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THE HISTORY OF THE L.D.S. TEMPLE IN LOGAN, UTAH

by

Melvin A. Larkin

A thesis submitted in partial fulfillment
of the requirements for the degree

of

MASTER OF SCIENCE

in

History

UTAH STATE AGRICULTURAL COLLEGE
Logan, Utah

1954

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The Logan Temple after its dedication (1884-1885)

PREFACE

Upon arriving in the city of Logan, Utah, one is aware of the imposing Mormon Temple, located on a prominent site in the eastern part of the city. It is the purpose of this thesis to present the chief events which transpired from its inception to the present day. The temple movement prior to the Logan Temple is analyzed. In presenting the history of the temple special emphasis has been given to the erection period. The cooperative manner of its erection and the industries established to support it are considered. The methods of organization and financing are given careful attention, especially as they affected the complete temple district. Consideration is given to the purposes and uses of the temple after its completion, and the effects which these have had on the lives of the people. The effect on the phases of community life is considered.

In writing this thesis I have attempted to locate and use all sources available which record the events concerned with the temple. My main sources have been the records including letters, accounts books and time books which were kept during the building period. The records and minute books of the respective wards and stakes have been especially helpful. Other aids have included the historical records of the Logan Temple, diaries, and many publications.

I am especially indebted to the officers of the Logan Temple in Logan and the Latter-day Saint Church Historian's Office in Salt Lake City for their help and cooperation in making available to me the many

records which I have used. To the many other individuals who have contributed their help, suggestions, patience and understanding I also am indebted.

Melvin A. Larkin

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PART I. TEMPLE BUILDING PRIOR TO THE LOGAN TEMPLE

EARLY MORMON TEMPLES

The Church of Jesus Christ of Latter-day Saints, commonly referred to as the Mormon Church, is one of the few religious organizations in the world today that constructs temples. Since its founding in the year 1830 these sacred edifices have exerted a definite influence upon its members, and have played an important part in the religious activities of the church and fulfilled a definite role in its gospel teachings. A number of these temples have been constructed under varying circumstances in different parts of the country where the need has arisen. These buildings were more than houses of worship, for the erection of churches has taken place concurrently with the construction of these temples. To understand the relationship which these edifices hold to the doctrine and teachings of the church one must go back to the early days of the church and note the origin and development of the temple idea, as well as the place which it holds in the hearts of the members of the church.

The Mormon Church maintains that through the mission of Jesus Christ every person who lives here on this earth will have the opportunity of being resurrected, a universal resurrection:

The atonement wrought by the Christ on Calvary was a vicarious offering, in the beneficent results of which all mankind are made partakers. As to the redemption from the thrall of mortality to the transgression in Eden, the sacrificial death of Christ met in full the exactions incident to the broken law; and none but Adam shall be held accountable for Adam's disobedience, nor for any results thereof.¹

1. James E. Talmage. The House of the Lord (Salt Lake City, Utah: The Deseret News, 1912), p. 64, and his work The Articles of Faith (11th ed.; Salt Lake City: The Deseret News, 1912), p. 54.

However, in order for each person to make the most of this gift, the church states that each individual must be obedient to the laws and ordinances of the Gospel. The first of these are stated in the fourth article of faith:

We believe that the first principles and ordinances of the Gospel are: (1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins; (4) Laying on of hands for the Gift of the Holy Ghost.²

Other laws and ordinances are also required of the individual, and for the purpose of administering these the temples of the church were built. Related closely to these concepts is the avowed statement by the church that the plan of salvation is not bounded by the grave, but that the Gospel of Christ is deathless and everlasting. Thus the Mormon Church maintains that the aforementioned principles and ordinances must be complied with by all mankind. It is their conviction that these apply to all those who have died prior to Christ's time and those who died following the Savior's death without a knowledge of the laws and ordinances. They maintain that since these are necessary it is the duty of the church to perform these ordinances vicariously for those who have died without them. The spirits of the dead³ are in the meantime being taught the laws and ordinances of the Gospel, and having the opportunity of accepting or rejecting the work performed in their

2. James E. Talmage, The House of the Lord, p. 65.

3. These are the spirits of the mortal men who have lived here on the earth and died. They have the same appearance as the bodies which the spirits gave up at the time of their death. The Saints cite the Bible I Peter 3:18-21 as evidence that Christ instituted this work by going and preaching to the spirits (of the men who had died) while Christ's body lay in the tomb. These spirits, when properly prepared, will receive resurrection in much the same manner that Christ Himself did.

behalf.⁴ Thus, the purpose of the temples was two-fold. First, they were to be Houses of God where sacred and higher ordinances could be administered to the living church members; and second, they were to be used by the members of the church to perform vicariously all the ordinances for those who had died without receiving them.⁵

The realization of the tremendous responsibility resting upon the church in carrying out the aforementioned work led the Mormon leaders, soon after its organization in April 1830, to embark upon a program of temple building which has continued unabated to the present day.

The first mention of a temple to the church came in December 1830.⁶ This was followed by a second one in February, 1831, when Joseph Smith, the prophet and founder of the church, announced that he had received a revelation. At some time in the future Christ was to appear to the people in His temple.⁷ The exact spot where this was to be built was revealed in July 1831,⁸ and on August 3, 1831, Joseph Smith and a number of the Latter-day Saints assembled and dedicated the temple site in Independence, Missouri. However, although they had acquired title to and possession of the temple lot, they were later compelled by violence to

4. James E. Talmage, The House of the Lord, p. 68, 70. Quoting the Bible, I Peter 3:19-20, 4:17-18, the church maintains that Christ instituted this missionary work of the spirits during the period in which His body lay in the tomb. Using John 20:17, they point out that Christ did not ascend to His "Father" until after His resurrection. In other words, Christ's ministry was not confined to the few who lived in mortality during the short period of His earthly life but to all those yet unborn who would come to the earth and partake of a body, as well as those who had died prior to His mission to the earth.

5. Ibid., Chapter III.

6. The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints (1st ed. published in 1830; Salt Lake City: The Church of Jesus Christ of Latter-day Saints, c. 1921), 43:36.

7. Doctrine and Covenants, 42:26. James E. Talmage, The House of the Lord, p. 112.

8. Ibid., p. 113. Doctrine and Covenants, 57:1-4.

abandon the project.⁹

On June 1, 1833, the Prophet Joseph Smith proclaimed to the church that a temple to the Lord was to be built in Kirtland, Ohio, in which the Lord would endow them "with power from on high."¹⁰ On this same day a circular was addressed to the church members soliciting their aid in labor and funds to erect the temple. On June 5, 1833, the ground was broken for the Kirtland Temple.¹¹ The corner stones were laid on July 23, 1833, and during the following years the members were encouraged to contribute. The dedication of the temple occurred March 27, 1836.

The dimensions of the building were 80 x 59 feet; the walls were 50 feet high, and the tower 110 feet; the exterior walls being of stone stuccoed with plaster which contained bits of broken glass. The interior contained two main halls 55 x 65 feet, each of which contained a tier of pulpits at each end of the halls, that at the east being for the Aaronic and the opposite one for the Melchizedek order of the Priesthood. The seating arrangement consisted of stalls with doors. Movable pews in each stall made possible use of the entire auditorium from either tier of pulpits. The attic was divided into five rooms.¹²

This building was used for many purposes. The apostolic hall or first floor was dedicated for divine worship only, while the second story or church floor was designed wholly for instructing the priesthood. The rooms in the attic were used for the convenience of

9. James E. Talmage, The House of the Lord, p. 114. There was some question at this time whether this temple was to be built then or at some period of time in the future.
10. Doctrine and Covenants, 95:8.
11. Joseph Smith, History of the Church of Jesus Christ of Latter-Day Saints (Salt Lake City: Deseret News, 1902), I, 349.
12. N. E. Lundwall, Temples of the Most High (6th ed.; Salt Lake City: Bookcraft, 1947), p. 7-14.

schools¹³ and as meeting places for the quorums of the priesthood.¹⁴ Some ordinances were carried out in this temple following its dedication.¹⁵

One of the avowed purposes of the building had been to furnish a place where God could endow the church leaders with additional authority.¹⁶ On April 3, 1836, the Prophet Joseph Smith and Oliver Cowdery proclaimed that while praying in the sacred building they had received a visitation from the Savior and other heavenly personages who administered unto them, and conferred upon them certain keys.¹⁷ One of these personages, Elijah, had given to them the power to administer in the temple ordinances, especially the saving ordinances for the dead.

Within two years following the dedication apostasy from within forced the people to move west, and the temple was left in the hands of their "persecutors."¹⁸

From Ohio the Kirtland Saints migrated westward, and gathering

13. The School of the Prophets which was held in the attic had been organized to teach the elders the laws of the Gospel as well as "wisdom out of the best books." This included the study of grammar and Hebrew. N. B. Lundwall, *op. cit.*, p. 44. Joseph Fielding Smith, Essentials in Church History (11th ed.; Salt Lake City: Deseret News Press, 1946), p. 149, 186.
14. Lundwall, *op. cit.*, p. 11, 28.
15. Joseph Fielding Smith, *op. cit.*, p. 190.
16. Doctrines and Covenants, 95:8.
17. *Ibid.*, 110:1-16. Joseph Smith, *op. cit.*, II, 435f. The Savior had accepted the building while the following ancient prophets had appeared and conferred their respective keys: Moses the keys for the gathering of Israel, and Elias the keys to the dispensation of the gospel of Abraham.
The power of directing the labors of the priesthood of the church constitutes the keys of the priesthood. "...these keys are held by only one person at a time, the prophet and president of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor." Joseph F. Merrill, Gospel Doctrine (4th ed.; Salt Lake City: Deseret Book Company, 1928), p. 168.
18. James E. Talmage, The House of the Lord, p. 85, 123. This building remains standing to this day; however, it is not in the possession of the church.

centers were established in Missouri. Far West in Caldwell County was one of these places where, on August 5, 1837, the church leaders decided to erect their second temple, and plans were laid for collecting means.¹⁹ On the Fourth of July, 1838,²⁰ the corner stones were laid and dedicated. This structure was to be similar to the Kirtland Temple, as was evidenced by the dedicatory prayer delivered by Sidney Rigdon:

We...rear this building to His name, designed for the double purpose, of a house of worship and a institution of learning. The first floor will be for sacred devotion, and the other two for the purpose of education. The building to be 110 x 80 feet, with three floors, and not far from 30 feet between the floors; all to be finished, according to the best stile [sic] of such buildings in our country.²¹

Within a year of this dedication service the Latter-day Saints were forced to abandon their homes in Missouri and with them the construction of the Far West Temple.²²

From Missouri the Mormons moved eastward and settled in the small, obscure village of Commerce, Hancock County, Illinois, which they re-named Nauvoo.²³ The following year (1840) in their October conference, plans were made to erect a "house of the Lord," and in January 1841, the First Presidency of the Church issued a proclamation to all the Saints that the temple was under construction in Nauvoo. All members were encouraged to contribute of their time and means. By April 6, 1841, the corner stones of their edifice were laid.²⁴ Prior to the beginning

19. Ibid., p. 123-125. Joseph Smith, op. cit., II, 505.

20. This date had been previously set by Joseph Smith on April 26, 1838, when he presented a revelation to the church. Doctrine and Covenants, 115:7,8,14.

21. John Clifton Moffit, History of Public Education in Utah (Provo City Board of Education, 1946), p. 5.

22. James E. Talmage, The House of the Lord, p. 125. Joseph Smith, op. cit., III, 322-323.

23. Ibid., III, 341-342, 375.

24. Joseph Fielding Smith, op. cit., p. 302. Joseph Smith, op. cit., IV, 326-327.

of construction Joseph Smith had announced to the members of the church the doctrine of baptism for the dead and explained it in an epistle to the Twelve Apostles on October 19, 1840:

I would say that it was certainly practiced by the ancient churches; and St. Paul endeavors to prove the doctrine of the resurrection from the same, and says, 'Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptised for the dead?' (I Cor. 15:29)

I first mentioned this doctrine in public when preaching the funeral sermon of Brother Seymour Brunson (10 August 1840);....The Saints have the privilege of being baptised for those of their relatives who are dead, whom they believe would have embraced the Gospel, if they had been privileged with hearing it, and who have received the gospel in the spirit, through the instrumentality of those who have been commissioned to preach to them while in prison.²⁵

Following this revelation a temporary baptismal font was constructed in the basement of the temple²⁶ and enclosed in a temporary frame building. On November 8, 1841, the font was dedicated and two weeks later ordinance work commenced and continued while the temple was being reared over it.²⁷ So important was this work considered in behalf of the worthy dead that the members were informed that the living could not be made perfect without them.²⁸

During the period of construction the temple was used for religious services. By October 1845, the building was so well advanced that large assemblies were held in there, and the general autumn conference of the

25. Ibid., IV, 231.

26. The font was placed in the basement of the temple 'as a simile of the grave and was commanded to be placed underneath where the living are wont to assemble to show forth like the living and the dead.' Doctrine and Covenants, 128:13.

27. Prior to the completion of the font the Saints had been granted the privilege of performing the ordinance of baptism for the dead in the river until such times as a font could be prepared in the basement of the temple. Joseph Fielding Smith, op. cit., p. 305. James E. Talmage, The House of the Lord, p. 130.

28. Joseph Fielding Smith, op. cit., p. 305.

church for that year was held in the temple.²⁹

The temple was constructed by the church members who contributed both tithes and other free-will offerings of money and labor. Most of the work was done by men who tithed themselves as to time, and devoted at least one day in 10 to labor on the temple.³⁰ The women also contributed their part to its construction.³¹

The temple was privately dedicated April 30, 1846, because of the thought that "there would be interference in a public ceremony, so active was the spirit of intolerance and persecution."³² The finished structure was of light-grey limestone, surmounted by a tower on which was placed the figure of a flying herald sounding a trumpet. In the basement was the baptismal font, which originally had been constructed out of pine timber, and was oval shaped--16 feet long, 12 feet wide, and four feet deep. This font rested on 12 oxen, four on each side, and two at each end; their heads, shoulders, and fore-legs projecting out from under the font.³³ By the time of the dedication this temporary font and oxen had been replaced by a permanent one executed in stone.³⁴

The building itself contained two and one-half stories. A large hall occupied the first floor with pulpits and a place for the choir at each end. The second story was finished in much the same manner. Between the first and second floors and in the attic were a number of smaller rooms. At the two front corners of the edifice were two winding

29. James E. Talmage, The House of the Lord, p. 133.

30. Journal of Discourses, XXIII, 314 (talk by F. D. Richards, 6 November 1882). Joseph Smith, op. cit., IV: 517.

31. James E. Talmage, The House of the Lord, p. 132.

32. Ibid., p. 134.

33. Ibid., p. 130, 133. This temple was 128 x 88 feet, with a tower 165 feet high from the ground.

34. "Nauvoo in 1846," The Improvement Era, 18 (January 1915), 191.

stairways which met at the base of the tower and led to the summit. The approximate cost for this temple was one million dollars paid for by tithing of money and labor and from free-will offerings.³⁵

Other ordinances besides baptism for the dead were performed in the Nauvoo Temple. The principle of eternal marriage had been given to the church³⁶ and other ordinances which were referred to as endowments.³⁷ These ordinances, considered sacred to the church members, were first performed in the temple in December of 1845.³⁸

The Latter-day Saints regarded the marriage ceremony performed within the temple precincts as the one and only perfect contract of matrimony. Under the hands of the "Holy Priesthood" in the temple man and wife were sealed together with the family for eternity, not just until death. Thus, the family relation which was regarded as the highest type of life was to continue on in the life after death, provided the members lived up to their marriage vows. If the man and wife were married prior to their coming to the temple, they were sealed--together with their children--for time and all eternity. It was also possible in the temple to do these sealings on behalf of those who had died without this privilege.³⁹

The temple endowment comprised instructions relating to the significance of past dispensations and the importance of the present:

- ³⁵. Lundwall, op. cit., p. 51-53.
³⁶. Joseph Fielding Smith, op. cit., p. 400, 338. This had been taught by their prophet as early as May 16, 1843, but was not reduced to writing until July 12, 1843. Doctrine and Covenants, Section 132.
³⁷. Joseph Smith instructed a number of the "brethren" concerning the endowment and the sacredness of it as early as May 4, 1842. Joseph Smith, op. cit., V, 1-2.
³⁸. Journal of Discourses, XIX, 113, (talk by Orson Pratt, 5 October 1877). Joseph Fielding Smith, op. cit., p. 400.
³⁹. James E. Talmage, The House of the Lord, p. 101, 109.

This course of instruction includes a recital of the most prominent events of the creative period, the condition of our first parents in the Garden of Eden, their disobedience and consequent expulsion from that blissful abode, their condition in the lone and dreary world when doomed to live by labor and sweat, the plan of redemption by which the great transgression may be atoned, the period of the great apostasy, the restoration of the Gospel with all its ancient powers and privileges, the absolute and indispensable condition of personal purity and devotion to the right in present life, and a strict compliance with Gospel requirements...the temples ...provide for giving of these instructions in separate rooms, each devoted to a particular part of the course.

The ordinances of the endowment embody certain obligations on the part of the individual, such as covenant and promise to observe the law of strict virtue and chastity, to be charitable, benevolent, tolerant and pure; to devote both talent and material means to the spread of truth and the uplifting of the race; to maintain devotion to the cause of truth; and to seek in every way to contribute to the great preparation that the earth may be made ready to receive her King--the Lord Jesus Christ. With the taking of each covenant and the assuming of each obligation a promised blessing is pronounced, contingent upon the faithful observance of the conditions.⁴⁰

Every member of the church could be admitted to the temple to participate in the ordinances if he came duly accredited as of a worthy life and conduct.⁴¹

Prior to the completion of the Nauvoo Temple, Joseph Smith and his brother were martyred,⁴² and the Mormons, in the winter and early spring of 1846, were forced to evacuate the city.⁴³ The temple was completed and dedicated by the few who remained in Nauvoo. Following the dedication on May 1, 1846, the remaining members were forced to leave, and by September the Nauvoo Temple was in the hands of the enemies of the

40. Ibid., p. 99.

41. Ibid., p. 101.

42. Joseph Fielding Smith, op. cit., p. 382.

43. Ibid., p. 401.

church.⁴⁴

After leaving Nauvoo they moved out onto the prairies of Iowa and the following year trekked again westward, arriving July 24, 1847, in the Great Salt Lake Valley, where they commenced to establish themselves.⁴⁵ Four days after their arrival in the valley Brigham Young, their new prophet, selected the site on which was to be erected a temple,⁴⁶ and in April 1853, the cornerstones were laid.⁴⁷ This building was to be 186 feet long and 99 feet wide.⁴⁸ By 1877 the walls had reached a height of about 20 feet.⁴⁹

Before the walls of the Salt Lake Temple had been carried above the basement story, plans were being laid to erect a temple in southern Utah.⁵⁰ The site for this temple in St. George was dedicated November 9, 1871, and work commenced immediately thereon.⁵¹ It was thought advisable to begin this temple in southern Utah because,

44. The temple was seized and occupied for a period of time by the enemies of the Saints. Later attempts were made to sell the temple; however, on October 8, 1848, the building was fired by an incendiary and burned to the ground, leaving only the four blackened walls. Today even these stones have been removed from the site. E. Cecil McGavin, Nauvoo, the Beautiful (Salt Lake City: Stevens & Wallis, Inc. Publishers, 1946), p. 244, 260. James E. Talmage, The House of the Lord, p. 135.

45. Joseph Fielding Smith, op. cit., p. 451.

46. Ibid., p. 454.

47. James E. Talmage, The House of the Lord, p. 139.

48. Ibid., p. 144.

49. Ibid., p. 148, 159. Some of the delay was due in part to the "Utah War," 1857-1858, the type of construction and the home needs of the people. This temple was not dedicated until April 6, 1893.

50. Ibid., p. 209. Prior to this time a building had been constructed and was dedicated May 5, 1855, in which was performed some of the functions of a temple. This was located on the southwest corner of the Salt Lake City temple block, and was referred to as the Endowment House. A. Wm. Lund, "The Endowment House," The Improvement Era, 39 (April 1936), 213.

51. James E. Talmage, The House of the Lord, p. 209.

It was found that our temple in Salt Lake would take such a long time to build [that] it was thought best to erect one here [St. George]. Why? Because there was a people living here who were more worthy than any other...who had displayed the self-abnegation exhibited by the pioneers of the south.⁵²

During the building period means and labor were donated by the southern settlements to further the program, and some of the northern settlements contributed to the temple building program. During the general conference of October 1874, a call for men to go south and work on the temple was answered by 300 who offered their services.⁵³ Out of this group 50 were from Cache Valley.⁵⁴

The completed building measured 142 x 96 feet, and was 80 feet to the top of the parapets, the walls being of plastered stone. A tower 31 feet square and 175 feet high was located at the east end. The basement of the building contained a baptismal font like that in the Nauvoo Temple, resting upon 12 cast-iron oxen. Above the basement were two complete stories. The first floor was occupied by a main room 99 x 78 feet, with an arched ceiling. Flanking this main apartment on either side were built a number of smaller rooms to be used for ordinance work. The assembly room occupied the upper floor and was similar to that in the Nauvoo Temple with tiers of pulpits at both ends.⁵⁵

On April 6, 1877, the general conference of the church convened in the St. George Temple, and the building was officially dedicated.⁵⁶ However, prior to that date on January 1, 1877, the lower story of the

52. Journal of Discourses, XXIII, 11-14, (talk by John Taylor, 9 November 1881). Brigham Young stated it had been built there 'purposely, where it is warm and pleasant in the winter time, and comfortable to work, also for the Lamanities, and also those coming from the south.' Ibid., XVIII, 304 (talk 1 January 1877 at St. George).

53. Ibid., XVII, 174 (talk by John Taylor, 9 October 1874). Ibid., VII, 197 (talk by George A. Smith, 6 October 1874).

54. "Utah News," Millennial Star, 36 (8 December 1874), 782.

55. James E. Talmage, The House of the Lord, p. 211-213.

56. Ibid., p. 216. Joseph Fielding Smith, op. cit., p. 563.

temple, which was the finished portion, had been appropriately dedicated for temple work which then commenced on the ninth of January. This temple work included the same type of ordinances—baptism for the dead, eternal marriage, and sealings and endowments—which had been performed in the temple in Nauvoo.⁵⁷ In addition to these the ordinance of endowments for the dead was inaugurated.⁵⁸

The temple movement up to the spring of 1877 was relatively successful. The Saints had constructed two temples in the East, one at Kirtland, the other at Nauvoo, only to leave these behind as they moved west. Two temple sites in Missouri—Independence and Far West—had also been dedicated. But these, too, had been abandoned as the Mormons moved out on the prairies of central United States and on westward to the Great Salt Lake Valley. Here, soon after their arrival, they had commenced the building of a temple in Salt Lake City, and later one at St. George in southern Utah, these being the first in the Intermountain West.

These temples served a definite purpose to the Saints. In these buildings they could carry out the principles and ordinances of the Gospel which they proclaimed to the world had been restored by their

57. Lundwall, *op. cit.*, p. 87. Wilford Woodruff Journal No. 11, 9 and 11 January 1877. This manuscript and all others cited in the following footnotes, unless otherwise stated, are filed in the Latter-day Saints Church Historian's office, Salt Lake City. Hereafter the location will only be designated by the number under which they are filed in the aforementioned library.
58. This ordinance was done in the same spirit as the other work for the dead—baptism and sealings. The endowment ceremony being done vicariously for the dead individual. This complied with the church teachings on temple work which were that all persons to attain the highest glory in the next life must partake of certain principles and ordinances, if not while living, then vicariously after death. The authenticity of these ordinances depended on their acceptance by the person in the spirit world. For a complete explanation of this doctrine see The House of the Lord by Talmage, p. 93-101.

Prophet Joseph Smith. This same fervor of spirit led them to embark upon a program of temple building which resulted in the erection of other temples. One of these was located in northern Utah. It is to this one which we now turn our attention.

The first recorded mention of a temple to be built in Cache Valley came on the 4th of July 1857, when John Thirkill, while preaching a sermon in Wellsville, stated that some day a temple would be built on the bench at Logan.⁵⁹ This was just one year after the first settlement in Cache Valley.⁶⁰ Later in August 1863, just four years after the founding of Logan,⁶¹ Brigham Young and a number of the general authorities of the church visited the settlement.⁶² The following day, Sunday, August 22, meeting was held in a large bowery⁶³ where

59. There are two sources for this statement. One is the record compiled at the time of the dedication of the temple in May 1884, "Historical Items," Logan Temple, p. 38. (MS located in Logan Temple, Logan, Utah).

The second source is the minutes of the Cache Valley Stake meetings. On November 15, 1879, Bp. Wm. H. Maughan, while speaking, referred to the Fourth of July celebration in Wellsville and commented, 'Bro. John Thirkle was appointed Orator of the Day and he stood up with his buckskin pants & check shirt on & his shoes on his feet and he soon got to prophecying & he said there would be a temple built on the ground at Logan & a large city there & pointed out where many other settlements would be formed. Said he could see these things & could not help telling it.' "Cache Valley Stake Historical Record Book A, 1877-1884," MS 12362, p. 230. The bench was a level, elevated piece of land jutting out from the foothills.

60. Joel Edward Ricks, The Beginnings of Settlements in Cache Valley (Logan: The Faculty Association, Utah State Agricultural College, 1953), p. 9.

61. Ibid., p. 15.

62. Heber C. Kimball, D. H. Wells, John Taylor, Wilford Woodruff, George A. Smith, Lorenzo Snow, F. D. Richards, Charles C. Rich, Joseph Young, President Ezra T. Benson and Bishop Peter Maughan of Cache Valley were also present.

63. The bowery, an open-air meeting place, consisted only of a raised platform for the speakers and crude log benches for the congregation over which a roof of green branches and leaves had been erected.

Wilford Woodruff was called upon to address the gathering. During his sermon he counseled especially the young people to remember this day and their leaders who were present, for

...the day will come after your fathers and these prophets and apostles are dead and gone into the spirit world. You will have the privilege of going into the tower of a glorious temple built unto the name of the most high God, east of us upon the Logan Bench; and while you stand in the tower of that temple and your eyes survey this glorious valley filled with cities and villages...you will then call to mind this visitation of President Young and his company.

Brigham Young stood up following Woodruff and spoke, saying that what the former speaker had said was "prophecy."⁶⁴

Throughout the following years numerous references were made by the leading men of the church of the need of temples and the erection of additional ones. This was especially true during the general conferences of the church. An example of this was the 42nd annual conference, April 1872:

The work committed to us is that of building up Zion, to prepare for the second coming of Christ. When we gathered together we had to open up farms, make roads, build towns, cities, temples, etc....These things constituted the foundation for the building up of Zion in its glory and beauty. We can all do something toward building temples, for although we could not all quarry rock or prepare and lay it, yet we could pay our tithes and offerings to help on this work.

64. This prediction was not committed to writing until May 8, 1884, when Wilford Woodruff finally recorded it in his journal, and listed it under 22 August 1863. 'The following is a synopsis of some of the remembers /remarks/ which I made.' There were mentions made of this prediction prior to this time. On July 31, 1880, in conference at Logan, Wilford Woodruff commented on his temple prophecy and the events surrounding it. On November 1, 1884, when Elder Woodruff was again speaking at Logan he requested the stake clerk to read the minutes of the meeting held in Logan in 1863, at which he predicted that a temple would be built in Logan, (I have been unable to locate these early minutes of the Cache Valley Stake.)

Wilford Woodruff Journal, 22 August 1863, 9 May 1884. "Cache Valley Stake Historical Record Book A. 1877-1884," MS 12362, p. 387. "Cache Valley Stake Historical Record Book B, 1882-1898," MS 12363, p. 49. "Historical Items," p. 39.

This temple building was not limited to the temples (Salt Lake and St. George) already under construction, but temples were expected to be reared in other places and "ultimately all over the Land."⁶⁵

The first concrete suggestion concerning the temple in Logan came on June 28, 1873. A number of the church leaders were holding meetings in Logan, giving the people encouragement and instructions of a practical nature. Brigham Young

...urged the building of the new meeting house in Logan, the pushing of the Utah Northern Railroad, [and] the working of a road through Bear River Canyon beyond Franklin. He also suggested the erection of a fine temple to be built on the bench crowning the eastern part of this city.⁶⁶

The following month the church leaders again visited the Cache Valley area, and Brigham Young, their leader, gave additional instructions concerning the proposed temple on July 27, 1873:

Take the people of this one valley, and they are far better able to build a temple than the whole of the Saints when they lived in the Eastern States. The Saints did not begin to be as able to build a temple there as the people of this single valley are now. My proposition is, if you will go to work and pay up some of your back tithing, we will build a temple up here on the hill; we can select a beautiful site for one there. We calculate to build many temples, and we will have one here if you agree to my proposition.⁶⁷

These instructions were renewed by Brigham Young in his visit to Logan two years later on August 15, 1875.⁶⁸ In the meantime the Cache

65. "Forty-Second Annual Conference," Millennial Star, 34 (14 May 1872), 305.
66. "Utah News," Ibid., 35 (22 July 1873), 463. Henry Ballard Journal 1852-1885, 28 June 1873. Typescript located in History Department, Utah State Agricultural College.
67. Journal of Discourses, XVI, 112. These instructions were reiterated in their return visit August 22-24, 1873, and later by Orson Pratt in his address at the General Conference in Salt Lake City, Utah, October 7, 1873. He stated, 'They must have a temple there [in the southern part of Utah] wherein...ordinances may be administered; another in the northern part of the [Utah] territory.' Journal of Discourses, XVI, 262.
68. Henry Ballard Journal, 22-24 August 1875.

Valley Saints had been constructing their tabernacle in the square at Logan, as advised, it being covered in enough to hold meetings in at this time.⁶⁹ Brigham Young counseled the Saints of the area to finish their tabernacle and prepare to build a temple there.⁷⁰ This same spirit was evidenced a year later when Lorenzo Snow and Franklin D. Richards, on July 15, 1876, addressed the Cache Valley conference at Logan and encouraged the members concerning the United Order and the building of temples.⁷¹ The reason for the latter admonition was that the people were being encouraged to help support the building of the Salt Lake Temple. Earlier that year on May 6, 1876, John Taylor, the president of the Twelve Apostles, had presented a letter from the Church Presidency, requesting that the Cache Valley priesthood quorums furnish men to work on the Salt Lake Temple.⁷²

The first official announcement that a temple was to be built at Logan came on October 8, 1876, during the 46th semi-annual conference of the church which was assembled in Salt Lake City.⁷³ At this meeting Brigham Young stated that the Utah Territory had been divided into three temple building districts which were each assigned the task of erecting

69. The tabernacle had been used as early as April 8, 1875, to hold conference in but was not completed enough to be dedicated. Henry Ballard Journal, 8 April 1875. It was not until February 1877 that the basement of the tabernacle was dedicated. The Deseret News Weekly, 7 February 1877, p. 47. (This paper shall hereafter be referred to as The Deseret News.)

70. Henry Ballard Journal, 15 August 1875.

71. Ibid., 15 July 1876.

72. "Bishops Minute Book 1872-1876, Priesthood Minute Book 1876-1888," MS 12376, p. 61. The people of northern Utah had been aiding in constructing the Salt Lake Temple as well as the St. George Temple prior to this time with cash and labor.

73. Brigham Young had stated a month earlier that it was probable that another "House of the Lord" would be commenced soon. Brigham Young to Albert Carrington, 9 September 1876, Millennial Star, 38 (9 October 1876), 651.

a temple. To the people in southern and central Utah⁷⁴ he assigned the responsibility to erect a temple in Sanpete. To those living in the Weber, Davis, Morgan, Summit, Salt Lake, Tooele and Utah Counties he assigned the task of completing the Salt Lake Temple. The people residing in the northern Utah and southern Idaho area—Box Elder, Rich and Cache Counties, and the Malad, Bear Lake and Soda Springs Valleys, including all those who lived on the Bear River—were told "to unite your labor and commence as soon as you can to build a temple in Cache Valley."⁷⁵

On December 2, 1876, the leaders in northern Utah received an official circular requesting the people to build the Logan Temple,⁷⁶ and on April 7, 1877, they were notified by Brigham Young that he expected to be in Logan sometime in May to locate the temple site. In the meantime the people were counseled to finish their tabernacle and woolen factory so that they could turn all their attention and means to building their temple.⁷⁷

The areas which had been assigned to construct the Logan Temple were in a relatively prosperous condition by May 1877. Cache Valley had 25 settlements, of which Logan was the most prominent, located in different parts of the valley and of sufficient size and importance to

74. This was to include those living in the Sevier Valley and the following counties: Millard, Iron, Piute, Beaver, Juab, Kane, Washington and Sanpete. (The ground of this temple had already been selected.)
75. Journal of Discourses, XVIII, 262. There appeared to be no doubt whatsoever that this temple would be erected in Logan, because it was centrally located, adapted for a place to rear a temple, and was 'surrounded by most eligible sites for a building of that character.' "Utah News," Millennial Star, 38 (27 November 1876), 776. I have found no other mention or suggestion of any other location besides in the city of Logan.
76. "Bishops Minute Book 1872-1876, Priesthood Minute Book 1876-1888," MS 12376, p. 74. See page 25, chapter on finance for greater detail on this circular.
77. Ibid., p. 81.

be organized into wards, each of which was presided over by a bishop,⁷⁸
 The Box Elder and Bear River Valley which had been settled in 1851 had
 13 settlements of sufficient size to be organized into wards, of which
 Brigham City was the most prominent;⁷⁹ while the Bear Lake area, which
 had been settled in 1863, boasted of 15 settlements which were organized
 into wards.⁸⁰

The economic condition of the area was improving, and the building
 of homes and industries was being encouraged. Some of the settlements
 had completed or were in the process of constructing meeting houses.⁸¹
 The Utah Northern Railroad which had been completed to Franklin in 1874
 was in operation, and plans were being considered to extend its tracks
 farther north.⁸² At the same time freighting by way of Franklin to
 Helena, Montana, had proved satisfactory.⁸³

Logan City, with an estimated population of 2,000 people, was
 developing its own industries in 1876. The different wards of the city
 were incorporating United Order industries—the First Ward an industry

78. "Cache Valley Stake Historical Record Book A. 1877-1884," MS 12362, p. 8. Andrew Jenson, Encyclopedic History of the Church of Jesus Christ of Latter-Day Saints (Salt Lake City: Deseret News Publishing Company, 1941), p. 105.

A ward is a small, ecclesiastical unit similar to a parish and is presided over by a bishop. A number of wards comprise a stake which is similar to a diocese.

79. Ibid., p. 83. "Logan Temple Letter Book No. 1," MS p. 80-128.
 80. Ibid., p. 46. See map at end of thesis for location of settlements in Logan temple district.
 81. Clarkston began one in November 1876, and finished it a year later; Wellsville had completed their church in November 1873; and Paradise completed their new church in the summer of 1878. The Deseret News, 3 January 1877, p. 778. "Utah News," Millennial Star, 39 (1 November 1877), 761. The Deseret News, November 1873, p. 695. "Utah News," Millennial Star, 40 (5 August 1878), 494.
 82. "Utah News," Millennial Star, 36 (5 May 1874), 287. The Deseret News, 1 July 1877, p. 393.
 83. The Deseret News, 17 May 1876, p. 247.

for blacksmithing, wagon repair and molding; the Second and Fourth wards an industry for building; and the Third Ward an incorporation for dairy purposes.⁸⁴ The united efforts of the Logan area were directed towards the erection of a woolen factory (100 x 30 feet) which, by October 1876, was up to the square. In cooperation with Logan the Cache Valley settlements were also erecting in the city a rock tabernacle, 126 x 66 feet, upon which \$50,000 had been expended by February 1877. Of this amount approximately 20 percent had been contributed in the form of cash and merchandise, the remainder in labor and building materials. The basement of this building was dedicated in February 1877.⁸⁵ It was these two buildings which the Cache Valley Saints were encouraged to complete prior to starting on the temple.

At this same time the people of Box Elder were developing their home industries in Brigham City and combating the grasshoppers which were menacing their fields.⁸⁶ Here, too, a new tabernacle was being erected whose walls by May 30, 1877, were nearing completion.⁸⁷

In Cache Valley in May 1877, special stress was laid on developing home industries, factories and shops, while attempts were being made to curtail the extravagant purchasing of outside machinery. There were in the valley 60 threshing machines valued at \$700 apiece, as well as 200 binders, this farm machinery being used only a month out of each year. This resulted in attempts being made for greater cooperative efforts

84. Ibid., 30 May 1876, p. 283.

85. Ibid., 25 October 1876, p. 617, and 7 February 1877, p. 4.

86. These grasshoppers were also menacing other areas for in 1877 Georgetown in Bear Lake Valley was also complaining about the hoppers. Ibid., 8 August 1877, p. 425.

87. Ibid., 30 May 1877, p. 266.

in the use of such farm machinery among the farmers.⁸⁸

On the morning of May 16, 1877, Brigham Young and a number of the church officials left Salt Lake City for Logan where they were to select a site for the temple, and to reorganize the Cache Valley Stake.⁸⁹ On the following day President Young, the members of the Twelve, and Truman O. Angell, the church architect, located the site on a piece of table land east of the city, commanding a view of the valley; and a number of holes were dug at different points to ascertain the character of the ground. Since the ground was found to be nearly all gravel under the top soil, the site was considered an excellent place to support the foundation of the contemplated temple.⁹⁰ Jesse W. Fox from Salt Lake City and James H. Martineau of Logan, aided by Truman O. Angell, completed a survey of the land on the morning of the 18th.⁹¹

The dedication services were held at 12 o'clock noon at which time

88. *Ibid.*, 30 May 1877, p. 266. Some criticism was directed against the extensive use also of sewing machines, since it was estimated that about \$50,000 worth of these machines had been sold in the Cache and Bear Lake areas. These criticisms were directed against the extensive purchase of goods from outside the local area because special attempts were being made to develop the home industries and maintain a favorable balance of trade.
89. *Ibid.*, 23 May 1877, p. 241. The reorganization took place at a special conference held May 19-21, 1877, in Logan, following the dedication of the temple site. This reorganization included the stake and ward officers and aided in the functioning of the stake later on in erecting the temple. *Ibid.*, 30 May 1877, p. 257. "Bishops Minute Book 1872-1876, Priesthood Minute Book 1876-1888," MS 12376, p. 86. "Cache Valley Stake Historical Record Book A, 1877-1884," MS 12362, p. 1-9.
90. Marion Everton Scrapbook, I, 9. These notebooks (three in number) contain news clippings from The Herald-Journal, concerning articles written by Marion Everton on the Logan Temple in 1934. (These books are in possession of Mrs. Marion Everton, Logan, Utah.)
91. The Deseret News, 23 May 1877, p. 256.

groups of people had assembled to witness the event.⁹² The ground was broken near the southeast corner of the site. Orson Pratt, one of the apostles of the church, knelt near the broken ground and offered the dedicatory prayer in which he consecrated the temple site and invoked a blessing upon all who labored thereon.⁹³

Following the prayer Brigham Young addressed the congregation concerning the coming building program. The Saints were encouraged to give liberally of their labor and goods to forward the work. The temple was to be built by voluntary labor, wages being out of the question. It was hoped that the building could be completed in three years from that fall, and the ordinance work commenced therein. John Taylor, the concluding speaker, gave words of encouragement and stressed the importance of the temple to all those assembled there.⁹⁴

At the time of the dedication no steps had been taken to secure title to the block of land upon which the temple was to be built.⁹⁵ Prior to this time the lots located on the southwest and northwest corners of the temple block had been sold, the former to John F. Reed on March 2, 1872, and the latter to George Hibbard on March 15,

92. A number of the church leaders were present at this occasion: President Brigham Young and his counselors, Joseph W. Young and Daniel H. Wells; Apostles John Taylor, Orson Pratt, Erastus Snow, F. D. Richards, George Q. Cannon, Lorenzo Snow, Charles C. Rich and Brigham Young, Jr. Others included John Young, architects Truman O. Angell and W. H. Folsom, Bishop E. F. Skeets and L. D. Young. Many of the local officials and members were also present. *Ibid.*, 23 May 1877, p. 241. "Historical Items," p. 45.

