

SECTION THREE

THE PROCESS OF VOLUNTEERING

Talking It Over With My Business Partner

--Douglas Malm

Inherent to the steel detailing process are potential costly errors. Because design interpretation and presentation are one of the more critical factors in detailing—two sets of eyes and two separate brains, are better than one! Thus, the need for a competent and reliable “Checker” is an absolute necessity for the backup of *any* steel detailer--regardless of the detailer’s experience level. The hope is that through a careful, standardized process, mistakes are identified and eliminated (or at least mitigated).

Shortly after I felt prompted to participate in this project, I realized I could not possibly do it alone. No matter how much experience a detailer has it is not enough to engage in a project of this magnitude by one’s self. My next impression was: I had just the person to “volunteer” for this assignment. Douglas Malm, my business partner of more than five years, and associate for even longer, was the man for the job. I approached him about the task and he enthusiastically accepted the challenge. On a number of occasions over the term of the project Doug mentioned the spiritual nature of this work. He felt as though the Spirit



My business partner Doug Malm (left) and I standing in front of the Raymond Clark home. In the background, the structural steel of the tower is being lifted into place.

of the Lord had guided him to make suggestions or improve design concepts. Doug was a vital support during the course of the project. He also approved the use of our employees, as necessary during the “crunch” times. I consider myself fortunate to have such an inspired and humble man for my business partner.

Date Night At The Church Office Building

Since early in our marriage, Kim and I have been going out on our weekly date night. We have missed only a handful because of extenuating circumstances over the past ten years. Often times, during our BYU days, going on our date night meant scraping together all the loose change we could find and going down to the BYU Creamery and sharing an ice cream cone with each other —without the children.

For date night on Friday, June 25, 1999, Kim and I took an earlier than normal departure from the house and traveled to Salt Lake City. Our plan was to drop by the Temple &

Special Projects Department on the eleventh floor of the Church Office Building and speak with someone, anyone, about the possibility of offering my drafting services.

To our pleasant surprise, we were ushered past the receptionist and into the office of the project architect—Brother Robert Dewey. Brother Dewey was quite cordial and spent a good deal of time with us. We discussed the services I was willing to provide, we discussed time frames, and we discussed a number of other related and unrelated matters. He seemed very excited about the prospect of a volunteer for the steel detailing. To date no one else had offered this service. He said that they had had almost everything else donated for the temple—except, he said, “the toilets...we need toilets...I’m sure someone will offer toilets before long.”

He explained that the plans were still in the preliminary stages and he showed us a few sketches in his office of the elevations done of the temple by FFKR Architects. He also showed us several other items of particular interest. One item was a copy of the recently discovered daguerreotype found in Cedar City by the Daughters of the Utah Pioneers of the entire detailed South Elevation of the temple. This early photograph was the best known representation of the temple to date. It was quite detailed compared to previous photographs the Church was using at the time to aid in the

production of design drawings and construction documents. He made us a copy.

Brother Dewey told us a story about the original angle Moroni weather vane which had been removed from Nauvoo at the time the temple was torched in 1848. The "Gabriel" angel vane, as it was known, was subsequently altered and placed atop a church in Cincinnati, Ohio. After adorning the pinnacle of the Salem Evangelical and Reformed Church for over one hundred years, it was removed and thrown out by accident as late as 1967.

We also perused some large flat files in his office. In those files were decades of meticulous research. There were sketches and line drawings, renderings and engineering diagrams, of original work on the Nauvoo Temple. Many of these items were produced from research by Nauvoo Restoration, Inc. One of the items appeared to be a sepia rendering of the horizontally flying Moroni weather vane which dominated the top of the dome of the temple from 1845-1848. Now I was the one who was excited!

When our "interview" was finished, Brother Dewey asked if I would compose a document outlining what I was willing to provide for the temple project. A couple of days following our visit with Brother Dewey, I drafted a letter and included it with a few other related documents and faxed them to his office.

Tuesday, June 29, 1999

Robert T. Dewey, Architect
Projects Administrator
Temple and Special Projects Division
Eleventh Floor
50 East North Temple Street
Salt Lake City, Utah 84150-5660

Dear Brother Dewey:

Thank you for taking time from your busy schedule to meet with my wife and me on Friday, June 25, 1999. We are grateful for the unexpected personal attention extended to us on our visit to your office. The Xerox copy of the Nauvoo Temple picture satisfied the lengthy debate in Elders Quorum Presidency Meeting as to whether Moroni was standing or prone.

In regard to our previous conversation, I would like to volunteer, without charge, my services for the detailing of fabrication and erection drawings for the structural and miscellaneous steel for the Nauvoo Temple (i.e. industry standard specification sections 05120 Structural Steel and 05500 Metal Fabrications). Normally, the aforementioned specification sections would include the following items: Erection Drawings and Sections, Anchor Bolt Plans and Details, Beams, Columns, Braces, Concrete Slab Closures, Steel Stairs (Decorative and/or Access), Handrails and Guardrails, Ladders, Structural and Miscellaneous Embeds for Attachment of Ferrous Metals, etc. Decking and "K", "LH", or "G" Joists fall outside of normal scope and would need to be excluded from the detailing package. As specifications tend to vary from job to job, it would be necessary to further discuss the details of steel items relating to the proper completion of the project.

