith House (1928). One of their residential designs was featured in the pattern book *Smaller Houses of the 1920s: 55 Examples*. The Von Schmid House was featured in *The American Architect* (Vol. CXXXI No. 2514, February 5, 1927). In 1929, the firm designed the Period Revival-style Baldwin Street Community School, later known as the Minnie Lucey House.

### **Claude Shepherd Ashworth, Architect**

Claude Ashworth was born 1885 in Beaver, Utah, and his family moved to Provo when he was six years of age. He attended Brigham Young University followed by the University of Pennsylvania School of Architecture. Ashworth briefly worked in New York City before returning to Utah and receiving his license to practice in 1914. He became a member of the firm Nelson & Ashworth in 1915-1917, which held offices in Salt Lake City and Provo. His firm partner, Joseph Nelson, also attended architecture school at the University of Pennsylvania but

graduated about ten years earlier. Ashworth left the firm to serve in the Army Corps of Engineers during WWI where he rose to the rank of Lieutenant. In 1919, he returned to Provo and opened his own practice in 1919. (The Daily Herald 1971, 4) Ashworth's office was located within two blocks of the Provo Community Congregational Church.

Among Ashworth's design credits are prominent community and civic buildings, including the Springville Art Museum (NRHP), Midway Town Hall (NRHP), Provo LDS 4th Ward Meetinghouse, Springville WPA Memorial Building (NRHP), St. Francis Catholic Church, Provo (demolished), Frederick and Della Dunn Residence (Springville; NRHP), Fort Utah Monument (North Park, Provo), Price Theatre, Spanish Fork LDS 5th Ward Chapel, and the Lake Shore LDS Ward Chapel (Palmyra Stake, Utah). Ashworth also designed numerous schools and residences. (Beall, Jr. and Utah Center for Architecture 2016)

Ashworth's career spanned more than four decades and utilized many of the popular architectural styles within each era. One of his earliest designs (1917) was the Provo LDS 4th Ward where he employed Gothic Revival design. Through the 1920s, Ashworth utilized Spanish Colonial Revival (Immaculate Conception/St. Francis Catholic Church, Provo, 1923; Springville High School Art Gallery, 1937), Colonial Revival (Manavu LDS Ward, Provo, 1924), and Art Deco (Santaquin School addition, 1925). His work as supervising architect for the Provo Community Congregational Church's Meno Trope Hall in 1923-24 also provided additional experience in design and construction of a Spanish Colonial Revival style structure. He continued to utilize Art Deco through the 1930s and added Tudor Revival to his portfolio in 1936 with the Midway Town Hall.

Ashworth's International style experience started in 1950 with design for the Utah State Training School (dorm) in American Fork. The dorm is a structure that bridges traditional design and the mid-century modern. The building is rectangular and one story, of brick construction with individual double-hung windows regularly spaced horizontally. The modern element is the

Provo Community Congregational Church

Name of Property

Utah County, Utah

County and State

protruding central entryway built of concrete with a completely glass façade. This design was followed by designs for the Pacific States Cast Iron Pipe Co. office building in Ironton and the Provo Memorial Municipal Swimming Pool in 1951. the office building was basically an L-shaped one-story transparent box. One exception to that was the small second story penthouse. Walls were completely glass, end to end and met at every corner. There was a pony wall base and wide cornice at the top. The flat roof had a zero overhang. The pool building was a series of rectangular masses connected horizontally, ranging from one to three stories. The three-story main building was the mass at the far right of all the sections and was designed as a box with full height glass and solid panels at the top.

Ashworth's shift to a stricter version of International style design may be attributed to the influence of his nephew, Dell Shepherd Ashworth. Dell graduated from University of California Berkeley in 1949 with an architecture degree and began an apprenticeship for his uncle Claude.<sup>10</sup> (Deseret News 1995) Design for the addition to the Provo Community Congregational Church is attributed to Claude Ashworth. However, it is highly possible that Dell S. Ashworth assisted in the design and project management for the addition. 1949. The firm of Ashworth & Ashworth was eventually formed; however, it was likely after this project was complete as the drawings and specifications are all clearly in Claude Ashworth's name. (Deseret News 1995) Claude Ashworth died in 1971.

### Additional Background Information

#### **Mid-Century Church Design in Utah**

With the overall growth in population in Utah and suburban areas of Salt Lake City, Ogden, and Provo after 1950, dozens of new churches were built to accommodate growing and new congregations. These places of worship reflected new design ideas and new materials of the post-World War II period that also ushered in modernistic new designs for houses, commercial buildings, and schools.

Two of the earliest churches to be designed in a mid-century modern design reflective of the International style were completed in 1955. The Holladay United Church of Christ was designed by William Rowe Smith in a cruciform plan. The prominent features of the sanctuary include matching stained-glass windows in the shape of the cross located on the north and south ends and a large bank of windows on the east that flood this sanctuary with natural light. There is also a smaller chapel, office space, and a multipurpose room. The Community of Christ in Millcreek was designed by W. Harold Ammerman of Oklahoma as the architect. The exterior stonework is

---

<sup>10</sup> Dell Shepherd Ashworth practiced architecture for over forty years in Provo and throughout Utah. Design credits to his name include the Royal Inn, First Interstate Bank, Springville Art Museum renovation, Provo and Orem City Centers, Springville High School, Spanish Fork High School, Payson High School, renovations to the Juab, Richfield, and Payson city centers, design of numerous LDS chapels and residences throughout Utah. Given that Dell's 1995 obituary states that he (Dell) was the principal architect for the design of the "Community Church," it's reasonable to conclude he did have a major role in the building's design even if his name was not on the archival materials.

Provo Community Congregational Church

Name of Property

Utah County, Utah

County and State

effectively combined with cathedral glass to give the exterior a distinctively mid-century modern design. While the stonework and glass are also visible from the inside, the focal point of the chapel space is the mosaic tile starburst seen behind the baptismal font.

The discovery of uranium in Moab in 1953 led to the rapid development of new neighborhoods to provide housing for the workforce. Uranium discoverer Charlie Steen donated land to build five new churches of different faiths on the north end of town which all opened in 1956. Notable modern designs included Grace Lutheran Church (folded plate roof), Moab Community Church (vaulted sanctuary with unique M-shaped roofline), and St. Francis Episcopal Church (A-frame design on a plinth).<sup>11</sup> The Provo Community Congregational Church was designed in 1955, started construction in 1956, and opened in 1957. Its design was different from these previous designs in materiality (stucco) and an A-frame design that reduced barriers to meeting the public with a series of windows up to three stories right from where the front façade meets the sidewalk. A few other churches within ten years of construction also featured soaring sanctuary rooflines and the use of glue-laminated beams that could be formed into new roofline shapes and be left exposed.

The next churches to follow Ashworth's design for Provo were Trinity Presbyterian Church in Ogden (1959; Burtch Beall), Orem Community Church (1960; Burtch Beall), the Salt Lake City Buddhist Temple (1960 ca.), and the Moab LDS 1st, 2nd, 3rd, 4th Wards (1962). The Salt Lake Olympus Stake Center, completed in 1963 in Holladay, is locally called the "Pagoda Church" due to its distinctive roofline which reflects a strong Japanese style influence. The roof is accentuated by A-frame glulam, or glued laminated timber, beams and a long overhang with the steep pitch. The roof surfaces are covered with standing-seam copper sheeting and have developed an attractive patina over the years. Christ United Methodist Church began to take shape in 1963 when then one-story building was completed and in 1966 when the distinctive sanctuary opened. The sanctuary's steep pitch is the most prominent feature highlighted by a bank of stained glass and exposed wood beams. The exterior's steeply pitched roof only gives a minor sense of the soaring space on the interior.