93. *The Deseret News*, 20 June 1877, p. 306; and 23 May 1877, p. 256.

94. *Ibid.*, 20 June 1877, p. 306. "Historical Items," p. 42.

95. The reason for not securing this land earlier was probably due to the fact that practically every one in Logan was a member of the church who believed that the land had been reserved for their temple. Since nearly everyone was interested in the project, no thought was given to securing the land earlier.

1872.⁹⁶ It was not until April 24, 1878—nearly a year after the site had been dedicated and the construction of the temple begun—that the six remaining lots of the temple block were purchased from Logan City for the sum of \$300.⁹⁷ The two lots already sold were not acquired until a number of years later.⁹⁸

Thus was the ground work laid for the erection of the Logan Temple. For over 20 years the people in northern Utah had before their eyes the possibility of building a temple in Cache Valley. From the first suggestion in 1857 by John Thirkill to the call made by their prophet in 1876, till the selection and dedication of the actual temple site in May 1877, these people had been reminded of the need for building a sacred edifice in Logan. During this period these pioneers had established themselves in new settlements where, through their industry and thrift, they were able to erect their homes and churches, and established

96. The temple block is block two, plot C, of Logan City survey. The two lots sold were approximately one acre apiece, and they occupied the west end of the block at the foot of the hill. "Abstract Record 3 Cache County," Cache County Court House, Logan, Utah, p. 117.

97. Charles C. Rich and Franklin D. Richards, on behalf of the church, met with the mayor and Logan City council on April 24, 1878, and applied for the six remaining lots—1, 2, 3, 6, 7, 8—in the temple block. These lots contained six acres and 12 rods of land. On motion of the council the mayor was authorized to sell the lots to 'John Taylor Trustee in Trust of the Church of Jesus Christ of Latter-day Saints and his successors in office,' for the sum of \$300. "Record of Logan City," Logan City Offices, p. 212.

The following month, on May 4, 1878, the Council of the Twelve decided to purchase the six city lots and pay the \$300 to the city. L. John Nuttall Diary 1834-1905, 4 May 1878 (typescript located in Church Historian's Office). A townsite deed was instrumented on November 25, 1878, turning the specified land over to the church. "Abstract Record 3 Cache County," p. 117.

98. The Cache County Abstract Record 3, lists the transference of lot five by George Hubbard to the trustee in trust on October 27, 1880. John F. Reed sold his lot—No. 4—to Francis Gunnell, September 29, 1884, who in turn sold it to the trustee in trust on October 1, 1884. This transaction placed all of the temple block in the hands of the church. "Abstract Record 3 Cache County," p. 117.

a number of home industries to supply the needed goods and services for the community. With the selection of the temple site and its dedication as the spot to erect a temple to their God, these people were ready to commence the task of constructing and financing the contemplated building program.

PART II. THE COOPERATIVE BUILDING OF THE LOGAN TEMPLE

FINANCING THE TEMPLE

With the notice that a temple was to be built in Logan, Utah, by labor, material and cash donations, came the realization that a definite organization of the area assigned to building this structure was needed. Plans were laid to solicit funds, while different leaders were chosen from the superintendent to the temple building representatives in each of the settlements. Methods for organizing and apportioning the labor were worked out while plans were developed for furnishing those quantities of building materials needed for the temple, supplies needed to feed and clothe the workmen, and cash with which to purchase those goods which could not be produced or donated from the temple area. During the seven-year period of construction these plans and others were worked out which enabled the people in the temple district, with the help of some sources outside the district, to finish their edifice satisfactorily with but small amounts of capital and large amounts of labor and perseverance.

Prior to the dedication of the temple site on May 18, 1877, efforts were made to ascertain the feeling of the members in the northern Utah area as to their willingness to build a temple in the Cache Valley area. Latter-day Saints in northern Utah already had contributed funds and labor toward the erection of the Salt Lake and St. George Temples.¹ In the semi-annual conference of the church held on October 8, 1876, in Salt Lake City, Brigham Young, president of the church, requested the

1. "Bishops Minute Book 1872-1876, Priesthood Minute Book 1876-1888," MS 12376, p. 61.

people of "Box Elder County, the Malad Valley, Cache Valley, Soda Springs and Bear Lake Valley, Rich County and the people on the Bear River to unite" and commence preparing themselves and their materials to build a temple in Logan City, Cache Valley. He further commented that although little money was available, with sufficient faith, labor, and the help of God they would be able to complete it within a few years.²

The next definite assignment came the following month when the church's First Presidency addressed circular letters to the stake presidents of the Box Elder, Bear Lake and Cache Valley Stakes requesting them to begin taking up subscriptions for the approaching building program.³ A typical reaction to this request was given on December 2, 1876, by the stake presidency and ward bishops of the Cache Valley Stake in their monthly bishops' meeting in Logan. After the circular had been read, each bishop was requested to express his views. Each bishop spoke encouragingly and expressed his belief that the members of the various wards would respond to the call. They were then advised to hold special meetings in their respective wards to find out the amount each person was willing to subscribe and forward the list to the stake presidency, who would compile the reports and forward them to the First Presidency in Salt Lake City.⁴ Within the next week or so, in accordance with the suggestion of the circular, special meetings were held in each settlement, and subscriptions taken for the contemplated temple in Logan.⁵

2. The Deseret News, 1 November 1876, p. 636. Journal of Discourses, XVIII, 262.

3. "Bishops Minute Book 1872-1876, Priesthood Minute Book 1877-1888," MS 12376, p. 74.

4. Ibid., p. 75.

5. The wards in Logan held their meetings on 7 December 1876. Henry Ballard Journal, 1852-1885, 7 December 1876. Clarkston Ward held theirs also in December. The following response was typical of the ward's reactions to the appeal. 'Last evening there was held here [Clarkston] a meeting for the purpose of taking up a donation to build a temple in this valley. The brethren nearly to a man responded very liberally.' The Deseret News, 2 January 1877, p. 778.

By January 6, 1877, receipts of \$15,483 had been reported to the Cache Valley Presidency.⁶ A month later, on February 3, 1877, a complete list was compiled of the subscriptions in Cache Valley. This revealed that \$37,146.00 had been subscribed as follows: \$2,235.50 in cash, \$1,592.50 in merchandise, \$8,220.00 in produce, and \$25,098.00 in labor. This sum was accepted rather reluctantly, as the leaders had expected the people to subscribe about \$100,000.00.⁷ The difference in the amounts desired and that received was undoubtedly influenced by the fact that the people were still requested to continue their aid to the Salt Lake Temple and were encouraged to finish their Logan Tabernacle and woolen factory in order that they could turn all their means and attention to the contemplated temple that coming spring.⁸

At the time of the dedication of the temple site on May 18, 1877, the leaders admonished the people to organize the Logan Temple district and begin canvassing the area to provide the necessary supplies and labor for the temple. Brigham Young gave specific instructions and counsel to the people gathered to witness the dedication:

We require the brethren and the sisters to go to with their might and erect this Temple; and from the architect to the boy who carries the drinking water, to the men that work on the building, we wish them to understand that wages are entirely out of the question. We are going to build a House for ourselves, and we shall expect the brethren and sisters, neighborhood after neighborhood, Ward after Ward, to turn out their proportion of men to come here and labor as they shall be notified by the proper authorities.⁹

The people were advised to follow the counsel of these men who would be placed in charge of the work, and it was hoped that within

6. "Bishops Minute Book 1872-1876. Priesthood Minute Book 1876-1888." MS 12376, p. 75. In addition, the bishops were requested to continue their aid to the temple in Salt Lake City.

7. Ibid., p. 77.

8. Ibid., p. 81, 75.

9. "Historical Items," p. 48.

three and one-half years they would have the building completed.

The organization of the temple district to support the building program was nearly complete by the time the dedication day had passed. Since there were three stakes of the church in the temple district, it was decided to use these as the units through which the temple building committee could request the assistance of labor, produce, and cash. The leaders of these stakes were placed in charge of their respective stake's temple activities. In the Cache Valley Stake, which was reorganized on May 21, 1877,¹⁰ the stake presidency, consisting of Moses Thatcher, William E. Preston, and Milton D. Hammond, was assigned the responsibility; the Bear Lake Stake Presidency, consisting of William Budge, James E. Hart and George Osmond, accepted the responsibilities of the temple demands and later directed Bishop Stucki to help with the work in that stake;¹¹ in the Box Elder Stake Alvin Nichols, one of the bishops of Brigham City, Utah, was appointed to supervise the temple activities in that stake.¹² Within each of these stakes the bishops of the various wards were assigned the responsibility of supplying the needs of the temple from their ward or settlement upon the call of the temple committee or the stake leaders. Each ward, usually under the chairmanship of the bishop, selected a temple committee from their ward, and the committees were given the responsibility of organizing their areas and providing the needed assistance upon the proper notice.¹³

10. "Bishops Minute Book 1872-1876, Priesthood Minute Book 1876-1888," MS 12376, p. 81.
11. Wm. Budge to Charles O. Card, 16 February 1885, Logan Temple Letter Book No. 7, MS p. 230. The Bear Lake Stake was not organized until August 1877; however, William Budge, as one of the bishops, took a leading part in early organization of the labors from his area.
12. Charles O. Card to Alvin Nichols, 11 June 1877, Logan Temple Letter Book No. 1, p. 26-27.
13. In some cases a committee of one was appointed in each ward. This method, especially after the first two years, proved to be the most satisfactory arrangement for the wards. "Bishops Minute Book 1872-1876, Priesthood Minute Book 1876-1888," MS 12376, p. 139.

To coordinate the activities of the building program a superintendent of construction, C. O. Card, who prior to this time had been superintendent of the Logan Tabernacle, was appointed on May 21, 1877, and James A. Leishman was selected to act as his clerk.¹⁴ Later other men were chosen to over-see the different departments concerned with the actual construction of the building.

Although the work of building the temple was given to the temple district and its respective leaders, the responsibility for the temple was retained in the hands of the First Presidency of the Church; however, on October 11, 1877, they appointed three men from the Quorum of the Twelve Apostles as a temple building committee to over-see all of the Logan Temple building activities. These men were Charles C. Rich of Bear Lake Valley;¹⁵ Lorenzo Snow of Brigham City, Utah; and Franklin D. Richards of Ogden, Utah. These men served in the name of the church and were consulted whenever financial, building, or other problems came up which could not be handled by the temple district officers.¹⁶

The first major problem to confront the temple leaders was the question of supplying the needed materials for the building and the resulting expenses connected with such large quantities of building materials. They decided to set up a number of industries which were to supply the needed materials, the excess of which could be sold for cash or exchanged for other needed building supplies which could not be produced. Some were also to be used to help support those who were donating labor on the temple building. The market for such goods was considered very good since the area was recently settled, and there was still a

14. "Historical Items," p. 53.

15. Apostle Charles C. Rich died in 1883 and was not replaced. Ibid., p. 82.

16. Ibid., p. 80.

ready demand for building material.

To carry out these and other plans the following industries were established to help supply the needs of the building program. A sawmill was established in Maughan's Fork (Temple Fork) of Logan Canyon where, by November 1877, lumber was being sawed from the stand of Red Pine (Douglas Fir) timber surrounding the mill.¹⁷ On May 29, 1877, a few miles below the mill site a wood camp was set up.¹⁸ This camp was located to provide firewood for the lime kilns and to furnish scaffolding poles for the temple workmen.¹⁹ In July 1877 a lime kiln near the mouth of Logan Canyon was purchased and the firewood was floated down the river to the kiln.²⁰ Large quantities of lime burned at this camp were sent to the temple block where the lime was used to make mortar and plaster for the temple or sold.²¹ Two quarries were established in Cache Valley to supply the needed stone for the temple. One was located in Green Canyon northeast of Logan with a branch in Hyde Park Canyon, while the second quarry was established northeast of Franklin, Idaho.²² The Green Canyon-Hyde Park quarry supplied the red and blue rock for the walls, while the Franklin quarry supplied the sandstone to be dressed for the water tables, caps and window ledges of the temple.²³

In order to supply the building program with an adequate number of

17. The Deseret News, 18 May 1886. See page 49, Temple Saw Mill, for complete discussion of this industry.
18. Charles O. Card to Samuel Roskelly, 23 May 1877, Logan Temple Letter Book No. 1, p. 2.
19. Wood Camp A/C, "Logan Temple Ledger." See page 87, Logan Temple Canyon Camps, for complete discussion of this industry.
20. Charles O. Card, to Nathaniel Haws, 16 July 1877, Logan Temple Letter Book No. 1, p. 56.
21. Lime Kiln A/C, "Logan Temple Ledger." See page 87, Logan Temple Canyon Camps, for complete discussion of this industry.
22. The Deseret News, 17 July 1878, p. 377. See page 70, Temple Rock Quarries, for complete discussion of this industry.
23. Charles O. Card to Temple Committee, 10 December 1877, Logan Temple Letter Book No. 1, p. 322. Rock A/C, "Logan Temple Ledger."

men, plus donations of stock, produce, and merchandise, several different plans were worked out and put into operation by the building committee. To solve the labor problem at the beginning of the operations, the building committee and superintendent drew up a list of the number of men required to begin work on the temple proper, open up roads to the canyon camps, cut timber and build the sawmill, initiate quarry operations, and cut firewood. This was apportioned and sent to the three stakes according to their population and distance from the places of labor. The stakes were instructed to send the necessary men properly equipped to their allotted jobs.²⁴ Upon receiving their allotments, the stakes apportioned them among their wards, stating the number of men and the equipment which each ward was expected to furnish. Each stake and ward determined how long the men worked and how often they were relieved; however, they were strictly counseled to have each man replaced by a new worker. It was the usual policy for these men to donate their time, or if they remained for prolonged periods of time, they were supported by their wards.²⁵

Soon after the building operations were under way the problem of retaining a competent, steady crew came up for consideration. At first this was partly solved by requesting the different settlements to keep and support their quota of men constantly at work. As time passed, however, it was realized that a smaller force of steady employees could accomplish more than a constantly changing one.²⁶ This resulted in the

24. Logan Temple Letter Book No. 1, p. 1-30. An example of the apportionment is the 1878 allotment for the following: Cache Valley Stake 81 men and 27 teams, Bear Lake Stake 28 men and 6 teams, and the Box Elder Stake 35 men and 12 teams. The Deseret News, 29 May 1878, p. 269.
25. The Deseret News, 28 May 1879, p. 270. "Bear Lake Stake Priesthood Minute Book 1877-1890," MS 11172, p. 7.
26. Charles O. Card to Lorenzo Snow and F. D. Richards, 14 February 1881, Logan Temple Letter Book No. 3, MS, p. 467.

the wards and stakes being requested to furnish their quota and support these men if possible as steady hands rather than allowing them to devote some time and then return home.²⁷ Prior to this time skilled men such as masons, carpenters, sawyers, etc., had been called as missionaries to work on the temple, and were sustained monetarily and morally by their people in their wards and stakes.²⁸ When these skilled men could not be obtained in the temple district, the foremen were allowed to hire them from other areas. This was especially the procedure in procuring competent masons during the first year of labor.²⁹

By 1879-1880 a number of men were being hired to do those jobs which required constant and skilled hands, while the men supplied by the wards were usually utilized as laborers, teamsters, and so on. This was the rule, but there were exceptions. If a skilled worker was living in the area he usually was maintained and supported by his home ward.³⁰ It was not unusual for the superintendent to request certain men in his yearly apportionment to the stakes or to suggest the name of a man to a ward who would then be requested to support this man with food, clothing and wages.³¹ During 1880 over 50 percent of the men employed by the temple were hired men.³² In the following years the tendency was to increase the proportion of hired men to the number of donation laborers.

27. Charles O. Card to Bp. Skidmore, 3 May 1880, Logan Temple Letter Book No. 4B, MS, p. 74. It was realized, however, that donations of labor could be used on jobs such as hauling rock, lumber and lime, but constant and experienced hands were required to construct the temple, operate the sawmill, and do other skilled jobs.

28. "Bishops Minute Book 1872-1876, Priesthood Minute Book 1876-1888," MS 12376, 7 July 1877.

29. *Ibid.*, 8 September 1877.

30. Charles O. Card to Alvin Nichols, 25 April 1880, Logan Temple Letter Book No. 4B, p. 72.

31. Charles O. Card to Henry Hughes, 12 March 1888, *Ibid.*, p. 293.

32. "Temple Block Time Book No. 12," MS (October 1880). "Temple Saw Mill Book No. 3," MS (February 1880 to September 1881).

The reason for this was that in order to obtain a competent supply of skilled workmen it was necessary to compete for their services on the labor market. Of course, this meant that the standard wage had to be paid. Prior to this time these men were paid one-third in cash and three-fourths of the balance in other commodities. Since the trade part was so small, it did not make up for the increase price of labor on such arrangements. With this in mind it was decided to run the labor department on a cash basis by hiring many of the skilled workmen and paying them the standard wage. This was especially true of the men working on the temple building during 1883 and 1884, when at times over 60 percent of those employed were hired hands.³³

The remuneration of those employed in the temple building program varied. From the first the temple building committee set up a daily wage scale and assigned a certain cash value for each type of work performed. Each man who donated his work received credit in his ward account at the temple. If the man was hired by his ward, it was often at a lower rate than the temple wage scale,³⁴ which had been based on standard tithing prices. In either case the wards were expected to furnish their men with board in the form of groceries, meat, grain or cash.³⁵ Workers who were hired directly by the temple superintendent received wages based on the market or tithing scale. The latter received their pay in goods and merchandise donated to the temple building

33. Charles O. Card to Lorenzo Snow, 19 December 1881, Logan Temple Letter Book No. 5, MS p. 18. "Logan Temple Block Time Book No. 32," MS (July 1883). "Logan Temple Block Time Book No. 36," MS (February to March 1884).

34. Charles O. Card to James H. Hart, 10 July 1878, Logan Temple Letter Book No. 2, MS p. 187. Often the ward would hire one of their ward members to represent them. It was not unusual for the man to work for a low wage while the ward supported his family while he was away working.

35. Charles O. Card to Wm. F. Rigby, 9 July 1877, Logan Temple Letter Book No. 1, p. 43.

program, building materials produced by the temple industries, and some cash.³⁶

Providing funds to support the temple building program and its increasing expenses varied also. The subscription lists which had been made up prior to the construction period were soon exhausted. The Saints were encouraged to give anything and everything which they could spare, especially prior to establishment of the temple industries which later formed an important source of revenue.

A number of methods and projects were used to raise cash and supplies in the different stakes and wards. At first, to raise the necessary oxen, teams, lumber and supplies for the workers, different allotments were made to the different wards according to their ability to pay.³⁷ This was followed by a drive to obtain a number of beef cattle throughout the area to sell for cash.³⁸ The Mendon Ward planted a 100-acre farm, the proceeds of which were devoted to the temple. The Cache Valley Stake used railroad contracting to raise funds. Some of the leaders were chosen to take the contracting for grading and laying of tracks on the Utah Northern Railroad extension. These men gathered working crews from the people of their immediate area. After paying the men a fair wage and receiving for themselves a reasonable compensation, the balance of the profits from these contracts was turned over to the

36. Charles O. Card to H. A. Lewis, 31 March 1880, Logan Temple Letter Book No. 4A, MS p. 176. Charles O. Card to Lorenzo Snow, 19 December 1881, Logan Temple Letter Book No. 5, p. 18-19. The tithing scale was the value placed on goods and labor by the church's Tithing Office where the members contributed 10 percent of their earnings to the church.
37. Logan Temple Letter Book No. 1, p. 45-46. Logan Temple Letter Book No. 3, MS p. 491.
38. Circular to Bishops, 13 July 1877, Logan Temple Letter Book No. 1, p. 51.

temple fund.³⁹

Many of the organizations within the wards would often raise special funds or amounts of goods. The Ladies Relief Societies were called upon for aid in fitting out and maintaining men on the temple,⁴⁰ as well as for raising funds. Quilts were made and donated or sold for cash.⁴¹ Eggs were also donated.⁴²

The Sunday Schools in Cache Valley Stake had their special five cent cash donation. Each Sunday small amounts were contributed; by August 1878 these contributions amounted to \$295.88.⁴³ The childrens' Primary Association and the Mutual Improvement Associations also, at different times, raised funds which were turned over to the temple.⁴⁴ Often one of these ward organizations, besides raising funds and produce, would pay and support a worker for a period of time upon the temple.⁴⁵

In addition to donating vegetables, grains, meat, livestock, and clothes, the people would turn in such unusual items as a second-hand threshing machine,⁴⁶ covered carriage, and a Mason & Hamblin Organ.⁴⁷

39. "Abstract of Correspondence," Millennial Star, 41(4 August 1879), 491. "Bishops Minute Book 1872-1876, Priesthood Minute Book 1876-1888," MS 12376 p. 115.
40. The Deseret News, 9 January 1878, p. 777.
41. "Ovid Ward Bear Lake Stake Historical Record 1877-1897," MS 11391, p. 32. Journal History of the Church, 20 May 1882, p. 2 and 16 July 1882, p. 5. "Bear Lake Stake Priesthood Minute Book 1877-1890," MS 11172, p. 49.
42. "Logan Fifth Ward Teachers Quorum Minute Bk. 1875-1892 Cache Stake," MS 12610, p. 56.
43. "Cache Valley Stake Historical Record Book A 1877-1884," MS 12362, p. 100. By May 1884 this sum had risen to \$2,414.18. "Current Record Logan Temple," (MS located in Logan Temple, Logan) p. 1.
44. Journal History of the Church, 5 September 1883, p. 7. "Logan 5th Ward Y.L.M.I.A. Minute Book A. 1878-1887," MS 12625 p. 124.
45. "Logan Temple Temple Block No. 7," 29 October 1877 MS (20 October to 17 November 1877). "Temple Block Time Book 21," April 1882 MS. "Logan Temple Quarry Camp Book No. 5. Ralph P. Smith (May 1878 - December 1878) Foreman," October 1878 MS.
46. Charles O. Card to W. F. Fisher, 22 August 1881, Logan Temple Letter Book No. 4B, p. 412.
47. Charles O. Card to A. U. Hobson, 27 June 1882, Logan Temple Letter Book No. 5, p. 248.

Everything was accepted, as was evidenced by the following answer to an intending contributor: "We shall be pleased to accept some fat sheep or anything else we can use, if it is the hide of a yellow dog, we can use that for many purposes."⁴⁸

In order to procure needed cash and supplies the temple building committee carried out a number of programs. Some of these utilized their crews of skilled workmen and some of the excess supplies produced by the temple industries, such as lime, rock and lumber. During the first season's work the people in the area supported the building program with their different donations, and at the same time each contributed 50 cents monthly towards the Salt Lake Temple building program. As the Logan Temple progressed, however, the need of cash with which to purchase such articles as nails, powder, fuse, steel and tools became very apparent. To solve this problem the Council of Twelve Apostles, in November 1877, directed that all cash collected within the temple district--the 50-cent monthly Salt Lake Temple donation included--be paid by the stake presidents to the superintendent of the Logan Temple to be used exclusively on that temple.⁴⁹

In the year 1878 contracting work was initiated by the temple superintendent to bring in another source of revenue. Contracts were taken and temple workmen and supplies were utilized to erect buildings, lay foundations, plaster homes and do odd jobs of carpentry work to secure additional funds to build the temple. Some of these contracts were rather extensive. A few of the most prominent were a contract for laying the foundation of the Cache County Court House in Logan for over

⁴⁸. Charles O. Card to W. F. Fisher, 1880, Logan Temple Letter Book No. 4B, p. 202.

⁴⁹. Charles O. Card to Oliver G. Snow, 8 November 1877, Logan Temple Letter Book No. 1, p. 267.

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\$2,900;⁵⁰ one to erect a masonry water tank 68 feet long, 23½ feet wide, and 12 5/6 deep for Logan City for \$755.47;⁵¹ and a \$1,825 contract for erecting the Logan Fifth Ward School House.⁵² Besides these, small jobs such as making coffins were also carried on. Later on plastering jobs were also undertaken.⁵³

After the temple industries had satisfied the immediate demands of the temple, their surplus was marketed to provide for some of the items needed by the temple and the workmen who labored there. At first the saw mill provided large numbers of ties to the railroad. Later, lumber was sold in large quantities to local sources and to some distant ones. Lumber was shipped to Salt Lake City to be used in the Salt Lake Temple and Salt Lake Assembly Hall where it was exchanged for credit at the Z.C.M.I. or cash.⁵⁴ Some lumber was exchanged in Ogden for cloth with which to clothe the temple workmen and their families.⁵⁵ Large quantities of shingles and lath were also sold in Cache Valley.⁵⁶ The lime kiln furnished large quantities of lime which were sold locally; and small amounts were shipped as far north as Blackfoot, Idaho.⁵⁷ The quarries marketed some rock, but did not prove to be good revenue producers.⁵⁸ One other small source of revenue was the wood camp which produced ties, logs, and telegraph poles for sale.⁵⁹

50. Logan Temple Letter Book No. 4B, (7 July 1881) p. 362. U. O. Store A/C, "Logan Temple Ledger," 31 August 1882.
51. Logan Temple Letter Book No. 3, (September 1879) p. 178.
52. Cash A/C, "Logan Temple Ledger," 31 December 1880.
53. Building A/C, "Logan Temple Ledger," 13 September 1879. Wm. Davis A/C, "Logan Temple Ledger," 6 July 1883.
54. "Copies of Telegrams for Logan Temple Book," MS p. 49, 54, 72.
55. *Ibid.*, p. 82.
56. Temple Mill A/C, "Logan Temple Ledger," 25 November 1878.
57. "Copies of Telegrams for Logan Temple Book," p. 245.
58. Rock A/C, "Logan Temple Ledger."
59. Wood Camp A/C, "Logan Temple Ledger," 2 January and 16 June 1879. "Copies of Telegrams for Logan Temple Book," p. 229.

Large quantities of these products of the temple industries were sold to the Logan United Order Store and Logan Branch of the Z.C.M.I., thus helping to cancel out part of the indebtedness created by the extensive purchases of merchandise at these stores by the temple building committee. The United Order store's joinery mill also did extensive planing and molding work for the temple, especially when the building was being finished off, which had to be paid for.⁶⁰

During the latter part of 1880 the expenses of building increased with the hiring of additional carpenters, who were required now that the rock walls were nearing completion. By February 4, 1881, the temple was in debt to the amount of \$11,667.⁶¹ To solve this problem urgent appeals were made to each of the stakes concerned, and Superintendent Card made special trips to each to request their assistance.⁶² An attempt was made to decrease the number of hired men on the temple pay roll by requesting the stakes to employ some of them. This was followed by instructions to all the wards in the temple district that they were required to furnish and pay all the hands which they sent to work upon the building. The present pay for these men was one-sixth in merchandise and the balance in other commodities of the area, the price of these goods being based upon wheat, at \$1.00 per bushel.⁶³ Wheat or flour for bread and beef for meat to feed the temple workmen was requested from the trustee-in-trust of the church.⁶⁴

Although these many projects helped to supply the needs of the

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60. U. O. Store A/C, Logan Branch A/C, "Logan Temple Ledger."
 61. Charles O. Card to Rich, Snow, Richards, Logan Temple Letter Book No. 4B, p. 261.
 62. *Ibid.*, p. 277.
 63. Charles O. Card to A. McKinnon, 8 March 1881, Logan Temple Letter Book No. 4B, p. 288.
 64. Charles O. Card to Lorenzo Snow and F. D. Richards, Logan Temple District Ward A/Cs Book A, MS p. 244.

temple, they were counteracted to a certain extent by the increased need of skilled masons to do the extensive ornamental work which was being done on the towers and parapet walls of the temple.⁶⁵ Throughout the following summer and early fall attempts were made to encourage the Saints to contribute their means;⁶⁶ however, by October 1881, the situation remained much the same. In order to solve this problem Lorenzo Snow, one of the temple building committee, met with the priesthood members of the Cache Stake on October 1, 1881. He encouraged the leaders present to increase their collection of donations; however, he strictly counseled these bishops that they should:

...use discretion in so doing not to coerce any man beyond his means and the liberality of his feeling. We should take into consideration the amount of his property and the number of his family to be supported there from all of which should be done with out any compulsion on the part of the Bishop or anyone else.

He concluded his remarks by presenting a suggestion that the old and young alike should contribute a special 50-cent cash donation to meet the increasing cash expenses of the temple.⁶⁷ This resolution was passed unanimously by those present, and circulars to this effect were addressed to each of the wards in the Logan Temple District.⁶⁸ The effect of this appeal was encouraging, and by the end of the year it was labeled a "prosperous season." The special 50-cent fund had reached \$8,350.29, and the main building fund \$95,752.37 for the year.⁶⁹

As the year 1882 got under way the expenses of furnishing cash for

65. Charles O. Card to Lorenzo Snow and F. D. Richards, 12 March 1881, Logan Temple Letter Book No. 4B, p. 295.

66. "Cache Valley Stake Historical Record Book A 1877-1884," MS 12362, p. 442.

67. "Bishops Minute Book 1872-1876, Priesthood Minute Book 1876-1888," MS 12376, p. 217.

68. Logan Temple Letter Book No. 4B, p. 453. "Garden City Ward Historical Record, Bear Lake Stake 1879-1895," MS 11234, p. 19.

69. Logan Temple District Ward A/Cs Book A, p. 205.

building articles increased, as such items as nails, paints, oils, glass, putty, and hardware were required to finish off the temple.⁷⁰ Although the previous special collection had liquidated many of the obligations, by April the accounts started again to be over-drawn. It was thought that if sufficient funds were made available the temple could be completed by the end of 1882.⁷¹ However, the year passed with a steady increasing debt which, by February 1883, had increased to nearly \$17,000, most of which was owed at the Logan Branch of the Z.C.M.I. store.⁷² It was thought best to dismiss the hired hands working for the temple, but when this possibility was discussed with the workmen, 40 or 50 of them volunteered to contribute to the temple their labor for March, while another group offered to contribute one-half of the month.⁷³ When a public announcement was made of the financial status of the temple project, a number of aids were given to the temple. Sums received from people outside of the temple district increased, and the trustee-in-trust contributed a large amount of wheat (10,000 bushels), livestock (53 head), merchandise valued at \$1,800, and all of the tithing potatoes in the area which were then sorted, sacked, and sold by car loads to dealers in Shoshone, Idaho, and Butte, Montana.⁷⁴

The last major call for assistance came November 5, 1883, when the general authorities of the church and the leaders of the Logan Temple district met together to discuss means of completing the temple. First, there was a debt of \$25,000 to consider; and second, the means for

70. Charles O. Card to Lorenzo Snow, 23 March 1882, *Ibid.*, p. 244.

71. *Ibid.*, p. 259 (11 April 1882).

72. *Ibid.*, p. 411.

73. *Ibid.*, p. 419. (19 February 1883). This donation of labor equaled \$2,501.00.

74. Logan Temple Letter Book No. 6, MS p. 75, 91. Logan Branch A/C, Stock A/C. "Logan Temple Ledger," 23 May 1883, 3 March 1883. Logan Temple Letter Book No. 6, p. 180-196.

completing the temple. To solve this problem the trustee-in-trust offered to pay \$10,000 of the debt, and suggested that the people in the area contribute \$1.00 per person. It was hoped that this would free the building of debt and furnish the means to complete the building so that dedication services could be held in the spring. "If the brethren would be faithful in raising their amounts the Trustee-in-trust would aid them [pro rata] if the need arose."⁷⁵ A suggestion was made that help be solicited from the northern stakes, lying to the south of the temple district, whose members desired to work in the temple when it was completed.⁷⁶

In constructing the Logan Temple fairly large quantities of outside assistance were given in the form of produce and cash by the trustee-in-trust and to a lesser extent by persons residing outside of the temple area. There was a decided tendency for these aids to increase as the temple neared completion. Both of these sources were to render valuable aid to the people in bringing their building program to a successful conclusion.

At the beginning of the building program Brigham Young's admonition to the people had been to erect the temple themselves; however, as trustee-in-trust of the church, he had furnished some assistance. The first aid came in the form of allowing labor tithing⁷⁷ to be worked off on the

75. Journal History of the Church, 5 November 1883, p. 7-10. The question of the disposal of the temple property was brought up at this time and a committee chosen to report these accounts.

76. Lorenzo Snow and F. D. Richards to Wm. Budge, 5 November 1883, Logan Temple Letter Book No. 6, p. 341.

77. The man desiring to work out his labor tithing would report to the temple where, after working out the allotted amount, he would report at the temple office where his temple labor credits were exchanged for labor tithing. This was transferred to the tithing accounts at the Logan Tithing Office and credited to the trustee-in-trust. "Bishops Minute Book 1872-1876, Priesthood Minute Book 1876-1888," MS 12376, p. 196. Logan T. O. A/C, "Logan Temple Ledger."

temple; this formed one of the main contributions to the project. This was followed by the trustee-in-trust accepting the responsibility for paying the yearly salaries of the temple architect (\$1,500), master mason \$4 a day,⁷⁸ superintendent (\$1,800), and clerk (\$1,300).⁷⁹ As the temple work progressed the trustee-in-trust was called upon from time to time to furnish large quantities of beef, which were usually used to feed the workers; and large quantities of grain, which were used either to feed the workmen or turned over to some of the local stores to cancel the temple debt.⁸⁰ The latter was often the case, for grain was practically as good as cash on the open market. These orders of beef and grain were obtained from the local tithing offices throughout the temple district.⁸¹ It was not unusual for these offices to retain these allotted products and pay them out to men from their area who presented the proper pay slip from the temple clerk. This system solved the transportation problem of many temple workers whose homes and families were located a distance from their providers.⁸²

In the year 1879 two other sources of aid were opened to the temple. Men and women owing money to the church's Perpetual Emigrating Fund, on account of assistance rendered to them in emigrating to Utah, were allowed to work out their bill on the temple work.⁸³ Also, the trustee-in-trust appropriated all the tithing butter and eggs of the Bear Lake

78. Logan Temple Letter Book No. 1, p. 153. Logan Temple Letter Book No. 4A, MS p. 246.

79. Logan Temple Letter Book No. 5, p. 15.

80. Stock A/C, Produce A/C, and Logan Branch A/C, "Logan Temple Ledger," "Abstract of Correspondence," Millennial Star, 41(23 June 1879), 394.

81. Trustee in Trust A/C, "Logan Temple Ledger."

82. Charles O. Card to L. L. Hatch, 28 April 1880, Logan Temple Letter Book No. 4A p. 186, 188.

83. P. E. F. A/C, "Logan Temple Ledger," 1879. Men and women working out their P. E. Fund expenses were able to receive a proper receipt from the temple clerk who forwarded the name and amounts to Salt Lake City, where the person received proper credit.

and Rich Counties to the Logan Temple building fund.⁸⁴ This was followed the next year by a \$1,500 appropriation of cloth—blankets, jeans, heavy cloth for mens suits, linsey, and assorted flannels—to the building program.⁸⁵

The contributions from the trustee-in-trust reached a total of \$30,392.64 by the end of 1880. Some apprehension was exhibited by the church leaders who maintained that the temple was to be built by free-will offering and not by tithing.⁸⁶ By March 1881, it was felt by the First Presidency that they had done more than what was contemplated in the instructions of the late president Brigham Young.⁸⁷ While they were willing to aid if the need arose, they felt that the tithing should not be used in completing the temple, and also that no coercion should be used in obtaining funds from the people.⁸⁸ In the remaining years the First Presidency appropriated substantial funds to the Logan Temple in the form of livestock, produce, grain, and some cash; and donated the heating system for the temple.⁸⁹

One other source of income to the temple building project was those amounts which were contributed by individuals living outside the confines of the Logan Temple district. At first these were quite small, but as the temple neared completion they mounted to sizeable sums. Some of the first amounts donated came from a variety of sources: \$36.96 from the New Zealand Conference, \$50.00 from the St. George Stake, and \$22.61 from

84. L. John Nuttall, Diary, 1 October 1879.

85. This was appropriated from a factory in Washington, Utah, and shipped by rail to Logan to be used to pay and clothe the workmen and their families. Charles O. Card to T. J. Jones, 28 August 1880, Logan Temple Letter Book No. 48, p. 188.

86. Trustee in Trust A/C, "Logan Temple Ledger," "Cache Valley Stake Historical Record Book A 1877-1884," MS 12362, p. 307.

87. "Bishops Minute Book 1872-1876, Priesthood Minute Book 1876-1888," MS 12376, p. 183.

88. *Ibid.*, p. 217.

89. Cash A/C, "Logan Temple Ledger," 31 March 1883. Cost was \$6,694.80.

from the Salt Lake Stake.⁹⁰ Not until the latter part of 1881 did the amounts donated increase markedly, the year ending with a grand total of \$1,518.87.⁹¹ In 1882 outside contributions increased, and by 1883 they had doubled over the previous year. Many liberal donations were being received at the temple, as well as inquiries as to how best to forward temple donations. Superintendent Card replied by publishing a letter in The Deseret News which listed the following methods: Through the Salt Lake City and Ogden Z.C.M.L., bank checks to Thatcher Brothers in Logan, or post office orders made out to the Logan Temple.⁹² By the end of 1883 the amount of contributions (\$6,729.68) was such that the following letter was made up and addressed to the donors (prior to this time individual letters of appreciation had been issued):

Enclosed please find receipt for your liberal contribution to the Logan Temple for which please accept thanks. I can assure you that the assistance is much appreciated for a friend in need is a friend indeed. The good work is fast approaching completion, our workmen are putting on the last finishing touches, and we hope soon to be able to present it as a free will offering to the Lord. May those who have thus contributed be worthy to share in the blessings.

Your brother in the Gospel.

C. O. Card⁹³

The sources of these donations, which included money and goods, were many and varied. Considerable amounts were received from the Utah area, but some amounts were received from distant places. A few examples were \$100 from a lady in Council Bluffs, Iowa;⁹⁴ \$25.00 from the M.I.A. of Cohoes, New York; \$5.00 from a man in Smithville [Pima], Arizona;⁹⁵ \$1.00

90. "Forty-eight General Conference," Millennial Star, 40(4 November 1878), 690.

91. Other Sources A/C. "Logan Temple Ledger."

92. Charles O. Card to The Deseret News, 12 April 1883, Logan Temple Letter Book No. 6, p. 135.

93. *Ibid.*, p. 411.

94. Logan Temple Letter Book No. 4B, (16 August 1880), p. 181.

95. Other Sources A/C. "Logan Temple Ledger," 2 December 1882, 12 April 1883.

from a lady in Shady Grove, Mississippi;⁹⁶ and 100 pounds sterling from an unknown person.⁹⁷ Some organizations such as the Salt Lake City Firemen, the Central School (teachers) of Ogden,⁹⁸ and a number of church organizations—Primaries, Relief Societies and wards—supplied quantities of cash plus small amounts of merchandise—honey, books, vegetables, shoes, garden sheds, carpets and quilts. Some labor was donated but in limited amounts.⁹⁹

The first united outside effort to aid the people in the Logan Temple district came in December 1883. In November the First Presidency of the church had suggested in the Cache Valley Stake Conference at Logan that the stakes lying to the south be encouraged to participate.¹⁰⁰ This suggestion was carried out, and during the latter part of December a special drive was undertaken. In the Salt Lake City wards it was made the special topic of discussion on December 30, 1883:

Last Sunday evening, at the ward meetings in this city, the subject of the Logan Temple was made the theme of discourse by the home missionaries. The people manifest a desire to help build the house of the Lord, and there is no doubt but what Salt Lake City will pour its mite into the 'money box of the Lord' to bring about the mighty purposes of Jehovah.¹⁰¹

One of the results of this appeal was a \$4,546.25 donation from the Salt Lake Stake in February 1884.¹⁰²

Additional cash revenue was received from the people who visited the temple prior to its completion and who donated small amounts before they

96. *Ibid.*, 25 June 1883.

97. Logan Temple Letter Book No. 7, MS p. 35.

98. Other Sources A/C, "Logan Temple Ledger."

99. The amounts of goods donated were very limited probably due to the difficulty in transportation. There were a few examples of labor donated but these were limited, not much over \$1,000 being contributed in this manner.

