

Washington Chapel, Church of Jesus Christ of
the Latter Day Saints
(Unification Church)
2810 Sixteenth Street NW
Washington
District of Columbia

HABS No. DC-539

HABS
DC,
WASH
539-

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Historic American Buildings Survey
National Park Service
Department of the Interior
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ADDENDUM TO:
WASHINGTON CHAPEL, CHURCH OF JESUS CHRIST OF THE
LATTER DAY SAINTS
(Unification Church)
2810 Sixteenth Street Northwest
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WRITTEN HISTORICAL AND DESCRIPTIVE DATA

HISTORIC AMERICAN BUILDINGS SURVEY
National Park Service
U.S. Department of the Interior
1849 C Street NW
Washington, DC 20240-0001

HISTORIC AMERICAN BUILDINGS SURVEY

ADDENDUM TO
WASHINGTON CHAPEL, CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
(Unification Church) HABS No. DC-539

Location: 2810 Sixteenth Street, NW, Washington, DC (located on the western side of 16th Street at the intersection of Columbia Road and Harvard Street)
[note: the current occupant uses the address 1610 Columbia Road, NW]

The former Washington Chapel is located at latitude: 38.553303, longitude: -77.021319. The coordinate represents 2810 Sixteenth Street, NW and was obtained in 2015 using Google Earth (WGS84). There is no restriction on its release to the public.

Present Owner and Occupant: The Holy Spirit Association for the Unification of World Christianity (the Unification Church)

Present Use: Church, congregational meetings, office space, living quarters

Significance: Washington Chapel, located on the corner of Sixteenth Street and Columbia Road in the northwestern quadrant of Washington, D.C., is a 163-foot monumental steel and brick masonry structure with a unique Utah birdseye marble veneer. Built in the historic Meridian Hill neighborhood among embassies, churches, and well-to-do residences, and dedicated in 1933, this flagship chapel announced the formal arrival of the Mormon faith to the nation's capital. Constructed for the local congregation of the Church of Jesus Christ of Latter-day Saints (commonly referred to as Mormons), it was the first large-scale, permanent place of worship, fellowship, and missionary work built by the Church Headquarters in Salt Lake City for its congregants east of the Mississippi in nearly a century.

Washington Chapel nourished a small Mormon congregation that grew from a "branch" to a "ward" by 1940 as members of the LDS community from western states came to the capital as government officials or members of Congress and to join the military, academic institutions, and local businesses. Furthermore, the chapel served as a public fixture in the neighborhood through free musical recitals featuring a 5,000-pipe organ, choir performances, Thanksgiving dinners, dances, basketball and volleyball games, and theatrical performances. During World War II, soldiers on leave were supplied with meals and sleeping cots in the gym. After standing for forty-two years as a Mormon monument, time, humidity, and pollution began to impact the building. This, in addition to a rising crime rate in the neighborhood that caused a gradual but sustained relocation of congregants to the suburbs, precipitated the sale of the

building by the Mormons, who held their final meeting in the chapel on August 31, 1975. Despite being bought by the Holy Spirit Association for the Unification of World Christianity (or the Unification Church), which holds distinctively different beliefs than the Mormons, the building's original stained glass windows, an exterior mosaic of Jesus Christ, and much of the original stonework and interior detailing have been preserved. The church stands in need of further repairs on both the exterior and the interior; however, it continues to function as a monumental symbol of the return of the Mormons to the east as well as a meeting place and headquarters for the Unification Church in the present.

PART I. HISTORICAL INFORMATION

A. Physical History:

1. Date of erection: The Church of Jesus Christ of Latter-day Saints purchased three lots, two on April 9, 1924 and one on April 9, 1930, before breaking ground for its chapel on December 13, 1930. They held services for the laying of the cornerstone on April 21, 1932 and dedicated the Washington Chapel on November 5, 1933. While the former two ceremonies were attended by local church leaders including Senator Smoot, the dedication was also attended by the church's First Presidency which traveled all the way from Utah for the event. President Heber J. Grant, the President and Prophet of the Church, dedicated the building with a prayer.
2. Architects: Don Carlos Young Jr., Ramm Hansen, and Harry P. Poll are the three architects whose names are inscribed on the cornerstone of the building.

Don Carlos Young, Jr. (1882-1960) was the son of LDS Church Architect Joseph Don Carlos Young as well as the grandson of Brigham Young. Young Jr. was born in Salt Lake City on August 5, 1882, attended Brigham Young University and the LDS Business College, and in 1906 he entered into an architectural partnership with his father which lasted nine years. His second architectural partnership, with Ramm Hansen, commenced in 1916 and lasted nearly forty-five years, until Young's death on 6 December 1960. The firm of Young & Hansen designed for commercial, industrial, and residential clients. Their works include the Savings and Loan Building, the Z.C.M.I. Department Store, many buildings for Bennett Oil, and the Federal Reserve Bank of Salt Lake City. Young & Hansen also designed many building on the University of Utah campus. Among their most noted projects for the Mormon Church were the Mesa Temple in Arizona, the Washington, D.C. Chapel, and a remodeling campaign for all LDS temples in Utah between 1935 and 1953. Young was a life-long honorary member

of the American Institute of Architects and received numerous awards and commendations for his work.¹

Ramm Hansen (1879–1972) was a Norwegian-American architect from Moss, Norway who graduated cum laude from the Royal Academy of Art and Architecture in Oslo, Norway before immigrating to Salt Lake City to become a draftsman for Richard K.A. Kletting. Soon after, he partnered with different architects, including Cannon & Fetzer, with whom he designed the Park Building at the University of Utah. In 1916 he partnered with Don Carlos Young, Jr., son of prominent architect Don Carlos Young; a partnership which lasted into the 1950s. His best-known existing works are the Mesa Arizona Temple, Idaho Falls Idaho Temple, and the Washington Chapel. Hansen designed numerous other civic buildings and churches for LDS Church, some of which are listed on the U.S. National Register of Historic Places.²

Harry Pinnock Poll (1880-1964) was born September 18, 1880, in Salt Lake City. He worked as an associate architect with Young & Hansen from 1916-1934. During his career, he designed the old Federal Reserve Bank on East South Temple and the "Rock Church" for the Farmington Ward. He was also one of the architects who worked on the restoration of the old State Capitol at Fillmore.³

3. Original and subsequent owners and uses: According to the Baist's maps contained in the Washingtoniana Room of the DC Public Library, there were four small frame buildings located on the property facing Columbia Road in 1896; however, they seem to have been cleared shortly thereafter—at latest by 1919—in order to widen Columbia Road (Figure 1). Maps from 1931 and 1937 show the lots before and after construction of the Washington Chapel (Figure 2).

The Church of Jesus Christ of Latter-day Saints purchased the land for church construction in two pieces: one on April 9, 1924 from Mary F. Henderson and one from Lucy E. Moten on April 9, 1930. After the church's construction and dedication in 1933, the Mormon Church used the building for Sunday services and other cultural uses for its local Mormon congregants. In 1975, changes to the neighborhood caused many congregants to move to the suburbs and financial woes led to the First Presidency's decision to sell the building. On September 8, 1977, the Mormon Church sold the land rights to Columbia Road Recording Studios, Inc. who allegedly planned to use it for a radio/music headquarters but instead turned around and sold it the next day to the Holy Spirit Association for

¹ "Don Carlos Young, Jr. photograph collection, 1926," *Archives West: Orbis Cascade Alliance*, accessed July 24, 2015, <http://archiveswest.orbiscascade.org/ark:/80444/xv73828>.

² "Ramm Hansen," *Utah Center for Architecture*, accessed July 24, 2015, http://utahcfa.org/architect/ramm_hansen.

³ "Obituary," *Salt Lake Tribune*, 11 January 1964.

the Unification of World Christianity.⁴ This international church organization, founded in South Korea, has occupied the premises since then.

4. Contractors: William P. Lipscomb Company, at an estimated cost of \$275,000.⁵
5. Original plans and construction: Young and Hansen produced the preliminary drawings for the Washington Chapel. Overall, the original plans are virtually identical to the existing building with a few exceptions explained in the next section. Construction took place between the groundbreaking on December 13, 1930 and the dedication on November 5, 1933.
6. Alterations and additions: In general, changes to the Washington Chapel have been relatively minor. The main interior modification is a floor added in 1977 to convert the original double height gymnasium into two floors of meeting space. Other interior alterations include the more recent conversion of the baptismal font into office space, the addition of a few of interior walls in the basement level to further subdivide the former gymnasium and Relief Society room, and enclosing the upper floor mezzanine at the recreation hall to create a private room for itinerant boarders. Exterior modifications include the removal of the golden statue on the tower's pinnacle in exchange for a copper Unification medallion symbol, the addition of "UNIFICATION CHURCH" in bronze lettering to the east facade, and the addition of a fence around the building. Beyond those, alterations have been limited to patching on the building's exterior, a few instances of replacement windows, and modern replacements of several bathroom fixtures and kitchen appliances.

B. Historical Context:

Introduction: Context of the Property on Sixteenth Street before 1900

Located at the intersection of 16th Street, Columbia Road, and Harvard Street among a setting of national churches, embassies, parks, and boulevards, the former Washington Chapel is situated on one of the higher elevations of the city (200 feet above the base of the Washington Monument) about two miles north of the White House.⁶ Like most of the northwestern quadrant of Washington, D.C., the site of the Washington Chapel lies in the Appalachian Piedmont region. This region has moderately steep hills comprised of metamorphic rock. Before European settlement of the area, Native American settlements can be traced to the area at least as far back as 4,000 years ago near the Anacostia

⁴ Sue A. Kohler and Jeffrey R. Carson, "2810 Sixteenth Street, N.W. the Unification Church (formerly Washington Chapel, Church of Jesus Christ of Latter-Day Saints)," *Sixteenth Street Architecture: Volume 2* (Washington, D.C.: The Commission of Fine Arts, 1988), 543.

⁵ *Ibid.*, 522.

⁶ Don C. Young, Jr., "Washington's Newest National Church," *The Cathedral Age* (Winter 1933): 11.

River.⁷ At the time of European exploration of the region, including Captain John Smith's 1608 expedition, native inhabitants within the present-day District of Columbia included the Nacotchtank, at Anacostia, who were affiliated with the Conoy.⁸

In 1791, Pierre Charles L'Enfant, the French-born American architect and civil engineer, designed the initial layout of the streets for the new federal capital to be located on the fall line of the Potomac River at the request of President George Washington. The urban plan, since referred to as the L'Enfant Plan, largely guided Andrew Ellicott, an American surveyor, and others to the subsequent road placements for the modern city. One of the main north-south avenues, Sixteenth Street would run due north of the President's House (now known as the White House). On either side of Sixteenth Street, wealthy homeowners gravitated to the corridor for its proximity to power, and an eclectic mix of congregations would follow including Baptists, Episcopalians, Jews and Buddhists. Sixteenth Street has been nicknamed "Avenue of the Presidents," "the street of churches," "embassy road," and "the street of nations" as it became the *de facto* setting for many foreign embassies and national churches to construct their headquarters in the American capital. Beginning with St. John's Church, which opened on Lafayette Square across from the White House in 1815, many denominations saw the symbolic advantage of proximity to the President's residence in constructing their national headquarters and identities.⁹

Mormons in Washington and the Acquisition of Land for a Chapel: 1900-1924

One of the many denominations that eventually carved out a space of its own in the nation's capital is the Church of Jesus Christ of Latter-day Saints (sometimes referred to as the LDS Church or the Mormon Church—due to their belief in the Book of Mormon as a work of scripture comparable to the Bible). Organized in 1830, the Mormon Church moved westward from New York to Ohio to Missouri to Illinois and finally to Utah in 1847. The transient nature of the faith was due in large part to trouble with non-Mormon neighbors who both feared the political power and unorthodox faith of Mormon settlers. The most notorious chapter in this drama culminated on October 27, 1838 with Governor Lilburn Boggs' Missouri Executive Order 44, dubbed the "Extermination Order," in which Mormons were to leave the state or be exterminated. After one last attempt at peaceful settlement in Nauvoo, Illinois ended in the murder of their leader, Joseph Smith, the Mormons were led by Smith's successor Brigham Young to Salt Lake City (then a part of Mexico) where the Church established its permanent headquarters. The Mexican War and the Treaty of Guadalupe-Hidalgo quickly brought the Mormon settlement into the United States' domain as a territory. Despite their relative isolation from the federal government, tension between the federal government and the Mormons resumed following the 1854 announcement that the Mormon Church would openly practice

⁷ Howard A. MacCord, "Archeology of the Anacostia Valley of Washington, D.C. and Maryland," *Journal of Washington Academy of Sciences* 47 (1957): 12.

⁸ Waldo Lee McAtee, *A Sketch of the Natural History of the District of Columbia* (Washington, D.C.: H.L. & J.B. McQueen, 1918), 7.

⁹ Kohler and Carson, xvii.

“plural marriage:” a God-ordained version of polygamy in which certain men took multiple wives. This practice, along with the theocratic nature of their government, delayed statehood for Utah until 1896 despite its population qualification decades earlier. In 1856, the Republican Party ran on a platform determined to eradicate the twin relics of barbarism: polygamy and slavery. Legislation was passed in the subsequent decades that criminalized polygamy, disenfranchised Mormons, and allowed the government to confiscate Church property. Under pressure from the federal government, the Church’s fourth president, Wilford Woodruff, issued a prophetic “Official Declaration” formally ending the practice of polygamous marriages in the Mormon Church. Although this action paved the way for Utah’s admission into the United States, distrust between Mormons and the United States government continued for another half-century (and beyond for some) due to this fraught history.

There was no formal organization of the LDS Church in D.C. until the early 1900s. During the nineteenth century, there were sporadic Mormon trips to the capital (including one by the founder Joseph Smith in 1839) to do missionary work and to petition the federal government for redress of grievances for Mormons who had been physically driven out of Missouri. But for the most part, Mormons believed in a “literal gathering of Israel” in which God’s chosen people would congregate in one physical location: Utah and its western “colonies” ranging from Mexico to Canada along the Rocky Mountain range. This policy shifted toward a “spiritual gathering,” which allowed the church to build up congregations throughout the country and world, soon after Utah received statehood. This change necessitated, among other things, a Mormon presence in D.C. in order to ensure representation in governing decisions and policies. However, rumors (indeed some of them true) that some Mormons continued to illegally practice polygamy after its official discontinuance in 1890 caused many Americans in the eastern United States to distrust and shun a Mormon presence in both Congress and the capital. Whereas B. H. Roberts, elected to the U.S. House of Representatives from the state of Utah in 1898, was barred from taking his seat by the House of Representatives because of his plural wives (whom he had married before the ban), Reed Smoot, who only had one wife, would eventually succeed in being the first Mormon congressman to be seated in 1903 (though unsuccessful hearings to remove him were not resolved until 1907).¹⁰

Before the Church of Jesus Christ of Latter-day Saints acquired the land for the chapel in 1924, the few dozen Mormons living in the District congregated in the homes and apartments of local members, including the home of Senator Reed Smoot for over ten years beginning in 1909. In 1920, the Mormon Church organized them into a “branch”—the precursor of a Mormon “ward” (the denomination’s fundamental ecclesiastical unit)—and rented halls and auditoriums to facilitate social meetings and worship services. A hall at 1731 Eye Street, Northwest was used for seven years until May 1927 when meetings switched to the Washington Auditorium at Nineteenth Street and New York Avenue (the Auditorium also held performances of Grand Opera, Geographic Society lectures, automobile shows, boxing and wrestling matches, marathon dances, and

¹⁰ Lee H. Burke, *History of the Washington D.C. LDS Ward: From Beginnings (1839) to Dissolution (1975)* (Salt Lake City: Publishers Press, 1990), 7.

Aimee Semple McPherson services).¹¹ It was during this decade of growth that the Mormon Church's highest governing body, the First Presidency, expressed its hope "to build a chapel in the nation's capital when the branch became large enough and conditions were right."¹²

The story of acquiring the land for the Washington Chapel begins with a man connected by family ties to the second highest governing body of the Mormon Church, the Quorum of the Twelve Apostles. Robert Murray Stewart, son-in-law to the Apostle George Albert Smith, moved to D.C. to work for the U.S. Bureau of Efficiency and study law in March 1922. Each day on his way to work Stewart would walk by open lots located in an area that he considered "the finest church and embassy district in Washington."¹³ He showed a particular corner lot to George Albert Smith who was visiting the Stewarts in May 1922, who then referred the matter to the Mormon Church's chief leader, President Heber J. Grant. Stewart, who had previously established a real estate business in Salt Lake City before moving to D.C., received permission to ask William Corcoran Hill, the local real estate manager, about specifications and cost. He discovered that the two lots, 812 and 822 totaling 10,800 square feet in block 2578 of Washington, D.C. could be purchased for \$5 per square foot (a total of \$54,000).

