



United States Department of the Interior

NATIONAL PARK SERVICE
Western Archeological and Conservation Center
255 N. Commerce Park Loop
Tucson, Arizona 85745



National Register/National Historic Landmarks Research Request Response Cover Sheet

Requested NR/NHL Program Resource Name and Reference Number

66000739	Young, Brigham, Complex
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Requested Documentation

Nomination Text 56 Photographs 41 Maps 1 Correspondence _____

Please note that only the requested documentation denoted above was scanned. This documentation was scanned in the original order found within the folder. Additionally, the scans represent the condition in which the materials were originally stored.

JCOON

Fulfilled By

7-14-15

Date

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

1. Name

historic Lion House, Beehive House, President and Governor's Offices

and/or common Brigham Young Complex

2. Location

street & number 63-67 East South Temple Street

not for publication

city, town Salt Lake City vicinity of

state Utah code 49 county Salt Lake code 035

3. Classification

Category	Ownership	Status	Present Use	
<input type="checkbox"/> district	<input type="checkbox"/> public	<input checked="" type="checkbox"/> occupied	<input type="checkbox"/> agriculture	<input checked="" type="checkbox"/> museum
<input checked="" type="checkbox"/> building(s)	<input checked="" type="checkbox"/> private	<input type="checkbox"/> unoccupied	<input type="checkbox"/> commercial	<input type="checkbox"/> park
<input type="checkbox"/> structure	<input type="checkbox"/> both	<input type="checkbox"/> work in progress	<input type="checkbox"/> educational	<input type="checkbox"/> private residence
<input type="checkbox"/> site	Public Acquisition	Accessible	<input type="checkbox"/> entertainment	<input checked="" type="checkbox"/> religious
<input type="checkbox"/> object	<input type="checkbox"/> in process	<input checked="" type="checkbox"/> yes: restricted	<input type="checkbox"/> government	<input type="checkbox"/> scientific
	<input type="checkbox"/> being considered	<input type="checkbox"/> yes: unrestricted	<input type="checkbox"/> industrial	<input type="checkbox"/> transportation
		<input type="checkbox"/> no	<input type="checkbox"/> military	<input type="checkbox"/> other:

4. Owner of Property

name Church of Jesus Christ of Latter-day Saints

street & number 47 East South Temple Street

city, town Salt Lake City, Utah vicinity of state Utah

5. Location of Legal Description

courthouse, registry of deeds, etc. Office of the County Clerk and Recorder

street & number City and County Building

city, town Salt Lake City state Utah

6. Representation in Existing Surveys

Historic American Buildings Survey (Beehive House)
title Historic Sites Survey (Lion House) has this property been determined eligible? yes no

date Beehive House, 1934; Lion House, 1959 federal state county local

depository for survey records Historic American Buildings Survey
Historic Sites Survey

city, town Washington state D.C.

7. Description

Condition

excellent
 good
 fair

deteriorated
 ruins
 unexposed

Check one

unaltered
 altered

Check one

original site
 moved date _____

Describe the present and original (if known) physical appearance

The Brigham Young Complex, consisting of the Lion House, Beehive House, and Governor and (Mormon Church) President's Offices, is located on the northwest corner of State and South Temple Streets, Salt Lake City, Utah. The houses and offices were the living and working space of Brigham Young, Utah Territory's primary religious and political leader. Their period of national significance extends from 1852 when their construction began until Young's death in 1877. The exteriors of all three structures retain a high degree of their historic character and architectural integrity. Restored in the 1950s and 1960s, the interior spaces of Beehive House and the Offices are integral to an understanding of the significance of those structures. The interior of the Lion House, now used as the Lion House Social Center, has been so altered in the 20th century, however, as to have lost its historic integrity and no longer contributes to the overall significance of the National Historic Landmark.

Site

The Brigham Young Complex occupied 20 acres, or two full city blocks in the original Salt Lake City plat. About 35 structures, in addition to the houses and offices of the landmark, were once part of the Brigham Young official compound. Buildings added to the property in the 1850s and 1860s included the large, 2-story "White House," built in 1849-1850 and predating Beehive House. The White House was a plastered adobe, temple-form building that housed Young's first wife Mary Ann Angell and her children. The Young family schoolhouse, a white building with a cupola, which stood farther east and set back from the road, was another prominent building. An observer in 1867 reported that 50 of Young's children attended classes there. The compound was designed for self-sufficiency and also had a gristmill, barns, corrals, granaries, a store, and outbuildings. None of these first buildings exist today. (See photograph, circa 1875, and annotated copy that identifies the individual buildings.)

All the buildings on the original 20-acre property were enclosed behind a 9-foot-high rubblestone wall supported by circular buttresses. A gatekeeper passed visitors and family members through the Eagle Gate, a wooden and rubblestone archway surmounted by a huge carved wooden eagle located at the east end of the Beehive House at the entrance to City Creek Canyon. The eagle was plated with metal in 1891 as a preservation measure and placed on a rebuilt arch, raised to permit streetcars to pass under it. Finally, after this second arch was accidentally pulled down by a truck, it was replaced in 1963 with the present structure, which because of its age, scale, and material is non-contributing to the landmark. From the beginning, the Young property was a semi-public thoroughfare because it blocked common entry to City Creek Canyon, the source of the city water supply as well as the only available timber in the vicinity. Permission to enter the canyon to tap these resources was obtained from the gatekeeper in exchange for delivery of every third load of wood at Young's door for community purposes.¹

8. Significance

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

Specific dates 1852-1877 **Builder/Architect** Truman O. Angell

Statement of Significance (in one paragraph)

The Brigham Young Complex consists of the Mormon Church leader and Western colonizer Brigham Young's official residence, Beehive House, his private residence, Lion House, and the Governor and President's Offices. The buildings are nationally significant for their association with events and an individual of transcendent importance in American history. They were the working and living space of Brigham Young, the predominant political and religious figure in Utah Territory. From 1852, when their construction began, through Young's death in 1877, the buildings are closely associated with the major political and social events of the era. They also are significant architecturally as a unique late 19th century architectural form, and historically as structures to accommodate Young's polygamous Mormon family and to integrate his private and official affairs in a single organic household. As such, the complex served as a model for the reshaping of the LDS household within the larger Mormon "City of Zion," in accordance with the doctrine of polygamy.

Significance for Association with Brigham Young and Events in the Mormon Settlement of the American West, 1852-1877

Brigham Young joined the Mormon Church in 1832, and by 1835 had become one of Joseph Smith's Twelve Apostles. At the time that the Mormons were driven out of Missouri in 1838-1839, Young was the senior member of the Quorum of Church leaders. In 1844 Smith's murder led to his dramatic and successful bid for Church leadership. In the face of mob pressure, Young led the Mormons out of Nauvoo, Illinois, early in 1846. In 1847 he conducted a pioneer company to the Rocky Mountains and returned the following year with almost a thousand of his followers to the site he had selected, Great Salt Lake City in Mexican Territory; soon he was joined by thousands more.

In 1833 Joseph Smith drew a plat of the ideal "City of Zion," 1 mile square in which up to 20,000 people could reside. Smith's plat was the basis for the physical layout of the City of the Great Salt Lake (officially named Salt Lake City in 1868) as the first "Mormon village" in Utah. Division of the city site into 10-acre square blocks with streets 8 rods (132 feet) wide began July 31, 1847, a week after the settlers entered the region. Blocks were divided into tracts called "inheritances" for each family, large enough for orchards and gardens. A few log houses were built in the new city, but the raw material for adobe was much more readily available and 110 "brethren" were chosen to make it. Young chose for himself two blocks adjoining City Creek and immediately east of the Temple Block. In the fall of 1848, he built a row of log houses for his wives and children. These houses collectively were called the Log Row. In 1849-1850, to the south of this, he built a white-plastered adobe house called the White House (or Mansion House) for his "senior wife" Mary Ann Angell

10
#1
Religious

delete

9. Major Bibliographical References

SEE CONTINUATION SHEET

10. Geographical Data

Acree of nominated property Less than 1 acre

Quadrangle name Salt Lake City North, Utah

Quadrangle scale 1:24,000

UTM References

A

1	2	4	2	5	0	6	1	0	4	5	1	3	3	5	1	0
Zone		Easting				Northing										

B

Zone		Easting				Northing										

C

Zone		Easting				Northing										

D

Zone		Easting				Northing										

E

Zone		Easting				Northing										

F

Zone		Easting				Northing										

G

Zone		Easting				Northing										

H

Zone		Easting				Northing										

Verbal boundary description and justification

SEE CONTINUATION SHEET

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

state N/A code county code

state code county code

11. Form Prepared By

name/title Rickey L. Hendricks, Historian
National Park Service

organization Rocky Mountain Regional Office

date January 20, 1987

street & number P.O. Box 25287

telephone (303) 236-8675

city or town Denver

state Colorado 80225

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national state local

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

State Historic Preservation Officer signature

title _____ date _____

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

date _____

Keeper of the National Register

Attest:

date _____

Chief of Registration

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The current extent of the landmark boundary is approximately 170 feet north and south and 174 feet east and west. On the north boundary a landscaped mall separates the current Church of Jesus Christ of Latter-day Saints (LDS Church) office building from the historic complex. The landmark is located in a busy urban setting, and large, modern, institutional and commercial buildings clearly mark its north, west, and south boundaries. Thus the boundaries are confined to the three historic buildings, the courtyard in the rear formed by their U-shaped configuration, and an easement of approximately 6 feet on the east and south. The LDS Church owns the property and opens the Beehive House to the public as a museum and uses the Lion House as a private social center. Attractive, though non-historic, landscaping adorns the buildings and the courtyard. A highly ornate, non-historic, 3-foot-high wrought iron fence set 3 feet back from the public sidewalk runs across the front of the complex and has three gates, one for each building.

When adjacent streets were widened in the 20th century, small portions of the 1850s rubblestone wall were moved from their historic location on the eastern end of the property. These were placed along the entire length of the complex at the northern (rear) and western boundaries of the landmark, serving to set it apart from the modern LDS Church office mall area. The wall is about 2 feet thick and 4 feet high with a concrete cap. One circular buttress post, the same material as the wall, remains on the southeast corner. A row of 23 granite hitching posts of 4- and 5-foot alternating heights remains from the historic period and extends across the front of the buildings on the south side of the complex. These and the remaining portions of wall still retain sufficient historical association and integrity to contribute to the landmark's significance.

The courtyard at the center rear of the complex is enclosed by the east elevation of Lion House, the north elevation of the Offices, and the west elevation of Beehive House. Its landscaped dimensions are approximately 35 feet by 51 feet, and it has modern landscaping. A manual water pump that replaces an earlier one is a central feature, but it is not believed to be from the period of significance. Currently the LDS Church uses the courtyard to serve meals and for other social occasions such as dinners, wedding receptions, and children's parties.

Architectural historians have generally described the design of the historic buildings in the Brigham Young Complex as derivative of the New England architecture to which both Truman O. Angell, architect of the landmark buildings, and Brigham Young were accustomed. In fact the buildings more fairly represent the innovative application of both Classical and Gothic Revival stylistic principles in a local context. The symmetrical, geometric block design used in the Beehive House, for instance, may be understood in terms of the prevailing classicism that dominated the building trades during much of the 19th century.² The Gothicism evident in the Lion House, however,

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is more innovative, and Angell's choice of this newer, picturesque style may have been prompted by his knowledge of the current stylebook literature or perhaps reveals the influence of his assistant Thomas Ward, a stonemason and draftsman who would have been familiar with the revival of Gothic concepts in his native England.³ More curious is the presence of the full 2-story porch on the Beehive House, probably added in 1869. Such porches are not common in Utah and may reflect Young's interest in creating a distinctive and truly monumental appearance for the territory's chief residence.⁴

Sculptures from the animal and natural world, such as the lion created by Thomas Ward that graces the entrance portico on the Lion House and gives the house its name, also suggest the presence of the English Gothic Revival influence. As used in the Brigham Young houses, however, traditional symbols had non-traditional meanings. For example, the lion guarding the entrance to the Lion House, where Young's plural family resided, reveals Young's own image as family patriarch. According to LDS Church historian Paul Anderson, Brigham Young's friends referred to him as "Lion of the Lord." Similarly, the eagle that once adorned the Eagle Gate more likely signified loyalty to the Mormon order rather than, as traditionally, to the United States. The most unusual use of sculptural symbolism was the beehive atop the cupola on Beehive House, the symbol of Mormon diligence in communal labor.⁵ The buildings themselves conveyed special meaning to the newly founded Mormon community. The exterior design of Lion House, for example, with its Gothic elements suggesting spirituality and 20 identical and symmetrical dormers signifying the plural family structure, was uniquely symbolic of the "distinctive pattern of Mormon family life" exemplified by the residents of the house.⁶

Governor and President's Offices

The small, 1-story Governor's Office was the first building of the Brigham Young Complex to be constructed. According to Truman Angell's journal, planning began in December 1851, when Brigham Young sent him specifications. Construction was under way by March 1852. It is a simple rectangular-plan building with a gable roof and modest classical detailing. The structure has a boxed cornice with returns, a broad soffit, a frieze, and has classical elements somewhat more elaborate than those of the adjacent President's Office. Typical of public buildings in the classical style, the main entrance is located at the south elevation gable end. Two double-hung, 12-over-12 light windows with label moldings flank the paneled pine door. The door is detailed with a label molding and a 4-light transom. The front windows and labels perhaps were added in 1854 when the adjacent President's Office was built. Like all the buildings in the house and office complex, the walls are constructed of stuccoed adobe, and the roof is covered with wood shingles. All of the buildings except Lion House have low sandstone foundations; the

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foundation of Lion House is also sandstone, but reaches a height of over 10 feet on the west elevation. The adobe on all of the buildings is painted light yellow or "creamy," and the trim is white. These are the historic colors.

The attached 2-story President's Office, which also housed the Tithing Office, was built to the west of the Governor's Office in 1854. It also is a rectangular, gable-roofed structure with a simple boxed cornice. The facade is symmetrical with two double-hung, 15-over-15 light windows with label moldings that flank the paneled pine door. Like the Governor's Office door, the main door to the President's Office has a label molding and 4-light transom; two double-hung, 6-over-6 light windows with label molding are on the second-story facade. An 1862 photograph shows that a portico with square wooden columns and pilasters, not present in an 1855 photograph, was built across the front of the two office buildings. A connecting passage between the two offices with a large pine French door with sidelights, transom, and label molding was added, probably by 1862, to give the two buildings their present appearance of one continuous structure.

The buildings are entered by the central passage door which leads into a long hall with the larger office and gallery on the west and smaller offices on the east. At the rear, the passageway that Young constructed, called the "crooked hall" by his children, has been enlarged. Another passage, now removed, once connected the offices to Young's private rooms on the first story of Beehive House. In the 1860s a gallery was constructed around the second story of the President's Office as a library and storage for the Church and tithing records. An ornately carved oak door at the northwest corner of the galleried office conceals a narrow stairway to a second story room where prayer and private meetings were held. These features are preserved intact. The Brigham Young "Office Notes" indicate continual repairs and improvements of the offices that have changed other features over time.⁷ Specifically, the LDS Church Journal History on October 19, 1881, records that partitions were changed to enlarge the office of the Deseret Telegraph Company, then housed in the building to accommodate increasing communication needs.

The north, or courtyard, end of the structure has been altered for easier access to the courtyard and between the buildings, and a half story was added to create a rooftop terrace also with access from the courtyard. These changes are in the rear of the building and, because they remain consistent with the original architectural character, do not dramatically alter its integrity. Currently the offices in the complex are used for administration of the Lion House Social Center and for Beehive House tours.

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Beehive House

The Beehive House, begun in 1853 and completed in 1855, served as Young's official residence and was the third building completed in the Brigham Young Complex. It is a 2-story, double-pile, Georgian type house with Greek Revival and other classical elements. The gable roof is pierced by paired chimneys on the east and west ends. The bracketed porch cornice, the ornamental roof deck balustrade, and the cupola topped with the symbolic carved beehive perhaps were borrowed from the Italianate style. The roof deck ironically suggests the "widow's walk" from New England seacoast architecture. Similar roof decks were present in several early Salt Lake City buildings, however, and were called "observatories." They perhaps were meant to serve a defensive purpose as actual lookout points in the frontier community.