100. Charles O. Card to Wm. Rudge, 6 November 1883, Logan Temple Letter Book No. 6, p. 341.

101. Journal History of the Church, 2 January 1884, p. 10.

102. Other Sources A/C, "Logan Temple Ledger," 4 February 1884.

left. The number of those visiting the temple was sufficient to cause the appointment of two extra guides. These men were often handed small amounts of cash as tips, and many visitors—especially strangers—wondered when they were handed back a receipt. Upon asking the reason for the guides' actions, they were often informed, "We are paid our wages and all presents received we feel it our duty to place to the temple fund, rather than in our own pockets."¹⁰³ The effect of these small donations and other outside help (in addition to those from the trustee-in-trust) swelled the total contributions from outside the temple area to over \$21,000 by May 1884, when the temple was dedicated.¹⁰⁴

On May 15, 1884, two days prior to the dedication of the Logan Temple, a total of \$607,063.17 had been expended upon the sacred edifice.¹⁰⁵ This total amount included all the labor, merchandise, livestock, produce and cash which had been donated to the building program by the Logan Temple district, the trustee-in-trust, and other outside sources. Out of the total the following amounts were contributed: 63 percent in labor (\$380,082), 5 percent in merchandise (\$30,231.01), 5 percent in livestock (\$29,471.85), 12 percent in produce (\$71,157.36), and 15 percent in cash (\$93,484.62). These amounts were received from the following sources: the temple district 61 percent (\$371,543.21), the trustee-in-trust about 36 percent (\$214,652.92), and sources outside of the temple district a little over 3 percent (\$20,867.04).

The total amounts contributed by the three stakes comprising the temple district show that the Cache Valley Stake, with a population of 18,196¹⁰⁶ (5,791 of which were under eight years of age), had a per

103. Journal History of the Church, 6 February 1884, p. 6.

104. Other Sources A/C, "Logan Temple Ledger."

105. See Table 1, appendix.

106. Wilford Woodruff Journal, 18 May 1884.

capita donation of \$13.33; while Bear Lake Stake, with a population of 4,324,¹⁰⁷ donated \$14.34 per capita; and Box Elder Stake, with a population of 6,414,¹⁰⁸ contributed \$10.45 per capita.

The contributions to the temple during the seven years of building show a steady flow of funds.¹⁰⁹ By the fall of the first year about \$34,016 was raised, and contributions had increased nearly three times by the following year. In the fall of 1879 the total had nearly doubled over the previous years, and for the remaining years until the temple was completed, about \$100,000 was raised each year. This steady supply of funds was due in part to the donations of the trustee-in-trust which reached sizeable proportions near the end of the building program, rising from \$1,967.79 at the end of 1878 to \$87,983.64 at the end of 1881; and finally \$214,652.92 by the dedication of the temple. It also was aided by the sharp increase of funds from outside sources, increasing during the last year from \$6,729.68 in 1883 to \$21,850 by the middle of May 1884.¹¹⁰

With the dedication of the temple on May 17, 1884, came the time for which the Saints in the northern Utah and southern Idaho area had hoped, worked, and struggled to realize for seven years. During these years the members of the church had worked and contributed of their substance to erect a temple costing more than half a million dollars, but which, to them, was important as a House of the Lord. Of course, there were those who complained and others who felt it beyond their means to

107. Andrew Jenson (comp.), History of "Bear Lake Stake, Utah," 1884.

108. History of "Box Elder Stake, Utah," 1884. Because the February 1884 statistical report shows an increase of over 1,000 people and the August 1884 a decrease of nearly 1,000 people, I have used the figure 6414 for the population of this stake which is 1,000 less than the February 29, 1884, figure (7414).

109. See Table 2, appendix.

110. Other Sources A/C, "Logan Temple Ledger," 1884.

contribute the needed cash and supplies.¹¹¹ Nevertheless, an effective organization was developed among the people in the district to work toward the common goal and facilitate the giving of time and means. With the assistance of the church Cache Valley Saints and their neighbors were able to convert more than \$600,000 in time, goods, and cash into an imposing structure for the worship of God.

111. "Bloomington Ward Bear Lake Stake Elder's Quorum Minute Book 1864-1885," MS 11212, p. 111. "Minutes of the 5th Ward Sunday School from December 22, 1878, to December 24, 1882," MS 12615, p. 41.

THE TEMPLE SAW MILL

When the decision was reached to erect a temple in Logan, serious consideration was given to the large supplies of building materials and funds necessary for such an undertaking. The result of this was the establishment of a number of industries to provide the quantities of building materials. It was hoped that the surplus from these enterprises could be sold or exchanged for the materials which could not be produced by the Saints. The need for relatively large quantities of lumber in the erection of the temple resulted in the establishment of a Temple Saw Mill by those in charge of the temple building program. This mill was to play an important part in the over-all program. It was to demonstrate the ability of the members in the Logan Temple district to organize and support the program in the erection of their sacred edifice.

Prior to the dedication of the temple site some consideration had been given to supplying the relatively large quantities of lumber required for the erection of the temple. After a period of investigation a large stand of Red pine (Douglas fir) timber was discovered in Maughan's Fork of Logan Canyon,¹ approximately 26 miles from the temple site, and it was decided to erect a sawmill nearby.

On May 9, 1877, nine days before the dedication of the temple site, Charles O. Card and Thomas X. Smith of Logan selected a mill

1. Some time following the period of the temple sawmill the name of this branch of Logan Canyon was changed from Maughan's Fork to Temple Fork, which is its present designation.

site four miles up Maughan's Fork.² At this spot two small canyons converged forming a small level area suitable for erecting a sawmill and living quarters. At the mouth of the right-hand fork was a spring of water which had a flow sufficient to power the contemplated mill. A small stream flowing out of the left fork was of sufficient size to furnish the camp with water and supplement the spring during the summer months.

Two days after the selection of the mill site, B. M. Lewis, Paul Cardon, George Batt and Edward Clark arrived at the site and commenced the labors necessary to securing the location and erecting quarters.³ These men had been called to begin operations to forestall anyone else from logging in the immediate vicinity. At this time a company known as Coe and Carter were operating in Blacksmith's Fork Canyon. It was feared that these men, who were furnishing ties to the railroad, might enter the Maughan's Fork area and begin operations in the stand of timber selected for temple purposes.⁴

Access to the timber and mill site proved to be a difficult task since the road leading up Logan Canyon was in a poor condition, except for the first few miles. As early as June 1869, Brigham Young had suggested that a road be opened in the canyon to connect Logan with the

2. The Deseret News, 18 May 1886. The stand of timber had evidently been located prior to this time. Since the Saints knew they were going to erect a temple as early as December 1876, it is not at all unlikely that they began looking for a suitable timber at an early date.
3. "Logan Temple Lumber Camp Book No. 1," MS (May - August 1877), which is the first sawmill time book, lists these four men, plus Joseph Foster, who arrived a few days later, as working some time in May 1877.
4. John Cardon, son of Paul Cardon, relates that as a young boy he remembers his father coming home in great haste, and, after gathering up his tools and clothes, left that evening with his wagon for the canyon to commence constructing living quarters and laying out the camp area.

Bear Lake area, and in the fall of that year a road had been opened as far as Ricks Spring, a distance of about 25 miles;⁵ however, the upper portion of this road had fallen into disrepair in later years.

Following the dedication of the temple site a crew of men from the Bear Lake area were sent to construct a road from the mouth of Maughan's Fork up to the mill site, a distance of about four miles, and to begin logging operations in the timber. This crew, which consisted of 32 men with 12 yokes of oxen, started work June 19, 1877, under the direction of B. S. Hunt from St. Charles, and were rotated monthly with a new crew of men giving their time to forwarding the temple building program.⁶

In the latter part of July a second road crew under the direction of Alexander A. Allen started repairing the road up Logan Canyon to the point where the Bear Lake men had commenced operations. This second crew started with 11 men and increased to over 20 men by the latter part of September.⁷

The construction of the sawmill was begun in the early part of September 1877, after David B. Lamoreaux and G. W. Card of Logan had laid out the site.⁸ By September 15 work on the mill had commenced under the direction of David B. Lamoreaux, and help was solicited from the Bear Lake Stake "...to send a good, competent millwright...to Maughan's Fork to assist Lamoreaux on the Temple Mill, [for] the men you have there do not understand the work."⁹ He was soon joined by a

5. Henry Ballard Journal, 24 June, 5 July, 25 October 1869.

6. "Logan Temple Maughan's Fork Book No. 2," MS (18 June to 24 November 1877).

7. "Logan Canyon Road A/C," part II, MS (30 July to 27 August 1877). "Logan Temple Logan Canyon & Wood Camp Book No. 2," MS (27 August to 29 September 1877). Moses Thatcher to Lorenzo Snow, 27 July 1877, Logan Temple Letter Book No. 1, p. 68.

8. Logan Temple Journal Day Book A, MS (2 June 1877 to 31 May 1878), 10 September, 17 December 1877.

9. Charles O. Card to Wm. Budge, 15 September 1877, Logan Temple Letter Book No. 1, p. 151.

few carpenters and a blacksmith.¹⁰

The machinery for the sawmill was manufactured by the Logan United Order Foundry, Machine and Wagon Manufacturing Company, often referred to as the Logan Co-operative Machine and Blacksmith shops. In the latter part of July 1877, the firm had contracted to make in 40 days a water-powered sawmill for the temple building committee.¹¹ This mill was completed on schedule and forwarded up the canyon.¹²

By November 3, 1877, the people were informed in their stake conference that the sawmill was in operation and was now producing the needed lumber for the temple construction.¹³ Two weeks later it was referred to as "doing a good business," and by January the mill was sawing lumber at the rate of 5,000 board feet on a good day's operations.¹⁴

The power to turn the 54-inch saws of the mill was supplied by a Leffel water wheel which was capable of generating the following horsepower, depending on the amount of (water) head: 20 feet head produced 50 horsepower, 21 feet head produced 56 horsepower, and 22 feet head produced 60 horsepower.¹⁵

10. O. M. Monroe of Clifton, Archibald O. Lamoreaux of Logan, Livingston Bodily of Lewiston, and Joseph Schvaneveldt of Weston—blacksmiths and carpenters—arrived within the following month and aided in erecting the sawmill. "Saw Mill Book No. 1 Logan Temple," MS (15 September 1877 to 4 May 1878).
11. The Deseret News, 25 July 1877, p. 392.
12. Ibid., 17 October 1877, p. 585. This sawmill was entirely of home production. All the castings and work being done by the firm who claimed that it would 'compare favorably with any eastern mill both in price and quality of work.'
13. Ibid., 14 November 1877, p. 653. A special attempt was made to complete this sawmill in order that this could be announced as an encouragement to the Saints.
14. Charles O. Card to F. D. Richards, 19 November 1877, Logan Temple Letter Book No. 1, p. 273. Charles O. Card to A. A. Allen, 14 January 1878, Ibid., p. 372.
15. "Saw Mill Book No. 1 Logan Temple," MS (15 September 1877 to 4 May 1878).

Timber to supply the sawmill came from the area immediately surrounding the mill which had been located in this area because of the abundance of red pine (Douglas fir) timber. Logging operations were carried on in the immediate vicinity of the hills surrounding the mill where the timber was cut and skidded down the hill to the mill or creek below. Here with not too much effort the logs were snaked to the mill yard for sawing.

A year after the mill was in operation, on November 8, 1878, Wilford Woodruff visited the mill site and was impressed with the location:

...I visited the Temple Water Sawmill in Logan Canyon and found it the best mill I had seen in the territory. I think there was 5,000,000 feet of red and white pine lumber that could be got at from this mill in the various canyons leading to it.¹⁶

The white pine (Engelman spruce) proved to be too far removed from the sawmill for efficient operation. To solve this problem a crew of men were sent a few miles past Naughan's Fork up Logan Canyon. These men logged timber in the White Pine Hollow area, and the logs were transported to the United Order Steam Sawmill nearby where they were sawed into lumber. From here the lumber was transported by wagon and sled to the temple block.¹⁷

Some balsam (Alpine fir) trees were logged at the Temple Sawmill location. Although a poorer grade of lumber, it could be used to good advantage by cutting it into shingles and lath for which a ready market existed.¹⁸

Soon after the sawmill was in operation, the problem of furnishing

16. Wilford Woodruff Journal, MS (1 January 1873 to 7 February 1880) 8 November 1878.
17. "Time Book for White Pine Hands No. 1," MS (July to November 1880). Charles O. Card to Ira Nebeker, 10 November 1880, Logan Temple Letter Book No. 4A, p. 210.
18. Charles O. Card to Phileman Lindsay, 21 November 1881, Logan Temple Letter Book No. 4B, p. 483.

a complete crew, plus an efficient one, came up for consideration. Up to this time a regular crew had constructed the mill while a transient force of men worked building roads, felling trees, and snaking logs to the sawmill. The latter group, consisting mainly of men from the Bear Lake area, had worked in monthly periods. Each month a new force of men was sent to replace those returning home.¹⁹ The need of a more constant and efficient crew was realized, especially for the positions of foreman and sawyer. A foreman was needed to oversee the operations and insure the efficient functioning of the mill, since few men worked for long periods, among his force of men. A competent sawyer was needed to insure properly cut lumber and to keep the saws in a good cutting condition.

Paul Cardon of Logan was the first foreman, and Carl Hanson of St. Charles, Idaho, was the first sawyer. These two positions were filled usually for the entire cutting season, which extended in some instances through the complete year.²⁰

Brigham Young, at the time of the dedication of the temple grounds, had stated the type of labor policy which he desired to see used. Men were to be called from various wards. When these men became accustomed to the work, he suggested that "they be kept on in preference to changing them for raw hands. Let the people sustain these hands and their families so that they can be kept steadily at work."²¹ This policy was only partly successful here at the sawmill. The foreman and sawyer remained for long periods, but the other hands came and went fairly regularly.

19. "Logan Temple Maughan's Fork Book No. 3," MS (1 August to 13 October 1877). "Maughan's Fork Book 4 Logan Temple," MS (1 November 1877 to 9 March 1878).

20. Loc. cit.

21. The Deseret News, 6 June 1877, p. 275.

In February 1879, a new policy was worked out. Since the Bear Lake Stake was nearest to the mill, it was decided to allow them "to run and stock the mill [and] furnish a sawyer for their portion of the labor upon the Temple."²² This method continued in force for over a year. At times foremen, sawyers, and a few mill hands were procured elsewhere, but this was the exception rather than rule.²³

As time passed this policy of employment was modified. Superintendent Card, on May 24, 1880, notified the president of the Bear Lake Stake that it had been decided to stock the sawmill with hired hands for the whole season. These men were being selected from his stake, which was expected to pay these men by the temple offerings from their stake.²⁴ This policy was carried into effect and continued in force through most of the sawmill's operations. No donation labor was ever refused. Some contracting was done to furnish logs to the mill. These men were credited according to the number of board feet, red pine logs at the mill ready for sawing being worth \$7 per thousand feet.²⁵

The number of personnel employed at the mill varied usually according to the season of the year. The average number was between 20 and 30. These included a foreman, one or two sawyers, a cook or two, a clerk, and the remainder consisted of mill hands, choppers, teamsters, etc. During the summer and early fall as the farm work increased there tended to be a corresponding decrease in mill personnel.²⁶

22. Charles O. Card to A. A. Allen, 27 February 1879, "Copies of Telegrams for Logan Temple Book," p. 272.

23. "Temple Saw Mill Time Book No. 1," MS (January 1879 to January 1880).

24. Charles O. Card to James E. Hart, 24 May 1880, Logan Temple Letter Book No. 4B, p. 114.

25. Charles O. Card to Phileman Lindsay, 26 July 1882, Logan Temple Letter Book No. 5, p. 287.

26. "Temple Saw Mill Time Book Commencing August 1878" to November 1883, MS.

The problem of pay for the workers was efficiently worked out. At first men donated their time, being "called" or volunteering from their respective wards. Each of these men received credit for his work listed in dollars and cents. If he remained as a permanent hand or was hired by the foreman, he received his pay in merchandise donated for the temple building program or in products produced at the mill. Sometimes a little cash was paid. The following pay scale was used:²⁷

Foreman	\$2.50		Inter	\$3-4	per day
Sawyer	\$2.00		"	\$3-4	" "
Carpenter	\$2.00	to		\$3.50	" "
Mechanics	\$2.25	to		\$3.00	" "
Loggers	\$2.00				" "
Herdmen, Youngmen	\$1.00				" "
Teamster and team	\$4.00				" "
Teamster and yoke of oxen	\$3.00				" "
Male cook	\$2.00				" "
Female cooks and helpers	\$3.00				" week

Exceptions to this scale were made. In special cases men were hired by the month—\$100 for a foreman²⁸ and \$25 to \$35 a month for herders and roustabouts, with many gradations in between. There were a few examples of extra pay on certain types of jobs, and men were credited with some traveling time. A time limit was set on the length of each work-day. Certain men were credited with overtime when working days and parts of nights on the lath mill or charcoal pit.²⁹ Little work was done on Sunday. Only those who supervised the charcoal burning, herded stock, and cooked the meals performed labor on the Sabbath.³⁰

27. Loc. cit.. "Temple Saw Mill Book B," MS (25 May to 24 August 1878).

28. Charles O. Card to C. C. Rich, 12 March 1879, "Copies of Telegrams for Logan Temple Book," p. 313. Joseph M. Wight was employed during 1879 for \$100 per month as the sawmill foreman. He requested his pay in the following kinds: '\$15 donations and tithing, \$25 in wheat at \$1 per bus., \$20 in stock at tithing prices, and \$40 in merchandise and cash.'

29. "Saw Mill Time Book 1878 Commencing week ending August 3rd," MS (3 August to 14 December 1878).

30. "Maughan's Fork Book Logan Temple A," MS (24 December 1877 to 20 July 1878).

Some difficulty was experienced at times in procuring a full supply of men when they were needed. Superintendent Card was not above joking about the problem as is evidenced in one of his letters to the sawmill foreman:

Good news from home, No! I mean from Bear Lake I just rec'd Telegram...that ten or twelve good hands would return with our Temple team, you will please get the boys to hold you while you shout for joy and hurrah for Bear Lake,³¹

Later the following month Card reported his approval of the encouraging report forwarded from the sawmill. He again stated his feelings concerning his fellowmen in the following manner. "It seemingly takes our brethren to try our good faith. The temple hands are a little like the old ladies soap 'will go and come' which I think will all come out right."³² Patience was a virtue even to these men working for the common cause of erecting their sacred temple.

When the sawmill first began sawing timber, lumber was their only product; however, in time as slabs accumulated, they were burned and converted into charcoal. But a more economical use was soon suggested. In February 19, 1878, a letter was sent to Bishop McBride of the Hyrum Ward from Superintendent Card:

We understand your Co. owns two Lath Mills, one of which you are not using. We would like to purchase one to place with our Temple Mill, as we /have an/ abundance of Lath Timber which turned into Lath would form a source of revenue, much needed in our Temple matters.³³

On March 11, 1878, the sawmill received a bill of lumber for a building 18 x 30 feet to house the lath mill.³⁴ Five days later

31. Charles O. Card to Paul Cardon, 5 January 1879, "Copies of Telegrams for Logan Temple Book," p. 203.

32. Charles O. Card to Paul Cardon, 8 February 1879, Ibid., p. 250.

33. Charles O. Card to James McBride, 19 February 1878, Logan Temple Letter Book No. 2, p. 47.

34. Ibid., p. 69.

Superintendent Card stated that within two weeks all the logs will be sawed, "...then I think of putting in a Lath and Picket saw."³⁵ The mill was ready for operation that summer, and A. A. Allen of Weston was requested to report to the sawmill not later than the 22nd of July 1878, "...that you may drill the Lath Mill Hands, as there is no one at the mill that understands running a Lath Mill."³⁶

Ties for the railroad provided an early source of revenue for the temple sawmill. Two methods were used in procuring ties. In the spring of 1878 a large quantity of ties (8,000) which had been hewed were brought out of the canyon,³⁷ because in the spring of 1879 some minor changes were made at the mill to enable ties and tie shingle blocks to be produced. The tie timber was logged by different companies of men who were first credited with eight cents per tie for all the timber they furnished to the mill, and the "offals" reverted to the mill. Later credit was increased to 12½ cents for good ties and six and one-fourth for poor ones.³⁸

As early as January 7, 1879, the possibility of producing shingles at the mill had been discussed by the superintendent.³⁹ On March 12, 1879, inquiries were made at Paris, Idaho, of Mr. Joseph Rich to ascertain if he would sell his shingle mill to the temple and on what terms.⁴⁰ The same day a letter was mailed to Joseph M. Wight of Hyrum requesting his assistance in installing a shingle mill at the sawmill.⁴¹ The

35. Charles O. Card to Charles C. Rich, 16 March 1878, *Ibid.*, p. 70-72.

36. Charles O. Card to A. A. Allen, 10 July 1878, *Ibid.*, p. 188.

37. Temple Mill A/C, "Logan Temple Ledger," March 1878.

38. Charles O. Card to Christian Wadson [Wadsen], 22 April 1879, "Copies of Telegrams for Logan Temple Book," p. 361, 418.

39. Charles O. Card to Arthur Stayner, 7 January 1879, *Ibid.*, p. 205.

40. Charles O. Card to Charles C. Rich, 12 March 1879, *Ibid.*, p. 313.

41. Charles O. Card to J. M. Wight, 24 March 1879, *Ibid.*, p. 337.

shingle mill was purchased and installed during the spring, and by June shingles were being produced and available for sale.⁴²

The next improvement was a major one. During the early part of 1882 it was decided to completely overhaul the mill and install an edger. The sawmill was lengthened by building a shed on the west end, and the tramway was moved south.⁴³ It was well into the summer before lumber was again being produced, but now edged lumber was available for the temple and for sale.⁴⁴

Transporting the sawmill products 26 miles to the temple block in Logan was a big problem. Because of the condition of the roads much of the hauling was done by sled in the winter time when the weather permitted. When wagons were used, smaller loads were hauled. It became a common practice to haul the lumber in two stages. First it was moved from the mill down the fork to the Temple Wood Camp, which was located about five miles down Logan Canyon. Here loads of lumber were stacked, later to be reloaded and taken into Logan.⁴⁵

Most of the lumber was hauled by special calls upon the Saints of the Cache Valley and Box Elder areas. Notice was given of the amounts to be hauled and each ward usually furnished their quota of men and teams.⁴⁶ Each teamster going to the Wood Camp or sawmill was required to produce an order from the temple block and a toll road ticket before

42. Temple Mill A/C, "Logan Temple Ledger," 18 June 1879.

43. Charles O. Card to Phileman Lindsay, 2 March 1882, Logan Temple Letter Book No. 5, p. 75, 151.

44. Some attempts were made in 1878 to sell or dispose of the red pine bark which accumulated at the rate of three-fourths to one cord per day. Only one order of 557 feet was sold for \$50.13 to the Smithfield Coop Tannery. Charles O. Card to Smithfield Coop Tannery, 11 June 1878, "Copies of Telegrams for Logan Temple Book," p. 31. Temple Mill A/C, "Logan Temple Ledger," 6 October 1879.

45. Charles O. Card to Nathaniel Haws, 10 January 1880, Logan Temple Letter Book No. 4A, p. 134.

46. Charles O. Card to Ira Nebeker, 10 November 1880, Ibid., p. 210.

he was allowed to load up.⁴⁷

Some of the lumber hauling was done on shares. If a man desired to do this, he was allowed the following rates per thousand board feet, depending on the type of lumber hauled: \$6 for weng sheeting, \$10 for common lumber, \$13 for rustic, and \$15 for flooring and pickets. In some cases \$9 per thousand board feet of lumber was allowed for just hauling.⁴⁸ The men were required in all cases to first haul lumber for the temple; when upon receiving a proper receipt from the temple block clerks, they in turn hauled their own lumber from the mill.⁴⁹

Transporting ties and slabs proved to be an easier matter. These were hauled usually in the winter down the fork to the Logan River and stock-piled near the river bank. When spring came a crew of floaters pushed them into the river and floated them downstream. The ties were taken out of the river near the mouth of Logan Canyon and the slabs were stopped by a log boom near the Lime Kiln one to two miles up Logan Canyon where they were used for fuel to burn the lime used in the construction of the temple.⁵⁰

Keeping the road open during a hard winter proved to be quite a task, especially in the Maughan's Fork area. An example of this is seen in a letter of instruction sent to the sawmill foreman:

Take team & hands and break road, have 3 or 4 extra men go ahead of the oxen and horses, have oxen go first but don't chain them together in the deep snow or plunge the

47. Charles O. Card to Robert Daines, 8 July 1880, Logan Temple Letter Book No. 4B, p. 153.
48. Charles O. Card to Wm. E. Bassett, 14 June 1878, "Copies of Telegrams for Logan Temple Book," p. 34.
49. "Lumber Received & Hauled Book" Temple Mill 1878-1883, MS. The loads of lumber varied from 800 to 1,400 board feet depending on the type of lumber and season of the year. Eight-thousand shingles equaled one thousand feet of lumber, and 4,000 lath equaled 800 feet of lumber.
50. "Floaters Book 1" Logan Temple, MS (11 March to 14 September 1878). Charles O. Card to Nathaniel Haws, 16 July 1880, Logan Temple Letter Book No. 4B, p. 165.

horses to excess, take it easy & don't expect to do it all in one day and don't go so far you can't get back the same day and don't start out if it is stormy.⁵¹

The danger of snowslides was ever present, especially near the mill and in Naughan's Fork. Special instructions were issued to the teamsters and loggers to be ever on the alert. Despite every precaution taken, a snowslide caused the first two fatalities during the temple building period. Superintendent Card described the accident while making a report to Charles C. Rich:

...Bro [Joseph] Morris the foreman at the Mill with 12 men and 3 teams were breaking road...near the mouth of Naughan's Fork when a snowslide came down upon them; coming a distance of about 75 yards having a base of about 300 yards the whole mass assuming the shape of the letter U. Seven of the men were caught in the slide 5 of whom were extricated unhurt. Bro. Wm King our Temple Teamster and Bro Nephi Osterholdt from St Charles were buried in the snow together with 2 mule teams.⁵²

The bodies of these two men were not recovered until 42 hours after the accident. They were transported to Logan City, and on February 27, 1880, they were interred side by side in the Logan Cemetery.⁵³

Securing the timber rights for the Temple Sawmill caused the temple building committee some problems. At first the men had moved into the timber areas, found a likely looking stand of timber, and commenced cutting operations, pre-emption being an established principle at this time; however, in December 1877, the deputy U. S. Surveyor-- James Martineau--informed the "brethren" that all those engaged in cutting timber upon unsurveyed lands were to desist and take steps to

51. Charles O. Card to Paul Cardon, 17 February 1879, "Copies of Telegrams for Logan Temple Book," p. 255.
 52. Charles O. Card to Charles C. Rich, 1 March 1880, Logan Temple Letter Book No. 3, p. 250.
 53. Charles O. Card to J. W. Eldredge, 5 March 1880, Logan Temple Letter Book No. 4A, p. 164.

obtain legal title thereto.⁵⁴ A letter was addressed to the temple building committee by Wm. B. Preston concerning this new development, and steps were taken to secure title to the land in question.⁵⁵

The following year, with the passage of the so-called Land Laws of June 1878 by the Federal Government, new concern was felt over the timber problem. This new law, as interpreted by the Commissioner of the General Lands Office, stated that it was unlawful to cut timber on mineral lands in the territories of the United States.⁵⁶ On November 18, 1878, a letter was forwarded to President Taylor requesting his aid:

...we are somewhat in jeopardy in procuring timber for our Logan Temple from the Public Lands of the U.S. so called by the Laws of June 1878 and other laws that are of longer standing. We find that the lands that we are cutting timber upon are of a mineral character...we can have those lands surveyed as mineral lands by depositing \$850.00 at the Surveyors General's Office and receive therefore lands at \$2.50 per acre...it requires that amount to have our Township surveyed...in a new locality like ours. In my judgement there is timber to justify us in having the survey made but we have not the cash to advance. There is timber enough in our locality (red pine) for both Logan and Salt Lake Temples and a good mill to saw it.⁵⁷

By 1879 no steps had been taken to secure the land and timber under the new land laws; however, it was felt that the new law would not affect the temple mill too strongly. Superintendent Card of the temple explained the situation in a letter sent to the Manti Temple Architect June 14, 1879.⁵⁸ After stressing the need of apportionment of labor and good timber roads, he had this to say concerning the stumpage problem:

54. "Bishops Minute Book 1872-1876, Priesthood Minutes Book 1876-1888," MS 12376, 1 December 1877.
55. Wm. B. Preston to Temple Building Committee, 10 December 1877, Logan Temple Letter Book No. 1, p. 332.
56. The Deseret News Semi-Weekly, 19 October 1878, p. 2.
57. Charles O. Card to John Taylor, 10 November 1878, "Copies of Telegrams for Logan Temple Book," p. 149.
58. Superintendent Card was requested by one of the church authorities to explain the Logan Temple's method of obtaining lumber for the temple building program.

In regard to the stumpage I will state, we have never been troubled as yet. I had the $\frac{1}{4}$ section that the mill was located on surveyed to myself, and recorded by the County Recorder. But the better way would be to establish mineral claims and have it surveyed as Mineral Lands...if it is possible to do so.⁵⁹

In July the timber agents of the Federal Government came into Cache Valley looking for violators of the timber laws. At first the mill owners were unaware of their presence, but soon advice was being forwarded to other mill owners not to advertize their lumber, "...as the stumpage agents are already after all the mills on this side [Cache Valley]."⁶⁰ It was felt that if no lumber was advertized that some of the mill owners might escape trouble with the agents, since it was not unlawful to use small amounts of timber for domestic uses.

The Temple Sawmill came under the observation of the timber agents, and an appeal was sent to F. D. Richards, one of the temple building committee, for some legal advice because the temple interests were being affected greatly by the curtailment of operations.⁶¹ After consultations a decision was reached to draw up a statement concerning the operations and purposes of the sawmill. This statement was signed by Superintendent Card, Wm. E. Bassett (former mill clerk) and George F. Stratton, the time keeper at the temple block, and included the following: the sawmill was being run entirely in the interests of building the Logan Temple. Since its operations it had cut about 600,000 feet of timber which had been used in the temple and sold to the Utah and Northern Railroad and temple employees. In opening up roads to obtain the timber the temple had expended \$19,000 and opened up communications between the Logan and Bear Lake Valley. Since the

59. Charles O. Card to Wm. H. Folsom, 14 June 1879, Ibid., p. 415.

60. Charles O. Card to James H. Hart, 18 July 1879, Ibid., p. 449.

61. Charles O. Card to F. D. Richards, 19 July 1879, Ibid., p. 451.

majority of the work had been done by free contributions, and the temple concerned was for religious purposes, the signers of the document felt that it would be a grave injustice to prohibit the cutting of timber. This explanation was accepted by the timber agents and milling operations were resumed.⁶²

The camp life at the sawmill indicated a wide variety of experiences. Since the mill was in operation the greater part of each year,⁶³ these events were not confined to the warmer seasons. Winter time usually was the busiest time, especially for the loggers who worked long hours cutting a large supply of timber. If the winter became too severe, operations were halted and the men took a vacation. This included anything from sleeping to doing odd jobs around the camp, or hiking home on snowshoes. The summer months were more pleasant but the working day was longer.

Visitors were a common occurrence at the mill. People traveling to and from the Cache Valley and Bear Lake areas would often stop for the evening. Sometimes the wife and children of a mill hand dropped in for a visit and spent a few days.⁶⁴ The lumber and supply wagons, plying between the camp and Logan, were often used as a sort of public conveyance.⁶⁵ Teamsters welcomed the opportunity for company on the long trip which took a full day to complete.

A boarding house was maintained for the mill employees and the teamsters who hauled the lumber. In most cases they were charged at the rate of 10 cents per meal. Sometimes free meals were offered to

62. Ibid., 21 July 1879, p. 454.

63. One or two winters the mill was completely shut down due to the snow and snowslides, but this was the exception rather than the rule.

64. Charles O. Card to Ep. Horn, 29 September 1878, Ibid., p. 108.

65. Charles O. Card to C. H. Wright, 2 December 1879, Logan Temple Letter Book No. 4A, p. 85.

encourage the "brethren" doing the hauling.⁶⁶ The bunkhouse was available to anyone stopping over at the mill.

Usually two women cooks and one or two helpers were employed in the cookhouse. Often they were the wives of the mill hands. In some cases a man and his wife were placed in charge of the culinary department.⁶⁷

Dancing was a very popular form of recreation at the camp, in fact too much so for the superintendent of the temple. On October 2, 1879, the mill foreman received the following words of advice from Superintendent Card:

I learn the men indulge very freely in the dance. While I do not wish to curtail them in their enjoyment I do not think it wise to have them quite so often. I think one a week should suffice.

It appears that the cookhouse had been used for holding these dances for he continued with,

Please see that the cooks have their departments left as much as possible to themselves that there shall be no grounds for evil or dissatisfaction. There has no complaint been entered, but I drop this to prevent.⁶⁸

Holidays were celebrated with great care and planning to insure everyone a good time, and to help satisfy the workers need for relaxation and entertainment. The "Fourth" and the "Twenty-fourth" of July were popular holidays. People from Logan to Bear Lake visited the camp on excursions and outings during the warm season. A good example of this is the two celebrations held in 1879. Careful plans were made ahead of time by the temple superintendent and sawmill foreman to insure

66. Charles O. Card to John O'Brien, 16 January 1880, *Ibid.*, p. 139.

67. Charles O. Card to John O'Brien, 28 November 1878, "Copies of Telegrams for Logan Temple Book," p. 159.

68. Charles O. Card to Christian Madsen [Madsen], 2 October 1879, Logan Temple Letter Book No. 4A, p. 10.

a pleasant day on the Fourth of July:

Agreeable to promise I write you in regard to the celebration of the 4th of July at the mill. I will try and be there with a company & the necessaries to make the day one of festivity. I want you to keep Charlie there to play the Violin. I expect Pres. Preston will come up, also a lot of young people. We can clean up some part of the Mill to dance in. Please say to all the brethren that I will expect them to remain at the Mill and participate with us as I am getting this up for their special benefit.⁶⁹

The day must have been enjoyed by all the mill hands and the visitors for another one was planned for the "Twenty-fourth" with the Bear Lake people being the guests. The only complaint was that the cooks had worked too hard. This appears to have been remedied because three days before the Pioneer Celebration the mill received the following,

I have learned Pres. Rich, Hart, & Osmond [from Bear Lake] are coming to the Mill to celebrate the 24th with a company of Young Men & Ladies. The young men to stay and work at the Mill, rest return. I am bringing two more cooks to assist in preparing for the company that those that are there may not be worn out so but what they can enjoy themselves. I preceived on the 4th the cooks had too much to do.⁷⁰

Religious meetings were also held in the camp. Often some Elders from their wards or some traveling missionaries would drop in to hold services. These men were appreciated and their visits were marked by good attention.⁷¹

As the Logan Temple neared completion the need for the temple saw mill industry decreased and some consideration was given to the disposition of the temple industries to raise means to pay the debts incurred by the temple building program. The sawmill was closed down in December 1883, with the hope that it would be disposed of. Although the mill was valued at \$4,000 and had a three-years supply of timber still remaining

69. Charles O. Card to Christian Madson, 30 June 1879, "Copies of Telegrams for Logan Temple Book," p. 430.

70. Charles O. Card to Christian Madson, 21 July 1879, *Ibid.*, p. 453.

71. The Utah Journal, (Logan, Utah), 1 September 1883.

in the vicinity, there was not much hope that it could be sold for that amount. The demand for lumber in the Cache Valley area was not very great at this time due to the swamped condition of the market.⁷²

Being unable to sell the mill, Superintendent Card considered renting it to raise a little revenue to offset the temple debts. However, only one offer of \$2.50 per thousand board feet sawed at the mill was received.⁷³ This offer was refused and arrangements were made with Phileman Lindsay of Paris, who had been foreman of the mill the past four years, to operate the sawmill for the temple. It was hoped that this arrangement would provide some funds toward the building program of the temple; however, this did not materialize until after the dedication of the temple in May 1884.

The sawmill did not resume operations until August when a decision was reached to enlarge the extension of the temple.⁷⁴ Besides supplying the lumber for this building project, the sawmill was to supply a lumber yard which had been set up by the temple to offset the new construction costs. This arrangement worked until December 1884, when the sawmill ceased operations for the season.⁷⁵

The closing chapter of the temple sawmill, which had furnished great aid to the temple building program, came in February 1886. For the past year (1885) the sawmill had remained idle due to the lack of a market for its products.⁷⁶ On or about the first of March 1886,

72. Wm. B. Preston to John Taylor, 18 January 1884, Logan Temple Letter Book No. 6, p. 429.

73. Charles O. Card to Phileman Lindsay, Logan Temple Letter Book No. 7, p. 72.

74. Charles O. Card to Phileman Lindsay, 27 August 1884, *Ibid.*, p. 183.

75. Lumber Yard A/C, "Logan Temple Ledger," 24 September 1884.

Charles O. Card to Phileman Lindsay, 17 December 1884, Logan Temple Letter Book No. 7, p. 213.

76. Lumber Yard A/C, "Logan Temple Ledger," 1885. The Utah Journal, 30 May 1885.

rumors reached Logan to the effect that the sawmill had burned; however, due to the conditions in the canyon and because of snowslides, it was not until the early part of May that an investigation was made. The findings of the two men sent to ascertain the facts were published May 8, 1886, in the local newspaper:

It was found that the entire mill was burned with the exception of the penstock and flume. The loss is estimated at \$3,000. Tracks of two men were found on the snow leading from the mouth of the right-hand forks of Logan Canyon to the mill and back to the forks again. It is evident that carelessness in leaving the fire through camping was not the cause of the burning, for the parties could have stepped in one of the cook houses near the mill. Indications are that the work was that of an incendiary.⁷⁷

No further information was ever obtained concerning the cause of the fire, and the final event in the sawmill's part in the temple building program took place in October 1886, when Niels Hansen and C. W. Card transported the sawmill machinery to Logan.⁷⁸

During the seven years in which it served the temple building program the temple sawmill served as the backbone of the construction program.⁷⁹ Large quantities of lumber were produced, from which much was sold or exchanged for other needed building items. In some cases mill products served as pay for the many hands working on the temple. During its operation the sawmill produced over two and one-half million board feet of lumber, 21,000 railroad ties, 900,000 lath, two million shingles, 50,000 pickets, and limited amounts of charcoal and broom

77. *Ibid.*, 8 May 1886.

78. Temple Mill A/C, "Logan Temple Ledger," 31 October 1886.

79. Charles O. Card to E. A. Williams, 2 January 1879, "Copies of Telegrams for Logan Temple Book," p. 198.

handles.⁸⁰ The majority of these items were disposed of to aid the building program of the temple. Through the use of this industry the Saints were able to convert relatively large amounts of human labor, of which there was a good supply, into the products and goods needed to erect their sacred temple.

80. These totals have been compiled from many places in the "Logan Temple Ledger." These are the minimums. The sawmill products sold at the following average rates: lumber @ \$20 per thousand bd. ft., pickets @ \$30 per thousand bd. ft., shingles @ \$3.50 to \$4 per thousand, lath @ \$5 per thousand, ties @ \$10 to \$40 each, charcoal @ \$1 per hundred pounds, and broom handles @ \$1 to \$1.25 per hundred.

THE TEMPLE ROCK QUARRIES

Not only was there need for lumber for the temple but also need of large quantities of building stone. To meet these demands various rock quarries were established. Some sources were already available for the Cache Valley Saints were in process of completing their rock masonry tabernacle in Logan. This was to prove an advantage to these people embarking upon a second and larger building program because the experience and knowledge gained aided them in determining the location, amounts, and types of rock needed in their temple. The solution of this problem brought into use a number of quarries which furnished varying amounts and types of stone. These quarries, as operated by the temple district, played an important part in the over-all temple building program to supply building stone in the days of rock masonry walls.