The land had formerly been owned by the governor of Virginia, Westmoreland D. Davis, but had since been acquired by the widow of Senator John B. Henderson of Missouri, Mary Foote Henderson. She agreed to sell the land due to her "high regard for Senator Smoot" and on the condition that a church be constructed in a satisfactory style of architecture that would be a credit to the neighborhood (Mrs. Henderson studied architecture in France and had conducted an art and architecture school in St. Louis). Despite the fact that both her architect (Mr. Totten) and real estate broker (William Corcoran Hill) warned her that a Mormon Church would depreciate the value of all property in the neighborhood and that foreign governments would refuse to rent her properties then used as embassies, Mrs. Henderson honored her oral agreement (made on March 28) and sold the property to the Mormons. The contract was signed on April 9, 1924, and five weeks later on May 14, the *Washington Herald* reported on the purchase opposite Argonne Apartments and across from the new Baptist Memorial and All Souls Unitarian churches by "the National Mormon Church." Just before construction, an anonymous group of people offered the Mormons \$40,000 more for the property than the Church had paid, to which President Grant telegraphed a curt response: "Property not for sale." Between the initial purchase and the ground breaking for construction on April 9, 1930, the Church had also bought a third lot to the south of the other two, which added an additional 7,500 square feet to their holdings at \$5.50 per square foot (a total of \$41,250) from Dr. Jucey E. Moten, a retired female, African-American school teacher and principal. The Church then proceeded to design and construct the Chapel.¹⁴

¹¹ "Commemoration Brochure of the Washington Chapel 10th Anniversary, 1943, ii-iv.

¹² Burke, *History of the Washington D.C. LDS Ward*, 40.

¹³ Ibid.

¹⁴ Ibid., 41-45, and "Mormons Buy Church Land in Washington," *Washington Herald*, 14 May 1924.

Design, Construction, and Dedication of the LDS Washington Chapel: 1925-1933

Plans for the Washington Chapel were completed by the architecture firm Young and Hansen of Salt Lake City. Don Carlos Young, Jr. was the son of an architect Joseph Don Carlos Young (who designed many buildings in Utah for the Mormon Church) as well as the grandson of the Brigham Young. Ramm Hansen was a Norwegian immigrant who worked on many Mormon projects before partnering with Young in 1916 (their firm's partnership lasted approximately 40 years). Preliminary design drawings found in the Church History Library's archives reveal an earlier design of an entirely symmetrical Washington Chapel.¹⁵ Another series of schematic plans in the archives depict an entrance lobby added to the left of the building's east elevation with the chapel space being oriented toward the north.¹⁶ This plan would eventually be modified into what became the finalized plans. Here the architects shifted the entrance pavilion and lobby to the right of the chapel's eastern façade and oriented the chapel toward the east, which allowed for a linear (rather than perpendicular) connection between the main chapel space and the recreation hall via a partition wall at the rear western wall.

According to the architect Richard W. Jackson who compiled an anthological history of Mormon architecture during the final decade of the twentieth century, it was Young and Hansen's top draftsman, Lorenzo (Bing) Young, who developed the final perspective view of the church from a rudimentary sketch at the request of Church leadership while the principals were out of town for a few days.¹⁷ The chapel's tower intentionally echoes the style and image of the six virtually identical towers on the Salt Lake City Temple offering an architectural and cultural connection between the two buildings. In this way, the Washington Chapel was a deliberate monument honoring the Mormon Church in Utah. The Church did not build chapels like this elsewhere, and without explicit explanation from the Church's First Presidency, the reason for this exceptional chapel must be gleaned from the words of local leaders.

In February 1939, Edgar B. Brossard, the first Branch President to lead the congregation in the Washington Chapel, revealed why he thought the First Presidency in Salt Lake chose to build such an ornate chapel in Washington D.C. in an article intended for Mormon teenagers entitled "The Church in the Nation's Capital." Brossard attributed the decision to the city's unique location and opportunities for national and international contacts for Mormons "to demonstrate by their lives and their teachings the real virtues of the Gospel of Jesus Christ as revealed by Joseph Smith the Prophet and as they are taught by the Church at the present time....The best way to teach them is by example and wide contact, and Washington, D.C., appears to be a most promising field for spreading the

¹⁵ Pencil drawing, Young and Hansen, Item 32, Oversized Material, Manuscript Collection, MS 8838, Don Carlos Young architectural drawings, Church History Library, Salt Lake City.

¹⁶ "Main Floor Plan," Young and Hansen, December 17, 1929, Item 32, Oversized Material, Manuscript Collection, MS 8838, Don Carlos Young architectural drawings, Church History Library, Salt Lake City.

¹⁷ Richard W. Jackson, *Places of Worship: 150 Years of Latter-day Saint Architecture* (Provo: Brigham Young University, 2003), 194-195. A copy of the final rendering, east elevation is in the LDS Church History Library and was not available for reproduction in this report.

truths of the Gospel in this way.”¹⁸ Although he does not explicitly mention the chapel’s architecture in this quote, his reflections are woven in with the history of the chapel’s construction and imply a connection between spreading the Mormon version of the gospel and the architecture of the Washington Chapel. The Washington Chapel became the intentional location, marker, and symbol of the Mormon faith to the nation and world. As Senator Smoot said during the cornerstone-laying ceremony, “the church will be more than a building for Sabbath day services for the members who make their home here. It will become a community center dedicated to the task of building character, cultivating good citizenship, promoting culture and worshipping Almighty God....”¹⁹ The Washington Chapel was thus from its inception much more ambitious than a functional meetinghouse for its local Mormon congregants; for the Mormon Church leaders, it served as an invitation to non-Mormons locally, nationally, and internationally to at very least respect (if not ideally convert to) the Mormon faith.

In spite of the difficult economic downturns associated with the Great Depression, the Church proceeded with construction plans, breaking ground for the Washington Chapel on December 13, 1930. The *Washington Post* quietly reported on the permit for excavations and the erection of the first Mormon Church in Washington (which was also the first one east of the Mississippi in nearly a century). The article described it from its filed plans as “a handsome edifice surmounted by a stately tower” and “a story-and-basement structure [that] will include a gymnasium surrounded by a mezzanine containing classrooms and a hall” as well as a chapel and large meeting hall.²⁰ Excavation proceeded and the foundation was poured while the birdseye marble was quarried, cut and shipped from Utah to Washington, D.C. According to a historic photograph dated July 24, 1931, the subbasement and foundation had been poured and the steel frame for the basement had virtually been completed.²¹ By October 1, 1931, the steel framing for the main floor, second floor, and most impressively the tower had been erected.²² From there, the William P. Lipscomb Company added brick masonry walls on top of the concrete foundation and in between the steel skeleton in the next six months. Then on April 21, 1932, as 250 Mormons gathered to witness the event, Senator Reed Smoot laid the cornerstone for the Washington Chapel.²³ In his dedicatory prayer Senator Reed Smoot said “the ceremonies were most significant because they marked the beginning of a new era for the Washington Branch of Mormonism for around the church will cluster the traditions and the spirit of the Latter Day Saint people who inhabit the National Capital for generations to come...where this religion is definitely and permanently established.”²⁴ Although this may have been interpreted if not intended to be

¹⁸ Edgar B. Brossard, “The Church in the Nation’s Capital,” *The Improvement Era* 42, no. 2 (February 1939): 66-67.

¹⁹ “Corner Stone Laid at Mormon Church By Senator Smoot,” *Washington Post*, 22 April 1932.

²⁰ “Mormons Ask Permit For Church in Capital,” *Washington Post*, December 1930.

²¹ Photograph, (24 July 1931), L. Tom Perry Special Collections, Brigham Young University. This photo shows the basement levels and foundation of the Washington Chapel mid-construction with the Argonne Apartments in the upper right background.

²² Photograph, (1 October 1931), L. Tom Perry Special Collections, Brigham Young University.

²³ A photograph of Senator Smoot laying the cornerstone is located in Special Collections, Utah State University.

²⁴ “Corner Stone Laid at Mormon Church By Senator Smoot,” *Washington Post*, 22 April 1932.

a literal reference to the Washington Chapel itself, the building's symbolic legacy of permanently establishing Mormonism in Washington would outlast its ownership by the Mormon Church.

Following this ceremonial celebration, the Mormon mason Stanley Child took charge of a nearly year-long process of setting the birdseye marble stones in place around the outside of the Washington Chapel's steel and brick frame. After supervising the meticulous cutting of the 16,404 stones called for by the chapel's design in Utah, Child travelled to D.C. in order to oversee the fitting of the stones. The Church shipped the stones cross-country in thirty-two railroad cars so that Child could arrange them in regular courses wrapping around the building and extending from the foundation all the way up to the tower's spherical stand for the angel Moroni.²⁵

The unveiling of the 10-foot angel Moroni and its placement atop the chapel's 163-foot spire was the next significant ceremony held to celebrate the building's progress. At the time, only the Salt Lake City Temple had a statue of the trumpeting angel Moroni heralding the incipient Second Coming of Jesus Christ. However, virtually every temple built since the 1980s has been capped with a golden Moroni statue and the majority of previously constructed temples have had them added as the Church has adopted it as a unifying symbol for its temples and faith. The Washington Chapel remains the only meetinghouse, i.e. non-temple, to have had an angel Moroni statue placed upon its spire. On March 31, 1933, at 5 PM, President James H. Moyle (the leader of the Eastern States Mission) offered a prayer of thanksgiving and dedication following the statue's unveiling by his wife, Mrs. Moyle (President of the National Woman's Relief Society), in which he prayed that the Lord would preserve the building "from the elements of destruction, that it may stand undisturbed, a monument and memorial to the progress, strength, and vitality of the great and glorious work in which we are engaged and which Thou hast established in the earth."²⁶

The new \$500,000 Washington Chapel had its inaugural services with a special dedication ceremony held on Sunday, November 5, 1933. Approximately 3,000 people total—a mix of local members and invited non-member dignitaries and neighbors—attended the three dedicatory services held at 10 AM, 2:30 PM, and 7:30 PM respectively (the first was reserved specifically for Mormon members only).²⁷ All three members of the Church's First Presidency, President Heber J. Grant and his two Counselors Anthony W. Ivins and J. Reuben Clark (former U.S. Ambassador to Mexico) attended and addressed the congregants along with five of the Twelve Apostles: President Rudgar Clawson, Reed Smoot, Stephen L. Richards, John A. Widtsoe, and Charles A. Callis. Although President Franklin Delano Roosevelt was invited and responded that he would try to make it if his schedule allowed him, he proved to be too busy to leave the White House that day.²⁸ *The Evening Star* reported that the Mormon leaders who spoke at the

²⁵ Burke, 47.

²⁶ *Ibid.*, 51.

²⁷ *Ibid.*, 54.

²⁸ "President Invited to Church Rites" *The Evening Star*, 5 November 1933.

dedication seemed to speak of the new building as a monument commemorating the achievements of the church and its people predicting future conquests and growth. Stephen L. Richards recounted the 100-year Mormon history including persecutions, the flight to Mexican Territory (Utah) in 1847, and “the loyalty of Mormon people despite persecutions and how literally hundreds of them [had] given their lives to defend the divinely inspired Constitution of the United States” being careful, however, to emphasize that “the new church is intended for all nations and all men.”²⁹ Thus, double work was done to reassure the congregants and nonmembers in particular that Mormons were loyal Americans but inclusive of non-Americans in evangelical ambitions. J. Reuben Clark went as far as to say that Mormons were in fact “concerned with the last and the least, the humblest and the poorest, and it was for them alone that this church was built.”³⁰ In spite of the rhetoric, however sincere it may have been, was geared to the least and poorest, the Mormon demographic of the Washington Chapel tended to be more skewed to the middle and upper-middle class fairly consistently for the next four decades.

Community Center, Administration Offices, Missionary Tool: 1933-1943

The Mormon Church built the Washington Chapel for many purposes. First and foremost, the building was a place for the local Mormon community to gather together to worship, socialize, learn, and recreate. While some spiritual, social, intellectual, and physical needs of its congregants could be met with great effort and coordination in rented and borrowed spaces, the purpose-built church building met all the needs of the Mormon community. In order to provide a whole range of community activities, several specialized as well as mixed-use spaces were organized under one roof. The main chapel room, with a seating capacity of 350, had a fairly familiar-looking church layout with congregational pews facing a rostrum with a central pulpit flanked by a sacrament table, for the blessing and administration of the sacrament—bread and water, a secretarial desk used by the Ward Secretary to view the congregation and keep a record of how many people attended, and an organ and choir seating located behind the pulpit.³¹ The main chapel room was used primarily for the weekly sacrament meeting in which the sacrament (a slight variation on the Eucharist or Holy Communion rituals of other faiths) was administered to the congregation followed by lay speakers giving either prepared sermon-like talks on points of Mormon doctrine or extemporaneous testimonies during the once-a-month fast and testimony meetings. Mormons open their meetings with a hymn and invocation (prayer) and close them with a hymn and benediction (prayer).

By raising a steel asbestos curtain wall at the rear of the chapel’s main room, an additional 300 persons could be accommodated with the words spoken at the pulpit being

²⁹ “Mormons Dedicate New Chapel Here” *The Evening Star*, 6 November 1933.

³⁰ “3,000 Attend Mormon Rite In Dedication” *Washington Post*, 6 November 1933.

³¹ Photograph of Washington Chapel Interior, c. 1933, L. Tom Perry Special Collections, Brigham Young University. The image shows the original furnishings and light fixtures, including an Art Deco cruciform chandelier and wall sconces.

carried over a public address system to the people seated in the recreation hall.³² In addition to this room's occasional use for extra chapel seating, the recreation hall also provided facilities for a range of activities of the Church including dances, motion pictures, dramatic productions, and similar functions.³³ Moveable chairs could be cleared, stacked, and stored for dances. Directly below the recreation hall, the original building featured a full-sized, double height gymnasium along with gendered locker rooms and showers.³⁴ Finally, a Scout room with wood-paneled walls to simulate outdoor ruggedness, completed the set of rooms that especially catered to the recreational, social, and physical health of the area's young men and young women (Figure 3). The Mormon Church operates a Mutual Improvement Association (MIA) program for its young members age 12-18 to develop into "well-rounded" adults by encouraging them to improve talents along cultural, artistic, physical, educational, and practical lines. For boys, the Boy Scout program takes a central role in MIA activities. The Church of Jesus Christ of Latter-day Saints was among the first Christian organizations (and the first nationally chartered organization) to affiliate itself with the Boy Scouts of America in 1913.³⁵ In a token gesture to acknowledge the larger spiritual setting, each social function in the recreation hall, gymnasium, and Scout Room is opened and closed with prayer.³⁶

In addition to spaces designed specifically with the youth of the church in mind, there are also other spaces carved out of the basement levels with specific demographics in mind: most notably women. While the Priesthood, the authority to preside and lead in the church is reserved for men only, the Church boasts "one of the oldest and largest women's organizations in the world" known as the Relief Society, organized by Joseph Smith in 1842. Unlike the Priesthood, which conducted its meetings in flexible, multi-use spaces (the chapel, the recreation hall, or classrooms), there is a well-furnished and finished Relief Society room specifically created as the weekly meeting place for this exclusively adult female auxiliary organization of the Church. With the motto taken from 1 Corinthians 13:8—"Charity never faileth"—the organization plans and carries out religious and practical "special projects" specifically aimed at feeding the poor, clothing the naked, and comforting the distressed within and without the Mormon Church. One example of their efforts, with a clear traditional gendered angle, was the annual Thanksgiving dinners which had both Mormon and non-Mormon community members eating in shifts from 5-10 PM in the banquet room. The banquet room and kitchen facilities included a gas range, an electric refrigerator and other modern equipment in order to serve up to 400 persons during an evening. This was used for Ward dinners and

³² Photograph of Washington Chapel interior, c. 1933, L. Tom Perry Special Collections, Brigham Young University. This photo is taken from the sanctuary looking at the Recreation Hall to the rear, through the raised partition wall.