In 1979, a year and a half prior to my mission, I began detailing structural steel for a fabricator in La Habra, California. One semester prior to graduating from BYU in 1994, my partner and I started Steel Detailing Services, Inc. (SDS), a five-man detailing office now located in American Fork, Utah. I would be the primary detailer on the project and would enlist the help of my employees as necessary to meet any unusual schedule demands.

Included you will find a list of several notable jobs I have personally drawn and/or managed. Also, you will find a list of local steel fabricator references.

Since opening our doors more than five years ago, we have experienced tremendous success in our business. We know from where our blessings come.

Again, thank you for meeting with Kim and me. I look forward to hearing from you.

Sincerely,



Craig Frank

A copy of the letter sent to Brother Dewey volunteering steel detailing services for the Nauvoo Temple.

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

TEMPLE CONSTRUCTION DEPARTMENT
Eleventh Floor
50 East North Temple Street
Salt Lake City, Utah 84150-9900

7 Jul 1999

Mr. Craig Frank
Steel Detailing Services, Inc
578 West Pacific Drive
American Fork, UT 84003

Dear Brother Frank:

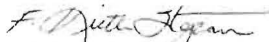
RE: NAUVOO TEMPLE - DETAILING OF FABRICATION AND ERECTION
DRAWINGS FOR THE STRUCTURAL AND MISCELLANEOUS STEEL

We deeply appreciate your interest in the restoration of the Nauvoo Temple. This is a very meaningful and historic project for all of us. The entire Church is excited about the rebuilding of the Temple on the banks of the Mississippi River.

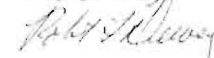
It is our understanding that you are willing to volunteer your services for the detailing of fabrication and erection drawings for the structural and miscellaneous steel for the Nauvoo Temple. We are grateful for your generous offer and want you to know that it will be evaluated carefully. We are in the very beginning states of planning and are still gathering information. We will keep your name on file and notify you as we identify a need for your generous offer.

Again, thank you for contacting us. We are so grateful that so many are interested in this project. We will contact you as soon as a project plan can be completed and all necessary processes for development have been established. We do not anticipate that construction will start before Mar 2000.

Sincerely,



F. Keith Stepan
Managing Director



Robert T. Dewey
Project Architect

FKS/sc

cc: The First Presidency
The Presiding Bishopric

A copy of the letter received back from Brother Keith Stepan and Brother Robert Dewey.

Time Passes

Over a year had passed since Kim and I had visited Brother Dewey at the Church Office Building. Brother Dewey had mentioned that the design drawings being prepared by FFKR Architects and Reaveley & Associates Engineers would not be ready for some time. He mentioned that something might be available for review at the end of the year or the beginning of 2000. However, as is the case in most building projects, things tend to take longer than originally anticipated. By late spring or early summer of 2000, I was beginning to assume the Church had opted not to use my services. (Sometimes it's just too difficult to coordinate work between an independent detailer and an independent steel fabricator.)

An Interesting Thing Happened

Sometime in mid-Summer of 2000, my wife, Kim, and her twin sister Karen from Richland, Washington (Eastern Washington, Tri-Cities area) had gone to the Church Historical Department in the Church Office Building in downtown Salt Lake City to retrieve copies of their ancestors' patriarchal blessings. They decided while they were in the building they would wander up to the eleventh floor and ask a few questions regarding the progress of the

recently announced “Tri-Cities” temple (now known as the Columbia River Washington Temple). Karen was curious if a final decision had been made about the location of the temple site. One of the proposed locations was a lot adjacent to her stake center in Richland.

Kim and Karen found themselves at the same reception desk where Kim and I had been when we spoke with Brother Dewey the previous year. They inquired as to whether a decision had been made about the location in question, to which the woman at the desk responded that she didn’t know; however, she could find out. The woman at the reception counter disappeared down the hall and soon afterward reappeared with the project architect responsible for the “Tri-Cities” Temple Project. He invited them back to his office and they spoke briefly about the “Tri-Cities” Temple.

Kim mentioned in the course of their conversation that I had volunteered the previous year to help with the Nauvoo Temple project. He explained that he was the architect in charge of that project now, since the retirement of Brother Dewey. He reviewed a file of volunteers and found that my name had been accidentally misplaced. He explained that in the transition of project managers some of the volunteer paperwork had been mislaid.

He asked Kim several qualifying questions about my company and detailing background. He asked her if she could identify any projects of distinction I had worked on

that he might recognize. She pointed to the Conference Center out the window of his office and said “how about *that* one?” He said he was familiar with *that* project! He was also acquainted with the subcontractors I had worked with on *that* project and told her he would get back with us.

He mentioned to Kim that Bid Package 7 (Steel Construction) had just been completed by FFKR Architects and Reaveley & Associates Engineers and would be released in about a week for general bidding. He appeared to be excited about the prospect of having the steel detailing done by a volunteer. About a week later I received a phone call from Nauvoo—it was Steve Jacobsen, formerly of Okland Construction, now representing Legacy Constructors.