As the Community Church movement spread across the state, architect Burtch Beall completed three designs for new congregations in the early 1960s including Kingsbury Community Church in Vernal (1964), Clearfield Community Church (1965; demolished), and Sandy Community Church (1965; demolished). St. Anne's in Salt Lake City by William Wing Louie in 1968 is a notable example of a vaulted sanctuary under a soaring roofline. Construction of churches in the 1960s closes out with the opening of Prophet Elias Greek Orthodox Church in Holladay in 1969. It exhibits strong features of the New Formalist style which emerged with popularity nationally in the 1960s but with Byzantine ornamentation. In addition to the worship space, the complex includes a regulation size basketball court, additional Sunday School classrooms and a full kitchen facility.

---

<sup>11</sup> The other two Moab churches included First Baptist Church and St. Pius Catholic Church but were designed in a more traditional style.

Provo Community Congregational Church

Name of Property

Utah County, Utah

County and State

All of these churches of the 1950s and 1960s were fully new construction, with the exception of the Provo Community Congregational Church. Many of the congregations were newly formed or had short histories compared to Provo Community Congregational Church. Another difference was that the Provo church had a confined urban site to work with while many of the other sites had the opportunity to spread out the design across a larger property. As one of the few stucco churches within this era,<sup>12</sup> the Provo Community Congregational Church likely utilized the material rather than the more commonly used brick in order to match the aesthetic of the original stucco of Meno Trope Hall.

### **Meno Trope**

Ms. Meno Trope has been described as “a generous woman who had invested her meager savings wisely, had a hunger for learning, and a spirit for giving.” Trope was born in 1837 in Germany, immigrating as a child with her family and living in the east, arriving to reside in Provo only in the last decades of her life. (Keeping the Faith in Downtown Provo 2021) Meno Trope worked for several years as a nurse at the State Hospital and was a member of the Baptist Church when she first arrived, later becoming a member of the Congregational Church. (Streets 1986 ca., 31)

She was known locally as a shy, introverted woman but also for her frugality, savvy investing, and eventually, as one who amounted to quiet wealth. (Streets 1986 ca., 31) Trope was also active in Provo’s business community by at least 1894. (The Evening Dispatch 1894, 1) She had invested in real estate, the Annie Mining & Milling Co. in the Camp Floyd Mining District, the Wild West Mining Co. in the Erickson Mining District, Tooele Co. (for which she served as Secretary/Treasurer), and significantly in Liberty Loan Bonds during World War I. She resided at 27 South 200 West in Provo.

Meno Trope passed away in 1920 contributing her \$30,000 estate to the American Missionary Association to construct a meeting hall and Kindergarten in Provo. This funding went directly to the Provo Community Church for that purpose and construction began in 1922. Named in honor of her bequest, Meno Trope Hall opened on March 23, 1924. (Provo Community Congregational Church 1966, 7; Keeping the Faith in Downtown Provo 2021)

### **Recent History of the Provo Community Congregational Church**

As part of the Centennial celebration recognizing the founding of the Congregational Church’s school in Provo, the Church raised \$66,000 to do some minor renovations in 1983. Projects included making portions of the Building ADA accessible, renovating the interior of Meno Trope Hall, and painting the exterior of the buildings. (“Community Congregational Church” n.d., 42) In addition, the Church donated their archives to Special Collections at the University of Utah’s

Marriott Library and hosted a centennial program of speakers and lectures. In 1991, the Church

---

<sup>12</sup> The other stucco church building was the Prophet Elias Greek Orthodox Church which was a common choice for New Formalist style buildings.

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

again hosted a Centennial celebration but this was to mark the Church's founding and first services.

As of 2003, the Provo Community Congregational Church's association of local congregations has included the following: Bountiful Community UCC, First Samoan United Congregational Christian UCC in Magna, Holladay United Church of Christ, Japanese Church of Christ in Salt Lake City, Kingsbury Community UCC in Vernal, Ogden Japanese Christian Church, Orem Community UCC, UCC Congregational of Ogden, and United Church of Kanab-Fredonia.

Financial and development pressures led the church to discuss options for redeveloping their property by the mid-2010s. One alternative was to partner with a developer to completely demolish the existing buildings, lease the land long term, and partner in construction of an apartment building that would house a new church facility on the ground floor. Another alternative was to demolish all existing buildings except for the sanctuary, and partner in redevelopment of the site. After consideration, church leadership began planning a capital campaign in 2018. Nomination to the National Register of Historic Places is one strategy within the current campaign which is called Keeping the Faith in Downtown Provo: A Community Cornerstone Restoration Project<sup>13</sup> and has a goal to raise \$2,000,000+ to execute a three-phase, preservation-minded rehabilitation and maintain its strong presence in the community. The rehabilitation plan for the property includes a preservation treatment that will return Meno Trope Hall closer to its original exterior appearance and interior floor plan. Incompatible exterior alterations to be replaced with compatible new alternatives include the Juliette balconies and windows. Repairs to the roof and stucco are also in the rehabilitation plan.

---

<sup>13</sup> More information can be accessed at <https://keepingthefaitoprovo.org/>.

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

## 9. Major Bibliographical References

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

- American Fork Citizen. 1920. "Mrs. Meno Trope of Provo Is Dead." *American Fork Citizen* (American Fork), January 10, 1920, 3. newspapers.lib.utah.edu.
- Barlow, Jacob. 2021. "710 E. Center St." Exploring with Jacob Barlow. <https://jacobbarlow.com/2021/09/11/710-e-center-st/>.
- Beall, Jr., Burtch W., and Utah Center for Architecture. 2016. "Claude Sheppard (sic) Ashworth." Utah Architects Project. [http://utahcfa.org/architect/claude\\_sheppard\\_ashworth](http://utahcfa.org/architect/claude_sheppard_ashworth).
- Blumenson, John J. 1981. *Identifying American Architecture*. Revised Edition ed. New York, New York: W.W. Norton & Co.
- Brewster, Sam F. 1983. *Reminisces*, Lecture. Provo: Community Congregational Church United Church of Christ.
- Buchanan, Dr. Frederick S. 1983. *The Beginnings of the Congregational Church in Utah*, Centennial Lectures. Provo: n.p.
- Cannon II, Kenneth L., and Allen Kent Powell, ed. 1994. "Provo." Utah History Encyclopedia. [https://www.uen.org/utah\\_history\\_encyclopedia/p/PROVO.shtml](https://www.uen.org/utah_history_encyclopedia/p/PROVO.shtml).
- Carter, D. R. 2006. "Provo's original square: Pioneer Park." *Daily Herald* (Provo), December 9, 2006. <https://www.heraldextra.com/news/2006/dec/09/provos-original-square-pioneer-park/>.
- Carter, Thomas, and Peter Goss. 1998. *Utah's Historic Architecture, 1847-1940*. Third Printing ed. Salt Lake City, Utah: Utah State Historical Society.
- "Community Congregational Church." n.d. In *Churches of Provo*, 28-44.
- "Community Congregational Church." n.d. In *Churches of Provo*. UT: n.p.
- The Daily Herald. 1922. "Church will be built on North University." *The Daily Herald* (Provo), June 5, 1922, 1. newspapers.com.
- The Daily Herald. 1924. "Church Notes: Congregational." *The Daily Herald* (Provo), June 8, 1924, 17. newspapers.com.

