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History of the St. George Temple

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HISTORY OF THE ST. GEORGE TEMPLE

A Thesis

Presented to the

Department of History and Philosophy of Religion

College of Religious Instruction

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Science

by

Kirk M. Curtis

This thesis, by Kirk M. Curtis, is accepted in its present form by the Department of History and Philosophy of Religion in the College of Religious Instruction, as satisfying the thesis requirements for the degree of Master of Science.

Oct. 19, 1964
Date

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Plate 1

Figure 1. ST. GEORGE TEMPLE

Courtesy L.D.S. Church Historian's Library

CHAPTER I

INTRODUCTION

Purpose of the Study

From the early days of the Church the Latter-day Saints have been a Temple-building people. Temple building is, therefore, an important part of Latter-day Saint Church history, and the history of the St. George Temple is of particular importance because this was the first Temple completed after the Saints came west and the first Temple where extensive ordinances for the dead were performed in addition to those ordinances which were performed for the living. Since there is no complete volume containing information about the St. George Temple and because this is an important phase of L.D.S. Church History, not only because of the importance of Temple building among the Latter-day Saints but also because of the contribution to early colonization in the west, it is felt that there is a need for such a volume. Therefore, an attempt will be made in this thesis to bring to light available data pertaining to the historical background of the area, the Temple site, construction, dedications, purposes, and uses of the St. George Temple, located at St. George, Utah.

¹ Joseph Smith, Jr., Documentary History of the Church, Vol. 4 (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints), p. 168.

Resource Materials

Every effort has been made to obtain and review original sources as it pertains to this study. Historical writings, newspapers, private journals, diaries, and other materials have been used in this study. Collections from the Church Historian's Library of the Church of Jesus Christ of Latter-day Saints in Salt Lake City, and the Special Collections Library at Brigham Young University, Provo, Utah, have contributed most to this study. Public and school libraries have been used to obtain resource material for this study.

Organization of the Study

An attempt has been made to organize the research material in a way that will help the reader to follow in logical order the historical background of the area, the selection of the Temple site, the construction period, dedications, meetings, and other important events surrounding the history of the St. George Temple.

Definition of Terms

LDS.--Abbreviation for "Latter-day Saints."

Saints.--Members of the Church of Jesus Christ of latter-day Saints.

Mormons.--Nickname given to members of the Church of Jesus Christ of Latter-day Saints because of their belief in the Book of Mormon.

Territory.--In this study refers to the Territory of Utah.

Dixie.--The southern part of the Territory of Utah, the southwest corner of the present state of Utah.

Stake.--A group of wards comprising a particular geographical area.

Ward.--A local congregation.

Quotations Used in the Study

Care has been taken to insure accuracy in the use of quotations in this study; therefore, any mistakes in spelling, punctuation, etc., were found in the original.

CHAPTER II

HISTORICAL BACKGROUND OF THE AREA

St. George, Utah, the site of the St. George Temple, is located in the Rio Virgin Valley in the heart of Utah's Dixie. The Rio Virgin is a valley "formed by the projecting ridge of two spurs of the Pine Valley Mountains, opening and expanding toward the river, skirting it on the south."¹ The first Mormon exploration in this area took place in 1849 when Parley P. Pratt brought an exploring company as far south as what is now known as Washington County.²

Colonizing the Area

Acting on Pratt's reports, church authorities proposed in a general conference of the Church in 1851 that John D. Lee establish a colony at the junction of the Santa Clara and the Rio Virgin Rivers. The purpose of this colony was to see if such warm weather crops as grapes, cotton, figs, and raisins could be raised in this southern area.³

¹Brigham H. Roberts, A Comprehensive History of the Church (Salt Lake City, Utah: Deseret Book Co., 1930), V, p. 122.

²Under the Dixie Sun, (St. George, Utah: Washington County Chapter Daughters of Utah Pioneers, 1950), p. 23.

³Juanita Brooks, "The Cotton Mission," Utah Historical Quarterly, XXIX (July, 1961), 202.

John D. Lee was eager for this mission but he failed to travel as far south as he was directed; instead he settled in the northern part of Washington County and built a fort on Ash Creek, called "Harmony."⁴

In 1854 Jacob Hamblin and others went into the Virgin River Valley to do missionary work among the Indians.⁵ They were followed three years later, in 1857, by about one hundred settlers who established the settlement of Washington just north of the present city of St. George.⁶

Because of the combination of summer heat, scanty food supplies, malaria, alkali soil, floods, and other factors, these early settlers in the Rio Virgin Valley no more than held their own. By June, 1861, there were still only seventy-nine families in the area.⁷

One of the main reasons these struggling pioneers had been sent to establish colonies in this southern part of the territory was to experiment with the raising of cotton.⁸ The experiment paid off, for over a period of years these early settlers demonstrated that cotton could be

⁴Ibid.

⁵Roberts, p. 118.

⁶Ibid., pp. 118, 119.

⁷Andrew Karl Larson, "Agricultural Pioneering in the Virgin River Valley," (unpublished Master's thesis, Department of History, Brigham Young University, 1946), p. 148.

⁸Roberts, p. 119.

grown,⁹ and the leaders of the Church began to see promise in the venture:

In the spring of 1858, President Young, Heber C. Kimball, Daniel H. Wells, and others "staked" a group of 16 young men under the leadership of Joseph Horne to establish an experiment farm on the Tonaquit, at the confluence of the Virgin River and the Santa Clara Creek. When these young men returned to Salt Lake City in the late fall, they took with them 575 pounds of cotton (with the seed) and 160 gallons of molasses. They estimated that the cotton cost them \$3.40 a pound to produce.¹⁰

Watching with interest the developments which led up to the Civil War, and realizing that the supply of cotton for the Saints could be cut off completely, the Authorities of the Church decided that they should promote further colonization of the Rio Virgin area. Therefore, immediate plans were made for the call of more settlers to colonize Washington County.

Selecting Colonists

The exact method used in selecting colonists is not known. However, Church leaders were apparently very careful in their selection. Utah's Dixie was a hard country to live in and the type of men and women who were to be sent there had to be strong physically as well as spiritually. Without such strength the chosen settlers would never have stayed

⁹Ibid.

¹⁰Juanita Brooks, "St. George, Utah--A Community Portrait," Symposium on Mormon Culture (Logan, Utah: Utah State Agricultural College, now Utah State University, 1952), p. 8.

there, endured the hardships, and accomplished the aims of their revered Church leaders.

Families meeting these requirements were called from over fifty different wards and branches in the church. Fifteen wards supplied one family each; other wards supplied more. The Thirteenth Ward in Salt Lake City, Utah, supplied the greatest number.¹¹

In addition to spiritual and physical strength, some care was evidently taken to secure men skilled in various occupations. This was necessary for success and survival in "Dixie." The following is a list and number of various occupations found among those early pioneers who went to settle in the Rio Virgin Valley.

- 31 farmers, besides 1 horticulturist, 2 gardeners, 2 vine dressers, and 1 vintner
- 2 with molasses mills
- 2 dam builders (an occupation in which all were to have experience)
- 14 blacksmiths
- 2 wheelwrights and 1 machinist
- 1 mill builder and 2 millwrights and 3 millers
- 10 coopers to make barrel containers for either liquids or solids
- 1 adobe maker with 5 masons to lay the walls
- 1 plasterer and 1 painter
- 3 carpenters, 1 turner, 1 joiner, 1 shinglemaker
- 3 cabinet makers and 1 chair maker
- 1 mineralogist and 2 miners
- The clothing industry was represented by:
 - 2 wool carders, 1 weaver, 1 tailor, 1 hatter, 1 brush maker, and 1 manufacturer who did not designate his product
 - 1 tanner and 5 shoemakers
- The professions were represented by
 - 4 musicians and 1 fiddler

¹¹Hyrum L. Reid, "Early History of Utah's Dixie," (unpublished Master's thesis, Department of History, Brigham Young University, 1931), pp. 115-117.

3 school teachers, 4 clerks, 1 lawyer, and 1 printer
 2 surveyors to divide the land
 2 daguerreans to preserve their portraits for posterity
 1 butcher, 1 baker, 1 castor oil maker
 1 tobacco maker
 1 drum major and 1 sailor¹²

After a visit to Utah's Dixie in 1861, Brigham Young was convinced that in spite of the variety of manpower it was necessary to reinforce and strengthen the older settlements and to establish new ones. Thus, in the October General Conference, 1861, a call went out for three hundred settlers to come from various areas. Orson Hyde was instructed to raise from thirty to fifty families in Sanpete;¹³ many others came from Salt Lake City while others left other northern settlements.

The reaction to these calls to hardship were as varied as the professions of the 378 men and 370 women who were called to Utah's Dixie during the early 1860's. Joseph Allen Stout wrote:

I received a letter from my brother stating that him and me were both called to go to the South and raise cotton. now this was joyful news to me for I was glad to leave that cold country and get where I could raise southern products. But my wife felt bad, for she thought she could not live in a hot climate. . . . I began to try to sell out, but there was so many called at the same time that I could only get one yoke of oxen and a one year old heifer for my place, with the hay, potatoes and household stuff which I left; the whole was worth 1200 dollars.¹⁴

¹²Brooks, "St. George, Utah--A Community Portrait," pp. 2-3.

¹³Larson, pp. 148-149.

¹⁴Typed copy of Journal of Joseph Allen Stout, Brigham Young University, p. 24.

This same spirit is reflected in the words of Robert Gardner, Jr. who wrote in 1884 of his call to Dixie:

I looked and spit, took off my hat and scratched my head and thought and said all right, next day I went up to the City and seen George A. Smith in the historian office he laughed when I went in, and said don't blame anyone but me, the President told me to get a list of names suitably for that Mission so I thought of you for one, and thought you would be willing to go if called. . . . But if you don't want to go, step in to the President Office and ask him to take your name off the list and he will do it.

I expect he would but I shant try him I have come to find out what kind of a fit out is wanted and when to go.¹⁵

And Charles L. Walker wrote in his diary on October 19, 1862:

Well, here I have worked for the last seven years, through heat and cold, hunger and adverse circumstances, and at least have a home and a lot of fruit trees just beginning to bear and look pretty. Well, I must leave it and go and do the will of my Father in Heaven, . . . and I pray God to give me strength to accomplish that which is required of me.¹⁶

In the same spirit of faith, young John Pulsipher wrote his reaction to the call:

October, 1861. At an evening meeting in the City, I was informed by Bro. George A. Smith that I was selected for a missionary to the south, on what was known as the cotton mission.

This news was very unexpected to me. Volunteers were called for at conference to go on this mission, but I did not think it meant me, for I had a good home, was well satisfied and had plenty to do.

But when Apostle Geo. A. Smith told me I was selected to go I saw the importance of the Mission to sustain Israel in the Mountains--we had need of a possession in

¹⁵History of Robert Gardner, Jr., written by himself at St. George, Utah, January 7, 1884. (Typed copy Brigham Young University), X, 269-324.

¹⁶Journal of Charles L. Walker (typed copy Brigham Young University).

a warmer climate, and I thot I might as well go as anybody. Then the Spirit came upon me so that I felt to thank the Lord that I was worthy to go . . .

We go with joy; leaving our happy home, which had cost us about 4 years hard work and was just getting a farm under cultivation that would produce enough in one year to last us a dozen years. . . .

December. A few wagons are here before us but the city is not surveyed. . . . Three days after our arrival here . . . our first son John David, was born on the morning of the 28th of December a stout healthy child and the mother got along as well as when we were in a house. . . .¹⁷

To these "brethren" and all the Saints going to Utah's Dixie, Erastus Snow gave the following instructions:

I feel to speak encouragingly to my brethren, so far as our removal from this to the southern part of the territory is concerned. I feel to go body and spirit with my heart and soul, and I sincerely hope that my brethren will endeavor to do the same; for so long as we strive to promote the interests of Zion at home and abroad, we shall be happy and prosperous; and what seems to be a temporary leaving and losing of present comforts that we have gathered around us, will be like bread cast upon the waters. which after many days shall be gathered like seed that brings forth much fruit. If any suppose they are making a temporary sacrafice, let them come before the Lord and claim one hundred fold. "But he that receiveth a commandment with a doubtful heart, and keepeth it, with slothfulness, the same is damned." Those who complain of their condition are miserable and their reward lurketh from beneath and not from above. Brethren, God forbid if this should be the case, with any that are called to go on this mission. We will accomplish more good for the Territory and enjoy much more happiness than we could by staying here. To you that think you cannot bring your feelings to go upon this mission like men, so far as I am concerned I will vote to release you . . .

I wish to say a word more to our brethren who are expecting to accompany me south: I do not feel it will be wisdom to load ourselves down with household furniture, but if a woman wishes to take her rocking chair along, why, let her take it, for that will probably make her more comfortable than any other article of household furniture; but leave the heavy furniture behind, and go with that which will be useful to you.

¹⁷Brooks, "St. George, Utah--A Community Portrait,"
p. 2.

In reference to timber for making our bed steds and other articles of furniture, we can find plenty of it. But I will tell you that I wish our brethren to understand that it is their business to supply themselves with good tools to work in the ground, such as shovels, spades, picks, and also a general supply of quarry tools will be wanted. If we have any on hand we want to take them along; all kinds of tools suitable to splitting and dressing the rock, and if we have not got the means or the tools, let it be made known.

We want every mechanic to take with him his tools; and if for want of a team, he cannot take them along, let it be reported and we will take them along, for it is the tools we want and not the manufactured goods, and we will take pleasure in arranging to carry down the tools of the mechanics who cannot take along their own.

There is a good saw mill in Pine Valley, Washington County, but this will not supply us. We expect two or three new saw mills will be in operation before next spring, for we shall take the irons along with us this fall. Those brethren who can will do well to take along tents, particularly those who have large families.

All kinds of choice seeds should be taken along, particularly those that are adapted to that part of the territory.

It is expected that next spring we shall have a carding machine; hence, those that have sheep should take them along with them. And if any are not making their calculations to take them out at the present, let them shape their course and arrange their affairs so as to take them along as soon as possible, for we not only want to raise the cotton, but the wool. We shall want the linsey woolsey and the jeans, therefore, we want the wool as well as the cotton. . . .

I hope that all musicians that are called will take their instruments with them, and if their are musicians called who have not got instruments, and if there is any way by which they can procure them, it is my particular request that they take some along, also their music books.

I also wish to say to the brethren and sisters that, so far as practicable, it is advisable to take school books along with them . . . It is my desire to have our children in school soon after we get down there, and if we have no school houses we will pitch our tents and set our sisters to work to teach our children.¹⁸

¹⁸William E. Berrett and Alma P. Burton, Readings in L.D.S. Church History, Vol. II (Salt Lake City: Deseret Book Company, 1955), pp. 508-509.

Problems Encountered

And so they left their homes and friends and faced south with a fortitude possible only through faith in their God and their leaders.

Typical of the attitudes of these frontiersmen-pioneers was that of the George Jarvis family. Brother Jarvis, the first one to arrive on his town lot,¹⁹ pulled his wagon up, stepped out beside a mesquite bush on a sand knoll, and said to his family, "Well, we are home. Get out, Mother." His wife was an aristocratic young woman from a fine home in England. Looking about, she began to cry; then immediately getting control of herself, she turned to her children and said to them, "Don't you dare cry. Father says this is home so let's get out and get started."²⁰

Because of lack of experience and because of the fact that not all of the people were frontiersmen, many of them had trouble adjusting to this new situation. But they were called because their particular trade or skill was needed, and most forged ahead. Brother Joseph Orton is typical of many such settlers. In making preparations to go to Dixie he "rigged up a 'fit-out'" of an ox team and an old

¹⁹The method of selecting lots was as follows: The town was surveyed and divided into lots. The lots were numbered, and corresponding numbers were written on slips of paper and placed in a hat (or other container). The number each individual drew designated the lot he was to receive.

²⁰Juanita Brooks, "St. George, the City With a Heritage," The Utah Magazine, I-II (August, 1936), 13, 18, 38.

wagon, the cover of which was a combination of rag carpet and bed-tick. When he stopped for the first night he left the yoke on his oxen so as to be able to distinguish his from the others in the morning. Orton realized this was unnecessarily cruel to the oxen, so each morning from then on he waited until all the others had hitched up their ox teams and then he took the ones that were left, assuming they were his.²¹

When Brother Orton arrived in Dixie, he planted some corn along the creek bottom. He planted the crop, and later went back and replaced some of the plants. When he tried to return again, he could not find his farm. He said someone had cut down the cottonwood tree he used for a landmark.²²

Joseph Orton may not have been an experienced pioneer and colonizer but he was an experienced shoemaker, and his trade was an asset to the community in which he lived. After many misadventures, Orton was advised by Erastus Snow that he had better stick to his shoemaking.²³

Because of the increased hardships, it was difficult to get people to stay in Utah's Dixie during those early days of colonization.²⁴ Many of them, after arriving there and seeing the type of country they were in and realizing the

²¹Ibid.

²²Ibid.

²³Andrew Karl Larson, I Was Called to Dixie (Salt Lake City: Deseret News Press, 1961), p. 113.

²⁴John Taylor, Journal of Discourses (Liverpool and Los Angeles: Lithographed, Gartner Printing and Litho Co., Inc., 1964), XXIII, pp. 13-14.

hardships they would have to endure, would either turn around and go back north or keep on going south in hopes of finding a better place.²⁵

John Taylor, later President of the Church, recalled at one time some of the problems of early colonization which turned many less stalwart saints away from Dixie:

I Remember the struggles Brother George A. used to have. He labored under difficulties, being so very heavy, and not as active as most men; but he was a man of great energy. He would come down here and bring a few men, and would settle them down and go back again. By and by he would bring some more down, all that he could pick up that would volunteer. By the time he came down again, he would find half of the others had gone. They did not want to stop. They thought the land was set up on edge and had never been finished, and they had all kinds of notions. Then he would return to the city, and drum up a few more recruits, and take them down; and by the time he got here he would find that a good many of those he left had also gone. Finally, they became weeded out and left, until he got a lot of folks who, if they had considered it a duty to go on to a barren rock and stay there until they should be instructed to leave, would have done it. It needed just such an element to come to this country. What Brother Snow said here, referring to the sad fact of there being such a number of widows in this place whose husbands had gone to their graves, through having worked themselves to death, was perfectly true; but, then, we don't want to cry about it. We may as well laugh as cry about the past. You have done a great deal of hard work. In coming down from Pine Valley we found immense dugways in the most forbidding places, and it has required all the perseverance, energy, intelligence and faith of even those men who were capable of living on a dry rock--it required the combined energy of the whole to accomplish these things, and a good deal of faith too.²⁶

Thus, Taylor describes the character of most of the Saints who remained.

²⁵Ibid.

²⁶Ibid.

After arriving in Dixie early settlers found that one of the first important things to do was to plant a crop to provide food for the following year. Thus the need for irrigation water was urgent; this meant building a dam across the Virgin River and building ditches to carry the water to their farms. So the winter of 1861-1862 was spent working on a dam and ditches.²⁷

Heavy rains came in the spring of 1862 and the floods in the river caused the dam to wash out and the ditch to fill with mud.²⁸ Through the years the dam had to be replaced time after time. Not until 1885 did work begin on a new pile dam:

The Pile Dam was located near the site of the old dam. . . . Two Indians, Snow and Simon, rolled the black lava rocks from the north slopes of the canyon to the floor below where they were loaded on wagons and transported to the dam. The Indians were paid fifty cents per day for this rock-rolling job, and it is said that they were good workers and not afraid of long hours of toil. The placing of the rock was unpleasant, for much of this work was done by men standing in water up to the waist. In winter, spring and fall the water of the Virgin is cold. . . .

Some water was turned into the fields while work continued on the dam through 1887 and 1888, . . . January 7, 1889, Charles W. Seegmiller reported the dam and canal to be in good condition. The weary farmers, with fingers crossed, began to hope that the river was tamed at last.²⁹

Little did these hard-working pioneers realize that this latest dam was to go the way of the other dams. On

²⁷Larson, I Was Called to Dixie, p. 112.

²⁸Ibid., p. 117.

²⁹Under the Dixie Sun, p. 47.

December 7, 1889, the largest flood in the recorded history of the Virgin took out part of the dam; and one week later, on December 15, 1889, another flood washed away the rest of the dam and 600 yards of ditch.³⁰

Fighting the elements was a constant struggle, a struggle that took its toll, for because of the many problems that seemed to continually beset the Saints, many more of them became discouraged and left the mission. Before 1890 the population of Washington had dropped from more than 600 to 312.³¹

The Virgin Ditch used to carry the water from the Virgin River was three feet deep, six feet wide, and six miles long--including a tunnel over nine hundred feet long. There was a constant problem with the ditch breaking, and the settlers maintained a constant patrol to forestall any breaks in the unsettled ditch. Brigham Jarvis, Sr., tells of an experience that took place in 1864 in which a friendly Indian named Buck Hairlip and his wife helped avert a disastrous break in the ditch. A gopher had made a hole in the ditch bank and the water was beginning to wash the bank away. No matter how hard and fast the men shoveled dirt into the hole, they could not stop the flow of water. The hole kept getting bigger and bigger. The Indian, seeing they needed some help, called for his big, buxom wife who sat in the hole until repairs could be made.³²

³⁰Ibid.

³¹Ibid.

³²Ibid., pp. 42-43.

The following poem, "The Old Virgin Ditch," was
written by Mabel Jarvis, daughter of Brigham Jarvis, Sr.:

My Grandfather told me some stories one day, 'bout the
Old Virgin Ditch;
How the Pioneers first led the water that way, through
the Old Virgin Ditch.
How they sweated and toiled, while the summer sun boiled,
And the ditch banks went slipping out like they were
oiled.
No doubt your grandparents have told tales to you,
As full of excitement and equally true;
For every old settler has something to say, about irri-
gating the Pioneer way,
On that Old Virgin Ditch.

One time when Grandfather was called to patrol, on the
Old Virgin Ditch,
For two days and nights with his shovel and pole, on the
Old Virgin Ditch,
He tramped down and back, mending each break and crack,
That the burned thirsty acres no water should lack,
And only one dish of bran porridge he'd eaten
Without any milk on, or sugar to sweeten,
Though weary and famished, he kept the patrol,
Up and down, back and forth, with his shovel and pole,
On that Old Virgin Ditch.

On another occasion, a gopher's foul prank, on the Old
Virgin Ditch,
Had caused them the loss of some five feet of bank, on
the Old Virgin Ditch.
With shovel and spade, the hillside they flayed
For fully an hour, but no progress was made.
As fast as they flung in the gravelly earth
The stream bore it onward with garrulous mirth,
Till exhausted both Grandpa and Father agreed, to keep
up the battle was useless indeed,
On that old Virgin Ditch.

From his wigwam close by came Buck Hairlip to aid in
mending the Ditch;
And they sent the earth flying with shovel and spade on
the Old Virgin Ditch.
But 'twas useless they saw. Then the Indian called,
"Squaw-www!"
"Taw-winnee--taw-winnee!" She replied, "Auman-yah!"
Again the Buck shouted, then swiftly came
Across the rough furrows, his ponderous Dame.
From her loud protestations, the men feared a scrap,
Till she flung herself, back up-stream, into that gap
In the Old Virgin Ditch.

In another ten minutes the break was repaired, in the
 Old Virgin Ditch,
 And the farmers rejoiced that their crops would be spared,
 'long the Old Virgin Ditch.
 But you'll pardon them both, I am sure, if they smiled,
 As the earth against Sally's broad quarters they piled.
 And, always thereafter, Grandfather would say,
 "Be kind to the Indians," remembering that day.
 Oh, it's often he's moved us to laughter or tears
 Rehearsing the hardships of those Pioneers,
 Of the Old Virgin Ditch.³³

On December 17, 1887, just two days after the second
 flood washed out the pile dam, plans were discussed for con-
 struction of a new dam. A committee was selected to find a
 location for the dam.³⁴

. . . The construction of the dam and the new canal was
 a tremendous task for a few poor people. Labor they
 could and did supply, but cash to buy tools, powder, and
 steel was most difficult to obtain. Relief was obtained
 when Andrew Gregerson with his crew of railroad workers
 offered their services. They had been snowbound working
 on the railroad to the west, and because they were unable
 to move either up or down the railroad, they came into
 St. George to pass the winter. They had the equipment
 needed for the heavy rock work which confronted the dam
 builders, and they knew how to use it. Gregerson's
 Irish railroaders were boarded by the canal company along
 with the workers from Washington and St. George. These
 Irishmen were willing to work for . . . ditch credit.³⁵

By midsummer of 1891 water from the new canal was
 delivered to the old fields.³⁶ And in the spring of 1893
 water was delivered to the new land.³⁷

³³Ibid., pp. 43-44.

³⁴Ibid., p. 47.

³⁵Ibid., p. 49.

³⁶Ibid.

³⁷Ibid.

Developing the Area

The water provided by the dams made it possible to grow fruit in the Virgin River Basin, so quite a few varieties of fruit trees and grape vines were brought from California. In this activity the settlers received encouragement from the leaders of the Church because dried fruit and wine would be good commodities for trade with the northern settlements. In February 1862 some orange, lemon, and olive trees were brought to Utah's Dixie; but Dixie winters, though mild, proved too cold for these to grow. Walter E. Dodge, who brought the citrus trees from California, also brought some honey bees with him. There was only a small quantity of honey at first, but it was a welcome change from molasses and the bees became very important in the cross-pollination of the fruit trees. Honey, along with sweet potatoes, which was introduced about the same time, added further variety to the pioneer diet.³⁸

The building of homes was a necessity anywhere the pioneers went, but in such arid land water was more of a necessity. So until they obtained sufficient water, the Saints had to be content with living in tents and wagons. When they did turn to the construction of their homes, there was an abundance of rock for building, but obtaining enough lumber was a problem.³⁹

³⁸Larson, I Was Called to Dixie, p. 114.

³⁹Ibid., p. 127.

The following verse, written by Charles L. Walker, tells of the problems and the progress of those early pioneers in St. George. It was first sung at a concert given in honor of Brigham Young and George A. Smith on one of their visits to Utah's Dixie, and was entitled "St. George and the Dragon."⁴⁰

Oh, what a desert place was this
When first the Mormons found it;
They said no white man here could live
And Indians prowled around it.
They said the land it was no good,
And the water was no gooder,
And the bare idea of living here
Was enough to make one shudder.

Chorus

Mesquite, soaproot, prickly-pears and briars,
St. George ere long will be a place that
everyone admires.

Now green lucerne in verdant spots
Bedecks our thriving city,
And vines and fruit trees grace our lots
With flowers sweet and pretty,
Where once the grass in single blades
Grew a mile apart in distance,
And it kept the crickets on the go,
To pick up their subsistence.

The sun it is scorching hot,
It makes the water siz, Sir,
And the reason why it is so hot,
Is just because it is, Sir.
The wind like fury here does blow,
That when we plant or sow, Sir,
We place one foot upon the seed,
And hold it till it grows, Sir.⁴¹

In spite of all the "mesquite, soaproot, prickly-pears, and briars," the early pioneers in St. George lost no time in getting a building program going. The first meeting

⁴⁰Ibid., p. 131.

⁴¹Ibid., pp. 131-132.

place was a large "Bowery" built soon after the arrival of the Saints, but it was only a temporary structure and in 1862 Brigham Young requested the building of a large meeting house. In compliance with his request the Saints, on the first day of June, 1863 (Brigham's sixty-second birthday) laid the cornerstone for the St. George Tabernacle.⁴² The following is a description of the building:

Dimensions of the Tabernacle to be one hundred six feet long by fifty-six feet wide to the outside of the main walls. The plans as prepared by the architect, Miles Romney, under the direction of the Church Architect, provided for a broad foundation to meet all requirements of weight for the building.

The basement walls were to be three feet thick with a nine foot ceiling and a projecting water table between the basement and upper part.

The main walls were to be two and one half feet through of solid masonry, high enough to allow for twenty-nine foot high ceiling.

A gallery was to extend along the north, south and east of the assembly room, supported on the north and south with nine solid turned columns and two such columns under the east end of the gallery.

The front of the gallery was to be formed with a thirty-six inch paneled baluster, with pilasters over each supporting column. The part extending over the supporting columns, to be paneled in artistic stucco work.

The foundation was layed of a soft conglomerate lime rock found lying on the foot hills on the north of the valley.

At that time it was not known that the alkali mineral in the ground would deteriorate and soften this type of rock.

