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Religious Life and the Kirtland Temple, 1836-1837

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6-1. View of curtain in lower court as seen from the east, Kirtland Temple. Although the curtain was part of an 1887 replacement system, the photograph shows how the original curtains

might have looked. Because of the curve in the ceiling, this curtain could not be raised all the way up. Photographed by C. E. Miller, 1912.

Chapter 6

Religious Life and the Kirtland Temple, 1836–1837

Dedication

As Joseph Smith had officially organized the Church of Christ on April 6, 1830, dedicating the Kirtland Temple by that anniversary must have been in the back of everyone's mind. The structure seems to have been ready with plenty of time to spare. Extant journals do not mention any last-minute anxieties or flurries of activity other than with the troublesome lumber kilns, which caught fire as workers rushed to dry out green lumber.¹ The only concern expressed by Joseph Smith was about the choir, which, as he charitably observed after listening to their rehearsal on March 16, "performed admirably, considering the advantages they have had." By the time of the dedication on March 27, 1836, the choir seems to have patched up its difficulties, and Joseph Smith was able to describe it as "an excellent choir of singers."²

On that Sunday morning, the Saints began queuing at seven o'clock, until about five or six hundred were waiting outside. Inside, the pulpits were dedicated separately before the congregation was allowed to enter. After the doors opened, between nine hundred and one thousand people were seated. Those without seats filled the vestibule, while still others held a separate service in the schoolroom under the printing house to the west of the temple.³ One verse in Joseph Smith's lengthy dedicatory prayer (D&C 109) summed up the feelings of the congregation:

we ask the[e], O Lord, to accept of this house, the workmanship of the hands of us, thy servants, which thou didst command us to build; for thou knowest that we have done this work through great tribulation: and out of our poverty we have given of our substance to build a house to thy name, that the Son of Man might have a place to manifest himself to his people.⁴

All those in attendance must have felt hearty agreement with these words, for many had sacrificed a great deal in constructing the temple, and constant money worries were ample reminders of their collective poverty. (A full account of the dedication is in appendix C, pages 169–84, below.)

Washing the Feet, Partaking of the Sacrament, and a Night of Prophesying: From the Ohio Journal of Joseph Smith

29 March 1836 • Tuesday

At 11 o'clock A. M. Presidents Joseph Smith Jun Frederick G. Williams, Sidney Rigdon, Hyrum Smith, and Oliver Cowdery met in the most holy place in the Lords house and sought for a revelation from Him to teach us concerning our going to Zion, and other im-[p. 185]portant matter[s] after uniting in prayer, the voice of the Spirit was that we should come into this place three times, and also call the other presidents, the two Bishops and their councils (each to stand in his place) and fast through the day and also the night and that during this, if we would humble ourselves, we should receive further communication from Him.

After this word was received, we immediately sent for the other brethren who came. The presidency proceeded to ordain George Boosinger to the high priesthood and annoint him.

This was in consequence of his having administered unto us in temporal things in our distress. And also because he left the place just previous to the dedication of the Lords house to bring us the temporal means previously named.

Soon after this, the word of the Lord came to us through Presdt J. Smith

Jun that those who had entered the holy place must not leave the house untill morning but send for such things as were necessary, and also, that during our stay we must cleans[e] our feet and partake of the sacrament that we might be made holy before Him, and thereby be qualified to officiate in our calling upon the morrow in washing the feet of the Elders.

Accordingly we proceeded and cleansed our faces and our feet, and then proceeded to wash each others feet.—president S. Rigdon first washed presdt J. Smith jun and then in [p. 186] turn was washed by him—after which president Rigdon washed presdt J. Smith Sen. and Hyrum Smith <prsdt> J. Smith Jun washed presdt F. G Williams, and then pres. Hyrum Smith washed president David Whitmer's feet and president Oliver Cowdery's, then pres D. Whitmer washed pres. W. W. Phelps feet and in turn pres Phelps washed pres John Whitmers feet.

The Bishops and their councils were then washed: After which we partook of the bread and wine. The Holy Sp]irit rested down upon us and we continued in the Lords house all night prophesying and giving glory to God.

This meeting initiated a week of spiritual experiences many of the Kirtland Saints recorded in their journals. At another meeting that night, 416 of the Saints heard a noise

like the sound of a rushing mighty wind, which filled the Temple, and all the congregation simultaneously arose, being moved upon by an invisible power; many began to speak in tongues and prophesy; others saw glorious visions; and I [Joseph Smith] beheld the Temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the Temple), and were astonished at what was taking place. This continued until the meeting closed at eleven p.m.⁵

The following Wednesday, March 30, at a meeting sometimes described as a pentecost, “the Saviour made His appearance to some, while angels ministered [sic] unto others.”⁶ These events must have justified the extreme sacrifices made to build the temple.