Phone Call From Steve Jacobsen

On Friday morning, July 14, 2000, I received a call from Steve Jacobsen. He had heard that I would be willing to supply detail drawings for steel fabrication and erection. We discussed at some length the scope of the work and a potential schedule. He didn't currently have a fabricator lined up but was currently looking at a couple of possibilities in the St. Louis area. Previously identified fabricators from Utah had fallen through. I had just finished speaking with Scott Young (third great-grandson of Brigham Young and cousin of NFL Quarterback Steve Young) of B&L Steel Co.

about the project and suggested he take a look at it. I suggested during our phone conversation to Steve Jacobsen that he might consider using B&L Steel, in Lindon, Utah. Steve said he was familiar with B&L Steel and that they would be an acceptable fabricator for this project. I contacted Scott Young of B&L and mentioned my conversation with Steve. Scott bid the project on August 10, 2000 and shortly thereafter B&L Steel Co. was awarded the steel fabrication contract.

Sure Steel, of Salt Lake City, had previously been awarded the steel erection contract.

Prior Work With Legacy Constructors

Throughout the year prior to President Hinckley's announcement regarding the reconstruction of the Nauvoo Temple in April 1999 General Conference, I had spent nearly every business day over a twelve month period personally working with Legacy Constructors (a joint venture formed between Jacobsen, Okland, and Layton Construction companies) on the LDS Conference Center Project. My company, Steel Detailing Services, Inc. (SDS) was awarded the subcontract to work with B & L Steel Co. (Fabricators), Sure Steel (Erectors), and Caffall Tile (Granite Panel Suppliers & Erectors) designing and detailing the sub-

structural frame for the attachment of granite panels to the exterior façade of the Center.

Legacy Constructors worked as the project managers on the Conference Center. Steve Jacobsen, of Oakland Construction, whom SDS had worked with on the West High School Addition & Seismic Retrofit and the Highland High School Remodel & Seismic Retrofit, was a member of the Project Administration Team. Following the Conference Center project, Steve moved back to the Nauvoo area and became the Superintendent on the Nauvoo Temple Project.



This Daguerreotype (circa 1846)
found by the
Daughters of the Utah Pioneers
in Cedar City, Utah,
is the best representation
to date
of the Nauvoo Temple's
west and south façade.

SECTION FOUR

THE ORIGINAL NAUVOO TEMPLE

Description and Features

On January 19, 1841, the Prophet Joseph Smith received, by divine revelation, a commandment to build The House of the Lord at Nauvoo.

And again, verily I say unto you, let all my saints come from afar.

And send ye swift messengers, yea, chosen messengers, and say unto them: Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come, may come, and bring the box-tree, and the fir-tree, and the pine-tree, together with all the precious trees of the earth;

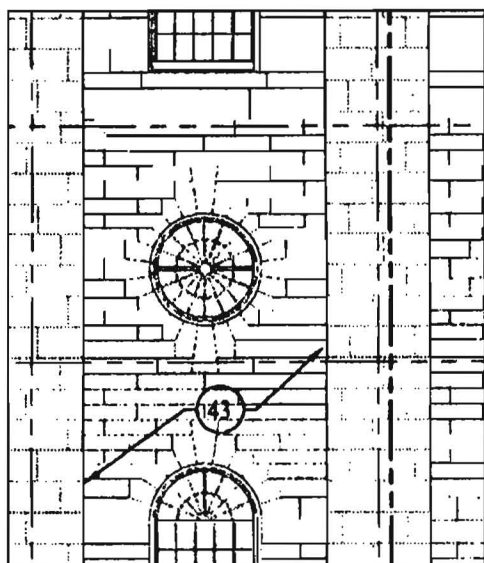
And with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth; and build a house to my name, for the Most High to dwell therein.

For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood.

--Doctrine and Covenants 124:25-28

Just as Moses, by revelation, was commanded by the Lord to build a Tabernacle in the wilderness (Exodus 25:1-9), so too, the Lord commanded his modern-day prophet to build a dwelling wherein he could reveal himself to modern Israel.

Joseph had seen in heavenly vision the pattern of the temple. He knew by revelation, at least in part, the materials to be used in its construction. He saw architectural features, details of the finished structure. Even the illuminating effect of the sunlight cascading through the elevated circular windows of the first floor was revealed to him.



Joseph employed the assistance of William Weeks to transform the vision into a variety of working drawings essential for erecting the hallowed structure. In a subsequent conversation with Brother Weeks, the Prophet assured him the design of the building was not his own,

but the design of the Lord. The Prophet records:

In the afternoon, Elder William Weeks (whom I had employed as architect of the Temple,) came in for

instruction. I instructed him in relation to the circular windows designed to light the offices in the dead work of the arch between stories. He said that round windows in the broad side of a building were a violation of all the known rules of architecture, and contended that they should be semicircular—that the building was too low for round windows. I told him I would have the circles, if he had to make the Temple ten feet higher than it was originally calculated; that one light at the centre of each circular window would be sufficient to light the whole room; that when the whole building was thus illuminated, the effect would be remarkably grand. "I wish you to carry out *my* designs. I have seen in vision the splendid appearance of that building illuminated, and will have it built according to the pattern shown me."

