

*THROUGH THE EYES*

*OF*

*MAN Y FAITHS*



# THROUGH THE EYES OF MANY FAITHS

Compiled and edited by  
the members of the Church Tour Committee  
of  
THE UTAH HERITAGE FOUNDATION

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## TABLE OF CONTENTS

TABLE OF CONTENTS .....	i
LIST OF ILLUSTRATIONS .....	ii
PREFACE .....	iii
INTRODUCTION .....	1
GLOSSARY OF GENERAL LITURGICAL TERMS .....	3
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS .....	4
TEMPLE SQUARE .....	8
LDS TENTH WARD MEETINGHOUSE .....	11
INDEPENDENCE HALL .....	13
JUDAISM .....	17
CONGREGATION KOL AMI .....	21
THE ROMAN CATHOLIC CHURCH .....	23
ST. AMBROSE CATHOLIC CHURCH .....	29
THE EPISCOPAL CHURCH .....	32
ST. MARK'S EPISCOPAL CATHEDRAL .....	35
ST. PAUL'S EPISCOPAL CHURCH .....	36
THE GREEK ORTHODOX CHURCH .....	39
THE LUTHERAN CHURCH .....	43
THE ZION LUTHERAN CHURCH .....	44
MOUNT TABOR LUTHERAN CHURCH .....	47
THE METHODIST CHURCH .....	49
THE PRESBYTERIAN CHURCH .....	53
THE CONGREGATIONAL CHURCH .....	57
THE JAPANESE CHURCH OF CHRIST .....	61
THE BAPTIST CHURCH .....	62
THE FIRST BAPTIST CHURCH OF SALT LAKE CITY .....	63
CALVARY BAPTIST CHURCH .....	65
THE CENTRAL CHRISTIAN CHURCH .....	68
THE FIRST CHURCH OF CHRIST, SCIENTIST .....	70
THE UNITARIAN CHURCH .....	73
BUDDHISM .....	77
CONCLUSION .....	81
BIBLIOGRAPHY .....	82
CREDITS .....	83

## LIST OF ILLUSTRATIONS

Figure 1 - LDS Tenth Ward Meetinghouse .....	4
Figure 2 - Assembly Hall - Temple Square .....	8
Figure 3 - Independence Hall .....	13
Figure 4 - B'nai Israel Synagogue .....	17
Figure 5 - Congregation Kol Ami .....	21
Figure 6 - Interior of Congregation Kol Ami .....	22
Figure 7 - The Cathedral of the Madeleine .....	23
Figure 8 - St. Ambrose Catholic Church .....	29
Figure 9 - St. Mark's Episcopal Cathedral .....	32
Figure 10 - Plan of St. Mark's Cathedral .....	35
Figure 11 - St. Paul's Episcopal Church .....	36
Figure 12 - Holy Trinity Greek Orthodox Cathedral .....	39
Figure 13 - Prophet Elias Church .....	42
Figure 14 - The Holy Trinity Lutheran Church .....	43
Figure 15 - The First United Methodist Church .....	49
Figure 16 - First Presbyterian Church .....	53
Figure 17 - The Japanese Church of Christ .....	61
Figure 18 - The Old First Baptist Church .....	62
Figure 19 - Calvary Baptist Church .....	65
Figure 20 - First Church of Christ, Scientist .....	70
Figure 21 - Unity Hall .....	73
Figure 22 - The Buddhist Temple .....	77

## PREFACE

This book is a collaborative effort of many people. The original idea was conceived in 1981. This is the second edition of the book. The idea behind this edition has somewhat changed from the first edition. Whereas in the first edition we looked more at the history of the individual religions in Utah, we have changed focus now. In this edition we have tried to keep a brief individual historical sketch, and then we have asked each religious group represented here to give a description of the exterior design of the building. When we come to the interior of the building, we asked that a description of the interior be given as well as a brief explanation of the type of service that would be encountered. In this way we have tried to show how the building helps to highlight or reflect what it is being used for. To the degree that this explanation has worked depends on the whole approach to the subject; but it is our hope that this book will aid in helping people better understand the various religious faiths presented in this edition.

Not all religions nor denominations have been represented in this book. Because this study is an ever on-going process, we hope that in a future edition we will be able to include those whom we have missed out this time.

## INTRODUCTION

For several years after the arrival of the Mormons in the Salt Lake Valley in 1847, these pioneers enjoyed a life of harmony and order, in contrast to the religious and social turmoil they suffered while in Nauvoo, Illinois. Obviously, this isolation was not to continue forever.

In the 1850's gold rushers and other travelers who traveled through the city were the first non-Mormons. In 1857 Johnston's army of approximately 2,500 soldiers, all non-Mormons, camped 25 miles southwest of Salt Lake City. With them came camp followers and non-Mormon merchants and artisans. They had their own religious affiliations. When that army left during the Civil War, it was replaced by a smaller army, under the command of Colonel Patrick E. Connor. This army contained many Roman Catholics and many Protestant faiths and, unlike Johnston's army, contained people who became socially and economically influential in the community. They, too, had their own religious affiliations. These people discovered minerals in the nearby mountains and soon formed an enclave of non-Mormons within the Mormon society. This marked the "beginning of the end" of complete Mormon domination.

When the railroad came in 1869, it brought even more non-Mormon merchants, miners and adventurers. They also brought their own religious beliefs and churches. Even earlier the Oriental laborers, who had built the railroad from the Pacific to Promontory, had brought very quietly their own Asiatic culture and eastern religions. Thus, by 1870 the Utah Territory was quickly becoming an integrated society containing many non-Mormons who, of course, soon established their own churches and, in some cases, their own communities such as "Greektown". By the time Utah became a state in 1896 most religions common to the United States had places of worship in Salt Lake City and Ogden.

This book has been prepared for use with the "Through the Eyes of Many Faiths" Tour in 1990. Because not everyone will be familiar with the basic pattern of service that the major groups of religious beliefs represented in this book, a very brief description of the Jewish and Christian buildings and services now follows. The Buddhist Religion is covered in the section of Buddhism. Readers will find a more detailed explanation of the typical worship pattern under individual headings.

### The Synagogue.

The synagogue is a building where Jews gather to read, to listen to, to study the Scriptures, and to praise, thank and intercede with God. The building may be of any architectural style. The most important feature inside the Synagogue is the Ark in which the Torah Scrolls are kept. It usually faces East (towards Jerusalem). In the middle of a raised platform called a Bimah there is a reading desk on which the Torah Scroll is placed during the service. The Ark with the curtain which covers it is a reminder of the one the Israelites made in the desert.

The Torah Scroll is the most precious object in the Synagogue. It is made of parchment and on it a trained scribe has written the first five books of the Bible in Hebrew. Torah is God's revelation of his love for his people and tells them how to conduct their lives. Torah means teaching. The Scroll is covered with a beautifully embroidered mantel or cover. Bells are fitted to it which tinkle when it is carried round the Synagogue. A crown, attached to the top, symbolizes the "rule" of the Torah over life, and a breast plate or metal pendant hangs in front. There are usually two other objects near the Ark - a Menorah (a seven branch candlestick) and a Lamp. Both of these are reminders of the Sanctuary in Biblical Times. In Orthodox synagogues men and women sit apart. In Progressive Synagogues they sit where they like. The men cover their heads with a cap called a yarmulka as a mark of reverence and respect. They often wear a prayer shawl with fringes called tallith.

The Synagogue is a house of prayer, its public service being called "Service of the Heart". There can be different patterns of worship in Synagogues, varying according to the rite or tradition of the Congregation. However there are certain elements and prayers common to all, some of which are very old. One of these prayers is called the

Shema. It is an affirmation of faith which Jews say every morning, afternoon and evening. This is a prayer which Jesus knew and it is quoted in the Gospels (Mark 12:29-30; Deut. 6:4-9).

The basic unit of Jewish prayer is the B'racha (Benediction) which praises God and begins with the words "Blessed art Thou, O Lord our God, King of the Universe . . ." Benedictions are said on numerous occasions. On reciting an especially important one during the service, for example, before and after reading from the Torah, the Congregation stands.

The Torah is read publicly during the service on Sabbath and Festivals. Five men are called up from the Congregation to read it. The Scroll is carried round the Synagogue and carefully "undressed", that is its coverings are removed, then it is placed in the reading desk. Before reading each man says a Benediction. After the reading the Scroll is held high so that all may see it and acknowledge it as the "tree of life". This is followed by a reading from the Prophets which has some connection with the text from the Torah. Both are explained to the congregation by the rabbi or some other learned person.

Another prayer that is very frequently said is the Kaddish. It is also very ancient and some of its phrases occur in the Lord's Prayer. It is recited after the reading and by those mourning a dead relative and on the anniversary of a parent's death.

#### The Church or Chapel:

The Church is the place where the Christian community gathers for worship. The earliest churches were really in the synagogues or the homes of the Christian families. In this sense they might be called meeting places or halls.

A Catholic (Roman, Orthodox and Episcopal) church (generally) has as distinct characteristics a large altar, various statues, and a place where the Sacrament is reserved. Generally the Stations of the Cross are found on the walls of the Church. The main attention of focus is the altar, made either of wood or stone and decorated with a cross, candles, and over it a fine colored frontal is placed. The altar is central because the principal service of the church is the Eucharist, Mass or Holy Communion Service, which is celebrated upon it. In the Church there will be either individual confessional booths or a "Reconciliation Room". Most Catholic Churches have a votive candle rack where the members can light a candle.

A Protestant Church (generally) has as distinctive characteristics, a sanctuary which is not dominated by an altar, but rather a pulpit and lectern. The altar is often small, and can be moved in and out of the sanctuary as needed. In many Protestant Churches there is no raised sanctuary but rather the effect of a single room with minister and choir facing the people. Because the principal service is one of Biblical Reading and Sermon the main focus will be on the pulpit and possibly the lectern where the Bible is kept. When a service of Holy Communion is celebrated, the altar is brought in as necessary, and usually this is a simple wooden table.

## GLOSSARY OF GENERAL LITURGICAL TERMS

Aisle:	space between rows of pews (main aisle and side aisles).
Alms basin:	large plate into which offering plate are placed.
Altar:	focal point of the Christian Church where worship is conducted and Holy Communion celebrated.
Altar Cross:	cross which is always on the altar.
Altar rail:	railing which encloses the sanctuary.
Antependium:	(Latin for "to hang before".) Ornamental cloth paraments hung before the altar, pulpit and lectern.
Applique:	an embroidered ornament (symbol) applied to paraments.
Apse:	Latin for "arch". The rectangular or semi-circular recess at the front of the church in which the altar stands.
Aumbry:	Latin for "little house". A place where the Sacrament and possibly Holy Oils are reserved.
Baptistry:	where the sacrament of Holy Baptism is administered.
Belfry:	Church tower containing church bells.
Cathedra:	the "official" chair of the Bishop. Cathedral is the church where the bishop's chair is.
Chancel:	an elevated portion of the church at the front which includes the choir and sanctuary.
Chapel:	a small church which can be part of a larger church or separate.
Choir:	place where the singers sit.
Crossing:	the place at the front of the church where the transept and nave intersect.
Dossal	(or Dorsal): Latin for "back". A hanging parament attached to the wall behind the altar (see reredos).
Epistle Side:	the right side of the sanctuary as the congregation faces the altar (called the Liturgical south side).
Font:	Latin for "fountain". Contains the water for Baptism.
Frontal:	covering for entire front of the altar (see antependium).
Gospel Side:	the left side (Liturgical "north") of the sanctuary as the congregation faces the altar.
Gradine:	Latin for "step". The retable or shelf at the back of the altar on which cross and candlesticks are placed.
Lectern:	Latin for "to read". The desk or stand opposite the pulpit for the Bible from which the lessons are read.
Mensa:	Latin for "table". The top surface of the altar.
Narthex:	the vestibule usually across the entire Liturgical "west" end of the church containing the main entrance.
Nave:	Latin for "ship". Area that extends from the narthex to the chancel. This area contains pews (or seats) for worshippers.
Parsonage,	Rectory, Manse, Vicarage etc.: Residence of the minister.
Predella:	top step on which the altar stands.
Pulpit:	Latin for "raised platform". Place from which the sermon is delivered.
Register Board:	similar to the hymn boards. Has information relating to roll, offering and attendance (usually in Church School).
Reredos:	framework of wood, stone, or marble behind and above altar.
Rose window:	round window in the church.
Sacramental	or altar lights: two or more altar candles on either side of the cross.
Sanctuary:	elevated place where altar stands in chancel (known as Liturgical "east".)
Sanctuary Light	or Lamp: lamp in sanctuary which burns continually.
Sedilia:	seats for the clergy officiating at worship service.
Tabernacle:	a locked box on or behind the altar where the sacrament is reserved.
Transept:	in a cross shaped (cruciform) church, the part that corresponds to the arms of the cross. There is a south transept and north transept area.
Vaulted:	the domed or arched surface of a ceiling.

(Terms which are specifically used by an individual denomination will be found in the particular chapter.)



THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS



**Figure 1**  
LDS Tenth Ward Meetinghouse

Salt Lake City was laid out in blocks of ten acres. These blocks were grouped into divisions called wards. A bishop was chosen to head each ward. Most wards had about 70 to 100 families, and these families usually worked together to construct a meeting or warehouse, which served many functions: church, school, and social and civic activities.

The Salt Lake Tenth Ward Meetinghouse was one of these early wards. This simple pioneer structure was erected in 1873. John Proctor was the bishop at the time. A second chapel and other additions have been made through the years.

## A BRIEF HISTORY OF THE MORMON SETTLEMENT OF SALT LAKE VALLEY

The settlement of the Great Basin, (later the Territory of Utah,) by the Mormon pioneers, like many religious migrations, was caused by persecution. The Mormon Church, through its experiences in Ohio, Missouri and Nauvoo, Illinois, had become much more than a sect; it had become a nearly separate society. Its leaders and their followers completely governed the City of Nauvoo.

When the conflict between Mormons and non-Mormons became acute in Nauvoo, the Mormon people were driven by mob violence west, where they eventually settled in the Great Salt Lake Valley in 1847. There the Mormons, under the leadership of church president Brigham Young, lived in an all-Mormon world, having very little communication with the outside.

The Mormons named their new home Great Salt Lake City, Great Basin. Starting from Temple Block they laid out 135 ten-acre blocks each divided into eight lots (1-1/4 acres each). The streets were 132 feet wide and were named for their direction and distance from the Temple site. Each house (mostly vernacular style, pioneer adobe) was set back twenty feet from the sidewalk.

Four days after arriving, the site for the future Temple was selected. Completion of the Temple took 40 years and cost 4 million dollars (much of which was voluntary donation of time and means). The capstone laying was a celebrated event. It was the concluding event of the church's general conference in April, 1892, and the dedication was the following year.

Colonization took place shortly after the pioneers arrived in the Valley. Communities were set up in the same city block style, designed to promote close-knit community and religious life. Equality was to be maintained. Each family had a garden and orchard area, but the main agricultural activity took place outside the community. Brigham Young's instructions of July 25, 1847 stated, there would be "no buying and selling of land, no speculating and no profit making on essential resources and commodities". Everyone was given his share according to his need.

The most obvious problems facing the pioneers when they first arrived were the lack of water and the need to plant. Natural resources were a precious commodity. Their distribution was carefully regulated. Crops had to be watered; therefore, the Mormons inaugurated a large scale community irrigation project by diverting water from canyon streams. Water courses were established and fences were built. Bishops in each ward served as watermasters and they and their people regulated the water by building dams and headgates. Preliminary arrangements for irrigation were made in 1849, but it took years of trial and error before they perfected field irrigation.

Public works projects were begun in the 1850's. One of the first such projects was Council House, begun in February 1849 and the first Tabernacle in 1851. Other major undertakings in the 50's were the beet sugar factory in southeast Salt Lake, Social Hall, Endowment House, the Church Historian's House and the "Spanish" wall round the city. The Salt Lake Theater was built in 1862 and the present Tabernacle (with its turtle-back auditorium and self-supporting wooden roof) was commenced in 1863 and completed in 1867.

The Zions Cooperative Mercantile Institute (ZCMI) was created in 1869 by Brigham Young and other Utah merchants. William Jennings, known as Utah's first millionaire, was the first President of the mercantile. It was organized to compete with the "gentile" merchants and to keep Mormon hard cash at home. This led to other cooperatives in the 1870's, for example, Washington Cotton Factory and the Provo Woolen Mills. At times the Mormons boycotted the gentile merchants, but this terminated in 1882.

The Mormons governed themselves through various church councils and the "State of Deseret" until the Federal Government provided a territorial government in 1850. In that year the Territory of Utah was created and the struggle for statehood began.

The Utah War in 1857 was one of the most dramatic events of Salt Lake City's history. President Buchanan ordered an army to Utah to suppress a presumed rebellion against the Federal Government and to install a territorial governor. Brigham Young ordered a "move south" so the city was almost deserted when Johnston's army arrived in June 1858. The "Utah War" ended without an open military clash. The Federal army established Camp Floyd forty miles south of the city and the Mormons returned home. The army stayed for another three years before leaving for the Civil War.

The completion of the Transcontinental Railroad in 1869, the presence of the army in Utah and the mining boom brought an influx of "outsiders" to the Valley. This marked an end of complete Mormon autonomy.

The issue of polygamy was a thorn to the early Mormons for many years. Many members of the Protestant faiths, as Federal appointees, fought to end the Mormon practice of polygamy and the Federal Government denied statehood to Utah for over forty years, using polygamy as the main objective. Beginning in 1882 Congress passed a series of acts designed to eliminate plural marriage. The first Federal law against polygamy was the Morrill Act of 1862. Finally the Edmunds-Tucker Act of 1887 disincorporated the Church and threatened to destroy Mormonism. It was not until church president Wilford Woodruff issued his manifesto of 1890 (declaring an end to officially sanctioned plural marriages) that most of the members ended polygamy. The church and the rest of the nation then entered into a new era of reconciliation.

Few Utahns, if any, would contest that the Mormon Church has played a dominant role in the past and present development of the Salt Lake Valley and most of Utah. Its contributions and dedicated service to the community are in evidence everywhere, and are a tribute to the dreams and goals realized by the early pioneers. To mention all the 20th Century contributions in this study would be impossible; however, there are some that should be highlighted.

The Mormon Church leaders have always discouraged government welfare and established a Church Welfare Program in the 1930's in order to help people help themselves. Also, the Deseret Industries are non-profit thrift stores, which employ the elderly and sell clothes and household items at bargain prices. Job placement assistance, emergency subsistence help, food production on church farms and in bishops' storehouses are also available through the welfare program.

Education has always been a priority in the Church. (The University of Deseret, later called the University of Utah, was founded in 1850 and the Brigham Young Academy, later changed to Brigham Young University, was organized in 1875.) The literacy program of the Church Educational System (started in Bolivia) is designed to teach basic skills of reading, writing and arithmetic in Third World countries. Adult members of the church are also involved in continuing education programs sponsored by BYU and the Church Education System.

The world-renowned Mormon Tabernacle Choir (organized shortly after the Mormons arrived in the Valley) is a 325-350 voice choir which performs all over the world. The Choir is best known for its broadcasts over CBS radio on Sundays, "Music and the Spoken Word", which have been a tradition since 1929. Their rendition of "The Battle Hymn of the Republic" earned them a Grammy. All denominations in Utah can take pride in the choir and view its world-wide recognition as a tribute to the State of Utah.

In 1969 the Mormon Youth Symphony and Chorus was organized and currently has over one hundred symphony members and two hundred and eighty (280) singers.

The Church has an abundance of buildings which greatly enhance this community. The Salt Lake and Jordan River Temples, the old and new church office buildings, Brigham Young's homes and offices, the early-day LDS warehouses and ZCMI (many of these buildings dating back well over a century), are only a few of the structures which have given and continue to give this community a rich and varied architectural heritage.

## FACTS ABOUT THE MORMON CHURCH

1. The official name is The Church of Jesus Christ of Latter-day Saints. It is often nicknamed the Mormon Church because of their sacred book, The Book of Mormon.
2. The Church was organized on April 6, 1830 in New York State with six members, headed by Joseph Smith, first prophet and president of the Church. The Church has a world-wide membership of over seven million in 128 nations and territories.
3. The Church boasts one of the largest genealogical libraries in the world, having a reported 1 billion names on record and 160,000 genealogical volumes.
4. Men can hold the priesthood (the authority to act in the name of God) starting at the age of twelve. Women do not hold the priesthood, but belong to an organization called the Relief Society. Black males were permitted to hold the priesthood in 1978.
5. The Relief Society is the women's organization and today claims over 2.5 million membership. This organization was established in 1842 to aid the sick, poor and others in need of any assistance. Today, in addition to this service, they have weekly instruction on theology, literature, the arts, cultural refinement, homemaking and child education.
6. Other Church programs include: Young Men and Young Women, Single Adults and Primary for children 3 to 12 years old.
7. Children are baptized (by immersion) and confirmed at the age of 8.
8. The Church is very missionary-minded and sends young men and women and retired married couples on two-year missions to almost every country in the free world. Health and education programs are also set up in countries under the missionary program.

### Organization of the LDS Church

The Church of Jesus Christ of Latter-day Saints has no professional clergy, and lay members are not paid for their services. The General Authorities of the Church are headquartered in Salt Lake City and are headed by the President and his two counselors who comprise the First Presidency. Next to the First Presidency is the Quorum of the Twelve Apostles, followed by the First Quorum of the Seventy and a three-man Presiding Bishopric, which oversees temporal affairs of the Church.

The major geographical subdivisions of the Church are called areas. The Church is further organized into regions and missions within areas, stakes within regions, and districts within missions. Congregations are wards and branches within stakes, and branches within districts. Each area is presided over by a member of the First Quorum of the Seventy. A president and two counselors preside over each stake and district, and a bishop and two counselors preside over each ward. Each mission is directed by a president.

## TEMPLE SQUARE



**Figure 2**  
Assembly Hall  
Temple Square

July 28, 1847, just four days after his arrival in the Salt Lake, Brigham Young chose a site for the Temple that would be the new center place for the Latter-day-Saints. He then proceeded to explain his plan for the new city, with large square blocks and broad streets stretching out from the Temple Block. With streets numbered according to their distance from this block, every address in the city became a set of coordinates telling how far it was from the Temple. From that time to the present, Temple Square has remained a symbolic center for the city as well as a religious center for Mormons around the world.

Today, Temple Square with its high walls and beautiful gardens provides an island of quiet and peace in the city. Its historical importance has made it one of the major tourist destinations in the West. Three extraordinarily important historic buildings are its major attractions: the Temple, the Tabernacle, and the Assembly Hall. In addition, two modern visitors centers provide facilities for explaining LDS beliefs and history to visitors. The buildings on the square are not used for regular Sunday congregational worship, but rather serve the entire Mormon community for a variety of special religious gatherings and ceremonies. Some of the buildings also serve as locations for a variety of cultural activities.

### THE SALT LAKE TEMPLE

Officially begun on April 6, 1853, the construction of the Salt Lake Temple continued for forty years. Architect Truman O. Angell drew the plans for the building under Brother Brigham's careful oversight and direction. While most pioneers were living in rather primitive conditions, they planned this magnificent building as a symbol of their belief in God and their confidence in the future success of their community.

The Temple bears some resemblance to an English cathedral in its medieval-revival spires, parapets, and enclosed garden setting. Many of its individual features, however, have distinctive Mormon meaning. The three towers on the east end represent the higher (Melchizedek) priesthood of the church, and the slightly lower towers on the west end the lesser (Aaronic) priesthood. Carvings of heavenly bodies around the building represent Latter-day Saint beliefs: the sun, moon, stars, and earth stones representing levels of heavenly rewards that mankind may aspire to in the life to come. The big dipper on the west tower points to the north star as the Christian gospel points to eternal life. The gilded angel on the east tower blows his trumpet as a call to all the earth to receive the gospel.

The building's walls are constructed of gray granite from Little Cottonwood Canyon, fifteen miles to south. Transporting the heavy stone blocks to the building site in the days before mechanized transportation was a formidable challenge. Ox-drawn carts required three days to make the round trip from quarry to Temple and back. In later years, a train line speeded construction. Skilled craftsmen labored on the structure for two generations, often receiving their wages in script rather than cash, redeemable at Church storehouses.

Like all Latter-day Saints Temples, this building is used throughout the week for special sacred ceremonies, including marriages "sealed" for time and all eternity". Members of the Church also come to receive special blessings and to perform baptisms and other ordinances (agreements with God) on behalf of their deceased ancestors. The Temple is a busy place, with many rooms for different purposes. Some of the major instruction rooms are ornamented with beautiful murals, and other areas have remarkably fine woodwork and stained glass windows. Admission to the Temple is limited to members of the Church in good standing.

The Temple also serves as a meeting place for the presiding officers of the Church. The First Presidency, Quorum of Twelve Apostles, and other general officers meet regularly in special meeting rooms to discuss, ponder, and pray about the affairs of the Church.

The laying of the Temple's capstone in 1892 was a major event in the city's history, with crowds thronging the streets around the square, waving white handkerchiefs, and shouting "Hosanna". The dedicatory services in April of 1893, 15 years after Brigham Young's death, marked the completion of this ambitious structure.

The small matching structure to the north of the Temple is a chapel, part of an annex wing built in the 1960s and mostly covered with gardens.

### THE TABERNACLE

East of the Temple sits the large domed Tabernacle. This distinctive-looking building is something of an engineering marvel. Built between 1862 and 1867, its 150 foot clear span roof provides evidence of pioneer ingenuity and craftsmanship. The huge open space inside has seated 8000 people or more for the semi-annual world conferences of the Church, for other special religious gatherings, and for a variety of cultural and civic events. The

magnificent organ and 350 voice Tabernacle choir have become world famous through their weekly television and radio broadcasts.

Brigham Young asked architect William Folsom to draw plans for the Tabernacle. The architect designed an oblong structure with circular ends, supported on sturdy sandstone piers. Henry Grow, a local builder with experience in constructing lattice truss bridges, used this technology to make the huge elliptically arched wooden trusses that support the Tabernacle's roof. Truman Angell, the Salt Lake Temple architect, designed the exterior cornices and interior woodwork. Joseph Ridges, an immigrant convert from Australia, constructed the first Tabernacle organ, beginning work on it even before the opposite end of the hall was completed.

The combination of shape and materials of the great room give it remarkable acoustical properties. Tour guides regularly demonstrate that listeners in the rear of the hall can easily hear a pin drop on the pulpit.

#### THE ASSEMBLY HALL

This elaborately pinnacled Victorian structure provides a more intimate setting than the Tabernacle for religious services, musical performances, and other gatherings. Architect Obed Taylor, an LDS convert from San Francisco, designed the structure in a rather exuberant gothic style, with rough gray granite walls and a central tower. The structure was begun in 1877 and completed in 1882. Its interior includes lovely decorative glass windows, fine woodwork, and a magnificent organ installed in the 1980s. A thorough renovation of the building a few years ago strengthened its structure and restored the beauty of its interior.

The style of the building was widely admired throughout the LDS Church, and influenced the design of many meeting houses and regional tabernacles in the following decades.

## LDS TENTH WARD MEETINGHOUSE

Early LDS warehouses reflect community life in the pioneer society. Each ward functioned like a community in itself and the Tenth Ward Meetinghouse is a wonderful example.

On February 22, 1849, nineteen wards were organized within the Salt Lake City survey and numbered consecutively. The original boundaries of the Tenth Ward included the area between Third and Sixth South streets and extended east from 6th East to the Wasatch mountains. At that time the pioneer road from Emigration Canyon to the Salt Lake Valley crossed the benchland and dropped into the valley by what was later known as 3rd South, one of the boundaries of the Tenth Ward.

