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## Community, Church, and Temple Building: Millworker, Irrigator, Teacher, Commissioner, Councilman, Superintendent

November 3, 1877–May 4, 1878

[Editor's note: Journal 2 covers November 3, 1877, through December 23, 1877. It is 3½ by 5¾ inches with a tan cover, and entries are written in pencil. No diaries have been found covering the dates of April 10, 1872, to November 3, 1877. However, at

the end of Journal 2 are several pages of accounting entries for July 8, 1877, through December 21, 1877.]

[Inside front cover.]

Started the Temple Sawmill on Nov. 2 at 2:30 P.M.<sup>1</sup>

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<sup>1</sup> On May 9, 1877, just nine days before the dedication of the Logan Temple site, Card and Thomas X. Smith selected the site for a temple sawmill. It was located about four miles up Temple Fork in Logan Canyon and stood approximately twenty-five miles from where the temple was to be constructed. The mill stood where two small canyons converged and a spring of water had sufficient flow to run the mill. "A large stand of red pine (Douglas fir) had already been selected previously as being the best timber in the canyons, and had been held in reserve for the temple" (Olsen 1978, 61). Construction of the sawmill began early in September 1877. On September 15, 1877, Card wrote Bear Lake stake president William O. Budge to send a good, competent millwright to assist David B. Lamoreaux because the men he had sent "do not understand the work" (Olsen 1978, 62). On November 3, 1877, just one day after Card made this entry in his diary, Church members were informed in stake conference that the sawmill was in operation. Regarding the sawmill, historian A. J. Simmonds wrote, "But 1877 was a very competitive

time for lumber in the canyon. That spring work had begun on the Utah & Northern Railroad with the intention of completing the line from Franklin and Battle Creek where the terminus had been for a couple of years to Garrison, Montana. A contracting company, Coe and Carter, had scouts working the mountains east of Cache Valley for likely stands of pine and fir. Local church officials learned of the scouts and reasoned that their own grove in Maughan's Fork was in danger" (Simmonds 1978, 3). Card immediately dispatched B. M. Lewis, George Batt, Paul Cardon and Edwin Clark to preempt the timber and begin immediately to build a sawmill. They reached the site and, as Marion Everton wrote in his history of the temple, "when the Coe and Carter outfit arrived some forty-eight hours later they found the first logs laid out for a big sawmill and men busily engaged in constructing shelters, but not too busy to tell visitors that they intended to continue the occupation of Maughan's Fork to the exclusion of any and all other outfits" (Everton 1933–37).

[Transcription] Temple Corner Stones of Logan Temple Here Layed on September 17th 1877 Between the Hours of 12 Noon & 2 P.M.<sup>2</sup>

<sup>2</sup>Other sources say the cornerstones were laid on September 19, 1877. Just before noon “the sweet strains of the Logan brass band gave the signal for the procession to form at Main and Center Streets. The large parade marched up the hill to the southeast corner of the temple, where President John Taylor conducted the exercises. John Parry, a master mason, proceeded to lay the stone, being assisted by the Apostles and Patriarchs, and Truman O. Angell helped to adjust the stone” (Olsen 1978, 32–33). The invocation was delivered by Bishop Leonard W. Hardy, and the choir sang “An Angel from on High.” The Presiding Bishopric and the bishops of the local wards laid the stone at the southwest corner. Presiding Bishop Edward Hunter spoke, and then Bishop Leonard W. Hardy offered a prayer. At the northwest corner the presidency of the Cache Stake laid the stone, George L. Farrell, president of the high priest quorum, spoke, and stake president Moses Thatcher gave the prayer. The northeast cornerstone was laid by the Presidency of the Seventy, assisted by the presidents of the elders quorums. The cornerstones were 4½ feet wide by 6 feet long by 4½ feet high and were laid east and west (see Olsen 1978, 32–33).

<sup>3</sup>Daniel H. Wells had served as second counselor in the First Presidency of the Church with Brigham Young from 1857 until August 29, 1877. At the time he visited the Cache Stake, he was serving as a counselor to the Twelve Apostles (see Flake 1974, 127).

<sup>4</sup>The United Order “refers to the cooperative establishment of business, community and church enterprises in an attempt to build Christian unity and economic self-sufficiency” (see Ludlow 1992, 1493). Following the death of Brigham Young in August 1877, President John Taylor taught the Latter-day Saints that they must prepare to live the United Order, a system that featured the sharing of goods so as to alleviate poverty. While visiting Cache Valley, President Taylor viewed the positive effects of cooperative efforts including Zion’s Cooperative Mercantile Institution (ZCMI). Following Taylor’s example, other Church

[End inside front cover.]

[Begin dated entries.]

**Logan, Saturday, November 3, 1877**—I met with the Sts of this Stake of Zion Pres D. H. Wells<sup>3</sup> & Apostle Lorenzo Snow.

Spoke upon the necessity of entering in to the United Order<sup>4</sup> that we may have a Zion in each ward. Much other general Instruction was given.

**Sunday, November 4, 1877**—Met again with the Sts at 10 A.M. Pres. J. W Young addressed the assembly upon the necessity of observing the word of Wisdom. Apostle C G Rich addressed us Saying we should observe all the commands of God. Cease to be Sinners & Learn to do right.<sup>5</sup>

over [Indicating more conference notes following on the next page.]

leaders began to speak about the United Order. In 1874 a number of these orders were established throughout the Mormon colonies in the West, including Cache Valley. In general, it was the ecclesiastical authorities who became the presidents of the Order. The United Order Manufacturing and Building Company (U.O.M.B.C.), organized December 2, 1885, from the Logan Second Ward, included the manufacturing firms of Card & Son Sawmill, Lath and the Shingle Mill, which Card freely donated to the Order (see Arrington, Fox, and May 1992, 223, 407–13; F. Peterson 1997, 77–78).

<sup>5</sup>John Willard Young, the son of Brigham Young, was born October 1, 1844, in Nauvoo, Illinois. He was ordained as an Apostle when only nine years old on February 22, 1855, and the ordination was confirmed February 4, 1864. He served as an assistant counselor to Brigham Young in the First Presidency from April 8, 1873, until October 7, 1876, when he was called as First Counselor in the First Presidency. He served in this position until his father’s death on August 29, 1877, when he became a counselor to the Twelve Apostles, a position he held until October 6, 1891. At the time he visited the Cache Stake, he was serving as a counselor to the Quorum of the Twelve. Young was well known in Cache Valley for his role in constructing the Utah Northern Railroad (see Flake 1974, 88–89; Ludlow 1992, 1741; Ricks and Cooley 1956, 174–75; see also the history of the railroad in Cache Valley as narrated in Beal 1962). Charles Coulson Rich was born August 21, 1809, in “the northernmost knob of Kentucky, within twenty miles of Cincinnati, Ohio” (Arrington 1974, 3). He was baptized into The Church of Jesus Christ of Latter-day Saints on April 1, 1832, and was ordained an Apostle on February 14, 1849. In 1849 he purchased for the Church a San Bernardino ranch of about one hundred thousand acres and led a prosperous colony in that part of California until his death in 1857. He was one of the founders of the Bear Lake Valley on the Utah-Idaho border east of Cache Valley (see Arrington 1974; Flake 1974, 219–21).

“Every foundation stone that is laid for a Temple, and every Temple completed according to the order the Lord has revealed for his Holy Priesthood, lessens the power of Satan on the earth, and increases the power of God and Godliness, moves the heavens in mighty power in our behalf, invokes and calls down upon us the blessings of the Eternal Gods, and those who reside in their presence.”

*President George Q. Cannon,  
Logan Temple Cornerstone Dedication  
Millennial Star, November 12, 1877*

Pres. John Taylor<sup>6</sup> then arose Said he was pleased to meet with us in our Quarterly conference and hear our good reports &c.

We are seeking to inamorate the King[dom] of God<sup>7</sup> upon the earth & it is not of the World nor like the religion of the world neither was it of Man. Neither did it originate with man but committed to man. It is not in man to govern the Kingdom of God unless he's guided by the Spirit of God. Also Spoke of the duty of presidents of Stakes Bps & the various

orders of the Holy Priesthood. Presidents of Stakes at Present are under the guidance of the Twelve and these callings are not for the agrandizements man. High Priests Hood is given to them to qualify them to be Presidents over Stakes &c. I will Say to the Pres & Consel of the High Priests prepares the High Priests to be President of the diferent Stakes scattered abroad. Temple I am glad you are getting along so well as you are. There are a variety of Questions askd. We do not want [crossed] the people or oppress them. Make an open exhibit of all acct's & mariages We are desirous to remove all obstacles & will do so as soon as we can & let you know. Be virtuous upright & honorable continue to foster the home Interests & become one.

Afternoon. [Sessions of stake conference.] All the Authorities of the church & of this Stake of Zion were presented and unanimously Sustained. Also C. O. Card as Supt of construction the Logan Temple. T. O. Angel Jr as Architect & John Pary as Master Mason.

Bro Geo F Gibbs of L.S.L. [S.L.C.] City addressed the Saints and Bore a Strong testimony to the Truth of the Gospel & expressed his Joy and great Satisfaction in the Labor of the Lord.<sup>8</sup>

<sup>6</sup> John Taylor, at the time he attended the Cache Stake conference on November 4, 1877, had only been serving as President of the Church since August of that year. When Brigham Young died on August 29, 1877, Taylor, as President of the Quorum of the Twelve Apostles, became the presiding authority of the Church. He was sustained as the third President of the Church on October 10, 1880. He had been President just over two months when he made this address in Logan on September 4, 1877. Taylor and Card had a strong relationship. It was Taylor who would later direct Card to explore the Canadian territory for colonization (see P. Smith 1986).

<sup>7</sup> Some historians have asserted that the “Kingdom of God” of which Taylor spoke was sometimes synonymous with “The Kingdom of God and His Laws, with the Keys and power thereof,” which Joseph Smith organized on March 11, 1844, popularly known as the Council of Fifty (Ehat 1980, 255). Joseph Smith said, “Their government [the children of Israel’s government] was a theocracy; they had God to make their laws, and men chosen by Him to administer them.... [They were led] in both civil and ecclesiastical affairs, ... so will it be when the purposes of God shall be accomplished: when ‘the Lord shall be King over the whole earth’ and ‘Jerusalem His throne.’ ‘The law will go forth from Zion, and the word of the Lord from Jerusalem’” (Joseph Smith 1976, 252; see also Quinn 1980; K. Hansen 1967). While residing in Nauvoo, John Taylor had been asked by Joseph Smith to head a committee and draft a constitution for the Council of Fifty. The committee was unsuccessful and Joseph said that he had gone before the Lord and had received the Constitution by direct revelation, which was, “Ye are my Constitution and I

am your God and ye are my spokesmen, therefore from henceforth keep my commandments” (Ehat 1980, 259). In 1881 Taylor commented about this experience and said, “These words are pregnant with meaning and full of intelligence and point out our position in regard to these matters—it is expected of us that [we] can act right—that our interests [are] bound up in the K[ingdom] of God. That we should consider we are not acting for ourselves, but that we are Spokesmen of God selected for that purpose in the interest of God and to bless and exalt all humanity. We acknowledge him as our God and all men who enter this body must acknowledge him here. There is a peculiary [sic] significance to these things which needs some consideration” (Ehat 1980, 259).

<sup>8</sup> This construction team came together for pragmatic as well as ecclesiastical reasons. Card was a leader in the community and in the local church. Just as importantly, he owned the lumber and sawmill. Truman O. Angell Jr. was the son of Truman O. Angell, the Church architect who was instrumental in constructing the Salt Lake Tabernacle and Temple. Little is known of John Parry other than the information Card provides—he was a master mason (see Somers 1993, 155–58; Ludlow 1992, 1253, 1434, 1867). The three men’s sustaining only ratified what had been done earlier. Actually on Monday, May 21, 1877—well before this stake conference and the laying of the cornerstones—Truman O. Angell Jr. was architect for the Logan Temple. On that date, too, Charles O. Card was named superintendent of construction; John Parry, master mason; James Quayle, master mechanic; James A. Leishman, chief clerk of construction; Ralph P. Smith, chief quarryman; Alexander Izatt, superintendent of

Apostle F. D. Richards<sup>9</sup> arose and said we came together in the Quarterly conferences as a Kind of family gathering on a large Scale. Only a few months ago president B. Young was he with you & a copy of his Sermon ought to appear on the records of this Stake of Zion.

I wis to Say to the Brethren especially the yong Brethren they Should Study the order of the Priesthood. I look forward to your completing this temple in the time that Pres. Young gave you A suggestion in regard to the Elders of this Stake & the Pres. of

white rock quarry; and David Lamoreaux, superintendent of the sawmill (see Olsen 1978, 37). John Parry left his family in Salt Lake City while he worked on the temple. One night his youngest daughter, Armenia (who later married John Quincy Adams, the second bishop of the Logan Fifth Ward), had a dream. She saw a large building under construction, and as she looked at it a man asked her what it was. She replied without hesitation, "It is the House of the Lord at Logan." When Armenia told her mother and sisters about her dream, they took it as an omen that they should move to Logan and join their father. They did so and moved into a new adobe home on the corner of Third North and Third East. Parry was a very spiritual man, and at times he administered to workers who had been injured, once raising one of the laborers from the dead (see Olsen 1978, 200, 75–76). One of Parry's plural wives was Patty Bartlett Sessions, a famous Mormon midwife who made the largest cash contribution to the building of the Logan Temple: \$500 (see Sessions 1997, 25). John Parry in 1849 received the appointment as conductor of what later became the Mormon Tabernacle Choir (Sessions 1997, 200, n. 26). James Quayle served as an apprentice mechanic on the Isle of Man and at Liverpool, and he claimed he could make a double window sash or a five-panel door in one day. It can be done, he said, "but a person can't stop and pick flowers." On February 5, 1898, Quayle was called to serve as second counselor in the Logan Temple presidency (Olsen 1978, 101–2, 241). On July 9, 1884, title to the temple was conveyed to local authorities in order to thwart legislation pending in Congress that would prevent the Church from holding legal title to its property. James A. Leishman was appointed secretary to the corporation that was formed. Later in his life he served as assistant recorder of the temple (Olsen 1978, 160–61, 246). Ralph Smith, foreman of the rock quarry, was allowed to operate the quarry as a private industry. He received from forty to sixty cents per cubic foot of rock but had to pay his small crew of men (Olsen 1978, 90). David B. Lamoreaux was Cache Valley's only doctor for many years. He was skilled in bone surgery even though he had had no formal training; he had taught himself by setting the broken bones of his farm pets and animals (Olsen 1978, 198). Lamoreaux used his medical skills to restore an injured workman's nose and Andrew Johnson's broken leg on June 18, 1878 (Olsen 1978, 199). George F. Gibbs was secretary to the First Presidency of the Church at this time; he held the position for fifty-six years (see Ludlow 1992, 770).

<sup>9</sup>Franklin D. Richards, born April 2, 1821, was called to the Quorum of the Twelve Apostles on February 12, 1849. Richards

this Stake has any one known as a Priest<sup>10</sup> Visiting the people & Settling difficulties. Priests are before the Teachers,<sup>11</sup> read of the duties of Priests & teach. He recommended that there was more importance attached to the duties of the Priest and Place a Priest & teacher to Labor together.

More care will be taken when we complete our temples in the ordination of those receiving their endowments.<sup>12</sup> Let us realize that the Body is not one member but many. A word to the deacon. It has been considered that the Deacon was of little

served four missions to Great Britain, serving three times as president of the European Mission, where he also edited the *Millennial Star*. While serving as an Apostle, he founded the *Ogden Junction* newspaper, was a state legislator and a judge, and held the positions of Church historian and president of the state genealogical and historical societies (see Flake 1974, 178–79; see also Sadler 1988). On October 11, 1877, President John Taylor appointed three members of the Quorum of the Twelve Apostles—Charles C. Rich, Lorenzo Snow, and Franklin D. Richards—to be the temple building committee to oversee all activities regarding the Logan Temple (see Olsen 1978, 39).

<sup>10</sup>Priest is an office in the Aaronic Priesthood and, according to the doctrines of the Church, a priest was to "preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member and exhort them to pray vocally and in secret and attend to all family duties. And he may also ordain other priests, teachers, and deacons ... [and] the priest is to assist the elders" (D&C 20:46–48, 52). In the nineteenth century almost all priests were adults. During the years when Brigham Young was President of the Church, Melchizedek Priesthood holders served as acting priests (see Garr, Cannon, and Cowan 2000, 947).

<sup>11</sup>Those who held the office of teacher in the Aaronic Priesthood were to watch over the Church; strengthen members; eliminate iniquity, hard feelings, lying, and backbiting; and see that the Church met together often. At the time Richards spoke, the teachers—called block teachers—settled disputes, helped the needy, and handled some cases of Church discipline, but not as many as they had before the Church arrived in Utah. Some Melchizedek Priesthood holders served as acting teachers. In 1908 young men between the ages of fifteen and seventeen were ordained teachers (see Garr, Cannon, and Cowan 2000, 1227).

