

**United States Department of the Interior**  
 National Park Service

# National Register of Historic Places Registration Form

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

**1. Name of Property**

Historic name: Clover Ward LDS Meetinghouse  
 Other names/site number: Rush Valley Fire Station #1  
 Name of related multiple property listing: N/A  
 (Enter "N/A" if property is not part of a multiple property listing)

**2. Location**

Street & number: 630 S. West Shambip Rd.  
 City or town: Rush Valley State: Utah County: Tooele  
 Not For Publication:  Vicinity:

**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this X nomination     request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

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

    national     statewide   x   local

Applicable National Register Criteria:

  x   A     B     C     D

_____/SHPO <b>Signature of certifying official/Title:</b> <span style="float: right;"><b>Date</b></span> <u>Utah State Historic Preservation Office</u> <b>State or Federal agency/bureau or Tribal Government</b>	
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In my opinion, the property <u>   </u> meets <u>   </u> does not meet the National Register criteria.  _____ <b>Signature of commenting official:</b> <span style="float: right;"><b>Date</b></span>  _____ <b>Title :</b> <span style="float: right;"><b>State or Federal agency/bureau or Tribal Government</b></span>	
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**4. National Park Service Certification**

I hereby certify that this property is:

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

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Signature of the Keeper

Date of Action

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**5. Classification**

**Ownership of Property**

(Check as many boxes as apply.)

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

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**Category of Property**

(Check only **one** box.)

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

**Number of Resources within Property**

(Do not include previously listed resources in the count)

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

Number of contributing resources previously listed in the National Register           

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**6. Function or Use**

**Historic Functions**

(Enter categories from instructions.)

RELIGION/religious facility

SOCIAL/meeting hall

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**Current Functions**

(Enter categories from instructions.)

RECREATION AND CULTURE/museum  
SOCIAL/meeting hall

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**7. Description**

**Architectural Classification**

(Enter categories from instructions.)

LATE VICTORIAN/Victorian

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

Principal exterior materials of the property:

Foundation: BRICK, Walls: BRICK, CONCRETE,  
Roof: ASPHALT

**Narrative Description**

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

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**Summary Paragraph**

The Clover Ward LDS Meetinghouse, built in 1907, is a one-story structure of unreinforced brick masonry. It is located at 630 S. West Shambip Dr. in the town of Rush Valley, Tooele County, Utah. The town of Rush Valley remains a remote enclave of scattered buildings and farmland which lends itself to the integrity of the setting. The building's style is a muted Victorian Eclectic, a late-nineteenth and early-twentieth-century amalgamation of characteristics from popular picturesque styles combined with classical elements. Due to later use as a fire station, the exterior and interior were altered to accommodate fire engine parking. Efforts to restore and replicate the original appearance of the Clover Meetinghouse began in 2021 and concluded in late 2024. Between original features and those that have been replaced or replicated, the building retains good historic integrity. The Clover Meetinghouse occupies a .87-acre rectangular lot at the corner of Shambip Road and Park Street. The grounds reflect a rural setting of native plants and grasses. Sprawling views of the valley and surrounding mountains reinforce the historic feel of the site.

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**Narrative Description**

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## Exterior

The building has a rectangular footprint and massing with a brick extension on the north (rear) facade. The foundation of the main structure measures 24' x 33'10". The brick addition on the north facade adds 16'7" x 12'5". The addition is slightly skewed west from the center of the north facade, giving the building an asymmetrical appearance from the north. (Photo 8) The front-facing gable is steeply pitched with drainage slopes to the east and west of the apex. (Photo 1) The original roof featured a central open cupola used as a bell tower.<sup>1</sup> The tower was demolished or removed at an undetermined date between 1944 and 1960.<sup>2</sup> The chapel's north roof slope and the addition each feature a hipped roof. All roof surfaces are covered with black asphalt shingles. The roofline is underscored by a painted wood fascia, and a combination of painted wood and white aluminum soffit. The eaves overhang a basic wood entablature, painted white. The entablature is original to the structure. None of the windows are original and they have been replaced with new ones based upon historic photographs.

The foundation is composed of cream-colored brick while the building features a red brick exterior. While no extant source describes the provenance of building materials or the identity of the architect or builder. They were likely of local origin. The builders combined design elements to adorn the exterior in the Victorian Eclectic style. The style was common in Utah in the late-nineteenth and early-twentieth-century as an amalgamation of characteristics from popular picturesque styles combined with classical elements.

The church's south elevation serves as its primary facade and retains many of its original materials. Historically, it housed a pair of centrally located double doors surmounted by a two-light transom and brick segmental arch. (Figure 1) These were removed, the opening enlarged, and a roll-up garage door inserted for the fire engine circa 1970. (Figure 4) The original entryway and brick surround were recently replicated with new materials, using a concrete block substrate and exterior brick selected to appear as much like the original as possible. The doorway has been replicated to match its historic opening size and original location within the south facade. Wood double doors, painted white, feature six panels divided by raised wood trim. The entry is surmounted by a single-light transom. (Photo 4)

The doorway is flanked by two elongated 2-over-2 fixed wood frame windows, each of which measures 7'3" in height and 3'1" in width. Each window is framed by a rounded lintel topped by a segmental arch. The arches are composed of two rows of stacked header course bricks surmounted by a single row of horizontal headers. The windows are underscored by simple wood lug sills. The brick facade extends through the gable to the apex of the roof. A recessed round arch feature is centered within the front-facing gable and over the entryway. It does not appear that it was used to display any information within the recessed arch. Cornice returns further add dimension to the uniform brick facade. The faint outline of the fire station sign is still evident above the entry doors. A modern light fixture has been added above the recessed arch. The

<sup>1</sup> The original Clover Meetinghouse bell has been relocated to a monument located at the Rush Valley Ward Church.

<sup>2</sup> Historic photos show the extant cupola as late as 1944. The tower is absent in a photograph from 1960.

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replacement doors and window frames are constructed of painted wood. A newly poured concrete walkway leads through an open field to the front entrance.

The west facade is composed of brick with three symmetrically placed 2-over-2 double-hung wood frame windows. The rear addition is recessed approximately one foot from the west facade and extends 16'7" to the north. The addition originally housed another window of similar size. The window was removed, and the opening was bricked in at an unspecified date, likely concurrent with the construction of the fire station in the early 1970s. Each window is framed by a rounded lintel topped by a segmental arch. The arches are composed of two rows of stacked header course bricks surmounted by a single row of horizontal headers. The windows are underscored by simple wood lug sills. (Photo 6) Discoloration is notable on the masonry near the west foundation. Some of the damaged bricks on the west addition facade near the northwest corner foundation were replaced at an unspecified time, likely during its period of use as a fire station, circa 1976-1993.

The north facade is dominated by the rear addition, which spans 12'5" of the 24-foot facade. Originally, the addition's north facade included two windows with openings similar to the others around the building. These were removed and bricked at an undetermined date. One of the openings is currently boarded. Several cracks in the masonry have formed around the westernmost opening. The north facade of the main structure originally contained a door that granted exterior access to the stage. The outline of the opening remains intact but was bricked in at some point, likely when the structure became a fire station, circa 1976-1993. The opening, like all features of the building, is surmounted by a segmental arch composed of brick headers. The building retains one of its original brick chimneys, which rises from the north slope of the hipped roof. (Photo 8) The chimney is most visible from the north (rear) facade. Five courses of brick corbelling add interest to the elongated feature and visually balance its verticality.

The east facade is like the west, with three double-hung two-over-two wood frame windows spaced symmetrically along the facade. A brick stove chimney originally rose from the east facade and connected to an interior pot-belly stove between the two northernmost windows. The chimney rose approximately six feet above the roofline. (Figure 2) It was removed during the 1970s remodeling for the fire engine. At that time, central heating was installed in the building.<sup>3</sup> The east facade of the rear addition includes an extant entrance to the former vestry, which is currently accessed by a makeshift metal door. However, the frame is original and is composed of wood. The door is elevated approximately two feet from the ground and is reached by a weathered wood staircase. (Photo 10) A single window formerly flanked the door to the north. The window has been removed, and the opening is bricked in, but the wood encasement and sill are original. Two areas of the east facade masonry have been damaged by drainage from the roof. Near the foundation, areas of the original brick are discolored and crumbling.

## **Interior**

Clover Meetinghouse is a rectangular structure with a small vestry located off the rear (north) facade, that measures approximately 811 square feet on one level. The interior space of the chapel

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<sup>3</sup> Author interview with John Cluff, Salt Lake City, January 24, 2025.