The Temple’s “Vails,” or Curtains

A unique feature of the temple was the series of heavy canvas curtains that could be lowered from the ceiling to divide the rooms into smaller classrooms and chambers. Large curtains divided the main court into quarters while smaller ones enclosed the pulpits at each end so “a vail that is suspended to the upper ~~ceiling~~ floor . . . will at any time when necessary be let down and shut off each stand or seat by itself”⁷ (fig. 6-2). A visitor to the temple in 1850 described the curtains as being of canvas, “heavy as sails to a ship. . . . fastened at [the] bottom to large rollers and rigged with ropes and pulleys at [the] top like curtains in theaters.”⁸ By rolling the curtains up or down, the Saints could configure the large lower court to serve several different functions. Though curtains were planned for both the upper and lower courts and though workers began installing a pulley and roller system for curtains in the upper court, that system was never completed, and curtains were never hung there.

The Saints’ use of the term “vail” (veil) for the curtains demonstrates their desire to connect the temple with its Solomonic forerunner,⁹ though dividers were not a new idea in Ohio architecture. For example, the Yearly Meeting House of the Society of Friends (Quakers) built in 1814 in Mount Pleasant, Jefferson County, Ohio, has an elaborate system of panels that could be lowered to divide the room in half lengthwise. However, even though Joseph Smith traveled nearby on the Ohio River while making his first trip to Missouri,¹⁰ significant differences between the two sets of dividers make a direct influence of the meetinghouse on the Kirtland Temple unlikely.

Wilford Woodruff Journal

November 25, 1836

We soon entered the village & I spent one of the happiest days of my life at this time in visiting Kirtland & the House of the Lord & the Presidents & Elders of the Church. I was truly edified to again strike hands with President Joseph Smith Jr. & many other beloved saints of God who are rolling on the mighty work of God & of Israel after being seperated from them for 2 1/2 years & among the rest I was filled with joy with the priviledg of again meeting with Elder Warren Parrish & also being made acquainted with his Companion Sister Parrish. There is an enjoyment in meeting our brethren & companions in tribulation that the world Knows not off because it flows from a Celestial Source.

After Spending a short time in Conversing With my friends A more important scene was now to open to my view that Kings ever saw or Princes ever Knew in this generation Which was to visit the Temple of the Lord & its contents. Elder Smoot & myself visited each appartment of the House accompanied by Elder Parrish & I must confess the scenery in indiscribable. When I entered the threshold of the house & Passed into the lower room their was great Solemnity if not Awe immediately overwhelmed me. I felt indeed as if my footsteps were in the Temple of the Lord.

After walking into the Pulpets, erected for the Priesthoods & viewing the curtains [fig. 6-1] all bespeaking that grandure, solemnity & order that nothing Short of wisdom from God could invent . . . Many other important views I was Privileged with in the upper story the school rooms, belfry &c. all indicating great Architecture & wisdom.

November 29 [27], 1836

Upon this Lords day Elder Smoot & myself accompanied Elder Parrish to the house of the Lord for the first time to behold the Congregation of the Saints assembled within its walls for the Purpose of worshiping God. . . . After I entered the house & was seated I cast my eyes upon the Pulpits aranged in order for the High Priest I beheld the Patriarch Joseph Smith sen. standing in the upper Pulpet. & President Joseph Smith jr. & Elder Carter in the second one & in the third Elders Parley & Orson Pratt & W. Parrish was seated soon Elder Carter arose & opened meeting by Prayer & then Preached the gospel unto us & was followed by President Joseph Smith jr When meeting was dismissed & after an intermishion of an hour we again met in the house of the Lord & I was called into the stand in company with Elder Smoot & requested me to Preach to the People. (Woodruff, *Journal*, 1:106-8)



Courtesy RLDS Church Archives.

6-2. Lower court, east pulpits and window, showing hooks in the ceiling above the pulpit. These hooks, which were removed before 1934, supported the curtains, or “vails,” that could enclose each tier of pulpits. A four-inch space between the two sets of center pews served as a passage for one of the curtains dividing the congregational space. Photographed about 1888.

The first difference is that the wood-framed panels of the Friends’ meetinghouse partition are far more substantial than the canvas curtains in the Kirtland Temple, and their greater weight required a totally different scale and level of technology for the lifting mechanism. In addition, the Friends’ partition was designed to separate men and women attending the same service, while the temple’s curtains were designed in part to accommodate concurrent meetings. Spatially, the Friends’ meetinghouse was a large balconied hall. The partition could never create convenient classrooms, as in the temple, since the panels divided the room into long, proportionately thin sections overlooked by

the balcony. Finally, the specifications written for the Independence Temple by Joseph and his associates never mention tracks and rollers, as are present in the Friends' meetinghouse, but instead specify that the curtains should hang from hooks and rings. If Joseph Smith had been aware of this Quaker precedent, the idea was so thoroughly reworked that study of the Quaker partition sheds little light on the Kirtland Temple curtains.