One of the first community projects was to build a fence around the entire area of each ward, with each family responsible for part of the work. Streams from City Creek, Red Butte, Emigration and Parley's Canyons were combined and used for irrigation, with ditches dug by the men of the ward for the use of all. The people of the First, Second and Tenth Wards were the first to acquire recognized water rights on the streams. Each early ward functioned as a complete community unit.

Around 1850 an adobe building 18' x 29' and just seven feet high was erected south of the present Tenth Ward chapel to serve as the first schoolhouse as well as for religious and cultural purposes. Julian Moses was the first teacher. A tax was levied against all ward members to pay his salary and the upkeep of the building.

In 1873 this building was replaced by a 44' x 22' adobe structure of two stories. A fire department was organized that year and the equipment kept in the cellar of the meetinghouse until 1860 when a city fire department was established.

Twenty years later a new structure costing \$8,000 replaced the outgrown one, and was dedicated for church purposes only. Today it is the ward cultural hall.

In 1887 the third public school in the valley was built in the Tenth Ward complex. The present chapel was completed in February 1916.

Music, drama and dancing were always part of the Tenth Ward. Their band, the first organized in the city, was directed by George Parkman. Space for picnicking, baseball, croquet and dancing was also provided by Fuller's Hill Pleasure Gardens, an early resort located in this ward.

The future of the historic LDS Tenth Ward complex was in jeopardy with the challenge of bringing its electrical and plumbing systems up to code (\$300,000 had already been spent for about half of the necessary improvements), but the issue was settled when President Spencer W. Kimball said: "Keep the Tenth Ward, Elder Hinckley, take care of it".

A new roof, rain gutters, re-milled moldings and windows have been installed and the newly refurbished complex is now listed on the National Register of Historic Places.

Handicapped members now have no problem attending church and great care was taken to make sure the new work on the building blended well with the old.

The stained glass windows (all original) have all been cleaned and resealed. The large glass window on the east now has lexon glass which makes it vandal proof.

KSL, when they first started broadcasting, broadcast live from the Tenth Ward for over three years. They would start their broadcasts with: "Coming live from the historical Tenth Ward chapel".



The organ was completely overhauled after the fire in 1927. It was the first pipe organ ever installed in a LDS church. The organ now has new electronic state of the art relays. It is an all computerized controlled and is still a wind pipe organ.

During the early days of the church when there were few banks in town, the Tenth Ward had its own Wells Fargo bank in the chapel area.

A typical service on Sunday at an LDS Church includes three meetings in a three hour time frame. The main service is the Sacrament Meeting. At this service one of the three members of the Bishopric (Bishop and two Counselors) presides. The sacrament is administered to the congregation which consists of bread representing the body of Christ and water representing His blood. Following the sacrament, there are speakers: either guest speakers, members of the congregation, missionaries getting ready to leave on a mission or just returning, or members of the Stake High Council. The first Sunday of each month is Testimony Meeting where members bear their testimonies as to their belief in Christ and spiritual experiences.

The second meeting of the day is Sunday School for the adults and 12 - 18 year olds and Primary for the 3 - 12 year old children. The third meeting is used for individual sessions of the Relief Society, the Priesthood, Young Women and Primary. The Relief Society looks after the welfare of the women of the ward. At their meeting a lesson is given. The Young Womens meeting is for girls between the ages of 12 to 18. The Priesthood meets during the same time for the men of the ward, ages 12 and up, and they divide into age groups.

19th CENTURY COMMUNITY CENTER  
SALT LAKE CITY'S INDEPENDENCE HALL

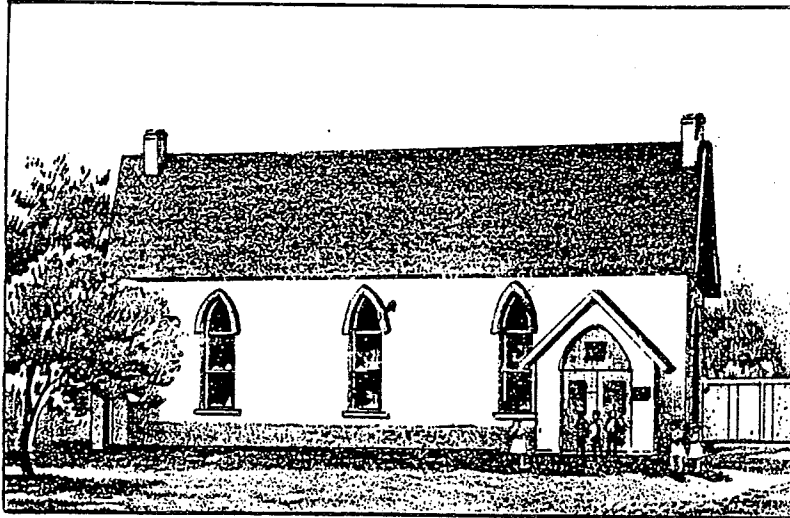


Figure 3  
Independence Hall

Church, school, meeting hall, convention center, social club -- for 25 years, Salt Lake City had its own Independence Hall.

It was built on a piece of land purchased in 1864 for \$2,500, on the south side of Third South between East and West Temple in Great Salt Lake City. Samuel J. Lees sold the land to John Titus, P. Edward Connor, William Sloan, W. Kerr, Howard Livingston. Samuel Kahn, J. Mechling, Dr. Grisward and George W. Carlston, "trustees of the First Congregational Church and of the First Christian Society connected with that church".

The trustees were businessmen of the community and officers at Camp Douglas who, late in 1864, had joined together to form the Young Men's Literary Assn., a nondenominational group seeking self-improvement through reading, discussion, and speech.

In addition to the trustees of the church, some of the active members of the association were Frank B. Gilbert, D. B. Stover, R. A. Keyes, William P. Appleby, Charles H. Hempstead, Dr. J. King Robinson, Fred Auerbach, Nelse Boukofsky, John Cunningham, S. S. Walker, John B. Bowman, W. H. Whitehall, and Elias Ransohoff. All the federal officers, most of the officers from Camp Douglas, and the distinguished gentlemen who visited the city in 1865 were members, either active or honorary.

Brig. Gen. Patrick Edward Conner at Camp Douglas, a member of the Young Men's Literary Assn., had talked earlier that year to a member of the Congregational Home Mission Society who was in the territory surveying the potential for establishing a church here. Since Camp Douglas was without a chaplain at that time and the association felt the need for leadership, arrangements were made to have the Rev. Norman McLeod sent to the Great Salt Lake City as chaplain at Camp Douglas and as a leader of the association.

Within a few months of Rev. McLeod's arrival in January, 1864, the property was purchased and work begun on Independence Hall. The building lived up to its name as a gathering place for many independent groups -- religious, educational, political and social.

The adobe building was 33 feet wide and 57 feet long, and seated 200 people. Space was left between the street and the hall for horses and buggies, and a long boardwalk led from Third South to the entrance on the northwest corner of the building. The material for Independence Hall was probably obtained from the adobe patch in Sugar House. The building cost \$5,000 in addition to the \$2,500 for the land.

The Daily Union Vedette, Utah's first daily newspaper, reported regularly on the progress of the building and the activities held there.

On November 15, 1865, one reads in the Vedette, "The new Independence Hall here is receiving its finishing stroke, and looks splendid in its decoration for the Grand Dedicatory Ball on Friday night".

One hundred couples attended the ball. Tickets were two dollars for a gentleman with a lady, but five dollars for a gentleman alone. In the brilliantly lighted hall, the daily paper noted, there was "as stylish an assemblage as you dare drum up in Gotham or the hub of Boston".

The Congregational Sunday School pupils and teachers met there with the Sunday School superintendent, Dr. J. King Robinson, the week before the completion of the building. The first Sunday worship service was conducted by the Rev. Norman McLeod on Nov. 18, 1865.

Florence Hall, who attended Sunday School there in the 1870's and 1880's described the building in these words:

You entered a vestibule, where overshoes and rubbers were often deposited. Then into the rear of the main hall, where stood a great potbelly stove with quite a gathering space around it before you came to the benches or pews.

The pulpit was on a platform at the east end of the hall, with the organ just below on the right, and a door on the left leading to the Primary Department.

Jewish services were held in Independence Hall on Jewish holidays. Jews had been active in raising funds for the building and were generous with their time and their money. Samuel Kahn, a practicing Jew, was a trustee of the Congregational Church.

A Christmas night dance was held in the hall the year it was completed. Sixty couples "graced the floor and had a grand and glorious good time tripping it on the light fantastic toe," according to the Vedette, which went on: "The 'lords' were well appearing . . . uniforms in every set. Gloves from cream to carbon color pinched the digital extremes as generally as patent leathers did the pedal ends".

Two weeks later Independence Hall was the site of the installation of the second group of officers of Utah Lodge #1, Independent Order of Odd Fellows. Grand Marshal C. W. Bivins had extended a cordial invitation to all members and visiting brethren in good standing to witness the installation exercise and hear the address.

To James M. Ellis, a merchant, belongs the honor of initiating the movement to establish a Masonic Lodge in Great Salt Lake City. The first officers of Mt. Moriah Lodge were Mr. Ellis, Worshipful Master; W. G. Higley, Senior Warden; W. L. Halsey, Junior Warden; J. J. Thurmond, secretary; Charles Popper, treasurer, and T. H. Auerbach and Louis Cohn, Deacons. The members, led by the military band, paraded through the city streets to Independence Hall in February, 1866. The hall was thronged with spectators who observed the investiture of the lodge officers and heard prayer, music and arousing address.

Besides lodge meeting, fellowship and charitable works -- such as collecting and sending funds for the relief of suffering as an aftermath of the Civil War -- the Masons appreciated the value of social activities. One of these held in Independence Hall was the Masonic Festival and Ball on June 25, 1866. As was the custom of the day, formal engraved invitations were issued:

Yourself and Ladies are respectfully  
invited to attend  
a Masonic Festival in honor of  
Saint John's Day  
On Monday Evening, June 25th, 1866  
at the Independence Hall  
Dancing to commence at 9 o'clock.  
Committee of Invitation:  
James M. Ellis, Wm. L. Halsey, W. H. Bremer  
Committee of Arrangements:  
J. K. Sutterley, John F. Meeks, W. G. Higley,  
F. H. Lewis, T. Auerbach, M. G. Lewis  
Floor Managers:  
Elias B. Zabrisky, J. K. Sutterley, E. G. Grimes  
Tickets of Admission \$5.00

The hall was decorated, the anticipated evening arrived, an enjoyable and memorable time was had by all. Though happy events such as this predominated in the early days of Independence Hall -- church, Sunday School, fraternal and educational events -- its walls enveloped sadness and tragedy, too.

Dr. J. King Robinson, prominent physician and surgeon and Sunday School superintendent, was called from his home one night in October supposedly to treat an injured man. While walking up East Temple (now Main Street), he was clubbed and shot. He was carried into Independence Hall where he died. His body was buried in the cemetery at Camp Douglas where a weathered sandstone monument marks his grave.

Independence Hall was the scene, in 1867, of a political meeting. Hugh McGoarty was nominated Delegate in Congress. He was not elected.

The Episcopal Church came to Independence Hall that same year. Bishop Daniel Sylvester Tuttle, the Rev. George Foote, the Rev. T. W. Haskins and their families were able to travel west to North Platte, Neb. and 60 miles further by passenger train, then on to Great Salt Lake City by stage.

The original minister at Independence Hall, the Rev. Norman McLeod, was on an extended trip east at this time. Major Charles M. Hempstead was leading the church and Sunday School activities and was glad to have Bishop Tuttle take over. Saint Mark's School was opened the same year in Independence Hall, and remained housed in the rented building for three years.

The Rev. Leslie Hartsough, the father of Methodism in the Territory, came to Salt Lake City ("Great4,31 was dropped from the name in 1868) in December of 1869. Since the Episcopalians were holding services Sunday mornings in Independence Hall, he held a Methodist missionary service in the evening. This service was announced by Bishop Tuttle in his morning service. At Rev. Hartsough's Methodist evening service, Mrs Tuttle played the organ and the Episcopal choir, including Bishop Tuttle, sang.

The following May the Rev. Gustavus M. Peirce, the first resident Methodist minister, came all the way to Salt Lake City by train and preached his first sermon in Independence Hall. The hall by then was available on Sunday mornings, since the Episcopalians had part of Saint Mark's Cathedral completed and held services in their own building. The Methodists rented Independence Hall, organized and housed their Rocky Mountain Seminary in it until they built their own facilities.

Rev. McLeod earlier had been the spark that led to the building of Independence Hall. But when he returned from the East, he harangued those who came to listen. He was not a positive force in the community -- nor was he happy to be in it. His stay was short.

Furniture was found stored in Independence Hall by his replacement, the Congregational minister Walter M. Barrows, when he arrived. Rev. Barrows had the furniture removed as soon as possible and started Congregational services in the hall again.

Ever-faithful Major Hempstead, Major I. O. Dewey, D. F. Walker, John T. Lynch, R. H. Robertson, O. J. Hollister, T. R. Jones, Henry C. Goodspeed, Frank Tilford and Henry S. Greely became the new trustees and assumed the indebtedness for the hall which they paid off in two years.

Mass political meetings were held in the hall and on the grounds. From a meeting held Nov. 7, 1878 emerged the Women's National Anti-Polygamy Society.

Two thousand dollars were raised that year by the Congregational Society that incorporated the Salt Lake Academy, and three school rooms were added to Independence Hall. Since early days, schools had been operated by Episcopalians, Methodists, Congregationalists and others in Independence Hall and all over the Territory wherever they had buildings available. Free schools were sponsored by the churches until the Public School Law of 1890 provided for tax-supported schools and compulsory attendance.

The Sunday School Association (Baptist, Presbyterian, Congregational) arranged many good programs and interesting addresses, as well as holding annual conventions in Independence Hall. One of their goals was to improve teaching and teachers. They also compiled school statistics.

The Young Peoples Society of Christian Endeavor, encompassing most young people's organizations in the Territory, held its first convention in Independence Hall on Nov. 22, 1888. Two years later there was a large attendance in the hall of the same group "with the Territory at large being well represented," according to a local newspaper, which noted, "The pulpit and organ were handsomely decorated with flowers, ferns, evergreens and potted flowers".

In the minutes of the Congregational Church Trustees meeting Dec. 19, 1889, we read, "On the ground that perhaps ought not to wait longer in doing our proper part toward building up the town, it was agreed that the Independence Hall property would be sold for \$50,000 net cash".

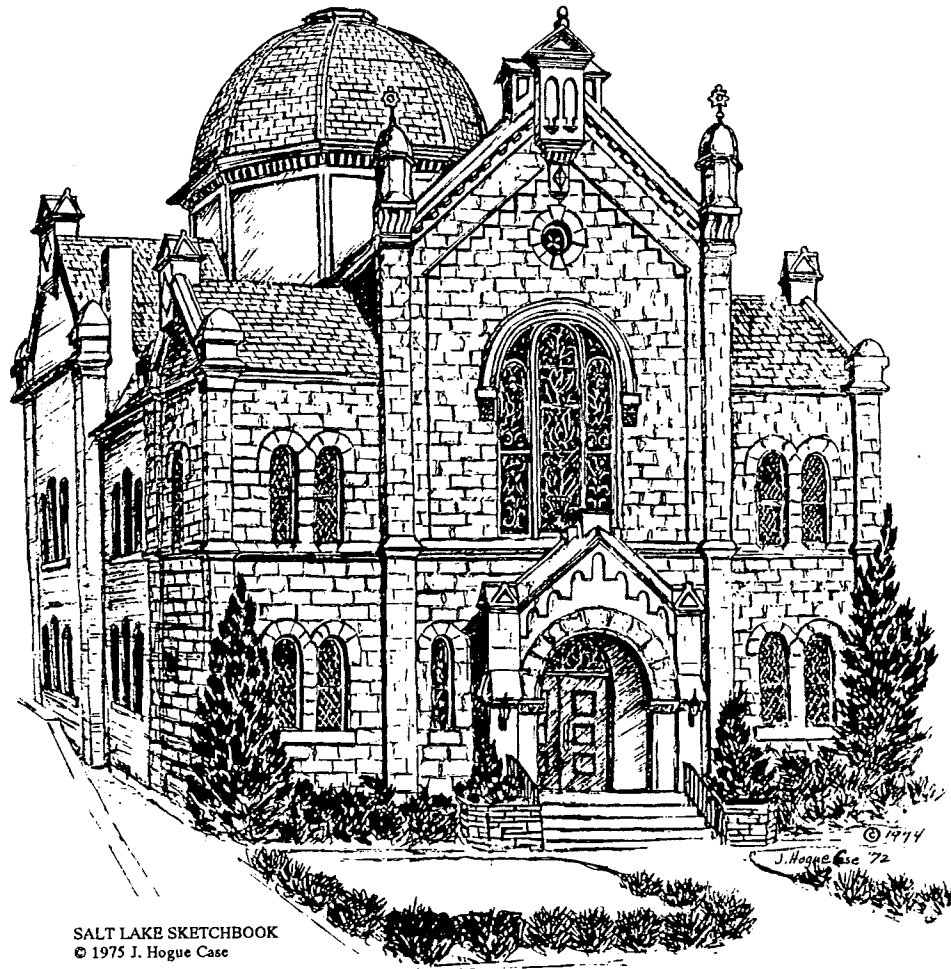
The Salt Lake Tribune reported a meeting Jan. 8, 1890: "The First Congregational Society endorsed last evening, after a lengthy session, the recent actions of the Trustees in selling to John J. Daly the Independence Hall property, 99 x 165 feet on West Third South Street for \$50,000 cash. Mr. Daly allows the society possession, rent free, until next summer when he will improve the property. So absorbed were the society in discussing the situation that they forgot to elect deacons or transact the customary annual business".

The Pansy Mission Band of 30 little girls held its final meeting at the building on May 24, 1880 -- ice cream and a good time generally. The following day the First Congregationalists worshipped for the last time in Independence Hall -- the hall that had been to Salt Lake City what old Fanueil Hall and South Church had been to Boston -- the cradle of civil and religious liberty.

Three days later the last social in Independence Hall was held, with all of the Young Men's Literary Assn. especially invited to attend. This memorial and parting service was well attended by representatives of organizations that had met or begun there.

Governor Thomas, the Rev. J. B. Thrall and Col. Hollister spoke. They recounted past events at the Hall which led to progress in the community, referred to its sale as part of the march of improvement in the area, surrounded the building with a halo of memories, and said goodbye to historic Independence Hall -- the use of which for benevolent, educational, patriotic, religious, social, or political purposes had never, in 25 years, been denied to anyone.

## JUDAISM



SALT LAKE SKETCHBOOK  
© 1975 J. Hogue Case

**Figure 4**  
B'nai Israel Synagogue

The B'nai Israel Synagogue, located at 249 So. 4th East, was dedicated in 1981 and was modeled after the "great Temple in Berlin". Phillip Meyers was architect to the Kaiser in Germany. His parents and other family members lived in Salt Lake City and he offered his services to design a replica of the Berlin Temple. Henry Monheim was the supervising architect. On September 26, 1890 the cornerstone was placed according to the very earliest tradition for Jewish synagogues, on the northeast corner. The B'nai Israel was the mother congregation of the Intermountain area. The B'nai Israel is now the home of a commercial design company.

The Jewish faith had inner divisions in 1899 and a group broke off to form Congregation Montefiore. They built a Temple on Third East and a block south. The congregations were joined in the United Jewish Council in 1930. They established a Jewish Community Center, first in the Enos Wall Mansion, then in 1959 moved to their new Jewish Center on 17th South. In 1972 they joined to create Congregation Kol Ami on Heritage Way. The former synagogue of Congregation Montefiore now houses a community church. The earlier mansion housing the Jewish Community Center is now the LDS Business School.

## JUDAISM IN SALT LAKE CITY<sup>1</sup> A Brief History

The first settler of Jewish birth, Alexander Neibaur, came to Utah in 1848. Since he was a convert to Mormonism, the Jewish community in Salt Lake City officially begins with Julius Gerson Brooks and his wife, Fanny, in the summer of 1854.

The presence of the army and the development of mining in the 1850's and 1860's made prosperous times for the merchants, many of whom were Jews. Several of these early Jewish settlers were, like the Mormons, forced out of their homes by discrimination. It was natural they should set out for the far west, where those of the Oregon Trail, Mormon colonizers and gold rushers were civilizing the frontier. Most of these pioneers were from Germany, yet they seemed to Americanize quickly and soon involved themselves in the political and cultural life of the city.

In 1866 an all-function auxiliary was formed (now the Jewish Family Service), and Brigham Young donated the initial portion of what became the B'nai Israel Cemetery. The first burial there was in 1868.

The territorial directory for 1874 names 111 Jewish men, with about 90 of these men living in and around Salt Lake City. Merchandising seemed to be their predominant trade, the rest followed a variety of trades.

As the congregation grew, so did the need for a synagogue. Congregation B'nai Israel was incorporated in 1881 and the new synagogue was built in 1883 west of Main Street. B'nai Israel means "children or sons of Israel".

Expansion again necessitated a move and the new B'nai Israel synagogue was dedicated in 1891. Modeled after "the great Synagogue in Berlin", this larger, more impressive synagogue was renovated and reconsecrated in 1929.

As with many faiths, there was a split in this Jewish congregation and a more conservative, orthodox group (who was not in favor of B'nai Israel's leaning toward Reform Judaism) split off and in 1899 Congregation Montefiore was incorporated with 37 charter members. The cornerstone for their new synagogue was laid on property at 3rd South, 3rd East.

A not to be forgotten chapter in Utah Jewish history is Clarion. Inspired by Tolstoy's advocacy of the Jewish return to the land, the Reform Rabbi, Joseph Krauskopf of Philadelphia, envisioned a rural community that would transform local Jews into self-sustaining farmers. Sanpete County was selected and the location called Clarion. One hundred fifty Russian-Jewish families were to be relocated from the tenement world of New York City and Philadelphia to create this model community.

Clarion was started in September 1911 by the Jewish Agricultural and Colonial Association. Fifty or more families arrived before the following spring. Local Jews, like Simon Bamberger, were hopeful of its success, and Governor Spry cheered them on. Despite optimism, the community of Clarion went bankrupt in 1917 and the Jewish residents scattered to both coasts to various Jewish centers. Two descendants of the Clarion community were Maurice Warshaw of the supermarket fame and Benjamin Brown who founded Utah Poultry Coop, the forerunner of Norbest Turkey.

Simon Bamberger, who came to Utah in 1868 and invested in railroading, mining and hotels and served as State Senator, was elected Governor of Utah in 1916. He became the nation's second Jewish governor and Utah's first Democrat and non-Mormon governor. Idaho had the first Jewish Governor in the U.S. when Moses Alexander was elected in 1914.

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<sup>1</sup>Information taken primarily from: The Jews of Salt Lake City: Our Background by Dr. Louis C. Zucker

Through the years Jews have also served as District Judge, Salt Lake Mayor and in numerous other political positions in the city as well as the state.

In the 1920's, at a time when interdating and intermarriage were not permitted within the two congregations, the Maimonides Club was organized, with the purpose of keeping Jewish young men and women together. After having served its purpose, it was dissolved in the 1930's.

Eventually the inner divisions in the Jewish community were reunited in the United Jewish Council in 1930. With the aim of uniting the Jewish community, they established the Covenant House in the Enos Wall mansion on South Temple (now the LDS Business College). They remained there until 1950 when they moved into the new Jewish Community Center on Seventeenth South. It was named in memory of James L. White, an architect of the Council.

Jewish women in this valley have also exerted an influence in the community through a number of auxiliary organizations, including the Jewish Relief Society in the 1930's and rendered services to the Jewish transients and the resident needy. Their organization was headquartered from 1937 to 1961 in the home of Ethel Zucker.

The Salt Lake Section of the National Council of Jewish Women was started in 1941. It was an organization devoted to civic and cultural service. They were a driving force in the Women's Legislative Council and the Salt Lake Council of Women and assumed responsibility for the Children's Health Center at the University of Utah. This organization also assisted the Refugee Resettlement Committee, founded in the mid-30's. They later joined National in strengthening education in Israel. According to Dr. Louis Zucker: "Concern for the safety and social health of Israel is the cause which unites all members".

Prominent Jewish men and women (i.e., concert pianist Gladys Gladstone) have also contributed to the arts in Salt Lake. The Utah Symphony Orchestra made its debut in 1940 with Hans Heniot-Levy of Chicago as conductor. After three seasons, the Salt Lake audience wanted this continued. Maurice Abravanel, a Sephardic native of Salonika and bearer of an "illustrious Spanish-Jewish name", came in 1947 and built the orchestra to be the pride and joy of the city and state. Joseph Silverstein is the current director of the Utah Symphony. Jews were often featured soloists and were instrumental in the establishment of the Chamber Music Society.

Congregation Kol Ami ("All of my people") was a consolidation of B'nai Israel and Congregation Montefiore in 1972. Their present synagogue was dedicated June 23, 1976 and is located at 2425 Heritage Way (2760 South). Its contemporary architecture contrasts sharply with the two earlier synagogues and seems to reflect their forward movement.

While Congregation Kol Ami is the only synagogue in Utah with a Rabbi, Ogden boasts a synagogue known as Congregation B'rith Sholem (Covenant of Peace) with a proud history since 1890. A small group splintered from Congregation Kol Ami in 1984 meets in homes and is known as "Church B'Ychad" ("Let us meet together"). It has affiliated with the reconstructionist branch of Judaism.

The Jewish population of the state certainly has had a significant impact on the development of this area, despite its small population (less than 1%). Their endeavors have been felt in the field of politics, business, education) particularly at the university; starting with one professor in 1929, it now has around 60 men and women in medicine, the sciences, humanities and law), and in the area of civic and cultural enterprises. The present Jewish Population of Utah is estimated at 3,000.

From the beginning Salt Lake City has been the central Jewish community of the Intermountain West. Any history of the Jews in this whole area must center around it.