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has been renovated and no known historical photos of the interior exist (Photo 13-15). Inside the chapel, pews or chairs would have faced the north end of the room where there was a stage for presentations. The furnishings and stage were likely removed between 1970 and 1976 when the building was remodeled to house a fire engine. The stage has been recreated, and the size and height were determined by “ghost lines” (figure 12) left when the original stage was removed.<sup>4</sup> The stage is 19 inches in height off the main chapel floor. Behind the stage are two entryways: one on the east and another on the west. The western entryway was probably used as a separate entrance to the chapel. It was filled with brick at some unknown time and covered with plaster and wood panel siding. The eastern entryway behind the stage measures 2’11” wide and 7’ tall and retains original trim (photo 13).

On the main floor of the chapel, a concrete floor, installed for the fire truck in the 1970s, is covered with vinyl planks with a wood finish. The stage, measuring 21’9” long, 8’7” wide, and 1’7” tall, was replicated with wood and has small wood stairways from the main floor to the raised stage on both the east and west ends. The ceiling is covered with drywall and contains 24 recessed can lights, three hanging ceiling fans, and three stage lights above the stage area. Wainscoting paneling follows every wall of the main chapel area and rises from the main floor to the base of the eight windows of the main chapel and stage areas. According to exterior historical images, a brick chimney adorned the east facade, which probably heated the chapel. No evidence of the stove and chimney remains on the interior. Along the east interior wall and bordering the main entrance façade is a small electrical control box (photo 16). On both the west and east facades are six double-hung wood frame windows that were custom-built to replicate the original windows.

Behind the stage rear wall, in the north addition, is the vestry. The vestry currently houses construction equipment and is used as a general storage area for the rehabilitation project. All of the interior walls are exposed drywall in various states of repair (photos 17-19). In the 1980s, wood paneling was installed by the Beehive Telephone Company (figure 14) when the building housed telephone equipment during the construction of the telephone building to the south. This paneling has since been removed.<sup>5</sup> The wood paneled, faux-grained door that leads to the vestry is not original and was salvaged from another historic building. The ceiling is presently exposed rafters with exposed electrical work. The original brick of the remaining chimney can be seen along the south wall of the vestry and above the exposed rafters.

### **Building Rehabilitation Project**

The scope of work for the rehabilitation included replicating the original appearance on the south elevation including bricking in the larger opening and replicating the original fenestration, including the double doors, transom window, and segmental arch. Deteriorated mortar joints have been repointed on all facades in critical areas.<sup>6</sup> The project also entailed installation of custom-made wood-sash and frame windows to match the originals based on photographs. Other exterior

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<sup>4</sup> Images provided by local historian, and site coordinator, John Cluff, show the exposed brick from the original stage removal, and the height of the stage can be identified.

<sup>5</sup> Author interview with John Cluff, Salt Lake City, January 24, 2025.

<sup>6</sup> Patty Rowe, Rush Valley Town Clerk/Recorder, “Request for Proposals and Services for the Town of Rush Valley,” September 1, 2021.

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directives included the replacement of aluminum gutters and restoration of the original wood cornice and entablature along the roofline. In a future phase, the committee plans to replicate the bell tower that was removed.

The firehouse concrete slab was leveled and covered by vinyl flooring that approximates the building's original wood. The stage was reconstructed of reclaimed tongue-in-groove wood from buildings at the Dugway Proving Ground, a nearby U.S. Army facility. The committee led a grassroots effort to power wash the wood and reassemble the stage in its original height and location. The acoustic tile ceiling installed during the fire station era was removed and the original height from the period of significance restored. Above the ceiling, the rafters and beams of the roof are original to the building. The interior walls are largely original. The beadboard wainscoting has been repaired/replaced in kind to its appearance during the period of significance.<sup>7</sup> The plastered walls are original. Cracks have been repaired, the walls skim coated, and restored to their original color, which was matched to an early layer of paint discovered during the process.

In addition, the committee hopes to add an outdoor pavilion and a separate restroom facility to the north end of the property. Planned renovations will include new landscaping with either grass or native plants common to the area. The lot will include a narrow concrete walkway from the main church entrance along the building's west facade. The walkway will connect to the restrooms and pavilion at the rear of the building. Picnic tables and benches are planned to be added to the west side lot to provide space for patrons to enjoy a view of the chapel and the landscape of Rush Valley. The original CLOVER metal sign and wrought-iron gate, as seen in historical photos (Figure 3), are planned to be replaced with replicas, along with a new wrought-iron fence extending around the same perimeter as the original wood fence erected in 1922. The building will serve as a museum, visitor's center, and community gathering space.<sup>8</sup>

## Setting

The Clover Meetinghouse sits upon a .87-acre rectangular lot at the corner of Shambip Road and Park Street in the rural town of Rush Valley, Tooele County, Utah. The building is situated near the center of a rectangular lot, though closer to its western boundary. The south (main) facade faces Shambip Road. The building was originally approached from the street by a dirt path. A concrete walkway was later added to the front of the lot, leading to the main entrance. Two new metal light poles straddle either side of the walkway. A wood and chain link fence surrounds the property.

The historical significance of the Clover Meetinghouse is greatly reinforced by its surroundings. The isolated town of Rush Valley remains rural in character and retains the feeling of a remote settlement with houses spread apart on large lots or farms. Sprawling views of the native arid land and surrounding mountain ranges continue to recall times of U.S. western expansion and colonization. During the period of significance, the Clover Meetinghouse grounds were covered by several trees, rabbit brush, and a smattering of other native plants. The current grounds have

<sup>7</sup> Clover Chapel Restoration Committee, "Clover Chapel Restoration Plan," Courtesy of John Cluff.

<sup>8</sup> *The Tooele Transcript-Bulletin*, "County Funds First Step of Clover Church Restoration," July 22, 2021.



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been unattended for decades and consist mainly of loose topsoil sparsely covered with volunteer native grasses and small plants.

### Historic Integrity

The Clover Meetinghouse has excellent integrity in the aspects of location, design, setting, materials, workmanship, feeling, and association. The building remains in its original location, and the spatial organization of interior and exterior elements remains true to the building's original design. The setting retains a rural character consistent with the church's environment during the period of significance. The rural setting combines with the building exterior to evoke the historic feeling of the property.

Some materials have been replaced, but the majority of the original brick exterior remains, and those materials that have been replaced have been done to meet the Secretary of the Interior's Standards for Rehabilitation. Though modern windows have replaced the original windows, the openings retain their original size and shape. The building's design is consistent with its original intent as a community gathering place for religious and social purposes. Interior and exterior scale, proportion, and spatial organization remain unaltered or have been restored. Other than the noted areas that were rebuilt, the integrity of workmanship remains in the majority of the building and reflects the skill of local artisans and demonstrates the local efforts so essential to the building's construction. The Clover Meetinghouse remains an excellent example of rural vernacular architecture in which communities built religious structures through local efforts according to shared values of simplicity, thrift, and usefulness.

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## 8. Statement of Significance

### Applicable National Register Criteria

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

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

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**Criteria Considerations**

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

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

**Areas of Significance**

(Enter categories from instructions.)

RELIGION  
SOCIAL HISTORY

**Period of Significance**

1907-1951

**Significant Dates**

1907  
1922  
1951

**Significant Person**

(Complete only if Criterion B is marked above.)

N/A

**Cultural Affiliation**

\_\_\_\_\_

**Architect/Builder**

N/A

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

The Clover Ward LDS Meetinghouse in Rush Valley, Tooele County, is significant under Criterion A in the areas of Religion and Social History. As a former religious-use building, Criteria Consideration A also applies. However, the building is also significant in areas other than religion. The period of significance is 1907-1951. The building was dedicated in 1907 for religious use by the Church of Jesus Christ of Latter-day Saints (LDS) and began serving as a local community gathering space. The period of significance concluded in 1951 when the congregation relocated to a nearby schoolhouse and the property was sold to the town of Oniqua to be converted into a fire station.

The Clover Meetinghouse is significant under Criterion A in the area of Religion as the primary religious structure used by members of LDS Church in the Clover vicinity.<sup>9</sup> Its origin as an LDS ward came directly from disputes over access to Clover Creek. Under Criterion A in the area of Social History, the Clover Meetinghouse is significant due to its function as a community center and public gathering place for the broader area. On Sundays, the chapel was reserved for religious observance, but during the remainder of the week it was utilized by the small settlement as a social hall, town hall, and public gathering space. The building effectively functioned as the hub of its small community, connecting people within its commodious interior and fostering a shared local culture in a remote pioneer enclave. The Clover Meetinghouse served as a local gathering place for over four decades as the only religious building in the small enclave and one of only two larger public-use buildings in the town of Clover. After the Clover Ward congregation began conducting services in the nearby school in 1947, the building was converted for use as a fire station for several decades. Its original appearance has recently been replicated in an ongoing rehabilitation project.