<sup>12</sup>Temples are an important part of Latter-day Saint theology. A temple is not used for Sabbath worship but rather to perform ordinances sacred to members of the Church. These ordinances include washings and anointings, the endowment, marriages and sealings, and proxy ordinances for deceased persons. The washings and anointings symbolize the "cleansing power of Jesus Christ," the endowment is instruction on the plan of salvation, and marriages and sealings are performed to unite families for "time and all eternity." These ordinances are done for the living and vicariously for those who have died (see Ludlow 1992, 1444).



*Bird's-eye view of Logan City, 1875*

Courtesy: Milton R. Merrill Library, Special Collections and Archives, Utah State University

importance. Not So the Deacons Should enquire after their duties & Seek to aid their Bishops. Did not like the terms of the High Priesthood and the Lessor Priesthood Should use Melchiesidek and Aronic. Said let us get us a true view of the gospel.

The Priesthood is given to us to Serve the people. There will published a list of all that are indebted to the emigration fund<sup>13</sup> & Sent to the Presidents & Bps & their aides asked to gather these outstanding funds Word upon our records if we make a true and faithful record the Same with be recorded in heaven.

[Left marginal note, 180-degree rotation, runs top to bottom: Conference adjourned on the first—same day in Feby 1878]

6 O.C. P.M. Met with the young Mens and Ladies Mutual Improvement Association.<sup>14</sup> Listened to the Sevral Branches represented by the Pres & representatives of the various Int of this Stake after which we were addressed by Pres G. L. Farrell and Br. R G Lambert who had recently returned from a mission to the Sandwich Islands Spoke Spiritedly and showed the advantage of Mutual improvement.

Apostle F. D. Richards. We want to follow the examples of the prophet Joseph Smith.

<sup>13</sup> Richards is referring here to the Perpetual Emigrating Fund, which was launched in fall 1849 to assist the poor who were trying to emigrate to the Great Basin. After they had established themselves in Utah, the Saints that had been assisted were expected to pay back the funds they had received (see Garr, Cannon, and Cowan 2000, 910).

<sup>14</sup> The Mutual Improvement Association (also known as the MIA) was part of the title of both the Young Men's and Young Women's organizations of the Church until the 1970s. The MIA published a monthly magazine, the *Contributor*, and had both men and women officers in each stake and ward (see Garr, Cannon, and Cowan 2000, 811).



## Community, Church, and Temple Building

Said how happy we are gathered from the different nations learning to associate and enjoy ourselves together. Spoke of the necessity of the young preparing themselves to enter a married properly & according to the Laws of God. Gave much other good instruction.

Meeting adjourned until the first Sunday evening in February 1878.

**Monday, November 5, 1877**—Met this morning with the Presidency of this Stake and Apostle F. D. Richards & counseled with them on Temple matters after which I accompanied Bro Richards as far as Hamptons Station on the U.N.R.R. returned home visited the Temple & its Surroundings and closed the days Labors of the day by meeting with Board of Directors of The Logan Mfg & Building Co.<sup>15</sup>

**Tuesday, November 6, 1877**—The day being Stormy I defer visiting Quarry until to morrow.<sup>16</sup> Counseled with Bp Preston in regard to uniting the efforts of the Temple with The U.O. [United

Order] Mfg & Bld Co of Logan in Building a kiln for drying Lumber which we considered best to do.

After which I went with my father and Located a bridge over the Logan river on the road to the Sand bank<sup>17</sup> where we procure Sand for the Temple after which we visited the Temple Block & transacted other Temple & company Business during the day. Evening Spent reading news papers & conversing with my father.

**Wednesday, November 7, 1877**—To day in connection with my father & the Master Mason of the Logan Temple Elder John Parry we visited the Temple rock Quarry also Located a new road from the east side of the City to the mouth of Green Kanyon after which we returned to temple Block left Brother Pary then visited the works of the Logan Mfg & B. Co also went to the depot on Companies Business thence to the Logan Tithing Office and dictated letters to the Presidencies of Boxelder & Bearlake Stakes of Zion on Temple Business Copied in Temple Book.<sup>18</sup>

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<sup>15</sup> Hampton's Ford—first used by American Indians, fur trappers, and mountain men—was located on the Bear River in Box Elder County near Fielding and Collinston, Utah. In 1853 Benjamin Y. Hampton and William Godbe took over operations. They operated a ferry across the Bear River for emigrant travelers. The rock hotel, stage barns, and toll bridge were built by Hampton, Godbe and others in 1866. The toll bridge replaced the original bridge built in 1859. The hotel was built from limestone from the Collinston Quarry. It had three-foot-thick walls, eighteen rooms, ten bedrooms, and a second floor. The inn became the "home station" for the stages of Oliver and Conover, Ben Holiday, and Wells Fargo. Throughout most of its history, the inn remained a stop for stages and travelers. In 1864—when the Holliday Overland Mail & Stage Company was organized and began to make runs to Virginia City, Montana, and Boise, Idaho—an overnight station was established. Finally, in 1866, a bridge was built that spanned the Bear River. The Utah Northern Railroad had a depot near Hampton's Station (see Welling 1992, 62–64, and 1987). Early in the 1870s, Franklin D. Richards, John W. Young, James H. Martineau, Moses Thatcher, William B. Preston, and other businessmen began building a narrow-gauge railroad from Ogden, Utah, to Franklin, Idaho. On January 31, 1873, the first locomotive (engineered by Evan Jones) arrived in Logan. Thus, it is unclear why Card accompanied Franklin D. Richards to Hampton's Station. The United Order Manufacturing and Building Company was organized in the Logan Second Ward on December 2, 1875. The company made brooms, hoes, rakes, pitchfork handles, shingles, and lath, and it operated a sawmill as well (see Ricks and Cooley 1956, 198).

<sup>16</sup> Stone for the Logan Temple came from a quarry in Green Canyon, east of Logan. Ralph Smith and Robert Crookston were in charge of the quarry (see Somers 1993, 156).

<sup>17</sup> This quarry was located about five miles northeast of the temple site, approximately two miles from the mouth of Green Canyon. There were three outcroppings of rock that were used to construct the temple. The first two facings were found in the Blue or Lime Rock Quarries and were about a mile from the canyon on the north side. The third outcropping, called the Red Rock Quarry, was located about three-fourths of a mile east of the first site (see Olsen 1978, 83). A year after the Green Canyon Rock Quarry was established, another quarry was established about two miles north of Franklin, Idaho, just south and up the hill where the Cub River emerges from the canyon (see Olsen 1978, 88). A third quarry was located two and one-half miles east of Hyde Park, Utah. This quarry supplied only limited amounts of rock for the temple (see Olsen 1978, 91).

<sup>18</sup> The Box Elder Stake was organized at the Weber Stake conference on August 18, 1877, just two and one-half months before Card wrote to the stake president, Oliver G. Snow. Snow appointed Bishop Alvin Nichols of Brigham City to administer the temple activities of the Box Elder Stake (see Carmack 1996, 65; Welling 1992, 183). William Budge presided over the Bear Lake Stake. Budge was born May 1, 1828, in Lanark, Scotland. He joined the Church when he was twenty years old and spent the next twelve years of his life doing missionary work in Scotland, England, and Germany. He came to Utah in 1860 and lived in Farmington for three years before he was called as the bishop of the Providence Ward in Cache Valley. In 1870 he moved to Paris, Idaho, and in 1877 was called as stake president. Budge was married to Julia Stratford, a young lady he had met and married

**Thursday, November 8, 1877**—To day after I done what Business was necessary for the Temple before Leaving I hitched up my team & drove to the Temple Saw mill 24 miles up Logan Kanyon where I arrived up 5:30 P.M. where I found about 15 men from Bear Lake Stake & 5 from Cache Valley Stake.

On my way to the Mill I took dinner at the Wood camp<sup>19</sup> about 14 miles distat up Logan Kanyon from Logan.

**Friday, November 9, 1877**—To day I remained at the Temple Mill & assisted in getting it in better running condition. Also united the Mill hands and the Bear Lake men in one compay to eat together & have the cooking under the Supervision Sister Benson<sup>20</sup> of Weston.

**Saturday, November 10, 1877**—To day I returned from the Mill called and conversed with L Ankes & Neils Hanson<sup>21</sup> who have charge of the Wood camp arived in Logan 3 P.M. After dining I went the telegraph Office an Sent Telegrams to Pres Wm Budge of Bear Lake Stake & Bp Nichols of Brigham City who has charge of the Temple Business of Boxelder Stake Also done Some other Temple Business.<sup>22</sup>

**Sunday, November 11, 1877**—To day I attended Sabbath School in the Second ward of Logan at 10 A.M. Spoke to the children & those present on the Principals of the Gospel Also attended meeting in

the Logan Tabernacle<sup>23</sup> at 1 O.C. P.M. attended meeting in the 5th Ward of Logan at ½ Past 6 O.C. in the evening and addressed the Sts on the necessity of becoming thoroughly acquainted with all the Principals of the Gospel.

**Monday, November 12, 1877**—Looked after Temple Business to day as usial & had the Plans got out for a Drying Kiln for Lumber which is being put up in conjunction with the U.O. Mfg & B Co.

**Tuesday and Wednesday, November 13 and 14, 1877**—I looked after Temple Business as usial & got ready & Started for the Temple Mill on Wednesday at 3 P.M. & arrived at Temple Wood camp about 14 miles distant up Logan Kanyon about 6 O.C. P.M. where I staid over night & Instructed them to make good stables for their teams.

**Wednesday, November 14, 1877**—This fore noon I went to Temple Mill. Remained Bal. of day & night.

**Thursday, November 15, 1877**—To day I returned home where I arrived about 5 P.M. During my stay at Mill I instructed the Brethren to make Stables for teams & turn the creek from the right hand fork So that Saw Mill could have the use of it.

Telegraphed to Pres Wm Budge that I would be in Paris Bear Lake<sup>24</sup> on Wednesday or Thursday nex.

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in England while he served as a missionary. Julia was the sister of Lucetta Stratford, who was married to Charles W. Penrose (see Olsen 1978, 233; K. Godfrey 1995, 65). When Melvin A. Larkin wrote his master's thesis (1954), he had full access to the official records of the Logan Temple and its construction. Since that time, temple records held in the Historical Department of the Church have been restricted and are no longer available to scholars. However, books were donated to the Special Collections, Merrill Library, Utah State University, by a private donor three times in 1991 (see Carmack 1996, 53, n. 3).

<sup>19</sup>The Wood Camp was established to supply the firewood necessary to burn the large quantities of lime used to make the mortar for the masonry work. The Wood Camp also filled a need for scaffolding poles and miscellaneous logs for other purposes. It was located fifteen miles up Logan Canyon and is designated today by a marker (see Olsen 1978, 81, 83).

<sup>20</sup>The Sister Benson mentioned here may have been the wife of Yeppa Benson. The Bensons moved to Weston, Idaho, in 1867 with a group of almost a dozen new settlers. On August 27, 1911, Yeppa was ordained a bishop and set apart to serve as the presiding officer in the Weston Ward. There were usually at least two cooks who provided meals for the twenty to thirty men who worked at the mill (see Olsen 1978, 63).

<sup>21</sup>L. Ankes was Laron Andrus, who served as foreman of the Wood Camp until December 1877, when he was replaced by Neils Hansen. Hansen's wife Christina served as the camp cook after that time (see Olsen 1978, 81). Neils Hansen operated and managed one of the gristmills grinding grain for the valley. He also served as a bishop, was an alderman, and was active in community affairs (see Ricks and Cooley 1956, 160; Simmonds 1976, 28; Somers 1993, 77).

<sup>22</sup>William Budge was a superintendent of construction for the Cache County Building in 1867, and he was president of the Logan Temple from 1906 to 1918 (see Ricks and Cooley 1956, 94, 285).

<sup>23</sup>It was customary in the 1870s to hold an afternoon meeting in the tabernacles of the Church. This was done in Salt Lake City, Provo, Ogden, Brigham City, and Logan. Some of the area's most gifted speakers or most prominent leaders, as well as returned missionaries, spoke at these meetings. Most Sundays a sacramental service was part of this meeting.

<sup>24</sup>Paris, Bear Lake County, was first settled by Latter-day Saints in 1863. Fred Perris surveyed the first settlement, and the town was named Paris, a corruption of his name. A creek was also named after Perris (see Rich 1963, 22).

## Community, Church, and Temple Building

**Friday, November 16, 1877**—To day I went to Wood camp on my way I encountered Meeting adjourned for one Month at this Place.

[A page and a half of this journal left blank at this point.]

**Saturday, November 17, 1877**—Spent to day looking after my business of Temple & Co as usual & the evening conseling with my the Officers of the Mfg & B Co.

**Sunday, November 18, 1877**—To day I attend Sabbath School in the 3rd ward of Logan at 10 A.M. Spoke to the School in riard [regard] to their duties towards God their Parents and one another.

Met with the Saints in the Logan Tabernacle at 1 P.M. took the Presidency of the meeting in absence of the Presidency of the Stake & Bro G L Farrell Pres of the High Priests of this Stake.

The Meeting was addressed by Bro. C. [Charles C.] Shaw<sup>25</sup> of Hyrum on the Principals of the Gospel the Power of god & unity of the Sts in their Labor Also do unto your children what God had done for us that was he had Sent his Snts to teach us & we Should teach them in return.

Also Bro \_\_\_\_\_ Boroter of Welsville of our home missionaries.<sup>26</sup> Said in order to accomplish Some of our duties it was [At this point, C. O. Card

has written between the lines of his diary: 286 I can] our duties to fast & pray Also Spoke of the duty of the Sts in regard to the 50 cents monthly Temple donations exhorted the Sts to be prompt in paying it. Father Parkinson<sup>27</sup> addressed the Sts Spoke of the goodness of God in Softening the elements & making this Valley inhabitable & was thankful it was the home of many thousands of the Saints.

Attended meeting in the 2nd Ward Listened to Bro F W. Gurste [Hurst] & Eli Bell<sup>28</sup> discourse upon their experience & the Principles of the Gospel.

**Monday, November 19, 1877**—To day I attended to bus for the Mfg & B Co. Settled with Brigham City Coop Mr. D. Rosenbaum<sup>29</sup> agent Bought out the goods that we had on com. from B City Coop also attended to temple Business.

**Tuesday, November 20, 1877**—To day I met Pres Wm Budge of Bearlake & conversed on temple Business & in the after noon went to Wood camp where I arrived at 6 O.C. P.M. remained with them over night.

**Wednesday, November 21, 1877**—To I proced up the Kanyon to the Temple Sawmill assisted in adjusting the Mill & conseling with the Brethren & remained over night.

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<sup>25</sup> On October 28, 1877, the *Deseret News* published a letter that Charles C. Shaw had composed, extolling the town of Hyrum for its “good barns and picket fences” and the unity that prevailed in the community (quoted in Ricks and Cooley 1956, 201).

<sup>26</sup> Beginning in the 1850s, Brigham Young appointed home missionaries to travel among the Latter-day Saints and call Church members to repentance. Home missionaries, who traveled in pairs, were to hold short meetings in each home during the day, take their meals with the Church members, and then hold a neighborhood meeting in the evening (see Godfrey and Card 1993, 170). During the latter part of the nineteenth century similar groups of missionaries were called to promote involvement in such auxiliary organizations as Relief Society, Primary, Young Men’s Mutual Improvement Association, and Sunday School (see Garr, Cannon, and Cowan 2000, 508). In the Cache Stake, home missionaries were called from the high council at Logan. Visits and two-day meetings were held in many wards in the early 1870s. In November 1876 about twenty-six missionaries were organized in Logan to preach in surrounding wards during that winter. Later, after May 1877, when the Cache Stake was reorganized and Moses Thatcher was sustained as stake president, these missionaries were called to various leadership positions. Other home missionaries were called in Cache Stake and continued the

active tradition of preaching and personal visiting. They were assigned to ward meetings and also spoke at the Sunday afternoon tabernacle meetings in Logan (see Humpherys 1976, 97).

<sup>27</sup> Father Parkinson may be Samuel Rose Parkinson, who was married to Arabella Ann Chandler. Parkinson, like Charles Shaw, resided in Hyrum, Utah; his son, William Chandler, was named the first president of the Hyrum Stake in 1901 (see Sorensen 1988, 122).

<sup>28</sup> Frederick W. Hurst was a master carpenter who made the chairs for the sealing rooms in the Logan Temple and also did the gold stenciling on the “C” floor (see Olsen 1978, 186). Eli Bell sat on the stand with a plethora of dignitaries at the dedication of the Logan Temple and is listed as being a seventy. He was probably the senior president of the Cache Stake Seventies quorum (Olsen 1978, 139). In 1873 Bell was one of three men who served as part of a coroner’s inquest at the request of Charles O. Card and signed an affidavit declaring that Charles Benson, the accused murderer of David Crockett, had died of strangulation. Benson had been hanged by a Logan mob (see F. Peterson 1997, 98).