When first constructed, the Beehive House was a 2 1/2-story structure with a center-passage, double-pile plan reminiscent of larger New England farmhouses.⁸ The main portion of the building measured approximately 45 feet by 35 feet and had the facade located on the south longitudinal elevation. As it appeared in an 1855 photograph, the Beehive House had a 1-story perpendicular wing extending from the rear for a men's dining room, kitchen, and storage area (see photograph, circa 1878, taken from the north toward the rear of the Brigham Young property). Originally, a simple 1-story colonnade with a second-story balustraded balcony extended across the facade and around the east side. By the 1870s, photographs show that the existing elaborate 2-tiered porch was added. The balcony is supported by 2-story, square, fluted wooden columns evenly spaced. The columns give the appearance of a composite order due to the ornate bracketing which blends into the porch roof entablature. The more elaborate porch probably was added about 1869 and gives the house a more stately appearance as Brigham Young's official governor's mansion.

Upon his death, Young deeded the house to Lucy Decker who in turn sold it to one of Young's sons, John W. Young. In 1899 the LDS Church purchased it for offices and the president's residence. It was used in this capacity until 1918 when it was converted to use as a home for single Mormon women.⁹ In an extensive remodeling by John Young in 1888-1891, the north wing was demolished and a more elaborate 2-story rear addition constructed with dimensions of approximately 45 feet by 71 feet. The addition reflected late 19th century Victorian architectural styling and has a mansard-like, hipped and clipped gable roof with dormers. At the time of the remodeling the main entrance was moved from the south to the east side in the addition.

For the original interior Angell "experimented with a grand symmetrical plan," as Anderson describes it, "including a semicircular staircase. The details for this house, developed over the next two years, included carved mantelpieces and a handsome observatory topped with a beehive."¹⁰ Prior to the 1888 remodeling, the interior was a double-pile, central-hall-plan structure for the main

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portion, with a large parlor at the right of the entrance and Young's private room and office to the left. The original second story contained family bedrooms (the number is unknown) and Brigham Young's large summer bedroom with high vaulted ceiling. Interior woodwork throughout was pine painted to imitate oak, with Greek Revival carved window and door moldings. Interior plaster in the hallways was "marbleized" by painting it to resemble marble. This was a method of making frontier housing appear more sophisticated.

The original north wing constructed by Brigham Young was transformed by his son into a 2-story family wing with more elaborate dining and kitchen areas, a sewing room, and other family utility rooms on the main floor and numerous bed and sitting rooms on the second. John Young also remodeled the interior throughout the addition and main house, adding carved pine and oak paneling, woodwork, balustrades, and newel posts that replaced the simple pine trim, giving the house a High Victorian character. The main entrance was moved to the east and enhanced by a heavy oak door. The staircase which leads from the 1888 main hall to the second-floor bedrooms is also carved oak. The large number of bedrooms (17) shown in the 1934 Historic American Buildings Survey drawings reflects the conversion of the house to a boarding home for young Mormon women in 1920.

A major restoration of the Beehive House was undertaken in 1959 by an LDS Church restoration committee. The committee tried to retain both the character of the 1855 house and the Victorian additions made by John Young. Victorian elements now predominate, however, both in the highly ornate, red-velveted furnishings and the gold gilt cornices over windows in the front rooms and in the rear wing. Debate continues among LDS Church historians as to the authenticity of some aspects of the restoration and how much the house still reflects the lifestyle of the original Brigham Young family. However, it appears that sufficient architectural integrity still exists from the Brigham Young period in the first-floor front private office and parlor and second-floor front bedrooms that the interior contributes to the overall integrity of the complex.

Lion House

At the west end of the complex, adjacent to the Governor's Office, is the Lion House, begun in the spring of 1853 but not completed until 1856. It was named for the carved stone lion couchant over the entry vestry. The Lion House is a 2 1/2-story, rectangular building with dimensions of approximately 45 feet by 139 feet. The facade is at the narrow end. The long gable roof is intersected by 10 high-pitched, smaller gable dormers on each longitudinal side and pierced by four interior chimneys, two at each gable end. The foundation, which reaches a height of about 10 feet on the west elevation, is rusticated

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sandstone with a narrow, cut stone watertable set diagonally from the foundation stone to the stuccoed adobe walls. The stuccoed adobe exterior walls are painted yellow, the wooden trim white, and the shutters green, all believed to be the historic colors.

The architectural style of Lion House is predominantly Gothic but clearly adapted to its intended use. As he did in his design of the Beehive House, Angell mixed a variety of stylistic features he found appealing and useful and adapted them to the building material and building function. Thomas Ward contributed the most striking element of the facade which is the granite, Gothic-styled entry vestry with corner stone buttresses and crenelated balcony parapet atop which the stone lion couchant was placed the year the house was completed. The vestry projects about 5 feet out from the front wall and has a pine paneled door with Gothic carving on the eastward extension. A large, 12-over-12 light window with sidelights and label molding is centered on the vestry. A fixed, rectangular, 18-light window is below the central window at foundation level, and a 6-over-6 light window with sidelights is above it. Two 12-over-12 light windows flank the vestry on the first story, two smaller 6-over-6 light windows flank it on the second story, and two small 6-over-6 light windows are at the attic level near the gable peak. Other windows are double-hung wood sash with label molding, shutters, and lug sills.

On the longitudinal east and west elevations, the 10 gable dormers on each side symbolically marked 20 small second-story bedrooms for many of Young's wives and children. The partitions dividing the bedrooms were removed in 1901-1902. Multi-paned, Tudor-style, dormer casement windows with a quarrel pattern in the transoms and capped by Gothic hoodmolds are at the center of each of the 20 steeply-pitched gable dormers. Wood paneled and paned doors, some with transoms and all with the same label moldings as the windows, alternate with windows at the foundation level on the west elevation and on the main level of the east elevation. The windows on the east are shutterless; those on the west have shutters on the second level and are shutterless on the foundation level. The toilet addition on the rear of the house, built by Brigham Young during the period of national significance, has been replaced by an elevator and an iron fire escape. The exterior elevator housing was constructed in 1968 in a style harmonious with the original structure. It is a half-gable section with 12-over-12 light double-hung windows capped by label molding and projecting approximately 6 feet from the main gable end on the north rear.

The 1967-1968 rehabilitation of the Lion House exterior was based on historic photographs and description and has returned the structure as nearly as possible to its original appearance. Exceptions are the elevator addition to the north end of the building and the absence of the sleeping porch, exercise gym, and a frame structure built in 1861 that extended the length of the west elevation of the house, probably removed in 1878, the year after Young's death. Removal of the original stucco finish took place before 1915, and a simulated

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stone veneer was later added to the adobe. This veneer was removed during restoration. Resurfacing of the adobe brick and sandstone structure was done, according to the description of Young's daughter Clarissa Spencer Young, as "cream plaster, which with the white woodwork and green shutters made a very lovely appearance."

After Young's death in 1877 disposition of the house brought radical alterations of the interior. According to references in the LDS Church Archives, five or six of Young's widows remained in Lion House until 1900 when the Brigham Young Trust sold the President's Office and Lion House to the Church. The office building was used, as it was historically, to conduct the "business of the presidency, Bishop's Office and historian's office" and to "consolidate all Church business." In 1901 and 1902 the Lion House was converted to the home economics and other departments of the new Latter-day Saints University. At that time the interior was radically altered, especially on the second story where all the bedroom cubicles were demolished to create large rooms. After the building was no longer used as a school, it again was remodeled in the late 1960s to serve as the Lion House Social Center, which is still its function. Most of the building is used for dining, meetings, and social gatherings.

During the period of national significance the basement level, completely above ground on the west elevation, contained a number of doors and large windows so that it was brighter and airier than a typical basement. It was the core of Young family activity. All food preparation, and dining that included as many as 70 people at a sitting, took place on this level. In addition to a long dining room, cooking and food storage areas, there also was a schoolroom and a room where the female members of the household did weaving. The basement has been remodeled into a cafeteria and dining area for large groups and social center members. The large open fireplace at the north end is probably not from the period of national significance (see sketch of the Lion House ground floor circa 1868 by Susa Young Gates).

The first story was divided into nine larger bedrooms with sitting rooms and a large parlor at the southwest corner for family prayer meetings and entertaining. After the 1967-1968 remodeling, the first floor bedrooms and parlors were converted into parlors, dining, and service rooms along each side of the long central hall with a staircase at each end. An elevator was placed roughly where Brigham Young originally had placed toilets at the north end. An additional stairway was added to the main floor bedroom in order to facilitate public use and as a safety measure; also, air-conditioning was added, along with steel beam reinforcements. Furnishings, woodwork, and floorcoverings were installed in the front parlor and central hallway which were thought to be either those originally in the house or authentic antiques of the same style and period. Several pieces of furniture have been identified as originals in the Young home; others are late 19th century Utah pioneer antiques.

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The second story has been the most radically altered. The 20 second-story bedrooms were described as approximately 12 by 15 feet in dimension, "similarly furnished," with one door and one Gothic-style window each. In the turn-of-the-century conversion, the partitions dividing these rooms were removed to create several large rooms for classroom space.¹¹ Therefore, the interior of the Lion House, with the exception of the main story parlor, does not contribute to the historic character of the landmark.

Eagle Gate (Non-Contributing)

In 1963 an enlarged replica of the Eagle Gate was constructed at its historic location at the main entrance to the Young complex and to Canyon Creek, where Young was overseer of the city water and wood supply. The new gate represents recognition by the LDS Church and Salt Lake City of the symbolic nature of the property in commemorating an important phase in American history and settlement of the American West, but because of the late date of construction and the vast alteration in scale and materials, the gate is considered non-contributing to the landmark and is located outside the boundary.¹²

Endnotes

¹C.V. Waite, The Mormon Prophet and His Harem (Cambridge, Massachusetts: Riverside Press, for sale by Hurd and Houghton, New York, 1867), 195-198.

²William H. Pierson, Jr., American Buildings and Their Architects: The Colonial and Neo-Classical Styles (Garden City, New York: Doubleday, 1976), 66-68; and Thomas Carter, "Folk Design in Early Utah Architecture," in Hal Cannon, ed., Utah Folk Art: A Catalog of Material Culture (Provo, Utah: Brigham Young University Press, 1980), 36-59.

³For a general review of the movement of picturesque ideas in American building, see Dell Upton, "Pattern Books and Professionalism," Winterthur Portfolio 19 (Summer/Autumn, 1984), 107-150.

⁴Paul L. Anderson, "Truman O. Angell: Architect and Saint," in Donald Q. Cannon and David J. Whittaker, eds., Supporting Saints: Life Stories of Nineteenth Century Mormons (Provo, Utah: Religious Studies Center, 1985), 147.

⁵Hal Cannon, The Grand Beehive (Salt Lake City, Utah: University of Utah Press, 1980).

⁶Anderson, "Brigham Young and Lion House" (typescript of a talk given by Anderson in the Lion House, ca. 1983).

⁷Truman Angell's "Journal" and the Brigham Young "Office Notes" manuscripts are in the LDS Church Archives.

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⁸Henry Glassie, Pattern in the Material Folk Culture of the Eastern United States (Philadelphia, Pennsylvania: University of Pennsylvania Press, 1967), 124-129; and Thomas Carter and Peter Goss, A Guide to Utah's Historic Architecture (Salt Lake City, Utah: University of Utah Press, forthcoming, 1987).

⁹Church of Jesus Christ of Latter-day Saints, Journal History, Church Archives, January 8, 1900; Deseret News, February 11, 1897, September 1, 1899, and July 28, 1904; Salt Lake City Daily Tribune, February 1, 1897; Portfolio, Bernice G. Casper and Randall Dixon, Brigham Young's Beehive House (Church of Jesus Christ of Latter-day Saints, n.d., ca. 1985).

¹⁰Anderson, "Truman O. Angell: Architect and Saint," 149.

¹¹"Courses of Study Offered by the Latter-day Saints" (pamphlet, 1901-1902); "Improvement Era" (newsletter, October 1968); "Lion House" (newsclipping, n.d., n.a.). These sources are in the LDS Church Archives, "Lion House" folder.

¹²Joseph Lundstrom, "Larger 'Golden Eagle' Perches Over Gateway" (Church News, November 9, 1963), 3.

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and her five children. It was Colonial in design and served for a short time as the official headquarters for the Church and State government in the territory.¹ These structures are no longer standing.

Construction of the Beehive House and Young's adjacent President's Office began in 1852. His Governor's Office for the administration of civic affairs was completed in 1854. In 1855 Beehive House became Young's official residence as Territorial Governor and Church President, and the home of Young's first plural wife Lucy Ann Decker who ultimately had seven children. Some other wives resided with Lucy for short periods to help with housekeeping and entertaining. The Lion House, to the west of the other buildings, was erected between 1855 and 1856. By the time the Lion House was completed as a private residence for his family, Young had 11 connubial wives and 35 surviving children, in addition to several non-connubial "caretaker wives" and foster children.²

From the time Young commissioned construction of his residences and the Governor and President's Offices in the present complex in 1852, until his death in 1877, the Mormon community under his leadership endured an era of intense turmoil and change. Young engineered many compromises with mainstream American society over these 2 1/2 decades. Yet Mormon culture retained a unique ideological and social identity still evident in contemporary Mormon society. Its identity and cohesion was manifest both in the physical layout and construction of Great Salt Lake City and the Brigham Young Complex.

Despite Mormon progress in orderly community development, the United States Government did not allow it to proceed in isolation or tranquility. A series of military and economic crises that Brigham Young confronted during the time he resided in the complex caused alienation of the Federal Government and non-Mormon population from the Mormon community. When Utah came under U.S. jurisdiction through the Treaty of Guadalupe-Hidalgo in 1848, the Mormons petitioned Congress for admission to the Union as the State of Deseret. Their petition was denied, and instead Utah Territory was created by the Compromise of 1850. The new residents of Utah endured territorial status for 46 more years, until 2 decades after Young's death.

The murder in 1853 of a Federal railroad survey crew blamed on the Mormons, along with prejudice against Mormon doctrine and practices, especially polygamy, caused Mormon-Federal relations to deteriorate rapidly after the creation of the Utah Territory. In 1854 President Franklin Pierce refused to nominate Brigham Young to a second term as Territorial Governor. Pierce relented under pressure, however, and allowed Young to continue in office. But Mormon relations with the Federal Government reached a nadir in 1856. A second petition for Statehood failed, and the Territorial Secretary Almon W. Babbitt, appointed by President James Buchanan, was killed by Indians in Wyoming. Again Mormons were blamed.

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Conflict with the Federal Government focused primarily on the judiciary appointed to the territory by the Federal Government. After the office of Justice George P. Stiles was raided and his papers burned in the summer of 1857, he reported back in Washington that the Mormon community was in rebellion against the U.S. Government. Within a month President Buchanan issued another revocation of Young's governorship and commanded General W.S. Harney to Utah with the Army of the West to put down the alleged rebellion. Young declared martial law in the territory and ordered Mormon colonies elsewhere to gather for the defense of Zion; the Utah militia began drills.³ This commenced the so-called "Utah War." But reports by Federal officers sent to interview Young were sympathetic, and the conflict was defused. Captain Steward Van Vliet, sent to talk with Governor Young, reported a "cordial reception" in which he had a personal tour of Beehive and Lion Houses and was allowed to see the workings of what he called the "peculiar institution" (of polygamy).⁴ The Mountain Meadow Massacre of a party of gentile migrants in southern Utah in September 1857, threatened to renew hostilities. However, scandals in Washington, the revelation that several million dollars were spent on the Utah campaign, and the realization that the Mormons intended to put up a strong defense, turned public sentiment against the Federal administration instead of the Mormons. The Utah War was renamed "Buchanan's Blunder" in popular folklore. Meanwhile the Civil War began to occupy the U.S. Government and military, providing the Mormons a respite from Federal intervention in their affairs.

