

NAUVOO'S TEMPLE

Dean E. Garner—Institute Director, Denton, Texas

It was announced August 31, 1840, that a temple would be built, and architectural plans began to come in. Joseph Smith “advertised for plans for the temple,” William Weeks said, “and several architects presented their plans. But none seemed to suit Smith. When [William] presented his plans, Joseph Smith grabbed him, hugged him and said, ‘You are the man I want.’”¹ Thus William was made superintendent of temple construction. All his work was cleared by the temple building committee. Those on the committee were Reynolds Cahoon, Elias Higbee, and Alpheus Cutler.² Joseph Smith had the final say pertaining to the details of the temple, for he had seen the temple in vision, which enabled him to make decisions on the temple’s appearance.³

During the October Conference of 1840, the building of the Nauvoo temple was voted on and accepted by the saints. The temple was to be constructed of stone. Many weeks preceding the conference, a survey of Nauvoo’s main street verified that the entire route was underlain with a massive layer of limestone many feet thick, particularly so in the northern part of the community. That site was selected for the quarry, where quality white-gray Illinois limestone could be extracted for the construction of the temple. The principal quarry from which the temple stone would come was opened within ten days of the conference. Work in the quarry began October 12, 1840, with Elisha Everett striking the first blow.⁴

During the winter months of 1840 the work was slow, but as spring arrived it picked up. On February 18, 1841, the ground was opened for the basement, and by April 5 the stone in the basement walls had been laid to ground level. The basement floor along the exterior walls measured five feet below ground level. April 6 was a marvelous day of spiritual celebration in Nauvoo. First the southeast cornerstone of the temple was laid under the direction of the First Presidency of the Church and dedicated by the Prophet Joseph Smith. The prophet Joseph then offered the benediction. The procedure for laying the temple’s cornerstones was not a result of Joseph’s thinking but was specified through divine revelation. The second cornerstone laid was the southwest corner, under the direction of the High Priesthood, William Marks giving the benediction. Third was the northwest cornerstone, laid under the direction of the High Council, with the benediction offered by Elias Higbee. Fourth and final stone was the northeast cornerstone, under the direction of the Bishops, with Newel K. Whitney offering the benediction.⁵

The basement was ready to be dedicated for performing baptisms for the dead on November 8, 1841.⁶ Work on the walls slowed until June of 1842

During the
October Conference
of 1840, the building
of the Nauvoo
temple was voted
on and accepted by
the saints.

when a recent convert from England by the name of William W. Player arrived in Nauvoo. He was a master stone setter, and began his work on the temple on June 8.⁷ The work accelerated. As the exterior progressed, preparations for commencing the interior were finalized.

A raft, filled with newly sawn lumber embarking from the Black River, took at least two weeks to reach Nauvoo if there were no complications.

The temple's interior was constructed principally of white pine. Nearly all the wood, including timbers for joists and trusses, plus wood for the flooring, doors, and framing, came from the "pinery" area of Wisconsin's Black River basin, a tributary to the Mississippi. The church's sawmill on the Black River lay some 600 miles north of Nauvoo, about 15 miles below the Black River Falls, at the present site of the village of Melrose. Sawyers began cutting wood for the temple there on 25 September 1841. Men (sometimes their entire families) were called as "missionaries" to work in the pinery. A raft, filled with newly sawn lumber embarking from the Black River, took at least two weeks to reach Nauvoo if there were no complications.⁸ The timber was rough cut at the mills in the pinery, then lashed onto the rafts for floating down the Mississippi River. One report from *The Wasp*, dated August 4, 1842, gives an idea of how much lumber could be brought on one of these rafts:

Our big raft for the temple and the Nauvoo House is just in; it covers but a little less than an acre of surface, and contains 100,000 feet sawed lumber, and 16,000 cubic or 192,000 square feet of hewn timber.⁹

George Miller, a bishop at the pinery, reported that from the operation of two saws they could cut 5,000 feet of lumber per day and could do so year round. Logs were also part of the lumber shipped from the pinery of Wisconsin. They arrived at Nauvoo formed into rafts and were taken to one of two steam sawmills operating in the city.¹⁰

This flow of wood from the pinery hastened the progress on the temple. By October 1842 the framing of the floor was completed, and a temporary floor was put in place so the Saints could meet in the unfinished main floor instead of at "the Grove" west of the temple.¹¹ Archaeological excavations at the temple site in the 1960's revealed that wood other than white pine was also used in the temple. The charred remains of the two front stairwells verified that red oak, white oak, and walnut were also used to beautify the sacred structure.¹²