The Green Canyon quarry

The first temple quarry to be put into operation was located a distance of approximately four or five miles northeast of the Logan Temple site.¹ This quarry site in Green Canyon had been used prior to this time to supply the rock necessary in erecting the Logan Tabernacle, a large rock building which the Cache Valley Stake Saints were

1. Wm. B. Preston to John Taylor, 18 January 1884, Logan Temple Letter Book No. 6, p. 429.

completing.²

Following the dedication of the temple site and after the sources of building rock had been established, plans were laid to begin quarrying operations. On May 23, 1877, letters were sent to the bishops of the Logan Fifth, Mendon, and Hyde Park wards requesting them to furnish an allotted number of men properly equipped to work for the temple in the canyon quarrying rock.³ A similar letter was addressed to the bishop of the Wellsville Ward, requesting additional equipment and men:

Please send Monday next a thorough camping and quarrying outfit for Green Canyon, with picks, shovels, crow bars, wedges, etc. Say 4 good men, 1 team, 1 wagon also bring a no. 7 or 8 stove & furniture, one of your men bring a wife to cook for ten men.⁴

Although the men were requested to report on May 28, 1877, it was the following week before the workmen started to arrive at the quarry site. Monday, the 4th of June, 10 men and one woman started to work and were joined the following day by two other men, one of whom was Ralph P. Smith, an experienced quarry hand⁵ from Logan, who was to be the foreman of the quarry during its use for the temple.⁶ This crew immediately started to work, and by the following week rock was being

2. The date for locating this quarry is quite uncertain. It was in use prior to 1877 for some of its rock can be found in the Logan Tabernacle which was partially completed by May 1877. *Journal History of the Church*, 27 January 1877. *Deseret News* 7 February 1877, p. 4. Ralph Smith, one of the early temple block foremen, lists as one of his activities for the year 1877 the opening up of a new road to Green Canyon to haul rock for the temple; however, this does not necessarily mean that it was the first road to the quarry but a new road from the quarry to the temple hill, since another road could have been used to haul to the tabernacle site. *Ralph Smith Journal*, 22 December 1877.
3. Moses Thatcher to Henry Rughs, Wm. Hyde, Robert Daines, 23 May 1877, *Logan Temple Letter Book No. 1*, p. 3-5.
4. Moses Thatcher to W. H. Maughan, 23 May 1877, *Ibid.*, p. 8.
5. In May 1876, he was listed as a quarry man who was going to be sent to work for the Salt Lake Temple. "Bishops Minute Book 1872-1876, Priesthood Minute Book 1876-1888," 6 May 1876, p. 61.
6. "Logan Temple Quarry Camp Book No. 1," MS (June 1877-October 1877).

hauled to the temple block.⁷

The quarry area was situated approximately one to two miles from the mouth of the canyon, where three rock facings were opened to supply the needed material. The first two facings, referred to as the Blue or Lime Rock Quarries, were located about one mile up and on the north side of the canyon. This rock, a silty and shaly lime,⁸ was a bluish-gray in color and lay in sloping layers near the floor of the canyon, a factor which enabled it to be easily removed. The third and main rock facing, referred to as the Red Rock Quarry, was located approximately three-fourths of a mile farther up the canyon in a small side canyon that branched northward from Green Canyon. Here was a reddish colored rock, a sugar brown quartzite,⁹ which lay in layers that sloped back at an angle of 45 degrees from the floor of the canyon. This situation enabled the quarrymen to blast the rock loose, which then slid to the base of the facing where it was loaded on a tramway and hauled a short distance down the canyon to a loading place. Here it was stockpiled or loaded on the waiting wagons or sleds.¹⁰

By June 11, 1877, a camp for the workmen was located near the mouth of the Red Rock Quarry. Here was set up a bunk house, mess hall and quarters for the cook. The water supply for the camp was furnished by a small spring located farther up the canyon.¹¹

7. "Logan Temple Time Book No. 2," MS (4 June - 28 July 1877) 11-16 June 1877.
8. From the Garden City formation of the lower Ordovician Age. J. Stewart Williams, Geology of the Paleozoic Rocks, Logan Quadrangle, Utah, Bulletin of the Geological Society of America, Vol. 59 (November 1948), 1135f.
9. From the Swan Peak formation of the Lower Middle Ordovician Age. Ibid., p. 1130.
10. The Deseret News, 29 January 1878, p. 830.
11. Charles O. Card to Alvin Nichols, 11 June 1877, Logan Temple Letter Book No. 1, p. 26. Marion Everton Scrapbook, op. cit., I, 42. This small spring is still in existence today and is located up the Red Rock Quarry Canyon on the right-hand side.

The quarrying camp crew consisted of men from different settlements and varied from time to time. Assisting the foreman was a force of powder men, drillers and laborers, which averaged from about 11 men at first to as high as 23 later on, the number depending on the demand for rock and the season of the year. The men remained in the quarry the year round with a few exceptions. William Poppleton and his wife, Annie, of Wellsville were in charge of the cook house.¹² The rate of turnover among the men was fairly constant at the quarry, the men—who were usually called from the Cache and Box Elder Counties—serving about a month at a time; however, if they were hired they remained longer.¹³

Life at the camp was well regulated and every attempt made to make the workers who were laboring there happy and comfortable. Considerable effort was put forth by foreman Smith to insure the comforts of the workers. Order and decorum were strictly observed. All the men arose at six o'clock and prayers were attended to a half an hour later. The workers started work at seven, following a good breakfast. In the evenings at eight o'clock a call to prayers was again sounded, and at nine they retired to bed. General meetings of a religious nature were held on each Thursday evening. Plenty of reading material in the form of the Holy Bible, Journal of Discourses, and Deseret News Semi-Weekly were available. No intoxicating beverages and very little tobacco was allowed, and profane language was strictly discountenanced in the camp.¹⁴

Work at the quarry was not without its dangers, as evidenced by a number of incidents which took place there. On January 17, 1878, a mass of rock 102 feet long, 52 feet wide, and six feet thick, and weighing

12. "Logan Temple Quarry Camp Book No. 1," June 1877.

13. Loc. cit., "Temple Quarry Time Book No. 1," MS (January 1879 to November 1879).

14. The Deseret News, 17 July 1878, p. 377.

about 1,900 tons, broke loose in the red rock quarry and slid down into the hollow below. Fortunately most of the men were at dinner; however, prior to this the quarrymen had been seeking shelter under this very ledge while blasting elsewhere in the quarry.¹⁵ Besides falling rock blasting was another danger. Sometimes the black powder charges which were used did not explode, which necessitated resetting the fuse. At one time a powder man, William McNeil, approached a blast which had not exploded only to have it explode in his face, hurling him about 20 feet. Although badly burned and bruised, he escaped without serious injuries.¹⁶

Financing the operations of the Green Canyon Quarry included a number of problems, obtaining men and supplies and transporting the quarried rock being the most pressing. At first men were called from the settlements in the temple district, and either donated their time or were supported by their respective wards. Later many workers were hired for the quarry and paid in produce or items donated to or produced by the temple program. The following daily wage scale was similar in many aspects to that in the other industries: foreman \$2.50, quarrymen and laborers \$1.75 to \$2.25, and cooks \$.50 to \$1.00¹⁷ with one day per month credited to each person for traveling time.¹⁸ Some supplies for the camp were furnished from the donations made to the temple building program, while others such as powder and tools were procured in exchange

15. Ibid., 29 January 1878, p. 830.

16. The Journal, (Logan, Utah), 9 August 1924.

17. "Logan Temple Quarry Camp Book No. 1," MS (June to October, 1877). "Logan Temple Quarry Camp Book No. 3," MS (November 1877 to May 1878). It was not unusual to have a man partly supported by his ward and the temple. Such was the case of the foreman who, from 1879, was paid 50 cents per day by the temple and \$2.00 per day by his ward. "Temple Quarry Time Book No. 1," MS (January 1879 to November 1879).

18. Charles O. Card to Ralph P. Smith, 11 February 1879, "Copies of Telegrams for Logan Temple Book," p. 258.

for temple goods. Next to food, powder was the largest expense item for the quarry.¹⁹

Transporting the quarried rock from the quarry to the temple block was a large task and required many teams and men. Whenever a sufficient amount of the stone had been quarried, a call was sent out to the numerous settlements to furnish their quota of teams and men, these quotas being set up at the beginning of each year.²⁰ Volunteers with their teams were requested to go in twos so that they could assist one another in loading their wagons or sleds. If the rocks were larger than two men could handle, additional assistance was obtained from the quarry hands who usually were working in the quarry the year round.²¹

Both wagons and sleds were used to transport the building rock. But the winter time proved to be the most popular season for hauling. The men could haul heavier loads on sleds and were not hindered by their farm work. The rock was hauled to the temple site and weighed, and each teamster credited with \$1.20 to \$1.50 per ton.²² These loads of stone averaged from 2,500 to 5,200 pounds each, depending on the condition of the roads, the season of the year, and the size of the conveyance.²³ Some weeks as much as 276 ~~000~~ tons of rock were hauled.²⁴ Since the

19. In the year 1881, 78 kegs of black powder at \$4.50 to \$4.80 per keg, and over 2,600 feet of fuse at \$1.30 - \$1.50 per hundred feet were used in the quarry. Rock A/C "Logan Temple Ledger," 1881.
20. Logan Temple Letter Book No. 1, 10 December 1877, p. 332.
21. Charles O. Card to Ralph P. Smith, 21 May 1878, "Copies of Telegrams for Logan Temple Book," p. 27.
22. The men were first credited with \$1.50 a ton, then in April 1878, (it was dropped to) \$1.20, and in June 1878 raised to \$1.30 per ton, where it remained. "Logan Temple Temple Block No. 5" Time Book, MS (20 August to 6 October 1877). "Logan Temple Temple Block No. 8" Time Book, MS (19 November 1877 to 27 April 1878). "Temple Block Book No. 12" Time Book, MS (17 June to 20 July 1878), June 1878.
23. Logan Temple "Rock, Sand & Lime Hauling and Weighing Book," MS (February 1879 to December 1883). Logan "Temple Rock 1883" Book.
24. "Temple Block Book No. 11," Time Book, MS (29 April to 15 June 1878), 1 June 1878.

distance from the quarry to the temple block was only about five miles, it was often possible to make two trips per day, provided the teamsters started early enough in the morning and were not delayed at the quarry.²⁵

Limited amounts of rock were sold in Logan and surrounding area to private individuals.²⁶ If the rock was purchased at the temple block, it sold for \$1.50 per ton; however, if the buyer hauled his own rock from the quarry, he paid only 27½ to 30 cents per ton.²⁷

As the work on the temple walls neared completion, some thought was given to the closing down of the temple quarries. As early as December 1881, the wards were instructed to haul all the rock and clean up the quarries;²⁸ however, in the following year additional rock was required for the temple, and an order was received to furnish rock for the new county court house being erected in Logan City.²⁹

In this same year Superintendent Card received an offer to sell the quarry in exchange for a Logan City lot and \$200 cash; although this was considered a good offer, it was not accepted.³⁰

For all practical purposes the operation of the Green Canyon Quarry

25. "Logan Temple Temple Block No. 4," Time Book, MS (13 August to 29 September 1877), 28 September 1877.
26. It is impossible to determine the amounts sold since those sold at the quarry were not always recorded; however, one source quotes \$302.96 being received from rock sales in 1879. Logan Temple Letter Book No. 3, p. 249.
27. Rock A/C, "Logan Temple Ledger." Logan Temple Letter Book No. 4B, p. 335. There were a few examples of large sales of rock toward the latter period of the quarry operations. These went into such buildings as the Cache County Court House, Brigham Young College, and the Coop. Granary. Rock A/C, U. O. Store A/C, "Logan Temple Ledger," February-September 1883. Charles O. Card to Ralph P. Smith, 10 May 1882, Logan Temple Letter Book No. 5, p. 175.
28. Charles O. Card to Robert Daines, 16 December 1881, Logan Temple Letter Book No. 5, p. 12.
29. Charles O. Card to Ralph P. Smith, 10 May 1882, Logan Temple Letter Book No. 5, p. 175.
30. Charles O. Card to F. D. Richards, 23 November 1882, *Ibid.*, p. 426.

by the temple ceased in 1882; however, since small amounts of stone were still required for the temple, and an order had been received to furnish rock to the Brigham Young College building,³¹ it was decided to keep the quarry open. Realizing that the amounts of stone required would not warrant a temple quarrying crew, the temple building officers decided to contract the work out. On December 27, 1882, a contract was signed with Ralph P. Smith and Company who agreed to quarry two thousand tons of building rock and pile them in a convenient place for loading at the rate of 27½ cents per ton. The temple was to furnish the tools while the contractors furnished their own powder and fuses.³² By November 1883, this contract had been fulfilled, and a month or so later another offer was made to purchase the quarry, or rather the quarry's improvements, for a city lot and \$300.³³ This offer was not accepted.

The Green Canyon quarries remained idle until a month or so following the temple dedication in May 1884, when the temple extension was being enlarged. A small crew of men were sent to the quarry and quarried the limited amounts of rock needed for the remodeling program.³⁴ With the conclusion of this the temple building program activity, the usefulness of the quarry to the temple ceased.³⁵

31. Rock A/C. "Logan Temple Ledger," 26 February 1883.

32. Logan Temple Letter Book No. 5, p. 472.

33. Wm. B. Preston to John Taylor, 18 January 1884, Logan Temple Letter Book No. 6, p. 429. This is the first mention that the quarry land was not owned by the temple. Either they had never secured title to it or the lease had expired by this time.

34. Charles C. Card to Ralph P. Smith, 27 August 1884, Logan Temple Letter Book No. 7, p. 182.

35. No other mention is made of the final disposition of the Green Canyon Quarry. Probably the improvements such as the buildings and tramway were removed, since the land was not owned by the temple. These quarries have been used since this period for this same type of rock can be found in the foundation of the Main Building of the Utah State Agricultural College and other buildings which were erected following the building of the Logan Temple.

During the few years these quarries were in use they furnished large quantities of rock needed at the Logan Temple. Small amounts were sold or exchanged for cash or other needed articles. They also furnished a source of work for a number of men who came to donate their time to further the Logan Temple building program. Since this period its rock has been used in minor repairs and enlargements which have been on the temple and used by other individuals.

The Hyde Park Quarry

Another quarry which was established to supply rock for the temple building program was located in Hyde Park Canyon some two and one-half miles east of Hyde Park--a small town which lies four miles north of the Logan temple block. This quarry furnished limited amounts of rock to the Logan Temple but never became too important in supplying stone to the building program.

In 1878 as the temple walls were rising above the ground, the need was realized for a softer rock which could be shaped for the corners, arches, and jams because the rock in the Green Canyon Quarry was considered too hard and brittle to be worked effectively.³⁶ At first the blue limestone of the Green Canyon Quarry had been used until another source of limestone was located in Hyde Park Canyon. On June 24, 1878, this quarry was opened with 16 men, most of whom were from Hyde Park or sent over from the Green Canyon Quarry.³⁷ This quarry never functioned completely by itself but was under the care of the Green Canyon Quarry, which would dispatch a number of men at different times to quarry out rock as it was needed. The teamsters who hauled the rock received

36. Charles O. Card to Robert Daines, 5 September 1878, "Copies of Telegrams for Logan Temple Book," p. 90, and 28 July 1879, p. 457.

37. *Ibid.*, 21 June 1878, p. 35. "Hyde Park Canon Time Book," MS (29 June to 31 November 1878), June 1878.

\$2.60 per ton or double the rate of the Green Canyon Quarry, and hauled loads weighing up to 4,400 pounds.³⁸ John Morse of Hyde Park, who was in charge of this quarry, usually stayed there, for quarters had been erected for a few men; however, since the demand for the rock was limited, often he himself would return to the Green Canyon Quarry to work.³⁹

By the end of July 1879, the Hyde Park Quarry ceased to exist as a quarry camp;⁴⁰ although small amounts were taken out after this period, but only by individual men sent to get a load or two of rock as it was needed on the temple.

The Franklin Quarry

Since different kinds of stone were required for the temple building, different quarries were opened up to satisfy this demand. For this purpose one quarry which furnished the sandstone required for the Logan Temple was located a short distance northeast of Franklin, Idaho, just south from where the Cub River emerges from the canyon. This quarry camp functioned in the over-all building plans from 1878 to 1884.

The Franklin sandstone quarry was the second to be established by the temple building committee, and came nearly a year after the Green Canyon Quarry had been in operation. During the summer of 1877 while the masonry work on the temple foundation and walls was beginning, it was realized that the hard, brittle rock being used in the walls would be extremely difficult to fashion into arches, caps and water tables. With this in mind a meeting was held on September 17, 1877, following the temple cornerstone laying ceremony. Here it was decided to substitute

38. Christian C. Lee Journal, December 1878; "Temple Block Book 12" Time Book, 26 June 1878.

39. Charles C. Card to John Morse, 22 January 1879, "Copies of Telegrams for Logan Temple Book," p. 224, 16 June 1879, p. 417.

40. "Hyde Park Quarry Time Book No. 1," MS (January to July 1879), July 1879.

a more workable stone--sandstone or limestone--for all the arches, caps and string courses. A committee consisting of the Cache Valley Stake Presidency, John Parry, the master mason, and Truman O. Angell, Jr., the temple architect, was selected to examine the various kinds of stone in the vicinity and determine which kind would be best adapted for the purpose required.⁴¹ By December an outcrop of sandstone located two miles northeast of Franklin, Idaho, had been selected as satisfying the building requirements of the temple, and arrangements were made to procure this rock. It was estimated that the rock weighed about 120 pounds per cubic foot and would cost around \$3.00 per ton to quarry and transport to Logan.⁴²

The first step for obtaining the sandstone was taken in February 1878, when efforts were made to determine the amounts and sizes of cut rock necessary,⁴³ and it was followed by plans to begin quarrying operations in the Franklin area. On March 18, 1878, Alexander Isatt of Logan, who had been sent to oversee the camp, arrived and commenced putting things in order. He was joined a day or two later by a few men from Franklin with their teams who helped to make a road and open the quarry.⁴⁴ A house located near "Jack's Gulch"⁴⁵ was used for living quarters, and an addition was built to serve as quarters for some of the quarrymen.⁴⁶ Later in September a new bunkhouse 16 x 32 feet was

41. Logan Temple Letter Book No. 1, p. 153f. Wilford Woodruff Journal, 17 September 1877.

42. Charles O. Card to Temple Committee, 10 December 1877, Logan Temple Letter Book No. 1, p. 322. The weight per cubic foot of sandstone was a little under-estimated.

43. Charles O. Card to John Parry, 16 February 1878, Logan Temple Letter Book No. 2, p. 46.

44. "Logan Temple Franklin Quarry Time Book A, A. Isatt Forman Book No. 1," MS (18 March to 31 December 1878).

45. Today this is also called "Jack Ass Gulch."

46. Charles O. Card to C. W. Fox, 24 September 1878, and Charles O. Card to L. L. Hatch, 22 April 1878, "Copies of Telegrams for Logan Temple Book," p. 108, p. 13.

added.⁴⁷ The men spent the first couple of months in setting up the camp, making the quarry accessible and starting the quarrying operations. It was not until May 1878, that the first sandstone was hauled out of the quarry.⁴⁸

The operations of the quarry were rather limited the first few months which was due in part to the small crew available to the foreman and the number of men who varied considerably. Usually from four to 10 men were at work, plus a cook who was the wife of one of the workers, and a boy or two who helped around the camp. Some supplies for the camp were obtained from the local Franklin Co-op. which received its pay in goods donated to the temple project and orders and cash from the temple block.⁴⁹ Lafayette L. Hatch, the bishop of the Franklin settlement, aided the quarry foreman by helping him to organize the camp and by furnishing him with men and supplies. It was not unusual for the temple superintendent to request the bishop to send supplies and furnish men and teams to move the quarried rock.

Due to the fact that Franklin was a considerable distance (about 20 miles) from Logan, special arrangements had to be made to transport the sandstone to the site of construction. Since the Utah and Northern Railroad connected Franklin and Logan, it was decided to try to use the railroad to transport the building rock. An attempt was made to secure a lower rate than the \$6.50 per car charged by the railroad because of the large quantity of rock to be hauled and because the faced or rough-dressed rock would not damage the railroad cars as easily as ordinary

47. Logan Temple Letter Book No. 2, 10 September 1878, p. 279.

48. John Parry to T. O. Angell, Jr., 25 April 1878, "Copies of Telegrams for Logan Temple Book," p. 15. Franklin Quarry A/C, "Logan Temple Ledger," 6 June 1878.

49. Expense A/C, Franklin Quarry A/C, "Logan Temple Ledger," 1878.

rocks.⁵⁰ Although the reduced rate was denied, it was decided to ship the stone by rail. Teams mostly from the quarry area were utilized in hauling the sandstone to the railroad where it was placed on a platform, then on a car when a car-load had accumulated.⁵¹ This method worked satisfactorily until the fore-part of 1879 when Superintendent Card and John Parry, the master mason, decided to try shipping the rock by teams in order to decrease the temple expenses. The Franklin and Lewiston settlements were given this responsibility.⁵² For the next seven months both methods were used; however, in July 1879, when the railroad increased their rates up to \$8.00 per car, it was decided to transport all of the rock by teams.⁵³ Although the distance was over 20 miles, these men--by starting early--were able in one day to complete the trip to Logan. There the teamsters weighed in their loads of sandstone and received credit at the rate of \$6.00 per ton, the average load of rock usually weighing a little over a ton. The men spent the evening at the temple boarding house and returned home the following day.⁵⁴

Life at the camp varied little during working or off hours. The men quarried the sandstone with help of blasting powder, then rough-finished it by hand--a fairly easy task due to the softness of the stone. Each piece was rough-finished according to patterns and specifications

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50. Charles O. Card to W. B. Doddridge, 18 May 1878, "Copies of Telegrams for Logan Temple Book," p. 26.
51. C. W. Fox, a mason, was usually in charge of the loading and may have done some rock cutting while waiting. James A. Leishman to C. W. Fox, 31 August 1878, "Copies of Telegrams for Logan Temple Book," p. 86.
52. Charles O. Card to L. L. Hatch, 18 January 1879, *Ibid.*, p. 219. There was also a suggestion for a half-way stopping place if it was desired by the men, but this never was needed.
53. Charles O. Card to C. W. Fox, 30 July 1879, "Copies of Telegrams for Logan Temple Book," p. 460.
54. Charles O. Card to C. W. Fox, 4 September 1879, Logan Temple Letter Book No. 4B, p. 23.

sent by the temple architect, then labeled with a mixture of coal oil and lamp black.⁵⁵ The majority of the rock was a light sand color; however, in some instances red streaks running through the sandstone were noticed and desired by the temple masons and stone cutters.⁵⁶

Special attempts were made to encourage the workers at the quarry to attend the Franklin Ward meetings which were conducted Thursday and Sunday evening of each week. If this was impossible missionaries were sent from this ward "to talk and instruct the brethren in the principles of the Gospel."⁵⁷

When the quarry was first established, no attempt was made to secure the land on which it was located; however, as time passed it was thought wise to obtain title to that quarter section of land. Laron Andrus, who was living on the land at the time, was encouraged to secure title to the land. On May 9, 1880, he purchased the 160 acres for \$200 from the land office at Oxford, Idaho.⁵⁸ Five days later he signed the following lease with Superintendent Card of the Logan Temple for his land located in the

...S W⁴ of S E⁴ E¹/₂ of S W⁴ & S E⁴ of N W⁴ of Section No. 10 in Township No. 16 South of Range No. 40 East (Idaho Territory) ... Together with a house consisting of 5 rooms and appurtenances thereon with exclusive right to excavate and quarry...rock thereon found...for \$20 per month.⁵⁹

This arrangement worked out satisfactorily until May 9, 1882, when Andrus sold the quarter section of land to the Logan Temple for

55. T. O. Angell, Jr., to Charles O. Card, 17 September 1878, "Copies of Telegrams for Logan Temple Book," p. 96, p. 443.
56. Charles O. Card to C. W. Fox, 28 January 1879, *Ibid.*, p. 233.
57. Charles O. Card to Laron Andrus, 5 February 1879, *Ibid.*, p. 242. Ralph Smith Journal. 6, 17, 20 June 1880 quoted in Marion Everton Scrapbook, *op. cit.*, II, 114.
58. "Book A Misc." Original Oneida County Records, MS, p. 115, located in the Franklin County Court House, Preston, Idaho.
59. Logan Temple Letter Book No. 3, 15 May 1880, p. 335.

\$100.

Financing the Franklin Quarry proved to be the most expensive of all the temple industries of comparative size,⁶¹ and after a few years this resulted in a change of operating policy. Paying the workers was never too great an expense because the daily wage scale was only \$2.00 to \$2.50 for foremen, \$1.50 to \$2.00 for quarrymen, young boys and camp aids 35 cents to 75 cents, while cooks received \$15.00 per month. The total force never exceeded 15 people;¹⁵ nevertheless, more cash and merchandise were expended here in proportion to the number working than on any other project. To help solve this problem Ralph Smith of Logan was called to be foreman. May 3, 1880, and dispatched to the quarry, arriving there two days later.⁶³

After a few months special arrangements were made with Smith whereby he would operate the quarry and receive \$120 per month.⁶⁴ Prior to this time the quarry expenses had been met by contributions of labor, goods, and some cash, plus orders from the temple block of goods and building materials. The workers either received pay in lumber, lime or stone, or donated their time. Small amounts of rock were sold to help

60. "Book A Misc." Original Oneida County Records, p. 115. Expense A/C, "Logan Temple Ledger," lists \$100 as being paid while the Oneida County records lists \$325 on 9 May 1882, as being the purchase price. It is possible that this latter price was the value of the land, and Andrus donated all except the \$100 to the temple building program. The title to this land was placed under the name of the temple superintendent, Charles O. Card.

61. Charles O. Card to Charles C. Rich, March 1880, Logan Temple Letter Book No. 4B, p. 71.

62. "Logan Temple Franklin Quarry Time Book A., A Izatt Forman Book No. 1." "Franklin Quarry Time Book No. 1," MS (January 1879, to December 1880).

63. Ralph Smith Journal, 3-5 May 1880, quoted in Marion Everton Scrapbook, *op. cit.*, II, 112.

64. Ralph Smith A/C, "Logan Temple Ledger," 15 December 1880.

pay the camp expenses and helped to raise funds for the building program.⁶⁵ In 1881 the quarry policy was revised to allow Smith to operate the quarry himself. He was to receive 40 to 60 cents per cubic foot of rock out of which he was to pay his small crew and some of the expenses incident to the operations.⁶⁶ The quarry under this arrangement operated until the needs of the temple were satisfied.⁶⁷

As the demand for sandstone at the temple decreased, serious consideration was given to disposing of the Franklin Temple Quarry. As early as December 1881, some thought had been given to the closing of this industry;⁶⁸ however, the following year an additional quantity of rock was required, and it was not until November 1882 that the quarry was offered for sale. One offer to exchange it for four city lots in Logan, which were valued at a total of \$800, was received, but since the quarry was valued at \$1,000 the sale was refused.⁶⁹ For the next year the quarry remained idle only small quantities of rock being removed. Renewed attempts were made in the spring of 1884 to dispose of it, but with no success.⁷⁰ In that summer following the temple dedication, a few more loads of rock were taken out to be used on the temple extension (annex) which was being enlarged.⁷¹

65. Rock was sold for monuments to James H. Brown and Sons, Cache County Court House, Smithfield Tabernacle and others. James Brown A/C, and the Ralph Smith A/C, "Logan Temple Ledger." Charles O. Card to G. L. Farrell, 19 December 1881, Logan Temple Letter Book No. 5, p. 17.

66. Ralph Smith A/C, "Logan Temple Ledger," 1881-1882.

67. Under this arrangement 4,298 cubic feet of rock were delivered to the temple in 1881, 372 cubic feet in 1882, and a little in 1883. Ralph Smith A/C, "Logan Temple Ledger."

68. Charles O. Card to Lorenzo Snow, 19 December 1881, Logan Temple Letter Book No. 5, p. 18.

69. Charles O. Card to F. D. Richards, 23 November 1882, *Ibid.*, p. 426.

70. Wm. B. Preston to John Taylor, 18 January 1884, Logan Temple Letter Book No. 6, p. 429.

71. Charles O. Card to Wm. L. Skidmore, 8 September 1884, Logan Temple Letter Book No. 7, p. 185.

The Franklin Quarry served the temple building program very well during its years of existence and supplied the needed sandstone for the Logan Temple. With the completion and dedication of the temple and the small remodeling project in the summer of 1884, the quarry's usefulness to the temple ended. The land was retained with hope of selling it at a fair price; however, only one offer was received (February 1886), and that was refused because the proposed buyer was the avowed enemy of the people of Franklin.⁷² The final step did not come until February 1891, when the land was offered for sale for back taxes, and sold the following year.⁷³

72. Charles O. Card to John Taylor, 25 February 1886, *Ibid.*, p. 240.

73. In December 3, 1890, the quarry land was listed with the roll of delinquent tax owners and was offered for sale by Oneida County on February 3, 1891; and on February 8, 1892, was deeded to David B. Williams. "Deed Record No. 2 Franklin County." Franklin County Courthouse, Preston, Idaho, p. 111.

THE LOGAN TEMPLE CANYON CAMPS

In addition to the sawmill and quarries other temple camps were established to furnish needed materials which could be used for the temple building program. Two of these camps, which were located in the canyon east of Logan City, were the Lime Kiln and the Wood Camps. In Logan Canyon east of the city was found the deposits of lime rock needed to supply the lime kilns, while further up the canyon was located a large stand of timber which was needed to furnish fire wood for the lime kiln and to supply the scaffolding for the workmen who were working upon the temple walls. These two camps were to a certain extent dependent upon each other during the greater part of the building period, for the Wood Camp furnished many cords of wood to the kilns. The people of the Cache Valley and Box Elder county areas were called to supply the labor to man these enterprises; and to provide the food, goods, transportation, etc. needed by the workmen. These same people were also to provide the market for the excess materials produced by the Lime Kiln and Wood Camps.

The Temple Wood Camp

As the temple building program got underway, the need of a relatively large amount of wood was realized. The workers engaged on the temple required large quantities of scaffolding poles while large amounts of fire wood were needed at the Temple Lime Kiln. To solve this problem the Temple Wood Camp was established.

The original purpose for setting up the Wood Camp was to furnish the fire wood necessary to burn the large quantities of lime which were

needed for the masonry work on the temple. To solve this requirement a number of men were sent into Logan Canyon in the latter part of May to establish a wood camp. On May 23, 1877, letters were sent to the bishops of the Franklin, Richmond, and Smithfield wards requesting each of them to furnish men and equipment to the Logan Canyon. "Please send Monday next [May 28, 1877] 4 good men, 1 team, 1 wagon, 2 picks, 2 shovels, & 4 axes, well rigged for Logan Canyon to get lime wood, etc."¹ On May 29, 1877, these four men—M. C. Everton, Joseph Harris, James Hansen, and James Lowe from Smithfield—arrived in Logan Canyon, set up their camp about 15 miles up the canyon, and commenced chopping down trees. They were joined three days later by Laron Andrus, who became the camp foreman, Jonathan Packer of Franklin, and Charles H. Allen, William Ashment, Ira Hyer, and Silas Knapp of Richmond.²

This first wood cutting crew proved to be inadequate and on July 18, 1877, a second call was sent out to the Benson, Newton, Trenton, Clarkston, Weston, Clifton, and Oxford wards, requesting them to furnish 11 men and five teams to work "for one month to [help] in getting wood to burn lime in Logan Canyon."³ This group reached the Wood Camp on June 26, established their own camp, and commenced cutting cord wood under the supervision of Laron Andrus, the Wood Camp foreman.⁴

The wood cut at the camp was chopped into cord lengths and hauled

1. Charles O. Card to Samuel Roskelly, M. W. Merrill and L. L. Hatch, 23 May 1877, Logan Temple Letter Book No. 1, MS, p. 1-2.
2. "Logan Temple Wood Camp Book No. 1," MS (29 May 1877, to 12 January 1878).
3. Moses Thatcher to Alma Harris, 18 June 1877, Logan Temple Letter Book No. 1, p. 29f.
4. This second wood cutting crew maintained their own camp and cook although they worked in the area with the first wood cutting crew and under their foreman's supervision. Later one camp and cook was maintained. "Logan Temple Formerly Lime Kiln Book 3," Part I, MS (25 June to 14 July 1877). Charles O. Card to William F. Rigby, 9 July 1877, Logan Temple Letter Book No. 1, p. 43.

to the banks of the Logan River where it was stacked to be later floated down the river to the Temple Lime Kiln Camp.⁵

In the fall of 1877 attention was given to supplying the temple building program with a large supply of poles to serve as scaffolding for the workers upon the temple. These poles were procured from the Wood Camp area where a stand of straight, red pine (Douglas fir) trees was growing. At first the Wood Camp crew logged all the uprights, putlogs and stringers which were needed. Later contracts were let to different individuals who furnished the required scaffolding. An example of this was a contract signed in June 1880, wherein the contractor agreed to furnish the temple with 300 putlogs, 12 feet long, for 15 cents apiece; and 295 good, straight, red pine poles for 34 cents apiece. These were to be at least five inches in diameter at the smallest end, and were to be paid for in lumber at cash prices.⁶

To help raise funds for the temple building program a number of other uses were made of the timber in the immediate area of the Wood Camp. In the spring of 1878 negotiations were made with the Superintendent of the Deseret Telegraph Company in Salt Lake City, to provide him with a quantity of straight, sound telegraph poles.⁷ That year and

5. Some of this wood was hauled during the first summer down the canyon to Nathaniel Haws' Lime Kiln and exchanged for lime. It is highly possible that the second wood camp cutting crew was called especially for this purpose because this crew was referred to as the "Lime Wood Camp" and only worked for a month, ending on the 14th of July. Haws' temple account was debited with \$70 worth of fire wood in July 23, 1877, while at the same time receiving credit for a quantity of lime sold to the temple.
6. Out of the latter group of poles the following sizes were specified: 20 poles 30 feet long, 75 poles 27 feet long, and the remaining 200 poles to be used as stringers 24 feet long. Hyrum Clark contract 7 June 1880, Logan Temple Letter Book No. 4B, MS, p. 129.
7. Charles O. Card to William B. Dongall, 13 March 1878, Logan Temple Letter Book No. 1, p. 383. "Diary of L. John Nuttal," 5 June 1878, p. 175. Typescript in Church Historians Office, Salt Lake City.

the following witnessed a number of sales which included poles of from 22 to 25 feet long, with a diameter of at least four inches at the small end and seven inches at the large end. These sold for 75 to 90 cents apiece, the exact price depending on the length of the poles.⁸

A number of trees suitable for lumber were located in the Wood Camp Hollow, but since the Temple Sawmill was too far removed, these trees were logged and sold to the United Order sawmill, then floated down the river. In 1878 approximately 180,000 feet of logs were sold for \$1,000, and the following year 26,944 feet of logs; however, the supply of logs was soon exhausted.⁹

A quantity of ties, poles, and posts was also cut and sold in Logan City. In the year 1879 over 8,000 ties were produced which sold for 10 to 20 cents apiece. Some poles were sold for 30 cents apiece, and a number of posts for 15 cents apiece. Even small amounts of fire wood were sold for \$5.00 per cord.¹⁰

One of the main functions of the Wood Camp was repairing the road and bridges, usually from below the camp area up the canyon to Maughan's Fork. This was done especially during the first two or three years of the camp's existence.¹¹

After the first period of road building in the summer of 1877, under Alexander A. Allen's supervision,¹² the road work was turned over to the

8. Charles O. Card to William B. Dongall, January 1879, "Copies of Telegrams for Logan Temple Book," MS, p. 229, 232.

The Wood Camp A/C, in the "Logan Temple Ledger" lists \$45.20 in 1878, and \$130 in 1879 received for telegraph poles.

9. Wood Camp A/C, "Logan Temple Ledger," 1878-1879.

10. Loc. cit.

11. The people of Logan City were repairing the lower part of the Logan Canyon road for their own use, thus the Wood Camp confined their repairs to the middle and the upper sections of the canyon road. Charles O. Card to Charles C. Rich, 16 March 1878, Logan Temple Letter Book No. 2, p. 70.

12. "Logan Canyon Road A/C" Time Book Part II, MS (30 July to 27 August 1877).

leadership of the Wood Camp foreman. It was his duty to see that the road and bridges in his area were properly maintained. It was not unusual for a varying number of men to be attached to his camp and to work on the road under his direction. Usually the road between the Wood Camp and Maughan's Fork required the largest expenditure of material and labor. Here on this stretch of road were a number of bridges and a stretch of winding road which often washed out during spring thaws or summer rains.¹³

Since the road was the property of the Logan Canyon Road Company,¹⁴ some arrangement had to be worked out which took in consideration the tolls paid by the temple teams using the road and the work performed by the temple in establishing and maintaining the canyon road.¹⁵ The following solution was worked out: Each team using the road was required to have a toll ticket which was purchased by the temple and furnished to the men hauling supplies up the canyon and lumber, lath, pickets, poles, etc. down the canyon. These tickets were credited to the Logan Canyon Road Company. To pay for these tickets, which varied from 20 to 40 cents,¹⁶

13. Charles O. Card to Niels Hansen, January 1879. "Copies of Telegrams for Logan Temple Book," p. 216.

In July 1885, a reporter for the Utah Journal in Logan reported that he had just taken a trip up Logan Canyon to Bear Lake. Although it was only a year since the temple had ceased using the road, he reported that the stretch of road from the Wood Camp to Temple Fork (Maughan's Fork) was full of rocks, mud, and water, and the worst piece of road in the canyon. Utah Journal (Logan, Utah), 5 August 1885.

14. Journal History of the Church, 7 August 1880, p. 9. An article from the Deseret News (Salt Lake City), lists the Logan Canyon Road Company as being organized 14 years before and that four toll gates at 20 cents apiece were maintained by the company.

15. The arrangements made the first year 1877 are not very clear because the Logan Canyon Road Company A/C does not appear on the "Logan Temple Ledger" until February 1878. It is entirely possible that some arrangement may have been reached to the effect that if the temple crews opened up the upper section of the canyon road they could use the road without charge the first year. Logan Canyon Road Company A/C, "Logan Temple Ledger."

16. The amount depended on the number of toll districts or toll gates passed through.

the temple was allowed to furnish men who worked repairing and maintaining the road. The labor of these men, which was valued at \$2.00 per laborer and \$4.00 per teamster and team per day, was credited to the Logan Temple account of the road company. Often logs, poles, and planks were furnished by the temple in rebuilding and repairing the bridges on the road; these expenses were also debited to the canyon road account. Sometimes the temple furnished a man, who was paid \$60.00 a month, to operate one of the road company's toll gates.¹⁷

The financial arrangements between the Temple Wood Camp and the road company worked out quite well except that more labor and materials were expended than were paid for in toll tickets. In the year 1878 over 596 man days were worked on the road without counting the material used.¹⁸ By the end of 1879 a total of \$3,767.96 had been expended in labor and materials on the canyon road, while only \$941.50 of the total had been used up by the temple in purchasing toll tickets.¹⁹ This discrepancy remained fairly constant during the following three years. Although quantities of tickets, which sold at 20 to 40 cents depending on the number of toll districts crossed, were sold each year,²⁰ this was counteracted to a certain extent by the work performed by the temple men. Although the need for road maintenance decreased, the added cost of tending one of the canyon toll gates increased the road expenses.²¹ In order to cancel the indebtedness the Logan Canyon Road Company, in October 1883,

17. Logan Canyon Road Company A/C. "Logan Temple Ledger."

18. Logan Canyon Road Company A/C. "Logan Temple Ledger," 1878.

19. Statement of Logan Canyon Road Company. Logan Temple Letter Book No. 3, p. 188.

20. Although the temple may have received a special rate of 40 cents per trip (the regular price was 50 cents per ticket when purchased in small numbers), approximately \$650 a year was spent for toll road tickets. Logan Canyon Road Company A/C, "Logan Temple Ledger."

21. Ibid., 30 December 1882.

sold 378 shares of stock at \$10 per share in said road to the Logan Temple. This transaction for all practical purposes closed out the account except for a few minor items.²²

The Wood Camp was used early in the temple building period as a stopping point for the lumber wagons coming down from the Temple Sawmill. Some of the lumber was hauled by sleighs in the winter time from the sawmill to the Wood Camp and deposited there. This procedure was due in part to the condition of the road between the two camps which was often drifted full of snow or was endangered by snowslides during the winter and spring.²³ Wagons and sleighs transported the lumber the remainder of the distance into Logan City and were usually able to haul larger loads.