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

- The Daily Herald. 1955. "Provo Community Congregational Church Building Fund Campaign Gets Underway Today." *The Daily Herald* (Provo), February 6, 1955, 23. newspapers.com.
- The Daily Herald. 1955. "Architect's Plans Approved For New Chapel Planned By Provo Community Church." *The Daily Herald* (Provo), May 29, 1955, 15. newspapers.com.
- Daily Herald. 1956. "James E. Allen, Sr., 74, Succumbs to Illness." *Daily Herald* (Provo), November 21, 1956, 4. newspapers.com.
- The Daily Herald. 1971. "Obituary: Claude Ashworth Funeral Rites Scheduled Thursday." *The Daily Herald* (Provo), November 2, 1971, 4. newspapers.com.
- Deseret News. 1995. "Death: Dell Shepherd Ashworth." *Deseret News* (Salt Lake City), January 24, 1995. <https://www.deseret.com/1995/1/24/19155243/death-dell-shepherd-ashworth>.
- Deseret News. 1995. "Death: Dell Shepherd Ashworth." *Deseret News* (Salt Lake City), January 24, 1995. newspapers.com.
- The Evening Dispatch. 1894. "An Assignment: The Provo Lumber Mfg. and Bdg. Co. Forced to Assign With Assets Thrice the Value of Their Liabilities." *The Evening Dispatch* (Provo), March 23, 1894, 1. newspapers.com.
- FamilySearch. 2021. "Claude Shepherd Ashworth." familysearch.org.  
<https://ancestors.familysearch.org/en/KWJK-DT4/claude-shepherd-ashworth-1885-1971>.
- Girl Scouts Greater Los Angeles. n.d. "Timeline: Girl Scouts in History." Girl Scouts Greater Los Angeles. <https://www.girlscoutsla.org/en/about-girl-scouts/who-we-are/our-history/timeline.html>.
- Glover, Eli S. 1876. "Provo Utah 1876," Bird's Eye Map. vintagecitymaps.com.  
<https://www.vintagecitymaps.com/product/provo-utah-1876/>.
- Goodwin, Rev. S. H., and Congregational Home Missionary Society. 1902. "They Pay at Provo." *The Home Missionary*, (April), 311.
- Harrington, Gordon, and Mary P. Harrington. 1994. "Congregationalism in Utah." Utah History Encyclopedia.  
[https://www.uen.org/utah\\_history\\_encyclopedia/c/CONGREGATIONALISM\\_IN\\_UTAH.shtml](https://www.uen.org/utah_history_encyclopedia/c/CONGREGATIONALISM_IN_UTAH.shtml).

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Keeping the Faith in Downtown Provo. 2021. "Meno Trope." Facebook.

[https://www.facebook.com/permalink.php?story\\_fbid=124781526322311&id=104489518351512](https://www.facebook.com/permalink.php?story_fbid=124781526322311&id=104489518351512).

Larsen, Genelle. 1991. "Provo Church Has History of Courage and Generosity." *Deseret News* (Salt Lake City), February 2, 1991. newspapers.com.

Loveridge, Thomas J. 1983. *The Historical Treatment of the Congregational Schools in Utah in the Late 1800s*, Centennial Lectures. Provo: n.p.

Lund, Jennifer L. 1986. "'The Girl Scouts in Utah: An Administrative History, 1921-1985.'" BYU Scholars Archive. Theses and Dissertations, 4891.  
<https://scholarsarchive.byu.edu/etd/4891>.

MacKay, Kathryn L., and Henry O. Whiteside. 1980. "Springville Presbyterian Church." In *National Register of Historic Places*. Washington, D.C.: Department of the Interior, National Park Service.

Maxwell, W. J. 1917. *General Alumni Catalogue of the University of Pennsylvania*.

Philadelphia, PA: University of Pennsylvania, General Alumni Society.

[https://www.google.com/books/edition/General\\_Alumni\\_Catalogue\\_of\\_the\\_Universi/xYttvbIxHcMC?hl=en&gbpv=0](https://www.google.com/books/edition/General_Alumni_Catalogue_of_the_Universi/xYttvbIxHcMC?hl=en&gbpv=0).

McAlester, Virginia, and Lee McAlester. 1990. *A Field Guide to American Houses*. New York, New York: Alfred A. Knopf.

Montclair Public Library. n.d. "p1071 Buildings & Institutions." Photo Collection.

<http://www.digifind-it.com/montclair/pages/P1071.php>.

Notarianni, Philip F. 1978. "Washington School." In *National Register of Historic Places*.

National Register Database. <https://npgallery.nps.gov/NRHP/AssetDetail?assetID=0cf46191-9ba3-4ca7-b017-242ec9ca21c3>.

Peterson, F. R. 1997. *A History of Cache County*. Utah Centennial County History Series ed. Salt Lake City, UT: Utah State Historical Society and Cache County Council.

<https://issuu.com/utah10/docs/cachecountyhistory>.

Plewe, Brandon, and Brigham Young University Geography. 2021. "Provo 4th Ward

Meetinghouse." Mormon Places. <http://mormonplaces.byu.edu/data/entities/475010>.

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

- Provo City Library at Academy Square. 2021. "Provo City Timeline." Provo City Library at Academy Square. <https://www.provolibrary.com/historical-provo-timeline>.
- Provo Community Congregational Church. 1966. *Seventy-Fifth Anniversary, 1891-1966*, Booklet. Provo: Community Congregational Church.
- Provo Community Congregational Church. 1991. *Dedication Program*. Provo: Provo Community Congregational Church.
- Provo Community Congregational Church. Various. *Archives*. Provo, UT.
- Provo Sun. 1998. "Community Church awarded for humanitarian efforts." *Provo Sun* (Provo), April 19, 1998.
- Scott, Patricia L., and Linda Thatcher. 2005. *Women in Utah History*. Logan, UT: Utah State University Press. [https://digitalcommons.usu.edu/usupress\\_pubs/109/](https://digitalcommons.usu.edu/usupress_pubs/109/).
- Streets, David H. 1979. *Provo Community Congregational Church, United Church of Christ*. Provo, UT: Provo Community Congregational Church.
- Streets, David H. 1986 ca. *Churches of Provo*. Provo: N.p.
- Toone, Trent. 2018. "Timeline: A look at the relationship between the LDS Church and Scouting." *Deseret News* (Salt Lake City), May 9, 2018. <https://www.deseret.com/2018/5/9/20644782/timeline-a-look-at-the-relationship-between-the-lds-church-and-scouting>.
- Troop 51. 2015. "Parent's Meeting Notes – 01-18-2015." Troop 51 Utah's First Boy Scout Troop. <http://www.mytroop51.com/parents-meeting-notes-01-18-2015>.
- University of Illinois at Urbana-Champaign. 2012. "United Church Board for Homeland Ministries (1962-2000)." Amistad Research Center. <http://amistadresearchcenter.tulane.edu/archon/?p=creators/creator&id=106>.
- U.S. Department of the Interior and Bureau of Land Management. n.d. "General Land Office Records." Accessed September 26, 2021. <https://glorerecords.blm.gov/default.aspx>.
- Vincent, Timothy L. 1979. *A Brief History of the Provo Community Congregational Church United Church of Christ, Provo, Utah*. Provo, UT: Community Church of Provo, Utah.
- Wikimedia Foundation, LLC. 2021. "Frederick and Della Dunn House." Wikipedia. [https://en.wikipedia.org/wiki/Frederick\\_and\\_Della\\_Dunn\\_House](https://en.wikipedia.org/wiki/Frederick_and_Della_Dunn_House).