³³ Photograph of Washington Chapel Recreation Hall and Stage, c. 1933, L. Tom Perry Special Collections, Brigham Young University.

³⁴ Photograph of Washington Chapel gymnasium with mezzanine, facing east, c. 1933, L. Tom Perry Special Collections, Brigham Young University.

³⁵ "A Century of Scouting in the Church," *Ensign*, (October 2013), accessed August 18, 2015, <https://www.lds.org/ensign/2013/10/a-century-of-scouting-in-the-church?lang=eng>.

³⁶ "Instructions for Use of the Washington Chapel Guides," ca. 1940, 5-6, Folder 9, Brossard Papers, Special Collections, Utah State University.

other social functions as well. Most of the remaining rooms in the building are much smaller, more flexible classrooms off to the side of the larger social rooms on the basement levels. Classrooms afford space for Sunday school classes and other weekday gatherings of groups in need of small quiet places for discussions and meetings of a spiritual, administrative, intellectual, or social nature.³⁷

On the tenth anniversary of the Washington Chapel dedication, a volunteer historian from the congregation prepared a brochure that listed the variety of activities hosted there. She recounts a Dance Festival with a hula that “just barely passed the censors,” poetry reading, singing, dancing as part of the National Folk Festival, the Choir’s performance of “The Messiah,” New Year’s Eve parties, family nights at Sunday evening services, and the MIA summer program including a South American Fiesta.³⁸ Reflecting back on the chapel after its 40th anniversary, President Ezra Taft Benson, then an Apostle but also formerly the Secretary of Agriculture under President Dwight D. Eisenhower had this to say: “Many people get their start in Washington, in school, in the government, and it has been a great anchor for young people going there from all parts of the world. [The Washington Chapel] provides a place for fellowship, for cultural activities. I think that’s what the Brethren had in mind when they built that great chapel for the Washington Ward.”³⁹

In addition to serving the Mormon community in very practical ways, the architecture of the Washington Chapel also allowed the Mormon Church to establish itself institutionally and administratively. The increase in Mormons moving east to D.C. had begun in the early twentieth century with government officials coming from Utah to represent their state, and then more came for education and business opportunities. During Franklin Delano Roosevelt’s presidency and his emergency policies taken in response to the Great Depression, the federal government created more agencies and jobs in Washington, D.C. A significant number of Mormons applied for and were hired to work in these newly created positions during the 1930s, which helped to reaffirm the Church’s decision to build the Washington Chapel when it did. Reflecting back six years later, Edgar B. Brossard, the first Branch President to preside in the new Chapel, the members of the church began in this period to win “recognition on their merit as men and women of high ideals and good character, and this has won respect for their faith and beliefs and has reflected credit upon their Church . . . prejudice is being broken down and Mormons are being evaluated for what they individually are and do, without bias against their Church connections.”⁴⁰ While this may not be a well-nuanced nor an unbiased description of what was happening, it does reveal that the Mormon leadership perceived the Church’s image as improving in light of the new chapel.

³⁷ Commemoration Brochure of the Washington Chapel 10th Anniversary, 1943, xii-xiii.

³⁸ Ibid.

³⁹ Mary L. Bradford, “From Colony to Community: The Washington, D.C. Saints,” *Ensign* (August 1974), accessed June 21, 2015, <https://www.lds.org/ensign/1974/08/from-colony-to-community-the-washington-dc-saints?lang=eng>.

⁴⁰ Brossard, “The Church in the Nation’s Capital,” 66-67.

In addition to providing the physical facilities for its congregants' cultural and communal gatherings, the Washington Chapel also served as an institutional structure for the Mormon Church's ecclesiastical leadership. As the scholar Abigail Van Slyck has noted, "architecture is a process in which institutional priorities are translated into material form."⁴¹ The Mormon Church's "institutional priorities" take material form both on the building's exterior and interior. The Washington Chapel joins in with the monumental landscape of national churches while simultaneously distinguishing itself as a unique, distinct entity with its angel-Moroni-topped spire and other stained glass and sculptural detailing that alludes specifically to Mormon doctrine and culture (Figure 4). Inside, the Church has institutional spaces that reinforce the ecclesiastical authority of the local Mormon leaders as well as those in Salt Lake City. Immediately upon entering the stately foyer, one would have encountered large portraits of the First Presidency: the prophet and his two counselors (Figure 5).⁴² Immediately behind this wall through the stairway's corridor was the Bishop's Office and a Budget Office. The former has a gesture toward comfort with a fireplace, but its polished marble paired with a corporate office sized desk and other ornate furnishing and finishing reinforces a patriarchal hierarchy of the local Bishop (Figure 6).⁴³ The Budget Office allows for the financial coordination and business activities of the centralized church to collect voluntary, but expected, tithes (10% of an individual's income) and offerings from its membership. Seven years after its dedication, the building was rededicated as a Stake Center when the Washington Stake was organized in 1940. A stake is an ecclesiastical unit comprised of several wards, which allows the Mormon Church to more effectively administer its ordinances and preside over its congregants. Once organized, the classrooms had to be repurposed to allow for both the Bishop and Stake President to hold their offices and meetings in the building.

Finally, a big part of the architecture of institutionalizing religion may be seen in the building's baptismal font.⁴⁴ The Mormon Church believes in baptism by immersion by those who have reached the age of accountability, 8 in the majority of cases, (i.e. no infant baptism). Both as a means to more conveniently conduct baptisms in any weather, which had by and large taken place in outdoor bodies of water during the nineteenth century, but also to more easily regulate and ensure proper control over the ordinance, the Mormon Church began to construct baptismal fonts inside of their meetinghouses during the early decades of the twentieth century. In addition to baptizing 8-year-old members, the baptismal font and its room facilitated a more formal missionary program.⁴⁵

Beyond the use of the building for lay members and leaders, there was also an evangelical component to the building. Again, the exterior may be viewed in this light as

⁴¹ Abigail A. Van Slyck, *A Manufactured Wilderness: Summer Camps and the Shaping of American Youth, 1890-1960* (Minneapolis: University of Minnesota Press, 2010), xxxi.

⁴² Photograph inside Washington Chapel foyer, facing southwest, c. 1933, L. Tom Perry Special Collections, Brigham Young University.

⁴³ Photograph inside Washington Chapel Bishop's Office, c. 1933, L. Tom Perry Special Collections, Brigham Young University.

⁴⁴ Photograph inside Washington Chapel baptismal font room, c. 1933, L. Tom Perry Special Collections, Brigham Young University.

⁴⁵ "Instructions for Use of the Washington Chapel Guides," 5-6.

well (attracting curious passers-by), but there was also a more direct effort to reach out to non-members through missionary contact and music. As a broad-based, quick start to the formerly sporadic missionary efforts in the capital, President Heber J. Grant first called 53 special missionaries (not full-time, but “returned missionaries” working or studying locally) to be set apart in the area to distribute Mormon literature and invitations to attend the dedication of the chapel to enjoy the organ music.⁴⁶ In addition to reaching out to non-members, these part-time missionaries also targeted former members who had lost contact with the church after moving east. As a result nearly more than 400 guests enjoyed “the organ music and the charm, comfort, and restfulness of the Chapel,” during the two public dedication services in 1933.⁴⁷ As part of a long term program to attract non-members into the chapel to learn more about Mormonism, the First Presidency called Edward P. Kimball, the senior organist who had 28 years experience accompanying the Mormon Tabernacle Choir, to move to D.C. in order to supervise the installation of the organ, organize a choir, inaugurate free public organ recitals, and to be in charge of the building itself.⁴⁸ Kimball arrived with his family in June 1933 and by midsummer he had a choir of 36 volunteers. He held public organ recitals six days a week (every day except for Sunday) for the first year, recording more than 18,000 visitors, some of whom were later taught by the missionaries and baptized into the church. After Kimball’s untimely passing in the spring of 1937, Elder D. Sterling Wheelwright succeeded Kimball until his departure to teach at Stanford University in the summer of 1943 reducing the number of public organ recitals to three nights a week: Monday, Wednesday, and Friday. The position was left vacant during World War II, but the traditional organ recitals resumed afterwards and continued into the 1970s.⁴⁹

Regional Growth, Urban Decay and Sale of the Washington Chapel: 1944-1977

During the 1930s, regional growth in Mormon Church membership in Washington D.C. was due to a combination of factors including an influx of western Mormons moving to the capital to secure jobs and opportunities fostered by the New Deal and a consistent, concerted missionary effort. During the first five years of the Washington Chapel’s use, the partition wall between the chapel and the recreation hall nearly always went up during the second song to accommodate the Sunday overflow. In August 1938, the Church leadership in Salt Lake divided the congregation geographically by creating an Arlington Branch in Virginia and a Chevy Chase Branch in Maryland. These two branches rented properties (until they could afford to build their own chapels a little over a decade later) for Sunday worship and weekday activities that were closer to their respective

⁴⁶ Brossard, “The Church in the Nation’s Capital,” 67. The designation of a “returned missionary” indicates that the person has already served a full-time (usually two-year) mission elsewhere in the world and is now returned to normal life pursuing personal ambitions—education, career, family, etc.—that are put on hold while serving as a “full-time missionary.”

⁴⁷ Commemoration Brochure of the Washington Chapel 10th Anniversary, 1943, x-xi. It should be noted that the air-conditioning system was undoubtedly a contributing pull for non-members to enter the building for free concerts during the hot and humid summer months in Washington.

⁴⁸ “Mormon Tabernacle’s Senior Organist is Given Post Here: Kimball Will Have Charge of Church’s Musical Activity in D. C.” *Washington Post*, 19 November 1933.

⁴⁹ Commemoration Brochure of the Washington Chapel 10th Anniversary, 1943, x-xi.

congregants. A much smaller Washington Branch remained behind, but membership growth in the area continued. On June 30, 1940, Elders Rudger Clawson and Albert E. Bowen of the Quorum of the Twelve Apostles organized the 1,900 members in the metro area into the Washington Stake; it included six congregations: the Washington Ward, the Chevy Chase Ward, the Arlington Ward, the Fairview Ward, the Baltimore Branch, and the Greenbelt Branch. This was the Mormon Church's first eastern stake in the U.S. in nearly 100 years.⁵⁰ Ezra Taft Benson served as the first stake president of the Washington Stake; he would later serve as the President of the Church of Jesus Christ of Latter-day Saints from 1985-1993. Samuel R. Carpenter and Ernest L. Wilkinson served as his first and second counselors respectively; Wilkinson would go on to serve as the president of Brigham Young University (BYU) from 1951 to 1971 dramatically increasing the enrollment from 5,000 to 25,000 during his tenure. By August 1941, ward membership had reached one thousand again, prompting the organization of the Capitol Ward in October 1941. This third child of Washington Ward also departed for a rented space (later converting a old firehouse into a chapel), while the Washington Ward remained in the Washington Chapel with 450 members. With the United States' joining in the World War II effort, soldiers and sailors on leave received free meals and board at the Washington Chapel; they were issued sleeping cots on the gym floor.⁵¹ With the postwar exodus to the suburbs and the construction of cheaper, less ornate chapels in the suburbs, the Washington Chapel became a "singles ward" with a transient congregation of students and young government workers who were encouraged to get married and move on to other wards (one Bishop reported performing over 125 marriages in a four-year span).⁵²

The nationwide postwar exodus to the suburbs, sometimes termed "white flight" due to its racial exclusion of minorities (and African Americans in particular during this time period), was a national urban trend, and the Washington Chapel's congregants appear to have been a part of the rule rather than the exception. This coupled with a few other factors that will be discussed later would eventually contribute to the Mormon Church's decision to sell their once beloved chapel. John P. Wymer, a photographer whose collection of photographs of Washington streetscapes between 1948-1952, organized the city into 57 areas in order to systematically document the city. He described "Area 22," which includes two photographs of the Washington Chapel, as "an area of considerable contrast ranging all the way from the magnificent churches and embassies along 16th Street in the vicinity of Harvard Street to the slum dwellings...now largely inhabited by Negroes, who are slowly but surely encroaching on the remaining white neighborhoods."⁵³ While this quote captures with it the offensively overt racist rhetoric so common to its era, it is illustrative of the perceived postwar state of the neighborhood in which the Washington Chapel was located.

⁵⁰ Ibid., viii-ix.

⁵¹ Ibid., ix.

⁵² Kohler and Carson, 525.

⁵³ John P. Wymer, "Area 22," The John P. Wymer Collection, Consists of about 4,000 images of Washington taken between 1948-1952 organized into 57 areas, Historical Society of Washington DC.

During the 1968 riots following the murder of Martin Luther King, Jr. many downtown Washington residents were isolated from necessities of life due to burnings and lootings. The Mayor of Washington later complimented Mormon members for “the best organized food relief program in the city” who had collected and distributed seven truckloads of disaster supplies—canned food, evaporated milk, clothing, and blankets—to neighborhood leaders during the riots.⁵⁴ While the Mormon Church had already taken actions to remove its congregations from the tumultuous city, it did so in earnest during the mid-1960s and onwards. In 1966, the Washington Stake Center (the offices for the Stake Presidency and auxiliaries) moved from their location of thirty-three years in the Washington Chapel to a newly constructed meetinghouse in Silver Spring, Maryland.⁵⁵ With the administrative function of the Chapel transferred elsewhere and the Chapel’s role as a social gathering place for its members and nonmembers drawn in by missionary work dwindling due to outmigration and the construction of chapels in the suburbs, the Washington Chapel primarily remained as a symbolic marker of the Mormon faith in the nation’s capital. This role too, however, would shift to the suburbs with the construction of the Washington D.C. Temple in Kensington, MD in 1974.

On November 15, 1968, President David O. McKay announced that a new temple was to be constructed in Kensington, Maryland. Unlike a Mormon Chapel that often displays a “Visitors Welcome” sign and encourages members to invite virtually anyone and everyone to join them in worship or social activities, access to the inside of a Mormon Temple is regulated and restricted to certain church members who are in good standing with the Church (they must pass an interview with local ecclesiastical leaders every two years to insure they are following Church commandments and standards) after a formal dedication ceremony. Temples do not facilitate Sunday sacrament meetings or any secular functions common to Mormon chapels and meetinghouses. Instead, specialized religious rites, including vicarious baptisms for deceased ancestors, washings, anointing, sealings (marriages), and an instruction-based ceremony called “the endowment” occur inside of Mormon Temples. Similar to the Chapel before it in 1933, the Temple sought to pay homage to the Salt Lake Temple, but it did so in a more formal gesture rather than a stylistic one (Figure 7). The six-spire design recalls that of the flagship temple in the Great Basin, but the architectural style is radically modern and dramatically vertical. The one feature shared by all three buildings (the Salt Lake Temple, the Washington Chapel, and the Washington D.C. Temple) is having their highest point capped by a statue of the angel Moroni.

Additionally, both the Mormon Chapel of 1933 and the Mormon Temple of 1974 were the first of their respective building typologies to be constructed by the twentieth-century Mormon Church in the eastern United States. Keith W. Wilcox, the architect responsible for the Temple’s unique design, revealed in a radio interview with CBS on February 3,

⁵⁴ Bradford.

⁵⁵ Melanie Colton and Page Johnson, “Wherefore By Their Fruits Ye Shall Know Them: Growth and Outreach of the Church of Jesus Christ of Latter-day Saints in the Washington DC Area 1839-1940,” History exhibit celebrating the 75th Anniversary of the Washington DC Stake, the first in the nation’s capital, exhibited at the Washington DC Temple Visitors’ Center, opened on June 13, 2015.