## JEWISH HOLIDAYS AND FAST DAYS

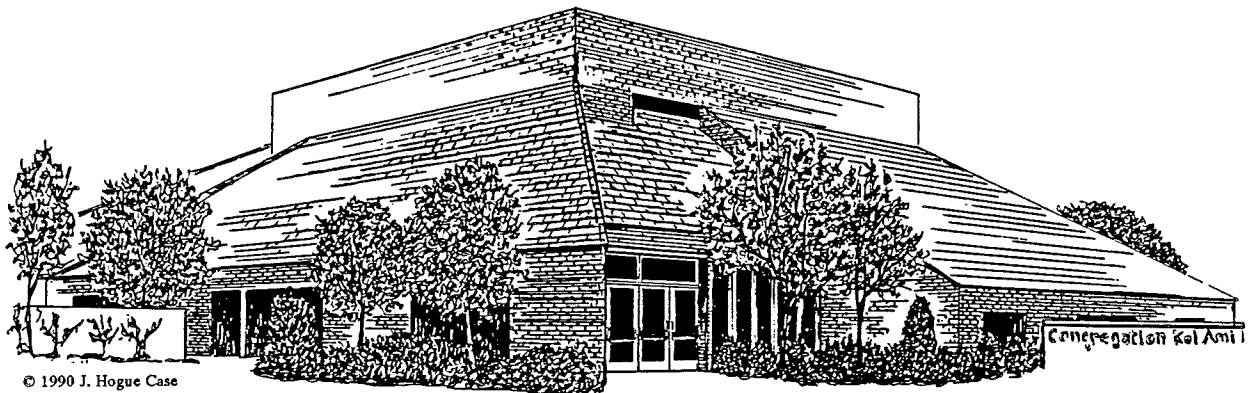
1. ROSH HASHANAH Jewish New Year. Celebrated for two days.
2. YOM KIPPUR Day of Atonement - the holiest day of the year.
3. SUKKOT The Feast of Tabernacles celebrates the ancient fruit harvest in the Holy Land. Celebrated for eight days.
4. SH'MINI ATZERET A day of Holy Assembly. Jews celebrate this last festival of the harvest season.
5. SIMCHAT TORAH On this day the reading of the Torah, which is read in its entirety each year, is completed and begun anew.
6. CHANUKAH On Chanukah the Maccabees freed the Temple from the Syrians. One day's supply of oil in the Holy Lamp lasted 8 days. On the first day of Chanukah Jews light a candle, adding another each day for 8 days.
7. PURIM This gayest of all Jewish holidays celebrates King Ahasuers' decision to save the Jews.
8. PASSOVER Recalls the deliverance of the Jews from Egyptian slavery. Celebrated for eight days.
9. YOM HASHOAH A day of remembrance for the lives lost in the Holocaust.
10. YOM HATZMAUT Israel Independence Day.
11. LAG B'OMER In honor of the efforts of Rabbis Atiba and Bar Yochai and of Bar Kocba to re-establish the Jewish Nation.
12. SHAVUOT Commemorating the moment when Moses received from the Lord the Torah with its Ten Commandments.
13. TISH'AH B'AV A fast day when Jews grieve for the destruction of the first and second Temples. It climaxes a 9-day period in which no meat may be eaten.

## FACTS AND DEFINITIONS

1. Synagogue comes from the Greek word synagogue, meaning a "place of meeting" or "assembly". Today the synagogue is often referred to by Reform Jews as the Temple. In America especially, synagogues have become a type of community center. They are a place for prayer, study and fellowship.
2. Rabbi is the religious head of the congregation. He or she delivers sermons, explains service, gives benediction and serves as counselor. The Rabbi receives ordination at rabbinical seminary after six years of graduate studies.
3. Cantor or Hazzan is the emissary of the congregation. He or she represents and leads them in prayer before God. The Cantor's duties can include the music and choral programs of the congregation and also officiating at weddings and funerals along with the Rabbi.
4. Kippah (also known as Yormulke) is a headcovering. Traditionally all Jewish males were required to wear a headcovering while in the synagogue. Married women were also required to cover their heads.

5. Tallit is a prayer shawl. Traditional Judaism requires adult males to wear a prayer shawl at almost all morning services.
6. Tsitsit are the fringes on the tallit, attached to the four corners of the shawl. They are a reminder to fulfill all of God's commandments found in the Torah. Reform Jews, for the most part, dropped the wearing of the Tallit. Today, wearing the tallit is becoming more common in Reform congregations.
7. A boy who reaches thirteen is known as a bar mitzvah ("son of the commandments") and a girl as a bat mitzvah ("daughter of the commandments"). To celebrate, the b'nei mitzvah (plural) participate in a public worship service, which includes a Torah reading.
8. Torah is the body of divine knowledge and law found in the Jewish scriptures and oral tradition. It is the holiest object of the Jewish people. It contains the first five books in the Bible.
9. The Ark holds the Torah . . . the five books of Moses.

### CONGREGATION KOL AMI

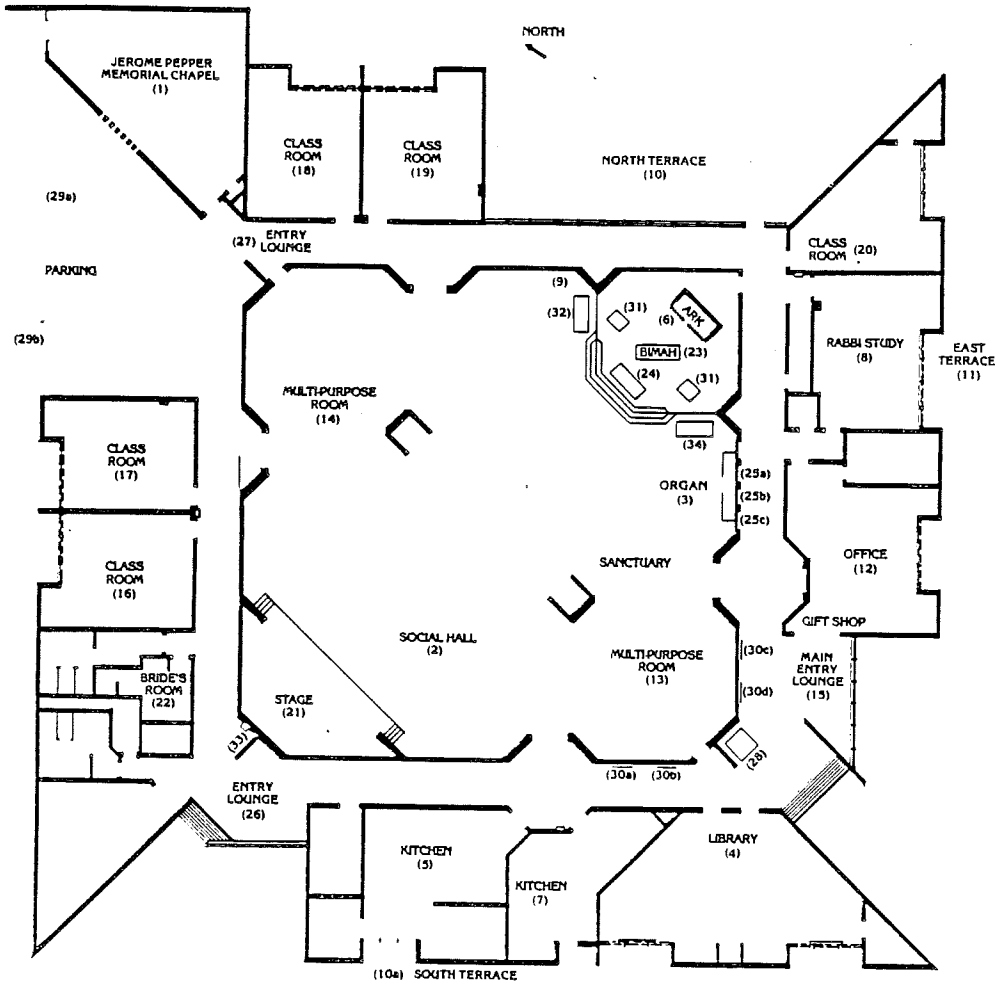


**Figure 5**  
Congregation Kol Ami

The central feature in the sanctuary is the Ark containing the Torah scrolls. Above the Ark is the Eternal Light. It symbolizes God's eternal presence in the synagogue and among the Jewish people. The curtain covering the Ark is called the parochet.

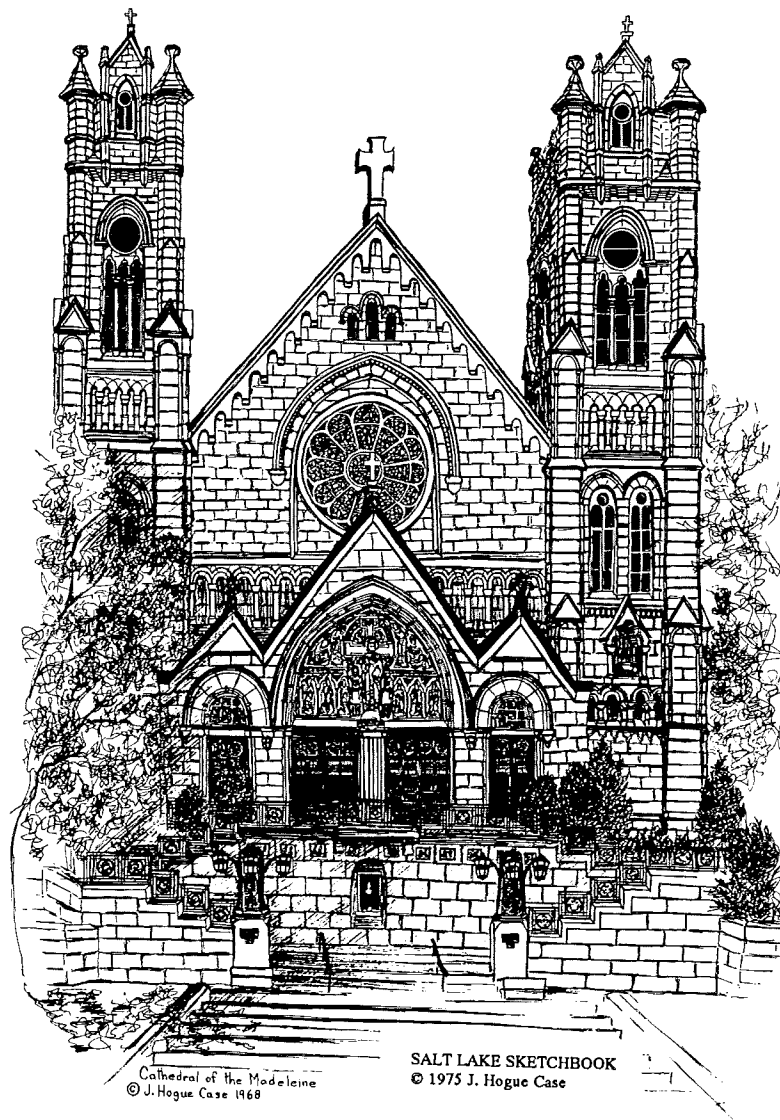
Inside the Ark are several Torah scrolls. These are usually donated by congregants to commemorate an event or to memorialize or honor a loved one. The scrolls are covered with cloth mantles, with an inscription on the mantle identifying the family, individual or group which donated it.

Looking towards the bimah the Rabbi stands at the reading desk on the right, with the President or a board member seated behind him. The cantor stands on the left hand side. The table in the center is used mainly for the Torah reading and for participation in the service by lay people.



**Figure 6**  
Interior of Congregation Kol Ami

## THE ROMAN CATHOLIC CHURCH



**Figure 7**  
The Cathedral of the Madeleine

The first consecrated Catholic Church in Utah was the St. Mary Magdalene on Second East, built in November 1871. Groundbreaking for a larger church took place in July 1899. The present cathedral was dedicated in 1909 at the time Lawrence Scanlan was Bishop. He was the first bishop of Salt Lake City. Bishop Scanlan died in 1915 and his remains were placed in a crypt beneath the main altar. Carl M. Neuhausen was the architect of the Cathedral, as well as the Thomas Kearns Mansion (now the Governor's Mansion).

In 1917, under the direction of Bishop Joseph S. Glass, the Cathedral was renovated according to the designs of the renowned architect, John Cames. At this time, the name was changed to the Cathedral of the Madeleine.

The Cathedral was registered March 11, 1971 as a National Architectural and Historic Site.

## THE CATHOLIC CHURCH IN UTAH<sup>2</sup>

"In Catholic concepts, the Church is a world-wide community joined in the common belief that the historical Jesus Christ, obviously human, was also divine and therefore the revelation of God's saving love to all mankind. To be a Catholic, therefore, is to be joined to this community, sharing the 'good news' or gospel of Jesus, striving to live by its precepts, growing in the depth of commitment, and striving by word and deed to bring its saving power to others.

Obviously, such community has need of structure not only to preserve its universality but also to adapt it to the nations of the world and the multiplicity of cultural patterns that have evolved and are still evolving. Basically, this unifying force resides in the office of Bishop, of which there are many, each presiding over a segment of the Church. Assisting the Bishops are a variety of ministers among which the more familiar ones for us in our day are priests, deacons and nuns".

### CATHOLICS IN UTAH

In the beginning of the 19th Century, Catholic names can be identified among some of the very earliest visitors to Utah and Sevier Lakes, and also among the many trappers and traders who roamed around the territory in the 1820's and 1830's. Communities were not established, however, at this time, with the exception of the trappers forts and trading posts and an occasional silver mine or two.

The Mormon pioneers arrived in the 1840's and soon Catholics appeared as: the lingering trapper, trader, surveyor, members of wagon parties bound for the gold fields of California, soldiers, territorial officials, merchants and prospectors.

But the Mormons were already upon the land and there was little here to unify the passing population until the coming of the railroad and the discovery of the rich mines in Utah. Many of these early miners were Catholics and must have welcomed a place in which to worship and congregate.

Utah's Catholic history can only be drawn in sketches until 1866 when there was a Catholic parish formed in Salt Lake City that became the Cathedral community.

#### 1. THE DOMINGUES/ESCALANTE EXPEDITION

They left Santa Fe July 29, 1776 with two goals in mind: (a) to determine the feasibility of a mission center among the Utah Indians; (b) to discover a northern route to the California missions. They did attain the first and made their plans to return to Utah Lake. However, these plans were in conflict with new Spanish frontier policies. The second goal they did not attain at all.

#### 2. CAMP FLOYD - 1858

A Franciscan priest, Father Bonaventure Keller came to this large army post to care for the Catholics. He remained six months. Although there is no evidence, he most likely visited Salt Lake.

#### 3. CIVIL WAR - 1861-1865

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<sup>2</sup> Outline History, The Catholic Church in Utah by Monsignor Jerome Stoffel

Ed Creighton, a Catholic, helped build the telegraph to Utah. Undoubtedly with him were others, but no evidence of a Catholic community. In 1862 the Third California Volunteers came to Utah and established Camp Douglas. Many were Catholics.

4. FATHER EDWARD KELLY - 1866

In May 1866 Father Edward Kelly, pastor of Austin, Nevada, came to Utah on a visit, purchased a house on 2nd East and returned to Austin. From there he went to California and received appointment as Catholic pastor of Utah.

5. FATHER WILLIAM KELLY - 1867

Father Kelly had cared for Catholics at Camp Douglas in Salt Lake City and at the town of Stockton.

6. BISHOP JOSEPH P. MACHEBEOF - 1868

This newly appointed Vicar Bishop of the Territories of Colorado and Utah paid a visit to Salt Lake City and cared for the Catholics.

7. FATHER HENRI BOURION - 1869

In 1869 Father Bourion went on a six-week visit of the railroad towns in Utah (Salt Lake City, Corinne, Uintah, Echo City, Evanston, and Green River).

8. FATHER JOHN FOLEY - 1870-1871

In January 1870 Father Foley from Colorado was appointed Catholic pastor of all Utah Territory. He was the first resident pastor.

9. FATHER PATRICK WALSH - 1871-1873

Father Walsh was assigned as the new Catholic pastor of Utah in the summer of 1871 and was commissioned to build a proper church in either Corinne or Salt Lake City. He chose the latter and erected there the new church, completed and dedicated in November as the Church of St. Mary Magdalene. It would become Utah's first Catholic Cathedral. In the fall of 1873, Father Walsh would be replaced by the young priest who was destined to become the first Catholic Bishop of Utah Territory, Father Lawrence Scanlan.

10. 1873-79 - Father Lawrence Scanlan was sent to Utah as the third pastor of the Utah mission parish. He was appointed Vicar Foraine (in charge of new parishes to be established in Ogden, Silver Reef, Park City and Eureka) in 1879.

11. 1891 - Bishop Scanlan was appointed Bishop of newly-created Diocese of Salt Lake City, which included all of Utah and two-thirds of Nevada.

12. 1900 - Cornerstone laid for the new Cathedral of St. Mary Magdalene.

13. 1908 (April 19) - First Solemn Pontifical Mass was offered in the new Cathedral basement on Easter Sunday by Bishop Scanlan.

14. 1909 (August 15) - Dedication of Cathedral by Right Reverend Denis O'Connell, Auxiliary Bishop of San Francisco.

15. 1915 - Bishop Scanlan died on May 10, after 42 years of service, and was buried in crypt under Cathedral's main Altar on May 14, 1915.
16. 1915 (June) - Bishop Glass was installed as Bishop of Salt Lake City and Pastor of the Cathedral.
17. 1917 - Work began on renovating interior of Cathedral under the direction of John Comes, one of America's most gifted architectural designers. Work was completed in 1918 and at that time rechristened Cathedral of the Magdalene.

#### BISHOPS:

1891 - 1915	Bishop Lawrence Scanlan (see Highlight on last page).
1915 - 1926	Bishop Joseph S. Glass
1926 - 1932	Bishop John J. Mitty
1932 - 1937	Bishop James E. Kearney
1937 - 1960	Bishop Duane G. Hunt
1960 - 1980	Bishop Joseph Lennox Federal
1980	Bishop William K. Weigand

#### ARCHITECTURAL CONTRIBUTIONS:

##### 1. CHURCH OF ST. MARY MAGDALENE - 1871-1907

Dedicated the last of November 1871, it would remain only parish church in Salt-Lake City until St. Patrick's Church was built in 1892. It was closed Christmas Day in 1907. With the beginning of the new year, 1908, the still unfinished Cathedral on South Temple was used as the new parish church for the city.

In 1909 the new Cathedral of St. Mary Magdalene was dedicated. In 1918 the interior was refurbished to the beauty it still possesses, the name altered to the now familiar Cathedral of the Madeleine. In the late 1970's the Cathedral's exterior was restored. In 1990 the Cathedral has undertaken a project to restore the interior.

##### 2. ST. MARY'S ACADEMY - 1875-1926 ST. MARY OF THE WASATCH - 1926-1975

Sisters August and Raymond came to Utah in June, 1875, and agreed to begin a school. Construction was begun on property acquired by Father Scanlan on 2nd West. The two Sisters collected funds while visiting mining and smelting towns. In September they opened the new school for girls in a small building adjacent to the new construction and moved into the new school the following spring. The Sisters opened St. Joseph's School for Small Boys in the adjacent house in the fall of 1876. St. Mary's Academy would remain at this location until 1926 when the new St. Mary of the Wasatch College and Academy was opened on the east bench of the city. In 1975 rising and prohibitive costs forced its closing.

##### 3. ST. JOSEPH'S CHURCH - Ogden - 1879

##### 4. SACRED HEART ACADEMY - Ogden - 1878-1938

##### 5. HOLY CROSS HOSPITAL - 1875

Because of numerous mining disasters, pleas were heard everywhere for the need of a hospital. The Holy Cross Sisters came to the aid. In a rented building on 5th East, Holy Cross Hospital was opened in 1875. In 1881 new construction began on Tenth East to form the nucleus from which has sprung the present Holy

Cross Hospital. A second school was opened in the basement rooms of the yet unfinished hospital in 1882, a school that would continue until 1896.

6. ST. JOHN'S CHURCH, SCHOOL AND HOSPITAL - Silver Reef (1879-1885)
7. ST. MARY'S CHURCH - PARK CITY - 1881
8. ST. PATRICK'S CHURCH - EUREKA - 1885
9. ST. PATRICK'S CHURCH - SALT LAKE CITY - 1892
10. ST. ANN'S ORPHANAGE - 1900

By 1900, due to the generosity of the Thomas Kearns' family, the new St. Ann's Orphanage was completed on 12th South (now 21st South). This orphanage served to especially help those children who were orphans because of mining disasters.

The following are the major Feast Days celebrated by the Catholic Church in the United States:

January 1	<u>Holy Day of Obligation</u> (Solemnity of Mary, Mother of God)
April	<u>Easter</u>
May	<u>Ascension</u> (40 days after Easter)
August 15	<u>Feast of the Assumption</u>
November 1	<u>Feast of All Saints</u>
December 8	<u>Feast of the Immaculate Conception</u> (Refers to the birth of Mary, Mother of God)
December 25	<u>Christmas</u>

#### Lawrence Scanlan - A Highlight<sup>3</sup>

Possibly no single figure outside the Mormon community had more influence on developing Utah Territory than Father Lawrence Scanlan over his 42 years of residency here. Although a figure of the past, he has a vivid presence today in the monuments he inspired, among them the Cathedral of the Madeleine, St. Ann's Orphanage (now a school), Holy Cross Hospital, Judge Memorial High School, Park City's St. Mary's of the Assumption Catholic Church, and numerous schools staffed by nuns of the Holy Cross and other orders (i.e., Sacred Heart).

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<sup>3</sup> Taken from The Early Holy Cross Hospital and Salt Lake Valley, by Marilyn C. Barker and R. P. Morris, M.D.



Dark, handsome and Dublin Seminary's finest athlete, they must have sent their best when they assigned the eager young seminarian to save souls in the mining fields of Northern California in 1868.

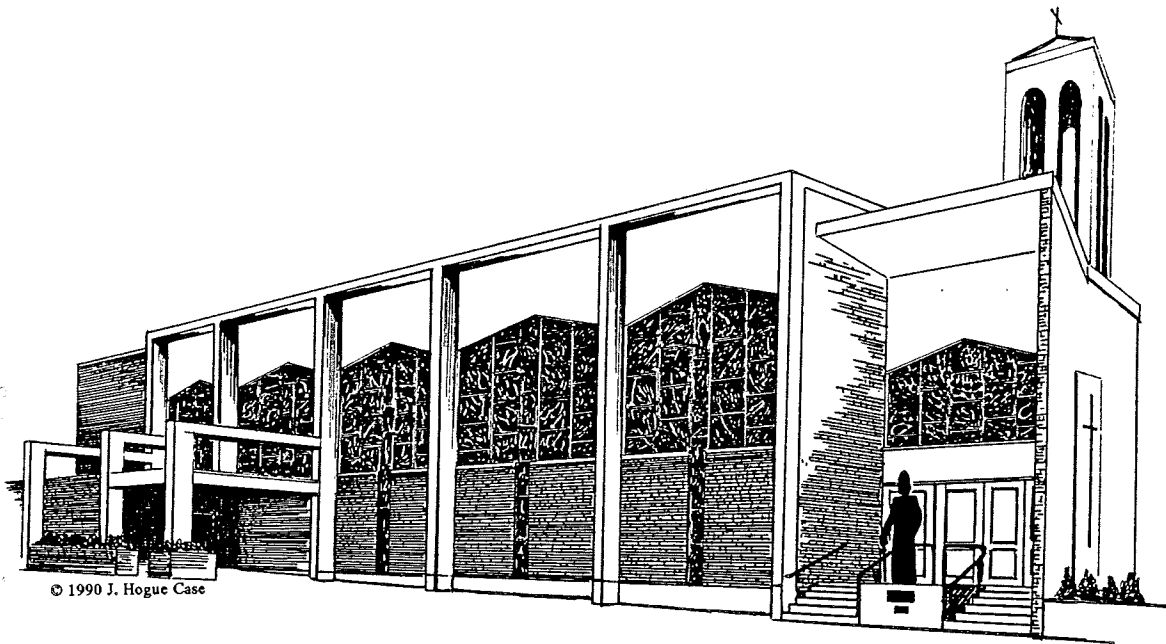
Shortly thereafter, the young priest was called to Pioche, Nevada, where the largely Irish miners had created a fledgling Catholic Church in an unpainted board shack with a large white cross superimposed on its blank front.

Stories are told that while Father Scanlan was in Pioche, the miners pledged his meals at the Chinaman's cafe across the muddy street. He felt, however, the everyday lives of the sinning miners made a mockery of his sermons and refused to preach until they changed their ways. To rebel, he cancelled all his meal tickets at Chinaman's. Fortunately, housewives smuggled him enough food to survive meagerly. This protest lasted almost a year and finally the miners yielded to his obvious sincerity of purpose. For the next year, he worked to mold them into a loyal Catholic parish. At that point, when his superiors assigned him to Salt Lake, every person in town petitioned he stay on in Pioche. But that was not to be.

Father Scanlan arrived in the Valley in 1873 to further the work at St. Mary Magdalene, Salt Lake's first Catholic church on 2nd East. He supported himself with only the barest necessities in the little house behind the church. His responsibilities soon extended to include parishes in the mining towns of Frisco, Silver Reef, Eureka and Park City, as well as the railroad town of Ogden. In 1891, eastern Nevada was joined with Utah to create the Salt Lake Diocese of the Catholic Church, with Father Scanlan as its Bishop.

Through the generosity of Scanlan's growing community of Catholics, the vision of a cathedral became a reality. The St. Mary Magdalene was started in 1899, finished and dedicated in 1909, and is known today as the Cathedral of the Madeleine. Bishop Scanlan died in 1915, and his body rests in a crypt beneath the Utah marble altar.

## ST. AMBROSE CATHOLIC CHURCH



**Figure 8**  
St. Ambrose Catholic Church

St. Ambrose Parish was established by Most Reverend Duane G. Hunt, the fifth Catholic Bishop of Salt Lake City, on January 4, 1948. The name of the parish was chosen to honor St. Ambrose, the early Church's (339-397 AD) learned and scholarly Bishop of Milan, Italy, and because his episcopal coat of arms contained a beehive, symbolic of Ambrose's eloquence but also the symbol of the State of Utah.

Sunday Masses were celebrated at a nearby restaurant until a combination church and hall was completed in 1949. This served until the present church building with its magnificently beautiful windows and social hall underneath was dedicated on October 25, 1964.

Because the Catholic Church's Second Vatican Council (1962-1965) issued decrees reforming the liturgy (the worship of the church), it became necessary to make changes in St. Ambrose Church. In accord with those decrees as well as to comply with current requirements for the disabled, the church was renovated in 1988 under the direction of the present pastor, Monsignor John J. Hedderman.

St. Ambrose Church was designed by R. Bruce Folsom and engineered by McGowen Hunt, both of Salt Lake City. The themes of the windows were chosen by the third pastor, Monsignor William E. Vaughan, and the artist was Glidden Parker of Glassart Studios, Scottsdale, Arizona, the firm which executed them. The renovation architect was Joseph Lorenzo of Salt Lake City and the designer was Roger W. Hornsby of Chicago. The statue of St. Ambrose was the creation of Angelo Caravaglia, Utah sculptor and University of Utah professor; Wasatch Bronze Works, Lehi, Utah cast it.

The statue of St. Ambrose, majestically standing at the main northwest entrance of the church, symbolizes the eloquent, yet fiery and independent Bishop of Milan. He was the defender of the Catholic faith against the Arian heresy, the confronter of the barbarian tribes sweeping into Italy from the teutonic north, the confidant of emperors and empresses, yet staunchly independent of them. He believed that God and the Church took precedent over the crown and the empire. He was an eloquent preacher, well versed in Roman law, a prolific writer, an able administrator, yet a caring pastor of his flock.

Entering St. Ambrose Church from the west, one encounters the Gathering Space, aptly named so the congregation can greet, mingle, visit and host receptions before and after services. One liturgical reform was an emphasis on gathering the people together for worship. Within the Gathering Space is located the Baptismal Font. The font in St. Ambrose is a "flowing water" type which re-cycles the water yet provides a soothing reminder that a Christian "enters the church through baptism". It is large enough to allow a baby to be totally immersed. Catholic Doctrine requires infant baptism, rather than at a later age.

The nave of the church reveals the ten magnificent windows, five on each side, completed between 1964 and 1966. Because of the changing light, the mood of the church differs with the time of day. The cooler colors of the entrance gradually give way to the warmer colors of the sanctuary and draw the worshipper toward the warm love of God. Because of intertwining sweeping lines and flowing motion from window to window an entire wall becomes one striking panoply of color.