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Wikimedia Foundation, LLC. 2021. "Geneva Steel." Wikipedia.

[https://en.wikipedia.org/wiki/Geneva\\_Steel](https://en.wikipedia.org/wiki/Geneva_Steel).

Wikimedia Foundation LLC. 2021. "Girl Scouts of the USA." Wikipedia.

[https://en.wikipedia.org/wiki/Girl\\_Scouts\\_of\\_the\\_USA](https://en.wikipedia.org/wiki/Girl_Scouts_of_the_USA).

Woodworth, Jed. 2005. "Public Schooling in Territorial Arizona: Republicanism, Protestantism, and Assimilation." Edited by Bruce J. Dinges. *The Journal of Arizona History* Vol. 46, no. 2 (Summer): 116. [https://www.jstor.org/stable/41696895?seq=1&cid=pdf-reference#references\\_tab\\_contents](https://www.jstor.org/stable/41696895?seq=1&cid=pdf-reference#references_tab_contents).

Yale University. 1916. "Obituary Record of Yale Graduates, 1915-1916." Twelfth Series, No. 9 ed. Yale University Library, Manuscripts & Archives.

[http://mssa.library.yale.edu/obituary\\_record/1859\\_1924/1915-16.pdf](http://mssa.library.yale.edu/obituary_record/1859_1924/1915-16.pdf).

Zook, Pastor Royden D. 1919. "Notice of Church Consolidation." *The Park Record* (Park City), April 11, 1919, 6. newspapers.com.

---

**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):** \_\_\_\_\_

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

### 10. Geographical Data

**Acreage of Property** 0.40 acres

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: 40.141014 N                      Longitude: -111.393267 W

2. Latitude:                                      Longitude:

**Or**

#### UTM References

Datum (indicated on USGS map):

NAD 1927    or     NAD 1983

1. Zone:                                      Easting:                                      Northing:

2. Zone:                                      Easting:                                      Northing:

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

COM NE COR OF LOT 8, BLK 88, PLAT A, PROVO CITY; S 144 FT; W 120 FT; N 144 FT; E 120 FT TO BEG.

Parcel boundary description for parcel 04:083:0020 retrieved from Utah County Assessors' website on September 2, 2021.

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

The Boundary of the site is the legal parcel boundary, which matches the physical outline of the building and property, which is on an urban lot with zero setbacks from the lot line. This is the historical boundary of the property.

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

### 11. Form Prepared By

name/title: Kirk Huffaker, Principal  
organization: Kirk Huffaker Preservation Strategies  
street & number: 159 W. Broadway, Suite 200  
city or town: Salt Lake City state: UT zip code: 84101  
e-mail: kirk@kirkhuffaker.com  
telephone: (801) 949-4040  
date: January 20, 2022

---

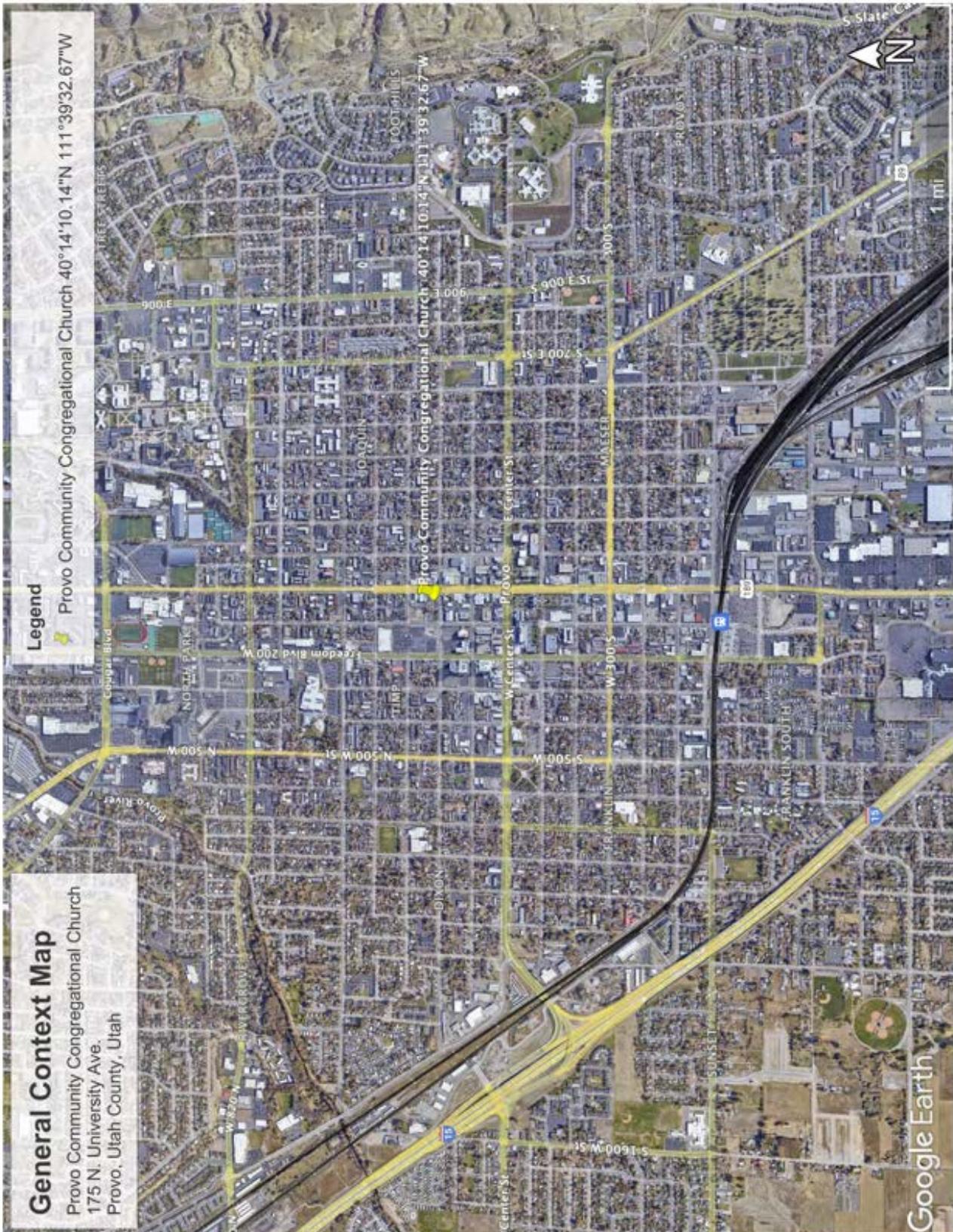
### Additional Documentation

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.)