<sup>29</sup> This may be A. (Andy) N. Rosenbaum, who later became editor of the *Logan Nation*, a seven-column, four-page newspaper. He was also a “sort of curbstone banker” in Logan (see Ricks and Cooley 1956, 400).



**Thursday, November 22, 1877**—To day I returned to Logan where I arrived about 4 P.M. on my way home I visited the wood camp & lunc [lime] kiln<sup>30</sup> spent about 3 hours looking up company Business.

**Friday, November 23, 1877**—To day I attended to temple Business in the forenoon & then went up the Kanyon to the Wood camp & on my way encountered a very Severe Storm of wind & snow.

**Friday, November 23, 1877 [second entry for this date]**—Today after looking Business of temple in general during the forenoon I went to Wood camp in the afternoon and on my way encountered a terrific Storm of wind & Sleet. Staid over night at Said camp.

**Saturday, November 24, 1877**—To day I commenced receiving Ties<sup>31</sup> which I purchased for the purpose of making Quantity enough to pay to float the temple ties which are being gotten out to raise money to defray the incidental expenses of the Temple. Returned to Logan in the After noon.

**Sunday, November 25, 1877**—This morning accompanied by Elder John Parry [temple mason]. Went to Smithfield where we visited the Sabbath School at 10 A.M. Dined with Elder James Meek & family. In the Afternoon we went to Franklin where we preached to the Saints in the evening.

**Monday, November 26, 1877**—To day Bro Parry Bp L Hatch S. Parkinson & myself in visiting Quarries North and North East of Franklin which occupied our time during the fore noon After noon we returned to Logan Where I found a message

Stating that Part of the men at the Temple Mill belonging to Bear Lake Stake of Zion had left the works for home. Consequently I telegraphed To Elder C. C. [Charles C.] Rich that I would like to Meet him at Paris B. Lake on Wednesday to which he replied it was convenient.<sup>32</sup>

**Tuesday, November 27, 1877**—To day agreeable to appointment with Apostle C. C. Rich I started for Paris BearLake went as far as temple Saw Mill.

**Wednesday, November 28, 1877**—To day I Started for Paris about 8:30 A.M. crossed the Mountains with my team. Arrived at Meadowville at 12:45 P.M. Remained 2 hours dined with Br Jas. Moffit<sup>33</sup> Went to Paris in the after noon where I arrived at 7 P.M. I face all the way a very cold North wind Staid over night with Pres. Wm Budge.

**Thursday, November 29, 1877**—This morning I met with Bros Rich & Budge to counsel over the furnishing of men teams and Supplies from Bear Lake Stake that the Mill May run during the Present winter to which they agreed to further Elder C. C. Rich Said he would telegraph to Elders L. Snow & F. D. Richardsto meet him Soon in Logan where they would adopt Such measures & give such consels as they deemed for the furthering the Interests of the Logan Temple in the after noon I return to Meadow ville where I remained over night with Bp Joseph Kimbal<sup>34</sup> who treated me very kindly.

**Friday, November 30, 1877**—To day I returned to the Temple Mill accompanied by Bp Kimbal who drove 2 Beaves to the Mil Hands & his conselor Bro

<sup>30</sup> Largely because of the temple's construction, but also because there were new homes and other buildings being constructed in Logan, Nathaniel Haws "built his own lime kiln about two miles into" Logan Canyon. The Church purchased this kiln from Haws in July 1877, but by fall of that year realized that they needed a second kiln. Thus the temple mason constructed a second kiln next to the old one, and both were in operation by November 1877 when Card paid his visit (Olsen 1978, 92–93).

<sup>31</sup> "Railroad ties provided an early source of revenue for the building" of the Logan Temple. By spring 1878, over eight thousand ties had been cut and hauled out for the temple (see Olsen 1978, 64).

<sup>32</sup> Lorenzo Hatch was bishop of the Franklin Idaho Ward and had served on the board of directors of the Utah Northern Railroad Company (see F. Peterson 1997, 71). Hatch also operated a gristmill in Franklin (see Ricks and Cooley 1956, 160). Samuel R. Parkinson also resided in Franklin and in the 1880s

served as president of the North Star Woolen Mills after it was taken over by the Church and became a cooperative (see Ricks and Cooley 1956, 220). Charles Coulsen Rich was an Apostle of the Church from 1849 to 1883. He was a resident of Paris, Idaho.

<sup>33</sup> Meadowville, first called Round Valley, is located at the south end of Bear Lake. This community was usually reached by traveling through Blacksmith's Fork Canyon (see Rich 1963, 19, 77). James may have been the son of Andrew Jackson Moffitt, one of the original settlers of Cache Valley and a Manti, Utah, bishop for fifteen years.

<sup>34</sup> Joseph Kimball was the son of Prescendia Huntington Buell and Heber C. Kimball, who served as first counselor in the Church's First Presidency. Joseph's sister Celesia was drowned in City Creek when a very small child, but he had more than a few half-brothers and sisters: Heber C. Kimball was the father of sixty-five children. Joseph served as bishop of the Meadowville Ward (see Carter 1967, 16).

M Pratt<sup>35</sup> hauled a load of hay with his ox team and broke the road through the Snow.

**Saturday, December 1, 1877**—To day I returned home where I arrived about 3 O.C. P.M.

Attend a meeting of the Trustees of the Brigham Young College<sup>36</sup> in the evening at the house of Pres M. Thatcher.

**Sunday, December 2, 1877**—This morning I met with the High Priests of Logan in the after noon I met with the Sts of Logan who were adressed by B Young<sup>37</sup> [son of Brigham Young] of of the 12 Apostles of our church who exhorted the the people to diligence & faithfulness of their duties teach their children the Principles of the Gospel.

We next were addressed By Elders Jiddie Blair F Benson & F Lindberg [Lundberg] who bore a Strong testimony of the truths of the Gosple Spoke very Spiritedly but Short.<sup>38</sup>

We were also addressed By Elder G. L. Farrell Pres of the High Priest of this Stake of Zion Said if we would cary out the consels we had rec'd this after noon we would be able to build up Zion Attended meeting in the evening which was addressed by

Elder B. Young who Spoke upon the calamities of the nations & the necessity of Home Manufactures.<sup>39</sup>

[Left marginal note: Book Mormon Pg # 79]

**Monday, December 3, 1877**—To day I attended the Court of Cache Co Being a member of Said from 10 A.M. 2:30 A.M. the Bal of the day attend to Co. & Temple & also attended to a board Meeting of the U.O. Mfg & B. Co. being a director & the Business Manager Said Institution.<sup>40</sup>

**Tuesday, December 4, 1877**—To day I went to the temple Quarry and looked after the Business of the Logan Temple generally. Assisted to Settle acts between the Tabernacle and the U.O. Mfg & B. Co. of Logan in the evening.

**Wednesday, December 5, 1877**—To day I took a general view of Temple & U.O. Co. Business & attend a meeting of the trustees of Logan being one of that Board.<sup>41</sup>

**Thursday, December 6, 1877**—To day I spent most of the fore noon in viewing the Ordinances of

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<sup>35</sup> Milando Pratt was known as the most prominent of the children of Apostle Orson Pratt and Sarah Pratt. Not only did he serve a mission for the Church in the eastern states and serve in the bishopric mentioned here in Card's diary, but he also contributed a short history of his father's life and was an accomplished genealogist (see M. Pratt 1891; see also England 1985, 297).

<sup>36</sup> Brigham Young College was founded July 24, 1877, by the man whose name it bore. President Brigham Young appointed the trustees, who were subject to removal by the President of the Church. Young chose Card to serve as one of the original trustees with Brigham Young Jr., William B. Preston, Milton D. Hammond, Moses Thatcher, George W. Thatcher, and Ida Ione Cook (see Garr 1973, 7).

<sup>37</sup> Brigham Young Jr., born December 18, 1836, in Kirtland, Ohio, was the son of Brigham Young and Mary Ann Angell. He was ordained an Apostle on February 4, 1864, but did not become a member of the Quorum of the Twelve until October 9, 1868. Young owned a home in Logan and had business interests in Cache Valley. After serving almost forty years as an Apostle, he died on April 11, 1903 (see Flake 1974, 147–48).

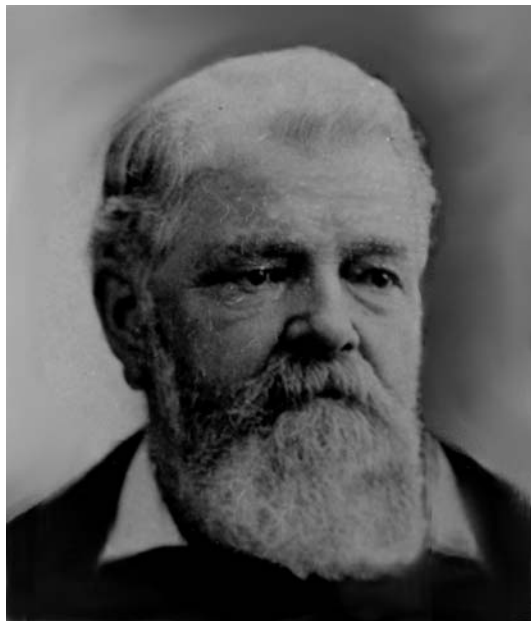
<sup>38</sup> Jedediah M. Blair was the *Deseret News* Cache Valley agent and lived on Logan's Main Street (see Somers 1993, 156). F. G. Benson was a farmer who resided in Logan (see Somers 1993, 57). Frederick Lundberg was a general salesman who lived on Fourth Street (see Somers 1993, 65).

<sup>39</sup> After the Utah War, Brigham Young encouraged the Saints to "raise sheep and flax, and make cloth, and raise cotton, as fast as you can," so as to become an independent people (see Young

1884, 7, 47). "Home industries included wool carding, spinning, dyeing, and weaving; silk raising, spinning, and weaving; making straw hats; and operating coffee grinders for grains as well as coffee. Most families had a few sheep to provide their wool and a spinning wheel and handloom to work it into clothing and blankets. Many also had mulberry trees to feed the worms which the perseverant housewife kept to provide silk for her Sunday dress. Those who had had experience in 'the old country' grew flax for linen, cut it with scythes, submerged it in water, hit it with flails to separate the fiber, and spun it on their spinning wheels to obtain material for towels, table cloths, shirts, and other articles. Households made soap as well as dyes by using local materials" (Ricks and Cooley 1956, 159).

<sup>40</sup> Cache County Court could levy property tax and grant herd permits and mill sites as well as canyon and water permits. It also controlled water appropriations and appointed watermasters, to list only a few of its responsibilities (see F. Peterson 1997, 82–84). "The United Order Manufacturing and Building Company [see n. 15] united two Second Ward firms, Card and Son sawmill, Lath and Shingle Mill, and P. N. Petersen and Sons Planing Mill, each having superb water-power rights, were united in the general ward cooperative" (Ricks and Cooley 1956, 198).

<sup>41</sup> On March 5, 1866, Logan City held its first election and selected Alvin Crockett as mayor and John B. Thatcher, C. B. Robbins, and Thomas X. Smith, aldermen, with J. H. Martineau, Thomas E. Ricks, W. K. Robinson, P. Cranney, and C. O. Card as councilors (see Ricks and Cooley 1956, 103).



*Thomas X. Smith, 1828–1907,  
first bishop of Logan Fourth Ward*  
Courtesy: Milton R. Merrill Library,  
Special Collections and Archives,  
Utah State University

Logan City for the purpose of more effect in governing the Liquor traffic.<sup>42</sup>

Went to the Temple wood camp where I remained over night.

**Friday, December 7, 1877**—To day proceeded to the Temple Saw mill where I arrived about noon. Spent the Ballance of the day with the temple hands in about the mill & remained over nigh.

**Saturday, December 8, 1877**—To day I labored with the Brethren to Set the mill in propper order until about 11 O.C. A.M. When Apostle Charles C. Rich arrived after he viewed the mill & Surroundings we took dinner & Started for Logan about 12 M. where we arrived about Sundown Elder Rich remained over night with me. I attend the City counsel in the evening holding the office of Alderman of Said City.

**Sunday, December 9, 1877**—To by Invitation of Pres M Thatcher I acompanied him Elder rich W B Preston md Hammond<sup>43</sup> Jeddie & Fred Lundberg on Special train to Mendon to hold meetings with the Sts of this place Meeting commenced at 10 A.M. adressed By [2] of the Home Missionaries of Logan exhorted to Seek after the riches of the King. Elder C. O. Card being invited to address the Sts. He exhorted the Sts to Learn their duties & Labor with diligence & faithfulness. ~~Conselor W. B. Preston next addressed the~~ Apostle C. C. Rich next Adressed the Sts exhorted the Sts to diligence & try to get rid of their weaknesses & all try to learn of the ways of the Lord for we would rise up as we Lay our bodies down hence we should rid our Selves of our failings for this is the Place. Build our temple for they are for ourselves and it is our duties. Concilor W B Preston Adressed the Sts & exhorted them to keep a full record of their meetings Said we were indebted to former Scribes faithfulness for the records we possess. He also ~~read quote~~ read a Quotation from the Book of Mormon Page 479.<sup>44</sup>

Afternoon Counselor M. D. Hammond Adressed the Sts upon the necessity of practicing the principles of our religion & do unto others as you would wish others to do unto us. Acknowledged the

<sup>42</sup>“Alcohol was a major target of every city in Cache Valley. The city not only handled the licensing of the establishments but also threatened licensees who sold alcohol and allowed gambling, betting, or disorderly conduct. Anyone who sold from a private still faced complete destruction of the fixtures and the supply.” Card, as early as 1873, had complained to the City Council that brewer Henry Worley was dispensing of his product too freely and asked that his charge be investigated (see F. Peterson 1997, 92, 95).

<sup>43</sup>Milton D. Hammond was one of the trustees of the Brigham Young College, having been appointed to that office by Brigham Young (see Somers 1993, 180). He also served as the second counselor to Moses Thatcher in the stake presidency.

<sup>44</sup>The Book of Mormon was first published in 1830 and was republished with some changes in Kirtland, Ohio, in 1837. It was next published in 1840 in Nauvoo, Illinois, and in 1841 an edition was printed in Liverpool, England. In the 1842 edition

printed in Nauvoo, Illinois, “Jr.” did not appear following Joseph Smith’s name because his father had died in 1840. However, in later editions the “Jr.” was again added. The book was printed in Liverpool in 1849, 1852, 1854, and 1866. In 1858 the first unauthorized edition was published by James O. Wright. In 1869 the book was printed in the Deseret Alphabet, a phonetic language promoted by Brigham Young. There were also editions published in 1871 by George Q. Cannon and in 1874 and 1876 by David O. Calder in Salt Lake City. We do not know which edition of the Book of Mormon Preston quoted from, but if he was using either the 1874 or the 1876 edition of the book, he was quoting from 3 Nephi, which in turn quotes chapters 9 and 10 from the biblical book of Isaiah. Isaiah here speaks of establishing a church, the New Jerusalem, the lost tribes, and believers coming into the covenant (see 3 Nephi 21 in the 1981 edition of the Book of Mormon).

Hand of God in all things Asked if the people had all assisted in the Temple Labors the Past Season.

Make our wrongs right and cease Speak evil of one another. Pres. M Thatcher arose & requested the faith of the people in his behalf. Thought that we had had so many rich things we failed to appreciate them. Said we may see the time when we will thirst after the things of the Lord. The Lord had made himself manifest in the St. George Temple.<sup>45</sup> We Should Seek for the best gift of the Gosples. We have never been under the adverse circumstances that the children of Israel passed. The question arises have we done as well as we might have done Secluded as we have been Since crossing the trackless Desert. The children of Israel walked by what they Saw & we as a people walk by faith. Showed how willing the Lord was to make him self manifest if we were only obt to his commands. That he who gives a gif unwillingly might as well withheld the gif. Let no proffit by which we have Learned & Keep gods commands He testified that the people of God came through the Apostles of our church. The best way to reform is to first reform ourselves then we will be prepared to assist others Invoked the Blessings of the Lord upon the people.

Elder C C Rich arose & Said the meeting had been intresting to him. It was the duty of the Sts to meet often to gather. Related Some of his experiences in the early days of the church. Try to do all we do acceptable unto the Lord.

If we will continue to ask the Lord & in return will give us his Spirit.

We should give ourselves to reflection upon the things of the Lord. The principles of the Gospel were the same from the foundations of the World exert our Selves to obtain Knowledge & learn to be wiling to be dictated Blessed the people in the name of Jesus.

This evening I met with the Sts. of Logan. We were ad. first By Elder Charles C Rich Said it was impossible to address the Saints without the holy Spirit to rest upon the Speaker & hearer which he desired. The Lord had been very kind to us he has the force to Sustain us & leed us in the ways of Salvation. We are here as the fruits of the ever lasting Gospel.

We have no use for our false tradition & we want to Learn in the School of Christ.

Truth is eternal and anything that is perfect If we Seek Lawfully we will obtain not at once but little by little. The Lord proposes to Save us in this world & all worlds to come. Not in our Sins It would be a pleasure to me that all enjoyed the Spirit of proph-ecy it would be much easier to teach the people.