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

### **Criterion A Significance: Religion**

The Clover Ward LDS Meetinghouse is significant under Criterion A in the area of Religion as the predominant meetinghouse for the community of Rush Valley for 44 years. Because of this, the building also qualifies under Criteria Consideration A. However, the Clover Meetinghouse is

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<sup>9</sup> This is the proper and preferred name for the Church, but the Church's style guide accepts historical use of "Mormon Pioneers" in contexts such as this and abbreviation simply as "the Church." For brevity in this document, both will be used, as well as simply "Pioneers," (capitalized throughout as a proper noun), "Mormons," "LDS," "LDS Church," and sometimes "members." No disrespect is meant to The Church of Jesus Christ of Latter-day Saints in abbreviating, to any subsequent church in Salt Lake City, Utah, nor to other groups of pioneers who settled here or in other regions. This is simply a convenience where the meaning is not likely to be confused here. A ward is a local congregation in the LDS Church with a smaller local congregation known as a branch.; [https://en.wikipedia.org/wiki/Ward\\_\(LDS\\_Church\)](https://en.wikipedia.org/wiki/Ward_(LDS_Church)). Accessed February 8, 2025.

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significant not only as a religious-use building, but also for its broader use as a community meeting place. Religious use of the building included entertainment space for the ward auxiliaries, a stage for church groups to perform, and a venue to collect tithing for the ward. The building also served as a social center for ward members, reinforcing their religious association with friendship. The community-built Clover Meetinghouse was constructed according to LDS Church guidance to prioritize local resources, usefulness, and available help. It remains an excellent example of early 20<sup>th</sup> century Mormon vernacular architecture in Rush Valley and Tooele County.

Local resources, particularly water, were very limited and led to a slow settlement along Clover Creek. In 1856, settlers along the northern edge of Rush Lake were ordered to relocate due to conflicts with the local Goshute Tribe. In the same year, a few families relocated to the banks of Clover Creek, which was then referred to as Clover.<sup>10</sup> Then, in 1867, new skirmishes with local tribes led the acting LDS Bishop, John Rowberry to advise the members to relocate to St. John three miles to the northeast. Some members complied, but others refused, leading to disagreements over water rights from Clover Creek.<sup>11</sup> By 1869, the small LDS Branch at St. John was established by the Church. Water scarcity in the small communities of St. John and Clover became a substantial dividing point among members. Contention led to the division of the St. John and Clover residents in 1882. The Clover Chapel remains a standing relic of a Ward meetinghouse that originated from these early disputes over vital resources and consequently exemplifies the difficulties of life in an isolated desert town.

William McIntosh, a member of the St. John Branch, stated in his diary, “In the year 1868, water began to be scarce in the settlement of St. John and Enos Stookey don’t think alike about our water rights.”<sup>12</sup> For nearly 23 years, harsh feelings and disagreements had boiled over with the members.<sup>13</sup> The case was presented to the High Council of the LDS Church, and “the High Council... decided against... (Enos) and in favor of the lower settlers.” According to Stookey family histories:

The First Presidency of the Church became involved in the issue and told Enos that if he didn’t share more of the water from Clover Creek, he would be excommunicated. Enos didn’t want to lose his membership in the Church, so he finally stopped fighting over who owned most of the water on his property! Some say he died an unhappy man over this issue.<sup>14</sup>

In 1882, a letter penned to the First Presidency of the LDS Church asked for Clover to be organized into their own Ward. The letter cited three issues that had caused dissension between the residents of St. John and Clover.<sup>15</sup> These issues were frustration concerning water, tithes, and offerings, leading to St. John residents becoming independent from the residents of Clover.

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<sup>10</sup> Blanthorn, *A History of Tooele County*, 302-303.

<sup>11</sup> *Ibid*, 303-304.

<sup>12</sup> “The Establishment of Clover, Utah & Enos Stookey’s Battle Over Water Rights,” familysearch.org.

<sup>13</sup> Lacey Russel Burrows, *The History of Rush Valley*, (Tooele: *The Tooele Transcript-Bulletin*, 1956), 31.

<sup>14</sup> “The Establishment of Clover, Utah & Enos Stookey’s Battle Over Water Rights,” familysearch.org.

<sup>15</sup> Burrows, 31. The three issues are summarized as issues over water, tithes and offerings, and the St. John residents wanting to separate from Clover both spiritually and financially.

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These disagreements caused the St. John Branch to falter in its religious growth. The letter was penned by local members, Enos Stookey, O.A. Johnson, Gertrude Johnson, and Nancy L. Guhl. It stated that the water rights had caused serious dissension among members, tithes and offerings had faltered over the disputes among members, and the residents of St. John were expected to protect their interests. This forced the Clover Creek residents to become more self-sufficient.<sup>16</sup> After having the petition signed by residents of Clover, Enos Stookey delivered the letter to Tooele Stake<sup>17</sup> President Heber J. Grant.

On July 21, 1882, a meeting was held with Apostle Francis M. Lyman and Heber J. Grant, and the residents of Clover were officially separated from the St. John Ward.<sup>18</sup> Early church meetings in Clover were held in a yellow brick schoolhouse that was built in 1879.<sup>19</sup> On July 20, 1904, Mahonri Stookey, son of Enos Stookey from St. John and Bishop of the Clover Creek Ward, bought land from the Clover School District to build a chapel.<sup>20</sup> The planning and construction of the church took three years and was dedicated in 1907 by Heber J. Grant. The building has a large assembly room with a raised stage across the north end, which leads to a smaller vestry room in the rear.<sup>21</sup> To furnish the chapel, members organized entertainment to raise money.<sup>22</sup> The members utilized the Clover Meetinghouse for activities meant to strengthen and bring them closer together.

Entertainment and other activities organized by the ward members were planned to purchase new songbooks and other religious materials.<sup>23</sup> In 1922, a simple wood fence was erected around the building perimeter. The ward held fundraisers and collected donations to install a wrought iron gate and sign at the entrance of the lot. The sign read "CLOVER."<sup>24</sup> In the same year, water was piped to the meetinghouse. Trees were planted around the building, and the water was used for the trees.<sup>25</sup> Though the original "CLOVER" sign was removed (likely during the construction of the fire station), the renovation plans include replacing the gate and sign with replicas.

Beginning in 1900, steady growth in the Clover Ward membership resulted in discussions about the necessity of a larger meetinghouse.<sup>26</sup> Due to its isolation, Clover residents settled on a design that allowed multiple functions. Between 1907 and 1951, the Clover Meetinghouse was a pivotal building for Ward members. Later, in the 1930s, the chapel also served as an entertainment hall for Ward youth groups. Activities that centered on pioneer remembrance were meant to boost the

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<sup>16</sup> Ibid.

<sup>17</sup> A stake is an administrative unit composed of multiple wards in certain denominations of the Latter-Day Saint movement. The name "stake" derives from the Book of Isaiah: "enlarge the place of thy tent; stretch forth the curtains of thine habitation; spare not, lengthen thy cords, and strengthen thy stakes" (Isaiah 54:2); [https://en.wikipedia.org/wiki/Stake\\_\(Latter\\_Day\\_Saints\)](https://en.wikipedia.org/wiki/Stake_(Latter_Day_Saints)). Accessed February 8, 2025.

<sup>18</sup> Burrows, 32.

<sup>19</sup> Blanthorn, *A History of Tooele County*, 304.

<sup>20</sup> Tooele County, Abstract Record Book A, pg. 226.

<sup>21</sup> Lorraine Bush, "A History of Clover: Centennial Year 1856-1956," Genealogical Committee of the Clover Ward, Grantsville Stake.

<sup>22</sup> Bush, 29.

<sup>23</sup> Jenson, *Clover Ward History*, LDS Church History Library.

<sup>24</sup> Lorraine Bush, *A History of Clover: Centennial Year, 1856-1956* (Tooele: *The Tooele Transcript-Bulletin*, 1956), 29.

<sup>25</sup> Burrows, 36. It is unknown how water in the building was used as no evidence of plumbing exists.

<sup>26</sup> Clover Ward Manuscript History, Church History Library, LR 1797 2.

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spiritual well-being of the Ward and provide income to support the members' financial needs. Extreme weather conditions in Clover further isolated residents, and the building functioned as an entertainment venue, bringing members closer and providing opportunities for service after harsh seasons.<sup>27</sup>

The Clover Ward LDS Meetinghouse stands as a physical representative of the difficulties Mormon settlers faced in a harsh desert climate. Mormon settlers' belief of being in the last days felt that their responsibility was to make the "desert blossom as a Rose."<sup>28</sup> This statement and belief come from the Biblical prophet Isaiah and was applied to the idea that God blessed the land according to righteousness.<sup>29</sup> For the residents of Clover and St. John, attaining the "rose" meant overcoming the thorns. Life's difficulties in the remote desert of the old riverbed delta proved a significant obstacle, forcing the settlers to "cultivate roses" as separate wards.