By the time the winter of 1842 arrived, the walls of the temple were four feet above the basement, and there they remained until the spring of 1843.¹³ Work commenced slowly in the spring of 1843, for Brother Player was sick until April 21. Considerable progress was made during the next six months. When winter arrived, the walls were up to the arches of the first tier of windows all around the building.¹⁴

With the martyrdom of June 27, 1844, work on the temple stopped, the Saints being unsure of their future. On Sunday, the 7th of July, the

church voted by the law of common consent to finish the temple as quickly as possible. It was at this time that the Quorum of the Twelve assumed the reins of leadership, with Brigham Young, the president of the quorum, at the helm.

Workers now labored with a new determination. By September 23, 1844, the first capstone was put in place atop its pilaster, weighing nearly two tons. A total of thirty capstones were placed on the temple before its completion on December 6, 1844, when the last and heaviest one was set in place at 12:40 PM.¹⁵ During the winter of 1844-1845, carpenters were busy preparing the woodwork of the interior for installation the following spring. Christmas day 1844 William W. Phelps wrote in the *Times and Seasons* that the temple walls were as high as the caps of the pilasters.¹⁶

The Quorum of the Twelve were hoping to have the temple ready for dedication on April 6, 1846, but despite their efforts it was not ready until May 1, when a three-day dedicatory service was held. Prior to the temple's dedication an announcement ran in the *Hancock Eagle* for three successive issues: April 10, 17, and 24, 1846. It read:

DEDICATION OF THE TEMPLE OF GOD IN THE CITY OF NAUVOO

This splendid edifice is now completed, and will be dedicated to the Most High God on Friday, the first day of May 1846. The services of the dedication will continue for three days in succession, commencing on each day at 11:00 o'clock a.m. Tickets may be had at the watch house near the door of the temple, and also at the office of the trustees in trust at \$1.00 each.

One object of the above is, to raise funds to enable the workmen who have built the Temple to remove to the west with their families, and all who are disposed to see the Mormons remove in peace and in quietness so soon as circumstances will allow, (which is the earnest wish of every Latter-day Saint) are respectfully invited to attend. We expect some able speakers from above to favor us.

Done by order of the Trustees in Trust.
James Whitehead, clerk.¹⁷

The three-day dedication took place as planned. Most members attended the last day of dedication. It was decided to sell the temple and use the money for the migration west. This was voted upon by the congregation and adopted with a unanimous vote.¹⁸ Less than six months after its dedication, the temple was abandoned by the Saints who had enjoyed its blessings.

A DESCRIPTION OF THE TEMPLE

To understand the architecture of the Nauvoo Temple, we must be aware of the design of two others: the temple in Kirtland, Ohio which

The Quorum of the Twelve were hoping to have the temple ready for dedication on April 6, 1846, but despite their efforts it was not ready until May 1, when a three-day dedicatory service was held.

became a prototype, and the St. George, Utah, temple—in many ways a replica of the Nauvoo temple. The Nauvoo and Kirtland temples were built with the same basic floor plan: a basement, a main floor assembly hall, a second floor assembly hall, and an attic for offices. The floors could be reached from a staircase in the entryway. A major difference between the two plans was the basement, which in the Kirtland temple was an earthen cellar not designed nor planned for baptisms.

The St. George Temple was the first temple completed after Nauvoo. Its construction was accomplished by the temple builders from Nauvoo. Comparing the architecture of the St. George and the Nauvoo temples, we see that the same basic floor plan was utilized. Truman O. Angel, who had remained in Nauvoo to complete the temple there, was the architect for the St. George temple. Brigham Young, who wintered in St. George, supervised the construction in St. George, as he had done in Nauvoo after the death of Joseph.

