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A History of the Manti Temple

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A HISTORY OF THE MANTI TEMPLE

A thesis
Presented to the
Department of History
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Science

by

Glen R. Stubbs

July 1960
PREFACE

As a resident of Sanpete County for some years, my interest naturally focuses upon the Manti Temple. Research into the history of this particular building indicated that very little had been written concerning the history of its planning and construction.

The scope of this study covers the period between 1849 and 1960, with the most concentrated research on the period between 1877 and 1888. This thesis represents an attempt to give an accurate history of the Manti Temple, in order that local residents, interested scholars, the Latter-day Saint people, and others might gain a better insight into the history pertaining to this building. Every attempt has been made to search all attainable primary sources. Because of the inaccessibility of some source material this history is not as complete in detail as it otherwise could be. However, it does give an insight into the problems faced by the early settlers of Manti and gives a basic account of the planning, construction, and dedication of the temple. Later improvements and additions to the temple and grounds as well as its religious significance in the community are also described.

Main sources for this research have been newspapers, church periodicals, the Sanpete Stake Records, minutes of meetings held in the Manti Tabernacle, 1882-1885, unpublished manuscripts at the Church Historian's Office in Salt Lake City, Manti Temple Historical
Record (since 1838), and personal interviews.

I am indebted to many persons for their assistance in the compilation of this history. Especially to Dr. Russel B. Swensen, professor of history, Brigham Young University, for his timely and helpful suggestions and to Dr. Russel R. Rich, and Gustive O. Larson, associate professors of the Church History Department; A. William Lund, Assistant Church Historian, and his staff; President A. Bent Peterson, Manti Temple President, and Lewis R. Anderson and Robert D. Young, retired temple presidents. Thanks also to James Anderson, Mrs. Mabel Simmons, Frank Cox, Mrs. Elva Christiansen, Joseph Judd, Edwin Jensen, Mrs. Abe Livingston, J. Hatten Carpenter, and Osmond Olson of Manti; P. C. Peterson, Wilford Breinholt, Fannie Thompson, Oscar Nielsen, Seymour Christensen, and Marie Larsen of Ephraim; and B. F. Larsen and Fred Markham of Provo.

Photographs were furnished by the Church Historian's Office and by Mrs. Elva Christiansen. Thanks to them and also to Mrs. Larsen Kinder of Huntington, Utah for the mounting of the pictures.

I am particularly grateful to Howard Cox of Manti who has been so helpful to me in my research. Above all, I am indebted to my wife, Kay, for the typing of the manuscript and for her continued interest and support during the writing of this history.
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CHAPTER I

THE SETTLING OF MANTI

Situated in the south-central part of the state of Utah, surrounded by the Wasatch Mountains, the Manti Temple has been seen by thousands of tourists who have marveled at its beauty, its architectural design, and the unique history which surrounds it.

The city of Manti is located on the eastern side of the Sanpete Valley, one hundred twenty miles south of Salt Lake City. The altitude is 5548 feet above sea level. The Sanpitch Valley, more commonly known as "Sanpete," is sixty miles in length with an average width of thirty miles and contains about 1820 square miles. It takes its name from Sanpitch, Chief of the Indians who lived in the valley. These natives, known as the Sanpitches, were an independent branch of Ute Indians. Sanpitch was a brother of the Ute Chief, Walker.

When the settlers arrived in the valley, the hill on which the Manti Temple now stands was gray in color, and not very attractive to the eye. The soil which covered it was shallow and shaly. As there were no streams that flowed over its semi-barren surface, the vegetation was stunted and dwarfed. This hill is marked by the outcrop of a

1 W. H. Lever, History of Sanpete and Emery Counties (Ogden, Utah: Published by the author, 1898), p. 11.


well-stratified and evenly bedded deposit of oolite. This oolite is
of uniform grain and of a fine cream color. "This is a granular rock,
the separate particles of which are minute spheroids consisting of
concentric layers of calcium carbonate; the stone appears under a lens
not unlike fish-roe, hence the name oolite, literally meaning eggestone." 4

The history of "Temple Hill" does not start with the construc-
tion of the temple in 1877, but goes back to the early pioneer days of
Utah. Under the leadership of the great colonizer, Brigham Young, a
group of Mormon pioneers entered Salt Lake Valley on the twenty-fourth
of July, 1847. The Mormons had come west because of the persecutions
they had suffered in Illinois due to their religious convictions. At
this time the Great Basin was part of the territory belonging to
Mexico, with no one living there except the Indians and a few white
trappers.

The settling of Manti in 1849 was due to the encouragement of
one of the Indian Chiefs, Walker, who claimed lordship over Sanpitch
Valley. It is purported that he had a remarkable dream in about 1840.
The following is a white man's account of it:

He died and his spirit went to heaven.
He saw the Lord sitting upon a throne dressed in
white. The Lord told him he could not stay, he
had to return. He desired to stay but the Lord
told him that he must return to earth, that there
would come to him a race of white people that
would be his friends and he must treat them
kindly. 5


Shortly after the pioneers had established themselves in the Salt Lake Valley, Chief Walker, with twelve of his tribe, met in council with President Brigham Young and other leading men of the Mormon Church. These Indians had come to ask Brigham Young to send colonists into the Sanpitch Valley to teach the Indians how to build homes and till the soil. During the proceedings of this council which convened on June 14, 1849 at Salt Lake City, Walker remarked, "I was always friendly with the Mormons, as I hear what they say and remember it. It is good to live like the Mormons and their children. I do not care about the land, but I want the Mormons to go and settle it." 6

An exploration party left in August of 1849, with Walker as a guide. They returned with the recommendation that a colony be located in the valley. 7

Preparations were made in the fall of 1849 to send a group of pioneers into the Sanpitch Valley to establish the new settlement. At the October Conference, Isaac Morley, Charles Shumway, and Seth Taft were placed in charge of a company of fifty families—men, women, and children. These pioneers arrived at the present site of Manti on the nineteenth of November, 1849. Isaac Morley, a veteran of the War of 1812, one of the founders of Far West, Missouri, and later a member of the Council of Fifty 8 and the legislative council of the Territory of

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6 Journal History of the Church of Jesus Christ of Latter-day Saints (Church Historian's Office, Salt Lake City), June 14, 1849. (Microfilmed.)

7 Lever, op. cit., p. 12.

Utah, made a prophetic statement as they neared Manti, when he said, "There is the termination of our journey; in close proximity to that hill, God willing we will build our city."  

Some members of the company desired that they go farther south, possibly where the present city of Gunnison stands. Others doubted the desirability of establishing a settlement near such an unproductive hill. Seth Taft, one of the leaders, voicing his feelings, said, "This is only a long, narrow canyon, and not even a jack rabbit could exist on its desert soil." Favoring the site which had the approval of President Brigham Young, was Isaac Morley, more commonly known as Father Morley. He spoke to those in doubt, saying, "This is our God-appointed place, and stay I will, though but ten men remain with me." In spite of all their problems, fears, and doubts, the colonists were willing to accept the site which had been selected for them, a short distance south of the hill.

With the near approach of winter, Father Morley advised the settlers to move to the south side of the hill so that they might be protected from inclement weather. William H. Peterson, in his booklet, The Miracle of the Mountains, gives a vivid description of that first winter:

9Andrew Jenson, Latter-Day Saint Biographical Encyclopedia (Salt Lake City: Andrew Jenson History Co., 1901), pp. 235-236.

10Adalia B. Sidwell, "History of Manti" (Sanpete Stake Record, Church Historian's Office, Salt Lake City), p. 4.

11Ibid.  12Ibid.
The primitive settlement thus established was in reality a cluster of pioneer wagons grouped together for protection in the midst of rank underbrush. It occupied a small speck of ground amid thousands of square miles of rugged mountains and virgin valley, where the only living things were wild animals, strange plants, and tribes of savage Indians.

Each wagon was a home for a family, serving as kitchen, dining room, bedroom, and parlor. It was protected from the elements by a sheet of cloth stretched over the bows of the wagon-box. Hardly had the circle of wagons been established and a few trails made through the surrounding underbrush, when the snow began to fall, obliterating the trails and covering the ground to a depth of two feet. Freezing weather followed, crusting the snow and covering the streams with ice. A long, hard winter was ahead of these settlers, a winter in which most of their cattle were to starve or freeze to death.\(^\text{13}\)

Realizing their inadequate protection against the severity of winter storms and freezing temperatures, the settlers turned to the hill for protection. Digging holes in the side of it took several days for it proved to be, for the most part, layers of solid stone. This was, however, a blessing in disguise, as the hill proved to be a valuable stone quarry which was later utilized. These "dug-outs" which they built had smoke vents at the rear and though crude from our standards of today, gave the settlers a comparative degree of comfort and warmth. The pioneers lived under these adverse conditions until the following spring when they were able to start building log cabins and tilling the ground. Mrs. Adelia B. Sidwell, a pioneer girl of this period, describes the first winter in the valley:

Although the depth of snow was from Indian legend, unprecedented the winter was not so vigorous, as some have been known, the weather being for the most part cloudy, with but little wind, after the

\(^{13}\)Peterson, op. cit., pp. 7-8.
commencement of the deposits until the February sun came out and reflecting [sic.] its brilliancy on the encrusted and crystallized snow, soon rendering nearly all the men snow blind; and the little boys now made themselves available by leading the men to the warm springs where their labor only ended at nightfall, to be resumed in the morning. Snow! snow! snow! nothing whatever to rest the vision upon but one vast expanse, and dreary, monotonous waste of snow! and while the cattle were faring thus badly the people themselves, were none too well provisioned and general feeling of anxiety prevailed throughout the camp.14

In addition to climatic difficulties, the pioneers were faced with another trying event—a rattlesnake plague. One warm spring day they heard a hissing sound. It startled them and to their amazement they found that the hill, which had served as their protector during the winter, was now, a den of "spotted-backed rattlesnakes." The whole camp was alerted to action as the men fought this deadly foe with the aid of pine torches, clubs, guns, stones, and any other available weapon that would destroy the snakes.15 This continued for several days before the pioneers were able to get rid of the snakes. The rattlers would go into their holes at dawn and then come out again at dusk. On the south slope of the hill, they would crawl under wagon boxes, the dwarfed underbrush, the wood-piles, and into the dug-outs.16 The remarkable feature of this experience was that not a single person was bitten by the snakes.17

14 Adelia B. Sidwell, "Reminiscences of Early Manti" (MS in the files of the Manti City Library), p. 3. (Typewritten.)
15 Peterson, op. cit., pp. 9–10. 16 Ibid., pp. 10–11.
17 Sidwell, op. cit., p. 6.
The reason for the invasion of the snakes at this particular time was that "This species of reptile do [sic] most of their traveling in the early evening, and are most alert and dangerous when recovering from the comatose state, induced by the cold of winter."18

With grateful hearts for their deliverance from this unexpected menace, the pioneers turned to the immediate task of building a settlement. The experience with the rattlesnakes made the settlers realize that the gray hill was no longer an alluring refuge, therefore, they moved away from their protecting dug-outs.19

In the spring of 1850 "lands were allotted each family and such regulations entered into as would enable the settlers to secure their 'squatter's rights.'"20 As a dense growth of sagebrush covered the entire valley, the settlers had to remove it before irrigation and cultivation could begin. Because of the severe winter the pioneers had only one team able to draw a plow through the desert ground. This team, owned by Jezreel Shoemaker, was used to break small garden patches while the other animals were recovering from the effects of the winter. The colonists had a fair supply of seed and within a short time they had green vegetables for food and the colony was assured of permanence.21

Mormon Church Government, under the direction of priesthood

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18Ibid. 19Peterson, op. cit., p. 11.

20Elizabeth Cfawford Munk, "Early History of Manti" (unpublished history, Brigham Young University Library), p. 6. (Microfilmed.)

21Lever, op. cit., p. 15.
leaders, guided the people in religious matters and also in temporal affairs. This idea prevailed after the pioneers had arrived in the Great Basin. For many years the bishop was also mayor. One early bishop said, "The Priesthood has the right to dictate to the people all kinds of duties to perform. The Lord spoke to Brigham, Brigham to the Bishops, and the Bishops to the people." 22 The Mormon pioneers were willing to be obedient to ecclesiastical authority in establishing new settlements, opening general stores, setting up sawmills, or whatever.

Before another permanent colony could be established in Sanpete Valley, a religious organisation was set up in Manti with Isaac Morley as the presiding elder. A stake was later organized on July 27, 1854 with Walcom Chapman as president. The stake at that time was not completely organised with the auxiliary organisations functioning as they do today. 23

The people of Manti, like those of other early Utah communities, depended upon the maximum use of all available land and water resources for their survival. Dr. Leonard J. Arrington describes this early land policy:

Farming lands in the Mormon villages throughout the west were occasionally farmed cooperatively, but the usual rule was individual farming of each plot. However, all farming land was usually fenced in by cooperative effort, in order to secure crops against livestock. The area outside the fenced portion was given to common pasture.24


23 Interview with L. R. Anderson, Past President, of Manti, June, 1960. See also, Lever, op. cit., p. 83.

24 Arrington, op. cit., p. 79.
In this settlement a general community plan existed wherein ditches were constructed to carry the water from City Creek to the several fields under the cooperative plan of union of labor and division of interests. Stock were driven by "herd boys" each morning to a tract of land known as the range.²⁵

The primary enterprises of these early settlers were farming and homebuilding. Other industries and projects were as follows: grist milling, begun in January, 1851; saw milling (Two saw mills were started in 1852.); road building (A road was built north across the swamp on the west side of the valley.); stone cutting; building (business houses, public building and church buildings); butter and cheese making; and cattle and sheep raising. This latter business later became the leading industry of this region.²⁶

About the first of July, 1850, Chief Walker and part of his tribe, numbering between five and seven hundred, fresh from a successful raid against the Shoshones came into the valley. Walker and his braves pitched their "wickiups" in a large semi-circle, east and south of the settlement, and then commenced to hold their feasts and war-dances, in honor of their victory. The demonstration lasted for two weeks and caused the settlers much anxiety as they feared that at any moment Walker and his band of warriors would treacherously attack the new settlement.²⁷ Brigham Young's policy that "It is better to feed

²⁵Lever, op. cit., p. 79.