The walls of the building were of vermillion sand stone obtained at a rock quarry, three miles distant, to the southeast of the west city springs.⁴³

⁴²Under the Dixie Sun, p. 328.

⁴³Ibid., pp. 328-329.

On Sunday, May 14, 1876, the St. George Tabernacle was dedicated by Brigham Young.⁴⁴ With the building of the Tabernacle, homes, and other buildings, St. George became a permanent settlement; and when the desert began to blossom like a rose, more people began to move into this part of the territory, and by 1871 St. George was a thriving community of more than eleven hundred inhabitants.⁴⁵ The people had gone through many trials and tribulations and had accomplished much in developing their agriculture, their buildings and their government, but the real test was to come. Now it was time for them to build a Temple to their God.

⁴⁴Ibid., p. 332.

⁴⁵Deseret News, Salt Lake City, Utah, December 12, 1951.

CHAPTER III

LOCATION AND APPROVAL OF THE TEMPLE SITE

In May, 1861, during Brigham Young's trip to the Rio Virgin Valley, he made the following prophetic statement: "There will yet be built between these volcanic ridges a city with spires, towers, and steeples, with homes containing many inhabitants."¹ During the next ten years this prophetic statement began to take place. Then in 1871, those called to settle in the Rio Virgin Valley were now to receive a rich spiritual reward. The time had come that a Temple should be built in this land.

But homes were built, a Social Hall was completed, and the stone tabernacle, the court house, and the cotton factory all well under way when Brigham Young first suggested the town as the site for the first temple in the West. At a special council meeting held January 31, 1871, he called in all the local leaders and presented the proposition to them.²

However, there was not much wealth in this southern area and the people were already under a heavy burden of a building program that was not yet completed. Nevertheless, when the proposition of building a temple was presented to the Saints, they thrilled at what they considered was to be

¹Roberts, Comprehensive History of the Church, V, 122.

²Juanita Brooks, "To the Glory of God," Arizona Highways, Arizona State Highway Department (April, 1947), p. 1.

a great blessing and opportunity and voted unanimously in favor of the proposition.³

In 1881, John Taylor explored some of the reasons for building a Temple in St. George. He said:

It was found that our Temple in Salt Lake City would take such a long time to build, it was thought best to erect one down here. Why? Because there was a people living here who were more worthy than any others. Who were more worthy of the blessings of a Temple than those who had displayed the self-abnegation exhibited by the pioneers of the south! God inspired President Young to build a Temple here because of the fidelity and self-abnegation of the people; and, furthermore that there might be an asylum here for those living further south to be administered to the holy ordinances of God.

There was another thing. In establishing the kingdom of God it was necessary that there should be a strong place somewhere here between the land south and the land north.⁴

Immediately following the decision to erect a temple in Utah's Dixie, Church leaders began to search for an appropriate building site. Many rumors have been circulated concerning an undocumented statement by Brigham Young that Moroni, the Nephite Prophet-General, had actually dedicated the site where the Temple now stands. Little information is extant concerning this statement, but the following declaration by David Henry Cannon, Jr., one of the first settlers in St. George, sheds some light on the background of the statement:

I am eighty-two years old tomorrow [October 14, 1942]. I am the only living person, so far as I know, who heard and saw what I am about to relate. At the time of which

³Ibid.

⁴John Taylor, Journal of Discourses, XXIII (November 9, 1881), 14.

we shall speak, I was a lad of eleven years, all-seeing and all-hearing, and drove a team hitched to a scraper.

President Brigham Young had written to Robert Gardner, president of the stake high council. In this letter he expressed a wish that a Temple be built in St. George. Also, that Brother Gardner select a few leading brethren, and, as a group [,] visit sites where it might be best to build the Temple. This they did. Visiting spots each thought might be best. They could not agree, and so informed President Young.

President Young, arriving later, somewhat impatiently chided them, and at the same time asked them to get into their wagons, or whatever else they had, and with him find a location (site).

To the south they finally stopped.

"But, Brother Young," protested the men, "this land is boggy. After a storm, and for several months of the year, no one can drive across the land without horses and wagons sinking way down. There is no place to build a foundation."

"We will make a foundation," said President Young.

Later on while plowing and scraping where the foundation was to be, my horse's leg broke through the ground into a spring of water. The brethren then wanted to move the foundation line twelve feet to the south, so that the spring of water would be on the outside of the Temple.

"Not so," replied President Young. "We will wall it up and leave it here for some future use. But we cannot move the foundation. This spot was dedicated by the Nephites. They could not built it (the Temple), but we can and will build it for them."

To this day the water from that very spring is running through a drain properly built.

I make this statement of my own free will and choice, and without any fear of misgiving.

(signed) David Henry Cannon, Jr.

ATTESTATION: We, the undersigned, found David Henry Cannon, Jr., preparing beans to be canned. Also, his mind was clear and keen. During the entire interview, covering about thirty minutes, he never hesitated for an answer, and he never was once in doubt as to what he had seen and heard upon those memorable occasions. He told us many other items, which we recorded this fourteenth day of October, 1942, but which we do not make a part of this signed statement.

(signed) E. Ernst Bramwell

85 C St. Salt Lake City, Utah

Zilpha H. Bramwell
 85 C St. Salt Lake City, Utah
 Richard S. McAllister
 St. George Utah⁵

The purpose here is not to determine the validity or lack of validity of the above interview; however, this is the only documentary proof pertaining to the dedication of the spot of ground for the St. George Temple by ancient Nephites. At any rate, Cannon must have possessed a remarkable memory to recall in such detail an event which had occurred more than seventy-one years before.

If Brigham Young knew before the site was selected that a particular place had been dedicated by the Nephites, then why did he have others go and look over various sites for the purpose of selecting the best one? In a meeting held in the St. George Tabernacle, February 15, 1873, Brigham Young said "he had diligently sought of the Lord to know the right location for this Temple and he was well satisfied that the place at first selected was the right place."⁶

Nevertheless, at least seven months before the actual construction was begun on the Temple, Church leaders in Utah's Dixie received a letter from Brigham Young. Of this letter Charles L. Walker wrote:

Sunday, April 15, 1871: This P.M. I went to the school of Prophets. A letter was read from brother

⁵St. George Temple Manuscript, Church of Jesus Christ of Latter-day Saints, Historian's Library, Salt Lake City, Utah

⁶St. George Stake Record Book, Church Historian's Library, I, 1850-1873.

Brigham stating that the time had come that the Saints could build a temple to the Most High in St. George. A thrill of joy seemed to pass over the assembly of Elders present at the announcements. It is to be built of stone, plastered inside and out. The length 190 feet, width 142 feet, and 80 feet high, two stories with a large hall in each story, with rooms on each side and a baptismal font in the basement. Brother Brigham and George A. Smith will be down next October to commence⁷ the work and give directions concerning its erection.

Thus the site had been chosen for the Temple. The date for the dedication of the site was set for Monday, November 6, 1871, but two things made it necessary to change the date. The surveying was not yet complete and the weather was cold and raining. The dedication was postponed until Thursday, November 9, 1871.

Concerning the day of the dedication of the Temple site, Charles Walker recorded the following:

Clear bright and pleasant-- I went to the block on which the Temple is to be reared to witness the ceremony of dedication. There was about 40 Carriages [sic] and wagons and a large concourse of People congregated on the South East corner of the site, the choir sang an anthem. and Br George A. Smith knelt and offered up the Dedictory Prayer which was full and powerfull-- the choir sang again, then the Santa Clara Brass Band played a tune after which Br Brigham said this is the spot where the foundation stone will be laid and when the records will be placed in a suitable stone made for that purpose, and also--near [sic] the top of the building in this place after a few remarks he said [taking the shovel] and uncovering his head we will now proceed to break the ground he took the shovel and dug a few shovels out near the south east stake then gave the shovel to Geo A. Smith who did likewise then Erastus Snow did the same, after which Jos W. Young, Jacob Gates, Herriman, Levi Hancock Jas G. Bleake, Wm Fawcett, D D McArthur, and quite a number of the Bretheren myself with all threw out a few shovels each the congregation

⁷Charles L. Walker, Diary (Brigham Young University), p. 419.

then sang the "Spirit of God like a fire is burning" after which Br Brigham standing on a chair instructed the saints how to make the Salutation we raised our right hand to Heaven and smote our left at the same time exclaiming hossaana! hosana! To God and the Lamb. Amen! Amen! and Amen!! --The congregation were then dismissed by Br. Brigham. . . .⁸

The valley had been settled. The Temple site had been selected and dedicated, and now it was time to start the construction of the building.

⁸Ibid., pp. 101-102. Vol. I.

CHAPTER IV

CONSTRUCTION PERIOD

Truman O. Angell, Architect

It was with many years of experience that Truman O. Angell (church architect) came to his calling as chief architect of the St. George Temple. After joining the church he had moved to Kirtland, Ohio, where he was ordained a Seventy and was eager to do missionary work. Joseph Smith, however, asked him to stay in Kirtland and build buildings. So he worked on the Kirtland Temple and later moved with his family to Nauvoo, Illinois, where he worked as a carpenter on the Nauvoo Temple.¹

After the pioneers came West, to Salt Lake City, plans for a new council house were submitted by a draftsman. Truman O. Angell did not like the plans; he said they were not practical in this new country, so he drew some new plans. This action was to alter the course of his life, for Brigham Young asked him to lay aside his carpenter tools and work on the drawing board. Thus he became church architect, designing schools, office buildings, homes, and other buildings. Among his greatest work was the designing of the Salt Lake

¹Wendell J. Ashton, Theirs is the Kingdom (Salt Lake City: Bookcraft Co., 1945), pp. 45-93.

Temple.² Truman O. Angell was later commissioned to draw the plans for the St. George Temple.

The plates on the following pages were taken from Truman O. Angell's original drawings of the St. George Temple.³

Excavation

As noted in Chapter II, the dedication of the site and the groundbreaking ceremony took place on Thursday, November 9, 1871. So eager were the people to begin work on the building of the Temple that by 3:00 p.m. of the same day men went to work with teams and scrapers.⁴

Due to primitive methods, the excavation work was rather difficult, for the pioneers had to pick the dirt loose, load it into wagons by hand, and haul it away.⁵

The foundation was dug twelve feet below the grade level.⁶ The digging was easy for the most part, as the ground on the north side was composed of soft limestone, and that of the other three sides was composed of mud, water,

²Kate B. Carter, Heart Throbs of the West (Salt Lake City: Daughters of the Utah Pioneers, 1914), III, 68.

³One should note the difference between the tower on Plate 3 and that which was actually constructed.

⁴"Journal History," compilation of daily events, letters, minutes, magazines and newspaper articles (L.D.S. Historian Library), December 12, 1951, p. 12.

⁵Ibid.

⁶Edward Parry, "Memorandum on St. George Temple," (L.D.S. Historian's Library), February 8, 1878.

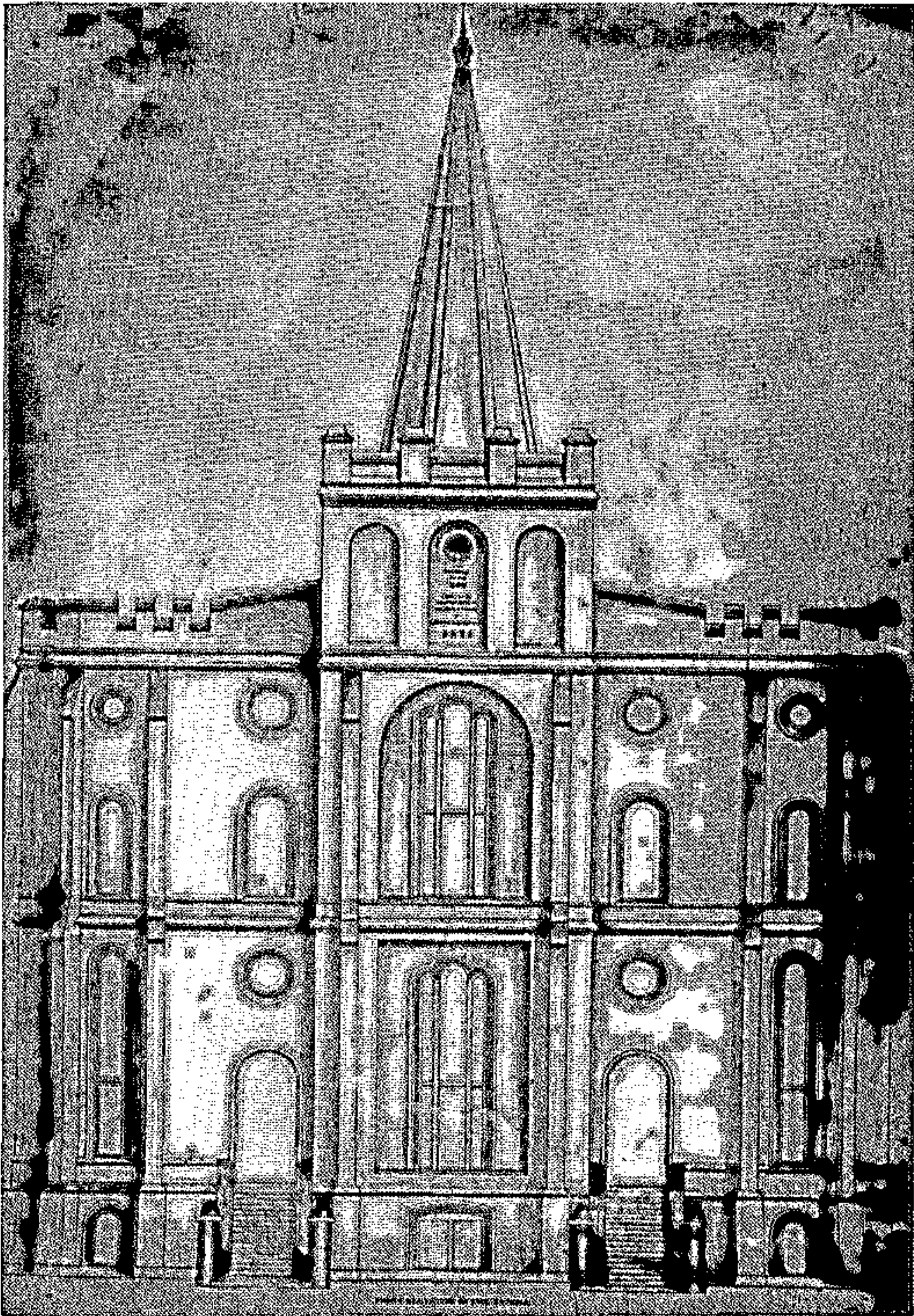


Plate II

Figure 2. ST. GEORGE TEMPLE
Architect's Drawing of Outside Front of Temple.

Courtesy L.D.S. Church Historian's Library

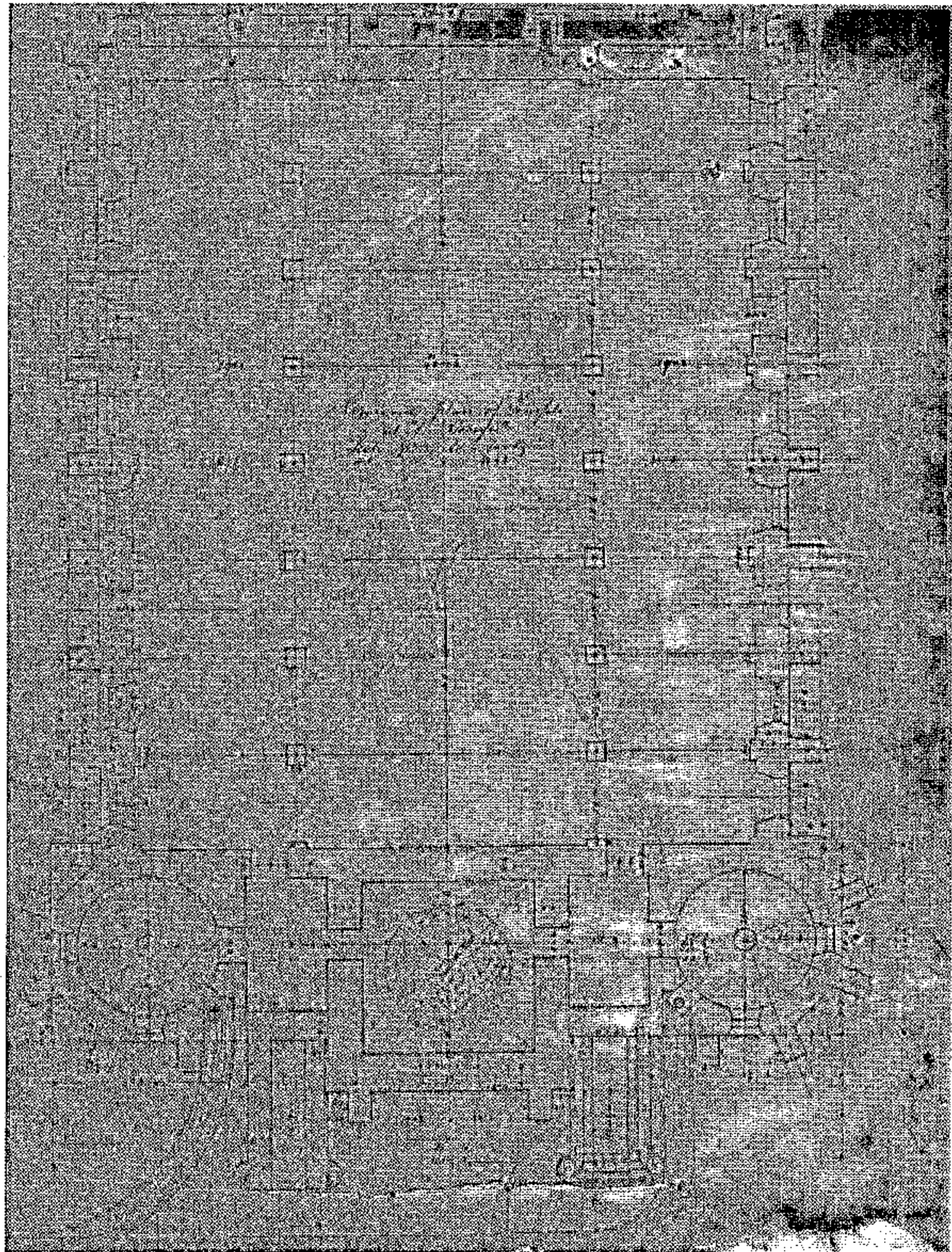


Plate III

Figure 3. ST. GEORGE TEMPLE
 Architect's Drawing of Ground Floor of Temple

Courtesy L.D.S. Church Historian's Library

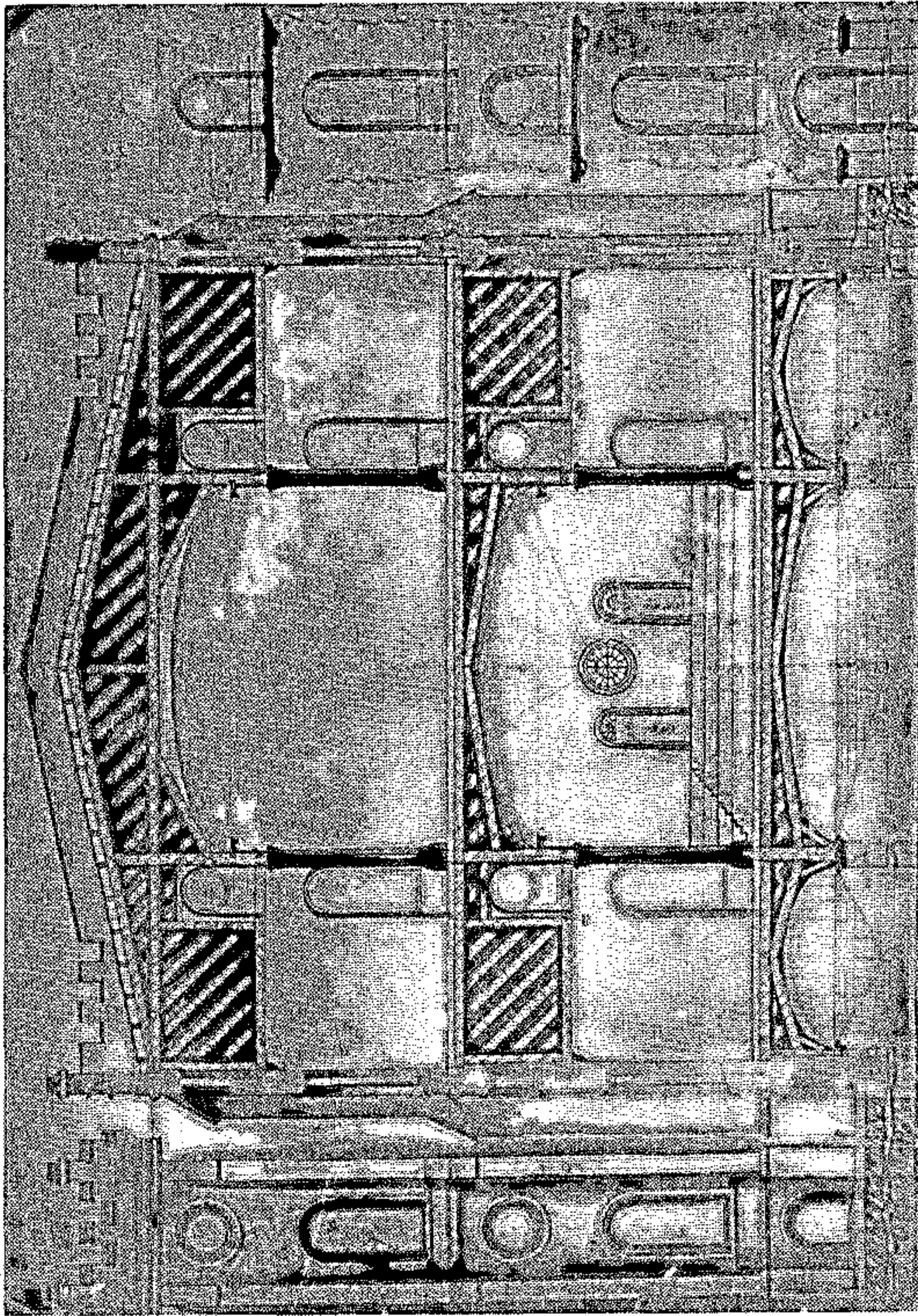


Plate IV

Figure 4. ST. GEORGE TEMPLE
Architect's Drawing of Front Structure of Temple

Courtesy L.D.S. Church Historian's Library

and sinkholes in the gypsum formation.⁷ The real problem, then, was drainage and a drainage system had to be constructed to carry off the water.⁸ This drainage system still exists today.

Edward Parry (chief mason for the Temple) had the following comment to make concerning the excavation:

In digging the greater part we found to be very wet and soft, so much so that it was necessary to dig a frame around the outside within twelve feet of building a little east of square tower. It was so soft in places that a fence pole could be pressed in from twelve to fifteen feet with east. This caused considerable anxiety as to the best way of making it substantial enough to sustain the enormous weight of the building.⁹

Another account states that the ground was hard and dry on top for four or five feet and from there down it was set and soft, making it necessary to dig the foundation deep and wide at the bottom.¹⁰

Because of the difficulties encountered with the water, some thought that a new site should be chosen. Brigham Young felt that since the site had been selected by inspiration and dedicated to the Lord, the Saints could overcome the obstacles and build the Temple here.¹¹

⁷"Journal History," December 12, 1951, p. 12.

⁸Ibid.

⁹Parry, "Memorandum on St. George Temple," February 8, 1878.

¹⁰"L.D.S. History St. George Stake," (L.D.S. Church Historian Library), Book 2, 1874-1878.

¹¹"Journal History," December 12, 1951, p. 12.

Making a Firm Foundation

President Young's firm counsel was headed and the work went forward. Because of the boggy condition of the ground, however, it was necessary to fill in with rock to provide a firm foundation on which to build. But not just any kind of rock would do for this purpose, as the action of minerals in the soil would decay both sandstone and limestone. So the material to be used was black volcanic rock, to be quarried from a long, black ridge of volcanic rock west of St. George. "The quarry was found by Pres. B. Young. There were no other rock as suitable to resist the action of the minerals which causes sandstone and particularly limestone to decay."¹²

In order to obtain this enduring stone, a road was made along the volcanic ridge, and the rocks--in sizes ranging from small pieces to boulders weighing several tons--were hauled by ox team to the site.

After the rock was transported to the Temple site, the problem arose as to how to pound it far enough into the ground to make a solid foundation. To solve this problem workmen ingeniously took an old cannon barrel and filled it full of lead. This pile driver, weighing from eight hundred to one thousand pounds, was lifted by horse power about

¹²Ibid., May 5, 1879, p. 3.

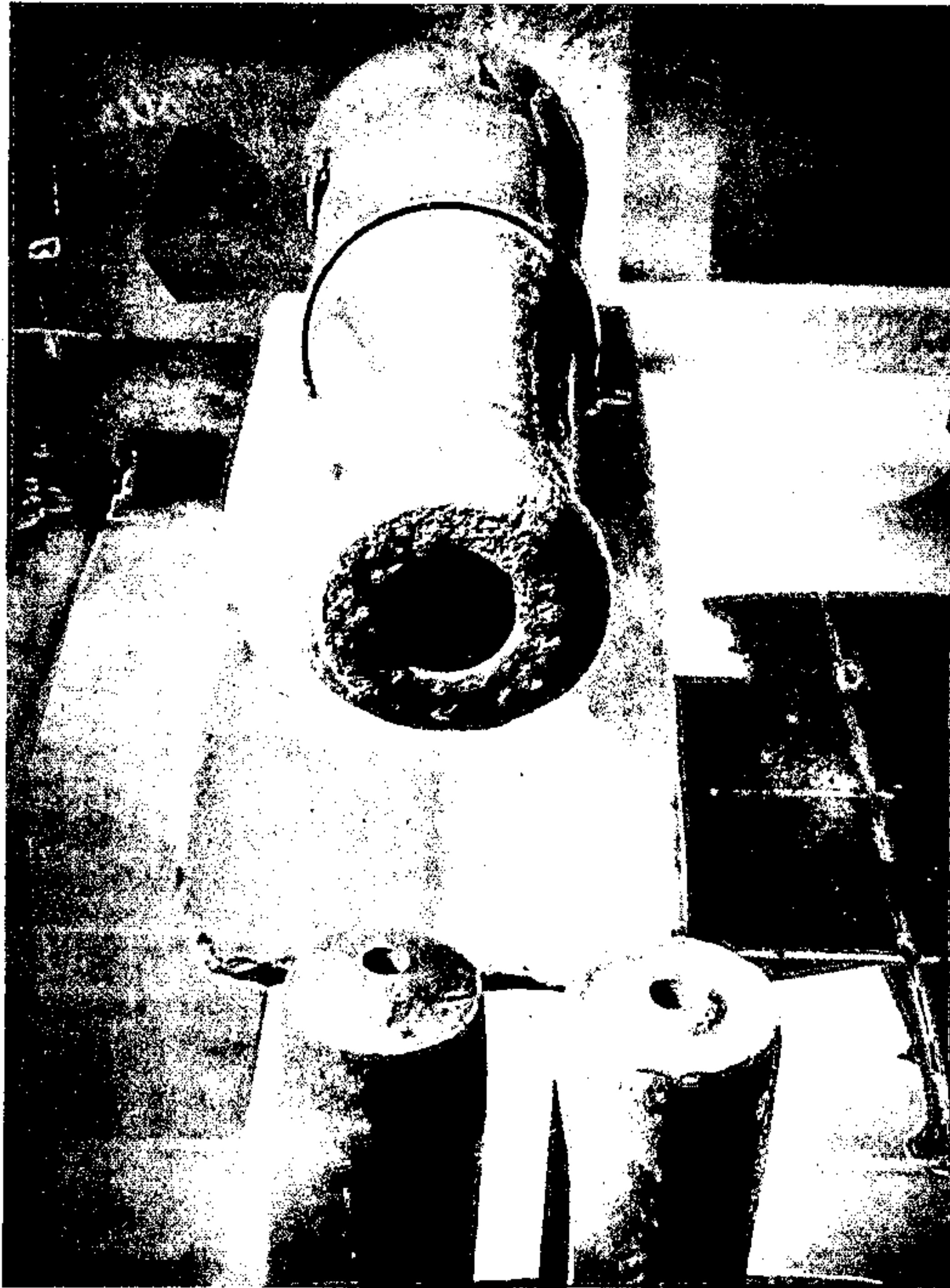


Plate V

Figure 5. CANNON BARREL
Used as Pile Driver to pound volcanic rock into
ground in order to build a foundation for the St.
George Temple

thirty feet (into the air) and then dropped, thus driving the rock deep into the soft ground.