Often the teamsters plying between the temple block and the Wood Camp stopped for the night or at least a warm meal before returning to Logan. A supply of baled hay was maintained to feed both the teams hauling from the Temple Sawmill and the Wood Camp; however, the supply of hay was often limited and the teamsters were then forced to furnish their own feed,²⁴ the small supply being needed for the animals at the camp who were hauling the wood and poles out of the hollows.²⁵

The Wood Camp personnel varied considerably, their number depending on the season and the weather of each year. Niels Hansen of Logan, who was accompanied part of the time by his wife, Christina, replaced Leron Andrus as foreman in December 1877, and remained the foreman of the camp

22. Ibid., 19 October 1883.

23. Charles O. Card to Nathaniel Haws, 8 January 1880, Logan Temple Letter Book No. 4A, p.126.

24. The teamsters could easily do this by hauling their hay to the temple block and exchanging it for baled hay which was baled by the temple hay baler there on the block. Charles O. Card to Nathaniel Haws, 7 February 1879, "Copies of Telegrams for Logan Temple Book," p. 249.

25. Charles O. Card to Joseph Morris, 11 November 1879, Logan Temple Letter Book No. 4A, p. 34.

during most of its existence. He was assisted by a crew of men who varied from as many as 20 to as few as two, depending on the needs of the camp or the temple. If a quantity of scaffolding poles was needed, or the road needed extensive repairs, the personnel increased; and as this need was satisfied, the number decreased.²⁶

Entertainment was limited in the camp because of the constantly varying and usually small number present; however, some activities such as visiting with newcomers and singing were participated in by the workers. Once in a while traveling missionaries visited the camp and held meetings which were appreciated by the workers.²⁷

The Wood Camp expenses consisted largely of wages for the men working at the camp and those hauling to and from it. The first men were called and supported by the wards in the Cache Valley area. Later a number of these, including the foreman, received payment from the temple in goods produced by the temple enterprises and/or in the goods donated by the people in the Logan Temple district. Every man received pay according to the following daily scale: foreman \$2.50 to \$3.00, laborers and wood choppers \$1.50 to \$2.00, male cooks \$1.75, female \$1.00, teamster and team \$4.00. If the men worked by piece work in cutting scaffolding poles, they were paid 15 to 50 cents per pole, depending on

26. "Logan Temple Wood Camp Book No. 1." "Logan Temple Wood Camp Book No. 3," MS (10 December 1877 to 15 June 1878). "Wood Camp Book No. 5," MS (23 June to 7 December 1878). "Hanson's Ranch Logan Canyon Time Book No. 1," MS (January 1879 to February 1881).
27. Journal History of the Church, 1 September 1883, p. 7.

the size.²⁸ If the teamsters hauled poles, lumber, or wood from the camp to the temple block, they were allowed \$8.00 (or two days' labor at \$4.00 per day) credit for each 800 feet of lumber or its equivalent in poles, providing they transported four bales of hay on their trip to the camp or its equivalent in other supplies for the camp.²⁹

The Wood Camp activities decreased considerably after the first four years (1877-1881) of operations. The fire wood after this period was obtained mostly by contract, usually away from the camp area; scaffolding poles were no longer needed, and much of the lumber was hauled directly to the temple block from the saw mill. Road maintenance was still necessary but it, too, was on a decreased scale.³⁰

The Wood Camp ceased to exist following the completion of the temple, but it had served well. During its existence from 1887 to 1884 hundreds of cords of fire wood were taken out of the nearby hills; many scaffolding poles were secured, and quantities of ties, logs, and telegraph poles were also logged by the camp workmen. In the same spirit many hours were spent in repairing and maintaining the canyon road, and the camp often served as a way station for the men traveling up and down the Logan Canyon. Today the only remaining evidence of this temple enterprise of a bygone

28. "Logan Temple Wood Camp Book No. 1." "Wood Camp Book No. 1," MS (November 1879 - January 1880). "Hanson's Ranch Time Book No. 2," (Wood Camp) MS (February 1879 - May 1880). There is a little discrepancy in the pay of a woman cook here at the wood camp and that paid to them elsewhere. This may have been due to the long hours worked and the uncertainty as to the number of men she was going to cook for each day; however, John O'Brien, the male who cooked there for a while, only received \$1.75 per day. Charles O. Card to Nathaniel Haws or John O'Brien, 16 January 1880, Logan Temple Letter Book No. 4A, p. 139.
29. Charles O. Card to Neils Hansen, 23 January 1879, "Copies of Telegrams for Logan Temple Book," p. 225.
30. The Wood Camp A/C and the Logan Canyon Road Company A/C in the "Logan Temple Ledger" and the Wood Camp Time Books show a decided decrease after 1881.

period is the name, Wood Camp Hollow, which designates this location 15 miles up Logan Canyon.

The Temple Lime Kiln

When the temple ground was dedicated and the decision made to build the temple walls with a rubble-like masonry, it was realized that large quantities of lime would be needed with which to make the mortar for these walls, as well as the plaster for the inside of the structure. The opportunity to sell large quantities was also present because the population was growing and new homes were being erected. Taking these factors into consideration, a lime kiln and camp were acquired which remained under the temple use during its building period. This enterprise was to supply the temple needs and furnish quantities of lime for sale to the local builders, temple workmen, and stores.³¹

The first move to obtain a lime kiln for the temple building program was not made until at least a month after the ground-breaking ceremonies in May 1877. Some thought had been given, however, to locating this industry in the canyon east of Logan City for in the latter part of May a crew of men had been dispatched to this area for the purpose of cutting fire wood to supply a lime kiln. This crew was the basis for the Wood Camp which was set up in part to supply fuel for burning lime.³²

Some consideration had been given to the idea of renting or purchasing a lime kiln establishment, and terms had been discussed for on July 16, 1877, the following offer was made to Nathaniel Haws of Logan

31. Cash A/C. and Lime A/C. "Logan Temple Ledger," MS.

32. Moses Thatcher to Lafayette L. Hatch, 23 May 1877, Logan Temple Letter Book No. 1, p. 1.

Some thought must have been given to establishing the lime kiln at this time in the canyon for it would have been meaningless to set up the lime kilns very far from their source of fuel since large quantities were to be needed.

who was operating a kiln about two miles up Logan Canyon:³³

We will take your kiln and improvements for \$150 as per your offer and will pay you \$4 day, you board yourself. One half in store pay, cash, flour & grain the balance in wood, lumber & slabs.³⁴

This offer was countered by one from Haws which was accepted by the temple committee. "Your proposition of \$5 per day to superintend the temple lime burning is accepted."³⁵ The kind of pay was to remain the same as original offer except for the addition of a little beef. Haws donated his lime kiln and improvements to the temple building program.³⁶ Final arrangements were worked out between the interested parties; the lime at the kiln was purchased by the temple, and Haws credited the temple for an amount of wood which had been delivered at the lime kiln.³⁷

The lime kiln began operations under the new arrangement Monday, August 13, 1877, with the following men: Nathaniel Haws, J. Jolly, and P. Yugason of Logan, who were joined the following day by Hyrum Curtis, Swen Jacobs, and Frank Parsons of Newton, and Joseph Morris of Logan.³⁸

It was realized after a month or so of operation that the one kiln was inadequate to supply the demand, and a decision was made to build another kiln to increase the lime camp output. During the fall of 1877 a few of the temple masons were sent to the camp and constructed a second kiln next to the one already in use. By November the new kiln

33. This site is located today just east of where the Utah Power and Light Company's flume crosses the highway on the north side of the present road.

34. Charles O. Card to Nathaniel Haws, July 16, 1877, Logan Temple Letter Book No. 1, p. 56.

35. *Ibid.*, (July 20, 1877), p. 60.

36. Wm. B. Preston to John Taylor, 18 January 1884, Logan Temple Letter Book No. 6, p. 429/

37. Nathaniel Haws A/C, "Logan Temple Ledger," (1877).

38. "Logan Temple Lime Kiln Camp Book No. 1," Time Book, MS (13 August 1877 to 14 December 1878).

was in operation and had produced a large quantity (1,262 bushels) of lime.³⁹

Operation of the Temple Lime Kiln was done under the supervision of Nathaniel Haws of Logan, who remained in this position throughout the temple building period.⁴⁰ This was a seasonal work which usually lasted from April to December, with a few slack periods during the summer and fall harvest time. The lime was produced according to the demand from the temple block and the local market.

The kiln crew consisted of from eight to 12 men who were composed of the following: a foreman, powderman, blacksmith, laborers, and cook. The cook usually was the wife of one of the kiln hands who came to work for the camp with her husband. The camp usually shut down over the week-ends, and the workers returned to their homes; however, if a kiln of lime was burning, three or four men and the cook would remain at the camp.⁴¹

The workers either donated their time or were paid for their labors. For the first year and a half they were furnished by the different wards of Cache and Box Elder stakes upon the request of the camp foreman; however, in the latter part of 1879 some hands were hired. These men were either supported by a ward or were paid in products donated to the temple or in items produced by the temple industries.

The men were paid according to the type of work performed using the following scale: foreman \$4.50 to \$5.00, blacksmith and powderman \$2.50, laborers \$1.50 to \$2.00, and cooks 50 cents per day; however, in some cases

39. Lime Kiln A/C, "Logan Temple Ledger," 1877. "Logan Temple Lime Kiln Camp Book No. 1." "Logan Temple Lime Kiln Camp Book No. 2" Time Book, MS (20 August 1877 to 14 December 1878).

40. Claus A. Eganunelsen, Haws' assistant, would often be left in charge when the foreman was away.

41. "Logan Temple Lime Kiln Camp Book No. 1." "Lime Kiln Time Book No. 2." MS (June 1879 to August 1883).

the workers received credit according to the amount of work accomplished, such as \$2.00 to \$5.00 per cord of wood furnished to the kiln, and 75 cents per cord for cutting the wood into kiln lengths.⁴²

The Temple Lime Kiln camp consisted of a log mess hall with a room for the cook, a stable, a bunkhouse for 12 to 15 men, and a blacksmith shop. These were located west of and facing the two lime kilns.

The two lime kilns, which were made of rock plastered with clay, were the center of activity in the camp. While one kiln was burning, the lime was taken out of the other one, and preparations made for another burning. In preparation for burning the lime rock was built up inside the kiln, leaving space for the fuel in the center. After the fuel had been packed in it was covered with large stones. Some finer material was added on the top of the kiln after the fire was started in order to check the combustion and heat.⁴³

One kiln of lime required approximately one week to burn, during which time it was continually fed large quantities of wood through an opening in the bottom of the kiln. This required constant care during the burning day, night, and over the week-ends. One kiln of lime rock would average from 800 to 2,000 bushels of lime, depending on the amount of rock packed into the lime kiln.⁴⁴

The rock ledges a few yards east of the kilns furnished the supply of limestone for the camp. A number of men quarried the rock after blasting it loose with black powder, and then moved it by means of a horse and cart to the kilns. A ramp was constructed which sloped upward to the top of the kilns where the rock was easily dropped into

42. Lime Kiln A/C, "Logan Temple Ledger." "Lime Kiln Time Book No. 1," MS (May 1879 to July 1883).

43. Marion Everton Scrapbook, op. cit., I, 35.

44. Lime A/C, "Logan Temple Ledger."

them.⁴⁵

The supply of wood required to feed the kilns was relatively large and acquiring it presented quite a problem. Large quantities needed to be secured as well as transported to the camp site, since all the wood in the immediate area had been used up in the lime kiln's past operations.

A number of methods and sources were utilized to obtain the required fuel for the ever-hungry kilns. At first a crew of men were called and sent into the wood camp area 10 miles up the canyon (from the lime kiln camp) where they cut large supplies of fuel.⁴⁶ In time, as this supply of wood became harder to obtain, a new possible source of fuel was utilized. At the Temple Sawmill large quantities of slabs had been collecting; therefore, it was decided to obtain these for fuel.⁴⁷ Later on slabs were purchased from the United Order and Thomas X. Smith saw mills which were sawing timber in Logan Canyon.⁴⁸

A third method for obtaining wood was inaugurated in the fall of 1882 when the supply of fuel was again running low. Contracts were let to certain individuals to supply wood at so much per cord. The following stipulations were made in a contract signed with Joseph Morris on November 16, 1882, who

...contracts to furnish 100 cords or more of good dry red pine wood [Douglas fir] & red cedar wood not over 6 ft. long suitable to be used for the burning of lime (at \$4.00 cord), to be delivered on the banks of the Logan River near the Wood Camp to be later floated down the river.⁴⁹

45. Joseph Morgan of Logan, Utah, one of the few men still living who worked hauling lime from the kiln during this period, reported this. From other bits of information I have collected this appears to be the case.
46. "Logan Temple Wood Camp Book No. 1," June 1877. The Wood Camp supplied the wood to the Temple Lime Kilns.
47. Lime A/C. "Logan Temple Ledger," 1880. A man usually was sent to the Temple Sawmill to cut these into cord lengths before having them moved.
48. *Ibid.*, 14 August 1880. N. C. Edlefen to Nathaniel Haws, 15 May 1882, Logan Temple Letter Book No. 5, p. 180.
49. Logan Temple Letter Book No. 5, p. 414.

This contract proved to be insufficient, and on December 4, 1882, another contract was signed with William Davidson and William Peterson. The contract was essentially the same as the first one except these men were to supply 50 cord of red pine at \$5.00 per cord before March 1, 1883, and deliver it to the Temple Lime Kiln.⁵⁰

These two contracts were supplemented by large quantities of slabs obtained from the Temple Sawmill in Maughan's Fork and Peterson's sawmill located in Logan Canyon, and satisfied the needs of this year (1883).⁵¹

The problem of transporting the fire wood to the lime kiln camp was solved by utilizing the Logan River. Prior to floating, the cord wood was stacked on the banks of the river usually near the Wood Camp by the men cutting the fire wood; however, in the case of the slabs from the sawmill it was necessary first to saw them into cord lengths (four to six feet) then stack them by the river.⁵² The slabs from the Temple Sawmill were more work, for they had to be transported four miles down Maughan's Fork by wagon to the river.⁵³

Usually in the spring or early summer when the water in Logan River was high enough, a group of men were dispatched up the canyon to float the fire wood downstream. These men were to see that the wood did not jam up on its journey down the river; this was partly accomplished by feeding the wood into the river at proper intervals.⁵⁴ In some instances

50. Ibid., p. 439.

51. Logan Temple Letter Book No. 6, p. 176.

52. Lime Kiln A/C, "Logan Temple Ledger," 1880.

53. There were some exceptions to this. In some cases, usually in the spring of the year, the creek running out of Maughan's Fork contained enough water to float the slabs from the Temple Sawmill to the Lime Kilns; however, this was only possible during the spring and early summer of each year. Charles O. Card to Joseph Morris, 24 April 1882, Logan Temple Letter Book No. 5, p. 152. Charles O. Card to Philemon Lindsay, 4 May 1882, Logan Temple Letter Book No. 5, p. 162.

54. Loc. cit.

during the later period of the Lime Kiln camp's life the floating was contracted out to individuals. Such an arrangement was made with Benjamin Ramsell of Logan who agreed to the following stipulations May 14, 1883, to

...float 300 cords of slabs (more or less) from Temple Sawmill to Boom situated at the Lime Kiln in Logan Canyon and 300 cords of slabs from Peterson's Saw Mill. For the sum of \$2.50 per cord...to be delivered by 20th July 1883.⁵⁵

To facilitate removing the wood from the Logan River a boom, which was constructed so that it could be easily removed,⁵⁶ was located immediately south of the lime kilns. Here a few men removed the wood, which often averaged 12 cord per day, from the river and stacked it in ricks near the kilns to dry.⁵⁷

Sometimes the boom was used by other individuals to stop their timber, and they were charged a small fee for use of the booms.⁵⁸

Storing and transporting the lime produced at the lime kilns were never much of a problem, for an efficient system had been worked out in advance. Each year the wards in the Logan City area were notified of the number of teams and wagons which they were required to furnish in order to haul the lime from the kilns to the lime shed located on the temple block;⁵⁹ thus, no storage facilities were needed at the camp. Whenever a kiln was ready to be emptied of its contents, each ward concerned was notified:

55. Logan Temple Letter Book No. 6, p. 176.

56. The boom had to be removable for other people were using the Logan River to transport their timber out of the canyon.

James Leishman to Nathaniel Haws, 16 July 1880, Logan Temple Letter Book No. 4B, p. 165.

57. "Logan Temple Temple Block No. 8" Time Book, Ralph Smith, 19 to 24 November 1877.

58. These instances were few and did not contribute much to the kiln account (only 50 to 60 dollars per year). Room A/C, "Logan Temple Ledger," 1878-1879.

59. Logan Temple Letter Book No. 1, p. 32.

You will confer a great favor upon the Logan Temple to have your quota of one team commence hauling lime from the Lime Kiln to the Temple Block and continue until the kiln is emptied.⁶⁰

Each teamster was required to have a tight wagon box for the lime was shoveled directly from the kiln into his wagon.⁶¹ The amount varied from 21 to 52 bushels; or from 1,680 to 4,160 pounds, depending on the size of the wagon and the condition of the roads. Upon arriving at the temple block his wagon was weighed in, and after having unloaded his product into the lime shed, the teamster received credit at the rate of 10 cents per hundred pounds.⁶²

The temple lime kilns, during their six and one-half years of existence, produced varying amounts of lime which were used in the temple and for sale. The first year (from August to December 1877) of operation produced 3, 848 bushels of lime, the majority of which went into the temple. The following three years witnessed some increase in the amounts of lime produced, but in the year 1881 the output increased to 11,394 bushels; however, this was followed by a decrease the following year. The highest production was obtained in the last year 1883 when the grand total of 15,229 bushels of lime were produced. By combining the totals for each year over 52,229 bushels of lime⁶³ were produced during the

60. Charles O. Card to T. X. Smith, 20 May 1878, Logan Temple Book, "p. 63.
61. Circular, 8 August 1878, "Copies of Telegrams for Logan Temple Book," p. 63.
62. "Logan Temple Temple Block No. 7" Time Book, 12 to 17 November 1877.
63. These totals were obtained from the Lime A/C and the Building A/C in the "Logan Temple Ledger," but it is very possible that all the lime burned was not entered in these accounts. This is especially possible for the years 1880 and 1882, and may account for the decrease in lime for 1882. By comparing the lime kiln time books with the Lime and Building A/C's of the temple it does appear that these totals show the amounts delivered to the temple, but not necessarily the total amounts produced at the Lime Kiln Camp.

temple building period of which approximately 18,000 bushels went into the temple.⁶⁴ The remaining amount was utilized to help pay the workers and to cover other expenses incurred in the building program, for the lime—which was valued at 40 to 50 cents per bushel—often found a ready market for cash.⁶⁵

The disposition of the lime kiln camp, when its usefulness to the building program was past, occurred quite rapidly. In December 1883, the kilns shut down after a profitable season of work;⁶⁶ however, due in part to the fact that the building program was in debt, it was decided to sell the lime kiln camp to liquidate some of the outstanding debts. An offer to the effect that he would purchase the lime kilns for \$425.00 and pay \$3.25 per cord for the remaining wood (about 175 cord) was made by Nathaniel Haws in January 1884. Although the kilns were valued at \$500.00 it was thought advisable to sell them to Haws for two reasons: Haws had donated the kiln to the temple building program in 1877, and he intended to build a kiln of his own if he could not obtain the temple's, which would decrease the value of the temple's kilns.⁶⁷ This transaction was completed during the summer of 1884 when Haws took over the operation of the kilns.⁶⁸

Looking back over the operations and purpose of the Temple Lime Kiln

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64. Logan Temple Letter Book No. 7 (June 1884), p. 135.
 65. Lime A/C, "Logan Temple Ledger."
 66. "Lime Kiln Time Book No. 4," MS (October to December 1883). Building A/C, "Logan Temple Ledger," 1883.
 67. William B. Preston and Charles O. Gard to John Taylor, 18 January 1884, Logan Temple Letter Book No. 6, p. 429.
 68. Nathaniel Haws A/C, "Logan Temple Ledger." This account lists Haws as selling lime to the temple in September of 1884, and receiving credit for it; however, payment for the kilns was not listed until 28 June 1887. This does not necessarily mean that he did not pay it until then, but that it was not entered on his account until this date (a common occurrence during the two or so years following the temple's completion when the accounts were being closed out).

camp one sees a number of significant factors. Acquiring the camp from Nathaniel Haws in 1877, the temple building committee used it to good advantage by organizing the labor—of which there was a good supply—into the producing of lime. It was no small problem to combine the supplies of wood, lime rock, and labor into the finished product, and required the cooperation of the church members in the immediate area. Obtaining the fire wood and floating it to the kiln, feeding the kiln, hauling the lime and depositing it at the temple block—all of these steps were accomplished to provide the lime which satisfied the temple building needs and other types of construction going on in the immediate area. The disposal of this enterprise in 1884 to Nathaniel Haws completed its usefulness to the Logan Temple.

CONSTRUCTING THE TEMPLE

The work of constructing the temple was the focal point of all the temple building activities during its seven-year construction period. Relatively large amounts of building materials went into the temple building, many of which were supplied by the temple industries. Differing numbers of skilled and unskilled workmen were employed from the excavating of the foundation to the interior decorating of the building. The building plans were organized with an eye to making use of all the methods and supplies necessary in bringing the building program to a successful conclusion. To this end the Superintendent of the temple directed his efforts, and with the help of his foremen organized the different departments of labor in such a manner that the work was efficiently conducted until the edifice was satisfactorily completed. During the construction period, skilled artisans were procured from many areas to contribute their best talents to the building program. Accommodations were provided for these men, and every effort made to see that the workmen were adequately cared for.

The architectural plans for the temple were under the direction of Truman O. Angell, the church architect. He was assisted by his son, Truman O. Angell, Jr., who was officially appointed the architect for the Logan Temple on September 30, 1877.¹ Most of the building plans were drawn by the latter architect. The design or style of these architectural plans was original and embraced none of the particular orders of

1. "Historical Items," p. 80. Marion Everton Scrapbook, op. cit., II, 75.

architecture, but was only referred to by the architect as being of "the castellated style."²

Following the dedication of the temple site on May 18, 1877, plans were laid to start immediately the work of constructing the edifice. Brigham Young, who had dedicated the site, remained over in Logan for a few days to organize the Cache Valley Stake. In the priesthood meeting held for this purpose on May 21, 1877, he gave the assembled people advice concerning the erection of the temple. After stating that the soil of the temple site was as good as could be found, he announced that Charles O. Card had been called to oversee the temple building program, and he had been instructed in the work expected of him. The Saints were to begin immediately digging the foundation and removing the dirt before any rock was hauled. The sand which was needed was to be stockpiled on the grounds. James A. Leishman was called to act as the temple clerk to assist Card.³

Two days later letters were addressed to the bishops of the Logan, Paradise, Millville, Providence, and Hyrum wards requesting them to

2. Journal History of the Church, 30 October 1877, p. 4. The Deseret News, 9 January 1878, p. 777. There is very little information available in the documents concerning the architectural plans of the Logan Temple. It does appear that the majority of the plans were drawn after the foundation had been laid for all the drawings still in existence today are dated a few months after the dedication of the temple site in May 1877. The plan for the temple extension is dated August 1877, and the general plans for the temple are dated from April to June 1878, with some interior plans being dated as late as 1882. A rough sketch or general instructions must have been used to excavate the foundation because on June 6, 1877, Superintendent Card wrote to the architect informing him that they had dug the foundation two feet deep as directed, and were awaiting the plans being prepared. Charles O. Card to Truman O. Angell, 6 June 1877, Logan Temple Letter Book No. 1, p. 18. (These plans are in the Church Historian's Office.) Karl C. Schaub, a prominent Logan architect, states that the temple is of no known architectural order. This was a common practice in the church during the building period of the temple.
3. The Deseret News, 6 June 1877, p. 275. "Historical Items," p. 53.

furnish an allotted number of men, teams, wagons, shovels, and picks.⁴ These men were to report on Monday, May 28, 1877, at the temple site to begin working "on the foundation of the Logan Temple."⁵ On May 24, 1877, Ralph Smith of the Logan Second Ward was called to superintend the excavation of the foundation,⁶ and on the 28th of May 1877, excavating started under Smith's direction. He was aided by 14 men equipped with teams, scrapers, shovels, and plows. The ground proved to be very hard, and a number of plow points were broken the first week.

Besides digging the foundation a few men and their teams were assigned to grading a dugway for a road approaching the temple block from the east.⁷ The first week of labor included approximately 104 man days and 20 team days, 20 days of this being expended on the dugway to the temple. The following week 61 days were expended on the foundation and 128 days on the dugway.⁸

One of the reasons for the decrease of foundation work was that by the sixth of June the excavation had reached a depth of two feet where the ground was found to be excessively hard.⁹ Since the temple was to be 171 x 97 feet, it required the excavating of a large area in which a foundation seven feet wide was to be laid to support the structure. In

4. Logan Temple Letter Book No. 1, p. 1-17.

5. Charles O. Card to Robert Daines, 23 May 1877, *Ibid.*, p. 5.

6. Ralph Smith Journal, 24 May 1877. Smith was in process of constructing a barn when called by the bishop of his ward. He consented to go while the bishop promised to have his barn covered in, which he did in time to store his hay.

7. The dugway referred to here probably followed much the same road which today leads from the canyon road up to the top of the temple bench, intersecting the Boulevard at Third North Street. This road was especially needed to haul the sand, lime, and lumber to the temple site since no road at that time approached the site from the south, west, or north.

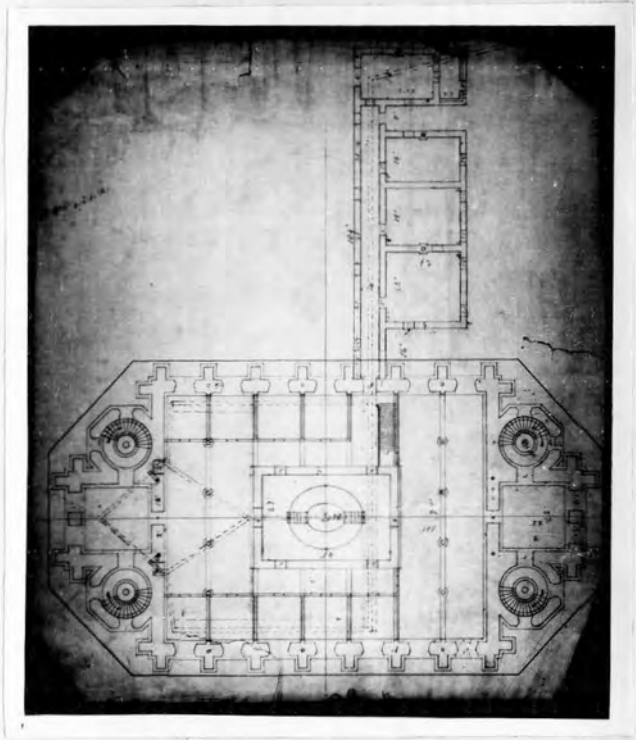
8. "Logan Temple Time Book No. 1, "MS (28 May to 4 August 1877), "Logan Temple Time Book No. 2," MS (4 June to 28 July 1877).

9. Charles O. Card to Truman O. Angell, 6 June 1877, Logan Temple Letter Book No. 1, p. 18.

the center of the site a hole, in which later the baptismal font was to be placed, was excavated below the two foot level of the base of the foundation. To the north of this excavation the ground was cleared for the temple extension (annex), which was to be 88 x 36 feet, and connected to the temple proper by a 16-foot passage way.¹⁰

By the end of June 1877, the excavating work had been nearly completed, and plans were being prepared to erect the building. As early as the 11th of June rock hauling had commenced,¹¹ and by the 29th special letters were addressed to the bishops requesting them to ascertain the number of stone masons who resided in their wards, for stone laying was expected to commence the following month.¹² Plans were laid to supply lime, sand, and water for the large quantities of mortar needed for the building. A lime house (14 x 16 feet)¹³ to store the lime when received from the Temple Lime Kiln was constructed east of the temple site. Nearby a long pit was dug, lined with planks, and divided into a number of vats where the lime could be slacked and stored in the form of lime putty. A reservoir was dug to provide the water which was brought from the canal lying east of the temple block by means of a ditch.¹⁴ A sand bank was opened up about one mile southeast of the temple site, and on July 10 a number of men commenced hauling sand.¹⁵

10. "Historical Items," p. 53. See accompanying photo of the ground plan of the temple.
11. "Logan Temple Time Book No. 1," June 1877.
12. Logan Temple Letter Book No. 1, p. 34-40.
13. The Logan Temple Letter Book No. 1, 28 June 1877, p. 32, lists a bill of lumber for the temple lime house. Using the different sizes and amounts of lumber listed it would be possible to construct a substantial shed 14 x 16 feet. This was ordered from a sawmill 10 July 1877. *Ibid.*, p. 45.
14. *Ibid.*, p. 32. Here is listed a bill of lumber for the temple lime vats. These must have been fairly large for 5,000 feet of two-inch planks were ordered for the vats, plus some other timber. Two old-timers claim these vats were about 10 feet square, and four or five in number. Marion Everton Scrapbook, *op. cit.*, III, 122.
15. Henry Ballard Journal, 10 July 1877.



The Ground plan for the Logan Temple

These activities were followed by orders for some green maple logs to be sawed for wheel barrows,¹⁶ lumber for mortar boards, and a quantity of plank for the masons.¹⁷ During this same period consideration was given to the carpentry work which now needed to be done. To carry out this work James Quayle of Logan was chosen master carpenter for the temple, and on July 12, 1877, he officially commenced his labors on the temple block.¹⁸

After one or two delays rock laying commenced on the temple extension July 20, 1877,¹⁹ under the supervision of Joseph Hill.²⁰ Two weeks prior to this time Hill and three other masons, who were to be supported by the people with food and clothing, had been called as missionaries to work on the temple.²¹ Other masons were supplied by their wards. Within a few days calls were being sent out to different wards for immediate aid in hauling rock from the Green Canyon Quarry²² and in supplying mortar tenders to aid the masons.²³ Brigham Young selected John Parry, a master mason from Salt Lake City, Utah, to oversee the masonry work on the temple. Parry left Salt Lake City on August 7, 1877, and started his work in Logan August 13, 1877.²⁴

With the arrival of John Parry the masonry work was vigorously pushed. Letters were sent to the wards requesting an additional eight

16. Charles O. Card to George Pitkin, 13 July 1877, Logan Temple Letter Book No. 1, p. 50.
17. Charles O. Card to Orson Smith, 20 July 1877, *Ibid.*, p. 59.
18. "Historical Items," p. 90. "Logan Temple Time Book No. 2," July 1877. The first main bill of lumber was drawn up for the temple extension August 1, 1877. Logan Temple Letter Book No. 1, p. 109.
19. The Deseret News, 9 January 1878, p. 777.
20. "Historical Items," p. 53.
21. "Bishops Minute Book 1872-1876, Priesthood Minute Book 1876-1888," MS 12376, 7 July 1877.
22. Logan Temple Letter Book No. 1, p. 62, 73, 75.
23. *Ibid.*, p. 68.
24. Journal History of the Church, 26 May 1882, p. 4. "Historical Items," p. 90.

masons and 20 tenders.²⁵ The results of this drive were not too satisfactory, and on September 8, 1877, John Parry appeared before the monthly priesthood meeting of the Cache Valley Stake and counseled those assembled that he could not be justified in using incompetent hands because Brigham Young had given him detailed instructions concerning the mason work on the temple. The bishops were requested to furnish only competent hands, and a motion was presented and passed to the effect that if Parry could not obtain suitable masons in the valley "that he be authorized to procure them from other localities, and we sustain them by our faith and means."²⁶

The laying of the corner stones to the temple proper took place in September 1877. Prior to this time work had been going forward upon the temple extension whose walls were now nearing completion.²⁷ A few days prior to the services special attempts had been made to notify those in the temple district of the coming event and encourage their attendance.²⁸ A number of the general authorities of the church were present on September 17 when at 12 noon a procession formed in the center of Logan and marched east to the temple block.²⁹ The southeast cornerstone, which was considered the main one, was laid by the apostles and patriarchs, the prayer being given by Apostle F. D. Richards. The southwest cornerstone was laid by the Presiding Bishopric and the bishops of the Logan temple district, the prayer being given by Leonard W. Hardy. The

25. Logan Temple Letter Book No. 1, (27 August 1877), p. 131-139.

26. "Bishops Minute Book 1872-1876, Priesthood Minute Book 1876-1888," MS 12376, 8 September 1877.

27. The Deseret News, 24 August 1877, p. 465; 24 October 1877, p. 601.

28. Ralph Smith Journal, 15 September 1877.

29. Apostles: John Taylor, Wilford Woodruff, George Q. Cannon, Brigham Young, Jr., Albert Carrington; Councilor Daniel H. Wells; Seventies: A. P. Rockwood, Horace Eldridge, John Cott; Presiding Bishopric: Edward Hunter, Leonard W. Hardy, Robert T. Burton, and others.

northwest stone was laid by the stake presidents and the presidency of the high priests; and the northeast cornerstone by the First Presidents of Seventies, assisted by the presidents of the elders quorum.³⁰ To insure the proper placing of the cornerstones these men were aided by John Parry, the master mason, his assistants and Truman O. Angell, Jr., the assistant architect. No records were deposited in the cornerstones.³¹

The temple building staff was completed on October 11, 1877, when a temple building committee composed of Charles C. Rich, Franklin D. Richards, and Lorenzo Snow was selected from the Twelve Apostles. These men were to supervise the affairs of the building program under the direction of President John Taylor.³²

The work on the temple block increased during the next few months. Rock, lime, and sand were being hauled and weighed in at a scale house which had been set up in the northeast corner of the block. All building materials, lumber excepted, were being weighed and credited to each teamster.³³ The mason work on the temple extension was completed, the roof was being put on, and the foundation of the temple was a few inches above the ground on November 24, 1877, when mason work was concluded for the season. In this first season's work 2,500 tons of rock, 2,000 bushels of lime, 325 tons of sand, and 50,000 feet of lumber had been used.

30. The proper manner in which the cornerstones of a temple should be laid had been revealed by the Prophet Joseph Smith in the early days of the church. Joseph Smith, History of the Church, IV, 331.

31. "Historical Items," p. 54-59. The Deseret News, 26 September 1877, p. 529-535. On August 3, 1878, some records and papers were deposited in a stone box located in the southeast corner of the temple. The contents included the leading church books, newspapers, and lists of the names containing the leading men of the three stakes in the temple district and the chief workmen upon the temple. Henry Ballard Journal, 3 August 1878. The Deseret News, 7 August 1878, p. 425.

32. "Historical Items," p. 80.

33. "Logan Temple Temple Block No. 4" Time Book, MS (13 August to 29 September 1877), 24 to 29 September 1877.

With the cessation of the masonry work, soil—composed mostly of clay—was hauled in and packed tightly against the sides of the temple foundation so that the soil sloped away from the masonry. The completed foundation was then covered over with additional soil, and the ground was graded on all sides to protect the walls from the frost and snow.³⁴ A few men, such as carpenters, continued to work, but for all practical purposes the building operation ceased for the winter. However, during this slack building period relatively large quantities of lumber, sand, and rock were hauled and stockpiled on the temple block for the coming season's operations.³⁵

With the coming of spring the work on the temple was resumed, and the need of furnishing scaffolding came up for consideration. Red pine poles from the wood camp were used for that purpose.³⁶ Pairs of these poles were set upright in the ground at intervals of about 12 feet. Of each pair of poles one was half as long as the other. As the walls progressed, a third pole was lashed in place so that it rested upon the top of the short pole and paralleling the long one. Short putlogs, upon which were placed the planks on which the builders worked, were lashed horizontally to these standards. Long, slender poles or stringers, which were lashed diagonally through the scaffolding, completed the scaffold, giving it the rigidity and strength necessary to support the masons and

34. The Deseret News, 5 December 1877, p. 689. Journal History of the Church, 24 November 1877, p. 2. The present temple gardeners in digging near the base of the temple have located this layer of clay sloping away from the foundation. It evidently was used to prevent water from undermining the base of the foundation.
35. Charles O. Card to Alvin Nichols, 30 December 1877, Logan Temple Letter Book No. 1, p. 363. "Logan Temple Temple Block No. 8" Time Book, MS (19 November to 27 April 1878). "Logan Temple Temple Block No. 9" Time Book, MS (26 November 1877 to 4 May 1878).
36. John Parry to Charles O. Card, "Copies of Telegrams for Logan Temple Book," p. 191.

their building materials. Large quantities of three-eighths to five-eighths-inch rope were used to lash these poles together.³⁷

At first an inclined ramp and a horse were used to supply the men on the scaffolds with materials. Later, in January 1879, with walls reaching a height of 30 feet, a more efficient means of lifting the building materials was decided upon, and a hoisting engine capable of lifting 1,000 to 1,500 pounds was purchased.³⁸

During the summer of 1878 when cut stone was required for the walls, another crew of men was added to the temple workmen. Prior to this the small amount of lime rock had been cut by the masons; however, as sand stone was required for the ledges, string courses, and later abutments, a separate crew of men were assigned to this task, and a long, open shed was erected in which they could work. Often these men would aid the masons by shaping the limestone which was used in the walls for corners and the arches over the windows.³⁹

The operations at the temple block included a number of smaller departments, some helping to furnish the workers with food and a place to sleep, while others aided in the efficient functioning and coordination of all the temple activities. Some of these were the cook house, meat market, and temple office.

Not long after the work commenced, arrangements were made to furnish the workers with their meals. A cook house was constructed on the block

37. Marion Everton Scrapbook, *op. cit.*, II, 79. Building A/C, "Logan Temple Ledger."

38. "Copies of Telegrams for Logan Temple Book," p. 220, 245, 265. Building A/C, "Logan Temple Ledger," 18 October 1881. "Abstract of correspondence," *Millennial Star*, 41 (17 February 1879), 107.

39. Marion Everton Scrapbook, *op. cit.*, II, 80. "John Parry Temple Block 1878 Logan," MS. "Memoranda John Parry Temple Block 1879," MS. These stone cutters were able to rough hew the sandstone with axes, then finish it off with chisels. Often these men would furnish their own tools while working for the temple.

in September 1877, and Thomas Godfrey and wife were put in charge.⁴⁰ Each settlement was required to furnish their men working on the temple with provisions amounting to 35 cents per day.⁴¹ Cash was accepted, but meat, flour, and groceries were preferred. At first the cook house was conducted like a private boarding house with those in charge receiving credit per number of meals served.⁴² This system was changed in December 1879, when the cooking department was turned over to Mary Kent of Logan who, with the aid of two or three young girls, cooked the meals and served them. Strict accounts were kept of the meals served, and periodically the wards were notified of the amounts which they owed.⁴³ They were requested to furnish the necessary supplies—one-third in groceries, one-third in flour, one-third in meat—to the temple cook house. There was to be no exception to this. If a ward turned in a beef on their board account, this was credited to its meat account, and they were still expected to supply the two-thirds in flour and groceries.⁴⁴

At first the supplies for the cook house were obtained from each ward for their own men; however, as time went on this was changed, and just general supplies from the wards were requested, or accounts were charged to them at one of the local stores.⁴⁵ Meat proved to be one of the largest items which the cook house required. Lack of means for

40. Charles O. Card to James McBride, 30 August 1877, Logan Temple Letter Book No. 1, p. 146. "Logan Temple Temple Block No. 4" Time Book, September 1877. "Board A/C Book" Logan Temple, MS (2 September to 8 December 1877). Thomas Godfrey and wife were replaced by Capatolia Harrison in December 1877.

41. Logan Temple Letter Book No. 1, p. 386.

42. Capatolia Harrison A/C, "Logan Temple Ledger."

43. Logan Temple Letter Book No. 1, p. 339. Mary Kent A/C, "Logan Temple Ledger."

44. Charles O. Card to Bp. Lewis, 21 January 1879, "Copies of Telegrams for Logan Temple Book," p. 223. Charles O. Card to John Jardine, 31 December 1879, Logan Temple Letter Book No. 4A, p. 118.

