

property to divide the money among the heirs but could not because they were too stubborn to correspond with Harriet to get her permission and signature.

The following account by Wendall J. Ashton adds interesting information about John Parry Sr. Wendall Ashton writes:

In one respect, the night of June 26-27, 1844 marks the one hundredth birthday anniversary of the famed Mormon Tabernacle Choir. This is the intriguing story, which has been hidden from the headlines of history by more momentous contemporary events.

It was a sultry June night one hundred years ago in a little Illinois prairie town called Carthage. The town's population of about (400) had swelled like a river in floodtide during the past few days. The air was charged with excitement. Joseph Smith, the Mormon Prophet, was lodged in the town's jail.

The hour was late and Joseph Smith lay on a mattress on the floor of an upper room in the prison. With him were a few friends who had been permitted to spend the night with him. But they couldn't sleep much; they were too tense.

Lying on the mattress beside his leader was a salty Welsh Sea Captain, . . . Dan Jones. There in the stillness of the night, Joseph Smith turned to the . . . Welshman, and whispered, "Are you afraid to die?"

Dan Jones replied that he wasn't. Then the Prophet said . . . "You will see Wales, and fill the mission before you die."

So far as is known, the statement was the Prophet's last recorded prophecy, and this prediction that memorable June night in Carthage one hundred years ago proved to be the harbinger of the Tabernacle Choir.

The next day, while Dan Jones was on a horseback errand for his chief, a mob of men with painted faces stormed the stone-walled jail and shot to death Joseph Smith, the Prophet.

Meanwhile, Captain Jones had taken the wrong road while on his errand, and thereby avoided an ambush of the mob which awaited him. Six months later, however, Dan Jones, the Sea Captain, was on his way to his native Wales . . . as a missionary. He was a vigorous . . . fellow, with deep-set eyes, high cheek bones, and thick, long hair. He was only (32), but already he had earned for himself a college degree in Wales, sailed the seven seas, and plied a steamboat up and down the Mississippi.

Once in the land of his father, Dan Jones plunged into his work with all the vigor of a Paul. Up and down that verdant little land he went, preaching to a handful there, often in little pink or white Welsh cottages with thatched roofs, or to thousands in the town squares and public halls, and along the river banks. He spoke with the rapidity of a machine gun, and with a vividness sparkling with figures of speech.

He spoke in Welsh, which is as different from English as Greek is from Dutch, or in the Queen's own English. He could hold an audience spellbound for hours, whether it was composed of tough Merthyr miners or country gentlemen in Caermarthenshire.

In four years, Dan Jones and his companions brought (4,000) Welshmen into the fold. About (250) of these, some of them infants, some of them bent with years, and some of them rich and some poor, bade Wales farewell one February day in 1849, and set sail for America, with Captain Jones. Wales is a land which throbs with music.

In those days many a Welsh cottage had its crude harp, with strings of hair or leather. Dan Jones' Welsh emigrants took their melody with them....some of them even their musical instruments, even though they knew that space in wagons crossing the plains would be precious.

Reaching New Orleans, the Welshmen took a steamer, *Highland Mary* up the Mississippi-Missouri. Death courted the *Highland Mary* up that stream, and cholera claimed sixty Welsh lives, about a fourth of the company.

They crossed the plains, with ox teams. Forty-niners, rushing to the gold fields the Pacific coast, sped ahead of them. Sometimes the Welsh Saints found shallow graves of gold-seekers whose bodies had been disinterred by the wolves.

When they reached Salt Lake Valley, Elder Jones let his countrymen across the Jordan River, and there across the river they established a little Wales. They were the first foreign speaking Latter-day Company to enter the valley.

Shortly thereafter President Brigham Young called one of these Welshman to lead a Pioneer Choral Group. His name was John Parry Sr, from Dan Jones' native Flintshire in Northern Wales.

Brother Parry's wife was one of those who died on route. He must have been a Welsh farmer as well as a gifted musician, because, it is said he introduced the first alfalfa in the intermountain region.

John Parry Sr., with some Welsh countrymen as a nucleus, raised up a choir which provided music in the old Bowery, located on what is now Temple Square. The Bowery was a temporary shelter - the first tabernacle in the desert - constructed by placing posts in the ground, with timbers laid crosswise and covered with branches. The first General Conference of the Church at which the choir sang was in April 1850.

Compiled by: great grand-daughter Roberta Holt Thatcher, April 1971.



Figure 1 Beautiful Wales

John Parry Jr. Master Mason of the Logan Temple

John Parry Jr. was born 13 Oct 1817 in Newmarket (now Trelawnyd), Flintshire, Wales and died 16 May 1882 in Logan, Utah. Again, John Jr. did not emigrate to the U.S. at the same time as his father.

One year before crossing the plains, John and wife, Harriet Julia Roberts, lost their one-year-old son, Brigham Bernard. Then in 1856 John and Harriet crossed the plains with the Edward Bunker Handcart Company. They left Iowa City 23 June 1856 and arrived in Salt Lake 2 October 1856. This was the third handcart company to make the crossing.