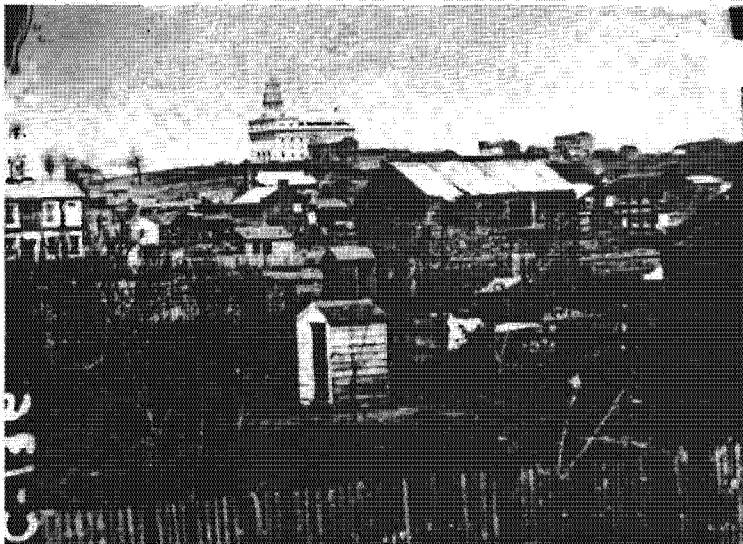
(Joseph Smith, *History of The Church of Jesus Christ of Latter-day Saints*, 7 vols., introduction and notes by B. H. Roberts [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1932-1951], 6: 196 - 197.)

More than a year following the exodus of the main body of Saints from Nauvoo, the temple stood abandoned. Folks from miles around, eager to satisfy their curiosity, would come to Nauvoo to rummage freely through the interior of the daunting landmark.

One such scavenger wrote a detailed account, later published in the Palmyra Courier-Journal, of the abandoned building. The account reads as follows:

THE DESERTED MORMON TEMPLE

A city of 18,000 inhabitants including, among many other substantial buildings, a stately Temple erected at a cost of \$750,000, has grown up and run to decay within the brief period of ten years!—a fresh warning against building on "sandy foundations." The city is situated on the left bank of the Mississippi, in



the State of Illinois, on a site gently and gradually sloping down to the water, but extending back over a prairie some two or three or more miles. It has had eighteen thousand inhabitants; it is now nearly deserted.

Everything looks forlorn and desolate. Not half the buildings are occupied, and of these not half are half full. The stores are closed. The farms are running to waste, the streets are overgrown with grass, and everything tells of ruin and decay. A letter in the Boston Courier gives this account of the Temple:

Our first object, of course, was the far-famed Mormon Temple, which stands upon the top of the hill, and can be seen for some miles up and down the river. The first sight we had of it gave us a pang of disappointment, for it looked more like a white Yankee meeting house, with its steeple on one end, than a magnificent structure which had cost, all uncompleted as it is, seven hundred and fifty thousand dollars. But as we approached nearer, it proved to be something worth seeing. It is nearly a mile from the landing, the most conspicuous, in fact the only conspicuous object in the city.

It is built of white lime-stone. The front is ornamented with sunken square columns of no particular style of architecture, having capitals representing half a man's head—the upper half—showing the forehead, eyes, and the top of the nose,



and crowned with thorns, or perhaps what was intended for the points of stars. Over the head are two bugles or horns, with their largest ends outwards, and the handles, on the upper side, forming a sort of festoon protection. On all sides of the Temple are similar columns with similar capitals; the base of each column is heavy, but in good proportion and of a fanciful design, which it would be difficult to describe. There is a basement with small windows. Ten steps lead to the front and only one entrance to the main building. Three arches enable you to enter into a sort of vestibule, from which, by doors, you



enter the grand hall, and at the side are the entries to the staircases, to ascend to the upper apartments.

The front of the Temple is apparently three stories high, and is surmounted by an octagonal tower or steeple, which itself is three stories, with a dome and having on four sides a clock next below the dome. There is a line of circular windows over the arched entrance, ornamented with carved work between each, and over that again a line of square entablature, on which is cut the following inscription:

THE HOUSE OF THE LORD

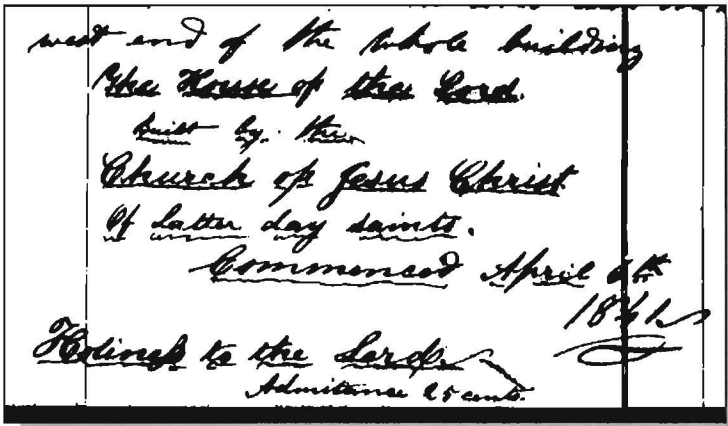
Built by

THE CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

Commenced April 6th, 1841

HOLINESS TO THE LORD

A similar entablature is on the front of the interior vestibule, over the doors of the entrance with the same inscription. The letters are gilt.