Within the majestic theme of the combined windows are the themes of the individual windows, the various expressions of God's love toward mankind and these themes speak in traditional symbols. On the south side, the windows (from the entrance toward the sanctuary) have themes of (1) Creation, (2) Elevation and Fall of Man, (3) Redemption by Christ, (4) The Human Church-The Twelve Apostles, and (5) The Seven Sacraments-Channels of God's Grace. On the north side, the window nearest the altar is (1) The Holy Eucharist, the Sacrament of Love, (2) Christian Love, (3) The Mother of Christ, (4) The Ecumenical Window and (5) Fulfillment in Heaven.

The construction of St. Ambrose Church, with its narrow pilasters, is such that each side from entrance to altar seems to form one large window. Few buildings have proportionately such tremendous window space. Each window is 20 feet wide and 13 feet high and all the windows cover an area of 2700 square feet.

On the north and south walls of the church are the 14 Stations of the Cross, symbolic descriptive plaques depicting the 14 traditional moments in the passion and death of Jesus Christ. Catholics have a popular devotion, The Way of the Cross, which utilizes these fourteen stations.

The Mass, the central form of Catholic worship, is celebrated daily in all Catholic churches. While some Catholics attend Mass daily, every Catholic is expected to attend once a week either on Saturday evening or Sunday. The Mass is divided into two parts: the Liturgy of the Word and the Liturgy of the Eucharist. Each of these parts has a focal point. The pulpit or ambo is central for the former; the altar for the latter. Presiding over both of these parts is a priest. Various other ministers, readers, a choir and the congregation also have roles in the Mass.

The Liturgy of the Word is comprised of prayers, readings from Sacred Scripture, a homily (sermon), the profession of faith (Nicene Creed), and the Prayer of the Faithful. The Liturgy of the Eucharist begins with the presentation of the gifts of bread and wine to the presider, who, acting in the name of Jesus Christ, consecrates these into the Body and Blood of Christ. The consecrated bread and wine is then communicated to the congregation. A final prayer is offered and the recessional ends the Mass. Both of these parts involve prayers, responses, singing and communal involvement.

The sanctuary area of St. Ambrose has both a predominate pulpit and an altar, both easily visible to the congregation. The presider's chair, behind the altar and in front of the reredos, allows the priest to preside over the entire assembly. Every Catholic church has altar candles, ornamental today but functional in times past, and a crucifix. A processional cross is necessary for processing in and recessing out of each liturgy. In St. Ambrose there

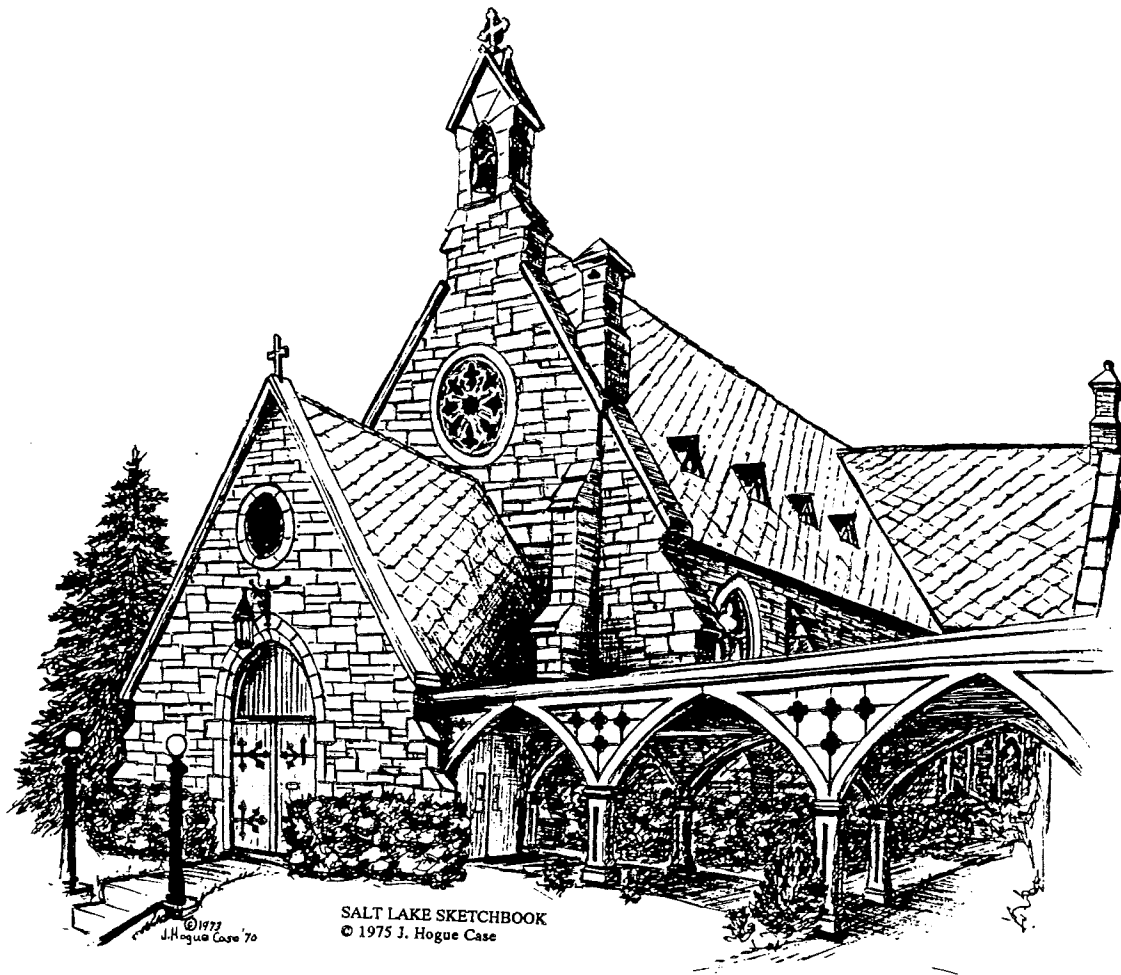
is a large crucifix (cross with a corpus of Christ), carved of French linden wood, hanging over the sanctuary. Over it is a symbolic crown of thorns.

At the opposite end of the nave from the sanctuary are two wooden statues of Mary, the mother of Christ, and Joseph, the foster father of Christ. Traditionally Catholic churches have these statues of these persons or those of other saints. Mary is given the pre-eminent place of honor among all saints because she was the mother of Jesus; Joseph, as His foster father, is usually found in Catholic churches as well. Statues, like modern day photos of loved ones, are reminders that these persons lived exordinarily holy lives, are believed to be in heaven with God and can be intercessors to Him.

Two other significant areas of St. Ambrose Church are the Reconciliation Room and the Blessed Sacrament Chapel. The Reconciliation Room, located on the south side front entrance, is used for the Sacrament of Reconciliation (Confession). It has the option for the penitent to confess either anonymously or face-to-face. The Blessed Sacrament Chapel, located in the northeast corner of the church, is a separate room where daily Mass is offered and the Blessed Sacrament (consecrated bread) is reserved. This chapel is open all day for private prayer and devotion. It was created in the 1988 renovation to fulfill the liturgical reform recommendations that there be a separate chapel for the Blessed Sacrament. However, many Catholic Churches do not have a separate chapel but reserve the Blessed Sacrament in the main nave of the church itself.

Finally there is the choir loft over the Gathering Space. This is the location of the choir and the organ. The St. Ambrose Choir sings from this space, although occasionally they will sing from the sanctuary area. In the choir area are two windows. The north window, overlooking the statue of St. Ambrose, is the St. Ambrose window with its amber glass rendition of a honeycomb. The south side window depicts the four Gospel Evangelists.

## THE EPISCOPAL CHURCH



**Figure 9**  
St. Mark's Episcopal Cathedral

The cornerstone for the St. Mark's Cathedral was laid in 1870, and with the exception of the Independence Hall structure, it was the first non-Mormon church in the city. As the building progressed, the congregation met in a small chapel in the crypt. The first services were held in the main church in September of 1871; however, the church was not consecrated as a cathedral until three years later.

Blueprints for the Cathedral were donated by architect Richard Upjohn, founder of the American Institute of Architects and a very distinguished designer of churches in America. He believed in the age-old tradition that churches should be built in the form of a cross and so designed St. Mark's.

The chancel (or altar area) was not a part of the original structure and was built in 1901. The front vestibule, a gift of the James Hogle family, was added in 1958. There was some minor restoration on the Cathedral when a fire gutted the chancel in 1935. In 1987 - 1989 a major renovation was undertaken at St Mark's and the undercroft was restored and the Cathedral interior was painted and relit.

## THE EPISCOPAL CHURCH IN SALT LAKE CITY

The Right Reverend Daniel S. Tuttle was elected Bishop of Montana in October 1866. Responding in part to pleas for a religious alternative to Mormonism, the young bishop dispatched two mission priests to Salt Lake City, as Utah was included in the jurisdiction of the Bishop of Montana. The history of the Episcopal Church in Utah had begun.

The first services of the church took place on May 5, 1867, the day after the arrival of the Reverend George W. Foote and the Reverend Thomas W. Haskins who preceded the Bishop of Utah. Bishop Tuttle arrived two months later to begin a period of service which spanned nearly twenty years (see highlight). During his tenure as Bishop the church began rapidly to make its presence felt throughout the Territory.

The opening of St. Mark's Episcopal School took place in 1867. St. Mark's Cathedral held its first services on September 3, 1870. 1875 was the year of consecration for the Church of the Good Shepherd in Ogden. Articles of incorporation were finalized for St. Mark's Hospital, which had been in operation for seven years, in 1879. St. Paul's church began services in their own chapel the next year. When Bishop Tuttle left in 1886, the Episcopal Church was firmly established in the Territory of Utah.

Bishop Tuttle has been succeeded by eight Bishops: Leonard, Spalding, Jones, Moulton, Clark, Watson, and Charles, culminating in the consecration of the Right Reverend George Bates in 1987. Each has contributed in his own way to the growth and image of the Church in Utah.

The Episcopal Church has not succeeded in challenging Mormonism in Utah. The Episcopal Church has been and is a small religious minority in a state dominated by the LDS Church. Never comprising over two percent of the population, today the Episcopalians of Utah, slightly over 6,000 communicants, comprise less than one percent of the state's population.

Where the Episcopal impact has been greatest, and an impact which belies its small number of communicants, is its contributions to the social services of the state.

St. Mark's Episcopal School was the first non-Mormon school in Utah. This and other Episcopal schools carried the burden of public education in Utah where no free public education existed until 1890. By statehood in 1896 all of these schools with the exception of Rowland Hall had closed as a result of the arrival of non-secular education.

St. Mark's Hospital, originally conceived to offer medical care to miners, was the first institution of its kind between the Pacific and the Continental Divide. From its beginning at Fifth East and Third South, St. Mark's Hospital grew to the stature it enjoys today as one of the finest medical facilities in the intermountain area. The hospital was recently sold to the Hospital Corporation of America, thus enabling the Episcopal Church to enlarge greatly its contributions to social agencies in the state, as well as to increase the number of clergy throughout the state.

Under the leadership of Bishop Charles and Bishop Bates, the Church moved into the area of care for the elderly. St. Mark's Towers, a superb housing facility for the aging, opened in 1980. Since that time, three other facilities for the aged have been opened in Kaysville, Brigham City, and South Salt Lake.

The small number of Episcopalians has had and continues to have a major impact on the state. Their contributions to the Navahos and Utes, their impact on education, politics, health care and care for the elderly, give veracity to the theme of the 1980 Diocesan Convention -- "One half of one percent does make a difference".

## Daniel S. Tuttle - A Highlight

Daniel Sylvester Tuttle, a giant of a man in many ways, was the first Bishop of the Protestant Episcopal Church in Utah. Tuttle arrived in Utah in 1867, as Bishop of Utah, Idaho and Montana. He arrived in a manner that would characterize his manner with people, riding up with the driver, pants tucked in his boots, covered with road dust, cradling a rifle across his knees. Before being transferred to Missouri, he established the parishes of St. Mark's, St. Paul's and the Church of the Good Shepherd. He set up numerous schools; the first private schools in Utah, Rowland Hall-St. Mark's school, being the only survivor. St. Mark's Hospital, the first in the territory, was a Tuttle creation. He was also the power behind the Mt. Olivet Cemetery. Bishop Tuttle left Utah to become Bishop of Missouri, and in 1902 was elevated to the seat of Presiding Bishop of the Protestant Episcopal Church in the United States. He held that position until his death in 1923.

## THE EPISCOPAL CHURCH

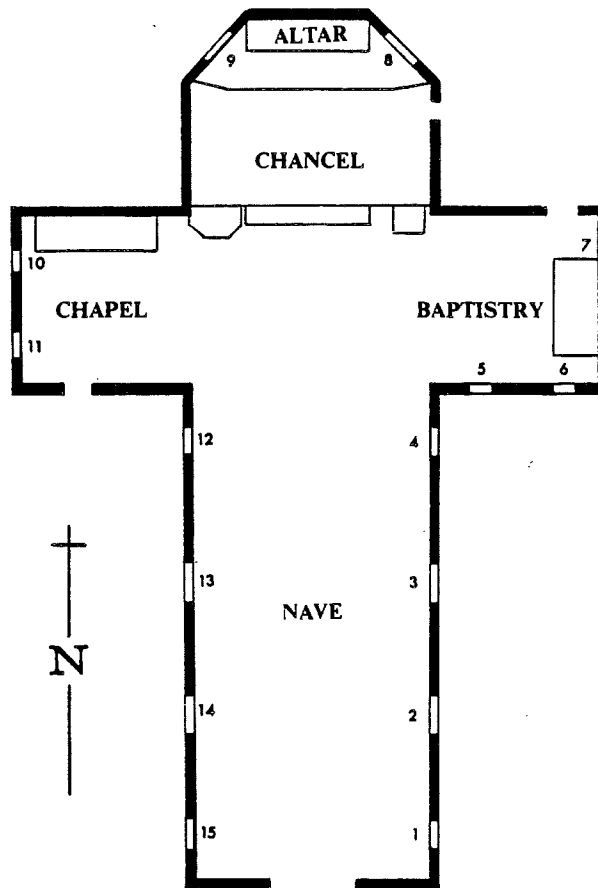
### Definitions:

Bishop	Referred to as the <u>Right Reverend</u> .
Dean	Referred to as the <u>Very Reverend</u> .
Clergy	Priests.
Rector	The priest in charge of the regular parish.
Vicar	The priest in charge of the small assisted parish.
St. Mark's Cathedral	The principal church in the diocese of Utah and one of the oldest churches in continuous use in Salt Lake City.

## ST. MARK'S EPISCOPAL CATHEDRAL

The principal service each Sunday at St Mark's is the celebration of the Eucharist. This service is found in The Book of Common Prayer. The service is divided into two distinct parts. The Liturgy of the Word and the Liturgy of Thanksgiving. In the Liturgy of the Word the congregation is gathered to give prayer to God, to hear the Word of God and to have it expounded in the sermon, to pray for the needs of the Church and the world and thank God for His goodness, to confess our sins and receive God's forgiveness. The second part of the Liturgy begins with the offering of bread and wine and the priest giving thanks over these gifts and asking that God will feed us with them as the Body and Blood of Jesus Christ. The people are then invited to come and receive Holy Communion. The service ends with a final prayer of thanksgiving and the Blessing.

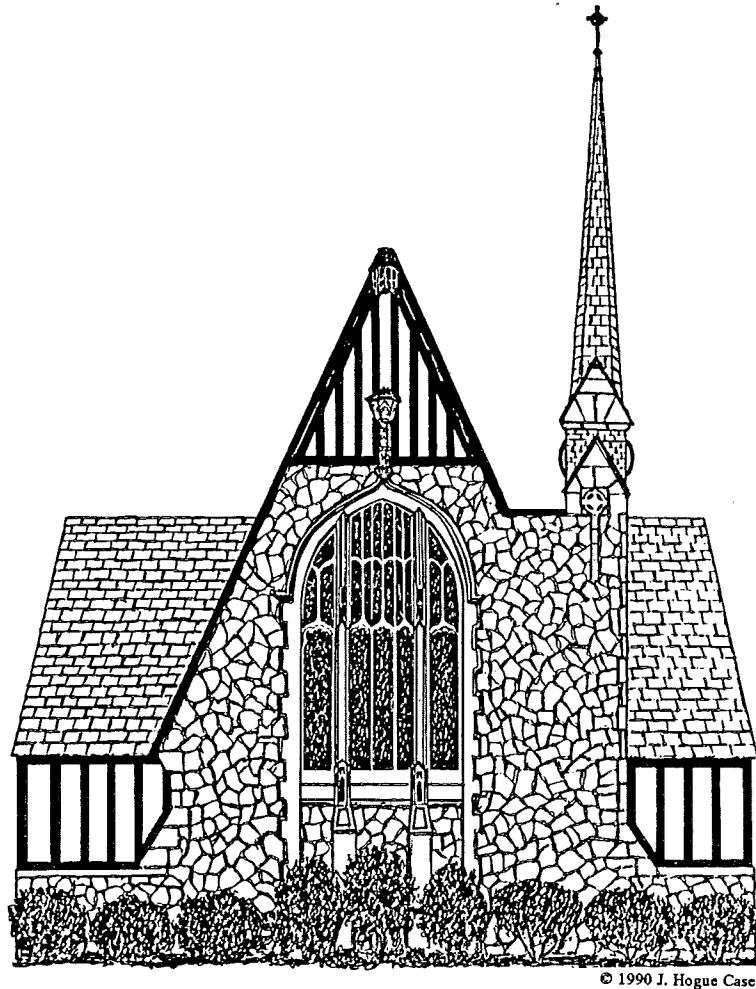
At the 10:30 a.m. service the Choir is present and assists in leading the music in the service. The hymns that are sung are taken from The Hymnal. The Choir also uses music taken from many other sources.



**Figure 10**  
Plan of St. Mark's Cathedral



## ST. PAUL'S EPISCOPAL CHURCH



**Figure 11**  
St. Paul's Episcopal Church

St. Paul's Episcopal Church was organized in Salt Lake City in 1878 by the late Bishop Daniel S. Tuttle. It developed out of a Sunday School established in 1878, first meeting in a private residence. Services were held there until October 1880 when a church building was completed at Main and First South. Misses Maria Charlotte and Susan Mount, members of the old St. Paul's, Broadway, New York, supplemented a bequest of their sister Jane to erect this Episcopal Church in Salt Lake City.

In February, 1917, the premises were sold, only to be demolished two years later.

Property was obtained on the Northeast corner of Ninth East and Third South for a price of \$14,000. This was to be the site of the new St. Paul's. Chairman of the building committee was Dr. George Marshall, a professor of English at the University of Utah. Dr. Marshall was a student of church architecture. He made three trips to England to accumulate sketches of English churches before construction began in hopes of finding the ideal design for the new St. Paul's.

In cooperation with the architectural firm of Ware and Treganza, plans were drawn to follow closely and consistently with the early Tudor Gothic style of architecture of about 1500, almost universally used in English churches. The plans consisted of a rectory, a Parish House and provisions for an eventual church to be built at a later date to occupy the South section of the complex. The group, when completed, would form three sides of a court opening on Ninth East.

Ground was broken on September 20, 1917. The first services were held in the Parish Hall on April 7, 1918.

The Rectory, though obviously a dwelling, harmonizes in construction with the Parish House. It is characterized by cement walls and timber work with a slightly overhanging second story. The windows in the rectory are divided into narrow panels featuring panes and transoms.

Traversing the entire West side of the Parish House is a Cloister which connects the Rectory and reaches to the main entrance at the South end. From this vestibule wide stairs lead to the Parish House proper. The lower level, which is a high basement with lofty ceilings and hardwood floors was designed for recreation and club purposes.

The facade of the first stage of St. Paul's is of beautiful stonework with rectangular windows and leaded diamond panes. The Cloister itself features rough interior walls, arches, traceried mullions and flagged floors. The entire front of the structure is composed of a series of ornate casements.

In 1924 it was suggested that work begin on the church portion of the complex. The original plans for the church, proposed by Ware and Treganza, were, however, far too elaborate and would have been too costly for the budget at hand. The work was not begun. In the year following the architectural firm of Ware and Treganza was dissolved.

Early in 1927 new plans for the church addition were submitted by architects Pope and Burton. They had also designed the Alberta Temple and the Oakland Temple for the Mormon Church. The original estimate for the cost of the St. Paul's Church was \$65,000 with an additional expenditure of \$15,000 for furnishings and an organ.

An additional piece of property necessary to build the church was acquired and on March 13, 1927, ground was broken for the church. On April 24, 1927, two cornerstones were laid. Boxes were placed in the cavity of each cornerstone, one containing all of the articles which were placed in the cavity of the original cornerstone laid in 1880, the other containing modern documents. The new cornerstone is found at the North end of the West front, the original cornerstone was laid at the South end of the West front.

St. Paul's was completed late in October, 1927, and was dedicated in a special service on November 27, 1927. A bronze memorial tablet was unveiled, recording the memorial gift of the Mount sisters made to the original St. Paul's. It now occupies a space beneath the lovely stained glass window on the West end of the Nave.

The main church is 107 ft. end to end and 27 ft. wide. It includes a sanctuary (the altar area), a chancel in front of the altar where the choir sits, and a nave where the communicants sit. Seating capacity is 350 persons, The connecting link between the church and the previously existing structure contains a sacristy, where the services are prepared, a robing room, where the clergy put on their vestments, and two additional rooms, now used as offices. The West end of the connecting link is a cloister exactly like the previous cloister. This provides a beautiful and convenient link for the entire church plant and one this is in harmony with the architecture of the first phase of the complex.

The church is also built of native gray Utah sandstone, is of Gothic design and has a 62 ft. spire that houses the bell that was originally used in the first St. Paul's. The roof is of slate.

The interior of the church is truly beautiful with its high ceilings and exposed beams. All of the wood inside the church is oak with black walnut trimmings. The altar, lectern and clergy seats were the only furnishings restored from the old St. Paul's.

Original windows in the church were leaded glass featuring a diamond pattern. The only original stained glass window is found over the altar. Representing the risen Christ, this window was a donation by the St. Paul's ladies guild. Presently there are seventeen stained glass windows in the church, all memorial gifts that have been given to the church since its dedication. One of the last, and certainly most impressive of the windows is the "Great West Te Deum Window" designed by the famous Charles Connick of Boston. It was installed in the 1940's, and is a memorial gift to the church given in honor of those who have served in the U.S. armed forces.

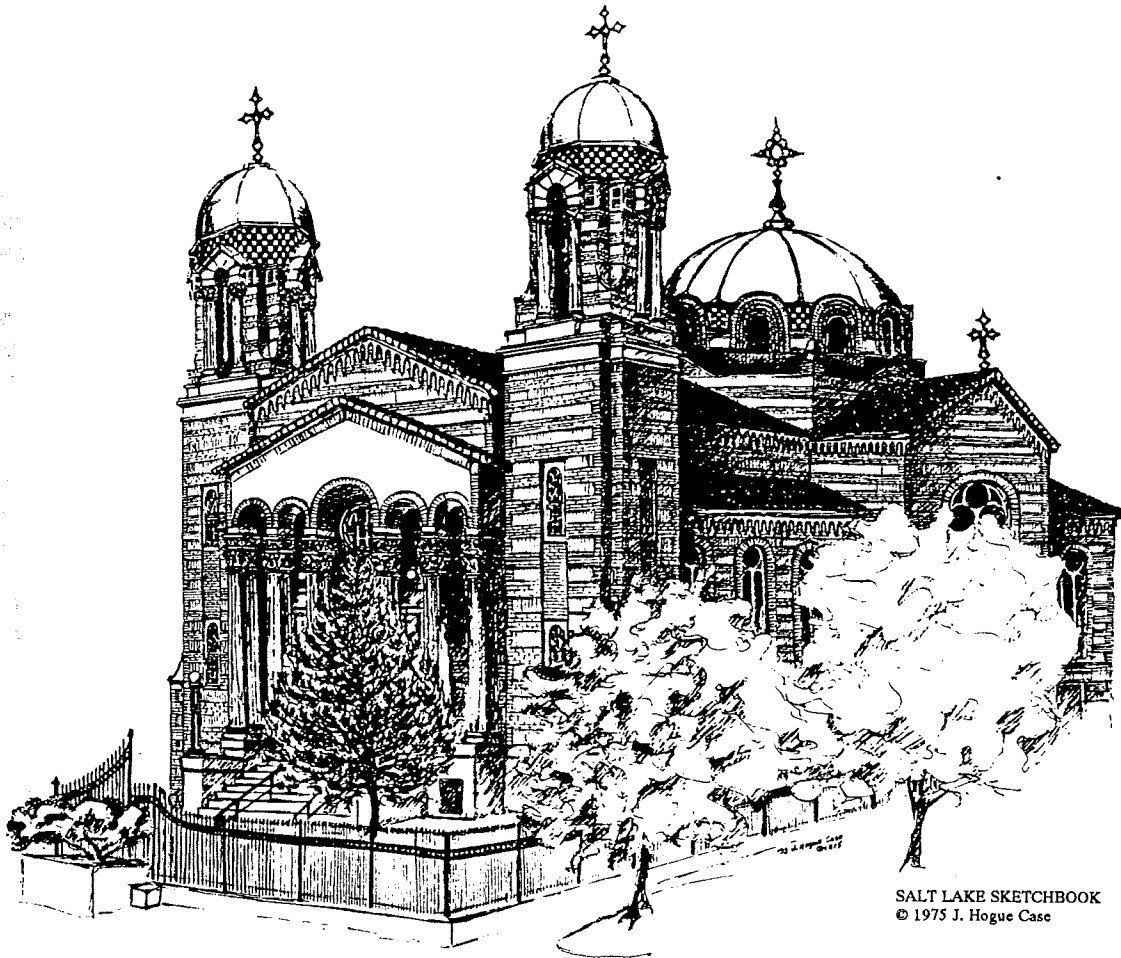
The window consists of three panels and combines the Te Deum and victory theme through a full scale of vibrant colors, The Lord occupies the central portion of the windows, while the messengers of peace and power surround him. The Holy Trinity is also depicted with the figure of Christ, the hand of God and the descending dove.

The original altar from the old St. Paul's was used for many years in the new church until the present altar was given to the church. The original altar now occupies the right side of the transept by the baptismal font. The back of the altar, which is new, the lectern stand and pulpit were hand carved in oak by a Utah craftsman, Gordon Newby. He is also responsible for the altar rails, trophy case and credence tables.

The church is filled with many handsome brass accessories, all inscribed memorials. The lighting fixtures in the church are all original. The present pipe organ which incorporates some of the pipes from the original organ, was built and installed in 1986 by Mervin Brown, a Utah native and organist of the church.

In February, 1960 there was a fire that spread through the North wing of the complex causing \$90,000 worth of damage to the Parish Hall, kitchen, shop, boiler and storage rooms and 30% of the attic area. Extensive damage from smoke spread throughout the entire building. Fortunately smoke damage was the only harm done to the church itself. Following the fire, the damage to the building was repaired and the facilities remained much the same until the current renovation of the lower floor of the parish hall. The remodeling, including an elevator which provides handicapped access to most areas of the building, was completed in April, 1990. The Salt Lake architectural firm of Connelly and Cannon were engaged to carry out the renovation. Included in the remodeling is a small chapel for mid week or informal services. The Ninth Episcopal Bishop of Utah, The Right Reverend George E. Bates, dedicated the chapel and undercroft on May 23, 1990.

## THE GREEK ORTHODOX CHURCH



SALT LAKE SKETCHBOOK  
© 1975 J. Hogue Case

**Figure 12**  
Holy Trinity Greek Orthodox Cathedral

The Holy Trinity Greek Orthodox Cathedral of Salt Lake City is the second house of worship erected by the Greek immigrants in Salt Lake City. The first, built in 1905, soon proved too small for the growing Greek community. Work on the present church was begun in July of 1923 and completed in August, 1924.