²⁶Andrew Jackson Judd, A History of Manti (Manti, Utah: Manti South Ward, Church of Jesus Christ of Latter-day Saints, 1959), pp. 6-7.

²⁷Peterson, op. cit., p. 12.
the Indians than to fight them," proved to be a wise one for the settlers, as the victorious Utes remembered that this "great white leader" had not made war upon them and so did not attack the settlement.

That first summer the settlers built a "bowery" near their winter camp where public meetings were held—the most important being the Sabbath Day worship. The first of these meetings recorded was held on July 7, 1850, with Isaac Morley presiding.28

The settlers decided that Isaac Morley should have the honor of naming the colony. He christened it "Manti," in honor of one of the cities in the Book of Mormon.29

On June 2, 1852, the settlers began to build a fort in order to protect themselves from any threats or attacks by Indians. The stone from the hill was used to build it. It required twenty-six working days from the commencement of the fort until it was finished on June 28. When it was completed, cabins were built close together with the backs of the cabins close to the fort walls. These pioneer houses were built of adobe and logs.30 The Deseret Evening News.

28 Munk, op. cit., p. 5.

29 Utah Genealogical and Historical Magazine, XI (1920), p. 83. Some sources indicate that Brigham Young christened the colony. (See Lever, op. cit., p. 16.) The source cited, however, seems to be the most reliable.

The Latter-day Saint Church believes the Book of Mormon to be a record of an ancient group of people who once inhabited the continents of North and South America. They accept this record to be the word of God as it was revealed to their prophets.

30 Munk, op. cit., pp. 10-11.
June 27, 1852 stated:

Manti is at last blessed with a strong fort. It has a gate on the west side in the center of the wall and round bastions at the north-west and south-east corners. The wall is eight feet high and two feet thick and is set upon a foundation of stone three feet wide. Sylvester Hulet is the keeper.\(^{31}\)

After this fort was completed, a larger fort was begun in the summer of 1854. This fort was called the "big fort." It was built in order to protect the homes of the settlers which were distributed over a large area. The fort was built chiefly of rock from the stone quarry with large adobes and other materials used in the construction. The walls measured twelve feet high, three feet thick at the bottom, and two feet thick at the top.\(^{32}\) It covered an area of nine square blocks, each twenty-six rods square, making a total area of two hundred thirty-four square rods.\(^{33}\)

The gray hill, later known as "Temple Hill," became a source of good building stone which was used in the building of private and public structures in Manti and also in Salt Lake City. William Ward, an architect and sculptor, carved a block of the stone for the Washington Monument in the year 1852. The stone, which was three feet long, six and one-half inches thick, and two feet wide, was to be placed in the monument as a contribution from the State of Deseret.

\(^{31}\) *The Deseret Evening News* (Salt Lake City), June 27, 1852.


"In the center was the emblematic beehive, under it the word, 'Deseret,' and over it the All-seeing Eye."34 The stone now occupies a place near the top of the monument. As "Temple Hill" achieved added importance, it became known as the Manti Stone Quarry.  

An aspect which has nearly been forgotten is the role "Temple Hill" played in the lives of the younger children. They loved to climb the hill and see what they could discover. Imbedded in the rocks were petrified fish and foot-prints of strange prehistoric animals; also many odd shells of amphibious creatures were to be found.35

In the summertime, these lusty children whileed away many happy hours of a quiet Sunday afternoon hunting for flint arrowheads made by aborigines. They hunted also for round stones they called Bull's Eyes, and which in appearance resembled in shape and design the eye of a bull. The girls were particularly zealous in their search for small white stones resembling pearls and round black stones with smooth wax-like surfaces. These they called "Jack Stones" and with them they played the game of "Jacks."36

In the autumn the pine trees on the hill were searched for pine nuts; in the winter months when it was covered with snow, the children would speed down it on home-made sleds, while in the spring,

34Moses F. Farnsworth, "History of Manti" (Sanpete Stake Record, Church Historian's Office, Salt Lake City), p. 9.

35Peterson, op. cit., p. 15.

There were very few rattlesnakes on the hill at this time, although some of the older residents of Manti can recall seeing some there when they played on the hill as children.

36Ibid., p. 16.
young lovers might be seen gathering bouquets of wild flowers on its warm slopes.\(^ {37} \)

Some interesting incidents in the early history of Manti were the calling of John Lowry, Sr. as the first Bishop of Manti; Isaac Morley and Charles Shumway representing Sanpete County in the Utah Territorial Legislature; the incorporation of Manti as a city on February 5, 1851; the election of Dan Jones as the first Mayor, elected in April, 1851; the establishment of the post office in 1853 with George Peacock as the postmaster; and the coming of a group of Scandinavians in December of 1853 to settle.\(^ {38} \)

Another important incident in the history of Sanpete County occurred when Chief Arropine, a brother to Chief Walker, deeded the entire county to Brigham Young, trustee-in-trust for the church. Arropine became the chief of the Utes at the death of Walker on January 29, 1855, and because he felt that he was the rightful owner, he deeded Sanpete County to the church.\(^ {39} \) A copy of this document as found recorded in Book B, Church Transfer, is here appended:

May, 1855. Be it known by these present, that I, Seignerrouch (Arropine) of Manti City, in the County of Sanpete and Territory of Utah, for and in consideration of the good will which I have to the Church of Jesus Christ of Latter-Day Saints, give and convey unto Brigham Young, trustee in trust for said church, his successors in office, all my claims to and ownership of the following described property, to-wit: The portion of land and countries known as Sanpete County, together

\(^{37}\)Ibid. \(^{38}\)Munk, op. cit., pp. 6, 9, 12, 16, 17.  
\(^{39}\)Kate B. Carter, (comp.), Heart Throbs of the West I (3d ed. rev.; Salt Lake City: Daughters of the Utah Pioneers, 1947), p. 94.
with all material and timber on the same, valued $155,000; ten horses valued $500; four cows $120; one bull $40; farming tools valued $10; in all $155,765, together with all the rights, privileges and appurtenances thereunto belonging or appertaining. I also covenant and agree that I am the lawful claimant and owner of said property, and will warrant and forever defend the same unto the said trustee in trust, his successors in office and assigns, etc.

Seignerouch (Arropine)

His (x) mark.

Witnesses: George Snow, R. Wilson Glenn, and John Patten.  

\[40\] Monk, op. cit., p. 10.
A TEMPLE IS PLANNED

The Latter-day Saints are a temple-building people. Since the early days of their church, beginning with the time of President Joseph Smith, and up to the present time (1960), the Latter-day Saints have erected fourteen of these structures. They have built them both in times of poverty and strife and in times of prosperity and peace.

Temple building is not an original idea of the Latter-day Saints, for other religions and nationalities have erected temples. The Babylonians, Greeks, Romans, Jews, and others have built such buildings. These were all structures of beauty and distinctive design and were outstanding in their architectural and artistic achievements, superior to the best public buildings of their respective eras.

The Latter-day Saint Temples are similar to these other temples in the following ways: (1) the artistic architecture, (2) ritualistic ceremonies conducted by priestly leaders, (3) places of worship and supplication of the Divine or Deity. The distinction between the Latter-day Saint Temples and these temples is in the significance of the ceremonies performed in them. The Latter-day Saints are unique in their beliefs on marriage and baptism. They believe that baptism, moral and religious covenants, and marriage in the temple are necessary for the salvation of mankind. In order that those who have died without having had this opportunity might gain salvation, these ordinances are
performed in the temples in behalf of the dead, by the living. The living also perform these ordinances for themselves. It is for these purposes that the Latter-day Saints build temples. They are not ordinary places of worship. The places of worship are called chapels or meeting houses and all are invited to attend; whereas, only those who can be recommended by their bishops and stake presidents may enter the temples.

The first Latter-day Saint temple completed in modern times was built in Kirtland, Ohio.\(^1\) It was dedicated on March 27, 1836 by Joseph Smith, then president of the church. The next was the Nauvoo Temple. It was dedicated officially on May 1, 1846, by Orson Hyde and Wilford Woodruff. The first two temples completed in Utah were at St. George (1877) and Logan (1884). The Manti Temple was next in 1888. The Salt Lake Temple was started before any of these in 1853 but was not completed until 1893. Other temples built by the Latter-day Saints are the Hawaiian (1919), the Canadian at Cardston (1923), the Arizona at Mesa (1927), the Idaho Falls (1945), the Swiss at Berne, Switzerland (1955), the Los Angeles (1956), the New Zealand (1958), and the British at London, England (1958).

The Latter-day Saints began to plan for the building of temples shortly after their arrival in Utah. When President Brigham Young and party were making the location of a settlement at Manti, President Heber C. Kimball of the First Presidency predicted that the day would come when a temple would be built upon "Manti Hill" on the outskirts

\(^1\) This temple was different from other Latter-day Saint Temples in that no ordinance work was performed in it. It was used primarily for worship services.
of the city.² Then he said, "Well, it will be so, and more than that, the rock will be quarried from that hill to build it with, and some of the stone from that quarry will be taken to help complete the Salt Lake Temple."³ Two stones were later taken to Salt Lake City on the twenty-ninth of July, 1878. They weighed 5,600 and 5,020 pounds and were used for tablets in the east and west ends of the Salt Lake Temple.⁴

As early as 1854, the people of Manti were talking about building a temple in their city. This was a natural attitude among these people as the Latter-day Saints felt it important to have a temple in as many localities as possible throughout the Great Basin.⁵

Brigham Young informed the people at a conference held in Ephraim, on December 4, 1873,⁶ that a temple would be built in Sanpete County. Naturally, with such an announcement coming from the president of the church, the people of each town desired to have the temple built in their own community. Leading citizens of Ephraim and Manti were especially suggestive as to where the temple should be built. The citizens of Manti suggested that the tabernacle block was an ideal place for a temple to stand, while those of Ephraim suggested that the block where the Bank of Ephraim now stands would be the choice place

²Some references give this date as August 5, 1850, while others give 1852 as the date.
³The Latter-Day Saints' Millennial Star, I, August 13, 1888, p. 513.
⁴Ibid. ⁵The Deseret News (Salt Lake City), June 4, 1938.
⁶Moses F. Farnsworth, "History of Manti" (Sanpete Stake Record, Church Historian's Office, Salt Lake City), p. 62.
for the temple. Ephraim, being the chief town, seemed the logical place for the temple to stand.

At another conference held in Ephraim on the twenty-fifth of June, 1875, the speakers expressed their feelings about the possibility of building a temple in Sanpete County. The differences which had existed as to where the temple should be located seem to have been resolved by this time. To show the unity that existed among the speakers on this matter—Elder Daniel H. Wells said, "Manti," while Elders George Q. Cannon, Brigham Young, Jr., John Taylor, Orson Hyde, Erastus Snow, Franklin D. Richards, Lorenzo Snow, and A.M. Musser said, "The temple should be built on Manti stone quarry." At 4:00 P.M. that day, President Brigham Young said, "The temple should be built on Manti stone quarry."

The land on which the temple stands was deeded to the Board of Trustees of the Latter-day Saint Church on June 26, 1877 by the Mayor of Manti. This land, parcel no. 117, plot A in the Manti City Survey, contained twenty-seven acres. There was a spring located just east of where the temple was to stand. It was just enough higher than the temple hill so that the water could easily be piped down for use in the building. William K. Barton owned the land on which the spring was located. He deeded this land to the church on July 17, 1878. He

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8 *The Latter-Day Saints' Millennial Star*, loc. cit.

9 Ibid.
was to receive in return for this land, the sum of $2500. This sum was to be paid partly in cash, and partly in stock and grain. Three hundred dollars of this amount was to be a cash donation from Mr. Barton to the temple.  

The plans for the temple provided that the building was to be 168 feet long by 95 feet wide. The east tower was to be 179 feet high and the west one 169 feet, giving a height of 243 feet from the lowest terrace wall to the top of the east tower. The stairway leading from the street to the west entrance was to be sixteen feet wide, and have one hundred twenty stone steps of that length and there was to be a landing eight feet long upon each terrace. The face of the hill from the street grade was to be adorned by four terraces faced with four successive walls of rock, each from six to seven feet thick at the base and tapering to two feet at the top. They were to be 935 feet long. These walls were to rise above each other successively with a space of ground between them of 43, 38, and 35 feet respectively in width, running the entire length, 935 feet, on which it was intended to plant trees, shrubbery and flowers. The water for irrigation was to be obtained from the spring about a mile and a quarter from the temple site.  

Wilford Woodruff stated that the upper chamber inside the

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10 MS in the Manti Temple File (Church Historian's Office, Salt Lake City.) (Handwritten.)

11 Latter-Day Saints' Millennial Star, XXXIX, December 24, 1877, p. 836.

12 Ibid.
temple would be 28 feet high in the clear, and 80 feet by 104 feet in the clear between walls, with self-supporting roof, without columns. The main floor was to be 80 feet by 104 feet in the clear and 20 feet high in the clear. The second floor was to be 20 feet high also.  

In a circular issued by the First Presidency and the Council of Twelve, October 25, 1876, the boundaries of the Manti Temple District were specified as indicated in the following paragraph:

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

The Manti Temple District covered the area from Juab County on the north to Washington and Kane on the south. These stakes carried the burden of financing and providing labor and materials for the construction.

Officers of the temple districts were charged with organising the labor, produce, and cash resources within the district for the building of the temple. In most instances the trustee-in-trust placed at the disposal of each district the tithing paid by members living in the district during the period the temple was being constructed. Within each district, the presidents of stakes and bishops of wards were assigned the responsibility of supplying the construction needs.

