

NRHP Listed Date:**7/17/2026**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 PropertyHistoric name: Clinton LDS Ward Meetinghouse

Other names/site number: _____

Name of related multiple property listing: _____

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

2. LocationStreet & number: 1387 W 1800 NorthCity or town: Clinton State: Utah County: DavisNot For Publication: ☐ Vicinity: ☐**3. State/Federal Agency Certification**

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

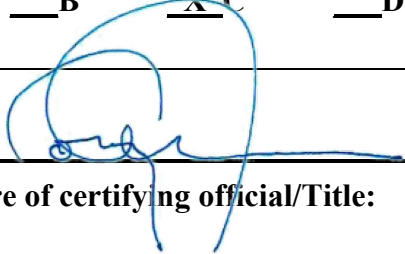
I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

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

 national X statewide X local

Applicable National Register Criteria:

X A B X C D

		/Deputy SHPO	6/8/2026
Signature of certifying official/Title:		Date	
State or Federal agency/bureau or Tribal Government			

Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official:

Date

Title :

State or Federal agency/bureau
or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

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

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private:

☒

Public – Local

☐

Public – State

☐

Public – Federal

☐

Category of Property

(Check only **one** box.)

Building(s)

☒

District

☐

Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

Site

☐

Structure

☐

Object

☐

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing

Noncontributing

1

0

buildings

sites

structures

objects

1

0

Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION / Religious Facility

Current Functions

(Enter categories from instructions.)

EDUCATION / School

Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

7. Description

Architectural Classification

(Enter categories from instructions.)

LATE 19TH AND EARLY 20TH CENTURY AMERICAN MOVEMENTS:

Prairie School

MODERN MOVEMENT: Moderne

Materials: (enter categories from instructions.)

Principal exterior materials of the property: BRICK, CONCRETE, WOOD, STUCCO

Narrative Description

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

Summary Paragraph

The Clinton LDS Ward Meetinghouse in Clinton, Davis County is a red brick building comprising a chapel, completed 1910 and an adjoining classroom and cultural hall addition, completed 1943 (Photos 1 & 2). Stylistically, the chapel is a transitional building; it is classical in its massing and detailing with primarily Prairie School Style elements (Photo 3). These elements make the Clinton Meetinghouse "the first example of a church building in Utah showing the influence of the twentieth-century modern movement, the Prairie Style of Frank Lloyd Wright."¹ Like the chapel, the classroom and cultural hall addition also exhibits classical symmetry, but this wing's simplicity suggests subtle Moderne styling (Photos 1 & 6). Considering its architectural significance and retained historic integrity, the Clinton LDS Ward Meetinghouse merits listing on the National Register of Historic Places.²

¹ Quote offered by architectural historian Paul Anderson in Kristen Moulton, "Clinton LDS Landmark Still Holds Surprises Within its Walls," Salt Lake Tribune, August 27, 2010, accessed November 4, 2025 (<https://archive.sltrib.com/article.php?id=10793254&itype=storyID>).

² "[Architectural historian Paul] Anderson is surprised the Clinton meetinghouse is not already on the National Register of Historic Places, since it could qualify easily." See Kristen Moulton, "Clinton LDS Landmark Still Holds Surprises Within its Walls," Salt Lake Tribune, August 27, 2010, accessed November 4, 2025 (<https://archive.sltrib.com/article.php?id=10793254&itype=storyID>).

Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

Narrative Description

Exterior General Features

The Clinton LDS Ward Meetinghouse is located at the intersection of 1400 West and 1800 North streets in Clinton, Davis County, Utah. The Prairie School Style chapel, constructed between 1909 and 1910 (dedicated in 1911), was designed by Ogden architects S. Arthur Shreeve and D. Leo Madsen and was primarily funded by local members of the Church of Jesus Christ of Latter-day Saints (LDS or Mormon) in Clinton, Davis County, Utah. The 1943 classroom and cultural hall addition with its Moderne architectural influence was designed by Ogden architect Leslie Hodgkins and was also built mainly with local member donations.

The building faces north and occupies approximately a quarter of a city block. The chapel is constructed of dark red brick, while the recreational and classroom addition features mottled dark and slightly lighter red bricks. The parapets of both the chapel and the classroom/cultural hall addition are topped with cream-colored metal trim (Photo 1).

On the chapel, concrete was utilized to construct the stringcourse that divides the first and second floors. Concrete was also used in the façade to frame or highlight various architectural features, including doors and windows. Additionally, it was employed to create windowsills and faux springers and keystones for the arches over the primary entry doors leading into the classroom/cultural hall addition (Photos 1, 2, 6, & 8).

Originally, the chapel's windows and exterior doors were wood-framed and painted white or cream. *All* these wood windows have been replaced. Currently, the chapel has contemporary aluminum-framed windows and doors, some of which have been painted / powder-coated black. The 1943 classroom and cultural hall addition was originally built with steel casement windows, *nearly all* of which are still present today. However, the addition's original wood doors have been replaced with aluminum-framed glass doors (1, 2, 3, 6 & 8).

There is no known documentation indicating the type of roofing material originally used on the chapel's flat roofs. The roofs on the later cultural hall / classroom addition were covered with built-up roofing composed of felt, tar, and gravel. The roofs are currently covered with modern vinyl membranes.

Chapel Façade (North Elevation)

The building's chapel is elevated above a basement classroom and recreation hall foundation. A set of arched wood doors, currently painted black, are centrally located on the chapel's basement. These doors were originally painted white or cream. They are framed by painted concrete voussoirs and are topped by a flat canopy supported by wood knee brackets. There are two small, rectangular one-over-one metal windows on either side of the basement doors.

Clinton LDS Ward Meetinghouse

Name of Property

Davis County, UT

County and State

The central portion of the building's façade blends subtle elements of Classical and Prairie School architectural styles. Its Classicism is evident in its symmetry and specific architectural details, such as the Roman arched entrance doors flanking each side of the façade's projecting block and the arched windows lining the east and west sides of the chapel. Prairie-style elements include the chapel's wide eaves and elongated, rectangular windows across the central block. These windows likely featured stained glass with geometric designs when the building was new, but they have since been removed.³ The windows are framed by extended pilasters with geometric caps and vertical strips adorned with rows of geometric guttae on each side.

The façade's central section is bordered by concrete staircases, which are framed by brick walls topped with concrete railings. These stairs lead to pavilions on either side of the primary façade; each crowned with wide eaves. The original white arched wood double doors have been replaced with single black aluminum-framed doors inset with glass. Both doors are topped with false concrete voussoirs painted cream, and a small light fixture is mounted above each. At the top, the pavilions feature thick crown moldings that transition into broad eaves, and both pavilions have flat roofs.

The upper portion of the façade is characterized by a triangular pediment and broad overhanging eaves. These eaves extend along the building's façade (north elevation) as well as the east and west elevations. A brick parapet extends the chapel's wall four to five feet above these eaves. As previously noted, the parapet is topped with a white metal cap, which is not original to the building (Photos 1-3).

Chapel / Classroom and Cultural Hall Addition East Elevation

The east elevation of the chapel features the side of the east (front) entrance pavilion, which includes an elongated one-over-one rectangular window with a rounded top. A broad cornice runs along the top of this pavilion.

A larger, wider cornice is situated near the crown of the elevation's primary wall. Below this cornice are four elongated rectangular one-over-one windows with arched tops. Historical photos indicate that the chapel originally had five such windows, but one was removed to accommodate the construction of the 1943 classroom and cultural hall addition. All these windows rest on a concrete sill band that contrasts with the chapel's red brick.

A series of four basement windows are set into the building's foundation, aligning with the primary chapel windows. Originally, the building featured five of these basement windows, but one was eliminated by the classroom addition.

³ Per architectural historian Paul Anderson, "On the main facade, the square columns supporting the pediment and separating the windows were all decorated with modern geometric ornament. Six art glass windows with abstract geometric designs on the front of the building also reflected some knowledge of modern design in Chicago, although the interior showed little modern influence." Paul Anderson, *Mormon Moderne* (unpublished manuscript, November 5, 2025), chapter 2, pg. 6.

Clinton LDS Ward Meetinghouse

Name of Property

Davis County, UT

County and State

The chapel's east elevation is interrupted on its back (southern) end by the classroom and cultural hall addition. This addition, which is difficult to see from ground level, is featureless on the east elevation, aside from its white metal coping cap (Photo 1 & 6).

Chapel / Classroom and Cultural Hall West Elevation

The chapel's west elevation features the side of the west (front) entrance pavilion, which includes an elongated one-over-one rectangular window with a rounded top. A broad cornice runs along the top of this pavilion. Below the cornice are six elongated rectangular one-over-one windows with arched tops. These windows rest on a white concrete sill band, which contrasts with the building's red brick.

A cultural hall, added in 1943, extends behind the chapel. This addition is marked by a notable break in the wall between the chapel and the extension. It is largely featureless, except for its mottled brick, which nearly matches the brick used for the original chapel. A flight of stairs rising on the side of the building is framed by a black iron railing, leading to a doorway. The doorway features a small, black metal door with an inset window. The remainder of the larger doorway is filled with a black wood or laminate board. To the left of the door, there is a small, nine-paned, metal-frame window with a sloping concrete sill. As in other areas of the building, the extension's parapet is capped with a thin band of white-painted metal sheathing (Photo 4).

Classroom and Cultural Hall South Elevation

The south elevation of the chapel has a distinctive design. On the left, a featureless brick extension protrudes approximately four feet from the main wall. The rest of this elevation consists of a brick wall with nine tall, steel-framed windows. Each of these large windows contains two smaller, operable panels that can be opened for ventilation. Each window is also equipped with an individual sloping concrete sill, and a continuous concrete lintel band runs across the top of all nine windows. A section of light mortar at the very top of the south elevation suggests either an extensive historical repair or an enlargement of the wall's parapet for an unknown reason (Photos 5 & 6)

Classroom and Cultural Hall East Elevation

On the east elevation of the classroom/cultural hall wing, the cultural hall's mass rises above, is recessed behind, and extends further left (south) than the classroom wing. The cultural hall elevation features a pair of steel doors with inset rectangular windows. These doors are accessed by a winding contemporary concrete wheelchair ramp. On the left side of the door, a single, modern aluminum sliding window is set into the wall. On the right side of the door, a pair of original twelve-paned steel windows are set into the wall. Beyond the doors and these windows, this elevation is featureless except for its tall brick wall topped with white metal coping.