This company consisted of “about 290 individuals, 58 handcarts and three wagons.”¹ A year after arriving in Utah, John and Harriet had another child, Lavinia Charlotte, and in the next several years had four more children: Mary Aneron, Armenia Julia, Sarah Celestia Harriet, and John.

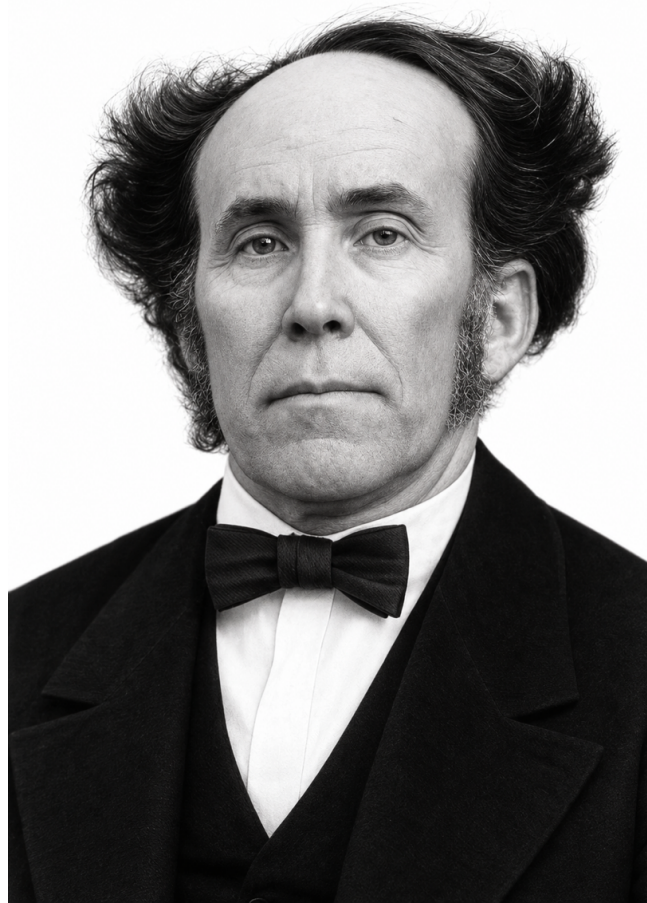


Figure 2 John Parry Jr.

The following short narrative comes from John Jr.’s diary. Remember this: John’s native language was Welsh, yet he gets his points across using English. I have corrected some of his spellings but not all. Through John Jr., you can experience an authentic look at traveling in a handcart company. This short description is worth reading.

We camped in Ioway [Iowa] for three weeks to wait for wagons, And for handcarts. This was the first time for handcarts to be used to go across the plains. The first company went a few days before us, Edmond Ellsworth being Captain,

¹ <http://www.lds.org/churchhistory/library/pioneercompany/0,15797,4017-1-80,00.html>

Another second company started before us. Thirdly the Welsh was organized as a company Edward Bunker being head Captain, and David Grant, myself, and George Davies, being Captains of hundreds, After we traveled the first day and put up our tents, it began thunder & lightening, and we had the aufulest (awfullest) storm that I ever witnessed in my life.

(I omitted to mention one of my connection who came with us from Wales, Thomas Parry, son of Robert Parry of Newmarket, who we left at Ioway [Iowa] being engaged to drive a team to Dan Jones over the plains. But Robert got wet and caught a cold, and died, in the neighborhood of Newton, Ioway [Iowa].)

After we got dry the following day, we started again and traveled hard. Our ration of food was half a pound of flour a day, and a little tea and sugar and a very little of anything else[.] we had a hard task to stand the journey from Ioway [Iowa] to Council Bluffs. Distance of about 300 miles, When at Newton we stopped over Sunday, <till> and many of our Camp, on account of shortness of rations, Made their minds up to stop at this Place, and engaged with some of the Gentiles to work for them.

And on Monday morning, several of the crowd turned one side with their handcars, by going through the above town. I went after them, while the Camp went ahead, to persuade them to come along, at last I prevailed on them, then we started after the Camp, which was far ahead, and when I was about the middle of Newton, I was immediately surrounded by a large crowd of mobs, who was very mad, because I persuaded those that had promised to work for them, to come along.

After a little talk the[y] did send several from the crowd to get Tar & Feathers, to put on me, while I was surrounded Brother [John] McDonald came, that had been in some store, and asked why did they stop me on the highway; and while they turned their attention to him, I slip through the crowd and made my escape, by turning round a corner I turned my head and saw many coming after me. Then I took to run, and before I came to the Camp I was overcome by two ruffians, who began to take hold of my collar, but I spoke very harsh and independent to them and got from them after a while.

Great many mobs came after us some on horses and others on foot, with revolvers, clubs &c to try to persuade some of either men or women to turn back, that they would get good situations or farms to them, &c. But not one of them went, after a while they went back, they did not know me, as I did change my clothes, then we traveled on from day to day until we at last came to Florence, where we had a fit out to cross the plains, (a few did stay on the way.)