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13 The Deseret Evening News, December 13, 1877.


 infra., Fig. 1, p. 21.
Fig. 1.—Map of Manti Temple District - 1876.
of the temple from their ward or settlement. Each ward, then, under the chairmanship of the bishop, selected a temple committee, and these committees were responsible for organising their areas and providing the needed assistance upon proper notice.

Within each district a number of industries were established to supply needed materials. Thus, each temple had its sawmills, lime kilns, rock quarries, and carpentry shops.15

The district today serves a different purpose, that of ordinance work. It now includes the following stakes: Brigham Young University first, second, and third; Carbon, Deseret, Emery, Grand Junction, Gunnison, Juab, Kolob, Millard, Moroni, Nebo, North Carbon, North Sanpete, North Sevier, Palmyra, San Juan, Santequin-Tintic, Sevier, South Sanpete, South Sevier, Spanish Fork, Springville, and Wayne.16

The ground for the temple was surveyed and laid out in April, 1877 by Jesse W. Fox, surveyor general of Utah Territory. He was assisted by Truman O. Angel and William H. Folsom, church architects. These men arrived there on April 24 and were under the direction of President Brigham Young.17

Early on the morning of April 25, 1877, President Brigham Young asked Warren S. Snow to go with him to the temple hill. Mr. Snow says:

We two were alone; President Young took me to the spot where the Temple was to stand; we went to the south-east corner, and President Young said, "Here is the spot where the Prophet Moroni stood and dedicated

16MS in the Manti Temple File, loc. cit.
17Farnsworth, loc. cit.
18The Mormons believe Moroni to have been a prophet who lived on the western hemisphere about 400 A.D.
this piece of land for a Temple site, and that is the reason why the location is made here, and we can't move it from this spot; and if you and I are the only persons that come here at high noon today, we will dedicate this ground."

On the twenty-fifth of April, 1877, the site for the Manti Temple was dedicated by Brigham Young. President Young remarked after the dedicatory prayer, that the bishops who presided in Manti and the neighboring settlements should have men come with teams and wagons, plows, and scrapers, and picks and shovels, to prepare the ground for the masonwork. He expected from fifty to one-hundred men to come and start work as soon as possible. These men would be changed whenever, and as often as was desirable. They could get credit on labor tithing or on donation account for their services, and he expected them to work until the temple was completed.

At this time President Young also exhorted the people that this temple should be built with clean hands and pure hearts so that their children might enter into the temple to perform the various ordinances of the priesthood, and also to officiate in behalf of those who were dead. He also remarked that the women could render assistance in this project by giving encouragement to their husbands and sons, and also by making clothing of various kinds for them while they were working there. He then concluded his remarks with the following words of encouragement and advice:

Now, Bishops, if any person should enquire what wages is [sic] to be paid for work done on this temple,

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20. Ibid., XXXIX, June 11, 1877. 21. Ibid.
let the answer be, "not one dime." And when the temple is completed, we will work in God's holy house without inquiring what we are going to get, or who is going to pay us, but we will trust in the Lord for our reward, and he will not forget us. "Behold the fowls of the air," (says the Savior), "for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

Let this work be commenced without delay. Building cannot be performed here in the winter, as in St. George. The rearing of this Temple will have to be done in the milder portions of the season, when the air is free from frost.

Following the dedication of the site, a call went out for men to work on this worthy project, and five days later a hundred men knelt down in prayer at the quarry to ask for guidance and help in accomplishing this great work. In order to prepare the ground to reach the bed rock, they had to excavate to a depth of fifty feet or more at the east end of the building. This was the beginning of the work which took eleven years to finish.

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22 Ibid. 23 Farnsworth, loc. cit.

24 Kate B. Carter, (comp.), Heart Throbs of the West, III (Salt Lake City: Daughters of the Utah Pioneers, 1941), p. 54.
CHAPTER III

THE CONSTRUCTION PERIOD 1877-1888

Whenever a call comes from the general authorities of their church to build a temple unto the Lord, the faith of the Mormon people is magnified. They set out to accomplish this work with the zeal that is characteristic of a dedicated people. This was the case in the building of the Manti Temple, as men throughout Sanpete County and various other counties responded to the call of their presiding authorities.

Excavation of the site began on April 30, 1877. It was reported that by June 28, one thousand, four hundred twenty-six pounds of rope for scaffolding ($400 worth), steel, iron, and tools valued at four hundred dollars were on the grounds.¹ This same day the first accident connected with the building of the temple occurred when a large rock fell on the foot of Daniel Williams from Wales, Utah. He suffered no broken bones.²

Shortly after the excavation had begun, the Sanpete Stake was reorganized on July 4, 1877, at Ephraim, Utah, President Young, Orson Hyde, and George Q. Cannon were in attendance. This stake included

¹Moses F. Farnsworth, "History of Manti" (Sanpete Stake Record, Church Historian's Office, Salt Lake City), p. 63.
²Ibid.
all of Sanpete County. Canute Peterson was chosen as the president with Henry Beal and John B. Maiben as his counselors. The following statistics, recorded on November 17, 1877, give the membership of the stake at that time: Eighteen wards, 1623 families, 304 Seventies, 326 High Priests, 791 Elders, 155 Priests, 148 Teachers, and 153 Deacons. These statistics reveal that the number of people in Sanpete County was relatively small at the time of the construction.

The construction of the temple brought to Manti many artisans and spiritual leaders of high caliber. The city was also blessed with the visits of many of the general authorities of the church. One of the most noted artisans who came to Manti was A. C. Smyth, a graduate of an England Conservatory of Music. While in Manti he produced choirs of very high quality.

The mayors of Manti during this period were James C. Brown (1875-81); John H. Hougard (1881-85); William Luke (1885-87); and John Hougard (1887-89).

By the first part of October, 1877, one hundred seven men and seventeen teams were at work on the temple. The men in the temple district had responded cheerfully and spiritedly to the call for men and means to prosecute the work. At the completion of the harvest, other individuals responded to a second call.

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3 Sanpete Stake Record, Church Historian's Office, Salt Lake City, November 17, 1877.

4 Manti Centennial Committee, Song of a Century (Manti, Utah: Centennial Committee, 1949), p. 94.

5 Ibid.

6 The Deseret Evening News, October 5, 1877.
In a letter from John Taylor, President of the Twelve Apostles, dated the fifteenth of October, 1877, William H. Folsom was notified that he had been appointed to act as the architect in the erection of the temple and to take the general superintendency of the business connected with the building of it.7 Folsom was the son of a builder and contractor of Buffalo, New York. His architectural work had been varied and many. He assisted in designing the Salt Lake Tabernacle, the Salt Lake Theatre, the St. George Temple, the Provo Theatre and Tabernacle, and the Moroni Tabernacle.8

Joseph A. Young had first been appointed to this position, but owing to his death at Manti on August 5, 1875, he had been able to do no more than make a few preliminary plans.9

Mr. Folsom was informed that Wilford Woodruff, Orson Hyde, and Erastus Snow had been appointed as a committee under the direction of the Council of Twelve to act with him in taking charge of the collection of temple funds, disbursements, and directing and controlling of the general business related to the erection of the temple.10

The unusual location required the construction of terraces or other form of graded ascent leading from the valley floor to the top of

7Manti Temple Historical Record, I(Manti Temple), p. 10.
9Daniel Tyler, "Temples," Juvenile Instructor, XVI(May 1, 1881), p. 106.
10Manti Temple Historical Record, loc. cit.
the hill. By December of 1878, four terrace walls were roughly com-
pleted. George F. Gibbs who visited Manti in May of this same year,
wrote the following concerning these terraces:

A stranger from the old world could easily believe
that a fort or fortification was being built. The sub-
stantial terrace walls, four in number, each 16 feet high
and six feet thick at the base, tapering to two feet at
the top, rising one above the other each measuring about
a quarter of a mile around, presents such an appearance.

The blasting and cutting down of the solid stone required the
labor of large groups of men for nearly two years. On June 27, 1878,
the following telegram was sent from Manti to Salt Lake City: "The
last large blast for clearing the Manti Temple site was fired at
twenty minutes past twelve o'clock P.M. today. Eight hundred seventy-
five pounds of powder was [sic] used, and upwards of 4,600 yards of
rocks and debris were thrown out preparatory for removal." This
was necessary to level the ground for the actual site of the temple.
The walls of the terraces were built of the rock loosened by the
blasting. The terracing of the grounds was part of the architect's
plan for landscaping. The whole site, with the terraces and the steps
from one to the other, crowned with the temple at the back, was to
constitute an outstanding landscape.

By the spring of 1879 the preparation of the hill for the
temple had been completed and the people were anxiously awaiting the

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13Ibid., June 27, 1878. 14Ibid., December 13, 1877.
laying of the corner stones. At about 11:00 A.M. on April 14, 1879, a large number of people assembled near the temple site and formed into a procession in the following order: Nephi Brass Band, Quorum of the Twelve, patriarchs, presidents of stakes, high councilmen, Seventies, High Priests, Elders, presiding bishops, and counselors, bishops and counselors, Aaronic Priesthood members, mayor of Manti City and his council, judge and county officers, ladies of Relief Societies, superintendents and teachers of Sunday Schools, Manti Choir, and Manti Martial Band. Then came the marshal of the day, General W.S. Snow. The leaders were followed by several thousand people. They marched to the southeast corner of the temple site. A brief delay was occasioned by a refreshing shower of rain; after which, President John Taylor of the Quorum of Twelve gave some introductory remarks. The opening prayer was offered by Charles C. Rich, then Erastus Snow spoke to the group.\(^{15}\)

After some music by the brass band, President Taylor and those of the Twelve Apostles present, assisted by the patriarchs, the architect, William H. Folsom, and the master mason, E.D. Parry, proceeded to lay the southeast or principal corner stone. Then President Taylor, standing on the newly-laid stone, said:

This principal corner stone, the southeast corner stone, under the direction of the Twelve, who are acting in the place and represent the First Presidency, is now laid in honor of the Great God; let it thus remain until this Temple is completed and while the appointed of the Lord may continue to administer therein. May this House be speedily erected that the Saints may have a place in the Stakes of Zion, and in the Stakes of the Temple

\(^{15}\)Ibid., April 14, 1879.
District and others who may require to administer in
the ordinances of the Lord's House and the Son of
Man have a place to lay his head.

Records were then deposited in the southeast corner stone in
a zinc case; after which Lorenzo Snow, standing on the stone, offered
the dedicatory prayer. Proceeding to the southwest corner, the
presidency of the Aaronic Priesthood, namely, Presiding Bishop Edward
Hunter and counselors and several of the local bishops, presidents of
quorums of the Aaronic Priesthood, assisted by the architect and master
mason, attended to the laying of this stone in the same order as
before. Then Bishop L. W. Hardy offered the dedicatory prayer.

The procession then passed to the northwest corner in regular
order. This stone was laid by the president of the High Priest Quorum
of the Sanpete Stake and his counselors; and by President Canute
Peterson and counselors; presidents of the Sanpete, Juab, Sevier, and
Salt Lake Stakes, respectively, George Teasdale, Franklin Spencer,
and A. M. Cannon; assisted by the architect and master mason. President
Frederick Walter Cox, of the High Priest Quorum of the Sanpete Stake
pronounced this stone properly laid. Standing on the stone, he said:

"We now pronounce this northwest corner stone
properly laid and we pray God our eternal Father that
his spirit may rest down upon all who work in connec-
tion with the building of this temple."

The dedicatory prayer was then offered by President Peterson
and the procession advanced to the northeast corner, which stone was
laid by the presidencies of the Seventies' and Elders' Quorums, assisted

16 Ibid.  17 Ibid.
18 MS in personal files of Frank Cox (son of F. W. Cox), Manti, Utah.
by the architect and master mason, H. S. Eldredge, of the Seven Presidents of Seventies, declared that this stone was duly and properly laid. The dedicatory prayer was offered by John Vann Cott.\(^{19}\)

At 2:00 P.M., those officiating repaired to the center of the temple foundation where seats and a temporary stand had been erected. Between three and four thousand people then listened to remarks by some of the authorities of the church. During the exercises the sun shone in its splendor, making this occasion one of pleasure and delight till just at the time of separation when it began to rain again.

During the ceremonies rain had fallen throughout the rest of the valley until all was well watered.\(^{20}\)

A letter written to W. H. Folsom and Canute Peterson on April 17, 1879, from the Council of Twelve, shows that certain responsibilities in connection with the building of the temple were given these two men at that time:

At a meeting of the Council of the Apostles, held today, a feeling was expressed by the brethren that Elder W. H. Folsom was overworked, and that more was imposed upon his shoulders than he could reasonably be expected to carry; it was therefore unanimously decided to call President Canute Peterson, of Ephraim, to his aid as an Assistant Superintendent of the work on the Manti Temple. As we are well aware that Brother Folsom's duties as Architect must keep him closely confined to Manti, those portions of the following instructions with regard to visiting other portions of the Temple District must of necessity chiefly fall on Brother Peterson.

The Council during its meeting had the following memorandum made of business, items and instructions they wished you unitedly to attend to.

That you be required to make yourselves acquainted with the amount of Tithing and Offerings that are contributed by the various Stakes in the Manti Temple

\(^{19}\)The Deseret Evening News, April 14, 1879.  \(^{20}\)Ibid.
district.

That you make yourselves acquainted practically with all the articles come-at-able and with all the Subscriptions that can be relied upon.

Also to make yourselves acquainted with the wants of the men and obtain and appropriate for their use such things as will be satisfactory to them and so manage and adjust the labor that there will be no clashing or disorder in your operations, but that there may be sufficient number of such hands as can be relied upon to do the hauling, whether of rock or lumber, and also to see that the labors of the men on the Temple are so arranged on the building that there may be no loss of time or other inconvenience, and to see that when men leave, other men as competent are prepared to take their places.

That you obtain a knowledge of the amount of lumber that will be required, and the facilities for making that lumber, and the means by which it can be removed to the Temple, and the kind of pay that those who log and saw and labor about the mill will require, as also those engaged in the hauling of the lumber to the Temple.