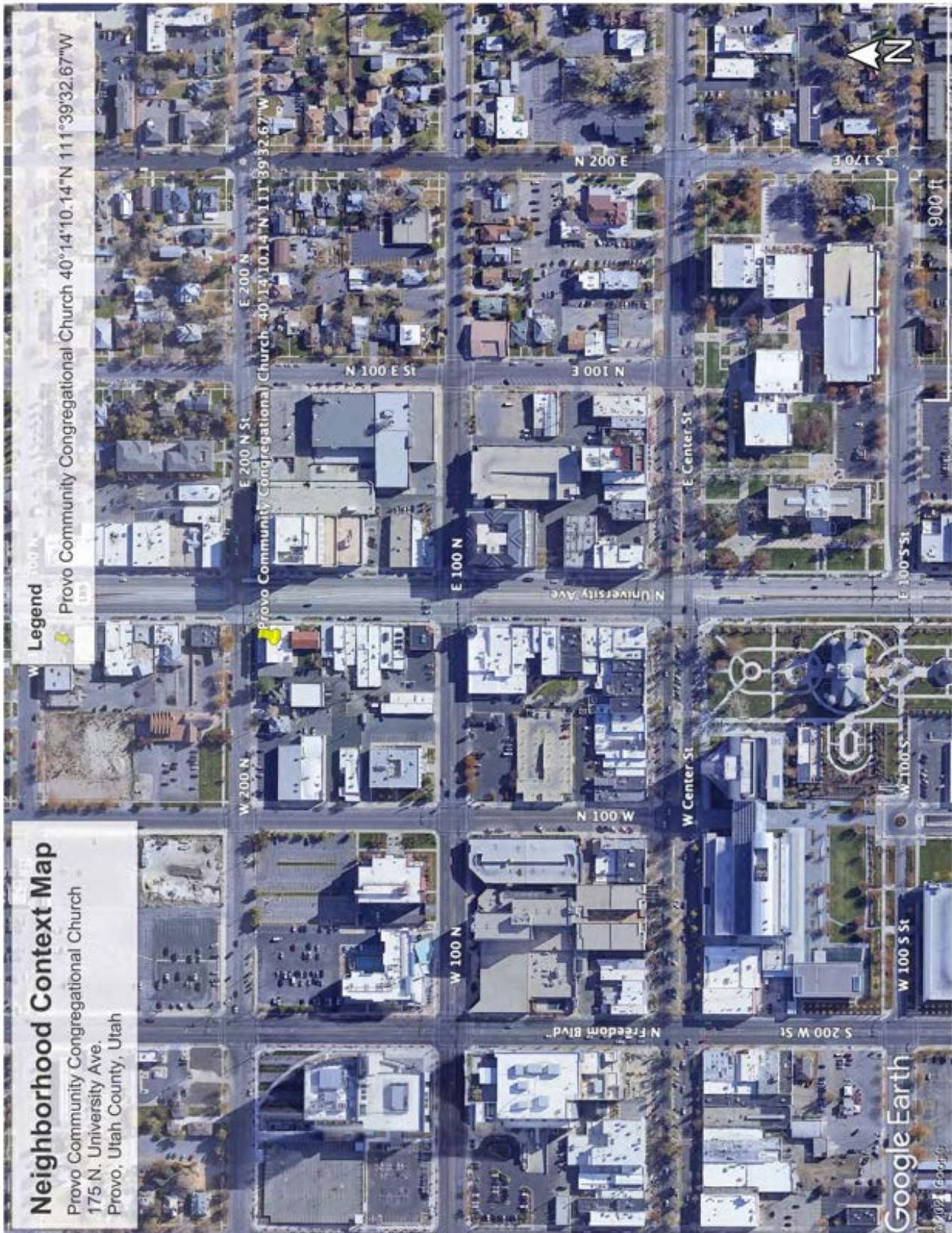
Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State



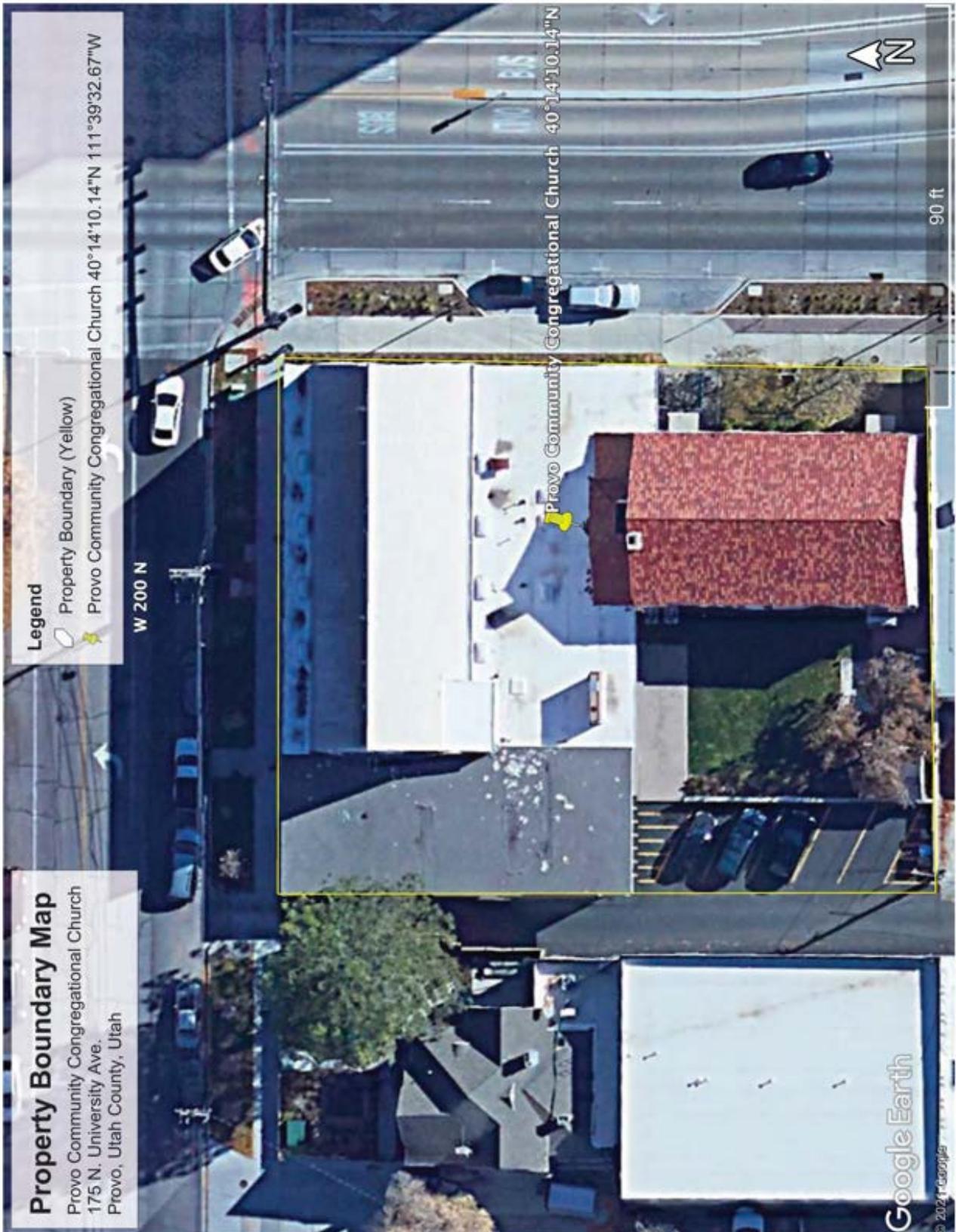
Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State