I labored very hard to help some widows and fatherless, and the weak, to pull their carts up hilly places [places], &c, beside pulling my own along with my wife [Harriet] and my sisters Young Daughter, Elizabeth.

We stopped at this place about a week. James McGaw, had the charge of the starting of the emigration over the plains. In the beginning of August, 1856, we started over

the plains. Buried sister Emma Brooks, from near Newmarket Wales, the day before we started. Her death was caused by diarrhea.

We had more food, now, than before, 7 lbs. a week to cross the plains, and some few things besides, Yet not near enough, as we were working so hard in pulling our little Trinkets & food only 17 lbs. each was allowed beside our food, and we had an ox team, to every hundred, to help us,

After traveling a few days, we saw tens of thousands of Buffalos, we killed a few to eat, We did wade the rivers, little children 6 years of age did use to walk 26 miles p[er] day. One evening, one old Brother was missed out of my hundred, about 120 miles west of Laramie; it was ten o'clock when I found out that he was missing. Then I and 2 more went to look for him. After we traveled 8 miles we met the old Brother coming along slowly, had been sleeping on the way, until some wolfs came and Barked at him.

Then we did put him on our hand Cart and took him to camp. Several died on the way, And only one little sick child that never was well, died out of my Company, or hundred, all the way from Ioway [Iowa] to Great Salt Lake City. Somewhere in the neighborhood of the upper crossing of the Platt[e] River, teams from G, S, L, City, came to meet us with flour, which we was in much need, though not out of flour, but not near enough to reach the Valley,

On a Sunday at the Pacific Springs, we met Parley, P, Pratt, the Twelve, and others going to the states, we also met Patriarch John Smith, going to meet his sister. He give us some, Salt, Indians met us some times, and helped us to pull our Carts, which was a great fun for them, we had no trouble of any kind in crossing the plains, only Fatigue, I, worked myself down.

I did pull Samuel Brooks boy, Frank, for some hundreds of miles, as he was an invalid. Hard pull up the Big Mountain. When we came in site of the City, our hearts were overwhelmed with joy, and thanksgiving to the Lord, that our lives were spared, through such a journey, and traveling in such a manner, that history has no comparison.

When near the city my father met us on horseback. Tears of joy filled my eyes when I met him, and we kissed one another. We arrived in the city on the 2nd of October, and had a glance at President B Young [at] the time we entered the city. We camped on the Union Square.

When John Parry Jr. died, the local newspaper published information to honor him. A newspaper article titled "In Memoriam" was contributed to *FamilySearch* by Parry Hendricks Joyce.

IN MEMORIAM

We have already made mention of the death at Logan, Cache County, of Elder John Parry, Master Mason of the Logan Temple. We are enabled to present some details relative to the life of this most excellent and much respected man. He was the son of

John Parry Sr and Mary Williams, and was born at Newmarket, North Wales, on the 13th of October 1817.

He was one of a family of seven children. In his youth he had a few years of schooling; but at the age of twelve years was placed in charge of some sheep and cows belonging to his father. A few years afterwards, he worked with his father, learning the trade of a mason. He soon acquired considerable skill in his labor, and at the age of nineteen years he took contracts for building, which he fulfilled very successfully.

In the year 1844, he learned from one of his friends that Joseph and Hyrum were killed. He had heard false reports about Joseph Smith and the "Mormons" before this, and was somewhat prejudiced against them. As soon as the news was told him of Joseph Smith's death, something whispered to him, "He was a servant of God."

He heard but little about the Latter-day Saints until he removed to Birkenhead, in 1846. While living there he visited Liverpool and was invited to go and hear some Latter-day Saint Elders preach.

He attended two of their meetings, one in the daytime and one in the evening. At the close of the evening meeting, he and his father handed in their names for baptism. On the 12th of September, 1846, he and his parents were baptized into the Church of Jesus Christ of Latter-day Saints by Elder Thomas Wilson.

He was ordained an Elder about the 7th of October of the same year, by Apostle John Taylor. In March, he was called upon to preside over a branch of the Church in Birkenhead.

After he was ordained an Elder, he spent his time working at his trade for support, and travelling through Wales to preach the Gospel, and organize branches of the Church. Many times in his labors he was mobbed, and once or twice barely escaped with his life.

On the 26th of December, 1853, he was married to Harriet Julia Roberts, and in the beginning of the year 1856, after laboring in the ministry nearly ten years, was released to emigrate to Utah.

He embarked at Liverpool on the 19th of April, crossed the Plains in a handcart company, and arrived in Salt Lake Valley on the 8d of October, 1856. He settled in Salt Lake City.

In the fall of 1857 he was ordained a member of the 37th Quorum of Seventies. He was called upon a mission to Great Britain in April 1865. He labored faithfully upon this mission until released to return home, after an absence of four years.

After returning home, he worked at his trade in Salt Lake City and adjacent places until the 7th of August, 1877, when he was called to take charge of the mason work on the Logan Temple. He accordingly removed with his family to that place.

He superintended the building of the Temple until his death, which occurred at 12m. On the 16th of May, 1882. He passed away peacefully without a struggle, surrounded by his family.