To see that the Temple is supplied with lime, sand, rock, and all articles that are required for the construction thereof.

To attend to the blacksmithing and see that the shop is furnished with coal, steel, and all articles required in that line.

And generally, to supervise all matters associated with the Temple, in the furnishing of all articles required, and so manage the subscriptions, whether in stock, cattle, sheep, flour, grain, money, storepay, and all things contributed for the building of the Temple, judiciously, wisely and prudently, in a manner that shall be for the best interest of the labor thereon; and also, for the best interests of the employees who are engaged in that labor, manipulating, contriving and appropriating the various kinds of property in the best interests of the people, and for the advancement of the work.

The work on the temple commenced under the supervision of these men. It progressed quite rapidly during the first three years of construction and by April 4, 1882, the walls were up to fifty feet.

21 Letter from the Council of Twelve, April 17, 1879 (Copy in personal files of P. C. Peterson of Ephraim, grandson of Canute.) Complete letter is not available.
Another thirty feet added to this wall would carry them to the square. Superintendent Folsom reported at this time that there were 500,000 feet of native lumber on the grounds.  

Though the people worked diligently on the temple, they sometimes had to be reminded of their errors or neglect in the performance of other duties. In May of 1882, F. H. Kenner of Manti, remarked to the people that they were lax in their sanitary conditions. They had been allowing their dead animals to remain unburied too long before taking care of them. Such a condition would cause disease to spread throughout the community. They were also reminded that the ditches needed improvement, that pipes had to be laid and repaired so that they would have safe drinking water. They were also instructed to trade with their own people and friends. This had been a policy of the Mormons since their arrival in the Great Basin. President Maiben of the Sanpete Stake Presidency, at a meeting held in the spring of 1882, said, "Let us come up to a standard of purity and perfection, and this will induce others, seeing our good works to go and do likewise." The authorities of the church wanted the workers to double their diligence with respect to the temple. Superintendent Folsom was asked if it could be finished by 1885. In an effort to increase their enthusiasm, he told the people that millions would rise up and bless them for raising this house to take them out of bondage. (This has reference to the temple work which is performed within.)

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22 *The Deseret Evening News*, April 4, 1882.

23 Minutes of meetings held in the Manti Tabernacle, 1882-1885 (Church Historian's Office, Salt Lake City), p. 50.


Fig. 2.—Temple - 1833
A letter written to the editor of the *Deseret Evening News*, February 14, 1884, from Manti, Utah, indicates that the work on the temple was progressing quite favorably that winter. Stonecutters were preparing rock for the towers and doing other work in the process of erection. There had been steady growth and improvement throughout the county. Peace and plenty abounded. The people didn't have some of the conveniences, but they did have comfortable homes and enough food. They were clamoring for high schools and Ephraim was already making progress in that direction. 26

Though the general authorities of the church had hoped that the temple would be completed by 1885, there was still a great deal of work to be done at that time. Possibly the delay in completion was due to insufficient funds. In 1887 members of the church outside the temple district were given the opportunity of contributing toward the finishing and furnishing. 27

The temple was ready for dedication by May of 1888, but there still remained quite a bit of work to be done on the grounds. Though the terrace walls had been completed, the beautification of the grounds (planting of shrubbery, etc.) had not yet begun.

As his part of the work was finished, Superintendent Folsom offered his resignation at a meeting of the Temple Association 28 held on August 7, 1888. It was accepted and Daniel H. Wells was appointed

26 *The Deseret Evening News*, February 16, 1884.
27 Ibid., October 20, 1887.
28 *Infra*, chap. iii, pp. 53-54
as superintendent in his place.\textsuperscript{29}

\textsuperscript{29}Records of the Manti Temple Association (Manti Temple), pp. 13–14.

Daniel H. Wells had previously been appointed president of the temple.
Fig. 3.—Temple - 1885
Financing the temple

The financing of the Manti Temple was a tremendous undertaking in itself, considering the cost of the structure and the economic situation of the people. They were mainly of the agricultural class and relied on their crops and livestock for a livelihood. Many of them were converts from foreign lands and were of humble circumstances. But they were willing to sacrifice and give of their means and talents in order that the temple might be erected.

In an effort to build a temple, these people sought many ways to raise funds. Contributions came in the form of fifty-cent donations from the wards (small congregational units) of the Latter-day Saint Church. Individuals contributed such things as white-pine lumber, beef, pork, chickens, sheep, eggs, butter, wheat, flour, cloth, quilts, overalls, shoes, soy, steel, iron, tools, and many other items.\textsuperscript{30} Eggs laid by the hens on Sunday were designated as "temple eggs" and were turned into the storehouse.\textsuperscript{31} Contributions during the construction period did not always come in small quantities, as entries in the Day Book of the temple includes 82 pounds of pork, 424 dozen eggs, 133 pounds butter, 1117 pounds meat, 248 pounds chickens, 62 sheep, and 1006 pounds of flour.\textsuperscript{32} The Greenwood United Order\textsuperscript{33} donated a wagon load of butter.

\textsuperscript{30}Manti Temple Day Book (Church Historian's Office, Salt Lake City).

\textsuperscript{31}Manti Centennial Committee, \textit{op. cit.}, p. 41.

\textsuperscript{32}Manti Temple Day Book, \textit{loc. cit.}

\textsuperscript{33}A group of families living together as one unit, sharing all profits and expenses.
A story is told of a Mr. Jones from over the mountain to the east (possibly, Emery County) who, in his later years, with tears in his eyes, told how Cyrus Wheelock called on him for a donation to the building fund and how he had been impressed to give his only cow which was needed for his family. He relates that later an angel came in the form of a well-to-do bachelor who asked if they would take his cow and then he would eat with them every once-in-awhile.\textsuperscript{34}

As each item was contributed, a receipt was made out to the individual, ward, stake, etc., for the cash value of the contribution. The old book of accounts shows such items as "two steers credited to James Cook for $38.50, 100 lbs. flour to Samuel Ware for $2.00, 1 bed cord to John Brier for $1.00, Henry Parsons by cash $4.00."\textsuperscript{35} All of these contributions were turned into the tithing office and then distributed to the workmen. The purpose of this office was "to receive and disburse offerings and Temple donations and keep record of all transactions."\textsuperscript{36} Howard Cox of Manti describes the tithing office as being located near the center of the little fort which covered all of the northwest quarter of the block east of Main Street and north of Union Street. It was a two-storey rock building and had a full basement with a stone stairway leading down to it on the west side. Several stone steps led up to the main entrance on the south side of the building. The first room inside the entrance was the office of the tithing clerk, next was the office of the ward bishop, next was

\textsuperscript{34} Manti Centennial Committee, \emph{op. cit.}, p. 46.

\textsuperscript{35} \emph{Ibid.}, p. 41.

\textsuperscript{36} Letter from Howard Cox, Manti, Utah, June 25, 1960.
Superintendent Folsom's office and a drafting room filled with drawing tables and instruments used by the draftsmen.

About one rod south of the office was a wooden granary about seventy-five to one hundred feet long east to west, and divided into bins for different kinds of grain. A platform running along the north side where doors were located served as a receiving dock for sacked grain. On the south side, near the center of the granary, was located a large wagon scale for weighing loads of hay and grain and livestock of various kinds. East of the office building was a large hay barn and south of this were corrals and pens for various kinds of livestock; the open space west and north of the office building was much used by travelers as a free public campground where feed and water for their teams could be had for a nominal fee.37

In a concerted effort to raise the necessary funds, the Relief Society (a ladies welfare organization of the Latter-day Saint Church) gathered carpet rags, wove them into rugs and sold them and then gave the money to be used for the temple.38 Many people would contribute two quarts of milk every week. This was made into cheese and given to the workers. Mrs. Abe Livingston of Manti remembers how the young children would glean wheat from the fields to be used in making bread for the workers.39

Minutes of the General Conference, published in the Deseret Evening News, show that in 1878 the total cash donations and sundry

37Ibid.
38Interview with Howard Cox of Manti, June, 1959.
39Interview with Mrs. Abe Livingston of Manti, June, 1959.
articles from the stakes for the Manti Temple totaled $90,114.11. Of this amount, $3,502.94 was donated in cash. 40

In order to gain more revenue, President John Taylor assigned William Folsom and Canute Peterson to visit the various stakes in the district and find out what each one could contribute, and to call upon the presidents of these stakes to get information on what they had subscribed or would subscribe toward the building. 41

It was reported by President Peterson in July of 1879, that on their tour of these stakes there had been a general expression of willingness to respond to the call with promptness and liberality. The stakes visited were Juab, Millard, Beaver, Parowan, and Sevier. 42 On different occasions, Superintendent Folsom, was given the opportunity of speaking to the people in meetings held in the Manti Tabernacle. At times he would ask them for donations toward the temple. He wanted donators to work for themselves instead of sending others in their places. 43 At a meeting in 1885, he stated, "I must have good mechanics and more cash than I've had before. Our duty is to build the House to the Most High God. If the people have faith it will be easy to do." 44

Another method of gaining revenue for the temple was that of

40 The Deseret Evening News, October 8, 1878.
42 Ibid., p. 41.
43 Minutes of Meetings held in the Manti Tabernacle, op. cit., December 16, 1883, p. 181.
44 Ibid., May 31, 1885, p. 237.
having the Manti Temple Collectores, Elders Wheelock and Jolley, collect money from the people in other settlements. One example of their efforts is the $1500 they collected from Beaver City. Still another method was through temple benfits. The Hyde and Daily Dramatic Company performed for two nights in January of 1886 at Manti, giving one-half of the proceeds each night to the temple fund.

It was decided by the Council of Twelve that all cash donated for the temple building purposes was to be paid through the presidents of the stakes. In turn, the money was to be turned over to the Superintendent for the purchase of articles which could only be obtained for cash.

Progress in the temple construction was always a concern of the local authorities. A letter to the "News" states that the building wasn't progressing very rapidly. The first storey was ready for the plasterers and they had been putting on the first coat during the past week. In a short time the second floor would be ready. It was felt that the temple proper could be ready for them in one year from that fall (1885), if the people would furnish the necessary means.

President Peterson again toured the nearby stakes and estimated that if the head of each family throughout the temple district would contribute twenty-five dollars during that year (one-quarter of that amount in cash), it would be sufficient, with the aid that would come

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45 Ogden Daily Journal, March 19, 1883.
46 The Home Sentinel, (Manti), January 15, 1886.
47 Manti Temple Historical Record, op. cit., p. 10.
from other sources, to finish the job.  

At a conference held in Ephraim, the report showed that the trustee-in-trust of the church had paid $301,872, and that the district had contributed a total of $352,312. The total amount paid in from April, 1877, to April, 1885, was $653,184.  

The people from the district did the majority of the actual building of the temple. Some labor was done through voluntary donation with no pay; however, many workers received tithing scrip in accordance with the amount and type of work performed. This scrip was redeemable at the tithing office for commodities. In some cases the donation of labor was in payment for indebtedness to the Perpetual Emigration Fund. Receipts were given to all workers for the labor they had performed. Their labor was then placed to the credit of their respective wards and stakes. This was done in order that all work might "be properly credited and recorded in the Book of the Law of the Lord."  

At a stake conference held on the fifteenth of May, 1886, President Peterson said, "The Saints who have contributed to the erection of our Temple should avail themselves of an opportunity to visit

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48 The Deseret Evening News, June 9, 1885.  
49 Ibid.  
50 Interview with L. R. Anderson of Manti, June, 1960.  
51 A medium of exchange used by the Mormon people at that time.  
52 Interview with Howard Cox of Manti, July, 1959.  
53 A fund set up to help emigrants who were coming to Utah; these people would repay the money they borrowed as soon as they could, so that the fund would always be ready to help other emigrants.  
the structure, partake of the spirit which reigns there and examine some of the details of its beautiful mechanism.\textsuperscript{55}

A circular, sent out by President Wilford Woodruff in 1887, addressed to the presidents of stakes, bishops, and the people generally, announced to the Latter-day Saints that the temple at Manti was nearly completed and would soon be ready for the upholstery, furniture, carpets, and other things which were necessary before the work could be performed therein.\textsuperscript{56}

The object in sending out this circular was to solicit contributions from church members generally toward the furnishing of the temple. This was to be according to their means and liberality. Up to that time the contributions had been confined to the temple district, but since members from all over the church had responded to the call to help furnish the Logan Temple, other members of the church wanted the same privilege of contributing to the purchase of suitable upholstery, carpetings, and other things for the Manti Temple.

President Woodruff concluded:

Contributions will be taken from twenty-five cents upwards, so that those who are the most limited in means need not be debarred, while those who are more wealthy can have the satisfaction and pleasure of making donations according to their ability for the completion of this noble edifice. We would like the presidents and bishops to give every one an opportunity of doing something in this direction, and names of all, with the amounts contributed, should be carefully taken.

We should like to see the names of every man, woman and child in the church recorded in the archives of the temple as having contributed to

\textsuperscript{55}\textit{The Home Sentinel, loc. cit.}

\textsuperscript{56}\textit{The Deseret Evening News}, October 20, 1887.
something towards its erection and completion. . . . 57

Cash donations were made by members of the Latter-day Saint Church as they came to the aid of the local people in completing the temple. These donations usually ranged from twenty-five cents and upward—most of them under five dollars. They came from Salt Lake City, West Jordan, Bear River, Provo, Tooele, Morgan, Cedar City; Rigby, Idaho; Rexburg, Idaho; Liverpool, England; the Sandwich Islands; Switzerland; Germany and many other places. 58

William H. Peterson described the temple financing as follows:

United States currency was as scarce as royal luxuries are in the homes of the poor. In place of this, the saints used church money, known as tithing scrip, as a medium of exchange. Prices were set on commodities, and a wage scale was adopted. For labor over and above donation, workers were given tithing scrip, for which food and clothing could be obtained in the Bishop's Storehouse. 59

The total cost of the temple, finishing and furnishing included, was $991,991.81, of which amount the Sanpete Stake contributed $274,815.05. 60

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57 Ibid.  58 Manti Temple Day Book, loc. cit.