The following is an interesting story connected with the cannon that was used:

The story of this cannon pile-driver is another of the romantic stories of the West. According to Howard R. Driggs, this cannon was manufactured in France and was taken by Napoleon in his siege of Moscow and abandoned in his retreat from the burning city. From there it was dragged into Siberia, thence to Alaska, and finally landed at Fort Ross in California. When Sutter bought the fort, he acquired the artillery with it. Members of the Mormon Battalion, coming north after their historic march in 1846, were employed by Sutter to build a mill race, where gold was discovered. When these men decided to return to Utah, they accepted as pay from Sutter, along with other items, two brass cannon mounted on wheels. These they dragged over the northern route to Salt Lake City in 1848; in 1851 one was brought south to Parowan and thence to St. George in 1861. Today it is mounted at the temple grounds as an item with a significant history.¹³

The following is a song composed by request for the boys who were:

POUNDING ROCK INTO THE TEMPLE FOUNDATION
(Tune: "Cork Leg")

Now, I pray you be still and all hush your noise,
While I sing about Carter and the Pounder and boys.
How the old hammer climbed and went toward the skies,
And made such a thump that you'd shut both your eyes.

"Go ahead now, hold hard, now snatch it again,"
Down comes the old gun, the rocks fly like rain;
Now start up that team, we work not in vain,
With a rattle and clatter, and do it again.

Slack up on the south, the north guy make tight,
Take a turn around the post, now be sure you are right;
Now stick in your bars and drive your dogs tight,
Slap dope in the grooves, go ahead, all is right.

¹³Brooks, "To the Glory of God," Arizona Highways, April 1947, p. 32.

Now, right on the frame sat the giant Jimmy Ide,
Like a brave engineer, with the rope by his side,
"Go ahead, and just raise it," he lustily cried,
"I run this machine and Carter beside!"

I must not forget to mention our Rob,
Who stuck to it faithful and finished the job;
The time it fell down and nearly played hob,
He ne'er made a whimper, not even a sob.

Here's good will to Carter, the Pounder and tools,
Here's good will to Gardner, the driver and mules,
Here's good will to the boys, for they've had a hard tug,
Here's good will to us all and the "little brown jug."¹⁴

Rock For The Temple

Not only was the volcanic lava rock used for the footings and the foundation, but also for the basement wall up to just above ground level. From there on up the superstructure was built of red sandstone taken from the quarry to the north of the city. This was the same quarry from which rock was taken to build the tabernacle.¹⁵

Temple Sawmill

The responsibility of getting lumber for the temple fell to Robert Gardner, a man well qualified for the job.

Gardner was born October 12, 1819, at Kilsyth, Stirlingshire, Scotland. In the year 1821 his father emigrated to the timbered country of Canada, where Robert grew to manhood. Here Gardner became a convert to the Church.

¹⁴Brooks, "Early Buildings," Utah Historical Quarterly (July 1961), p. 239.

¹⁵"Journal History," December 12, 1951, p. 12.

His conversion and baptism into the Church make a rather interesting, though not unusual, story. Gardner wrote of this event:

About 1844 the Gospel of Jesus Christ of Latter Day Saints was brought to our neighborhood by an Elder whose name was John Baraman. My brother William joined the church, to the great surprise of Arch [his brother] and I. We were not at home at the time he joined, and of course did not oppose him; but said inasmuch as he was a converted Methodist and his sins forgiven, what more did he want. If Archie, or I or those who were not converted would join him that would be all right, but I didn't say much and went to their meetings to hear and judge for myself. The Methodists preachers used to hold their meetings in my house; but when their meetings came at the same time as the Mormon's meetings I would go to the Mormons' meetings two miles away, telling the Methodists that they could go on with their meetings and that my wife, my father and mother would take care of them. I wanted to hear what the Mormons had to say, but was advised not to go near them, for if I did I would be deceived, but I went when I pleased and never went out of my way to shun them.

The Methodists soon withdrew their meetings from my house. I continued to go and hear the Mormons preach, and compared their doctrine with the doctrine of Christ and His Apostles, until I was satisfied it was from God. Then I applied for baptism, which was in the first days of January 1845.

My brother William was branch clerk, and the mice got his book and destroyed some of the records and I did not get the exact date of my baptism. However I never will forget the time we went about one and a half miles into the woods to get a suitable place in which to baptise. We cut a hole in the ice. About 18 inches thick, I think. And my brother William baptised me. While under the water, though only about a second, it seemed to me a minute, and a bright light shone around my head and had a very mild heat with it. I think I was confirmed while sitting on a log near the water, under the hands of Samuel Bolton and my brother William, Bolton being the mouth. I cannot describe my feelings that I had at that time, and for a long time after, but I felt like a child, and was very careful what I said and did and thought lest I might offend my Father in Heaven.¹⁶

¹⁶Robert Gardner, "History of Robert Gardner," pp. 4, 5, 7.

Several years later, while at Winter Quarters, Robert Gardner, his brother, and James Craggee, got out the timber for the construction of the first grist mill. And on October 1, 1847, he came with his family into the Great Salt Lake Valley.¹⁷

Getting lumber in great quantities to build in a place that was practically a desert was a real problem, for the nearest location of trees of proper size was on Mt. Trumbull in Northern Arizona, about seventy or eighty miles from St. George.

The following is taken from the diaries of Robert Gardner whose task it was to provide the lumber for the temple:

Brother Snow nominated me to go to Trumbel and get out lumber which was needed for the Temple. The motion was unanimously carried, but I utterly refused and gave my reasons, which were that I knew or was satisfied that President Young did not want me to get out the lumber. I knew he had his mind on Copeland of Beaver. It was afterwards proven that I was correct.

After a while the President and George A. Smith started for Salt Lake City, and Brother, Snow and McDonald went to Beaver with them. While there President Young sent for Coplan and tried to get him to go and get out the lumber, but they could not hitch. When they got to Kane Creek, one night's trip from Beaver they sent me a telegram asking me to go to Trumble and use my wisdom and energy to get out that lumber, and that I would have their blessings and backing. The telegram was signed by Brigham Young and George A. Smith.

My answer was that I would go forthwith. Brother Whipple and I took an inventory of all the property and possession of both Steam Mills, and teams and outfits.

I returned to St. George in a few days and found the mason work of the Temple finished, and the workmen were having a jubilee. As soon as I could I started back with two cooks, men and provisions and soon had the mill

¹⁷Ibid., p. 17.

running. I fitted the mill out with men and took six men with me into the woods. Four with cross-cut saws, and two with axes. I took my bill of lumber needed for the Temple and my measuring pole and ax and selected and marked suitable trees for the choppers to cut. When they were down I measured and marked them for the men with the cross-cut saws to cut log lengths.

Next I arranged for teams and men to haul logs to the mill. After getting that part arranged, we soon began to fill the Mill Yard with lumber, and then a lumber hauling company was organized at Antelope Springs managed by Isaac C. Hate [Haight]. The distance was about half way to St. George. The entire distance from Trumble to St. George was 70 miles. The nearest water to the mill was two miles and it took one man with a team all the time hauling to supply the Mill to keep up steam, and for domestic purposes.¹⁸

Though most of the lumber for the Temple came from Mt. Trumbull, some of it came from Pine Valley Mountain and some from the Buckskin Mountains in the Kaibab Forest.¹⁹

Obtaining lumber and stone for the Temple took a considerable number of oxen and much equipment, some of which was donated to the Church by faithful Saints. The following letters show the concern the church leaders had for individual property that had been loaned to the church for work on the Temple as well as the faithful generosity of those who donated:

Salt Lake City, Dec. 31, 1874

Bishop A. O. Smoot

As the 3 yokes oxen you sent to St. George to haul lumber for the Temple may from accident or other unforeseen causes not be returned to you in the spring, I think it will be well for you to try and purchase them of the owners on such terms as will suit them and bar all feelings of disappointment on their part. You can use any Church Stock you may have for this purpose.

¹⁸ Ibid., p. 51.

¹⁹ "Journal History," December 12, 1951, p. 12.

The journey to Mount Trumbull from here is a long and hard one, especially this time of year, feed also being scarce and I fear that after they have hauled lumber a while they will be so reduced in flesh that would be of little service to the owners for farming operations in the spring. When Prest. Smith telegraphed for oxen, he said, "Get them if you can on subscription or through the Tithing office," plainly indicating to me that they desired to retain them there, at least till the hauling for the Temple is done. As it takes so long to go and return from there it would seem superfluous to send them so far for as short a time, hence the above suggestion that you purchase them and conciliate the owners if possible to this change of the affair. Please let me know soon so that I can advise Prest. Smith. If there should be an owner unwilling to sell his oxen, you will please send me a full and clear description of his oxen, yoke and chain and what time he expects them home so that they may be identified and accordingly if possible returned to him.

In this connection I will state that Brigham and Willard cities donated their 4 yoke oxen, yokes chains wagon, 2,000 lbs flour and complete outfit to the Temple.

Kaysville donated the yoke they sent, Springville 2 yokes and so on.

Please don't delay answering and oblige

Respectfully,
A. M. Musser²⁰

In a letter to A. F. Macdonald, Clerk of Southern Utah Tithing Office, Brigham Young wrote on March 22, 1877:

Please deliver to
Evan Flovius Greene Fourteen yoke of Work Oxen (belong to what is known as the Ox train which has been hauling lumber to St. George Temple); Also two Ponies appertaining to said train. Also deliver to him the two Logging Carts which have been used hauling logs to the Mill at Mount Trumbull. And the Ox Frame and attachments at Mount Trumbull.²¹

²⁰"St. George Temple Subject File," (special file of unpublished material, Church Historian Library).

²¹"St. George Temple Letter Book," (Book of unpublished correspondence between church leaders and those in charge of St. George Temple, found in Church Historian Library), 1877-1878, p. 93.

These and other oxen were to haul one million feet of lumber for the Temple. This was no easy task when one considers that it took about seven days to haul a load of lumber from Mount Trumbull to St. George, and then sometimes only one or two of the larger timbers could be brought at one time.²² This great task took men with more than skill and experience; it took men with courage and faith in what they were doing.

Wood, Mortar, and Stone

Much of the time between the dedication of the site, on November 9, 1871, and the laying of the cornerstone, on March 10, 1873,²³ was spent in the great task of excavating and filling in the boggy ground and getting things organized for the actual construction. Overseeing all the preparation and the actual construction of the Temple was Miles Romney,²⁴ construction superintendent. He was assisted by his son, Miles P. Romney.

One of the Romneys' great problems was, of course, labor, and church leaders were aware of this. On August 10, 1873, in a discourse delivered by Elder George Q. Cannon in the new Tabernacle in Salt Lake City, he announced that President Young was desirous that among those going south to

²²Brooks, "To the Glory of God," p. 32.

²³"Journal History," May 5, 1879, p. 3-4.

²⁴Thomas C. Romney, Life Story of Miles P. Romney (Salt Lake City, Utah: Deseret Book Co., 1948), p. 63.

Arizona to settle, at least one hundred men be prepared with provisions to last the winter and stay in St. George to work on the Temple. He further stated that if they could not find a good place in Arizona for settlement, there was a good opportunity for them to stay and work on the Temple.²⁵

The spirit of these laborers was commendable. On May 7, 1874, John Taylor, in one of his discourses, spoke of this cooperative spirit found among those engaged in building the Temple:

A short time ago, in St. George, they commenced to build a Temple. Men were called upon from different parts, some from this city, a great many from Sanpete County, and from the different settlements, to go and assist down in that locality in building the Temple. Did they do it? Yes. Was there much grunting about it? I have not heard that there was. I happened to be in a meeting a short time ago, and it was said they wanted a little means to help to clothe those men, and to furnish them certain things, and in a very little while there were some ten or twelve hundred dollars subscribed, without any grunting. There is a feeling of sympathy in the hearts of the Latter-day Saints towards one another, and for the upbuilding and advancement of the Kingdom of God.²⁶

On May 9, 1874, a discourse was delivered by President George A. Smith to the General Conference held in the new Tabernacle in Salt Lake City in which he made a report on the St. George Temple. He mentioned that the foundation of the Temple was up to the water table, about eighteen feet from the ground. He spoke of the pleasant climate in St. George,

²⁵George Q. Cannon, Journal of Discourses, XVI, (August 10, 1873), 144.

²⁶John Taylor, Journal of Discourses, XVII (May 7, 1874), 65-66.

saying that there was continual spring and summer most of the year, and that fine fruit was grown in the area. His purpose seems to have been to make the place seem so desirable that there would not be such a problem getting men to go to work on the temple. Indeed, after describing the desirable conditions of the area, Smith urged that about one hundred and fifty of the brethren go down and work on the temple:

We invite a hundred and fifty of the brethren to volunteer to go down there this summer to put up this building, and to find themselves while they are doing it. We shall call upon the Bishops, presiding Elders, teachers and others from the various stakes of Zion to take this matter in hand when they reach home, and find brethren, if they can, who are willing to go and do this work, so that by Christmas the building may be ready for the roof, that we may, in a very short time, have the font dedicated and the ordinances of the holy Priesthood performed in that place. We appeal to our brethren and sisters in behalf of this St. George Temple. Our brethren in that vicinity are doing all they can to push forward the work, but five or six months' help from a hundred or a hundred and fifty men is very desirable.²⁷

At the following Semi-Annual Conference of the Church, on October 6, 1874, President George A. Smith, speaking in the Tabernacle in Salt Lake City, again urged the "brethren" to go to work on the temple. He said:

We also wish, during the Conference, to call the attention of the brethren to the propriety of some two or three hundred hands from different parts of the northern settlements volunteering to go to St. George this winter to work on the Temple, making a donation of their labor. During last winter quite a number of the brethren went down from Sanpete and some of the neighboring counties, and put in about three months work, and during the entire winter there were only seven and a half days they could not lay stone on the Temple, and they were mostly rainy days. Those of us who have not got anything to

²⁷George A. Smith, Journal of Discourses, XVII (May 10, 1874), 87-88.

employ us to advantage during the winter, can go down there and put in three or four months' work on that Temple, in getting lumber, and hauling it, in quarrying rock, and in cutting and setting it; in making mortar, providing lime and hauling it, and in aiding in all the various departments of labor necessary. We can have the walls put up and get the timber ready for the roof during the winter, while we should be doing comparatively little at home. This is one item that I wish to have considered through the Conference.²⁸

And President Smith was most persuasive for three days later, on October 9, 1874, the following remarks by John Taylor indicate the success of Smith's plea for volunteers:

I was very much pleased at a meeting we had the other evening in the Tabernacle, to learn that over three hundred men could be found who would go down to St. George this winter, find their own food and work as teamsters, carpenters, stone-cutters, and in other callings necessary to forward the work on the Temple. That shows there is something like union among the Latter-day Saints. I like to see principles of that kind operating among us, it shows that we possess a portion of the spirit of the work, and that we appreciate the gospel.²⁹

In another talk at the same conference (October 11, 1874), President George A. Smith asked the Saints throughout the territory to remember those who had been working on the temple, for many of them who had been working there for some time were destitute of clothing and other necessities. He reported that the work on the temple was progressing and that the walls were now thirty feet high. Again he made a plea for more volunteers to work on the temple, but stressed that

²⁸George A. Smith, Journal of Discourses, XVII (October 6, 1874), 197-198.

²⁹John Taylor, Journal of Discourses, XVII (October 9, 1874), 174.

no one was asked to labor on the temple unless he desired to do so. He then emphasized the importance and purpose of completing this temple as soon as possible, noting that, " . . . when that Temple is finished we can go down there and be baptized for our dead, receive our anointings and ordinances and all the blessings pertaining to the Priesthood."³⁰ And for those who were planning to spend the winter in St. George working on the temple, President Smith gave the following instructions as to the type of clothing they should take with them:

To all those who may have any intention of going there to spend the winter, I would say, never go with light shoes and thin clothing, but take good warm clothing and thick-soled shoes. Do not be deceived with the idea that you will find summer weather there in the winter season, it is more like pleasant spring weather, and when evening comes, good thick warm clothing is needed.³¹

Thus many of the Saints responded to the urgings of the General Authorities and began their winter exodus to Dixie. We read in a typical entry in the Deseret News for November 9, 1874, that about fifty men from Cache Valley and a number of men from Nephi were on their way south to spend the winter working on the temple.³²

A month later, in a letter to the Salt Lake Herald an unidentified correspondent reported on the progress of the temple:

³⁰George A. Smith, Journal of Discourses, XVII (October 11, 1874), 163.

³¹Ibid., p. 164

³²Deseret News, November 9, 1874, p. 1.



Plate VI

Figure 6. ST. GEORGE TEMPLE
Temple under construction top of foundation

Courtesy Utah State Historical Society

St. George, Utah, Dec 5, 1874.

Editors Herald:

Today, under a charmingly warm sunshine, I accepted the invitation of President G. A. Smith, took seat beside him and enjoyed a pleasant hour's ride, first making visit to the Temple, which gave us a nice drive of half a mile drive south, where we found a force of about ninety men, including carpenters, tenders and other assistants, at work on and around the building, daily putting into the wall fifty tons of rock.

. . . The wall is now up to the centre of the lower course of ground window. It is made of rough dressed rock, except the window sills, caps and water tables, which are smooth dressed. The rock and mortar are taken up by horse power, and all the business arrangements around the building are like clock work. The timbers for the first floor are going in slowly, on account of the trouble and delay in getting lumber and timbers from the mill fast enough for the carpenter force. There is also quite a force of hands at Mount Trumbull, lumbering, and another opening a road and a coal mine about thirty miles east of here, where there is an inexhaustible bed of coal.

After taking quick note of matters and things about the temple, we drove to the quarry, about a mile and a half distant, where we found busy at work, men in the quarry stone-cutters and fitters, blacksmiths and other help, about 120 hands, with a quarry front of about a mile, well uncovered and opened, and teams hauling about fifty tons daily of rock cut and prepared to be placed in the wall. The quarry is a very interesting place to visit. The fine, smooth seam-faces of rock, the sound of the hammer, the thump of the bar, the rattle of drills and click of scores of picks and chisels are music in a business way.

(signed) J.³³

And a correspondent to the Deseret News, signing himself "Thistle," wrote as follows:

St. George, Dec. 10, 1874

Editor Deseret News.

The Temple is progressing rapidly. About fifty tons of rock is laid on the walls daily by the energetic labors of some twenty rocklayers. There are about thirty cutters and dressers engaged in the quarry and on the ground preparing the rock for the layers; also at present

³³Salt Lake Herald, November 9, 1874, p. 1.

twelve teams are engaged in hauling rock from the quarry. On an average they haul thirty-five hundred each trip, making from three to four trips per day. At present the walls all around are some thirty-five feet above the ground, and everyone engaged thereon appears to work with a determined will to accomplish the labors assigned him . . . ³⁴

An interesting note on the sociological condition of St. George is added:

The walls of the Temple are being rushed up at a wonderful speed, and all is peace and quiet, little or no intoxication, no police courts and no lawyers.³⁵

The progress of the work on the temple, the conditions and progress of the surrounding area are found in the following communications:

Work on the temple is forwarding with great dispatch, over 500 men being employed thereon. The walls will be finished and the roof on by the 10th of May, 1875. President Young may be seen daily watching its progress. The tabernacle will be finished in a month.

The crops of cotton, grapes, wine and fruit, this year, were unusually large.

The city of St. George is improving and the surrounding country is rapidly filling up.

A fine bed of coal has just been opened about twenty miles from Santa Clara, and is brought to St. George for use.

Mines of quicksilver have been opened in that vicinity, and prospects of gold and silver are found.

Southern Utah was never more promising than now. On the day before New Year, ploughs were going in all fields and the buds were swelling.³⁶

On September 20, 1875, the following was published in the Deseret Evening News:

³⁴Deseret News, December 10, 1874, p. 2; see also "Journal History, December 10, 1874.

³⁵Deseret Evening News, January 9, 1875.

³⁶Ibid.; see also Salt Lake Herald, January 9, 1875.

The St George Temple--The masons completed the parapet of the temple at St. George, at half past two o'clock on Saturday afternoon.

Accident at St. George.--On Thursday last, Thomas Crane, a laborer on the St. George Temple, undertook to come down from the top of the building by one of the ropes. Before reaching the ground, his arms gave out, and he fell about thirty feet; he was seriously, but it is thought not fatally, injured.³⁷

And finally, after several years of hard work both at the quarry and at the Temple, the rock work came to an end.

Wednesday, Feb. 28. Elder Edward L. Parry, chief mason, reported the last stone of the St. George Temple and its appendages was laid today.³⁸

Interior Finish and Furnishings

The large assembly room or main hall of the temple is 99 x 78 feet. This room was used for the dedication meetings of the temple and for other meetings. Solemn Assemblies³⁹ are held in this room.

In this assembly room there are four rows of pulpits on the east side for the Melchizedek Priesthood. The letters on each row of pulpits are as follows, beginning from the top down: P.M.P. (President of the Melchizedek Priesthood), P.S.Z. (President of the Stake of Zion), P.H.P.Q. (President of the High Priests' Quorum), P.E.Q. (President of the

³⁷"Journal History," September 20, 1875, p. 1.

³⁸Ibid., February 28, 1877, p. 1.

³⁹A Solemn Assembly is a special meeting of the Priesthood, in a Temple District, called by the President of the Church. There was one held December 5, 1954. There were approximately 1100 in attendance.



Plate VII

Figure 7. ST. GEORGE TEMPLE
Under construction up to roof level

Courtesy Utah State Historical Society

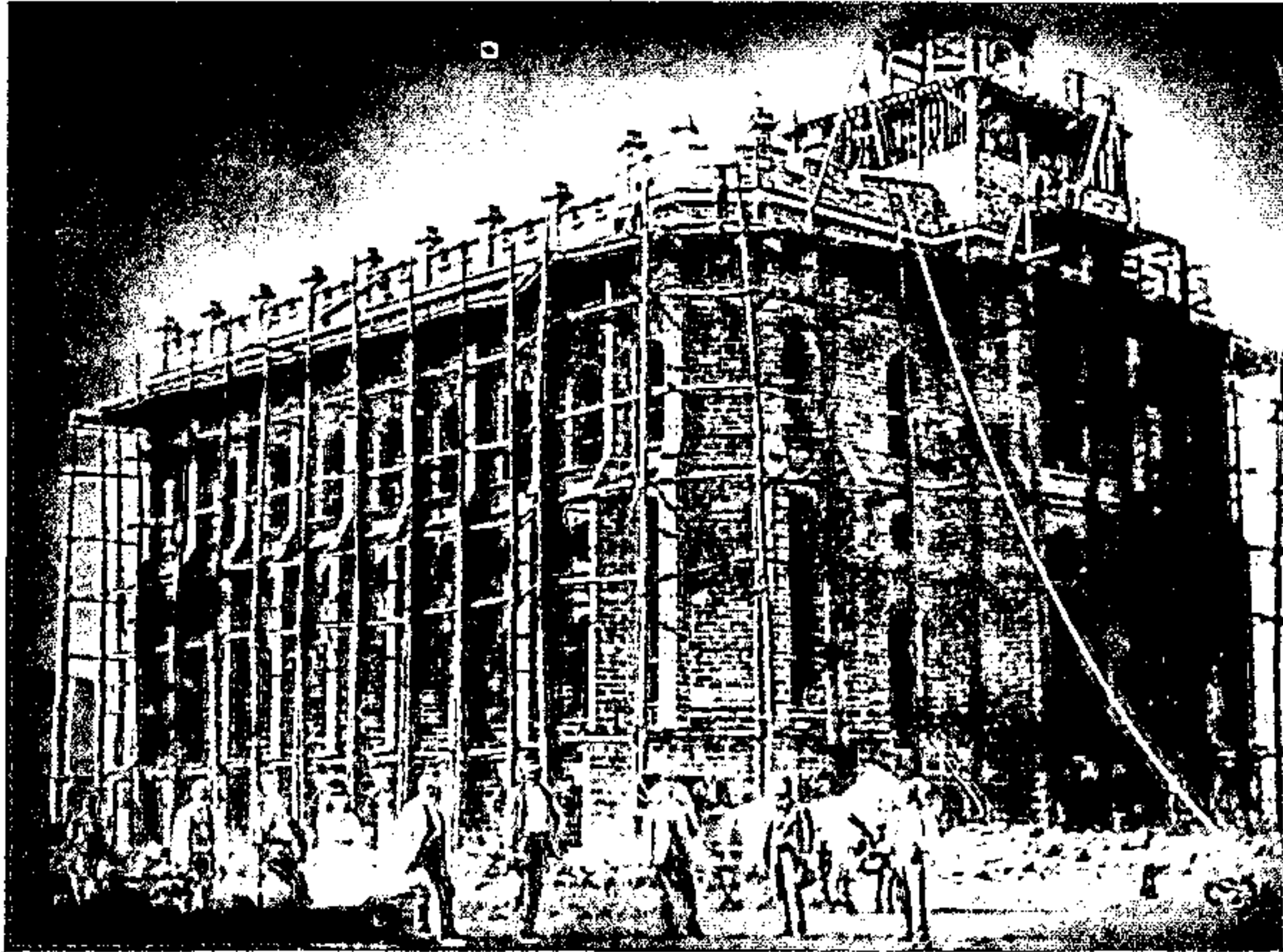


Plate VIII

Figure 8. ST. GEORGE TEMPLE
Under Construction Beginning of Tower on
Top of Temple

Courtesy Utah State Historical Society

Elders' Quorum). There are four rows of pulpits on the west side for the Aaronic Priesthood. The letters on each row of pulpits are as follows, beginning from the top down: P.A.P. (President of the Aaronic Priesthood), P.P.Q. (President of the Priests' Quorum), P.T.Q. (President of the Teachers' Quorum), P.D.Q. (President of the Deacons' Quorum).⁴⁰

The baptismal font and the twelve oxen which support it were made in Salt Lake City. On June 17, 1875, the Deseret News published the following account of the finishing of work on the font:

Castings for the Temple--Today our reporter visited the foundry and machine shops of Messrs. Davis, Howe & Co., 17th Ward, where a number of castings for the St. George Temple are being produced.

Six of the twelve oxen which are to support the baptismal font are completed, and two more are on the way. The animals are life size and were modeled in wood from a fine looking, genuine, live ox, and the modeller has done his work well, the imitation being excellent, and the castings are trim and neat.

The font itself is interesting in form and workmanship. It is oval in shape, 13 feet by nine feet at the top, rounding slightly inwards toward the bottom, and is four feet deep. The bottom weighs about twenty-nine hundred pounds, and the sides about one ton. The sides are fastened to the bottom by bolting from underneath, so that the font will have the appearance of being in one solid piece when finished. Leading up to the font, on each end, when in position, will be six ornamental steps, also of iron, and leading down into it, on each end, will be three similar steps, with a heavy ornamental rail and bannisters to match. Between the inside and outside steps, at the ends, are ornamental platforms. The whole thing, when placed in position and bronzed, as we understand it is the intention to finish it in that way, will be a splendid piece of work, and it will probably be the only one of its kind in existence.

⁴⁰Wilford Woodruff, "Diary," (Church Historian Library), November 10, 1876.

Messrs. Davis, Howe & Co. are doing their part of the work well, their facilities for heavy castings and machine work being quite extensive . . . ⁴¹

Finally the baptismal font and oxen were finished; now came the great task of transporting them, in sections, by rail and ox team from Salt Lake City to St. George. The description of this accomplishment is found in the Deseret News of August 29, 1931:

Editor Deseret News:

Fifty-six years ago this month I was one of a company of young men who delivered the baptismal font for the St. George Temple.

In the party were Andrew Sundergaard of Mount Pleasant, Chris Jensen of Mornoi and myself from Ephraim. The shipment went on the Utah Southern railroad, where we had ox teams to haul it the rest of the distance. Bishop Sheets of Salt Lake was there to load us, assisted by Nathan Davis, in whose foundry in Salt Lake the sacred article was made.

At Nephi we were joined by two others, one named Grover and the other Fife. Andrew Sundergaard was appointed captain of the outfit by Bishop Sheets.

We were instructed to guard our loads carefully and not to exhibit them to anybody except the bishops of the wards along the way, and people the bishops might permit to see them.

My load contained the bottom of the font. It was in two pieces, which standing on edge reached the top of the wagon bows, with two oxen bolted securely between.