1972 that he and the Church leaders intended for the design to spark curiosity about the Mormon faith (i.e. foster missionary work) and that it would “glow with the spirit of enlightenment” as a beacon to all who desire to escape a world of spiritual darkness and guide individuals “to truth and to everlasting happiness.”⁵⁶ Following two weeks of public tours, President Spencer W. Kimball dedicated the Washington D.C. Temple on November 19, 1974. Recognizing that this building would attract inquiries, the Mormon Church constructed an “International Visitors’ Center” adjacent to the temple that would be staffed by missionaries and filled with exhibits about the Mormon faith and history. The \$2 million structure was dedicated on July 4, 1976.⁵⁷ That same year, the Washington D.C. Stake Center moved from its Silver Spring location to a newly completed meetinghouse on a lot adjacent to but separate from both the Washington D.C. Temple and Visitors’ Center in Kensington, Maryland.⁵⁸ Unlike the Washington Chapel in D.C. that had combined social and religious functions, administrative offices, and facilitating missionary opportunities in one building, the modern Mormon constructions accomplished these various needs in a complex of three buildings, each with its own large parking lot. The Mormon landscape had thus shifted from an urban, efficient packaging in the 1930s to one that embraced suburban characteristics dependent on automobile transportation. This was strategic in the site selection for the temple, located at a bend in the Capital Beltway (I-495). The temple rises dramatically out from the trees and is visible from both directions on the highway. The completion of this religious complex coincided almost perfectly with the sale of the Washington Chapel.

The final church services held in the Washington Chapel for the Mormon congregation of D.C. occurred on August 31, 1975 at 6PM. Three days prior, the *Washington Star* reported on a story about how a group of allegedly some 250 Mormon congregants formed the “Historical Washington Washington Chapel Preservation Committee” in an effort to prevent the sale of the building.⁵⁹ This opposition was largely ignored by the local ecclesiastical leaders who dismissed it as “only a handful” of people, and the appeal to leaders in Salt Lake City fell flat. The Mormon Church leaders justified its actions on practical terms of financial concerns and a need to build more buildings elsewhere in the area to accommodate membership growth in the suburbs. The property sat on the market for two years. On March 1, 1976, the *New York Times* described how the chapel’s completion in 1933 was “seen as a testament to the end of Washington’s hostility toward the Mormons and their abandoned practice of polygamy...” and that with the chapel’s eventual sale, the “Mormons will have sacrificed more than a building. They will have lost a portion of their history.”⁶⁰ Though the historical cost indeed seemed to be invaluable, the financial cost of needed repairs and upkeep—estimated at \$450,000 exclusive of masonry work—for a waning congregation proved to be too steep for the

⁵⁶ Keith W. Wilcox, *The Washington DC Temple: A Light to the World: A History of its Architectural Development* (Washington D.C.: Library of Congress Copyright Office, 1995), ii.

⁵⁷ “Mormons Open International Visitors’ Center near Temple,” *The Evening Star*, 10 July 1976.

⁵⁸ Colton and Johnson, “Wherefore By Their Fruits Ye Shall Know Them.”

⁵⁹ William Willoughby, “Church Is Victim of Growth: Not All D.C. Mormons Want to Pull Up Stakes,” *The Washington Star*, 28 August 1975.

⁶⁰ “Mormons Selling Chapel in Washington. Cite Cost.” *New York Times*, 1 March 1976, 29.

Mormon Church's leadership in Salt Lake City.⁶¹ The *Times* lamentations came to pass when Columbia Road Recording Studios, Inc. purchased the building from the Mormon Church in early September 1977. The next day, the deed changed hands again, when Reverend Moon's church purchased the property. The recording studio owner told newspapers that he had other plans for the building that did not work out.⁶² While the Mormon Church had made huge strides in shedding many negative caricatures and misunderstandings of its faith in the Washington Chapel, another denomination with similar notoriety was moving in to build up its membership and improve its public image.

The Unification Church and its History in the Washington Chapel: 1978 to the Present

In May 1954, Reverend Sun Myung Moon, who was born in 1920 in what is today North Korea, founded the Holy Spirit Association for the Unification of World Christianity (the HSA-UWC or the Unification Church) in Seoul, South Korea.⁶³ Seeking to grow his church more rapidly, Moon branched out internationally to the United States in 1959 beginning in New York City and Washington D.C. While the first decade was relatively quiet for the new denomination, by the 1970s, Reverend Moon and his disciples had gained no small degree of notoriety for their highly publicized campaigns—including the well-attended "God Bless America Festival" at the Washington Monument on September 18, 1976—and widespread "witnessing" (their term for proselytizing).⁶⁴ Many newspaper articles during the late 1970s reported on how dangerous the church was to families: portraying conversion to the Unification Church as severing all ties with parents.⁶⁵ With public accusations of "brainwashing" and court cases centered on "psychological kidnapping," spiritual fraud, and tax evasion, Reverend Moon and his followers were the continual targets of public ridicule.

At the time the Unification Church bought the Washington Chapel, the press still emphasized the controversial nature of Reverend Moon. *The Washington Star* reported on September 15, 1977 that the building had been purchased by the "controversial Korean evangelist Rev. Sun Myung Moon" whose followers view him as the new Messiah chosen by God to deliver the world from communism, "the Satan of modern society."⁶⁶ What made the move all the more suspicious was the location and monumentality of the purchase. While, Moon and his organization had previously acquired a large house at

⁶¹ Ibid.

⁶² Kohler and Carson, 525.

⁶³ Ibid., 540. There are some interesting parallels between Mormons and "Moonies"—as Moon's disciples were somewhat derisively called during the 1970s. Both founders claimed to have had visitations from Jesus Christ in their teenage years, to have received extra-biblical revelations recorded as scripture, and both endured imprisonment and persecution. Today, both faiths, while holding distinct views, also share general similarities concerning the centrality of the family to true Christianity and the role the United States plays in fostering the growth and establishment of God's Kingdom outward to the rest of the world.

⁶⁴ J. Y. Smith, "Moon Followers Clean Area After Monument Rally," *Washington Post*, 20 September 1976. While the U.S. Park Police estimated attendance at 50,000, a spokesman for the Unification Church estimated that 200,000 people attended the rally. Later histories by the Unification Church report the figure at 300,000, which critics have called an exaggerated figure.

⁶⁵ Gloria Borger, "Worried Parents Hunt Their Moon," *The Washington Star*, 18 September 1976.

⁶⁶ "Rev. Moon's Church Buys Mormon Chapel," *The Washington Star*, 15 September 1977.

1611 Upshur Street, NW, Washington, D.C. and then a former row house turned commercial front at Dupont Circle, this was the Unification Church's first purchase of a religious building. The Dupont Circle office had served as the movement's local HSA-UWC headquarters from 1973-75, and in general, this building and others like it were repurposed as cheap living quarters for Moon's disciples as well as administrative offices and conference rooms from which fundraising and "witnessing" was directed. In addition to meeting these needs, the Unification Church had something special in mind for the Washington Chapel. In many ways, they used the shell of the Mormon Church to do what the Mormon Church had done for itself forty years earlier: announce their arrival as a distinct, respectable religion among the many other credible religions present in the District, the United States, and the world.

As part of this aspirational transformation of the religion's public image, the Unification Church first undertook physical transformations of the building in order to make it its own. First of all, the neglected interior was in need of repairs. Relying heavily on volunteer work from its followers, the Unification Church oversaw the sanding, stripping, and restoring of much of the sanctuary's woodwork including its pews. Similarly, all of the building's carpets were stripped and replaced. The lay workers covered columns and railings "to create a more suitable appearance."⁶⁷ The second-story living quarters were restored with special care to accommodate, if only temporarily, where the True Parents would live while dedicating the building. The most extensive change was the removal of the basement's basketball court accomplished by installing a new intermediate level floor to make room for more meeting spaces and classrooms.⁶⁸ The church also invested in a new \$30,000 kitchen to replace its outdated predecessor. Decorative changes, like taking down the portraits of Mormon leaders and changing them out for symbols (and later portraits of the Reverend Moon) in the foyer, were important for reinforcing the institutional shift from one church to another.

The final two moves made before the building's formal dedication for use as a Unification Church were undertaken to rebrand the Chapel's exterior. "UNIFICATION CHURCH" was added to the east elevation on the architrave in bronze lettering and the Unification symbol was installed on the steeple where the angel Moroni had once stood announcing the building's Mormon ownership.⁶⁹ With these relatively simple modifications, the Mormon Church was rebranded and converted into the Unification Church. All of the preceding work was completed in less than three months at the request of Reverend Moon in order to be ready for an early December dedication of the Unification Church facility.

On December 4, 1977, Reverend Sun Myung Moon dedicated the former Mormon Washington Chapel for its new purpose: promoting the mission of the Unification

⁶⁷ Washington Family Church's 25th Anniversary Commemorative Booklet, "1977-2002, Celebrating 25 Years, The Washington Family Church, The National Shrine of the Family Federation for World Peace and Unification," 49.

⁶⁸ Building Permit No. B255572, October 20, 1977, Microfilm Research Room, *District of Columbia Building Permits, 1877-1949*, National Archives and Records Administration, Washington, D.C.

⁶⁹ Rex Butler, "Let's Build a Church!" in the Church's 25th Anniversary Commemorative Booklet, 48.

Church. Reverend Moon took the time to justify why he bought an existing church and repurposed it rather than built one from the ground up. He stated that: “it is very symbolic that we have restored a former Mormon Church into our heavenly temple, but we are not just talking about one church. We are going to follow this pattern to restore the nation, the world and cosmos.”⁷⁰ Moon seized the opportunity to incorporate the vision of his religious mission, restoration, with that of the architectural project he was then standing in. His dedicatory comments also included a subtle jab at the Mormons who he accused of abandoning their historic chapel for a new temple in the suburbs, while the Unification Church chose instead to restore a place that will “for the first time...truly serve the purpose of God.”⁷¹ He emphasized that this purchase represented the first Christian church occupied by his followers as well as the first time the church’s symbol has been placed on a spire high in the sky, pledging: “This symbol will remain eternally up in the sky in Washington because it represents a symbolic victory.”⁷² Like the Mormon leaders before him, Reverend Moon saw the building and its symbols as evidence of validation among the other religious churches and monuments of the nation’s capital and he predicted the establishment as irrevocable and eternal. Also like the Mormon leaders, his prophecy of the building’s longevity would prove to be somewhat questionable in time. As of the summer of 2015, the building’s tower is surrounded in scaffolding and the Unification Church’s finial symbol has been temporarily removed from the pinnacle’s sphere while renovation to the caulking and stonework takes place.

Maintenance concerns and ongoing costs have been a continual challenge to the Unification Church’s local pastors since Reverend Moon purchased and dedicated the building. At the dedication and ribbon-cutting ceremony, in which the chapel was filled to capacity, Reverend Moon announced that the church would keep its doors open seven days a week, 365 days a year. In addition to the large mortgage payments on the \$450,000 structure, the daily cost to keep the building heated during the winter months would run over \$10,000 a month.⁷³ The pastor at the time, Reverend David Hose, recalls the desperate local fundraising efforts of the time that were somewhat alleviated by the arrival of the New Hope Singers International (NHSI)—a traveling 50-member choir of Moon’s disciples that performed in public, at the chapel, and at the Kennedy Center in order to raise funds for the Unification Church. Their year-long performances and fundraising in Washington D.C. proved essential to the church’s financing and operating costs. Beyond the mortgage and heating bills, the building’s exterior was constantly in need of repairs to prevent leaking and corrosive damage.

The Reverend Michael Marshall, who served as the building’s local steward from February 1984-January 1985, looked into fixing the building’s perennial leaks. When the company offered an estimate at twice the cost of the original building, he recounts laughing with another pastor before giving in to the reality of living with leaks.⁷⁴ The

⁷⁰ The Washington Family Church’s 25th Anniversary Commemorative Booklet, 2.

⁷¹ *Ibid.*, 18.

⁷² *Ibid.*, 19.

⁷³ *Ibid.*, 26.

⁷⁴ *Ibid.*, 29.

fence went up under Reverend Nicholas Buscovich's tenure (August 1989-September 1992) in reaction to public defecation in the bushes and urination on the front steps by homeless people.⁷⁵ He made a concerted effort with his congregants to make the church a place they could be proud of by cleaning up the interior of the church, giving rooms specific purposes, and adding a new sign out front (Figure 8). During the 1990s, basketball returned to the religious facility but this time on the exterior when the church decided to pave the south back of the church to accommodate staff parking and a basketball hoop for children.⁷⁶ In addition to religious services and holiday parties for its congregants, the building has facilitated minister meetings, interfaith programs, and Korean tour bus visits over the years.

From the time he purchased the church to his death in September 2012, Reverend Moon continued to court controversial doctrines and actions that tested and tried the reputation of his church. In 1982, Moon was convicted in the United States of both filing false federal income tax returns and conspiracy (trading with Vietnam before the embargo was lifted). His conviction and sentencing to eighteen months in prison and \$15,000 fine was viewed by many conservative religious groups and individuals as an unfair attack on religious freedom and free speech as well as evidence of prejudicial treatment of a Korean Christian. From this show of support from outside of his loyal congregants, Moon started to adopt a more mainstream image for his church, having a large stake in the *Washington Times*, a conservative newspaper that began print in 1982. His courting the favor of religious leaders and conservative politicians perhaps culminated in his most overt (though mostly innocuous) contribution to Washington politics; in 1994, he and his wife successfully lobbied for the recognition of National Parents' Day supported extensively by both parties.⁷⁷ All the while, the former Washington Chapel served as a sanctuary and symbol for a transient population of loyal followers living and passing through D.C.

As of the summer of 2015, the building is undergoing renovations on the exterior—the tower and other sections where birdseye marble has weathered poorly—and the interior—the living quarters and sanctuary. According to a former pastor who manages the site, religious services for the diminished, transient congregation—comprised almost exclusively of immigrants—continue to be held in the meeting hall on Sundays and the building occasionally facilitates temporary overnight accommodations. The legacy of the Washington Chapel is thus tied to two distinct religious traditions with controversial pasts and relatively more conservative presents. Like the Mormon Church in the first third of the twentieth century, the Unification Church struggled with its public image during the final third of the twentieth century. While the building is legally and functionally operative for the Unification Church, it is still remembered, noticed, and visited by many Mormons who come to appreciate the Utah birdseye marble, stained glass windows, and exterior mosaic that testify of the Mormon arrival to the District. In an exhibit celebrating the 75th Anniversary of the Washington Stake, the text and images honor the Washington

⁷⁵ Ibid., 30.

⁷⁶ Ibid., 31.

⁷⁷ Lisa Gray, "Honor Thy Parents," *Washington City Paper*, 8 September 1995.

Chapel where 1,900 members gathered to form one stake that would grow in the next three-quarters of a century into 25 additional stakes (17 within the metro area alone) including 85,000 members living within 100 miles of the Washington DC Temple in Kensington, MD.⁷⁸ In this way, the edifice continues to fit the 1933 *Washington Post*'s description as "a monument to Mormonism in the nation's capital;" however, the building's monumentality has only become more complex and nuanced as the Unification Church has added nearly forty years of its own history to the Mormons' forty-two years of history in the building.⁷⁹ While Senator Smoot is not likely to have had this particular future in mind for the chapel during its cornerstone-laying ceremony in 1932, continual efforts to preserve the decaying building prove to honor the original Mormon leaders' vision that this "shrine to God...will stand for centuries....making a contribution to the physical beauty and spiritual atmosphere of the Capital."⁸⁰

PART II. ARCHITECTURAL INFORMATION

A. General Statement:

1. Architectural character: The Washington Chapel is a 163-foot monumental steel and brick masonry structure with a unique Utah birdseye marble veneer.⁸¹ Designed in what some architectural observers have described as "a modern adaptation of the American colonial," it seems more accurate to identify its eclectic nature: a fusion of classical elements, Gothic features, and decorative details abstracted from the contemporary Art Deco style.⁸² With its severely vertical three-tiered tower and spire (which used to be mounted by a golden statue of the angel Moroni), this former Mormon Church pays architectural homage to the multi-spired, neo-Gothic Mormon Temple in Salt Lake City.
2. Condition of fabric: Good. While many of the original materials and fixtures are in good condition, there are a number of concerns.

With respect to the exterior, the birdseye travertine marble has weathered poorly in the building's eighty-two years. The so-called "marble" is technically a limestone, and thus, its porosity has left it vulnerable to weathering. A few of the balusters have eroded away leaving their reinforcing steel bar exposed and rusting (Figure 9). Furthermore, the earthquake in 2011 dislodged many of the building's 16,000 stones. At the time of this report, the tower was surrounded in scaffolding

⁷⁸ Laurie Snow Turner, "New exhibit in Washington D.C. Visitors' Center shows growth of LDS Church in nation's capital," *Deseret News*, July 17, 2015, accessed August 19, 2015, <http://www.deseretnews.com/article/865632724/New-exhibit-in-Washington-DC-Visitors-Center-shows-growth-of-LDS-Church-in-nations-capital.html?pg=all>.