60 Farnsworth, op. cit., p. 65.
Workers and their skilled crafts

The masonry, woodwork, and architectural design of the temple all indicate that the workmanship was done by skilled workers—men who were capable and efficient in their respective trades.

A buff colored stone was used in the building of the foundation. This stone was quarried from the hills south of Manti. Oolite stone obtained from the quarry east of the temple was used in the construction of its walls. The Parry Brothers' Quarry east of Ephraim also contributed some of the stone. After the oolite had been quarried it was broken into moveable pieces and placed on wagons by means of a derrick. The wagons were pulled by teams to the stonecutting shops. A story is told about some of the mules used in this operation—the Parry mules. It is said that "one morning the mules could not be found. Finally it was decided to go to the hill without them. The mules were found at the temple hill standing ready to be hitched. It seems that they were too serious about the work."  

The rock cutting shops were on the northwest side of the hill and had just room enough for two men to work in each. Later there were some of these shops built on top of the hill, east of the temple. There the stones were cut to the right size and evened and trimmed with a chisel and mallet. They were then scraped with special tools.

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61 Kate B. Carter (comp.), Heart Throbs of the West, III Salt Lake City: Daughters of the Utah Pioneers, 1941), p. 55.
62 Interview with Howard Cox of Manti, Utah, June, 1960.
63 Manti Centennial Committee, loc. cit.
to make them smooth. During the cutting of the stone, the people for miles around could hear the steady click of the stonecutters. When the stones were ready to be used for building, they were lifted to the top of the temple walls by means of pulleys and teams. The mortar was placed in a wooden box and lifted to the top by the pulleys.

One man was appointed to check each stone to see that it was cut to the exact dimensions. This man was Edward L. Parry, Master Mason. On one occasion Mr. Parry noticed that one of the workers was about to place a slightly cracked stone into the wall of the temple. He approached him about it and the worker said it was just a little crack, that it wouldn't make any difference, and anyway the crack would be on the inside, so no one would know about it. Mr. Parry told him that there would be three people who would know it. When the worker asked him who the three were, Mr. Parry said, "You, me, and the Lord."

The stonecutters and masons were of various ancestry, but the majority of them were of Welsh, English and Danish descent. Some of the workers walked from Ephraim to Manti (seven miles) each Monday morning and returned home on Saturday night. One example was J. P. L. Breinholt, a stonemason and stonecutter. While at Manti he would

64 Interview with Edwin Jensen of Manti, Utah, June 17, 1960.
65 Interview with James Anderson of Manti, Utah, June, 1959.
66 Interview with Howard Cox of Manti, Utah, June, 1960.
67 Interview with James Anderson, loc. cit.
68 Interview with Mrs. Mabel Simmons of Manti, June, 1959.
69 Interview with Howard Cox, loc. cit.
stay at the old Templeton Hotel across from the temple. Another stonecutter, Andrew Christian Nielson, known as "Mormon Preacher," walked five miles each day to the temple to put in his day's work and then return to his home.

The journal of Charles L. Walker, of St. George, Utah, gives an insight into the spirit of another worker. After his first day at work he stated that his hands were blistered and sore. His muscles were tired and stiff and he was homesick. A few days later he wrote, "I feel a great desire to see the little folks at home; went to the post office and was much disappointed in not getting word from them." Five days later he got a letter from home that the folks were well; this made him feel much better.

Other incidents related by Mr. Walker during his stay at Manti were: May 27, 1881, A man named Jedediah slipped and fell backwards with a seventy-five pound rock on top of him. It was not fatal; August 27, 1881, There was considerable sickness. (He spent some time practically every night administering to the sick.); September 26, 1881, All business was suspended due to the death of the President of the United States—President Garfield. A memorial service was held in his behalf; October 22, 1881, Work on the temple was temporarily halted for want of suitable rock. Shortly after this time, Mr. Walker returned

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70 Interview with Wilford Breinholt of Ephraim, Utah (son of J. P. L.), June, 1959.

71 Interview with Oscar Nielson of Ephraim, Utah (son of Andrew), June, 1959.

72 Charles L. Walker, (Unpublished journal, Special Collections Library, Brigham Young University), pp. 707-710.
to St. George.  

Superintendent Folsom had a carpentry shop built on the second terrace which had in it machinery of the latest, improved pattern. The shop was heated by steam pipes from the engine room at the foot of the hill. The engine furnished power for the machinery in the carpentry shop and water was also pumped by it to the temple grounds for all purposes.  

Thomas Higgs was the engineer of the steam plant with Ole Ahlstrom as his assistant. Peter Ahlstrom was head carpenter with Lewis Anderson and Amasa Tucker supervising the sawing of the lumber. There were forty to fifty wood-working machines in this shop. Through the aid of this machinery, the carpentry work was greatly expedited and expense in labor was reduced.  

William Folsom, in a letter written to President Henrie of Panguitch Stake, said he would like a donation of long-leafed pine lumber for the temple. The lumber was to be of the best quality and was to be used as finishing lumber. He wanted it stacked at some convenient point and seasoned and on hand when required. The lengths were to be delivered during the winter when the roads were in the best condition at a time when the hauling would not interfere with farming duties.  

Lumber for the building of the towers came from the mountains.  

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73 Ibid., pp. 713, 725, 798.
74 Interview with Howard Cox of Manti, Utah, June, 1959.
75 Ibid.
east of Spring City. Some long-leafed, pine lumber came from Panguitch, while the black walnut and bird's eye maple that were used were imported from the eastern part of the United States. However, most of the lumber used was red pine and came from the local mountains. 77

Sand for cement came from places at the quarries where the stone was so soft and pliant that it could not be used in the temple. This stone formed an admirable cement. 78 It was obtained from east of the temple. 79 At the foot of the hill was a shop for crushing stone into sand. Edwin and Thomas Works were in charge of stone crushing. 80

Another man who held a responsible position on the building crew was Joseph Taylor, the timekeeper. He became the subject of one of many Mormon "faith promoting!" stories. Each day he would go to check on all of the men. Each time he went around the temple the same way. One morning he was impressed to go around the opposite way. He had just gone a little way when he saw a place where the men had quarried under a ledge and felt impressed to tell the men to come out. They had barely emerged when the place they had been digging caved in. 81

The temple committee, with the superintendent, and such men as they might call to their aid, were appointed to fix the rate of wages on the basis of equity for mechanics and laborers and to affix

77 Carter, loc. cit.
79 Carter, loc. cit.
80 Interview with Howard Cox, loc. cit.
81 Interview with Mrs. Mabel Simmons, loc. cit.
a value to the materials, etc., paid in and used in the erection of the temple. On May 21, 1878, it was decided that the prices to be allowed common laborers should range from $.125 to $2.00 per day; men with teams, $.25 to $.50 per day; quarrymen, $.25 to $3.00 per day; stone- masons, $.25 to $.50; carpenters, $.25 to $.35 per day; master mason, $5.00 per day. Labor tithing and offerings were deducted from all wages. Labor tithing and temple donations were separate and distinct obligations, not related, except that the tithing office handled both under the direction of the Presiding Bishopric.

Workers responded unselfishly to the call to work on the temple. Most of them were immigrants who had been converted to Mormonism. Most of them were greatly skilled in their respective trades which they had learned in Europe. The magnificent temple they built is ample evidence of this. The exactness and perfection with which the mason work and other work were performed are hard to duplicate even today with our professional technology.

Sometimes the stakes were requested to furnish their workers with provisions and supplies—one month's rations at a time. While these men were away, the local people sustained their families. The laborers worked on an average of ten hours a day on the building,

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82 Sanpete Stake Record, (Church Historian's Office, Salt Lake City), p. 64.
84 Letter from Howard Cox, loc. cit.
85 St. George Temple Letter Book, Church Historian's Office, Salt Lake City, pp. 159-160.
six days a week. In contrast to these untiring and faithful workers was the "supposed-to-be-workman" who was always talking and always going for a drink. It was said of him, "It takes more water to run that old windmill than any windmill I ever saw."
The Manti Temple Association

The early trustees for the temple grounds were John B. Maiben, Luther T. Tuttle, and Hans Jensen. They obtained from the city of Manti, the necessary deed to the temple grounds in 1877. This was done in order that the church might have legal title to the property on which the temple was to stand.

The Manti Temple Association was formed during the time that some of the Latter-day Saint men were on the "underground" due to their practice of polygamy. The United States Government had threatened to take away all the property belonging to the Latter-day Saint Church. It was formed in order that the temple and the property surrounding it might be deeded over to the Association which was technically a private corporation. This made it so that the government could not take the land away from them.

The legal title to the Manti Temple and all of its real and personal properties were held by the Manti Temple Association from June 26, 1886 until July 27, 1925. At this time, on the motion of J. B. Jacobsen and by unanimous vote, the association transferred the legal title to all property belonging to the association to the Corporation of the President of the Church of Jesus Christ of Latter-day Saints.

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89 Interview with A. Bent Peterson, Manti Temple President, June, 1959.
90 Manti Centennial Committee, op. cit., p. 47.
The governing power of the corporation was to be vested in nine directors and the officers of the corporation were to be a president, vice-president, a secretary and treasurer, who would be elected by the directors from their own number. All members of the corporation would be eligible for the office of Director. The term of office of all directors was to be four years.  

No one could become or remain a member of the corporation who was not a member of the Latter-day Saint Church in good standing. Luther T. Tuttle was elected the first president of the association.  

On July 1, 1886, William H. Folsom was appointed by the association, to continue as superintendent of construction and to act as the agent of the association, with power to employ and discharge all workmen of whatever kind; to purchase material; and to do and perform all and every transaction necessary in the construction of the temple. He was to submit quarterly reports to the Board showing the receipts and disbursements on the work.  

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91 Records of the Manti Temple Association, op. cit., Article V, p. 3.  
92 Ibid., Article XX, p. 5.  
93 Ibid., Minutes of the directors, p. 10.
The building program and economic development

Sanpete Valley enjoyed an extensive building program during the construction of the temple. In Manti, the tabernacle, the South Ward Assembly Hall, the City Hall and the Presbyterian Church were completed during this period. Also many cut-rock homes and various other buildings were built. The tabernacle was completed in 1879. It was built of cut stone, and is of the New England Gothic type, with a prominent tower and has a seating capacity of about 1200. It was a joint project of the North and South Wards. There were two wards during the construction period. William T. Reid was bishop of the North Ward and Hans Jensen was the bishop of the South Ward.94

The South Ward Assembly Hall was completed in 1881. It was built of stone quarried from the temple hill. The timber which went into this building was obtained from the mountains east of Manti. The Hall was dedicated in 1882.95

Other enterprises developed during this period were: the first newspaper in Sanpete County, the Manti Sentinel (1885) with Jasper T. Jakeman as printer; the discovery and opening of a coal field in Six Mile Canyon, near Sterling. This mine was discovered by Henry Thomas; and the building in 1884 of eighteen miles of railroad valued at $33,478.96 In this same year Manti had four saw mills, three grist

94Andrew Jackson Judd, A History of Manti (Manti, Utah: Manti South Ward, Church of Jesus Christ of Latter-day Saints, 1959), pp. 15-16.
95Ibid.
96W. H. Lever, History of Sanpete and Emery Counties (Ogden, Utah: Published by the author, 1898), p. 83.
mills, two carding machines, four schools, one post office, one theatre, and two libraries. 97

That these people were an industrious and hard working group is shown by their accomplishments in the field of agriculture. These accomplishments were made even though their main effort was being put forth in the building of the temple. In 1880 Sanpete County ranked comparatively high in the following categories: It has been reported that they were first in the production of milk cows; second in the production of sheep (26,691 head); first in the production of oats (90,892 bushels); second in the production of wheat (164,627 bushels). 98

Interesting, is the growth in population during the construction period. In 1870 the population of Sanpete County was 6,736; in 1880 it was 11,700, and by 1889 it had reached 16,400. 99

The people were also educationally-minded and established schools shortly after their arrival in the valley. During the construction period the upper rooms of the court house, city hall, and council house were in general use for educational purposes. Private schools for the younger children were held in various homes throughout the city. Educational progress was somewhat slow up to 1890. The curriculum consisted of the "three R's", history, grammar, and physiology. The teaching program was different from today in that the teachers had had no formal training. They received a certificate by taking a county

97 Sloan, op. cit., p. 143.
98 Daughters of the Utah Pioneers of Sanpete County, These Our Fathers (Springville, Utah: Art City Publishing Co., 1947), p. 251.
99 Sanpete Stake Record, op. cit., p. 25.
examination and teaching became a sideline for many.

Never in the history of Manti has there been such a surge in the building program as there was during the period between 1877 and 1888. The reasons for this were two fold: (1) There had been an increase in population, and (2) the county had advanced economically.

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100 Manti Centennial Committee, op. cit., pp. 110-111.
The faith of the people

During the construction of the temple there were people of many nationalities living in Sanpete Valley, especially from the Scandinavian Countries and the British Isles. This was largely due to the extensive immigration that was impelled by "the spirit of gathering to Zion." Many of the workers were converts who had immigrated to Utah and settled in the valleys of the mountains, but regardless of these circumstances, there was exceptional unity among the people. This idea has been expressed to the writer in his interviews with those who can recall their fathers having worked on the construction of the temple.