45. James Leishman to Wm. Rigby, 28 June 1877, Logan Temple Letter Book No. 1, p. 33.

preservation of this item necessitated special arrangements being made to provide a constant supply at the cook house. At first the livestock or meat was turned over to the Tabernacle Snop, who retailed it back to the men as they needed it.⁴⁶

In order to solve the meat problem a butcher shop was established to furnish fresh meat to the temple cook house, the temple camps, and many of the workers who lived at their homes. Eb Farnes, a local butcher, turned over to the temple his meat market which was named "Our Meat Market."⁴⁷ He was employed to care for the temple stock⁴⁸ and furnish the proper amounts of meat as they were required. He dispatched orders of meat to the temple industries; however, if they did their own slaughtering, he would forward stock to them from the temple herd. The hides of the animals were forwarded to him and disposed of, usually for leather. In 1879 the temple constructed their own slaughter house west of town, and the livestock was delivered there, according to the demand for meat.⁴⁹ This resulted in some meat being sold to the local citizens, as well as to many of the workers, and furnished small amounts of revenue; however, this was limited since the temple was usually short of this article of food.

Later in the building period the meat market was turned back to Farnes, and special arrangements made with him. Farnes was to furnish the temple crews with orders of meat, in return for which temple livestock was turned over to him. This he credited to the temple account at the

46. Charles O. Card to L. L. Hatch, 11 June 1877, & Charles O. Card to Wm. Fisher, Logan Temple Letter Book No. 1, p. 19, 25.

47. Charles O. Card to Alvin Nichols, 17 September 1880, Logan Temple Letter Book No. 3, p. 385. Our Meat Market A/C. "Logan Temple Ledger."

48. "Copies of Telegrams for Logan Temple Book," 14 April 1879, p. 350.

49. Our Meat Market A/C. "Logan Temple Ledger," 1879.

market value. At the end of each year he credited the temple with an additional 10 percent of the stock received, and paid a yearly rent on the slaughter house.⁵⁰

The superintendent of the temple coordinated the activities of his foremen and workers from his office on the temple block. To aid him in this task James A. Leishman had been chosen when the building program started. One or two assistant clerks were added as the work increased.⁵¹ From the beginning of the work it had been determined to list and give credit to all persons who contributed labor, produce, or cash to the building program. To this end everything was given a cash value when received, and entered in the temple accounts.⁵² Small notebooks were issued to each of the temple industries in which were kept the following information: the worker's name, which ward he was from (or if he was hired), the number of days worked, and the value of his labor. The value of labor differed according to the skill and type of work performed. These small books were forwarded periodically⁵³ to the temple office where the labor of each man was credited to his ward, or if he was hired

50. Eb Farnes A/C, Our Meat Market A/C, "Logan Temple Ledger." This arrangement took place at the beginning of 1881. All back accounts which were collected by Farnes after this period were credited to the temple account.
51. Wm. E. Bassett A/C, N. C. Edlafsen A/C, Joseph Wilson A/C, "Logan Temple Ledger."
52. James Leishman to officer of Weston ward, December 1877, Logan Temple Letter Book No. 1, p. 339. Charles O. Card to James H. Hart, 10 July 1878, Logan Temple Letter Book No. 2, p. 187.
53. With few exceptions from May 1877, up to the end of 1878 these books were returned to the temple office every other week. From 1879 to the completion of the building the time books were forwarded to the office every other month. In some cases the type of work performed was also listed. The temple block time books followed this procedure, listing the workers' skills, the last few years. "Logan Temple Time Book No. 1." "Temple Block Time Book No. 3," MS (June 1879). "Temple Block Time Book No. 4," MS (July 1879). "Logan Temple Quarry Camp Book No. 3," MS (November 1877 to May 1878). "Lime Kiln Time Book No. 1," MS (May 1879 to June 1883). "Temple Saw Mill Book B," MS (25 May to 24 August 1878).

by the temple, it was credited to his account.⁵⁴

At the end of each month a report, listing all the donations of labor, merchandise, and cash and their contributors, was forwarded to each ward in the temple district. Besides these requirements—corresponding with each ward and listing their allotments—the temple clerks were called upon to operate the temple scales.⁵⁵ They weighed in all building materials (rock, sand, and lime) and such items as hay and straw which were either used on the block to feed the teams, or baled and sent to the camps in the canyons.⁵⁶ Close touch was kept with the Temple Saw Mill, orders being sent for different bills of lumber as they were required. Teamsters going up the canyon for lumber were required to apply at the temple office for their lumber orders and canyon toll tickets, and upon returning they had their loads of lumber checked in at the temple block. When supplies were needed at the different temple industries, the temple office was notified, which in turn notified the respective wards or procured and forwarded them with the next teamster.⁵⁷

Work on the building progressed rapidly, and by June 1879, a special ceremony was held at which time President William B. Preston laid the keystone in the arch of the first window on the east end of the building. This was followed 14 months later, in August 1880, by another keystone-placing ceremony in which the President's wife, Harriet A. Preston, set the stone in the arch of the second large window at the

54. Logan Temple Journal Day Book, "Logan Temple Ledger."

55. Logan Temple Letter Book No. 2, p. 119-158. Charles O. Card to Alvin Crockett, 27 July 1882, Logan Temple Letter Book No. 5, p. 290.

56. James A. Leishman to James Jensen, 11 October 1878, James A. Leishman to Robert Daines, 12 December 1878, "Copies of Telegrams for Logan Temple Book," p. 123, 173.

57. Charles O. Card to Joseph Morris, 19 December 1879, Logan Temple Letter Book No. 4A, p. 106. Charles O. Card to Robert Daines, 8 July 1880, Logan Temple Letter Book No. 4B, p. 153.

east end of the temple.⁵⁸ By this time the joists for the upper room of the temple building had been laid,⁵⁹ and in the fall of 1880 the roof was being placed on the temple.⁶⁰

Since the upper room of the temple was to occupy the entire upper story of the building, six large trusses were required to span the width of the building (approximately 88 feet). Each of these trusses was made out of 10 thicknesses of 2 x 16-inch timbers bolted together, the bracing consisting of pairs of solid timbers varying from eight to 12 inches thick.⁶¹ Because the masonry walls on each end were not high enough to connect the roof to the building, and because of inclement weather, work ceased on the roof before it was completed; however, the carpenters spent the winter months constructing window and door frames, doors and sashes in the comfortable carpenter shop which had been built.⁶² By the following winter the temple was closed in--the roof completed and tinned, the windows in place--and the floors were being laid.⁶³

In February of 1882 a notice was inserted in the Logan Leader that the services of lathers were much needed and all who desired to contribute their labor would be cordially received.⁶⁴ Arrangements were made for plastering, and April 21, 1882, plastering commenced under the

58. Journal History of the Church, 20 August 1880, p. 3.

59. The Deseret News, 27 August 1879, p. 467.

60. Charles O. Card to Alvin Nichols, 11 November 1880, Logan Temple Letter Book No. 3, p. 420.

61. Logan Temple Letter Book No. 4B, p. 208. These trusses are still in good condition today, no saging being evident on the ceiling or the roof.

62. Logan Temple Letter Book No. 4B, p. 254, 269, 284.

63. Logan Temple Letter Book No. 5, (24 December 1881) p. 26. The Deseret News, 14 December 1881, p. 729.

64. Logan Temple Letter Book No. 5, (February 1882), p. 63.

direction of William Davis of Malad, Idaho.⁶⁵

The mason work was nearing completion when the master mason, John Parry, took ill and died May 16, 1882;⁶⁶ however, since he had the rock cutting and mason work so well classified that the workmen understood their work, no other master mason was chosen to replace him.⁶⁷ By August 1882, the rock work had been completed, and the outside of the building was being pointed and painted.⁶⁸ The original plan had been to plaster the rubble-masonry walls after they were completed,⁶⁹ but in 1882 President John Taylor decided to have the outside walls pointed and painted a "cream color." Since the rock was of a dark color, it was thought that this would enhance the external appearance of the structure.⁷⁰

Throughout the building period of the temple varying number of men of different skills and trades were required in the different departments

65. Charles O. Card to Joseph Morris, 24 April 1882, *Ibid.*, p. 152. The qualifications of Davis as a plasterer were checked closely before he was put in charge of this department for extensive hard finishing with plaster of paris and some ornamental plastering was needed in the temple. Up to this time he had been doing some lathing work on the temple. Charles O. Card to Lorenzo Snow, 1 March 1882, James A. Leishman to Charles O. Card, 12 April 1882, Logan Temple Letter Book No. 5, p. 71, 130. William Davis A/C, "Logan Temple Ledger." It is interesting to note that 12 gauging trowels were ordered 13 March 1882 from the mission president in England to be sent with people coming to Utah. Charles O. Card to Albert Carrington, 13 March 1882, Logan Temple Letter Book No. 5, p. 102, 164.
66. Charles O. Card to Edward L. Parry, 16 May 1882, *Ibid.*, p. 182.
67. Charles O. Card to F. D. Richards, 5 June 1882, *Ibid.*, p. 212.
68. Charles O. Card to F. D. Richards, 10 July 1882, *Ibid.*, p. 264. Journal History of the church, 18 August 1882, p. 4. The main rock work was completed but the finishing touches were not put on the rock work until the fall of 1882. Part of this work was putting the sandstone caps on the temple extension. Charles O. Card to James H. Hart, 3 November 1882, James A. Leishman to Charles O. Card, 14 October 1882; Logan Temple Letter Book No. 5, p. 440, 380.
69. *The Deseret News*, 9 January 1878, p. 777.
70. *Ibid.*, 28 June 1882, p. 353. Supt. Card referred to the color as 'a very light stone color which gives it [temple] a more attractive appearance.' Charles O. Card to James H. Hart, 3 October 1882, Logan Temple Letter Book No. 5, p. 367.

of labor. On the temple excavation it was possible to acquire the needed men by direct calls upon the different settlements of the temple district,⁷¹ but as skilled workers were required to construct the edifice other arrangements were made. The calling of individual men was inaugurated, and they were supported by their home wards; however, this only worked as long as each ward had the skilled men in their area and were able to support them. To overcome this situation a policy was adopted whereby a workman was assigned to a ward and looked to it for his pay and support. This was indicated in a letter addressed to the bishop of Smithfield by the temple superintendent:

I understand...that I was at liberty to hire a stone mason for your ward to work upon the Logan Temple, which I have done. William E. Sim is the man...and has been here about two weeks and is cutting stone by the foot and makes⁷² about \$3.50 per day. He begins to look after a little pay.

Small numbers of skilled men were hired and supported directly by the temple in the early part of the construction period, but this practice increased considerably in the years 1879 and 1880. It was discovered by the end of 1880 that a constant crew of skilled men hired by the temple could accomplish more work than a constantly changing one, especially since skilled carpenters, masons, and stone cutters were in demand for local construction.⁷³ Also men engaged in erecting the scaffolding needed to be experienced and familiar with high places for these had to be able to complete their work in safety to themselves and their fellow workmen.⁷⁴

71. Logan Temple Letter Book No. 1, p. 131-139.

72. Charles O. Card to Samuel Roskelly, 5 August 1878, Logan Temple Letter Book No. 2, p. 206.

73. Charles O. Card to Lorenzo Snow and F. D. Richards, 14 February 1881, Logan Temple Letter Book No. 3, p. 467.

74. Charles O. Card to Henry Hughs, 14 March 1879, "Copies of Telegrams for the Logan Temple Book," p. 321.

The number of men employed on the temple block varied. In October 1879, 81 men were employed of whom 27 were hired.⁷⁵ A year later there were 85 men employed with 47 hired. Some of these men did not always work steady. Especially was this the case of the men devoting their time or being supported by their wards. The number and types of men varied according to the season of the year.⁷⁶

The allotment of labor needed for the year 1880 was broken down into the following types and number of workers: 14 masons, six stone cutters, six rough stone corner dressers, five scaffolders, four wheelers on top, three mortar carriers, four wheelers on the ground, six mortar mixers, four stone hoisters, two cut rock setters, one engineer, 12 carpenters, and a few office hands.⁷⁷ As the temple neared completion additional specialized workers such as plasterers and painters were required and added to the working force. In October 1883, as the work of completing the temple was being pushed, approximately 90 men were employed of whom 64 were hired. Out of this number there were 19 carpenters, one mason, nine plasterers, 10 painters, and 25 laborers.⁷⁸

The remuneration of the temple construction crews varied according to the types of work done. The yearly salaries of the superintendent (\$1,800), temple clerk (\$1,300) and architect (\$1,500), with the master mason's salary (\$4 per day) were paid by the trustee-in-trust.⁷⁹ The remaining workmen received credit according to their work at the following daily rates: carpenters \$2.25 to \$2.75, engineers (who ran the hoisting

75. "Temple Block Time Book No. 7," MS (October 1879).

76. "Temple Block Time Book No. 12," MS (September to October 1880).

77. Charles O. Card to Temple Committee, 5 March 1880, Logan Temple Letter Book No. 3, p. 254.

78. "Logan Temple Block Time Book No. 34," MS (October to November 1883).

79. Logan Temple Letter Book No. 1, p. 153. Logan Temple Letter Book No. 4A, p. 246, Logan Temple Letter Book No. 5, p. 15.

engine) \$2.50 to \$3.00, masons \$2.50 to \$3.50, plasterers \$3.00 to \$3.50, painters \$2.50 to \$3.00, laborers \$2.00, and young men according to their age.⁸⁰ In some cases the office staff and cooks received their pay monthly--clerks \$60, cook \$15, cook's helpers \$8.⁸¹ The temple workers received their pay mostly in goods donated to the building program, lumber or lime, and some cash.⁸² In the cases where the workers were supported by their wards, they often received their pay from the ward and donated part of it back to their ward's credit at the temple.⁸³

Many different methods were used to obtain and maintain the workmen needed in building the temple. It was not unusual for the superintendent to instruct the bishops to take care of the home needs of one of their temple workmen. Some of these needs were repairing a mother's home,⁸⁴ harvesting a worker's hay crop,⁸⁵ and procuring harvesting machinery for some of the workers.⁸⁶ In some cases the needs of the temple had their effect on immigration into the area. Arrangements were made to immigrate from England one man with his family who was a stone cutter and needed on the temple,⁸⁷ while money was forwarded

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80. Stone cutters were paid according to the amount of work done, number of feet cut, and the type of finish. Fine stone cutting paid \$.55 per foot and sandstone cutting \$.18 per foot. It was not unusual for a good stone cutter to cut 44 to 60 feet per day. "John Parry Temple Block 1878 Logan," "John Parry stone cutting A/C 1881," "Logan Temple Block Time Book No. 24," MS (September 1882). "Logan Temple Block Time Book No. 31," MS (May to June 1883).
81. Logan Temple Journal Day Book, 21 January 1882.
82. "Logan Temple Ledger."
83. James Quayle A/C, F. W. Hurst A/C, "Logan Temple Ledger."
84. Charles O. Card to Alvin Nichols, 21 October 1878, "Copies of Telegrams for Logan Temple Book," p. 133.
85. Charles O. Card to O. N. Liljenquist, 11 July 1881, C. O. Card to O. G. Snow, 16 July 1881, Logan Temple Book No. 4B, p. 379, 380.
86. Charles O. Card to Alvin Nichols, 29 June 1878, "Copies of Telegrams for Logan Temple Book," p. 40.
87. James A. Leishman to Albert Carrington, 4 September 1879, Logan Temple Letter Book No. 4B, p. 24.

to Norway to help the wife and child of a temple plasterer to immigrate whose services were required on the building.⁸⁸ The local Indians were used to help mix mortar and plaster, and do other odd jobs around the temple block.⁸⁹ Some Indians came and offered their services at the building,⁹⁰ while many were called from the Indian Farm north of Brigham City.⁹¹ These workers usually came in groups of 10 and stayed two weeks at which time they were replaced by another group of Indians.⁹² At least one man was released from his call to go on a foreign mission by the President of the Church because his services were required on the temple.⁹³ Two young men were encouraged to go east, one to study ornamental stone cutting, the other painting, so they could help beautify the temple on their return.⁹⁴

88. Charles O. Card to Albert Carrington, 23 May 1882, Logan Temple Letter Book No. 5, p. 200.

89. Charles O. Card to Isaac Zundal (at Indian Farm) 21 April 1882, Logan Temple Letter Book No. 5, p. 143. Marion Everton Scrapbook, *op. cit.*, III, 123-126.

90. Journal History of the Church, 18 June 1879, p. 2.

91. This farm was located near the present day Washakie Reservation. In 1881 the temple carpenters spent 143 days working at the Indian Farm. The church was helping the Indians to establish themselves in this area and aided them with schooling and housing. Logan Tithing Office A/C, "Logan Temple Ledger," 30 November 1881. Marion Everton Scrapbook, *op. cit.*, III, 127.

92. A few Indians were used during the summer of 1878, the number increasing to as high as 16 a year later. They were used until the end of 1882. These men were credited from \$1.25 to \$2.00 per day. At times special drives were conducted by the Relief Societies to furnish them with used clothing. Indian Farm A/C, "Logan Temple Ledger," "Temple Block Book No. 14," Time Book, MS (August 1878), "Temple Block Time Book No. 3." "Logan Sixth Ward Relief Society Minute Book A," MS (1881-1888), 6 July 1882.

93. Charles O. Card to Shadrack Jones, 21 August 1882, Logan Temple Letter Book No. 5, p. 315.

94. James M. Brown, Jr., and William Hurst of Logan were going east to complete their studies, the former in ornamental stone cutting, the latter in portrait painting and decorative painting, with the view of preparing themselves to aid in finishing and beautifying the temple. These men were set apart as missionaries for their mission prior to leaving for school. L. John Nuttall to F. D. Richard, 4 January 1881, John Taylor Letterpress copybook.

Affairs at the temple block were well ordered, and the workmen made as comfortable as possible. If the men had returned home in the fall, special cards were sent out to the different workers requesting their return and giving the date when work would again be resumed.⁹⁵ While they were at the block, a lodging house was provided for their use, which was presided over by one of their fellow workmen whose duty it was to see that "it was kept free from disorderly conduct and see that no liquor nor beer was introduced there."⁹⁶ Special attempts were made to provide the men with "suitable" reading material. The Deseret News⁹⁷ and Bear Lake Democrat⁹⁸ were subscribed to, while certain religious books that were donated to the building program were often sold to the workmen.⁹⁹ In addition to encouraging the men to attend the local ward meetings,¹⁰⁰ special functions were arranged to make life more agreeable to the workers. One of these occasions was the Fourth of July, 1881, when a tall pole was lashed to the top of the temple¹⁰¹ and a huge flag, especially made for the occasion, was suspended from it. A program accompanied the day's activities, which were climaxed by a dance at which

95. Logan Temple Letter Book No. 4A, (10 May 1880), p. 190.

96. Charles O. Card to Thomas G. Lowe, 21 April 1882, Logan Temple Letter Book No. 5, p. 145. Box Elder Stake, for a while, maintained a boarding and lodging house of their own, a block or so northeast of the temple block. Marion Everton Scrapbook, op. cit., II, 72 and III, 123.

97. Charles O. Card to Brigham Young, Jr., 14 May 1878, "Copies of Telegrams for Logan Temple Book," p. 23.

98. Logan Temple Letter Book No. 5, (February 1882), p. 59.

99. On October 1882, a request was made to F. D. Richards for 12 compendiums, which he had recently published, to be sold to the workmen. These were donated by the author and sold to the workmen. Charles O. Card to F. D. Richards, 10 October 1882, Logan Temple Letter Book No. 5, p. 373. Ibid., p. 375, 418.

100. George L. Farrell to Brother _____, 19 December 1879, Logan Temple Letter Book No. 4A, p. 102.

101. Charles O. Card to Philaman Lindsay, 22 June 1881, Logan Temple Letter Book No. 4B, p. 359.

refreshments were served.¹⁰²

The activities of working upon the temple were not without their dangers, and some accidents resulted from the work performed there. Only one fatal accident occurred on the temple block. This was the death of John Hincka, a boy 13 years old, who was killed while working upon the temple hay press.¹⁰³ A number of accidents came as the result of men falling from the temple scaffolding. One mason fell a distance of 48 feet, alighting upon loose stones at the bottom. He suffered two cracked ribs.¹⁰⁴ Another accident involved two plasterers who were plastering the ceiling of the northwest tower when the scaffolding gave way. These men received only minor injuries.¹⁰⁵

The main construction of the temple was nearing completion as the year 1882 drew to a close. The outside scaffolding was being removed while the finishing touches were being made on the towers.¹⁰⁶ The work now turned to finishing the interior of the building. One of the problems to come up for consideration was the installation of a heating system

102. This flag was made out of 32 $\frac{1}{2}$ yards of delaine, 27 yards of white bunting, and 9 yards of blue bunting. Expense A/C, "Logan Temple Ledger," 30 June 1881, 7 and 31 July 1882.

103. Charles O. Card to Joseph Morris, 12 September 1881, Logan Temple Letter Book No. 4B, p. 433. John put his head into the trap at the bottom of the hay press just as the weight which compressed the hay was released. This killed him instantly. Marion Everton Scrapbook, *op. cit.*, II, 109. He lies buried in the Logan City Cemetery.

104. This man was Hugh McKay of Willard. He was back at work 11 days after the accident. Marion Everton Scrapbook, *op. cit.*, II, 68. The Deseret News, 8 October 1879, p. 569.

105. John W. Knowles fell 53 feet, dislocating his ankle, spraining his wrist, and receiving a gash upon his head. Julius Smith, who fell 44 feet, received a wound upon the top of his head. These men soon resumed their labors on the temple. Journal History of the Church, 15 August 1883, p. 6. "Logan Temple Block Time Book No. 33," MS (August to September 1883).

106. Charles O. Card to C. C. Rich, 12 December 1882, Logan Temple Letter Book No. 5, p. 451. Charles O. Card to F. D. Richards, March 1883, Logan Temple Letter Book No. 6, p. 116.

and the furnishing of an adequate supply of water to the building. The problem of heating the large structure had been decided earlier in the year, and a contract had been let to David James of Salt Lake City, to furnish and install the boilers, heaters, and piping, which was being done at this time.¹⁰⁷ The question of a water supply now was discussed. It was decided to dig a well near the northeast corner of the temple extension, but this proved unsatisfactory for the ground caved in, endangering the lives of the workers, as well as the foundation of the extension. With the failure of the well-digging, it was decided to utilize a two-inch water main, which had been laid east to the city reservoir prior to this time. This had furnished the workmen with water, but due to the uncertainty of the city water supply it had been decided best for the temple to provide a more constant source of water.¹⁰⁸ To solve this problem water was pumped up to water tanks which were installed in the temple proper to furnish a constant water pressure. By June 1883, the plumbing was completed and the font and tanks filled with water to check the effect of the water pressure upon the fixtures.¹⁰⁹

After the water system was completed, additional plans were laid to insure a continual water supply. A reservoir 14 x 24 x 12 feet deep, with a capacity of 39,000 gallons, was completed near the north end of the temple extension.¹¹⁰ Later a piece of land was purchased on the brow of the hill northeast of the temple with the idea of establishing a private

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107. Logan Temple Letter Book No. 5, p. 88, 114, 341. Journal History of the Church, 18 October 1882, p. 5.
108. "Diary of L. John Nuttall" 7 August 1882. Charles O. Card to John Taylor, 23 February 1883, Logan Temple Letter Book No. 6, p. 53.
109. Charles O. Card to F. D. Richards, 16 June 1883, Logan Temple Letter Book No. 6, p. 204.
110. Charles O. Card to Truman O. Angell, Jr., 27 August 1883, Logan Temple Letter Book No. 6, p. 265. "Historical Items," p. 89.

reservoir for the temple's own use,¹¹¹ and stock was purchased in the Logan and Smithfield Canal Company to supply it with the necessary water.¹¹²

Prior to connecting the baptismal font to the water system, special arrangements had been made to furnish the font for the temple. At first it was thought advisable to have the Davis and Howe foundry of Salt Lake City cast the font and the oxen which supported it; however, since the United Order Foundry of Logan offered to cast the oxen at a reasonable price and take in all the old iron donated by the Saints as pay, their offer was accepted.¹¹³ The font, which was in several pieces and weighed 8,075 pounds, was transported from Salt Lake City on several sleds during the winter of 1882.¹¹⁴

The interior decorating on the temple was rushed the last year to enable the building to be completed as soon as possible. The plastered walls were given a finishing coat of plaster of paris, while center pieces and cornice work made of the same material were molded and placed on the ceiling of the main upper room. These were the work of Harry Brown and William Davis.¹¹⁵

- The inside painting was started in the
111. This piece of land, Lot 1, block 13, Plat E., Logan City Survey, was purchased 25 January 1884, and is located on the brow of the hill immediately in front of where the Main Building of the Utah State Agricultural College now stands. It was sold to the college in February 1893. Packet of Deeds No. 13, Utah State Agricultural College Vault, Logan, Utah.
 112. Charles O. Card to John Taylor, 25 February 1886, Logan Temple Letter Book No. 7, p. 240.
 113. Charles O. Card to F. D. Richards, 21 May 1881, Logan Temple Letter Book No. 4B, p. 337.
 114. Charles O. Card to F. D. Richards, 10 January 1882, Logan Temple Letter Book No. 5, p. 35. (It arrived this day.) Journal History of the Church, 13 January 1882, p. 5.
 115. Logan Temple Letter Book No. 5, p. 476. Harry Brown of Logan, a local sculpture, designed the center pieces and was aided by William Davis of Malad, the master plasterer who cast the cornice work for the ceiling. It was completed March 1883. Journal History of the Church, 5 December 1882, p. 5. Charles O. Card to F. D. Richards, 19 March 1883, Logan Temple Letter Book No. 6, p. 91.

summer of 1883 under the direction of Fredrick W. Hurst of Logan, who had been supervising the exterior painting of the temple.¹¹⁶ Special consideration was given to some of the lower rooms. Dan Weggland and William Armitage, two artists from Salt Lake City, were employed to paint murals upon the walls in the temple and decorate a number of rooms. Prior to their painting, some of the walls were given three coats of white lead as a base for the oil paints which the painters were using.¹¹⁷ The artists had received instructions pertaining to their painting prior to the beginning of their labors; nevertheless, on November 5, 1883, they were counseled by John Taylor who suggested improvements and gave his reasons for the same. "He did not approve of continuing the false ideas of sectarians... but should represent things in our paints...as we understand them by the revelations." At the conclusion of this meeting Armitage received permission to paint a picture of the Savior on canvas to be placed in the temple.¹¹⁸

In the early part of 1884 plans were laid for completing the building and having it ready for dedication some time in the spring of this year.¹¹⁹ To this end special emphasis was placed upon hurrying the final touches on the temple. Laying carpet was one of the last jobs done on the building. At first it was thought to purchase factory-made carpeting, but in March 1884, the suggestion was made that the three stakes be given the

116. Fredrick W. Hurst A/C, "Logan Temple Ledger," 1881. He started in February 1881 painting for the temple. Charles O. Card to John Taylor, 31 August 1883, Logan Temple Letter Book No. 6, p. 272f.

117. Charles O. Card to Daniel Weggland, April 1883, Logan Temple Letter Book No. 6, p. 129. Some of the walls had canvas attached to them before the murals were painted.

118. Journal History of the Church, 5 November 1883, p. 10. "Historical Items," p. 87.

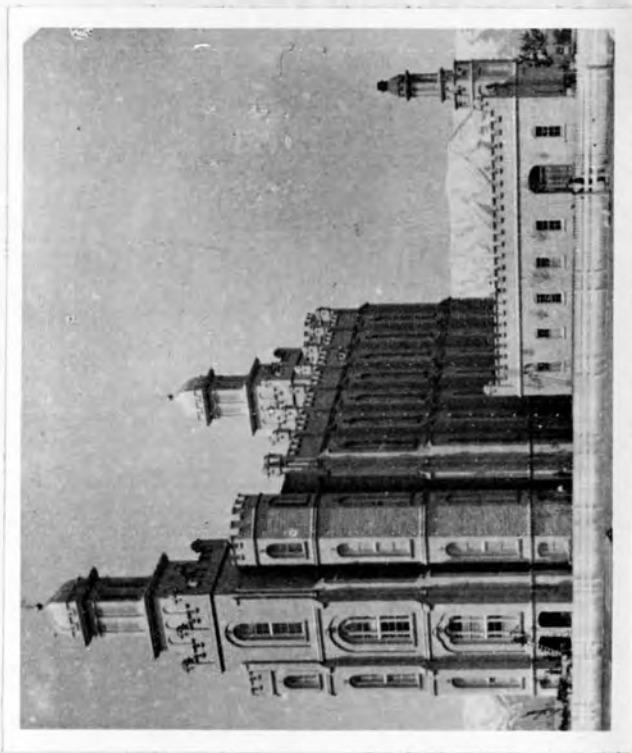
119. Charles O. Card to M. L. Gunnell, 18 March 1884, Logan Temple Letter Book No. 7, p. 39.

responsibility for furnishing good, homemade, rag carpets.¹²⁰ This work was apportioned to each of the stakes. In some cases certain wards were counseled to work together on their assignments for certain rooms so that a uniform pattern was possible. The ladies' Relief Societies were given the responsibility for making this rag carpet.¹²¹

Samuel Roskelly of Smithfield was put in charge of laying the carpeting when it arrived from the wards, and preparing the building for the dedication.¹²² The Cache Stake Relief Society president was called upon to furnish a number of ladies to help cut and sew the carpet for each of the rooms, as well as the curtains and drapes.¹²³ In all, 3,660 yards of carpeting were placed in the temple, of which 2,144 yards were home made carpets.¹²⁴

Some time prior to the completion of the temple in 1884 attention had been given to beautifying the temple grounds. As early as May 1883, a picket fence had been built around the grounds, and two rows of shade trees set out about a rod apart, which formed an avenue in front of the temple.¹²⁵ In the spring of 1884 additional work was done on the grounds

120. Charles O. Card to Lorenzo Snow and F. D. Richards, 12 March 1884, *Ibid.*, p. 22.
121. *Ibid.*, p. 24, 28. Charles O. Card to O. G. Snow, 17 March 1884, *Ibid.*, p. 29. Charles O. Card to Elizabeth Benson, 17 March 1884, *Ibid.*, p. 33. The Young Ladies Mutual Improvement and the Primary Associations were also counseled to aid in this carpet making assignment. "Logan 5th Ward Y.L.M.I.A. Minute Book A 1878-1887," MS 12625, p. 124.
122. Samuel Roskelly Journal, 13 March 1884 (Micro-film copy in History Department, Utah State Agricultural College, Logan.)
123. Charles O. Card to Elizabeth Benson, 13 March 1884, Logan Temple Letter Book No. 7, p. 25. Samuel Roskelly Journal 26-27 March 1884. This work by the ladies also included cleaning up the temple, preparing it for dedication.
124. "Historical Items," p. 88.
125. Logan Temple Letter Book No. 5, p. 442. The Deseret News, 16 May 1883, p. 265. These trees were mostly Lombardy Poplar trees. Some Locust and Box Elder trees were planted, and later some evergreen trees were added. Charles O. Card to Wm. F. Rigby, 24 March 1884, Logan Temple Letter Book No. 6, p. 105, 154. Charles O. Card to Samuel Roskelly, 26 April 1884, Logan Temple Letter Book No. 7, p. 95. Samuel Roskelly Journal, 5 May 1884.



The Logan Temple prior to its dedication

preparing them for the dedication and landscaping plans were drawn up for the temple block.¹²⁶

The completed temple was 171 feet long, 95 feet wide, and 86 feet to the square. The east tower was 170 feet high, while the west tower was five feet shorter, these two towers symbolizing the Melchizedek and the Aaronic priesthoods, respectively. The four octagon towers—two at each end—were 100 feet high, and each contained a circular stairway which reached to the top story of the building.¹²⁷

To the north of the temple and connected by a 16-foot passageway was the temple extension. This building—80 feet long, 36 feet wide, and 23 to the square—was divided into four rooms which were connected by a hallway to the temple proper.¹²⁸

These dimensions differed slightly from the original plans of the temple. The east tower was raised 15 feet and the west tower 22 feet, while the two octagon towers on the east were lowered two feet and the two west ones raised the same.¹²⁹

The seven years building program on the Logan Temple drew to a successful conclusion in May 1884. During this period relatively large

126. Charles O. Card to D. C. Young, 25 April 1884, Logan Temple Letter Book No. 7, p. 93. These plans which were drawn by Don Carlos Young of Salt Lake City, and James H. Martinsau of Logan, were relatively elaborate and required some time to complete. "Historical Items," p. 89.
127. An assembly room occupies the upper story of the temple. "Historical Items," p. 85, 87.
128. *Ibid.*, p. 53. Approximately the following amounts of building materials were used in the construction of the temple: 256,000 cubic feet of rock; 18,000 bushels of lime; 96,000 bushels of sand; over one million feet of lumber; 40,000 pounds of plaster of paris; 24,000 pounds of white lead (for paint); 5,000 pounds of rope; 24,000 pounds of nails, and many other building items. *Ibid.*, p. 89.
129. *The Deseret News*, 9 January 1878, p. 777. Truman O. Angell, Jr., gave the following information concerning the temple to the newspaper after his return to Salt Lake City from the first season's work upon the temple: Logan temple's east tower 155 feet high, west tower 143 feet high, east octagon towers 102 feet high and the west octagon towers 98 feet high.

amounts of building materials and many hours of labor had been organized and directed by the superintendent and his foremen to produce an edifice which satisfied all expectations. Each of the differing departments on the temple block—rock work, carpentry, plastering, painting, cook house and office—contributed their part in the over-all plan. At first all the work in excavating and laying the temple foundation had been done by donation; however, as the building progressed many skilled workmen were hired to do the necessary work of constructing and decorating the temple. Some of these men lived in accommodations provided by the temple, eating their meals at the temple cook house. The structure was closed in by the end of 1881, and the interior work completed by the spring of 1884, special efforts being made to finish the building in the best possible manner. All these activities were brought to a successful conclusion when the temple was dedicated on May 17, 1884, bringing the seven years of building activity to a successful conclusion.

PART III. THE POST BUILDING PERIOD

THE TEMPLE IN OPERATION

With the completion of the Logan Temple the Saints looked with eager anticipation to the dedication of the edifice upon which they had steadfastly labored for seven years. This building project had been the focal point of their spiritual and material interests during its construction years. From its prominent location overlooking the valley it served only to intensify their efforts and awaken within them the desire to complete and present it to their God. For then they could enter therein and perform the sacred work for themselves and their ancestors. In presenting the finished structure to their God they now could be relieved of the commission given to the Logan Temple district years ago by their late leader, Brigham Young.

Dedication and temple work

On April 26, 1884, the general authorities, while at St. George, met and considered the time for dedicating the Logan Temple. Since the temple site had been dedicated in May 1877, a desire was manifest to dedicate the temple on the seventh anniversary of the ground breaking ceremonies. Moses Thatcher was requested to obtain the date, which was accomplished by a telegram to Logan, and the time for dedicating the temple was set for May 17, 1884.¹ Since the Cache Valley Stake Conference was scheduled for the early part of May, it was determined to postpone it until the 16th, 17th, and 18th of May, and conduct the two special meetings at the same time. To this end the information

1. "Diary of L. John Nuttall," 26 April 1884.

was forwarded to Charles O. Card, the Superintendent of the Logan Temple, and he was requested to circulate this information throughout the area. In accordance with these instructions letters were addressed to the stake presidents and a notice sent to Salt Lake City to be published in the Deseret News.²

A number of arrangements were made to prepare for the large number of people who were expected to attend the dedication. In the monthly priesthood meeting held in Logan on May 3, 1884, the bishops were counseled that since the temple would not hold all the people, it was their responsibility to select "such as were worthy to be in attendance at the dedication of the temple."³ This was necessary for large numbers of people were expected, some of whom would be from throughout the Utah and Idaho Territories.⁴

Special consideration was given by the Logan City officials to tidy up the city prior to the arrival of the visitors,⁵ and plans were laid by the stakes and ward leaders to accommodate the large influx of visitors expected for the dedication. A committee was set up to arrange for sleeping quarters, and to provide food for the expected arrivals.⁶ The question of visitors was of sufficient importance to warrant the printing of a

2. The Deseret News, 7 May 1884, p. 241. Charles O. Card to Wm. Budge, 28 April 1884, Logan Temple Letter Book No. 7, MS p. 101.
3. "Bishops Minute Book 1872-1876, Priesthood Minute Book 1876-1888," MS 12376, p. 267.
4. John Taylor to Editor, F. D. Richards to Editor, "Abstract of Correspondence," Millennial Star, 46 (2 June 1884), 348, 349.
5. "Records, City of Logan," p. 448. The Logan City council and mayor passed a resolution on May 7, 1884, to the effect that the street supervisor be instructed to clean up the city prior to the 14th instant. This work was to be done under the direct supervision of the mayor.
6. "Historical Items," p. 92. "Cache Valley Stake Historical Record Book B. 1882-1898," MS 12363, (4 May 1884) p. 21.

notice in the Deseret News which stated that during the expected services excursion trains would run with reduced rates to accommodate those desiring to attend; however, the visitors were cautioned that since the temple would not hold one-tenth of the people of the Logan Temple district, the number attending would of necessity be limited to those receiving special invitations, the selection of whom rested with the general authorities of the church. However, since the services were expected to be held more than one day, it was expected that most of the people would have an opportunity to enter the building.⁷

The general authorities arrived on May 13, 1884, to inspect the temple prior to the services and to discuss the amount of indebtedness remaining.⁸ On the day prior to the expected services the Cache Valley Stake Conference convened (May 16) in the Logan Tabernacle under the direction of President John Taylor, with large numbers of visitors present.⁹ In the meetings of this day, a new stake presidency was chosen,¹⁰ and instructions concerning the sacred nature and uses of temples were given. Following a number of talks by the church leaders, President Taylor addressed the congregation. Welcoming the visitors, many from distant places and referring them to the stake leaders for room and board, he proposed that the remaining indebtedness of the temple be assumed by the church. This proposal was sustained by the

7. The Deseret News, 21 May 1884, p. 280.

8. Samuel Roskelly Journal, 13 May 1884. Wilford Woodruff Journal, 15 May 1884.

9. The number of visitors can best be illustrated by the amounts of food consumed during the temple dedication. Approximately 38 beeves, 67 sheep, 13 calves, 20 pigs, and some poultry; plus other quantities of edibles which went to complete the meals. "Historical Items," p. 92.

10. The President of the stake, Wm. B. Preston, had been called to the Presiding Bishopric of the church. The new presidency was composed of Charles C. Card, Marriner W. Merrill, and Orson Smith.

vote of those present. With final instructions concerning the dedicatory ceremonies for the following day, the meeting adjourned.¹¹

On the morning of Saturday, May 17, 1884, the dedication services commenced. Prior to this time President John Taylor had issued cards of invitation, which were shown to the door keeper of the temple to gain admittance.¹² The east doors of the temple were opened shortly before 10 o'clock. After showing their tickets to the doormen, the people entered and climbed the circular stairs to the assembly hall in the top of the building.