In contrast, the classroom wing's shorter and more projected east elevation includes a large vinyl sliding window on the elevation's left-hand side, an aluminum door recessed several feet into the

Clinton LDS Ward Meetinghouse

Name of Property

Davis County, UT

County and State

elevation's center, and an original pair of steel-framed, twelve-light windows on the elevation's right-hand side (Photos 5 & 6).

Classroom and Cultural Hall North Elevation

The north elevation of the classroom/cultural hall addition is divided into two sections: a large, horizontal section for classrooms and a smaller, taller section that accommodates the building's primary entrance. Both sections of this facade feature white metal coping at the top of the parapet.

The lower section is distinguished on the east side by a bay window that is projected approximately five feet from the building. This bay has one original steel-framed, twelve-light window on each beveled side and three twelve-light, steel-framed windows on its central section. Two individual steel-framed, twelve-light windows are located to the right of the bay window.

The entrance section of the classroom/cultural hall addition is approximately four feet higher than the lower section. The entrance itself features a gable roof/pointed pediment over an arched entrance door recessed a foot into the building. The arch over the doorway is framed with brick voussoirs, concrete springers and a concrete keystone. The door comprises a semi-circular fanlight with eight individual panes (four interior and four exterior panes), which is original to the building. Beneath the fanlight are two contemporary aluminum-framed doors. To the right of the entrance door is a twelve-pane steel-framed window with a brick arch above it (Photos 7 & 8).

Interior, General Features

The Clinton LDS Ward Meetinghouse's interior retains good historic integrity despite its conversions to an events center and subsequently to a daycare/elementary school. Other than some partial height partitions in some of the spaces, much of the historic floor plan remains unchanged, as do the interior plaster walls and ceilings.

Decorative features such as floor, crown, and window moldings have also been retained, especially in the former chapel area. Historic doors and many of the building's original windows are still in place. Some of the building's hardwood floors are exposed, particularly in the chapel and gymnasium/cultural hall. In all other spaces, the chapel's floors are covered with contemporary carpeting or, in the restrooms, engineered hardwood or LVP. Unless otherwise noted, all light fixtures, bathroom fixtures, and other interior fittings are contemporary and therefore not original to the building.

In the early to mid-twentieth century, the chapel's interior was likely more polychrome than it is today. It is now a uniform white throughout. No evidence survives to suggest what colors the building's interior exhibited (Photos 9-19).

Clinton LDS Ward Meetinghouse

Name of Property

Davis County, UT

County and State

Primary Entryway / Reception Area

The Meetinghouse's main entrance features a pair of aluminum double doors topped with a semi-circular fanlight, opening into a rectangular reception area. The reception area features thick baseboards, crown moldings, and a chair rail. The area's ceiling features textured wallpaper, painted white, that is not original to the space.

From this reception area, you can access several other parts of the building. Immediately to the right of the entry, a flight of seven steps leads to a landing, lit by a window, that provides access to the former chapel area. Near the base of these stairs, an aluminum door opens to another stairway that leads down to the chapel's basement. Directly in front of the main entry, two painted wood double doors lead into the building's gymnasium.

On the left of the same entry, one opening leads to a classroom area, while another opens into a hall with multiple doorways accessing other classrooms. The chapel's kitchen is located at the end of this hallway (Photo 9).

Chapel

The Meetinghouse chapel is a rectangular room illuminated by eight arched windows, with four on each side. Originally, the only access was through two arched doors on either side of the main block of the chapel's primary (north) façade. In 1943, a classroom/assembly hall addition provided a third entrance into the chapel. Despite this, the chapel maintained its north-south axis, with historic entrances on the north end and the pulpit and lectern on the south end.

The north end of the chapel features the two original entryways on the east and west sides of the room. Between these entryways, a deeply recessed area contains three rectangular windows. These windows, prominent on the façade, likely once held stained glass, possibly in an early Prairie School style design. The original windows do not survive, and no photographic evidence has yet been found to document their appearance.

The chapel is oriented towards the southern end of the room, where angled walls lead to a recessed area framed by a segmental arch. If the Clinton chapel was like other Mormon chapels of its era, this recessed area would have accommodated a dais featuring a pulpit, a lectern, and likely several speaker's and choir seats. Rows of pews would have faced the pulpit and lectern. The pulpit, lectern, pews, and other features have all since been removed, save a pair of original schoolhouse milk glass pendant lights which still illuminate the lectern area. A closet set on the left-hand side of this recessed area likely accommodated sacrament trays, hymn number boards, and other religious implements.

The chapel features thick baseboards and recessed, multipiece crown moldings. A thick chair rail runs around the chapel's walls. The walls and ceiling retain six small, original plaster medallions that once supported pendant light fixtures. Currently, these medallions support contemporary ceiling lights and fans.

Clinton LDS Ward Meetinghouse

Name of Property

Davis County, UT

County and State

The chapel recently had a series of partitions installed to accommodate various children's groups and classes for daycare use. Additionally, the recessed area that previously held the speaker's lectern and pulpit now contains a small, enclosed space for a bathroom and a broad ramp from the chapel's entryway off the primary lobby provides wheelchair access into this space. While these additions dramatically change the character of the chapel, the original dimensions of the space remain intact because the partitions and the bathroom enclosure do not reach the ceiling nor fully divide the area (Photos 10-15).

Cultural Hall (With Adjoining Stage and Kitchen)

The cultural hall wraps around the back (north side) of the chapel and extends east into the classroom wing, which is contemporary with the cultural hall. Unlike in later twentieth-century Mormon chapels, the chapel and cultural hall are not contiguous or connected. As its name suggests, this hall was designed as a cultural space, featuring a stage on the west side and a kitchen serving area on the east. It also functions as a gymnasium, with basketball hoops mounted on pipes extending from the ceiling on both the west and east ends. The ceiling is lightly textured plaster, inset with two large fans centered at the east and west ends, two rows of four contemporary linear neon lights covered with plastic grids arranged around these fans, and rows of spotlights lining the east and west ends. The hall's painted brick walls are lined with contemporary padding to cushion falls for basketball players. Inset above the pads along the cultural hall's south wall are nine large steel-framed windows. The central panes of these windows can be opened for ventilation.

The cultural hall kitchen is accessible through a rectangular opening at the back of the gym, with a wide counter designed for a buffet or individually prepared plates of food filling the bottom half of the opening. A door to the left of this counter connects the kitchen and cultural hall. The kitchen itself is a small, rectangular space equipped with contemporary metal countertops, cooking equipment, refrigerators, and other features. The kitchen's drop ceiling is inset with a linear neon light. One contemporary side-by-side sliding window provides the room with natural light.

Opposite the kitchen is the chapel stage, comprising an elevated platform and a rectangular proscenium arch that opens into a wide rectangular stage box with a central play area and two deep wings. Recently, the stage opening was enclosed with drywall and a rolling garage door, allowing it to function as a stage when opened or a classroom when closed. Despite these modifications, the original stage opening remains discernible, and these alterations are easily reversible (Photos 16 & 17).

First Floor Rooms

The chapel's 1943 addition features two rooms along its northern wall. The first of these rooms, designated a bishop's office in building blueprints, is a narrow rectangular space lit by two steel-framed windows with central insets that open to provide ventilation. This room features plaster

Clinton LDS Ward Meetinghouse

Name of Property

Davis County, UT

County and State

walls, a small closet, two contemporary light fixtures (one a drop-down ceiling fan and the other a milk glass schoolhouse flush mount) affixed to the plaster ceiling. The room also features simple board molding along the floor and around the doors and windows. A door connects this with an adjoining classroom (Photo 18).

This much larger adjoining room is distinguished by ample natural light which enters the room via a large, steel-framed bay window on the north wall and an adjoining pair of large steel-framed window on the neighboring east wall. The original finishes in this room include plaster walls adorned with decorative floor and crown moldings and a chair rail. These elevated moldings together with the bay window indicate this room was originally designated for use by the Clinton Ward Relief Society, a Mormon women's auxiliary organization. The room's ceiling is lined with acoustic tiles which are likely a recent addition. A door on the west side of the room opens to a large closet (Photo 19).

First Floor Restrooms

Restroom facilities for men and women are located at the end of the classroom hall, adjoining the cultural hall. These restroom facilities have been recently remodeled, but the women's restroom retains some of its midcentury seafoam green wall tile and its wall-mounted sinks. The restroom partitions have been replaced and the floor in both bathrooms is now covered with slats of contemporary grey-brown engineered hardwood or LVP.

Basement

The basement of the Clinton Chapel can be accessed in two ways: through the exterior basement door located on the chapel's main façade and via a staircase leading down from the primary lobby in the classroom wing.

The exterior door opens into an area that was likely a cultural hall when the chapel was originally constructed. However, when the building was converted into a children's care center, this area was partitioned into small classrooms and closets, like the modifications made in the chapel itself. These small classrooms connect to the rest of the building via a central hallway. Few, if any, interior features in this space are original to the building.

The staircase from the primary chapel entry area descends into a basement lobby area, which provides access to neighboring classrooms and the hallway leading to additional classrooms. Like the area accessible from the exterior, the original floorplan of this space is obscured by contemporary walls. Any original features this area may have possessed, such as moldings, wall and floor finishes, or fixtures, are no longer extant.

A small hallway off this lobby leads to the large, windowless coal room. This room originally featured concrete walls, floor, and ceiling. The room recently became an office and now features carpeting and grey / brown engineered wood wall paneling.

Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

Historic Integrity

The Clinton LDS Ward Meetinghouse reflects all seven aspects of historic integrity. It remains in its original location and retains its original design, despite some interior modifications that are mostly reversible. A substantial amount of original exterior and interior materials and workmanship are still present. Although much of the land surrounding the property has developed into residential subdivisions over the past two decades, the setting around the meetinghouse still suggests Clinton's agricultural roots, preserving the building's historic rural feeling and association.

Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

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

Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

Areas of Significance

(Enter categories from instructions.)