As if the tremendous undertaking of building a temple were not enough, the people of Manti and surrounding communities had many serious problems to cope with—conditions beyond their control, such as drought, sickness, grasshoppers and frost. In 1882 the people were confronted with a frost in the first part of July which injured the crops in Ephraim and Manti. Most of the time during the construction, however, the farmers had productive years in which the ground yielded much. It was reported by George Lambert to the Deseret Evening News that in 1877 the crops in Sanpete and Sevier Counties looked more promising than in any previous year as nearly 700,000 bushels of small grain were expected to be grown that year in Sanpete County alone.\textsuperscript{101}

The weather also played a part in delaying the work on the temple. When the days were too cold to lay the rock, the men would

\textsuperscript{101} The Deseret Evening News, June 6, 1877.
spend their time in cutting it so that the work could go on without any delay when the weather permitted. A large quantity of rock was cut during the winter of 1882-1883. That winter the weather was unusually cold as the thermometer dropped to thirty and thirty-two degrees below zero quite often. Notwithstanding the extreme cold, there was a small group of men working in quarrying and hauling stone for the temple. 102

No matter what the conditions were that the settlers had to cope with, the work on the temple went steadily forward. The people believed that God wanted them to build this temple and this was their aim above all else.

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102 The Territorial Enquirer (Provo, Utah), February 20, 1883.
CHAPTER IV

THE DEDICATION

After eleven years of hard work, sacrifice, faith in themselves and in the Lord, the time had finally arrived for the dedication of the Manti Temple.

It is the practice of the church to dedicate to the Lord all temples, meeting houses, schools, welfare buildings and other structures which are prepared for use in carrying out the great programs of the church.

The essential part of any dedicatory service is the formal prayer of dedication. In general the purpose is to hallow and consecrate the building for the particular purpose for which it was constructed.

Temples and meeting houses being houses of worship, are given to the Lord as His houses.

No building is ever dedicated unless it is free from debt.\(^1\)

Before the actual dedication of the Manti Temple took place, a group of church leaders assembled on May 16, 1888, in the celestial room of the temple. Among them were President Wilford Woodruff, Lorenzo Snow, George Q. Cannon, Brigham Young, Jr., Heber J. Grant, Daniel H. Wells, Moses F. Farnsworth, John B. Maiben, William H. Folsom, Edward L. Parry, Canute Petersen, and Anthon H. Lund. At a forenoon meeting, Daniel H. Wells was unanimously chosen president of the temple with Moses F. Farnsworth as recorder. Anthon H. Lund was chosen as assistant to President Wells.\(^2\)

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\(^2\) Mc in Manti Temple File, Church Historian's Office, Salt Lake City, p. 3.
Private dedicatory services were held at the temple on the seventeenth of May, 1888. President Wilford Woodruff, along with the above-mentioned church leaders and others, was present at the services. The dedicatory prayer was offered by President Woodruff.\(^3\)

In order that the membership of the church might witness the dedication of the Manti Temple, public services were held on the twenty-first, twenty-second, and twenty-third. About sixty persons, composed of leaders of the church and others interested in the dedication of the temple at Manti, left Salt Lake City by train on the morning of May 18, bound for the stake conference to be held at Manti on Saturday and Sunday, and for the dedicatory services in the temple. They reached the railroad terminal at Chester, where teams waited to take them to Manti. The ride afforded them a good opportunity to note the conditions of the valley. They were able to see the improvements that had been made in better houses, fencing and cultivation.\(^4\)

The quarterly stake conference began on the morning of May 19, with John W. Taylor, John Henry Smith, Heber J. Grant, Daniel H. Wells, Joseph B. Noble, and Jacob Gates as the speakers. These men along with other general authorities of the church who came for the purpose of the temple dedication had a dual role, as they also presided over the quarterly stake conference on Saturday and Sunday, the nineteenth and twentieth of May. During the afternoon session, the statistical report of the Sanpete Stake was read showing a total of 12,858 members. President Canute Peterson stated that because there was not enough

\(^3\)Ibid. \(^4\)The Deseret Evening News, May 22, 1888.
hay in Manti to feed all the teams which were there, a quarter section of meadow land had been secured by Bishop Jensen as a pasture for them and there were faithful herders in attendance to look after the animals.\(^5\)

The streets of Manti presented a lively scene on that Saturday evening, the nineteenth of May, 1888. Wagons by the score came rolling in from all directions, after days of travel towards Manti. Howard Cox of Manti remembers that as a boy he saw the road west of the city lined with wagons as far as he could see.\(^6\) The stackyards were full of wagons and many were left standing upon the street in front of the homes, while hundreds of campers whom the people of Manti could not possibly find room for in their houses occupied the meetinghouse square, tithing yard and other such places about the town. A strong feeling of brotherhood was evident among the people.\(^7\)

The dedication of any temple to the Lord has always been a memorable occasion for the Latter-day Saint people. Such was the case with the Manti Temple dedication. Many of those attending the services were able to proceed through the rooms after each day's service.\(^8\) On Monday, the twenty-first of May the public dedicatory services began. No persons were admitted to these services except those who, through a recommend from their bishops, could obtain tickets from their stake presidents.\(^9\) The services were held in the main assembly room on the upper floor of the temple. This room was filled to capacity, approximately fifteen hundred people, when the meeting began at eleven o'clock.

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\(^5\)Ibid.

\(^6\)Interview with Howard Cox of Manti, Utah, June 17, 1960.

\(^7\)The Deseret Evening News, loc. cit.

\(^8\)Ibid., May 24, 1888. \(^9\)Ibid., May 22, 1888.
Lorenzo Snow of the Council of Twelve gave the dedicatory prayer, following which, many addresses were delivered by church authorities. President Canute Petersen said, "This is one of the happiest days I have ever experienced in my life. . . . I have watched the growth of this house as a mother watches the growth of her children, and I am proud now that it is so far completed as to be dedicated, and I am satisfied the Lord will accept it." J. B. Noble said, "I can testify that the Lord has accepted the Temple." Franklin D. Richards remarked that when the pioneers entered the Sanpete Valley the country was barren and desolate, but now (1888) it was called the "granary of Utah." 

The dedicatory services were repeated for three days because of the thousands who desired to attend. The residents of Manti and nearby communities had been asked to forego attending the services on the first day so as to give visitors from a distance a chance to attend. The Deseret Evening News reported on May 25, 1888 that 2200 persons witnessed the dedicatory proceedings on Wednesday, who, together with the 1700 present Tuesday and the 1500 on Monday, would make the total number who witnessed the ceremonies approximately 5400 people.

During these services many spiritual experiences are purported to have been had by those who were in attendance.

On the twenty-first of May, before the opening exercises commenced, Brother A. C. Smythe, the chorister, seated himself at the organ, and rendered a piece of sacred music, a selection from Mendelssohn, at the conclusion of which, persons sitting near the center of

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10 Manti Temple Historical Record, II (Manti Temple Files, Manti, Utah), pp. 21, 27.
11 Ibid., p. 32. 12 The Deseret Evening News, loc. cit.
13 Ibid., May 25, 1888.
the hall, and also on the stand at the west end, heard most heavenly voices and singing—it sounded to them angelic, and appeared to be behind and above them, and they turned their heads in the direction of the sound, wondering if there was another choir in some other part of the Temple. The following persons (and no doubt many more present) heard the singing and voices: Mary A. Freeze, Salt Lake; Bishop Culbert King; Marion Ward, Garfield County; M. B. Shipp, Salt Lake; Christina Willardson, Ephraim; President John D. T. McAllister, St. George; William H. Folsom, Manti; Amelia F. Young, Salt Lake; Elizabeth Folsom, Salt Lake; Sarah A. Peterson, Ephraim; Henry Beal, Ephraim; Peter F. Madsen, Brigham City; Henry Gardner, Salt Lake; and Edwin Standing, Lehi.

In the course of the services, a bright halo of light was said to have been seen over and around the heads of the following speakers: Lorenzo Snow, Jacob Gates, Robert Campbell, John Henry Smith, Francis Lyman, John W. Taylor, and A. M. Cannon. Canute Peterson observed this halo around the heads of all the speakers, while the dedicatory prayer was being offered by Lorenzo Snow. Near the middle of the prayer, during a pause, the words, "Hallelujah, Hallelujah the Lord be praised," were uttered by a voice in a soft and melodious tone. This voice was heard by Lewis Anderson, one of the assistant temple recorders at that time and later a temple president. 15

When John W. Taylor was speaking, a brilliant light is said to have surrounded his person. In a letter written to M. F. Farnsworth, temple recorder, on May 23, 1888, Rhoda W. Smith said that this light surrounded Mr. Taylor from the tips of the fingers on the right hand, up the arm, over the head and shoulders and down the left arm. She


15. Manti Temple Historical Record, op. cit., pp. 36-38.
describes this light as being very bright. It stood out from three to five inches wide, and the rays from the light formed a glorious, soft halo of milky white light all around him. Another person, Walter Cox of Provo, reported that he saw a brilliant circle of light surrounding the head and chest of Mr. Taylor. He said that the light was so dazzling that it surpassed the light of the sun, the light of day being entirely eclipsed.

It was reported that some of the people in attendance at the dedicatory services saw the spirits (spirit bodies) of John Taylor, Brigham Young, Joseph Smith, and Jedediah M. Grant.

These services were a spiritual feast for those who had the privilege of attending. The people of Sanpete County rejoiced in knowing that this temple was now truly a house of the Lord. Their sacrifice and hard work had been worthwhile! Ordinance work began soon after the dedication—on May 28 of that same year.

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16 Ibid.
17 Letter in Manti Temple File, Church Historian's Office, Salt Lake City.
18 Latter-Day Saint's Millennial Star, op., cit., p. 522. Joseph Smith, Brigham Young, and John Taylor were presidents of the Church of Jesus Christ of Latter-day Saints in that order, while Jedediah M. Grant served as a counselor to Brigham Young in the First Presidency.
19 MS in Manti Temple File, loc. cit.
CHAPTER V

LATER DEVELOPMENTS AND SIGNIFICANCE OF THE TEMPLE

Finishing, landscaping and additional improvements

Many descriptions have been written regarding the beauty of the Manti Temple. A representative description was given by P. V. Cardon when he wrote:

Against a lofty background formed by the Sanpete mountains to the east, this temple, topping the brow of a bench, looks out over the Sanpete Valley, and is visible to almost every town and community in the valley, whether north, south, or west.

If one were to run a line south, directly from the Salt Lake Temple to the Manti, he would find the former to be about twelve miles east of the latter. The Manti Temple faces east. Without knowing this, many tourists have the impression that it faces west, as the highway runs along the base of the hill on the west side. P. C. Peterson, a former guide on the temple grounds, states that tourists often describe the building as the most beautiful they have ever seen. Many "feel a spirit of sacredness as soon as they get on the hill." Some tourists will ask, "How did they get those walls so beautiful, straight, and nice?" Mr. Peterson answers, "They used the 'spirit

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2Moses F. Farnsworth, " History of Manti" (Sanpete Stake Record, Church Historian's Office, Salt Lake City), p. 66.
level' with emphasis on the 'spirit'."

The foundation of the temple is sixty-three feet above the level of the highway. The temple itself is one hundred seventy-one feet long, ninety-five feet wide and seventy-nine feet to the square. The east and west towers are one hundred seventy-nine and one hundred sixty-nine feet high respectively. The walls are three and one-half feet thick at the base with buttresses four feet in thickness. The walls taper to three feet at the square, and the buttresses to about two and one-half feet. These latter were placed more as an architectural ornament than as a support to the building.

There are two spiral staircases located in the two west corner towers. These staircases extend from the main floor of the building to landings near the top of the towers. These landings lead to a room in the center tower which is not in use. The unique staircases which were designed by William Asper, with the assistance of Joseph Judd, are ninety feet from the main floor to the landings and each has one hundred fifty-one steps, all carpeted. Each step is built to support the next one above it. The staircases are made of imported black walnut. This is the only Latter-day Saint Temple in which such staircases exist. In both spiral staircases, the center is open, without any supporting column, and the walnut railings and balusters form a symmetrical coil, from top to bottom.

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5 Interview with A. Bent Peterson, Manti Temple President, July 2, 1960.

6 Church of Jesus Christ of Latter-day Saints, *The Manti Temple* (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1947), p. 6.
There are three main floors in the temple. The upper floor is a large assembly room which is eighty feet by one hundred four feet and twenty feet high. The ceiling is supported by the walls without the aid of columns. At the dedicatory services held in 1888, the male members of the Latter-day Saint Church were seated according to the order of their priesthood on stands in the east and west ends of this room. The Aaronic Priesthood occupied the stands in the west while those of the Melchizedek Priesthood were seated on the east. The two other main floors include the instructional rooms and various others, among them a baptismal room. The chief feature of this room is a large font or basin resting on the backs of twelve cast iron, life-size oxen. This font has been provided for vicarious baptism. Each year many high school students and younger children have the opportunity to be proxy for those who were never properly baptized.

The workmanship of the Manti Temple has been highly praised by laymen and craftsmen alike. "It is a magnificent building and in its finishing and furnishing exhibits a perfection and completeness that no other Temple of modern times has shown." The architecture of the building is a blending of the Gothic Revival, French Renaissance Revival, and French Second Empire. The general plan of the temple—the rectangular body, including the rectangular towers—were influenced by colonial architecture. The buttresses,}

7 MS in the Manti Temple File (Church Historian's Office, Salt Lake City), p. 3.

8 The Deseret Evening News, May 23, 1888.

9 The Church of Jesus Christ of Latter-day Saints, loc. cit.

the two west corner towers, and the exterior moldings are Gothic Revival. The tall, narrow design of the windows is Gothic while their round tops and keystones are French Renaissance in character. The points (ornamental) around the bases of the two main towers are of Second Empire origin. The interior of the temple is a blending of Gothic Revival and Second Empire.11

James Anderson of Manti, who tore out all the old heating system, noted that every piece of lumber used under the floor joists was of the very finest red pine. All the benches, tables, etc. in the rooms were made of native pine and were made on the temple site. The woodwork turning was supervised by Christian Madsen and Charlie Bird had charge of the artistic work done in plaster of paris, in the ceilings and walls. Native pine was used for all the finishing work done in the temple.12

The murals inside the temple were done by skillful artists and are well executed, yet they are simple enough to be admired by the average person. The artists who did this work were C. C. A. Christensen, John Hafen, John Fairbanks, and Daniel Weggeland.13 These men painted

11 Interview with Fred Markham of Provo, one of Utah's outstanding architects, July, 16, 1960.

12 Interview with James Anderson of Manti, June, 1959.

13 Mr. Christensen studied in Copenhagen. He came to Utah in 1857. He was interested in Mormon History and his favorite subjects for painting were pioneer life and wheat fields. (Interview with B. F. Larsen of Provo, Utah, July, 1959.) Some of his paintings hung in the old Salt Lake Theatre. He also painted murals in the Logan and St. George Temples. (Alice Merrill Horne, Devotees and Their Shrines [Salt Lake City: The Deseret News, 1914], p. 29.)