On the 1st of August, 1880, he was appointed to preside over the High Priests Quorum of the Cache Stake of Zion. Since he joined the Church, he has been true to his covenants and labored faithfully for the building up of the kingdom of God.

He was a kind and indulgent husband, father and friend. In his disposition, he was quiet and unassuming, and was never known to find fault or complain, but when called upon to do anything cheerfully obeyed without any questions. He was a truly excellent man; and by his departure society is deprived of an honest citizen, a true Saint, and a generous, kind-hearted friend. He loved his relatives and friends, and in return was beloved by all who knew him.

Parry family members have uploaded to *FamilySearch* important and useful documents which not only highlight the lives of their ancestors but also give telling information about their ancestor's environments. They illuminate the past. This next article exemplifies this pattern. The document is well written, helpful, and very enlightening.

Handcart Insights

John Parry Jr. & Harriet Parry

Ten handcart companies made the journey from Iowa to Salt Lake City between 1856 and 1860. Eight arrived with little trouble, but the fourth and fifth met with disaster that rivals the story of the Donner Party. **John and Harriet** traveled with the Third Handcart Company. Handcarts offered an alternative to the slow and cumbersome wagon trains. Handcarts were both cheaper and faster than covered wagons. And since they travelled with fewer cattle, they were of little interest to Native Americans.

From the Missouri River to the Salt Lake Valley, travel by handcart took about 65 days. For a wagon, the journey took an average of 100 days. The people of the Third Company of 1856 were largely Welsh, very few of whom spoke English. They crossed the Atlantic on the *S. Curling* in the spring of 1856, accompanied by a representative of the Church who arranged their transportation and provided support on the journey.

Six infants died and two were born on the sea voyage. Measles infected many young children on the voyage across the Atlantic, one of whom was consigned to "a watery grave."

John and Harriet prayed for the safety of their young child, Brigham, while at sea. Their ship arrived in Boston in early June and the passengers rode the train to Iowa City (some of them in cattle cars) at a cost of \$11 per person.

In Iowa City, young Brigham succumbed to the measles. The child was in great distress, and John and Harriet agreed to “place him in the hands of the Lord.” They prayed that God would take the child if it were God’s will, and the child died peacefully soon thereafter.

Brigham and another young child who had died of the measles were buried in the same grave. John and Harriet were relieved that they “did not have to cast him in the ocean.”

John and Harriet helped build the handcarts they would use on their journey across the plains. Handcarts were small—the wagon box just 58” long and 45” wide with a lip of about eight inches. The carts were pulled by one or two people using a front bar that extended from the cart. They were often pushed from behind as well.

The carts were flimsy with hickory axles and hooped wheels. Many carts were made in a hurry and of unseasoned wood, which shrank, warped, and eventually cracked in the summer heat.

For the journey, each cart carried bedding, extra clothing, and cooking utensils—the load being limited to 17 pounds for each adult, 10 pounds for each child. Trying to circumvent these restrictions, some Mormons wore several layers of clothing and tied valuables to their apron strings.

The company included one provision wagon for each hundred pioneers. These wagons were drawn by three yokes of oxen and carried food and one tent for every 20 people. The tents were round, with a center pole. The pioneers slept with their feet to the center like spokes on a wheel.

Early in the journey, the travelers had flour (about a pint per adult per day), tea, coffee, sugar, rice and bacon; later, they existed on flour cakes made of “self-rising” flour and wild game.

The Third Company started with 18 milk cows and some beef cattle for meat, which they supplemented with buffalo as they came upon herds. Among the Third Handcart Company of 320 people, two men were blind, and one, having lost a leg, walked on a wooden prosthesis.

Some of the women were pregnant or nursing infants. The company included a widow with five children. The Third Handcart Company left Iowa City on June 23, 1856, under the leadership of Captain Edward Bunker. The Company was divided into smaller units of 100. **John Parry, Jr.**, was elected captain of one of these.

As they passed through the small town of Newton, Iowa, some townspeople offered land to any who would stay and work for them. When the company moved on, the captains realized that some members had taken the offer. John was elected to go back and try to persuade the renegades to return.

He was gentle and persuasive and successful. The repentant apostates traveled quickly to catch up with the train, but when it was discovered by the townsfolk that the workers had left, a mob gathered and pursued them, intending to tar and feather John.

The mob was talked out of this project by a sympathetic shop keeper, and the splinter group soon joined the main company.

Handcarts Passing through Iowa

The company spent some weeks in Winter Quarters (now Florence, Nebraska) for repairs, setting out again on July 30. Even at the beginning of the trip across the plains, the rations were insufficient for the strenuous walking—up to 26 miles a day—and pulling required.

John's Chief Duty --- His Company of 100

A captain was “expected to give all his time and attention to his company,” to oversee the rationing of provisions, and to help equalize the labor. This meant that John could not often be with Harriet. It was she who pulled their handcart.