**The Nauvoo Temple
was the largest
and most widely
known building
north of St. Louis
and west
of Cincinnati.**

The Nauvoo Temple was the largest and most widely known building north of St. Louis and west of Cincinnati. Estimates of its cost ranged from \$1 to \$1.5 million the exact cost was not known, for most of the building was done by volunteers. The brethren from the eleven wards in Nauvoo were expected to donate one in ten days, a “work tithing,” to the temple. Many Saints gave money, while others donated jewelry, watches, china, and furniture. During the spring of 1844, the women had a penny parade and donated what they earned to buy glass and nails for the temple. Luman A. Shurtliff reported that for his work on the temple he received food for breakfast and supper, at other times a pound of butter, or three pounds of fish, or a peck of cornmeal, sometimes nothing.¹⁹ George Morris said he felt like a rich man when at the end of his four years and four months of working on the temple he received three gold sovereigns, which equaled five dollars.²⁰

The temple sat approximately 650 feet above sea level, on a bluff overlooking a bend in the Mississippi River. Facing west, the temple was 128 feet long, 88 feet wide; to the eaves it was 65 feet high, and the tower from ground to dome was approximately 165 feet. The foundation walls were placed five feet underground on the excavated clay floors of the basement, and varied from five to seven and one-half feet thick, tapering as they rose. The blocks used for the walls were laid with the aid of a lime mortar. The outside stone walls were chiseled from grayish white to tan limestone from the main quarry north of Nauvoo, with some stone coming from two other quarries: one south of the temple down by the river, and another north of the temple. Some temple stones weighed up to 4,000 pounds. Many exterior stones were tooled with a decorative border of about one and one half inches of channeling.

Thirty stone pilasters embellished the building, with moonstones at the base and sunstones at the top. Star stones adorned the frieze of the temple. These symbolic stones represented the three degrees of glory, portending the purpose of the building. Joseph Smith, having seen these glories on more than one occasion, had them incorporated into the architecture of the temple, realizing it would be within the walls of the temple where this heavenly information could be obtained, requisite to reaching our Celestial home.²¹ One sunstone was made up of five stones: a base stone, a stone with the sun carved on it, a stone with two hands and a trumpet, and two capstones. Each of these sunstone capitols cost \$450. To place thirty on top of the pilasters would have cost \$13,500.²² Each pilaster with its accompanying capitols cost \$3,000. For the pilasters alone \$90,000 would have been spent—an incredible expense for that day.

The cornice and eaves separated the stone walls from the wooden attic and the “half story,” which supported the tower on the westernmost end of the attic. The eaves were covered with 6,500 pounds of lead.²³ The purpose for the lead is made clear by a statement from the *Times and Seasons*:

The first roof of the temple, has been made of white pine shingles and plank. The second... most probably, will be constructed of zinc, lead, copper, or porcelain. An experiment of sheet lead, covering a portion of the shingles, has already been made.²⁴

William Weeks, the temple architect, described the temple as “a noble structure, and I suppose the architects of our day know not of what order to call it, Gothic, Doric, Corinthian or what. I call it heavenly.”²⁵ Another description made was, “in style of architecture which no Greek, nor Goth, nor Frank ever dreamed... the style of architecture is exclusively the prophet’s own, and must be known as the Mormon Order.”²⁶ Charles Lambert, one of the temples’ stone masons, said that its style was “principally after the Roman style of architecture, somewhat intermixed with Grecian and Egyptian.”²⁷ An interesting description comes from Captain Brown of Tobasco, as quoted from the *Times and Seasons* by William W. Phelps, “It will look the nearest like the splendid remains of antiquity in Central America of any thing he had seen, though not half so large.”²⁸

William Weeks, the temple architect, described the temple as “a noble structure, and I suppose the architects of our day know not of what order to call it, Gothic, Doric, Corinthian or what. I call it heavenly.”

INSIDE THE TEMPLE

The foyer was reached by ascending ten steps, approximately five feet four inches above the ground, through one of the three large arched entries. These entries were nine feet seven inches wide and 21 feet high.²⁹ Above the center arch, approximately 100 feet off the ground, inscribed in gold letters was the inscription, which was repeated above the doorway entering the main floor:

THE HOUSE OF THE LORD
built by
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS
Commenced April 6th, 1841
Holiness to the Lord

The foyer was approximately seventeen feet deep and ran some forty-three feet across the front of the building. On the north and south sides of the foyer were circular staircases that led to the different levels. The staircase on the south was fully completed, while the staircase on the north was only roughed in.³⁰ These staircases were not truly circular, but were sixteen feet east to west and seventeen feet north to south, with at least part of the wooden staircase made of walnut.³¹ The St. George Temple is built in much the same fashion. On the main floor the stairwells were lighted by two large arched windows, one on the north and the other on the south; this was repeated on the second floor. The attic stairwells were illuminated by four small windows—one on each end and the other two on the west or front of the building. Two small windows on the west side illuminated the attic foyer.