Mr. Hafen, more than any other Utah artist, has been his own teacher. He studied some in Paris and also in the United States. He is said by many to be Utah's greatest artist. (Horne, op. cit., pp. 38-45.

Mr. Fairbanks studied in Paris, Central and South America, and
the murals in the instructional rooms of the temple. Later, the murals were done over in the garden room and the world room. Minerva Teichert did the latter and Robert L. Shepherd did the former.

The work performed in the Latter-day Saint Temples is of a sacred nature. Non-members of the church may see, and many have seen, pictures of the various rooms in the temples. These rooms are for instructional purposes and each of them has mural scenes which are in harmony with the instructions given. These rooms are "enhanced by the woodwork, with its graceful arches, heavy doors, and finely cut moldings."

Adjoining and connected with the temple on the north, is the annex, which was one hundred feet long and forty feet wide at the time of its construction in which was the heating system for the whole building. Steam heat was used at that time. This annex was also used and occupied by the janitor and assistants, with culinary and dining apartments connected. The annex is not part of the temple proper. It provides a place for morning worship services, space for

in the United States. His favorite subjects were evening effects, sunny harvest scenes or misty water or tree subjects. (Horne, op. cit., p. 103.)

Mr. Weggeland studied in Copenhagen, England, and Berlin.
He painted murals in the Salt Lake Temple also. The Fiords of Norway were his favorite subjects. (Horne, op. cit., p. 27.)

15 These are instructional rooms in the temple.
16 Interview with A. Bent Peterson, loc. cit.
17 The Church of Jesus Christ of Latter-day Saints, loc. cit.
18 Farnsworth, loc. cit.
records, offices, a cafeteria, service rooms, a reception room, etc. An extensive remodeling of the annex was undertaken between 1935 and 1940. This work included an addition of twenty-two by thirty feet. Partitions were taken out to enlarge the assembly and meeting rooms, and excavation was done to provide additional quarters for the service rooms. The addition also provided more space for records. The heating plant was moved from the basement of the annex to a building immediately east of the temple. Another addition was made during the administration of President Lewis R. Anderson. It provided a reception room. Excavation also provided a new kitchen and dining room, a new vault, etc.  

When the completed temple was dedicated the grounds outside were still covered with rocks and sagebrush. Anthon H. Lund, the second president, likened "the Temple with its unfinished setting to a fair maiden of his native land, Denmark, dressed in a beautiful silk gown, but with clumsy wooden shoes on her dainty feet." The grounds remained in a rough condition until April 10, 1907, when the Presidency of the Latter-day Saint Church gave their approval for the landscape improvement work to proceed. The original terrace walls, surrounding the grounds were removed, with the exception of the lower one, which was lowered by one-half, and the hill was graded

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19 The Deseret News, August 1, 1935.

20 MS in the Manti Temple File, loc. cit.

to a cone shape. Thousands of loads of rich soil were hauled upon the hill and scattered over the once solid bed of stone, making it possible to plant lawn and flower beds. This was the beginning of the beautification program.22

An elaborate stairway was constructed at that time from the west entrance of the temple down to the street. It was twenty feet wide, with retaining walls on either side, with square pillars at each landing fitted with electric lights. There were one hundred twenty-five steps with nine landings of six feet each with the top one being eighteen feet. Five thousand, four hundred bags of cement were put into this stairway and the cement walks which surround the entire building. The work on the stairway was started on July 9, 1907 and was completed on November 13, of that same year.23 The stairway has since been removed and lawn, shrubbery and trees planted in its place.

An automatic sprinkling system was also installed in 1907. Ninety-one hundred feet of piping and two hundred sprinklers were used to complete the system. Lewis Anderson, temple president, was the general supervisor of this work to beautify the grounds, with John M. Houseard being the civil engineer. A. H. Taylor, of the firm of Coulan and Taylor, Plumbers of Salt Lake, installed the sprinkling system. William B. Armstrong was the fencemaker who supervised the

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23 Ibid.
erection of the beautiful iron gates and fence that adorn the west entrance to the driveways. C. P. Larson of Manti was in charge of the stone and mason work and George E. Bench managed the team work. Arnold G. Glaue of Salt Lake was in charge of building the stairway and the other cement work. The water system plans were drawn up by R. R. Lyman, a civil engineer of Salt Lake City. Martin Christophersen, well-known Salt Lake landscape gardener, did the landscaping.24

Many improvements on the temple and grounds have been made since. Significant among them are the completion of a forty by sixty foot strip of pavement on the east side; completion of the south retaining wall; completion of a three hundred fifty foot cement footwall as a protection to the foundation on the east side of the annex, and in the archway; the completion of seven hundred sixty-eight square feet of pavement on the roadway east of the annex; installation of a 250,000 gallon storage tank; installation of a new flood lighting system; erection of a greenhouse, and a home for the temple president; and the construction of a Bureau of Information Building in 1954. A recent improvement to the grounds has been the the enlargement of the parking facilities on the north and southeast sides of the temple. There have been other miscellaneous improvements made as the need has arisen.25

A missionary service was started at the Manti Temple on

24 Ibid.
25 MS in Manti Temple File, loc. cit.
June 21, 1925, with Osmond Olsen of Manti being appointed to oversee and direct this service for tourists. When tourists visit the temple grounds they are met by guides who are willing to assist them by relating the interesting history of the temple and answering any questions concerning it. The guides can be found at the Bureau of Information Building at the foot of the hill, southwest of the building, and also up near the temple on the northeast side. This service is donated freely by members of the church without any monetary remuneration. A large percentage of all tourists that pass by the temple go up the hill and visit the grounds. Thousands of tracts explaining the history of the temple and beliefs of the Mormon Church have been distributed by the guides. Also hundreds of copies of the Book of Mormon have been sold.

The architectural design and beauty of the Manti Temple is a credit to the faith, integrity, and skilled workmanship of the Latter-day Saints. The temple, with its surroundings, has become an important point of interest for many tourists.

"This is indeed marvelous," said an Eastern tourist, as he stood with a group of fellow tourists on Bright Angel Point on the north rim of the Grand Canyon, "but have you seen the white Temple on a hill near a town called Manti?"

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27 Supra, chap. 1, p. 10, f. 29.

28 Peterson, op. cit., p. 22.
Fig. 4.—Templo—1893
**Significant aspects of the temple**

The Manti Temple, from the time of its conception up to the present, has played a significant part in the affairs of the community from a religious, social, and an economic standpoint. To the people there, the temple has always been a source of great pride and a spiritual uplift. They point with pride and satisfaction to "their" temple.

The religious significance is exemplified in the type of ordinances and ceremonies performed inside. First, there is marriage for time and all eternity. The Latter-day Saints believe that family ties will exist in the celestial kingdom* after the resurrection. This will be so only if the marriage has been solemnised in a temple by the proper authority. The temple president and his counselors have this authority. It is a well-established fact that there are fewer divorces among those Latter-day Saints who have been married in the temple than among those who have not. This type of marriage gives an added meaning to the marriage covenant.

Second, baptism for the dead is practiced. The significance of this ordinance is in the realisation that those acting as proxies are assisting those who never had the opportunity to be baptized while in mortality. There was a time in the church when people were

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29 The Latter-day Saints believe that there will be three distinct degrees of glory in the hereafter. These being, from the highest to the least, the celestial, terrestrial and the telestial. Within the celestial kingdom there will be three degrees. To obtain the highest a person must be married in the temple and live in righteousness thereafter.
baptised for their health in the temples, however this is no longer done. A story concerning one of these baptisms for health's sake was published in The Contributor: Karren Rich of Monroe, Utah had been bedfast for five years with a serious illness. She was unable to turn herself in bed and had to have constant care. She had a great desire to go with her husband, Jens J. Rich, to the Manti Temple to perform some work for dead relatives and friends. Mrs. Rich had to be lifted into the wagon where she had to lie in a bed. On the way they met J. V. Williams and stopped to talk with him. Mr. Williams remarked, "I suppose you are on your way to the House of the Lord in Manti." "Yes," replied Jens, "If we [sic] can only live to get there." Continuing he said, "Brother Williams, Won't you pray to the Lord that He will give us strength to reach Manti and do some work for our dear friends." Mr. Williams replied that he would and said further, "I can prophesy in the name of the Lord that you will arrive there in safety and that Sister Rich will be baptised for her health and return home from the Temple, a healed woman." They parted then, and Mr. Williams began to fear and tremble regarding the promise he had just made, but this sensation soon left him and he became cheerful and was satisfied that the inspiration of the Lord had prompted the promise he had made. The Riches continued on to the temple and she was baptised for her health. As soon as she came up out of the water and was confirmed she was restored to health and lived a healthy and vigorous life for many years after.30

Third, there are religious ceremonies, called the endowment.31 The endowments are a course of moral and religious covenants. A person entering the temple enjoys not only a religious experience, but an aesthetic one as well. The ceremonies give dramatic emphasis to spiritual matters. The beauty of the religious murals on the walls of the instructional rooms enhances the importance of the ceremony.

A moral and spiritual stimulation comes from regular participation in doing this work. Those who have entered into the covenants made in the temple are generally more devoted and loyal to their church. The desire to be worthy to enter the temple causes the youth of the Latter-day Saint Church, in large measure, to uphold its spiritual and ethical standards.

The Presidency of the temple, during its golden anniversary, (1938) expressed:

We know the Manti Temple intimately and have come to love it well. We are acquainted with its every nook and corner, each growing things upon its ground, its silence and its strength. We have seen the Temple radiant and alive in the morning sun; we have beheld it quiet and serene in the dusk of evening. We are convinced of the spiritual significance and divine function of the temple.32

31 To the Latter-day Saints, the endowment is a time of religious contemplation. Here, for a few hours, a person is secluded from the world about him. In this respect the endowment is similar to the religious "retreat" of other Christian denominations.

32 The Church of Jesus Christ of Latter-day Saints, Manti Temple Golden Jubilee (n.p.: Church of Jesus Christ of Latter-day Saints, 1938), p. 3.
The temple has also played a part in the community, socially. It has been a factor in bringing an influx of people to Manti. The majority of them come from the various communities within the temple district. Included in this district today are the counties of Sanpete, Juab, Utah, Emery, Carbon, Sevier, Millard, Piute, San Juan, and Wayne.

There is no doubt that the temple administrators and other temple workers who live in Manti and who have come to live there from the Temple District have helped to make Manti a better place of live in. Men and women of high standards who exhibit capable and efficient leadership bring vitality and strength to any community. Their participation in community affairs, along with their church responsibilities has added much to the community. The people who administer the ordinances in the temple do it out of sheer love for their church and its gospel. Some of them are individuals who have moved away from Sanpete County only to return after having retired. Having returned, they spend their time in doing ordinance work in the temple. Others are long-time residents of the county. Included among these workers are men and women of various professions. This work provides satisfaction and contentment for many older people who have retired.

The city of Manti is benefited also economically by the temple. Many skilled and unskilled laborers are needed for its maintenance. These people live there and patronize the business in the community. The tourist trade drawn by the temple also contributes somewhat to the local economy. Many people coming from a distance to do ordinance work will eat in the cafeteria at the temple or in a cafe and stay in a motel over night, thus contributing some revenue.
The significance of the temple in Manti has been manifest through the years religiously, socially, and economically. One might say that it is a "beacon on a hill" that indirectly guides the lives of the people. Expressing this idea, the temple presidency, consisting of Robert D. Young, U. W. Grange, and James M. Peterson, once stated, "The spirit of the Manti Temple has become a part of our lives. It has enriched our daily thoughts and given direction to our daily deeds."33

33 Ibid.
APPENDIX I

TEMPLE ADMINISTRATORS

Daniel Hamner Wells

One of the truly great leaders of the Latter-day Saint Church was chosen to be the first president of the Manti Temple. He was Daniel H. Wells, a man of honesty and genuine devotion to his church.

Of his appointment Orson F. Whitney said:

The choice of such a man for such a place was most happy. Familiar with Temple work for many years, he had taken great delight in it. The doctrines embracing salvation for the dead—one of the main purposes for which our Temples are erected—were the ones that originally attracted him to Mormonism; and the performance of sacred ordinances in behalf of his kindred dead and friends who had passed away, was to him a source of unalloyed happiness.

The life of Daniel H. Wells was not an easy one. He knew from personal experience the hardships and sacrifices incident to pioneering and colonising a hard and barren land. Also he knew what it meant to give up everything for the gospel's sake as his family refused to accompany him west.

He was born on October 27, 1814 at Trenton, Oneida County, New York, the only son of Daniel Wells and Catherine Chapin. In 1826 his father passed away. Daniel then moved with his mother and younger

\[1\] Bryant S. Hinckley, Daniel Hamner Wells (Salt Lake City: Deseret News Press, 1942) p. 260.
sister, Catherine to Ohio. After a winter there they moved to Illinois, settling finally in Hancock County. It was here while holding the position of Justice of the Peace that he received the title of "Squire" Wells, which he carried throughout his life.

During the critical times after the death of the Prophet Joseph Smith, he came to the assistance of the Mormons when they were leaving their beautiful city of Nauvoo. He was baptized a member of the church on August 9, 1846 and moved to Salt Lake City in 1848.