⁷⁹ Burke, 58.

⁸⁰ "Corner Stone Laid by Mormons Here" *The Evening Star*, 22 April 1932.

⁸¹ Unless noted otherwise, all measurements referenced in the "Architectural Information" section of this report come from Kohler and Carson's *Sixteenth Street Architecture: Volume 2*.

⁸² Pamela Scott and Antoinette J. Lee, *Buildings of the District of Columbia* (New York: Oxford University Press, 1993), 314.

and the Unification Church was taking efforts to replace the dislodged stones and caulking, replacing the former with a new, more resilient conglomerate that appears rather similar in hue to the birdseye travertine marble (Figure 10).

The interior has some damage due to water infiltration. The ceiling of the sanctuary has some worn sections that remain damp and corroding. The sub-basement's boiler room stands in a couple of inches of water from gradual flooding. Nevertheless, the majority of the building remains in good condition. The original stained glass windows, the exterior mosaic of Christ preaching on the Mount of Olives, and the interior marble mantels all appear to be in particularly excellent condition.

B. Description of Exterior:

1. Overall dimensions: The overall foot print of the building is basically a long rectangle with a small entry wing that projects to the north near the midpoint of the building's long side. The building runs a maximum of 134 feet, 9 inches east to west and 81 feet, 11 inches north to south. Above ground, the building is comprised of three primary volumes: the sanctuary—topped by a tower—oriented toward the east, the meeting hall wing behind it to the west, and the entrance pavilion adjacent to the former two spaces to the north (Figure 11). The tower measures approximately 53 feet, 7 inches across in diameter at the sanctuary level tapering as it rises to a height of 163 feet at its pinnacle. The meeting hall and stage extends 81 feet, 2 inches from the west end of the sanctuary toward the west property line with an interior width of 29 feet, 9 inches and an exterior width of 54 feet, 8 inches that includes an aisle to the south and office space to the north. The entrance pavilion projects 28 feet, 4 inches from the sanctuary's north wall toward Columbia Road with a depth of 30 feet, 10 inches.⁸³
2. Foundations: The foundation is four courses of stone high sitting on a steeply beveled five-inch base. At the top of the beveled coping is a rounded water table wrapping around the building.
3. Walls: The exterior walls of the chapel possess a veneer of "birdseye marble." This porous limestone rock was formed by algae that grew around snail shells, twigs, or other debris resulting in unusual, elongated, concentric shapes commonly known as "bird's eyes."⁸⁴ It was quarried at a 9,000-foot summit near Mount Nebo in central Utah and hauled four miles on narrow roads to the base of the canyon 6,000 feet

⁸³ Young and Hansen, "Application for Permit to Build," Building Permit no. 143299, June 1, 1931, Microfilm Research Room, *District of Columbia Building Permits, 1877-1949*, National Archives and Records Administration, Washington, D.C.

⁸⁴ Carl Ege, "The Rockhouser: Birdseye Marble in the Manti-La Sal National Forest, Utah County," *Survey Notes* 31 no. 2 (April 1998), accessed June 24, 2015, <http://geology.utah.gov/popular/places-to-go/rock-mineral-collecting-sites/the-rockhouser-birdseye-marble-in-the-manti-la-sal-national-forest-utah-county/>.

below before being sent by railroad to Washington, D.C. The birdseye marble has a satin finish that reflects various hues depending on the amount of light and moisture it is exposed to. The Mormon mason Stanley Child oversaw the placement of over 16,000 meticulously cut pieces of stone set in regular courses including the pilasters that wrap around the building.⁸⁵ The pilasters have floral leaf capitals and decorative, symbolic sun stones, scrolls, and books may be found carved into the exterior walls at various moments (Figure 12).

4. Structural system, framing: The hybrid structural system relies primarily on a steel skeleton frame but it also employs a limited number of brick masonry load-bearing walls. The thickest of these brick load bearing-walls occur at the four chamfered interior corners of the sanctuary in order to support the weight of the tower above. The roof trusses are 8-inch by 5-inch steel I-beam purlins. The tower has brick masonry walls throughout and reinforced concrete platforms at each of its levels.
5. Stoops: The front entrance features a pronounced stoop with seven stone risers leading up to a landing with two additional risers leading to a recessed entry nook that is more than five feet deep. The landing and risers are flanked by cheek walls with now empty planter vases. There are no other stoops around the building. All other entrances to the building, including what now serves as the main entrance off of Columbia Road on the west elevation, the three single-door entrances at every corner staircase except the southeastern staircase, and the double-door entrance on the south elevation, have a single beveled riser up to the tread of their respective doorways.
6. Chimneys: The two chimneys located above the foyer and office respectively on the main floor, are short brick structures veneered in birdseye marble with rusted coverings. Each chimney has two eight-inch square flues, and the chimneys are not visible from street level. The boiler room flue is located at the southwest corner of the building and extends approximately 8 feet above the top of the parapet above the meeting hall's roof. Also veneered with travertine marble, the flue transitions from a square shaft to an ornamental, incised, octagonal volume in its last 4 feet.

There are two short, cylindrical, domed copper ventilators with a green patina: one located centrally above the meeting hall measuring 30 inches in diameter and another located off center of the sanctuary space on the balcony of the first tier of the tower measuring 42 inches in diameter.

7. Openings:
 - a. Doorways and doors: The building has six exterior doorways: the main one is centered on the entrance pavilion's east elevation, one on the other side of the entrance pavilion on the west elevation, three on the corner stairwells (at the north and south corners of the west elevation and the east corner of the north elevation),

⁸⁵ Burke, 47.

and one on the south elevation leading out from the stairwell bay. The majority of these doors are likely original.

The main entrance has an opening for two leaf doors in a recessed nook. The door casing trim is plain so as not to compete with the surrounding travertine marble and artwork. Above the doors in the nearly seven-foot arched tympanum is a gold leaf and colored glass mosaic depicting a seated Christ teaching on the Mount of Olives (Figure 13). The artist, Mahonri Young, a grandson of the second Mormon President Brigham Young, has signed his artwork in the bottom right corner. The steel doors, steel trim (originally veneered in walnut to match the interior), muntins, pull handles, and the single cylinder deadbolt escutcheon have been painted brown. Five-inch brass kick plates each with twenty-two bronze knob bolts have been painted brown too. The two-leaf doors measure 8 feet, 4 inches high each with two-by-five clear lights.

The rest of the exterior doors are all quite similar to one another with slight variations to their dimensions. The rear pavilion's west elevation doorway has brown-painted finger-jointed casing running along its rectangular travertine marble opening. The narrow, brown-painted steel two-leaf doors now serve as the primary entrance to the building off of Columbia Road. Each door has clear two-by-two lights with a large recessed panel below. The spring latch brass ball door knob is a more recent replacement of a former pull handle. The doorway leading out from the stairwell on the south elevation is slightly wider and lacks door handles of any kind, but otherwise, the brown-painted steel two-leaf doors are stylistically in line with those on the west elevation.

There are two doorways on either side of the west elevation's stage leading from interior stairwells as well as one on the north elevation leading from the stairwell behind the sanctuary's rostrum in the northeast corner of the building. All three of these doorways possess single leaf brown-painted steel doors with plain steel trim, two-by-two lights, a large rectangular panel, a brass pull handle, and a single cylinder deadbolt escutcheon.

- b. Windows: As a building conveying its monumentality through heavy masonry, fenestration on the Washington Chapel is rather restrained for the most part. The second story, stairwell, and basement level lighting is limited to long narrow slits, simple openings, and skylights that are not visible from street level. Throughout the building, the windows have metal sashes. While the windows opening into the living quarters on the second story and several of the basement level windows have been replaced, the majority of the windows, including the large stained-glass windows on the chapel remain original.

At the main floor the foyer window openings and those of the sanctuary are highly ornamented. Located on the north, east, and south elevations of the sanctuary, round arch, tripartite stained-glass windows allow a considerable

amount of filtered light into the building. The center window bay is somewhat wider than the two flanking it. Each of these window openings is surrounded by masonry roping that terminates in a simple, narrow keystone at the architrave. Below each main floor window opening is a spandrel panel filled with a turned balustrade motif. The front three sanctuary windows also have Mormon and Biblical scriptures incised on panels between the spandrel and the opening (Figure 14). There are also recessed panels over selected windows, such as those of the foyer's east elevation, with a bas relief shell flanked by volutes and several flat bands. The main floor window sashes hold translucent, stippled glass with stained glass panels in predominantly blue, gold, pink, and green colors all set in metal sash and muntins. The lowest section of the sanctuary windows are casement sashes with nickel latches. The stained glass depictions will be discussed later in the "interior" windows section of the report.

Selected second story windows have single travertine panels below each sill. There are two small stained glass windows above the two ornate, main floor foyer windows that allow light into small attic spaces above the cloakrooms. The stairwells have a combination of a four-light square windows and more prominent paired long windows with muntins dividing them in narrow two five-light columns. The stage area has even longer paired windows on its north and south elevation: two nine-light columns with the bottom three rows being operable casement windows.

There are skylights above three of the buildings' main staircases—those behind the foyer, those on the south elevation, and those in the northwest corner of the building—and one above the picture booth area.

8. Roof:

- a. Shape, covering: The flat roof is concealed behind the brick parapets veneered with ornamental birdseye marble. Asphaltum roofing has been used for covering.
- b. Entablature/Parapet: The parapet wall forms a decorative entablature over the pilasters on the Chapel's exterior walls. Panels with vertical scoring continue up from the pilasters to reinstate the building's verticality. The parapet coping has a cartouche with a stylized egg and dart motif including floral elements.
- c. Tower: The three-tiered tower has chamfered corners and a strikingly steep pyramidal roof capped by a ball finial surmounted by a religious symbol of the Unification Church (where the statue of the angel Moroni stood when the building was held in Mormon possession). The first tier serves as a base; it breaks forward for single window openings in each of four elevations of second tier. This tier has tiered octagonal pinnacles that cap the corners at the diagonal intersections of the chamfered sanctuary crossings. It also supported urns (now removed) that used to flank the tower windows. Each elevation of this section of the tower is divided by

four elongated pilasters, with symbols of Mormon scrolls and books of scripture serving as pilaster capitals that support pedestals for the balustrade terrace of the third tier. Corner pedestals support three-tiered octagonal pinnacles while central pedestals support urns (now removed). The third tier is divided by pilasters with capitals that form the parapet and support additional three-tiered octagonal pinnacles. Narrow walkway balconies surround the three accessible tiers of the tower including the uppermost part of the structure before the spire begins to slope up to the pinnacle.

The tower has two arched rectangular windows with a small vertically oriented oval window on each of its four elevations. Like most of the windows on the rest of the building, these openings are slightly recessed and unadorned. While this fenestration does allow light into the otherwise dark tower interior, they are mainly decorative and reminiscent of the windows found on the Salt Lake Temple.

C. Description of Interior:

1. Floor plans: The main floor contains three large rooms: the sanctuary, the meeting hall, and the foyer (see Figure 11). The foyer is 37 feet, 4 inches wide and 17 feet, 4 inches deep with sizable cloak rooms on either side of the entry and a “Mother’s Room” approximately the size of either cloak room in the northwest corner. There are two sets of two-leaf doors on the south wall of the foyer that lead into the sanctuary on the left and the meeting hall on the right. The sanctuary takes the form a Greek cross that has an east-west axis measuring 57 feet, 4 inches across and a north-south axis measuring 50 feet, 9 inches across. The corners at the crossing are chamfered and remove approximately 12 feet by 12 feet of interior space at each corner. There is a rostrum that occupies the east arm of the cross and pews that have since been pushed to the side or removed used to occupy the majority of the floor space besides narrow aisles. The meeting hall is 29 feet, 9 inches wide and 52 feet, 8 inches long with a side aisle “lounge” on the south side that is 6 feet, 10 1/2 inches wide and a raised stage that measures 29 feet, 9 inches wide and 18 feet deep with slightly chamfered corners on the west elevation. On the north side of the meeting hall is a spacious office, complete with a fireplace, as well as a smaller office, which has since been converted into a kitchenette area, and a half bathroom.

While the three large rooms on the first floor extend to double if not triple height spaces, there is a second floor above the offices and lounge that flank the meeting hall. On the north side, above the offices, the second floor has living quarters originally built as an apartment for the building’s caretaker. The living quarters include a kitchen and dinette area, a narrow hallway, a living room, a bedroom, a bathroom, and closets. On the south side of the building, the second floor includes what used to be a mezzanine overlooking the recreation hall that has since been boarded up and converted into an independent storage space. The second floor on this side of the building also leads up a half-story to the picture booth, used for projecting

films onto a pull-down screen from above the stage in the meeting hall, and the organ chamber, a square room above the sanctuary where the majority of the 5,000 pneumatic organ pipes are installed; the room and its stairway access allows for the pipes to be cleaned and serviced as needed.

Heading downstairs from the main floor, there is what was originally called the lower mezzanine floor, so-called because it used function as a mezzanine overlook surrounding the gymnasium located a floor below. By 1978, however, the Unification Church had installed a floor to divide the gymnasium into two large gathering spaces: one above and one below. Thus, immediately below the meeting hall then is the new, large room that appears to be used as a larger banquet hall (Figure 15). Immediately below the main floor's chapel sits the original banquet hall. It has a sizable kitchen and two classrooms flanking it on the south side and three classrooms flanking it on the north side. Below the main floor's stage on the "lower mezzanine floor" is a nearly square font room, which used to have a tiled baptismal font, but has since been converted into an office. Gendered bathrooms flank the office to the north and south. Classrooms and a janitor's closet sit below the main floor's offices, and what used to be called the Relief Society room, referring to the name of the women's auxiliary branch of the Mormon Church, lies directly below the foyer on the main floor. The Relief Society room, with its original fireplace, now appears to be used as another classroom/office space.

Below the lower mezzanine floor is the lower floor proper or basement floor. Its primary space used to be a basketball gymnasium, which has since not only been covered with a ceiling but also divided into multi-use classrooms now used primarily as storage space. Below the font room lies the "Supervisor's Room," which is now another office space, along with dressing rooms and showers flanking it. Below the Foyer on the main floor and immediately below the Relief Society room is the fan room that contains the air conditioning unit and most of the other electrical and mechanical equipment for the building. The "Scout Room," originally used for Boy Scout meetings and decorated in a rustic wood-paneled manner is located below the living quarters on the second floor, the offices on the main floor, and immediately below the hallway classrooms on the mezzanine level. The space below the chapel and immediately below the banquet hall is currently unexcavated.

There is one final floor, the sub-basement, which is located immediately below the stage on the main floor, below the font room (now office) on the lower mezzanine floor and immediately below the "Supervisor's Room" on the lower floor, or basement level. This floor contains the nearly square boiler room that houses the heating and mechanical equipment for the building's heating system.

2. Stairways: The main staircase is located behind the foyer near the main office. In addition to allowing access up to the main floor's office, foyer, meeting hall, and sanctuary from the west elevation's entrance, this dog-leg, open-well stair also leads down to the two lower levels of classrooms and banquet halls. The concrete stairs

have been covered with gray rubber treads (except the final straight run down from the last landing to the basement which is finished in brown linoleum) and brown rubber wall stringers. The banister is composed of thin, black-painted iron spindles and brass piping handrails that wrap-around continually terminating into a wall at the top and a spherical-capped finial at the bottom.

Slightly grander, the concrete open-well staircase accessed from the south elevation's entrance leads up a half flight to the main floor's meeting hall and sanctuary or down a half flight to the lower mezzanine's classrooms, banquet hall, and kitchen floor (Figure 16). It also continues up from the main floor to a stair hall that grants access to what used to be a mezzanine overlooking the meeting hall (but has since been closed off for storage) as well as the picture booth and organ room. The double winder stairs wrap around a central open space within a half-octagonal bay. The stairs leading down have been covered with gray rubber treads and brown rubber wall stringers whereas the stairs leading up are remain uncovered revealing the original brown linoleum finish. Beginning at the fourth stair from the bottom, the lower stairs cascade outward and wrap around the corner at a forty-five degree angle. The banister is composed of thin, black-painted iron spindles and brass piping handrails that wrap-around continually from the second story wall down to a spherical-capped finial at the bottom.