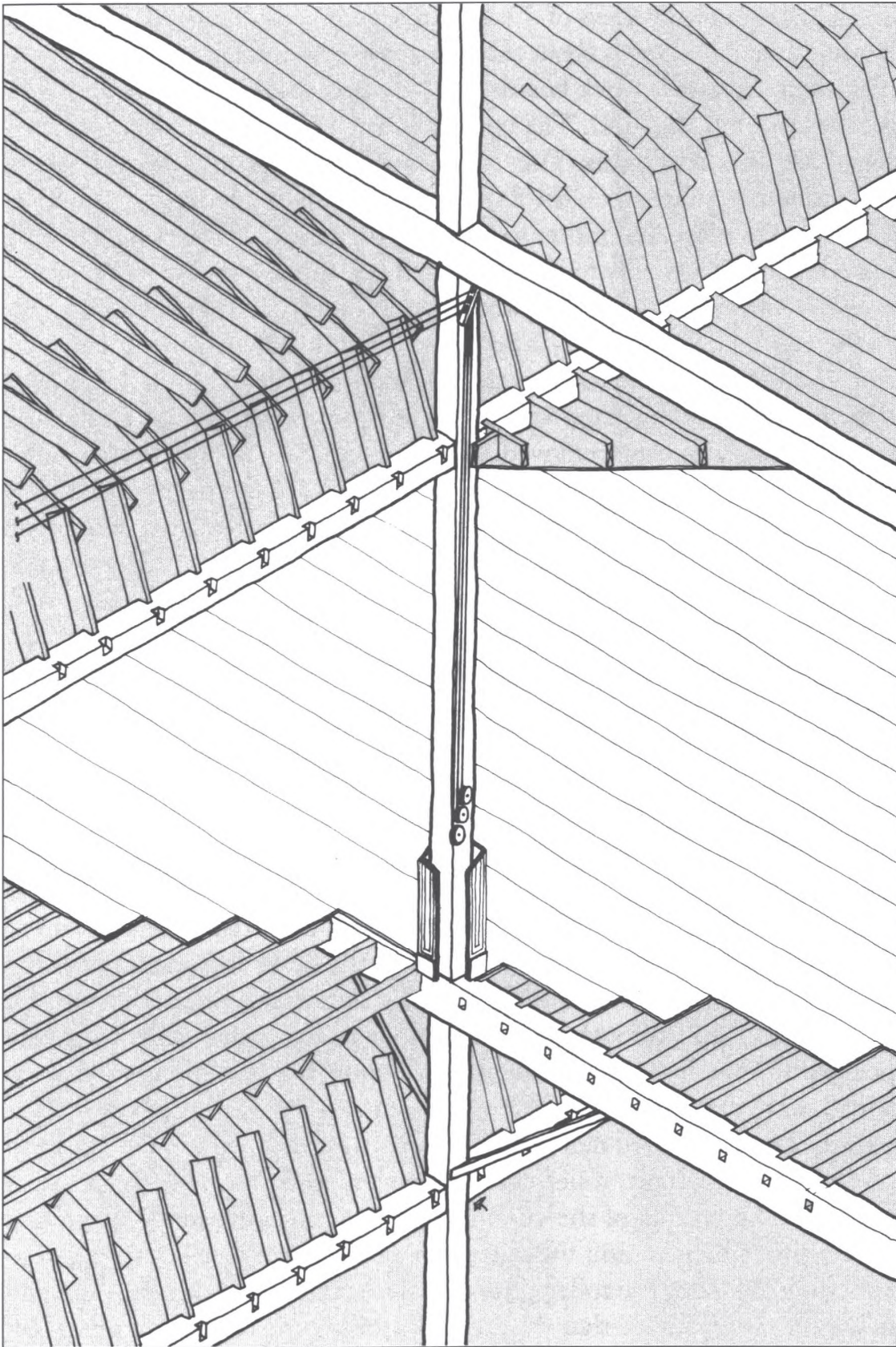
The "hooks and rings" called for in the Independence Temple specifications to support the curtains were removed sometime before 1934, but early interior photographs show rows of hooks on the ceiling above the pulpits (see figs. 6-1, 6-2, and 8-8). The original curtains were removed from the lower court probably before 1860, and a new curtain system was installed around 1887.¹¹ Photographs of this later system illustrate how the original curtains might have looked (fig. 6-1). Note that the large curtain hanging transversely across the room cannot be raised up to the surface of the ceiling because of the curve in the elliptical arch. Although the rolled-up curtain looks rather awkward hanging in the space, its convenience in dividing the room compensated for its aesthetic disadvantage.