We are commanded to meet often together Some times we Stay away from meeting because we do not wish to hear Some people or Elders speak can we afford to wrong ourselves because we do not like the Speaker. The Individual that Seeks the Kingdom of God has the foundation of eternal riches. He said I wish to mention the 10 virgins<sup>46</sup> to Stor up my brethren & Sisters We Should So live that we may be as the wise.

The Gospel is perfect and in it is a remedy for all evils. If we withhold nothing we Shall be entitled to the Same blessings that Abraham Joseph the prophet had to face the devil face to face as well as Moses.<sup>47</sup>

We are free to do right do not yield to temptation. He invoked the Blessings of the Lord upon Of-ficers people of this Stake of Zion & the whole people.

Bp. Wm. B. Preston Said he had a subject of importance that was we should have our names & the names of our families & geneologies the Ward records,<sup>48</sup> it is expected that the Priests & teachers

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<sup>45</sup> Wilford Woodruff, who became the President of the Church at John Taylor's death in 1885, attended the dedication of the St. George Temple and reportedly said, "There never has been a time, either in these Temples or anywhere else, but the Lord has made manifest His will on any point on which light was desired. To my certain knowledge the Lord gave revelations in the St. George Temple to His servants there, upon points of doctrine we did not understand" (*Deseret News Weekly*, April 25, 1891, 554). Woodruff also testified that the signers of the Declaration of Independence and presidents of the United States had appeared to him in the St. George Temple (see Woodruff 1891, 89–90). Moses Thatcher was a good friend of Woodruff, and it was Elder Woodruff who suggested that Thatcher serve in the

Quorum of the Twelve Apostles. (For further information on the St. George Temple, see Lundwall 1968, 71–80.)

<sup>46</sup> Rich is alluding here to the parable of the ten virgins told by Jesus in Matthew 25.

<sup>47</sup> Joseph Smith states in section 129 of the Doctrine and Covenants that on the banks of the Susquehanna River "the devil" appeared to him as an angel of light. He also had an experience with the power of evil just before his First Vision (see Joseph Smith—History 1:15).

<sup>48</sup> As early as 1823, Joseph Smith was told by "a heavenly being named Moroni" that Elijah would come and "plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers" (D&C 2:2). Members of The Church of Jesus Christ of Latter-day Saints

that visit the people will remind them of their duties in regard to their duties with each other for many have neglected the Ordinance of the house of God. Should keep all records for the benefit of future generations. See Christ's exhortations to Nephi Book Mormon Page 481.<sup>49</sup>

Pres. Thatcher asked the Priesthood to Study Page 116 Doc Cov.<sup>50</sup>

[Left marginal note, rotated 180 degrees, top to bottom: 116]

**Monday, December 10, 1877**—To day I attended County Court from 11 A.M. until 2:30 P.M. After which I attended to temple Business in the afternoon.

Elder C C Rich Staid with me on Sunday night on Monday morning I took him in my Buggy to visit the works of the temple & the Shops of the U.O. Mfg & B Co. after which I took him to the Depot<sup>51</sup> where he took train for Salt Lake.

**Tuesday, December 11, 1877**—To day I visited the temple Block letograph [telegraphed] to Paris Bear Lake for a Sawyer & attended to the Business of the temple generally.

**Wednesday, December 12, 1877**—To day I went to the temple Saw Mill on my way I dined at the Wood camp. Arrived at the Mill about 5 P.M.

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believe that Elijah came to the Kirtland Temple in 1836 and conferred upon Joseph Smith the sealing power, which carried with it the duty to seek out the names of deceased ancestors and perform temple ordinances for them. Thus Preston is telling his listeners that they should be diligent in doing genealogy work (see Allen, Embry, and Mehr 1995, 15, 17).

<sup>49</sup>Preston is reading scriptures from the Book of Mormon that speak of no weapon prospering against the Saints and of Samuel the Lamanite testifying among the people (see 3 Nephi 23). This is the first of many extended stake conference reports recorded by Card. In addition to reflecting theology and the leadership concerns of the day, it also reveals a community where religion, social life, community governance, public education, and business were all intertwined. Brigham Young Jr. was the second to preside over the Cache Valley Stake, and Moses Thatcher followed. Thatcher's counselors were William B. Preston and Milton B. Hammond. When Thatcher was called into the Quorum of the Twelve Apostles, Preston succeeded him as stake president and his counselors were Marriner W. Merrill and C. O. Card. Preston was called as Presiding Bishop of the Church in 1884 and Card became stake president. When Card was forced into hiding to avoid prosecution for polygamy, George O. Pitkin served as acting president. Many of these same people served in community leadership: Preston was mayor, and Thatcher, Card, and

Where I found the temple hands in good Spirits. Spent the evening very Jovial with them.

**Thursday, December 13, 1877**—~~Thursday Dec 14~~ To day I remained and run the Mill while Bp. A A Allen<sup>52</sup> grinned one of the Saws.

**Friday, December 15 [14], 1877**—During the forenoon I looked after things in general.

This afternoon I let Bp Allen & D. B. Lamoreaux have my team to return home while I remained & run the Mill. During the afternoon Bro. Hansen a Sawyer<sup>53</sup> came from Bear Lake Valley as my relief.

**Saturday, December 15, 1877**—To day I returned home with Jeddie Blair riding home on a load of lumber. Where I arrived about 4 P.M. found all well following their daily occupations.

**Sunday, December 16, 1877**—To day I visited the 5th Ward Sunday School where I found a large attendance of Scholars & a lively Interest in the Same. 1 P.M. I attended meeting in the Logan Tabernacle which was presided over by Bro G. L. Farrell Pres of the High Priests of this Stake. Prayer By Elder E D Carpenter after which a hymn was Sang for the first compose by Elder J. A. Leishman of Logan Dedicated to the Chorister Elder Alexander Lewis

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Ferrall were aldermen and on the city council. The Board of Trustees at Brigham Young College in Logan, Utah, included Brigham Young Jr., William B. Preston, Milton D. Hammond, Moses Thatcher, C. O. Card, and G. W. Thatcher (see Ricks and Cooley 1956, 280, 350).

<sup>50</sup>This page, in the 1876 edition of the Doctrine and Covenants, contains instructions regarding the duties of priests, teachers, deacons and elders, such as watching over the Church, seeing that there is no iniquity in the Church, visiting the houses of members, and exhorting members to pray vocally and in secret and to attend to family duties (see n. 10).

<sup>51</sup>The railroad came into Cache Valley near Petersboro and then turned south to Mendon before running east again into Logan. When the tracks reached Logan on January 31, 1873, a three-day celebration ensued. "A small roundhouse, a turntable, and a machine shop made Logan a temporary railroad hub. The depot was located on the west end of Center Street" (F. Peterson 1997, 69–73).

<sup>52</sup>A. A. Allen, a resident of Weston, was asked to report to the mill and teach the workers how to run a lath mill. The lath mill had been purchased from James McBride, who lived in Hyrum.

<sup>53</sup>Brother Hansen is Carl Hanson of St. Charles, Idaho, who was known as "the first sawyer" at the temple sawmill (see Olsen 1978, 63).



performed by the Quoir very creditably.<sup>54</sup> We were addressed by Elder Chas H Rammel of Providence one of the home Missionaries.

Said there was a great and glorious work for the L.D.S. & if we perform the Same we will receive a Salvation. Said this work would continue throughout endless ages. Mad[e] Some very valuable Qutations from the Book of Mormon in regard to the visit of the Savior to the Nephites.<sup>55</sup> Exhorted the people to become United & become Self Sustaining. We were also addressed By Elder T. Bullock of the Same place. Said we were a very forgetful people and Should live near to the Lord. We should reliance the teachings of the Sts of God to Practice. & mix our faith with work. Attended meeting in the 2 Ward of Logan & listened to Several young Elder Bear their testimony that were called upon By Bp. H. Ballard.<sup>56</sup>

**Monday, December 17, 1877**—To I attended to temple Business. Sold Some ties to defray expenses. In the evening I attended the City Counsel of Logan City Thus ended another busy day.

**Tuesday, December 18, 1877**—To in connexion with Wm B Preston & G. W. Thatcher visited The Large farm of nearly 10000 Acres that our Late Pres.

B. Young gave to the B Young Academy of Logan. We Let Samuel Holt about 5 or 600 Acres.<sup>57</sup>

Attend a meeting of the Board of The U.O. Mfg & B Co in the evening.

**Wednesday, December 19, 1877**—Today I went to the Temple Saw Mill & took Pres, Wm Budge of Bear Lake Stake that far on his way home. Arrived about 4 O Clock P.M.

[Left marginal note: Temple Grounds See Committee]

Dedicated the Mill & Buildings &c Pres Budge being mouth about 5 P.M. held a meeting with the Brethren in the evening.<sup>58</sup>

**Thursday, December 20, 1877**—To day I returned to Logan. Visited the works of the Wood Camp on the way Arrived about 6:30 P.M. Went to a Priesthood meeting in the evening

The Seventies were invited to meet with the Elders.<sup>59</sup> The Bishops were called upon to State How near they had completed the organization of the Lessor Priest hood. Pres Wm B Preston read the circular of our Late Pres. B Y & consel relating to the same Also made appropriate remarks on the Subject.

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<sup>54</sup>James A. Leishman was the chief clerk of construction on the Logan Temple and assisted Card in coordinating the activities of the various foremen. Leishman also served as the assistant recorder of the temple on June 14, 1884 (see Olsen 1978, 37, 50, 157). Alexander Lewis was the first director of the Logan Choir, a position he held for thirty-five years. Lewis's choir sang for the dedication of the Logan Temple.

<sup>55</sup>The account of the visit of Jesus Christ to the Nephites is found in 3 Nephi 11–28.

<sup>56</sup>Henry Ballard was born in England on January 27, 1832, to William and Hannah Russell Ballard. He officially settled in Cache Valley in July 1859, and on April 10, 1861, was called as the first bishop of the Logan Second Ward, a position he held for more than thirty-eight years (see Crookston 1994, 1–2, 49).

<sup>57</sup>George Washington Thatcher, the eighth child and fifth son of Hezekiah and Alley Kitchen Thatcher, was born in Springfield, Sangamon County, Illinois, on February 1, 1840. He first moved to Logan with his family in 1860 and then became a Pony Express rider from Salt Lake City to Echo. Thatcher was noted for his speed in foot racing and once defeated the world record holder, George Adams, in a one-hundred-yard sprint. He married two of Brigham Young's daughters, Luna Caroline Young and Fanny Decker Young. While living in Logan he became a very prominent and prosperous businessman and civic leader, once serving as the community's mayor (see H. Thatcher 1975, 3–5). On July 24, 1877, in Salt Lake City, Brigham Young deeded 9,642.07 acres of land—now located in Young Ward, West Millville, Providence, and Wellsville—to the trustees of

Brigham Young College (Card, as mentioned earlier, was a trustee). They were to use the land to endow the college (see Garr, Cannon, and Cohan 2000, 5). Samuel Holt, born December 9, 1836, to Samuel and Mary Butler Holt, came to Salt Lake City and worked for Brigham Young. There he met his future wife, Rhoda Bowhey, who was also employed by the Mormon leader. In 1872 Holt was asked to come to Cache Valley and manage the Church farm. When Brigham Young gave the land to the Brigham Young College, Holt received the acreage mentioned by Card. Later Holt built a home in Logan. He was the father of six children.

<sup>58</sup>It is not unusual for Latter-day Saints to pray for protection for buildings being used for important purposes. The Saints dedicate their temples, their chapels, and sometimes their homes.

<sup>59</sup>This priesthood office, inaugurated on February 28, 1835, in Kirtland, Ohio, was somewhat unusual in that seven men were called to preside over quorums of seventy (see Garr, Cannon, and Cowan 2000, 1093). Just before his death, Brigham Young—in a “Circular of the First Presidency” dated July 11, 1877—declared that “Seventies meet only for missionary purposes; otherwise they should meet with high priests or elders quorums. No more high priests or seventies will be ordained without First Presidency approval” (quoted in Hartley 1979, 21). An elder is ordained within the Melchizedek Priesthood, and his duties include administering in spiritual matters, blessing the sick, teaching and exhorting Church members, bestowing the gift of the Holy Ghost, and conducting Church meetings. No more than ninety-six elders may belong to a quorum.

Bp Lewis<sup>60</sup> of the 1st Ward reported Priests 48. Attendance meager, Mostly Boys, 5 Deacons 2 or three Priests acting with the Teachers.

Bp H Ballard of the 2nd ward Said he had 6 Priests & 18 Deacons 4 Priests visiting with the Teachers & some young teachers acting with the older one all seemed wiling to act.

Bp Robt Davidson<sup>61</sup> reported 14 Priests

Have Some young Boys that were willing yet to take the Priesthood upon them reported a full Quorum of Deacons. Only 1 ordained Teacher, young men acting with the older ones. Doing well.<sup>62</sup>

Bp T P. [X.] Smith<sup>63</sup> reported 17 ordained Priests Teacher none ordained Teachers. No Priests acting.

Have Elders & Seventies & some young Brethren acting Teachers, doing well. 2 Quorums of Deacons. All very young. Some will not magnify their callings.

The Conclor to Bp. Wm Hyde Bro Robt, Davidson<sup>64</sup> reported 4 Priests not acting. Have \_\_\_\_\_ ordained teachers. We have \_\_\_\_\_ a deacons Quorum these Quorums are presided over By aged men. The Bp meets with them & instructs them Concilor Wm. B. Preston<sup>65</sup> admonished all to understand their duties & perform them. He read from Doc & Cov. the duties of members instructing members before partaking of the Sacrament &

receiving the confirmation. Advised the Bps to to call upon Elders & Seventies to act as Priest to visit the people in the absence of ordained Priests or those of mature years.

Called the attention of the Seventies to a clause in the circular of the Presidency which Stated that they could meet with the High Priests or Elders.

Called the attn of the Brethren to assisted in defraying the expenses of the Logan Tabernacle & its furnishings.<sup>66</sup>

Aske them to Sustain the committee they had appointed a few years ago to construct this building. Also exhorted the Brethren to keep the Peace stating that they were all conservators of the Peace teach our children that Liquor &c wer not good for them. So that there was no iniquity in our midst. Blessed the people.

Bp E. F. Shirts [Sheets]<sup>67</sup> of Salt Lake Said he was pleased with the Spirit of the meeting & bore testimony to the work of Bp Preston. Said the Spirit of Temples were upon the people.

Referred to the days of Nauvoo. Said they Labored upon the Temple & had but Little but corn Bread. At one time the prophet Joseph Smith called upon the Elders to work 6 months upon the temple. We are engaged in a good work. Spoke upon the duties of Teachers they were watchmen upon the Walls of Mt. Zion

<sup>60</sup> Benjamin M. Lewis was called to preside over the Logan First Ward on April 10, 1861.

<sup>61</sup> Card calls Davidson "Bishop" here but later says that he was a counselor to Bishop William Hyde, who presided over the Hyde Park Ward. William Hyde died on March 2, 1874, and Robert Daines succeeded him as the ward's bishop (see Kirby 1997, 52, 60).

<sup>62</sup> Brigham Young, in the circular referred to above, had given instructions that the youth should be given some priesthood office and that experienced teachers should take along young men during their home visits to train them in priesthood work (see Hartley 1979, 21). By December 1877 the Cache Stake reported one ward had a priests quorum, one ward had filled a deacons quorum, and one ward had fourteen priests, a full deacons quorum, only one ordained teacher, and a quorum of acting teachers (older brethren). Another ward had ordained a number of "young men as teachers to labor with experienced Acting Teachers" (Hartley 1979, 24).

<sup>63</sup> Should be Thomas X. Smith, who was bishop of the Logan Fourth Ward.

<sup>64</sup> In 1872, when Logan City was divided into school wards, a board of trustees was appointed, which included Charles O. Card, Alvin Crockett, and Robert Davidson. Davidson had served in the bishopric with Hyde, who passed away, as mentioned before, in 1874 (see n. 61).

<sup>65</sup> On May 22, 1877, the Cache Valley Stake was organized, and Moses Thatcher received the call to serve as stake president. He chose his brother-in-law Bishop William B. Preston as his first counselor and Milton D. Hammond as his second counselor (see Crookston 1994, 122).

<sup>66</sup> The foundation for the Logan Tabernacle was started in 1864. It took twenty-seven years to complete the structure because of delays, one of which occurred when Brigham Young requested that the building be enlarged. In 1873 rock was being hauled for the tabernacle. Men left their labor and their homes in midwinter to go and gather material for this structure. The second delay came in 1877, when construction began on the temple. This delay was of short duration and in early 1878 the building was completed enough to be used. George Cole and a corps of carpenters began constructing the tower and arranging the stand in 1878. The main hall was finished in 1881 and the building was dedicated in 1891 by Church President Wilford Woodruff (see *The Church of Jesus Christ of Latter-day Saints*, n.d.; Simmonds 1991, 8).