There are also more utilitarian, narrower concrete staircases in the northwest and southwest corners of the building. The northwest staircase leads up to the living quarters above as well as down to the lower levels of the building including all the way down to the boiler room located in the subbasement. The southwest staircase only leads down to the first two lower levels of the building. Both of these staircases have black-painted iron balusters and brass railings. While both staircases are finished in linoleum the southwest staircase has been covered with gray rubber treads at its final bottom run and the northwest staircase has been covered in a thin carpet upward from the main floor to the living quarters. Although the banisters black-painted iron spindles are identical to the other banisters in the building, these banisters do not have brass handrails but instead have a thin, flattened black-painted iron handrail that wraps around continuing from level to level. The black paint on the handrails is chipping away revealing brown paint beneath.

There are two sets of concrete stairs in the sanctuary that flank the rostrum and are nearly imperceptible from the sanctuary floor being tucked around and behind the four stairs leading up onto the rostrum. The southeast straight stairs has eight steps leading down to a small wash room with cabinets (where the sacrament, bread and water, used to be prepared before the service to be blessed and passed around to the congregation in trays). The northeast dog-leg stair gives access to an emergency exit door to the exterior as well as continues down to the basement level. The southeast staircase has brown-painted iron spindles and a brown-painted brass handrail with brown linoleum finished treads while the northeast staircase has black-painted iron

spindles and a varnished wood handrail with a thick red carpet covering its brown linoleum treads.

There is a narrow dog-leg concrete stair that leads to a straight staircase with black-painted iron spindles and handrails that leads up and into the organ chamber above the sanctuary from behind the picture booth. Inside the tower there are two white-painted spiral staircases made of entirely of iron with weld treads and a pipe handrail. The first one leads up from the level above the organ room to the fourth tier level of the tower, and the second, shorter spiral staircase leads up from that level to the fifth and final tier of the tower, from which the steeple slopes toward the pinnacle. The spiral staircases have small radiuses, steep risers, and low handrails that make them more suitable for occasional, cautious maintenance rather than everyday use.

3. Flooring: The sanctuary and meeting hall's maple hardwood floors have been carpeted more recently with a durable maroon material that has a floral pattern of criss-crossing leafy vines with an orange flower at each intersection. The raised south aisle adjacent to the meeting hall has been carpeted over in a less ornate, thinner red carpet.

The foyer and its adjoining cloak rooms and bathroom are decoratively tiled with three different colored tiles—cream, tan, and orange-red—oriented in different patterned arrangements. The original maple hardwood floor may be viewed in the office on the main floor and the living quarters on the second floor. The back kitchen and bathrooms on both floors have been tiled. The stairwell landing on the main floor and the hallways and banquet halls on the lower levels have linoleum flooring (see the “Stairways” section for flooring finishes on the stairs). The kitchen and the basement level bathrooms (black-and-white hexagonal pattern) may maintain their respective original tiled floors, while most of the other basement level floors appear to have either been carpeted over or had their flooring replaced. The former “Relief Society Room” has a somewhat thick, white carpet while the lower level classrooms and font room turned office has a thinner gray carpet.

The room created above the former gym floor, during the 1978 renovation by the Unification Church, has floral and geometric patterned vinyl tiles: tan with black-line detailing, some of which have been dislodged and removed. The former “Scout's Room” also has patterned linoleum tile flooring, but it appears less ornate and cheaper, probably having been installed much more recently. The sub-basement's boiler room has an unfinished cement floor.

4. Wall and ceiling finish: The sanctuary, meeting hall, classrooms, hallways, and most other spaces not specified below have stippled plaster walls that have been painted white. The sanctuary has pendentives above its four chamfered corners that support aisle beams and the tower. The sanctuary's cornice has a cyma molding and an astragal architrave; the cornice base is painted white, gold, and sky blue ground. The cornice is a cyma molding. The west or rear wall of the sanctuary rises from a dado

(recently removed) which allows a connection with the meeting hall for larger congregational meetings. Most of the time the partition remains down. It has three rectangular panels interrupted from panels above that match the shape of the windows on the other three walls. The sanctuary's 44-foot high ceiling has paneled crossing beams with decorative coffers. The east portion of the ceiling is perforated for an organ baffle. The beams are painted white, the coffers sky blue, and the crossing bosses gold.

In the foyer, the wainscot is polished Utah limestone that varies from 2 feet to 3 1/2 feet high and has been incised to establish a baseboard and chair rail lines. Above, the foyer walls are covered in walnut laminate flexwood, as in the former Relief Society room and Scout room. The foyer has a plaster, white barrel-vaulted ceiling.

The meeting hall's north and south walls are plastered white with piers 7 feet on center; the south and north walls are divided into five bays of recessed panels above and below except on the lower south wall where they open up onto an adjacent south aisle lounge. The meeting hall's cornice has been painted pink and the ceiling is plastered white. The ceiling is dropped and coffered above the moveable partition wall dividing the hall from the sanctuary, where the audio-visual projection room cantilevers into the meeting hall.

The bathrooms and showers have tiled walls. The former Relief Society and the main floor's office have decorative criss-crossed beam ceilings that have plastered coffers with gold-painted trim. The former Scout Room has a white-painted wood paneled ceiling with a long concrete beam stretching across the length of the room.

5. Openings:

- a. Doorways and doors: The doorway surrounds are fairly uniform throughout the building. In rooms with plaster walls, the doorway surrounds have a two-inch chamfered border while the doorjambs are ornamented with a simple stained oak quarter round edge. The characteristic door has three recessed panels, which have mitered-chamfered detailing: a central nearly square panel and two half-sized panels above and below. The upper panels of the doors on the janitor closets and telephone rooms leading off of stairwell landings have diamond-patterned grillwork with decorative floral petals radiating out from each intersection.

The two-leaf French doors leading to what was formerly the "Relief Society Room" have horizontal metal louvers in lieu of a top third panel and opaque lights embedded in its lower two-thirds. On the floors below the main floor, the classrooms, offices, and former "Font Room" have wood doors with full-length opaque lights. The three sets of two-leaf French doors above the two steps down from the hallway into the banquet

hall have eight lights on each of the smaller flanking doors and twelve lights on each of the wider central doors.

The most prominent interior doorways lead from the foyer into the sanctuary and the meeting hall (Figure 17). While the doors are 7 feet 5 inches high, the doorway decorations extend another 4 feet above them. The doorways have reversed cyma molding along their headers above which are round-arched, recessed walnut tympana. Fluted gold friezes with applied rosettes and palmettes run across the bottom of a round-arched header immediately above the doors with a gold-painted cartouche plaque applied at the center of each frieze. The doors themselves are characteristic of many of the building's interior doors: tripartite recessed panels executed in walnut. The other four doorways in the foyer, leading to the two cloak rooms flanking the entrance, a bathroom, and the stairwell landing that leads to the rear offices and another meeting hall entrance, are approximately six inches shorter than the two grand doorways (Figure 18). The two on the west wall are single-leaf doorways while the cloak room doorways are two-leaf; their sliding doors have been immobilized and curtains currently have been strung across their thresholds. All four of these doorways have gold friezes above their headers but no tympana or cartouche plaques.

While most of the doors remain in their original condition, some doors have been painted in the living quarters and stairwells, and some doors have been installed in newly created rooms in the basement level. Newer doors include one with an oval light in its upper half leading into the new banquet hall above the original gym floor and a painted flush metal door with ogee molding leading into the storage rooms created on what was originally the gym floor.

- b. Windows: Similar to the doorway surrounds, the interior window treatment is fairly uniform throughout the building. The typical window jambs are metal and painted white without additional trim or moulding. The five window bays on the meeting hall's south side aisle have two-foot metal grates embedded into the interior sills perhaps to keep children from crawling out. Most of the windows are filled with opaque wire glass. The exceptions occur in the living quarters and the former mezzanine openings above the meeting hall and adjacent to the new banquet hall created above the gym. In both these cases, single glass interior windows have been installed to create enclosed rooms (simple white-painted, square wood sills were installed too). Due to angled rakes in the upper corners, these openings are irregularly hexagonal rather than rectangular; this is true for the all the mezzanine openings.

The largest stained glass windows are located on the north, east, and south sides of the sanctuary (Figure 19). Each of the three sets of circular windows depicts a portion of the world: Europe at the north, North America at the east, and South America at the south. The central circular window in each tripartite set features a map of these three regions, flanked by symbolic scenes (the muntins of the map windows are curved to suggest lines of longitude and latitude whereas the other circular windows have orthogonal muntins). The uppermost center east window, which depicts North America, has to its left a circumscribed depiction of the Hill Cumorah located near Palmyra, New York where Joseph Smith allegedly unearthed the source material for the Book of Mormon and to its right a depiction of the Rocky Mountains where the Mormon Church made its permanent settlement beginning in 1847. The uppermost center north window, which depicts Europe, has to its right a circumscribed depiction of sailing vessels representing the many European converts who immigrated to Utah during the second half of the nineteenth century, and to its left a depiction of a train and airplane that suggests continued conversion and immigration in the modern era. The uppermost center south window, which depicts South America, has to its right a circumscribed depiction of Mayan temple and to its left a depiction of an Aztec temple—a stepped pyramid—both of which allude to potential religious and cultural connections between Israelites of the Old Testament and the ancestors of Native Americans suggested in the Book of Mormon. These nine circular stained glass scenes cap long stained glass rectangular lights that stretch down. Interspersed among stippled glass panes, some with organic muntins cutting through them, the thirty-six states that had selected an official flower by 1930 have their flowers, including Utah's sego lily and the District of Columbia's American Beauty rose, depicted in stained glass panes at symmetrical paired or centered intervals. The stained glass colors include many colors but predominantly blue, gold, pink, and green hues.

The foyer also has stained glass windows. Its semicircular-headed window on the north elevation has stained glass depictions of books of scripture; the five books represent the Book of Mormon, the Old Testament, the New Testament, the Doctrine and Covenants, and the Pearl of Great Price. The top book is larger than the other four and inscribed in a circle (most likely the Book of Mormon as it was termed the "keystone" of the religion by Joseph Smith) while the other smaller four books are inscribed in diamond-oriented squares below. Less colorful than the chapel windows, this stained glass window is executed in browns, yellows, and black. The four windows on the east elevation of the foyer are also stained glass windows that have flower depictions in purple and green with black bordering.

6. Decorative features: The building has four nearly identical mantels: one in the foyer, one in the office behind the foyer, one above in the caretaker's living quarters, and one below in the former Relief Society room (Figure 20). The 6-foot wide, 1-foot-10-inch deep mantels feature polished Utah limestone. Each mantel has been incised in an Art Deco manner with horizontal lines of three across the top and sculpted out with three larger half-scored lines vertically on both sides.

The meeting hall's stage rises 3 feet, 6 inches from the main floor. The stage has its original wood panels covering doors that slide out to store chairs and tables; however, the acanthus cyma surround with shadow box coffers with patera centers replaced a more restrained fret pattern frieze. The stage drawers are set on wheeled tracks that pull out from under the stage complete with rubber cushions, bumper blocks, and metal ball bearings.

The Unification Church also added some decorative features to the sanctuary by placing gold-and-blue-painted, circular patera plates with rosettes on the walls at the height of circular stained glass windows and in between the three windows on the east wall.

7. Hardware: While there have been several changes made to the building, there are some fine examples of original hardware throughout including bronze interior door handles that have flat-faced torus knobs and square, textured, incised and chamfered escutcheons (Figure 21). Most of the windows on the main floor and below retain their original nickel casement window latches, which have been painted black.
8. Mechanical equipment:
 - a. Heating, air conditioning, ventilation: According to the building permit, the chapel was originally heated by steam. The main floor's rooms and the living quarters of the second story have recessed radiators. Standing approximately 18 inches tall, they have white-painted coverings with panels and grilles hiding the radiators coils. The lower level rooms have larger cast iron vertical column radiators, approximately 3 feet tall. With respect to cooling, the Washington Chapel was purportedly one of the first buildings to be fully air conditioned in the nation's capital (and perhaps the United States as well). The Carrier Engineering Corporation of Newark, New Jersey installed a suction air-cooling system.⁸⁶ Although the system is in disrepair, original mechanical equipment is still in place in the boiler room and throughout the building (Figure 22). According to a guide to the chapel for tour guides in the

⁸⁶ Photograph of Washington Chapel air conditioning unit, c. 1933, L. Tom Perry Special Collections, Brigham Young University.

1940s, “the air is completely changed every 12 minutes.”⁸⁷ With respect to ventilation, the chapel, meeting hall, and tower rely on large copper rooftop wind ventilators (described in the chimney section) and accompanying interior dampers.

- b. **Lighting:** Every room was electrically lit and wired in 1933. The building maintains most of its original exterior lighting fixtures, but unfortunately the matching interior lighting fixtures have virtually all been replaced by more conventional lights. For example, suspended individual light fixtures now hang in the sanctuary replacing the original Art Deco wall lamps and the central electrical chandelier—an inverted pyramid built in sections of light glass front with a spread of 15 feet and a drop of 4 feet in the shape of a cross.

The original lighting fixtures were hand-wrought in Salt Lake City by a Swedish convert to Mormonism. It took him one-and-a-half years to complete the lamps for the building: each of the sanctuary’s wall lamps contained 518 pieces of metal (bronze) and 64 pieces of glass from the Phoenix Glass Co. of Monaca, Pennsylvania.⁸⁸

- c. **Plumbing:** There is original plumbing for running water and indoor bathrooms on each floor of the building. While there are some pipe chases visible in the boiler and tunnels adjacent to the basement’s former gymnasium, some of the pipes have been left exposed below the ceiling, most notably on the basement levels. Many of the plumbing fixtures in the bathrooms and showers have since been replaced, but the water fountain outside of the former gym appears to retain its original oval-shaped porcelain bowl and metal spigot.
- d. **Organ, baffle, etc.:** The chapel’s organ is a three-manual Austin console consisting of 72 sets of pipes plus chimes and harp for a total of 5,000 individual pipes. Pipes and expression shutters are controlled from the key desk where the organist sits; this was originally in the center of the rostrum behind the pulpit but has now been moved offstage during renovations. The organ pipes are located ten feet above the sanctuary’s ceiling. Inside the organ room, an oblique sounding board deflects the sound through the grill to enhance the transmittance of soft notes and practically limitless tonal combinations.
- e. **Retractable partition wall and its mechanical hand crank:** As mentioned earlier, the sanctuary’s rear (west) wall is a retractable partition wall that can be cranked up and out of site in order to connect overflow seating in the meeting hall with the sanctuary seating. The hand crank that raises the “steel

⁸⁷ “Instructions for Use of the Washington Chapel Guides,” ca. 1940, 5, Folder 9, Brossard Papers, Special Collections, Utah State University.

⁸⁸ “Sheet #E-33,” Young and Hansen, January 1933, Item 64, Oversized Material, Manuscript Collection, MS 8838, Don Carlos Young architectural drawings, Church History Library, Salt Lake City.

asbestos curtain” between the meeting hall and the sanctuary is located in the picture booth. A roughly 15-inch white-painted metal shaft pivots around a rod protruding 2 inches out from the wall with a chain sticking out from its center that attaches loosely to another point on the arm 6 inches outward. The crank has a wood-covered brass handle.

9. Original furnishings: The sanctuary’s pews, rostrum, pulpit and woodwork throughout the building were crafted in Salt Lake City out of black walnut from the Carolinas, and then shipped to Washington, D.C. The chapel benches (which have since been sliced in half and pushed into the transepts) were originally designed with a curve to allow better visibility of the pulpit and rostrum. The benches terminate in vertical panels, 3 feet 3 1/2 inches high with shallow fluting at the walls and aisles. The pulpit is 5 feet 2 1/2 inches high from the sanctuary floor; originally, there was a set-in choir railing which echoed the curvature of the sanctuary benches but has since been removed. Both the pulpit and railing had incised panels flanked by shallow fluted pilasters. There are four risers to pulpit level and additional risers to the organ and choir. The sacrament table, kneeling bench, and secretarial desk, originally located at the two front corners of the rostrum, have been removed as well.

The foyer still has its original 3-foot guest register stand. Made of high-polished Utah limestone, the guest register has a cove base and an incised tapered pedestal. It was originally located to the right of the fireplace.