A detail not covered in the Independence Temple specifications was how the curtains would be controlled. Thus, builders devised an ingenious system of concealed pulleys and cranks to operate the curtains with minimum difficulty. A contemporary description of this system states:

The vails by which the house is divided into quarters, are of canvass, painted white, and are rolled up or drawn at pleasure, by means of cords which come down the pillars concealed, and are worked with cranks; also each official seat is completely veiled, both sides and front; these are also worked with cords which come to the seats concealed.¹²

Details of column construction made this enclosed pulley system possible (figs. 6-3, 6-10). The columns are made of timbers approximately eight-by-eight inches that sit atop the major girders below and support the girders some twenty-two feet above. The columns stand one on top of another, forming a continuous support from the masonry piers in the basement to the roof rafters. Inside the congregational spaces, however, wooden panels encase these eight-by-eight-inch timbers, giving them an apparent size of about fifteen by fifteen inches. This design leaves several inches of space inside the panels for the ropes and pulleys.

The lower ceilings to each side of the elliptical vaults are supported by horizontal beams that frame into the columns about fifteen feet above the floors. These secondary beams then frame into joists that support the plaster ceilings. This framing system leaves a gap on the outside faces of the columns for ropes to pass through into the five-foot-high interstitial spaces to the sides of the elliptical arches (fig. 6-3). The ropes then pass through pulleys that direct them horizontally to the curtains.



6-3. Drawing of the concealed pulley system for the upper-court curtains. The wood panels encasing the 8" x 8" columns are offset several inches, leaving room to hide the axle stubs for the crank, the winding drums, and the ropes. The ropes continue up the outside face of the column and are then redirected into the space at the side of the elliptical vault. Also see fig. 6-10.

The concealed pulleys of the system were made of cast iron and would have accommodated ropes about three-eighths of an inch in diameter. These pulleys were fixed into thick boards and attached to the central columns by machine-cut nails (fig. 6-4). The pulleys on the end columns were attached using thick wooden dowels. This stronger method was used because these pulleys were not attached on the flat side of the column, where they could be easily nailed in place, but rather were set on the corner of the column so the ropes could run diagonally to the curtains above the pulpits (fig. 6-5).

The curtains dividing the main rooms were controlled by cranks set into the central columns. This arrangement is still visible in the upper floor, where an iron axle protrudes from the column and a small access door opens to the wooden winding drum within (fig. 6-6). However, the cranks in the lower floor have all been removed. Large sections of the fluted planking of the columns have been replaced, as is evidenced by seams in the wood. Presumably the cranks were removed and the fluted planks replaced during one of the interior restoration phases. Some of the bracketing that held the winding drums must still be extant inside the columns.

In the lower court, the curtains enclosing the pulpits were controlled by cranks set under the benches behind the pulpits, one crank for each tier of pulpits (fig. 6-7). This system required the pulley ropes to travel from above the ceiling to below the floor, a path that would normally be blocked by framing timbers and girders. However, this difficulty was avoided by extending the raised podium of the pulpits over to the first set of columns at each end of the room. Ropes controlling the curtains passed down the interior of the columns and then exited in the narrow gap between the main floor level and the raised seating. Ropes then ran underneath to each tier of seating, up to the pulpits' raised floor, and through a hole to the drum and crank under the seat (fig. 6-7). This installation of the pulley system was rather difficult, for workers had to drill through the four-by-four-inch wooden supports in the rope's path. Clearly workers were not building this system from a well-planned set of drawings but were working out the details to the best of their ability as they confronted new situations.

In the lower court, rollers with a rope wrapped around each end were attached to the bottom of the curtains. The curtains were raised by pulling on the ropes, which wound the curtains around the rollers as they rose up. This system of having the roller at the bottom of the curtain was easy to build but had the disadvantage that the rope controlling the roller bore up to half the weight of the heavy canvas curtain; this distribution of weight made for laborious cranking.

In contrast, the upper-court curtain system was designed with the roller at the top of the curtain. This system was more difficult to build since