<sup>67</sup> Card is referring here to Elijah F. Sheets, who was the bishop of the Salt Lake City Eighth Ward. Sheets presided over the ward for forty-nine years, from 1855 to 1904 (see A. Jensen 1941, 746).

**Friday, December 21, 1877**—To day I wen to the temple Quarry and attended Some business for the Company from early morn until bed time.

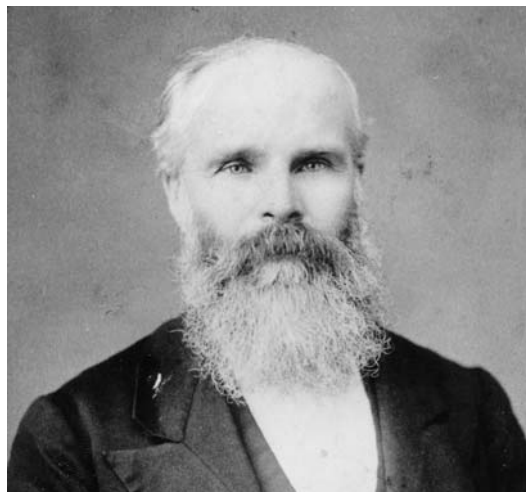
**Saturday, December 22, 1877**—To day I attend to the business of temple Settling with the Brethren & also visited the Sand bank. To day we closed all the work on the Temple excep running off [of] Lime & the Sawmill in the Mts. until after the New Years day.

**Sunday, December 23, 1877**—To day by invitation of Bp Wm B. Preston I went to Newton<sup>68</sup> in company with him Bp Robt Davidson [school trustee] & Bp B. [Benjamin] M. Lewis of Logan where we arrived at 10 O.C. A.M.

We were addressed By Elders Evan Owens Bp Lewis C O Card James Harmison [Harminson] Bp Davidson & Bp J. Jardine<sup>69</sup> All of whom Bore their Testimony to the truth of the Gospel & exhorted the people to faithfulness to all their covenents. Meeting adjourned until 1 P.M.

Afternoon meeting opened as usial. Addressed by Bp S. Roskelly who read a portion of the Late circular of Pres B. Y. 5 Page which refered to the education of children in all of the Principles of the Gospel Also read Doc. Cov. Page 231 Sec. 25 Law relative parents & children the Sabbath &c.<sup>70</sup> Made remarks in conrcrt with the above. Refered to the teachers asked them if they had questioned the people on these points. Asked God to Bless the people.

Bp. Wm Maughen next addressed the assembly Said the Subject of the children was one of great importance All Shape Should [Spend] their lives to correct principle. Said if the people would cary out the concils they will be blessed.



*Samuel Roskelley*

Courtesy: Milton R. Merrill Library, Special Collections and Archives, Utah State University

Pres Wm. B. Preston then Stood before the people & Said he had been pleased with good Spirit of the Sts & the instructions we had rec'd to day. Said we do not watch guard & pray as much as we should do.

Many of us have nights to teach our children. Said they (the people) could not justify themselves in the practices of Sin because others do. Exhibit your faith by your works. Spoke extensively on the word of wisdom.<sup>71</sup> Said we do not observe this rev. as we should. When the testimony of the same had been Sealed by the prophets Blood.

If we had more faith we would have more power over disease which is the privilege of all the Sts. We are not justified in quoting the Sin of ignorance. Read again from the Doc. Cov. which said

<sup>68</sup> Newton is a community located on the northwest side of Cache Valley about fifteen miles from Logan. On February 29, 1869, the first Latter-day Saint meeting was held in Newton, which until then had been part of the Clarkston Ward. Clarkston bishop William Frederick Rigby conducted this meeting. Newton was so called because it was a “new town” (see Ravsten and Ravsten 1966, 416).

<sup>69</sup> James Harminson came to the west side of Cache Valley in 1875 and filed for a homestead near Newton. John Jardine was born in Sanarkshire, Scotland, October 31, 1830. He immigrated to America in 1855 and moved to Wellsville in 1859. In the absence of Bishop W. H. Maughn, who went on a mission to England, Jardine acted as bishop of the Wellsville Ward until Maughn’s return. On October 28, 1876, he was called as the bishop of the Clarkston Ward (see Ravsten and Ravsten 1966, 366).

<sup>70</sup> Samuel Roskelley, born in 1837 in England, became a member of the Church at age sixteen. Roskelley served as bishop of the Smithfield Ward and was part of the committee that selected the site for the temple. Roskelley had five wives and thirty children (see Olsen 1978, 22; F. Peterson 1997, 124). Roskelley read, “And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents” (D&C 68:25).

<sup>71</sup> This refers to Doctrine and Covenants section 89 (called the “Word of Wisdom”). Church leaders frequently spoke about refraining from using tobacco, alcohol, tea, and coffee (see P. Peterson 1972).

the Elders or Priests are to have Sufficient time to explain the principles of the Gospel before Baptism.

Read from the *Bible* in regard to changing the proper mode of the Ordinances of the Gospel. Said we should study the organization of the Priesthood. Exhorted the Sts. to do so.

On Motion Bro John Griffin<sup>72</sup> was unanimously Installed as the 1st Concilor of the 7th Quorum of Elders in Cache Valley Stake, Hyde Park, Benson & Newton Wards the elders of the above ward form of this Quorum. Said keep your records correctly.

Bro John Griffin then Set abart by Pres. Wm B. Preston to fill the office of 1st Consilor or to Bro Hymes<sup>73</sup> of Hyde Park.

[End of conference report—Card left blank page. The remainder of this diary consists of lists, notes, and accountancy.]

See about Wellsville quota of Quarry men. Have 3 men & one woman.

Items to present to the comittee of Logan Temple. How are we to get Quarry hands.

---

Want Corn or Poor wheat peas & to feed 2 Span of horses & 4 yoke of cattle.

---

Shall we continue Wood camp & Saw Mill to get out ties, timber &c for temple & to raise cash.

---

Use of Telegraph

---

Secure timbered Land

---

Wages of men mason J P & ct chitest T O. A. men. Quantity of men in all kinds.

---

Sarah & Mother  
By 72 # Green apples

---

U.O Mfg B. Co  
Dec 18 To Cash on Tuesday 10.00

---

Dec 21 N. Hawes  
To Bal on Clothes 13.00

---

P. Cardon  
To goods from U.O. 9.30

Logan U.O. Stores  
To Cash (per lime .70 act) 3.70  
Geo Simpson  
To Cash .25  
Geo Haris  
To Cash .25  
U.O. Mfg & B Co  
Nov 12 To 235 ¼ lumber @ 2 cts common 4.70  
M. Thatcher  
Nov 12 By Buggy Harness 20.00  
Bear Lake Stake  
Bal By Cash on Hides 19.30  
To Wagon reps per E. D. C. 10.80  
1877 Paid Luzuila Aston [...]  
Nov 12 To Cash 7.50  
Wm Bell  
Nov 13 To 10 Bus. Wheat for Mfg & B Co @ 90  
9.00

---

Paid for currycomb  
Nov 13 Brush rope & axle grease 1.40

---

C. O. Card  
Nov 13 To Cash .80

---

John Parry  
Nov 13 To Cash 2.00

---

for Sacks .25  
Nov 14 for 1 Lash .50  
Nov 14 Paper .10

---

Oct 2 J. B. Thatcher  
By Coop on wood act. 5.00

---

Oct 2 B. M. Lewis  
To Coop 5.00

---

Oct 2 James H Martineaux  
By one Spring Wagon 80.00

---

C. O. Card  
To Coop 1.45

---

C. W. Card  
By use of Wagon  
Oct 6 To haul Will to Fort Maughan 1.00

---

Sarah S. Card  
By 1 ½ Bus Apples 1.65  
1877 Archy Lamoreaux  
Oct 11 To 1 pr Gloves 2.00

---

<sup>72</sup>There was a John Griffin who had the contract to carry mail from Logan to Clifton, Idaho. Griffin would bring the mail to Clarkston and then his nephew William John Griffiths and his brother Frank would carry it on to the Weston, Dayton, and Clifton communities in Idaho (see Ravsten and Ravsten 1966, 340).

<sup>73</sup>Two men named Hymas are mentioned in Kirby's *History of Hyde Park*: James and John. They both were members of the Hyde Park military band. However, John Hymas quit after taking a lesson or two, but James continued playing (see Kirby 1997, 34).

Community, Church, and Temple Building

C. McCallaster  
 Oct 12 By 1 halter strap .50  
 To Cash 25 Temple 25 .50

---

C. O. Card  
 Oct 13 To Cash on Watch 2.50

---

Saw Mill  
 Oct 13 To Sugr etc 1.20

---

Oct 13 Horse feed Oats .65  
 Emma Card  
 Oct 18 By 3 Bus Aples  
 C. W. Card By use of  
 horse 2 DS. 1.50  
 1877 D. B. Lamoreaux  
 Sept 15 To Coop Scrip 3.00

---

Hyrum Curtis  
 Sept 17 To Coop 5.00

---

D. B. Lamoreaux  
 To Coop for expenses on Mill 5.00

---

N. Hawes  
 Sept 18 To Coop 1.65  
 Coop By Scrip 100.00

---

Oct 2 Thomas Lewis  
 By hauling logs 2.50  
 To Coop 250

---

Dave H. Curtis 29.70  
 Pd 27.00 [Crop]  
 Due Swen Jacobs Pd Pd 17.25  
 Due F. Parsons Pd Pd 7.50  
 Oct 2 Chris Peterson  
 By hauling logs 2.50  
 To Coop 2.50  
 John R Edwards  
 To [Coop] 66.15  
 To lime per R Smith .60  
 1877 Mrs Mary An Phelps  
 Sept 15 By Apples 1.25  
 A. A. Allen  
 Sept 15 To Mdse to Coop 5.00  
 Z.C.M.I.  
 Sept 15 By Scrip 35.00

---

Frank Parsons  
 To Coop Scrip 5.00

---

Swen Jacobs  
 To Coop Scrip 8.00

---

H. J. Nelson  
 To Coop Scrip 4.00

---

Leffels Wheels  
 head 20 ft 5-2 horse 21-56 hors 22.60

Diameter of cylinder Passing through floor of flume  
 32¼ inches  
 Dia—of entire castings 213½ inches  
 Internal Dia of flume 65 to 72  
 Length of Shaft from flange on floor to center of  
 coupling  
 38½ inches  
 Length of Cylinder passing through floor of  
 flume—7 in  
 Dia of Bore in upper part of coupling 3 inches  
 Debth of Pit from end of Cylinder to bottom of Pit  
 25 to 30  
 Dia of hole in Bottom of flume for wheel 33½ in  
 Distance from center of Shaft to center of gate rod  
 19¼ inches  
 Water Should stand 2 inches up on cylinder of  
 Wheel  
 revolutions made under 20 feet head—202-21-207  
 22-211  
 Belt of Mill

[The following entries are not in C. O. Card's hand-  
 writing.]

Men Teams		
Men	Team	Additional
Trenton Ward	1	
Weston Ward	2	1
Clifford Ward	1	1
Oxford Ward	1	
Benson Ward	1	
Mound Valley	1	
Logan First Ward	3	1
Logan Second Ward	3	1
Logan Third Ward	2	1
Logan Fourth Ward	4	1
Logan Fifth Ward	2	-
Providence Ward	3	1
Hyrum Ward	4 wagon	2.1
Franklin Ward	2	++
Ricmond Ward	41	11
Smithfield Ward	4	1
Hyde Park Ward	3	1
Paradise Ward	2	-1
Wellsville Ward	41	1
Mendin Ward	21	1
Millville Ward	21	1
Lewiston Ward	1	1
Brigham City Ward	26	11 to 1
Newton Ward	2	1
Clarkston Ward	21	14



[Entries return with Card's handwriting.]

1877 Joseph Hill

To Slabs in excess

July 26 of order on 16 Inst. 19 feet .75

John Jolley

Aug 18 To Meat Order 4.00

D. B. Lamoreaux

By 2½ Ds Locating

Mill Site d 2.50 6.25

C. W. Card

By 2½ Ds Locating

Temple Mill Site 6.25

Sarah A. Card

By 1½ Bus Apples To Bea

Lake Hands

1877 N. Haws

Sept 8 To Coop for self

& hands 30.00

H J Nelson

Sept 8 To Coop 4.00

Jos. Moris

Sept 8 To Coop 2.00

John Edwards

To U.O. Store 2.00

Edmond Clark

To U.O. Store 3.25

J. A. Leishman

To U O Store 1.00

Temple Items

Mendon has more Masons

Can have Beef from Wells Ville any time

**Saturday, July 7, 1877**—The following Stone masons were called to to day to commence Laying rock on week from Monday next (July 16th) Jos. Hill [directed rock hauling] of Smithfield D Johnson [bricklayer] A Izatt [A. S. Izatt, mason] & Hugh Addams<sup>74</sup> Suskind...unanimously at the Bps meeting \_\_\_\_\_.

Box Elder Stake

Item	Men	Team
Brigham City	5	1
Calls fort	2	1
Mantua	3	1
Bear River City	2	2 y c [initials]
Portage	1	1
Samara	2	2
Malad City	2	2

Brigham City

6 Masons to commence July 25

[End Journal 2.]

[Editor's note: Journal 3 of the C. O. Card diaries covers the time period from January 7, 1878, through May 4, 1878. The journal is 4 by 6¾ inches in size, dark blue in color, and entries are written in pencil.]

[Newspaper clipping attached at beginning of Journal 3.]

Logan Temple—We are indebted to Brother Truman O. Angel, Jr., assistant architect of the Church,

<sup>74</sup>The names listed in the back of this journal are not all identifiable. Nathaniel Haws, who resided in Logan, had built his own limekiln, which he later sold to the Church. He stayed on to serve as superintendent of the kiln (see Olsen 1978, 93). Logan resident Paul Cardon, with the help of B. M. Lewis, George Batt and Edward Clark, had constructed the living quarters for those who worked on the temple sawmill (see n. 1; see also Olsen 1978, 61). William Bell was an early settler of Clarkston, Utah, and in 1869 moved to Newton, where he constructed one of the first homes in that community (see Ricks and Cooley 1956, 68). John B. Thatcher was the son of Hezekiah and Alley Kitchens Thatcher and brother of Moses Thatcher and George Washington Thatcher, who have been mentioned in Card's diary. James H. Martineau surveyed farms and town sites for the residents of Cache Valley (see Carmack 2000). Archibald O. Lamoreaux, a resident of Logan, was a carpenter and blacksmith who worked in constructing the temple sawmill (see Olsen 1978, 62). David Lamoreaux was the superintendent of the sawmill (see Olsen 1978, 37). Hyrum Curtis, a resident of Logan, was a temple

mason who worked at the limekiln (see Olsen 1978, 93). A. A. Allen, a resident of Weston, Idaho, helped operate the temple sawmill (see Olsen 1978, 64). Frank Parsons resided in Newton and helped run the temple limekiln (see Olsen 1978, 93). Swen Jacobs, a resident of Logan, assisted in operating the lime kiln. According to Charles Griffith, John Edwards was one of the early settlers of Logan, coming to that place in 1859 (see Ricks and Cooley 1956, 41). There is an Edward Clark who assisted in constructing the living quarters for those who worked at the temple sawmill (see note 1; Olsen 1978, 61). James A. Leishman was the chief clerk of construction on the Logan Temple (see Olsen 1978, 37). Joseph Hill was the foreman in charge of digging and laying the rock for the foundation of the temple. Hill was also the supervisor for rock laying on the temple annex. He and three other masons had been called on missions and were to be supported by the people in their ward with food and clothing (see Olsen 1978, 37, 44). Hugh Adams was a member of the band that played at the temple cornerstone ceremonies (see Olsen 1978, 16).

**Logan Temple — We are indebted to Brother Truman O. Angel, Jr., assistant architect of the Church for the following information regarding the Temple at Logan, the erection of which is being conducted under his superintendency.**

The main building is 103 by 79 feet, inside; has two large towers, one in the centre at the east end extending out 30 feet, square at its base, and 155 feet to the top of its dome; the other on the west is the same, with the exception of being 12 feet lower, the former representing the Melchisedec priesthood, the latter the Aaronic; on the north and south sides of these towers, touching them and the main building are four octagon stair cases, two on the east 102 feet in height, and two on the west 98 feet in height.

The extreme length and breadth of the main building, including towers and buttress, is 171 by 95 feet; height to top of battlements on side walls, 86 feet. Extending out to the north 104 feet is a building for convenience, 36 by 88 feet, and 22 feet high to top of battlements; has an octagon tower at the north end 54 feet in height. This extension is divided into four apartments, as follows: Engine room, kitchen, dining room and reception room, all connected with the main building by a long hall. The main body of this extension is built, even to the placing of its rafters. The foundation of the main building is also a few inches above the ground. The design is original, embracing none of the particular orders of architecture.

On July 20th, 1877, rock laying commenced and was diligently kept up until the last of November, when frost compelled its suspension.