The chapel served as the primary Ward building for the Clover members until 1951, when the Clover Ward purchased the old schoolhouse south of the church and eventually moved all service to that location. Between 1951 and 1976, Clover Meetinghouse sat vacant until it was purchased by the town of Oniqua and converted into a firetruck storage building.<sup>30</sup>

During the period of significance, the Clover Ward had five bishops. Mahonri M. Stookey, Joseph W. Russell, Richard N. Bush, George Noel Anderson, and John W. Green. One of the most notable bishops was Richard N. Bush. According to an excerpt from an early Utah history, Richard Bush was recognized as an individual that had been linked with shaping the state's history. As a well-respected rancher and agriculturalist, Richard Bush became well respected as a reliable businessman. Bush began to accumulate land in the Clover area after his marriage to Hannah Maria Green in 1870. He ran stock from his property in Clover to Arizona and California. Bush also served outside of his profession with livestock, and in 1914 he served as the Tooele County Commissioner for eight years.<sup>31</sup>

### Criterion A Significance: Social History

The Clover Ward LDS Meetinghouse is significant under Criterion A in the area of Social History for its use as a community center and gathering place beyond its purpose as a religious space. The town of Clover was (and still is) relatively isolated from other settlements in Utah. Tooele, the largest nearby town and the county seat, was 18 miles distance to the north. Salt Lake City was 55 miles away. Once the railroad arrived in Utah, the nearest terminus to Clover was 15 miles by wagon road. Additionally, the farms of Clover were spread along the creek over a distance of three miles, preventing the concentration of residents around a central location that was typical with the

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<sup>27</sup>Ibid.

<sup>28</sup> Isaiah 35: 1-2, 6-7.

<sup>29</sup> George B. Handley, "The Desert Blossoms as a Rose: Toward a Western Conservation Aesthetic" in *Stewardship and the Creation: LDS Perspectives on the Environment*. George B. Handley, Terry B. Ball and Steven L. Peck (Provo, UT: Religious Studies Center, Brigham Young University, 2006), 61-72.

<sup>30</sup> Tooele County, Abstract Record Book 140, pg. 197; Oniqua for a time (1934-1972) incorporated St. John, Clover, and Vernon.

<sup>31</sup> Richard Nelson Bush, "Excerpt from Utah Since Statehood, Vols 1-4, pg. 622-624," familysearch.org.

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development of other LDS settlements.<sup>32</sup> Therefore, Clover was not arranged around the Plat of Zion.<sup>33</sup> The Clover Meetinghouse served as a physical hub for the dispersed residents of the small community.

Preceding construction of the Clover Meetinghouse, a schoolhouse was completed in 1879 using brick fired in a local kiln. The building immediately became the center for all town gatherings. In 1907, the Clover Meetinghouse was built directly north of the school and, with it, formed the town's nucleus. The settlers of Clover often recorded firing their own brick from local soil. Local expertise was likewise employed when erecting brick structures. One history cites Robert Scott of Tooele as a local mason who worked in Clover, and Brother Durfee of Grantsville who was a carpenter.<sup>34</sup> It is likely that the Clover Meetinghouse, like the Clover School and other local structures, was a grassroots effort employing locally available materials and labor. As the newest community structure at the center of the small town, the church building played a dominant role in local culture by accommodating large gatherings and other cultural events.<sup>35</sup>

The spacious interior and stage served a variety of functions beyond weekly worship services. These consisted of community holiday gatherings, such as an annual Christmas Tree Festival.<sup>36</sup> On other occasions, "entertainments" were hosted by the Clover Ward as community fundraisers. One such event took place in February of 1934 to gather money for the installation of power lines to each residence in town.<sup>37</sup>

Religious and civic life were deeply intertwined in the small community, especially because residents were almost exclusively members of the LDS Church. In 1928, ward members Edwin and Pauline Johnson donated some land to the Church, which in turn became the Clover Town cemetery. In 1937, the Clover Ward donated money to surround the burial ground with a fence.<sup>38</sup> In 1939, the Clover Ward Mutual Improvement Association met at the meetinghouse to caravan south of town for a "wiener" roast. After the social event, they erected a "Clover" sign at the town's southern boundary. In December 1939, the Clover schoolchildren performed two Christmas plays on the church stage.<sup>39</sup> The building also functioned as the town's polling location for local and national elections.<sup>40</sup>

The Clover Meetinghouse served as a community gathering place throughout the period of significance, a span of over four decades. However, as modern conveniences such as steam heat and forced air became commonplace, the building was criticized for its draftiness, especially in frigid Rush Valley winters. An opportunity to relocate the ward came in 1947 when the Clover and St. John schools combined student populations, and Clover children were bussed to school in

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<sup>32</sup> Jenson, *Clover Ward History*.

<sup>33</sup> The Plat of Zion was a city plan designed in 1834 by Joseph Smith and other leaders of the LDS Church.

<sup>34</sup> Daughters of the Utah Pioneers, *History of Tooele County* (Salt Lake City: Publisher's Press, 1968), 294-295.

<sup>35</sup> *Ibid*, 295.

<sup>36</sup> Jenson, *Clover Ward History*.

<sup>37</sup> *Ibid*.

<sup>38</sup> Daughters of the Utah Pioneers, *History of Tooele County*, 298.

<sup>39</sup> Jenson, *Clover Ward History*.

<sup>40</sup> *Tooele Transcript-Bulletin*, August 31, 1938, 3.

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St. John. At that time, the ward began to consider transferring its religious services to the newly vacant Clover School.<sup>41</sup> The purchase and move were completed in 1951, leaving the red brick chapel vacant for nearly 20 years. The building was finally repurposed as a town fire station, with renovations beginning in 1970.<sup>42</sup> However, the building remained under LDS Church ownership until 1976, when it was deeded to the Town of Oniqua.<sup>43</sup> Today it is owned by the Town of Rush Valley.

The Rush Valley Ward used the schoolhouse as a community gathering place until 1978, even after the Clover and St. John wards combined in 1971, and Sunday services moved to the St. John meetinghouse. Purportedly, the original Clover Church bell and threshold were incorporated into an extant monument on the site during construction of a new Rush Valley Ward building in 1984.<sup>44</sup>

After a new Rush Valley fire station was completed in 1993, the fire engine was moved and the former Clover Meetinghouse was left vacant.<sup>45</sup> The building remained unoccupied until a committee was formed in 2021 to consider restoring the structure to again provide a community gathering space. Initial funding for the project was provided by a \$35,000 grant from the Tooele County Tourism Board, with further donations curated through grants and donations.<sup>46</sup> Repairs and renovations were estimated at \$237,000, and work to replicate the original appearance began in 2022. The project has been completed aside from the bell tower reconstruction.

### **Architecture of Clover LDS Ward Meetinghouse**

The Clover LDS Ward Meetinghouse is built in the Victorian Eclectic Style, represented by the large, elongated windows with segmental arched brick lintels and references to the classical architecture in the symmetrical gable-end south (main) facade with pronounced cornice returns. A masonry arch is centered above the main entrance. The curved braces of the former bell tower demonstrated an Italianate influence. These eclectic architectural details combine to add both substance and interest to the chapel's overall simple design.

The interior features the original open floor plan consisting of a large meeting room with a stage at the north end. Behind the stage, a small vestry is partitioned for private meeting space and a multipurpose room. The walls are covered with cream-colored plaster that is applied directly to the masonry as well as beadboard wainscoting.

The Clover Meetinghouse shares architectural features similar to those of other prominent civic and religious buildings throughout Tooele County. The gable-ended, single-hall, rectilinear plan was a common form. This design utilized more permanent materials, such as brick or stone,

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<sup>41</sup> Bush, *A History of Clover*, 29.

<sup>42</sup> *Tooele Transcript-Bulletin*, December 8, 1970, 5.

<sup>43</sup> For ownership information see the Title Search Form.

<sup>44</sup> *Ibid*, 40. The origin of the bell is contested. Some believe it hung atop the original St. John Meetinghouse.

<sup>45</sup> *Tooele Transcript-Bulletin*, August 10, 1993, 6.

<sup>46</sup> Rush Valley Town Mayor Brian Johnson, "Clover Church Restoration Project Brochure," June 29, 2022.



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representing the permanence of settlers in the region.<sup>47</sup> The gable-end plan became common for many early LDS meetinghouses, and most were built using local traditions and practical considerations in mind.<sup>48</sup> This design was commonly used for multiple purposes, often filling the needs of residents in multiple areas. The Tooele County Courthouse and St. John Ward meetinghouse were built well before the Clover Meetinghouse with elements in the Greek Revival style. Even though it was built at the beginning of the twentieth century, the builders replicated similar features from earlier meetinghouses, which was not uncommon in the more rural communities of the region.