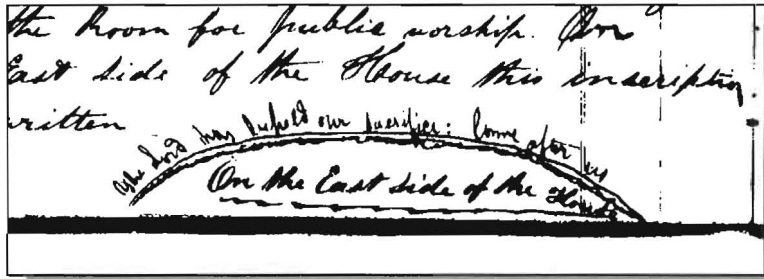
William Gallup observed and sketched in his personal journal the words written on the entablature on the west exterior end of the temple.

The man in attendance demanded twenty-five cents each as a fee for showing us the Temple, and asked every one to subscribe to a visitor's book. I looked over this book, and saw but two names of persons hailing from Boston for the last six months, neither of which was familiar to me. We were then taken to the very top of the building, and enjoyed

there, for some time, a view of the surrounding country, which, of itself, well paid for the trouble of ascending, as the whole valley of the Mississippi for miles and miles lay exposed to view on the north and south, while the prairie lands of Illinois, and Iowa, and Missouri, were to be seen at the east and west, overlooking the few miles lying near the shore in the latter State, and showing the tortuous course of the Des Moines river for some distance.

Coming down, we were ushered into the Council Chamber, which is a large, low room, lighted by one large half circle window at the end and several small sky-lights in the roof. On each side are six ante-chambers, said to have been intended for twelve priests, councillors, or elders, or whatever they have been called. The chamber itself is devoid of ornament, and I was unable to ascertain whether it was intended to have any, if it should have been completed.

In the entry on each side of the door to the Council Chamber, is a room called the wardrobe, where the priests were to keep their dresses. On one side was a room intended for a pantry, showing that the priests did not mean to go supperless to bed. Under the Council Chamber another large hall, with seven windows on each side, and four at the farther end.



William Gallup visited the vacant temple on July 29, 1848, and sketched in his personal journal the inscription, "The Lord has beheld our sacrifice, come after us."

On the lower floor was the grand hall for the assemblage and worship of the people. Over the window at the end, was inscribed, in gilded capital letters: "THE LORD HAS BEHELD OUR SACRIFICE: COME AFTER." This was in a circular line corresponding to the circle of the ceiling. Seats are provided in this hall for the accommodation of thirty-five hundred people, and they are arranged with backs, which are fitted like the seats in a modern railroad car, so as to allow the spectator to sit and look in either direction, east or west. At the east and west ends are raised platforms, composed of series of pulpits, on steps one above the other. The fronts of these pulpits are semi-circular, and are inscribed in gilded letters on the west side, PAP, PPQ, PTQ, meaning as we are informed, the uppermost one President of Aaronic Priesthood; the second, President of the Priests Quorum; the third, President of the Teachers Quorum; and the fourth and lowest,

President of the Deacons Quorum. On the east side the pulpits are marked PHP, PSR, PHQ, and the knowledge of the guide was no better than ours as to what these symbolic letters were intended for.



We next descend to the basement, where is the far-celebrated font. It is in fact the cellar of the building. The font is of white lime-stone, of an oval shape, twelve by sixteen feet in size on the inside, and about four and a half feet to five feet deep. It is very plain and rests on the back of twelve stone oxen or cows, which stand immersed to their knees in the earth. It has two flights of steps, with iron bannisters, by which you enter and go out of the font, one at the east end, and the other at the west end. The oxen have tin horns and tin ears, but are otherwise of stone, and a stone drapery hangs like a curtain down from the front, so as to prevent the exposure of all back of the forelegs of the beasts. In consequence of what I had heard of this font I was disappointed; for it was neither vast nor gorgeous; everything about it was

quite simple and unostentatious. The basement is unpaved, and on each side and at the ends are small alcoves, intended for robing rooms for the faithful.

The whole is quite unfinished, and one can imagine what it might have been in course of time, if Joe Smith had been allowed to pursue his career in prosperity.

After wandering about Nauvoo for some time, a small party concluded we would call on the widow of Joe Smith, the prophet, and dine with her—she now keeps a public house, at the sign of the "Nauvoo Mansion." We found her at home, and had



considerable conversation with her. She is an intelligent woman, apparently about fifty years of age, rather large, and very good looking, with a bright sparkling eye, but a countenance of sadness when she is not talking; she must have been a handsome woman when some years younger. She answered all our questions as we sat at dinner, although perhaps some of them might have been rather impertinent under a strict construction of the rules of etiquette, with great readiness and great willingness. After obtaining

considerable information, and fully gratifying a not altogether useless curiosity, we separated, highly pleased with our visit. (The Palmyra Courier-Journal, Sept. 22, 1847.)

(E. Cecil McGavin, *Nauvoo the Beautiful* [Salt Lake City: Bookcraft, 1972], 36.)