RELIGION
SOCIAL HISTORY
ARCHITECTURE

Period of Significance

1910-1974

Significant Dates

1910
1943
1974

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

S. Arthur Shreeve / D. Leo Madsen (Shreeve and Madsen), architects
Leslie Hodgson, architect

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 Clinton LDS Ward Meetinghouse in Clinton, Davis County, is significant at the local level under Criterion A in the areas of Religion and Social History and statewide under Criterion C in the area of Architecture. Under Criterion A, the Meetinghouse is significant in the areas of Religion and Social History for its long-standing role as a focal point of Latter-day Saint identity and gathering within the Clinton community. The building served as the primary location for ecclesiastical functions of the Clinton Ward and functioned as an important venue for a wide range of community social and secular activities, reinforcing its role as a shared civic and social center beyond its religious use. Under Criterion C, the Clinton LDS Ward Meetinghouse is significant at the statewide level for its architectural design and detailing, which reflect an early and influential phase in the development of LDS meetinghouse architecture. The building represents the earliest attempt by the Church of Jesus Christ of Latter-day Saints to adopt a distinct Modernist architectural identity using the Prairie School Style in the design of its

Clinton LDS Ward Meetinghouse

Name of Property

Davis County, UT

County and State

meetinghouses, temples and other institutional buildings. More specifically, the Clinton Meetinghouse is recognized as the first church building in Utah to demonstrate direct influence from the twentieth-century Prairie School Style popularized by Frank Lloyd Wright. By bridging traditional ecclesiastical forms and emerging Modernist principles, the Meetinghouse represents an important transitional moment in Utah architecture and in the evolution of Mormon design history. The Meetinghouse qualifies under Criteria Consideration A as a former religious-use property that is significant in areas other than religion. The period of significance is 1910 to 1974; a block of time that spans the meetinghouse's completion in 1910, its dedication in 1911, the completion of its addition in 1943, and ends with the building's sale by the LDS Church in 1974.

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

Criterion A Significance: Religion/ Criteria Consideration A

Under Criterion A, the Clinton Meetinghouse is significant in the area of Religion for its central role in the religious and social life of the LDS community in Clinton, Utah. Because it was historically a religious-use building, it also qualifies under Criteria Consideration A. However, it is significant not only in the area of Religion, but also Architecture and Social History. The building served as the primary center for ecclesiastical gatherings, including worship services, religious instruction, and ward meetings, while also functioning as a principal venue for social activities, many of which were closely intertwined with religious practice. In the Clinton community, religious and social life were often inseparable, and gatherings held at the meetinghouse frequently fulfilled both functions simultaneously. As a result, the Clinton Meetinghouse served as the village center, fostering religious identity, reinforcing shared values, and strengthening community cohesion, and illustrating the essential role of local LDS meetinghouses in shaping everyday religious experience and social interaction.

Historically, the Clinton Ward included members of The Church of Jesus Christ of Latter-day Saints residing in the agricultural community of Clinton, located near the boundary between Davis and Weber Counties. Early settlers determined that dry-farming techniques were effective on the sandy ridges, or "dunes," situated between the Weber River to the north and the community of Kaysville to the south. Between 1879 and 1880, approximately fifteen families established homesteads in the area, then commonly known as the "Sandy Dunes," adjacent to a railroad station constructed by the Utah Central Railroad. During this early period of settlement, the community was variously and interchangeably referred to as "The Range," "The Basin," "The Sandridge," and "Summit."⁴

A Sunday School was established in July 1881 to address the spiritual and educational needs of Summit's early settlers, followed in 1884 by the formal organization of the Summit Branch of

⁴ Ivy Johnston, Ethel S. Mitchell, *Out of the Shifting Sands: Clinton, Utah 1870-1942*, Clinton: Clinton Ward, Church of Jesus Christ of Latter-day Saints, c. 1942, pg. 1-2.

Clinton LDS Ward Meetinghouse

Name of Property

Davis County, UT

County and State

The Church of Jesus Christ of Latter-day Saints. To accommodate both religious and civic functions, the community constructed a frame Greek Revival schoolhouse that served not only as a school but also as a meetinghouse and venue for public gatherings, reflecting a common pattern in early Mormon settlements (Figure 1).⁵ As the local population and organizational capacity expanded, the branch was elevated to the status of a ward on May 29, 1897, adopting the designation Clinton Ward, though the reason this name was chosen is undocumented.⁶

At the time of its organization, the Clinton Ward was part of the Davis Stake, reflecting Clinton's location at the northernmost edge of Davis County; however, in 1909 the ward was transferred to the geographically closer Weber Stake. That same year, Orlando D. Hadlock was sustained as bishop and served in that capacity until 1916. Under Bishop Hadlock's leadership, the Clinton Meetinghouse was constructed at a cost of \$15,894 reflecting the growing stability of the ward and its capacity to support a permanent, purpose-built meetinghouse. The construction of the meetinghouse marked an important stage in the institutional development of the Clinton Ward and affirmed the building's role as a lasting center of religious and social life within the community (Figure 3).⁷

Contemporary accounts of the meetinghouse's dedication emphasized its modern amenities, including electric lighting, indoor plumbing, and multiple rooms designed to accommodate a wide range of activities. One article described the chapel as "...a good substantial brick building with numerous apartments in the basement for classwork. It is a credit to any community, and a building that the people, with their bishop O. D. Hadlock, may well be proud of. The work and the material are of the best."⁸ Accounts of the formal dedication, held on the evening of Friday,

⁵ Andrew Jensen, "Encyclopedic History of the Church: No. 158, Clinton Ward," *Deseret News*, October 16, 1935, pg. 4.

⁶ Andrew Jensen, "Encyclopedic History of the Church: No. 158, Clinton Ward," *Deseret News*, October 16, 1935, pg. 4.

⁷ In The Church of Jesus Christ of Latter-day Saints, a ward is a local congregation (like a parish) led by a bishop, serving a specific geographic area, while a stake is a larger administrative division comprising several wards and branches (smaller congregations) within a broader region, led by a stake president, similar to a diocese.

A notice published in the Bountiful, Utah based *Davis County Clipper* on September 22, 1899, stated that "Clinton Ward, Davis County, has decided to build a new meeting house." This notice likely referred to a brick schoolhouse constructed by the Clinton Ward in 1901 which also served, for a time, as a church (Fig. 2). See Author Unknown, *Davis County Clipper*, "Notice," September 22, 1899, pg. 3.

When the Clinton Ward's bishopric asked church headquarters for \$5,000 to build the Clinton Meetinghouse in 1910, they listed the ward's "tithes on hand" as 1,275 pounds of potatoes worth \$40. For more information, see Kristen Moulton, "Clinton LDS Landmark Still Holds Surprises Within its Walls," *Salt Lake Tribune*, August 27, 2010, accessed November 4, 2025 (<https://archive.sltrib.com/article.php?id=10793254&itype=storyID>).

Per the local history, *Under the Shifting Sand*, "...electric lights were installed in the meeting house August 7, 1915 and the water from the Clinton pipeline August of the same year. This water was obtained from a drain running across the Frank Terry farm, Thomas Parker formed a company and brought the water down the main street in Clinton. This relieved the culinary water conditions in parts of Clinton." See Ivy Johnston, Ethel S. Mitchell, *Out of the Shifting Sands: Clinton, Utah 1870-1942*, Clinton: Clinton Ward, Church of Jesus Christ of Latter-day Saints, c. 1942, pg. 6.

⁸ Author Unknown, "Rejoicing at Clinton Friday," *The Ogden Standard-Examiner*, Feb 27, 1911, pg. 7.

Clinton LDS Ward Meetinghouse

Name of Property

Davis County, UT

County and State

February 24, 1911, by LDS Church President Joseph F. Smith also noted the elaborate banquets conducted prior to the dedicatory services, as well as the participation of President Smith and other prominent church leaders in dedicatory prayers and addresses. Together, these accounts illustrate the meetinghouse's dual function as a place of worship and a center for communal gathering, underscoring the close relationship between religious observance and social life in the Clinton community.⁹

The construction of the classroom and cultural hall addition to the Clinton Meetinghouse in the early 1940s received little to no coverage in local newspapers and appears to have gone largely undocumented in other contemporary sources. Despite the lack of press attention, a surviving inventory of construction materials, preserved within the meetinghouse itself, provides valuable insight into the scope and scale of the project. According to this record, the total cost of the addition amounted to \$28,657. This addition represented a significant investment by the congregation during a period marked by wartime economic constraints, underscoring the community's continued growth and commitment to expanding its facilities for worship, education, and social gatherings (Figs. 5-8).

From its completion in 1910 until its decommissioning and sale by the LDS Church in 1974, the Clinton Meetinghouse functioned as the primary setting for both religious worship and social interaction within the Clinton community. The building hosted regular Sunday services, priesthood meetings, weekly youth and auxiliary activities, and special conferences, many of which blended spiritual instruction with communal gathering. It also served as the setting for weddings, funeral services, and other rites of passage that carried deep religious meaning while simultaneously reinforcing social bonds among ward members. In a community where religious affiliation shaped social life and communal identity, the Clinton LDS Meetinghouse provided a shared space in which spiritual observance and social participation were closely intertwined. Through its sustained use for both routine worship and significant life events, the meetinghouse became central to the religious experience, cohesion, and continuity of the Clinton community, underscoring its significance as a locally important center of Latter-day Saint life.

Criterion A Significance: Social History

Under Criterion A, the Clinton Meetinghouse is significant in the area of Social History for its role as a focal point of community life in Clinton, Utah. As one of the earliest and most substantial gathering spaces in the town, the building provided a venue where residents could come together for educational, cultural, and civic activities in addition to religious functions. Its presence fostered a sense of local identity and facilitated social cohesion by offering a shared space for interaction, collaboration, and celebration across multiple generations. The meetinghouse's ability to accommodate diverse gatherings, including youth programs, theatrical performances, public meetings, and community events, reflects the central role such buildings

⁹ See Author Unknown, "Notice," *Salt Lake Telegram*, February 25, 1911, pg. 8. Author Unknown, "Rejoicing at Clinton Friday," *The Ogden Standard-Examiner*, February 27, 1911, pg. 7.

Clinton LDS Ward Meetinghouse

Name of Property

Davis County, UT

County and State

played in shaping the social fabric of small agricultural communities in early twentieth-century Utah.