**Both stairwells led
to the basement,
whose floor was
paved with red brick.**

Both stairwells led to the basement, whose floor was paved with red brick. Each brick was uniform in shape, being nine inches by 4 1/2 inches by 2 1/2 inches and laid in a herringbone pattern upon the floor. The basement was made up of thirteen rooms. The largest room was the baptistery, one hundred feet long and forty feet wide. On the north and south walls were twelve smaller rooms, eighteen and one-half feet in length and varying in width.³² Steps were required to enter any one of these twelve rooms, for they were from two and one-half feet to three feet higher than the baptistery floor. The floors in these rooms had a slight slope from the outside wall to the interior of about five to six inches, allowing water from wet clothing to run toward the door and out onto the baptistery floor. These rooms served either as offices for the record keepers or changing rooms for the patrons. The rooms closest to the stairwells may have served as entrance lobbies or waiting rooms, and curtains could be drawn, creating changing rooms. These rooms were each lit by a ground-level arched window.³³

The floor of the baptistery was sloped down to the center of the room where the font stood, allowing water from the wet clothes to drain to that point. Beneath the font was a drain valve. Under the floor of the baptistery was a stone-lined tunnel, more than a foot square, that carried the water southeast of the temple toward Mullholland street, dumping it into a ravine. This tunnel has been excavated twenty-one feet southward.

To fill the font, a thirty-foot deep well was dug approximately thirty feet east of the font, with a pump installed.

A note from Hiram Oaks indicates that when he and Jess McCarroll “dug the well under the Nauvoo temple, they had to penetrate ten feet of solid rock before they struck water. When they struck water, they lost the drill and water spirited up with great force. Grandfather put his hat over the hole until Jess could get a block of wood to stop the water.”³⁴ A stove was placed in the basement for heating water for the font and for warming patrons working in the temple during cold seasons.

The font and oxen were first made of wood, with plans to replace the wood basin and oxen with stone as soon as money would allow. The font was oval in shape, sixteen feet long, twelve feet wide, and four feet deep. The first plan called for four steps leading into the font but a decision to double the steps was made at a later date.³⁵ It took the sculptor, Elijah Fordham of New York, eight months to carve the wooden oxen and font. On June 25, 1845, the first replacement stone was laid. The model for the oxen was taken from a five-year-old steer, the best one that could be found. The stairs into the wooden font ran north and south. Later, some reported the stairs on the stone font were changed to east and west (perhaps from experience), for the distance was more narrow on the north and south.³⁶ When the font was placed on the backs of the oxen the total height was seven feet: four feet for the font and three feet for the oxen. Brigham Young dedicated the basement for baptism for the dead on November 8, 1841, while the rest of the temple was still under construction.

**When they struck
water, they lost
the drill and
water spirited up
with great force.
Grandfather put his
hat over the hole
until Jess could get
a block of wood to
stop the water.”**

THE TEMPLE ABANDONED

At the same time the Saints were finishing the temple, plans were being made to sell the temple and the property in Nauvoo. On September 16, 1845, this plan was put into action in order to obtain the money needed to help the poor cross the plains. The Catholic Church offered \$200,000 for the temple, but that offer fell through. Later, in June of 1847, another bid by the Catholic Church was made at \$75,000, and again it fell through. In November 1847 Brigham Young wrote to the trustees (those who remained behind to sell the temple and property at Nauvoo), Almon W. Babbitt, Joseph L. Heywood, and John S. Fullmer, to leave the keys to the temple with Judge Owens and the building in the care of the Lord.³⁷ Legal entanglements had become prevalent. Dr. Isaac Galland wanted \$25,000 from the sale of the church property in Nauvoo. Emma Smith with her new husband, Lewis Bidamon, also tried to acquire the church property, stating that all but ten acres were sold to the trustee of the church, Joseph Smith, and this should be hers.³⁸ On October 2, 1848, Almon W. Babbitt succeeded in renting the temple to the Home Mission Society of New York for 15 years, for a school they wished to open. The

very day that a committee was to come from New York to Nauvoo, the temple was burned. It wasn't until 1849 that the French Icarians bought the ruins; from whom we know not.