Over the plains, the company averaged 20 miles a day. With difficulty and fatigue, but without significant tragedy, the company arrived in Salt Lake on October 2, 1856, having walked over a thousand miles. They were greeted by a brass band, church dignitaries, and townspeople bearing gifts. According to one of the assistant captains, the company “traveled in peace and harmony.”



Figure 3 Harriet Parry

John Parry, Jr., wrote, 'We had no trouble of any kind crossing the plains, only fatigue.' The two following handcart companies (the fourth and fifth) left late that year and suffered stampedes, lack of provisions, and severe weather that stranded them in Wyoming.

Mormons from Salt Lake City set out to help them, but deep snow hindered their efforts. It took the rescuers two weeks to reach the companies. With the rescuers' help, the immigrants reached the Valley, but not until November.

Of the original 980 in the two companies, 213 died on the way. Sophia (sister of Richard Fryer) and Thomas Geary along with their three-year-old daughter travelled with the Willie Handcart Company but transferred to the Hodgett Wagon Train at Fort Laramie. This train was also stranded in Wyoming and rescued.

Sophia gave birth to Echo Workman Geary in Echo Canyon 50 miles from Salt Lake City on December 9, 1856. Echo's middle name was given to her in honor of one of the company's rescuers.

Upon arrival in the Salt Lake Valley, John Jr. and Harriet stayed for a time with John's father and his wife Harriet. They eventually purchased an adjacent lot. There is no mention of the relationship between the two Harriet Parrys who were close in age.

In Salt Lake City, John Jr. and Harriet had five children, all of whom survived to adulthood. In 1880, they moved to Logan, Utah, where John Jr. worked on the Logan Temple.

John Jr. and Harriet died in Logan, Utah.

John Parry, Jr. (1817-1882)

Harriet Julia Roberts Parry (1829-1902)

The section just given apparently came from the book *Handcarts to Zion* by LeRoy R. Hafen and Ann W. Hafen. It was contributed to *FamilySearch* by Janice Thorup. Appreciation is felt for both the LeRoy and Ann Hafen, now deceased, and Janice Thorup.

Now we move to an important document that discusses the building of the Manti Temple. Here Edward Lloyd Parry was the chief mason just as he was with the St. George Temple. His son, Edward Thomas Parry, was also a skilled mason. Edward Thomas Parry is the author of this next important document.

Building the Manti Temple

Written by Edward Thomas Parry

Monday, November 15, 1849, Sanpete Valley was settled by a company under the leadership of Isaac Morley, Seth Taft, and Charles Shumway. They located near the present site of Manti, making their winter quarters on the south side of the hill where the Temple now stands. On July 31, 1850, President Brigham Young and Heber C. Kimball left Salt Lake City on their first visit to Sanpete Valley. They returned August 12th. While on this visit (August 5th), President Brigham Young pointed out the site for a temple on the hill where the Temple now stands.

In an early day when President Young and his party were making the location of the settlement at Manti (which was no doubt at the time mentioned above), Heber C. Kimball prophesied that the day would come when a temple would be built on Manti Hill. Some people disbelieved and doubted the possibility of even making a settlement here. Brother Kimball 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. (See Life of Heber C. Kimball, Page 446)

This prophecy has been fulfilled to the very letter. I can testify to the truth of this, as I helped to quarry two stones from the very hill on which the Temple stands; one was taken from the south side of the

hill near and east of where the Temple now stands. We loaded it on the wagon July 24, 1878 and it was hauled by ox-team to York, to the U.C.R.R. Terminus, then shipped to Salt Lake. The other one was quarried from the same hill east of the Temple and shipped sometime later in the same manner as the first.

They weighed 5,600 and 5,020 pounds respectively and are used for tablets in the east and west ends of the Salt Lake Temple, on which are carved 'Clasped Hands' emblematic of strong union and brotherly love, characteristic of Latter-day Saints through what they have been able to accomplish so much both home and abroad. It might be interesting here to note the following item, as no doubt the stone herein mentioned came from the hill on which the Manti Temple now stands:

During 1852, William Ward, a young architect and sculptor, a native of Leicester, England, but then a resident of Utah, carved out of Manti rock several handsome specimens of his handiwork. One of these was a block for the Washington Monument, a contribution from the territory previously authorized by the Legislature. The stone was three feet long and two feet wide, and six and a half inches thick weighing 500 pounds. The center was the emblematic Beehive and under it the word, Deseret.



Over the hive was the All-Seeing Eye. The whole was surmounted and flanked with foliage and other symbols beautifully wrought by the sculptor's chisel. This stone when completed was forwarded to Washington, and in due time found its place among similar offerings from the various states and territories in the grand and lofty structure reared to the memory of the Father of His Country." (See History of Utah, by Orson F. Whitney, Pages 494-495)

My father, Edward L. Parry, myself and two brothers, John L. Parry and Bernard Parry, furnished the stone for the Annex of the Salt Lake Temple; also for the exterior casings of the windows in the towers, and the inscription tablet in the east tower, and the tablets in the east and west towers on

which are carved the All-Seeing Eye, symbolizing The Grand Truth recorded in the Scriptures. “The eyes of the Lord are in every place beholding the evil and good.”