As it was largely funded through local donations, the Clinton Meetinghouse required a substantial degree of collective community effort to construct. The local newspaper, *The Davis County Clipper*, regularly featured a column titled "Clinton Clicks." On Friday, December 8, 1899, that column commented on a recently published list of tax delinquents, observing that "no one could glance over the list of delinquents without noting the absence of the names of Clinton ward property owners, which indicates that our people are prompt in contributing their portion of the funds with which the wheels of government are oiled and kept in motion."¹⁰ The Clinton community appears to have demonstrated a comparable commitment in financing its meetinghouse. At the Clinton Ward conference held on November 20, 1910, Bishop Orlando Hadlock's report:

...showed the people [of the ward] to be prosperous and progressive. They are building a new meeting house that would be the pride of any community. It has basement rooms for class work and large assembly room upstairs for services. It is lighted by electricity and heated with hot water. The cost, when completed, will be something over \$15,000.¹¹

When the Clinton Meetinghouse was dedicated, the building served both the Clinton and adjoining Sunset Communities. In 1916, the Sunset area was established as an independent LDS ward.¹² An article in the February 15, 1917, *Davis Reflex Journal* notes that "The people of Sunset Ward have commenced the erection of a meeting house and amusement hall on a plat of land immediately adjoining the Presbyterian church building which is to the north."¹³

Periodic notices in local newspapers provide valuable insight into the everyday life of the Clinton Ward and the community's sustained engagement with its meetinghouse. In addition to regular Sunday worship services, the Clinton Meetinghouse hosted a wide range of activities that blended religious, social and cultural functions, including conferences, gatherings held in honor of departing soldiers and plays and musical performances. Through the 1950s, the ward auditorium remained an active center for youth and auxiliary organizations, where musicals were staged and bake sales and other fundraisers were organized to support scout camps, road shows, dances and related ward-sponsored activities.

As the most substantial indoor gathering space in the area, the meetinghouse also accommodated civic and secular events, including public meetings, community celebrations such as the local

¹⁰ Author Unknown, "Clinton Clicks," *Davis County Clipper*, Dec 8, 1899, pg. 1.

¹¹ Author Unknown, "Conference of Clinton Ward," *The Ogden Standard-Examiner*, November 22, 1910, pg. 6.

¹² "On May 18, 1916 the Sunset ward was organized. This ward comprised the east half of the Clinton ward from the Oregon Short Line tract." See Ivy Johnston, Ethel S. Mitchell, *Out of the Shifting Sands: Clinton, Utah 1870-1942*, Clinton: Clinton Ward, Church of Jesus Christ of Latter-day Saints, c. 1942, pg. 6.

¹³ Author Unknown, Untitled Article, *Davis Reflex-Journal*, February 15, 1917, pg. 8.

Clinton LDS Ward Meetinghouse

Name of Property

Davis County, UT

County and State

“onion festival,” and other functions that extended beyond strictly ecclesiastical use. These events highlight the meetinghouse’s dual role as a religious and social center, reflecting a community in which spiritual life and social interaction were closely intertwined. The Clinton Meetinghouse thus served not only as a place for worship and religious instruction but also as a hub for community cohesion, where faith, identity and everyday social life intersected.

A newspaper article published on April 23, 1936, one of many documenting the building’s frequent and varied use, illustrates this pattern of activity:

On Sunday evening the Barnes seminary gave the program at the Clinton Ward. The first practice has been held at the Clinton Ward baseball park for the farm bureau girls’ team. A swimming party and a noodle supper was enjoyed by the officers and teachers and junior girls of the Y.L.M.I.A. of the Clinton Ward. On Friday evening the Clinton Ward Sunday School will entertain in the ward hall with a program and dance. On Tuesday evening the M.I.A. will entertain with a program and dance.¹⁴

This account demonstrates how the Clinton Meetinghouse functioned as a consistent site for religious observance, social gatherings and youth engagement, reinforcing its central role in shaping the community’s religious and cultural identity.

Use of the property as an LDS ward meetinghouse continued until 1974, at which time a larger facility was needed to house the congregation. That year, the property was sold to Clinton City for use as a civic recreation hall. Clinton City eventually sold the building to a dance studio which, in 1992, sold the building for use as a reception center.¹⁵ The reception center occupied the building until it was sold c. 2010 for use as a daycare and preschool. From that time until the present, “On My Way” daycare and preschool has occupied the building. While the exterior of the building remains substantially intact and reflective of the period in which it was constructed, the interior has been somewhat modified to accommodate daycare use.

Criterion C Significance: Architecture

Under Criterion C, the Clinton LDS Ward Meetinghouse is significant in the area of Architecture at the statewide level as the earliest known building sponsored by the Church of Jesus Christ of Latter-day Saints to incorporate Prairie Style architectural detailing. Among the first three LDS meetinghouses designed in this style, it is the only example to survive, making it a rare and important record of an early and influential phase in the development of LDS architectural design.

The Clinton LDS Ward Meetinghouse is significant under Criterion C (Architecture) as a transitional work in Utah and Latter-day Saint architectural history. While the meetinghouse

¹⁴ Author Unknown, “Sunset and Clinton,” *Davis Reflex-Journal*, April 23, 1936, pg. 4.

¹⁵ Kristen Moulton, “Clinton LDS Landmark Still Holds Surprises Within its Walls,” *Salt Lake Tribune*, August 27, 2010, accessed November 4, 2025 (<https://archive.sltrib.com/article.php?id=10793254&itype=storyID>).

Clinton LDS Ward Meetinghouse

Name of Property

Davis County, UT

County and State

retains classical ornamentation and a traditional layout, it introduces Prairie Style features, particularly on the chapel's north façade. This fusion of classical and modern design marks the building as a key link between nineteenth-century Mormon architectural traditions and early twentieth-century modernism. Historian Paul Anderson aptly described the building's hybrid character in his unpublished book, *Mormon Moderne*:

In some ways the [Clinton Meetinghouse] design resembled the traditional LDS meetinghouses of the previous decade: a simple rectangular structure, with the chapel on the upper floor and classrooms and other facilities below. But modern elements appeared on the front of the building where a classical pediment and square columns had been turned into something new. The bottom cornice line of the pediment was extended in a broad overhanging band all around the building, giving horizontal emphasis, while the two vestibules at the corners had similar overhanging cornices. Another contrasting horizontal line connected all the windowsills. On the main facade, the square columns supporting the pediment and separating the windows were all decorated with modern geometric ornament. Six art glass windows with abstract geometric designs on the front of the building also reflected some knowledge of modern design in Chicago, although the interior showed little modern influence.¹⁶

The Clinton Meetinghouse thus represented the intersection of tradition and innovation, blending familiar proportions with the geometry of the Prairie Style (Photo 1 & Fig. 3).

Throughout the 1910s, many Utah architects, including S. Arthur Shreeve and D. Leo Madsen, Leslie Hodgson, Lewis Cannon, John Fetzer, and Joseph Monson among others experimented with Frank Lloyd Wright's Prairie Style in designing Latter-day Saint buildings. However, no architects embraced the style as fully as Hyrum C. Pope and Harold W. Burton. In 1911, the same year the Clinton Meetinghouse was dedicated, Pope and Burton began work on the Emigration Ward Meetinghouse in Salt Lake City (which initially consisted of just an assembly hall), followed in by the Liberty Stake First Ward, also in Salt Lake City, which is often cited as the first fully realized Prairie Style meetinghouse in Mormon architecture. Of these first three Prairie Style Mormon buildings, only Shreeve and Madsen's Clinton Ward Meetinghouse survives.¹⁷

The architectural evolution exemplified by these and other Prairie Style buildings mirrored a broader institutional transformation within the Church of Jesus Christ of Latter-day Saints during the early twentieth century. In this period, the Church sought to redefine itself from an isolated frontier faith, often regarded with suspicion, into a modern and increasingly respected religious denomination. Whereas mid- to late-nineteenth-century LDS meetinghouses had largely

¹⁶ Paul Anderson notes that, by the end of World War I, much of the enthusiasm for the Prairie School Style had waned. See Paul Anderson, *Mormon Moderne* (unpublished manuscript, November 5, 2025), chapter 2, pg. 24.

¹⁷ See Appendix 4, "Prairie Style Meetinghouses" in Richard L. Jackson, *Places of Worship: 150 Years of Latter-day Saint Architecture*, Provo: Religious Studies Center, Brigham Young University, 2003, pgs. 435-442.

Clinton LDS Ward Meetinghouse

Name of Property

Davis County, UT

County and State

replicated Protestant architectural forms, by the 1910s Church leaders and architects pursued designs that articulated both a distinct internal identity and a sense of engagement with the wider cultural and aesthetic currents of the modern era (see list of extant Mormon Prairie Style buildings below).¹⁸ As architect Lewis T. Cannon, himself an adopter of the Prairie Style, observed in the Improvement Era in June 1914, “The Church of Jesus Christ of Latter-day Saints has not evolved a unique style of architecture but may yet do so ... their buildings, in general, partake of the character of the buildings of other people.”¹⁹

Under the administration of President Joseph F. Smith (1901–1918), Church construction expanded at an unprecedented rate. This period marked a time of consolidation and institutional growth as the Church established a stronger physical and administrative presence across its expanding membership. During Smith’s presidency, the Alberta and Hawaii Temples were begun, the first Mormon temples to be constructed outside of Utah, signaling the Church’s emerging international scope.²⁰ At the same time, thirty-four new tabernacles were completed, accounting for nearly forty percent of all Mormon tabernacles built. A 1915 Church report further noted that building projects were underway in fifty eight percent of all wards, indicating the widespread nature of this development.²¹ The significance of this growth was acknowledged in the First Presidency’s 1913 Christmas message, which stated:

Many new houses of worship in the wards and stakes of Zion have been erected or commenced or brought to completion, and additions and improvements to others have been made; a number of amusement halls have been built, thus taking from the ward meeting places everything that detracted from the sacred purpose for which they were dedicated. Gymnasiums have also been provided as aids in the development of physical manhood and womanhood in harmony with mental and spiritual training, and all under ecclesiastical direction. This tends to enhance the strength and unity of the Saints and their children and the consequent stability of the church. The acquisition of property abroad for the building of chapels where the gospel can be preached, and the Saints can have their own houses of worship instead of having to rent undesirable premises for that purpose has placed the work on a higher plane than formally in the estimation of the world... Church

¹⁸ See Samuel Palfryman’s discussion of the “First Half of the Twentieth Century: Enlarging Zion’s Borders with Modernism” and found in Samuel Palfryman, *The Landscape of Modern Mormonism: Understanding the Church of Jesus Christ of Latter-day Saints through its Twentieth-Century Architecture*, Ph.D. Dissertation, Boston University, 2020, pgs. 38-42 and 153-156.

¹⁹ Lewis T. Cannon, “Architecture of Church Buildings,” *Improvement Era*, Salt Lake City: General Sunday School Board, Church of Jesus Christ of Latter-day Saints, June 1914, pg. 793.