On Monday, 9 October 1848, arsonists set the building on fire. A description of that event comes from the *Keokuk Register*:

[The flames which] shot up to the sky... threw a lurid glare into the surrounding darkness. Great volumes of smoke and flame burst from the windows and the crash of the falling timber was distinctly heard on the opposite side of the river. The interior of the building was like a furnace; the walls of solid masonry were heated throughout and cracked by the intense heat. The melted zinc and lead was dropping from its huge blocks during the day. On Tuesday morning the walls were too hot to be touched.³⁹

Another account was published in the *Nauvoo Patriot*, and read:

On Monday (October 9th) our citizens were awakened by the alarm of fire, which when first discovered, was busting out through the spire of the temple, near the small door that opened from the east side to the roof, on the main building. The fire was seen first about three o'clock in the morning, and not until it had taken such hold of the timbers and roof as to make unless any effect to extinguish it. The materials of the inside were so dry, and the fire spread so rapidly, that a few minutes were sufficient to wrap this famed edifice in a sheet of flame. It was a sight too full of mournful sublimity. The mass of material which had been gathered there by the labor of many years afforded a rare opportunity for this element to play off some of its wildest sports. Although the morning was tolerably dark, still when the flames shot upwards, the spire, the streets and the houses for nearly a mile distant were lighted up, so as to render even the smallest object discernible. The glare of the vast torch, pointing skyward indescribably contrasted with the universal gloom and darkness around it.⁴⁰

The stone walls remained standing, cracked and useless because of the heat. All were appalled at the act; even the long bitter enemy, the *Warsaw Signal*, stated:

no doubt the work of some nefarious incendiary. This edifice was the wonder of Illinois... As a work of art and a memorial of Mormon delusion, it should have stood for ages... None but the most depraved heart could have applied the torch to effect its destruction.⁴¹

Joseph B. Agnew, on his deathbed, confessed to the arson and implicated two others in the crime.⁴² An account of Agnew's confession was given to George H. Rudisill of Bowling Green, Florida, who was with Agnew when he died in 1870 at the age of 58. Agnew told Rudisill to say nothing until all that had participated were dead.

Joseph Agnew, a Judge Sharp (Thomas C. Sharp) of Carthage, and Squire McCauly of Apanoose had met together and determined to destroy the building. The reason behind their act was that they feared a return of the Mormons. They concluded that so long as the temple stood, a symbol of the Mormon faith, it was possible that the saints might return to occupy it. Its destruction would insure against the possibility of any such return. The trio concluded a plan of action and next proceeded to carry it to a successful ending. On the appointed day, the group met five miles south of Apanoose and rode by horseback to Nauvoo. Stopping about one mile outside the city, they secluded their horses and walked in on foot. Agnew had prepared combustibles which he had brought along in his saddle bags. He had cut an arm hole in an old corn sack, so he could wear it under his coat undetected. The sack he had stuffed with tarred rags and sticks. They then proceeded toward the temple. They arranged with the steward in charge of the building to conduct them on a tour of the edifice, pretending to be strangers traveling through the city. The guide had some difficulty with the lock, and as the trio entered the temple they went on ahead without their guide. The guide, hurrying to catch up to his group, inadvertently left the key in the door. Agnew, noticing this, quickly stepped into a side room so as to be undetected as the steward ran by to catch the others. Agnew then went back to the door and put the key into his pocket. When he finally joined the group he offered a simple excuse to the guide who, thought he was apparently upset with his behavior, accepted the excuse and proceeded on. The tour was hurriedly taken and the group ushered out of the building. Later that night Agnew returned to the temple, ascended nearly to its top, and finding a likely spot to set fire to the structure. In his haste he lost his way and cut off his only means of escape. As a result he had to plunge headlong into the flames. In consequence of this action he injured his leg and his arm, received several burns, and was choked by inhalation from the smoke. He ran out of the building gasping for air and joined his companions. He obtained a drink from a well about one hundred yards from the temple and threw the temple key into the well. The group then split up, each going his separate way as planned. However, Agnew, because of his injuries, was forced to alter his plans, and he made his way to Squire McCauly's cabin. Here he was cared for by McCauly and his wife, and he hid out for over a week, till sufficiently healed to remove any suspicion.⁴³

It was some time later that a group of French communistic colonists, calling themselves Icarian, under the leadership of Etienne Cabet bought the gutted temple for \$1,000.⁴⁴ The *American Guide Series* puts the amount at \$500.⁴⁵ The Icarians hoped to use the basement for a communal kitchen and dining room. Their plans were halted when the temple was struck by a tornado on May 27, 1850. A description of the tornado destroying the temple comes from Emile Vallet.