In 1862 a third constitution was drawn up for the "State of Deseret"; Young was again elected Governor and a legislature formed. Rather than grant Statehood to the Mormons, however, Congress passed a new law against polygamy (Morrill Anti-Bigamy Act of 1862), and for a second time troops were dispatched to Utah. Colonel Patrick Edward Connor led 300 California-Nevada volunteers all the way to the bench above Great Salt Lake City in the summer of 1862. At one point, in fear that Connor would attempt to arrest Young, Mormon guards raised a flag atop Beehive House as a signal of impending danger. Within the hour, a thousand armed Mormon guards surrounded the house and another thousand soon arrived. They erected scaffolding on the high wall surrounding the Young complex in order to fire down on Connor's troops and brought out a cannon. For several weeks armed Mormons guarded the Young residence. After 3 weeks Connor received word he was promoted to the rank of brigadier general and relieved of his Utah duty.⁵ Again armed battle was barely averted.

Nevertheless, Federal military pressure, economic and technological modernization, and westward expansion impinged relentlessly upon the Mormon enclave in Utah Territory. The combination of these factors threatened disintegration of Mormon culture and its forced assimilation into the American mainstream. Migrants en route to the California gold fields in 1848 began the process of gentile influx into the Territory. The Pony Express and the Overland Telegraph, completed in October 1861, pulled Great Salt Lake City

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firmly into the nation's communication network. Colonization of all the principal valleys east of the Wasatch Mountains proceeded rapidly. In 1861 Nevada and Colorado Territories were created, carving off parts of Utah on both the west and the east. Nevada was quickly granted Statehood. In 1868 Wyoming received the last portion of Utah to be appropriated by other future States. The transcontinental railroad was completed at Promontory Summit on May 10, 1869, and Young organized a company that built a trunkline from Salt Lake City to Ogden a few months later. With Utah now a vital link in the national transportation network, Mormon geographical isolation finally was destroyed.

Yet the Mormon community emerged from this era of modernization and growing demographic pluralism surprisingly intact. Young's railroad promotion signified the ability of the Mormon leader to accept aspects of modernization and Americanization necessary and beneficial to the Utah Territory. At the same time, new institutions he introduced in response to change were designed to maintain cultural distinctiveness and cohesion. A prominent example of adaptation to economic change was the organization in 1868 of Zion's Co-Operative Mercantile Institution (ZCMI). Loyal Mormons were expected to trade through ZCMI, eschewing the gentile entrepreneurs who invaded the city in the wake of Connor's efforts to encourage mining by his troops. A "pillar of support" in the social sphere Young instituted "to preserve his independent commonwealth" was the Young Ladies' Retrenchment Society which he personally organized in the parlor of Lion House, in 1869, ^{six} months after the Union and Central Pacific rails met at Promontory Summit. Young stated to his wives and daughters the reason they were expected to lead the Retrenchment movement:

All Israel are looking to my family and watching the example set by my wives and children. For this reason I desire to organize my own family first into a society for the promotion of habits of order, thrift, industry, and charity; and, above all things, I desire them to retrench from their extravagance in dress, in eating, and even in speech. The time has come when the sisters must agree to give up their follies of dress and cultivate a modest apparel, a meek deportment, and to set an example before the people of the world worthy of imitation. ↑

Thus Young expressed the belief that his familial organization was the model for the larger Mormon community.

Young moved his own bedroom to the Lion House from the Beehive House when Lucy Decker's family was "growing up" and almost no children resided there any longer to disturb his tranquility. (The first of Young's 56 children was born in 1825, the last in 1870⁰⁶). He died in this room in Lion House of a ruptured appendix on August 29, 1877. The eulogy offered upon his burial signified the enormous impact of his leadership upon the Mormon community. "He has been the

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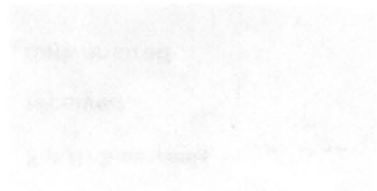
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brain, the ear, the mouth and hand for the entire people of the Church," the eulogizer intoned, ". . . from the greatest problems connected with the organization of this Church down to the smallest minutiae." It was noted that Young not only had organized the Church, he also had directed the settlement of Utah Territory and the creation of its government. In these endeavors he had attended to every detail of the built environment from the shape of the Temple seats to the construction of his own family and official dwelling place.⁸

During Young's lifetime and for over a decade after his death, family structure continued to be the most obvious aspect of Mormon life to set the Latter-day Saints apart from gentile intruders and was the primary provocation for anti-Mormon prejudice. Attacks upon the doctrine and institution of polygamy ultimately were successful, but not until 1890, 13 years after Young's death, did the Church disavow the doctrine. Until then it served a powerful cohesive function and gave Mormon culture a distinction that set it apart from other frontier communities.

Salute Architectural Significance, 1852-1877

According to historian Thomas Carter, Mormon "rejection of the traditional family structure required a basic reordering of the household structure—a reordering which is perhaps most fundamentally visible at the level of housing itself." Like other utopian sects that contemplated a new social order, the Mormons were forced to create a new domestic architecture. This they did, not by adopting an official housing policy, but by responding on a individual basis to the needs and spatial necessities of polygamous family life. Accommodation was made both for "integrated (several families in one house) or non-integrated (separate houses for each family) households." Young intended the Lion-Beehive-Office complex as a prototypical living space for the integrated family. *The complex combines both older vernacular forms such as the center-passage, double-pile Beehive House and an essentially new design such as the expansive Lion House.⁹

~~unique late 19th century architectural form, and historically as structures to accommodate Young's polygamous Mormon family and to integrate his private and official affairs in a single organic household. As such, the complex served as a model for the reshaping of the LDS household within the larger Mormon "City of Zion," in accordance with the doctrine of polygamy.~~

isolation and the acceptance of religious and cultural pluralism on the frontier meant that this form of family structure had over a decade of incubation and development before it came under full attack during the Grant administration after 1869. The 1862 Anti-Bigamy Act that brought Connor and his troops to Utah provided penalties against plural marriage and levied sanctions against the economic power of the Mormon Church. It could not be implemented, however, and was thought to be unconstitutional. Thereafter, a succession of bills sought to bring the Utah Territorial court system under the

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authority of the Federal Government, to prohibit Church solemnization of marriages, to deprive wives of immunity as witnesses in cases involving their husbands, and to punish cohabitation.¹⁰

The Mormons resisted legal prosecution and endured social discrimination because they believed polygamy had Biblical precedent and divine sanction. Like other millenarian groups who sought literally to "reform" what many in Jacksonian and pre-Civil War America saw as a disintegrating social and moral order, the Latter-day Saints attempted to create a new model of earthly existence. Lawrence Foster, historian of the innovative Oneida, Shaker, and Mormon forms of family and community life, identifies certain common characteristics of these groups. All three depended on "a similar type of personal, charismatic leadership" who interpreted their experiences as having "cosmic importance." The followers in each group had an Anglo-American ethnic base. Most, like the Mormons, migrated westward from New England or western New York, a region "experiencing rapid economic growth and unstable social conditions" in the 1830s and 1840s.

All three of the groups studied by Foster were founded on a restructuring of family and marital life. "They all were convinced," according to Foster, "that the old order was radically diseased and corrupt, tottering inevitably toward destruction--'the end of the world,' in their terms. Rejecting the wicked world, these groups instead set up their own religious communities, based on their own conceptions of the ideal or heavenly model." Of these groups, the Mormons were most successful in creating a lasting "new order" based on communitarian principles including polygamy.

Propagation was the primary rationale for the practice of polygamy. Mormon theology held that all those living had previously had a pre-earth life as spirits. These spirits received physical bodies on earth through human births; body and spirit again were united at the resurrection of mankind at the millenium promised by Mormon prophets. Polygamy also served to enhance the power and prestige of its male practitioners and was the means of salvation for both sexes.¹¹

Brigham Young's prosperous economic status and exalted position as Church President as well as Territorial Governor, and the actual rarity of the practice, made the polygamous microcommunity he established at the Lion and Beehive Houses the most highly developed and most visible of such households in Mormon history. As he expressed it at the first Retrenchment Society meeting, Young considered the organization of his household and the behavior of its members as a model for the larger community.

Architect Truman O. Angell, who designed the buildings in the Brigham Young Complex, originally was a carpenter born in 1810 in Providence, Rhode Island. He was baptized into the Mormon faith in 1833 and migrated to Kirtland, Ohio,

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in 1835, where he helped complete the Kirtland Temple. This work provided the occasion for close acquaintance with Church leaders. In 1834 Brigham Young married Angell's older sister, Mary Ann; 11 years later, Angell's mother and sister Jemima were sealed to Young as plural wives. Angell followed Young to Utah as the primary architect for important institutional buildings. According to biographer Paul L. Anderson, Angell sought Young's "council often and usually deferred to him in cases of disagreement." In 1852 Angell had 22 projects either underway or in the planning stages. These included the Statehouse or Capitol at Fillmore, the Social Hall, the Governor's House and Meetinghouse at Provo, in addition to Young's official residence. He began the structure for which he is most noted, the Salt Lake Temple, during the same period in 1853.¹²

In the design of the complex, Young and Angell sought not only to provide "equal comforts" for Young's wives but paid great heed to the health and welfare of his children. This was evident in the arrangement of the internal living space of the Lion House, in particular, and in external additions to the houses and offices such as porches, connecting passages, and space for recreation on the original grounds of the property. For example, in 1861-1862 on the west end of the house, Young built closed-in porches, now gone, with gymnastic equipment for the girls, especially those he thought might get "round-shouldered." In the summer the girls would drag their beds onto the upper porch to sleep. In winter the enclosed porch was a "winter playground." He also built passages connecting the buildings of the Complex, such as the one the children called the "crooked hall" that ran behind his offices to Lion House and Beehive House.

The Governor and President's Offices and the Beehive House reflect fewer polygamous or unique architectural elements than does the Lion House. The physical arrangement of the three buildings in the complex in a U-shape and the way that they were functionally integrated for efficiency and harmony, however, reflect Young's view of the organic Mormon community in which "private" and "official" affairs merged. The arrangement of the buildings emphasized the proximity of working and living spaces, yet the rooms were divided into well-defined domestic and official functions. In the Beehive House, the "official residence" of the Church President and Territorial Governor, these functions were combined.

At the peak of habitation by Young's extended family, 12 of Young's wives lived in Lion House, along with 19 daughters and 8 sons. Yet another wife and her children resided in the Beehive House. In addition to Young's wives and offspring, the complex also housed spouses and offspring of married children, nonconjugal wives, adopted children, and hired help. The structures in the complex combined church, government, and domestic affairs in one compound, integrating all aspects of the lives and work of its inhabitants. Jeffery O. Johnson, historian of this unique 19th century household, describes

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it as "a fluid social organization that managed its resources well enough to provide for the needs of many people more loosely connected with the family," as well as those of the family itself.¹³

Angell designed the buildings of the complex under the careful scrutiny of Young. These buildings, especially the Lion House, illustrate Young's careful spatial planning to create an ideal physical environment for the polygamous household. Family harmony and efficiency were assured through spatial arrangement, division of labor, and the separation of the Young domicile into private and official households in the two main houses. Despite Brigham Young's wealth, the household operated on the principles of frugality and utility. A contemporary observer in 1867 wrote of the buildings and grounds of the complex:

Everything bears the mark of utility and nothing is expended for show, or merely to gratify taste. No expensive flower-garden or green-house is to be seen, and this is perfectly characteristic of the Prophet, who is thoroughly utilitarian in all his views and tendencies.¹⁴

Spatial planning for family harmony and efficient functioning was especially evident at Lion House. Most illustrative of Young's practicality and sanitary efforts were the toilets on the north end of the house, one on each floor, set off on the two main floors by long wooden galleries. The toilets, now replaced by an elevator addition, were flagstone cemented for protection to the foundation floor. All liquid was drained from a stone rivulet into limed receptacles. Every morning the stone floors were cleaned and lime thrown upon them. The doors were fitted inside with wooden clasps for privacy; yet they prevented small children from locking themselves inside. Susa Young Gates, Young's first child born at the Lion House, recalled:

Brigham Young . . . knew the dangers bred by careless sanitation, and the stone-floored vaults which led, by long passage ways from the north end of the Lion House, were covered with lime daily. The kitchen slops were thrown into barrels and carted away daily, to be fed to pigs, if nutritious, or burned, if useless. The rags which escaped the carpet rag bag were religiously saved for the papermill as well as all scraps of paper. The wash house was stone-flagged, and the washing suds were carted away for the sun to dry up in exposed corners. . . .

The same sanitary precautions obtained in all the surrounding barns and corrals. The barn was paved as well as constructed of cobbles; the horse barn was also cobble-paved. And the corral was cleaned and all its richness utilized in gardens and fields. There was no waste, no want. And there is therefore no marvel in the fact that there

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were almost no epidemics of childish diseases, no ^{sp?} ~~scrouges~~ ^{corrected} no fevers. Nothing but the regular return of light measles and a rare attack of scarlet fever.¹⁵

In his focus on cleanliness, order, and the relationship between these attributes and the moral education of his children, Young was in the mainstream of American architectural theory. This was a predominant thrust of the era, not only in utopian communities, but for many American intellectuals who sought a replacement for the religious and moral instruction provided in the traditional community. Some historians term this movement a new "cult of domesticity" and "domestic economy."¹⁶

The Young family's adherence to these domestic tenets was best reflected in the tasks accomplished at the basement level of Lion House. On the west elevation, and partly on the remaining elevations, the basement was built above ground with a number of windows and entrances. Thus work in there was carried on in an airy and bright atmosphere. Food preparation and storage was a continual focus in the Young household, as it was in the larger community under Young's public administration, and the basement was the center of this activity.

One wife was appointed by Young to be in control of the "culinary department." She was considered the "stewardess," who kept the keys and was overseer of a hired cook, usually male, and three other servants. Two girls were hired to wash dishes and scrub, another to cook meats and vegetables, and deaf and dumb Sarah Ann Baker to do the pastry cooking. Dining was methodical and well-ordered. In the 40-foot-long dining hall in the southwest corner of the basement, each wife had a regular seat with her children at the tables. Those with children were seated at the heads of the tables in the order they came into the family and had preference over those with no children. The first "plurality" wife, Lucy Decker, presided at one of the long tables, while Brigham Young always presided at the short table when he ate at Lion House, with Clara Decker and her children on his left, Emeline with hers on his right. "This order was strictly observed," wrote Susa Young Gates, and the preferences displayed caused "much unhappiness on the part of the wives less favored." From 50 to 70 diners could be accommodated at the evening meal here.

There were several storage cellars in the basement that were used for the milk, butter, and vegetables brought daily from the Young farm 4 miles away, along with fruit and other produce from the grounds of the housing complex. Another cellar room was used for weaving and as a gathering place where all the mothers and grown daughters shelled peas, pickled peaches, and sorted strawberries. Next to the dining room was an ample cupboard and pantry, and northward from the pantry a "large and roomy" kitchen with large cupboards and a large tin-lined sink with a wastepipe through the outer wall to carry off dishwater. This was one of many examples of Young's pragmatic attention to detail and "solicitude over his wives and their comfort."

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A connecting door led from the basement pantry to the flagstone washroom, which led out of the kitchen. Young devised a clothes barrel with a large wooden mallet where the women with the help of a hired man could pound out the dirt. A large cookstove was installed atop the flagstone floor so that cooking grease could be "hygienically" cleaned. Two "immense" boilers stood beside a "great open fireplace" and a "huge" chimney led up through every story of the house. In addition to the storage and preparation of foodstuffs, dining, weaving, and washing, the basement level had a long narrow schoolroom, also used for dancing, the same size as the dining room (about 15 by 40 feet). This was used until Young had a separate schoolhouse built on the grounds in 1862 for his children. (See drawing of ground-floor plan, circa 1868, by Susa Young Gates.)