We traveled along with soldiers going to Beaver on foot. We passed and repassed them often and almost had to fight to keep them from snooping in our wagons. Some of them believed we were loaded with cannon. The John D. Lee trial was on at the time and there was a great deal of excitement and many wild rumors. But we held to our course and carried out our instructions.

Everywhere along the way we were royally received and entertained. Some of the way it was so hot that we traveled at night for the benefit of our oxen. It reached 119 $\frac{1}{2}$ in the shade. Our oxen nearly died. Every time they heard a stream of water we had all we could do to keep them from stampeding.

We did not leave for the return trip till we saw the font safely in place. As fast as they unloaded us the

⁴¹"Journal History," June 17, 1875, p. 1.

pieces were put in place and bolted together. Apostle Orson Hyde went in and saw the font in place and came out weeping with joy. He thanked God that he had lived to see another font in place in a temple of the Lord. He said this people would never be driven from the Rocky Mountains. I believed him, for I had heard him prophesy before.

Respectfully,
C. L. Christensen
Moab, Utah

The Provo Woolen Factory made about one thousand yards of carpet for the floors in the temple. The factory in Washington, Southern Utah made the remainder of the carpeting for the floors,⁴² and rag carpets for the hallways were made by the sisters of the southern settlements. Fringes for the alters and pulpits were made from Utah-produced silk.⁴³

One shipment of carpet from the Provo factory did not measure up to President Young's standards. The following letter indicates Young's irritation with the factory:

St George, Utah, March 10th 1877

To

James Dunn,
Factory Provo.

Dear Brother,

The Shipment of Carpet and Cloth which you made to St George Temple on the 12th of February has been received.

In relation to the Carpet did not we send you the length that we wanted, that is to say 26 yards or 78 feet? And yet we find the pieces from 4 to 6 yards too short.

As to the cloth, it is altogether inferior in color, to what we expected to receive from the Provo Factory. Its appearance leads us to ask: Do you ever make any white flannel to put into market? For if you do, it

⁴²"Journal History," November 27, 1876, p. 1.

⁴³Brooks, "To the Glory of God," p. 32.

does seem to us that the same material would make white doeskin of that purity of color which we desired to receive for use in our Temple here. The quality of the cloth is good enough, and in this no fault is found.

Though the advantages of the Washington Factory are said to be inferior to yours the white doeskin cloth we have received from that Factory is of a purer color than what we have received from you.

Understanding the capacities of the two Factories it appears to us that the Washington Factory has done well but we cannot say as much of the Provo Factory.

When I see you I shall talk with you on this matter.

Your Brother in the Gospel
Brigham Young⁴⁴

Landscaping

In November, 1876, the brethren from St. George, Washington, and Santa Clara went to work grading the Temple block, making it ready for landscaping, and planting trees and shrubbery.⁴⁵

This landscaping of 1876 served until the general beautification program of the Church in 1939 in which the temple grounds were relandscaped under the direction of the stakes of the temple district.⁴⁶ The material and labor for beautification of the St. George Temple grounds were given freely by the people of Southern Utah. People of the Parowan Stake, for example, contributed evergreens valued at over \$1,400.⁴⁷ Of this donation the "Journal History" notes:

⁴⁴"St. George Temple Letter Book," (Church Historians Library), 1877-1878, pp. 85-86.

⁴⁵Deseret Evening News, December 6, 1876.

⁴⁶"Journal History," January 14, 1939, pp. 8-9.

⁴⁷Ibid.

More than 100 trees came from Cedar Mountain. Some of them are Colorado Blue Spruce and the others are Rocky Mountain Red Cedar. The blue spruce range in height from one to seven feet and in color from deep green to subtle blues. They are beautifully shaped and branched close to the ground. The junipers are some of the most beautiful in shape and color ever brought from these flat topped mountains. Undoubtedly they are extra choice specimen of this rare variety--the foliage is very lacy and deep blue.

President Palmer and a number of associates made two trips into the canyon, taking two full days, to locate these trees. This preliminary work assured good specimens and saved the time of the men who did the digging and hauling.

On the appointed day a large group of men, with the necessary trucks for hauling, assembled to make the trip into the canyon. Both trucks and labor were cheerfully donated. The day was one of pleasure and brotherly cooperation. The equivalent of 18 days work, and a car and truck for three days was given by Cedar City men.

The spruce were the gift of Kumen Jones and the junipers were given by Kenneth Macfarlane.

. . . These big trees that have been donated will be dug this winter. The balls of dirt will be allowed to freeze about the roots and in this state, they will be hauled to St. George and quickly planted. The trucks for hauling and labor for digging will be contributed. The temple grounds will be the ten-acre altar where offerings will be placed.⁴⁸

There were people from Cedar City who donated trees from their own dooryards,⁴⁹ trees that had taken years of toil and care to grow.

Financing the Temple

The estimated cost of building the temple was \$800,000.⁵⁰ It is difficult if not impossible to find the exact cost of the building, as donated labor, equipment,

⁴⁸ Ibid.

⁴⁹ Ibid.

⁵⁰ Salt Lake Herald, April 9, 1876.

and supplies for the workers should be figured in the total cost.

To help finance the temple, arrangements were made to use all tithing collected south of Beaver for the temple project.⁵¹ This did not mean that settlements north of Beaver were not to help. Many of them donated money, labor supplies and equipment as was expected of them. Whenever work on the temple began to slow down because of lack of funds or supplies for the workers, the brethren would go out and solicit more help.

In April, 1872, some of the leading brethren of the church went up through the settlements as far north as Sanpete County and preached to the people about the need for them to contribute anything they could to help with the building of the temple at St. George. A few days later, after giving the people time to get things ready to donate, a group of men with wagons went through the towns where the others had been preaching and loaded their wagons with the donated materials. The men who went after the supplies donated part of their time and were paid out of their loads for the rest of their time.⁵² They had three four-horse teams and three two-horse teams to haul the supplies back to St. George.⁵³ When the foraging crews arrived back in

⁵¹Brooks, "To the Glory of God," p. 1.

⁵²Orson Welcome Huntsman, "Diary," (Brigham Young University), I, pp. 28-29.

⁵³Ibid.

St. George, they found the whole town completely out of flour, and the new supplies they brought were greatly needed and appreciated.

In August, 1875, the same procedure was repeated. However, this time things were a little more difficult to obtain. The Deseret Evening News reported:

From Elder Smith we learn that in Beaver County at least one-half the crops have been destroyed by rabbits, so that the people there-about will probably scarcely raise sufficient breadstuffs to last till another harvest, and in many of the settlements south of there the crops have been greatly injured from the same cause.⁵⁴

In spite of crop difficulties, the push for funds went on. The following communication describes some of the means and methods used to obtain funds and other necessary goods for the temple.

General Tithing Store April 3/74

Bp A. O. Smoot
Provo

Dear Bro.

We received your grain and Produce report a few days ago of Utah County, the result of prompt and energetic labours of yourself and fellow labourers, with which we were well pleased.

You will doubtless rejoice with us to learn that the Temple in St. George is progressing very satisfactory, a great many workmen being engaged upon it, and which promises at no distant day to be completed for those ordinances to attended to in it both for the living and the dead. No Mission since the organization of the Church has had so many natural barriers to overcome, so much costly labour to perform, nor such a lengthy drain on the Faith, Perseverence, Patience and Pockets of the people, as the one usually called "The Dixie Mission;" The last and heaviest drain upon their resources is the building of the Temple, and never was a call made, that met with a more universal, and happy response, but their utter inability to complete such a gigantic labour with

⁵⁴Deseret Evening News, August 17, 1875, p. 1.

the means they had at command, necessitated a call for help from their Northern Neighbours, hence we in this City have had the privilege of raising several thousand Dollars through the various wards, for that purpose, and should the members of your County feel desirous of enjoying the same privilege that they with us may share in the blessings of that Temple when completed, we hereby extend to all such a cordial invitation to participate; let neither the rich nor the poor be slighted, but everyone in your entire district have a chance to donate something towards the first erected Temple in Utah Territory, not even refusing the Widows mite of 5 or 10 cents, which in the sight of the God is equal to the rich mans \$50.00 or \$100.00. When this is first presented to the people many may not be immediately prepared to respond as they would like to, let all such have a little time to make such turns, as to satisfy their feelings. We are constantly receiving orders for supplies of various kinds to keep the work moving, hence what money you receive, please forward to this office. Those who have no money might wish to turn in some grain, or stock, either of which can easily be converted into cash. Home made Cloth or Socks would be very acceptable to the workmen; Having thus given you an outline of the subject, we leave with you and your Co laborers to fill up the interstices.

Praying God to bless you all in your efforts

We remain

Your Brethren in the Gospel

Ed. W. Hunter

L. W. Hardy

J. A. Little⁵⁵

Thus many communities, small and large, played a vital role in completing and paying for the St. George Temple. Even Pipe Spring, Arizona⁵⁶ played its important part for from

⁵⁵St. George Temple File.

⁵⁶Pipe Spring is located on the Arizona Strip in Northern Arizona. The Spring has a steady flow of more than 100,000 gallons per day.

" . . . in 1863, Dr. James Whitmore and brother-in-law, Robert McIntyre, formed a livestock company, using the Spring as headquarters. This became the first permanent settlement at Pipe Spring."

After Whitmore and McIntyre were killed by Indians the Church directed Anson P. Winsor to purchase the property from McIntyre's widow for \$1,000.

this area came many barrels of butter and tons of cheese, as well as hundreds of beef from the tithing herd kept there.⁵⁷

Although no complete list of the wards which contributed to the building of the St. George Temple seems available, the following list presents an indication of the support that was given to the building of the St. George Temple:⁵⁸

Adamsville	Hamilton	Orderville
Annabelle	Hamblin	Panaca
Beaver	Harmony	Parowan
Belvue	Hebron	Paragoonah
Cedar	Holden	Panguitch
Cedar City	Joseph	Pinto
Clover	Kanab	Pine Valley
Cove	Kanash	Prattville
Ephraim	Kanarah	Richfield
Fair View	Manti	Salina
Fayette	Mayfield	Scipio
Fillmore	Meadow	Summit
Glen Cove	Minersville	Summit Creek
Glen Wood	Monroe	Spring City
Glen Dale	Moroni	Spring & Eagle
Greenville	Mount Pleasant	
Gunnison	Oak Creek	

Not only did these and other wards donate currency to the fund, but flour, grain, stock, sundries, merchandise, home goods, and labor as well, so that all might have had a part in the building of the first temple in Utah Territory.

A fort was constructed as a means of protection against hostile Indians. The fort became known as Winsor's Castle.

From five to fifteen men were maintained here to fight Indians and to take care of the beef and dairy herd.

In 1876 the Cannon-Co-op Stock Company as it was called was sold to private individuals.

May 31, 1923, Pipe Spring became a National Monument. (Willis Peterson, "Pipe Spring National Monument A Pioneer Heritage," Arizona Highways, (Arizona State Highway Department, March 1957), p. 8.

⁵⁷Ibid., pp. 5-9.

⁵⁸"St. George Temple Ledger Book," #6559, pp. 74-75.

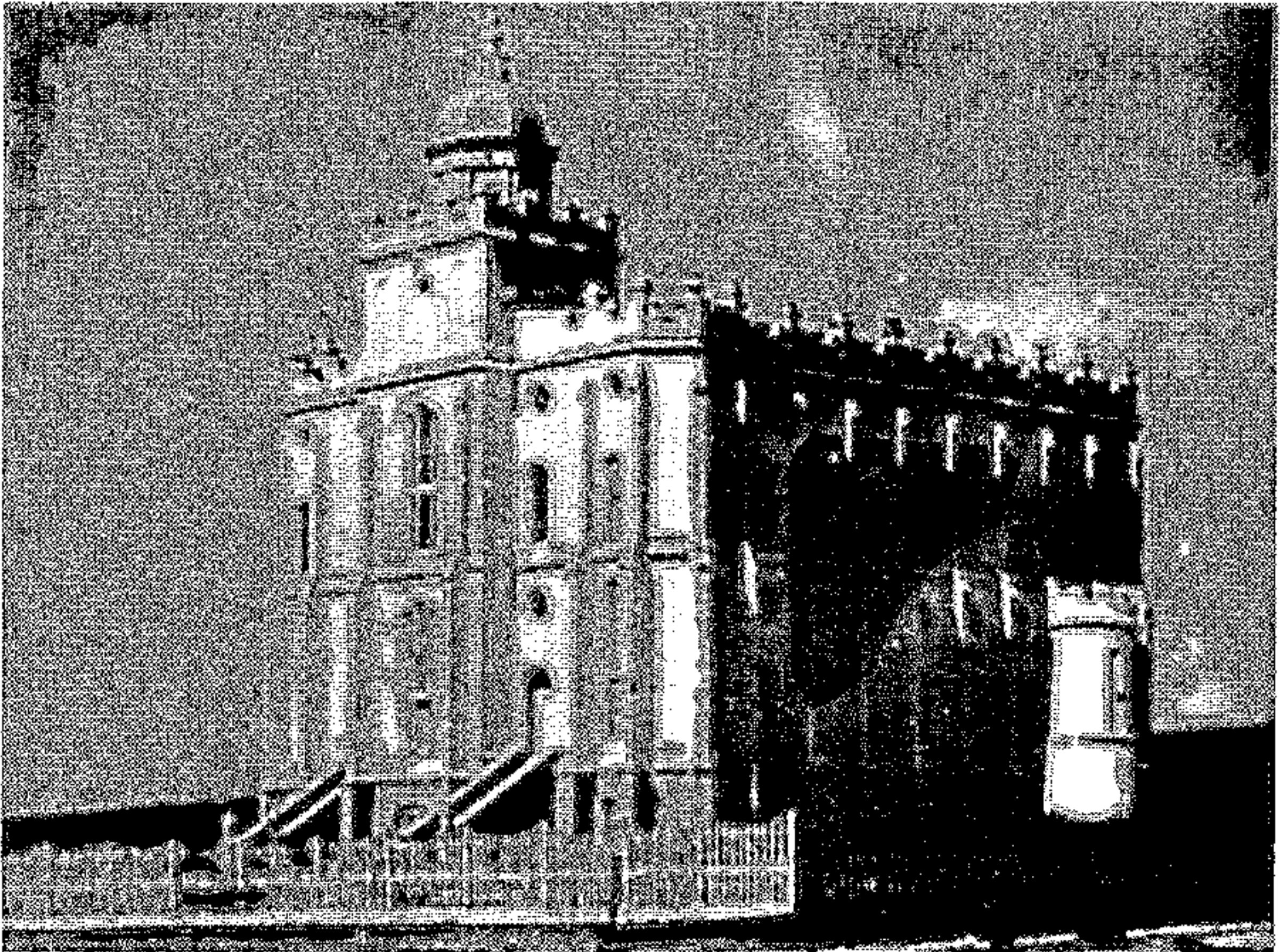


Plate X

Figure 10. ST. GEORGE TEMPLE
Before 1883 (This was the year the new tower
was constructed on top of Temple)

Courtesy Utah State Historical Society

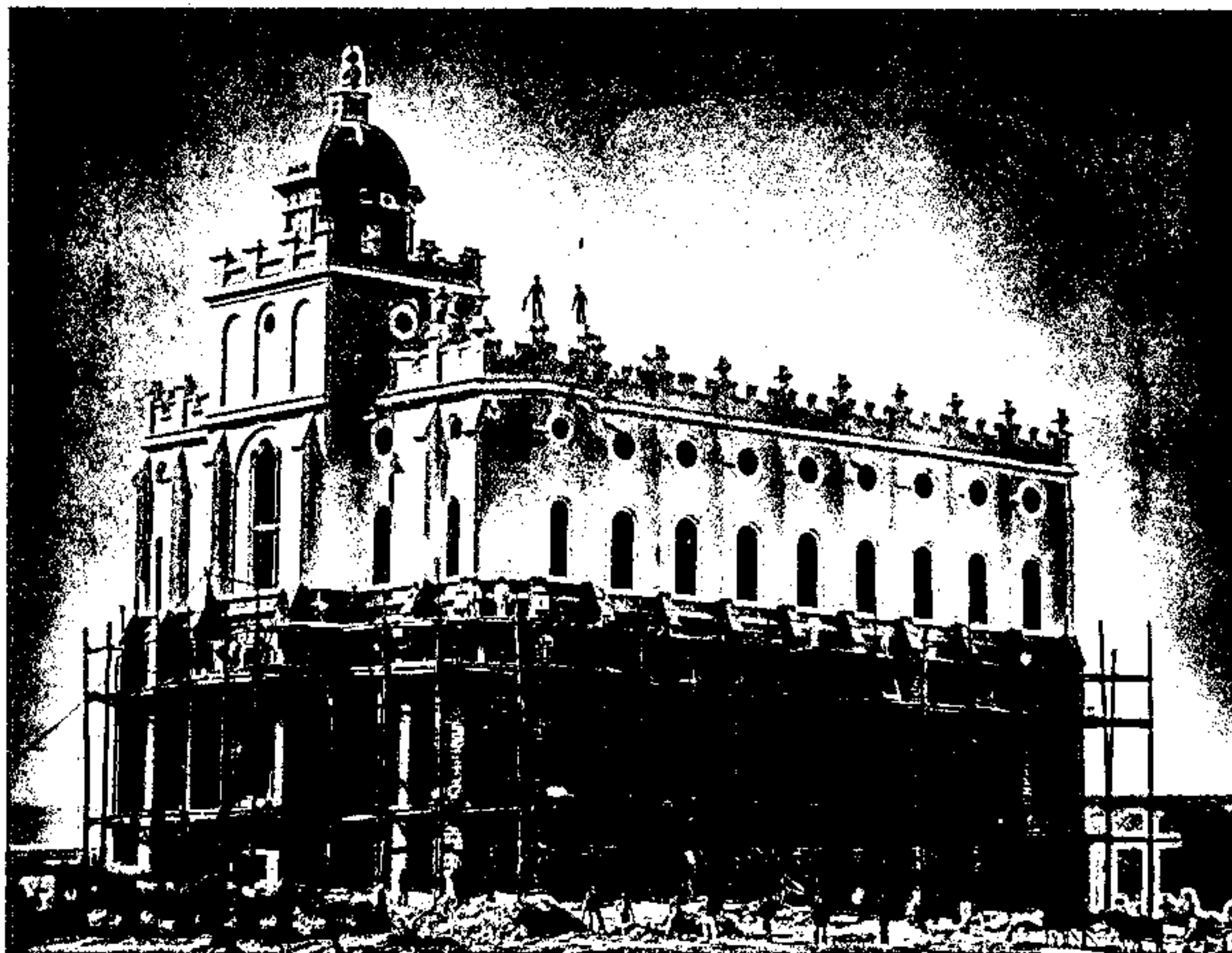


PLATE IX

Figure 9. ST. GEORGE TEMPLE
Stucco Being put on Outside of Temple
Lower part still shows Red Sandstone of which
structure was constructed.

Courtesy L.D.S. Church Historian's Library

CHAPTER V

RENOVATIONS, REPAIRS, AND IMPROVEMENTS

From time to time it has been necessary to make repairs and changes in the structure of the temple in order to enhance its architectural beauty, to make it more functional and to keep it in good repair.

Lightning Strikes the Temple

A little over a year after the dedication of the St. George Temple lightning struck the upper part of the building. The following account of what happened is taken from a letter dated August 16, 1878, and sent by John D. T. McAllister, at St. George, to Presidents John Taylor and Wilford Woodruff in Salt Lake City:

Between 2 and 3 o'clock this morning it began to thunder and lightning in this City. At 3 o'clock it commenced to rain and shortly after 3, the Temple was struck by lightning. . . .

You will perceive that the damage is to Dome and Tower, consisting of woodwork and lath and plaster work. The main building is all right, except the two upper circular window frames on the S. side of the tower. These are shattered and blackened, though but one light of glass is fractured.

Herewith please find enclosed photograph of the St. George Temple, which is sent to aid you in understanding our description. The red ink marks, show the outside damage as far as we can.

Shall we repair the damage done or not? Until we hear from you, we shall use a wagon cover etc., to prevent damage by rain.

We greatly recognize the providence of the Almighty in the comparatively slight damage done, in consideration of the severity of the shock.

It has not in the least interfered with our Ordinance work. . . .¹

Some time later, while Wilford Woodruff, President of the St. George Temple was in Salt Lake City, he received the following letter from James G. Bleak of St. George.

We find in repairing the roof, that the hand of the Lord, and nothing else, must have saved the building from being burnt at the time the tower was struck by lightning; for, at a place about 24 feet south, from the base of the tower and about 15 inches from the Eastern parapet, one of the workmen found the heel of his boot break through the canvas covering. This led to an examination, and, it was found that one of the roof boards was burst in by the lightning. Close examination showed but a slight slit through the canvas; although the part of the board missing is some 7 by 24 inches, but the narrow escape from fire is manifest in the deeply charred edge of the board, for some 6 to 7 inches, adjoining the shattered part, indicating that the fire must have smouldered for some time, and that too, right in contact with the tar-covered canvas which covers the roof. We acknowledge the preserving care of the Almighty.²

A New Tower for the Temple

The two following articles from the Deseret News tell of important improvements and additions to the temple. On January 3, 1883, the News wrote:

The new tower on the Temple is approaching completion, as is also the new building designed for an engine house and dining room, and each substantial improvement adds to the beauty of the building. . . .³

¹"Journal History," August 16, 1878, pp. 4-5.

²"St. George Stake Record," III (Church Historian's Library) July 30, 1883.

³Deseret News, January 3, 1883; (see also "Journal History," December 30, 1883, p. 3).

And on February 15th:

The dome on the St. George Temple is undergoing a remodeling, but yet it is hardly large enough, considering the size of the building, but is so far ahead of the former dome that it looks very well as it nears completion.⁴

Renovation of Temple Interior

In 1903, the temple was closed from March 27 to April 28; during this time it underwent complete renovation. In a letter to the First Presidency on May 12, 1903, David H. Cannon, temple custodian, explained the extent of the renovation:

Dear Brethren:

Yours of the 7" May is received in which you ask "When do you intend to commence the work of renovation"? In reply will say, we closed the Temple on Friday 27" March and on the 28" carpets were taken up, screens taken down, the work of renovation began in good earnest on Monday 30" March. As a room was white-washed, the floors and woodwork were scrubbed and cleaned and the carpets put down. I went ot the General Conference. On Tuesday 7" April after the special Priesthood Meeting I started home. On Saturday the 25" April the work was pretty well through in the rooms used for ordinances. The large assembly room had caused us some trouble as the ceiling is twenty seven feet high. Scaffolding was secured and it was thoroughly kalsomined. All the cracks were filled up with gypsine. I can truly say that the rooms never looked as well before as they do now.

We invited the sisters of the Relief Society of St George and adjacent wards to come on Saturday 25" April 70 in number came and gave the rooms a thorough sweeping and cleaning. So that on Tuesday 28" April we were ready to reopen. The work in the towers continued which could be done without interruption to us in the ordinance work. The carpenters will be through in the tower tonight. I believe that they have made a good job. The truss work has relieved the pressure of the ceiling joists.

⁴Ibid., February 15, 1883, No. 72; (see also "Journal History," February 15, 1883, p. 3).

The plastering and kalsomining on the inside of the building will be completed in the course of ten days. The outside of the building will consume from 20 to 25 days longer. The work on the outside of the building began yesterday morning. They are making good progress with it.

Elder Thomas P. Cottam of the Presidency of the St. George Stake has the renovation of the Temple in charge with Elder Haratio Pickett has had the repairing of the tower in charge.

The last time the Temple was renovated, all the water tables and other cut stone about the building was painted, this we will repeat in our renovation. As far as the work has progressed it looks very nice. There has been no person employed in or about the building who have not had their endowments.

I am very pleased with your decision in not closing the Temple.-----

This will give you an idea of what we are doing and what we are at with the renovation.

Ever desiring the welfare of the Cause of Truth

I am your Brother in the Gospel
David H. Cannon⁵

Temple Annex Destroyed by Fire

Minor repairs have been made from time to time on the temple, and even some major repairs were necessary when lightning struck the temple in 1878; but the most serious thing to happen since the dedication of the temple was when fire destroyed the annex and threatened the temple. The following are two accounts describing what took place at that time. The Deseret News wrote:

ST. GEORGE FIRE SWEEPS TEMPLE

St. George, Nov. 20.--(Special to the Deseret News)--
Fire which began in the furnace room at the St. George Temple here at 5:30 o'clock this morning, completely

⁵Letter of David H. Cannon, Name File, Historian's Office Library. The First Presidency at that time was comprised of Joseph F. Smith, John R. Winder, and Anthon H. Lund.

destroyed the annex at a loss of several thousand dollars and threatened the entire structure for two hours.

David H. Cannon, custodian for many years, had lighted the furnace fire shortly before 5:30 A.M. He came up into the waiting room directly above, and engaged in conversation with Nelson Pearce, temporary nightwatchman. As they were talking, they smelled smoke and rushed into the furnace room.

The flames had spread into a pile of cedar wood and coal and were still capable of being brought under control. However, there was no water or hose available, and the two men hastened to sound a general alarm.

The entire town responded to the call, but by that time the flames had gained rapid headway and efforts were centered on saving the furnishings and records in the annex. All the records were carried out of the blazing building and much of the furnishings in the annex.

The main building was damaged by smoke. Only the walls of the annex remain. In the burned portion, on the south of the building, are included the waiting room, assembly, room, boiler room and the record room.

According to President George F. Whitehead, it will be necessary to close the Temple for several weeks.⁶

And the Salt Lake Tribune wrote of the disaster:

FIRE DESTROYS TEMPLE ANNEX

Records and Furniture Saved by Willing Workers at St. George Ediface

Special to the Tribune.

ST. GEORGE.--Three structures comprising the annex to the L.D.S. temple at St. George were burned early Tuesday morning, leaving nothing but the walls standing. Temple records and the furniture of the rooms was saved.

Work of clearing up preparatory to reconstruction was started almost before the flames had died down, under orders for George F. Woodbury, president of the temple, but will have to cease in the edifice for at least several weeks.

This will inconvenience persons who had recently come to St. George with the intention of prosecuting such work before the holiday season. Many persons are at present in St. George from all parts of Utah and Nevada. A party of considerable size came from Bunkerville, Nev., only a day or two ago.

⁶Deseret News, November 20, 1928.

Lack of Organized Fire-Fighting Forces.

St. George is without organized fire-fighting facilities. There is a hose cart, kept in the business section, about half a mile away from the temple square, and it was attached to an automobile and rushed to the scene of the fire. Water pressure, however, was low, and much of the work of fire-fighting was done by men who tore off inflammable parts of the roof of the annex with their bare hands. Two or three were armed with axes.

The fire started in the furnace room, which is farthest of all the buildings from the structure. The custodian, David H. Cannon, had just lit the morning fire, and was attending to other duties when he noticed the smell of smoke. A pile of cedar near the furnace was ablaze. He immediately gave the alarm, and soon forty or fifty men were hard at work at the fire, which had gained considerable headway.

Stone Walls Remain of Subsidiary Structures.

The blaze gradually ate its way into the president's office, and then into the record room, but the many willing workers were able to save equipment and documents of value. The stone walls are undamaged, but they are all that remain standing of these structures.

Except by smoke, no damage was done to the temple itself, the fire being brought under control at 6:15, about 45 minutes after the alarm was given and before it had opportunity to reach the main edifice. In another hour the fire was completely out.

The fact that the morning was calm undoubtedly was of assistance to the poorly equipped, though willing, fire-fighters.⁷

Renovation and Repairs of Temple Interior and Exterior

In 1937, the St. George Temple was closed for more than a year while the building was undergoing extensive remodeling. The following account of the renovation was reported in the Deseret News:

An extensive renovation program went forward on the building and grounds improving the equipment and facilities. The building was completely resurfaced. Additions included an elevator within the building. Only one timber had to be removed to make way for the elevator shaft.

⁷Salt Lake Tribune, November 21, 1928.

When first completed the temple had two large assembly rooms with three pulpits at each end. The remodeling program of 1937-38 saw the assembly room on the second floor remodeled to provide the present spacious rooms for the endowment ceremonies. The large assembly Room, 99 by 78 feet remains on the third floor.⁸

At the same time the temple was undergoing remodeling, complete landscaping of the temple grounds, as well as the streets surrounding the temple block, was made.