At 3 o'clock PM a distant report of thunder announced the approach of a storm. At their request I stepped out to ascertain whether it was a severe storm or not. Seeing only an insignificant cloud, I reported no danger... Suddenly a furious wind began to blow; four of the masons fearing the non-solidity of the walls, left to seek shelter elsewhere. Seven of us remained, taking refuge in the tool room on the south side. If there is a providence it was on our side, for hardly had we taken our position than the tornado began to tear small rocks from the top of the walls and flew in every direction. We became frightened. Some proposed to run away, others opposed it on the ground that it was dangerous, as those loose rocks could fall down on our heads and kill us. Before we had decided whether we should stay or run, one of us that was watching exclaimed: "Friends, we are lost, the north wall is caving in!" And so it was. A wall sixty feet high was coming in on us, having only forty feet to expand. We fled to the south west corner, deafened with terror.⁴⁶

"One day last week a mine was placed beneath the remaining portion yet standing; and with the blast that followed the last of the famous Mormon temple lay prone and broken in the dust."

Amazingly, none in the building were killed. But the tornado so weakened the east and south walls that they had to be pulled down for safety's sake. The front or west end of the temple remained for the next fifteen years. A reporter of the *Carthage Republican* stated, "One day last week a mine was placed beneath the remaining portion yet standing; and with the blast that followed the last of the famous Mormon temple lay prone and broken in the dust."⁴⁷

NAUVOO TEMPLE CHRONOLOGY

- 1 AUGUST 1840 In an address to the First Presidency, it is announced that it was time to build a temple.⁴⁸
- 3 OCTOBER 1840 Joseph Smith announces in General Conference a temple is to be built in Nauvoo.⁴⁹
- 19 JANUARY 1841 A commandment is given to build a temple.⁵⁰
March 8, 1841 Construction began.
- 6 APRIL 1841 The cornerstone is laid, and approximately 10,000 people attend the ceremony.⁵¹
- 8 NOVEMBER 1841 The basement is dedicated at 5:00 PM, Brigham Young offering the prayer.⁵²
- 21 NOVEMBER 1841 On a Sunday the first baptisms for the dead are performed in the temple, 40 baptisms done.⁵³
- 4 AUGUST 1842 The first raft from the Wisconsin pinery arrives.⁵⁴
- 30 OCTOBER 1842 The first meeting is held on the temporary floors in Nauvoo temple, still open to the elements.⁵⁵
- 23 SEPTEMBER 1844 The first capstone on the pilasters is put into place. The last of these stones is put into place on December 6, 1844.⁵⁶

14 APRIL 1845	A wall around the temple is begun. 8' high, 5' thick at the base. This wall encloses six to eight acres; it is to have a iron fence on top of it. ⁵⁷
21 APRIL 1845	The first of the star stones is put into place. ⁵⁸
24 MAY 1845	A capstone is put in place by Brigham Young at 6:22 PM on the northeast corner of the building. ⁵⁹
WINTER 1845	The first celestial marriages are performed, both plural and monogamist. ⁶⁰
5 OCTOBER 1845	The first and only General Conference in the enclosed temple is held, the first in 3 years. An estimated 5000 people attend. Brigham Young offers the dedicatory prayer. ⁶¹
30 NOVEMBER 1845	The attic is dedicated by Brigham Young. ⁶²
10 DECEMBER 1845	The first endowment is given in the Nauvoo Temple. ⁶³
7 JANUARY 1846	The new altar in Brigham Young's office is dedicated. ⁶⁴
30 JANUARY 1846	The weather vane is placed on the temple. ⁶⁵
4 FEBRUARY 1846	The exodus from Nauvoo begins.
7 FEBRUARY 1846	The last endowments are given in the Nauvoo temple. ⁶⁶
9 FEBRUARY 1846	A fire in the attic, caused by a hot stove pipe and some drying clothes, causes minimal damage to the west end of the roof. ⁶⁷
30 APRIL 1846	In a private night dedication, Joseph Young, President of the Seventies quorum, offers the prayer. ⁶⁸
1 MAY 1846	There is a three-day public dedication, and Orson Hyde offers the prayer. ⁶⁹
9 OCTOBER 1848	Fire set by arsonists guts the interior.
MARCH 1849	A group of French settlers known as the Icarian Society buy the ruined temple with the intent of making it their communal headquarters. ⁷⁰
27 MAY 1850	A tornado takes down the north wall and so weakens the south and east walls that they have to be taken down. ⁷¹
1865	The remaining west wall is knocked down for safety reasons.
22 SEPTEMBER 1936	The LDS church begins a series of purchases to acquire the temple lot. ⁷²
20 FEBRUARY 1937	The LDS church purchases the Nauvoo Temple site
4 APRIL 1999	President Gordon B. Hinckley announces plans to rebuild the Nauvoo Temple.