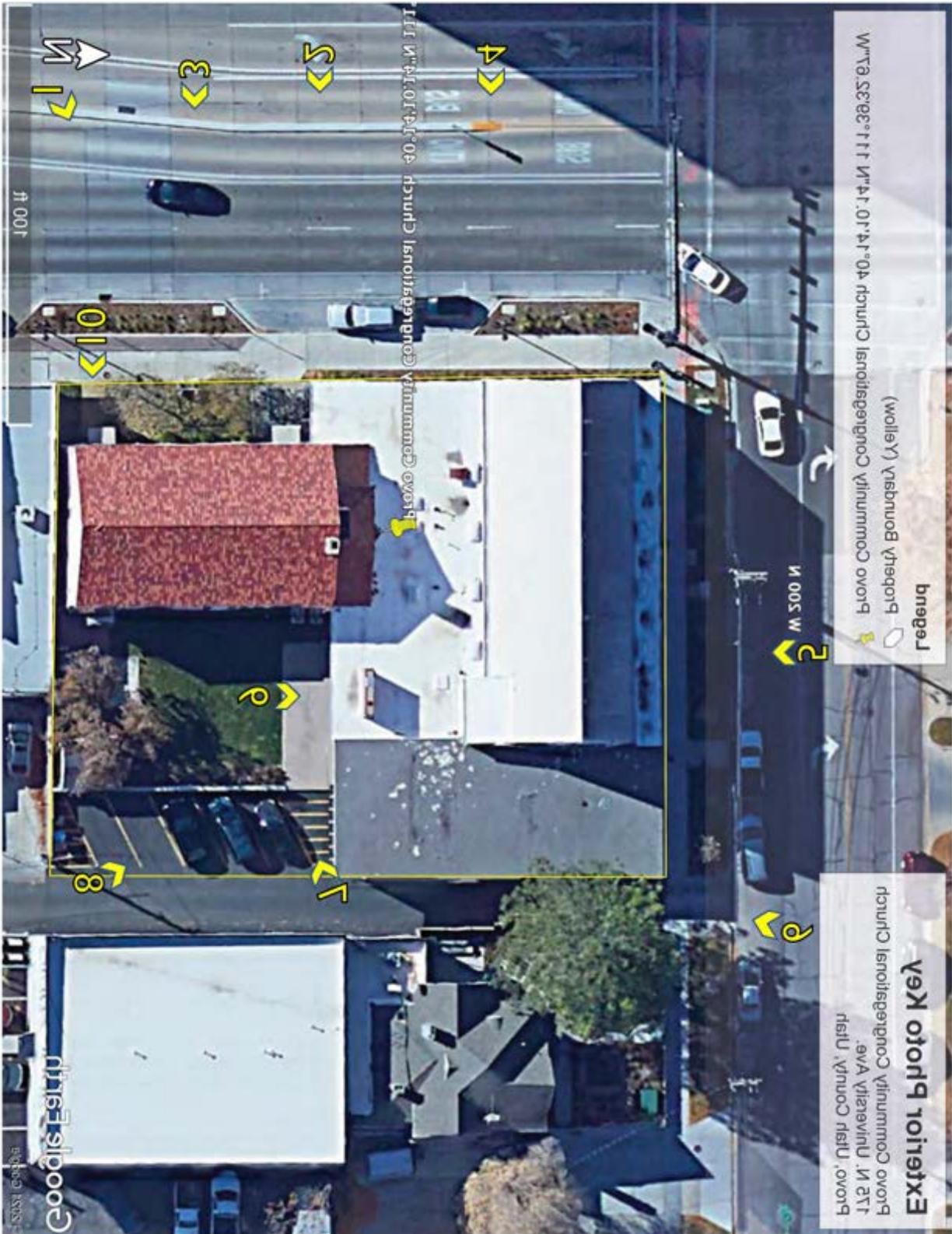
Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

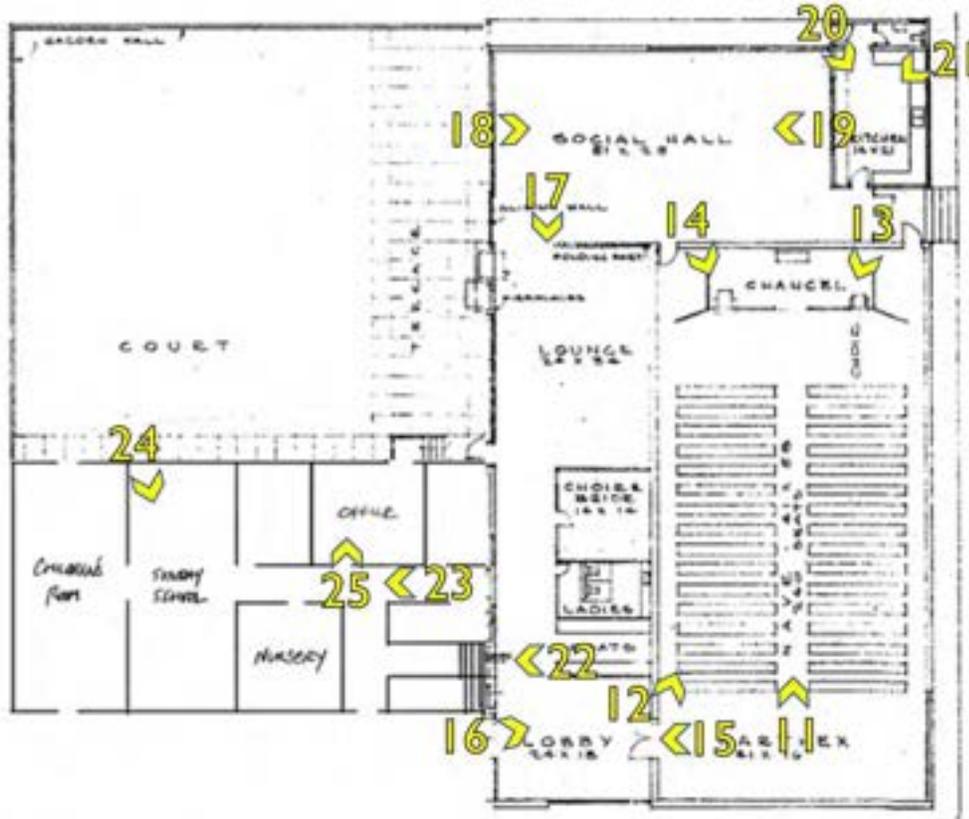


Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

### Interior Photo Key

#### Ground Floor



#### Meno Trope Hall Upper Floor



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

**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: Provo Community Congregational Church

City or Vicinity: Provo

County: Utah State: Utah

Photographer: Kirk Huffaker (except for Photograph #)

Date Photographed: August 12, 2021 (Photograph # October 24, 2021)