The physical layout of the building is in true Byzantine tradition and forms the shape of a cross. The altar faces east towards the rising sun, the source of light and the symbol of Christ. A cross adorns the central dome and those of the two belfries as a reminder that the Church is built on faith in the crucified Christ.

Due to its historical value, it is both a National and State Historic Site.

## THE GREEK ORTHODOX COMMUNITY OF SALT LAKE CITY

The story of the Greek migration to Utah is similar to but not exactly like that of the Japanese. Failure of the currant crop, compulsory military service and lack of tillable land in Greece persuaded families to band together and pool their savings in silver and send over their most promising young men. They were in turn to send for the other members of the family as soon as the immigrant was able to save up the boat fare from his pay. Rosy promises of unlimited job opportunities were spread by railroad promoters.

In 1900 there were three Greeks on the Utah census and by 1910 there were over 4,000. They kept coming until they made up the largest labor force in Utah.

Only a quarter of them were literate; they spoke a difficult language (by Anglo-Saxon standards), and they ate different foods (lots of oil, garlic, fish, lamb). Even their music had a different sound. And they were competing for jobs. They were considered undesirable aliens by those already established here.

The men had to virtually indenture themselves to the padrones or labor bosses who were the agents supplying unskilled labor to the railroads that were expanding or changing gauge; and to the mines, mills and smelters which were enjoying their biggest boom yet. The payment was a certain sum down and then a proportion of each pay check.

The young single men had almost no female companionship. They banded together in the Greektown Area of Salt Lake City (2nd South and 2nd West to 5th West) and the Greek towns in the Bingham Canyon and Price mining operations.

In Salt Lake City they had their own coffeehouses alive with Greek music, restaurants, saloons, candy stores, and pastry shops. Two Greek newspapers supplied them with news of their homeland and more local events. Readers and scribes to send letters home were available in the coffeehouses for those that needed their services. Their own stores supplied them with dried octopi, Turkish tobacco, olive oil, goat cheese, figs and dates and liqueurs.

After the bloody Bingham strike of 1912 when the padrone labor boss system was overthrown, the Greeks expanded into over 100 businesses in the Salt Lake area, and their lives improved. Picture brides were sent for, families became established and they found they had outgrown their first Greek Orthodox Church, built in 1905. Their second church, the Holy Trinity, was completed in 1924 at 3rd West, 3rd South, at a cost of \$150,000, proof they had prospered. In 1967 newer middle class Greeks living in the Holladay area necessitated the construction of a second magnificent church, Prophet Elias.

By the early 1930's "Greektowns" no longer existed. The total integration of the Greek entrepreneur and Greeks in general into the mainstream of the American economic and social community was well underway. Today, the Greek Community in Salt Lake City is the largest between Chicago and San Francisco. Their annual Greek Festival in September is an event shared and enjoyed by the entire community.

## THE HOLY TRINITY GREEK ORTHODOX CATHEDRAL

The Holy Trinity Cathedral, the house of God (no secular activities occur in the church), meets the religious needs of various Orthodox groups. This includes Syrians and Russians who are numbered among the membership of 500 families. The church represents the eastern branch; the Roman Catholics, the western branch, of a single religious entity that existed until 1054 A.D. This orthodox group has more than 250 million members, more than all the Protestant denominations combined.

Did you notice the two handsome bell towers, the dome and interesting pattern of alternating vertical and horizontal brick courses on the outside? The design is Byzantine and the church is laid out in the form of a cross. The crosses on top of the building remind us of a faith built on a crucified Christ. The altar faces the east toward the rising sun, the source of light and the symbol of Christ. The dome brings God's heaven down to earth, instead of Catholicism's Gothic spires reaching up toward heaven.

In the central dome is the "PANTOCRATOR" Christ, the reigning King, symbolic of God looking down over His Creation, and serving as a reminder that God is everywhere present.

The columns supporting the dome unite the heavenly with the earthly.

The Icons on each column represent the four Evangelists with their symbols: St. Matthew, the winged man; St. Mark, the lion; St. Luke, the ox; and St. John, the eagle. The Icon dominating the wall above the altar area is the Virgin Mary and the Christ Child called the "PLATYERA".

There are no statues in the church, only flat icons or pictures. They are not meant to be worshipped, but to be reminders of ideas that inspire respect and faith. All Orthodox churches are highly decorated with icons and stained glass windows. They are a pictorial panorama that tell the story of Christianity for all who enter.

Holy Trinity is both a National and State Historical Site.

### The Feast Days (of Our Lord and the Virgin Mary) of the Greek Orthodox Community (These are the major feast days celebrated.)

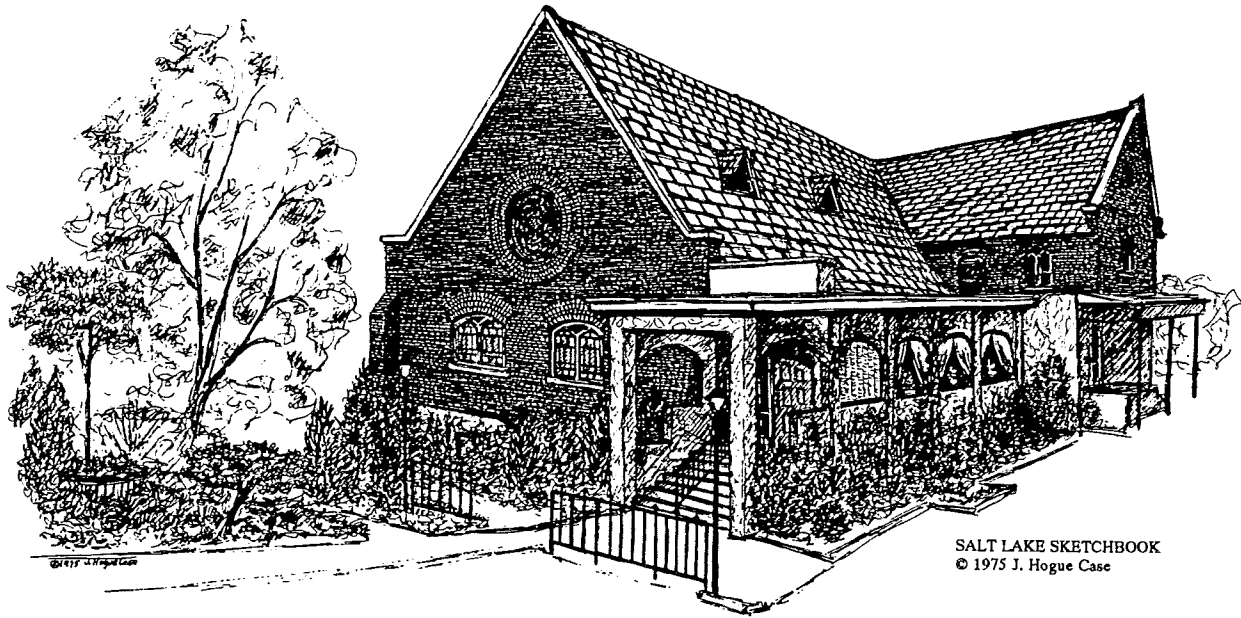
January 6	Epiphany (Baptism of Christ)
February 2	Presentation of Christ to the Temple
March 25	Annunciation
April - May	Palm Sunday
	Easter Sunday (Resurrection of Christ)
40 days after Easter	Ascension (Commemorating Christ's Ascension in Heaven)
50 days after Easter	Pentecost
August 6	Transfiguration of Our Lord
August 15	The Falling Asleep of Mary

September 8                    Birth of Mary  
September 14                Elevation of the Cross (This is a fast day in remembrance of the cross and the sacrifice.)  
November 21                Presentation of Mary to the Temple  
December 25                Christmas



**Figure 13**  
Prophet Elias Church

## THE LUTHERAN CHURCH



**Figure 14**  
The Holy Trinity Lutheran Church

The Holy Trinity Lutheran Church was established as an English speaking congregation. They originally met in a building known as the Women's Memorial Chapel of the Evangelical Church of the Holy Trinity.

This Lutheran congregation organized in 1890 with 36 members and purchased a site on 4th East, between 3rd and 4th South for their new church. Groundbreaking did not take place until two years later, during which time they met with Zion Lutheran's congregation.

The Holy Trinity Church was dedicated in 1894 and had a seating capacity of 250. Due to their small membership, the church was sold in 1913 to the Reorganized Church of Latter Day Saints and they joined Zion's congregation on Second South. Today, the church has been remodeled and is the Della Fontana Ristorante.



## THE ZION LUTHERAN CHURCH<sup>4</sup>

America witnessed a great influx of migration between 1850 and 1910. This was at a time when the LDS Church was bringing Scandinavians to America as converts. Many came to follow the LDS faith, while others, especially the Swedes, brought with them their Lutheran faith. As the Swedish population grew, the Augustana Synod in Denver started to investigate plans for a Salt Lake Lutheran Church. Could it work? Would Swedish LDS converts return to Lutheranism? After investigating the situation personally, Rev. D. J. Telleen recommended S. M. Hill, from Minnesota, be called for form a Swedish Lutheran church in Salt Lake.

On July 18, 1882 five people (including the pastor and his wife) gathered together at St. Mark's Episcopal schoolhouse. The minutes of the meeting state their decision to unite into a Swedish Lutheran church, adopting the name of Zion Swedish Lutheran Church in Salt Lake City, Utah Territory.

Missionary in nature, the Lutheran Church centered its efforts in the American Indian Mission in 1876. "The Synod, recognizing its failure with the Indians, turned to another 'heathen' group, the Mormons of Utah, especially the Swedes who had been converted to the LDS faith".<sup>5</sup> The Mission Board then authorized the Utah Mission in 1882 and transferred all funds from the Indian Mission to the Utah Mission. (Note: the church was a foreign mission of the Augustana Synod. Although the Synod was headquartered in Minnesota, Zion was considered foreign because Utah was not yet a state. It finally received home mission status in 1902.)

A Young Girls Sewing Society was organized in 1885 and was the predecessor of Lutheran Church Women, one of the church's largest and most active groups. This later organization devoted much of their efforts to the field of education. A Lutheran school was established in 1890, and had an enrollment of 60 to 70 students yearly. This continued for about 20 years.

Where to build a permanent home became a major cause for the Lutherans. The Mission Board approved a petition in 1885 and work was begun on a church edifice at 376 East, 2nd South. It was completed in 1891 and remained their home for 65 years. Typical of Lutheran churches, it had a bell tower, complete with a 1,400 lb. cast iron bell, purchased by members. Cost of construction was \$7,000.

As other Lutherans moved in to Utah at the turn of the Century new churches were formed in Bingham Canyon, Park City, Eureka and Sandy. In Salt Lake the Holy Trinity Church (see church sketch) was established in 1890 with 36 members. It was an English speaking congregation.

Zion was a Swedish speaking congregation and remained so for many years after its founding. About 1935 English began to be used in some records and in worship services, but the Swedish service was always the main one, and the English service was held in the evenings. (Official use of the Swedish language ended in 1943 when the Mission Society disbanded.)

In 1924 Zion became self-sufficient from the Augustana Synod, having been financially supported since 1882. Responding to their independence, they underwent a massive building project from 1925 to 1928. Their new organ was celebrated at a recital in June 1928, played by Dr. Frank Asper, who was the organist for the Mormon Tabernacle. Throughout history, music has always played a significant role in the Lutheran religion. Many of the hymns used were written by Martin Luther.

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<sup>4</sup>Information taken primarily from: Zion Lutheran Church - A Centennial History, by Paul A. Mogren, 1892 and interviews with Rev. Harold T. Nilsson.

<sup>5</sup>Taken from Zion Lutheran Church - A Centennial History, Paul A. Mogren, 1982.

In 1936 the idea for a new church edifice grew. Funds needed to be raised, land purchased and decisions made. This effort took twenty years. Meanwhile, the church continued to grow and expand activities. Boy Scouting was started in 1939.

Rev. Thomas Wersell accepted the difficult task of serving as Zion's pastor during the war years (1942-46). The church doubled as a mini U.S.O. for soldiers on their way to the West Coast. Other members, especially the women's organizations, worked closely with the Red Cross. Rev. Wersell started a radio ministry during this time, on KUTA, known as the Home Worship Service.

By the 1940's the church building was badly in need of repairs. According to Zion's present associate pastor, Rev. E. Paul Werfelmann: "The old building was slowly condemned from the bell tower down". The belfry was removed from the building and the bell stored.

After purchasing and selling three different locations (starting in 1945), the Zions Building Committee selected a lot at 1776 Yalecrest Avenue for their parsonage. It now seemed a reality the congregation would move from the downtown area to the East Bench. Rev. Erick Hawkins, pastor from 1950 to 1957, once said: "Some pastors are called to teach or counsel; I have been called to build churches". His goal was realized in August 1950 when a site was selected at 21st East and Foothill Drive.

The old church was to experience one last adventure before being demolished. In the Spring of 1956 the custodian discovered the church bell missing. The newspapers reported the incident, after which an operator of a scrap metal yard informed them the bell was in his yard. Apparently, the custodian's son, needing a little extra cash, hauled the bell away with truck and winch and sold it for 1 cent a pound. The bell was recovered and placed in the new church belfry and, complete with new electrically operated clapper, it sounded for the first time in thirty years.

In 1962 Zions became part of the Lutheran Church in America and the Pacific Southwest Synod.

The Zion Lutheran Church has demonstrated throughout the years its concern for the betterment of the community. In the 1970's the Lutheran Church Women's (LCW) project was Crossroads Urban Center, serving the needy of Salt Lake City. In 1975, under the present pastor, Rev. Harold T. Nilsson, Zion's first sponsored Vietnamese refugee family arrived. A second family was sponsored in 1978.

In 1980, the Utah Lutheran Ministry Council linked the congregations of all three major Lutheran bodies in Utah; and in March, 1981, the Utah Assembly was formed in the Pacific Southwest Synod of the LCA.

Just this year in a convention for the Lutheran Churches of America (LCA), American Lutheran Churches (ALC) and the Association of Evangelical Lutheran Churches (AELC), a decision was reached to move towards a union. The Lutheran Churches of America, that were split because of the different ethnic groups arriving in the country in the 1880's, expect to be unified in 1988.

Early in 1982 Zion Lutheran celebrated its Centennial, using the themes of Witness, Ministry and Faith. Rev. Nilsson explains their purpose in this theme by stating: "It describes our past, it is the foundation of our present and it describes what we see to be our continuing work in the future - to witness our God, to serve the City and to live and grow in faith".

## FACTS ABOUT THE LUTHERAN CHURCH IN SALT LAKE CITY

1. There are two major Lutheran groups in the U. S., the Evangelical Lutheran Church in America and the Lutheran Church - Missouri Synod, both are represented in Salt Lake City. (Zion is a member of the ELCA.) A smaller group, the Wisconsin Synod Lutheran Church has one congregation.
2. Women may be ordained in the ELCA.
3. Zion belongs to the Rocky Mountain Synod of the ELCA, headquartered in Denver.
4. The church is democratically organized. Their autonomous congregation selects the clergy from an approved pool of names.
5. Training for the ordained ministry includes a bachelor degree and then four years of theological study, including one year supervisory service.
6. Each congregation selects a church council made up of usually 12 in number, male or female, who serve 3-year terms, not exceeding two terms.
7. Baptism is performed in infancy and members are confirmed at about 14.
8. Special holidays celebrated by Lutherans are:
  - Ash Wednesday
  - Holy Thursday (before Good Friday)
  - Good Friday
  - Ascension Day
  - Reformation Day (October 31) - commemorating Martin Luther's posting of the 95 thesis
  - Easter
  - Christmas

## HISTORY OF MOUNT TABOR LUTHERAN CHURCH

Our history began in Racine, Wisconsin, during the 1902 convention of the United Evangelical Lutheran Church. Plans were made to establish a Lutheran congregation in Salt Lake City. The Church Council was authorized to call a pastor to begin what was later called "The Utah Mission".

In 1904 Pastor H. Hansen accepted the call to travel to Utah, and came to start regular gatherings in private homes. After one year of strenuous mission work, Pastor Hansen resigned without seeing much results from his work. A trip to Denmark by Pastor Hansen resulted, however, in the promise of support for "The Utah Mission". This support continued until 1941 when Denmark was occupied by Nazi soldiers.

Pastor Harold Jensen Kent took up the work in September of 1906, holding the services in the Swedish Lutheran Church. Later services were held in the Norwegian Lutheran Mission until the organization of the congregation on October 14, 1907. It was necessary to have individual Congregations in the area because of the language barrier. Most services were held in Danish from 1904 to 1941.

After many months of waiting, word came that \$3,000 was being sent by the supporting church in Denmark purchase of property and building of a church. On May 3, 1907 property was purchased from Ashby Snow, at First Avenue and "E" Streets.

On October 14, 1907, Tabor Lutheran Church was organized as a congregation within the United Evangelical Lutheran. Excavation for the church basement was begun in March of 1908 and the cornerstone laying ceremony was held in May. The interior was finished and construction of the tower was started in February 1911. By the time of completion of the whole project on August 20, 1911, the church was standing almost debt free, thanks to the people of the synod and the generous support which came from the church in Denmark.

In the early days, pastors of Mt. Tabor not only served this congregation but strived to carry out mission work in Pocatello, Idaho; Ogden, Utah; and Spanish Fork, Utah. Pastor John Th. Lund was installed both at Mt. Tabor and at Ogden, on July 7, 1912. He served the congregation until June 25, 1916, at which time Pastor Jens C. Carlsen began his ministry. Pastor Carlsen terminated his ministry September 25, 1921, and was replaced by pastor L. H. Kjaer. Pastor Kjaer was followed by J. P. Christiansen who served from 1930 to 1935. Pastor M. Th. Jensen served the congregation as interim pastor for the next twenty months.

In May of 1937, Pastor Peter Hauge became the permanent pastor and served until his death on February 18, 1940. Reverend Stinus Loft became pastor in March 2, 1941. Financial assistance from Denmark was terminated because of the Nazi occupation of that country. Pastor Loft served until August 21, 1945. Pastor James C. Peterson began his work at Mt. Tabor on November 5, 1945. The church records at that time listed 39 contributing members and a total membership of 70. Pastor Peterson passed away on January 16, 1956, and the church was left without a pastor until June, when Mr. Niels C. Carlsen came to serve through the summer months. Mr. Carlsen was ordained at the June convention. Also at the June convention, the Synod voted to place Mount Tabor on a Home Mission Status, thus giving the congregation a new outlook and promise for the future. Pastor Arthur W. Sorensen accepted a joint call of the congregation and the Board of Home Mission and began his work at Mount Tabor on October 12, 1956.

In April 1957, the membership was recorded as 232 baptized members and 142 confirmed members. On June 1, 1957, the congregation voted to assume the full salary of the pastor, thus relieving the Synod from this support which had been carried from the beginning of the church. The deeding of the church property was promised to the local congregation by the end of the year.

In 1959, the decision was made by the congregation to relocate and a building program was adopted. Tabor also ended its affiliation with the United Evangelical Lutheran Church Nebraska District and became a part of the newly merged American Lutheran Church.

In 1960, the purchase of one acre of property at 7th East and 2nd South marked the first stage of new development. Ground breaking for the new church was conducted January 6, 1963, and the corner stone was laid June 2 of the same year. The church was designed by Charles D. Peterson, member of the congregation and built at a cost of \$100,000 by the John DeYoung Company General Contractors. The church was completed in July, 1963.

On Pentecost Sunday, June 2, 1963, the last service of worship was held in the old church and the congregation moved into the new church fellowship room. In August the Church was complete except for the pews, and the congregation used the sanctuary for the first time.

The new Mount Tabor Lutheran Church was dedicated March 8, 1964, with Dr. William Larson, the former president of the U.E.L.C., as guest speaker. In January 1965, Pastor Sorensen left to accept a call to establish a mission congregation in Novato, California. Pastor Donald I. Olson was installed as Pastor March 14, 1965, and served until June, 1966, at which time he returned to the U.S. Navy Chaplain Corps. A call was extended to Pastor G. Neil Christopherson. He accepted the call and was installed as pastor June 19, 1966.

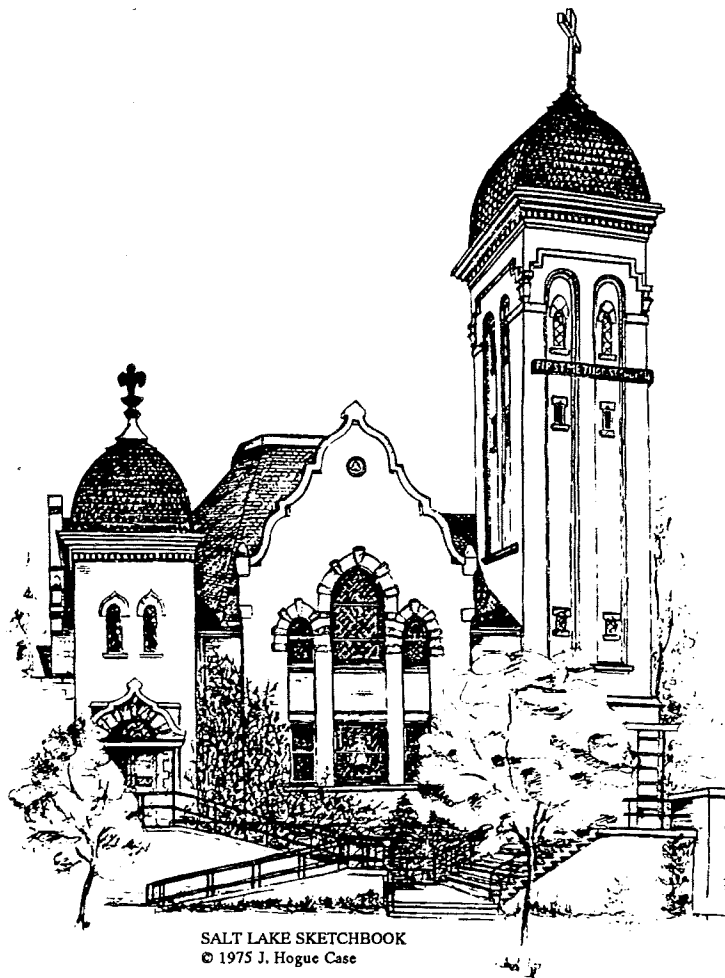
In 1967, for the first time in its history, Mount Tabor was able to carry on the programs of the congregation with no outside financial support.

Pastor Christopherson left the parish April 11, 1971. Pastor Roy K. Malde was installed September 12, 1971. Pastor Malde resigned January 1974, and Pastor Elwyn Josephson was installed July 7, 1974.

Following Pastor Josephson's resignation February 15, 1980, an interim period of five months followed during which the congregation was served by Pastor Konrad Koosman, until July 1, 1980, at which time Pastor Anthony Auer became the twentieth pastor to serve the congregation. The congregation called its first associate pastor, Pastor Carol A. West, on June 30, 1985, also the first woman pastor to serve the Lutheran Church in the state of Utah. Pastor Auer resigned on September 30, 1987, and the church called Pastor West to be the new senior pastor of the congregation.

The congregation has been affiliated with the Evangelical Lutheran Church in America since January 1, 1988. The congregation has a special covenant relationship with Lutheran Campus Ministry at the University of Utah. In addition to providing regular worship opportunities, the congregation has a day-care center for the community and is involved in local organizations which aid those in need. In 1990, Mount Tabor celebrates 83 years of God's love and grace. We give thanks to the early pioneers of our work here. Glory be to God!

## THE METHODIST CHURCH



**Figure 15**  
The First United Methodist Church

The original Methodist Church was built in 1871 at 33 East 300 South and fully completed in 1875. It was sold in 1905 and, that same year, the church bought the property at 203 South 200 East for the site of the present church. The building, designed by Salt Lake architect Frederick A. Hale, was dedicated Sunday, May 27, 1906, by Bishop Moore of Portland, Oregon. The church building, grounds, organ, furniture and fixtures cost \$80,000.

First Methodist Episcopal Church became First Methodist Church in May 1939, when the word "Episcopal" was dropped from the denomination's official name.

## THE METHODIST CHURCH IN UTAH

The First Methodist to arrive in Utah was Jedediah Smith, well-known fur trapper, explorer and the first white man known to have traveled the entire length of the present state of Utah. He first arrived in Utah in 1826.

It was not until 1868 that the first Methodist sermon was preached in Utah by Reverend A. N. Fisher. By invitation from Brigham Young, Rev. Fisher preached in the Mormon Tabernacle.

At the Home Mission Board in 1869, Methodist church leaders recognized the need for missionary work in the Utah Territory and formed the Utah Mission. Rev. Lewis Hartsough was appointed Superintendent. He is often referred to as the "Father of Methodism in Utah".

Rev. Hartsough arrived in 1869 and met with Bishop Tuttle of the Episcopal Church, who offered to share their meeting room space for Methodist Services. This room was located in Independence Hall, a gathering place for many religious sects in the valley.

Eventually, the Methodist congregation moved to an unfurnished hay loft over a livery stable at 38 East 2nd South, known as Faust's Hall, and occupied it from May 1870 to August 1871. Forty members were present at the first meeting. In August they moved again to the Godbe Building on First South and Main. Plans were finally made to purchase the site at 33 East 3rd South and the building designs were drawn by Charles Chapman of Chicago. It must have been an exciting Christmas, for in December 1871 services were held in the basement of the new First Methodist Episcopal Church. It is interesting to note that most of the \$72,000 funds needed to build the edifice were raised by Chaplain McCabe through lectures and appeals at conferences and to wealthy laymen back East.

The Tribune wrote a lengthy article describing the new church and concluded with "Although expensive, the Methodists of Salt Lake City have the satisfaction of knowing they have the most magnificent church building in the Rocky Mountains".

The Rocky Mountain Conference of the Methodist Episcopal Church was organized in 1872 in Salt Lake City, Utah Territory (this included Utah, Montana and a portion of Wyoming). Records indicate there were 106 members of the church in Utah, four churches, fourteen probationers and one parsonage.

The Women's Home Missionary Society was founded on July 10, 1880 to establish schools, provide teachers and nurses, and also to fight polygamy. They received help from President Hays' wife, Lucy, from 1876 to 1880.

In 1882 Dr. Thomas Iliff arrived in Utah as Superintendent and pastor of the church. His stay in the valley was an exceptional period for the church. When he arrived he found a few struggling churches, but when he left in 1900 there were 41 church buildings and 22 ministers. Dr. Iliff died in 1918 in Denver. His body was sent to Salt Lake and laid to rest in the Mt. Olivet Cemetery.<sup>6</sup>

Of all the young people attending secondary schools in the Mormon center of Utah in 1890, 67% were going to schools directed by non-Mormon religions, and a high number were Methodist sponsored. Methodists received their greatest success and made their biggest contributions to the state in the field of education.

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<sup>6</sup> Mt. Olivet Cemetery is the only public cemetery established by an act of Congress in 1874, on the grounds of Fort Douglas. Prior to that time, non-Mormons were buried at the Camp Douglas Cemetery. The Cemetery's Board of Directors includes representatives from the Congregational, Episcopal, Methodist, Presbyterian and Baptist churches, and the Commander of Fort Douglas.

The church was sold in April 1905 and a new site was purchased at 203 South 2nd East for \$13,500. While the new edifice was under construction, members met in the Y.M.C.A. The present church was dedicated in May 1906.