The people were seated in reversible seats which had been placed on the main floor of the auditorium. In the east end of the room in the four tiers of pulpits were seated the officers of the Melchizedek Priesthood--the First Presidency of the Church, the Twelve Apostles, Patriarch to the Church, the First Presidents of Seventies, and the following stake officers: presidencies of high priests, patriarchs, and presidents of elders quorums.¹³ The west end of the room, with similar pulpits, was

11. "Cache Valley Stake Historical Record Book B. 1882-1898," MS 12363, p. 22-24. "Historical Items," p. 92.
12. "Historical Items," p. 91. Each ticket contained the following: "No. 1, admit the bearer to the Dedication Services at the Logan Temple, May 17, 1884. John Taylor." These were issued to various officers in the church and the remainder to the members. Henry Ballard Journal, 17 May 1884. Wm. H. Wright to Editor, 15 May 1884, Millennial Star, 46 (9 June 1884), 364.
13. President John Taylor and his counselors: George Q. Cannon and Joseph F. Smith; Apostles: Wilford Woodruff, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Albert Carrington, Moses Thatcher, George Teasdale, Heber J. Grant, John W. Taylor, and councilor Daniel H. Wells; Patriarch John Smith; First Presidents of Seventies: H. S. Eldridge, Jacob Gates, Wm. W. Taylor, Seymour B. Young, C. D. Fjelsted and Eli Bell; Presidents of Stakes: Charles O. Card (Cache Valley), William Budge (Bear Lake), Oliver G. Snow (Box Elder), Thomas E. Ricks, (Bannock), Wm. D. Hendricks (Oneida), Angus M. Cannon (Salt Lake), Hugh S. Gowans (Tooele), Abram Hatch (Wasatch), William W. Cluff (Summit), Willard G. Smith (Morgan), Abraham O. Smoot (Utah), John R. Murdock (Beaver), William Paxman (Juab), L. John Nuttall (Kanab), J. D. T. McAllister (St. George), and a number of stake councilors representing these and other stakes--Davis, Weber, Sanpete, Sevier, and Millard. "Historical Items," p. 93-98.

devoted to the Aaronic Priesthood officers—the Presiding Bishopric and bishops.¹⁴

At 10:30 o'clock when all were seated, the dedicatory services began under the direction of President Taylor. After the choir had sung a special temple hymn,¹⁵ the dedicatory prayer was delivered by President John Taylor, following which a number of speakers addressed the assembled throng of approximately 1,500 Saints.¹⁶ At the conclusion of these services it was announced, "As there are a great number of Saints here in Logan, from many parts of the territory...[we desire] to give all an opportunity to witness the dedication, the services will be repeated tomorrow, Sunday morning."¹⁷ Fifteen hundred tickets were issued and the bishops were given the privilege of inviting a certain number of worthy saints for the following day.¹⁸ After the benediction the people were led by President Taylor throughout the building and had the opportunity to view the completed edifice.¹⁹

In the afternoon of the same day the Cache Valley Stake Conference reconvened in the Logan Tabernacle under President Taylor's direction. The speakers in this meeting stressed the importance of the temple and encouraged the members to do genealogical work for their ancestors so

14. Presiding Bishopric: Wm. E. Preston, Leonard W. Hardy, and Robert T. Burton, and a number of bishops. "Historical Items," p. 99.

James A. Talmage, *The House of the Lord*, p. 222.

15. This hymn had been composed especially for the occasion by Elder H. W. Naisbitt. Following the dedicatory prayer a hymn composed by James A. Leishman was sung. "Historical Items," p. 100, 111.

16. The speakers were George Q. Cannon, Joseph F. Smith, Wilford Woodruff, Lorenzo Snow, and John Taylor. The theme of the talks were the importance of temple work, its importance to their dead ancestors, and the need of living righteously to enter and work in the sacred edifice. "Historical Items," p. 100-118. Wilford Woodruff Journal, 17 May 1884.

17. "Historical Items," p. 118.

18. Henry Ballard Journal, 18 May 1884.

19. "Historical Items," p. 118.

that they could do their temple work for them. The temple debt was mentioned, and those desiring to contribute were not refused that privilege.²⁰

The following day (May 18, 1884) dedication services were repeated. All the priesthood officers who were present at the previous day's services were present with the exception of Wilford Woodruff, who was presiding at the Cache Valley Stake Conference being held in the Logan Tabernacle (two blocks west of the temple), and a few other officers.²¹ The dedicatory prayer was read by George Q. Cannon and a number of individuals spoke.²² Prior to the closing prayer the announcement was made that services would again be held the following day to accommodate the properly recommended people, and 1,800 tickets were issued.²³ This announcement was repeated by President Taylor that afternoon in the concluding session of the Cache Valley Stake Conference when he addressed the Saints on the purposes of temples.²⁴

The third day (May 19, 1884) of the dedication services proved to be the largest of all with approximately 1,800 people present. The services were repeated, with Joseph F. Smith presenting the dedicatory

20. "Cache Valley Stake Historical Record Book B. 1882-1898," MS 12363, p. 24-25.

21. This meeting was held concurrently with the repetition of the dedicatory services. Apostles George Teasdale, Albert Carrington and Moses Thatcher spoke and were followed by three stake presidents--Wm. Paxman, J. T. D. McAllister, and Angus Cannon. Temples, temple work, and a general encouragement to live a better life were the main themes of the speakers. *Ibid.*, p. 26ff. Wilford Woodruff Journal, 18 May 1884.

22. Erastus Snow, F. D. Richards, John Taylor, and George Q. Cannon spoke on the priesthood, former temples, and temple work. "Historical Items," p. 118-120.

23. *Ibid.*, p. 120.

24. "Cache Valley Stake Historical Record Book B. 1882-1898," MS 12363, p. 26.

prayer. He was followed by a number of speakers.²⁵ The First Presidency of the Church, near the conclusion of the meeting, proclaimed that the temple work would be instituted on Wednesday, May 21, 1884. They discussed the temple work and counseled those assembled on preparing themselves to participate in it. Fifty people were to be selected from Cache Valley and were expected to come with "recommends," properly signed by their bishops and stake president, at eight a.m. Wednesday morning.²⁶

The general feelings of the Saints following the dedication of the Logan Temple was that of joy and satisfaction. This was evidenced by those who attended the services. One felt to "thank the Lord for letting him attend another of his temple dedications."²⁷ Another remarked, "We had a glorious time, and one long to be remembered by the Saints who were privileged to be present,...I rejoiced much under the influence that prevailed in the building during the exercises."²⁸ Still another person wrote,

...it was a time long to be remembered by all that had the privilege of attending for truly the spirit and power of God was there, and the Brethren told us that it had been made manifest to them that God had accepted of the House as built to His name....²⁹

25. Albert Carrington, Moses Thatcher, George Teasdale, D. H. Wells, Jacob Gates, Wm. B. Preston, Milo Andrus, John Taylor, and Joseph F. Smith. "Historical Record," p. 121ff.

26. *Ibid.*, p. 124f. The recommends were certificates indicating that each person was a worthy member in good standing in the church. Chastity, cleanliness of body and spirit, and living the gospel were the major requirements, including the abstinence of intoxicants and tobacco. "Cache Valley Stake Historical Record Book B. 1882-1898," MS 12363, p. 35. Sermon by Wilford Woodruff, 8 April 1880, General Conference Reports, p. 84. Charles O. Card to George W. Bromwell, 15 November 1884, Logan Temple Letter Book No. 7, p. 209.

27. Wilford Woodruff Journal, 17 May 1884.

28. Samuel Roskelly Journal, 17 May 1884.

29. Henry Ballard Journal, 19 May 1884.

Thousands of church members from throughout the territory of Idaho and Utah were present to witness the dedication. A majority of the stakes of the church were represented by their officers who were accompanied by a number of their members. These came from as far south as the St. George and Sevier areas, and as far north as the Snake River country; from Tooele on the west to the Summit and Morgan counties on the east.³⁰

Following the dedication services, plans were laid to prepare the temple for ordinance work and to select a group of officers and workers to operate the temple. On the afternoon of May 19, 1884, the general authorities--while in a meeting at Moses Thatcher's home--selected Samuel Roskelly as recorder, John Crowther as engineer, Wm. McNeil as janitor, and 16 men and 13 women to act as temple workers.³¹ Plans had been laid prior to this time to furnish the Logan Temple with a competent recorder and temple workers. As early as August 1882, a number of Saints had been called to go on temple missions to the St. George Temple, where they could familiarize themselves with its procedures. Samuel Roskelly of Smithfield, who became the recorder of the Logan Temple, was called to the St. George Temple to learn the keeping of

30. "Historical Items," p. 92, 95.

31. Samuel Roskelly Journal, 19 May 1884. Wilford Woodruff Journal, 19 May 1884.

records and the ordinance work carried on there.³² These men and women were supported by their stakes while engaged in working at the St. George Temple,³³ and were included in the first workers called to officiate in the Logan Temple.

Special efforts were made to prepare the temple for ordinance work. Monday and Tuesday, the 19th and 20th of May, were spent in arranging the building. This was especially true of the carpeting in some of the upper rooms, which was not completed until 8 a.m. Wednesday morning.³⁴

The first work in the Logan Temple began on Wednesday, May 21, 1884, the date set at the concluding day of the dedication services. The First Presidency of the Church and a number of the Twelve Apostles met early in the morning and selected Marriner W. Merrill, a member of the Cache Valley Stake presidency from Richmond, as president of the Logan Temple. He was set apart to this calling, and Samuel Roskelly was set apart as

32. On August 6, 1882, Samuel Roskelly and his wife (Margaret), Niels C. Edlefsen and his wife (Mary), Thomas Moore and his wife (Susannah) were sustained as missionaries to the St. George Temple to labor there during the fall and winter. "Diary of L. John Nuttall," 6 August 1882. Samuel Roskelly Journal, 14 November 1884. Later they were joined by Annie Poppleton. Niels C. Edlefsen and wife, and Annie Poppleton left St. George January 29, 1883. Samuel Roskelly Journal, 29 January 1883. Thomas Moore and wife were released on February 7, 1883. *Ibid.*, 7 February 1883. Samuel Roskelly and wife left the St. George Temple March 19, 1883. *Ibid.*, 19 March 1883. In the early part of 1884 Charles Dunn of Millville was also sent to St. George for the same purpose. "Bishops Minute Book 1872-1876, Priesthood Minute Book 1876-1888," MS 12376, p. 266.

33. *Ibid.*, p. 229.

34. This carpet was supposed to have been laid prior to the dedication, but it did not arrive until the afternoon of the 20th of May. This necessitated working all night and the morning of the 21st to have the temple ready in time. Samuel Roskelly Journal, 19-20 May, 1884.

recorder of the temple.³⁵ Later James A. Leishman was selected for assistant recorder, and Niels C. Edlefsen and Moses Thatcher were selected to be first and second counselors, respectively, to President Merrill.³⁶

The temple work instituted in the Logan Temple comprised the same ordinances performed in the St. George Temple. The first day of temple ordinance work was performed under the direction of the general authorities of the church. Fifty-nine baptisms for the dead, 59 endowments, and one ordination were performed.³⁷ Three temple marriages were performed including the following: Ebenezer Y. Taylor to Rida Colebrook, Frank Y. Taylor to Elizabeth Campbell, and M. F. Cowley to Abbie Hyde.³⁸

During the period since the temple ordinance work has been instituted many people have done ordinance work therein. In the first year 43,283 ordinances--mostly for the dead--were performed which included over 23,000 baptisms, 11,000 endowments, 3,500 ordinations, and 5,000 sealings. The temple activities showed a definite increase following the first year, with many people visiting the temple. The first 40 years (1884-1923) saw 2,682,048 temple ordinances being performed. By the end

35. It was the responsibility of the recorder to keep record of all the ordinance work performed and enter it in the proper records. He was to be proficient in doing genealogy work and be able to aid others in preparing records. He was to have a thorough knowledge of the temple ordinances and the proper manner in which they should be performed. Samuel Roskelly Journal, January-March, 1883.
36. Ibid., 21 May 1884. James A. Leishman was chosen June 14, 1884, and Niels C. Edlefsen and Moses Thatcher on June 17, 1884. Charles E. Jones (watchman) and George F. Stratton (doorkeeper) had been appointed on May 26, 1884. "Historical Items," p. 131-134.
37. Ibid., p. 126-130. Samuel Roskelly Journal, 21 May 1884. See chapter on Early Mormon Temples for the description and purpose of these temple ordinances, pages 7, 9, 13. For extensive discussion of these ordinances one may consult James E. Talmage, The House of the Lord.
38. The Deseret News, 28 May 1884, p. 293. The two Taylors were sons of President John Taylor, and were from Salt Lake City, as were their brides.

of 1953 a grand total of 10,628,664 had been performed, the majority being done vicariously for their dead ancestors.³⁹

In setting up the operations of the temple the church expected to aid somewhat in the expenses and operation of the building. It was decided that the church would support the temple officers and a few officiators whose time was wholly occupied in working at the temple. The remainder of those working there were to be called to work on donations or as missionaries, supported by their wards. The people coming to do their work in the temple were encouraged to give small contributions whereby the expenses of operating the temple could be met.⁴⁰ All persons coming to the temple were required to have a "recommend" from their bishop. This was to be endorsed by their stake president and the President of the church,⁴¹ and was to be acceptable for the period of one year.⁴²

Logan Temple Association School

Soon after the Logan Temple was in operation, consideration was given to carrying out the full purposes for which the temple was intended. During the dedication of the temple mention had been made of other uses for the temple besides the ordinance work. In the dedicatory

39. Temple Ordinance List 1884-1953, Logan Temple.

40. "Diary of L. John Nuttall," 14 June 1884. Wilford Woodruff Journal, 19 May 1884. "Bishops Minute Book 1872-1876, Priesthood Minute Book 1876-1888," MS 12376, p. 269. One must distinguish between the temple worker or officiators and those coming to do ordinance work. The former includes those who work at the temple directing others, acting as instructors, or serving in other capacities to aid in the operation of the temple. Those coming to do ordinance work merely follow through with the prescribed procedure to complete the ordinances either for themselves or for their kindred dead.

41. "Cache Valley Stake Historical Record Book B, 1882-1898," MS 12363 (15 June 1884), p. 35. Later the signature of the President of the Church was not required.

42. "Bishops Minute Book 1872-1876, Priesthood Minute Book 1876-1888," MS 12376 (6 September 1884), p. 277.

prayer emphasis had been placed on the need to study and to become acquainted with good books, languages, governments, and laws.⁴³ In the latter portion of the prayer specific mention was made concerning the intended educational uses of the sacred edifice:

May this house be preserved as a holy place wherein to worship Thee, and to administer Thine ordinances, to learn Thy laws, the laws of the universe, embracing this world and other worlds; for the instruction of Thy people in the higher branches of education in all intelligence, scientific, linguistic, natural and theological.⁴⁴

On July 2, 1884, President Taylor addressed a letter to the Saints living within the Logan Temple district and reminded them of the references made in the dedication prayer, concerning education in the temple. He stated that the precedent for a temple school had been set in the Kirtland Temple by Joseph Smith, who had established a school there to teach the elders of the church. The people of the Logan Temple district were to organize themselves to carry out the aforementioned aims--"to make it a house of learning as it also is a house of God." When this was accomplished, he, as trustee-in-trust of the church, would convey to their corporation the title to the temple land and all the appurtenances thereto; however, in turning over the fiduciary trust which he held as trustee-in-trust, it was to be distinctly understood that this move did not "vitate nor abrogate any claims of our Heavenly Father thereto, to whom we have dedicated it."⁴⁵

There was a double motive in desiring to transfer the title of the temple to a corporation formed in the Logan Temple district. Besides

43. "Historical Items," p. 106.

44. "Historical Items," p. 109.

45. The financial trust belonging to the trustee-in-trust could be transferred to others but the trust reposing in him (John Taylor) as their leader and prophet could not be transferred from him. "Logan Temple Association" minutes, MS (Located in the Logan Temple Vault), p. 1f.

establishing an educational institution, there was the desire to organize a non-profit organization to hold the temple real estate. In anticipation of confiscatory legislation by the federal government, it was deemed wise to organize a temple association to protect it from seizure by the federal government, in case legislation was passed, preventing the church from holding legal title to their property.⁴⁶

According to instructions various wards and stakes held meetings in their respective areas and elected delegates to send to Logan where the meeting was to be held. From the 5th to the 7th of July 1884, these meetings were held throughout the temple district.⁴⁷

On the afternoon of July 9, 1884, the chosen delegates, who represented the contributors to the erection of the Logan Temple, met in company with John Taylor and a number of the general authorities of the church at the Logan Tabernacle.⁴⁸ Following the selection of temporary officers, the purpose of the meeting was discussed. John Taylor, in explaining his letter of July 2nd, stated that many people and nations were plotting against Zion. Since it was his desire to conform to the

46. Evidently their fears were justified, for in March 1887, the Edmunds-Tucker Act, which put teeth into the earlier Anti-Bigamy Act of 1862, dissolved the Church of Jesus Christ of Latter-day Saints and prohibited "Religious corporations in the territories (obviously meaning Utah)...from holding property in excess of \$50,000--buildings and grounds devoted exclusively to worship, parsonages, and burial ground excepted." Leonard J. Arrington, "The Effect of Federal Legislation on the Financial Operations of the Mormon Church 1880-1897," Logan, Utah (Unpublished), p. 11; and "The Edmunds-Tucker Act and the Mormon Church," (Unpublished), p. 1-4. Other similar corporations were organized to hold stakes and ward property.

47. Bear Lake Stake selected delegates on the 5th of July, 1884, in their monthly priesthood meeting. "Bear Lake Stake Priesthood Minute Book 1877-1890," MS 11172, p. 109. The Logan Sixth Ward elected their delegates on July 6, 1884, in their Sunday evening worship services. "Logan 6th Ward Historical Record Book A. 1884-1891," MS (Cache Stake House Vault, Logan, Utah), p. 9.

48. "Logan Temple Association," Minutes, p. 2.

laws and usages of society he wished

...to make such arrangements that the fiduciary trust pertaining to this matter shall rest with the people themselves, so that if there should be any plans instituted against us, they will not be against the Church of Jesus Christ of Latter-day Saints, but against the people in their individual capacity, in their social capacity, and in direct interference with their proprietary rights which this nation and all other civilized nations profess always to respect, but which, as indicated in certain bills lately passed by a portion of the government of this great nation, have been very far departed from.⁴⁹

Following a discussion on education the meeting was adjourned, and the members formed themselves in a meeting to organize the Logan Temple Association and elect officers. Following the election of four officers—President Marriner W. Merrill, Vice-President Niels C. Edlefsen, Secretary James A. Leishman, and Treasurer George W. Thatcher—and seven directors,⁵⁰ a committee was organized to see if incorporation was a satisfactory solution; if so, to draw up articles of incorporation. With this decision the meeting adjourned for the evening.⁵¹

The committee presented its favorable report the next morning at 10 a.m., July 10, 1884, and the prepared articles of incorporation were accepted and signed by 74 delegates. The 18 articles included the following stipulations: the corporation, which was to be named the Logan Temple Association, was to last 50 years, the place of business being the Logan Temple. The purpose of the corporation was not for

49. *Ibid.*, p. 3-4. President Taylor's suggestions were accepted by a unanimous vote. These men felt that it was their duty to protect themselves against those who were "tramping" under foot the Constitution of the United States and to stand out as defenders of human rights, not only for themselves but also for other honest men and women.

50. These were Lorenzo Snow, Charles O. Card, William D. Hendricks, William E. Preston, William H. Maughan, Angus M. Cannon, and William Budge. These and later officers and directors who were elected usually were stake presidents or the temple officers. "Current Record Logan Temple," p. 136.

51. "Logan Temple Association" Minutes, p. 8-9.

pecuniary profit but to found and maintain a School of Science for the promotion of learning. The school was to include departments of theology, astronomy, mathematics, history, languages, laws, and natural science. Nothing was to be taught which would throw doubt upon the existence of the "Supreme Being." The four officers of the corporation and seven directors, who were to hold office for four years and to comprise the board of directors, were empowered to collect money and property for the corporation, and to determine membership qualifications, membership being denied anyone by a two-thirds vote of the members. No individual property was liable for the corporation's liabilities, and title to all property was to be vested in the corporation.⁵²

During the summer of 1884 an appeal for donations of books was made through The Deseret News, published in Salt Lake City; and later in the Millennial Star, published in Liverpool, England. Those books dealing with history, art, literature, and useful science were especially desired. Within a year upward of 100 volumes had been contributed, and a book case provided for them. It was hoped that the Saints would contribute liberally not only for "the purchase of literary apparatus" and books suitable to the institution, but also for the further improvement and adornment of the temple and surrounding grounds.⁵³

The Logan Temple Association officers met July 11, 1885, and organized the School of Science, appointing the following instructors to

52. "Articles of Incorporation of the Logan Temple." Articles of Incorporation No. 42, Cache County Probate Court Records, Logan, Utah.
53. "Books for Temple Library," Millennial Star, 47 (26 October 1885), 686. The Utah Journal, 18 July 1885, p. 3. It was suggested (in the Millennial Star) that since many of the Saints, who were migrating from England to Utah, might be giving away valuable books on account of not being able to bring them, that they donate such books and forward them by as cheap rates as possible to the Logan Temple Library.

their respective departments: James Z. Stewart - theology; Moses Thatcher - civil government; William R. Apperley - languages; James A. Leishman - history; Charles W. Nibley - domestic and political economy; and John E. Carlisle - natural philosophy. James A. Leishman was appointed librarian for the school.⁵⁴ Two days later at the annual meeting of the Association it was announced that instructors had been chosen, the legal title to the temple had been transferred to the Association,⁵⁵ and classes would soon begin. Stress was laid also on the need for improvements on the temple grounds.⁵⁶

An instructors' meeting was held July 28, 1885, where a set of rules regulating the conduct of the pupils and classes was drawn up. A circular letter was prepared and sent to possible candidates for the school, requesting them, if interested in attending, to obtain a certificate of good standing from their bishop, endorsed by both the president of the stake and of the church. They were requested to attend a preliminary school meeting to be held on Saturday, August 22, 1885. Classes were to begin two weeks later.⁵⁷

According to schedule the pre-school meeting convened on Saturday, August 22, in the recorder's room of the temple, with the instructors and 104 students in attendance. After the object of the meeting had been discussed, the rules and regulations concerning the conduct and government of the classes for students and instructors were presented:

54. "Logan Temple Association" Minutes, p. 46.

55. The "Abstract Record 3 Cache County," located in the Cache County Court House, Logan, Utah, p. 117, lists the instrumenting of a bargain and sale deed on June 25, 1885, from John Taylor, trustee-in-trust, to the Logan Temple Association.

56. "Logan Temple Association" Minutes, p. 49-50.

57. Ibid., p. 51.

1. The organization of classes, selection and engagement of instructors, and indication of the manner of imparting knowledge of the various branches of learning taught, shall be under the general direction of the President of the Logan Temple Association....
2. Each invited member...shall present...a proper certificate of recommendation from the Bishop of his or her ward... /which/ shall be filed with /the/ secretary of the Association....
3. Each school session or lecture shall be opened by prayer and closed by benediction....
4. All lectures to be confined to the subject announced and in no case to exceed one hour in delivery.
5. Promptness on the part of teachers and students is required; and in order to impress this, the doors will be closed and admission refused 15 minutes after the hour named for commencing the exercise of the class.
6. All students...will be expected to make notes either at the time of delivery or from memory...to aid them in reflecting upon and to become familiar with the subject treated.
7. Regularity in attendance will be expected of all...unnecessary confusion and noise in entering and departing from edifice will be avoided...whispering, shuffling, restlessness, or inattention will be considered inexcusable....
8. None of the lectures delivered shall be published in whole or part without the approval of the President of the Logan Temple Association.
9. These rules may be altered or repealed, at the discretion of the President of said Association.⁵⁸

After being read, these were unanimously adopted. The students were encouraged to criticize in a friendly manner and to use the title, Elder, for the men, and Sister for the women, especially when addressing the lecturer.⁵⁹

The first session of the school met in the Logan Temple on September 5, 1885, at 2:30 p.m., with a total of 155 students

58. Ibid., p. 52-53.

59. Ibid., p. 54.

present.⁶⁰ The following program was followed which set the pattern for the subsequent monthly lecture periods of the school. The meeting was presided over by one of the officers of the Association. An opening song was sung, followed by a prayer, singing, and the roll call. The minutes of the previous meeting were read and approved. Next came the lecturer,⁶¹ who announced his topic and developed his theme, after which a discussion period was held. If the lecturer was unable to answer the questions submitted to him, he was expected to furnish the answers at the beginning of the next school period. After the lecture period a vote of thanks was extended to the speaker, and announcements were made concerning the next lecture—the speaker, his subject, and the time of meeting.⁶² The school then closed with prayer.⁶³

The teaching staff at the school continued on with some variation, the six appointed instructors doing the teaching except where one or two of them were out of Logan for prolonged periods of time. To solve this problem new lecturers were added to the staff from time to time. This included one woman, Ida Ione Cook,⁶⁴ and a number of prominent men.⁶⁵ Sometimes professors from nearby educational institutions were invited

60. Ibid., p. 55.

61. Loc. cit. The first lecture was given by James Z. Stewart, his subject being theology.

62. The school started at 2 or 2:30 in the afternoon, depending on the favor of the students. These meetings were supposed to be held on the first Saturday of each month; however, sometimes they were held less frequent, depending on the season, the home conditions, or repairs on the temple. Ibid., p. 69, 72.

63. Ibid., p. 55, 57, 59.

64. Ibid., p. 69. One or two other women gave guest lectures. Ibid., p. 148, 157.

65. J. M. Tanner, 1838; F. A. Merrill, 1892; J. H. Paul, 1892; T. H. Merrill, 1892; L. E. Martineau, 1892; Wm. B. Preston, Jr., 1892; John T. Caine, Jr., 1895; L. A. Merrill, 1892; Carl G. Maeser, 1897; C. W. Penrose, 1896; James A. Talmage, 1897; Benjamin Cluff, Jr., 1897; Willard Dons, 1897; George M. Cannon, 1897; George Reynolds, 1897; W. J. Kerr, 1897; O. F. Whitney, 1897; D. M. Todd, 1897. Ibid., p. 69, 104, 144, 187, 193, 198.

in to lecture.⁶⁶ These men had the opportunity to chose their own subjects, a policy which had been adopted soon after the school started.⁶⁷

A number of interesting circumstances surrounded the teaching staff and their lectures. Often the guest lecturers, who were invited to address the classes, were returned missionaries recently released from foreign lands. Some of these were J. M. Tanner from his mission in the Near East and Constantinople,⁶⁸ Wm. B. Preston, Jr., from his mission to Europe and visit to Italy,⁶⁹ and Edward Stevenson from Mexico.⁷⁰ Some lecturers, such as professor D. M. Todd, were sustained as permanent instructors after presenting an interesting lesson.⁷¹ One instructor offered to present a History of Josephine to any lady of the class who could write the best essay concerning his lecture.⁷² Another quizzed the class to see if they had understood his lesson.⁷³ Professor Todd introduced a stereopticon lecture on the land of Palestine.⁷⁴ Another instructor arrived an hour late and apologized for forgetting the time of the meeting.⁷⁵

Most lectures were read or presented from a prepared paper, while others were given orally without notes; however, all speakers were encouraged to write down their lectures and deposit them on file with the

66. Professors Hickman and Woolfe from the Brigham Young College; Professors McEwan and Robinson from the Utah State Agricultural College; Professor Dalley from the Oneida Stake Academy. Ibid., p. 220, 195, 186, 225, 190.

67. Ibid., p. 67.

68. Ibid., p. 112.

69. Ibid., p. 151.

70. Ibid., p. 156.

71. Ibid., p. 117.

72. Ibid., p. 59.

73. Ibid., p. 77.

74. Ibid., p. 175.

75. Ibid., p. 143.

Logan Temple.⁷⁶

In the years 1885-1886 a number of these lectures were published in the Contributor.⁷⁷ Later, in January 1887, the students decided to publish the first group of temple lectures. After some delay they were printed in book form by the Journal Company of Logan, Utah, for the sum of 40 cents apiece.⁷⁸

By January 1891, a new policy was instituted in regards to publishing the lectures. Hereafter the written addresses delivered in the school were to "be referred to the First Presidency for inspection and approval or disapproval, and if approved be published." The oral lectures were to be subjected to the same process.⁷⁹

The spirit of the times pervaded some of the lectures as was evidenced in one titled "War of Cuba and Spain and America," which was delivered November 5, 1898. There was a definite dislike on the instructor's part for anything Spanish.⁸⁰ This was a normal feeling considering the Spanish-American War had just ended; however, it was just opposite to the feeling evidenced by another lecture 10 years earlier who extolled the virtues of Queen Isabella of Spain.⁸¹

Attendance, which was listed at each session of the school, varied considerably. Each lecture, the first year, saw over 100 members

76. *Ibid.*, p. 121, 175.

77. These were published under the title, "Logan Temple Lectures," *The Contributor*, VII (November 1885 - July 1886), 58, 101, 134, 189, 289, 330, 381. Later, in January 1887, President John Taylor gave instructions to publish the temple lectures in the *Deseret News*; however, only one or two were published. James A. Leishman to John Nickolson, 18 July 1887, Logan Temple Letter Book No. 9, p. 23.

78. "Logan Temple Association" Minutes, p. 73, 76.

79. *Ibid.*, p. 138.

80. *Ibid.*, p. 214.

81. *Ibid.*, p. 115. These two lectures are on file with about 30 other lectures in the Logan Temple.

present, with the peak of 165 in attendance.⁸² The following nine years saw a slight decrease in the numbers present, with few lecture sessions having up to 100 people in attendance.⁸³

The library, which began with the appeal for books in 1884 in the Deseret News and later in the Millennial Star, boasted a variety of books. The members of the Association had been encouraged to donate materials which could be placed in the temple while money was spent to purchase books of a genealogical and historical nature.⁸⁴ By July 1890, there were 452 volumes in the school's library, also a private library of over 300 books which had been loaned to the Association.⁸⁵ All of these books were available for use and the members encouraged to make use of them.⁸⁶

A variety of books was included in the temple library.⁸⁷ The government document section included the Senate and House Journals, Congressional Record, and numerous commission and committee reports, published during the school's existence. The Deseret News Weekly, Juvenile Instructor, Millennial Star, Journal of Discourses and the American Historical Magazine comprised the periodical section. Various kinds of books concerned with history, literature, science, and genealogy were also present. This group included Bancroft's Works, Whitney's History of Utah, an old Bible published in 1607 at London, and an Introduction

82. Ibid., p. 57.

83. This is taken from the "Logan Temple Association" Minutes, which contain records of each meeting.

84. "Current Record Logan Temple," p. 118.

85. "Logan Temple Association" Minutes, p. 131-132.

86. Ibid., p. 77.

87. This library was located in the temple proper. Today this room has been converted into a lounge room and designed for patrons and officiators to enter, rest and meditate. The remaining books of the library have been moved to a small room located west of the original library room. "Current Record Logan Temple," p. 196.

to Hindustani published in Calcutta.⁸⁸

A decline of interest in the Logan Temple School of Science became evident in the latter half of the 1890's. Except for a few exceptional days the student attendance dropped to an average of 45 students per lecture.⁸⁹ As early as 1890 President Merrill had reported to the directors "...that it was difficult to get the appointed lecturers to give their lectures at the appointed time, and we have been under the necessity of calling upon others not appointed to lecture in their stead."⁹⁰ This state of affairs led the Directors of the Association, on July 9, 1900, to discontinue the monthly lectures for a period of one year.⁹¹ At the previous lecture in May only 40 students had been in attendance.⁹²

The one year's grace period grew considerably, and it was not until July 6, 1906, that the Board of Directors of the Logan Temple Association considered the advisability of resuming the temple lectures. President William Budge, who had replaced President Merrill, was given permission to consult with the President of the church and determine his feelings in the matter. This was the last mention of the school

88. Most of the books are still in the temple library today, except for the genealogical books which were loaned to the Cache County Library in Logan for use in their Genealogy research room. These books were and still are used to help search out the ancestral lines of the Saints in order that the proper vicarious temple work can be done for them. Ibid., p. 118, 144.

89. The development of other schools such as the Utah State Agricultural College in Logan, and the long distance to travel to attend one lecture a month evidently influenced the attendance. It is also possible that the fear of seizure of the church's property had decreased. The conflict between the church and federal government had decreased sufficiently by 1895 to allow the Utah Territory to be accepted as a state.

90. "Logan Temple Association" Minutes, p. 151.

91. Ibid., p. 226. Up to this time 117 lectures had been delivered at the school, making an average of a little over seven per year, during the 15 years since the temple school started.

92. Ibid., p. 225.

until the Logan Temple Association died a natural death.⁹³

In July 1912, a notice was received from President Joseph F. Smith advising the Logan Temple Association to disband and return the temple and other property to the present trustee-in-trust of the church.⁹⁴ Accordingly, a call was issued for a special meeting of the Association members, and in a meeting held on July 27, 1912, the members of the Logan Temple Association voted to return the Association's property to the trustee-in-trust of the church. Later, in a board of directors' meeting, this was accomplished and legal title to the corporation's property was accepted by the church.⁹⁵

Temple improvements

During the period (1884-1912) of the Logan Temple Association the care, maintenance, and improvements for the Logan Temple and its surrounding grounds rested upon the members of the Association. Under the direction of the President and board of directors certain programs were carried out to improve the character of the temple block. The first improvement came a few months after the dedication when the temple extension was enlarged to include a dining room, bedrooms for the cooks, and a coal room.⁹⁶

A number of projects were undertaken to beautify the grounds and add to the convenience of the temple. Following the completion of the

93. Ibid., p. 243.

94. Ibid., p. 261. A letter had been received January 8, 1912, from Joseph F. Smith requesting that no more Association meetings be held.

95. "Current Record Logan Temple," packet on fly-leaf of book contains the final minutes of the Logan Temple Association.

96. This cost about \$8,000 and included the eastern portion of the present dining room. This construction was started in August 1884, and completed near the end of that same year. Charles O. Card to George Pitkin, 27 August 1884, Logan Temple Letter Book No. 7, p. 176. Charles O. Card to F. D. Richards, 13 October 1884, Ibid., p. 197. Charles O. Card to John Taylor, 25 February 1886, Ibid., p. 240.

temple some grass and trees were planted. Special attention was given to the hill which sloped abruptly away from the west side of the temple. Terraces were constructed in 1888 and 1889 to allow for the planting of flowers and grass.⁹⁷ Prior to the completion of the terraces, a frame house was moved to the northwest side of the block and rebuilt to serve as a home for the temple president. Later many of his children boarded here while attending Brigham Young College.⁹⁸

A few years after the dedication consideration was given to securing the land lying immediately east of the temple. The Association made application as early as 1887 to the city to purchase the land, but they did not secure the title to the land until November 7, 1893.⁹⁹ Three years later a rock barn was constructed on this piece of land to shelter

97. "Logan Temple Association" Minutes, p. 99. Marriner W. Merrill to Deseret News, 25 October 1888, Logan Temple Letter Book No. 9, p. 67. James A. Leishman to George W. Thatcher, 2 January 1889, Ibid., p. 71. The present-day gardeners have discovered some of these old terraces while digging half-way down the slope on the west and northwest side of the temple hill.
98. President Merrill's home and farms were located in Richmond. Marriner W. Merrill to Hans Funk, 6 May 1887, Ibid., p. 11-12. Melvin C. Merrill (ed.) Marriner Wood Merrill (Salt Lake City: Deseret News, 1937), pp. 106, 130. A temple garden was also planted near this house which furnished vegetables to the temple kitchen, Ibid., p. 98. Many of the older citizens claim that part of the terraces were used for garden purposes. There was a garden also planted east of the temple in 1896. Ibid., p. 202.
99. The Association applied for the land—Block 3, plot C of Logan City survey—on February 2, 1887. After surveying the land, the city offered it to them for \$400 per acre which was refused. Later on February 19, 1890, the Association offered \$800 per acre, but were turned down by the city which decided to sell it to J. Z. Steward who, in turn, sold the majority (about 3 acres) of the block to the Logan Temple Association for \$4,000. "Minutes of Council Meetings Logan City" Book B, p. 19, 22, 25, 30, 215, 329. "Abstract Record 3 Cache County," p. 118.

the temple teams,¹⁰⁰ and plans were made that summer to construct sheds to shelter the teams of the people who came to do ordinance work in the temple.¹⁰¹ The expenses for this, like the cost of the barn, were apportioned among the stakes of the temple district.¹⁰²

Just prior to the turn of the century special consideration was given to the area immediately in front (east) of the temple. It was realized that the street running in front of the temple was too close to the building to furnish the peace and quiet necessary to such a sacred building. An agreement was made with the city whereby the foreground of the temple was extended east, taking up the whole width of the street at a point immediately east of the temple, forming a curved street into the premises of the temple grounds lying east of the temple. The Association's land which now was occupied by the new street was turned over to the city.¹⁰³ This movement placed the temple's picket fence six rods farther out from the temple.¹⁰⁴

Some minor improvements were made on the temple during its control by the Association. A new boiler was installed in 1893 (and a new

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100. The old barn had been removed from under the brow of temple hill to make room for improvements. So a new rock barn was constructed on the recently purchased land. This structure was completed by January 11, 1897, at a cost of \$1,450. The plans for this building had been made as early as February 1893. "Logan Temple Association" Minutes, p. 196, 198. Merrill, *op. cit.*, p. 161.
101. "Logan Temple Association" Minutes, p. 203. Marriner W. Merrill to Bishop _____, 31 July 1897, Logan Temple Letter Book No. 9, p. 177.
102. *Ibid.*, p. 178.
103. The date of this transaction is somewhat uncertain. In turning the land over to Logan City in 1909 the Association only lists the agreement as being made 'ten years ago or more.' This is the reason that today one finds the arched street on the east side of the temple instead of the usual straight streets of Logan City. "Logan Temple Association" Minutes, p. 253.
104. "Abstract Record 3 Cache County," p. 118.

heating plant in 1908).¹⁰⁵ The roof was repaired in 1896 when a strong wind storm blew the tin off the roof (which also uprooted 67 trees on the block),¹⁰⁶ and was replaced with a new roof in 1910 when cement walks were added to the grounds.¹⁰⁷ Some consideration was given to repainting the exterior of the building, but this was not carried out.¹⁰⁸

The responsibility for financing the expenses of the temple operations and improvements rested upon the members of the Logan Temple Association; however, the church did aid them by supporting seven or eight of the temple officers and workers.¹⁰⁹ Assessments were made upon the Saints in the temple district to raise the needed funds,¹¹⁰ and those coming to the temple were requested to donate small amounts to help pay the operating expenses of the temple.¹¹¹ Donations of labor were accepted from the men, and the women of the different wards

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105. Up to this time three small boilers with a heating surface of 31,104 sq. in. had been used. This new boiler had a heating surface of 53,604 sq. in. "Logan Temple Association" Minutes, p. 173, 249. Logan Temple Letter Book No. 9, 3 November 1893, p. 117. Marriner W. Merrill to Amos Howe, 3 November 1893, *Ibid.*, p. 118.
106. This wind also blew down the new Richmond School House. The tin roof of the temple was replaced by a shingle roof. September 21, 1896. Merrill, *op. cit.*, p. 207-208.
107. "Logan Temple Association" Minutes, p. 255.
108. The exterior of the temple had been painted upon completion and some eight or 10 years later; notwithstanding, the action of the elements made it look rather moldy. The final decision was not to repaint the rock walls of the temple. Marriner W. Merrill to Joseph F. Smith, 8 September 1905, Logan Temple Letter Book No. 8, p. 15.
109. Although these salaries did not amount to much, each worker was requested, in June 1894, to donate one month's salary to pay for the winter's coal supply. This practice continued for at least five years. Logan Temple Letter Book No. 9, 29 June 1894, p. 151, 252.
110. This was usually raised to pay for repairs and improvements upon the temple, and was made to each stake according to the population of each. *Ibid.*, p. 41, 177, 178, 192.
111. "Logan Temple Association" Minutes, p. 259.

donated their services in scrubbing and cleaning up the interior of the temple.¹¹²

Since the Logan Temple Association turned back the temple and grounds to the care of the church, numerous improvements have been instituted on the temple property by the church. Extensive plans were initiated by President Budge prior to 1912; however, they took years to complete.¹¹³ During 1914 the temple grounds were improved by the removal of the poplar trees which were replaced with numerous types of ornamental trees. A sprinkling system was installed; lawn was planted in front of the building, and the city graded the adjoining streets.¹¹⁴ The property east of the temple was platted in 1914, and building lots were sold for residential purposes.¹¹⁵ By 1923 the terraces on the west side of the temple hill had been removed or covered with soil, and the gentle sloping hill was being planted into lawn.¹¹⁶ A small, ornamental iron fence was installed around the temple block, replacing the original picket fence.¹¹⁷

The temple has been repaired and remodeled a number of times. From July 9, 1915, to January 11, 1916, a \$50,000 remodeling plan was undertaken which included the installation of electricity. A fire occurred a year later on December 4, 1917, which necessitated a \$40,000 repair

112. These women were especially helpful in the renovating and cleaning which took place each summer when the temple was closed for this purpose. Merrill, *op. cit.*, (21 July 1888) p. 102, (10 August 1896) p. 206.