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

**Photos List**

Photograph 1	Exterior, east (main) façade. Camera view northwest.
Photograph 2	Exterior, east (main) façade. Camera view west.
Photograph 3	Exterior, east (main) façade, Meno Trope Hall. Camera view west.
Photograph 4	Exterior, east (main) façade, chapel/fellowship hall addition. Camera facing west.
Photograph 5	Exterior, north façade along 200 North. Camera facing south.
Photograph 6	Exterior, west façade of chapel/fellowship hall. Camera facing southeast.
Photograph 7	Exterior, west façade of Meno Trope Hall. Camera facing southeast.
Photograph 8	Exterior, south façade of chapel/fellowship hall. Camera facing north.
Photograph 9	Exterior, detail of fellowship hall south façade with outdoor fireplace and patio. Camera facing north.
Photograph 10	Exterior, noncontributing shed in courtyard. Camera facing southwest.
Photograph 11	Exterior, detail of southern entry and second floor window on east façade of Meno Trope Hall. Camera facing west.
Photograph 12	Chapel interior toward the Apse aligned down the Nave. Camera view west.
Photograph 13	Chapel interior toward the Apse and organ. Camera view northwest.
Photograph 14	Chapel interior from the Apse to rear of chapel and entrance. Camera view east.
Photograph 15	Chapel interior from the Apse toward rear of chapel. Camera view northeast.
Photograph 16	Interior, building's Narthex at the intersection of the main entrance and hallways. Camera view south.
Photograph 17	Interior, view of Narthex into the Chapel from building's main entrance. Camera view north.
Photograph 18	Interior of fellowship hall gathering area. Camera view east.
Photograph 19	Interior of fellowship hall toward kitchen and building's north entry. Camera view north.
Photograph 20	Interior of fellowship hall. Camera view south.
Photograph 21	Interior, kitchen. Camera view north.
Photograph 22	Interior, kitchen. Camera view southeast.
Photograph 23	Interior, stairways to Meno Trope Hall from Narthex and addition hallways. Camera view south.
Photograph 24	Meno Trope Hall interior, basement hallway. Camera view south.
Photograph 25	Meno Trope Hall interior, basement main room. Camera view east.
Photograph 26	Meno Trope Hall interior, basement office. Camera view west.
Photograph 27	Meno Trope Hall interior, upstairs office. Camera view southeast.
Photograph 28	Meno Trope Hall interior, library and music room. Camera view west.
Photograph 29	Meno Trope Hall interior, auditorium toward stage, panorama. Camera view south.
Photograph 30	Meno Trope Hall interior, auditorium toward stage. Camera view south.
Photograph 31	Meno Trope Hall interior, auditorium from stage to rear. Camera view north.
Photograph 32	Meno Trope Hall interior, auditorium from back of stage to rear. Camera view north.
Photograph 33	Meno Trope Hall interior, auditorium. Camera view east.
Photograph 34	Meno Trope Hall interior, auditorium. Camera view west.
Photograph 35	Meno Trope Hall interior, stage rigging in auditorium.
Photograph 36	Meno Trope Hall interior, detail of original light fixture in hallway.

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

## Figures List

Figure 1	Meno Trope Hall, West Elevation, Sheet 2 of plans by architects Holmes & Von Schmid. (Utah State History)
Figure 2	Meno Trope Hall, Provo Community Congregational Church, 1937. (Salt Lake Tribune)
Figure 3	Meno Trope Hall, 1955 ca. (Provo Community Congregational Church Archives)
Figure 4	Original design for an addition to the Provo Community Congregational Church, 1950 ca. (Provo Community Congregational Church Archives)
Figure 5	Rendering for addition by architect Claude S. Ashworth, 1955. (Provo Community Congregational Church Archives)
Figure 6	Rendering for chapel by architect Claude S. Ashworth, 1955. (Provo Community Congregational Church Archives)
Figure 7	Provo Community Congregational Church, Addition Sections, Sheet 6 of plans by architect Claude S. Ashworth. (Utah State History)
Figure 8	Chapel addition at Easter service, April 1957. (Provo Community Congregational Church Archives)
Figure 9	View from University Avenue, 1966. (Provo Community Congregational Church Archives)
Figure 10	View to northeast from University Avenue, 1970 ca. (Provo Community Congregational Church Archives)
Figure 11	Children's moment on the Chancel, 1980. (Provo Community Congregational Church Archives)
Figure 12	Choir sings from the south end of the Chancel, 1980 ca. (Provo Community Congregational Church Archives)

Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 1. Exterior, east (main) façade. Camera view northwest.



Photograph 2. Exterior, east (main) façade. Camera view west.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 3. Exterior, east (main) façade, Meno Trope Hall. Camera view west.



Photograph 4. Exterior, main (east) façade, sanctuary and social hall addition. Camera facing west.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 5. Exterior, north façade along 200 North. Camera facing south.



Photograph 6. Exterior, west façade of sanctuary and social hall. Camera facing southeast.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 7. Exterior, west façade of Meno Trope Hall. Camera facing southeast.



Photograph 8. Exterior, south façade of sanctuary and social hall. Camera facing north.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 9. Exterior, detail of fellowship hall south façade with outdoor fireplace and patio. Camera facing north.



Photograph 10. Exterior, noncontributing shed in courtyard. Camera facing southwest.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 11. Exterior, detail of southern entry and second floor window on east façade of Meno Trope Hall. Camera facing west.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 12. Sanctuary interior toward the apse aligned down the nave. Camera view west.



Photograph 13. Sanctuary interior toward the apse and organ. Camera view northwest.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 14. Sanctuary interior from the Apse to rear of sanctuary and entrance.  
Camera view east.



Photograph 15. Sanctuary interior from the apse toward rear of sanctuary. Camera view northeast.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 16. Interior, building's Narthex at the intersection of the main entrance and hallways. Camera view south.



Photograph 17. Interior, view of lobby into the sanctuary from building's main entrance. Camera view north.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 18. Interior of fellowship hall gathering area. Camera view east.



Photograph 19. Interior of fellowship hall toward kitchen and building's north entry. Camera view north.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 20. Interior of fellowship hall. Camera view south.



Photograph 21. Interior, kitchen. Camera view north.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 22. Interior, kitchen. Camera view southeast.



Photograph 23. Interior, stairways to Meno Trope Hall from Narthex and addition hallways.  
Camera view south.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 24. Meno Trope Hall interior, basement hallway. Camera view south.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 25. Meno Trope Hall interior, basement main room. Camera view east.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 26. Meno Trope Hall interior, basement office. Camera view west.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 27. Meno Trope Hall interior, upstairs office. Camera view southeast.



Photograph 28. Meno Trope Hall interior, library and music room. Camera view west.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 29. Meno Trope Hall interior, auditorium toward stage, panorama. Camera view south.



Photograph 30. Meno Trope Hall interior, auditorium toward stage. Camera view south.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 31. Meno Trope Hall interior, auditorium from stage to rear. Camera view north.



Photograph 32. Meno Trope Hall interior, auditorium from back of stage to rear. Camera view north.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 33. Meno Trope Hall interior, auditorium. Camera view east.



Photograph 34. Meno Trope Hall interior, auditorium. Camera view west.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 35. Meno Trope Hall interior, stage rigging in auditorium.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Photograph 36. Meno Trope Hall interior, detail of original light fixture in hallway.



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Figure 1. Meno Trope Hall, West Elevation, Sheet 2 of plans by architects Holmes & Von Schmid. (Utah State History)