The Tooele County Courthouse was built in 1867 by Isaac Lee and used primarily as a civic building.<sup>49</sup> The influence of Mormon settlers can be seen in the building design. The Tooele County Courthouse and City Hall building share similar characteristics to the Clover Church in that it is Greek Revival with a picturesque belfry or cupola.<sup>50</sup> Documentation in 1867 stated that the courthouse was being built also for social purposes and would be utilized as a multi-purpose hall. The structure was initially built of stone and was 30 x 60 feet. It cost approximately \$12,000 to build and would also include space to house county and city records.<sup>51</sup>

The St. John meetinghouse was built in 1883 by George Burrige, Isaac James, and David Henry Caldwell. The St. John meetinghouse was a Greek Revival style building that shared similar features to the Clover Church. Isaac James, the Caldwells, and George Burrige were credible masons, and Isaac James owned carpentry tools. The building was made of local rock and measured 42 x 27 feet. According to local histories, “On the east, under the stone ‘Erected 1883’ stood the entranceway; on each side was a window, with ventilation doors above each. The north and south sides consisted of three windows each, and in the back of the building on the west end, a small door on the right side. There was a pot-bellied stove in the middle of the building. The stand in the front of the building took up almost one-third of the building. This was divided off with curtains to make four classrooms.<sup>52</sup> The *Deseret News* reported that the St. John meetinghouse cost over \$2,500 and that “the walls and woodwork are finished in excellent style; the lofty ceiling being adorned with some fine centerpieces, from which are suspended two glittering chandeliers.”<sup>53</sup>

### **Additional Historical Information**

The Clover Ward Meetinghouse of Jesus Christ of Latter-day Saints is located in the small town of Rush Valley, Tooele County, Utah. Shortly after LDS pioneers reached the Salt Lake Valley in 1847, Church leadership organized exploratory expeditions to locate habitable land with potential

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<sup>47</sup> C. Mark Hamilton, *Nineteenth-Century Mormon Architecture and City Planning* (New York: Oxford University Press, 1995), pg. 79.

<sup>48</sup> *Ibid*, pg. 80.

<sup>49</sup> Philip F. Notarianni, “Tooele County Courthouse and City Hall,” National Register of Historic Places Nomination Form (Washington, D.C.: U.S. Department of the Interior, National Park Service, 1983), Section 8.

<sup>50</sup> This building is considered a Greek Revival because of the period in which it was built.

<sup>51</sup> Notarianni, “Tooele County Courthouse and City Hall.

<sup>52</sup> Burrows, 34.

<sup>53</sup> “St. Johns: Dedication of the New Meeting House,” *The Deseret News*, March 24, 1886.

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for agriculture and husbandry. In 1847, Parley P. Pratt was the first known settler to explore the area later known as Rush Valley.<sup>54</sup>

In 1850, Tuilla (Tooele) County was one of the first five counties established by the General Assembly of the State of Deseret.<sup>55</sup> In 1853, Brigham Young called Apostle Ezra Taft Benson to organize a group of settlers to establish farms in the Tooele Valley.<sup>56</sup> The Rush Valley lay 18 miles southwest of Tooele City, the county seat. The area consisted of around 400 square miles of arable land rimmed by the Oquirrh, Stansbury, Oniqua, and Sheeprock mountains.<sup>57</sup> Mountain runoff collected into a creek, fed by a mountain spring, at the valley's northern extreme and drained southward into Rush Lake.<sup>58</sup> In the Winter of 1854, Colonel Steptoe of the U.S. Army wintered in Salt Lake City and grazed the division's horses and mules near Rush Lake. His soldiers built Camp Relief on the shore, which consisted of a handful of temporary structures, including corrals, stables, and sleeping quarters. The troops departed Utah in the spring to establish a military route to California.<sup>59</sup>

Rush Valley's growing reputation for rich soil and abundant grasslands also brought permanent settlers to the area. The families of William (Bill) Hickman and Luke S. Johnson relocated to the valley in 1854. Their homesteads along a creek formed an area variously known as Johnson's Settlement, Johnson, and "Shambip," a Goshute word for bulrush.<sup>60</sup> In 1856, G.S. Craig of the U.S. Geological Survey named the enclave Clover after native plants which covered the landscape in the spring.<sup>61</sup> The central creek was renamed Clover Creek. As the settlement grew, LDS Bishop John Rowberry encouraged homesteaders to move to higher ground after disputes with the Goshute Tribe. Some complied and formed the town of St. John in 1867, named after Rowberry.<sup>62</sup> Contention over water rights to Clover Creek gradually divided the two groups of settlers. Their bitter dispute eventually led to a split in the local religious congregation and the formation of the Clover Ward in 1882.<sup>63</sup>

In 1934, Clover, St. John, and the nearby town of Vernon were incorporated as the town of Oniqua, named for the nearby mountain range.<sup>64</sup> The purpose of their union was to apply for a greater share

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<sup>54</sup> Parley P. Pratt, *Autobiography* (Salt Lake City, Utah: Deseret Book, 1973), chapter XLVI, <https://www.gutenberg.org/cache/epub/44896/pg44896-images.html>, accessed February 8, 2025.

<sup>55</sup> Blanthorn, *A History of Tooele County*, 1. The State of Deseret was the title given by LDS pioneers to their area of influence within the Great Basin. It was also the name by which they sought territorial status and entry to the union in 1849. For a more detailed description see Richard D. Poll, "Deseret," in the *Utah History Encyclopedia*, [https://www.uen.org/utah\\_history\\_encyclopedia/d/DESERET.shtml](https://www.uen.org/utah_history_encyclopedia/d/DESERET.shtml), accessed January 22, 2025.

<sup>56</sup> Milton R. Hunter, *Utah in Her Western Setting* (Salt Lake City, Deseret News Press, 1958), 341.

<sup>57</sup> Blanthorn, *A History of Tooele County*, 16.

<sup>58</sup> According to a survey conducted by Captain Howard Stansbury in 1850, the Rush Lake shoreline was 1.25 miles in diameter. Eight years later, in 1880, geologist Grove Karl Gilbert measured the lake and found that it had shrunk to half of its earlier maximum size. See Blanthorn, *A History of Tooele County*,

<sup>59</sup> Blanthorn, *A History of Tooele County*, 58.

<sup>60</sup> Enos Stookey (1839-1889) & Jemima Elizabeth Child (1827-1914), FamilySearch.org.

<sup>61</sup> *Utah Online*, "Rush Valley History," <https://onlineutah.us/rushvalleycityhistory.shtml>, accessed January 15, 2025.

<sup>62</sup> Jenson, *Clover Ward History*.

<sup>63</sup> Blanthorn, *A History of Tooele County*, 306.

<sup>64</sup> The town of Oniqua disincorporated in 1972 when Vernon withdrew in favor of becoming a separate municipality.

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of federal funds to accomplish municipal projects such as rural electrification in the mid-1930s.<sup>65</sup> Despite their initial promise as agricultural and grazing lands, the individual towns of Rush Valley remained small, even as the population of Utah increased. While many early residents remained on their original land for generations, the Rush Valley was plagued by limited water resources, especially in years of drought. Farms struggled for a share of water from Clover Creek, which no longer reached Rush Lake. The lakebed is now dry after years of drought.<sup>66</sup> Additionally, decades of grazing depleted the landscape of native grasses and plants to sustain livestock.

Despite the midcentury construction of Deseret Chemical Weapons Depot (1942-2015), Dugway Proving Ground (1942-Present), and the Tooele Army Depot (1942-Present) nearby in Tooele County, the combined population of Clover, St. John, and Vernon decreased from 556 in 1900 to 541 in 1970.<sup>67</sup> In 1970, the Clover Ward disbanded and combined with the St. John congregation to form the Rush Valley Ward. Weekly services moved to a new meetinghouse in St. John. In 1972, the towns of Clover and St. John were incorporated as the Town of Rush Valley, as Vernon withdrew to form a separate township. Rush Valley remains the official name of the combined community of approximately 500 residents.<sup>68</sup>

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<sup>65</sup> *Wikipedia*, "Rush Valley, Utah," [https://en.wikipedia.org/wiki/Rush\\_Valley,\\_Utah](https://en.wikipedia.org/wiki/Rush_Valley,_Utah), accessed January 12, 2025.

<sup>66</sup> The State of Utah, "Water Quality of Rush Lake," <http://www.waterquality.utah.gov/watersheds/lakes/RUSHLAKE.pdf>, accessed January 29, 2025.

<sup>67</sup> Population statistics are listed for the town of Rush Valley and account for the separate numbers from the previous townships of Vernon, Clover, and St. John in 1900 Census data available at the U.S. Census website, <https://www2.census.gov/library/publications/decennial/1900/bulletins/demographic/50-population-ut.pdf> and the *World Population Review*, <https://worldpopulationreview.com/us-cities/utah/rush-valley>, accessed February 4, 2025.

<sup>68</sup> *Ibid.* Population statistics are listed for the town of Rush Valley and account for the separate numbers from the previous townships of Clover and St. John.

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- August 10, 1993, 6.
- July 22, 2021, 2.