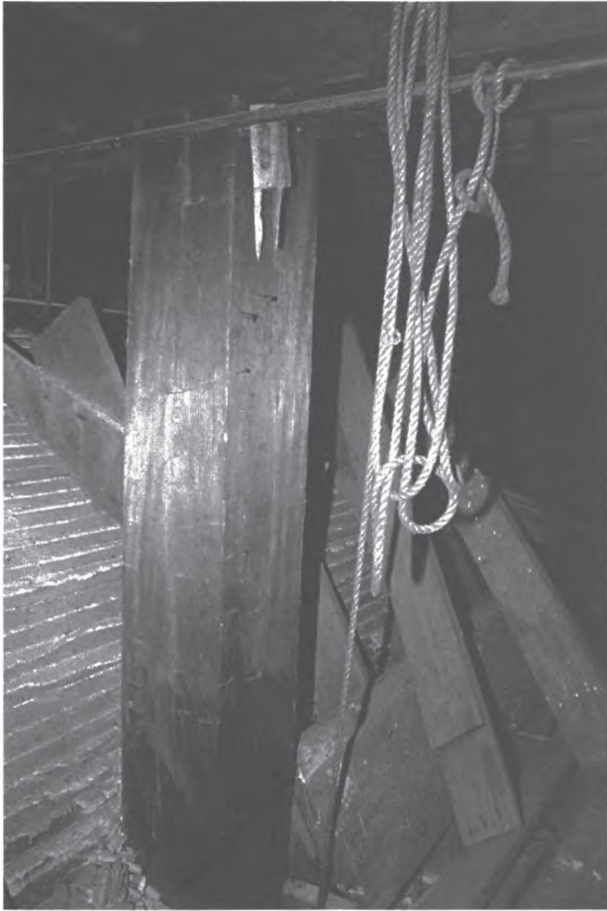


Photo by author.

6-4. Detail of broken remnant of pulley carrier above the upper court. The rope is attached to the drum and crank below for illustrative purposes. Note the wrought iron cut nails still imbedded in the column after the pulley carrier split and broke away.



Photo by author.

6-5. Detail of pulley carrier above the lower court. Note the wooden pegs used to attach the carrier to the wooden column.

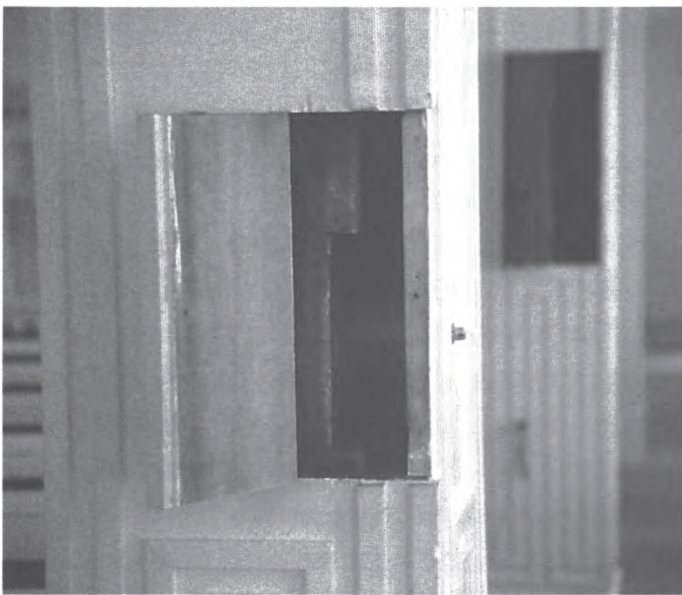


Photo by author.

6-6. Columns of upper court, Kirtland Temple, showing open access doors.



Photo by author.

6-7. Winding drum located under pulpit seat in the lower court.



Courtesy Library of Congress.

6-8. Upper court, facing west, Kirtland Temple. Photographed April 1934 by Carl F. Waite. The rollers set against the ceiling were designed to carry canvas curtains that would divide the congregation's space into four separate rooms and would partition the multiple pulpits into separate worship spaces. Note the slit in the elliptical arch, just visible in the

upper left, and the slit in the aisle ceiling, visible in the upper right, which allowed the transverse curtains to slip down through the ceiling. Their rollers remained hidden in the interstitial space above. The stovepipe just visible to the right of the columns connected the stoves in the lower court to the chimneys above the attic offices.

rollers had to be installed on or above the ceiling (fig. 6-8), but it had the advantage of making cranking easier since the ropes did not carry the weight of the curtain. Despite this superior design, curtains were never installed in the upper court. Unlike the columns in the lower court, those in the upper court have not had the decorative planking replaced, and the metal shafts connected to the pulley system are still visible (fig. 6-4). This variant arrangement for the rollers was likely developed during the fall of 1834 since slightly more headroom above the upper court gives the necessary space for rollers above the elliptical ceiling and any decision to increase the headroom to accommodate the system must have been made before structural framing was completed. The

amount of headroom available above the elliptical vaults (fig. 6-9) is controlled by the height of the masonry walls, length of the columns, and location of the beams supporting the elliptical vault and the flat ceiling.

The supporting rollers for the curtains in the upper court were of two basic types: those recessed into the space between the ceiling and the attic floor and those attached directly to the underside of the ceiling. Rollers set against the surface of the ceiling controlled the curtains that divided the room lengthwise down the middle. These rollers are clearly visible on the plaster vault of the upper court and utilize a rather ingenious system of control (fig. 6-8). Each curtain would have been supported by a double set of rollers. The larger roller would store the curtain, which would have passed from the larger roller over the smaller one while being lowered. Without the smaller roller, the curtain would have shifted position as the diameter of the rolled-up portion decreased. The ropes controlled by the crank in the column passed through the ceiling through turned wooden blocks. A special flat wooden ceiling was installed above the pulpits of the upper court to allow the rollers in that area to fit flush against the ceiling. Wrought-iron straps attached to the joists of the floor above would have supported the weight of many of the rollers and their curtains, thereby eliminating undue stress on the framing of the elliptical arch. These straps are still visible above the ceiling.