He held many positions of honor and trust, both in and out of the church, as the following list will verify: He taught school in Ohio and Illinois; was Regent of the University of Deseret for nine years; was Mayor of Salt Lake City for ten years; served as second counselor to Brigham Young for twenty years; was President of the Endowment House for nine years; and was President of the Manti Temple from 1888 until his death in 1891.

A statement of his philosophy is as follows: "... and it is interwoven in my character never to betray a friend, or a brother, my country, my religion, or my God."²

² Ibid., p. 263.
Anthon Henrik Lund

A truly great man of whom it was often said that even his antagonists loved him was Anthon Henrik Lund, the second president of the Manti Temple. He was born May 15, 1844 in Aalborg, Denmark. At an early age his mother died and his father left him with his grandmother, who reared him. Even as a boy he was very brilliant. He first read the Bible when he was eight years old. A few years later his grandmother became converted to the Latter-day Saint Church and was baptised. Anthon, being a curious lad, read some of his grandmother's books and soon after was converted. He was baptised on May 15, 1856.

At the age of thirteen he was called on his first mission. He was to teach the emigrating members of the church English, to distribute tracts and help the Elders. This mission lasted for four and one-half years and during this time he traveled without purse or script.

When he was sixteen years of age he became president of the Aalborg Branch and was in charge of all the surrounding branches. Two years later he emigrated to Utah. After arriving in Mt. Pleasant, in 1865, he helped to organize the first Sunday School in that city.

He remained in Mt. Pleasant until 1870 when he moved to Ephraim. Before leaving Mt. Pleasant he had met Sarah Ann Peterson from Ephraim, a daughter of Stake President Canute Peterson. They were married on May 2, 1870 in the Salt Lake Temple. After his marriage he was called on a mission to Scandinavia. Several years later he returned to this same mission, this time to preside over it.

An active church member, he held many church positions after
settling in Sanpete County. In 1874 he became a member of the Sanpete Stake High Council; he later became the stake clerk and still later acted as Sunday School Superintendent in Ephraim. In 1888 he was appointed assistant to the president of the Manti Temple, then in 1889 he was called to be an apostle of the church.

In addition to being so actively engaged in his church, he worked at many trades, among which were farm laborer, harness shop worker, shoemaker, private tutor, telegraph operator, and Photographer. He was also actively engaged in civic affairs, having served on the Mount Pleasant City Council and on the Utah Territorial Legislature.

In October of 1891 he became president of the Manti Temple. Two years later he was called to preside over the European Mission and so was released from his position as president of the temple. In 1897 he filled a mission to Palestine and Syria to organize the members there into branches. Then in 1900 he became Church Historian.

President Lund was called into the First Presidency of the Church when Joseph F. Smith became the sixth president of the Church. He served for seventeen years with President Smith in this capacity and later he was first counselor to President Heber J. Grant for three years until his death in 1921.3

He was once asked by what leading principle his life had been guided, to which he replied, after a moment of deep thought: 'I have always endeavored to find out what is right and then do it.'4

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4Ibid., p. 166.
John D. T. McAllister

John D. T. McAllister was converted to the church in Delaware and was baptised at the age of twenty. He married Ellen Handley on July 28, 1848 and this same year they started for Utah, arriving on October 1, 1851.

After coming to Utah he was employed in many different ways: blacksmith, carpenter, mill worker, Salt Lake City Marshal, Territorial Marshal, Chief of Salt Lake Fire Department. He took an active part in Utah's early dramatic productions and was very active in civic affairs. He was elected major of the second battalion of the Nauvoo Legion in the Salt Lake Military District.

In April of 1851 he was called on a mission to England. In 1860 he filled another mission to the United States and Europe. Later he was sent to St. George on a mission with President Brigham Young. Here he became stake president and was also appointed an assistant to Wilford Woodruff, then President of the St. George Temple.

In 1893 he was called to assist in the Salt Lake Temple and later in the Manti. He became president of this temple when Anthon H. Lund was released to become president of the European Mission. He presided until his death in 1906.⁵

⁵Ibid., pp. 334-336.
Lewis Anderson

Lewis Anderson, son of Anders Anderson and Anna Olsen was born on October 24, 1850 at Hickeborg, Sweden. His father left Sweden in 1855 and sailed for the United States, leaving his family behind until he could send for them. This he did in the spring of 1857. The family lived in Iowa for about two years before starting for Utah. Although only nine years of age, Lewis walked all the way from Missouri to Utah.  

He was baptized a member of the church when he was ten years of age. In 1870 he married Mary Ann Crowther. Then in 1875 he was called on a mission to the Northwestern States. In 1884 he responded to a call to fulfill a second mission to the same area. Between these two missions, responding to a call, he labored in connection with the construction of the Manti Temple. In 1888, responding to another call, he again came to Manti to resume temple work, this time as a recorder.  

Lewis Anderson was a man of unfaltering faith and devotion to the Gospel of Jesus Christ. Whenever a call came he was ready. He was a confidant and trusted man of Apostle Orson Hyde, and held continually important Church positions. He was a teacher and superintendent of Sunday Schools, a Ward and Stake officer in the Mutuals; and a Home Missionary.

He also held the position of Stake Tithing Clerk and was president of the South Sanpete Stake for nineteen years. He also

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served as Assistant President of the Manti Temple. At the death of President John D. T. McAllister, he was asked to take over the duties of the president, but was not actually set apart until 1925. He served in this position until his death in 1933.

President Anderson was a very spiritual and kindly man and his advice was sought by many. His motto in life, "honest luck," can be found on the fly leaf of many of his early books.

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10 *Interview with Mrs. Mabel Simmons of Manti, Utah, daughter of Lewis Anderson, June, 1959.*

11 *Crowther, loc. cit.*
Robert Dixon Young

Robert Dixon Young was born in Kirkentollock, Scotland, in the year 1867, to Archibald M. Young and Mary Graham. He came to Utah with his parents in 1872. They settled in Salt Lake City and were there for about a year before going to Richfield, Sevier County, Utah, where he spent his boyhood. On July 5, 1875 he was baptized a member of the Church of Jesus Christ of Latter-day Saints. On October 28, 1891, he married Mary S. Parker.

All his life he has been very active in his church, holding various positions therein. In 1896 he was called to be a member of the Sevier Stake High Council. Later he became the second counselor in the Sevier Stake Presidency; then on September 18, 1910 he was set apart as president of that stake. Altogether he served for thirty years as a member of the presidency of that stake. President Young also served on a mission to Australia.

He was also very active in civic affairs. He served on the Richfield City Council, and also acted as mayor of that city. By trade, Robert D. Young was a contractor. He was a pioneer in the building of reservoirs. He later became Vice-President of the National Irrigation Organization.

12 Jenson, op. cit., pp. 743-744.
13 Interview with Robert Dixon Young, Salt Lake City, July, 1959.
14 Jenson, loc. cit.  
15 Ibid.
16 Interview with Robert Dixon Young, loc. cit.
17 Ibid.
Robert Dixon Young became president of the Manti Temple in 1933 after the death of President Lewis Anderson. He was president for nearly ten years, during which time the Golden Jubilee of the Manti Temple was celebrated (1938). During the time that he was president of the temple, it was re-decorated. President Young and his wife assisted in the work. She made the drapes and curtains and picked out the new furniture, while he helped with some of the heavier work. It was during his administration that the flight of stairs which descended down the hill from the temple were removed. The cement in the stairs was cracked and they were crumbling. The hill was smoothed off and lawn was planted in their place, making a very beautiful landscape.

He was released from this position in 1942. The church then called him to be the superintendent of construction on the Latter-day Saint Hospital in Salt Lake City. He spent the next six years in this capacity. In 1949 he was called to be the President of the Salt Lake Temple, which position he was released from in 1954, due to the declining health of his wife. Since that time he has been employed as a receptionist in the Church Office Building in Salt Lake City.  

When asked by the author for a statement as to his philosophy, President Young said:

The philosophy of my wife and I is the same. Our first duty is to the church, and from our youth up we have loved our fellowmen. We always felt that the gospel of our Lord and Savior, Jesus Christ was the biggest thing in all the world and the greatest question that confronted the human race, and that it

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18 Ibid.
should have a preponderating influence in every heart.  

Be true to God and your fellowmen. We feel that there is no call in the world worth striving for that hasn't God in it.¹⁹

¹⁹Ibid.
Lewis Robert Anderson

One of the most loved and respected church leaders of today is Lewis Robert Anderson, sixth president of the Manti Temple. He is a son of the late president of the Manti Temple, Lewis Anderson and of Mary Ann Crowther. He was born in Fountain Green, Utah on March 26, 1872. He was baptized in 1880. In 1895 he was married to Clara M. Munk. Three years later he was called on a mission to the Southern States where he served as counselor to President Ben E. Rick. 20

By trade, Lewis R. Anderson was a livestock rancher. Always a prominent citizen of Sanpete County, he was vice-president of Manti City Bank, director in various business enterprises and active in the development of Sanpete County. 21 He was mayor of Manti City for three terms, being the youngest mayor in the State of Utah at the time of his first election. He served two terms in the State Legislature where he was speaker of the House during his second term. He has also been a delegate to the Republican National Convention.

In addition to his civic activities, he has always been very active in his church, having held practically every position in the Young Men's Mutual Improvement Association. 22 He also served over fifteen years as President of the South Sanpete Stake, succeeding his father. 23 He was called to be the President of the Manti Temple in 1949. 24 He served faithfully in this position until he was released

22 Jenson, loc. cit. 23 Crowther, op. cit., p. 43.
in 1959.

    Being a man of even temperament and great love for his fellowmen, President Anderson has gained the love of all who know him.
A. Bent Peterson

A. Bent Peterson, who now presides over the Manti Temple, was born July 22, 1908 in Greely, Colorado, a son of Anna O. Peterson and Mons Peterson. He was educated in Grand County and is a graduate of the University of Utah. On April 2, 1931, he married Mary Poulsen of Manti. While living in Manti, he served one term as a member of the Manti City Council. In 1932 President Peterson was set apart as an assistant recorder in the Manti Temple. He later became the chief recorder and in 1942 was named second counselor in the Manti Temple Presidency.

In 1945 he was called to go to Idaho Falls and help open the temple there. After doing this, he returned to Manti to resume his duties until 1955 when he was called to the Los Angeles Temple to act as chief recorder. In April of 1958 he was called to New Zealand to assist with the opening of the temple there, returning to resume his duties at Los Angeles until he was called by President David O. McKay to be the seventh president of the Manti Temple. He was set apart for this position on May 23, 1959.25

He has always been active in church affairs. Among the many positions that he has held are counselor in the Manti North Ward MIA Superintendency, counselor in the presidency of the Elders' Quorum, Assistant Sunday School Superintendent, Ward Clerk, and member of South Sanpete Stake High Council (eleven years), and first counselor in the Westwood Second Ward Bishopric (Los Angeles Stake).26


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A HISTORY OF THE MANTI TEMPLE

An Abstract of the Thesis of

Glen R. Stubbs

In Partial Fulfillment of the Requirements

For the Degree of

Master of Science

in

History

Russel B. Swensen
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Chairman, Advisory Committee
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Brigham Young University
July 1960
The history of the Manti Temple, in a sense, began the first winter the Mormon Pioneers spent in Sanpete Valley. Because of the extreme cold they moved to "temple hill" for protection. This same hill later became the site of the temple.

It had been predicated by Heber C. Kimball that a temple would someday be built on this spot. By 1873 plans were being made to this end. Preparations for construction were soon in progress and on April 25, 1877, the site was dedicated by President Brigham Young.

Following a church cooperative policy, the Manti Temple District was organized. It consisted of ten stakes in the vicinity near the temple. Committees were set up in each community within this district for the purpose of supplying the construction needs. William H. Folsom, superintendent of construction, and President Canute Peterson, his assistant, served under the direction of the Council of Twelve Apostles, supervising the policies in connection with the construction.

The laying of the corner stones took place on April 14, 1879. According to church procedure, the stones were laid in the following order: southeast, southwest, northwest, and northeast. The construction of the walls began shortly thereafter. They were built of oolite stone quarried from east of the building site. Stone cutting shops, saw mills, a machine shop and a stone crushing shop were set
up to aid in the erection of the building.

Due to a growing population in Manti and the economic advancement of the people, the period between 1877 and 1888 was one in which considerable building was done. The people of the Temple District exhibited great sacrificial devotion effecting the construction. Many of the workers were skilled in their crafts and industrious in the performance of their work. The cost of the finished temple was $991,991.81, of which amount the Sanpete Stake contributed $274,815.05.

The cooperative movement was exemplified by the Relief Society's weaving rugs; community fund raising projects; voluntary donation of labor; groups supporting temple laborers; children gleaning in the fields; and in addition the support of full-time missionaries.

The laborers were given tithing scrip which was redeemable at the tithing office in produce and commodities for work performed. Contributions came mostly from the temple district and were turned into the tithing office.

A private corporation, the Manti Temple Association, was formed on June 26, 1886. It held the legal title to the temple until July 27, 1925. This prevented the Federal Government from taking away all property belonging to the Latter-day Saint Church because of polygamy persecutions.

The temple was dedicated on the twenty-first, twenty-second, and twenty-third of May, 1888. Lorenzo Snow gave the dedicatory prayer under the direction of Wilford Woodruff. Since this time only
faithful members of the Latter-day Saint Church have been permitted to enter the building. Major activities within the temple are marriages, baptisms for the dead, and a course of instruction and covenants relating to man's salvation, called the endowment.

The architecture of the temple is a blending of the Gothic Revival, French Renaissance Revival, and French Second Empire. Main features are: (1) two major towers; (2) two spiral staircases; (3) a large assembly room; (4) instructional rooms; (5) service rooms; and (6) religious murals.

The temple has brought to Zanti men and women of character and ability who have made their contributions in civic and religious activities. It has given retired individuals a chance to remain active by being ordinance workers. It brings to Zanti annually, thousands of people who come to participate in the religious ceremonies. The tourist trade it brings has aided the local economy.

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