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

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

**Primary location of additional data:**

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

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

### 10. Geographical Data

**Acreeage of Property** 0.87 acres

Use either the UTM system or latitude/longitude coordinates

#### Latitude/Longitude Coordinates

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

(enter coordinates to 6 decimal places)

1. Latitude: 40.202121 Longitude: 112.274156

2. Latitude: Longitude:

**Or**

#### UTM References

Datum (indicated on USGS map):

NAD 1927 or  NAD 1983

1. Zone: Easting: Northing:

2. Zone: Easting: Northing:

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

Legal description of the property: BEG 2.61 CHS S OF NE COR SE 1/4 SEC 36, T5S, R6W, SLB&M, S 248.82 FT, W 151.74 FT, N 248.82 FT, E 151.74 FT TO BEG, CONT .8667 ACRES 0.87 AC.

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

The boundaries are the parcel currently and historically associated with the church.

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### 11. Form Prepared By

name/title: Jessica Guynn, Research Historian / Mason Lytle, Research Historian  
organization: Kirk Huffaker Preservation Strategies  
street & number: 774 E 2100 S  
city or town: Salt Lake City state: UT zip code: 84106  
e-mail: jessica@kirkhuffaker.com / mason@kirkhuffaker.com  
telephone: (801) 804-3476  
date: May 15, 2025

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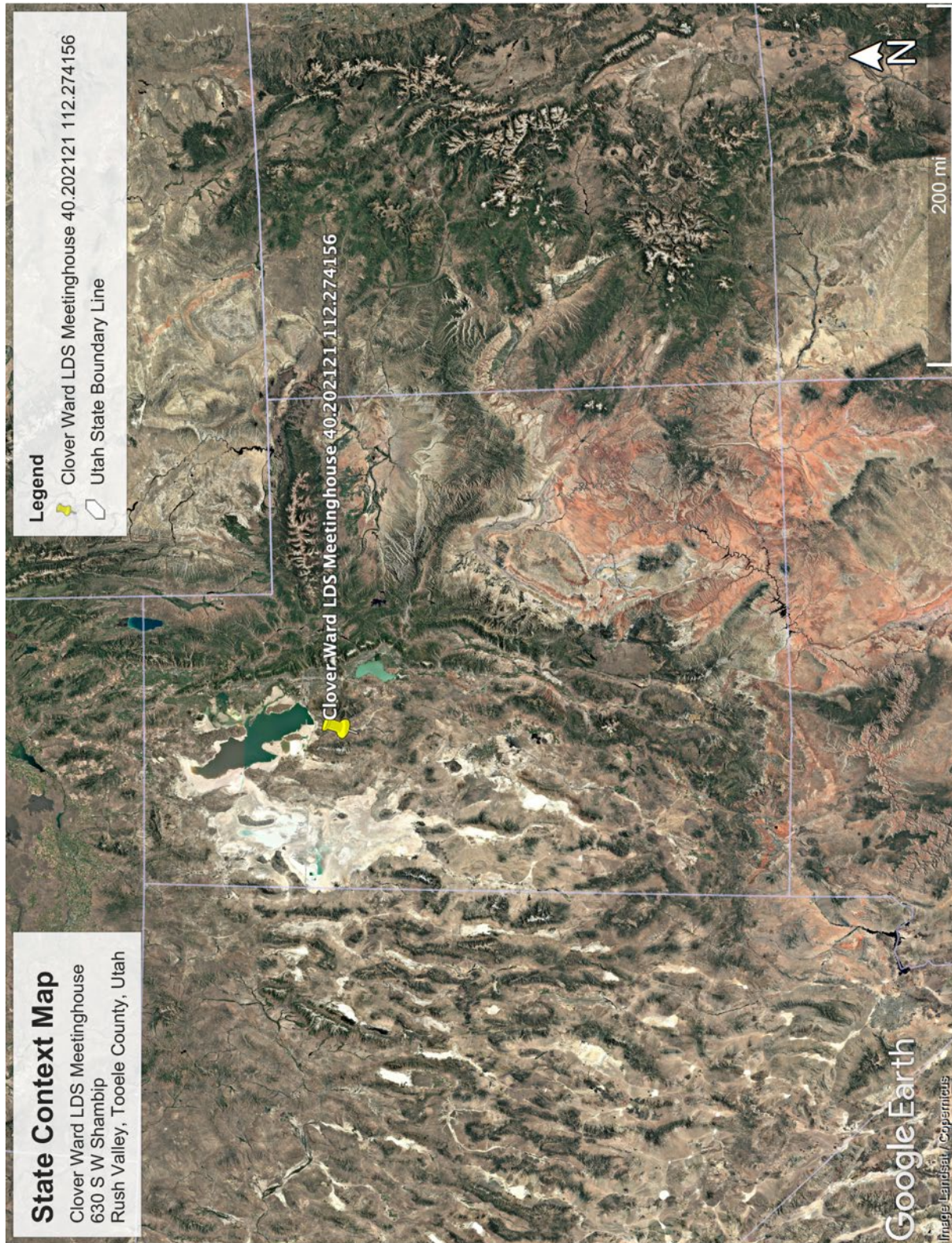
### Additional Documentation

Submit the following items with the completed form:

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

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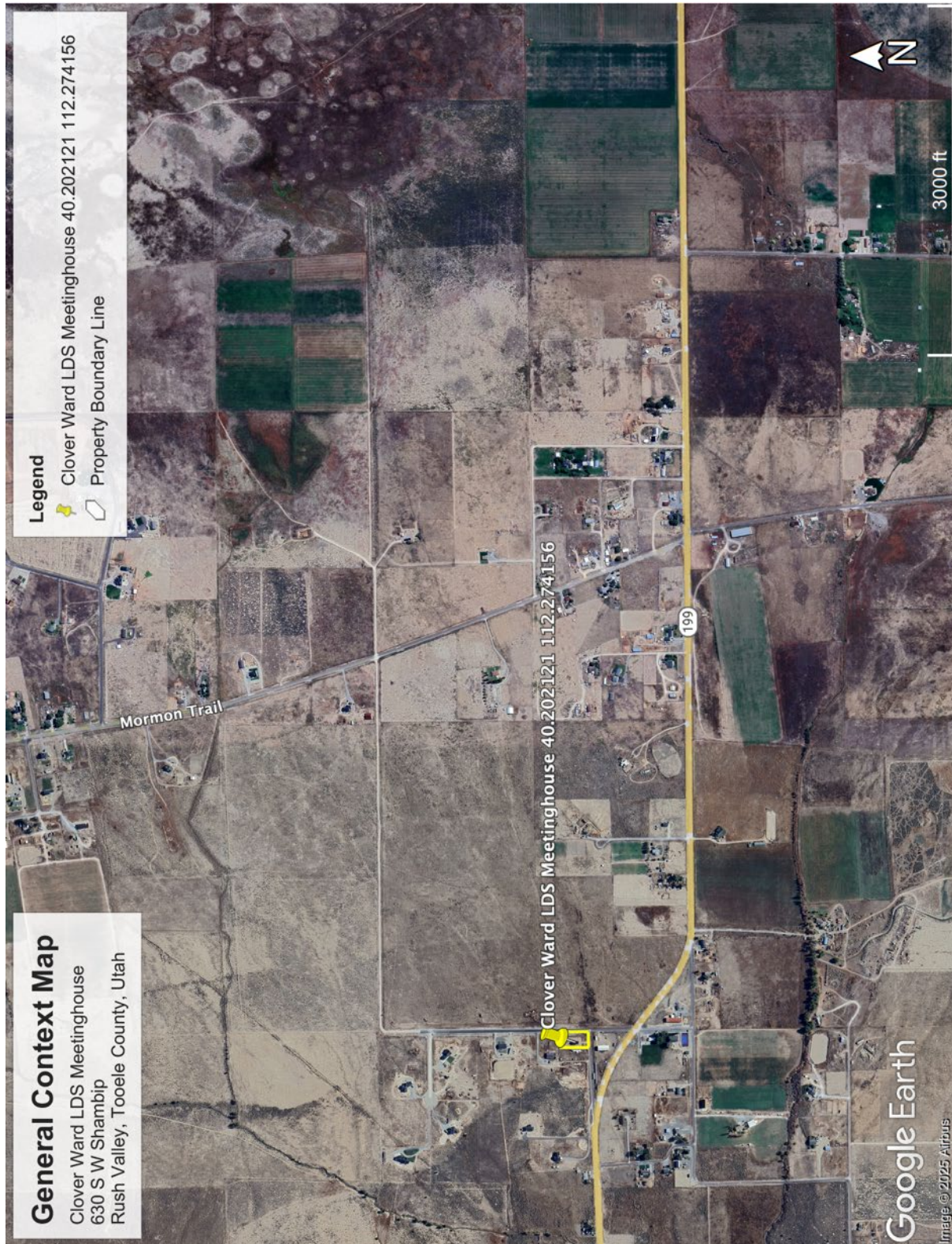
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**Photographs**