On the main story of Lion House there was a parlor (32 by 16 feet) at the front southwest end, expensively furnished with mahagony tables. This is the one room in the house that retains much of its historic appearance. There the family met every morning and evening when Young rang the bell for family prayers. The main parlor at Lion House also served as the entertainment room for those of "father's girls," as Young's daughters called themselves, who were of courting age.¹⁷

The "favorite wives," Emeline, Lucy Bigelow, and Clara Decker, received Mormon callers in their rooms on this level. (Gentiles were received usually only at the Beehive House.) Emeline first resided at the northwest end of the house but was moved up to just behind the prayer parlor because, as one observer alleged, "Brigham, in going to her room, was obliged to pass several other rooms, thus creating remark and jealousy among the other women. He therefore had a hall constructed leading from his office to her new room." Young often moved wives with numerous children to outside residences. With the increasing number of wives, he moved Mary Ann Angell and her five children to the separate "White House" in 1854 on the same block.¹⁸

The 20 bedrooms on the second story of Lion House, marked on the exterior by the 10 gables on each longitudinal side of the house, symbolized Young's intent to provide "equal comforts" for his wives according to their child-bearing roles in the family. Just as the dining arrangement reflected a hierarchy related to propagation, the living space of individual wives revealed their rank in the family order. While most wives with children had their bedrooms on the main floor connected to their sitting rooms, those who were childless, along with one or two hired hands, had both sitting room and bedroom upstairs where the rooms essentially were identical. The rest of the 20 chambers were occupied by the children.

Besides providing formal space to offer hospitality in a more traditional atmosphere to non-Mormon visitors, Beehive House was Young's primary personal domicile where he combined business and leisure. His private office on the

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first story in the southwest corner was connected to the Governor and President's Offices via a private entry. This office in Beehive House is restored to what was believed to be its original condition as "a plain, neat, room" over 25 feet square, and "furnished with a large writing-desk and money safe, tables, sofas, chairs and a 'store' carpet." Behind it was Young's private bedroom in Beehive House "where no one could enter without special permission. If he wished the company of one of his wives, an observer recalled, "he notified her by message; when ill, he chose one of them to care for him." In the summer he inhabited a large chamber in Beehive House with a high vaulted ceiling on the east side of the second story over the reception room. In winter he slept on the first floor in a smaller chamber across from the parlor on the west and behind his private office. As he slept fairly late after working the quieter evenings, he ate a "quiet breakfast" in the official residence.²⁰ The north end of the original house contained a large kitchen and men's dining room. An elaborate 1890s addition has obliterated a sense of the original interior space of this wing.

Thus the spatial arrangement of the buildings of the Brigham Young Complex carefully delineated domestic, public, and church functions. This is evident both in its external configuration and in what is known of the use of internal spaces. Designed to achieve familial harmony and functional efficiency as the model household of a unique 19th century utopian community, and integrally associated with the life of Brigham Young and events in the settlement of the Intermountain West, the complex has ~~exceptional architectural as well as~~ historic national significance. *exhibits*

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⁴Leroy R. Hafen and Ann W. Hafen, eds., The Utah Expedition 1857-1858 (Glendale, California: The Arthur H. Clark Company, 1958; repub. 1982), 42, 310-313; Hubert Howe Bancroft, History of Utah 1540-1887 (San Francisco, California: The History Company, 1890), 506-507.

⁵Arrington, 294-299.

⁶quoted in Arrington, 352.

⁷Susa Young Gates Collection, typescript, Utah State Historical Society, Box 1, fd. 5.

⁸Arrington, 400-401.

⁹Thomas Carter, "'All Just the Same Toward the Street': The Folk Architecture of Mormon Polygamy," (unpublished manuscript, ca. 1985). See also Paul Goeldner, "The Architecture of Equal Comforts: Polygamists in Utah" Historic Preservation, v. 1, no. 1 (1972) for an earlier, brief discussion of this architecture.

¹⁰Arrington, 484.

¹¹Lawrence Foster, Religion and Sexuality: Three American Communal Experiments of the Nineteenth Century (New York: Oxford University Press, 1981), 5-6, 145. See also D. Gene Pace, "Wives of Nineteenth Century Bishops: A Quantitative Analysis," Journal of the West, v. 21 (1982) for another discussion of the doctrine.

¹²Paul L. Anderson, "Truman O. Angell: Architect and Saint," in Supporting Saints: Life Stories of Nineteenth Century Mormons (Provo, Utah: Religious Studies Center, 1985), 133-172; Anderson, "Brigham Young and the Lion House," (unpublished address given at Lion House, 1983).

¹³Johnson, "Living--and Living with--the Principle: The Brigham Young Households."

¹⁴Waite, The Mormon Prophet and His Harem, 196.

¹⁵Susa Young Gates Collection, typescript, Box 12, fd. 1.

¹⁶David P. Handlin, The American Home: Architecture and Society, 1815-1915 (Boston, Toronto: Little, Brown and Company, 1979), 3-88.

¹⁷Susa Young Gates Collection, Box 12, fd. 1. Gates thoroughly describes family life in the Young houses.

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¹⁸Waite, 197.

¹⁹Ibid.

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Because the original NHL designation was only for the Lion House and did not include the Beehive House and Governor and President's Offices, the boundaries have been expanded to include these other nationally significant buildings in the Brigham Young Complex. The historic complex is located in a busy urban setting, and large, modern, institutional buildings clearly delineate its north, west, and south boundaries. The north boundary has been drawn to enclose the courtyard and to exclude the landscaped mall separating the Church of Jesus Christ of Latter-day Saints office building from the historic buildings.

The boundary begins at the southeast corner of Lot 1, Block 88, Plat A, Salt Lake City Survey (the corner of State and South Temple Streets). It then runs due north for approximately 170 feet, then west for approximately 174 feet, along the rear of the buildings and courtyard. At this point the boundary runs due south for approximately 170 feet to its intersection with South Temple Street; then it follows the north curb of South Temple Street for approximately 174 feet to its beginning point.

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National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in *Guidelines for Completing National Register Forms* (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name Lion House, Beehive House, President and Governor's Office
other names/site number Brigham Young Complex

2. Location

street & number 63-67 East South Temple Street not for publication
city, town Salt Lake City vicinity
state Utah code 49 county Salt Lake code 035 zip code 84111

3. Classification

Ownership of Property	Category of Property	Number of Resources within Property	
		Contributing	Noncontributing
<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> building(s)	<u>4</u>	<u> </u> buildings
<input type="checkbox"/> public-local	<input type="checkbox"/> district	<u> </u>	<u> </u> sites
<input type="checkbox"/> public-State	<input type="checkbox"/> site	<u> </u>	<u> </u> structures
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	<u> </u>	<u> </u> objects
	<input type="checkbox"/> object	<u>4</u>	<u> </u> Total

Name of related multiple property listing: _____
Number of contributing resources previously listed in the National Register 1

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. See continuation sheet.

Signature of certifying official _____ Date _____

State or Federal agency and bureau _____

In my opinion, the property meets does not meet the National Register criteria. See continuation sheet.

Signature of commenting or other official _____ Date _____

State or Federal agency and bureau _____

5. National Park Service Certification

I, hereby, certify that this property is:

entered in the National Register.
 See continuation sheet.

determined eligible for the National Register. See continuation sheet.

determined not eligible for the National Register.

removed from the National Register.

other, (explain:) _____

Signature of the Keeper

Date of Action

6. Function or Use

Historic Functions (enter categories from instructions)

Domestic - Single dwelling
Commerce/Trade - Professional organization
Government - Statehouse
Religious - Church related dwelling

Current Functions (enter categories from instructions)

Recreation & Culture - museum
Landscape - Plaza
Social - Meeting hall

7. Description

Architectural Classification (enter categories from instructions)

Classical Revival
Late Gothic Revival

Materials (enter categories from instructions)

foundation sandstone
walls stuccoed adobe
roof wood shingle
other

Describe present and historic physical appearance.

The Brigham Young Complex National Historic Landmark (NHL), consisting of the Beehive House, Lion House and Governor and (Mormon Church) President's Offices, is located on the northwest corner of State and South Temple Streets, Salt Lake City, Utah. The houses and offices were the living and working space of Brigham Young, Utah Territory's primary religious and political leader. Their period of national significance extends from 1852 when their construction began until Young's death in 1877. The exteriors of all three structures retain a high degree of their historic character and architectural integrity. Restored in the 1950s and 1960s, the interior spaces of Beehive House and the Offices are integral to an understanding of the significance of those structures. The interior of the Lion House, now used as the Lion House Social Center, has been so altered in the 20th century, however, as to have lost its historic integrity and no longer contributes to the overall significance of the National Historic Landmark.

Site

The Brigham Young Complex occupied 20 acres, or two full city blocks in the original Salt Lake City plat. About 35 structures, in addition to the houses and offices of the landmark, were once part of the Brigham Young official compound. Buildings added to the property in the 1850s and 1860s included the large, 2-story "White House," built in 1849-1850 and predating Beehive House. The White House was a plastered adobe, temple-form building that housed Young's first wife Mary Ann Angell and her children. The Young family schoolhouse, a white building with a cupola, which stood farther east and set back from the road, was another prominent building. An observer in 1867 reported that 50 of Young's children attended classes there. The compound was designed for self-sufficiency and also had a gristmill, barns, corrals, granaries, a store, and outbuildings. None of these first buildings exist today. (See photograph, circa 1875, and annotated copy that identifies the individual buildings.)

All the buildings on the original 20-acre property were enclosed behind a 9-foot-high rubblestone wall supported by circular buttresses. A gatekeeper passed visitors and family members through the Eagle Gate, a wooden and rubblestone archway surmounted by a huge carved wooden eagle located at the east end of the Beehive House at the entrance to City Creek Canyon. The eagle was plated with metal in 1891 as a preservation measure and placed on a rebuilt arch, raised to permit streetcars to pass under it. Finally, after this second arch was accidentally pulled down by a truck, it was replaced in 1963 with the

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:

nationally statewide locally

Applicable National Register Criteria A B C D NHL Criteria 1 and 2

Criteria Considerations (Exceptions) A B C D E F G

Areas of Significance (enter categories from instructions)

Exploration/Settlement
Politics/Government
Religion

Period of Significance

1852 - 1877

Significant Dates

Cultural Affiliation

Significant Person

Brigham Young

Architect/Builder

Truman O. Angell

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.

The Brigham Young Complex National Historic Landmark consisting of the Mormon Church leader and Western colonizer's official residence, Beehive House, his private residence, Lion House, and the Governor and Mormon Church President's Offices, is nationally significant under criteria 1. From 1852, when their construction began, through Young's death in 1877, the buildings were closely associated with events in Western expansion and settlement, and political, social and religious movements of the era. The Complex is also significant under criteria 2 for its association with Brigham Young, the predominant political and religious figure in Utah territory. The Brigham Young Complex is associated with the following National Historic Landmark themes, subthemes and facets:

- V. Political & Military Affairs, 1783 - 1860
 - H. Manifest Destiny
- X. Westward Expansion
 - D. (5) Mormon Migration & Settlement of the Great Basin
- XXX. American Ways of Life
 - E. Ethnic & Religious Communities
- XXXI. Social & Humanitarian Movements
 - A. Communitarianism & Utopianism

Significance for Association with Brigham Young and Events in the Mormon Settlement of the American West, 1852-1877

Brigham Young joined the Mormon Church in 1832, and by 1835 had become one of Joseph Smith's Twelve Apostles. At the time that the Mormons were driven out of Missouri in 1838-1839, Young was the senior member of the Quorum of Church leaders. In 1844 Smith's murder led to his dramatic and successful bid for Church leadership. In the face of mob pressure, Young led the Mormons out of Nauvoo, Illinois, early in 1846. In 1847 he conducted a pioneer company to the Rocky Mountains and returned the following year with almost a thousand of his followers to the site he had selected, Great Salt Lake City in Mexican Territory; soon he was joined by thousands more.

See continuation sheet

9. Major Bibliographical References

See continuation sheet

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 # Beehive House (1934)
- recorded by Historic American Engineering Record # _____
- Historic Sites Survey - Lion House (1959)

Primary location of additional data:

- State historic preservation office
- Other State agency
- Federal agency
- Local government
- University
- Other

Specify repository:

Historic American Buildings Survey

10. Geographical Data

Acreeage of property Less than 1 acre

UTM References

A

1	2	4	2	5	0	6	0	4	5	1	3	3	5	0
Zone		Easting				Northing								

C

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

B

Zone		Easting				Northing								

D

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

Salt Lake City North, Utah Quadrangle

See continuation sheet

Verbal Boundary Description

See continuation sheet

Boundary Justification

See continuation sheet

11. Form Prepared By

name/title Rickey L. Hendricks, Historian
 organization National Park Service
 street & number P.O. Box 25287
 city or town Denver

date January 20, 1987
 telephone (303) 969-2875
 state CO zip code 80225-0287

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present structure, which because of its age, scale, and material is non-contributing to the landmark. From the beginning, the Young property was a semi-public thoroughfare because it blocked common entry to City Creek Canyon, the source of the city water supply as well as the only available timber in the vicinity. Permission to enter the canyon to tap these resources was obtained from the gatekeeper in exchange for delivery of every third load of wood at Young's door for community purposes.

The current extent of the landmark boundary is approximately 170 feet north and south and 174 feet east and west. On the north boundary a landscaped mall separates the current Church of Jesus Christ of Latter-day Saints (LDS Church) office building from the historic complex. The landmark is located in a busy urban setting, and large, modern, institutional and commercial buildings clearly mark its north, west, and south boundaries. Thus the boundaries are confined to the three historic buildings, the courtyard in the rear formed by their U-shaped configuration, and an easement of approximately 6 feet on the east and south. The LDS Church owns the property and opens the Beehive House to the public as a museum and uses the Lion House as a private social center. Attractive, though non-historic, landscaping adorns the buildings and the courtyard. A highly ornate, non-historic, 3-foot-high wrought iron fence set 3 feet back from the public sidewalk runs across the front of the complex and has three gates, one for each building.

When adjacent streets were widened in the 20th century, small portions of the 1850s rubblestone wall were moved from their historic location on the eastern end of the property. These were placed along the entire length of the complex at the northern (rear) and western boundaries of the landmark, serving to set it apart from the modern LDS Church office mall area. The wall is about 2 feet thick and 4 feet high with a concrete cap. One circular buttress post, the same material as the wall, remains on the southeast corner. A row of 23 granite hitching posts of 4- and 5-foot alternating heights remains from the historic period and extends across the front of the buildings on the south side of the complex. These and the remaining portions of wall still retain sufficient historical association and integrity to contribute to the landmark's significance.

The courtyard at the center rear of the complex is enclosed by the east elevation of Lion House, the north elevation of the Offices, and the west elevation of Beehive House. Its landscaped dimensions are approximately 35 feet by 51 feet, and it has modern landscaping. A manual water pump that replaces an earlier one is a central feature, but it is not believed to be from the period of significance. Currently the LDS Church uses the courtyard to serve meals and for other social occasions such as dinners, wedding receptions, and children's parties.

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Architectural historians have generally described the design of the historic buildings in the Brigham Young Complex as derivative of the New England architecture to which both Truman O. Angell, architect of the landmark buildings, and Brigham Young were accustomed. In fact the buildings more fairly represent the innovative application of both Classical and Gothic Revival stylistic principles in a local context. The symmetrical, geometric block design used in the Beehive House, for instance, may be understood in terms of the prevailing classicism that dominated the building trades during much of the 19th century.² The Gothicism evident in the Lion House, however, is more innovative, and Angell's choice of this newer, picturesque style may have been prompted by his knowledge of the current stylebook literature or perhaps reveals the influence of his assistant Thomas Ward, a stonemason and draftsman who would have been familiar with the revival of Gothic concepts in his native England.³ More curious is the presence of the full 2-story porch on the Beehive House, probably added in 1869. Such porches are not common in Utah and may reflect Young's interest in creating a distinctive and truly monumental appearance for the territory's chief residence.