The entire amount of rock to be used in completing the whole structure is about 264,224 cubic feet, or 2,064¼ cords, of which 45,600 cubic feet, or 356¼ cords, has already been placed in the walls.

There will be but little cut stone, that being used only for sills, caps, &c., the main being rubble-work, to be plastered.

*Newspaper clipping describes Logan Temple*

Article found in Card's diaries,  
volume 3, January 7, 1878

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[End newspaper article.]

[Begin dated entries.]

Seabout [See about] Securing Land of Temple sight.

The Corner Stones of the Logan Temple on The 17th of Sept. 1877 by the Twelve Apostles of the Church of Jesus Christ of the L.D. Sts The ground broken & dedicated on the 18 May.

The First Organization of The church of Jesus Christ of L.D. Sts was Nov. 1st 1859.

**Monday, January 7, 1878**—To day I passed in attending to Temple Business. Sent Sister Amonica



*First South looking west from 60 West, Benson and Thatcher Mill, photo by T. B. Cardon, 1877*  
 Courtesy: Milton R. Merrill Library, Special Collections and Archives, Utah State University

Birdneau<sup>75</sup> and her daughter Almira to the Saw Mill to cook for the hand engaged in getting timber & Lumber for the Logan Temple also forwarded Supplies to the Same camp & forward men to the diferent departments of the Temple work. Also assisted in Time School business.

In the evening I attended a Meeting of the Board of the Logan Mill Mfg & B Co.

**Tuesday, January 8, 1878**—To day after I had visited the temple block. I went to the Temple rock Quarry where I found 14 men employed in Quarrying rock all feeling well & doing all in their power forward the work.

**Wednesday, January 9, 1878**—To day after attending to the Temple Business abut Logan I drove to the Wood camp about 14 miles up Logan Kanyon where I remained over night with the Brethren that

were engaged in getting out Lime wood poles & timber for the Logan Temple.

**Thursday, January 10, 1878**—To day I drove to the temple Mill where I arrived about 11 A.M. Found all the hands in excellent Spirits.

Called a meeting in the evening and addressed the Brethren upon the necessity of Schooling them Selves in the principles of the Gospel by passing their Spare moments in reading the Scriptures ancient and modern and obtaining a testimony of the truth of the Gospel.

**Friday, January 11, 1878**—To day I remained at the Mill looking the Business until the arrival of Bros Osmond & Hart of the Presidency of the Bear Lake Stake that arrived about 12 M.<sup>76</sup>

After dinner we proceeded to Logan where we arrived about 5:30 P.M. I attended a meeting of the Board of the U O Mfg & B Co in the evening.

<sup>75</sup> Amonica Birdneau, the wife of Wood Birdneau, listed among the first settlers of Logan, Utah, arrived in the valley in 1859 with three dozen other immigrants (see Ricks and Cooley 1956, 41).

<sup>76</sup> Not only did George Osmond serve in the stake presidency, but he had also been bishop of the Bloomington Idaho Ward (see Rich 1963, 70). James H. Hart, who taught school in Bloomington, Idaho, served in the stake presidency from 1877 to

the end of the nineteenth century. He also served in the Idaho House of Representatives and in 1882 published a poem titled "The Mormon Crusade." Hart had only served in the stake presidency since August 26, 1877, when he was sustained as first counselor to President William Budge. It was written of him that he was a legislator, newspaperman, lawyer, businessman, stake president, patriarch, emigration agent, farmer, and father of ten (see E. Hart 1978, 179–91).

**Saturday, January 12, 1878**—To day looked after Business generally for Temple & Company.

**Sunday, January 13, 1878**—To day I met with the Sts of Logan in the Tabernacle who were addressed by Patriarch Joel Ricks upon the duties of the Priests and the duties of the people towards them I exhorted the people to deal honestly one with another.<sup>77</sup>

Patriarch Wm Earl<sup>78</sup> also Bore testimony to what had been Said & was determined to do his duty had been traveling in the capacity of a Priest with Bro Ricks among the people, had been received kindly & invited to call again. Compared to day with those of the Prophet Joseph with whom he associated in those days. Said he desired to live up-right told the people to be kind & do what was required of us.

Bro G. L. Farrell Pres of the High Priests arose & Said that father Ricks was 74 & father Earl was 84 years of age & were ordained Patriarchs & had been appointed to act as Priests among the people & would

Bless them. Spoke of the Blessings pronounced upon the heads of the children of Jacob & had been Literaly fulfilled.<sup>79</sup>

We want to teach our children the principles of faith that they may grow upon it.

By request of Pres Farrell I Spoke to the St on the necessity of the completion of the Logan Tabernacle Temple<sup>80</sup> & the beuties of the organization of the kingdom of God & the education of our-selves unto valuable Principles.

Evening, Met with the Sts again in the Tab. Elder Alvin Crocket addressed the congregation gave an act. of his journey to Salt Lake City & meeting with the Y.M.M.I.S. of that place.<sup>81</sup> Felt that the Sts were Improving.

Elder C. J. Larsen arose and requested the faith of the audience, read from Doc Pag 206.<sup>82</sup> Blessed are those that come onto this Land &c Made appropriate remarks on the passage. Spoke of the goodness

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<sup>77</sup> Ricks and Cooley write that “the first conference was held in the lower part of the Tabernacle” on January 26, 1877, but it was August 3, 1878, before the upper story was complete enough to use. The tower and entrance were not completed until 1891 (Ricks and Cooley 1956, 288). Joel Ricks, one of the original settlers of Logan, owned a gristmill on the Logan River and also operated a tannery in Logan and (with Hezekiah Thatcher) Logan’s first water-driven sawmill (see Ricks and Cooley 1956, 160–62). In 1873, only thirty-nine years after Joseph Smith Sr. was ordained presiding patriarch of the Church, President Brigham Young, speaking in Logan, announced that patriarchs would be ordained in every large settlement. Joel Ricks was among the men in Cache Valley so ordained (see Ricks and Cooley 1956, 276). A patriarch, as referred to here, is a person who gives blessings. Each blessing is recorded and viewed by the recipient, and each includes declarations, exhortations, spiritual gifts, and specific directions for life. Joel Ricks and William Earl were ordained patriarchs in 1873. Ricks was active in community business enterprises. He constructed the first tannery in the valley in 1860 (see Ricks and Cooley 1956, 160–62, 276; Ludlow 1992, 1064–66).

<sup>78</sup> William Earl was also among the six patriarchs ordained in Logan by Brigham Young in 1873. The others, besides Ricks, were William Ballard, Lemuel Mallory, Hans Anderson, and Solomon Lundberg (see Ricks and Cooley 1956, 276).

<sup>79</sup> Patriarchs hold an ordained office in the Melchizedek Priesthood. These men give patriarchal blessings to build faith in Jesus Christ and to encourage the recipients to face the problems of life and strive for spiritual excellence. Patriarchs also declare by revelation each individual’s lineage, that is, the tribe of Israel through which blessings can come. Realization of the promises depends on personal faithfulness (see Garr, Cannon, and Cowan 2000, 898).

<sup>80</sup> Although work on the Logan Tabernacle began as early as spring 1865, construction was rather slow partly because Bishop

William B. Preston was called on a mission to Great Britain and both Ezra T. Benson and Peter Maughan passed away. Following a visit from Brigham Young in 1873, work on the tabernacle received a new impetus and Card was called as superintendent of construction on the building. When Card was transferred to supervise temple construction, Bishop Anthon Skanchy replaced him as construction superintendent; James Quayle was the master mechanic and Joseph Hill of Smithfield served as the master mason. Christian Garff assisted in making the benches, and much of the machine work was done at the Garff and Lundberg planing mill (see Ricks and Cooley 1956, 287–88; Hovey n.d., 45).

<sup>81</sup> Alvin Crockett was an active community leader. He was elected Logan City mayor in 1866 and was a member of the Logan City Schools board of trustees in 1872. In 1878 he was appointed county game commissioner (see Ricks and Cooley 1956, 97, 103, 337). At the time Card wrote, the Mutual Improvement Association was less than three years old. In 1869 Brigham Young was concerned that the transcontinental railroad would subject Church members to worldly influences and the young women might become discontented with their unassuming and virtuous lifestyle. So in 1875 he organized the Young Ladies Mutual Improvement Association (YLMIA) with Ella V. Empey as president. In June 1875, Young appointed Junius F. Wells to organize the Young Men’s Mutual Improvement Association (YMMIA). By 1876 there were fifty-seven associations formed with twelve hundred members, and not only did the associations’ leaders conduct a general conference in Salt Lake City, they also published their own magazine, the *Contributor* (see Garr, Cannon, and Cowan 2000, 811). Today the Young Men and Young Women organizations are organizations of the Church for young people ages twelve to eighteen (see Ludlow 1992, 1613–19; Ricks and Cooley 1956, 299–300 for code of conduct and resolutions).

<sup>82</sup> Larsen was reading section 59 of the Doctrine and Covenants, a revelation given to Joseph Smith on August 7, 1831, in Jackson County, Missouri. Verse 3 reads, “Yea, blessed are they



of God in Softening the elements that we were enabled to procure a Subsistence. Advised the Sts to try to control themselves in harsh words & not allow them to pass their lips.

Elder J. B. Thatcher arose by request & Bore testimony to the truth of the Latterday work the Gospel has been restored again in purity. Quoted from the Last chapter of Mathew & Acts of the Apostles. Spoke upon the first principles of the Gospel. Qoted last chapter of St James Spoke of healing the Sick by the laying on of hands the prayer of faith would heal the Sick.<sup>83</sup> Exhorted the people to try to learn & understand the principles of the Gospel & practice them.

**Monday, January 14, 1878**—This morning after looking after Temple Business until 10 A.M. when I retired to a meeting of the City Concil in the New City hall which lasted until 1 P.M. From thence I went to a board meeting of the U.O. Mfg & B. Co. which lasted until 6 O.C. Said meeting being held in my own house.<sup>84</sup>

In the evening at 7 O’Clock I attended a meeting of the Stockholders of Said Company where a Statement of the Co was presented by Secretary J. E.

Hyde<sup>85</sup> Showing a net gain of \$4280.00 which had been disposed of at the directors meeting in the afternoon as follows. \$400.00 to be paid out on Store checks as a consumptive dividend to the patrons of the Store \$594.00 as a Sinking fund to cover the decay of Buildings bad debts &c. \$500.00 as a reserve fund. \$2786.00 as a dividend on the capitol Stocks, of the Co. to be paid in capital Stock of the Said capital Stock being \$1398.00 all the Stock holders present Seemed to be well Satisfied. Re elected the Same officers to serve for the year 1878. I was elected one of the directors again. A good Spirit prevailed through the entire meeting.

**Tuesday, January 16 [15], 1878**—To day I attended to the temple business as usial with the exception of a meeting about 4 hours with the City council.

Settled my tithing in the evening with Bp Ballard.<sup>86</sup>

**Wednesday, January 16, 1878**—To day I spent again in business for the temple. Passed the evening for the Company.<sup>87</sup>

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whose feet stand upon the land of Zion, who have obeyed my gospel; for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength.”

<sup>83</sup> John Bethuel Thatcher, the fifth child and third son of Hezekiah and Alley Kitchen Thatcher, was born October 22, 1834, in Springfield, Clark County, Ohio. After coming to Logan with his family in 1859, John was the manager of the Thatcher Milling and Elevator Company for a time and also managed the Cooperative Mercantile store. Thatcher was elected as a city alderman in 1866. When his health began to fail in the early 1880s, he moved his family to Gentile Valley in Idaho on the Bear River, where he ran a large ranch. Only a year after moving to Idaho, the roof of his log cabin caved in, killing his wife Rachel. John owned several homes in Logan before moving to Gentile Valley, one of which was located on Third West Street just north of the canal and south of Center Street (see H. Thatcher 1975). With the Restoration of the gospel came renewed understanding of gifts of the Spirit. The Saints were instructed in the Doctrine and Covenants, “And whoso shall ask it in my name in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk” (D&C 35:9). The Lord also told Church members that “the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them [the sick] in my name,” and those who are “not appointed unto death, shall be healed” (D&C 42:44, 48). Latter-day Saints believe that healing of the sick is accomplished by both faith and by the power of the priesthood (see Garr, Cannon, and Cowan 2000, 477–78).

<sup>84</sup> The Logan City Hall, a three-story building with a jail in the northwest corner, was located on the northwest corner of Second North and First East Streets. Brigham Young College’s first classes were held in this building on September 9, 1878 (see Sorensen 1988, 129, n. 234; Garr 1973, 12–13). M. R. Hovey, in his history of Cache County, writes that the Old Hall of Logan, constructed in 1860 and located on the corner of First North and Main Street, was the real community center. Here all religious and public meetings as well as dramatic entertainments were held. It had a bowery in the rear. The Old Hall was torn down in 1893 (see Hovey n.d., 30). Card’s home was located at 302 West Center Street in Logan, but later the beautiful two-story home was moved to 47 North 300 West (see Somers 1993, 149).

<sup>85</sup> Joseph E. Hyde lived on Logan’s First Street and is listed as a laborer (see Somers 1993, 62). There is a J. W. Hyde who lived in Logan and who in 1894 served as city editor of the *Logan Journal* (see Ricks and Cooley 1956, 402).

<sup>86</sup> In 1870 William B. Preston was elected mayor of Logan, and his brother-in-law, Moses Thatcher, became an alderman. Card, as noted before, had served as an alderman since 1860 (see Somers 1993, 122). In the nineteenth century, handling tithing was one of the main tasks of the bishop. At least once a year, the bishop was to meet with the head of every family and determine what the correct amount of tithing should be. Some tithing was paid in kind. If a farmer raised ten bushels of wheat, he owed the Church one bushel, and so on (see Garr, Cannon, and Cowan 2000, 1250).

<sup>87</sup> Card has two days recorded as the 16th.



**Thursday, January 17, 1878**—To day I went to the temple mill, dined at the wood camp on my way. Stayed over night with the mill men.

**Friday, January 18, 1878**—To day I returned from the mill to Logan having found the works of the Temple progressing favorably. Arrived in Logan about 4 P.M.

**Saturday, January 19, 1878**—The first Business of this morning was to make an exchange of property for the U.O. Mfg & B Co. with James Mortimer<sup>88</sup> for which we got one pair of mules & wagon which the U.O. Company desired for jobbing purposes.

This after noon and evening I completed contracting with Thatcher & Young for 25,000 ties for the U.N.R.R. [Utah Northern Railroad] which the Temple hands are getting out to defray the cash expenses of the Logan Temple.

**Sunday, January 20, 1878**—This morning I visited the 3rd Ward Sabbath School of Logan at 10 A.M. Found them under very favorable circumstances. A good attendance & a fair recital of lessons.

By request of Supt J. A. [James A.] Cowley<sup>89</sup> I addressed the School for a short time upon the importance of strict attention to their lessons, obedience & good order.

Met with the Sts of Logan in the Logan Tabernacle at 1 O.C. P.M. We were first addressed by Elder James H. Hart of the Presidency of the Bear Lake Stake of Zion.

Compared the Advantages of the Sts to day with those of former days Stating that we were greater blest. Spoke of the death, Sufferings,

resurrection and ascension of our Savior and his instruction of his to his disciples. How particular the authorities of the church have been in cautioning the Sts to be particular with their records. Exhorted the people to pay their tithes and offerings.<sup>90</sup> Spoke of the education of the children. Said it Should commence at the Mothers knee & those that had means Should impart for the Education of the Poor. Testified to the truth of the everlasting gospel.

Meet with the Sts this evening in the same place We were first addressed by Elder Artin Young who expressed his willingness to perform all duties incumbent upon him. Bore his testimony to the truth of the great Latterday work.

We were next addressed by Elder F. W. Hurste<sup>91</sup> who Spoke of the divine mission of the Prophet Joseph Smith. Quoted from the Book of Mormon Said it was our privilege to live in the enjoyment of the Spirit of the Gospel. Desired the people to impress the principles of the Gospel upon the minds of our children.

Elder Januse A [James A.] Leishman Bore his testimony to the remarks of the Brethren and the truths of the everlasting Gospel.<sup>92</sup> Said the[y] wold [would] call us fanatics & idiots & but it did not alter the truths and requirements of the Gospel. We are gathered he in accordance with the commands of God & asked Him to assist in carying out his purposes. Stated that the Endowment<sup>93</sup> house will be open every 2nd & 4th Thursday in every month. Spent an hour or two reading the doc & covenants.

**Monday, January 21, 1878**—To day I went to the Temple Quarry accompanied By Bro J. A. Hart of bear lake returned about three O.C. P.M. After

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<sup>88</sup>James Mortimer, a farmer, lived on Sixth and Seventh streets in Logan. In 1887 he was given the job of constructing the first long-distance telegraph line between Logan and Ogden (see Somers 1993, 66, 268).

<sup>89</sup>James A. Cowley was a farmer who lived on Chestnut Avenue between Third and Fourth streets in Logan (see Somers 1993, 59).