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

**Photo Log**

Name of Property: Clover Ward LDS Meetinghouse

City or Vicinity: Rush Valley

County: Tooele

State: UT

Photographer: Mason Lytle

Date Photographed: November 6, 2024, and January 15, 2025

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### Photographs List

<b>Photo No.</b>	<b>Photo Description</b>
<b>Photo 1</b>	Exterior, south (main) facade. Camera facing north.
<b>Photo 2</b>	Exterior, west and south (main) facades. Camera facing northeast.
<b>Photo 3</b>	Exterior, east and south (main) facades. Camera facing northwest.
<b>Photo 4</b>	Exterior, south (main) facade. Camera facing northwest.
<b>Photo 5</b>	Exterior, west and south (main) façades. Camera facing northeast.
<b>Photo 6</b>	Exterior, west façade. Property boundaries prohibited the photographer from getting a better picture of this façade. Camera facing east.
<b>Photo 7</b>	Exterior, north and west facades. Camera facing southeast.
<b>Photo 8</b>	Exterior, north facade. Camera facing south.
<b>Photo 9</b>	Exterior, west and north facades. Camera facing southwest.
<b>Photo 10</b>	Exterior, east facade. Camera facing west.
<b>Photo 11</b>	Exterior, east facade, details of vestry addition. Camera facing west.
<b>Photo 12</b>	Exterior, detail of brick deterioration, east facade. Camera facing west.
<b>Photo 13</b>	Interior, refinished floor and stage. Camera facing northwest.
<b>Photo 14</b>	Interior, showing wainscotting, windows, plaster, and replicated main entryway. Camera facing southwest.
<b>Photo 15</b>	Interior, showing lighting and replaced windows. Camera facing southeast.
<b>Photo 16</b>	Interior, detail of restored windows and power box can be seen to the right. Camera facing east.
<b>Photo 17</b>	Interior, vestry addition, detail of removed panels, and exposed rafters. Camera facing southwest.
<b>Photo 18</b>	Interior, vestry addition, detailing more rafters. Camera facing northeast.
<b>Photo 19</b>	Interior, vestry addition, detail of exposed rafters and original masonry. Camera facing up.

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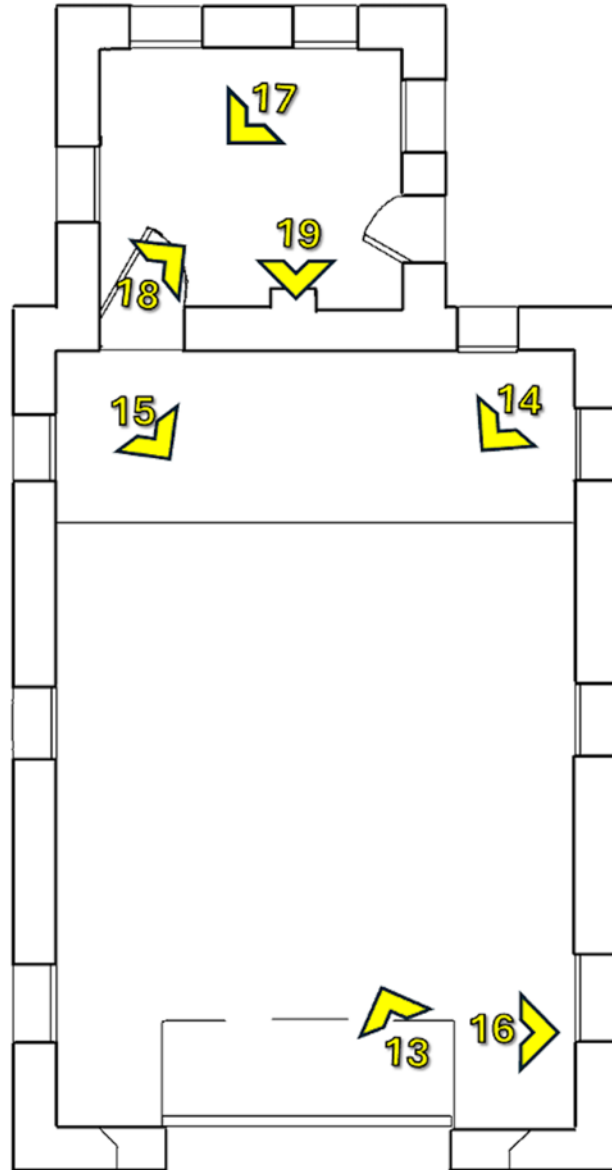
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### Photo Key



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**Interior Photo Key**

Base Map drawn by Kirk Huffaker Preservation Strategies

*Drawing Not to Scale*



 Photo Number and Direction

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**Photographs**



**Photograph 1 of 19.** Exterior, south (main) façade. Camera facing north.



**Photograph 2 of 19.** Exterior, west and south (main) facades. Camera facing northeast.

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**Photograph 3 of 19.** Exterior, east and south (main) façades. Camera facing northwest.



**Photograph 4 of 19.** Exterior, south (main) façade. Camera facing northwest.



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**Photograph 5 of 19.** Exterior, west and south (main) facades. Camera facing northeast.



**Photograph 6 of 19.** Exterior, west facade. (Property boundary created a limitation to a clearer straight-view of this façade.) Camera facing east.

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**Photograph 7 of 19.** Exterior, north and west facades. Camera facing southeast.



**Photograph 8 of 19.** Exterior, north facade. Camera facing south.

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**Photograph 9 of 19.** Exterior, west and north (rear) facades. Camera facing southwest.



**Photograph 10 of 19.** Exterior, east facade. Camera facing west.

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**Photograph 11 of 19.** Exterior, east facade, details of vestry addition. Camera facing west.



**Photograph 12 of 19.** Exterior, detail of brick deterioration, east facade. Camera facing west.

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**Photograph 13 of 19.** Interior, refinished floor and stage. Camera facing northwest.



**Photograph 14 of 19.** Interior, showing wainscoting, windows, plaster, and replicated main entryway. Camera facing southwest.

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**Photograph 15 of 19.** Interior, showing lighting and replaced windows. Camera facing southeast.

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**Photograph 16 of 19.** Interior, detail of restored windows and power box can be seen to the right. Camera facing east.

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**Photograph 17 of 19.** Interior, vestry addition, detail of removed panels, and exposed rafters. Camera facing southwest.



**Photograph 18 of 19.** Interior, vestry addition, detailing more rafters. Camera facing northeast.



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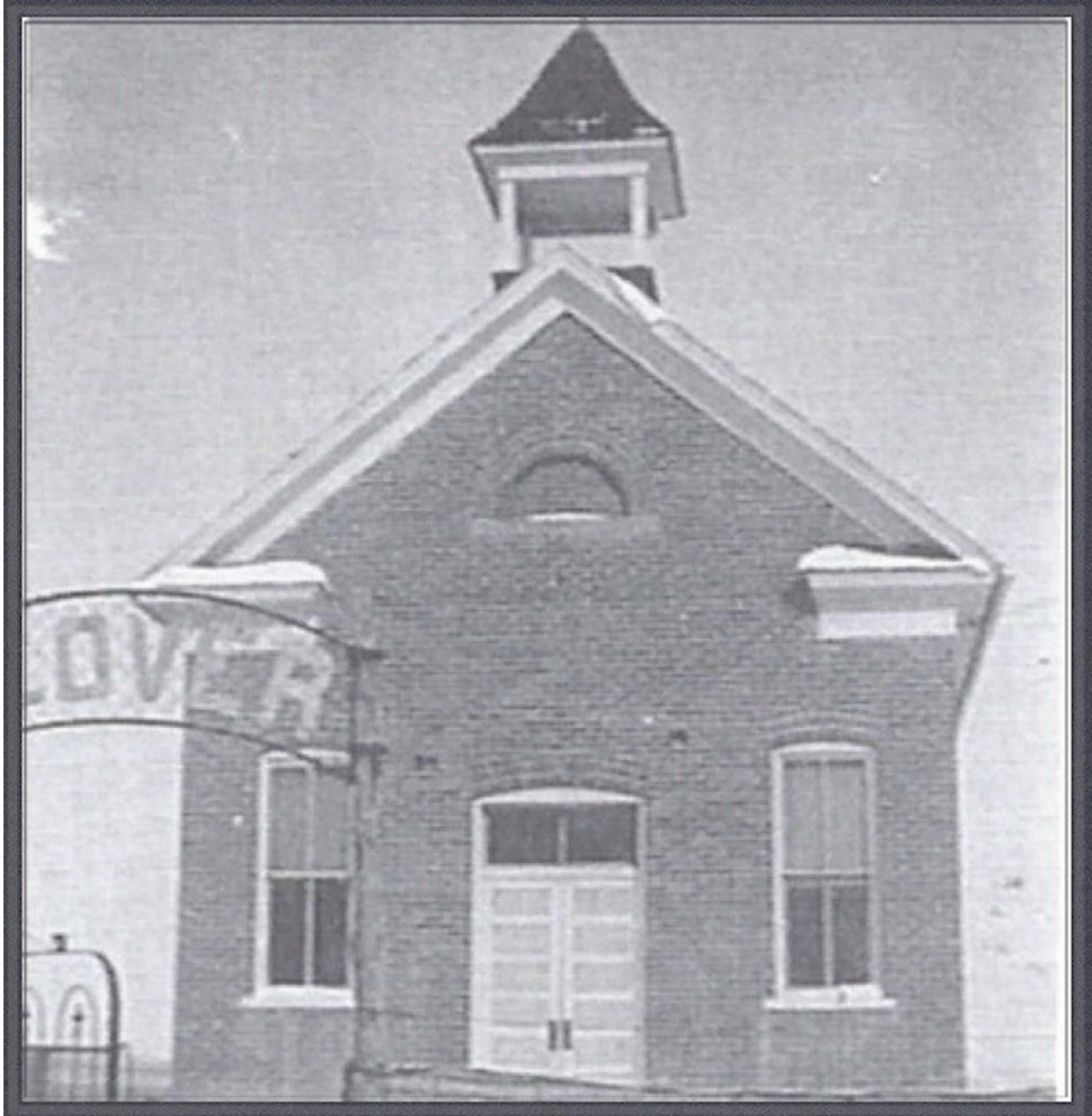