Among several celebrated Latter-day Saint relics is the bell that once hung in the tower over the Nauvoo Temple. Just as Jacob's bones were carried out of Egypt by ancient Israel, the Nauvoo Temple bell was carried out of Nauvoo by modern Israel--a symbol of unity and faith. The bell that once chimed as it hung in the tower over the temple now rings on Temple Square in Salt Lake City.

The Nauvoo Temple, which was in full operation for only eight weeks, had 60 rooms, light-gray limestone walls four to six feet thick, and a single 165-foot tower. The temple's bell was carted by wagon to the Salt Lake Valley and presently hangs on Temple Square. ("News of the Church," *Ensign*, May 1999, 111)

In 1848 the Nauvoo Temple was set ablaze and gutted. Reports of the bright glow and the tremendous racket that

came from the structure were seen and heard as far as Montrose, Iowa, across the Mississippi River to the west.

The following account is one of the historically accepted version of how the temple met its fiery demise:

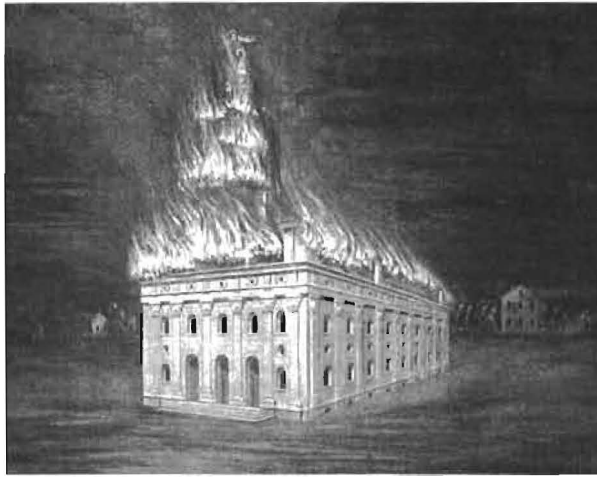
THE BURNING OF THE NAUVOO TEMPLE

BY ROBERT AVESON

The following article, under the heading "Burning of the Nauvoo Temple," was taken from the Fort Madison (Iowa)

Democrat many years ago. I herewith reproduce it from my scrapbook.

George H. Rudsill, now of Bowling Green, Florida, but once a Ft. Madison boy, tells of the



destruction of the Nauvoo Temple, which occurred fifty years ago, in the following words:

"Well, to the burning of the Temple. I will give it in Mr. J. B. Agnew's own words, as near as I can recollect, which was just before his death in the fall of 1870. After telling me his story he asked me as a friend not to let it be known until after his death of all parties concerned, as they had pledged themselves to secrecy

in the matter. This I told him I would do, and now that these parties are all dead, it will be no harm to let it be known, and it will satisfy many an old settler's curiosity.

"Mr. Agnew was in failing health at the time he came to me. He told me that he was going to die soon, which I thought was true. I asked him if he had repented of his wrongdoings and he smiled and said: 'Yes, all but one thing.' I asked what that was and he said it was the burning of the Nauvoo Temple. Says I: Did you do that? And he said: 'Yes, I did it with my own hands. Sit down and I will tell you about it,' which is as follows, as near as I can give it in his own words:

"`The reason why I burned it was that there was a continual report in circulation that the Mormons were coming back to Nauvoo and we were afraid they might take it into their heads to do so, and as we had had all the trouble with them we wanted, Judge Sharp of Carthage, Hyrum McCauley of Appanooce, and myself of Pontoosue, determined the destruction of their Temple and by so doing they would not be able ever again to try and come back.

"`So on the afternoon of the night that the Temple was burned, in order to make arrangements we three met on the prairie five miles south of Fort Madison, in Illinois, the judge coming from Carthage, the squire from Appanooce, and I from Pentoosue, and we met about where the Mormon Church stood, five miles south of Appanooce, and there we pledged ourselves to destroy the Temple if it cost us our lives. So we journeyed toward it on horseback, and on the way tried to perfect some plan to work on. After a while we decided to get the steward to show us through

the Temple, and then watch our chance to get in our work. So we hid our horses in the bushes in a secluded place a mile from town and walked in. We looked about town until 4 o'clock in the afternoon, and in the meantime had prepared a bundle of kindling by taking a corn sack and cutting arm holes in it so I could put it on like a coat under my coat. I then stuck in as many tarred rags on sticks as I could carry without being noticed. I then put it on and secured some matches from a store to light my pipe and we were ready. We had but little trouble to find the steward and after laboring with him some time he at last consented to show us through the Temple. We claimed to be strangers in the country and were going away that night and it would be our last chance perhaps of ever having an opportunity to visit the Temple. So on these conditions he would oblige us, provided we would hurry, which we agreed to do, as it was getting late and it would be dark before we could get through. So after a good deal of delay the key was at last inserted, it not seeming to fit, but at last the door swung open. We went in with a rush and kept a going, the man being left behind working with the door. He called out for us to stop but we kept on going and I noticed that he left the door with the key in it.