1 MARCH 2000	The drilling of the fifty piers takes place, they range from 18-25 feet and vary in size from 300 to 60 feet in diameter.
2 JUNE 2000	Basement foundation walls are begun.
15 SEPTEMBER 2000	Exterior walls reach the eaves.
24 OCTOBER 2000	The Nauvoo Temple ground breaking and site are dedicated.
30 OCTOBER 2000	The Nauvoo Temple is again visible from Iowa.
7 FEBRUARY 2001	The exterior stone veneer is placed over the steel reinforced concrete walls.
28 JUNE 2001	Eight of the moonstones are in place.
3 JULY 2001	The one-thousand-pound bell tower is put in place.
21 SEPTEMBER 2001	The Angel Moroni statue is placed atop the bell tower.
27-30 JUNE 2002	The reconstructed Nauvoo Temple is dedicated.

NOTES

- 1 J. Earl Arrington, "William Weeks, *Architect of the Nauvoo Temple*," *BYU Studies* 3 (1979): 340.
- 2 Joseph Smith, HC, 6:205.
- 3 *Doctrine and Covenants* 124:42.
- 4 Don F. Colvin, "A History of the Nauvoo Temple," (M.S. thesis, 1962), 80; Jenson, *The Historical Record*, 8:858.
- 5 HC, 4:326-331.
- 6 HC, 4:446-447
- 7 Colvin, 27; *Journal History of the Church of Jesus Christ of Latter-day Saints* (unpublished manuscript, LDS Church Historian's Office, Salt Lake City), cited by date: October 11, 1842. From this point on known as *Journal History*.
- 8 F. W. Draper, "Timber for the Nauvoo Temple," *The Improvement Era* (February, 1943): 76.
- 9 Colvin, 71; *The Wasp*, 4 August 1842.
- 10 Colvin, 28; John C. Bennett, *The History Of The Saints* (Boston: Leland and Whiting, 1842), 191.
- 11 Colvin, 28; *Journal History*, 23 October 1842.
- 12 V.S. Harrington and J.C. Harrington, "Rediscovery of the Nauvoo Temple" (Salt Lake City: Nauvoo Restoration Incorporated, 1971), 14-16.
- 13 Colvin, 29; *Journal History*, 23 October 1842.
- 14 Colvin, 30; Jenson, 8:864.
- 15 Colvin, 34; HC 7:323-324; *Journal History*, 5 December 1844.
- 16 *Times and Seasons* (Nauvoo, Illinois), 5:759.
- 17 Colvin, 141; *Hancock Eagle*, 10 April 1846.
- 18 Colvin, 143; *Hancock Eagle*, 8 May 1846.
- 19 Luman Shurtliff Autobiography, *BYU Studies*, 52.
- 20 George Morris Autobiography, *BYU Studies*, 52.