After completion of the remodeling, President Harold S. Snow announced that baptismal services (for children) would be held in the temple on August 7, 1938, and that the temple would open officially for ordinance work on September 12, 1938.

When the temple re-opened special services were held. Of the occasion, the Deseret News reported:

The newly renovated St. George Temple was re-opened today after having been closed for about a year, by special services attended by church leaders and members of surrounding stakes.

Church leaders present included: Elder George F. Richards of the Council of the Twelve, who is supervisor of the temples of the Church; Pres. Harold S. Snow, St. George Temple; George F. Richards, Jr., a member of the Salt Lake Temple presidency, Pres. Robert D. Young, of the Manti Temple; Louise Y. Robison, general president of the Relief Society; and Don C. Young, architect.

Pres. Heber J. Grant was unable to attend.

The ceremonies this morning were addressed by Elder Richards, President Snow, and Mrs. Robison, with remarks by others. President Snow said the addresses dealt with general temple policies and subjects.

Following the ceremonies, stake presidents and their wives from the Kanab, Parowan, Beaver, Panguitch, Zion Park, St. George and Moapa Stakes, together with prominent visitors and Church representatives, dined in the Temple Dining Room.

⁸Deseret News, August 3, 1938; see also "Journal History," August 3, 1938, p. 4.

At 2 p.m. a public meeting was scheduled in the St. George Tabernacle, with Church leaders as speakers. This evening a pageant will be conducted entitled, "The Hearts of the Children," in the Dixie College Auditorium, under the direction of the South Ward Genealogical Committee.

The opening ceremonies were held in the Temple Annex, with a temple session for stake presidencies, clerks, high councilmen, bishoprics, and ward clerks, and wives, together with Church representatives, following.

Sessions in the temple for members of the St. George Stake will be conducted this afternoon, and in the evening. Services in the Temple Annex will be held prior to the evening session, which will be for genealogical officers and workers.

A special schedule for the balance of the week, and for the month, has been put into effect by President Snow. It was published in the last Saturday News.⁹

Further renovation took place in 1947 when the American Gunitite Company, from California, sandblasted all the old white plaster from the outside of the temple. After all the old plaster was removed a new coat of stucco was put on, making the temple a beautiful white again. The temple was closed during the refinishing of the outside except on Saturdays and evenings when regular sessions were conducted.¹⁰

In 1949 a new laundry room was constructed and modern laundry equipment installed. At this time President Harold S. Snow suggested to church authorities that a small furnace for heating water be installed in the temple so the big furnace could be shut off during the five or six month period of the year when warm weather prevailed.¹¹

⁹Deseret News, September 12, 1938; see also "Journal History," September 12, 1938, p. 4.

¹⁰Harold S. Snow, "Temple Presidents Report," manuscript, Church Historian's Office Library.

¹¹Ibid.

The temple was closed for some period of time while a new annex was being constructed. The new annex was ready for dedication March, 1957.¹²

Every effort has been made, since the construction and dedication of the temple, to keep it in good repair and up-to-date in every respect to make it a building of attraction and admiration.¹³

¹²Ibid.

¹³Deseret News, August 3, 1938.

CHAPTER VI

DEDICATIONS OF THE ST. GEORGE TEMPLE

Dedication of Temple Site

The dedication of the St. George Temple site took place on Thursday, November 9, 1871. Assembled on the Temple block were President Brigham Young and George A. Smith of the First Presidency of the Church; Elder Erastus Snow, president of the Southern Mission; Elder Joseph W. Young, president of the St. George Stake; a number of those holding the priesthood; and a number of members. The music for the occasion was furnished by the Santa Clara brass band and the St. George Choir.¹

At the request of President Brigham Young, George A. Smith gave the following dedicatory prayer.

Our Father, who art in Heaven, we thank thee for the privilege of meeting at this time in peace, for the purpose of dedicating the piece of ground on which we desire to build a Temple to Thy most Holy name. We thank Thee, our Father for this desert land that we are permitted to shelter ourselves from the enemies of Thy cause. We thank Thee for restoring the Gospel through Thy servant Joseph and that thou hast conferred upon him the Holy Priesthood to give to thy Church and that when the Prophet and Patriarch were taken from our midst, thou didst raise up a wise leader in thy servant Brigham. We thank thee that thy servants have reclaimed this desert ground. We thank thee for this city. We thank thee that this piece of ground has been chosen and surveyed as a

¹James G. Bleak, "Journal," (Church Historian Library), November 9, 1871.

place on which to build a Temple to Thy most Holy name, in which we may attend to the ordinances thou hast given for the benefit of the living and the dead. May the servants be united in building this house, that in it thy laws may be revealed, that the ordinance of marriage may be administered according to the laws of Heaven, and that the sealing may be according to the laws of Heaven. Our Father, we pray thee to look in mercy upon thy Servant Brigham; preserve him from all his enemies, grant that he may live long to minister for Zion; bless his wives and his children and his substance; grant that peace may rest upon him, and success attend all his labors in thy Church. Wilt thou look in mercy upon his counselors and bless them with the same blessings in their labors; bless their wives and children and all their interests. Do thou bless thy servant brother Daniel H. Wells, by giving him wisdom, and power to attend to affairs in Salt Lake City, deliver him from all his enemies and from the bonds now held over him. Our Father, bless thy servants the Twelve; endow them with thy Spirit; bless their labors for the good of Israel. We pray thee to bless thy servants the Presidents and Bishops, and the Teachers and all who officiate in thy name. Our Father, do thou avenge the wrongs of thy people upon their enemies; pour out upon them the wrath which thou hast in store for them, in thine own due time, if they will not repent. Hasten the redemption of the Center Stake of Zion on this land; over rule the discovery of minerals in this land for the good of thy people; control the President of the United States and those in authority who purpose evil against thy people; put hooks in the jaws of the enemies of Zion, and turn them from their wicked purposes. May thy peace be upon the pioneers of this desert and upon all those who have labored to reclaim the same; may eternal blessings rest upon them and their posterity forever; yea bless all thy servants who have done this great work, bless their wives, their children, their substance and do thou bless them in all their labors.

We thank Thee, O God, for these barren hills, and for the shelter of these rugged rocks and deserts as peaceful dwelling places for thy saints. Bless this land that it may be sacred as an abode of peace and safety, and happy homes for thy people. Bless this ground on which the Temple is to be erected, that it may be held sacred for this purpose; yea, do thou grant that this Temple ground may never be under the dominion or control of the wicked.

Our Father, do thou bless our Bro. Erastus Snow, impart unto him wisdom and power to minister to thy people in this region. Do thou bless the president of this Stake of Zion and his counselors that they may minister for the benefit and blessings of thy people.

Bless the bishops in this land; and do thou bless the people who shall be engaged in building a Temple

upon this ground. Grant that the walls of that Temple may be laid in truth and the top stone be laid with shouts of Hosannah to God and the Lamb. Cause that thy power may be in the house; that angels may enter therein and minister to thy servants.

Bless the Bishop of thy church in the discharge of all his duties. Bless thy Elders who are abroad preaching thy gospel, cause thy power to attend their labors, shield them from the influences of the wicked. Do thou shield all thy servants from the wiles of the wicked. Thou hast known, O Lord, that thy servants have tried to obey thy celestial law of marriage, and that the wicked strive to bring evil upon thy people; and to take away their liberty in this thing. Grant thy protection and blessings to thy people that they may continue to obey thy law.

Our Father, do thou bless this land, cause that it may be fruitful bringing forth blessings for the sustenance of thy people. Cause the remnant of Jacob to come to the truth and the children of Judah to gather to their ancient inheritance and rebuild Jerusalem. All these blessings our Father we feel to ask at thy hand. Hear, O hear our prayer and grant us our petitions.

We dedicate this site unto thee, we dedicate ourselves, our wives, our children and all our substance unto thee and now our Father, with all the faithful save us in thy glorious kingdom which we ask in the name of Jesus Christ, Amen.²

Following the dedicatory prayer by Elder George A. Smith, President Brigham Young made a few remarks telling those present that this land of Dixie was a good place in which to raise Saints and that they should not complain about it being such a hard place in which to make a living. President Young also instructed the Bishops of the wards in Santa Clara, St. George, and Washington to work together and to apportion out the labor, for the excavation and hauling of materials, to the members of their various wards.

Brigham Young then asked those present who were willing to support the First Presidency in their decision to

²Ibid.

build a temple in St. George to so indicate by the uplifted hand. "The people with one accord raised their hands."

Following the remarks of President Young, the St. George choir sang to the music of the Santa Clara Brass Band, after which the following ground breaking ceremony took place:

Pres. Young took a shovel in his hand and said, pointing to the stake which had previously been driven in the southeast corner of the building site. "Immediately under this stake and in the foundation will be placed a stone containing sacred records and immediately over this stake, when the building is completed, will be placed another stone containing the records of the Temple." He then said, suiting the action to the word: "I now commence by moving this dirt in the name of Israel's God." All the people said "Amen."

Pres. Young moved the earth on the east side of the stake.

Pres. Geo. A. Smith followed by moving earth from the south side of the stake.

Pres. Erastus Snow moved earth from the north side of the stake.

Pres. Jos. W. Young moved earth from the west side of the stake.

Members of the First Seven Presidents of Seventies: Levi W. Hancock, Henry Harriman and Jacob Gates; then moved earth from the excavation followed by James G. Bleak, of the Presidency of this [St. George] Stake. Patriarch Wm. G. Perkins, Wm. Fawcett, local president of the High Priests in this Stake; Daniel D. McArthur, Presiding Bishop of St. George City; Elders Benjamin F. Pendleton, Wm. P. McIntire, John Lytle, Wm. A. Martindale, Walter Granger, Wm. F. Butler, Geo. Staheli.³

Deposit of Records

On April 1, 1874, at twelve o'clock noon President Brigham Young placed a box containing a silver plate and a list of books, papers, and other items in the wall on the

³Ibid.

southeast corner of the St. George Temple, after which he gave the dedicatory prayer.

On the silver plate was engraved the following inscription:

HOLINESS TO THE LORD

The Church of Jesus Christ of Latter Day saints was organized agreeably to the laws of our country, by the will and commandments of God, on the sixth of April, 1830. Which commandments were given to Joseph Smith, Jr. who was called of God, and ordained an Apostle of Jesus Christ, to be the first Elder in the Church.

Joseph Smith, Jr., President, with his brother Hyrum, Patriarch of the whole Church, suffered martyrdom in Carthage, Illinois, June 27, 1844, and the Church was driven into the wilderness in 1846.

Brigham Young, President of the Church of Jesus Christ of Latter Day Saints.

HIS COUNSELORS

George A. Smith and Daniel H. Wells

ASSISTANT COUNSELORS

Lorenzo Snow, Brigham Young, Jr., Albert Carrington, John W. Young and George Q. Cannon.

TWELVE APOSTLES

Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, Lorenzo Snow, Charles C. Rich, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young Jr., Joseph F. Smith and Albert Carrington.

PRESIDING PATRIARCH

John Smith, the eldest son of the martyred Hyrum Smith.

SEVENTIES

Joseph Young, Levi W. Hancock, Henry Harriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott.

PRESIDING BISHOP

Edward Hunter, President of the Aaronic Priesthood.

HIS COUNSELORS

Leonard W. Hardy and Jesse C. Little.

St. George Temple Block was dedicated November 9, 1871.

Engd. by David McKensie.⁴

⁴Documentary History 1146, unpublished history kept by Brigham Young, Church Historian's Library; see also "Journal History, April 1, 1874, pp. 1-2.

Along with the silver plate, the following books, papers, and other items were placed in the box and deposited in the wall of the St. George Temple:

Bible
 Book of Mormon
 Doctrine and Covenants
 Hymn Book
 Compendium
 Catechism
 Spencer's Letters
Voice of Warning
 E. R. Snow's Poems
 Orson Hyde's Tour to Jerusalem
 Three Sermons on Polygamy
 Answers to Questions
 Two volume Journal of Discourses
 One copy "Mormon" Question.
 One copy Plural Marriage
 One volume Juvenile Instructor
 One copy Laws of Utah
 A file of the Woman's Exponent
 A few number of Deseret News, containing organization of the Church.
 One copy of Acts of First Legislature
 A few numbers of Salt Lake Herald
 One number of the Utah Posten
 Synopsis of Description of the Temple at Salt Lake City, by Truman O. Angell, Church Architect
 Abstract of the History of Southern Utah, by James G. Bleake, Historian of the Southern Mission.⁵

There were in reality two dedications of the St. George Temple; the first one took place in January, 1877, and the other in April, 1877. There was a need and a desire among the people of the area to begin endowment work and baptisms as soon as possible, so early in 1877 when enough of the temple was completed to begin this work, the first dedication took place. This involved the dedication of the basement where

⁵Ibid.

the baptismal font was located, the main floor, and the sealing rooms in the east tower.⁶

The following proceedings of the first dedication of the St. George Temple were taken from the journal of President Wilford Woodruff:

Jan. 1, 1877. This is a very important day to the Church and Kingdom of God on the earth.

Pres. Brigham Young, the Apostles Wilford Woodruff, Erastus Snow, Brigham Young Jr., with some two thousand saints assembled within the Temple of our God, built in St. George, for the purpose of dedication certain portions of it unto God; that we might be prepared to commence giving endowments and blessings and sealings unto the saints.

At 30 minutes past 12 o'clock, Elder Woodruff stood on the upper step of the font and called the attention of the people and said: "We are this day blessed with the privilege, that but few, since the days of Adam have ever enjoyed. But few of the sons of Adam have ever had the privilege of entering into the temple built by the commandment of God in which to administer ordinances both for living and the dead. We have now assembled to dedicate portions of this Temple unto God; and I have a request to make of all the saints who are present and I suppose all who are, profess to be saints, for none other should be here. I realize that this assembly cannot bow the knee in their crowded condition, but you can bow your heads and your hearts unto God; and this I want you to do this day and when those who offer up prayers in the dedication of this Temple, I want their words repeated in secret by this assembly before the Lord, that our prayers may ascend unto the ears of the Lord of Sabbooth, that they may be answered upon our heads. The saints do not prize as they should the blessings they enjoy.

At the close of these remarks the following hymn was sung: "The Spirit of God like a fire is burning," when Erastus Snow announced that Elder Wilford Woodruff would offer the dedication prayer.

Dedication prayer offered by Elder Wilford Woodruff:

Oh God, our Heavenly Father, Father, of Abraham, Isaac and Jacob. Thou who has created the heavens, the earth, the seas and the fountains of living waters, and all things that dwell therein; accept of the gratitude of our hearts and the thanksgiving of Thy people that

⁶"Journal History," December 12, 1951, p. 12.

Thou hast preserved our lives to again enter into another Temple, which has been built by thy saints in these valleys of the mountains, in which to organize the Holy Priesthood, and to administer the ordinances of the Gospel of the Son of God, both for the living and the dead. Oh, Our God, we thy sons and daughters have assembled together, in the name of Thy son, Jesus Christ, within the walls of this Temple, this day for the purpose of dedicating and consecrating a portion of this house unto the Lord our God, that it may be holy and acceptable in Thy sight. May the prayers of thy people ascend into thine ears, oh Lord, and be heard and answered upon their heads. We now dedicate this Temple Block, the land, the water tank, the fencing and all appertaining thereto, that it may be holy in Thy sight. We dedicate and consecrate the foundation upon which this Temple stands, that it may be holy unto the Lord our God. This foundation has been erected through much labor and diligence of Thy servants, and we pray, Oh God, that thy blessing may rest upon it, and it may remain as firm as the foundation of the everlasting hills; that it may not be moved to the injury of this Temple which is built thereon.

We dedicate the outer walls of this Temple unto thy name, O Lord, that they may be holy and all the materials of which they are composed the rock, the mortar, the sand, the lime; the plastering inside and out, and every material that is used in their construction, that they may be sanctified unto the Lord. We dedicate all the windows belonging to this basement story; the sills, the frames, the sash, the glass, the putty, the weights, the cords, the fastenings, and all the materials of which they are composed, that they may be holy unto the Lord. We dedicate all the outer steps and stairways leading to the Temple with the railing, stone wood, iron, lead and all materials of which they are composed. We dedicate unto the Lord all the inner walls of this Temple, with all the materials of which they are composed, that they may be holy unto the Lord, Our God, we dedicate all the doors of the basement unto the Lord; with the frames, butts, screws, locks and all fastenings, that they may be holy. We dedicate unto thy most Holy Name the font which the people have erected for the ordinance of baptism for the living and the dead. We dedicate the flagging, the foundation, on which the font stands, unto the Lord. We dedicate the twelve oxen that bear up the font, that they may be holy. We dedicate the font itself, with the steps leading to it and the railing and all materials of which they are composed, the castings, the iron, stone or wood, and we pray that they may be acceptable unto thee, Oh Lord, our God. We dedicate the boiler, the engine and the pipes leading to the font and washing baths, for the washing of thy people, unto Thee, Oh Lord. We dedicate

the railing which surrounds the font unto Thee. We dedicate unto Thee, O Lord our God, the rooms which will be used by thy people, for the giving of endowments and the administration of the ordinances of thine house, and all other rooms including the water tank belonging to the basement story of this Temple of the Lord our God. We dedicate all the frames, partitions, with the curtains and doors thereof, that they may be holy and acceptable unto the Lord. We dedicate all the carpeting which is laid upon the floors, unto the Lord our God, that the labor of the mothers and daughters of Zion may be acceptable in the sight of all Heaven. We dedicate all the alters with their coverings and trimmings which are used in those rooms, unto the Lord our God, praying that they may be acceptable unto Thee. We dedicate unto the Lord all the chairs, benches and all material which shall be used in the seating of Thy people in the rooms of this house. We dedicate unto the Lord all the furniture made use of in the lower rooms of this house; the desks, stands, stoves, pipes, woodboxes, and all material, that they may be holy unto the Lord. We dedicate all the pillars, and beams resting upon the pillars erected in the lower rooms of this Temple for the support of the upper rooms, that they may be holy unto the Lord. We dedicate all the stairways leading from the basement to the upper rooms, with the stairs and railing, and all material made use in their construction, that they may be holy. And we dedicate all the white-washing and painting, and plastering, inside and out, and any material not heretofore named, made use of in the construction of this Temple, that it may be holy unto the Lord our God. And we ask thee, our Father in Heaven, in the Name of Thy Son, Jesus Christ, that Thou wilt accept of this Temple at the hands of Thy saints, both male and female, who have built it unto Thy Holy Name. And may no unclean thing be permitted to enter therein. Wilt thou bless all thy servants and handmaidens, with the spirit and power of God, who shall administer in any of the ordinances of life and salvation within the walls of this house; and all Thy people who enter the threshold of this Temple. May they feel Thy power and be constrained to acknowledge that the power of God rests upon it, and we ask in the name of Jesus Christ, the Son of the Living God, that the prayers offered up in the further dedication of other parts of this House, this day or at any future time, in the dedication of this House by those holding the Apostleship, or Holy Priesthood, that their prayers may enter into the ears of the Lord of Sabaoth, and be answered upon the heads of Thy people. Oh Lord, be not angry with thy servants while we continue our supplication before Thee in this, the Temple of our God. Thou hast said that thou wouldst take unto thyself, them whom Thou wouldst preserve; Thou hast taken unto Thyself, thine aged servant Joseph Smith the Patriarch

and his sons, Joseph, Hyrum, Carlos, and Samuel, and many others of Thy servants, but Thou hast raised up into Thyself Thy servant Brigham Young, as a law giver unto Israel and a leader of thy people. Thou has taken unto Thyself his counselors Willard, Jedediah, Heber and Geo. A., yet Thou hast sustained Thy servant Brigham for a generation, as men count time, by the right hand of Thy power. He has been with Thy people through all their afflictions and persecutions and led them to these Mountains of Israel, guided and directed the settlement of Thy saints and all the affairs of Zion, as inspired by the power of God in this, the last Dispensation and Fullness of Times, in which Thou hast said thou wouldst establish Thy Kingdom to be thrown down no more forever. Therefore, O Lord, our God, we pray that Thou wilt give Thy people faith, that we may claim this blessing of Thee, the Lord of Hosts, that thou wilt lay Thy hands upon thy servant Brigham, unto the renewal of his body, and the healing of all his infirmities, and the lengthening of his days and years; yea, Oh Lord, may he live to behold the inhabitants of Zion united and enter into the Holy Order of God and keep the celestial Law, that they may be justified before Thee. May he live to behold Zion redeemed, and successfully fight the devils visible or invisible, that make war upon Thy saints. May he live to behold other Temples built and dedicated unto Thy name and accepted of thee, O Lord, our God, and we pray Thee, our Father in Heaven, in the name of Jesus Christ, if it can be consistent with Thy will, that thy servant Brigham may stand in the flesh to behold the nation which now occupies the land upon which Thou, Oh Lord, has said the Zion of God should stand in the latter days; that nation which has shed the blood of the Prophets and saints which cries unto God day and night for vengeance; the nation who are making war against God and His Christ, that nation whose sins, wickedness and abominations are ascending up before God and the Heavenly Hosts, which causes all eternity to be pained, and the heavens to weep like the falling rain, yea, O Lord, that he may live to see that nation, if it will not repent, broken to pieces like a potter's vessel, and swept from off the face of the earth, as with a besom of destruction, as were the Jeradites and Nephites, that the land of Zion may cease to groan under the wickedness and abominations of those who now cumber the ground. We pray thee, O God, that Thou wilt bless all the counselors to Thy servant Brigham, bless thy servant John W. Young, his first counselor, that he may be clothed upon with the power of God, that he may be a polished shaft in Thy quiver in the defense of Zion and her cause; may he comfort the heart of his father and have the blessings of God and thy people upon his head. Bless the household of Thy servant Brigham, his wives and children, and all appertaining unto him.

May his posterity remain upon the earth in righteousness until the coming of the Messiah, and through the Millennium. Bless Thy servant, Daniel H. Wells, with the spirit and power of God and all his household. Bless all the counselors to Thy servant Brigham, with their wives and children and all appertaining to them. Bless, Oh Lord thine Apostles that the spirit and power of the Apostleship may rest upon them. Bless their wives, and children with salvation and eternal life; and may all the Apostles of the Lamb of this last dispensation and Fullness of Time, realize their responsibilities before God, Angels and men and magnify their calling in that manner that they will be satisfied at the end of their labor. Bless Oh Lord, Thy servant Geo. Q. Cannon, who is our delegate, appointed to represent us in the Capitol of our nation. Clothe him with Thy power, Oh God, and enable him to do Thy will, that his garments may be clean of the blood of this nation, that they may be left without excuse, in the day of Thy judgments upon them, for Thou knowest, Oh Lord, their destruction is at the door. Oh Lord bless the Patriarchs, whom Thou hast appointed, May they have power to bless the people by inspiration as did the ancients, that their blessings may be fulfilled upon the heads of the saints. Bless their families and all appertaining unto them. We pray thee, Oh Lord, to bless the High Priests' quorum throughout the land of Zion. May the power of the Priesthood rest upon them, that they may magnify their calling and have power to build up the Zion of God on the earth. Bless their wives and children and all appertaining unto them. We pray Thee, our Heavenly Father, to bless the quorums of Seventies, with their presidents. They are called to be special messengers to the nations of the earth. Bless them with the testimony of Jesus Christ, and be prepared to assist in binding the law and sealing the testimony among the Gentiles, in Thine own due time. Bless their wives and children and all their households. May the blessings of God rest upon all the Elders of Israel in all the World, with their families, Oh, our Father in Heaven we pray thee to remember in mercy the Aaronic Priesthood with their Bishops, Priests, Teachers and Deacons, who are appointed as standing ministers unto the Church, clothe them with the power of God, salvation and eternal life, with their wives and children. Bless we pray Thee thine aged servant, Edward Hunter, who is called to preside over the bishopric. Thou hast seen his labor and Thou knowest the integrity of his heart, clothe him with Thy Holy Spirit; fill him with the spirit of counsel and consolation to his brethren; and preserve him in the flesh as long as he shall desire. And when he shall sleep with his fathers, may he rest in peace, and the words of righteousness follow him. Bless all the organizations of thy Church and Kingdom. May

Thy people accomplish the work unto which they are ordained, build up the Zion of God and prepare the Earth for the coming of the Son of man. Bless the Female Relief Societies throughout the land of Zion. May they fully accomplish the object of their organization by Thy servant Joseph. May they influence the daughters of Zion to deeds of virtue, holiness, righteousness, and truth. May the blessings of Sarah, Huldiah, Hannah, Anna, and Mary, the ancient prophetesses and holy women, rest upon them. Oh God of Abraham, Isaac and Jacob we ask Thee, in the name of Jesus Christ, Thy Son, that Thou wilt remember Thy covenants, which Thou hast made, with the whole House of Israel. Remember them in all their abidings in these last days. We pray Thee in this the Temple of our God, that Thou wilt make bare Thine arm of power in the preservation and salvation of the small remnant of the Lamanites that are left in the land. Deliver them, Oh God, from the hand of the Gentiles who seek to annihilate them from off the face of the earth. Inspire their hearts by Thy Spirit to receive the Gospel of the Son of God; that they may be prepared to build up Zion, and fulfill the covenants and promises made unto them by their forefathers who inherited this land. Remember, Oh Lord, Thy covenant people in the north country, hasten the day when they shall come in remembrance before thee, when their prophets shall smite the rocks and the mountains of ice shall flow down upon them. May the highway speedily be cast up in the midst of the great deep that they may come over dry shod. May the everlasting hills tremble at their presence, and their enemies become a prey unto them. May they come forth unto Zion and bow the knee that they may be crowned in Zion under the hands of Ephraim, Thy servants. We pray Thee, Oh God, that Thou wilt remember in mercy the sons of Judah, upon whose heads the blood of Jesus Christ has rested for 1800 years. They have been trampled under the feet of the Gentiles and been made a hiss and a byword, in fulfillment of the words of Moses, their law giver, and of Jesus of Nazareth, and we pray Thee Oh Great Eloheim, that the past may suffice. Inspire their hearts to return home to Jerusalem the land of their fathers and rebuild their City and Temple; that they may be prepared for the coming of Shiloh, their King, Oh hear, hear us, Lord in these our petitions and answer us from Heaven Thine Holy Habitation, and we will ascribe all honor, glory and thanksgiving unto God and the Lamb, both now and forever, Amen and Amen.⁷

⁷ Ibid., January 1, 1877; see also Wilford Woodruff, "Diary," Church Historians Library.

Following this portion of the dedication by Wilford Woodruff, the following dedicatory song, composed by Charles L. Walker, was sung:

Temple Dedication Song

(tune) Put me in my little bed

The Foxes have their holes to hide in.
The Birds have nests when day hath fled.
But Jesus had no home to hide in,
Nor ee'n a place to lay his head--
And down the stream of times great river,
How many million souls have sped,
No ray of hope bid them deliver,
Themselves nor ee'n their kindred dead.

(Chorus)

Glory to God! O Praise the Lamb!
Let all the Angelic Leigions sing.
The Temple of our God's completed
Hossanna! praise the Lord our King.

We thank thee, God for Inspiration,
Poured out upon our Living Head,
Who holds the keys of Revelation,
And ordinances for the dead--
Imanuel bade the Prison open,
Threw down the gates of "Death and Hell;"
And Millions hail This joyfull token--
And praise the Lamb- tis well tis well.
(chorus)

We bless thy name O Great Eternal,
For Sealing Powers and P (sic) plural wives;
For Vict'ry o'er the hosts infernal,
For Thrones Dominions endless lives.
With joyous shouts of triumph singing,
With words of praise on every tongue;
Angels to earth are blessings bringing--
Let heaven and earth bless Brigham Young.
(chorus)

(p. 122)

O God accept this Dedication,
And hallow now this sacred shrine,
Make holy by this consecration
This Temple built for Thee and Thine.