²⁰ In the LDS context, chapels are for regular, public worship; tabernacles are large meeting halls for general conferences/events, historically large meetinghouses; and temples are exclusive buildings for special ordinances like eternal marriages and baptisms for the dead, not regular Sunday services.

²¹ W. Ray Luce, “Joseph F. Smith and the Great Mormon Building Boom” in Craig K. Manscill, Brian D. Reeves, Guy L. Dorius, and J. B. Haws, *Joseph F. Smith: Reflections on the Man and His Times*, Salt Lake City: Deseret Book, 2013, pgs 320-341.

Clinton LDS Ward Meetinghouse

Name of Property

Davis County, UT

County and State

edifices have been erected and such property acquired than ever before in our history.²²

This surge in Church building reflected a convergence of necessity and opportunity. The financial strain following the Edmunds–Tucker Act of 1887 had left the Church heavily indebted, slowing construction and expansion for more than a decade. The 1890 Free School Act, which transferred ward schools to public control, further increased the need for new meetinghouses to accommodate religious instruction and community gatherings. By the late 1890s, however, Church finances began to recover, bolstered by Utah’s achievement of statehood, the completion of the Salt Lake Temple, and President Lorenzo Snow’s renewed emphasis on tithing.²³ This renewed stability, coupled with broader economic growth and the rapid professionalization of architecture in Utah, from six registered architects in 1888 to fifty-seven by 1918, created the conditions for an unprecedented era of Mormon building activity.²⁴ Within this context, architects began experimenting with modern architectural trends, including the Prairie Style, which allowed Church buildings to embody both contemporary design principles and a distinct Mormon identity.²⁵

The Clinton LDS Ward Meetinghouse stands as both symbol and bridge, a structure that embodies the Church’s transition from insular pioneer society to confident modern institution. Its blend of classical and Prairie Style elements reflects the balance between tradition and progress that defined the era. As Church buildings expanded to include classrooms, amusement halls, and seminary spaces, they became better equipped as centers of education and community life as well as worship. The Clinton Ward anticipated this transformation, representing the Church’s evolving vision of Mormon Zion that, while still anchored in Utah, claimed increasing national and even international reach.

General Architectural History

In the 1890s, American modern architectural design centered in Chicago. Advances in steel-frame construction allowed architect William LeBaron Jenney to design the world’s first skyscrapers (see Jenney’s Chicago’s Home Insurance Building which stood from 1885 to 1931). Other architects such as Daniel Burnham, and John Wellborn Root followed shortly thereafter with taller, lighter buildings with expansive windows in place of heavy stone walls. Louis Sullivan emerged as a leading figure of this burgeoning Chicago architectural school. Sullivan’s Reliance Building (1894–1895) showed the new modern style through its vertical lines and

²² Smith, Joseph F., and Anthon H. Lund, Charles W. Penrose, “A Christmas Salutation from the First Presidency,” *Deseret News*, December 20, 1913, pg. 12.

²³ Richard L. Jackson, *Places of Worship: 150 Years of Latter-day Saint Architecture*, Provo: Religious Studies Center, Brigham Young University, 2003, pgs. 135-174.

²⁴ W. Ray Luce, “Joseph F. Smith and the Great Mormon Building Boom” in Craig K. Manscill, Brian D. Reeves, Guy L. Dorius, and J. B. Haws, *Joseph F. Smith: Reflections on the Man and His Times*, Salt Lake City: Deseret Book, 2013, pgs. 320-341.

²⁵ Paul Anderson, Mormon Moderne (unpublished manuscript, November 5, 2025), chapter 2, pg. 24.

Clinton LDS Ward Meetinghouse

Name of Property

Davis County, UT

County and State

functional exterior and interior divisions.²⁶ Sullivan's influence directly reached Utah through the Dooley Block / Building, which stood prominently in downtown Salt Lake City from 1892 to 1964.²⁷

Among Louis Sullivan's most influential protégés was Frank Lloyd Wright (1867–1959), who began his career as a draftsman in Sullivan's Chicago office in the late 1880s. There, Wright absorbed Sullivan's principle that "form follows function" and his commitment to a distinctly American architectural expression, yet he soon developed his own vision that became the Prairie School. Wright's designs—exemplified by the Arthur Heurtley House (1903) in Oak Park, Illinois—emphasized long horizontal lines, low-pitched roofs, deep overhangs, and open interior plans, reflecting both the Midwestern landscape and a rejection of European historicism. Wright's concept of "organic architecture" sought to unify structure, site, and human experience, harmonizing buildings with their environment while expressing the American "sensibility" and "spirit." Through this synthesis, Wright established a new architectural language that profoundly influenced early twentieth-century design in the United States.²⁸

Frank Lloyd Wright's influence reached Utah in the early 1900s through widely circulated national magazines such as *Ladies' Home Journal* and *Architectural Forum*. This influence deepened with the arrival of architect Alberto Treganza in Salt Lake City in 1907, who, with Walter E. Ware, established the firm Ware & Treganza. This firm's work reflected both Wright's Prairie School principles and the ideals of the Arts and Crafts movement (see the Salt Lake Ladies Literary Clubhouse, NRIS #78002675). Modern architectural ideas also entered Utah through several architects trained in Chicago. Taylor Woolley, who worked directly for Wright and assisted in publishing the Wasmuth Portfolio (1911), later brought Prairie School concepts back to Utah. Similarly, Hyrum C. Pope studied at the Art Institute of Chicago and worked briefly under William LeBaron Jenney, further strengthening Utah's connection to the Chicago School and the broader development of modern American architecture.²⁹

Though less widely known than their contemporaries, S. Arthur Shreeve (1883–1946) of Ogden and D. Leo Madsen both studied in Chicago in the early twentieth century; Shreeve studied at the Art Institute and the Armour Institute of Technology where Madsen was also enrolled. Upon returning to Utah, Shreeve and Madsen founded a partnership in Ogden in June 1909. A public feud that Shreeve and Madsen entered against the striking Ogden-based Carpenters' Union over the course of June 1910 provides further insight into the firm's architectural training. In response to allegations made by a representative of the union against the architectural firm, Shreeve and Madsen issued a rebuttal in a local newspaper that sheds light on their professional formation and their understanding of architectural authority:

²⁶ Paul Anderson, *Mormon Moderne* (unpublished manuscript, November 5, 2025), chapter 2, pg. 23.

²⁷ For more information about the Dooley Block / Building's rise and fall, see Richard Cahan, *They All Fall Down: Richard Nickel's Struggle to Save America's Architecture*, Washington D.C.: The Preservation Press, National Trust for Historic Preservation, 1994.

²⁸ Paul Anderson, *Mormon Moderne* (unpublished manuscript, November 5, 2025), chapter 2, pg. 24-25.

²⁹ See Paul Anderson, *Mormon Moderne* (unpublished manuscript, November 5, 2025), chapter 2, pg. 23-25.

Clinton LDS Ward Meetinghouse

Name of Property

Davis County, UT

County and State

These same agitators, pardon the ungracious term, but facts are not always complimentary, demanded to know who we are, and then in the same breath seem to know all about us. They inform us that a few short months ago we were doing porter work in the office of one of the architects here...Yes, of course, we begin our career at the bottom, as everybody must do to make a success, and at one time we were draftsmen in a local office, but that was several years ago, and not a few short months ago, as stated by our solicitous friends and which shows how miserably the agitators get mixed when attempting to state a fact or tell something definite. It would probably only be fair to add that our real experience was gained in some of the best architectural offices between and including San Francisco and Chicago, besides completing a special course at the Chicago School of Architecture, and then, again, one of us has spent two years in Europe making a thorough study of all that the Old World has to offer in the way of architectural monuments. We have been here just one year and then days and during that time we have drawn up plans for and have under way buildings aggregating over \$162,000 in cost and we are perfectly willing to let this work speak for itself.³⁰

While working together, Shreeve and Madsen focused on projects in northern Utah and southern Idaho, often featuring Prairie Style influences. Notable Shreeve and Madsen buildings include the Bear River Stake Tabernacle in Garland, Utah (1912), the Hotel Paris in Paris, Idaho (1916, NRIS # 82000275), the Browning Block in Paris, Idaho (1905, NRIS # 82000265), and a Carnegie Library in Brigham City, Utah (1905, NRIS # 84000143), all of which remain standing.³¹ The dissolution of this partnership occurred on August 7, 1917 and was quickly followed by a lawsuit in 1918 which Madsen sought \$1,655.47 in debt payments from Shreeve.³²

The 1943 addition to the Clinton LDS Ward Meetinghouse was designed by noted Ogden architect Leslie Hodgson (1879–1947). Hodgson began his training as a draftsman under Samuel S. Dallas and later with Richard K.A. Kletting, architect of the Saltair Resort and the Utah State Capitol (NRIS # 78002667). To broaden his experience, he worked in San Diego as chief draftsman for W.S. Hebbard and Irving Gill—a nationally recognized architect and early Modernist influenced by Frank Lloyd Wright. Although Hodgson’s nine months in California were brief, the experience exposed him to important architectural innovations that shaped his later work. The Clinton LDS Ward Meetinghouse addition is among Hodgson’s lesser-known commissions. The architect’s legacy is better defined by major Ogden landmarks such as the U.S. Forest Service Building (NRIS # 06000432), Peery’s Egyptian Theater (NRIS # 78002714), and his widely regarded masterpiece, Ogden High School (NRIS # 83003201).³³

³⁰ S. Arthur Shreeve and D. Leo Madsen, “Says Carpenters are Agitators,” *The Ogden Standard-Examiner*, June 21, 1910, pg. 5.

³¹ See Author Unknown, “Sullivan Arthur Shreeve,” *Heritage: The Utah Heritage Foundation Newsletter*, Vol. 43, No. 4, Fall 2009, pg. 8.

³² Author Unknown, “Former Partner Sued for Accounts,” *The Ogden Examiner*, October 10, 1918, pg. 10.

³³ Michael H. MacKay, “Utah Architect Leslie S. Hodgson and the Architectural Environment of Early Twentieth Century Ogden, Utah, 1900–1940,” *Mormon Historical Studies*, Volume 12, Number 2 Fall 2011, pgs. 64–93. Also see Brandon Toponce, *Designing Ogden: The Life and Work of Leslie Hodgson*, Bloomington, IN: Xlibris, 2016.