- 21 *Doctrine and Covenants* 66:70-85; 76:51-112
- 22 Stanley Buchholz Kimball, "The Nauvoo Temple," *The Improvement Era* (November 1963), 976.
- 23 Colvin, 100; *New York Messenger*, 20 September 1845.
- 24 *Times and Seasons*, 1 August 1845, 6:983.
- 25 Joseph Fielding Diary, in "Nauvoo Journal," *BYU Studies* 19 (1979): 158-159.
- 26 Colvin, 94; *Journal History*, 12 June 1844.
- 27 Charles Lambert, *A Summer In The Wilderness* (New York: D. Appleton and Company, 1847).
- 28 *Times and Seasons*, 1 January 1844, 5:759.
- 29 Colvin, 106; *New York Messenger*, 20 September 1845.
- 30 Colvin, 150, 156-157; Joseph Smith III and Anderson, Audnetis Smith (ed.), *Joseph Smith III and the Restoration* (Independence: Herald House, 1952).
- 31 Harrington & Harrington, 23.
- 32 *Times and Seasons*, 15 January 1845: 6:779; *BYU Studies* 19 (1979): 351; The three sided reference, *Improvement Era* (November 1963), 980.
- 33 Kimball, 980.
- 34 Harrington and Harrington, 29.
- 35 Jenson, 8:861-862; *BYU Studies* 19 (1979): 346.
- 36 Kimball, 984.
- 37 Colvin, 171; *Journal History*, 5 November 1847.
- 38 Colvin, 172; *Journal History*, 27 January 1848.
- 39 Harrington and Harrington, 5.
- 40 Colvin, 174-175; *Journal History*, 9 October 1948, citing an article in the *Nauvoo Patriot*.
- 41 Colvin, 175-176; *Warsaw Signal*, 19 October 1848.
- 42 Harrington and Harrington, 5.
- 43 Colvin, 179-180; *Peoria Transcript*, April 1872; *Journal History*, 30 April 1872.
- 44 Colvin, 182; Will Griffith and Katherine Griffith, eds., "Historic Nauvoo," *American Quest Series* (Peoria, Illinois: Quest Publishing Co., 1941), 2.
- 45 Colvin, 182; "Nauvoo Guide," 38.
- 46 Harrington and Harrington, 5-6.
- 47 Ibid.
- 48 HC 4:186.
- 49 HC 4:205.
- 50 *Doctrine and Covenants* 124:27.
- 51 *Improvement Era* (November 1963), 943. The order in which the stones were laid are as follows: The southeast cornerstone was laid first under the direction of the first Presidency, Joseph Smith offered the benediction. The second to be laid was the southwest corner, under the direction of the High Priesthood and William Marks gave the benediction. The third was the northwest corner under the direction of the High Council, and the benediction was offered by Elias Higbee. The fourth and final was the northeast cornerstone laid under the direction of the Bishops and Newel K. Whitney offered the benediction. HC 4:326-331.
- 52 HC 4:446-447
- 53 HC 4:454

- 54 Colvin, 27; *Journal History*, 11 October 1842.
- 55 Colvin, 132; *Journal History*, 30 October 1842.
- 56 Colvin, 33; *Journal History*, 26 September 1844.
- 57 Kimball, 978.
- 58 Colvin, 38; *Journal History*, 21 April 1845; Jenson, 8:868-869.
- 59 Heber Kimball journal in Helen Whitney, WE 11 (1883): 169-170. A brief description of that event is as follows: "The singers sang their sweetest notes and their voices thrilled the hearts of the assemblage; the music of the band, which played on the occasion, never sounded so charming; and when President Young placed the stone in position and said, 'The last stone is now laid upon the [Nauvoo] temple, and I pray the almighty, in the name of Jesus, to defend us in this place, and sustain us until the temple is finished and we have all got our endowments.' And all the congregation shouted, Hosanna! Hosanna! Hosanna! to God and the Lamb, amen! amen! and amen! and repeated these words a second and a third time, the spirit of God descending upon the people, gladness filled every heart, and tears of joy coursed down many cheeks. The words of praise were uttered in earnestness and fervor. It was a relief to many to be able to give expression to the feelings with which their hearts were overcharged. Altogether the scene was a very impressive one. We doubt not that the angels looked upon it and rejoiced."
- 60 Colvin, 129.
- 61 Colvin, 133; HC 7:456.
- 62 Colvin, 43; HC 7:534.
- 63 Colvin, 43; *Journal History*, 10 December 1845.
- 64 Colvin, 139; HC 7:456-457.
- 65 Colvin, 45; *Journal History*, 30 January 1846.
- 66 Colvin, 128; *Journal History*, 7 February 1846.
- 67 Colvin, 46; HC 7:581.
- 68 Colvin, 141-143; Samuel W. Richards, "Diary of Samuel Whiney Richards, 1824-1909" (unpublished manuscript, Provo, Utah; Copied by BYU Library, 1946); Matthias Cowley, *Wilford Woodruff* (Salt Lake City: Deseret News Press, 1909), 247; *Journal History*, 30 April 1846.
- 69 Colvin, 142-143; *Journal History*, 1 May 1846.
- 70 Colvin, 182; *Journal History*, 27 May 1850, citing the *Daily Missouri Republican*.
- 71 Nauvoo Restoration, Inc., *The Nauvoo Temple 1841- 1865*, (pamphlet #62354, Nauvoo, Illinois).
- 72 Colvin, 187-194.