The seraphs tune their notes celestial--
 Cherubic Leigions shout as one,
 Re-echoed back by us-- terrestreal--
 Hossanna! Praise the Lord! Amen.⁸
 (chorus)

Following the singing of the dedicatory song the congregation moved upstairs to the main room directly over the font room. President Brigham Young was in poor health and had to be carried about in a chair--a foreboding prelude to his death which was to occur in the following August.⁹ When the congregation had assembled in the main room the choir sang, "This House we Dedicate to Thee." After the singing the following prayer was offered by Erastus Snow:

O God, our eternal Father, creator of all things, who raised up the Prophet Joseph Smith to organize the Holy Priesthood after the order of Thy son, and laid the foundation of Zion and established Thy Church and kingdom among men upon the earth. We thy servants and people, appear before Thee, in this Holy House which we have built unto Thy name, and stretch forth our hands unto the Father of our Lord, Jesus Christ, and in His name we beseech Thee to hear the prayer of Thy servant Wilford Woodruff, which has been offered up in the font room of this House and answer it upon this House and people. We implore Thy blessing upon this people and upon this house, which we dedicate and consecrate unto the Most High. This room especially we hallow unto Thee, and beseech Thee to accept it as the offering of Thy people, and sanctify it to their use for sacred and holy purposes and to Thine own glory, it being a principal room on the first floor over the font and above the basement, together with the adjoining vestry, halls, entry ways, and outer steps leading up into the same, also the staircases, closets and everything pertaining to this room and its surroundings; even the foundation on which it rests, the pillars and timbers laid on them; the joists, the floor, the baseboards, the columns supporting the upper floors, with their foundation on which the several

⁸Walker, Diary, I, 565.

⁹"Journal History," January 1, 1877; see also Wilford Woodruff, "Diary," Church Historian Library.

pulpits even those on the eastern end, appointed for the Melchisedic Priesthood and its appendages with their seats and doors, aisles, steps, railings, banisters, and newel posts, together with the platforms and seats on either side, prepared for the use of the Elders and the High Priests and visiting Apostles and Seventies, with the aisles and railing thereunto belonging; also the platform with the several pulpits in the western and for the use of the Aaronic Priesthood, namely the Bishopric, or Presidency of the Aaronic Priesthood, the presidency of the Priests' quorum, the presidency of the Teachers quorum and the presidency of the Deacons quorum, and all the seats, doors, aisles, railings and banisters, with the side seats arranged for visiting bishops and for the Priests, Teachers, and Deacons; also the ceiling and side cornices; the arch and its center pieces; the cornices above the columns, with the gilded stars and other devices and ornamentation thereof; also the windows, with the frames, sash, glass, putty, and fastenings, that they may afford light in this apartment; also the inner and outer doors, with all their hangings, locks and fastenings; the seats, dressing rooms, partitions, curtain and vails; the stoves, utensils and all things to be used herein; with all wood, iron, brass, nails, screws, bolts, paints and material of every kind; that all may be sanctified unto Thy Most Holy Name and be preserved from fire and all the elements that might injure and destroy the same and from all wicked and ungodly men, from all defilement, within and without, that Thy Holy Spirit may dwell herein and Thine angels minister unto Thy servants and Thy law with Thy servants and Thy law with Thy judgments and statutes be made known unto Thy people, and be ever revered herein, that it may be a place of prayer, meditation, and sacred instruction, that all who come herein, may feel Thy presence and sanctifying influence, uncover their heads, loose their shoes, from off their feet, and reverence Thy holy name. We beseech Thee Holy Father, in the name of Thy Son to look down upon Thy servants and people in great mercy and forgive their sins and follies. We thank Thee for Thy care and protection over Thy servants and handmaidens who have labored to gather the materials and to build this house and notwithstanding the difficulties and dangers, the accidents and snares, that beset them,, the enemy has not had power to slay them nor has limb been broken nor blood shed upon this building, or these grounds, consecrated unto Thee. Let Thy choice blessing continue upon Thy people who have labored upon or contributed to build this House inasmuch as they have done it in faith, may they and their generations after them and through them the Fathers before them, enjoy the blessings and exaltations which flow through the ordinances of Thy Holy Priesthood. Bless especially Thy servant Brigham Young, whom Thou hast given us for a leader and President

over all Thy people, by whose hand Thou didst lead them unto this land and plant their feet in the tops of the mountains, inspired him to build this house unto Thee with all the apartments and appointments thereof. Comfort him in his old age, heal up his body, relieve him of aches and pains, fill him with the revelation of Thy spirit to speak Thy word unto Thy people and that he may be able to order all things in this Thine House and among Thy people as Thou wilt. Bless in like manner his counselors, John W. Young and Daniel H. Wells, and the assistant counselors, with all the Apostles, their wives and children, houses, lands, flocks, and herds. Strengthen them in body and spirit and enable them to overcome the world and magnify their calling unto the end. And we pray Thee, O God, that these same blessings may rest upon Thy servants who bear the Melchisedec and Aaronic Priesthoods, in all of their organization and quorums, throughout the Church and Kingdom of God on the earth. Preserve their offspring from wickedness from unbelief and rebellion, from pride, worldly mindedness, and folly, from apostacy and the second death. If any have gone astray, chasten them in Thy mercy and restore them unto Thy fold, enable them to walk in the footsteps of their fathers and become shining lights throughout the world, that in them all nations may be blessed. Remember Thy servants laboring in Thy vineyard throughout the earth. Raise up friends to minister unto their necessities, make their testimony powerful unto all people gathering out the righteous and ripening the wicked for the consumption decreed. Hasten the redemption of the Lamanites, and the gathering of Israel from every land, to establish Zion and rebuild Jerusalem. Preserve the remnants of Joseph from destruction. Open their eyes and hearts to receive the record of their fathers and Thy ministering servants sent among them. Visit them in dreams and visions, show them the way of life and unite them for good over all the land, that they may be able to build Zion even the new Jerusalem, upon this land of their fathers. Confound thine enemies and all who fight against Zion. Let those who will not repent be wasted away when their cup of iniquity is full. Clothe Thy saints with salvation as with a garment. Lead them in paths of righteousness and peace. Let them triumph gloriously for Thine is the Kingdom, power and glory, forever, Amen.¹⁰

After this prayer by Erastus Snow, the hymn "Redeemer of Israel" was sung. Following the singing the congregation was requested to remain seated while President Brigham Young,

¹⁰Ibid.

members of the Quorum of Twelve Apostles, and others of the Priesthood went to the sealing room where Apostle Brigham Young, Jr., offered the following prayer:¹¹

Oh Lord, God of Israel, Thou who showest mercy unto those who walk uprightly before Thee according to the light in them. To Thee we bow in humble reverence and call upon Thy Holy Name on this occasion of dedicating portions of this Temple erected for holy purposes, dispensing the ordinances of Thy House unto this generation, their progenitors and posterity. Hear and answer the prayers offered up by Thine Apostles Wilford Woodruff and Erastus Snow, that they may penetrate the ears of the Lord of Sabaoth, that the blessing of God may rest upon and in this building from the foundations to the towers thereof. And now, our Father, we have assembled in the upper room, where we anticipate performing the ordinances of sealing woman to man, children to their parents and man to his fellow man, that the bond may reach unto heaven Thy dwelling place and when we attain to that happy state and rise with the just in the morning of the first resurrection, that we may legally claim the relationship of husbands and wives, parents and children and be crowned sons and daughters of God and joint heirs with Jesus, our elder brother, we dedicate this room unto Thee, the circular stairs leading to it, the boards and nails and paint which compose the stairs, the timbers, upon which they rest, the studding, lath, plastering and nails, with the several parts thereof. And we dedicate this room unto Thee O Our Father, the walls and the stones of which they are built with, the sand and lime and all timbers which rest in the walls, the joists and their bridging and the double floors which rest upon the joists and the nails and fastenings thereof, and the plaster upon the walls, and the ornamental cornice and the center ornament and the materials of which they are composed, and the stove and fixtures within this room, together with the windows, their castings, weights and cords, sash, glass putty and paint. We ask Thy blessings upon the altar which stands within the room, which we dedicate and consecrate unto Thee, the Lord our God, for the performance of the sealing ordinance, that the hearts of the fathers may be turned to the children and the hearts of the children to the fathers. Sanctify to this purpose the boards, nails and fastenings, and paint and the cushions upon the altar and the materials of which they are composed. All these things, severally and collectively, we dedicate unto the fulfilling of Thy

¹¹Ibid.

glorious purposes in the earth. Bless those who have labored upon this building and those who shall administer the ordinances herein. Bless Thine aged servant, Pres. Brigham Young with strength to labor in this building as seemeth good unto Thee, righteous Father, and now we dedicate and consecrate ourselves, all we have, with this congregation unto Thee, Oh God, in the name of Jesus, our Redeemer, Amen.¹²

Following the dedicatory prayer by Elder Brigham Young, Jr., those in the sealing room returned to the main room on the first floor of the temple. President Brigham Young arose and went up to the stand where he spoke to the congregation concerning the great privilege of having a temple completed.¹³ Following the remarks by President Brigham Young the choir sang "Glorious Things of Thee Are Spoken." Elder Brigham Young, Jr. gave the benediction and those in attendance left the temple through the east door¹⁴ thus bringing to a close the first dedication of the St. George Temple.

Final Dedication

Finally after five and one-half years of hard work, much sacrifice, and a great deal of faith, the St. George Temple was finally completed and was ready for the final dedication. The following account of the proceedings of the final dedication and the dedicatory prayer were taken from

¹²Ibid.

¹³Brigham Young, Journal of Discourses, XVIII, 303-305.

¹⁴"Journal History," January 1, 1877; see also Wilford Woodruff, "Diary," Church Historian Library.

the notes of James G. Bleak, (President of the St. George Stake) and published in the Deseret News.

6 April 1877.

Friday, April 6th. Before general conference began the following ordinations and settings apart were attended to. Elder Thos. Jefferson Jones was ordained a High Priest and set apart as first counselor to Pres. John D. T. McAllister. Bro. McAllister being mouth.

Elder Henry Eyring being a High Priest was set apart as second counselor to Pres. McAllister by Apostle John Taylor.

Elder Easton Kelsey was ordained a High Priest and set apart as a bishop and to preside over the Priest's Quorum. Apostle Erastus Snow being mouth.

At 10 a.m. Friday, April 6th, pursuant to adjournment last October, General Conference, held in Salt Lake City, the Forty-seventh General Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in St. George Temple. Pres. Brigham Young presiding.

There were present in the Melchisedec Priesthood stand: Pres. Brigham Young and his counselors; John W. Young and Daniel H. Wells. Also of the Twelve Apostles: John Taylor, Wilford Woodruff, Orson Hyde, Orson Pratt, Chas. C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Geo. Q. Cannon, Brigham Young, Jr. and Jos. F. Smith. Also presiding Patriarch, John Smith. Likewise St. George Stake presidency, president of the High Priests of St. George Stake and of the Elders' quorum.

On the Aaronic or Lesser Priesthood stand: Presiding Bishop of the Church, Edward Hunter, together with some visiting Bishops whom he had invited occupied seats. The three lower rows of the Aaronic stand were occupied by the presiding officers of the Priests, Teachers, and Deacons Quorums respectively.

When those present were seated in their respective places the Parowan Choir sang the opening hymn: "The Morning Breaks, the Shadows Flee," after which President Daniel H. Wells offered the following dedicatory prayer:

Almighty and Everlasting God, our Heavenly Father, Thou who art the God of Abraham, Isaac and Jacob, the God of Moses, of David, of Solomon; the God and Father of our Lord and Savior, Jesus Christ, the God of Joseph and of Brigham, even the God of Israel; Thou who are the Father of our spirits; it is to Thee we approach this morning to worship and to offer up our dedicatory prayer,

in thanksgiving and praise for this offering, even a Temple which Thou hast enabled Thy people to rear unto Thy most Holy Name. We realize, Our Father, that we are dependent upon Thee, and that, although we are shut out from Thy presence, inheriting many weaknesses and made subject to many temptations and sins, we are Thy children, and as such, we come before Thee in the depths of humility, with broken hearts and contrite spirits, praying that Thine indulgence, Thy tender mercy and compassion may be extended toward us, and that Thou wilt forgive everything which Thine all-seeing and searching eye hath beheld amiss in us.

We thank Thee, O Lord, that Thy people whom Thou hast led to the distant land, and whom Thou hast preserved by Thine own right arm, have been permitted to establish themselves in the homes, which Thou hast given them, and that, through Thy continued efforts and that through Thy continued blessings they have been enabled to gather together the materials of which this building is composed; to put together and erect the same, even a Temple, which we dedicate and now consecrate to Thee that it may be holy unto Thee the Lord our God, for sacred and holy purposes and that the blessing, even life for evermore, may be commanded here from heaven, even from Thy presence, and may flow through the ordinances which appertain unto Thy holy place, unto us Thy children. We pray that the blessings pertaining to our eternal salvation and to the establishing of Thy kingdom upon this, Thine earth, may be poured out upon Thy holy Priesthood and Thy people, who shall worship and officiate in this Thy Holy House.

We dedicate and consecrate the foundation of this building upon which it stands. Cause, O Lord, that it may not give way nor yield in consequence of any destructive elements which may be in the soil, but may the nature of those elements be changed so as to become strengthening instead of weakening, that the same may always remain firm and sound.

We dedicate and consecrate the lower and upper walls of the building and the buttresses which support the same and all the materials: the stone, the lime, and the sand which compose the mortar, and all that pertains thereunto, together with the flagging, the timbers, the joints, the floors, and the foundations upon which they rest, that the same may be protected and preserved, that none of the elements, either through storms, fire or earthquakes, may have power to destroy, disturb or injure this, Thy Holy House. We also dedicate and consecrate unto Thee, all the openings, entrances, doors and windows, and their fastenings of the basement story.

We also present to Thee the Baptismal font in which is performed the ordinance of baptism for the living and for the dead, with the steps, the railings around and the oxen upon which it rests, the foundations, together with

the connections and apparatus for furnishing, conveying, holding and heating, the water with all that pertains to it, dedicating and consecrating all unto Thee, the Lord, our Father and God, that they may be Holy unto Thy name.

We pray that Thy blessing may attend those of Thy servants who administer and who may officiate in the ordinances that may be performed therein in behalf of Thy people, and in behalf of those our progenitors, our relatives and friends, who have gone before us to the spirit world, so far as we may be enabled and permitted to officiate for them. We dedicate also to Thee the rooms of this building in the first, second and third stories, with the pillars and supports thereof, including the side rooms, with the partition wall for the purposes for which they may be used, by the Priesthood, for prayer, for worship, for councils or meetings, or for administering the Holy Ordinances of Thy house, that they may be holy unto Thee, the Lord our God. We also dedicate the roof and the tower with its dome, its covering and walls and the battlements around and above the roof with the timbers and frames and supports upon which the roof and tower rest, and are made permanent, and the fastenings and all that appertain thereto and the materials of which they are composed.

We dedicate also the entrances, the steps and the circular stairs, with the railings and banisters thereunto attached. Grant, O Lord, that the roof which covers all, may shield and protect the building from the storms which may come upon it. We dedicate the pipes which convey the water from the roof with their fastenings and the materials of which they are composed. We also dedicate the chimneys, flues, conduits, and sewers and openings for ventilation; also all the doors, windows and glass, the hinges and nails and screws, the door locks and handles, the windows, weights and cords and fastenings of every kind; and all the paint, putty, plaster, whitewash and all the ornamental work within and without, everything used in the construction and completion of the entire building, from the foundation unto the top thereof that all may be holy unto the Lord our God.

Holy Father, we dedicate unto Thee the furniture and utensils used in the holy washing, anointings and ceremonies of this Thy Holy House; also the curtains and frames for partitions; together with the altars and their cushions and the tables and chairs, stools and desks that all may be sanctified for the use and purposes intended. We dedicate also the tower on the outside, containing the fountain, also the aquaduct and pipes conveying water thereunto.

We dedicate the block of land upon which this Temple is situated and the fence which encloses it, with its openings and gates, the hinges, hangings and fastenings and the materials of which they are composed, also the roads and walks leading thereto and through the same.

✕ We dedicate and consecrate the pulpits with the cushions thereon, and the ornamental fringe around, together with the steps, railings and banisters and the seats, with the cushions on them; and the floors, and the foundations upon which they stand. May nothing unholy, impure ever enter here but may the same be Holy unto the Lord our God.

Expecially do we pray that Thy power may rest upon Thy servants who may occupy these pulpits when they shall minister by virtue of their holy calling, either in preaching, in counseling or in transacting business pertaining to the welfare of Thy Church and kingdom here upon earth. We implore Thy blessings upon the various congregations of Thy people who may assemble in this House from time to time, both in their incomings and outgoings and may Thy blessing and Thy Spirit dwell herein and rest upon them for their comfort and edification, and abide richly in their hearts, that they may learn further of Thy ways and walk in Thy paths. We desire also to commend these Thy servants and people to Thy kind care and keeping, that they may be preserved unto Thee from the powers of the wicked and ungodly, and from the powers of all evil and opposing influences, from whose grasp Thou hast heretofore delivered us in bringing us here to these valleys and the fastnesses of these mountains. We acknowledge Thee and the great deliverance Thou hast wrought out for us, and we pray Thee, O God, in the name of Jesus, to accept of these Thy servants and the people and preserve and keep us in Thy most holy keeping. Let the ministering angels from Thy presence attend us, and let Thy grace and power be upon us that we may walk in the paths of purity and holiness, and be enabled to bring forth Thy purposes and establish Thy kingdom in all its fullness, administering in all the ordinances pertaining to Thy House; and also send forth salvation to all the children of men, scattered abroad upon the face of the whole earth, for their redemption from sin and bondage, even from gross darkness.

We now ask, our Father, that we Thy servants and people may be acceptable unto Thee, praying Thee to grant that Thy Holy Spirit may pervade each heart before Thee, that our worship may be such as Thou delightest to behold and that the revelations of Thy mind and will may continue to be made manifest through Thy servant Brigham, and all of Thy servants upon whom Thou hast conferred the authority of the Holy Priesthood.

We feel not to multiply words before Thee, for language is inadequate to express the fulness of the feelings and emotions of our souls in being thus privileged to meet before Thee in this sacred, this holy place.

Accept, O God, of this tribute of our hearts, and let Thy peace and blessing dwell and abide here in this Holy

Temple, which we now, with uplifted hearts and hands, present and consecrate and dedicate entire as a sacred offering unto Thee for Thine acceptance. May it stand as a monument of purity and holiness as long as the earth shall remain, commemorative of Thy great goodness towards us, Thy people, and Thy name shall have the honor, the praise and glory, for we ask all in Jesus' name, and unto Thee and our blessed Lord and Savior, and to the Holy Spirit be all power, might and dominion worlds without end. Amen.¹⁵

The temple was now completed and dedicated, and those who had accomplished this great task began to enjoy the blessing of doing ordinance work for both the living and the dead.

¹⁵"Journal History," April 6, 1877, pp. 1-8.

CHAPTER VII

CLAIMED MANIFESTATIONS IN THE TEMPLE

The following information on manifestations in the temple is taken from recorded accounts of those who claimed they were present and/or participated in these events. Their testimonies are that they witnessed these things and that they are true.

At the dedication of the St. George Temple on January 1, 1877, President Brigham Young was too ill to walk and had to be carried through the temple in a chair by four of the brethren. When they returned from dedicating the sealing rooms in the East tower and again met with the congregation in the main assembly room, Brigham Young arose to his feet, walked to the speakers stand, and delivered a stirring and powerful sermon.¹

At a conference held in the Salt Lake Tabernacle on September 16, 1877, Wilford Woodruff, who was at that time President of the St. George Temple, related the following experience:

(We have labored in the St. George Temple since January, and we have done all we could there; and the Lord

¹Contributor, Representing the Young Man's Mutual Improvement Associations of the L.D.S. Church, published by the Contributor Company, Salt Lake City, Utah, printed by the Deseret News Publishing Company, Salt Lake City, Utah, 1895, XVI, 147.

has stirred up our minds, and many things have been revealed to us concerning the dead. President Young has said to us, and it is verily so, if the dead could they would speak in language loud as ten thousand thunders, calling upon the servants of God to rise up and build Temples, magnify their calling and redeem their dead.) This doubtless sounds strange to those present who believe not the faith and doctrine of the Latter-day Saints; but when we get to the spirit world we will find out that all that God has revealed is true. We will find, too, that everything there is reality, and that God has a body, parts and passions, and the erroneous ideas that exist now with regard to him will have passed away. I feel to say little else to the Latter-day Saints wherever and whenever I have the opportunity of speaking to them, than to call upon them to build these Temples now under way, to hurry them up to completion. The dead will be after you, they will seek after you as they have after us in St. George. They called upon us, knowing that we held the keys and power to redeem them.

(I will here say, before closing, that two weeks before I left St. George, the spirits of the dead gathered around me, wanting to know why we did not redeem them. Said they: "You have had the use of the Endowment House for a number of years and yet nothing has ever been done for us. We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God." These were the signers of the Declaration of Independence, and they waited on me for two days and two nights. I thought it very singular that notwithstanding so much work had been done, and yet nothing had been done for them. The thought never entered my heart, from the fact, I suppose, that heretofore our minds were reaching after our more immediate friends and relatives. I straightway went into the baptismal font and called upon Brother McAllister to baptize me for the signers of the Declaration of Independence, and fifty other eminent men, making one hundred in all, including John Wesley, Columbus, and others; I then baptized him for every President of the United States) except three; and when their cause is just, somebody will do the work for them.²

At a conference of the Church held April 10, 1898, President Wilford Woodruff, who was then President of the Church, made a similar statement to that quoted above.

²Wilford Woodruff, Journal of Discourses, XIX, 229.

I am going to bear my testimony to this assembly, if I never do it again in my life, that those men who laid the foundation of this American Government and signed the Declaration of Independence were the best spirits the God of Heaven could find on the face of the earth. They were choice spirits, not wicked men. General Washington and all the men that labored for the purpose were inspired of the Lord. Another thing I am going to say here, because I have a right to say it. Every one of those men that signed the Declaration of Independence with General Washington called upon me, as an Apostle of the Lord Jesus Christ, in the Temple at St. George two consecutive nights, and demanded at my hands that I should go forth and attend to the ordinances of the house of God for them. Men are here, I believe, that know of this--Brothers J. D. T. McAllister, David H. Cannon and James C. Bleak. Brother McAllister baptized me for all these men, and I then told these brethren that it was their duty to go into the Temple and labor until they got endowments for all of them. They did it. Would those spirits have called upon me, as an Elder in Israel, to perform that work if they had not been noble spirits before God? They would not. I bear this testimony because it is true. The spirit of God bore record to myself and the brethren while we were laboring in that way.³

For a more detailed account of the above-quoted manifestations, the following information is taken from the journal of President Wilford Woodruff, dated August 21, 1877. The three Presidents of the United States who did not have their temple work done were Martin Van Buren, James Buchanan, and Ulysses S. Grant. President Grant was still living at this time.⁴

President Wilford Woodruff also records in his journal on August 21, 1877, that Sister Lucy Bigelow Young was

³Wilford Woodruff, "Journal," August 21, 1877, Church Historian's Library.

⁴Ibid.

baptized for Martha Washington and her family and seventy of the eminent women of the world.⁵

The following account of other manifestations and remarkable healings in the St. George Temple was recorded by M. F. Farnsworth, a worker in the temple for some eleven years.

There were many miraculous and powerful manifestations and remarkable healings in the St. George Temple. I will only mention the following cases: Brother Geo. Jarvis was a very sick man. He had to be carried to the Temple and was laid on a pallet on the floor in the reception room. He was carried into the font, where he was baptized and confirmed for his health, and was healed, being able to walk home from the Temple. His house is a little over four blocks, or over half a mile from the Temple.

An aged brother by the name of Yardley of Beaver, came to the Temple. He was very deaf, insomuch that it was difficult to make him hear or understand what was said to him. After being administered to, he received his hearing, so that he could hear the tick of the watch distinctly. His testimony of this event was published in the Deseret News at the time.

Sister Ellen B. Matheny of Fillmore, who had suffered great affliction for seven years and was prostrated, and who could only walk when assisted, received her health. She was subsequently called as a worker in this Temple, where she remained until appointed to labor in the Manti Temple in 1888. She was at the time of her healing a poor, emaciated being, but has now grown quite fleshy.

Among the many remarkable healings in answer to prayer is the following: Professor J. A. Whitelock had been employed in the Central School in St. George. After fulfilling his engagement, himself and wife, Amanda, returned to their former home in Philadelphia. While there their little child Pearl became violently ill and wasted away to a mere skeleton. She was given up to die by eminent physicians there, as well as by all the friends. Brother Whitelock telegraphed us to pray for her in the St. George Temple, which was done, and the

⁵Ibid.

child was instantly healed. In a most remarkable manner the flesh returned upon her bones, so that in the morning those who saw her, beheld a healthy, hearty, lovely child. They wrote a lengthy letter of the particulars of this healing, which letter was read to the company in the Temple, and also to the congregation in the Tabernacle in St. George the following Sabbath.

A great many were healed, and I do not remember any person who came there, during a period of eleven years I was a laborer there, who did not receive benefit from the administration of the Priesthood.

M. F. Farnsworth⁶

The above mentioned manifestations were an indication of the blessings those early pioneers received because of their accepting the call from the leaders of the church to go and establish themselves in the Rio Virgin Valley. There were many who were not strong enough either physically or spiritually to remain and endure the hardships of this uninviting land. But those who did remain showed by example that through hard work and great faith in themselves, their leaders, and their God most anything could be accomplished.

And now as we close this history of the St. George Temple one is reminded of the great responsibility placed upon those Latter-day Saints who follow those noble pioneers.

⁶Contributor, XVI, 63-64.

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APPENDIX A

GENERAL CONFERENCE HELD IN TEMPLE

The following letter was sent from Salt Lake City to Bishops and members throughout the territory. In the letter they are told that the General Conference of the Church beginning on April 6, 1877, would be held in the St. George Temple, and that the Temple would be dedicated at that time. They are also reminded of the importance and use of temples. The Bishops are asked to find out how willing the people are to contribute to the building of temples in other parts of the territory as well as continuing to help complete the Temple in St. George.

To the Bishops and Members of the Church of
Jesus Christ of Latter-day Saints,
Residing in the various
Settlements throughout
these Mountains:

Beloved Brethren and Sisters:

The Temple at St. George, Washington County, Utah Territory, rapidly approaches completion. Already some portions of it are in a condition to be used, and in a few weeks we expect to be administering ordinances therein for the living and the dead. The General Conference of the Church was adjourned on the 8th instant to hold its next session at 10 A.M. on the 6th of April in the Temple at St. George. We hope the entire building will be completed by that time and that we shall be able to dedicate it to the Lord, our God. In the days of our poverty, and while we had no Temple in which to administer ordinances for the dead and to give endowments and to perform sealings and other ordinances for the living, the Lord permitted us to erect an Endowment House in this

city. This we have used for many years, and many ordinances have been administered therein; but there are other important ordinances which have not been, and cannot be, administered, except in a Temple built and dedicated to the Most High for that purpose. Such a Temple we now have so far completed at St. George that we can commence attending to these ordinances there. The mind of the Spirit to us has been that we should, for the present at least, discontinue in the Endowment House in this city the work of baptisms for the dead, of giving endowments and of sealing, and that, hereafter, these ordinances should be performed in the Temple, or the Temples that shall be built. This announcement we have made to the Saints. They have been profoundly moved thereat. They are aroused to action. They now begin to appreciate how precious are the opportunities they have had. Never before has there been such an anxiety displayed for the privileges of the Endowment House. The prospect of it being closed causes the people to think of their baptisms, endowments and sealings. They now perceive, as probably they never did before, how convenient it would be to have a Temple completed in this part of the Territory. This would save them the lengthy journey to and from St. George. The want of Temples at other convenient points to which the Saints can repair to receive their ordinances will now be felt at other places besides Salt Lake City. Especially will this be the case where persons wish to marry. The Lord has taught us how important it is that our marriages should be solemnized according to the laws He has given, in holy places, where wives can be joined to husbands for time and all eternity. What Latter-day Saint can be satisfied with any marriage or authority less than this? Which of them, if he understands the laws of God, can feel indifferent as to whether his wife shall be his for eternity or for time only; or whether his children shall be born in the covenant and be legal heirs to the priesthood or have to become such by adoption? It is for these and other ordinances that we are commanded of the Lord to build Temples. We are now abundantly able to build them, and in them should the ordinances be administered which have been acceptable only in the days of our poverty in other places. At an holy altar in the Temple of the Lord can ordinances be administered to those who are deemed worthy which they cannot receive elsewhere.