In 1915 a Home Missions Council (an organization whose members agreed not to establish a church in a community where a Protestant church was functioning) was formed. Only by combining were some non-Mormon churches able to survive in the Mormon communities. By 1917 Utah's public education was on firm ground. The contributions of the Methodist Church and other churches guaranteed this success.

The First Methodist Episcopal Church was officially changed to the First Methodist Church in May 1939.

In 1949 extensive modernization of the church edifice was completed at a cost of \$60,000. The building east of the church was acquired in 1968 and extensively renovated. It is known as Wheeler Hall, so named because Mr. and Mrs. Charles L. Wheeler made it possible for the church to acquire it.

Also during 1968, the First Methodist Church became the First United Methodist Church at the time of the union of the Methodist Church and Evangelical United Brethren.

Rev. George L. Davis became pastor in June 1968 and under his leadership the church has been ably represented in community services. Rev. Davis served as a member in many community agencies including: Community Services Council, Campus Christian Center, Crossroads Urban Center and the Religious Community Committee on Aging. He often referred to the church as the "Voice of Protestantism in the downtown area".

In 1960 the sanctuary and chancel beautification project was completed under the direction of Rev. Warren Bainbridge. At this time the dark mahogany wood on the chancel and choir loft was replaced with light birch and alder wood. The organ pipe area was covered with a screen through which a light shone. A wooden framework overlay was placed in front of the screen and a cross superimposed upon it.

The original steps at the front of the church were changed so that the door could be approached either from Second East or the Second South side. These were designed by Paul L. Lamoine.

The beautiful panelled mosaic on the south wall of the sanctuary was given in 1962 by Mr. and Mrs. Charles L. Wheeler in honor of their grandchildren. It is called "The Incarnation" showing the Nativity, The Shepherds and the Wise Men. The artist and the one who installed the panels was Louis Boermeester, an immigrant from Holland. Mr. Henry Lee Willet of the Willet Stained Glass Studios of Philadelphia actually designed the panels and planned the colors to harmonize with the existing stained glass windows.

In 1983 considerable damage was done to Wheeler Hall when heavy snows caved in the roof. Since this eliminated several Sunday School classrooms new space had to be found. The second floor of the church and the south end of the basement were changed to accomplish this. Other major improvements were made at this time, including remodeling existing restrooms in the basement and adding some to the main and second floor. The front steps were restored to their original design. Rev. William McCreary was the pastor at this time.

At about the time Rev. Dale McArthur arrived in 1987 the church was the beneficiary of two very substantial bequests. This made it possible for the church to have the pipe organ completely restored and updated and an elevator installed. As much of the original organ as could possibly be used was preserved. The Deseret Mortuary donated some pipes from an organ that had been discarded when they had been water-damaged. The best of these were restored for use. In addition a new Rodgers Oxford 925 pipe organ was installed, complete with synthesizer and antiphonal which can be played from the console. So the restoration combined the historic grandeur of the old organ and the new computerized technology. The new elevator, needless to say, delighted the older members as well as the handicapped ones. This was all done under the able direction of Rev. McArthur.



## FACTS ABOUT THE SANCTUARY

The church sanctuary is unique in design and what follows is the pastor's account of how and why it came to be as it is:

In 1905, at the time of the design and construction the "Sunday School Movement" was a strong influence in developing the Western Frontier. At that time there was a shortage of trained clergy, and many Sunday Schools were established by willing and eager lay people.

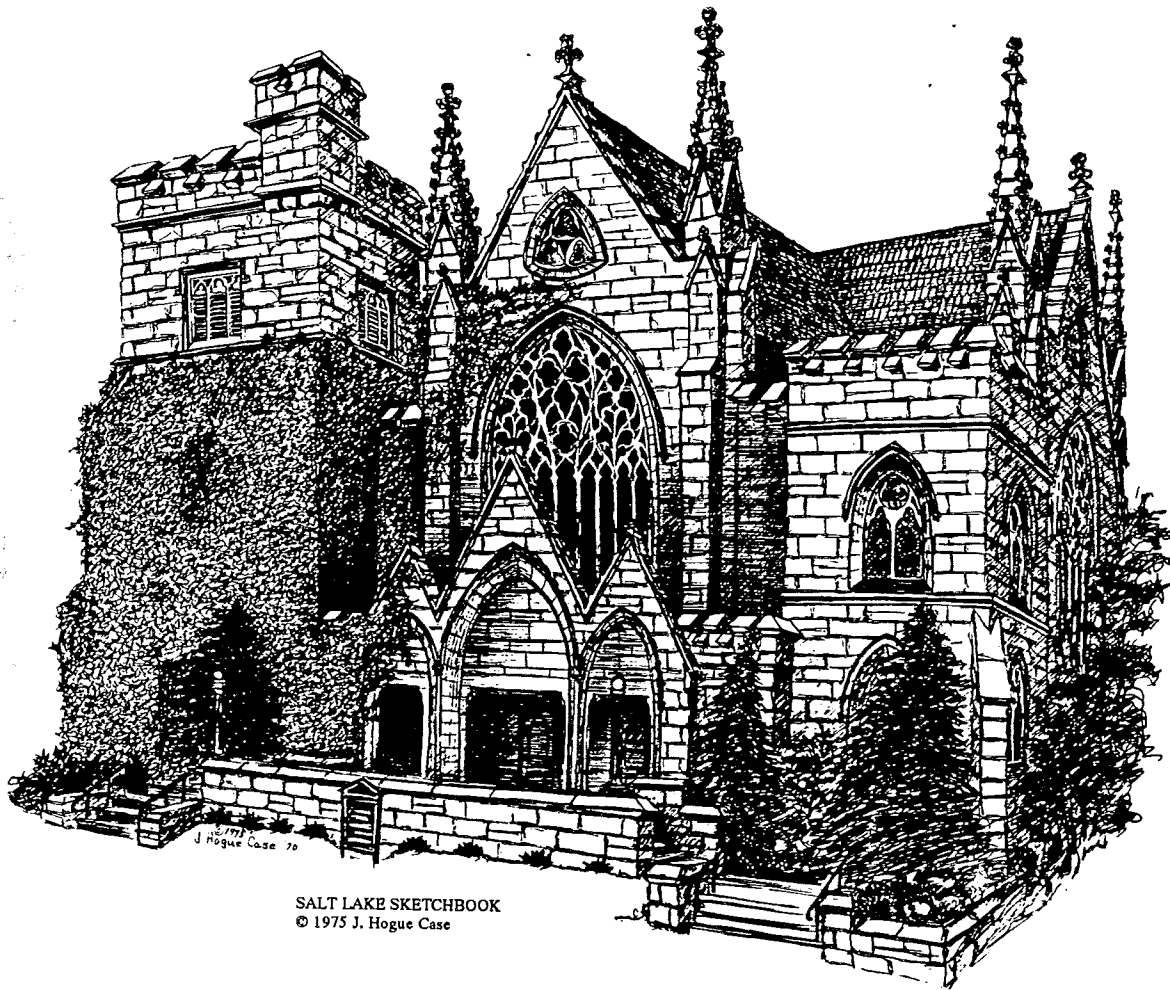
A typical Sunday School Session consisted of 1) a gathering of all students to sing songs, read scripture, give announcements and a general uplifting devotion, all lead by a Sunday School Superintendent; 2) the opening session dispersed to class sessions by age groups, conducted by lay teachers; and 3) after about an hour all classes reassembled for a closing time together. This format for the Sunday School meeting shaped the design of the large assembly meeting room. It needed many aisles and exits so the students could leave the room quickly and retire to their classes.

About 1905 an architect and pastor from Akron, Ohio designed a sanctuary and church building around the above needs for Sunday School classes, The design was called the Akron Plan. That was the plan used in building our sanctuary and classrooms in 1905.

As trained clergy arrived in the West and the liturgy advanced, the center aisle became more desirable than the two-aisle system in the Akron plan. The design of our sanctuary does not basically assist the worship service of today, that is, high liturgy. However, the beauty of our stained glass windows and the power and diversity of our memorial organ does add much to the experience of worship at First United Methodist Church.

One custom in this church that does influence the worship service is the use of the colored paraments. These are the cloths that cover or drape over the pulpit, the lectern and the table on the chancel. They help to focus on the different seasons of the Christian year. White ones symbolize purity and are used when sacraments are performed, (baptism and communion) and also at weddings. Red ones are used at the commemoration of Pentecost which comes seven weeks after Easter. Purple stands for royalty and is used in the Advent Season. Green has to do with growth and is used in the spring or Kingdom Tide. All four sets of paraments were given as memorial gifts to the church.

## THE PRESBYTERIAN CHURCH



**Figure 16**  
First Presbyterian Church

The First Presbyterian Church was dedicated in 1874 on the northeast corner of Second South and Second East. When the old structure became inadequate for the congregation in 1901, a committee was appointed to orchestrate plans for a new edifice. The present site on the northeast corner of East South Temple and "C" Streets was selected and Walter E. Ware was chosen architect.

The Church is of the English-Scottish Gothic Revival style and is copied somewhat from the Carlisle Cathedral in England. Built with local red sandstone, it was dedicated in 1906.

## THE PRESBYTERIANS IN SALT LAKE CITY

The American Presbyterian Church has always been missionary minded. When the West opened up for travel, the Board of National Missions Commission appointed Rev. Sheldon Jackson to be Superintendent for Iowa, Nebraska, Dakota, Montana, Wyoming and Utah.

Dr. Jackson traveled to Corinne, Utah in 1869 to establish a mission. In June he sent Rev. Melancton Hughes to the three-month-old town of Corinne, which was the only non-Mormon settlement in Utah at the time and was a typical western boom town. Rev. Hughes conducted the first Presbyterian service in Utah at Corinne. Presbyterian work was now officially started in Utah.

The discovery of minerals in Bingham Canyon by the soldiers at Camp Douglas brought many non-Mormons to Salt Lake City in the early 1870's, providing an opportunity for missionary work. Though the Congregationalists had opened a church there in 1865 and the Episcopalians in 1867, Rev. Jackson felt that the time had come to establish Presbyterianism in the heart of Utah. Rev. Josiah Welch was selected for that purpose and he arrived in the city in September, 1871.

Rev. Welch conducted his first service in Faust's Hall above a livery stable on October 1st. Soon he was able to rent a skating rink for services, where a church of twelve members, with three elders, was organized on November 12th. By 1874 membership had grown to 42. In October of that year a church with a seating capacity of 500 was dedicated. The Presbyterians were obviously very optimistic about their future.

By 1874 there were three Presbyterian churches in Utah (Salt Lake City, Corinne, and Alta in 1872) and all belonged to the Presbytery of Wyoming Territory. They decided to establish their own Presbytery, and, on December 4, the Presbytery of Utah was formed as part of the Synod of Colorado. By 1880 the Presbytery numbered 200, with eight ministers and 915 in the Sunday Schools. In 1900, however, the Synod was reorganized to include only Utah churches.

Dr. J. M. Coyner came to Salt Lake City in 1875 and opened a school in the basement of the newly completed church. It later became the Collegiate Institute (which eventually became Westminster College). The building was located on the corner of 2nd South and 2nd East.

By 1883 the Presbyterians reported having 33 stations with 41 buildings. Sixty-six teachers were conducting schools, with 1,789 students enrolled. The Synod at this time grew to include not only Utah but also Montana and a portion of Idaho.

By the late 1880's Presbyterian and other Protestant schools were established in almost every community in the Territory of Utah, to offer a choice other than the Mormon-dominated schools. In 1890, the public school system was introduced. Much of the credit obviously goes to the Presbyterians and other Protestant faiths. The principal of the Presbyterian Salt Lake Collegiate Institute became the first superintendent of the public school system.

In 1902 changes were needed at the Collegiate Institute because enrollment and funds were low. The name was changed to Westminster College, and plans were made to relocate it. The actual move took place in 1911. Two years later H. W. Reherd became President of the enlarged institution. Initially the college was a two-year school, but in 1944 it became a four-year college.

On June 4, 1903 the cornerstone was laid for the new church located at its present location on the corner of East South Temple and "C" Street. This church is now a registered Historical Site in Utah. Its wonderful pipe organ was dedicated in April, 1911.

The Salt Lake Japanese Church of Christ and the Ogden Japanese Church of Christ were organized in 1924. They were sponsored jointly by the Presbyterian and the Congregational Churches and have continued the dual affiliation to the present time.<sup>7</sup>

With only fifteen churches and 3,084 members in 1950, the Synod felt they were too small to be effective and petitioned the General Assembly to become part of the Synod of California.

Due to the church's strong missionary sense (reminiscent of the late 1880's), membership continued to grow; and in 1966 there were 6,368 members.

Again in 1967 the church was to make another change. The Utah Presbytery reasoned that because of the closer proximity and the similarity of problems with the Synod of Colorado, it should request permission from the General Assembly to transfer its membership from California to Colorado. Utah entered its Centennial Year as a member of the Synod of Colorado.

There are currently six Presbyterian congregations in Salt Lake City which are part of the Presbytery of Utah which is part of the Synod of the Rocky Mountains which is part of the Presbyterian Church (U.S.A).

#### FACTS AND DEFINITIONS:

1. The Presbyterian Church is a Reformed Church. It takes its origin from the democratic principles of John Calvin. The church has always stressed equality between the ministry and the congregation (laity).
2. The minister is required to have a college degree plus three years of seminary training before being ordained. The minister is Moderator of the Session and is responsible for preaching and teaching.
3. The Session is the governing body of a particular church and is composed of elders (men or women).
4. Elders are ordained lay or clergy (men or women) that govern a particular congregation. Clergy are teaching elders and lay people are ruling elders.
5. The Board of Deacons is the caring arm of the church made up of ordained lay people. The Deacons provide material, physical and spiritual help to the friends and members of the congregation.
6. A Missionary is the term for a person doing full time work for the church, with most missionaries being financially supported by the church.
7. Presbyter is a Greek word that means elder. The Presbyterian Church is the church of the lay elder.
8. The structure of the Presbyterian Church's governing body has four layers. The Sessions which are made up of elders governs the local congregations. The Presbytery, which consists of representatives from each local congregation governs the Sessions. The Synods are made up of representatives from the Presbyteries and the General Assembly which is the highest ruling body of the Presbyterian Church. The General Assembly consists of both lay and clergy representatives from the Synods, Presbyteries and local congregations.
9. Church School, Sunday School or Christian Education (all three terms are interchangeable) usually takes place before the worship service on Sundays, and teaches the basics of Christianity to all from infancy to adults.

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<sup>7</sup>The Japanese Church of Christ (Presbyterian - Congregational Church)

The First Presbyterian Church of Salt Lake City was dedicated in 1874 on the northeast corner of Second South and Second East. When that structure became inadequate for the congregation in 1901, a committee was appointed to orchestrate plans for a new edifice. The present site on the northeast corner of East South Temple and "C" Streets was selected and Walter E. Ware was chosen architect.

The Church is of English-Scottish Gothic Revival style and is copied somewhat from the Carlisle Cathedral in England. Built with local red sandstone by the same stone mason who worked on the Cathedral of the Madeleine, the present structure was dedicated in 1906.

The building contains several stained glass windows of noted beauty and historic value. The glass is unique with the colors having been burned in the glass and the facial features of the figures having been painted on, giving the windows very vibrant and clear images. Its wonderful pipe organ was dedicated in April, 1911. A 1957 addition to the north end of the building is currently undergoing renovation. Also, the Church has undergone recent remodeling to make it handicapped accessible. The Church is now a registered Historical Site in Utah.

A typical worship service at First Presbyterian Church begins with visitors being greeted at the door and ushered to a seat as they enter the sanctuary. An organ prelude precedes every service, followed by a greeting from the minister, a call to worship and invocation which includes the Lord's Prayer being led by a lay person, the Gloria Patri, Doxology and Prayers of the Church are also typical of the worship service. Music is an important part of the worship service with three hymns and two anthems enhancing the typical service. The Scripture lesson and Sermon are followed by an invitation and benediction and the services concludes with an organ postlude as the congregation leaves the sanctuary. The quiet beauty of the sanctuary coupled with the vibrant beauty of the stained glass windows provide a most reverent setting in which to worship our God and Savior Jesus Christ.

#### Sheldon Jackson - A Highlight

A history of the Presbyterian Church in Utah would hardly be complete without a mention of colorful Sheldon Jackson, who claimed he had one great virtue over all the other missionaries: Being only 5'1" he could stretch out across the stage coach bench and sleep away 800 miles to arrive fresh and ready to preach.

When he attended a meeting in Council Bluffs, Iowa, he led the attenders to the cliff tops facing west. Declaring "2,000 miles of territory and not a Presbyterian in the bunch," he asked to become Superintendent of Missions for everything west of the Mississippi. Determinedly he set out, vowing to found a church "wherever there were two Presbyterians" or "wherever the pony kicks up dust". Much later he went on to Alaska where he became Commissioner of Education -- he loved to be among the first on the scene in a new country.

Sheldon Jackson first came to Salt Lake in 1870 when he was invited to speak in the Tabernacle. After recruiting money in the east, he came back in 1871 to establish schools. Farm girls were recruited in the east in the 1880's to come west to teach in little communities like Richfield and Cedar City. They often married Mormons, and, therefore, it was hard to hold the Presbyterian Church community together in those small places.

Certainly Sheldon Jackson built as many schools in Utah as anyone (at least 35), seeing that need for public education was a way to make a place for the Presbyterians in the Mormon community. There were 8 or 10 academies (high schools), many elementary schools, and the Collegiate Institute (Junior College) which became Westminster College in 1875.

His daughters were able to become the chief donors to Westminster College because their father had bought a lot in every town where he established a church, thus acquiring much real estate, which in turn became very valuable.

## THE CONGREGATIONAL CHURCH

### A BRIEF HISTORY OF THE FIRST CONGREGATIONAL CHURCH SALT LAKE CITY, UTAH

The first Non-Mormon church in Utah Territory was The First Congregational Church. Reverend Norman McLeod came under the auspices of the Home Mission Society from Denver by overland stage. He preached the first sermon the third Sunday in January 1865 in the rented quarters of the Young Men's Literary Association. This was in Daft's Hall, the second floor of Daft's Store on Main Street.

Within a month meetings were held to establish a Sunday School which soon had a regular attendance of over 100, form a society for general management and to hold property in trust, adopt a constitution and elect trustees for the church. Being the only non-Mormon religious organization in the valley, it was greeted with enthusiasm and support by people of many faiths.

Before the end of the first year property was purchased on the south side of Third South just west of East Temple (now Main Street) for \$2500. An apostate Mormon Samuel J. Lees sold this land to John Titus, P. Edward Conner, William Sloan, John W. Kerr, Harold Livingston, Samuel Kahn, J. Michling, Dr Grisward and George W. Carlston, trustees of the First Congregational Church and the First Christian Society connected with the church. It is interesting to note that prominent Catholics and Jews served as trustees of the organization.

Independence Hall, an adobe building 33 feet wide and 57 feet long seating 200 people, was built on this property far enough south of the street to accommodate horses and buggies. There was a long boardwalk leading from Third South to the entrance of the \$5,000 building.

The Congregational Sunday School with Dr. J. King Robinson as superintendent met there the week before the completion of the building. The first Sunday worship service was conducted in the hall by Rev. McLeod on November 18, 1865.

In addition to church and Sunday School many literary, fraternal, political and civic meetings, dances, programs and schools were held in Independence Hall. In this building Jewish, Catholic and various Protestant churches held activities until they built their own facilities.

Rev. Walter H. Barrows followed Rev. McLeod as Congregational minister. He stayed seven years and the church became completely self supporting and very active in missionary schools.

When the Congregationalists were organized in the Territory of Utah, they recognized the need to provide education for the children. Prior to that, the only schools in the valley were private fee schools. Attendance was small and teaching limited. No territorial revenue was set aside for schools and few children had the opportunity to attend school. The Congregational Church and the Congregational New West Education Commission in Chicago operated many free schools with trained teachers, standard books and regulation school terms. There were 28 in 1889 and they were free to all children. Church services were held in some of the schools on Sundays. Pilgrim Day School was on the corner of Fifth South and Seventh East. Phillips Congregational Church was built on that property later. Though used as a commercial property now, its church architecture is recognizable. Members of Phillips Congregational Church joined First Congregational Church in 1952.

In 1881 the Congregational Chinese Sunday and Evening Schools were started over a Chinese store -- then moved to Independence Hall -- then to the new Congregational Church where they found it "most comfortable and pleasant during all seasons, being well heated and lighted with electric lights". This school taught English as well as basic education to the Chinese. It met five evenings a week for general education and two for Bible study.

The Congregational trustees incorporated the Salt Lake Academy and built three school rooms on to Independence Hall while Rev. Barrows was minister. Money was raised for Hammond Hall of the Salt Lake Academy on Third South and Third East. In 1894 the work of Salt Lake College was begun in Hammond Hall.

Congregational Church membership and activities continued to thrive with Rev. J. Brainard Thrall as minister from 1884 to 1893. The Salt Lake Tribune described him as "an eloquent preacher of deep thought, liberal views and the tolerance of a true Christian".

In 1889 the Church decided to sell Independence Hall -- the adobe building that had been used for benevolent, educational, patriotic, religious, fraternal, social and political purposes since 1865. This decision resulted from the desirability of larger and better facilities and recognition of the economic climate for the sale of downtown property with the expansion of the business district to the south.

The Congregational Church met in the Walker Opera House until that building was destroyed by fire in July 1890, in the Salt Lake Theatre a short time and in Hammond Hall, home of the Salt Lake Academy (Congregational High School) until services could be held in the Sunday School portion of the uncompleted new church on the corner of First South and Fourth East. The new sanctuary was first used in May 1892.

The building was a modification of Romanesque architecture built of gray sandstone. The sanctuary was octagonal with concave sides. It seated 550 plus 250 in the curved balcony. Chairs in the large Sunday School room to the east of the pulpit increased the seating capacity to 1200.

To quote from the Church Review of 1895: "Not only is the First Congregational Church the handsomest one in the Territory but its organ as well ranks among the representative instruments of the world". The organ was built by Farrand and Votey, following out the scheme furnished by Professor Thomas Radcliffe, an organ expert as well as artistic performer. When it was installed in 1892, it was the largest in the state with 45 ranks and 70 stops. There were 2,745 pipes in the organ ranging in size from the large ones 16 feet long and one foot square to those the size of a small pencil. Some of the pipes, beautiful in color and design, graced the front of the church.

A beautifully detailed stained glass window 7 feet by 17 feet portraying "The Walk to Emmaus" on one side of the church was dedicated to the memory of Col. O. J. Hollister, a devout worker and supporter, by his friends and fellow townsmen as a lasting memorial of his long and loyal devotion to the interest of church, state and school.

Rev. Thrall was the minister through all the trials of the decision to leave Independence Hall, location in temporary facilities and the building of the new edifice. He left within a year after its completion.

Dr. Clarence T. Brown had a ten year tenure as minister during which many new members joined and the indebtedness of \$80,000 was almost repaid. Of him it was written, he was "all that could be asked, more than could be expected, and an object of pride and love to every member of his flock".

Dr. Elmer I. Goshen was a dynamic minister to whom the Congregationalists and community listened for thirty-four years including the depression years. This eloquent, forceful speaker with liberal interpretations of the Bible and an apt application of its message to present-day life, recognized the eternal spark in all humanity and preached sincerity, loyalty, helpfulness and kindness toward one's fellowman. His weekly sermons and his daily life spoke of the harmony and consistency of the universe and nature.

With a church membership of 917 and many non-members -- even from 60 miles away attending, not everyone who came could get into the church. For six years the worship services were held at the Pantages Theater (now the Utah). Thousands attended to hear the dynamic speaker who gave them hope and courage, and inspired them to lead more useful lives.

For twenty years, including World War II, the Rev. George J. Weber was minister giving tirelessly to the church, its members and the community. Notably among the church organizations during his ministry was the Men's

Club (dinner and prominent speaker) to which one hundred men -- Catholics, Methodists, an Episcopal bishop, as well as Congregationalists came one Wednesday a month. Rev. Weber conducted Sunday evening vesper services where a symbolic communion service was available. He carried on the liberal application to daily life traditions of the local church weaving the beauty of nature and wonders of God's world into his sermons. He was well known in the community, spoke often to groups outside the church and did much to establish rapport between the people of various faiths.

When Rev. Frank M. Blish replaced Rev. Weber, a study of the church was done by members of the board. It indicated the need to improve the physical plant, make extensive repairs, add a gym and more Sunday School rooms. The development of Salt Lake toward the south also indicated the desirability of moving from the seventy-three year old building. Property was purchased and construction completed on the new church before the old church was vacated in 1965.

From the old church was taken the beautiful big memorial stained glass window "Road to Emmaus" and the huge pipe organ - both of which became an integral part of the new church sanctuary. The window was put toward the front on the west side of the building where the setting sun (or special outside lighting) enhances its beauty. It brings a continuity of place of worship to those who sadly left their more traditional church home.

During the installation of the organ some members of the church helped with detail work such as re-leathering valves. The console was replaced. Ten years later a pile of what appeared to be sections of pipes of various lengths, found in the organ loft, was determined to be a set of chimes. There were no chimes in the church at its First South location because the contract of sale for the property for that building in 1890 included a clause excluding the use of a church bell. No doubt chimes were included in the purchase of the original organ as specified by Professor Radcliffe but they were not installed in the bell tower in compliance with the contract. The chimes were installed in the organ loft at the new location and connected with the organ console so that the chimes can be played as a regular part of the organ.

The pulpit originally in Independence Hall again was moved in 1965 - this time to the Sunday School chapel of the modernistic building of brick and concrete at 2150 Foothill Drive.

Rev. Louis Gerhardt was at First Congregational Church for a short but powerful ministry. He preached that today's Christians must keep open minds and open hearts.

During his five year ministry Rev. Douglas L. Lobb upheld the importance of a liberal voice in the valley. He enlarged the young people's activities and started a weekly Men's Breakfast at which the men took turns cooking. He had weekly hour-long discussions in the fireside room during Lent.

During Rev. Karl D. Schimpf's eight year tenure an energetic development of space under the sanctuary was done evenings and weekends by members of the congregation. Under the leadership of conscientious church member Robert E. Stoyer, floors, walls, windows, doors, electrical and plumbing work were done for youth meeting rooms, a small kitchen and large area for meeting or dining.

Rev. Schimpf expanded the weekly Lenten meetings to include a pot luck dinner and sermon follow by basketball and other activities.

Dr. Peter R. K. Brenner became minister in August, 1983. In the Congregational tradition of Faith, Freedom and Fellowship, he makes people of varying degrees of conservative and liberal thinking comfortable with his sermons. Realizing the growing need for child care, the lower floor and outside were modified for Mayflower pre-school and day care.

As in Independence Hall, First Congregational Church continues to extend hospitality to good causes and organizations, continuing the public-spirited work of the founders.



The facilities in Salt Lake City established by and supervised by cooperating churches are Mount Olivet Cemetery (1874) and Friendship Manor (1967). Mount Olivet was a part of Camp Douglas and has the distinction of being the only public cemetery established by an Act of Congress. The Mount Olivet Act was signed into law by President Ulysses S. Grant. The Board of Directors includes representatives of the Episcopal, Methodist, Congregational, Presbyterian, Baptist and Greek Orthodox churches and Fort Douglas. Prior to the establishment of Mount Olivet, non-Mormons were buried at the Camp Douglas Cemetery.