The quarry from which these stones were shipped is situated northeast of Ephraim and was taken up by my father and myself in 1880, from which some of the stone to finish the Manti Temple was also quarried; my father and I donating therefrom over fourteen-hundred dollars in royalty for which we were not credited on the books.

At a conference held in Ephraim, December 4, 1873, President Brigham Young said, “Before two years we will commence a temple in Sanpete County.” Many of the people not being aware of the fact that the site for the temple had previously been pointed out by President Young, and not knowing of the prophecy of Brother Heber C. Kimball relative to it, or in their over-zealousness to have the temple built in their particular town, began a vigorous campaign in behalf of their respective place, and selected a plot on which to build it, and called it the temple block or lot.

Manti had previously commenced building a meeting house in the center of the block on which the high school and other building are now situated, but took up the foundation and moved it to the south east corner of the block where it now stands. Their idea was that if the temple was built in Manti, it would occupy the center of the block and they gave the square the name of Temple Block.

The people of Ephraim desired the temple to be built in their town. They spent considerable time and means in getting out some large blocks of stone, and hauled them down to the site they selected for the temple, to show what excellent facilities they had for furnishing the stone for the building of the edifice. Their stone remained on the lot for some time and was eventually used in the steps of the Ephraim Meeting House.

President Canute Peterson was so confident that Ephraim would yet be selected, that even in 1877, after he had attended the dedication of the St. George Temple and after Edward L. Parry of St. George had been called to go to Sanpete as Master Mason, President Peterson on returning home had selected a home in Ephraim for Brother Parry and family to reside in while building the temple. The competition became so keen between the towns that President Young advised some of the Apostles to make an investigation of the various claims and report their findings.

At a conference in Ephraim, Sanpete County, on June 25, 1875, nearly all the speakers expressed their feelings in favor of having a temple built in Sanpete and then they expressed their views as to where to build it. Daniel H. Wells said in Manti; Lorenzo Snow did not mention any place; George Q. Cannon, Brigham Young Jr., John Taylor, Orson Hyde, Erastus Snow, Franklin D. Richards, Lorenzo D. Young and A.M. Musser said Stone Quarry, Manti.

President George A. Smith (the grandfather of the present Apostle George Albert Smith) stated that in his opinion Manti would be the proper location, as the health statistics showed that Manti had the best health record, hence, as people would be coming from far and near, it would be a good factor in Manti’s favor. The rest of the speakers did not express opinions as to the place.

President Brigham did not say where, but said he would soon tell the place. At four o’clock p.m. the same day, he said the temple should be built on Manti Stone Quarry, which was the location designated by the Angel Moroni, hence his reason for so deciding. (This was related to me some time in 1878 by

John H. Miles who states he was present at the time). Many thought he had reference to a flat stone spur in a field north and west of the Fairground, which is large enough for a fair sized building.

Sunday, June 27, 1875, President Brigham Young said he wished his son, Joseph A. Young, to be the architect and superintendent for the building of the temple, but he died at Manti after a brief illness, August 5, 1875, and William H. Folsom of Salt Lake City was appointed to succeed him. Hence, as stated December 4, 1873, before two years, commencement had begun on building a temple in Sanpete County.

Sunday, November 5, 1876, a circular was read, issued by President Brigham Young and Counselors and seven of the Twelve of October 25, 1876, from which is the following extract:

We feel led to say to the Latter-day Saints throughout these mountains; Let us arise and build temples unto our God, at such places as he shall designate into which we and our children can enter and receive those blessings that he has in store for us.

Let the Bishops of the settlements in Washington, Kane, Iron, Piute, Beaver, Millard, Sevier, Sanpete, and Juab Counties call all the people of their wards together and ascertain from them how much each one is willing to do in labor and means monthly, quarterly, or annually, toward the erection of a temple at Manti, Sanpete County.

At the time of the dedication of the St. George Temple, April 6, 1877, President Brigham Young appointed Edward L. Parry, the Chief Mason of the St. George Temple, to be the Master Mason of the temple in Manti.

April 24, 1877, Architect and Superintendent, William H. Folsom, arrived in company with Jesse W. Fox, Surveyor-General, and Truman O. Angel, Church Architect, for the purpose of laying out the Manti Temple Site.

Brother Edward L. Parry, Master Mason, arrived from St. George in company with President Brigham Young and Company to take charge of the excavation and preparation of the grounds.

Early on the morning of April 25, 1877, President Brigham Young asked Brother Warren S. Snow to go with him to the Temple Hill. Brother Snow says: "We two were alone; President Young took me to the spot where the temple was to stand; we went to the southeast corner, and President Young said:

Here is the spot where the Prophet Moroni stood and dedicated 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.'" (See Life of Heber C. Kimball, Page 447.)

April 25, 1877, at high noon, in the presence of several hundred people, President Brigham Young dedicated the southeast corner of the Manti Temple by prayer. In order to determine where the southeast corner should be (which was usual when dedicating the ground), it was necessary to climb the hill. President Young took his cane as if feeling for a soft spot. It appeared to some of those looking on as if it were suddenly pulled down. President Young announced that directly under that spot should be the southeast corner, when the excavation had reached to bedrock.