We feel led to say to the Latter-day Saints throughout these mountains: Let us arise and build Temples unto our God at such places as He shall designate, into which we and our children can enter and receive those blessings that he has in store for us. Let the Bishops of the settlements in Washington, Kane, Iron, Pi-ute, Beaver, Millard, Sevier, Sanpete and Juab Counties call the people of their Wards together and ascertain from them how much each one is willing to subscribe in labor and means, monthly, quarterly, or annually, towards the erection of a Temple at Manti, Sanpete

County. Let the Bishops of the Wards in Utah, Wasatch, Summit, Salt Lake, Tooele, Davis, Morgan, and Weber Counties call the people of their Wards together and ascertain from them how much each one will donate in labor and means, monthly, quarterly, or annually, towards the completion of the Temple in this city. Let the Bishops of the various Wards in Box Elder, Cache and Rich Counties in Utah Territory, and in the Counties of Bear Lake and Oneida in Idaho Territory, call public meetings and learn from the people what each one is willing to do, monthly, quarterly or annually, towards the erection of a Temple at Logan, Cache County. And at these meetings the amount each person shall subscribe should be placed opposite his or her name, so that what can be depended upon may be known in writing. Each Bishop can then make a statement over his own signature to the President's Office of the amount of labor and means that his Ward will furnish in the aggregate and that he will be responsible for.

In proposing the erection of new Temples, it is not expected that the work now being done upon the Temple in this city by individuals and by the various quorums shall cease. The labor upon the Temple here will continue to be pushed forward by those now engaged in it until sites are selected for, and work shall be commenced by the different quorums upon, other Temples. These Temples which we now propose to build will not be costly structures. They will be for Endowment purposes, and can be easily and quickly erected by the people from whom the labor is required. You will perceive, by the anxiety of the Saints to avail themselves of the privileges of the Endowment House in this city, and the manner in which they are now crowding here, how necessary and desirable it is that these buildings should be speedily completed, so that the facilities for sealing and the administration of other ordinances should be placed within the reach of all who are worthy of them without their being compelled to travel to and from St. George to the Temple there. When the Saints were required to build the Temple at Kirtland, Ohio, they were few in number and poor in means; at Nauvoo, also, when the Temple was erected there the Saints were not numerous, and their circumstances, as contrasted with ours in these valleys, were those of great poverty. But in rearing those Temples the people were greatly blessed. The Lord increased their substance, provided ways of deliverance from their enemies, and bestowed gifts and knowledge upon them which are beyond all earthly price. So it will be now, if we will arise in the majesty and strength of our calling as the people of God, and build these Temples with willing hearts and liberal hands, the Lord will pour out His blessings upon us to an extent we have never heretofore known. Our children will multiply and increase in faith, and though Satan may rage, as he and his servants always do when the work of building

Temples is being urged forward, yet we will prosper and grow stronger and stronger until the redemption of Zion shall be fully accomplished. Peace be with you, and the Lord bless you.

Salt Lake City, U. T.,

25th October, 1876.

BRIGHAM YOUNG,	}	First Presidency of the Church of Jesus Christ of Latter-day Saints.
JOHN W. YOUNG,		
DANIEL H. WELLS,		

JOHN TAYLOR,	}	Of the Twelve Apostles
WILFORD WOODRUFF,		
ORSON PRATT, Sen.,		
F. D. RICHARDS,		
GEORGE Q. CANNON,		
BRIGHAM YOUNG, Jun.,		
JOSEPH F. SMITH, ¹		

¹St. George Temple Letter File, unpublished material, Church Historian's Library.

APPENDIX B

SERMONS IN THE TEMPLE

Following the dedicatory prayer by Elder Brigham Young, Jr., on January 1, 1877, those in the sealing room returned to the main room. Here President Brigham Young arose and went up to the stand where he gave the following address to the congregation assembled in the main room:

I cannot consent in my feelings to retire from this house without exercising my strength, the strength of my lungs, stomach and speaking organs, in speaking to this people. I hardly dare say what is in my heart to say to this people. Perhaps it would not be prudent, but I will say a few encouraging things to the Latter-day Saints, that is, they ought to be encouraging. We that are here are enjoying a privilege that we have no knowledge of any other people enjoying since the days of Adam, that is, to have a Temple completed, wherein all the ordinance of the house of God can be bestowed upon his people. Brethren and sisters, do you understand this? It seems that a great many of the people know nothing about it. It is true that Solomon built a Temple for the purpose of giving endowments, but from what we can learn of the history of that time they gave very few if any endowments, and one of the high priests was murdered by wicked and corrupt men, who had already begun to apostatize, because he would not reveal those things appertaining to the Priesthood that were forbidden him to reveal until he came to the proper place. I will not say but what Enoch had Temples and officiated therein, but we have no account of it. We know that he raised up a people so pure and holy that they were not permitted to remain with the wicked inhabitants of the earth, but were taken to another place. We as Latter-day Saints have been laboring for over forty years, and the revelations given us in the first were to establish the kingdom by gathering the Saints, building Temples, and organizing the people as the family of heaven here on the earth. We reared up a Temple in Kirtland, but we had no basement in it, nor a font, nor preparations to give endowments

for the living or the dead. It was left by the Saints before it was completed, they going to Missouri. Joseph located the site for the Temple Block in Jackson County, Missouri, and pointed out the south-east corner of the Temple in the year 1831,--also laid the corner stone for a Temple in Far West, Caldwell County, Mo. These Temples were not built. We built one in Nauvoo. I could pick out several before me now that were there when it was built, and know just how much was finished and what was done. It is true we left brethren there with instructions to finish it, and they got it nearly completed before it was burned, but the Saints did not enjoy it. Now we have a Temple which will all be finished in a few days, and of which there is enough completed to commence work therein which has not been done since the days of Adam, that we have any knowledge of. Now those that can see the spiritual atmosphere can see that many of the Saints are still glued to this earth and lusting and longing after the things of this world, in which there is no profit. It is true, we should look after the things of this world and devote all to the building up of the kingdom of God. According to the present feelings of many of our brethren, they would arrogate to themselves this world and all that pertains to it, and cease not day nor night to see that it was devoted to the building up of the kingdom of the devil, and if they had the power they would build a railroad to carry it to hell and establish themselves there. Where are the eyes and the hearts of this people? Where is their interest for their own salvation and that of their forefathers? We enjoy privileges that are enjoyed by no one else on the face of the earth. Suppose we were awake to this thing, namely, the salvation of the human family, this house would be crowded, as we hope it will be, from Monday morning until Saturday night. This house was built here in this place purposely, where it is warm and pleasant in the winter time, and comfortable to work, also for the Lamanites, and also those coming from the south, and other places to receive their endowments, and other blessings. What do you suppose the fathers would say if they could speak from the dead? Would they not say, "We have lain here thousands of years, here in this prison house, waiting for this dispensation to come? Here we are, bound and fettered, in the association of those who are filthy?" What would they whisper in our ears? Why, if they had the power the very thunders of heaven would be in our ears, if we could but realize the importance of the work we are engaged in. All the angels in heaven are looking at this little handfull of people, and stimulating them to the salvation of the human family. So also are the devils in hell looking at this people, too, and trying to overthrow us, and the people are still shaking hands with the servants of the devil, instead of sanctifying

themselves and calling upon the Lord and doing the work which he has commanded us and put into our hands to do. When I think upon this subject, I want the tongues of seven thunders to wake up the people. Can the fathers be saved without us? No. Can we be saved without them? No, and if we do not wake up and cease to long after the things of this earth, we will find that we as individuals will go down to hell, although the Lord will preserve a people unto himself. Now we are ready to give endowments, do you have any feelings for those who have died without having the Gospel? The spirit was awakened in the people in the north when we gave the word that we should do no more work in the Endowment House--they came to us crying and pleading to be baptized for their dead. What else could they do? They can come here and do the work for their dead, and put these poor prisoners on the ground where they will be free. Do we realize this? As long as we tarry here, we are subject to the world. But now go to, like men and women, and say, we will embrace the truth and enter into the covenants of God and carry them out. Then the bonds are broken, and the hearts of the people are united in the Father. Perhaps, brethren and sisters, you will not get my meaning, but now go to work and let these holes in the ground alone, and let the Gentiles alone, who would destroy us if they had the power. You are running after them, and some of our brethren are putting their wives and daughters into their society, and will go to the devil with them too, if they do not look out. I would not have a dollar on the earth if I had to get it there. It has been the kingdom of God with me. What I have, I have got in this kingdom. Well, now, some of the Elders are running after these holes in the ground, and I see men before me, in this house that have no right to be here. They are as corrupt in their hearts as they can be, and we take them by the hand and call them brother. You will go to hell, lots of you, unless you repent. You may think this is plain talk, it is not as plain as you will find by and by. If you should ever go to the gates of heaven, Jesus will say he never knew you. While you have been saying your prayers and going to your meetings and are as corrupt in your hearts as men can be. You had better stop now and repent of your sins and sin no more, while there is yet time, and before the doors are closed against you. I want to wake you up, and if I had the power to lift the veil from your eyes and let you see things as they are, you would be astonished. Not but what there are a great majority of the people as good as they know how to be. Now I will say, bless the people, that they may do better, but show some of the Elders of Israel according to their present conduct a dollar on one side and eternal life on the other, and I fear they would choose the dollar.

We are now prepared to attend to baptizing and giving endowments, and shall appoint Tuesdays and Wednesdays for baptisms, and Thursdays and Fridays for endowments and sealings, as a standing appointment for the present. God bless you. Amen.¹

The following three sermons were preached in the St. George Temple during General Conference of the Church held in April, 1877:

I

Discourse by Elder George Q. Cannon

It is with peculiar feelings I arise to speak to you, my brethren and sisters, for the short time remaining, in this holy Temple. If I were to describe my feelings on entering and worshiping in this house, I would occupy more time than remains to be used, and I do not know if I were to attempt to do so I could succeed. Each one present can the better estimate the feelings of his brother from those entertained by himself.

I was here last fall, and then my emotions upon entering this room were of the most peculiar character. I felt overpowered, and I have felt so each time I have entered the building. It is a holy place, and all those who come here should be holy; they should examine themselves, and finding themselves guilty of wrong, they should make up their minds in the strength and power of God to put it away. I do not think that any person who has any of the love of the truth, the love of righteousness, or the fear of God abiding in his heart, can enter this building without being impressed with the sacredness of the spirit which reigns here, and that seems to pervade even the atmosphere we breathe. My fervent prayer to God is that this building will be kept clean and pure, free from every act and spirit antagonistic to the holy influences that God has promised to bestow upon the pure in heart who enter herein; and that this building will stand as long as it shall be necessary to fulfil the purposes of God.

The remarks we have heard from President Wells are very true, and are so in keeping with the Scriptures, that every Latter-day Saint who has heard them, must be satisfied of their truth. It is always a cause of joy to me that in the providences of God our heavenly Father, the sacred records we have, which have come down through so many ages, and which are recognized by Christendom to be the words of God (at least acknowledged by all Christians to be so, whether they believe it or not); I say

that in the providence of God these records have come down to us in as pure condition as we find them. Because it is a comfort to a people, like we are, whose names are cast out as evil, and who are derided and visited with every kind of contumely, accused of every conceivable crime, to know that the doctrine and ordinances that we believe in have a similarity to, and are in strict accordance with, those of the recognized word of God. We need not go to the Book of Mormon and the Book of Doctrine and Covenants alone, for the proofs of the truth of the work we are engaged in; for in appealing to those books we only appeal to a corroborative testimony showing that God's words and dealings with the children of men are the same in all ages of the world. While he gave his revealed word to the ancients on the Eastern Continent, he also gave to the inhabitants of the Western Continent his word, and they both agree. He has also given to us, his people in the last days, his word. By these three witnesses, or these three divine records, his word is corroborated and maintained. Having received the word of God from these various sources, we can rejoice this day in the great truth that the doctrines we teach, the ordinances we have submitted to, and that have been and are being administered to us, and that our lives when we live as we should, are in strict accordance with these three records, which we know to be the word of God, but particularly in accordance with the Bible, which the Christian world acknowledge to be true. This has always been a great cause of joy to me, and I have been greatly strengthened in knowing that no reference could be made to any part, or to any doctrine or principle of the Bible, which was not believed in and practiced by the Latter-day Saints to the extent of their ability, that is, so far as the doctrine or requirement was applicable to them. Of course, where distinct revelations were given to people under peculiar conditions and of a peculiar character, as for instance, Noah or Abraham, or the disciples when they were commanded to flee from Jerusalem, the common sense of all men would suggest that such requirements were not applicable to us. It is not necessary for us to build an ark, or to do any of these things, especially commanded to others; but where general revelations, doctrines, ordinances, or commandments are revealed or communicated to the people of God, we as a people have received all such, and they form part of our faith and belief, and we, to some extent at least, are engaged in carrying them out. In conjunction with these glorious facts, precisely the same consequences or results flow from the teachings of the servants

¹Brigham Young, Journal of Discourses, XVIII, 303-305.

of God in these days as in the days of old. God confirmed the word by signs following. The adversary in the same spirit of hatred that characterized his attacks upon the work of God in all ages, is in these last days as bitter and as determined to cause the same results to follow the preaching of the servants of God, and the administration of the ordinances of life and salvation, as at any previous time in the world's history, thus showing that the old antagonism that existed between God and Belial, the old animosity that actuated the mind of those whom he inflamed to crucify the Son of Man, and to destroy his Apostles, had not died out, but was as determined in this our day to effect the ruin of those who believe in the Gospel of the Lord Jesus Christ, who have submitted to its ordinances, as at any previous time in the history of the world.

If we had believed all that is taught in the Scriptures, and had not received the promised blessings; or if we had believed in all written in the Scriptures, and had received the promised blessings, and had not received the hatred and animosity of the wicked, there might have been cause for doubt as to our having obeyed the Gospel. We might have been assailed with a fear that some thing was lacking in the system, and that, therefore, we could not be the people of God after all. But when, in addition to the doctrine that God has revealed, and the ordinances of life and salvation that he has restored and commanded us to obey, that is, to believe in Jesus Christ, to repent truly and sincerely of all our sins, to be baptized for remission of them, by one holding the authority, and then receive the Holy Ghost through the laying on of hands, and its gifts and blessings and its powers, for our names to be cast out as evil, to have our names heralded through the earth as the most ungodly and wicked and abominable people that live upon the earth, to have men think that in destroying us they would be doing God's service; I say that when these characteristics attend the administration and ordinances of the House of God, we can rejoice even as the ancients did in the knowledge that there is no peculiarity of feature pertaining to the ancient Gospel from the days of Adam to John the Revelator, or from the days of Jared and his brother to Moroni, or from the days of Joseph and Hyrum to this our day that does not attend the Gospel now. Not only is there no feature, characteristic or peculiarity absent, but there is no sign or evidence lacking of its being the same work of God. Precisely the same signs follow now, and precisely the same external evidences follow the preaching of the Gospel now, as anciently. Having these signs and evidences and blessings, should we not, as a people, rejoice exceedingly? Should not our hearts be full of thanksgiving to Almighty God, that, however humble and obscure and illiterate, however

contemptible in the minds of the children of men, our doctrines, lives and characters may be, our names are numbered with the holiest, the best and the greatest that have ever trod the footstool of God, that our names are numbered with Jesus the firstborn, the Son of God, and with Enoch, Abraham, the friend of God (distinguished above all the sons of men by that glorious evidence of God's nearness to him, being called his friend) and with all the holy Prophets whose lives are living testimonies to the divinity of their calling? If we would enjoy the society and glory of such personages we must be willing to suffer as they did; and if not so, we can not reasonably expect to be numbered among the happy throng who are to live and reign with Jesus. When we shall have done all they have done, passed through and experienced the same blessings that they have, drunk the same cup, and been baptized with the same baptism, and, when necessary, laid down our lives as they have in testimony of the truth, then we can reign with them.

It is easy to die in the heat of battle, or when men are selected for some heroic duty, and the eyes of the world are upon them; but this is not the manner in which the servants and people of God have lost their lives. Jesus was crucified between two thieves, the most ignominious death to which any one could be subjected, and those who crucified him believed him to be worthy of such a fate. They disseminated among the people such slanders and misrepresentations of his works and actions that many felt justified in taking the responsibility of shedding his blood upon themselves and their posterity.

Thus it always has been with the servants and Saints of God. They do not die when their lives are taken by violence in a manner which the world calls heroic or glorious; but as malefactors, the ignominious death administered to those who are slain for the testimony of Jesus, and thus it always has been with God's children, the brightest, the best and noblest, that ever lived. They have had to lay down their lives as Joseph did, slain in the prison where he was confined. The same self-sacrifice, the same godlike self-sacrifice is required at the hands of the servants and Saints of God in this our day, as was required of those in ancient days, when they were cast into dens of wild beasts, into the fiery furnace, or when sawn asunder and subjected to every kind of violent death because of their supposed wickedness.

I thank God this day for the restoration of this truth, I thank God that I was ever counted worthy to live in the day when the revelations of Jesus are restored. I thank God, with all my heart, that I am a member of this Church; I think it the most glorious honor and dignity that could be conferred upon me, and more so in the goodness of God in permitting me to officiate in the holy

Priesthood. I thank him too that he has inspired his servants to lead forth his people and bring us here, and that through the kind providences of God and the wise counsels and administrations of his servants, we are blessed with those glorious privileges in being permitted to rear a habitation to the name of the Most High in which we worship this day; this chaste, this grand, this magnificent house of God.

When I reflect upon what God has done for us, in addition to that which I have alluded to, it gives me deeper gratitude still in knowing that in all the revelations given us concerning ourselves and our future glory, there has been no concealment concerning the destiny of our dead who have passed away without a knowledge of the Gospel. There would have been something lacking in our joy had this revelation not been made, for we could not have contemplated our own happiness in the eternal worlds with any degree of satisfaction, if we had been disturbed by the thought that our ancestors could not partake of the same blessings we had received. But God in his mercy has revealed his purposes to us, so that there are none that understand the Gospel who cannot enter into this house and glorify God in his heart because of the fullness of these blessings; and because we know the Lord possesses all the glorious attributes we have ascribed to him.

You enquire of the enlightened men of Christendom respecting their dead, and they readily acknowledge it to be a subject they know nothing about. A great many think that the heathen nations who have died in ignorance are consigned to the miseries of a never-ending hell. Who with such feelings and belief can glorify God in their hearts and ascribe to him the glorious attributes of mercy and justice, and recognize him as a just and merciful being?

But when we received the Gospel, there came with it a distinct message of mercy, a message of glad tidings of great joy, that not only the living should receive the testimony of Jesus, not only should the living rejoice in the glorious principles of life and salvation, but the dead themselves should hear the voice of the servants of God, and the glad tidings of salvation should be proclaimed in their hearing, and through the exercising of their agency in receiving these truths, their prison doors could be unlocked and they come forth and receive, as though in the flesh, the same blessings, exaltation and glory, according to their good wishes and good deeds. Thus has been swept from our minds every cause of doubt respecting our dead, and our hearts warmed towards them with joy unspeakable, and consequently we combine our efforts to erect such a building, such a holy house as this is. Thus we, in our hearts, witness to God the Eternal Father, that we have received indeed of a

truth the testimony that he has given to us, that we believe the same to be true, and that we will, with the aid and power which he bestows upon us, devote our entire lives to the interests of his kingdom, bequeathing the same spirit and energy to our children after us, that they too may labor, with all their might, mind and strength and the ability with which God shall endow them, to carry on and extend the great work of redemption and salvation until every son and daughter of Adam shall receive the glad tidings of salvation, and shall be administered for in the holy temples which shall be prepared for that express purpose.

That God may help us to do this with all our might and strength is my prayer in the name of Jesus. Amen.²

II

Discourse by Elder Lorenzo Snow

In occupying the time this morning, I wish in the first place to call your attention to the fact that we are Latter-day Saints, or at least ought to be, and that as such we are dependent upon the Lord for our instruction; this is in accordance with our faith that we have to look to him for assistance under all circumstances, in all places, in all our affairs of life, and in all matters pertaining to furthering us on in the principles of godliness.

Assembled together as we are this morning, it is very necessary that we ask the Lord for his spirit, the spirit of inspiration, to rest upon us as speakers and as hearers, that we may be enabled to comprehend things that may be spoken, and that they may be adapted to our individual needs.

It is impossible to advance in the principles of truth, to increase in heavenly knowledge, except we exercise our reasoning faculties and exert ourselves in a proper manner. We have an instance recorded in the Doctrine and Covenants of a misunderstanding on the part of Oliver Cowdery, touching this principle. The Lord promised him the gift to translate ancient records. Like many of us today, he had misconceptions in regard to the exercise of the gift. He thought all that was necessary for him to do, inasmuch as this gift had been promised him of God, was to allow his mind to wait in idleness without effort, until it should operate spontaneously. But when those records were placed before him, there was no knowledge communicated, they still

²George Q. Cannon, Journal of Discourses, XVIII, 349-353.

remained sealed, as it were, for no power to translate came upon him.

Although the gift to translate had been conferred, he could not prosecute the work, simply because he failed to exert himself before God with the view of developing the gift within him; and he became greatly disappointed, and the Lord, in his goodness and mercy, informed him of his mistake, using the following language--

"Behold, you have not understood; you have supposed that I would give it unto you when you took no thought, save it was to ask me; but, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you," etc.

So in regard to us, respecting the things which we are undertaking. If we expect to improve, to advance in the work immediately before us, and finally to obtain possession of those gifts and glories, coming up to that condition of exaltation we anticipate, we must take thought and reflect, we must exert ourselves, and that too to the utmost of our ability.

The text given us by President Young yesterday, and to which we, in our prayer this morning, asked God to direct our remarks, was the work with which we are now immediately concerned, pertaining to our present wants and necessities. The question here arises, How shall we regulate our temporal affairs so as to qualify us to perform the duties and obligations devolving upon us today, and secure to ourselves the blessings of eternal life?

To this subject, so far as the Lord will give me his Holy Spirit, through the exercise of your faith, I wish to speak this morning. I desire, however, to confine myself more particularly to the subject relating to our financial union, uniting ourselves together as brethren who have entered into the everlasting covenant of the Gospel of the Lord Jesus Christ, expecting to dwell together in the presence of God in the celestial world.

We have been told, through the revelations of God, and to which our attention has often been called, that unless we became one in temporal as well as spiritual things, it were useless anticipating the fullness of celestial glory, or a state of oneness in the spiritual things of God. But what course we are to take in order to arrive at this most desirable condition seems to remain a difficult, unsolved problem. Doubtless many have asked themselves, what can we do, and how shall we do it?

Well, let our minds revert for a few minutes to the time when we received the fullness of the everlasting Gospel, in the countries where it first reached us. As soon as we became convinced of the truth and that the Elders who preached the Gospel were the servants of God, we offered ourselves as candidates for baptism for the

remission of sins, receiving the Holy Ghost through the laying on of their hands, and then felt determined to do whatever the Lord should require through his servants and continue to follow their counsels in all things, even to the sacrifice of all we possessed, if necessary, whether pertaining to the world's wealth or that which we held in higher and dearer esteem.

We learned an important and significant fact, that we were his offspring, inheriting, though only in infantile form, the same attributes he himself possessed, and that, through probationary experience, by passing the ordeals of earth, rejecting the evil and accepting the good, these attributes could be developed until eventually we might receive a fullness of the godhead, and dwell in the presence of the Father. We became acquainted with this fact, and were convinced in our hearts that the object which now appeared before us, was well worthy of all that we could bestow upon it. Hence we resolved that we would accomplish the undertaking, though at the sacrifice of our all. We well understood that in order to attain to that position that would entitle us to this exaltation, it would be necessary to submit ourselves wholly to the mind and will of God. We felt in our hearts to consecrate our wives, our children and our property, if we had any, and our time and abilities, to the service of God. Had this law of consecration been presented at that time it no doubt would have been hailed with joy, as it was in exact accordance with the spirit of our covenants.

According to the order of the celestial world, as revealed to the Latter-day Saints, respecting the property we might possess, we were required to consecrate all to the Lord, and then to be made stewards, as pointed out by revelation in the Book of Doctrine and Covenants, and were to continue to devote that which might be entrusted to us to the service of God; and so far as we increased the property of our stewardship we were to devote the same to the benefit of the kingdom of God, which would be used for the building of Temples, emigrating and sustaining the poor, and for carrying on the great work of redeeming Israel. This feeling, which we entertained at the beginning, was to continue to burn in our bosoms, and we were to be faithful and honest in our professions.

I know that many of us when we came to the valleys, conformed to this law of consecration, which is now published in the Book of Doctrine and Covenants. We deeded our property, and many were willing, perhaps not all, that, if necessary, every part and portion of it should have been used as the servants of God should have directed. This was the kind of feeling that we then entertained, and just as long as we maintained this condition of mind, of willing obedience, it was all that was required. But

I fear that this feeling which gave us so much joy, which tended to increase our faith and confidence in God and in one another, has not continued to grow correspondingly with our general prosperity, experience and knowledge of the Gospel. My testimony to you is that, so far as this is the case, we stand this day not wholly approved of God, although we have the privilege of worshipping in this Temple, reared to his holy name. But just so far as this willingness exists in our hearts to appropriate our means that we have accumulated for the upbuilding of the kingdom of God on the earth, and that too without grudging, even as the former-day Saints laid down theirs at the feet of the Apostles, so far are we approved and accepted of God. Who, among the Latter-day Saints within the hearing of my voice this day, could fail to comprehend this?

In much of our business relations one with another, there does not exist that spirit of union and brotherly interest that should be maintained. We need to take such a course as will enable us to acquire it, and this spirit should prevail throughout all our settlements.

Who cannot perceive the hand of God in bringing us away from the turmoil and strife of the business world to these mountain vales, where we have the opportunity and the privilege of building up villages and cities upon the principle of unity which has been revealed to us, thus affording that necessary discipline which we could not have obtained among the cities of the Gentiles? This training cannot be acquired in one year, nor in five years, but its acquisition is enhanced in proportion to our willingness to make sacrifices in order to obtain it. By and by the Lord will have prepared the way for some to return to Jackson County, there to build up the Centre Stake of Zion. How easy this work can be accomplished, after we have learned to build up cities and Temples here to his divine acceptance! Our present experience is a very needful one. Without it, we should be totally unfitted for the performance of such a work. We read that the Temple which Solomon built was erected without the sound of a hammer being heard. There had been a previous preparation and an experience gained in some distant locality, and a proper training. The materials were accurately prepared elsewhere, and when brought together were ready for setting, each piece to its proper place. As knowledge and efficiency are obtained gradually, we may expect that the experience that we are getting now in learning how to build up cities in our present condition, conforming as near as possible to the holy order of God, is, in order to prepare us by and by to return to Missouri, whence we were driven, and there build up cities and Temples to the name of the Most High, upon which his glory will descend. A condition of willingness to conform our will to the

divine will is what we need. It might not be deemed policy to enter into covenants by deed, in our property matters, though it may be hereafter. But so long as the emotions of our souls prompt us to exclaim, in the language of Joshua, that "I and my household will serve the Lord," so long as this willingness dwells in our hearts, to give ourselves up entirely to the service of God, we are then in the condition to ask the Father to hasten the day when his will shall be done on earth as in heaven; and further, when the proper time comes to require the use of our property in the interests of the great work we are engaged in, the bare mention of it will be sufficient. But, we ask, should not the Bishop who operates in our temporal matters be a very wise and good man? Certainly he should, and a man of honor and integrity, full of the Holy Ghost, loving his neighbor as himself, and loving the Lord our God with all his might, mind and strength. On this, we are told, "hang the law and the Prophets." Blessed is he in whom these two principles are developed, for such a one is without condemnation; he stands the peer of him referred to in the Scriptures by the Savior as one "without guile." The people will soon learn to confide in such a man, as he can establish unmistakable proof before God and before his brethren that he obeys these commandments in which are involved all that the Prophets ever lived for.

✓ We will suppose, further, that such an individual as I have described, who really had obeyed these commandments, were placed to preside over a city of a thousand people, all of whom too were living in the advanced condition referred to. He must bear in mind his important position, high responsibilities, and who appointed him to this position, he or they in whom God had vested the authority. Why is such a man called to act as president over a people? Is it in order to acquire an influence and then to use that influence directly for his own aggrandizement? No, but on the contrary, he is called to act in such a position on the same principle as the Priesthood was given to the Son of God, that he should make sacrifice. For himself? No, but in the interests of the people over whom he preside. Would he be required to offer himself up on the cross as did the Savior? No, but to become the servant of his brethren, not their master, and to work in their interest and welfare. Not to exercise the influence thus obtained to benefit himself, his family and relatives and personal friends, but esteeming all as his brethren, having rights in common with himself and, therefore, seeking to bless and benefit all equally according to the talents and worthiness they may possess, and thus by so doing develop in himself that fatherly feeling which always exists in the bosom of the Father.