113. "Current Record Logan Temple," p. 125.

114. *Ibid.*, p. 126. "Topographical Sheet of Logan Temple Grounds Showing Sprinkling System," 27 March 1914 (by E. Schaub), located in the office of the Logan Temple Engineer.

115. "Abstract Record 10 Cache County," p. 160.

116. "Current Record Logan Temple," p. 139.

117. This fence may have been installed earlier in 1919; however, it seems unlikely that the portion of the fence on the south, west, and north sides of the block would have been installed until the hill on the west side was properly graded and the top soil hauled in. *Ibid.*, p. 136.

job.¹¹⁸ Since this time other remodeling projects have enlarged and re-arranged the temple extension, while minor improvements have been made in the temple proper to beautify and increase the efficiency of the temple.¹¹⁹

Since the temple has been in operation the following men have served as presidents: Marriner W. Merrill (1884-1906); William Budge (1906-1918); Joseph E. Shepherd (1918-1935); William A. Noble (1935-1936); Joseph Quinney, Jr. (1936-1943); ElRay L. Christiansen (1943-1952); and A. George Raymond, who is the present president. Three recorders have served during the period of the Logan Temple. These are Samuel Hoskelly (1884-1911); Fred Scholes (1911-1947); and Nolan Olson, who is the present recorder.¹²⁰

Over the past 70 years since the completion of the temple, the people of the surrounding area have been mindful of events which have taken place on "temple hill." Today one can still find individuals who remember the crowds of people present in Logan for the dedication of the sacred edifice, and the work which has been accomplished there. A few remember their parents attending the School of Science, while many refer to the changes which have taken place on the temple grounds, from the replacement of the terraces by the present sloping hill to the removal

118. The fire, started by an electrical short, burned the main circular stairway which led from the ground to the second and third floors, and damaged carpets and paintings. The repair work, which included placing a new stairway with square turns, was done by volunteers working under hired professionals. These men worked in three eight-hour shifts. The Relief Society women aided in cleaning away the effects of the water and smoke, and in replacing the burned tapestries and carpets. *Ibid.*, p. 130.
119. The most recent and largest remodeling program of the Logan Temple (August 1949 to February 1950) cost one-third of a million dollars, and included installation of an elevator in the temple and extensive enlarging of the temple extension. "Logan Temple Book 42," 1949-1950.
120. *Ibid.*, 1947, 1952. "Historical Items," p. 167.

of the sheds east of the temple to the present homes and pleasant surroundings of the temple. Those who have labored in the sacred building will also remember the changes made therein to improve its beauty and to increase the efficiency, beauty, and comfort with which the work there is carried on. Some of the older citizens of the temple district can still point with pride to this prominent structure and the part they have played in constructing, maintaining, or working there.

THE TEMPLE AND THE COMMUNITY

In the complex environment of modern day communities, the economic, social, and religious phases of man's activities are closely entwined together; therefore, it is difficult to carry on a project specifically concerned with one of these phases of life without directly or indirectly affecting the complete pattern of modern man's daily living. Although the primary consideration for erecting the half million dollar Logan Temple was to serve the religious needs of the community, it was also to influence the many other phases of human endeavor. This influence was not to cease with the completion of the temple, but to continue to the present day.

The Logan Temple, since its inception, has played an important part in the economic life of the community, the exact extent of which is difficult to determine. Nevertheless, the temple building program had its affects upon the local building trades and rate of construction. One of the specific purposes for setting up the temple industries had been to supply a surplus of building materials which could be sold for local construction. This availability of materials aided the local church members to construct homes, barns, and other buildings while at the same time furthering the temple interests. Many of the temple employees received their pay in the form of building materials with which they could erect the needed homes or business structures.¹

The temple sawmill produced over two and one-half million feet of

1. Temple employees' accounts in the "Logan Temple Ledger."

lumber, of which over one million and one-half board feet went into the lumber market. Large quantities of shingles and lath were also sold. The latter two articles were used in local consumption while a number of railroad cars of lumber were dispatched to be used in the Salt Lake Temple and Tabernacle (Assembly Hall).² In hauling this lumber from the sawmill to Logan a way was provided for the local citizens to obtain lumber for themselves. Anyone who did not have the money to purchase the lumber could haul it on shares from the mill to the temple block. In this manner people were able to supply themselves with lumber for the homes which they were erecting.³

The temple lime kiln was an important industry for the valley and furnished an important building item in the days when cement was practically unknown. Over 52,000 bushels of lime were produced by this industry during its use by the temple, of which all but 18,000 bushels found its way on to the local market.⁴ It is also significant that some of this was shipped as far north as Blackfoot, Idaho.⁵

The stone quarries of the temple probably did not affect the local market very much, although some quantities were sold for local building projects. Five hundred tons of rock from the Green Canyon Quarry were sold to construct the Brigham Young College, and sandstone from the Franklin Quarry was used in the Smithfield Tabernacle which was under construction at this time.⁶ Some granite-like rock was

2. See chapter on financing the construction of the temple, p. 25.
3. It is questionable whether this arrangement was used in connection with the temple quarries or lime kiln since transportation was not a large factor in these industries. Although the sandstone was hauled 20 miles from Franklin, the amounts needed were not enough to pose a real problem.
4. See chapter on Lime Kiln Camp, p. 96.
5. "Copies of Telegrams for Logan Temple Book," p. 245.
6. Rock A/C, "Logan Temple Ledger," 26 February 1883. Charles O. Card to George L. Farrell, 19 December 1881. Logan Temple Letter Book No. 5, p. 17.

quarried from the Franklin Quarry and sold to James H. Brown and Sons, of Logan, who converted them into gravestones and monuments.⁷

All of the temple industries, with the exception of the temple sawmill, ceased to operate following the completion of the Logan Temple. Although the sawmill operated until the conclusion of 1884, its output contributed to the flooded condition of the lumber market in the Cache Valley area which was evident in 1884. By 1885 practically all sawmill operations had ceased in the Logan area.⁸

The presence of many skilled tradesmen in Logan working upon the temple had its effects upon the local building trades and rate of construction. To raise funds for the temple building program, numerous building contracts were taken. The extent of these operations is evidenced by the type of contracts undertaken. Some large contracts were laying the foundation for the Cache County Court House, erecting the Fifth Ward School House, and constructing the Logan City Reservoir⁹ when the city installed their water works in 1879. Many small building projects—barns, masonry foundations, walls, and culverts—were also completed.¹⁰

The effect which these skilled tradesmen had upon the development of the building trades and skills is rather uncertain. In constructing the temple competent workmen were selected and some unskilled men placed to work with them. Some of the men undoubtedly became skilled in the

7. James Brown A/C, "Logan Temple Ledger."

8. Wm. E. Preston to John Taylor, 18 January 1884, Logan Temple Letter Book No. 6, p. 429. The Utah Journal, 30 May 1885.

9. See chapter on financing the construction of the temple, p. 25.

10. Charles O. Card to John B. Thatcher, 20 October 1879, Logan Temple Letter Book No. 4A, p. 20. Charles O. Card to Wm. E. Preston, 4 November 1878, "Copies of Telegrams for Logan Temple Book," p. 139. Logan Temple Letter Book No. 4B, p. 201.

building trades; however, this should not be overemphasized for most of these men who remained on the building for prolonged periods of time were the skilled, not the unskilled men.¹¹ These skilled men were selected because of their knowledge and capabilities in their respective trades. When they had completed their work, certificates of recommendation were given these men.¹² Considering the care with which the Saints were erecting their edifice, it is not unlikely that these certificates aided the temple workmen in finding additional employment following their release from the temple building program.

There were a few examples of men learning their trades while working for the temple building program. Phileman Lindsay, who started work as a laborer at the temple sawmill in 1878, learned the sawyer trade and later became the mill foreman;¹³ however, this was the exception rather than the rule. The number of carpenters and stone masons in Logan did increase from 1870 to 1880; however, this could have been influenced by the rising population and the resulting needs for homes, as well as the

11. I have reached this conclusion by analyzing the temple time books (about 60 in number). Since the value of each man (and sometimes his skill) was listed in the time book, it is possible to check those names which are constantly on the books. In most of the cases these men's pay remained fairly constant. If a man had arrived as a laborer and learned a skill or trade, there would have appeared a corresponding increase in his daily wage rate, because these men were paid according to their ability. There is, however, the possibility that a man may have arrived as a common laborer, partly learned a trade, and then left the temple crews.

12. Logan Temple Letter Book No. 5, 15 September 1882, p. 351.

To Whom it May Concern:

The bearer (Bro. W. W. Williams) has labored upon the Logan Temple for the last five seasons or summers and during that time has been a faithful Laborer (Mason) and a consistent Latter-day Saint.

Yours very respectively, C. C. Card.

13. Phileman Lindsay A/C, "Logan Temple Ledger."

influx of skilled men who came to work on the temple.¹⁴

It is questionable whether the building methods or style of architecture of the Logan Temple had any great influence upon later construction practices. The same type of rock masonry work (rubble) was used later in the foundations of the Brigham Young College and the Utah State Agricultural College main building; however, this type of masonry work had been used in constructing the Logan Tabernacle prior to the erection of the Logan temple. Nevertheless, the experience gained in organizing and constructing the temple did help in the erection of other church buildings. This was the case with the Bear Lake Stake when they commenced erecting their Stake Tabernacle, following the completion of the temple.¹⁵ This building project had been postponed for two years to enable the Latter-day Saints to first complete their temple.¹⁶

The temple building program did bring a noteworthy architect to the Cache Valley area. Truman O. Angell, Jr., worked as the architect for the Logan Temple and used his skill to design other buildings in the immediate area. Some of these were the Fifth Ward School in Logan,¹⁷ the Hyrum two-story rock school,¹⁸ the Cache County Court House,¹⁹ and also a hose tower for the Logan City Fire Department.²⁰ In his spare

14. There is a noted increase in the number of carpenters and stone masons between the years 1870 and 1880, as listed in the Cache County Census Records for these two years (micro-film copy located in the Library of the Utah State Agricultural College, Logan).
15. "Bear Lake Stake Priesthood Minute Book 1877-1890," MS 11172, (July 1884) p. 109.
16. *Ibid.*, (1 April 1882) p. 72.
17. Logan Temple Letter Book No. 3, 9 June 1880, p. 378.
18. Journal History of the Church, 4 August 1882.
19. *Ibid.*, 8 May 1883, p. 3. Logan Temple Letter Book No. 6, 3 August 1881, p. 187.
20. "Records, City of Logan," MS (3 August 1881), p. 309.

time he contributed his artistic talent by leading the Logan Amateur Brass Band.²¹

The temple, during and after its construction, has had its effects upon the Saints living in the Logan Temple district, and more especially with those living in Logan City. While under construction the temple furnished numerous people with a source of employment. During the year 1878 approximately 144 men worked on the temple and temple industries.²² Later when many of the demands for materials had been satisfied, the emphasis shifted to the temple. In 1883 about 90 men were working on the temple block in Logan.²³ Since many of these were hired this formed a significant source of income for the area. These workers, most of them from the immediate locality, spent their wages here; therefore, there was a circulation of means which benefited the community.²⁴

Even during its construction the temple became a source of attraction for people visiting the Utah Territory, and attempts were made by the local press to stimulate tourist travel to the Cache Valley area. People were encouraged to visit the "Temple City" where they would be treated well, "see the Mormon people at home" and be conducted "through our splendid temple, nearly finished at a cost of half a million dollars, and erected by the free-will offerings of the people."²⁵

The Salt Lake City Firemen were one group who accepted the invitation in August 1883, when 600 to 700 people, comprising the Firemen's Annual Excursion, arrived in Logan. These people visited the nearly completed temple and the Firemen's Brass Band "ascended to the roof of

21. Journal History of the Church, 24 July 1882, p. 5.

22. The Deseret News, 29 May 1878, p. 269.

23. "Logan Temple Block Time Book No. 31." "Logan Temple Block Time Book No. 34."

24. The Deseret News, 17 May 1882, p. 264.

25. Journal History of the Church, 27 April 1883, p. 6.

the temple from whence they caused beautiful strains of music to float down over the city."²⁶

The feelings of some of the local citizens in Logan concerning the economic values of the temple in regard to business and property values were forthrightly expressed by the local editor of the Utah Journal:

Neither Logan City nor Cache County is one cent the poorer for the means invested in the magnificent temple now nearing completion on a magnificent site that overlooks our entire Valley. The enhancement in the value of real estate in its vicinity resulting from the erection of that building goes far to offset its cost; while as an object of interest to visitors, and as a point to which thousands of people from all parts of the Utah Territory will flock as soon as it is fully completed, it will prove a source of constant revenue to our city and county. Considered from a strictly financial point of view, and entirely aside from all religious considerations, our Temple will prove to our city and county a blessing, not a burden.²⁷

Since the completion of the temple many of these economic possibilities have materialized. The tourist attraction for the temple has remained fairly constant down to the present day.²⁸ Today evidence is found in the publications of the Cache County Chamber of Commerce which list the Logan Temple as one of the scenic attractions of the valley, Logan being located on their tourist map by a small sketch of the temple. Attractive post cards are available in many of the local stores. The state tourist maps also list the Logan Temple as one of the state attractions. By 1947 the number of tourists visiting the temple grounds was of sufficient importance to warrant the establishment of a guide service which today serves relatively large numbers of visitors. The city, in this same spirit, helped by furnishing the electricity without

26. Ibid., 25 August 1883, p. 7.

27. Ibid., 15 May 1883, p. 3.

28. Mr. Merlin Hovey of Logan, who was the secretary of the Cache County Chamber of Commerce for a number of years, stated to me that the Logan Temple was one of the attractions which they emphasized in their publications of Cache Valley and Logan City.

cost for the 50,000-watt outside lighting system which was installed the same year.²⁹

Certain other decorative and advertizing values have been placed upon the "Mormon Temple" in Logan. Today one finds large photographs of the temple in such local business establishments as the Bluebird restaurant and J. C. Penny's department store, and pictures of the temple have been used on such articles of pottery as plates, cups, and saucers which can be obtained in the local stores.

In the area of the temple the property values and atmosphere have been favorably affected by the nearness of the temple, where today can be found some of the most pleasing homes in the city. An example of its affect on the property values can be noted in the deeds which were issued for the city lots lying on the block east of the temple. These deeds, issued from 1915 to 1920, carry the following unique provisions:

...land and premises shall be used for residence purposes only; that no building shall be erected thereon costing less than \$3,000.00; that no business house, barn, or out house shall be erected on said premises; and that there shall not be maintained or conducted upon said premises any saloon or poolroom or any illegal business; and it is expressly understood and agreed that the foregoing covenants shall run with the title of said land.³⁰

Since the completion of the temple and the instituting of the sacred work within, the temple has exerted an influence over the religious activities of its members. For it is the sacred duty of each member to prepare himself to enter the temple and then to do the saving ordinance work there for his ancestors. The results of this can be determined by analyzing the attendance and the organizations set up to facilitate the temple work.

29. "Logan Temple Book 42," 1947 (located in the Logan Temple).

30. "Abstract Record 10 Cache County," p. 160. "Book No. 43 of Deeds," p. 43ff. These records are located in the county recorder's office, Cache County Court House, Logan, Utah.

During the first 30 years (1884-1913) of its operations an average of over 10,000 people per year came to the temple and spent the day doing temple ordinance work.³¹ These people came from throughout the temple district which, during this time, extended north into the Snake River country.³² In the following 30 years the activities of the church members showed a decided increase in the number attending the temple. Part of this increased activity was due to the increase of temple sessions. One session per day was held prior to February 1916, when two per day were instituted. By 1918 six per week were being held, and with the addition of night sessions in the following years,³³ it increased to 20 temple sessions per week by 1935.³⁴

In the second 30-year period (1914-1943) attendance at the temple sessions averaged over 67,000 people per year.³⁵ This number is significant of the church activities of the Saints. Although some of the people traveling to the temple attended one or more sessions per day (after the temple sessions per day had been increased), many people journeyed to the temple, attended a temple session, doing one endowment

31. There were 313,455 temple endowment ordinances completed in this period. Since only one session was held per day and only one person could do one ordinance per session, this meant that 313,455 people attended the temple, exclusive of those who participated in the other types of ordinance work—baptisms and sealings. These temple figures are taken from list of ordinances compiled by Nolan Olsen, the Logan Temple Recorder, hereafter referred to as Temple Ordinance List 1884-1953.

32. Some of these people came to Logan in the winter time or other times of the year when work permitted, and remained for periods of time while doing their temple work.

33. The first night session was held November 1, 1922, and continued on the first Wednesday of each month. This was increased to each Wednesday in January 1924; and on May 4, 1928, and January 7, 1932, respectively, regular Friday and Thursday night sessions were instituted. "Current Record Logan Temple," p. 129, 139, 140, 142.

34. *Ibid.*, p. 153.

35. There were 2,025,144 endowment ordinances completed in this period; however, since more than one session per day was being held during this time, some of the people stayed and attended two or more sessions. Temple Ordinance List, 1884-1953.

ordinance each, and then returned home.³⁶ The temple district during the period extended east to the Bear Lake area, north to the Yellowstone area, and west to include the Boise-Idaho, area; and included 38 stakes³⁷ of the church which, in 1945, contained a population of 164,000 church members.³⁸

These figures refer to the work accomplished by grown men and women; however, other types of ordinance work affected the younger generation, too. Groups of children over eight years of age go to the temple to act as proxies in the baptism for the dead ordinance. These children usually participate in a number of baptisms and then return home.³⁹ Since the baptism ordinance had to be performed before the other vicarious temple ordinances could be performed, this necessitated considerable participation on the part of the younger generation. In the last 15 years or so groups of young people from the seminaries of the church have participated in this work.⁴⁰ These activities have resulted in over 3,000,000 baptisms being performed,⁴¹ the majority of which were performed by young

36. It is logical to assume that those who came from the more distant stakes in the temple district remained for longer periods of time and completed more work during their stay.
37. These stakes were: Bear Lake, Bear River, Bennock, Benson, Cache, Franklin, Hyrum, Idaho, Logan, Malad, Montpelier, North Box Elder, Oneida, Portneuf, Raft River, Smithfield, South Box Elder, and the following stakes which were separated from the Logan Temple district and given to the newly-formed Idaho Falls Temple district in 1945: Big Horn, Blackfoot, Blaine, Boise, Burley, Cassia, Idaho Falls, Lost River, Minidoka, Nampa, North Idaho Falls, Pocatello, Rexburg, Rigby, Shelly, Star Valley, Teton, Twin Falls, Weiser and Yellowstone.
38. "Logan Temple Book 42," 1945.
39. The number varied according to the age of the person. Usually this averaged 20 or more with some children doing up to 35.
40. "Current Record Logan Temple," p. 187.
41. Temple Ordinance List 1884-1953. There have been some baptisms for individual persons performed within the temple; however, the practice has been discouraged, and baptismal fonts in local churches are now used for administering this ordinance to candidates for admission into the church.

people.⁴²

The importance and effect this work has upon the lives of the church members is further illustrated by special excursions and sessions which are held at the temple. One of these was held on Washington's Birthday in 1953, when a special day was set for the priesthood members of the Logan Temple district. Two thousand men from throughout the district's 20 stakes attended the 10 specially-arranged endowment sessions.⁴³

The temple has resulted in the establishment of organizations throughout the district to foster and encourage attendance at the sacred edifice. The officers of the temple have worked out schedules of attendance for each stake in the district, which include at least two temple days per month.⁴⁴ Each stake and ward have organized genealogical committees whose responsibility it is to stimulate attendance at the temple and foster the spirit of genealogical research among their members.⁴⁵ Because accurate information must be obtained as to the name, certain dates in the life of the person, and his relationship to the person doing the temple work, prior to doing the temple ordinance work, considerable time and effort of the Saints have been expended in securing the desired genealogical information. This resulted in the establishment

42. There have been some adults who have also participated in this work.

43. "Logan Temple Book 42," 1953. The district contained the following stakes: Bannock, Bear Lake, Bear River, Benson, Cache, East Cache, Franklin, Hyrum, Idaho, Logan, Malad, Montpelier, Mt. Logan, North Box Elder, Oneida, Portneuf, Raft River, Smithfield, South Bear River, South Box Elder, with the total population of 74,145. "Annual Bulletin of the Logan Temple," January 1, 1951.

44. This information is listed in the "Annual Bulletin of the Logan Temple," which is published each year by the Logan Temple.

45. Handbook for Genealogy and Temple Work, prepared by The Genealogical Society of the Church of Jesus Christ of Latter-day Saints. (1952 edition, the Deseret News Press) p. 23-27. These committees contain four members each; however, the ward committee can add other members to teach and aid the members of their ward.

in the early 1930's of a genealogical library within the Cache County library.⁴⁶ Today this library contains thousands of books, and two competent genealogists per day donate their services in the spirit of missionary work to aid those who desire help in compiling their genealogical and temple record.⁴⁷

The presence of the temple in Logan has stimulated many people to move into the city where they could live and do work in the temple. It is not unusual to find a number of elderly people who have retired from business settling down near the temple where they can carry on the temple work for their dead ancestors. At the present time there are over 140 people living in wards surrounding the temple who have moved here specifically to do temple work.⁴⁸ There are undoubtedly many others who have located in Logan where they could earn a living and be near the temple to do temple work when they desired. This is evident from the fact that at the present time the temple has a staff of 188 officers, officiators, and workers out of which number only 34 receive some remuneration for their services.⁴⁹

These permanent residents and the large numbers of persons from outside Logan who have visited the temple since its dedication undoubtedly have exerted an influence upon Logan City. The economic conditions are naturally affected by this influx of people, and the spirit of self-sacrifice which is evident in the work done in the temple helps to influence the social and religious atmosphere of the community.

46. "Current Record Logan Temple," p. 144.

47. This information obtained from Mrs. Reuben Hill and Mrs. Wood of this library.

48. This figure has been obtained by visiting seven bishops of the wards in the immediate vicinity of the temple. All of these men assured me that there were many more who were directly influenced by the temple.

49. "Logan Temple Quarterly Report, March 31, 1954."

The temple, since its inception in 1877, has exerted a strong influence over many phases of the people's lives. The economic aspect cannot be overlooked for the temple industries furnished many of the early building supplies, as well as the skilled workmen to convert them into homes and businesses. Thousands of dollars were infused into the economy of the Valley by the expenditure of these funds on the local market. Since its dedication and operation business in the local area has been stimulated by visits of large numbers of tourists and by the influx of church members who have come to do their work in the temple. Tied in closely with this has been the religious and social stimulation which this edifice has given to the temple district. Thousands of people have given of their time and substance throughout the district to erect the temple, then have continued in the same spirit to do their work in the temple—a responsibility which has devolved upon them as members of the church. This has led to the establishment of an organization to encourage genealogical research, temple work, and the development of a fine genealogical library in Logan. One little wonders that the people point with pride to their temple on the hill, and one feels that the spirit of self-sacrifice, which the temple and the work therein stands for, has given a certain atmosphere to this city which material wealth is incapable of providing.

SUMMARY

The temple building movement in the Church of Jesus Christ of Latter-day Saints has been an important factor in the lives of its members. This movement, which began soon after the church's organization in 1830, resulted in the construction of a temple in Ohio and another one in Illinois. After the Saints moved to the Intermountain West the temple building movement gained momentum, and others were planned. One was started in Salt Lake City (1853); another completed in St. George (1877), when two additional ones were contemplated, one at Manti and the other at Logan.

Some thought had been given to erecting a temple in Cache Valley as early as 1857, but no action was taken until October 1876, when the Saints of the northern Utah and southern Idaho areas were given a commission by Brigham Young to erect a temple in Logan. On May 18, 1877, the ground was broken and plans were laid. A superintendent of construction and clerk were chosen, followed later by a master carpenter, master mason, and a three-man building committee of apostles to supervise the construction of the temple.

To supply the needed building materials a number of temple industries were established. A sawmill was located in Logan Canyon to furnish the needed lumber. Two quarries--one in Green Canyon and one near Franklin--were utilized to furnish the various types of building rock. A lime kiln was acquired to supply the lime for the mortar and plaster, and a wood camp was established in Logan Canyon to supply fuel

to the lime kiln, maintain the road and furnish poles for the temple scaffolding. These different camps functioned as individual enterprises, each with their respective foreman and crew; nevertheless, each formed an integral part of the over-all building program. These industries contributed building supplies to the program, and their surplus was sold or exchanged for other needed articles for the temple.

Financing the temple building required the aid of the three stakes which formed the Logan Temple district. The Saints were called upon to furnish the labor for the temple industries, as well as constructing the temple. When they were unable to donate the needed labor, men were hired and supported by the people of the district with food, clothing, and wages. Some building funds were raised by the sale of goods produced by the temple industries. Although the Saints had been counseled to erect the temple, relatively large amounts of aid were received from the trustee-in-trust of the church, while small amounts of assistance were received from Saints outside of the temple district. Over \$600,000 were expended before the temple was completed, the majority of which was donated in the form of labor, produce, livestock, and other goods, only small amounts of cash being contributed.

While the temple was under construction, numerous departments—temple office, masonry, stone cutting, carpentry, and cook house—were set up on the temple block to facilitate the building program, and annual allotments of men were made to each stake to support them. The completed temple, whose walls were of rubble-masonry, was 171 x 95 feet and 86 feet to the square, with a tower at each end.

After seven years of work the temple was dedicated on May 17, 1834, with many visitors from throughout the Utah Territory attending. A few

days later the sacred temple work commenced. This included many ordinances for the Saints and others which they performed vicariously for their kindred dead.

Following the dedication a corporation--the Logan Temple Association--was formed by the wards who had constructed the temple to hold title to the temple property and prevent its seizure by the federal government (Edmunds-Tucker Act of 1887). Under the Association's guidance a School of Science was conducted in the temple for the worthy members of the church, where various subjects from theology to science were taught. The school continued operation until 1900 and the Association to 1912, when the temple properties were returned to the church. During the period of its existence some improvements were made upon the temple and the surrounding grounds. Later additional improvements were made.

During and after the temple building period the community life has been influenced by these past events. This building project brought in competent workmen to the valley and supplied quantities of building materials for the local building trades. Following its completion the temple affected the economic, religious, and social life of the Logan Temple district, especially in the city of Logan. Thousands of people each year have traveled to the temple to perform a grand total of over 10,000,000 ordinances. Besides a religious attraction, the temple has become a scenic attraction for tourists who visit the state of Utah, evidenced by the recently inaugurated guide service on the temple block.

The structure stands today as a monument whose erection has demonstrated the cooperative effort to a common goal of over 25,000 Saints and in which succeeding generations still perform their all-important, sacred temple ordinances.

BIBLIOGRAPHY

The materials for this thesis, obtained from a number of different sources, are here divided into two main groups: (1) primary sources are discussed in essay form; and (2) secondary sources are listed alphabetically by author.

Primary

Among the primary sources on the Logan Temple are the following records which were kept during and immediately following the building period of the temple. These manuscripts are located in the Latter-day Saints Church Historian's Office, Salt Lake City, Utah.

The "Logan Temple Ledger" is contained in five volumes and covers the temple building accounts from June 2, 1877, to the end of 1886. The Logan Temple Journal Daybooks, which are numbered A to I, inclusive, cover the same period as the Logan Temple Ledger and aid in interpreting the building accounts.

The number of men, their names, wages, type of work, and some materials, and other information for the Logan Temple and its industries can be found in the variously titled, small notebooks which served as time books. This set of time books includes the following: Franklin Quarry, four books; Green Canyon Quarry, 10 books; Hyde Park Quarry, three books; Lime Kiln, six books; Saw Mill, 24 books; Wood Camp, nine books; Temple Block, 61 books; and John Parry's Stone Cutters (on the temple block), seven books.

The correspondence, orders, and bills of materials, and monthly

reports to wards and stakes can be found in the following letterpress copybooks located in the Church Historian's Office, Salt Lake City: Ten Logan Temple Letter Books-- No. 1 (29 May 1877 to 11 April 1878), No. 2 (17 November 1877 to May 1878), No. 3 (4 April 1879 to 31 December 1880), No. 4A (23 September 1877 to 10 December 1879), No. 4B (2 September 1879 to 6 December 1881), No. 5 (7 December 1881 to 27 January 1883), No. 6 (27 January 1883 to 26 February 1884), No. 7 (27 February 1884 to 29 April 1887), No. 8 (29 December 1885 to 27 February 1907), No. 9 (21 March 1887 to 11 June 1907); John Taylor Letterpress copybook, 4 January 1881; Logan Temple District Ward A/C's Book A (February 1881 to April 1883); "Copies of Telegrams for Logan Temple Book" (29 May 1877 to November 1879).

Various titled records dealing with the Logan Temple building accounts include the following: "Board A/C Book" Logan Temple (2 September 1877 to 8 December 1877). Book of Provisions Received on Board Bills at Temple Block (January 1879 to January 1884) shows amounts of goods turned in and charges for meals eaten at boarding house. The "Hay Received 1878" at the Logan Temple lists hay received by bales and weights. Logan Temple Pay Roll Book (23 May 1879 to April 1884) includes names of men who were hired for the temple. "Lumber Received & Hauled Book," Temple Saw Mill (1878-1883), lists lumber received at the temple block (very incomplete). "Rock, Sand & Lime Hauling and Weighing Book" (February 1879 to December 1883) lists amounts hauled per wagon, weight of wagon, and teamster's name. "Sand Bank Book 1880" Logan Temple, lists men working at Temple sand pit (January to March 1880). "Temple Rock 1883" Book Logan Temple, contains weights and amounts of rock, sand, and some lime.

The following stake and ward records which have been cited are

located in Church Historian's Office, Salt Lake City, Utah: "Bear Lake Stake Priesthood Minute Book 1877-1890," MS 11172; "Bishops Minute Book 1872-1876, Priesthood Minute Book 1876-1888," MS 12376 for the Cache Valley Stake; "Bloomington Ward Bear Lake Stake Elder's Quorum Minute Book 1864-1885," MS 11212; "Cache Valley Stake Historical Record Book A. 1877-1884," MS 12362; "Cache Valley Stake Historical Record Book B. 1882-1898," MS 12363; "Garden City Ward Historical Record, Bear Lake Stake 1879-1895," MS 11234; "Logan Fifth Ward Teachers Quorum Minute BK. 1875-1892 Cache Stake," MS 12610; "Logan 5th Ward Y.L.M.I.A. Minute Book A. 1878-1887," MS 12625; "Logan First and Fourth Wards Sunday School Minute Book 1877-1885," MS 12476; "Logan 6th Ward Historical Record Book A. 1884-1891," MS; "Logan Sixth Ward Relief Society Minute Book A" (1881-1888) MS; "Minutes of the 5th Ward Sunday School from December 22, 1878, to December 24, 1882," MS 12615; "Ovid Ward Bear Lake Stake Historical Record 1877-1897," MS 11391; and the following which have not been cited in footnotes but which contain much the same information: "Bear Lake Stake Priesthood Minute Book 1875-1877," MS 11173; "Bloomington Ward Bear Lake Stake Teachers Quorum BK. 1869-1882," MS 11213; "Box Elder Stake Elders Quor.." (1872-1877) MS 6597; "Logan Fifth Ward Y.M.M.I.A. Minute Book 1876-1887," MS 12622; "Minutes of the 2nd Ward Relief Society Cache Stake, Logan, Utah," MS; "Paris Second Ward Historical Record Bear Lake Stake 1877-1886," MS 11427; "Three Mile Creek Ward Box Elder Stake, Logan Temple Account Book about 1880-1883," MS 13288.

The official records of the Logan Temple are the following:

"Historical Items," MS which was begun in 1884 by Joseph Hall and Samuel Roskelly, and contains a history of the temple to 1935. "Current Record Logan Temple," is a history of the Logan Temple up to 1940, with the

first part copied from the "Historical Items." The "Logan Temple Book 42" MS contains the history of the Logan Temple from 1942 to the present (1953). The "Logan Temple Association" Minute Book, MS (1885-1912) contains the minutes of the Association and its directors meetings. The Logan Temple School Lecture Manuscripts (1888-1899) includes 36 of the school's lectures. Temple Ordinance List 1884-1953 contains a statistical summary of the temple ordinances completed. The "Logan Temple Quarterly Report March 31, 1954," and "Topographical Sheet of Logan Temple Grounds showing Sprinkling System" 27 March 1914 by E. Schaub are also in the Logan Temple files, Logan, Utah.

The following journals contain information concerning the Logan Temple: Henry Ballard Journal 1852-1885, typescript located in History Department, Utah State Agricultural College, Logan, Utah, (MS in possession of Mrs. Louis F. Cardon, Logan, Utah). Christian C. Lee Journal 1878-1880 is in the possession of Arvil L. Lee, Paradise, Utah. "Diary of L. John Nuttall" (December 1876-March 1884), typescript is located in the Church Historian's Office, Salt Lake City, Utah. Samuel Roskelly Journal 1883-1887, micro-film copy in History Department, Utah State Agricultural College, Logan, Utah. Ralph Smith Journal 1853-1878, typescript copy is located in the History Department, Utah State Agricultural College, Logan, Utah. Wilford Woodruff Journal 1860-1885, is located in the Church Historian's Office, Salt Lake City, Utah.

Public documents directly concerned with this period include: Abstract Records 1, 2, and 3 Cache County; "Articles of Incorporation of the Logan Temple," Articles of Incorporation No. 42, Cache County Probate Court Records; "Book No. 43 of Deeds," Cache County, are located in the Cache County Court House, Logan, Utah. Others include the Council

Minutes "Record A, City of Logan" MS (1866-1886) and "Minutes of Council Meetings B, Logan City," MS (1886-1896) which are located in the Logan City Offices. The "Book A Misc." Original Oneida County Records, and "Deed Record No. 2 Franklin County," are located in the Franklin County Court House, Preston, Idaho. Packet of Deeds No. 13 is located in the Utah State Agricultural College Vault, and Cache County Census Records 1870 and 1880, micro-film are located in the Utah State Agricultural College Library, Logan, Utah.

At the Latter-day Saints Church Historian's Office, Salt Lake City, are located a number of compilations chronicling Mormon Church History, including the following: Journal History of the Church, 1875-1885, a series of news clippings, journal entries, and annotations, arranged chronologically by years. The History of "Bear Lake Stake, Utah," the History of "Box Elder Stake, Utah," and the History of "Cache Stake, Utah," contain a series of annotated, unpagged clippings concerning the history of these three stakes, compiled by Andrew Jenson.

Further information was gleaned from sermons in the Journal of Discourses (London and Liverpool) Vol. 16 to 24, and Conference Reports, 1880, (Salt Lake City: Deseret News Printing and Publishing Establishment). The Annual Bulletin of the Logan Temple gives the populations of the stakes in the Logan Temple district (the last few years) and the days assigned for each stake's temple days.

The newspapers and periodicals which furnished information include Salt Lake City's The Deseret News Weekly, 1872 - July 1885 (referred to as The Deseret News), and The Deseret News Semi-Weekly, October 1878; The Utah Journal (Logan, Utah), September 1, 1883-December 1886; The Latter-Day Saint Millennial Star (Liverpool and London), Vol. 34 to 47

(1872-1885); The Contributor (Salt Lake City, Utah), Vol. VII (1885-1886).

Secondary

A number of secondary sources have been useful in furnishing information and include the following materials:

Anonymous. Handbook for Genealogy and Temple Work. 1952 ed. Prepared by the Genealogical Society of the Church of Jesus Christ of Latter-day Saints, Salt Lake City: The Deseret News Press, 1952. 117 pp.

Arrington, Leonard J. "The Edmunds-Tucker Act and the Mormon Church," (unpublished). Utah State Agricultural College, Logan.

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Everton, Marion. Marion Everton Scrapbooks, 1934. 3 vols. (These contain news clippings from The Herald-Journal concerning articles written by Marion Everton about the Logan Temple (in possession of Mrs. Marion Everton, Logan).

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Lund, A. Wm. "The Endowment House." The Improvement Era, XXXIX (April 1936) 213-214 pp.

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Merrill, Melvin C., ed. Utah Pioneer and Apostle Marriner Wood Merrill and His Family. Salt Lake City: Deseret News, c 1937. 527 pp.

Moffitt, John Clifton. History of Public Education in Utah. Provo City Board of Education, 1946. 375 pp.

Ricks, Joel E. The Beginnings of Settlement in Cache Valley. Logan, Utah: The Faculty Association, Utah State Agricultural College, 1953. 36 pp.

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_____. History of the Church of Jesus Christ of Latter-Day Saints. Intro. and notes by E. H. Roberts. Salt Lake City: Deseret News, 1902. 6 vols.

- Smith, Joseph Fielding. Essentials of Church History. 11th ed., Salt Lake City: Deseret News Press, 1946. 710 pp.
- Smith, Joseph F. Gospel Doctrine. 4th ed., Salt Lake City: Deseret Book Company, 1928. 696 pp.
- Talmage, James E. The Articles of Faith. 11th ed., Salt Lake City: The Deseret News, 1912. 485 pp.
- _____. The House of the Lord. Salt Lake City: The Deseret News, 1912. 336 pp.
- Williams, J. Stewart. Geology of the Paleozoic Rocks, Logan Quadrangle, Utah. Bulletin of the Geological Society of America. Vol. LIX, 1948.

APPENDIX

Table 1. Types and amounts of donations to the Logan Temple building program, May 28, 1877, to May 15, 1884 (in dollars)

Types of Donations	Cache Valley Stake	Box Elder Stake	Bear Lake Stake	Trustee-in-Trust	Other Sources Outside	Total
Labor	191,517.60	58,293.99	50,695.51	78,294.63	1,280.75	380,082.48
Merchandise	5,758.30	306.99	1,887.94	21,448.48	829.30	30,231.01
Live Stock	8,712.14	132.00	793.46	19,834.25	--	29,471.85
Produce	9,396.52	160.58	252.44	60,747.72	600.10	71,157.36
Cash	24,797.99	8,101.10	8,369.79	34,327.84	18,156.89	93,483.62
Wagons and teams	2,636.85	--	--	--	--	2,636.85
Total	242,549.40	66,994.67	61,999.14	214,652.92	20,867.04	607,063.17

Source: "Current Record, Logan Temple," MS., in the Logan Temple, Logan, p. 1.

The final completed cost of the Logan Temple reached \$660,749.00 by the time the temple was completely furnished and the addition to the temple extension completed in the fall of 1884.

Table 2. Yearly donations to the Logan Temple building program, May 28, 1877, to May 15, 1884
(in dollars)

Year	Cache Valley Stake	Box Elder Stake	Bear Lake Stake	Trustee-in-Trust	Other Sources Outside	Total
1877	29,622.27	5,648.86	9,664.46	--	--	44,935.59
1878	68,606.72	17,520.71	23,358.20	1,967.79	--	121,453.42
1879	108,374.01	29,323.07	35,072.44	11,130.09	291.40	184,191.01
1880	139,435.29	36,353.58	37,770.84	30,392.64	291.40	244,243.75
1881	178,607.82	44,264.02	45,465.44	87,983.64	1,518.87	357,839.79
1882	205,318.34	50,999.35	50,505.29	133,092.38	3,696.87	443,612.23
1883 (to October 1)	224,277.10	54,214.14	55,428.63	179,656.86	6,729.68	520,306.41
1884 (to May 15)	242,549.40	61,999.14	66,994.67	214,652.92	20,867.04	607,063.17

Source: "Logan Temple District Ward A/C's Book A," MS., p. 82, 216, gives data for the three stakes; the "Trustee-in-trust A/C," and "Other Sources A/C," in the "Logan Temple Ledger," give data for these sources. These MSs are in the Church Historian's Office, Salt Lake City, Utah.

The Other Sources account does not start until 1881 in the Logan Temple Ledger. The sum of \$291.40 was taken from the "Cache Valley Stake Historical Record Book A. 1877-1884," MS., p. 221, and includes up to October 1, 1879.

LOGAN TEMPLE DISTRICT MAP (1877-1884)

1" = 7 miles (approx)

- main settlements
- temple industries
- - - stake boundaries
- ◀◀◀ mountains