Sculptures from the animal and natural world, such as the lion created by Thomas Ward that graces the entrance portico on the Lion House and gives the house its name, also suggest the presence of the English Gothic Revival influence. As used in the Brigham Young houses, however, traditional symbols had non-traditional meanings. For example, the lion guarding the entrance to the Lion House, where Young's plural family resided, reveals Young's own image as family patriarch. According to LDS Church historian Paul Anderson, Brigham Young's friends referred to him as "Lion of the Lord." Similarly, the eagle that once adorned the Eagle Gate more likely signified loyalty to the Mormon order rather than, as traditionally, to the United States. The most unusual use of sculptural symbolism was the beehive atop the cupola on Beehive House, the symbol of Mormon diligence in communal labor.⁵ The buildings themselves conveyed special meaning to the newly founded Mormon community. The exterior design of Lion House, for example, with its Gothic elements suggesting spirituality and 20 identical and symmetrical dormers signifying the plural family structure, was uniquely symbolic of the "distinctive pattern of Mormon family life" exemplified by the residents of the house.⁶

Governor and President's Offices

The small, 1-story Governor's Office was the first building of the Brigham Young Complex to be constructed. According to Truman Angell's journal, planning began in December 1851, when Brigham Young sent him specifications. Construction was under way by March 1852. It is a simple rectangular-plan building with a gable roof and modest classical detailing. The structure has a boxed cornice with returns, a broad soffit, a frieze, and has classical elements somewhat more elaborate than those of the adjacent President's Office.

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Typical of public buildings in the classical style, the main entrance is located at the south elevation flank end. Two double-hung, 12-over-12 light windows with label moldings flank the paneled pine door. The door is detailed with a label molding and a 4-light transom. The front windows and labels perhaps were added in 1854 when the adjacent President's Office was built. Like all the buildings in the house and office complex, the walls are constructed of stuccoed adobe, and the roof is covered with wood shingles. All of the buildings except Lion House have low sandstone foundations; the foundation of Lion House is also sandstone, but reaches a height of over 10 feet on the west elevation. The adobe on all of the buildings is painted light yellow or "creamy," and the trim is white. These are the historic colors.

The attached 2-story President's Office, which also housed the Tithing Office, was built to the west of the Governor's Office in 1854. It also is a rectangular, gable-roofed structure with a simple boxed cornice. The facade is symmetrical with two double-hung, 15-over-15 light windows with label moldings that flank the paneled pine door. Like the Governor's Office door, the main door to the President's Office has a label molding and 4-light transom; two double-hung, 6-over-6 light windows with label molding are on the second-story facade. An 1862 photograph shows that a portico with square wooden columns and pilasters, not present in an 1855 photograph, was built across the front of the two office buildings. A connecting passage between the two offices with a large pine French door with sidelights, transom, and label molding was added, probably by 1862, to give the two buildings their present appearance of one continuous structure.

The buildings are entered by the central passage door which leads into a long hall with the larger office and gallery on the west and smaller offices on the east. At the rear, the passageway that Young constructed, called the "crooked hall" by his children, has been enlarged. Another passage, now removed, once connected the offices to Young's private rooms on the first story of Beehive House. In the 1860s a gallery was constructed around the second story of the President's Office as a library and storage for the Church and tithing records. An ornately carved oak door at the northwest corner of the galleried office conceals a narrow stairway to a second story room where prayer and private meetings were held. These features are preserved intact. The Brigham Young "Office Notes" indicate continual repairs and improvements of the offices that have changed other features over time.¹ Specifically, the LDS Church Journal History on October 19, 1881, records that partitions were changed to enlarge the office of the Deseret Telegraph Company, then housed in the building to accommodate increasing communication needs.

The north, or courtyard, end of the structure has been altered for easier access to the courtyard and between the buildings, and a half story was added to create a rooftop terrace also with access from the courtyard. These changes

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are in the rear of the building and, because they remain consistent with the original architectural character, do not dramatically alter its integrity. Currently the offices in the complex are used for administration of the Lion House Social Center and for Beehive House tours.

Beehive House

The Beehive House, begun in 1853 and completed in 1855, served as Young's official residence and was the third building completed in the Brigham Young Complex. It is a 2-story, double-pile, Georgian type house with Greek Revival and other classical elements. The gable roof is pierced by paired chimneys on the east and west ends. The bracketed porch cornice, the ornamental roof deck balustrade, and the cupola topped with the symbolic carved beehive perhaps were borrowed from the Italianate style. The roof deck ironically suggests the "widow's walk" from New England seacoast architecture. Similar roof decks were present in several early Salt Lake City buildings, however, and were called "observatories." They perhaps were meant to serve a defensive purpose as actual lookout points in the frontier community.

When first constructed, the Beehive House was a 2 1/2-story structure with a 8 center-passage, double-pile plan reminiscent of larger New England farmhouses. The main portion of the building measured approximately 45 feet by 35 feet and had the facade located on the south longitudinal elevation. As it appeared in an 1855 photograph, the Beehive House had a 1-story perpendicular wing extending from the rear for a men's dining room, kitchen, and storage area (see photograph, circa 1878, taken from the north toward the rear of the Brigham Young property). Originally, a simple 1-story colonnade with a second-story balustraded balcony extended across the facade and around the east side. By the 1870s, photographs show that the existing elaborate 2-tiered porch was added. The balcony is supported by 2-story, square, fluted wooden columns evenly spaced. The columns give the appearance of a composite order due to the ornate bracketing which blends into the porch roof entablature. The more elaborate porch probably was added about 1869 and gives the house a more stately appearance as Brigham Young's official governor's mansion.

Upon his death, Young deeded the house to Lucy Decker who in turn sold it to one of Young's sons, John W. Young. In 1899 the LDS Church purchased it for offices and the president's residence. It was used in this capacity until 1918 when it was converted to use as a home for single Mormon women. In an extensive remodeling by John Young in 1888-1891, the north wing was demolished and a more elaborate 2-story rear addition constructed with dimensions of approximately 45 feet by 71 feet. The addition reflected late 19th century Victorian architectural styling and has a mansard-like, hipped and clipped gable roof with dormers. At the time of the remodeling the main entrance was moved from the south to the east side in the addition.

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For the original interior Angell "experimented with a grand symmetrical plan," as Anderson describes it, "including a semicircular staircase. The details for this house, developed over the next two years, included carved mantelpieces and a handsome observatory topped with a beehive."¹⁰ Prior to the 1888 remodeling, the interior was a double-pile, central-hall-plan structure for the main portion, with a large parlor at the right of the entrance and Young's private room and office to the left. The original second story contained family bedrooms (the number is unknown) and Brigham Young's large summer bedroom with high vaulted ceiling. Interior woodwork throughout was pine painted to imitate oak, with Greek Revival carved window and door moldings. Interior plaster in the hallways was "marbleized" by painting it to resemble marble. This was a method of making frontier housing appear more sophisticated.

The original north wing constructed by Brigham Young was transformed by his son into a 2-story family wing with more elaborate dining and kitchen areas, a sewing room, and other family utility rooms on the main floor and numerous bed and sitting rooms on the second. John Young also remodeled the interior throughout the addition and main house, adding carved pine and oak paneling, woodwork, balustrades, and newel posts that replaced the simple pine trim, giving the house a High Victorian character. The main entrance was moved to the east and enhanced by a heavy oak door. The staircase which leads from the 1888 main hall to the second-floor bedrooms is also carved oak. The large number of bedrooms (17) shown in the 1934 Historic American Buildings Survey drawings reflects the conversion of the house to a boarding home for young Mormon women in 1920.

A major restoration of the Beehive House was undertaken in 1959 by an LDS Church restoration committee. The committee tried to retain both the character of the 1855 house and the Victorian additions made by John Young. Victorian elements now predominate, however, both in the highly ornate, red-velveted furnishings and the gold gilt cornices over windows in the front rooms and in the rear wing. Debate continues among LDS Church historians as to the authenticity of some aspects of the restoration and how much the house still reflects the lifestyle of the original Brigham Young family. However, it appears that sufficient architectural integrity still exists from the Brigham Young period in the first-floor front private office and parlor and second-floor front bedrooms that the interior contributes to the overall integrity of the complex.

Lion House

At the west end of the complex, adjacent to the Governor's Office, is the Lion House, begun in the spring of 1853 but not completed until 1856. It was named for the carved stone lion couchant over the entry vestry. The Lion House is a 2-1/2-story, rectangular building with dimensions of approximately 45 feet by

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139 feet. The facade is at the narrow end. The long gable roof is intersected by 10 high-pitched, smaller gable dormers on each longitudinal side and pierced by four interior chimneys, two at each gable end. The foundation, which reaches a height of about 10 feet on the west elevation, is rusticated sandstone with a narrow, cut stone watertable set diagonally from the foundation stone to the stuccoed adobe walls. The stuccoed adobe exterior walls are painted yellow, the wooden trim white, and the shutters green, all believed to be the historic colors.

The architectural style of Lion House is predominantly Gothic but clearly adapted to its intended use. As he did in his design of the Beehive House, Angell mixed a variety of stylistic features he found appealing and useful and adapted them to the building material and building function. Thomas Ward contributed the most striking element of the facade which is the granite, Gothic-styled entry vestry with corner stone buttresses and crenelated balcony parapet atop which the stone lion couchant was placed the year the house was completed. The vestry projects about 5 feet out from the front wall and has a pine paneled door with Gothic carving on the eastward extension. A large, 12-over-12 light window with sidelights and label molding is centered on the vestry. A fixed, rectangular, 18-light window is below the central window at foundation level, and a 6-over-6 light window with sidelights is above it. Two 12-over-12 light windows flank the vestry on the first story, two smaller 6-over-6 light windows flank it on the second story, and two small 6-over-6 light windows are at the attic level near the gable peak. Other windows are double-hung wood sash with label molding, shutters, and lug sills.

On the longitudinal east and west elevations, the 10 gable dormers on each side symbolically marked 20 small second-story bedrooms for many of Young's wives and children. The partitions dividing the bedrooms were removed in 1901-1902. Multi-paned, Tudor-style, dormer casement windows with a quarrel pattern in the transoms and capped by Gothic hoodmolds are at the center of each of the 20 steeply-pitched gable dormers. Wood paneled and paned doors, some with transoms and all with the same label moldings as the windows, alternate with windows at the foundation level on the west elevation and on the main level of the east elevation. The windows on the east are shutterless; those on the west have shutters on the second level and are shutterless on the foundation level. The toilet addition on the rear of the house, built by Brigham Young during the period of national significance, has been replaced by an elevator and an iron fire escape. The exterior elevator housing was constructed in 1968 in a style harmonious with the original structure. It is a half-gable section with 12-over-12 light double-hung windows capped by label molding and projecting approximately 6 feet from the main gable end on the north rear.

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The 1967-1968 rehabilitation of the Lion House exterior was based on historic photographs and description and has returned the structure as nearly as possible to its original appearance. Exceptions are the elevator addition to the north end of the building and the absence of the sleeping porch, exercise gym, and a frame structure built in 1861 that extended the length of the west elevation of the house, probably removed in 1878, the year after Young's death. Removal of the original stucco finish took place before 1915, and a simulated stone veneer was later added to the adobe. This veneer was removed during restoration. Resurfacing of the adobe brick and sandstone structure was done, according to the description of Young's daughter Clarissa Spencer Young, as "cream plaster, which with the white woodwork and green shutters made a very lovely appearance."

After Young's death in 1877 disposition of the house brought radical alterations of the interior. According to references in the LDS Church Archives, five or six of Young's widows remained in Lion House until 1900 when the Brigham Young Trust sold the President's Office and Lion House to the Church. The office building was used, as it was historically, to conduct the "business of the presidency, Bishop's Office and historian's office" and to "consolidate all Church business." In 1901 and 1902 the Lion House was converted to the home economics and other departments of the new Latter-day Saints University. At that time the interior was radically altered, especially on the second story where all the bedroom cubicles were demolished to create large rooms. After the building was no longer used as a school, it again was remodeled in the late 1960s to serve as the Lion House Social Center, which is still its function. Most of the building is used for dining, meetings, and social gatherings.

During the period of national significance the basement level, completely above ground on the west elevation, contained a number of doors and large windows so that it was brighter and airier than a typical basement. It was the core of Young family activity. All food preparation, and dining that included as many as 70 people at a sitting, took place on this level. In addition to a long dining room, cooking and food storage areas, there also was a schoolroom and a room where the female members of the household did weaving. The basement has been remodeled into a cafeteria and dining area for large groups and social center members. The large open fireplace at the north end is probably not from the period of national significance (see sketch of the Lion House ground floor circa 1868 by Susa Young Gates).

The first story was divided into nine larger bedrooms with sitting rooms and a large parlor at the southwest corner for family prayer meetings and entertaining. After the 1967-1968 remodeling, the first floor bedrooms and parlors were converted into parlors, dining, and service rooms along each side of the long central hall with a staircase at each end. An elevator was placed

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roughly where Brigham Young originally had placed toilets at the north end. An additional stairway was added to the main floor bedroom in order to facilitate public use and as a safety measure; also, air-conditioning was added, along with steel beam reinforcements. Furnishings, woodwork, and floorcoverings were installed in the front parlor and central hallway which were thought to be either those originally in the house or authentic antiques of the same style and period. Several pieces of furniture have been identified as originals in the Young home; others are late 19th century Utah pioneer antiques.

The second story has been the most radically altered. The 20 second-story bedrooms were described as approximately 12 by 15 feet in dimension, "similarly furnished," with one door and one Gothic-style window each. In the turn-of-the-century conversion, the partitions dividing these rooms were removed to create several large rooms for classroom space.¹¹ Therefore, the interior of the Lion House, with the exception of the main story parlor, does not contribute to the historic character of the landmark.

Eagle Gate (Non-Contributing)

In 1963 an enlarged replica of the Eagle Gate was constructed at its historic location at the main entrance to the Young complex and to Canyon Creek, where Young was overseer of the city water and wood supply. The new gate represents recognition by the LDS Church and Salt Lake City of the symbolic nature of the property in commemorating an important phase in American history and settlement of the American West, but because of the late date of construction and the vast alteration in scale and materials, the gate is considered non-contributing to the landmark and is located outside the boundary.¹²

Endnotes

¹C.V. Waite, The Mormon Prophet and His Harem (Cambridge, Massachusetts: Riverside Press, for sale by Hurd and Houghton, New York, 1867), 195-198.

²William H. Pierson, Jr., American Buildings and Their Architects: The Colonial and Neo-Classical Styles (Garden City, New York: Doubleday, 1976), 66-68; and Thomas Carter, "Folk Design in Early Utah Architecture," in Hal Cannon, ed., Utah Folk Art: A Catalog of Material Culture (Provo, Utah: Brigham Young University Press, 1980), 36-59.

³For a general review of the movement of picturesque ideas in American building, see Dell Upton, "Pattern Books and Professionalism," Winterthur Portfolio 19 (Summer/Autumn, 1984), 107-150.

⁴Paul L. Anderson, "Truman O. Angell: Architect and Saint," in Donald Q. Cannon and David J. Whittaker, eds., Supporting Saints: Life Stories of Nineteenth Century Mormons (Provo, Utah: Religious Studies Center, 1985), 147.

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⁵Hal Cannon, The Grand Beehive (Salt Lake City, Utah: University of Utah Press, 1980).

⁶Anderson, "Brigham Young and Lion House" (typescript of a talk given by Anderson in the Lion House, ca. 1983).

⁷Truman Angell's "Journal" and the Brigham Young "Office Notes" manuscripts are in the LDS Church Archives.

⁸Henry Glassie, Pattern in the Material Folk Culture of the Eastern United States (Philadelphia, Pennsylvania: University of Pennsylvania Press, 1967), 124-129; and Thomas Carter and Peter Goss, A Guide to Utah's Historic Architecture (Salt Lake City, Utah: University of Utah Press, forthcoming, 1987).