<sup>90</sup>Church members at the time Hart spoke observed a "Fast Day" on the first Thursday of each month. Latter-day Saints were expected to forego food and beverages for twenty-four hours and to contribute the equivalent of the two missed meals as an offering to help the needy (see Garr, Cannon, and Cowan 2000, 367).

<sup>91</sup>Frederick W. Hurst, a "house, sign & ornamental" painter, owned a business on Main and Fifth Street in Logan (see Somers 1993, 55). He also made hand-carved chairs, which were placed in the sealing rooms in the Logan Temple, and also "did the gold stenciling on the 'C' floor" (see Olsen 1978, 186).

<sup>92</sup>James A. Leishman served as chief mechanic on the construction of the Logan Temple, was the head clerk for that structure, and was also the secretary of the Logan branch of Zion's Board of Trade (see Olsen 1978, 37, 50, 157, 159, 161, 203, 246). He also served as an attorney and county clerk (see Simmonds 1976, 31, 101).

<sup>93</sup>The Endowment House was a building where members of the Church went for certain temple ordinances before the temple had been built. The Endowment House was located on the northwest corner of the Temple Block in Salt Lake City and served as a "temporary temple" from 1855 until 1889. It was designed by Truman O. Angell and was dedicated on May 5, 1855, by Heber C. Kimball. The "building was a two-story structure measuring 34 feet by 44 feet, with a 20-foot square entrance. An addition was erected later to accommodate baptisms for the dead." The building was also used for prayer meetings and as a place to set apart and instruct missionaries (see Garr, Cannon, and Cowan 2000, 336–37; see also Ludlow 1992, 456).



*Logan Tabernacle, early 1880s*

Courtesy: Milton R. Merrill Library, Special Collections and Archives, Utah State University

which I attended to other temple Business telegraphed to Bp. Preston in Salt Lake City to get the use of his cattle to work at the Temple Mill. Met in the evening with the Board of the U.O. Mfg & B Co where we organized with Bp. Henry Ballard President & manager Bp Robt. Davidson Vice President, a good Spirit Prevailed.

**Tuesday, January 22, 1878**—To day after to Temple Bus. at the Office I went to the B.Y. farm<sup>94</sup> & got a cow to Send to the temple mill. Very busy all day.

<sup>94</sup>The Brigham Young Farm was located in what is now known as the College and Young Wards, as well as West Millville, Providence, and Wellsville. It consisted of 9,642.17 acres, and on July 24, 1877, as previously mentioned, President Young deeded this land to trustees of the Brigham Young College (see Garr 1973, 5).

<sup>95</sup>Ray Somers writes, "Starting in August 1872, the first school district [in Logan] began when Charles O. Card, Alvin

At 7 P.M. I attended a meeting of the School trustees which Lasted until 9 O.C.

**Wednesday, January 23, 1878**—This morning after arranging to forward one yoke of Cattle Cow & Some provisions to the mill I went with Bros James A. Leishman & Crockett to the Intermediate dept. of the High School where we found a very fine & well conducted Branch of the with about 45 Scholars.

In the after noon we paid the Principals dept. (Miss J. J. Cinks [I. I. Cook])<sup>95</sup> where we found an

Crockett and Robert Davidson were elected school trustees. These trustees also had charge of the Logan High School Seminary held in the Lindquist Hall on the corner of First East and Second North. From this seminary, the Brigham Young College evolved. With the growing school population, it was necessary to issue a bond for \$25,000 to build more schools. Part of this bond covered an addition to the Woodruff School building, the Card School, and the Webster Building" (1993, 178–79). Ida Ione

## Community, Church, and Temple Building

attendance of about 75 all orderly and well conducted.

**Thursday, January 24, 1878**—To day I went to the Temple Mill accompanied by Bros James Hart & Charles Osmond of the Presidency of the Bear Lake Stake. Dined at the Temple Wood Camp. Arrived at the mill about 4 P.M. Held meeting with the Brethren who were addressed by Bros Hart, Osmond & my self. A good Spirit prevailed throughout the Camp. Found the works move with great alacrity.

**Friday, January 25, 1878**—This morning I sent a team to Meadowsville with Bros H & O. Also Sent home one yoke of lame cattle to Paris. After which I returned home arrive about 4 P.M. rec'd a letter from Elder Cha's W Nibly<sup>96</sup> who is on a mission in Eng. Answered the Same.

**Saturday, January 26, 1878**—To day I was very busy all day attending to temple Business whis is moving with a firm Spirit.

**Sunday, January 27, 1878**—This morning I visited the 2nd Ward Sunday School where I found a general attendance & a good Spirit among the Youth of Zion in that Branch. They resolved to buy an organ for the use of the Ward & Shool<sup>97</sup> when there was about 40 Dollars subscribed.

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Cook began teaching in Logan in 1870 and became the first principal of the Brigham Young College, which opened in September 1878. However, she was principal of the high school when Card visited it.

<sup>96</sup>Charles Wilson Nibley, born February 5, 1849, near Edinburgh, Scotland, and his family arrived in the United States in 1855 but came to Utah in 1860. Charles settled in Cache Valley, where he became a "financial genius" and a respected businessman. While on his mission to the British Isles in 1877–78, he developed a deep and rare friendship with his mission president, Joseph F. Smith. Nibley later served as Presiding Bishop of the Church, replacing William B. Preston. He also served as counselor to President Heber J. Grant (see Flake 1974, 135–36).

<sup>97</sup>Card was the Second Ward School's first teacher. The school was located a little south of the corner of First South and Third West. In such schools no one received letter grades as they do today, and the highest grade that students completed was the eighth. The fees were \$3.00 a term for each student. Textbooks included *Wilson's Reader*, *Ray's Arithmetic*, *Webster's Blue Back Speller*, and *Monteith's Geography* (see Somers 1993, 179).

<sup>98</sup>Oliver C. Ormsby was a graduate of the Rush Medical College and was the first person to enter the drug business in Logan, founding the Pioneer Drug Company. In 1878 the firm's name was changed to Ormsby and Riter; later it became the Riter

Supt. O. C. Ormsby<sup>98</sup> & myself addressed the School on their duties to God & one another.

Met with the Sts in the Logan Tabernacle at 1 P.M. We were addressed by Elder J. E. [Joseph E.] Hyde<sup>99</sup> upon the duties we owe to God one another & our children according to the revealed word. We were next addressed by Elder C. C. Hurst<sup>100</sup> felt it was his duty to Stand before the L.D.S. when called upon.

Said we Should provide Spiritual food as well as temporal for our Selves & families. Spoke of the necessity of having the Spirit of the Lord to accompany us continually. Exhorted the people to live faithfully to all duties.

Bro John B. Thatcher Pres. of the home Missionaries of this Stake. Spoke of the necessity of keeping a correct record of our families read doc Cov Page 276.<sup>101</sup> Also read from the *Bible* 2nd chap of Ezra 61 verse. Pres G. L. Farrell Spoke of the necessity of Educating our Selves.

In the evening I met with the Sts of the 2nd Ward in their School house at 6:30 P.M. Addressed by C. J. Larsen<sup>102</sup> he read from the 2nd chap Esais in regard to the Latterday gathering. Mad[e] appropriate remarks on the on the Text. Showed the Blessings we enjoy. Spoke of the Spirit of gathering that rested upon the Sts immediately after they embraced the Gospel. We are gathered here in the Mts in fulfillment of prophecy. Exhorted the people to read

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Brothers Drug Company. Not only did Ormsby operate a drug store, he was also the superintendent of schools and a physician and surgeon who had an office on Logan's Main Street between Second and Third streets. Furthermore, he built, along with B. F. Riter, the first two-story rock-and-brick building on Logan's Main Street. Ormsby was also noted for owning one of the best matched driving teams in the valley, named King and Darby (see Somers 1993, 55, 99, 321; see also Hovey n.d., 37).

<sup>99</sup>Joseph E. Hyde lived on Logan's First Street and is listed as a laborer (see Somers 1993, 62).

<sup>100</sup>Charles C. Hurst was well known in the community and served on the first stake high council (see Hovey n.d., 45).

<sup>101</sup>Thatcher was probably reading the following scripture: "And all they who are not found written in the book of remembrance shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where are wailing and gnashing of teeth" (D&C 85:9).

<sup>102</sup>C. J. Larsen lived on Eleventh Street in Logan near the canal (see Somers 1993, 64). He was very active in the Church and, on October 3, 1871, he confirmed the son of Bishop Henry Ballard, Henry William. On February 6, 1872, he blessed Willard Russell in the monthly fast and testimony meeting (see Crookston 1994, 102, 105).

the 61st & 62nd chap of Esais. Spoke of the wars that are to come upon the nations after the Elders go forth. Bind up the Laws & Seal up the testimony.

Elder James Harmison next Spoke of the Sacrifices the L.D. Sts have mad for the Gospe Sak [sake] and yet have strayed from the paths of truth. Bp Henry Ballard then Bore his testimony and exhord the Sts not to procrastinate their duties. A few members were received as members of the Ward by bringing recommends from the Bp. then presented the names of a Quorum of Priests to visit the people nearly all being elderly men called to act in that position.<sup>103</sup> My father was one They all were unanimously Sustained.

**Monday, January 28, 1878**—To day after adjusting Some Temple Business. In connexion with the other trustees regulated the first 2nd & 3rd ward by taking Schollars from the 1st Ward school and removing them to the 2nd & 3rd which ocupied the Bal of the fore noon. In the after noon we visited the 5th Ward School which we found in good condition.<sup>104</sup>

**Tuesday, January 29, 1878**—This forenoon we visited the 4th Ward as trustees where we found a first class School taught By Wm H Apperley (The 5 Ward is taught by Edward Hanson.) In the after

noon we visited the 1st Ward School which is being taught by Mrs. Lydia Crockett.<sup>105</sup> Found a very fair and well conducted School of primary Schollars.

Met this evening with the young men's Mutual Improvement Society. We were addressed briefly by Young Missionaries from the Societies from Smithfield & Hyde Park Selected reading Elder L. Martineaux<sup>106</sup> (the martyrdom of the Prophet Jos Smith & his Brother Hiram.

Wm McCallister next addressed the assembly All being young they were brief but spiritual. Song by Frank Benson<sup>107</sup> Pres of the Society. All Seemed to move in a impressing Style.

By request of the President I addressed the society for a Short time upon their duties & the necessity of improvement faithfulness. Song by Pres G. L. Farrell. Also he Spoke for a Short time giving much good & beneficial to the young. A good Spirit prevailed.

**Wednesday, January 30, 1878**—To day in company with Pres M. D. Hammond Visited the Quarry & Temple Block & looked after the work generally.<sup>108</sup>

**Thursday, January 31, 1878**—To day accompanied by my father went to the Temple Mill & Wood

<sup>103</sup>The Church of Jesus Christ of Latter-day Saints keeps track of its members by means of a membership record and assigns members to wards based on where they live. When members move from one ward to another their names are read and they are welcomed into the ward by a show of hands. Their membership records are then filed with the ward clerk. Those who hold the office of priest in the Aaronic Priesthood are to preach and teach, expound, exhort, baptize, administer the sacrament, and visit members in their homes, exhorting them to pray vocally and secretly and to fulfill family duties. In the 1870s many older men served as priests, and in 1908 wards assigned the young men to serve as priests (see Garr, Cannon, and Cowan 2000, 947).

<sup>104</sup>The First Ward School stood where the Lyric Theater now stands on First North in Logan. The Second Ward School was located south of the First Ward School on the corner of First South and Third West. The Third Ward School stood where the Ellis School is now found. The Fourth Ward School was constructed on property near the Harris Block (see Somers 1993, 178). The Fifth Ward School was located where the Woodruff School now stands and served as an overflow for the other schools in the city (see Somers 1993, 178–79).

<sup>105</sup>William H. Apperley, described by historian J. Duncan Brite as a “self-taught, and enthusiastic promoter of education and pedagogical processes,” was well known in Cache Valley. He taught languages at the Fourth Ward School and later was a teacher at the Brigham Young College in Logan (Ricks and Cooley 1956, 351, 353). Edward Hanson, in the 1890s, together

with Ed Holden, constructed a small electric power plant at the mouth of Logan Canyon and developed a distributing system. Later they sold this plant to the Telluride Power Company (see Somers 1993, 259). Not only was Lydia Crockett a schoolteacher, but she also served as the secretary of the first Young Women's Mutual Improvement Association organized in Logan, Utah, along with Ellen Ricks, Isabell Davidson, and Caroline Olsen. The Young Women's organization had eleven “Resolves,” which included doing good to others, ceasing loud laughter and light speeches, always having a cheerful disposition, being modest, and not following extravagant fashions. The members were to pray daily and cease from what was termed “round dancing” (meaning the waltz) (see Ricks and Cooley 1956, 299–300).

<sup>106</sup>Lyman R. Martineau, a Logan City assessor and collector, lived on Third and Pine Streets and in 1902 was a member of the board of trustees of the Brigham Young College in Logan (see Ricks and Cooley 1956, 360; Somers, 1993, 65).

<sup>107</sup>William McAlister, a harness maker, lived on the corner of Fifth and Pine Streets in Logan. According to M. R. Hovey, he owned a “first-class harness horse: named Midnight” (quoted in Somers 1993, 321). There was an F. A. Benson, a farmer, who lived in Logan between Pine and Arch Streets and also an F. G. Benson, also a farmer, who lived between First and Second Streets in Logan (see Somers 1993, 57).

<sup>108</sup>Milton D. Hammond was one of the prominent and substantial citizens and community builders in Cache Valley and one of the founders of Millville. In that community, he and his



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Camp where we found all things moving & men feeling well.

**Friday, February 1, 1878**—To day We returned to Logan where we arrived about 2:30 P.M. Met the Brethren of the twelve<sup>109</sup> at the Depot about ½ past 9 O.C. P.M. Took 2 of them home with me that is 2 young men that accompany them.

**Saturday, February 2, 1875 [1878]**—This morning Sent a message to Saw Mill to See if the road is open to Bear Lake that Pres. C C Rich may go over if it is open on Monday next. Met with the Sts of this Stake at 10 A.M. 1st Ward reported very favorably coop & Sunday School & people with few exceptions—2nd, 3rd, 4th & 5 Wards the Same reported Priests quorums doing a good work visiting the people, felt encouraged with the majority of the people were Seeking Lord Relief Societies<sup>110</sup> doing well.

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two sons, Melvin and James T., acquired a mill site and constructed one of the most modern and up-to-date gristmills in the area. For a number of years, Hammond was bishop of the Providence Ward. He was one of the first members appointed to the board of trustees for the proposed Brigham Young College. He was also second counselor in the Cache Valley Stake, where Moses Thatcher was president. Finally he was elected as probate judge in 1874 (see Ricks and Cooley 1956, 350; Somers 1993, 179–80; Simmonds 1976, 31; Hovey n.d., 25).

<sup>109</sup> On October 11, 1877, Church President John Taylor appointed Charles C. Rich of Bear Lake, Lorenzo Snow of Brigham City, and Franklin D. Richards of Ogden to be the temple-building committee to oversee all activities at the Logan Temple. These men were consulted on all financial, building, and other problems that could not be handled locally. They often visited in Cache Valley in their capacity as overseers and visited stake conferences as well (see Olsen 1978, 39).

<sup>110</sup> The Relief Society, an organization for the Church's women, was founded in Nauvoo, Illinois, on March 17, 1842. The society did not function during the Saints' westward trek and early years in Utah. During 1866 and 1867, Brigham Young re-emphasized the importance of the Relief Society in helping to relieve the poor and in promoting home industry. He called Eliza R. Snow as the president of this organization. She, with his approval, went throughout the territory and encouraged bishops to organize Relief Societies in each ward (see Garr, Cannon, and Cowan 2000, 993).

<sup>111</sup> Hyde Park—named after its first bishop, William Hyde and also after the famous Hyde Park in London, England—is located about three miles north of Logan. By 1878, when Card visited the community, it had a school, a United Order, several other businesses, and more than 450 residents (see Kirby 1997, 7, 60).

<sup>112</sup> Mendon, located on the west side of Cache Valley and founded in 1859, was named by Ezra T. Benson after the town in which he was born, Mendon, Massachusetts. In 1878 it had a

Hyde Park Ward<sup>111</sup> reports great improvements with Priests & people young & old in all respects. Mendon Ward<sup>112</sup> reports all doing well especially the young & relief Societies in aiding in the great work.

Wellsville Ward<sup>113</sup> reported as above all quorums thoroughly organized except the deacons. Sunday School well attended, cooperative ints in prosperous conditions.

Bp of Hyrum Ward<sup>114</sup> also reports Quorums relief & Coop Societies doing well. No Priests Quorums organized all the rest completed all doing well with but few exceptions.

Millsville Ward<sup>115</sup> about as the above wards Would try to renew their energies. Providence<sup>116</sup> Bp. reports the people old & young doing well relief Societies Sunday Schools<sup>117</sup> doing well generally.

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“Co-op Store,” a school, and other businesses, and was known as a prosperous community (see Sorensen 1988, 86–89).