Friendship Manor is a non-profit apartment on Fifth South and Thirteenth East rented to people over 62 and those with handicaps. It was completed in 1967 -- a cooperative effort of the First Congregational Church, Unitarian Church, Utah Association of the United Church of Christ and Temple B'Nai Israel. This 14 story, 228 unit complex has studio, efficiency, and one and two bedroom apartments with balconies. It has a dining room where three meals a day are available.

### CONGREGATIONALIST FACTS AND DEFINITIONS

Congregationalists are united around the words Faith, Freedom and Fellowship, with each person having the freedom of individual interpretation.

There is no organization having power over local churches in decision making. Each Congregational Church is completely autonomous.

Heritage Month is November. There is an emphasis on the Pilgrim heritage -- the Mayflower immigrants in 1620, the establishment of Plymouth plantation, the Mayflower Compact (first document of American freedom). Also honored are the Congregational contributions to government, higher education, and American growth and development -- with gratitude for our forefathers.

Minister Four years college plus three years seminary training. Selected by members of the congregation.

Intern Minister Theological student with a BA degree and two to three additional years at a theological seminary.

C.F.T.S. Congregational Foundation for Theological Studies helps to provide funding for college graduates entering seminary with the aim of becoming Congregational ministers.

Offering Voluntary contributions given by members and friends who themselves determine its size.

Pilgrim Fellowship Youth organizations meeting weekly.

H.O.P.E. Heritage of Pilgrim Endeavor (young adults association).

Madeleine Circle This is the women's organization that meets monthly. It was named after the wife of the minister at the time the church was built.

## THE JAPANESE CHURCH OF CHRIST



**Figure 17**  
The Japanese Church of Christ

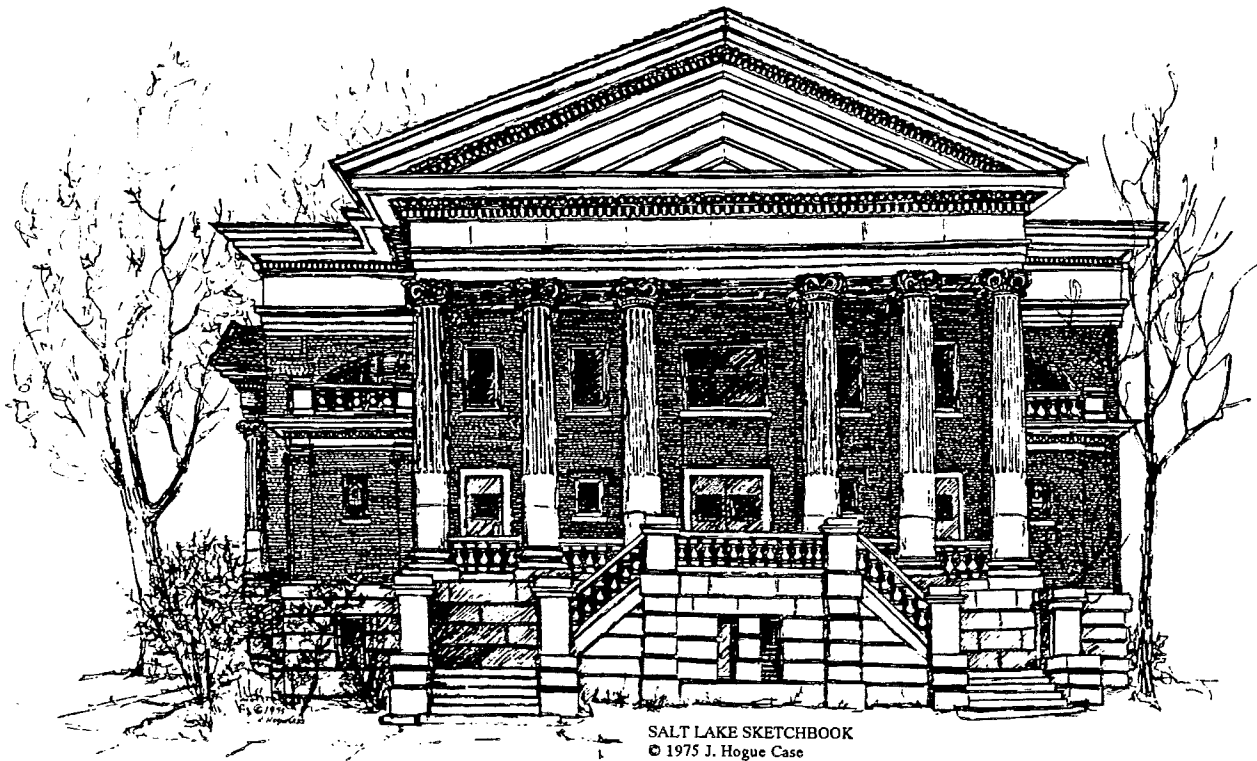
The Japanese Church of Christ of Salt Lake City was established formally in October, 1918, after a decade and a half of missionary effort by the Congregational Churches of the Pacific Coast and the Presbyterian Church. The Reverend M. Kobayashi was sent by the Board of Homeland Missions of the Congregational Church and the Presbyterian Church Home Missions Committee which cooperated in establishing "Union Churches" throughout the Western regions.

The Reverend H. Toyotome became the organizing pastor after which the Reverend Kengo Tajima came to build the church with the congregation in 1924. At this time it was important that the building "looked" Protestant Christian though its order of life and worship was Japanese Christian. With the second generation reaching retirement age and the activity of the third and fourth generation at its zenith, the opposite influence is evident. That is, the original building remains as a witness to late 19th century architectural design, but the additional education/social building and the newly built office buildings are Japanese in design with a lovely Japanese landscaped garden.

The service is held in both languages and the service is orthodox in its Reformed Tradition on the emphasis of the sovereignty of God and the authority of the Bible as the only rule of faith and life. The people continues its strong mission emphasis out of its Covenant theology with God in Christ, and seeks to be a servant people in the community. The sanctuary expresses the simplicity of both Japanese and Reform religious traditions. In general "feeling" one could say that the Japanese Christians are pietistic and socially active, much like Quakers, but also embrace the New English Puritanism love for clear doctrine and ethics.

Presently the Japanese Church of Christ ministers to 200 families which represents a fourth of the Japanese population in the Salt Lake valley. Average attendance runs over 100 on Sunday with weekly activities as Japanese and English Classes, Men's and Women's groups, and community service to the homeless and the hungry. The highlight of the year in terms of the community is the Japanese Art Festival in the spring.

## THE BAPTIST CHURCH



**Figure 18**  
The Old First Baptist Church

The First Baptist Church, a congregation of 16, built their first church in 1884 near Second West and Second South. In 1892 the East Side Baptist Church was formed and their building was constructed at 679 East 300 South. (This church was later sold to the Calvary Baptist Church.)

The First Baptist and East Side Baptist Churches voted to unite and build a new edifice called Immanuel Baptist. The First Baptist congregation met in the B'nai Israel Synagogue during the construction phase of their new church on the northeast corner of 400 East and 200 South. Designed by architect E. Headlund, the cornerstone was laid in October 1910 and dedicatory ceremonies were held May 16, 1915.

In 1947 Immanuel was renamed The First Baptist Church, in honor of its heritage. The First Baptist congregation later moved to their present church at 777 South 1300 East and the old church has been restored and is being used as a bank.

## THE FIRST BAPTIST CHURCH OF SALT LAKE CITY

Reverend George W. Dodge, a Baptist minister, was appointed Superintendent of Indian Affairs in Utah in 1871. It was the policy of the Federal Government at that time to appoint ministers, not politicians or military men, to such posts. He started holding Baptist services in private homes.

In 1872 Rev. Sewall Brown, Wyoming, came to Salt Lake City and organized Rev. Dodge's group of seventeen into a Baptist church. Rev. Brown returned to Wyoming in 1872 and Rev. Dodge was recalled from office in 1874, leaving the small congregation leaderless. For obvious reasons the organization disbanded.

The Home Mission Society for the Northern Baptist Convention appointed Rev. Dwight Spencer in 1880 as District Missionary to Utah. He succeeded in organizing the First Baptist Church of Ogden. Two years later work was begun to start a church in Salt Lake City. Rev. Spencer rented a hall over a blacksmith's shop (Pendleton Hall at 60 West, 2nd South) for their services. Spencer wrote in an article entitled, "Call to the West":

The din of hammering and cursing in the room below would be so great that hardly a word could be heard in the room above. But we toiled on, feeling sure that some way would soon be opened up for us to carry on our work under more favorable conditions.

Selection of a suitable church location became a priority and a building committee was appointed in 1883. Property at 2nd South, 2nd West was purchased and the cornerstone laid in August 1883. The dedication was in March of the following year, under the leadership of Rev. S. G. Adams, and considering the conditions at Pendleton Hall, it must have been an especially joyous occasion. Also during 1883, the congregation effected the permanent organization of the First Baptist Church of Salt Lake City.

By 1892, expansion became necessary and the East Side Baptist Church was constructed on the northwest corner of 3rd South, 7th East. This building was later sold to the Calvary Baptist Church.

The Baptist churches took a daring move in 1889 and decided to become self-sustaining. They appointed a Board of Finance and were successful in their independence. They also expanded their missionary activity, which was then and continues to be a major emphasis in the church.

The Church Finance Board voted unanimously in 1905 to initiate plans for a new church site (since the West side area was being converted more into warehouse and wholesale business property). Two years later, property on East 1st South, west of 3rd East, was purchased for \$6,750. (This site was later determined not to be appropriate for their needs and sold.)

In 1908 the church lost their right to the property at 2nd South and 2nd West, so they moved temporarily into the Jewish Synagogue on 4th East between 2nd and 3rd South (now an office building). Also in 1908 the East Side Church was incorporated.

In September 1908, the First Church and the East Side Church were finally united, a victory for many members (including Rev. Brown, who resigned in August), who had fought for this union for years. At the same time, the members approved the name "Immanuel" for their new church, to be construction on East First South Street. Thus, the East Side Church, sixteen years and eight days after being organized, was merged with the First Baptist Church to form Immanuel Baptist Church. (The congregation in 1947 voted to change the name back to The First Baptist Church of Salt Lake City.)

As previously mentioned, the original property purchased for the new Immanuel Church was sold and a new site on the northeast corner of 4th East, 2nd South was purchased in 1910 (known as "Stallman Place"). The cornerstone was laid on Sunday, October 23, 1910, with ceremonies and a parade accompanied by Montgomery's

Bank, which marched from the Masonic Temple to the church site. A reported 1,000 persons gathered to enjoy the festivities. Dedication was on May 16, 1915.

The First Baptist Church involved themselves in many community activities throughout the 20th Century. In the 1960's, when coffeehouses were quite popular, the church leaders used this idea to encourage troubled students or students with free time from East High to meet with adult members of the church for counsel and company. An underground tunnel area in the church, appropriately called the catacombs, served as their coffeehouse for several years.

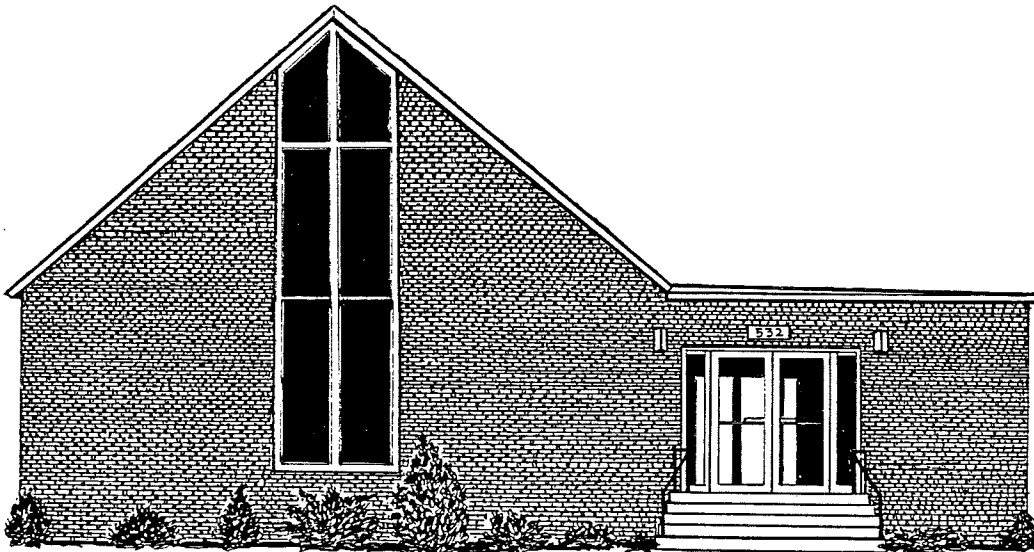
Concern for refugees and the needy is also a priority. A Resettlement Program presently assists fifty people here from Hmong, Laos. Thirty of these refugees are congregation members. The church is involved in Crossroads Urban Center, the Indian School (Solid Rock) in Brigham City, Utahns Against Hunger and the Rescue Mission.

It is interesting to note that because all Protestant denominations are small in Utah, normal structures cannot function as adequately here. Therefore, four denominations have united in Utah (and this is unique to Utah) to carry on common ministries. These ministries include United Methodist, Presbyterian, American Baptist, Disciples of Christ, and the United Church of Christ. This Shared Ministry in Utah has an executive director and an office in town, and their aim is to coordinate many activities (i.e., youth camps, educational programs). Even planning for new church sites is a cooperative venture. These ministries meet with the purpose of fellowship and common outreach.

#### FACTS ABOUT THE BAPTIST CHURCH IN SALT LAKE CITY

1. Reference is made to the Baptist Churches of America, rather than Baptist Church. The churches are not viewed as a monolithic structure on earth, but rather the church is the body of Christ and each congregation is an individual member of that body.
2. The Baptist Churches are divided into 4 groups: American Baptist Churches of U.S.A. (north); National Baptist Churches (south); Southern Baptist Convention (came to Utah in 1947 and stated working with Indians in Roosevelt); and Conservative Baptist Association (came to Salt Lake Valley in the 1960's).
3. The Baptists have no sacrament, but have ordinances instead. Rather than believing it is the flesh and blood of Christ, it is symbolic. Their two ordinances are baptism (by immersion at the age of accountability), and the Lord's Supper. The Lord's Supper is celebrated the first Sunday of every month and is open to all who profess a belief in Christ. They use bread and grape juice.
4. The First Baptist Church has a single board system governing the church, called the Diaconate Board. All activities come from that one board. Members can be men or women and each member is head of a different commission board (i.e. fellowship, membership).
5. In the Baptist churches the congregation is the ultimate authority.

## CALVARY BAPTIST CHURCH



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**Figure 19**  
Calvary Baptist Church

The colorful history of the Calvary Baptist Church represents the hard work, dedication, and the devotion of a number of Salt Lake City's Black citizens from 1899 to the present time. Many times during that history it was necessary to struggle just to meet ordinary operating expenses and there were no funds available for even a pastor's salary.

During one era of the church's history, the "Blue Vein Society" determined that light-skinned members sat on one side and dark-skinned members sat on the other side of the church.

There was also a time when the floor of the old church was in such poor condition that a local funeral director refused to place one of the deceased members near the front of the church out of fear that the weight of the casket might not be supported by the floor. Soon after, the funeral director donated \$500.00 for church repairs.

Since no extensive records were kept before 1948, most information recorded in the history compiled by the Church History Committee was collected through interviews with senior members of the church.

### The Rev. France A. Davis - A Highlight

The Reverend France Davis, who came to Salt Lake City from the east, is the pastor of a largely Black flock at the Calvary Baptist Church. He gave up a teaching position in Communications at the University of Utah, taking a drastic cut in pay, to assume the leadership of a people seeking for direction. His is a close-knit congregation, watching out for each other's physical welfare as well as spiritual needs. Gospel music is a prime medium of expression, and several choirs lend their talents to the setting as do their elders. Sunday dress is an important evidence of respect for self and the Lord.

Fifteen bullet holes in the walls of the church study are evidence of a latent hostility in the Salt Lake community. But Blacks have always been a part of this society from earliest settlement; they belong here; and the Reverend France Davis is dedicated to seeing that there is a way for them to play their rightful roles in the community.

## BUILDING INTERIOR

The congregation marched to and occupied the present building in 1966. It was designed and built under the guidance of the Rev. W. I. Monroe. The facility consists of two levels, each meeting different needs. The lower level includes classrooms and a small auditorium with dining facilities. The primary uses are educational, social, recreational, and fellowship activities. Both church and community activities are held.

The upper level consists of a sanctuary, baptismal pool, and office space. The sanctuary is open, bright with high beam ceilings. This atmosphere facilitates participatory worship. The acoustics permit singing and talking to be easily understood. The hardwood floors allow foot-patting to be useful in keeping time. The baptismal pool is behind the pulpit so that immersion can take place as an integral part of the worship service. The pulpit and two choir stands are similarly up front and the focus of those who come.

We gather from all walks of life on Sunday to worship. The time shared provides release of tension, refreshment of thought, and rays of hope. Those who participate are encouraged to be in touch with each other, to know what is going on, to share their resources, to hear and respond to God's Word, and to depart to serve.

The worship is call-response in style. Each individual is encouraged to be involved and responsive. Three choirs lead the congregation in music while seasoned men and women call the congregation toward God. The Bible is read and sermons are preached from the Bible with great excitement and jubilation. Before the service concludes, the congregation is given the opportunity to respond by walking down the aisle and making a public commitment of faith and/or service. Throughout the service, the congregation is invited and encouraged to talk back. In short, worship is alive, engaging, educational, and emotional.

## CHURCH HISTORY

By the 1890's Salt Lake City's small Black population had gained sufficient enough numbers as to encourage the formation and support of independent institutions that provided African-Americans with the opportunity to give greater meaning to their lives. In addressing their spiritual needs a group of Blacks who identified themselves as the Baptist Prayer Band, met and held worship services in their homes.

In June of 1896, Reverend A. E. Reynolds announced in the *Broad Ax*, a Black newspaper, that a building located in the rear of a white church was available as a place of worship for Black Baptists. Reverend Reynolds identified himself as the pastor. W. S. Wearing and David Taylor were the Deacons, O. Stallworth was the church clerk and Louisa Thompson was Treasurer. In January 1899, Reverend D. Jones arrived in Salt Lake City from Topeka, Kansas to pastor Calvary Missionary Baptist Church. He was replaced in 1901 by Reverend J.W. Washington an energetic person whose leadership was instrumental in the church's growth during his tenure. On Sunday, June 29, 1902, the pastor and members of the congregation gave an afternoon and evening reception at their new chapel located at 472 East Second South Street. In addition to the usual auxiliaries, Calvary sponsored the Alexander Dumas Literary Society. The women of Calvary have historically played a major role in providing support for church activities. In 1911 the Eastside Baptist Church site was purchased by the Calvary congregation from Immanuel Baptist Church. The first services were held on February 5th at the 679 East Third South location.

Throughout the years, Calvary Missionary Baptist Church has continually striven to be a spirit-filled church serving as a gathering place for the secular as well as religious needs of its membership and others in the larger Black community. In 1913 during a brief visit to Salt Lake City, Booker T. Washington, the noted Black educator spoke at Calvary primarily as a result of the efforts of Reverend Allen Newman, pastor of Calvary from 1913 to 1915. More recently under the leadership of Reverend France A. Davis, Calvary has been the site of poetry readings by Jay Wright and Jayne Cortez and lectures by individuals such as the noted historian Doctor Vincent Harding, who spoke on the "Role of the Black Church in the Twenty-First Century".

In 1921 under the leadership of Reverend George Hart, Calvary Baptist Church was incorporated by the State of Utah. The Articles of Incorporation called for the establishment of a Board of Trustees ranging in size from as few as three members to a maximum of twenty-five depending on the vote of the members of the corporation. The first Board had eight members, George Kurts served as president. Minerva J. Atkinson was treasurer and Martina Johnson served as clerk. William Gregory, William F. Burgess, James Hamilton, Joseph and James S. True were the other members of the Board.

Between 1924 and 1954, Calvary had eight pastors. Although the membership was relatively small in numbers they were an active congregation. During the late 1940's Calvary initiated the annual Men's and Women's Day programs. In 1951 the Articles of Incorporation were revised and approved by the membership. Three new auxiliaries: The Matron, the Brotherhood and a Youth Choir were organized.

The Reverend William I. Monroe served as pastor of Calvary from 1954 - 1967. During his tenure the church membership made great strides in terms of its membership and financial condition. Eddie Adams serves as Chairperson of the Building Fund Project and on November 13, 1956 the Calvary congregation joyfully marched from their former worship place at Third South and Seventh East to the building presently occupied at 532 East Seventh South. Special services culminated the activities of the day.

In 1974, Reverend France A. Davis was installed as pastor of Calvary. Although there was concern on the part of some members that Reverend Davis was too young for the task, such concern soon disappeared. Expressing their love and respect for Pastor Davis at his second anniversary it was stated that:

We think of our Pastor as a man of all-around capacity, adventurous and spiritual of mind, understanding of heart...public spirited and patriotic...reminding us always of the presence of God and our need for deeper spiritual values.

Pastor Davis has served the Calvary congregation for a longer period than any of his predecessors. During his tenure Calvary has continued the ongoing mission of being "A Concerned Church, Giving Thanks to God and Pressing Onward". Calvary serves as a church for many temporary residents in Salt Lake City. Reverend Davis and the Calvary congregation dedicated Calvary Towers, a low-income senior citizen housing complex adjacent to the Church on July 30, 1989. In addition to his duties as pastor at Calvary, Reverend Davis has been active in a number of community activities, ranging from serving on the Utah Board of Corrections to teaching in the Ethnic Studies Program at the University of Utah.

Calvary Missionary Baptist Church continues to serve the spiritual and secular needs of many of the Salt Lake City community. While predominately Black in its membership fellowship is offered to any who seek membership. The Lord has bestowed many blessings on the Church as the Pastor and congregation continue to try and accomplish God's will.



## THE CENTRAL CHRISTIAN CHURCH (DISCIPLES OF CHRIST)

The Christian Church (Disciples of Christ) came to the Utah Territory in 1890. They held their first meetings in a Federal courtroom in the Wasatch Building, Second South and Main Street, and later in a tent on the present church property.

The original church was built in 1893 on the north end of the property. The south end was used as rental property, until they expanded their old Romanesque style church to the south in 1955. A new sanctuary was added. In 1961 the old sanctuary area was razed to be renovated into an educational unit and the old facade was rebricked to match the new modernized edifice. Some of the early walls and stained glass windows have been preserved, but the original church is not in evidence on the exterior.

## THE CENTRAL CHRISTIAN CHURCH (DISCIPLES OF CHRIST)

Credit for the beginnings of the Christian Church (Disciples of Christ) in the Utah Territory belongs to John M. Breeze, an attorney. He arrived in the Spring of 1890 and, finding no church of his denomination, put an ad in the local newspaper asking those interested to meet in a local school building. Thirteen people responded to the notice. Members of the group contacted the Missionary Society and another church was on its way. A church in Ogden was also founded at this time by the Evangelist W. F. Cowden.

By 1892 the nearly 100 members in the congregation bought a lot at 3rd East 4th South for \$8,500 for their new church. Services were conducted on the south end of the lot in a tent from February until November 1983 when the new edifice was completed.

The period between 1897 to 1915 was a difficult, slow growth time for the church. Several different ministers served, many remaining just a few short months. Lack of finances was also a continuing problem.

In 1913 there were reports of a Japanese Sunday School held in the Christian Church. In gratitude for this service, the Japanese students bought the church a new stove, chandeliers and donated money towards a new roof.

Pastor Chester Snyder's years as minister (1915-1921) mark a steady upturn in church activities and growth. Membership in 1920 was 352. The church became self-supporting for the first time, having always received missionary aid in the past.

From 1946 to 1961 Pastor Lynn S. Lyon served as minister, during which time the congregation grew from 210 in 1950 to 540 in 1960. Finances improved enabling them to hire assistant ministers and expand their youth programs.

The building fund also grew, making expansion plans a reality. The south end of the property, used as rental since 1930, was to be the site for a new sanctuary. Groundbreaking was in June of 1955. The final cost of the sanctuary unit was \$136,000 and included a Fellowship Hall, kitchen, furnace boiler facilities, classrooms and their lovely new Sanctuary. This sanctuary unit was dedicated July 8, 1956.

In 1957 a third Christian Church (Disciples of Christ) with fourteen members, was organized in the western part of the Salt Lake Valley.

The interior of the original church building was razed in 1961 and the retaining walls and foundation were kept to make way for an education unit. The exterior was refaced with red brick to match the new sanctuary unit. Dedication was in April 1964.

The Central Christian Church continues to grow amid their struggles for survival as a downtown church. In 1982 they celebrated Mortgage Burning Day, a most outstanding occasion for this small congregation. The Central Christian Church just completed a year of intentional interim ministry under the Reverend Dr. Francis Edward Honchen (1989 - 1990). It has engaged in a self-survey and has set directions for itself as it enters the second century of its life on June 16 - 17, 1990.

#### FACTS ABOUT THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST)

1. This church is often referred to as the "parentheses" church, regarding themselves as Disciples of Christ. They cooperate in the central organization responsible for home and foreign missions. Many other Christian Churches are independent, financing their own missionary programs, and are not referred to as Disciples of Christ.
2. The Christian Churches (Disciples of Christ) grew out of the Restoration of New Testament Christianity.
3. Their two ordinances are: (a) Baptism by immersion (believer's baptism) and (b) The Lords Supper (they use unleavened bread and grape juice).
4. Each church has a paid minister, hired by the local congregation. He receives three years of specialized training after college before applying for this position. Many go on after their Masters or Doctorate in theology, philosophy, etc.
5. Each congregation is autonomous and elects its own governing board.
6. The headquarters for the Churches is in Indianapolis and functions mainly for missionary work.
7. Several Home Missions are set up throughout the country (i.e., Los Angeles and Kentucky) to assist transients, abused children, the homeless and the sick. There are many other Home Missions worldwide.
8. Religious Services are conducted in the sanctuary. A lay person reads announcements and scripture readings at the lectern, followed by the minister who delivers his sermon at the pulpit. The Lord's Supper is prepared at the communion table in the central area for each member.

## THE FIRST CHURCH OF CHRIST, SCIENTIST



**Figure 20**  
First Church of Christ, Scientist

On February 11, 1897 church members decided to purchase the lot which is the present site of this church. Walter E. Ware designed the Richardsonian-Romanesque structure, and the cornerstone was laid on November 27, 1898. Local red brick and Utah sandstone were used, with most of the windows imported from Chicago, in the almost \$20,000 construction.

In 1973 the church was put on the Utah State Historic Site Register and received a plaque from the Utah State Historical Society. On March 6, 1977 the church was presented the National Historic Site Plaque, becoming the second Christian Science Church on the National Historical Register.

## FIRST CHURCH OF CHRIST, SCIENTIST

Early church records indicate that Mary Baker Eddy, founder and leader of the Christian Science Church, asked a Mrs. N. A. Bagley to come to Salt Lake City and organize the little band of eleven loyal students, who had been meeting informally, into a church. A Board of Directors was elected and a week later made application for a charter for what was to become the present First Church of Christ, Scientist, Salt Lake City.

With no fixed meeting place, church services at first were held in various quarters -- in individual homes, the Odd Fellows Hall, the Scott Building and the Jewish Synagogue on Fourth East. But on June 4, 1896 a Church Building Fund was started, along with a subscription box. By November a committee was appointed to look for a desirable building site. The first public announcement of the plan was made on Christmas Eve, with an invitation to all church members and friends to contribute to this worthy activity. The offerings at that meeting reached a sum of \$2,358, bringing the total amount accumulated to \$3,128.