The surveyor, Jesse W. Fox, placed his instrument over the spot, took a point directly west and one directly south. After the excavation was completed the Surveyor then located where the corner should be - where the two lines crossed.

The actual work of the excavation began Monday, April 30, 1877. In order to prepare the ground to reach the bedrock it was necessary to excavate to a depth of fifty feet or more at the east end of the building. It took two years to complete the excavation and prepare the grounds preparatory for the building. This labor was done mostly by donation, the men and teams coming from the settlements comprising this Temple District. Many of the towns built cabins on the first street south of the temple for the accommodation of the men from their respective district while thus engaged.

In order to loosen the ground and make it more easy to move, tunnels were driven in some twenty to thirty feet; then wings of some ten feet were made forming a "T" in which were placed several hundred pounds of powder; to these, two double rows of fuse were run to insure perfect ignition. The tunnels were then refilled and the fuse was lighted. When the ignition reached the powder there would be an explosion, the result being an upward heaving and an outward thrust, loosening hundreds of tons of debris. Sometimes a second explosion would occur caused by the accumulation of gases from the first one.

This method was repeated until the excavation was completed. When these blasts were to be set off, notice was sent out beforehand and many people came from far and near to witness them. The little town of Wales in Sanpete County played a very important part in the work, furnishing a number of men who were miners and accustomed to the using of powder. The material from the excavation was used in forming terraces on the west and south of the building. These terraces were to be planted with shrubs, flowers and vines, which were to overhang the walls of the terraces, giving the appearance of overhanging gardens. This was the original plan outlined by President Brigham Young.

This plan was discarded by the intervention of a landscape gardener and has undergone change by other landscape gardeners who came along from time to time, each having other ideas of their own. To me, the original plan outlined by President Brigham Young would have been more beautiful and grand, and more in keeping with the surroundings.

On May 14, 1879, the cornerstones were laid. President John Taylor laid the one at the southeast corner; Bishop Edward Hunter, Presiding Bishop of the Church, laid the southwest; President Frederick W. Cox, President of the High Priests Quorum of Sanpete Stake, the northwest; and Horace Eldrege, Senior President of the Seventy, the northeast.

Just previous to the services of laying the cornerstones it began raining and it looked as if there would be a heavy downpour. President Taylor looked up, and smiling said: "It will clear up in a few minutes," which it did, and lasted so until after all the cornerstones had been laid. A platform had been provided in the center of where the building was to be for the speaker. The meeting had just begun when a terrific wind with almost hurricane effect came on with a heavy downpour of rain, causing all to scurry for shelter.

Bishop Edward Hunter, speaking of it afterwards, said that the Devil held off long enough for the cornerstones to be laid. The Manti Temple is 172 and a half feet long, 95 feet in width. From the ground to the square it is 82 feet. The east tower is 179 feet high, the west tower 169 feet. The base of the foundation is 63 feet above the level of the county road on the west. From that base to the

point at which the steps to the east entrance begin is 50 feet at the east end of the building, it being built up against the hill.

The foundation is built of a buff-colored white limestone quarried from near the warm spring south of Manti. The remainder of the building is constructed of white oolite stone obtained near the building and quarries east of the Temple, and from Parry Brother's Stone Quarry northeast of Ephraim.

The towers above the stonework are built of lumber, but are not in keeping with the architectural design of the building itself. The principal part of the lumber came from the mountains east of Spring City, the sawing of which was under the supervision of Lewis Anderson and Amos A. Tucker. Some long-leaf pine lumber came from near Panguitch. Some black walnut and bird's-eye maple was imported from the east.

The lime was obtained by burning lime rock from the hills west of the Valley. The sand for the mortar was obtained by crushing sandstone quarried from the hill east of the Temple. Among some of those who had an active part during the construction of the Temple were: William H. Folsom, Superintendent and Architect; Edward L. Parry, Master Mason; John B. Malin, Secretary and Treasurer; Lewis Anderson, Chief Bookkeeper and Telegraph Operator; Harry Roberts and Frank Y. Taylor, Draftsmen; Joseph J. Taylor, Timekeeper; Niels L. Christensen, Assistant Master Mason; Warren S. Snow who had charge of the excavation and quarry;

Edward T. Parry got out the details of the stonework, giving the dimensions to the quarry men, instructing the stone cutters as to the sizes and shape into which they should be cut, then to the masons as to where they should be placed in the building. He also cut the large door sill in the west entrance and the treasure box which was placed in the southeast corner and assisted in placing the four cornerstones preparatory to their being pronounced laid.

On one occasion when the Superintendent and the Master Mason were to attend a conference in Salt Lake City and were to be gone ten to fifteen days, they drove on to the grounds and Brother Folsom called to E.T. Parry and said, "Ted (as he was familiarly called), while we are gone you are the Superintendent and Master Mason, and in full charge."