"I stepped back in a side room, and the other two kept on. The man ran on after them, and after he had passed me, I went back to the door and unlocked it and put the key in my pocket and then ran after them. By this time the man had discovered that I was missing, but when I came up to them and explained that I had stopped to look at the crucifixion, he seemed to be satisfied but looked suspicious at me, and from that time on he kept close to

my side and would not allow us to stop but walked us right on around and out. It was getting dusk and we had no chance for me to light my fire and I saw that it was telling on my companions—that they were bitterly disappointed when we were compelled to walk out. It told them to come on in haste, that we were late and would miss our boat that we were going on. So they came along and we stopped behind a house, where I told them what I had done, which made them two of the happiest fellows I ever saw. We had to watch but a few minutes until we saw the steward start away on a run, and we knew he was going for a key or some one, and that this was our chance, so leaving the judge and squire on guard, I ran back to the Temple.

"I started for the top which I soon gained and found a good place to start my fire where it would get a good start before it would shed any light and be seen from the outside. After seeing it start to success I began to retrace my steps with joy and a light heart, for I was sure that the Temple was as good as burned, with a chance for me to burn with it, for I had lost my way and did not know which way to turn to get out, although I had been through the Temple a number of times before. I had thought if I would succeed at last in getting out, that I would be sure to get caught by the steward, for he would soon be back and in all probability would have help with him, for I was certain that he would lay the missing key to us. You can imagine my feeling, being left in the burning Temple, and in case I did escape the fire I was sure of an arrest. I ran first one way, then the other, in hopes of gaining some passage that I would know so as to find my way out, but all to no purpose. I was getting worse lost all the time, and I could

not tell one direction from another, for it was as dark as an Egyptian night. At last I came to the stairway going up and I took it with the hope that it would lead me back to where I had started the fire and I could then take a new start. After going up two pairs of stairs and through many halls I came to a square turn and a light shone way down the passage in the opposite direction from what I wanted to go, but I thought it best to go and see what it was or who it was, and I soon discovered that it was my fire which was burning at a fearful rate, sending its fiery tongue clear across the hall.

"I drew as near as I could and I happened to see Squire McCauley's bandana handkerchief lying on the floor a short distance from the fire on the opposite side of me. So I knew that my way led through the fire as that room was the end of our trip. Now what was I to do? I knew no other way out but through the fire. I became horror stricken. Was I to be burned up by my own hands? O God, what shall I do? Not knowing as it were what I did, I threw my coat over my head and made a dive through that hell of fire, striking my full length on the floor and I rolled over and over until I got out of the reach of the fire. When I got to my feet I took off my coat and extinguished the fire that caught in the lining, after which I put it on again. With difficulty I tried to run, for I seriously hurt my arm and one of my legs from my fall on the floor, but was so excited at the time that I did not realize the pain until afterwards. With the assistance of a few matches I had, that I now thought of, I kept striking them along the way, and at last reached the door that I had been going through and found it

standing open. The squire had come and thrown it open in hopes I might be able to see a star from without.

"They were satisfied that something had happened on account of my delay. You can imagine our feelings when I stepped through the door. I pulled the door to and locked it and ran away in an easterly direction, the judge and squire following. I was sore, lame and burned and almost choked, not being able to speak and when I came to a well about one hundred yards away, I drank and threw the key in the well. I then told the boys to scatter and go to the horses, which they did. They got there long before I did for I was almost beyond going at all. After reaching the horses I told them the job was done and for them to go in different directions and get home as soon as possible and avoid meeting anyone. They objected to leaving me as they were afraid I was hurt internally, which I was fearful was the case, I had inhaled the fire and thought my time had come. I told them to go, that I would pull through all right. So the squire took the river road up the river to Appanooce ten miles distant; the judge took the road to Carthage, about sixteen miles distant to the south; while I took the prairie road in the direction of Pontoosue, twelve miles distant.

"After going about one-half mile, I looked toward Nauvoo and I saw a flickering light and the next minute the flames burst through the roof and lit up the country for miles as light as day. I put my horse into a dead run in the direction of the Missouri timber, which I gained in time without being seen, as the people on the road were all in bed, but I had no sooner jumped my horse over a fence into a field and secreted myself behind some bushes,

when along came seven horsemen on their way to the fire, which had by this time been discovered twenty miles around. After they had passed I again tried to mount my horse, but found it impossible and found my leg had swollen so that I could not walk. I was in a fix, sure enough. What to do I did not know, but I had to do something, so I got down on my hands and knees and crawled on toward a cluster of trees, leading my horse. When I arrived at the timber I fortunately found a large tree which had been cut down, leaving a high stump; crawling upon this stump I managed to get on the back of my horse, and went back, jumping my horse over the fence back into the road.

"I was suffering so terribly that I could but just cling to my saddle. I turned my horse in the direction of Squire McCauley's cabin, where I arrived just before daybreak, and found that the squire had got home nearly two hours before. He was surprised to be called out by me, but after giving him to understand my condition, he cried like a child. He took me in and hid me away for a week, where he and his wife cared for me, as they would for one of their own, until I was able to go about without suspicion. The judge got home the night following the night the Temple was burned, having to ride in the woods on Rock Creek all day, which was on the south side of Rock Creek township.'

"So after nearly fifty years the true history of the burning of the great Mormon Temple is made known. The narrator of this story, as told by Mr. Agnew, was a small boy at the time of the burning of the Temple, living with his mother just west of Ft. Madison, Iowa, and he recollects seeing the light from the burning building on that memorable night. Over twenty years

after the destruction of the Temple I became intimately acquainted with all the parties connected with this narrative."—George H. Rudsill, Bowling Green, Florida.