⁹Church of Jesus Christ of Latter-day Saints, Journal History, Church Archives, January 8, 1900; Deseret News, February 11, 1897, September 1, 1899, and July 28, 1904; Salt Lake City Daily Tribune, February 1, 1897; Portfolio, Bernice G. Casper and Randall Dixon, Brigham Young's Beehive House (Church of Jesus Christ of Latter-day Saints, n.d., ca. 1985).

¹⁰Anderson, "Truman O. Angell: Architect and Saint," 149.

¹¹"Courses of Study Offered by the Latter-day Saints" (pamphlet, 1901-1902); "Improvement Era" (newsletter, October 1968); "Lion House" (newsclipping, n.d., n.a.). These sources are in the LDS Church Archives, "Lion House" folder.

¹²Joseph Lundstrom, "Larger 'Golden Eagle' Perches Over Gateway" (Church News, November 9, 1963), 3.

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In 1833 Joseph Smith drew a plat of the ideal "City of Zion," 1 mile square in which up to 20,000 people could reside. Smith's plat was the basis for the physical layout of the City of the Great Salt Lake (officially named Salt Lake City in 1868) as the first "Mormon village" in Utah. Division of the city site into 10-acre square blocks with streets 8 rods (132 feet) wide began July 31, 1847, a week after the settlers entered the region. Blocks were divided into tracts called "inheritances" for each family, large enough for orchards and gardens. A few log houses were built in the new city, but the raw material for adobe was much more readily available and 110 "brethren" were chosen to make it. Young chose for himself two blocks adjoining City Creek and immediately east of the Temple Block. In the fall of 1848, he built a row of log houses for his wives and children. These houses collectively were called the Log Row. In 1849-1850, to the south of this, he built a white-plastered adobe house called the White House (or Mansion House) for his "senior wife" Mary Ann Angell and her five children. It was Colonial in design and served for a short time as the official headquarters for the Church and State government in the territory.¹ These structures are no longer standing.

Construction of the Beehive House and Young's adjacent President's Office began in 1852. His Governor's Office for the administration of civic affairs was completed in 1854. In 1855 Beehive House became Young's official residence as Territorial Governor and Church President, and the home of Young's first plural wife Lucy Ann Decker who ultimately had seven children. Some other wives resided with Lucy for short periods to help with housekeeping and entertaining. The Lion House, to the west of the other buildings, was erected between 1855 and 1856. By the time the Lion House was completed as a private residence for his family, Young had 11 connubial wives and 35 surviving children, in addition to several non-connubial "caretaker wives" and foster children.²

From the time Young commissioned construction of his residences and the Governor and President's Offices in the present complex in 1852, until his death in 1877, the Mormon community under his leadership endured an era of intense turmoil and change. Young engineered many compromises with mainstream American society over these 2 1/2 decades. Yet Mormon culture retained a unique ideological and social identity still evident in contemporary Mormon society. Its identity and cohesion was manifest both in the physical layout and construction of Great Salt Lake City and the Brigham Young Complex.

Despite Mormon progress in orderly community development, the United States Government did not allow it to proceed in isolation or tranquility. A series of military and economic crises that Brigham Young confronted during the time he resided in the complex caused alienation of the Federal Government and non-Mormon population from the Mormon community. When Utah came under U.S. jurisdiction through the Treaty of Guadalupe-Hidalgo in 1848, the Mormons

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petitioned Congress for admission to the Union as the State of Deseret. Their petition was denied, and instead Utah Territory was created by the Compromise of 1850. The new residents of Utah endured territorial status for 46 more years, until 2 decades after Young's death.

The murder in 1853 of a Federal railroad survey crew blamed on the Mormons, along with prejudice against Mormon doctrine and practices, especially polygamy, caused Mormon-Federal relations to deteriorate rapidly after the creation of the Utah Territory. In 1854 President Franklin Pierce refused to nominate Brigham Young to a second term as Territorial Governor. Pierce relented under pressure, however, and allowed Young to continue in office. But Mormon relations with the Federal Government reached a nadir in 1856. A second petition for Statehood failed, and the Territorial Secretary Almon W. Babbitt, appointed by President James Buchanan, was killed by Indians in Wyoming. Again Mormons were blamed.

Conflict with the Federal Government focused primarily on the judiciary appointed to the territory by the Federal Government. After the office of Justice George P. Stiles was raided and his papers burned in the summer of 1857, he reported back in Washington that the Mormon community was in rebellion against the U.S. Government. Within a month President Buchanan issued another revocation of Young's governorship and commanded General W.S. Harney to Utah with the Army of the West to put down the alleged rebellion. Young declared martial law in the territory and ordered Mormon colonies elsewhere to gather for the defense of Zion; the Utah militia began drills.³ This commenced the so-called "Utah War." But reports by Federal officers sent to interview Young were sympathetic, and the conflict was defused. Captain Steward Van Vliet, sent to talk with Governor Young, reported a "cordial reception" in which he had a personal tour of Beehive and Lion Houses and was allowed to see the workings of what he called the "peculiar institution" (of polygamy).⁴ The Mountain Meadow Massacre of a party of gentile migrants in southern Utah in September 1857, threatened to renew hostilities. However, scandals in Washington, the revelation that several million dollars were spent on the Utah campaign, and the realization that the Mormons intended to put up a strong defense, turned public sentiment against the Federal administration instead of the Mormons. The Utah War was renamed "Buchanan's Blunder" in popular folklore. Meanwhile the Civil War began to occupy the U.S. Government and military, providing the Mormons a respite from Federal intervention in their affairs.

In 1862 a third constitution was drawn up for the "State of Deseret"; Young was again elected Governor and a legislature formed. Rather than grant Statehood to the Mormons, however, Congress passed a new law against polygamy (Morrill Anti-Bigamy Act of 1862), and for a second time troops were dispatched to Utah. Colonel Patrick Edward Connor led 300 California-Nevada volunteers

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all the way to the bench above Great Salt Lake City in the summer of 1862. At one point, in fear that Connor would attempt to arrest Young, Mormon guards raised a flag atop Beehive House as a signal of impending danger. Within the hour, a thousand armed Mormon guards surrounded the house and another thousand soon arrived. They erected scaffolding on the high wall surrounding the Young complex in order to fire down on Connor's troops and brought out a cannon. For several weeks armed Mormons guarded the Young residence. After 3 weeks Connor received word he was promoted to the rank of brigadier general and relieved of his Utah duty.² Again armed battle was barely averted.

Nevertheless, Federal military pressure, economic and technological modernization, and westward expansion impinged relentlessly upon the Mormon enclave in Utah Territory. The combination of these factors threatened disintegration of Mormon culture and its forced assimilation into the American mainstream. Migrants en route to the California gold fields in 1848 began the process of gentile influx into the Territory. The Pony Express and the Overland Telegraph, completed in October 1861, pulled Great Salt Lake City firmly into the nation's communication network. Colonization of all the principal valleys east of the Wasatch Mountains proceeded rapidly. In 1861 Nevada and Colorado Territories were created, carving off parts of Utah on both the west and the east. Nevada was quickly granted Statehood. In 1868 Wyoming received the last portion of Utah to be appropriated by other future States. The transcontinental railroad was completed at Promontory Summit on May 10, 1869, and Young organized a company that built a trunkline from Salt Lake City to Ogden a few months later. With Utah now a vital link in the national transportation network, Mormon geographical isolation finally was destroyed.

Yet the Mormon community emerged from this era of modernization and growing demographic pluralism surprisingly intact. Young's railroad promotion signified the ability of the Mormon leader to accept aspects of modernization and Americanization necessary and beneficial to the Utah Territory. At the same time, new institutions he introduced in response to change were designed to maintain cultural distinctiveness and cohesion. A prominent example of adaptation to economic change was the organization in 1868 of Zion's Co-Operative Mercantile Institution (ZCMI). Loyal Mormons were expected to trade through ZCMI, eschewing the gentile entrepreneurs who invaded the city in the wake of Connor's efforts to encourage mining by his troops. A "pillar of support" in the social sphere Young instituted "to preserve his independent commonwealth" was the Young Ladies' Retrenchment Society which he personally organized in the parlor of Lion House, in 1869, six months after the Union and Central Pacific rails met at Promontory Summit. Young stated to his wives and daughters the reason they were expected to lead the Retrenchment movement:

All Israel are looking to my family and watching the example set by my wives and children. For this reason I

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desire to organize my own family first into a society for the promotion of habits of order, thrift, industry, and charity; and, above all things, I desire them to retrench from their extravagance in dress, in eating, and even in speech. The time has come when the sisters must agree to give up their follies of dress and cultivate a modest apparel, a meek deportment, and to set an example before the people of the world worthy of imitation.

Thus Young expressed the belief that his familial organization was the model for the larger Mormon community.

Young moved his own bedroom to the Lion House from the Beehive House when Lucy Decker's family was "growing up" and almost no children resided there any longer to disturb his tranquility. (The first of Young's 56 children was born in 1825, the last in 1870.) He died in this room in Lion House of a ruptured appendix on August 29, 1877. The eulogy offered upon his burial signified the enormous impact of his leadership upon the Mormon community. "He has been the brain, the ear, the mouth and hand for the entire people of the Church," the eulogizer intoned, ". . . from the greatest problems connected with the organization of this Church down to the smallest minutiae." It was noted that Young not only had organized the Church, he also had directed the settlement of Utah Territory and the creation of its government. In these endeavors he had attended to every detail of the built environment from the shape of the Temple seats to the construction of his own family and official dwelling place.

During Young's lifetime and for over a decade after his death, family structure continued to be the most obvious aspect of Mormon life to set the Latter-day Saints apart from gentile intruders and was the primary provocation for anti-Mormon prejudice. Attacks upon the doctrine and institution of polygamy ultimately were successful, but not until 1890, 13 years after Young's death, did the Church disavow the doctrine. Until then it served a powerful cohesive function and gave Mormon culture a distinction that set it apart from other frontier communities.

According to historian Thomas Carter, Mormon "rejection of the traditional family structure required a basic reordering of the household structure--a reordering which is perhaps most fundamentally visible at the level of housing itself." Like other utopian sects that contemplated a new social order, the Mormons were forced to create a new domestic architecture. This they did, not by adopting an official housing policy, but by responding on an individual basis to the needs and spatial necessities of polygamous family life. Accommodation was made both for "integrated (several families in one house) or non-integrated (separate houses for each family) households." Young intended the Lion-Beehive-Office complex as a prototypical living space for the integrated

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family. The structures were designed to accommodate Young's polygamous Mormon family to integrate his private and official affairs in a single organic household. As such, the complex served as a model for reshaping of the LDS household within the larger Mormon "City of Zion," in accordance with the doctrine of polygamy. The complex combines both older vernacular forms such as the center-passage, double-pile Beehive House and an essentially new design such as the expansive Lion House.

Joseph Smith probably practiced plural marriage beginning in 1841 and issued his "revelation" in 1843 that the doctrine was ordained to him by God. Not until 1852, however, at a special Church conference in Great Salt Lake City after the Mormons were solidly entrenched in their permanent and, they thought, safely isolated location, was the doctrine officially announced. Geographic isolation and the acceptance of religious and cultural pluralism on the frontier meant that this form of family structure had over a decade of incubation and development before it came under full attack during the Grant administration after 1869. The 1862 Anti-Bigamy Act that brought Connor and his troops to Utah provided penalties against plural marriage and levied sanctions against the economic power of the Mormon Church. It could not be implemented, however, and was thought to be unconstitutional. Thereafter, a succession of bills sought to bring the Utah Territorial court system under the authority of the Federal Government, to prohibit Church solemnization of marriages, to deprive wives of immunity as witnesses in cases involving their husbands, and to punish cohabitation.

The Mormons resisted legal prosecution and endured social discrimination because they believed polygamy had Biblical precedent and divine sanction. Like other millenarian groups who sought literally to "reform" what many in Jacksonian and pre-Civil War America saw as a disintegrating social and moral order, the Latter-day Saints attempted to create a new model of earthly existence. Lawrence Foster, historian of the innovative Oneida, Shaker, and Mormon forms of family and community life, identifies certain common characteristics of these groups. All three depended on "a similar type of personal, charismatic leadership" who interpreted their experiences as having "cosmic importance." The followers in each group had an Anglo-American ethnic base. Most, like the Mormons, migrated westward from New England or western New York, a region "experiencing rapid economic growth and unstable social conditions" in the 1830s and 1840s.

All three of the groups studied by Foster were founded on a restructuring of family and marital life. "They all were convinced," according to Foster, "that the old order was radically diseased and corrupt, tottering inevitably toward destruction--'the end of the world,' in their terms. Rejecting the wicked world, these groups instead set up their own religious communities, based on

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their own conceptions of the ideal or heavenly model." Of these groups, the Mormons were most successful in creating a lasting "new order" based on communitarian principles including polygamy.

Propagation was the primary rationale for the practice of polygamy. Mormon theology held that all those living had previously had a pre-earth life as spirits. These spirits received physical bodies on earth through human births; body and spirit again were united at the resurrection of mankind at the millenium promised by Mormon prophets. Polygamy also served to enhance the power and prestige of its male practitioners and was the means of salvation for both sexes.

Brigham Young's prosperous economic status and exalted position as Church President as well as Territorial Governor, and the actual rarity of the practice, made the polygamous microcommunity he established at the Lion and Beehive Houses the most highly developed and most visible of such households in Mormon history. As he expressed it at the first Retrenchment Society meeting, Young considered the organization of his household and the behavior of its members as a model for the larger community.

Architect Truman O. Angell, who designed the buildings in the Brigham Young Complex, originally was a carpenter born in 1810 in Providence, Rhode Island. He was baptized into the Mormon faith in 1833 and migrated to Kirtland, Ohio, in 1835, where he helped complete the Kirtland Temple. This work provided the occasion for close acquaintance with Church leaders. In 1834 Brigham Young married Angell's older sister, Mary Ann; 11 years later, Angell's mother and sister Jemima were sealed to Young as plural wives. Angell followed Young to Utah as the primary architect for important institutional buildings. According to biographer Paul L. Anderson, Angell sought Young's "council often and usually deferred to him in cases of disagreement." In 1852 Angell had 22 projects either underway or in the planning stages. These included the Statehouse or Capitol at Fillmore, the Social Hall, the Governor's House and Meetinghouse at Provo, in addition to Young's official residence. He began the structure for which he is most noted, the Salt Lake Temple, during the same period in 1853.¹²

In the design of the complex, Young and Angell sought not only to provide "equal comforts" for Young's wives but paid great heed to the health and welfare of his children. This was evident in the arrangement of the internal living space of the Lion House, in particular, and in external additions to the houses and offices such as porches, connecting passages, and space for recreation on the original grounds of the property. For example, in 1861-1862 on the west end of the house, Young built closed-in porches, now gone, with gymnastic equipment for the girls, especially those he thought might get "round-shouldered." In the summer the girls would drag their beds onto the

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upper porch to sleep. In winter the enclosed porch was a "winter playground." He also built passages connecting the buildings of the Complex, such as the one the children called the "crooked hall" that ran behind his offices to Lion House and Beehive House.

The Governor and President's Offices and the Beehive House reflect fewer polygamous or unique architectural elements than does the Lion House. The physical arrangement of the three buildings in the complex in a U-shape and the way that they were functionally integrated for efficiency and harmony, however, reflect Young's view of the organic Mormon community in which "private" and "official" affairs merged. The arrangement of the buildings emphasized the proximity of working and living spaces, yet the rooms were divided into well-defined domestic and official functions. In the Beehive House, the "official residence" of the Church President and Territorial Governor, these functions were combined.