Hyrum W. Taylor had charge of the Machine Shop and Planning Mill. Thomas Higgs was Engineer, Peter Ahlstrom, Pattern Maker. Henry Parsons and William Jones had charge of building the trusses and roofing. William Asper was foreman of the carpenter work of the interior and the construction of the woodwork of the towers; William Burt, foreman of the plastering; David Miline, foreman of the painting; William Morris, foreman of the fresco and decorative painting; Dan Wegland and Martin Linzie, and C.C.A.

Christensen did the interior landscape painting; Jeppe Jefferson did the woodwork carving; James Crawford burned the lime; William A. Cox Sr. got out the poles for the scaffolding; German Rasmussen and John Rodgers were the scaffold builders. David and Howe Company of Salt Lake City cast the font and oxen.

The entire cost of the building, including the terrace walls (which were later removed) amounted to One Million Dollars. On account of the smoke discoloring the building, the flue was built underground and carried from the building to the top of the hill and a smoke stack built to carry the smoke from the building, under the supervision of Edward L. Parry.

This method, which, by the way, had been suggested to the architect by Edward L. Parry while the Temple was in course of construction, was not accepted until 1889. The water for the Temple and grounds is obtained from a cold clear spring situated at the foot of the mountain about a mile east of the Temple. This spring and land adjacent thereto was purchased from William K. Barton by President Brigham Young who gave in exchange thereof, land and the water right thereto, situated north of and adjacent to the Manti City Cemetery, known as Brigham's Field.

The water was at first conveyed to the temple grounds in wooden pipes and used in mixing the mortar for building the temple. The Master Mason, Edward L. Parry, suggested to the Superintendent, William H. Folsom, to construct a tank a sufficient distance from the spring in order to secure the complete flow from it. The Superintendent did not adopt this suggestion but built a small building directly over the spring thereby backing up the flow. In after years, the wooden pipe became so full of leaks it was found necessary to replace it, which was done with steel pipe.

I suggested to President Lewis Anderson of the Manti Temple, that now would be an opportune time to build a new tank a sufficient distance from the spring to get a complete drainage from it, and also build it large enough to store all the surplus water. This suggestion, however, was not acted upon; the reason given was that it would be necessary to lower the pipe for a short distance - the result is that they are now getting only about one-half the quantity of water that they otherwise could. The method adopted with which to obtain the wherewith to pay for the labor and other expenses entailed in building the temple was through free-will offerings and the tithing from the settlements comprising the Manti Temple District, being the counties of Washington, Kane, Iron, Piute, Beaver, Millard, Sevier, Sanpete and Juab, and through allotments made by the Trustee-in-Trust of the Church.

Cash Prices

The tithing and donations of that time were paid in what the people mostly raised, via: horses, cattle, sheep and farm products, for which there was a uniform price prevalent through-out the tithing offices of the Church at that time, which was from two to three times higher than they could be purchased for cash. For comparison a few items are here listed:

Tithing Prices

Wheat \$1.20 per bushel
Butter .20 per pound
Eggs .20 per dozen
Milk Cows 45.00 per head
Wheat \$.33 to .45 bushel
Butter .10 to .12 pound
Eggs .06 to .08 dozen
Cows \$12 to \$15 per head

The wages paid were from two to six dollars per day according to class of employment. The day's labor consisted of ten hours, being from 7 a.m. to 12 noon and from 1 p.m. to 6 p.m., making the hourly wages from twenty to sixty cents per hour. Compare this with the wages of today where the hourly pay is from forty cents to one dollar and ten cents for the same classification, living prices being about the same as the tithing prices were then. We were allowed one dollar in cash, or order on the mercantile store, and one dollar order on the meat market per week.

All the rest of the pay was paid in such articles that were paid in tithing and donations. A writer, describing the Temple, says: “Against a lofty background formed by the Sanpete Mountains to the East, this Temple tops the brow of a bench, looks over the Sanpete Valley and is visible to almost every town and community whether North, South, or West. Indeed, one cannot enter Sanpete Valley but his eye soon is drawn to the Temple, so prominently is it situated.”



Figure 4 Pioneers built them. We still use them.

Edward Thomas Parry says: In closing this narrative, I deem it would be quite fitting to make the following copy of a stanza rearranged by my father, Edward L. Parry, Master Mason, which expresses his feeling and the emotions it made in his heart while viewing the Temple and grounds:

On the Mountains near Manti in rapture I strayed
While the sunbeams were bright on the field.
And charmed with the prospect around I surveyed
The beautiful harvest should yield.
Manti has been blessed with a Temple so fair.
The building is noble and proud.
Apostles and Prophets in it declared
The Gospel of the Kingdom aloud.

Before we completed the steps and the gate
Persecution came on us so loud.
Which was intended to crush our fortune and fate
But it passed like a storm in the cloud.
'Twas thus that I mused while I wandered away,
'Through the towers of the building sublime
Which now are majestic, ne'er to decay,
Prepared against the ravage of time.
The terraces and towers I left with regret,
And bid them with sorrow 'Adieu'
But the scenes of fair Manti, I ne'er can forget
For memory their charms will renew.