(A few years after the burning of the Temple, Elders George A. Smith and Erastus Snow visited Nauvoo, and from Lewis A. Bidamon, landlord of the Nauvoo Mansion, were told that the inhabitants of several of the surrounding settlements—previous to the burning of the sacred edifice—were jealous of Nauvoo, and fearing it would continue to retain its superior influence as a town, and the Mormons be induced to return, they contributed a purse of \$500 which they gave to this man Joseph Agnew to perform the diabolical act, and that he was the wretch who set fire to the building. Mr. Bidamon told the brethren that the burning of the Temple did certainly have the effect of diminishing the importance of Nauvoo, for his hotel did not have one-fourth the custom after the burning as it had before the destruction of that magnificent structure.)

(N. B. Lundwall, *Temples of the Most High* [Salt Lake City: Bookcraft, 1993], 397.)

The limestone shell of the temple sat vacant for nearly two years before it was further dismantled by nature. In 1850, a “large storm” or tornado demolished the north wall and critically disabled the east and south walls. The following historical account, including a written report by an eyewitness, explains what happened that auspicious day:

TORNADO STOPS ICARIAN RECONSTRUCTION

In 1849, the ruins were purchased by a French group known as the Icarians, whose philosophy and beliefs were based on communal living. They were led by Etienne Cabet, who had first attempted unsuccessfully to found a colony in Texas. After some delay they started work on the temple ruins in the spring of 1850, with the plan of converting the basement area to communal kitchens and dining rooms. They had only made a start on their work before another disaster, a tornado, struck the temple on May 27. Emile Valley describes it: "The masons began to lay the foundation to rest the columns or pilasters to support the floors...At 3 o'clock p.m. a distant report of thunder announced the approach of a storm. At their request I stepped out to ascertain whether it was a severe storm or not. Seeing only an insignificant

cloud, I reported no danger. We continued to work. The basement of said temple was divided into small rooms on



either side. Two of these rooms had been covered with boards. One on the north side to store green hides. The other on the south

side to store tools. Suddenly, a furious wind began to blow; four of the masons fearing the nonsolidity of the walls, left to seek shelter elsewhere. Seven of us remained, taking refuge in the tool room on the south side. If there is a Providence it was on our side, for hardly had we taken our position than the tornado began to tear small rocks from the top of the walls and flew in every direction. We became frightened. Some proposed to run away, others opposed it on the ground that it was dangerous, as those loose rocks could fall on our heads and kill us. Before we had decided whether we should stay or run, one of them that was watching exclaimed: 'Friends we are lost, the north wall is caving in!' And so it was. A wall sixty feet high was coming on us, having only forty feet to expand. We fled to the southwest corner, deafened with terror. (History of the Experiment at Nauvoo of the Icarian Settlement, *The Nauvoo Rustler*, Nauvoo, Illinois, n.d., pp.8-9.)

In addition to toppling the north wall, the tornado did such damage to the east and south walls that they were shortly pulled down as a safety precaution, and the Icarians transferred their efforts to the ground outside. They built a school building of temple stone that is still standing, and several frame apartments on the temple block.

For the next fifteen years the ruined west front stood picturesquely, still considered worthy of note by visitors. Two artists' sketches and a tintype date from this period, and they show the massive masonry remains and the fallen blocks and rubble where the rest of the building had stood. During this time extensive stone salvaging went on, for use in local buildings.

Finally the weakened ruin was demolished and the site filled in and leveled. *The Carthage Republican* on February 2, 1865 reported:

“The last remaining vestage (sic) of what the famous Mormon temple was in its former glory has disappeared, and nothing now remains to mark its site but heaps of broken stone and rubbish. The south-west corner, which has braved the blasts of ten or fifteen winters—towering is sad grandeur above the surrounding buildings—a marked object for many miles, the shrine of the pilgrimage of thousands who have annually flocked to gaze in wonder and awe upon the beautiful ruin,—is no more. The eye of the stranger and traveler who approach the classic city of Nauvoo will no more rest upon the towering ruin that first gives notice of their proximity to the sacred soil, where once tread the hurrying feet of thousands of the ‘Lord’s anointed.’

“The old ruin has been in process of demolition at times during the past winter. One day last week a mine was placed beneath the remaining portion yet standing; and with the blast that followed the last of the famous Mormon temple lay prone and broken in the dust. We understand that the stone, most of which is uninjured, has been sold to parties who contemplate building residences and wine cellars. The facial and other decorations surrounding the columns are reserved by the proprietor, Mr. Dornseiff. Of the large number of decorations, stone carvings, &c., with which the temple was beautified, hundreds have been secured by curiosity seekers in all parts of the country; and numbers have even gone to Europe.” (*Carthage Republican*, Feb. 2, 1865, from *Rediscovery of the Nauvoo Temple*.)

Nauvoo's beautiful temple had been desecrated, fired, and dismantled. More than half a decade's work reduced to rubble.

Within modern Nauvoo remain the traces of the once sacred House of the Lord. Many of the stones from its walls have found themselves in turn-of-the-century homes and other city buildings. Those stones remain a testimony to the community of the once lively, industrious society that had its place there.