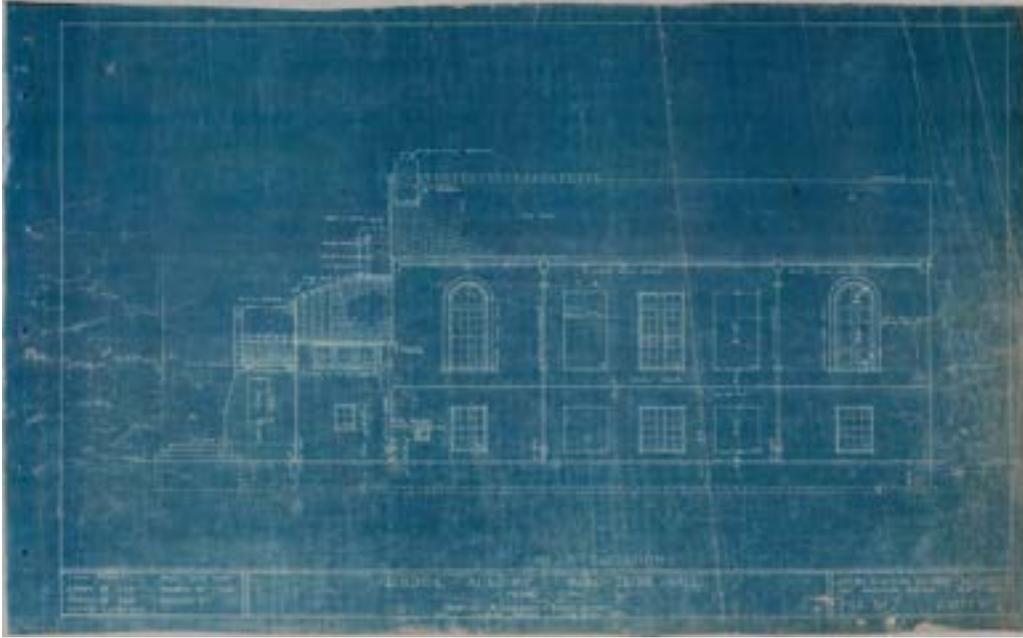


Figure 2. Meno Trope Hall, Provo Community Congregational Church, 1937. (Salt Lake Tribune)



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Figure 3. Meno Trope Hall, 1955 ca. (Provo Community Congregational Church Archives)



Figure 4. Original design for an addition to the Provo Community Congregational Church, 1950 ca. (Provo Community Congregational Church Archives)



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Figure 5. Rendering for addition by architect Claude S. Ashworth, 1955. (Provo Community Congregational Church Archives)

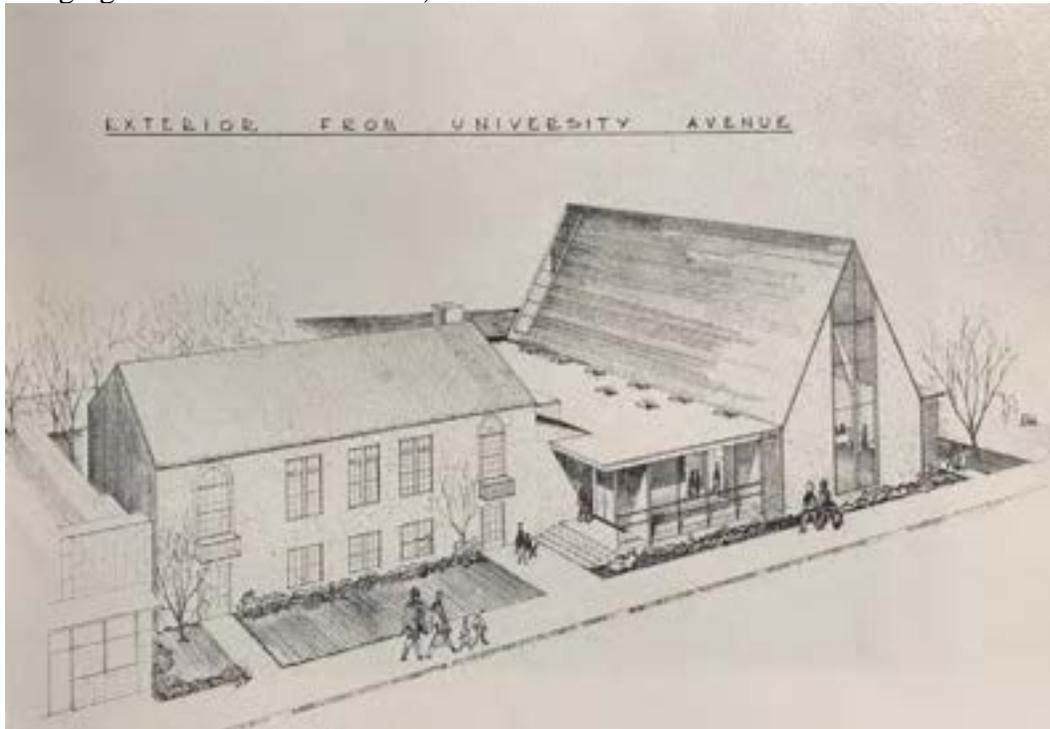


Figure 6. Rendering for sanctuary by architect Claude S. Ashworth, 1955. (Provo Community Congregational Church Archives)



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Figure 7. Provo Community Congregational Church, Addition Sections, Sheet 6 of plans by architect Claude S. Ashworth. (Utah State History)

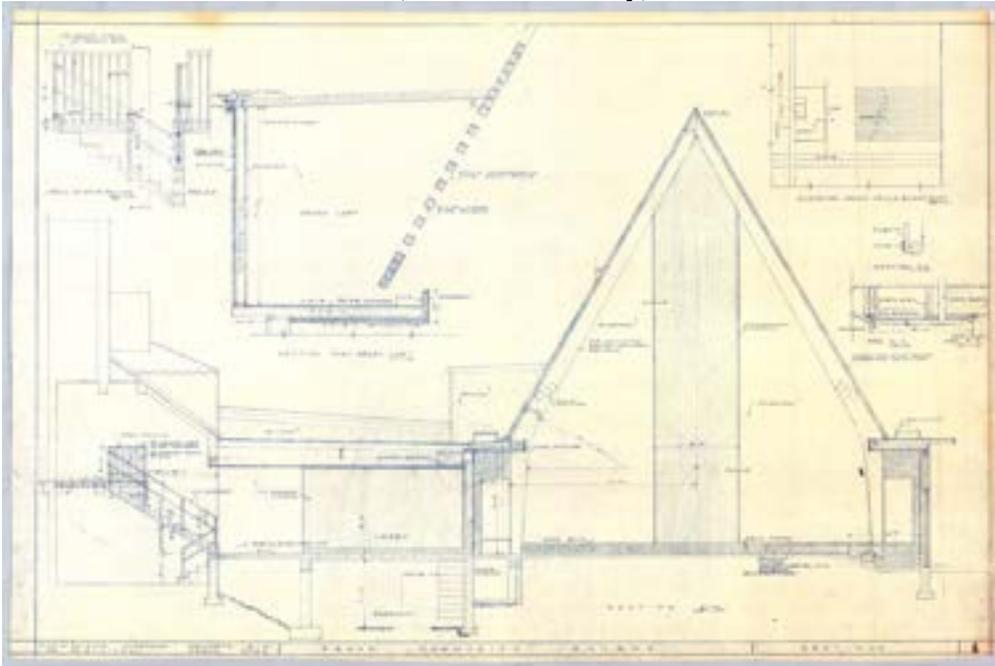


Figure 8. Sanctuary addition at Easter service, April 1957. (Provo Community Congregational Church Archives)



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Figure 9. View from University Avenue, 1966. (Provo Community Congregational Church Archives)



Figure 10. View to northeast from University Avenue, 1970 ca. (Provo Community Congregational Church Archives)



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

Figure 11. Children's moment on the Chancel, 1980. (Provo Community Congregational Church Archives)



Figure 12. Choir sings from the south end of the Chancel, 1980 ca. (Provo Community Congregational Church Archives)



Provo Community Congregational Church  
Name of Property

Utah County, Utah  
County and State

**Property Owner information:**

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

Name Provo Community Congregational United Church of Christ,

Dave Lewis, Building Manager and Music Director

Address 175 N. University Ave.

City or Town Provo State UT Zip code 84106

Telephone/email (801) 228-7782 / dlewis.pccucc@gmail.com

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.