**Photograph 19 of 19.** Interior, vestry addition, detail of exposed rafters and original masonry. Camera facing up.

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**Figures**



**Figure 1 of 14.** Earliest photo of the Clover Meetinghouse, ca. 1910, showing the main (south) façade. Camera facing north. Source: Clover Church Restoration Project Brochure, June 29, 2022.

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**Figure 2 of 14.** Clover Meetinghouse, ca. 1922. Note the fencing and trees that were planted before this time. Camera facing north. Source: Familysearch.org; John William Green (1883-1963). Accessed: February 2, 2025.

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**Figure 3 of 14.** Clover Meetinghouse showing the main (south) façade, taken in 1944. Camera facing north. Source: Church History Library, The Church of Jesus Christ of Latter-day Saints

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**Figure 4 of 14.** Clover Meetinghouse, ca. 1960. Note the power lines, replaced entryway doors, and removal of the bell tower. Camera facing northwest. Source: John Cluff.

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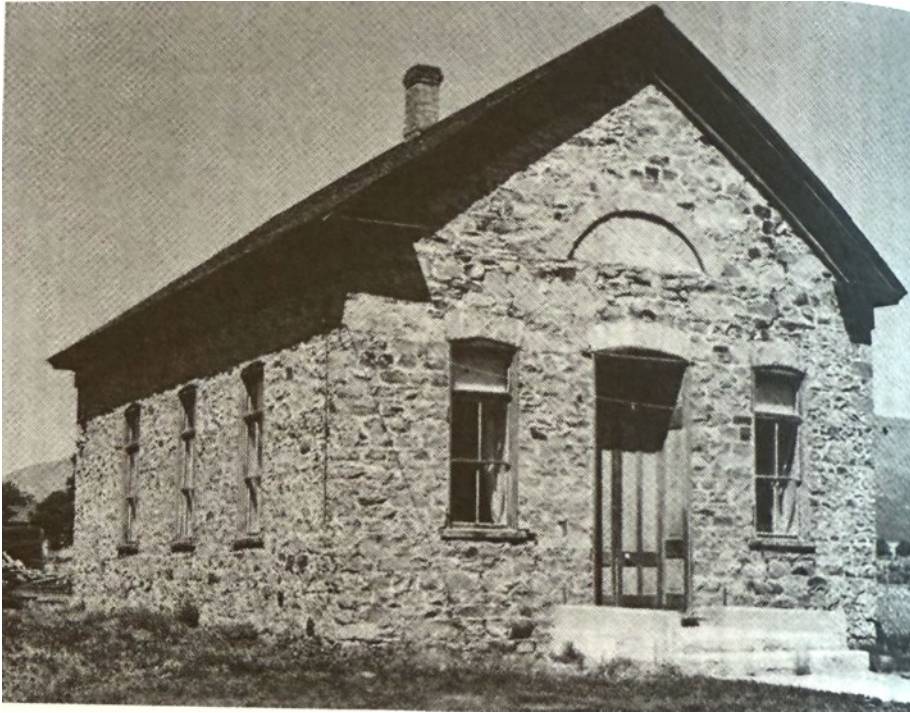
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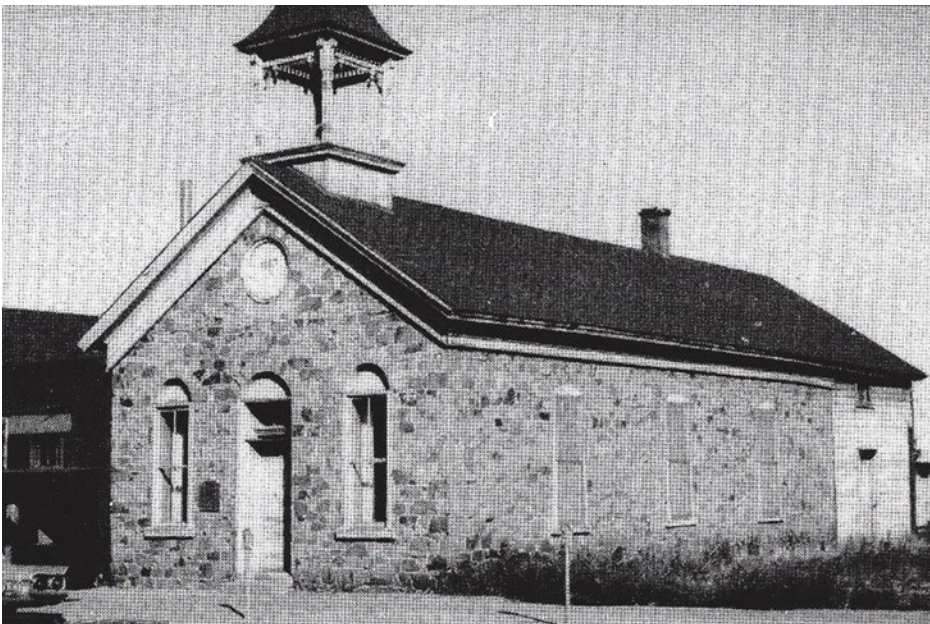
**Figure 5 of 14.** Rush Valley Fire Station No. 1, ca. 1971. Camera facing northeast. Source: Utah State Historical Society, Site No. TL 01 02.

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**Figure 6 of 14.** St. John meetinghouse, ca. 1900. The St. John meetinghouse shares similar features to the Clover Meetinghouse and was demolished in 1961. Source: Lacey Burrows, *The History of Rush Valley*, 35.



**Figure 7 of 14.** The Tooele County Courthouse, ca. 1950. The Tooele County Courthouse shares features similar to those of the Clover Meetinghouse. The Tooele County Court House currently serves as the Tooele County Pioneer Museum. Source: [tooelepioneermuseum.org](http://tooelepioneermuseum.org).

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**Figure 8 of 14.** Restoration of the main (south) façade entryway, ca. 2022. Camera facing north. Source: Clover Church Restoration Committee.



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**Figure 9 of 14.** Interior photo of the south façade window restoration, ca. 2022. Camera facing south.  
Source: Clover Church Restoration Committee.

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**Figure 10 of 14.** Restored brick and masonry on the Clover Meetinghouse main (south) façade, ca. 2022. Camera facing north. Source: Clover Church Restoration Committee.

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**Figure 11 of 14.** Interior renovations of the south façade, showing window and entryway replacements, ca. 2022. Camera facing south. Source: Clover Church Restoration Committee.



**Figure 12 of 14.** Photograph of the stage area prior to reconstruction, ca. 2022. Note the extant “ghost lines” of the original stage and the bricked doorway. Camera facing northeast. Source: Clover Church Restoration Committee.

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**Figure 13 of 14.** Interior renovations to the west façade and stage reconstruction, ca. 2022. Note the replacement windows and new stage. Camera facing west. Source: Clover Church Restoration Committee.



**Figure 14 of 14.** Interior of vestry prior to renovations, ca. 2022. Note the wood paneling installed by Beehive Telephone Company in the 1980s. Camera facing northwest. Source: Clover Church Restoration Committee.

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**Property Owner information:**  
(Complete this item at the request of the SHPO or FPO.)

Name Town of Rush Valley, Mayor Brian Johnson  
Address P.O. Box 363  
City or Town Rush Valley State UT Zip code 84069  
Telephone/email (435) 830-4774/rushvalleymayor@gmail.com

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- Tier 1 – 60-100 hours
- Tier 2 – 120 hours
- Tier 3 – 230 hours
- Tier 4 – 280 hours

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