On February 11, 1897 the membership of 33 voted practically unanimously to purchase the lot which is the present site of this church. W. E. Ware was selected as the architect, and on June 4, 1898 the cornerstone was laid in which were placed the Bible, a copy of Science and Health with Key to the Scriptures by Mary Baker Eddy, a list of charter members and an historical sketch of the church.

Summarizing the Daily Tribune article of November 28, 1898: Dedicatory services were held November 27, 1898. The building with a seating capacity of 650 was packed with a thousand or more; the aisles were filled and many were standing. The cost of the building was \$18,200; and following the usual practice in all Christian Science churches, entirely free of debt. Its beauty was declared an asset to any community. Letters and telegrams were received in congratulations from the churches, societies and individuals throughout the world. The Salt Lake City building is the thirty-second Christian Science Church dedicated in the world.

The beautiful east window of the church, in Tiffany glass imported from Italy and leaded in Chicago, is in part a replica of the renowned painting by 19th Century German artist B. Plockhorst of Jesus blessing the little children. This "character window", costing several hundred dollars was the gift of the Sunday School children; its present value is inestimable.

The Cross and Crown (the registered symbol of the Christian Science Church) is an integral part of the south window overlooking the auditorium, and also appears above the arched windows near the cornice at the north entrance to the edifice.

The west and north windows with lily medallions consist of art glass reflecting natural and pastel colors of high brilliance.

The pews are of hand carved quartered white oak, and placed in a semi-circular arrangement facing the lectern. The original seating arrangement has been changed somewhat during the year and some of the pews put in storage. The beautiful woodwork, including much egg and dart detailing, in the foyer and the stairway to the balcony, is a symbol of the craftsmanship of the 19th Century and the pride of the craftsmen in their work.

The first organ was installed in 1901, built by John Brown of Wilmington, Delaware at an expense of approximately \$3,500. The organ was rebuilt by Austin of the Kimball Company in 1934, when a complete modern electrification was added. Today the organ is acknowledged as one of the great ones in the state, having 14 ranks, 1,034 pipes and three manuals with chimes, with an appraised value of close to \$75,000.

The elevated room to the south was originally intended as a "Lecture Room" as denoted on the original drawings. Later it was used by the choir. Now, since Christian Science churches no longer have choral music during services, but have soloists, this room is known as the Board of Directors Room.

At the east end of the foyer, where the restrooms are now located, was a "Library", where Christian Science Literature could be borrowed or purchased. Upstairs, back of the pews, was "The Parlor" furnished with beautiful mahogany furniture, a gift of one of the early members, which was evidently disposed of. To the east end of "The Parlor" is a room which was designated "The Retiring Room" for the use of practitioners. This room is now used by the Church Treasurer.

The chairs on the platform, used by the First and Second Readers and the soloist, were also gifts from early members. The chair used by the First Reader is handcrafted of an unusual twister design and is well worthy of close examination.

In 1972 the members of First Church of Christ, Scientist, Salt Lake City, voted to restore the edifice to its original character and retained a reputable firm of architects to supervise the restoration work, which at that time it was estimated to cost near \$180,000. The restoration work was completed in 1989 as outlined by the architect, following as closely as possible early photographs which were enlarged to provide a means of recreating the very intricate stonework detail. Also in 1989 the Reader's Rooms were redecorated in keeping with the age in which the church was built.

In 1973 the Church was put on the Utah State Historic Site Register and received a plaque from the Utah State Historical Society. On March 6, 1977 the Church was presented the National Historic Site Plaque, the second Christian Science Church to be listed on the National Register of Historic Places.

#### DEFINITIONS AND FACTS

Inside the church edifice is the auditorium or chapel area where the desk is located. There is no preacher or pastor. The Bible and the Christian Science textbook are the only preachers. Behind the desk sit the First and Second Readers who conduct the church services. The First Reader conducts services on Wednesday evening at 7:00 p.m. During this service there is a prayer, reading from the Bible, passages from the Science and Health and singing. The remainder is open for testimonies.

The Sunday service at 11:00 a.m. is conducted by both the First and Second Readers. (Adults meet in church edifice and youth in the Reading Room east of the church.) The First Reader reads from the Bible and the Science and Health; the Second Reader reads from the King James Bible only.

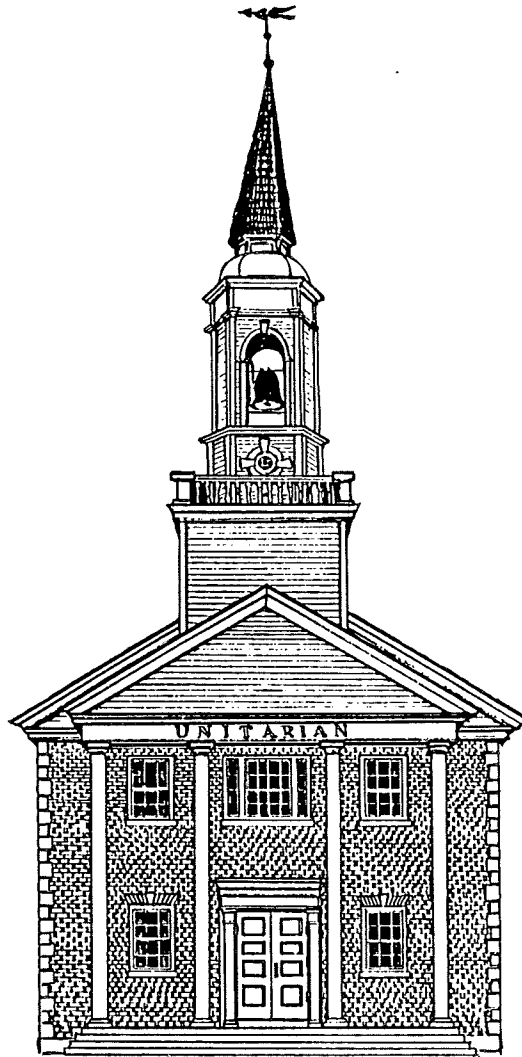
Traditionally the First and Second Readers can be men or women, usually one of each. Readers are elected by the membership for one to three year terms.

The special service conducted during the year is the Thanksgiving Service devoted mostly to personal testimonies for blessings received.

The Christian Science Church publishes a quarterly composed of the Bible and Science and Health studies from which readings for the week are scheduled. This is published by the Mother Church in Boston, Massachusetts. All Christian Science churches in the world follow the same schedule.

Other publications of the church include the Weekly Christian Science Sentinel, the Monthly Christian Science Journal, and the well-known daily newspaper, The Christian Science Monitor. All these publications are available daily in the Christian Science Reading Rooms for further study.

## THE UNITARIAN CHURCH



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**Figure 21**  
Unity Hall

The Unitarian Church was organized in February 1891 in the parlors of the Walker House, a local hotel. Early services were held in the Salt Lake Theatre and various other locations, including Temple B'nai Israel. Finally in 1903, the congregation built Unity Hall at 138 South 200 East. It still stands today, with some modifications, and now houses Theatre 138.

The present Unitarian Church is the white Colonial-American building located at 569 South 1300 East, designed by Slack Winburn.

## THE UNITARIAN SOCIETY OF SALT LAKE CITY

In 1890 the Reverend Sam Eliot was serving his first pastorate at the Unitarian Church in Denver. Being the only Unitarian minister between the Missouri River and San Francisco, he wrote two friends in Salt Lake about the possibility for organizing a "liberal" church there.

By invitation, Rev. Eliot and his wife arrived November 29. A sermon was scheduled the following day in the Salt Lake Theatre. Over 300 attended and a reported 20 to 30 expressed interest in organizing. Rev. Eliot soon was recalled and Rev. T. B. Forbush was sent to continue his work. Starting on December 23, 1890 a series of meetings were held in the parlor of the Walker House. A decision was made to call their group the Unitarian Church.

Their society officially started in February 1891 with Rev. David Utter. (He and his wife, a distinguished poet, founded the Browning Society.) Services were held in the Salt Lake Theatre until 1894 and averaged 300 in attendance. During this time the women of the church organized the Ladies Unitarian Society, which was and continues to be quite active in church and community affairs.

For a short time in 1899 Temple B'nai Israel offered its facilities for Unitarian meetings. However financial difficulties arose and the American Unitarian Association donated money for salaries and meeting expenses. Once again the Society held its meetings in the Salt Lake Theatre and AUA support was continued for thirty years. The Society now needed a new meeting house to "assure the permanency of the Society in this society". The Building Committee selected a lot at 138 South 200 East and groundbreaking took place in July 1904. They dedicated their new Unity Hall on December 25.

During World War I John Malick, minister of the Church was chairman of the local Red Cross and as a result Unity Hall became the center of Alliance Red Cross work.

Unity Hall was sold in the 1920's and the Ladies Literary Club on South Temple became temporary headquarters for the Society until a new structure was built. The present church at 569 South 1300 East was built in 1926. This fine example of Georgian Colonial architecture was designed by Slack Winburn.

During World War II, Rev. J. Raymond Cope was responsible for establishing Eliot Hall, east of the church, which was a government sponsored day nursery school for children of mothers engaged in war work. Eliot Hall was expanded in the 1960's and is currently used as a pre-school and as a facility for instruction on religion, the family, and the development and education of children. At the present time the Church is working on a building program to expand its present facilities because of growth.

The following was adopted as a Bylaw by the 1984 and 1985 General Assemblies of The Unitarian Universalist Association.

We, the member congregations of the Unitarian Universalist Association, covenant to affirm and promote:

1. The inherent worth and dignity of every person;
2. Justice, equity, and compassion in human relations;
3. Acceptance of one another and encouragement to spiritual growth in our congregations;
4. A free and responsible search for truth and meaning;
5. The right of conscience and the use of the democratic process within our congregations and in society at large;
6. The goal of world community with peace, liberty, and justice for all;
7. Respect for the interdependent web of all existence of which we are a part.

The living tradition we share draws from many sources:

1. Direct experience of that transcending mystery and wonder, affirmed in all cultures, which moves us to a renewal of the spirit and an openness to the forces which create and uphold life;
2. Words and deeds of prophetic women and men which challenge us to confront powers and structures of evil with justice, compassion, and the transforming power of love;
3. Wisdom from the world's religions which inspires us in our ethical and spiritual life;
4. Jewish and Christian teachings which call us to respond to God's love by loving our neighbors as ourselves;
5. Humanist teachings which counsel us to heed the guidance of reason and the results of science, and warn us against idolatries of the mind and spirit.

Grateful for the religious pluralism which enriches and ennobles our faith, we are inspired to deepen our understanding and expand our vision. As free congregations we enter into this covenant, promising to one another our mutual trust and support.

### THE FIRST UNITARIAN CHURCH OF SALT LAKE CITY

The First Unitarian Church of Salt Lake City was organized in February 1891 in the parlors of the Walker House at 46 South Main Street. During the summer a Sunday School for the children was organized. Since its founding, the Unitarian Society has been a center for liberal religious thought and has provided a free and open platform for presentation and discussion of controversial ideas of all kinds.

The present church, located at 569 South 1300 East was built with the money received from sale of Unity Hall (the first church in Salt Lake City built at 138 South 200 East), minus the \$3,229 debt against that property. Slack W. Winburn was engaged to work with Boston architects in the design.

"The new church was a Georgian colonial building of brick with a crowning tower and spire. The portico, with its several tall supporting columns, leads to a vestibule, extending the entire width of the building. From the vestibule graceful staircases lead to the balcony. High arched windows, with pilasters, and artistic cornice treatment, characterize the dignified nave, and the chancel fits harmoniously into the general design with its pulpit, lectern and organ space. The lighting fixtures are in old silver finish. The pews are ivory, trimmed in mahogany".<sup>9</sup> The silver chandeliers and the church pulpit, two carved mahogany pulpit chairs and the Estey pipe organ were all gifts to the church.

A typical worship service consists of organ music (occasionally instrumental music) prelude, choir introit, opening words by the minister or the guest speaker, hymn, welcome and announcements by a member of the Board of Trustees, choir, reading, offertory, sermon, hymn, doxology, postlude.

The nave with its high ceiling provides a non-threatening atmosphere to come together and share the church community's diverse ideas. This feeling is enhanced by placement of three stairs rising from the main floor to the chancel and the large windows providing a plentiful quantity of light. Thus it becomes a place for contemplation, expansion of understanding of how the past affects the present, and for discussion of present day concerns. The child dedication ceremony, memorials for members and friends, and wedding ceremonies, are all held here. It seems carefully crafted for the celebration of life. Following the service, everyone is invited to join for coffee, tea and orange juice in Eliot Hall, the church social hall.

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<sup>9</sup>The First 75 Years, Irma W. Hance & Virginia H. Picht, 1966, P.75



## FACTS ABOUT THE UNITARIAN SOCIETY:

1. Unitarianism is distinguished by its principle of the free mind. There is no formal creed; therefore, each member is free to develop his faith according to reason and conscience. There is a constant encouragement to justify a free faith by a life of service.  
  
Sermons are preached on life in general and on philosophical topics. Members are "here oriented", concentrating on the present.
2. Unitarians stress the principle of the free mind, but generally agree that God is one and deny the divinity of Christ and the doctrine of the Trinity: hence the name Unitarian.
3. The Unitarian religion was founded in Central Europe in the 16th Century. The American headquarters is in Boston, called the American Unitarian Universalist Association. The churches are divided into sections. Utah is in the Mountain-Desert Section, along with New Mexico, Arizona, Idaho, Colorado, Montana, and Wyoming.
4. There are approximately 450 to 500 Unitarians in Utah, and they are divided into two congregations: one congregation meets in the Unitarian Church on 1300 East, and the other is meeting in an Episcopal Church on Highland Drive until an edifice is built in South Salt Lake.

## BUDDHISM<sup>9</sup>

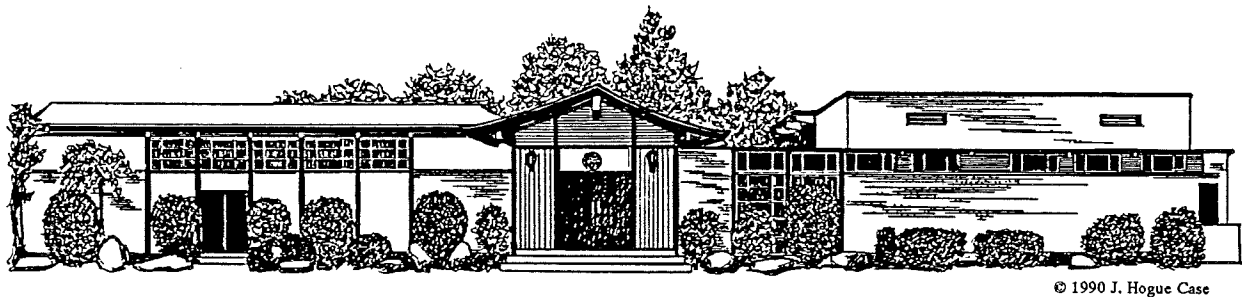


Figure 22  
The Buddhist Temple

Buddhism was founded 2,500 years ago, in 560 B.C. in India, by Prince Siddhartha, which means "awakening one". Prince Siddhartha was born to the King and of the Sakya Clan in India about 566 B. C.. The Sakyas were of the Aryan race. His birthplace has been traced and verified by a British archaeological society in 1896. A stone pillar was erected by the great King Asoka about 300 B. C., and upon it is engraved in the writing of the day, "Here the Buddha, the sage of the Sakyas, was born".

From the time of his birth Prince Siddhartha was blessed with luxuries. But, he had unusual compassion toward surrounding conditions. One book on the Buddha tells that one spring day he went out of the castle with his father and watched a farmer plowing. They watched a bird fly down and carry away a little worm that had been thrown out of the ground by the farmer's plow. The prince was deeply affected by the tragedy of the struggle for existence. He sat down in the shade of a tree and thought about it, whispering to himself, "Alas! Why do living creatures kill each other"? This spiritual wound deepened day by day as he grew up.

It is told that the accidental sight of an aged man, a man ill with fever, and a corpse followed by weeping mourners, awakened the future Buddha to the miseries of the world. Neither wealth nor intellect nor human love could shut out the sorrow of man in a world full of darkness and ignorance. This mental struggle went on in the Prince until his 29th birthday, when he decided to leave his palace to seek the solution for his mental unrest. Why is there suffering? It is important to bear in mind, he left his home of riches at a young age. He listened to doctrines taught by other sages of the time but none satisfied him. So he resolved to follow his own inspiration. At age 30, after he had meditated under a Bhodi tree, he understood not only the cause of sufferings of this world, but also the means of putting an end to all suffering and attaining perfect peace. Thus he became the Enlightened Buddha and taught the Four Noble Truths, the Eightfold Path, and 84,000 ways to salvation.

After the Buddha passed away at age 80, there arose two main branches of Buddhism: The Theravada Buddhists who followed his practices; and Mahayana Buddhists who followed the spirituality of his teachings. Over the years there developed many sects of each branch.

King Asoka, a famous warrior of about the third century B. C. tried to conquer all of India by battle. When he learned about Buddhism and realized how many lives were being lost in battle, he became a Buddhist and united all of India under Buddhism. He also sent missionaries to neighboring countries and Europe. Mahayana Buddhism

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<sup>9</sup>Special attention is given to the Buddhist religion because of its unique placement among the other religions discussed in this book.

went from India to China, to Korea and then to Japan about the 6th century A.D.. Shinran in the 12th century in Japan is the founder of Shin Buddhism. It is said that he was to Buddhism as Martin Luther was to Christianity.

In the 6th Century, Buddhism came to Japan and in 1897 to the United States.

There are four noble truths in Buddhism:

1. Recognition that suffering exists.
2. The cause of suffering is ignorance and greed.
3. Suffering can be controlled.
4. There are 84,000 ways to the control of frustration and suffering. (These 84,000 ways are the scriptures or sutra, some of which are chanted in each service.)

The basic philosophy is that we are to die from the moment we are born, so we must live meaningfully in the present every moment we are here. Buddhists do not dwell on death or life hereafter; the NOW is what is important. We make heaven or hell in our hearts. We must respect others, think of others, show gratitude rather than complain. Fighting puts us in hell, so we must look within for the greed that causes the problem and banish it, for man cannot live alone. The search is for pure right, called jodo. Buddhists believe nothing is permanent, all is in a state of change. Karma (cause and effect) leads to death.

There are 61 Temples with 100,000 members in the United States, with headquarters in San Francisco and the mother church in Kyoto, Japan.

There are two schools of thought in Buddhism, the Theravada, which believes according to the words of Buddha; and the Mayahana, which follows the spirit of Buddha. The Jodo Shin Sect, of which this church is a member, follows the spirit of Buddha.

This church is led by a sensei or teacher (our Reverend). He leads the congregation in following the word of Zen or shinjin, meaning enlightenment. Worship is at the butsudan or altar. Buddhists have a butsudan in their homes as well as in the church. The amida buddha is the central object of their altar. Prayer beads or juzu are worn in church in front of the altar. All members carry these beads.

## THE HISTORY OF THE SALT LAKE BUDDHIST TEMPLE

Many young Japanese men came to Utah to work on the construction of the railroad. Some of these first immigrants were homesick and lonely and encouraged a brother or a friend to join them here in this venture. The 1890 census showed four Japanese male laborers in Utah. By 1900 there were 406 males and 11 females - a lonely society. Most of the men were working on the farms or on railroad section gangs. Only a few were working in the mines.

By 1910 there were 2,021 males, 89 females, most of whom lived in the Salt Lake Valley on farms on a rental and share cropping arrangement.

Many hoped to get rich quick and return to Japan. However life was difficult, and most could not afford to go back to Japan to find a wife; so after many years of lonely struggle, marriages were arranged for these bachelors. Thus immigration continued until the Oriental Exclusion Act was passed in 1923.

As the 20th Century grew, more turned to the mines at Kennecott, then to the smelter and railroad activity there. Up to 500 were employed at the smelter, and the Buddhist church became very active and important to its people. Buddhist leaders would take silent movies to Garfield.

A Buddhist women's group was organized in 1918, which served as a support group for these women. They comforted and assisted the arriving brides (many were more than ten years younger than their husbands-to-be) in their adjustment to life in this foreign land. They made sushi for bachelors working in mines and nemaki (Japanese kimono style sleep wear) to sell to these men in labor camps near the mines in Bingham canyon, Tooele, Magna, Garfield, Helper, and Price, to help pay off the debt of the new church that was built in 1924. (Because of construction error the original estimate of \$15,000.00 soared to \$30,000.00.) The women also visited the sick and injured men at St. Mark's Hospital, taking along gourmet food. This gave these down-hearted men the much needed encouragement toward recovery.

In 1912 the first Buddhist memorial service was conducted in Ogden by a San Francisco minister. A church was founded there later the same year, with a branch established in Salt Lake City. The Salt Lake branch was located in a boarding house at 168 West South Temple, in the heart of the Japanese community. In 1913 Salt Lake City became the center of the church when Rev. K. Kuwahara moved down from Ogden.

Census figures indicate there were 2,936 Japanese in Utah in 1920. To accommodate the growth in their church, a Temple was constructed at 247 West, First South. In 1926, the Intermountain Buddhist Church was incorporated.

Rev. Eiji Shibata, our sixth minister served from 1930 - 1933 during the difficult depression years. He instigated the one cent saving plan to help defray the debt of the church building. Each family was given a "Mail Box" coin collector and was pledged to donate a cent per day. Rev. Shibata and a key member went around to collect all the money. In August of 1933, just as the debt was almost paid off, Rev. Shibata passed away. The entire congregation and community was saddened by his untimely death. The pioneers who knew him personally still lament the loss of this great minister.

Early in World War II, all persons of Japanese ancestry were ordered to move voluntarily out of West Coast strategic areas. About 5,000 did so, with about 1,500 coming to stay in Utah. In 1942-45 the Topaz Relocation Center was established near Delta. Over 8,000 Japanese were taken there. As a result, the headquarters of the Buddhist Mission of North America was set up at Topaz to serve its people and provide a hostel for the evacuees.

In the 1940's, early 1950's, the Salt Lake Valley was known as the "Celery Capital of the World", because of the industry developed largely by the Japanese. When the valley continued to fill with people making land more valuable and with the preference for the unbleached celery, the industry faded.

Rev. Chonen Terakawa our eleventh minister who served from 1940 - 1954 was sent to interment camp at Missoula, Montana for four months during the war, and was released to restricted activities in Utah. After five years of disruption, the church reorganized in 1946 with Mr. H. Kumagai as president. Many people who lived through the mental and spiritual shock of evacuation have great difficulty feeling comfortable about being a Buddhist.

In 1955 Ogden was now an independent church, so the name of the Salt Lake Church, Intermountain Buddhist Church, was officially changed to Salt Lake Buddhist Church on December 22.

In 1962 the church moved just east to its present location. (The old Temple has been demolished.) The new Temple is very characteristic of Buddhist architecture. It was dedicated in March, 1962 with a lavish celebration to welcome church members and all the Japanese community.

At the present time there are about 300 members in the congregation. The church is in this area because at the time of its establishment it was the least desired area. Many stores for the Japanese, a bathhouse and a tofu factory, and other ethnic markets were developed in the area of the Salt Palace. Now, although there are about 2,500 Japanese in the Salt Lake area, with 4,000 in the state, the future of the Temple is in limbo, dependent on the expansion plans for the Salt Palace.

## THE BUDDHIST TEMPLE IN SALT LAKE

The architecture of our Temple is not like those in Japan. The central figure is that of Amida; to his right is Shinran, the founder of our sect of Buddhism; to his left is Rennyō, the eighth Abbot. All the objects on the shrine bear symbolism of the teachings of the Buddha.

In this church there are three shrines: The center is the principal one; the one on the right is to the founder; and on the left, to the 8th generation principal. In larger Temples, there are two more shrines on either side, representing the seven patriarchs and the Buddhist founder in Japan.

The altar took nine months to assemble by a craftsman family in Japan that has been doing this work for 250 years. The altar is made in a myriad of small parts, with the wood especially selected for the proper moisture content to do well in its new home. It is finished in gold leaf.

There are many important symbols in the Buddhist religion: Candles represent the light of wisdom; incense is for purification; flowers indicate the impermanence of life. The gong is used to emphasize points in the chanting of the sutra, selected from the 84,000 scriptures, the teachings of Buddha in Chinese or Japanese.

In the Sunday service, first comes church school, then the chanting of the sutra. A gotha or hymn follows, then the sermon, another gotha, and concludes with meditation.

### BUDDHIST HOLIDAYS (The particular day of the month varies each year.)

January	New Year's Day.
January 15	Hoonko. Memorial service for the founder.
March	Ohigan. Buddhism Spring Equinox (a time to reflect on oneself.)
April	Hana Matsuri Service. Buddha's birthday.
May	Fujimatsuri Service. St. Shinran's birthday observance (founder of their sect.)
July	Obon Festival. Memorial observance for those who have passed away. All members of the Salt Lake Community are welcome to take part in the dances, and to participate in the practice classes held in advance. A very colorful festival.
September	Ohigan Service. Autumn equinox (devotion day.)
October	Eitaikyo Service. A time to honor the pioneers of the SLC Buddhism Church.
December	Bodhi Day. Enlightenment of Buddha (named after the tree Shakyamuni Buddha meditated under and attained "enlightenment" and became a buddha.)

## IN CONCLUSION

Perhaps a statement is needed to pull together into perspective what the various earlier churches added to the Mormon Valley of Great Salt Lake and how they stand today.

The Mormon Kingdom of God felt the first strong winds of change with the establishment of Camp Douglas and Camp Floyd, the coming of the railroads and the development of the mines. Large numbers of outsiders brought demands for their own faiths, and the non-Mormon railroad town of Corinne offered a foothold for outside churches.

The Roman Catholic leadership worked well with the Mormons and made little effort to proselyte, merely meeting the needs of the Catholics in the military encampments and little mining towns springing up all around the state. They developed churches and offered schools, hospitals and an orphanage.

The Episcopalians were slightly more active in aiming at conversions while establishing churches, schools, hospitals and missions.

But the Presbyterians, Methodists, Baptists, Lutherans and the Church of Christ groups viewed polygamy as an immorality and the Mormons as a people to be saved. They saw the dearth of free nine-month schools open to everyone as a void they could fill with more regulated schools and eastern-trained teachers, while they were presenting another religious point of view.

In 1888 there were 99 non-Mormon church-supported schools and six Mormon schools; in 1894, the proportions were 113 gentile schools to 26 Mormon, and the Congregationalists having 33, the Presbyterians 33, Methodists 21, with the rest divided among the Catholics, Lutherans, Baptists and Episcopalians.<sup>10</sup>

The gentile churches met and filled a need until the Free School Act of 1890 provided uniform funding of free schools for everyone. When the gentile churches added up the cost of their school campaign in Utah, they found the resultant lack of growth in their Utah church memberships an expense unjustifiable and, one by one, most of their schools faded from the scene. By Utah's statehood in 1896 (polygamy no longer a major issue), gentile churches survived by combining their efforts in Utah's small towns and by working cooperatively with the Mormons in community efforts.

Utah remains in the late twentieth century something of an anomaly among states of the Far West. With a distinctive past, full of religious drama and conflict, in addition to the trapper, outlaws, soldier, etc. Utah occupies a singular place among American states.

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<sup>10</sup>Drawn from Utah, a Guide to the State, Ward Roylance, 1982.

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## CREDITS

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