At the peak of habitation by Young's extended family, 12 of Young's wives lived in Lion House, along with 19 daughters and 8 sons. Yet another wife and her children resided in the Beehive House. In addition to Young's wives and offspring, the complex also housed spouses and offspring of married children, nonconjugal wives, adopted children, and hired help. The structures in the complex combined church, government, and domestic affairs in one compound, integrating all aspects of the lives and work of its inhabitants. Jeffery O. Johnson, historian of this unique 19th century household, describes it as "a fluid social organization that managed its resources well enough to provide for the needs of many people more loosely connected with the family," as well as those of the family itself.¹³

Angell designed the buildings of the complex under the careful scrutiny of Young. These buildings, especially the Lion House, illustrate Young's careful spatial planning to create an ideal physical environment for the polygamous household. Family harmony and efficiency were assured through spatial arrangement, division of labor, and the separation of the Young domicile into private and official households in the two main houses. Despite Brigham Young's wealth, the household operated on the principles of frugality and utility. A contemporary observer in 1867 wrote of the buildings and grounds of the complex:

Everything bears the mark of utility and nothing is expended for show, or merely to gratify taste. No expensive flower-garden or green-house is to be seen, and this is perfectly characteristic of the Prophet,¹⁴ who is thoroughly utilitarian in all his views and tendencies.

Spatial planning for family harmony and efficient functioning was especially evident at Lion House. Most illustrative of Young's practicality and sanitary

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efforts were the toilets on the north end of the house, one on each floor, set off on the two main floors by long wooden galleries. The toilets, now replaced by an elevator addition, were flagstone cemented for protection to the foundation floor. All liquid was drained from a stone rivulet into limed receptacles. Every morning the stone floors were cleaned and lime thrown upon them. The doors were fitted inside with wooden clasps for privacy; yet they prevented small children from locking themselves inside. Susa Young Gates, Young's first child born at the Lion House, recalled:

Brigham Young . . . knew the dangers bred by careless sanitation, and the stone-floored vaults which led, by long passage ways from the north end of the Lion House, were covered with lime daily. The kitchen slops were thrown into barrels and carted away daily, to be fed to pigs, if nutritious, or burned, if useless. The rags which escaped the carpet rag bag were religiously saved for the papermill as well as all scraps of paper. The wash house was stone-flagged, and the washing suds were carted away for the sun to dry up in exposed corners. . . .

The same sanitary precautions obtained in all the surrounding barns and corrals. The barn was paved as well as constructed of cobbles; the horse barn was also cobble-paved. And the corral was cleaned and all its richness utilized in gardens and fields. There was no waste, no want. And there is therefore no marvel in the fact that there were almost no epidemics of childish diseases, no scourges, no fevers. Nothing but the regular return of light measles and a rare attack of scarlet fever.¹⁵

In his focus on cleanliness, order, and the relationship between these attributes and the moral education of his children, Young was in the mainstream of American architectural theory. This was a predominant thrust of the era, not only in utopian communities, but for many American intellectuals who sought a replacement for the religious and moral instruction provided in the traditional community. Some historians term this movement a new "cult of domesticity" and "domestic economy."¹⁶

The Young family's adherence to these domestic tenets was best reflected in the tasks accomplished at the basement level of Lion House. On the west elevation, and partly on the remaining elevations, the basement was built above ground with a number of windows and entrances. Thus work in there was carried on in an airy and bright atmosphere. Food preparation and storage was a continual focus in the Young household, as it was in the larger community under Young's public administration, and the basement was the center of this activity.

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One wife was appointed by Young to be in control of the "culinary department." She was considered the "stewardess," who kept the keys and was overseer of a hired cook, usually male, and three other servants. Two girls were hired to wash dishes and scrub, another to cook meats and vegetables, and deaf and dumb Sarah Ann Baker to do the pastry cooking. Dining was methodical and well-ordered. In the 40-foot-long dining hall in the southwest corner of the basement, each wife had a regular seat with her children at the tables. Those with children were seated at the heads of the tables in the order they came into the family and had preference over those with no children. The first "plurality" wife, Lucy Decker, presided at one of the long tables, while Brigham Young always presided at the short table when he ate at Lion House, with Clara Decker and her children on his left, Emeline with hers on his right. "This order was strictly observed," wrote Susa Young Gates, and the preferences displayed caused "much unhappiness on the part of the wives less favored." From 50 to 70 diners could be accommodated at the evening meal here.

There were several storage cellars in the basement that were used for the milk, butter, and vegetables brought daily from the Young farm 4 miles away, along with fruit and other produce from the grounds of the housing complex. Another cellar room was used for weaving and as a gathering place where all the mothers and grown daughters shelled peas, pickled peaches, and sorted strawberries. Next to the dining room was an ample cupboard and pantry, and northward from the pantry a "large and roomy" kitchen with large cupboards and a large tinned sink with a wastepipe through the outer wall to carry off dishwater. This was one of many examples of Young's pragmatic attention to detail and "solicitude over his wives and their comfort."

A connecting door led from the basement pantry to the flagstone washroom, which led out of the kitchen. Young devised a clothes barrel with a large wooden mallet where the women with the help of a hired man could pound out the dirt. A large cookstove was installed atop the flagstone floor so that cooking grease could be "hygienically" cleaned. Two "immense" boilers stood beside a "great open fireplace" and a "huge" chimney led up through every story of the house. In addition to the storage and preparation of foodstuffs, dining, weaving, and washing, the basement level had a long narrow schoolroom, also used for dancing, the same size as the dining room (about 15 by 40 feet). This was used until Young had a separate schoolhouse built on the grounds in 1862 for his children. (See drawing of ground-floor plan, circa 1868, by Susa Young Gates.)

On the main story of Lion House there was a parlor (32 by 16 feet) at the front southwest end, expensively furnished with mahogany tables. This is the one room in the house that retains much of its historic appearance. There the family met every morning and evening when Young rang the bell for family

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prayers. The main parlor at Lion House also served as the entertainment room for those of "father's girls," as Young's daughters called themselves, who were of courting age.¹⁷

The "favorite wives," Emeline, Lucy Bigelow, and Clara Decker, received Mormon callers in their rooms on this level. (Gentiles were received usually only at the Beehive House.) Emeline first resided at the northwest end of the house but was moved up to just behind the prayer parlor because, as one observer alleged, "Brigham, in going to her room, was obliged to pass several other rooms, thus creating remark and jealousy among the other women. He therefore had a hall constructed leading from his office to her new room." Young often moved wives with numerous children to outside residences. With the increasing number of wives, he moved Mary Ann Angell¹⁸ and her five children to the separate "White House" in 1854 on the same block.

The 20 bedrooms on the second story of Lion House, marked on the exterior by the 10 gables on each longitudinal side of the house, symbolized Young's intent to provide "equal comforts" for his wives according to their child-bearing roles in the family. Just as the dining arrangement reflected a hierarchy related to propagation, the living space of individual wives revealed their rank in the family order. While most wives with children had their bedrooms on the main floor connected to their sitting rooms, those who were childless, along with one or two hired hands, had both sitting room and bedroom upstairs where the rooms essentially were identical. The rest of the 20 chambers were occupied by the children.

Besides providing formal space to offer hospitality in a more traditional atmosphere to non-Mormon visitors, Beehive House was Young's primary personal domicile where he combined business and leisure. His private office on the first story in the southwest corner was connected to the Governor and President's Offices via a private entry. This office in Beehive House is restored to what was believed to be its original condition as "a plain, neat, room" over 25 feet square, and "furnished with a large writing-desk and money safe, tables, sofas, chairs and a 'store' carpet." Behind it was Young's private bedroom in Beehive House "where no one could enter without special permission. If he wished the company of one of his wives, an observer recalled, "he notified her by message; when ill, he chose one of them to care for him." In the summer he inhabited a large chamber in Beehive House with a high vaulted ceiling on the east side of the second story over the reception room. In winter he slept on the first floor in a smaller chamber across from the parlor on the west and behind his private office. As he slept fairly late after working²⁰ the quieter evenings, he ate a "quiet breakfast" in the official residence. The north end of the original house contained a large kitchen and men's dining room. An elaborate 1890s addition has obliterated a sense of the original interior space of this wing.

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Thus the spatial arrangement of the buildings of the Brigham Young Complex carefully delineated domestic, public, and church functions. This is evident both in its external configuration and in what is known of the use of internal spaces. Designed to achieve familial harmony and functional efficiency as the model household of a unique 19th century utopian community, and integrally associated with the life of Brigham Young and events in the settlement of the Intermountain West, the complex exhibits historic national significance.

Endnotes

¹John W. Reys, Cities of the American West: A History of Frontier Urban Planning (Princeton, New Jersey: Princeton University Press, 1979), 290, 306.

²Jeffery O. Johnson, "Living--and Living with--the Principle: The Brigham Young Households," (unpublished manuscript, ca. 1984); Paul L. Anderson, "Brigham Young and the Lion House," (unpublished typescript of a talk given at the Lion House, ca. 1983).

³Leonard J. Arrington, Brigham Young: American Moses (New York: Alfred A. Knopf, 1985), 169-170; Paul Goeldner, Utah Catalog: Historic American Buildings Survey (Salt Lake City, Utah: Utah Heritage Foundation, 1969), 3-6; WPA, Utah: A Guide to the State, American Guide Series (New York: Hastings House, 1941; republ. 1972), 58-60, 67-70.

⁴Leroy R. Hafen and Ann W. Hafen, eds., The Utah Expedition 1857-1858 (Glendale, California: The Arthur H. Clark Company, 1958; repub. 1982), 42, 310-313; Hubert Howe Bancroft, History of Utah 1540-1887 (San Francisco, California: The History Company, 1890), 506-507.

⁵Arrington, 294-299.

⁶quoted in Arrington, 352.

⁷Susa Young Gates Collection, typescript, Utah State Historical Society, Box 1, fd. 5.

⁸Arrington, 400-401.

⁹Thomas Carter, "'All Just the Same Toward the Street': The Folk Architecture of Mormon Polygamy," (unpublished manuscript, ca. 1985). See also Paul Goeldner, "The Architecture of Equal Comforts: Polygamists in Utah" Historic Preservation, v. 1, no. 1 (1972) for an earlier, brief discussion of this architecture.

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¹⁰Arrington, 484.

¹¹Lawrence Foster, Religion and Sexuality: Three American Communal Experiments of the Nineteenth Century (New York: Oxford University Press, 1981), 5-6, 145. See also D. Gene Pace, "Wives of Nineteenth Century Bishops: A Quantitative Analysis," Journal of the West, v. 21 (1982) for another discussion of the doctrine.

¹²Paul L. Anderson, "Truman O. Angell: Architect and Saint," in Supporting Saints: Life Stories of Nineteenth Century Mormons (Provo, Utah: Religious Studies Center, 1985), 133-172; Anderson, "Brigham Young and the Lion House," (unpublished address given at Lion House, 1983).

¹³Johnson, "Living--and Living with--the Principle: The Brigham Young Households."

¹⁴Waite, The Mormon Prophet and His Harem, 196.

¹⁵Susa Young Gates Collection, typescript, Box 12, fd. 1.

¹⁶David P. Handlin, The American Home: Architecture and Society, 1815-1915 (Boston, Toronto: Little, Brown and Company, 1979), 3-88.

¹⁷Susa Young Gates Collection, Box 12, fd. 1. Gates thoroughly describes family life in the Young houses.

¹⁸Waite, 197.

¹⁹Ibid.

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Jeffrey O. Johnson, "Living--and Living with--the Principle: The Brigham Young Households," unpublished manuscript, ca. 1984.

Susa Young Gates Collection, Utah State Historical Society.

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Verbal Boundary Description:

Because the original NHL designation was only for the Lion House and did not include the Beehive House and Governor and President's Offices, the boundaries have been expanded to include these other nationally significant buildings in the Brigham Young Complex. The historic complex is located in a busy urban setting, and large, modern, institutional buildings clearly delineate its north, west, and south boundaries. The north boundary has been drawn to enclose the courtyard and to exclude the landscaped mall separating the Church of Jesus Christ of Latter-day Saints office building from the historic buildings.

Boundary Justification:

The boundary begins at the southeast corner of Lot 1, Block 88, Plat A, Salt Lake City Survey (the corner of State and South Temple Streets). It then runs due north for approximately 170 feet, then west for approximately 174 feet, along the rear of the buildings and courtyard. At this point the boundary runs due south for approximately 170 feet to its intersection with South Temple Street; then it follows the north curb of South Temple Street for approximately 174 feet to its beginning point.



BRIGHAM YOUNG COMPLEX

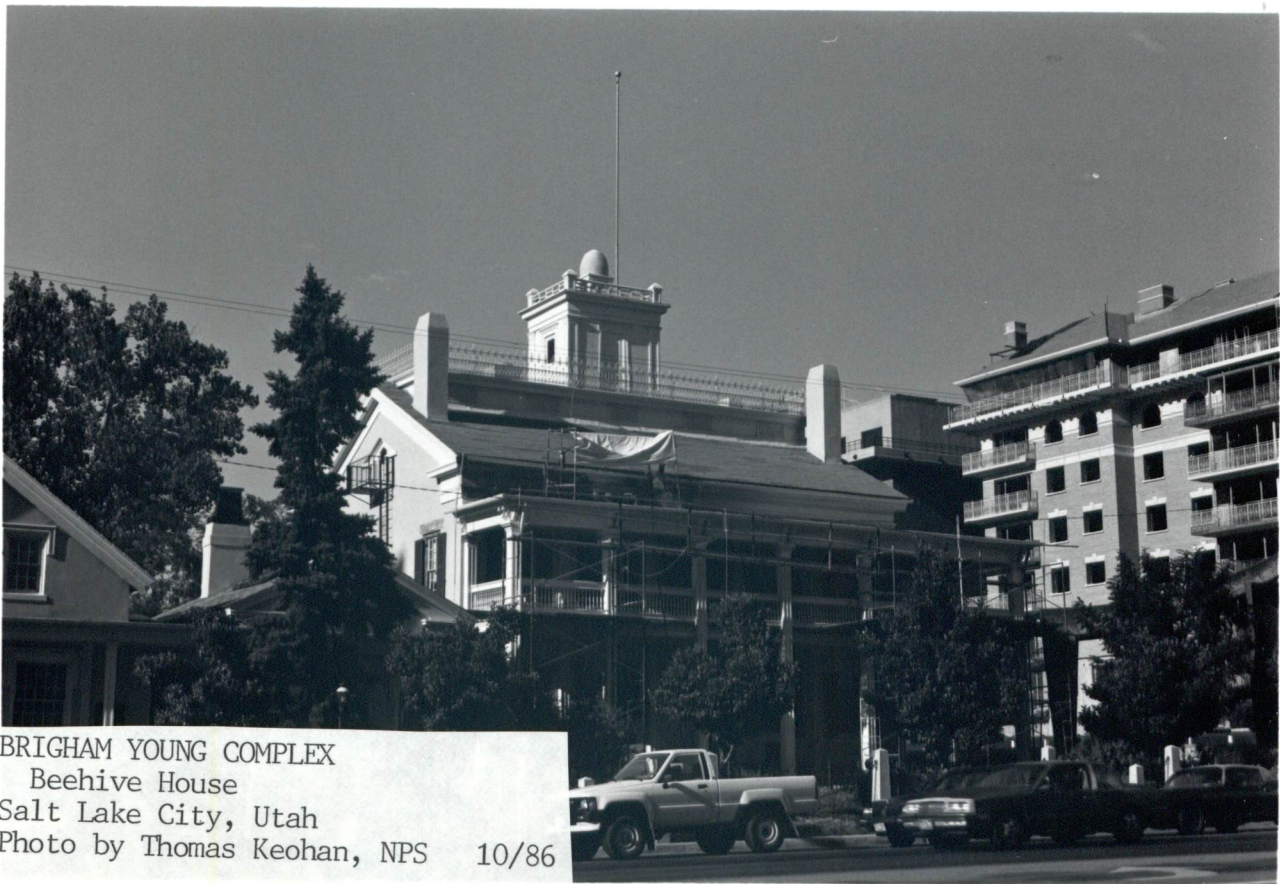
Lion House and President's Office
Salt Lake City, Utah

Photo by Thomas Keohan, NPS 10/86

Brigham Young Complex, Lion House and President's Office
63-67 E. South Temple
Salt Lake City, Utah

Thomas Keohan, Photographer
October, 1986
NPS-RMRO

South facade from South



BRIGHAM YOUNG COMPLEX
Beehive House
Salt Lake City, Utah
Photo by Thomas Keohan, NPS 10/86