D. Site:

1. Historic landscape design: The original surrounding landscape has disappeared; originally, there was no fence around the building. There was a large lawn to the south with benches, limited shrubs, and small trees.⁸⁹ Located on the southwest corner of Sixteenth and Harvard Streets and Columbia Road, the church faces east on a pentagonal lot measuring 100 feet on Sixteenth Street, 150 feet on the south property line, 82 feet on the west property line, 134 feet, 2 inches on Columbia Road and 69 feet, 3 inches on Harvard Street. Harvard Street bends south cutting through Columbia Road at his location, slicing off a corner of the site before heading east. The measurements do not include the landscaped public right of way of 40 feet on Sixteenth Street and 13 feet on Harvard and Columbia Road.

The height of the terrace above the sidewalk measures 2 feet, 10 inches. There are concrete areaways flanking much of the building’s perimeter to allow light to reach into the basement levels of the structure via sunken, garden level windows. Their lengths correspond to the width of the bay sequences: three bays on each side of the sanctuary, five bays on the south elevation of the meeting hall, and various other bay

⁸⁹ Photograph of Washington Chapel south elevation, facing west, c. 1933, L. Tom Perry Special Collections, Brigham Young University. This image shows a well-manicured lawn, stone benches, and plantings of bushes and trees.

sequences on the irregular elevations caused by the entrance pavilion. The areaways are capped by metal railings and gratings. The foundation has large reinforced concrete footings and retaining walls more than 21 inches thick set into the site's red clay: a small iron ore seam discovered during excavation.

There is currently a six-foot, black-painted wrought iron fence surrounding the building except on the south where a concrete wall interrupted by short sections of wrought iron fencing encloses the property (erected sometime during the 1990s). Tall spruce trees, hemlock trees, and deciduous bushes border the building along with a few small lawn areas and concrete paved entry ways (including a lower entrance terrace). A concrete retaining wall and parapet on the western side separates the church from a parking structure off Columbia Road.

2. Outbuildings: None.

PART III. SOURCES OF INFORMATION

- A. Architectural drawings: The complete set of architectural drawings (plans, sections, elevations, and details) for the Washington Chapel was submitted by the architect Young and Hansen to the Church of Jesus Christ of Latter-day Saints in 1933. While the original plans may be viewed by the public at the Church History Library in Salt Lake City, permission was denied to photograph, scan, or reproduce any of these archival drawings for this report.
- B. Early Views: The earliest photographs of the Washington Chapel are from 1931-1933 including professional construction photos, newspaper photos at the time of its dedication, and other amateur photographs now stored in archival collections. Specific images are noted in the citations. Historic images in the Historical Society of Washington, D.C., Washingtoniana Room of the DC Public Library, the LDS Church History Library, and Special Collections at Brigham Young University (construction views and an excellent set of photographs taken shortly after completion) were not available for reproduction in this report due to copyright issues.
- C. Selected Bibliography:

Archival Collections:

Edgar B. Brossard Photographs, Special Collections, Utah State University, Logan, Utah.

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L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.

The Washingtoniana Collection, Martin Luther King, Jr. DC Public Library, Washington, D.C.

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Wilcox, Keith W. *The Washington DC Temple: A Light to the World: A History of its Architectural Development*. Washington D.C.: Library of Congress Copyright Office, 1995.

D. Likely Sources Not Yet Investigated: The Mormon Church's Church History Library in Salt Lake City, Utah may have more archival material of use to this project that was not released in time for this project. The architectural drawings were released to me for viewing and note-taking, but I was not permitted to photograph, photocopy, or otherwise mechanically reproduce the drawings. Someone else might have better luck doing so at a different date (Church policy on reproduction has been known to change and shift due to various factors). Overall, however, the project was fairly thorough in visiting and accessing known archival sources related to the building.

PART IV. PROJECT INFORMATION

Documentation of the Washington Chapel, Church of Jesus Christ of Latter-Day Saints was undertaken in summer 2015 by the Historic American Buildings Survey (HABS), Heritage Documentation Programs (HDP) of the National Park Service (Catherine C. Lavoie, Chief, HABS; Richard O'Connor, Chief, HDP). The project was sponsored jointly by the National Park Service and the Society of Architectural Historians as part of the 2015 HABS/ SAH Sally Kress Tompkins Fellowship. 2015 Fellow Samuel R. Palfreyman (Ph.D. Candidate, Boston University) served as project historian, with guidance from Lisa P. Davidson (HABS Historian). Assistance with gaining access to the building for observation and photography was provided by Randy Francis of the Unification Church.

PART V. ILLUSTRATIONS

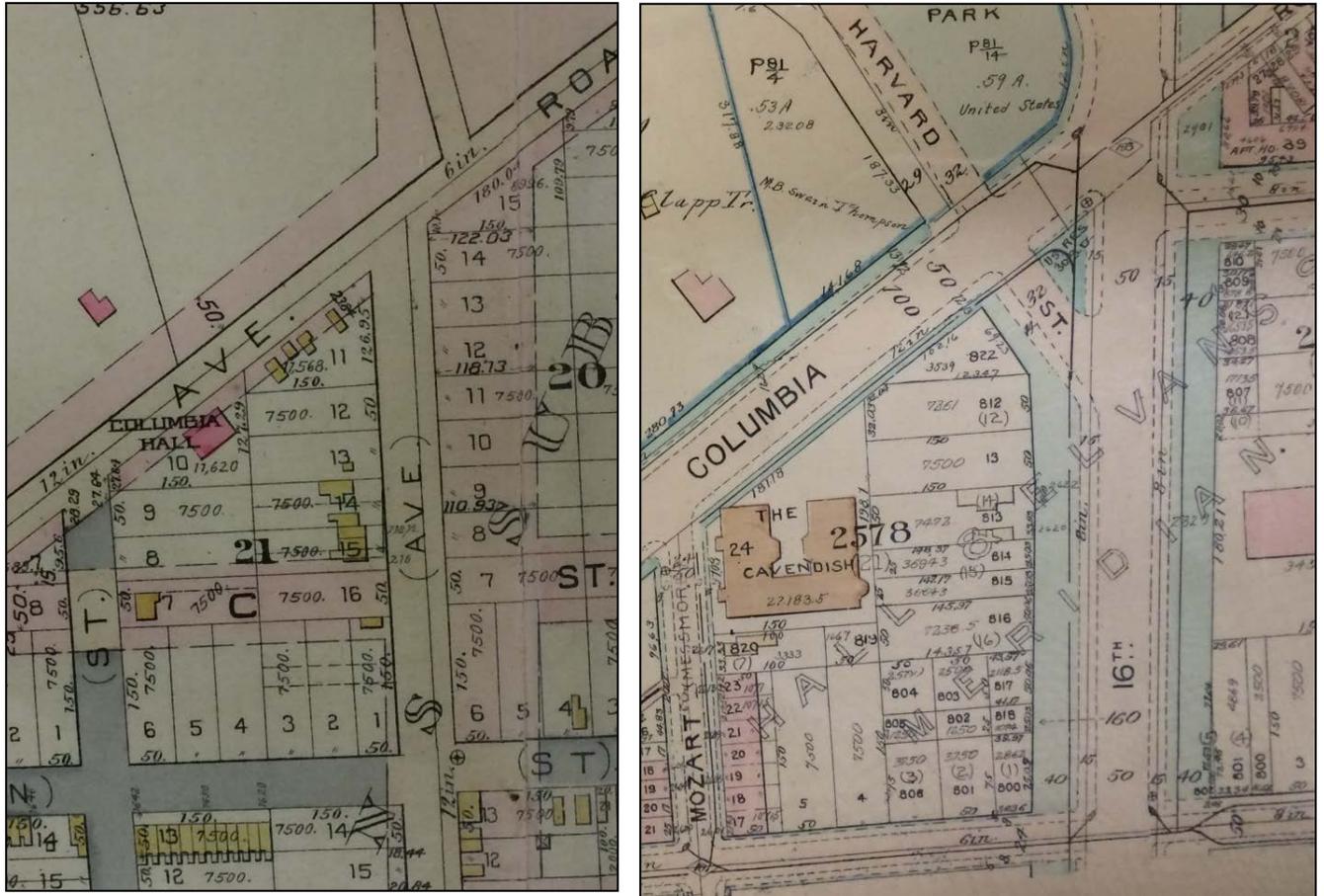


Figure 1: Excerpts of historic maps depicting the intersection of Sixteenth Street and Columbia Road in 1896 (left) and 1919 (right). Note the small nineteenth-century wood frame structures have been removed by 1919.
Source: Hopkins' 1896 and Baist's 1919 Real Estate Plat-Book of Washington, District of Columbia, Volume 3, Washingtoniana Map Collection, Special Collections, DC Public Library.

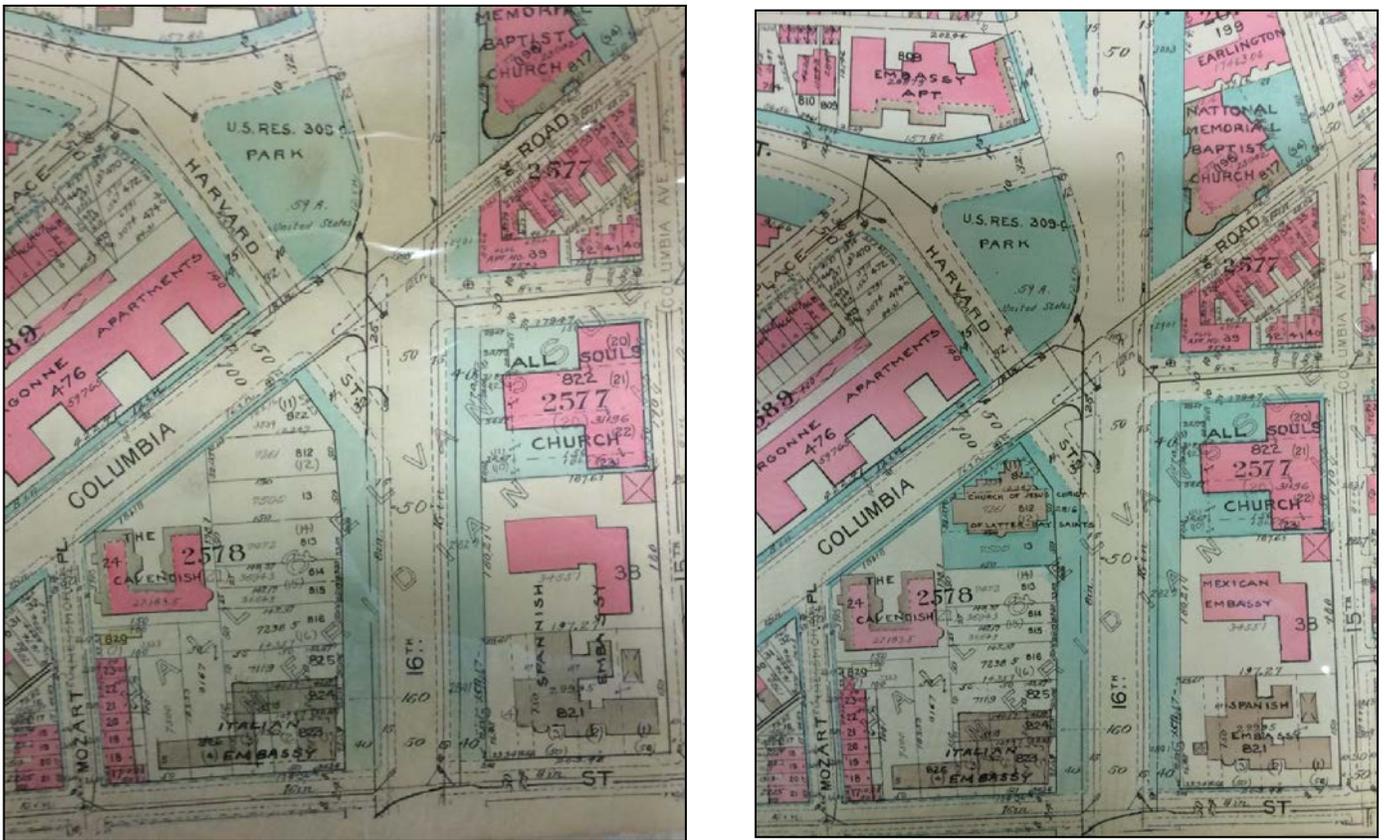


Figure 2: Excerpts of historic maps depicting the intersection of Sixteenth Street and Columbia Road in 1931 (left) and 1937 (right). Note the three lots in 1931 that combine into the one Mormon property in 1937.

Source: Baist's 1931 and 1937 (right) Real Estate Plat-Book of Washington, District of Columbia, Volume 3, Washingtoniana Map Collection, Special Collections, DC Public Library.



Figure 3: Former Boy Scout room, facing southwest (top) and northeast (bottom).
Source: Photograph by the author, June 9, 2015.

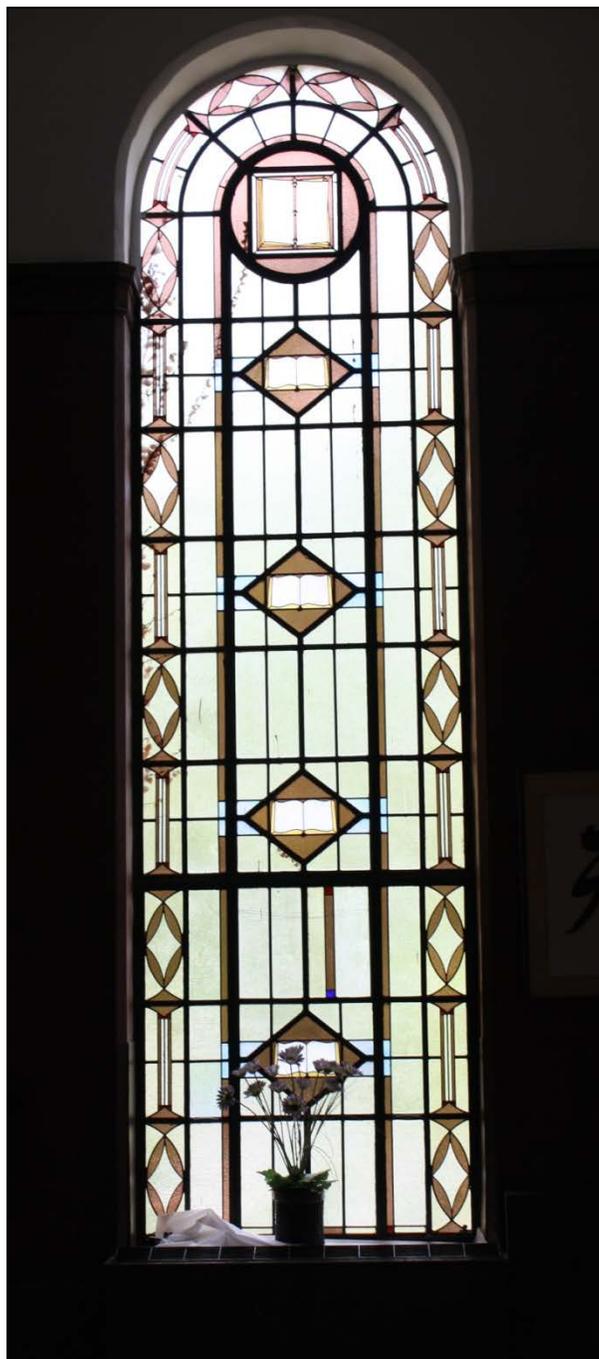


Figure 4: Stained glass window on the north elevation of the foyer. Note the five depictions of circumscribed open books, representing canonized Mormon scriptures: the Book of Mormon, the Old Testament, the New Testament, the Doctrine & Covenants, and the Pearl of Great Price.

Source: Photograph by the author, June 9, 2015.



Figure 5: View inside the foyer facing southwest. Note the hanging picture of the Unification Church's symbol and the portrait of the Unification Church's founder, Reverend Sun Myung Moon.

Source: Photograph by the author, July 22, 2015.



Figure 6: View inside the small conference room (former Mormon Bishop's Office) facing west. Note the portrait of the Unification Church's founder, Reverend Sun Myung Moon.

Source: Photograph by the author, June 9, 2015.



Figure 7: View of the Washington DC Temple, facing south.
Source: Photograph by the author, June 19, 2015.