The recessed rollers work similarly to the ones set against the ceiling except that the curtains drape down through a slit cut in the ceiling. Recessing the rollers neatly avoided the problem of a large canvas cutting the elliptical arch in two (see fig. 6-1). The only curtains that can operate in this manner are those oriented transversely in the space, since the joists framing the flat ceiling and elliptical vault both run in that direction. None of the recessed rollers is still in its original position, as the later insertion of gas piping, electric wiring, sprinkler systems, air ducts, and alarm systems has necessitated their removal. However, several of the rollers are still lying on the joists between the upper-court ceiling and attic-office floor, and of course the slit in the ceiling is still visible, indicating their original position.

Although locating the pulleys at the top of the curtains would have made the system easier to manipulate, the pulleys were never completed, and curtains were never installed on the second floor. Journals specifically mention curtains in the lower court but not in the upper court, even as late as 1850.¹³ The rollers still sitting in the dead space between the upper-court ceiling and attic-office floor show no evidence of tacks or brads to hold the curtains in place, and no wear is visible on the wooden bearings. Curtains were never installed in the upper court, despite the elaborate measures taken to provide for them.

Functions of the Curtains

The curtains allowed the temple's limited space to be used for a variety of purposes.

Visions. Sometimes when lowered, the curtains above the pulpits seem to have partitioned off a "holy of holies" similar to those in Moses' tabernacle and Solomon's temple. Such a sacred area was appropriate for Joseph Smith's religious leadership, which began with a vision of God the Father and Jesus Christ, and the temple was intended as a setting for additional divine manifestations.¹⁴ Joseph Smith and other associates received at least some of these visions while the curtains were dropped around the pulpits. On April 3, the Sunday following the dedication of the Kirtland Temple, Warren A. Cowdery recorded for Joseph Smith:

He retired to the pulpit, the vails being dropped, and bowed himself, with O. Cowdery, in solemn, but silent prayer to the Most High. After rising from prayer the following vision was opened to both of them. . . . They saw the Lord standing upon the breast work of the pulpit before them. After this vision closed, . . . Moses appeared before them and committed unto them the keys of the gathering of Israel. . . . After this vision had closed, . . . Elijah, the Prophet, . . . also stood before them . . . to turn the hearts of the Fathers to the children, and the children to the fathers.¹⁵

Prayer. The curtained enclosures of the pulpits were used not only by Joseph Smith and close associates, but also by other members for prayers. Wilford Woodruff recorded such an occasion:

I repaired to the house of the Lord at an early hour in the morning to spend the day in prayer and fasting with the saints in Kirtland, as this was a day set apart for that purpose. Immediately after entering the house in company with several other Elders, I went within the veil and we bowed down before the Lord in the Aronic stand & offered a morning sacrifice, & the Spirit of God rested upon us with joy to our Souls.¹⁶

Because a household was rarely without one or two boarders, the temple served as a place where one could pray undisturbed.

Washings and Anointings. The curtains also provided privacy for washings and anointings, which were performed in the temple. Washing and anointing constituted part of the endowment of power promised earlier in revelations through Joseph Smith and anticipated by W. W. Phelps, Levi Jackman, and other Saints in Kirtland. That these ceremonies were private with details known only to participants is clear from George A. Smith's description: "He [the Lord]. . . . told us to wash ourselves, and *that* almost made the women mad, and they said, as they were not admitted into the Temple while this washing was being performed, that some mischief was going on, and some of them were right huffy about it."¹⁷

While these ceremonies of washing and anointing were later extended to women, they were always restricted to men and women who had proven themselves faithful. Wilford Woodruff described how the temple's curtains helped maintain privacy for those participating in the washing ceremonies:

The veils were closed & each apartment commenced the duties of the day the washing of the feet of the anointed was the first business that was performed. . . . After the washing of feet, the veils were rolled, which brought the congregation into one assembly, the stand of the Priesthood were still covered with the veils the Presidency stood in the lower stand & President Joseph Smith jr arose and addressed the congregation for the term of three hours clothed with the power, spirit, & image of GOD.¹⁸

Regular Congregational Meetings. The lower court was used for weekly worship services; for prayer meetings, held most Thursday evenings; and for monthly fast meetings, which were held the first Thursday of the month. Eliza R. Snow explains how the temple's curtains accommodated these meetings:

Public meetings were regularly held in the Temple, after its dedication, on Sundays; and on the first Thursday in each month a fast meeting, commencing at or before 10 a.m., and closing at 4 p.m. The Temple was so constructed, that with white canvas curtains, which could be dropped and raised at pleasure, the lower story was, whenever occasion required, divided into four sections or apartments. This was invariably done at those fast meetings. The two sets of pulpits, one on the east and the other on the west end of the building, were intersected by the curtain extending from east to west, so as to leave half their lengths in each apartment, and they were occupied by the presiding officers who directed the services. Thus four separate meetings were in session at the same time, without, in the least, interfering with each other—giving opportunity for four to exercise instead of one. . . .