Brigham Young Complex, Beehive House
63-67 E. South Temple
Salt Lake City, Utah

Thomas Kedhan, photographer
October, 1986
NPS-RMRO
South facade from Southwest



BRIGHAM YOUNG COMPLEX

Beehive House and Eagle Gate
Salt Lake City, Utah
Photo by Thomas Keohan, NPS 9/86

Brigham Young Complex, Beehive House and Eagle Gate
63-67 E. South Temple
Salt Lake City, Utah

Thomas Keohan, photographer
September, 1986
NPS-RMRO

South Facade from Southeast



BRIGHAM YOUNG COMPLEX

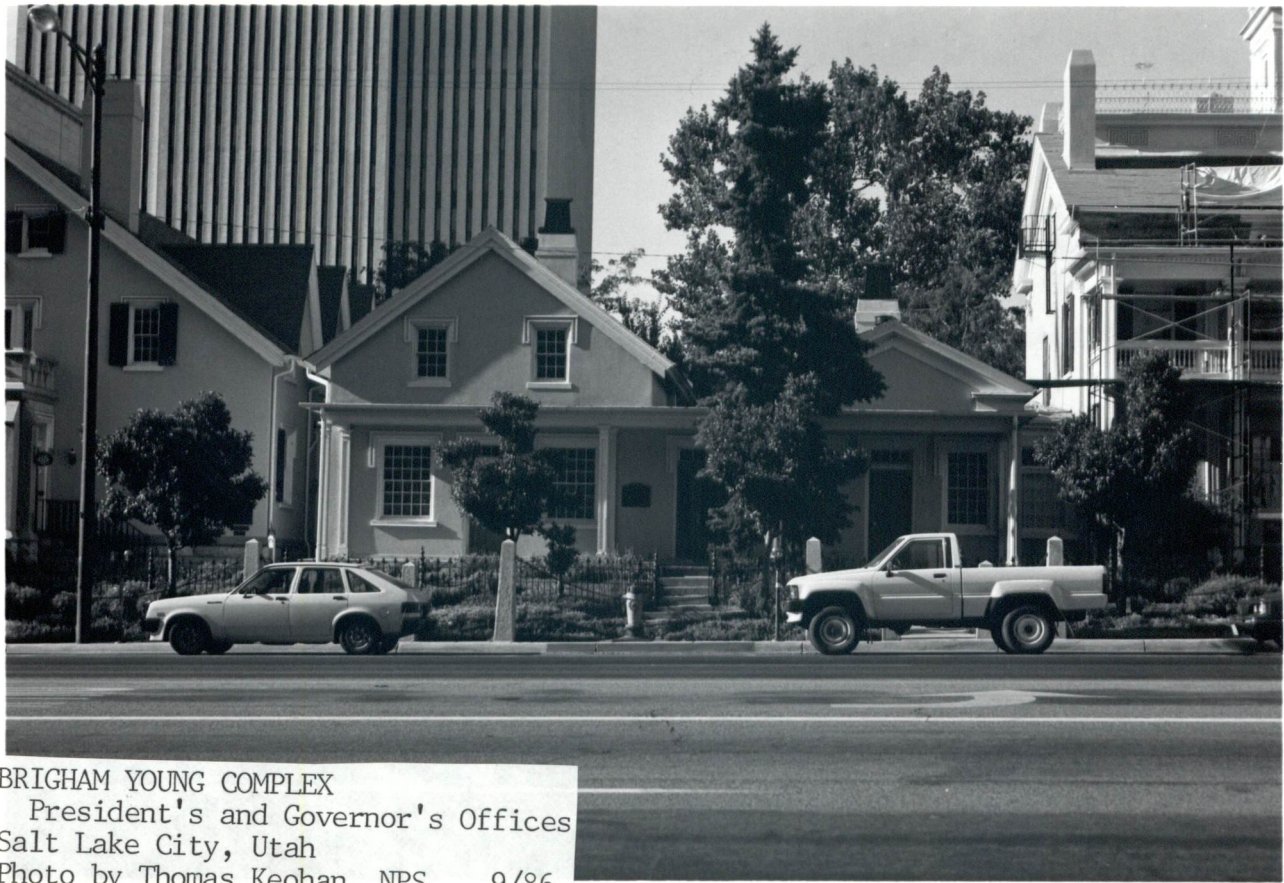
Lion House, Offices, Beehive House
Salt Lake City, Utah

Photo by Thomas Keohan, NPS 9/86

Brigham Young Complex, Lion House, Offices, Beehive House
63-67 E. South Temple
Salt Lake City, Utah

Thomas Keohan, photographer
September, 1986
NPS-RMRD

South facade from South



BRIGHAM YOUNG COMPLEX

President's and Governor's Offices
Salt Lake City, Utah

Photo by Thomas Keohan, NPS 9/86

Brigham Young Complex, President's and Governor's Offices
63-67 E. South Temple
Salt Lake City, Utah

Thomas Kehan, photographer
September, 1986
NPS-RMRO
South Facades from South



BRIGHAM YOUNG COMPLEX

Lion House, showing 10 gabled
dormers on west

Salt Lake City, Utah

Photo by Thomas Keohan, NPS 9/86

Brigham Young Complex, Lion House (showing rear elevator addition on north;
63-67 E. South Temple 10 gabled dormers on west)
Salt Lake City, Utah

Thomas Keohan, photographer
September, 1986
NPS-RMKO
North (rear) and West elevations from Northwest



Brigham Young Complex, Beehive House
63-67 E. South Temple
Salt Lake City, Utah

Thomas Keohan, photographer
September 1986
NPS-RMKO
South facade from southwest



Brigham Young Complex
63-67 E. South Temple
Salt Lake City, Utah

Thomas Keenan, photographer
September, 1986
NPS-RMKD

South facade from Southwest



Brigham Young Complex
63-67 E. South Temple
Salt Lake City, Utah

Thomas Keenan, photographer
September, 1986
NPS-RMRO

South Facade from Southwest



Lion House (left) and Beehive House, Salt Lake City,
Utah. Photo by Robert M. Utley, Sept. 11, 1959.
Negative in Region Three Office, National Park
Service, Santa Fe, New Mexico.

NT
RL



Lion House (left) and Beehive House, Salt Lake City,
Utah. Photo by Robert M. Utley, Sept. 11, 1959.
Negative in Region Three Office, National Park
Service, Santa Fe, New Mexico.



Lion House foreground

Office center

Beehive House in background.

21-17-87-11-k





[Brigham Young Complex]

Beehive House

63-67 E. South Temple

Salt Lake City, Utah

Church Archives, The Church of Jesus Christ of Latter-day Saints
Charles W. Carter Collection

P1300/5/4 neg
South facades from Southeast
ca. 1855

"This is a copy by Carter of a daguerriotype
by Mr. Marsena Cannon, Utah's first photographer."



C 131

C 131

[Brigham Young Complex]

Beehive House [and Eagle Gate - no longer standing]

63-67 E. South Temple

Salt Lake City, Utah

Church Archives, The Church of Jesus Christ of Latter-day Saints

Charles W. Carter Collection

P1300/131 neg.

East elevation

ca. 1868



[Briham Young Complex]
Beehive and Lion Houses
63-67 E. South Temple
Salt Lake, Utah

Church Archives, The Church of Jesus Christ of Latter-day Saints
F. Martin Collection
P 1645 neg

South facades from Southwest

Ca. 1862



View of Salt Lake City from Arsenal Hill

[rear of Brigham Young property toward north and east elevations
of Lion House, Beehive House, offices]

Church Archives, The Church of Jesus Christ of Latter-day Saints
[no photographer recorded]

P 1778/2/1neg

ca. 1875



Restored exterior - Lion House - 1968 (west view)

DESERET NEWS PHOTO

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1968-01-24-10:30:00



Redecorated and refurnished Lion House - 1968

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Workers putting finishing touches on reception hall - 2nd floor Lion House

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No. 51
THE LION HOUSE
BUILT BY PRESIDENT SOCRATES YOUNG AND USED BY
HIM AS A RESIDENCE FROM 1830 TO 1858 UNTIL HIS DEATH.
IN 1871 ON THE LOWER FLOOR WERE THE DINING ROOM AND
KITCHEN; ON THE NEXT FLOOR WERE THE LIVING ROOMS
AND LARGE PARLOR; AND ON THE TOP FLOOR WERE THE
BEDROOMS.
IT WAS IN THIS HOUSE THAT PRESIDENT YOUNG DIED.
LATER THE BUILDING WAS USED FOR SCHOOL PURPOSES
AND AS A SOCIAL CENTER FOR WOMEN AND GIRLS. THE LION
IS A SYMBOL OF ONE THAT OCCUPIED A SIMILAR POSITION
ON A PROMINENT PIONEER IN VERMONT, THE STATE WHERE
PRESIDENT YOUNG WAS BORN AND SPENT HIS YOUTH.
VERMONT AND YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION
AND VERMONT FINGERINGS AND LIONHARTS ASSOCIATION

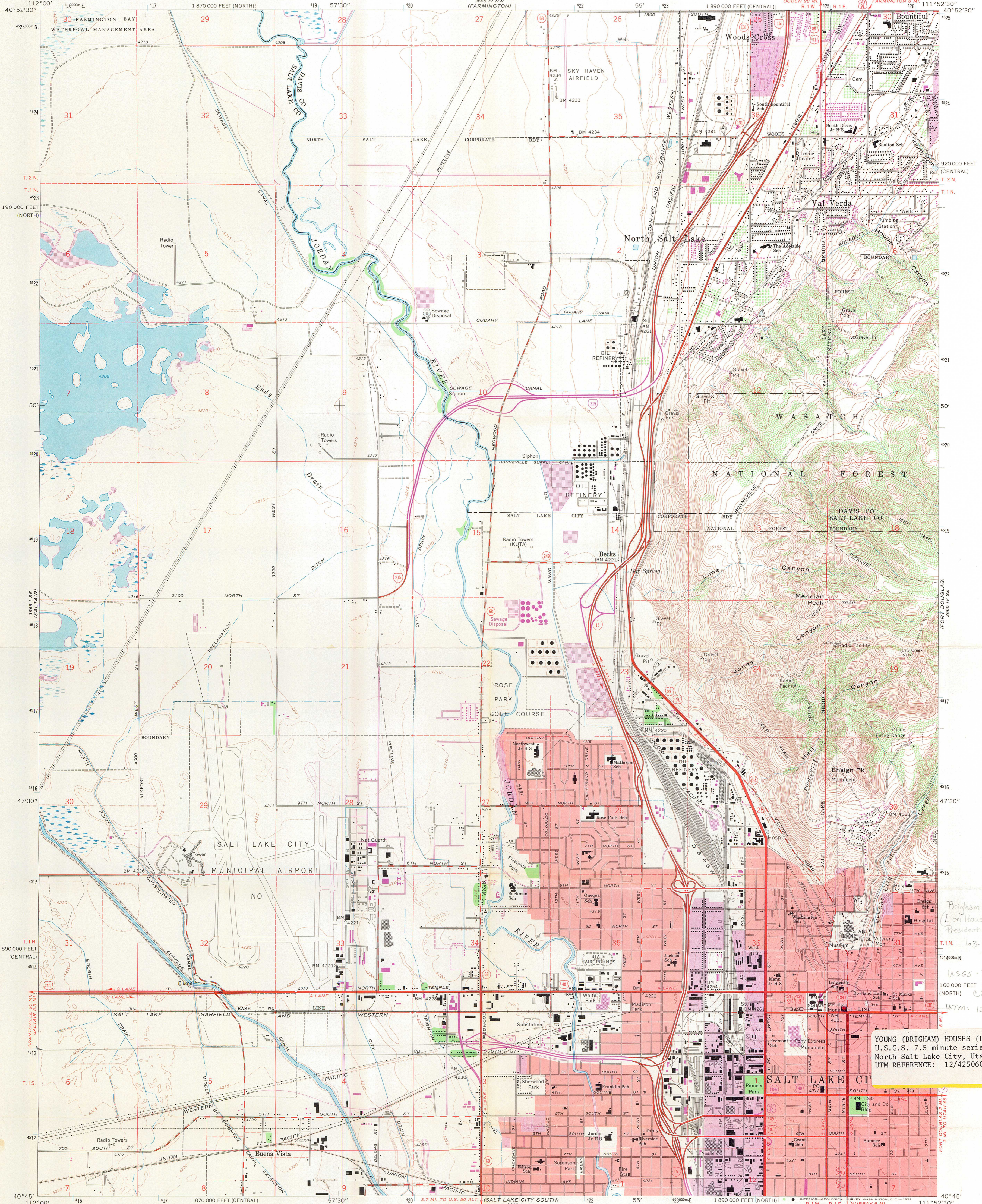
DESERT NEWS PHOTO

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UNITED STATES
DEPARTMENT OF THE INTERIOR
GEOLOGICAL SURVEY

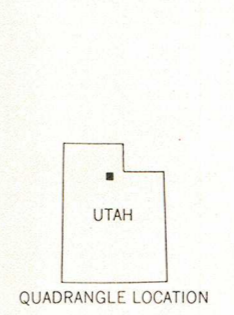
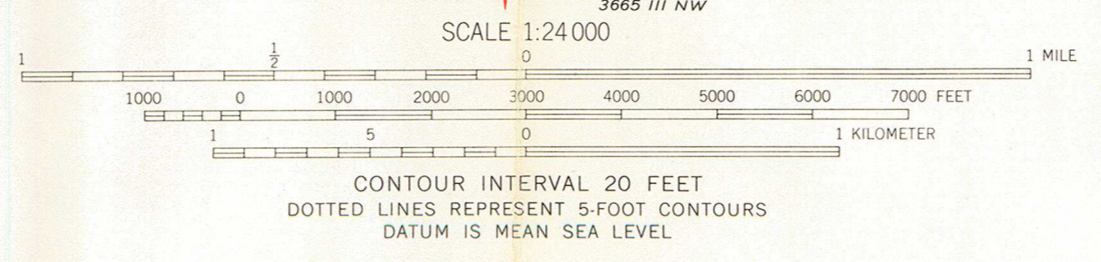
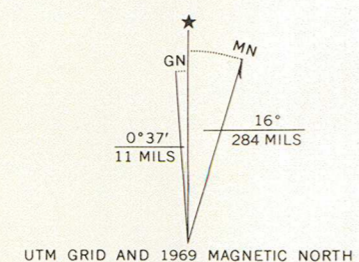
SALT LAKE CITY NORTH QUADRANGLE
UTAH
7.5 MINUTE SERIES (TOPOGRAPHIC)



Brigham Young Complex NH
Lion House, Beehive House,
President & Governor's Office
T.I.N. 63-67 East South
Temple Street
USGS 7.5-minute series
160 000 FEET North Salt Lake
(NORTH) City, Utah Quad
UTM: 121425060/4513350

YOUNG (BRIGHAM) HOUSES (LION AND BEEHIVE)
U.S.G.S. 7.5 minute series
North Salt Lake City, Utah (1963-rev.1969)
UTM REFERENCE: 12/425060/4513350

Mapped, edited, and published by the Geological Survey
Control by USGS and USC&GS
Topography by photogrammetric methods from aerial photographs
taken 1950 and planetable surveys 1925, 1934, and 1951
Revised from aerial photographs taken 1962. Field checked 1963
Polyconic projection. 1927 North American datum
10,000-foot grids based on Utah coordinate system,
central and north zones
1000-meter Universal Transverse Mercator grid ticks,
zone 12, shown in blue
Red tint indicates areas in which only landmark buildings are shown
Fine red dashed lines indicate selected fence lines
Revisions shown in purple compiled from aerial photographs
taken 1969. This information not field checked
Purple tint indicates extension of urban areas



ROAD CLASSIFICATION

Heavy-duty	Light-duty
Medium-duty	Unimproved dirt
Interstate Route	U.S. Route
	State Route

SALT LAKE CITY NORTH, UTAH
N4045—W1152.5/7.5

1963
PHOTOREVISED 1969
AMS 3665 IV SW—SERIES V897