Clinton LDS Ward Meetinghouse

Name of Property

Davis County, UT

County and State

Known Extant LDS Prairie-Style Buildings

Of the approximately sixty-six Prairie-style buildings constructed for use by members of the Mormon Church (sixty-four meetinghouses and seminaries and two temples) in the United States, Canada, and Australia, only twenty of these buildings remain standing. These twenty surviving buildings, many of which are no longer owned by the Mormon Church, include the following:³⁴

- Bear River Seminary / Garland, Utah / Architect Unknown / 1924
- Bear River Stake Tabernacle / Garland, Utah / Shreeve and Madsen? / 1912
- Blackfoot First and Eighth Ward / Blackfoot, Idaho / Shreeve and Madsen / 1916
- Blackfoot Tabernacle / Blackfoot, Idaho / Pope and Burton / 1920
- Blanding Ward / Blanding, Utah / Joseph Monson / 1913
- Brooklyn Ward / Brooklyn, New York / Pope and Burton / 1919
- Brigham City Fifth and Tenth Ward / Brigham City, Utah / Architect Unknown / c. 1921
- Cardston Temple / Cardston, Alberta, Canada / Pope and Burton / 1923
- Cardston Second Ward / Cardston, Alberta, Canada / Pope and Burton / 1914
- Central Park Ward / Salt Lake City, Utah / Miles E. Miller / 1926
- College Ward / College Ward (Outside Wellsville), Utah / Architect Unknown / c. 1920
- Clinton Ward / Clinton, Utah / Shreeve and Madsen / 1910
- Garland Tabernacle / Garland, Utah / Shreeve and Madsen / 1914
- Laie Temple / Laie, Hawaii / Pope and Burton / 1919
- Levan Ward Amusement Hall / Levan, Utah / L.E. Sandstrom / 1920
- Montpelier Tabernacle / Montpelier, Idaho / Pope and Burton / 1918
- Ogden Branch for the Deaf / Ogden, Utah / Leslie Hodgson / 1918
- Ogden 13th Ward / Ogden, Utah / Leslie Hodgson / 1922
- Parowan Third Ward / Parowan, Utah / Fetzer and Fetzer / 1917
- Salt Lake City Eighth Ward / Salt Lake City, Utah / Cannon and Fetzer / 1921

³⁴ List compiled from Richard W. Jackson, *Places of Worship: 150 Years of Latter-day Saint Architecture*, Provo: Brigham Young University Religious Studies Center, 2003, pgs. 435-442 and Bridger Talbot, *Historic LDS Architecture Blog*, Accessed January 19, 2026 (<https://ldspioneerarchitecture.blogspot.com>). Note that the author determined which buildings possessed enough Prairie-Style characteristics to appear on the list.

Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

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Clinton LDS Ward Meetinghouse

Name of Property

Davis County, UT

County and State

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Previous documentation on file (NPS):

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

Primary location of additional data:

____ State Historic Preservation Office
____ Other State agency
____ Federal agency
____ Local government
____ University
____ Other
____ Name of repository: _____

Historic Resources Survey Number (if assigned): _____

Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

10. Geographical Data

Acreage of Property .769 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: 41.139477 Longitude: -112.052755

Or

UTM References

Datum (indicated on USGS map):

☐ NAD 1927 or ☐ NAD 1983

1. Zone: Easting: Northing:

2. Zone: Easting: Northing:

3. Zone: Easting: Northing:

4. Zone: Easting: Northing:

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

BEG 513.88 FT E ALG THE 1/4 SEC LINE & S 63.50 FT FR THE NW COR OF THE SE 1/4 OF SEC 27-T5N-R2W, SLB&M; SD PT BEING THE SW COR OF PPTY CONV IN WARRANTY DEED RECORDED 08/22/2023 AS E# 3541147 BK 8321 PG 492; & RUN THE ALG SD PPTY THE FOLLOWING TWO COURSES: N 45°19'20" E 21.45 FT & S 88°47'07" E 199.29 FT; TH S 145.36 FT; TH W 214.50 FT; TH N 134.50 FT, M/L, TO THE POB. (ROTATION TO NAD83 0°20'44" CLOCKWISE) CONT. 0.769 ACRES. See map for boundary detail.

Boundary Justification (Explain why the boundaries were selected.)

The boundaries are the historic and current property parcel.

Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

11. Form Prepared By

name/title: Dr. David Amott
organization: Utah Department of Transportation
street & number: 4501 South 2700 West
city or town: Taylorsville state: Utah zip code: 84604
e-mail damott@utah.gov
telephone: 801-971-4808
date: May 21, 2026

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.)

Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State



Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

KEY

Building Name:
Clinton Ward
Meetinghouse

Address:
1387 W 1800 N

City:
Clinton

County:
Davis

State:
Utah

**Property
Boundary:**

North: 



Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

Photographs

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

Exterior Photo Key

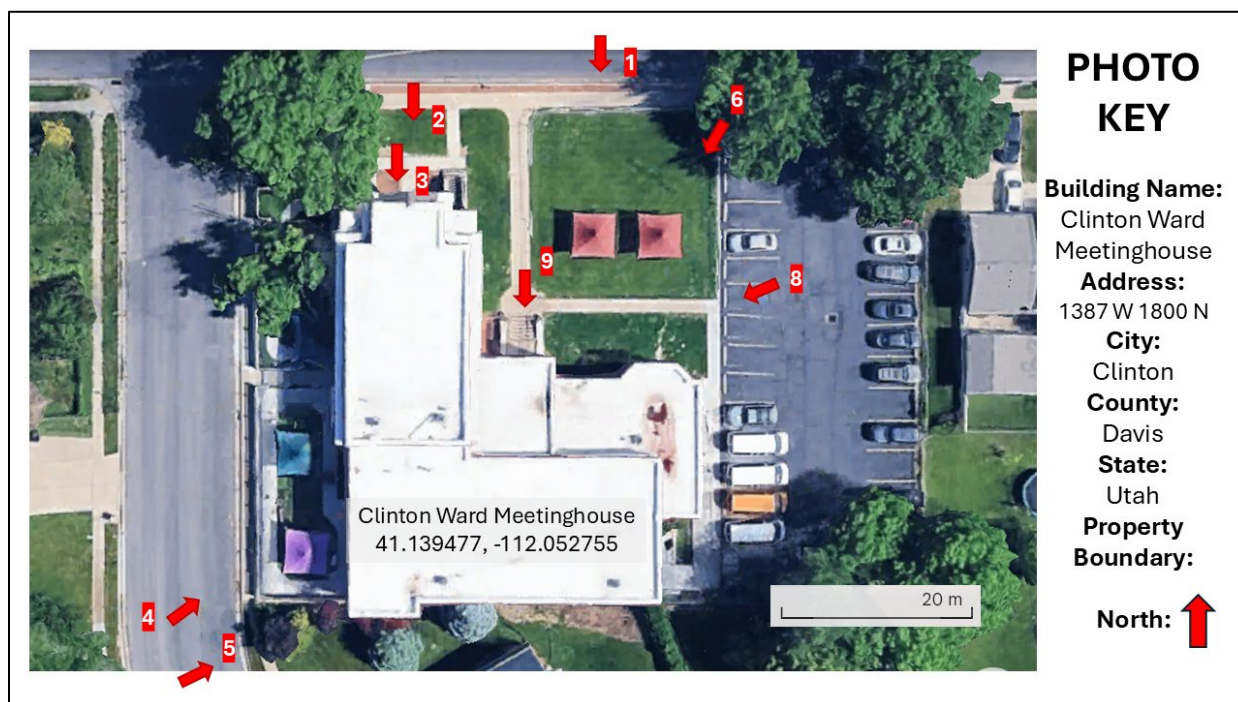


Photo Log

Name of Property: Clinton LDS Ward Meetinghouse

City or Vicinity: Clinton

County: Weber

State: Utah

Photographer: David Amott, Google Earth

Dates Photographed: August 20, 2024, January 13, 2025, November 2022 (Google Earth image)

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

Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

1 of 19, Meetinghouse Façade / North Elevation, Facing South



2 of 19, Chapel Façade / North Elevation, Facing South



Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

3 of 19, Chapel Façade Detail / North Elevation, Facing South



4 of 19, Meetinghouse West Elevation, Facing Northeast



Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

5 of 19, Meetinghouse South and West Elevations, Facing Northeast (11/2022, Google Earth:
current view is obscured by trees, but has not changed since 2022.)



6 of 19, Meetinghouse North and East Elevation, Facing Southwest



Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

7 of 19, Meetinghouse East Elevation, Facing Northwest



8 of 19, Meetinghouse Primary Entrance on North Elevation, Facing South



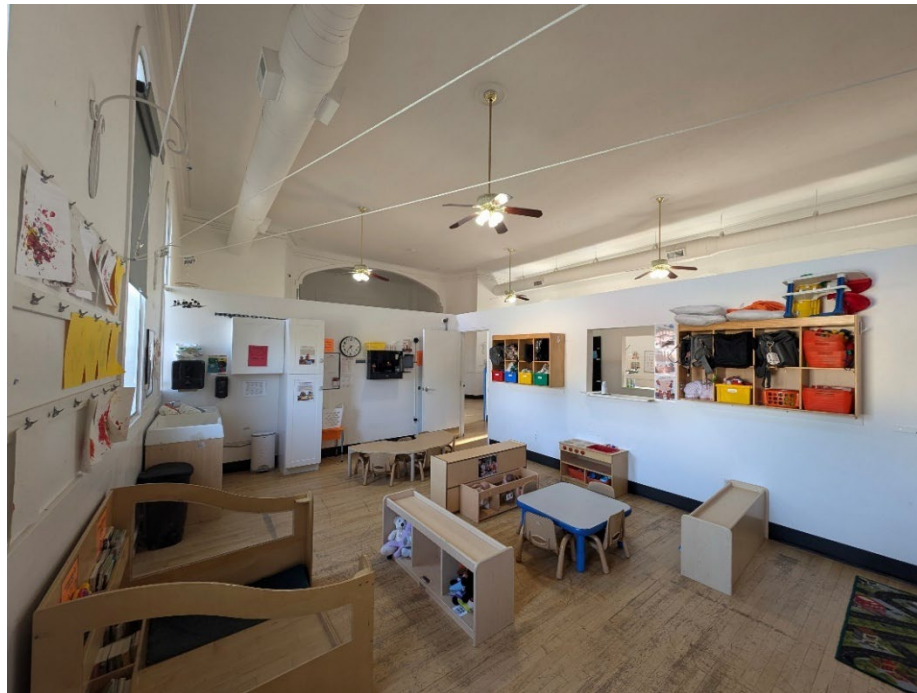
Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