Father Smith [Joseph Smith Sr.], in the capacity of his calling as President, gave general counsel and instructions on fast day; recommending that the greater portion of the forenoon should be spent in prayer, with testimonies of manifestations of the power of God, and with exhortations to faithfulness. At about 3 p.m. he would order the curtains to be drawn up—bringing the four congregations into one, over which he then presided until the close of the meeting.¹⁹

These fast meetings provided an open forum for individuals to express their feelings about God. Dividing the room in quarters gave four times as many people an opportunity to participate in the meeting. Sometimes the rooms were divided with men occupying the two sections on one side and women the two sections on the other.²⁰ In addition, the temple was open on Thursday fast days in the morning, and at least on some occasions, small groups of people would drop the veils and pray before the regular fast-day service.²¹

Community Center

The temple functioned as a community center as well, with different organizations meeting in the building throughout the week. A decidedly rosy description of Kirtland in the *Messenger and Advocate* entitled “Our Village” catalogues the temple’s various uses.

Nothing can be more gratifying to the saints in this place and their friends and brethren abroad than to contemplate the scene now before them. Every Lords day our house of worship is filled to the overflowing with attentiv-hearers, mostly communicants.

In the evening following the singers meet . . . [receiving] instructions in the principles of vocal music.

On monday evening the quorum of high priests meets in the west room of the attic story. . . . On Tuesday evenings the Seventies, meet in the same room occupied by the high priests the preceding night. . . .

On Wednesday evening the rooms are occupied by the quorum of Elders. . . . On Thursday P.M. a prayer meeting is held in the lower part of the house where any and all persons may assemble and pray and praise the Lord. This meeting, though free for all, is conducted more particularly by J. Smith senior, the patriarch of the church.

The members of the high council, and also “the twelve” meet but we believe not stately in each week as do others, of the different quorums mentioned.

Dring [sic] the week a school is taught in the attic story of the house, denominated the “Kirtland High School” con[sist]ing of about 135 or 40 students under the superintendence of H. M. Hawes Esq. professor of the Greek & Latin languages.²²

The Kirtland Temple served a number of purposes, and the curtain arrangement helped to configure the spaces to function effectively (fig. 6-9).

Notes

¹“In the afternoon [of March 5, 1836] the board kiln to[ok] fire & the lumber principally consumed—this is the 5 or 6 time it has burnt this winter if my memory serves me corectly.” Jessee, *Papers of Joseph Smith*, 2:186; see also 2:101.

²Jessee, *Papers of Joseph Smith*, 2:189.

³Post, *Diary*, March 27, 1836.

⁴Jessee, *Papers of Joseph Smith*, 2:195–96; see also *Doctrine and Covenants* 109:4–5.

⁵*History of the Church*, 2:428. This event was present in the minds of members of the Church years afterward; see George A. Smith, in *Journal of Discourses*, 2:214–15, March 18, 1855. Note that Oliver Cowdery gives the number of people present as 316; see Arrington, “Cowdery’s ‘Sketch Book,’” 426.

⁶Jessee, *Papers of Joseph Smith*, 2:207.

Photo by author.



6-9. Pulley carrier above lower court.

⁷Independence Temple drawings, unsigned set.

⁸Ryder, *Voigtlander and I*, 69.

⁹Andrew, *Early Temples of the Mormons*, 50.

¹⁰*History of the Church*, 1:188

¹¹*Willoughby Independent*, September 23, about 1887.

¹²West, *Interesting Facts*, 5.

¹³"The room above was similar in size as to floor space, but lower in height of ceiling. There were no dividing partitions in this room." Ryder, *Voigtlander and I*, 70. The difference in ceiling heights is only a few inches.