At the present time it is too often the case that the men who are called to act in such positions, instead of thus acting according to their holy calling, use their influence, their Priesthood, the sacred powers conferred upon them, for their own benefit and that of their children and personal friends. This is highly improper, it is wrong and displeasing in the sight of God; and of this sin we are called upon to repent, by putting it away from us, and beginning to live the lives of Latter-day Saints, according to the sacred covenants we have entered into.

When you find a man who takes the same interest in those over whom he presides as he does in himself and family, you will naturally begin to have confidence in that individual. But as soon as you find that his feelings, by day and by night, and the course of his conduct are such as to tend directly to benefit himself and his family, you will say, "What interest has he for us. We must look out for ourselves." But where a man works for the interest of the community, he becomes truly a father to that people, working for them with the same feeling, desire and interest as he would for himself. It might be said of him, as it should be said of all men, that he loves his brethren, or in other words, "his neighbor," as himself. Now let the man who acts as the presiding Elder of his ward, manifest by word and action these fatherly feelings towards those he presides over, and how soon we would begin to perceive perfect confidence restored!

Possibly such a man might not always possess financiering abilities, and possibly the people themselves might not have confidence in his abilities to manage or direct temporal affairs. This is quite supposable, for good sound principled men are not always endowed with great financiering abilities. Yet from the fact of his having established himself in the hearts of the people, and his being known by them for his integrity and honesty, and his disposition to work for the interests of God and the people, willing to make any sacrifice that might be required of him, he possesses their confidence, and when once in possession of so sacred a trust, what then might he do in order to satisfy the minds of the people, which are, more or less, inclined to be progressive? Let such a man call to his aid those of his brethren who are the most capable, letting them share his responsibilities. Because you will find, as a general thing, that talent is diffused through the many and rarely combined in single individuals; and it only needs opportunity in order to be developed. He might say to one, "Here Brother So and so, you are better adapted to fill this or that position than I am;" or, to another, "You are the man best fitted for this department;" and so on until he gets the talents of all brought out, and

instead of diminishing the public confidence in himself, such a course would add to it. Further, he would be doing for his brethren that which the United Order designs to do for all, namely, to afford opportunity to develop the gift that Nature has endowed us with. Therefore, I say that all these matters can be got along with, provided we have the sure and safe foundation, which should be based on honesty and integrity to God and the true interests of his kingdom and people. With a people of one heart and mind, possessed of the same feelings and aspirations as we were when we first embraced the Gospel, in connection with our present knowledge and experience in the practical workings of building up the kingdom, how easy it would be to establish our home industries or mercantile institutions and carry them on successfully! Every one would be on hand, like Israel when, in the desert, and journeying to the land of Canaan, they were required to build a movable tabernacle for certain sacred purposes, and the people brought their offerings, etc., even more than were sufficient, and Moses had to cry out to the people to stop. So it would be with us, as far as willingness on the part of the people was concerned to take an active part in any general movement that might be projected. Whatever means or property or time might be devoted by the community for the establishing of any certain enterprise, would be done in good faith, for every heart would be inspired with confidence, everyone considering his interest identified with that of the whole.

But it takes time to get the people into this condition. Here, in this southern country, we understand that the people have been endeavoring to work together in the United Order, meeting with more or less disappointment. Because of reverses or failures in our attempts to successfully operate our temporal affairs, we should not allow such disappointment to detract from the principle itself; but rather let us attribute our misfortunes to human weaknesses, regarding the principle as divine, revealed for our special benefit and blessing, and in every instance of apparent failure let us ever be resolved to "try again." The principles of Plural Marriage were revealed for the benefit and exaltation of the children of men, but how much unhappiness has arisen through failure, on the part of some who have contracted this order of marriage, to conform to the laws that govern it! But does it arise through any defect in the order of the marriage system? O no; but from ignorance and the folly and wickedness of those individuals who enter into it, who abuse, rather than righteously obey, it. So in regard to the principles of the United Order. Its principles too are sacred, and I assure you we will never go back to Jackson County, Missouri, there to build up the new Jerusalem of the latter days, until there is a perfect willingness on our

part to conform to its rules and principles. Many years have transpired since we received the revelation of the United Order, and in one sense that long period of time bespeaks negligence on our part in not more fully obeying it. The very principles of that order, in my estimation, were given for our temporal and spiritual salvation. In order to derive the benefit that God designed should flow from them, they must be established and systematized on the principle of righteousness, each person learning to love his neighbor as himself. For us to undertake to deal with them on any other principle would virtually open the way to bitter disappointment.

Then allow me to repeat, let me find a community that is willing to conform to this, bringing to mind the covenants made in the beginning when we received the fullness of the Gospel, willing to bring to mind when they dedicated all they possessed--their property, their talents, their mental and physical powers, to the building up of his kingdom; remembering the time when we did this, the blessings of God were upon us, and his Spirit burned within us. Then let those who preach in the midst of that community of Saints, realize what the Priesthood was placed upon them for; let them know and fully sense why they were appointed to fill such and such an office, viz, that they should act in the spirit of our Master, a servant of all, that they learn to consider and esteem in the same affectionate interest, the welfare of all, as they do that of themselves, and be in very deed fathers to the people. Then will they enter into the spirit of the two great commands upon which, said the Savior, "hang the law and the Prophets," namely, loving the Lord with all our might, mind and strength, and our neighbor as ourselves. This, in my opinion, is the foundation of our future success, temporally and spiritually, in this United Order. Until we come down to the bedrock of honesty and sincerity in this matter, dealing with temporal as with spiritual things, wholeheartedly, holding all and ourselves sacred to the service of God, we may expect more or less failure.

Let me say to the brethren who are and who contemplate connecting themselves actively and entirely with this holy Order, that the Priesthood was bestowed upon you, as upon the Son of God himself, for no other purpose than that, through sacrifice, you might be proven, that, peradventure, at the last day, you might stand approved before God, and before perfect and holy beings: and that, in order to merit this divine approval, it may be necessary to forget self and individual aggrandisement and seek the interest of your brethren. If you are ready and willing to do this, and if your everyday life and conduct, and the spirit within you testify the fact, you will establish confidence in the hearts of those who

know you and with whom you are more immediately associated in temporal matters.

Confidence is oftentimes referred to by our brethren, especially when speaking on the subject of the United Order. It is spoken of and written on by the religious, the political, and the financial world; and the present condition of the whole is such as to force itself upon our serious attention. We may confidently apprehend that, as history shall chronicle the developments of this our progressive world, we shall witness more and more the necessity of it. For as palpable and, what may be termed, legitimate fraud increases, and the whole world ripens in iniquity generally, confidence will lessen and become more priceless and precious. This is quite obvious to all men in whose hearts dwell a spark of that Spirit by which the Prophets foretold the destiny of the nations. Confidence can be acquired only on the principle of righteousness, whether it be applied to the monarch or the peasant, the religionist or the non-religionist; merit alone commands it.

Then let us live the lives of Latter-day Saints, that we may first beget confidence in ourselves; then we shall begin to have confidence in each other, in God, and in his promises. A people in this condition of progress would know no failures, everything would prosper that they put their hands to, they would grow in faith and in good works. I tell you, in the name of the Lord God, that the time is coming when there will be no safety only in the principles of union, for therein lies the secret of our temporal and spiritual salvation. We have been enabled to establish settlements, towns, and villages, and we have been abundantly blessed with the necessities and conveniences of life, notwithstanding we have been slow to hearken to and obey the commands of Jehovah. I would to God that every Bishop and presiding officer would this day, in this holy Temple, covenant and swear before him, the Lord our God, that they would turn and serve him with all their might, mind and strength, and work in the interest of the people as they would for themselves. For my greatest desire is to see Zion established according to the revelations of God, to see her inhabitants industrious and self-sustaining, filled with wisdom and the power of God, that around us may be built a wall of defence, a protection against the mighty powers of our Father's family are contending, and filling up their cup of iniquity, even to the brim, and this preparing themselves for the burning, we, who are the acknowledged children of the kingdom, being filled with the righteousness and knowledge of God, may be like the

wise virgins, clothed in our wedding garments, and properly prepared for the coming of our Lord and Savior.³

III

Discourse by President Brigham Young

I would like to say a great deal during this Conference to the Latter-day Saints, but I shall be able to talk but little, and therefore when I do speak I wish you to listen, and this I believe all of you will do.

I think that, as a people, we are nearer alike in the sentiments and feelings of our hearts, than in our words. From the most excellent discourse which we have heard this morning from brother Cannon, I believe that the people might gather the idea that we shall be expected to divide our property equally one with another, and that this will constitute the United Order. I will give you my view, in as few words as possible with regard to this subject, which I will promise you are correct.

The Lord wishes and requires us to develop the ability within us, and to utilize the ability of these men, women and children called Latter-day Saints.

The most of the inhabitants of the earth are incapable of dictating and devising for themselves. In many instances there is reason for this, for they are opposed to that degree that for the lack of opportunity they are not able to develop the talents and ability that are within them. This is the condition of the people of most of the nations of the earth. All those who come out from the world, espousing the Gospel of Jesus, place themselves in a condition to be taught of him, but instead of teaching them personally, he has raised up his authorized teachers to do this work, and what does he expect of us to do? He requires, absolutely requires, of us to take these people who have named his name through baptism, and teach them how to live, and how to become healthy, wealthy and wise. This is our duty.

Supposing that the property of the whole community were divided today equally amongst all, what might we expect? Why a year from today we should need another division, for some would waste and squander it away, while others would add to their portion. The skill of building up and establishing the Zion of our God on the earth is to take the people and teach them how to take care of themselves and that which the Lord has entrusted to their care, and to use all that we command to glorify

³Lorenzo Snow, Journal of Discourses, XVIII, 371-376.

his holy name. This is the work of regenerating, of elevating mankind to the higher plane of the Gospel; in other words, of simply teaching them their duty.

With regard to our property, as I have told you many times, the property which we inherit from our Heavenly Father is our time, and the power to choose in the disposition of the same. This is the real capital that is bequeathed unto us by our Heavenly Father; all the rest is what he may be pleased to add unto us. To direct, to counsel and to advise in the disposition of our time, pertains to our calling as God's servants, according to the wisdom which he has given and will continue to give unto us as we seek it.

Now, if we could take this people, in their present condition, and teach them how to sustain and maintain themselves and a little more, we would add to that which we already have; but to take what we have and divide amongst or give to people, without teaching them how to earn and produce, would be no more nor less than to introduce the means of reducing them to a state of poverty.

I do not wish for one moment to recognize the idea that in order to establish the United Order our property has to be divided equally among the people, to let them do what they please with it. But the idea is to get the people into the same state of unity in all things temporal, that we find ourselves in with regard to things spiritual. Then let those who possess the ability and wisdom direct the labors of those not so endowed, until they too develop the talents within them and in time acquire the same degree of ability.

What do you say to this doctrine? Is it right or wrong? [The congregation answered, "It is right."]]

We want to get at a correct understanding respecting all these matters which so materially concern us. What would be the first lesson necessary to teach the people, were we to commence to direct their labors to the great end of becoming of one heart and one mind in the Lord, of establishing Zion and being filled with the power of God? It would be to stop expending and lavishing upon our dear selves all needless adornments and to stop purchasing the importations of Babylon. We can ourselves produce every thing necessary for our consumption, our wear, our convenience and comfort, right here at home. We can produce and manufacture the material necessary to beautify our lands, gardens and orchards; to beautify and furnish our houses, and to adorn the beautiful bodies which we inhabit without sending our means to France, to England and other countries for things which can a little better be made at home among ourselves. The material of which these cushions were made, which adorn the pulpits, were produced here. After it was taken from the sheep, it was manufactured at our Provo factory into the cloth

you now see; and the material of which the silk trimmings were made, was raised, spun, and made up by some of our sisters in this Territory. We might exhibit to you handkerchiefs, dress patterns, and shawls, all of silk, made by our sisters out of the raw material produced here through the enterprise and industry of a few. These are only simple specimens of what can be done. Suppose I were to say, "Ladies, how do you like them?" Do you not think they would say, "Pretty well?" We can improve on what has been done, and we want you to do so. Plant out the mulberry tree, and raise the silk, and let your dresses, your shawls, your bonnets and your ribbons and everything you use to clothe and adorn your bodies, be the workmanship of your own hands. Let the brethren take hold and carry out in every department the same principle of home manufacture until we shall be able to produce the materials, and make up every article necessary to clothe and adorn the body, from the crown of the head to the soles of the feet. Then we shall become a self-sustaining and growing people, and we shall have to do it. All this is in the elements in which we live, and we need the skill to utilize the elements to our growth and wealth, and this is true financiering.

We can now see the growth of the Latter-day Saints, and it is marvelous to us to see the multitude of little towns springing up here and there, and we are under the necessity of saying, Give us more room, for the older settlements are thickening up, and the people are spreading out and filling up new valleys continually. You can see the shoots putting forth and taking root; still the old stock is good, is alive and rapidly increasing.

It has been asked if we intend to settle more valleys. Why certainly we expect to fill the next valley and then the next, and the next, and so on. It has been the cry of late, through the columns of the newspapers, that the "Mormons" are going into Mexico! That is quite right, we calculate to go there. Are we going back to Jackson County? Yes. When? As soon as the way opens up. Are we all going? O no! of course not. The country is not large enough to hold our present members. When we do return there, will there be any less remaining in these mountains than we number today? No, there may be a hundred then for every single one that there is now. It is folly in men to suppose that we are going to break up these our hard earned homes to make others in a new country. We intend to hold our own here, and also penetrate the north and the south, the east and west, there to make others and to raise the ensign of truth. This is the work of God, that marvelous work and a wonder referred to by ancient men of God, who saw it in its incipency, as a stone cut out of the mountains without hands, but which rolled and gathered strength and magnitude until it filled the whole earth. We will continue

to grow, to increase and spread abroad, and the powers of earth and hell combined cannot hinder it. All who are found opposing God and his people will be swept away and their names be forgotten in the earth. As the Prophets Joseph and Hyrum were murdered, and as they massacred our brethren and sisters in Missouri, so they would have served us years and years ago, if they had had the power to do so. But the Lord Almighty has said, Thus far thou shalt go and no farther, and hence we are spared to carry on his work. We are in his hands, the nations of the earth are in his hands; he rules in the midst of the armies of heaven and executes his pleasure on the earth. The hearts of all living are in his hands and he turns them as the rivers of water are turned.

We have no business here other than to build up and establish the Zion of God. It must be done according to the will and law of God, after that pattern and order by which Enoch built up and perfected the former-day Zion, which was taken away to heaven, hence the saying went abroad that Zion had fled. By and by it will come back again, and as Enoch prepared his people to be worthy of translation, so we through our faithfulness must prepare ourselves to meet Zion from above when it shall return to earth, and to abide the brightness and glory of its coming.

My brethren and sisters, I do really delight in hearing our brethren speak on this holy order of heaven. Unity of purpose and action, in carrying out the will of our Father, has been my theme all the day long; but I have continually plead with the Saints not to waste their substance upon the lust of the eye and the flesh, for that is contrary to the will and commandments of God. I wish to say that whoever have faith enough to inherit the celestial kingdom will find that their inheritance will be upon this earth. This earth is our home; by and by it will be sanctified and glorified, and become a fit dwelling place for the sanctified, and they will dwell upon it for ever and ever. I further will say I labor for the earth, I never mean to be satisfied until the whole earth is yielded to Christ and his people. When brother George Q. tells us we should not labor for the earth and the things of this world, he means we should not labor with sinful motives, and to gratify the lusts of the flesh. But if we possessed the treasure of the Gentile world, could we not send our Elders to the ends of the earth, bearing the precious Gospel to all living? Could we not sustain their families during their absence? Could we not build Temple after Temple and otherwise hasten on the work of redemption? Yes. But keep the people in poverty and how are we to accomplish this great work? I say, let us gather and accumulate the things of the earth in the manner indicated by the Lord, and then devote it to God and the building up of his kingdom.

What do you say to this doctrine, is it right or wrong? [The congregation said, "It is right."] What little property I have I wish it to be devoted to the building up of Zion, and I suppose I have as much as any other man in the Church. I am always ready to receive and take care of the blessings that God showers upon me, and am always ready and willing to devote the same to the building up of his kingdom.

Many of you may have heard what certain journalists have had to say about Brigham Young being opposed to free schools. I am opposed to free education as much as I am opposed to taking away property from one man and giving it to another who knows not how to take care of it. But when you come to the fact, I will venture to say that I school ten children to every one that those do who complain so much of me. I now pay the school fees of a number of children who are either orphans or sons and daughters of poor people. But in aiding and blessing the poor I do not believe in allowing my charities to go through the hands of a set of robbers who pocket nine-tenths themselves, and give one-tenth to the poor. Therein is the difference between us; I am for the real act of doing and not saying. Would I encourage free schools by taxation? No! That is not in keeping with the nature of our work; we should be as one family, our hearts and hands united in the bonds of the everlasting covenant; our interests alike, our children receiving equal opportunities in the school-room and the college.

We have today, more children between the ages of 5 and 20 years, who can read and write, than any State or Territory of the Union of a corresponding number of inhabitants. This is not exactly sustained by the statistics published of a few of the States, but from what we know of them we believe it to be the fact.

On the whole we have as good school-houses as can be found, and it is our right to have better ones, and to excel in everything that is good.

As to my health I feel many times that I could not live an hour longer, but I mean to live just as long as I can. I know not how soon the messenger will call for me, but I calculate to die in the harness. Amen.⁴

⁴Brigham Young, Journal of Discourses, XVIII, 353-357.

APPENDIX C

COTTAGES FOR TEMPLE WORKERS

Plans were made to build cottages for St. George Temple workers. Concerning these cottages the following was published in the Salt Lake Tribune:

Stake to Build Cottages for Temple Workers
L.D.S. Social Security Project
Given Approval at St. George
Tribune Intermountain Service

CEDAR CITY, Aug. 21--Plans for a unique project under the L.D.S. church social security program were revealed here Saturday by William R. Palmer, president of the St. George region of the church program.

A six-unit "cottage court" for workers in St. George L.D.S. temple will be constructed jointly by stakes comprising the St. George temple district. Construction of the cottages will be undertaken immediately and the complete project will cost approximately \$20,000.

Approval of the proposed work was given at a regional meeting of L.D.S. stake presidents, bishoprics and Relief society presidents, held at Duck Creek on the Dixie national forest during the week. More than 100 L.D.S. ward and stake representatives and members of their families attended the outdoor meet which included a recreational and sports program Thursday evening.

Progress Lauded

Marvin O. Ashton, president of the Ensign L.D.S. stake and member of the Church general committee in charge of the security program, was present and expressed pleasure at the progress shown throughout this region in social security work among church members. President Palmer presided at the meetings and was assisted by Claude Hirschi, president of the Zion Park stake, as vice president of the regional setup.

Stakes included in the St. George region are Parowan, Zion Park, Kanab, St. George and Moapa. Panguitch stake, which is included in this temple district, was represented at the meeting by President James L. Hatch of Panguitch.

Reports Received

Reports of progress being made in the various wards and stakes on the security program were heard at the Duck Creek gathering as well as outlines of plans for new projects.

An agreement was reached with officials of the Moapa, Nev., stake whereby a tract of ground owned by the stake immediately north of the St. George temple would be provided for the new "temple court." President Palmer said that each stake participating would construct one "cottage unit," and that work on the Parowan stake unit would begin immediately to be completed this fall.

Six Units Planned

The court will consist of six cottage units of four apartments each, and will be made available to temple workers for just enough to defray costs of upkeep and repair, according to Mr. Palmer. Each unit will be 42 feet square, and the four apartments comprising the units will provide a combined living and sleeping room, kitchenette and bath.

White brick, manufactured locally, will be used in the construction of the Parowan stake unit and it is likely that all cottages will be finished in white to harmonize with the temple. Grounds of the court will be landscaped.

Later plans contemplate construction of a community center with laundry room, small dance floor and recreational room.¹

¹Salt Lake Tribune, August 22, 1937; see also "Journal History," August 21, 1937, p.11.

APPENDIX D

DETAILED DESCRIPTION OF ST. GEORGE TEMPLE

The following description was furnished by Edward L. Parry, Chief Mason on Temple:

St. George Temple is located on Block 27, Plat B, of St. George City Survey, and on part of S. E. $\frac{1}{4}$ Sec. 30, Township 42 South of Range 15 West of Salt Lake Meridian. Being near the centre of the valley which extends South to the Rio Virgin.

Depth of foundation 10 feet; width 12 feet in which small volcanic rocks were pounded by horse power and a 900 pound hammer. On this footing were laid large flat volcanic rocks ranging from 7 to 12 feet long, 3 to 4 feet wide and 12 to 14 inches thick, weighing from 4,000 to 7500 pounds. The width of the foundation diminishes gradually from the bottom to the ground level; from the ground level to the top of the basement and water table is 3 ft. 8 in.; and under roof timbers 2 ft. 8 in.

The style of the building is modern Gothic. Tower is square base with Octagon Dome.

Length of building 141 ft. 8 in.; width 93 ft. 4 in. Height from grade of ground 84 ft. to top of parapet. Tower 31 ft. square and 135 ft. high to top of vane.

Kind of Rock--Volcanic in foundation, upper part of the building Red Sandstone.

Quantity of Rock in the building about 1900 cords or 17,000 tons.

Lumber used in the building: One million feet.

There are 11 rooms in the basement.

The first main room above the basement is 99 ft. x 78 ft. The ceiling is elliptical, and the centre of the ceiling is 27 ft. from the main floor.

The second main room and side rooms are duplicates of the first.

The baptismal font in the basement is of iron and cast at the Foundry in Salt Lake City, 339 miles distant from St. George, cost \$5,000.00 and was donated by Prest. B. Young. The weight of the Font, oxen and stairs is 18,000 pounds. Font room 35 by 40 ft.

The estimated cost of the building was \$800,000.00 cash.

Number of Inside Doors	92
" " Outside Doors	6
" " Round Windows	50
" " Long Windows	58
" " Extra Long Windows	8

First foundation rock was laid 10th March, 1873.¹

The Salt Lake Herald published the following description of the St. George Temple:

The greatest number of men employed at one time was 250; the least number, 25; average 150. Architect of ground plan and east elevation, T. O. Angel; of west end and north elevation, Miles Romney; superintendent of masonry, E. L. Parry.

About 10,000 bushels of lime were required in the building and 30,000 bushels of sand. It has taken about 100 staging poles, which cost near fifty dollars each. The building is being plastered with cement outside, giving it a snowy whiteness on a black basaltic base. There are ten columns in relief, or pilasters on each side the height of wall, the whole being a modern gothic design.²

The following description of the St. George Temple was published in the Deseret News:

The St. George Temple.--Brother George Kirkham, Jr., Carpenter, of Lehi, who worked on the Temple at St. George during last Winter, hands us the following information, in

¹Copy of St. George Temple. Memorandum furnished by Edward L. Parry, Chief Mason, February 8th, 1878, St. George Public Library.

²Documentary History, 1183, unpublished History by Brigham Young, Church Historians Library; see also "Journal History," April 9, 1876, p. 2-3; also Salt Lake Herald, April 9, 1876.

the form of notes, respecting that structure, which he took the trouble to collect while on the ground:

The Temple is 141 feet 8 inches long, 93 feet 4 inches wide, and 138 feet high to the top of the spire. It is 84 feet to the top of the parapet walls, which are 7 feet 8 inches thick, including the buttresses. The weight of the stone in the building is 17,000 tons, and measures 1,900 cords. There are 9 floors in the square tower, and 202 steps lead to the top of the roof of the dome. The feather of the vane is 7 feet and a half long and 18 inches wide at the top of the dome. There are 120 steps in the winding staircase and there are four floors in the main part of the building. There largest is 100 feet 6 inches long by 79 feet wide, and there are 36,000 feet of lumber in it. In two of the largest rooms there are 28 columns and there are 352 pieces of timber in each of them, which amount to 9,856 pieces in all. They are after the Gothic style. There are 116 outside windows, the largest being about 23 feet long and will have 75 panes of glass. The next largest window, in the round tower, is about 23 feet long and has got 31 panes of glass in it. The next window is about 11 feet long, and there are 65 pieces of timber in one of the frames and it will have 38 panes of glass in it. In each of the round window frames there are 74 pieces of timber and it is put together with 600 nails and there will be 24 panes of glass in it. There are 8 outside doors and 92 inside doors. The font room, in the basement, is 35 by 40 feet square, and the weight of the font and cattle is 18,000 pounds, each ox weighing 600 pounds. They were made by Davis, Howe & Co., of Salt Lake City. There are 64 rooms in the building. Most of the lumber came from Mount Trumbull, in Arizona, about 70 miles from Saint George. The stone was quarried only about 3 miles from the Temple, and the lime was obtained about 4 miles distant. The stone of the foundations is black volcanic and very hard. That of the walls is red sandstone, and of a soft nature. The first course of rock was 12 feet wide. The roof is covered with a composition of canvass, tar and sand. The scaffold poles cost \$25 each, there were 200 of them, aggregating \$5,000. The building stands a little south of the City of Saint George, on rising ground.

Twenty tons of rope have been used on the Temple during its construction. There is about 400,000 feet of lumber in the floor of the building, including the joists. The lumber used in forming the elliptic arches, in the two large halls, would measure 3 miles long, one foot wide and one inch thick.³

³Deseret News, April 13, 1876; see also "Journal History," April 13, 1876, p. 2.

HISTORY OF THE ST. GEORGE TEMPLE

An Abstract

Of a Thesis

Presented to the

Department of History and Philosophy of Religion

College of Religious Instruction

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Science

by

Kirk M. Curtis

ABSTRACT

This volume contains available data pertaining to the history of the Latter-day Saint Temple located in St. George, Utah.

All readily available sources were used including public, private, church, and university libraries. The volume contains the following information:

Background of the Area

Under the leadership of Brigham Young, the Mormon pioneers came into the Salt Lake Valley in July, 1847. Almost immediately after settling the Salt Lake Valley, the Church began an extensive colonization program, and in the 1850's Brigham Young sent a group of pioneers to settle the Rio Virgin Valley for the purpose of raising cotton.

In 1861 a large group of pioneers were sent to reinforce the colonies in the Rio Virgin Valley and as a result St. George became a thriving community. The people who went to colonize Utah's Dixie encountered many difficulties there and as a result many left to find an easier place to make a living.

Temple Site

A temple had been started in Salt Lake City but it was seen that it would take many years to complete this temple, so in 1861 plans were made for the construction of a temple in

St. George, Utah. The temple site was selected by Brigham Young and dedicated November 9, 1871.

Construction Period

Ground breaking took place and excavation began on November 9, 1871, and the first stone was laid March 10, 1873. The ground was wet and boggy; and in order to build a firm foundation on which to build the temple, tons of black volcanic rock, taken from a black ridge to the west of St. George, were pounded into the ground with a pile-driver made from an old cannon barrel. The structure above ground was constructed of red sandstone taken from the red sandstone hills to the north of St. George. One million feet of lumber was used in constructing the temple, most of which came from Mount Trumbull in Northern Arizona, some eighty miles southwest of St. George.

The cost of the temple was between \$800,000 and \$1,000,000. People from all over the territory donated labor and materials to build the temple.

Brigham Young maintained a winter home in St. George and spent much time there overseeing the work on the temple. He pushed the work to completion before his death in August, 1877.

Temple Dedications

By January 1, 1877, enough of the temple was completed for baptisms and ordinance work to be carried on. So at this time a partial dedication took place. Wilford Woodruff, Counselor to President Brigham Young, dedicated

the basement including the font room, and the sealing rooms in the east tower were dedicated by Elder Brigham Young, Jr., one of the Council of Twelve Apostles.

The temple was completed and the final dedication took place on April 6, 1877, with Daniel H. Wells, Counselor to President Brigham Young, offering the dedicatory prayer. At the time of this final dedication the Semi-Annual General Conference of the Church was moved from Salt Lake City to St. George where it was held in the St. George Temple.

Claimed Manifestations

Subsequent to this dedication, healings and other spiritual manifestations occurred in the temple, as attested to by various individuals.

Appendix

- A. Meetings held in temple.
- B. Sermons preached in temple.
- C. Detailed description of temple.

The St. George Temple stands as a monument to those early pioneers who through hard work, much sacrifice, and great faith were able to accomplish the task assigned to them.

This abstract, by Kirk M. Curtis, is accepted in its present form by the Department of History and Philosophy of Religion in the College of Religious Instruction, as satisfying the thesis requirements for the degree of Master of Science.

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Date

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