9 of 19, Meetinghouse Lobby, Facing Northwest



10 of 19, Chapel, Facing Northwest



Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

11 of 19, Chapel, Facing Southwest



12 of 19, Chapel Arch, Facing West



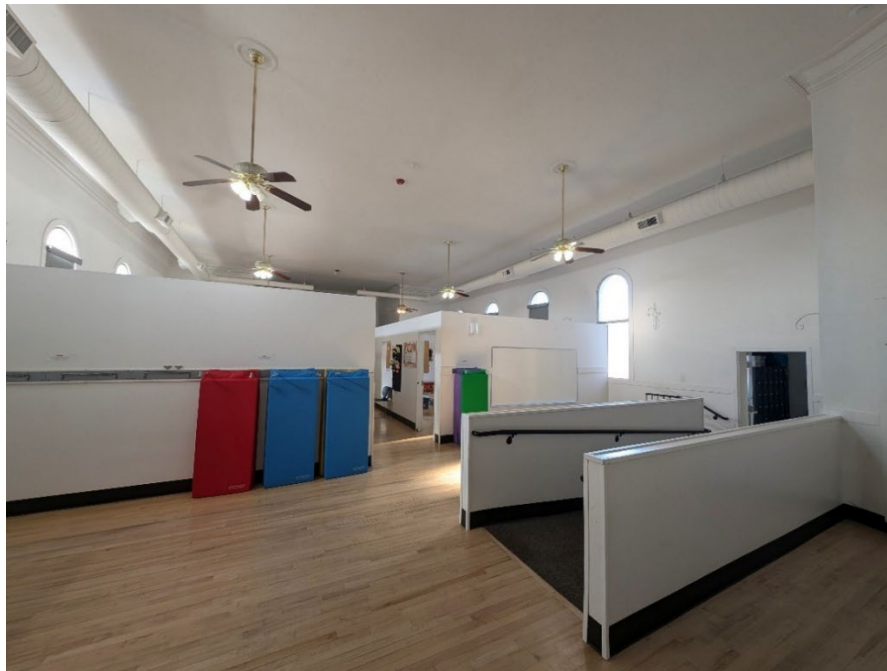
Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

13 of 19, Contemporary Restroom Built into Chapel Speaker's Box (Under Chapel Arch), Facing West



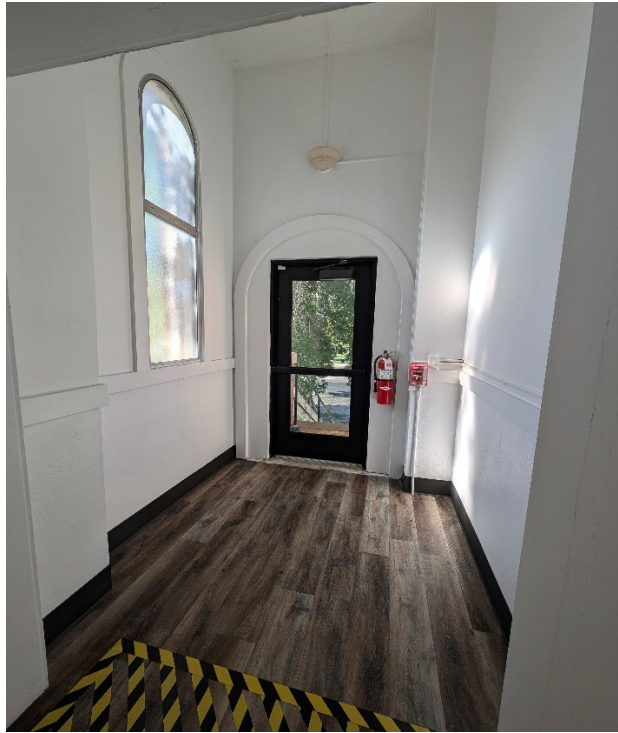
14 of 19, Chapel, Facing Northwest



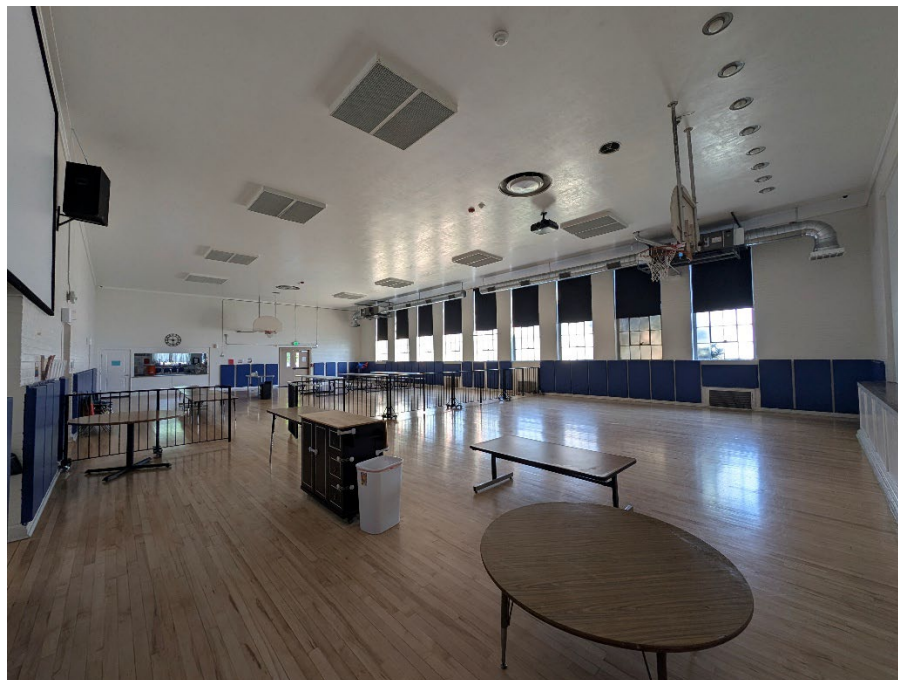
Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

15 of 19, Original West Chapel Entryway, Facing Northwest



16 of 19, Cultural Hall, Facing Northwest



Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

17 of 19, Chapel Kitchen off Cultural Hall, Facing Southwest



18 of 19, Bishop's Office, Facing West



Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

19 of 19, Relief Society Room, Facing Northeast



Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

Figures

Fig. 1 of 9, First Clinton Schoolhouse and Meetinghouse, c. 1890 / *Out of the Shifting Sands: Clinton, Utah 1870-1942*



FIRST CHURCH AND SCHOOL HOUSE

Fig. 2 of 9, Second Clinton Schoolhouse and Meetinghouse, c. 1905 / *Out of the Shifting Sands: Clinton, Utah 1870-1942*

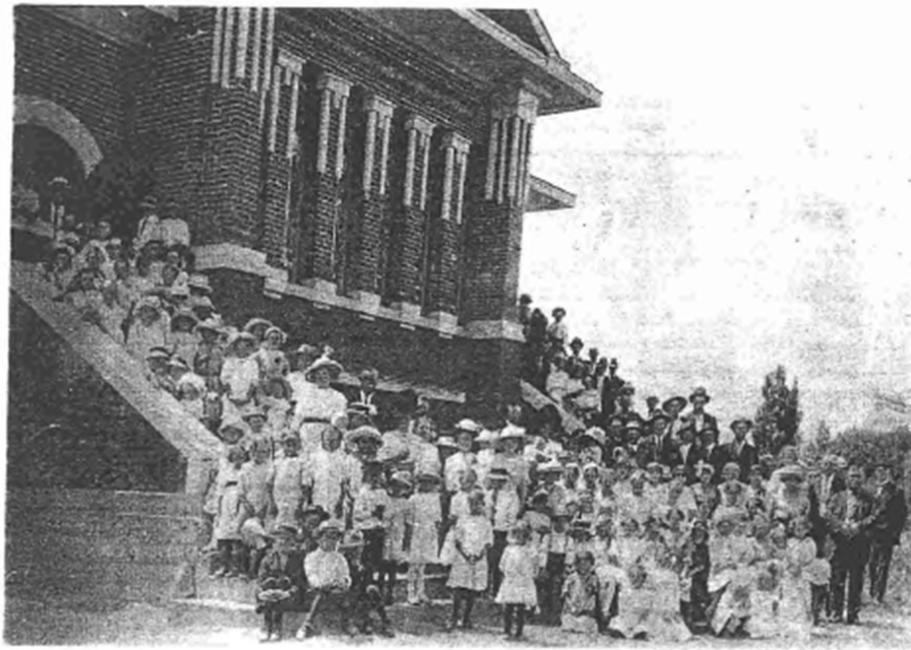


SECOND SCHOOL HOUSE

Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

Fig. 3 of 9, Clinton Meetinghouse c. 1915 / *Out of the Shifting Sands: Clinton, Utah 1870-1942*



CLINTON SUNDAY SCHOOL — PRESENT CHURCH HOUSE

Fig 4 of 9, Clinton Meetinghouse Chapel Interior, c. 1942 / *Out of the Shifting Sands: Clinton, Utah 1870-1942*