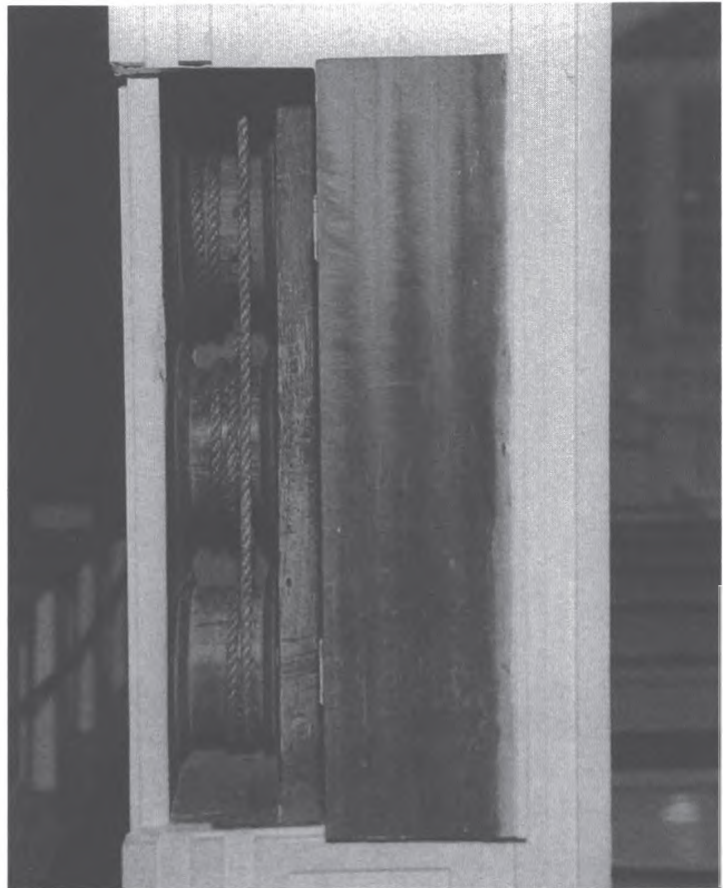
¹⁴For a summary of some of these experiences recorded by participants, see Karl Anderson, *Joseph Smith's Kirtland*, chapter 10.

¹⁵Jessee, *Papers of Joseph Smith*, 2:209–10; see also Doctrine and Covenants 110:1–4.

¹⁶Jessee, "Kirtland Diary of Wilford Woodruff," 385.

¹⁷Smith, in *Journal of Discourses*, 2:215; italics in original. Previous to this quotation, George A. Smith stated:

We progressed in this way while we were building the Kirtland Temple. The Saints had a great many traditions which they had borrowed from their fathers, and laid the foundations, and built that Temple with great toil and suffering, compared with what we have now to endure. They got that building so far finished as to be dedicated; this was what the Lord wanted, He wished them to provide a place wherein He could reveal to the children of men those principles that will exalt them to eternal glory, and make them Saviors on mount Zion. Four hundred and sixteen Elders, Priests, Teachers, and Deacons met in the Kirtland Temple on the evening of its dedication. I can see faces here that were in that assembly. The Lord poured His Spirit upon us, and gave us some little idea of the law of anointing, and conferred upon us some blessings. He taught us how to shout hosannah, gave Joseph the keys of the gathering together of Israel, and revealed to us, what? Why the fact of it was, He dare not yet trust us with the first key of the Priesthood.



Courtesy RLDS Church Archives.

6-10. Detail of winding drums set inside a column, upper court.

¹⁸Jessee, "Kirtland Diary of Wilford Woodruff," 390. On the ordinance's exclusiveness, Stephen Post recorded:

The ordinance of the washing of feet this ordinance is administered to none but those who are clear from the blood of the generation in which they live. I did not expect much to receive the ordinance as I had not laboured much in the vineyard [served a proselytizing mission], but I had endeavored to do as well as I could. however when we came together the word of the Lord was that we all should receive the ordinance. O the goodness & condescension of God. (Post, Diary, March 30, 1836)

¹⁹Snow, Biography and Family Record, 12.

²⁰"After I had made some brief remarks upon the subject the congregation took their seats, for the services of the day, in the following order The house being divided into four parts by veils, the females occupied two parts & the males the others. Some of the presidency presided in each apartment. The time was taken up during each day in each apartment in singing, exhortation, & prayer, some had a tongue, others an interpretation, & all was in order. The power of GOD rested upon the people the gifts were poured out upon us some had the administering of angels & the image of GOD say upon the countenances of the Saints. at 4 o'clock PM. the Veils were all rolled up together which brought the whole congregation in full view of each other and while the presence of the LORD filled the house the congregation of the Saints fell upon their knees & all as one man, vocally poured forth rejoicing." Jessee, "Kirtland Diary of Wilford Woodruff," 385.

²¹"I repaired to the house of the Lord at an early hour in the morning to spend the day in prayer and fasting with the saints in Kirtland, as this was a day set apart for that purpose. Immediately after entering the house in company with several other Elders, I went within the veil and we bowed down before the Lord in the Aaronic stand & offered a morning sacrifice, & the Spirit of God rested upon us with joy to our souls." Jessee, "Kirtland Diary of Wilford Woodruff," 385.

²²"Our Village," 444.