Figure 8: View of the Unification Church's sign installed in the 1990s, facing southwest.
Source: Photograph by the author, June 9, 2015.



Figure 9 (left): View of the Unification Church's window off to the right of the east lobby entrance. Note the weathering that is exposing the rebar within the baluster on the spandrel panel below the window.
Source: Photograph by the author, June 9, 2015.



Figure 10 (right): Detail of showing the original birdseye marble at the base of the decorative finial, and the replacement conglomerate used to replace and repair damages above.
Source: Photograph by the author, June 9, 2015.

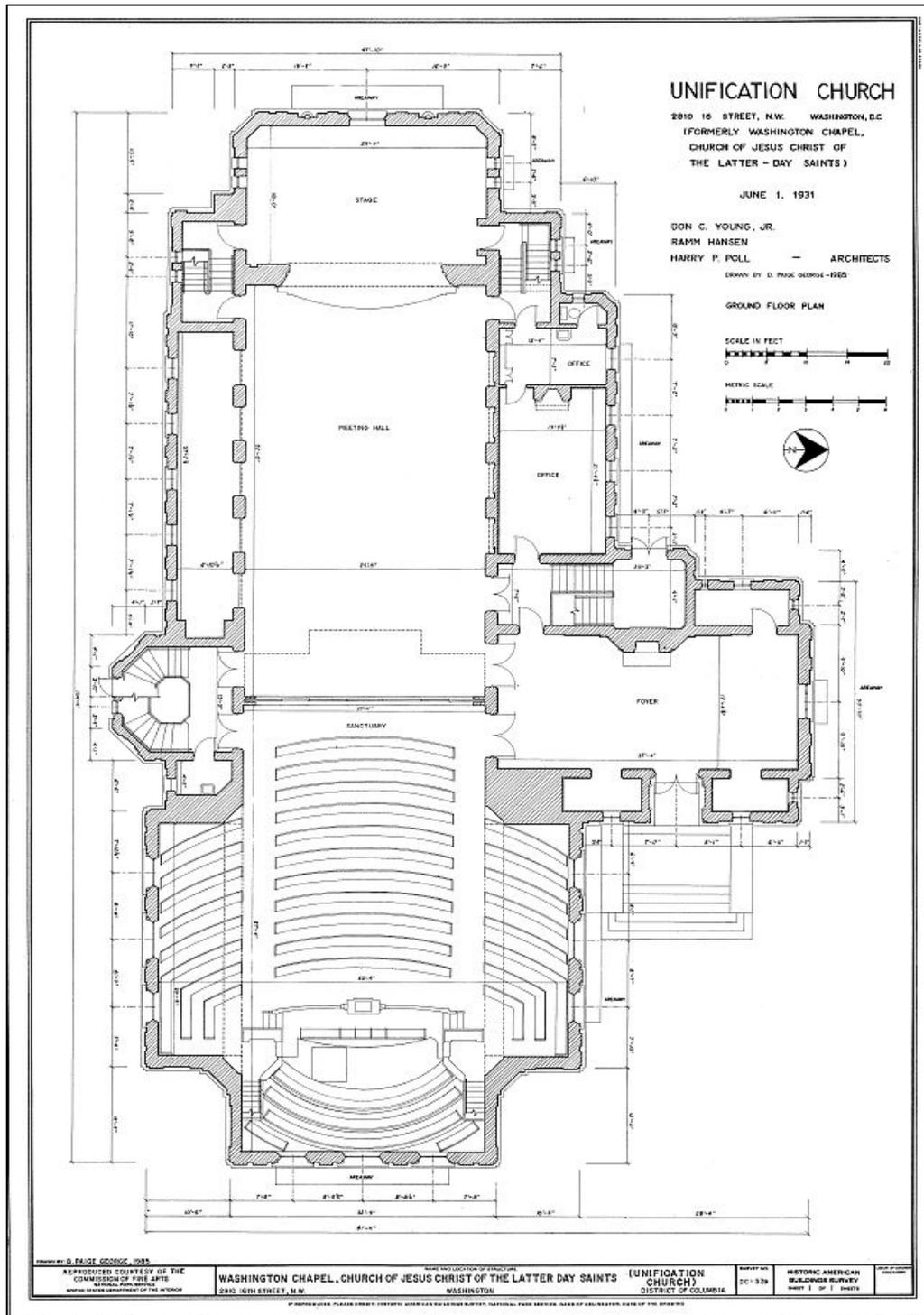


Figure 11: Main floor plan of the Washington Chapel, 1985. Note the three primary gathering spaces: the sanctuary (chapel), the meeting hall (recreational hall), and the foyer (lobby).
 Source: Sheet 1 of 1, HABS No. DC-539.



Figure 12: Detail of the pilasters' floral leaf capitals and decorative sun stones above them. Also note the parapet's repeating pattern with cartouches in the shape of halved eggs and S-shaped scrolls.

Source: Photograph by the author, June 9, 2015.



Figure 13: Detail of Mahonri Young's gold leaf and colored glass mosaic of Jesus' Sermon on the Mount located in the front entrance's tympanum above the doors.

Source: Photograph by Lisa Davidson, June 9, 2015.

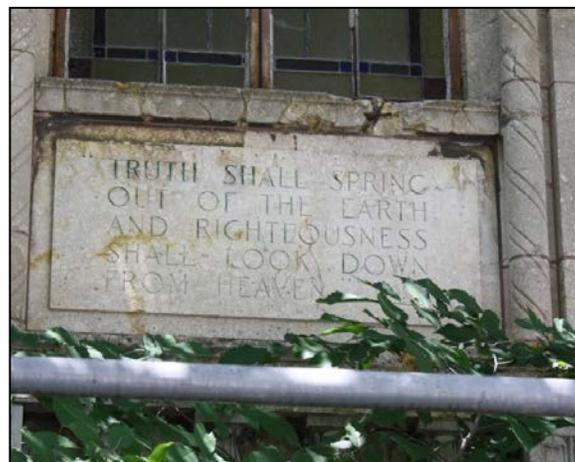
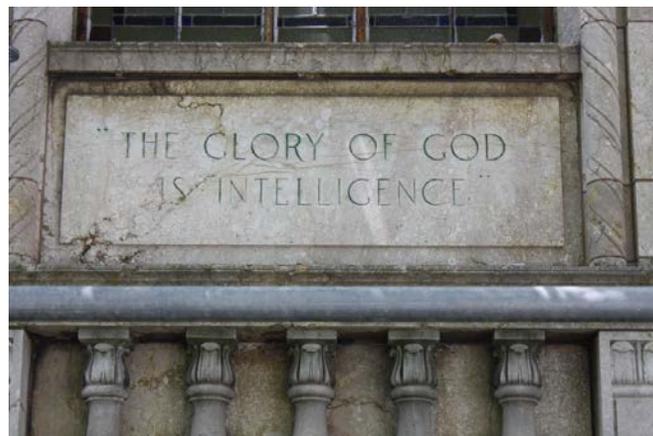
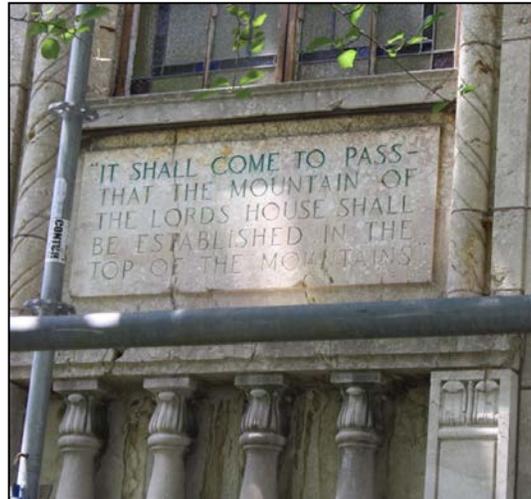


Figure 14: Details of the scriptural incising on the three panels on the east elevation of the Washington Chapel. Note the central one, "THE GLORY OF GOD IS INTELLIGENCE," comes from the Mormon's book of scripture known as the Doctrine and Covenants. The other two passages are biblical.

Source: Photographs by the author, June 9, 2015.



Figure 15: View of the extended banquet hall constructed by the Unification Church in 1977 by adding a floor 8 feet above the gymnasium floor.

Source: Photograph by the author, July 28, 2015.



Figure 16: View looking down from the second story's landing on the south entrance's staircase, facing north.

Source: Photograph by the author, July 28, 2015.



Figure 17: View of the foyer's two grand doorways leading into the sanctuary (left) and the meeting hall (right), facing south. Note the symmetrical layout and decorative fluted gold friezes.

Source: Photograph by the author, June 9, 2015.



Figure 18: View of the southwest door leading to the back offices, stairwell, and additional entrance into the meeting hall. Note the walnut door with its tripartite recessed panels characteristic of doors on the main floor.

Source: Photograph by Lisa Davidson, June 9, 2015.

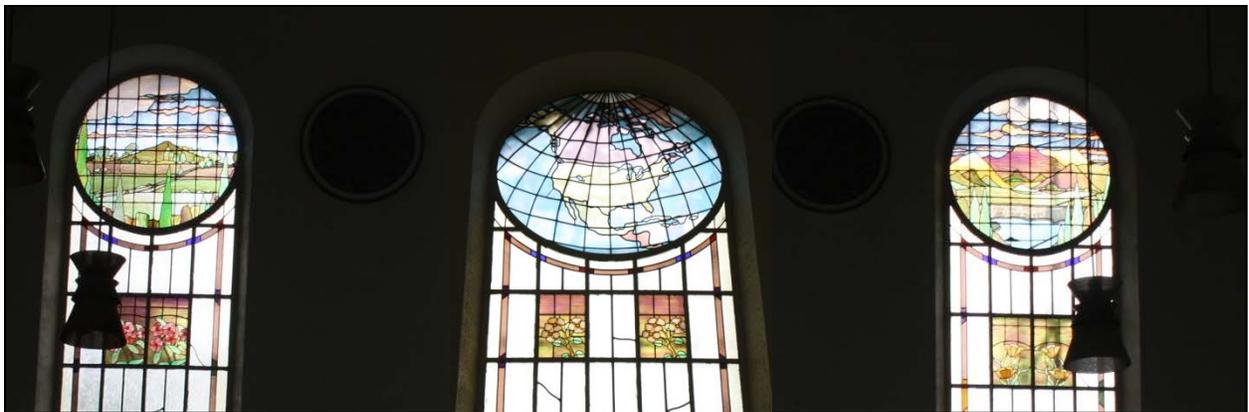


Figure 19: Views of the nine circular stained glass windows in the chapel's sanctuary. The north elevation (top) has the European continent in its center flanked by a immigration scenes to either side, by land or sea. The east elevation (middle) depicts the North American continent flanked by the Hill Cumorah in New York to its left and the Rocky mountains of Utah to its right. The south elevation (bottom) centers on the South American continent with a stepped pyramid to its left and another type of Mesoamerican temple to its right. Note the state flower stained glass panels below each of these circular framed pieces.

Source: Photographs by the author, June 9, 2015.

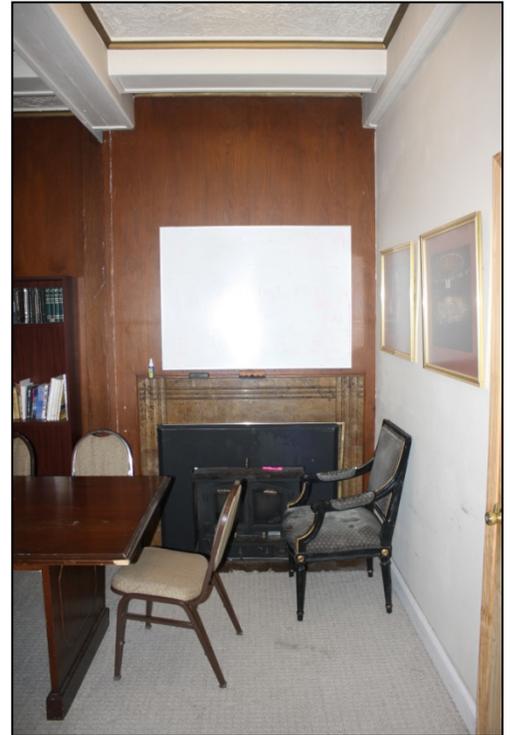


Figure 20: Views of the four nearly identical mantels featuring polished, incised Utah limestone decorated in the Art Deco style. The largest, most ornate mantel is in the foyer (top left). The mantels in the mezzanine basement level's Relief Society room (top right), the second story's living quarters (bottom left), and the main floor's Bishop's Office have had various modifications to their hearths and surrounding finishes but otherwise remain identical in their original dimensions.

Source: Photographs by the author, June 9, 2015.

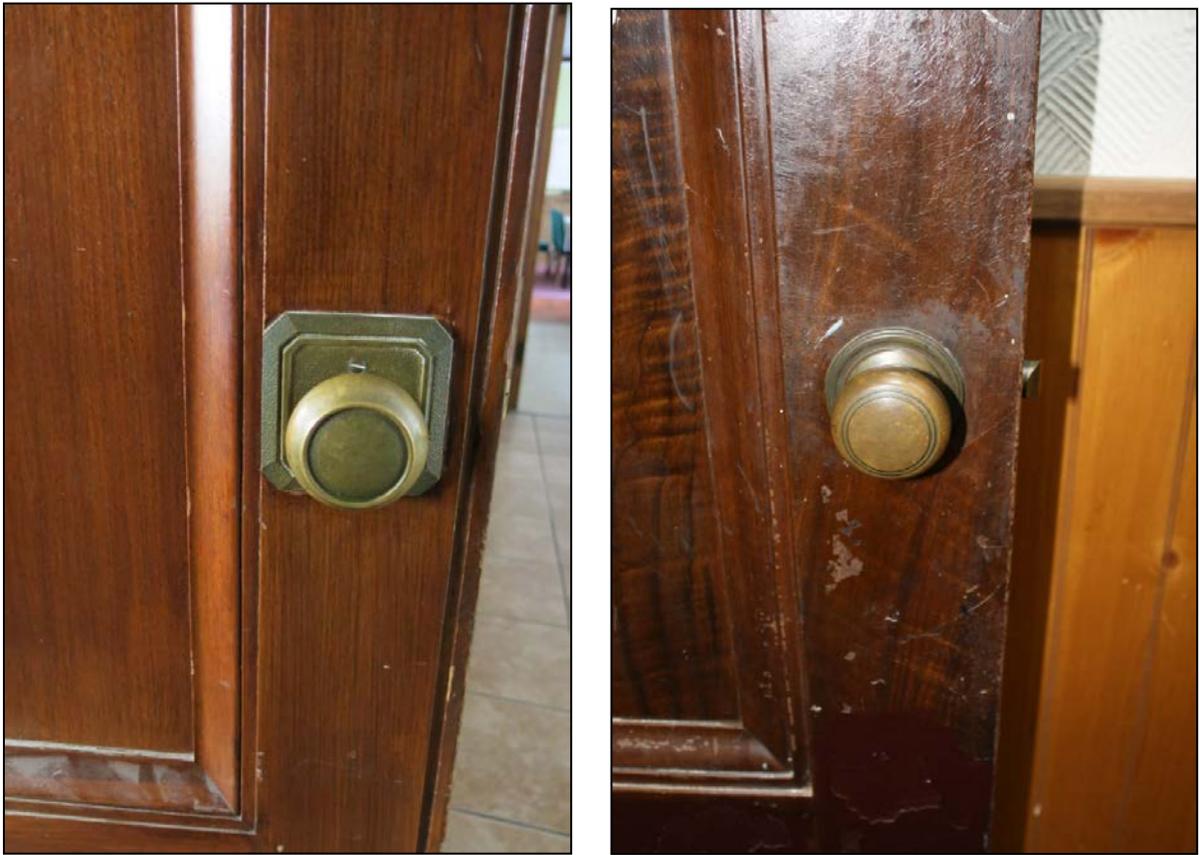


Figure 21: View of a doorknob detail on a door in the foyer leading into the chapel's sanctuary (left) and another doorknob detail on a hallway door leading to the backstage (right). These are likely originals.
Source: Photograph by Lisa Davidson (right), June 9, 2015, and the author (left), July 28, 2015.



Figure 22: View of the original air-conditioning unit.
Source: Photograph by the author, June 9, 2015.