CLINTON RELIEF SOCIETY

Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

Fig. 5 of 9, Leslie Hodgson Meetinghouse Addition c. 1941 / On My Way Daycare

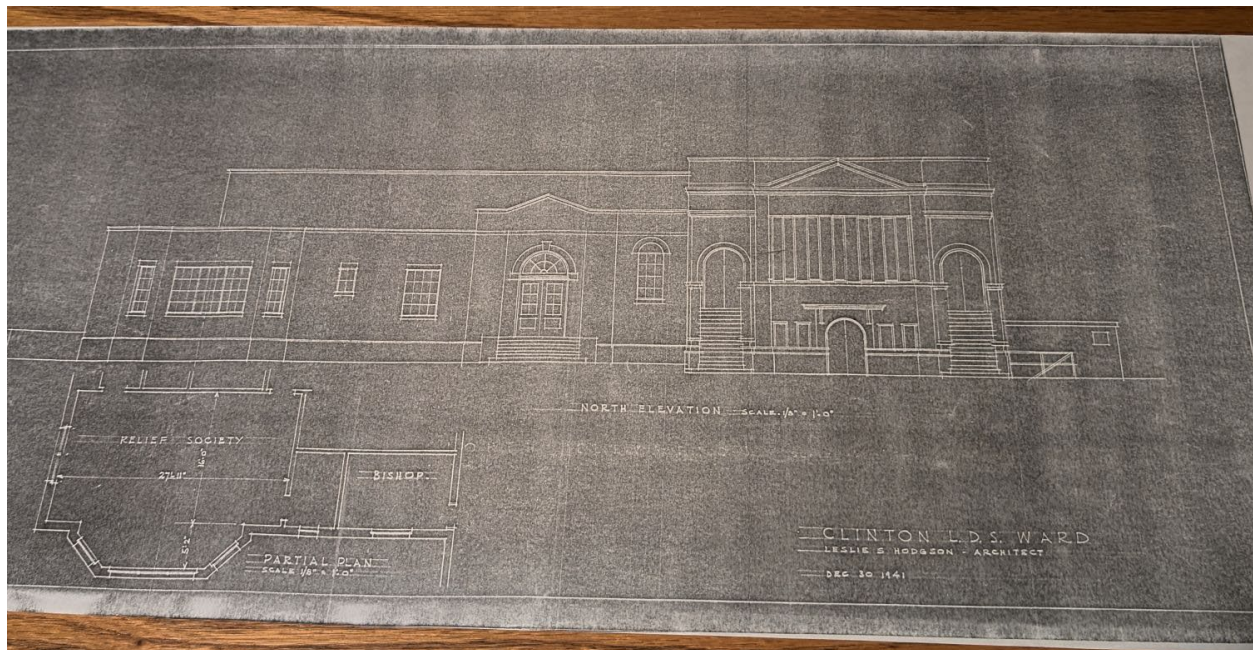
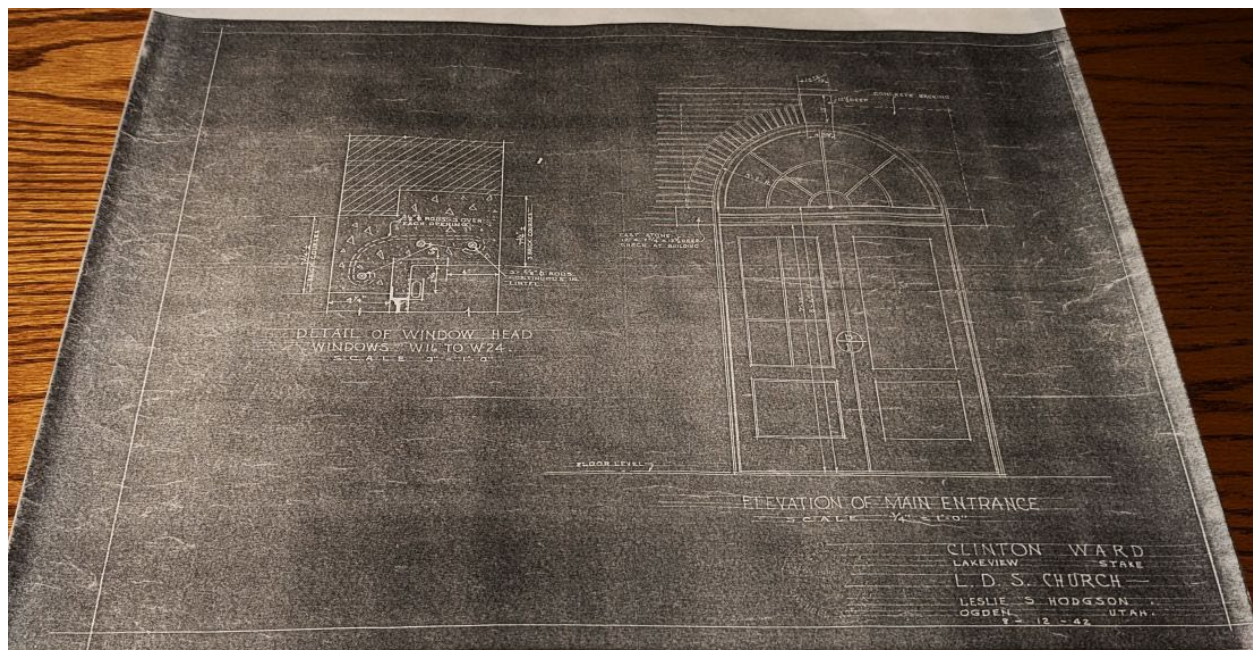


Fig. 6 of 9, Leslie Hodgson Meetinghouse Addition Door Detail, c. 1941 / On My Way Daycare



Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

Fig. 7 of 9, Leslie Hodgson Meetinghouse Addition c. 1941 / On My Way Daycare



Fig. 8 of 9, Clinton LDS Ward c. 1920 / LDS Church History Library, accessed at ldspioneerarchitecture.blogspot.com



Clinton LDS Ward Meetinghouse

Name of Property

Davis County, UT

County and State

Fig. 9 of 9, Meetinghouse Addition Expense List, c. 1941 / On My Way Daycare

Leslie W. Stoker.		ESTIMATE SHEET		OWNER: Clinton Ward	
Roy Utah		PRESIDING BISHOP'S OFFICE		BUILDING: Addition	
				DATE: Feb. 3 1942	
				SHEET NO. 1	

LINE	ITEM	DESCRIPTION AND SIZE	QUANTITY	UNIT PRICE	MATERIAL	UNIT PRICE	LABOR	TOTAL
1	Clearing property							
2	Cutting into old building, Wrecking							50.00
3	Excavation	Teams and handwork	610yds		.63		385.00	40.00
4	Backfill	Grading	400yds		.30		120.00	120.00
5	Footing forms	Old lumber on the site ok.	800ft.		old on hand .05		40.00	40.00
6	Foundation forms	Sub floor, framing lbr.	9500ft.		sub floor .12		1140.00	1140.00
7	Gravel		400yds	1.00				400.00
8	Cement	Portland all work this item	1600bags	.80	1280.00			1280.00
9	Pouring Concrete	Footings, Walls, Floors	296yds		1.50		440.00	440.00
10	Steps, Slabs etc.	Reinforced concrete	10yds		5.00		50.00	50.00
11	Steel Reinforcing	Cut and bent at shop	2ton	80.00	160.00		40.00	200.00
12	Paving	Sidewalks	2750	1 time #7 & #8	.06		165.00	165.00
13	Finishing Concrete	Foundation, Floors, Steps.					80.00	80.00
14	Bricks	Face, Common.	100M	15.00				1500.00
15	Bricklaying	Labor and Mortar, Cleaning.	42M	30.00	2760.00			2760.00
16	Cast Concrete		142M			16.00		2272.00
17	Waterproofing	Coal tar pitch	3sqrs	8.00			8.00	16.00
18	Tile & Marble	Floor, Base, Thresholds						375.00
19	Asphalt Tile	Floors Linoleum						900.00
20	Structural Steel	Lintels, Beam over stage.	3000 lbs	.10	300.00		60.00	360.00
21	Misc. Steel	bolts, anchors, plates, rods, etc.			75.00		25.00	100.00
22	Floor framing	#1 common lbr.	10000 ft.	.05	500.00	.03	300.00	800.00
23	Wall	" " "	3500 ft.	.05	175.00	.03	105.00	280.00
24	Roof & Ceiling	" " "	13000 ft.	.05	650.00	.03	390.00	1040.00
25	Insulation	Ceiling Panel board in Gym.	3000 sq ft.	.12	360.00	.02	60.00	420.00
26	Sub flooring	#2 common	5800 ft.	.05	290.00	.01	58.00	348.00
27	Roof Sheathing	Solid common T & G 1/2 x 6	9600 ft.	.05	480.00	.01	96.00	576.00
28	Door Bucks	2 inch #1 common	100 ft.	.05	5.00	.08	8.00	13.00
29	Plaster Grounds	Fir common			12.00		50.00	62.00
30	Roofing	Built up Asphalt	42 sqs	8.00	336.00	4.00	168.00	504.00
31	Steel Sash	Including Caulking			700.00		75.00	775.00
32	Sheet metal	Other than heating			40.00		20.00	60.00
33	Plumbing, except	septic, disposal, cesspool			800.00		700.00	1500.00
34	Septic tank	concrete			30.00		40.00	70.00
35	Field disposal &	cesspool for roof drainage			40.00		50.00	90.00
36	Heating	including necessary sh. Metal			2200.00		1000.00	3200.00
37	Electric	without fixtures			700.00		450.00	1150.00
38	Electric Fixtures				100.00		25.00	125.00
39	Glazing	including putty			195.00		380.00	575.00
40	Lathing	Wood, necessary metal	900yds	.15	144.00	.10	90.00	234.00
41	Plastering	Labor and material	1400yds	.35	504.00	.24	336.00	840.00
42	Painting, Material	and labor, floors included			400.00		600.00	1000.00
43	Hardware	Labor elsewhere on sheet						275.00
44	Doors outside	Labor includes trim hdw.	5	15.00	75.00	10.00	50.00	125.00
45	Doors inside	Labor includes trim & hdw.	25	12.00	300.00	8.00	200.00	500.00
46	Finish floor	Maple #2	3000	.10	300.00	.03	90.00	390.00
47	Finish floor	Fir B grade	1400	.08	112.00	.02	28.00	140.00
48	Floor sanding		4400			.03	132.00	132.00
49	Wood trim	Case, base, mouldings & black bds.			230.00		255.00	485.00
50	Rough stairs	Common lbr.			50.00		100.00	150.00
51	Finish stairs	knockdown at mill			40.00		40.00	80.00
52	Shelving	"			100.00		50.00	150.00
53	Cabinets	"			400.00		110.00	510.00
54	General clean up							60.00
55	Rental of equipment							100.00
56	Miscellaneous							200.00
57	Terrazzo							210.00
58	Manufactured specialties							150.00
59								28,637.00

Clinton LDS Ward Meetinghouse
Name of Property

Davis County, UT
County and State

Property Owner Information

Name: Shelly Bailey

Address: 1387 West 1800 North

City or Town: Clinton

State: Utah

ZIP Code: 84015

Telephone / Email: (801) 217-3026 / officeonmyway@gmail.com

Paperwork Reduction Act Statement: This information is being collected for nominations to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.). We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number.

Estimated Burden Statement: Public reporting burden for each response using this form is estimated to be between the Tier 1 and Tier 4 levels with the estimate of the time for each tier as follows:

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

The above estimates include time for reviewing instructions, gathering and maintaining data, and preparing and transmitting nominations. Send comments regarding these estimates or any other aspect of the requirement(s) to the Service Information Collection Clearance Officer, National Park Service, 1201 Oakridge Drive Fort Collins, CO 80525.