<sup>113</sup> Wellsville, the first community settled in Cache Valley, was named in honor of Daniel H. Wells, who served as Brigham Young's second counselor. At the time Card wrote, the community had a “Co-op Store,” a school, several other businesses, and more than a few prosperous farmers (see Ricks and Cooley 1956, 38, 40, 52, 80, 102).

<sup>114</sup> Hyrum—named after Hyrum Smith, Joseph Smith's older brother—was founded in 1860. At the time Card wrote, Ola N. Liljenquist was serving as bishop, a position he had held since 1861. Hyrum had a United Order, a blacksmith shop, a store, a grammar school, a town hall, and an opera house. Approximately seven hundred people resided in the community in 1878 (see Ricks and Cooley 1956, 58).

<sup>115</sup> Millville, also located in the southeast part of Cache Valley, was named after the grist, saw, lath, and shingle mills that operated in the community. The community had a rock church and a post office (see Ricks and Cooley 1956, 127).

<sup>116</sup> Providence, located on Highway 165 about two miles southeast of Logan, was first settled in 1859. The community at first was called Spring Creek, but when Apostles Orson Hyde and Ezra T. Benson visited the settlement, Hyde said the name Spring Creek was too common and undignified. He declared that in his opinion the settlement of that area was providential and heavenly, and suggested that the community be called Providence. Robert Williams, who had known many of the residents of Providence in Switzerland where he served as a missionary, became the town's first bishop (see K. Godfrey n.d.a, 25).

<sup>117</sup> The first Sunday School in Utah was organized in 1849 by Richard Ballantyne, a Scottish emigrant convert, who was disturbed by the sight of children playing on the Sabbath day. Witnessing the success Ballantyne had with the young people, several ward bishops organized Sunday Schools of their own. By the winter of 1875 Brigham Young was urging each ward to have a Sunday School. John Taylor called missionaries to help local



Bp of Paradise<sup>118</sup> Ward reports improvements in the people the last 8 months with few excep. & they were Laboring with them to assist them in walking in the ways of the Lords relief Societies & Schools prospering. Newton Ward<sup>119</sup> reports Advancement since their reorganization relief & improvement Societies & Sunday School doing well.

Clarkston Ward<sup>120</sup> Bp report that Clarkston & Trenton<sup>121</sup> all improving in all respects Quorums all full but the Priests & that contained 23. Sunday School Improvement Society doing exceedingly

leaders establish Sunday School libraries and promote subscriptions to the *Juvenile Instructor*, the official magazine of this organization (see Garr, Cannon, and Cowan 2000, 1201).

<sup>118</sup> Located in the southeast corner of Cache Valley, Paradise was first settled early in the spring of 1860. By February 1861 enough immigrants had settled in Paradise to cause Peter Maughan and Apostle Ezra T. Benson to visit the community and effect a Church organization. It is reported that Benson was so charmed with the country, even in winter, that he called the community Paradise. Some accounts say that Thomas L. Obray suggested this name to the Apostle. Paradise had a sawmill, a gristmill, a cooperative, and a blacksmith shop. At the time Card wrote, the Latter-day Saints in Paradise were constructing a new church: the one they had built in 1865 was already too small (see K. Godfrey n.d.a, 12–15).

<sup>119</sup> Late in 1868, many residents of Clarkston considered moving southeast to an area where the climate was milder and the land had a more gentle slope. Some citizens did more than consider a move, and on February 29, 1869, a meeting was held and a number of families began moving five or six miles south of their present homes. They named their settlement Newton, meaning “new town.” Soon the community had a mill and a school, and, at the suggestion of Brigham Young, its residents had constructed a reservoir nearby. The first bishop of Newton was William S. Rigby (see K. Godfrey n.d.a, 103–6).

<sup>120</sup> Late in the summer of 1864, Apostle Ezra T. Benson sent twelve families to the northwest corner of Cache Valley, where they founded a town which they named Clarkston in honor of one of the founders and the first presiding elder, Israel Clark. In May 1877 construction began on a new church house. At the time Card wrote, the Clarkston Ward was presided over by Bishop John B. Jardine (see Ravsten and Ravsten 1966, 1).

<sup>121</sup> Trenton, first settled in 1876, is located on the northwest side of Cache Valley. In 1876 William B. Preston visited the area and gave it the name Trenton because it was on the other side of the Bear River just as Trenton, New Jersey, was across the river from Pennsylvania. At the time Card wrote, Trenton was a Church branch whose administrative affairs were directed by the Clarkston Ward bishop (see K. Godfrey n.d.a, 95–98).

<sup>122</sup> Weston is located in the extreme northwest corner of Cache Valley in Idaho. Settlers came to Weston in 1865 and spent the first year living in dugouts and cooking over an open fire. One historian claimed that Weston was so called because it was located on the west side of Cache Valley. Others claim that the community was named in honor of Mary Ann Weston

well. Weston Ward<sup>122</sup> report all in a thriving condition.

Clifton Ward<sup>123</sup> Bp reports a moderate improvement in all Both old & young.

Franklin Ward<sup>124</sup> Bp reports a majority trying to keep Gods commands. Have some of the oposing party while the young are doing well in Sunday School & in The Improvement Society. Mink Creek<sup>125</sup> ward reports very favorably.

Smithfield Ward<sup>126</sup> Bp. reports progress in regard to the faith of the people. Good works among

Maughan, who drove the first wagon owned by a Mormon settler into Cache Valley. John Maughan was the town’s initial bishop. As in other communities founded by Latter-day Saints, a school and meetinghouse were constructed, as well as a cooperative, a blacksmith shop, and other businesses (see K. Godfrey, n.d.a, 89–91).

<sup>123</sup> In 1865 a small company of Latter-day Saints traveled from Franklin, Idaho, in search of a place to establish permanent homes. They chose to settle at the foot of a branch of the Wasatch Mountains known as Round Valley. They at first called their new settlement Rushville because of the rushes that grew in nearby meadows. Later, after the arrival of more families, the name was changed to Clifton because of the cliffs that overlooked the settlement. William Pratt was the first presiding elder of the community. The town had a log meetinghouse that was also used as a school and as a community social hall. Brigham Young traveled to Clifton and held a conference there. Late in the nineteenth century, future Church President Harold B. Lee was born in Clifton (see K. Godfrey n.d.a, 82–85).

<sup>124</sup> Franklin, the oldest community in the state of Idaho, was settled by Latter-day Saints in 1860. In May 1860 Elder Ezra T. Benson visited the community and named it Franklin in honor of Elder Franklin D. Richards. Preston Thomas was selected as Franklin’s initial bishop. Franklin had a sawmill, a blacksmith shop, a church that also served as a school, and a shoemaker, a cabinetmaker, and even a songwriter. In 1869 Franklin was incorporated and L. H. Hatch served as the first mayor (see K. Godfrey n.d.a, 57–61).

<sup>125</sup> Ricks and Cooley write, “This scattered and well-watered settlement is some fifteen miles northeast of Preston, [Idaho]. In 1871 James Morgan Keller, of Mantua, sent his son, Theodore, and his son-in-law, John Olson, to explore lands for farming in southeastern Idaho. They returned with a favorable report of Mink Creek, and that same year Mr. Keller and his sons, William and James, went to Mink Creek to claim the land.” In 1873 additional families joined the Kellers, and in the fall of that year Brigham Young Jr. organized the settlers into a branch. The community was named after the creek that flowed through the town (see Ricks and Cooley 1956, 76–77).

<sup>126</sup> Smithfield, located six miles north of Logan, was first settled in 1859 and was named after John G. Smith, who was called by Ezra T. Benson as the ward’s initial bishop. In 1867 a two-story meetinghouse, which also served as a school, was erected. Ezra Williams established a sawmill seven miles up Main Canyon. A. A. Anderson and Robert Fishburn constructed a limekiln;

the young Quorums relief & mutual improvement Societies. Trying to organize according to the pattern of the Gospel.

Richmond Ward<sup>127</sup> reports 3 deacons Quorums 1 teacher Quorum Since our last conference, have nearly a full Quorum of Elders. Have appointed 4 Ederly men as Priests & are doing a good work. Some that like their own way But generally doing well at least a great majority are doing all they can for the Temple in Logan & all other things, a hearty response.

Bp. Haris of the Benson Ward<sup>128</sup> reports a willingness on the part of the people. They were a Small & newly organized ward.

[Several lines have been left blank at this point.]

Pres. M. Thatcher Then read the combined report of all the wards of this Stake of Zion.

Total number of Souls 12,072<sup>129</sup>

Adjourned until 2 P.M.

[Several lines have been left blank at bottom of the page.]

2 P.M. Met with the Sts of this Stake of Zion.

Bro Geo. L. Farrell Pres of the Young Mens Mutual Impvt Societies made his report to the affect

that they held meetings weekly generally with the exceptions of 2 Semmi monthly Missionaries were appointed from all the Societies to travel & preach among the Societies.

Elder O. C. Omsby [Oliver C. Ormsby] reported The Sunday Schools of this Stake as progressing very favorably.

By request I read the report of the recpts & disbursements of Logan Tabernacle & gave a verbal report of the works on the Logan Temple.

Pres. Thatcher then read the report of The Logan Temple for 1877 Showing that recpts from Cache Valley Stake To be \$31094.26 Bear Lake \$9615.06 Box elder \$5503.16 Total \$46,212.48.

Elder H S. Eldridge<sup>130</sup> of Salt Lake made many encouraging remarks on the duty of parents to their children. Said that our holy religion was worth living for for God is the author.

Elder F D Richards (one of the 12 Apostles) next addressed us. Said the Priesthood had been placed upon us as a Harness of Labor it was the beautiful he Said that himself Bro's E. Snow & C. C. Rich rec'd the Apostle Ship under the hands of Pres. Brigham Young and H. C. Kimbal Feb. 1849.<sup>131</sup>

Felt encouraged with the report of the Logan Temple. Said if the Sts would consummate this work

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Jems Meikle, a tannery; Joseph Horton, a molasses mill; and Thomas Tarbet, operated a shingle mill. The community also had a library as early as 1869, and the first librarian was Francis Sharp (see K. Godfrey n.d.a, 46–50).

<sup>127</sup> Richmond, founded in 1859, is located about twelve miles north of Logan near Brower Springs. There is some question as to the origin of Richmond's name. One theory is that the town was named in honor of Apostle Charles C. Rich; another is that it was so named because of two rich mounds of soil located on the alluvial fan made by the water that flowed from Cherry and City creeks; and a third theory is that it was named after Richmond, Virginia, by several homesick settlers from the South. Richmond had a sawmill, two gristmills, an adobe brick meeting-house, a United Order store, and a library. The community was incorporated in 1868, and the first mayor was William D. Hendricks (see K. Godfrey n.d.a, 51–54).

<sup>128</sup> Benson, located only a few miles north and west of Logan and named in honor of Ezra T. Benson, was founded in the early 1870s. George Thomas served as the community's first presiding elder. In June 1877 Moses Thatcher organized the Latter-day Saints who lived in the area into a ward and called Alma Harris, son of Emer Harris and nephew of Martin Harris, as the first bishop (see K. Godfrey n.d.a, 111–13).

<sup>129</sup> The Cache Valley Stake, by modern standards, was a rather large Church unit. Today most stakes have between three and four thousand Church members. Cache Valley Stake, at the

time Card wrote, had more than twelve thousand members, with sixteen wards. Today many, if not most stakes, have fewer than a dozen wards in their boundaries (see Garr, Cannon, and Cowan 2000, 1182–83).

<sup>130</sup> Horace Sunderlin Eldredge, born February 6, 1816, was called to the "First Council of the Seventy" on October 7, 1854, and served in that council for thirty-four years. The First Council of the Seventy functioned in general Church leadership under the direction of the First Presidency and the Quorum of the Twelve Apostles, the first and second governing bodies of the Church. Today the council is called the Quorum of the Seventy. Eldredge was known for his business acumen, and Brigham Young asked him to negotiate many of the Church's financial transactions. He had twice served as the Church's emigration agent in St. Louis and twice as its agent in New York City. He died September 6, 1888, from a lung disease (see Flake 1974, 410–11; Ludlow 1992, 1300–4).

<sup>131</sup> Erastus Snow, born November 9, 1818, was ordained an Apostle February 12, 1849, and served in the Quorum of the Twelve until his death on May 27, 1888. In 1861 he, with fellow Apostle Orson Pratt, presided over the more than two hundred families sent to colonize Utah's "Dixie," where they established St. George and other communities. Snow was instrumental in organizing the United Order in Cache Valley in 1874 (see Flake 1974, 222–23; Ricks and Cooley 1956, 197). Heber C. Kimball was born June 14, 1801, in Sheldon, Vermont, and joined the

within the time Pres Young Specified we would be much richer & better of (2 yrs from last October).

Pres. M Thatcher arose & said he would state what had been done with regard to the Stock in the Utah Northern R.R. that arrangements had been made to get value rec'd for our Vouchers not at this face but its cost in Stock in the new Company.

Met with the High Priests<sup>132</sup> of this Stake of Zion at 6:30 P.M. Clarkston, Benson, Franklin, Hyrum, Newton, Millville, Oxford, Logan, Franklin, Richmond, Smithfield, Wellsville, reported the High Priests generally feeling well & on the increase in energy in regard to their duties Mostly aged many doing a good work assisting the Priests & Teachers.

Presiden Farell made some Spirited & instructive remarks.

Bro C. C. Rich of the twelve Said he was Satisfied to meet with the High Priests. Was pleased with the report of the High Priests Said he was ordained a high Priest in Curtland in 1836 presided of over the High Priests of this place. Sad [said] the High Priest hood was after the holy order of the Son of God Should not trifle with our calling. One of the best field is at home among the Sts for they need teaching. We Should Strive to manify our callings when we are ordained to the Priesthood. We Should reflect. If we cease to meet together the Sts will Soon Flag in our feelings.

Brother F. D. Richards felt as if he was communicating to the father when he addressed the High

priests & felt as though we should look towards them with regard & veneration for they had born the heat & burthen of the day. You Brethren who are advanced in years can depart in peace rejoicing in your Salvation You are indeed patriarchs in the church read 107 Sec Book of Cov. God has made you patriarchs rise up magnify your callings Cheer up your hearts, be comforted High Priests have the privilege of acting in all the lesser callings & Should learn or teach the Boys. Closed by praying that the Spirit of the callings of the H Ps may rest upon them. Thus closed the Services of a well Spent day.

**Sunday, February 3, 1878**—Met this morning morning again with the Sts at 10 A.M. Apostle E Snow Arose & read from 1 epistle of Peter 3rd chap 4 chap. 6 Verse 1st Epistle cor 15th referring to doctrine of the redemption of the dead By Baptism<sup>133</sup> &c. He Said the gospel has been a Subject of Mdse by the World. The prisons of Spirits are not a place of Stone walls & Iron doors & grates. All things are governed by law read from the 37th chap of Ezeikal. Quoted from Job though worms shall devour this body &c, also from Isaiah. Referred to the great promise made to the children of Israel. The Gospel of Life illustrates reprobation & Election.<sup>134</sup> Blessed are those who make their calling & election sure.<sup>135</sup> Read Roman 6 chap Answered the ? of acting as Proxy Saying what use is there for acting for your

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Church in 1832 with his friend Brigham Young. He was one of the original Twelve Apostles. In 1847 he became first counselor to Brigham Young in the Church's First Presidency. He died in 1868 from injuries resulting from a carriage accident (see Flake 1974, 82–83; Ludlow 1992, 781–84).

<sup>132</sup>The office of high priest is a division of the Melchizedek Priesthood with the primary purpose of presiding and administering in spiritual things within the Church. In 1877 the First Presidency specified that there should be one high priests quorum in every stake, presided over by a presidency (see Garr, Cannon, and Cowan 2000, 480).

<sup>133</sup>Erastus Snow is referring to baptism for the dead, which was first preached by Joseph Smith at the funeral of Seymour Brunson on August 15, 1840, in Nauvoo, Illinois. Following the service Jane Nyman was baptized vicariously for her deceased son in the Mississippi River. Since the erection of the Nauvoo Temple, baptisms for the dead have been performed in the Church's temples (see Garr, Cannon, and Cowan 2000, 76).

<sup>134</sup>In 1841, as they performed missionary work in Great Britain, Brigham Young and Willard Richards published an article in the *Millennial Star* (vol. 1, no. 9), called "Election and Reprobation," which was republished by B. H. Roberts in *History of the Church of Jesus Christ of Latter-day Saints*. In this article the two

Apostles wrote that men and women are not chosen or elected by God to be reprobates, but rather they "become reprobate" by resisting the truth. However, some men and women were elected or selected in the life before this one to perform certain missions or duties when they became mortal (see Joseph Smith 1970, 4:263). Joseph Smith called the Young-Richards article "one of the sweetest pieces that has been written in these last days" (Joseph Smith 1970, 4:256).

<sup>135</sup>On August 6, 1839, Joseph Smith, according to existing records, first spoke on the doctrine of having one's calling and election made sure as he quoted from the New Testament writers Peter and Paul. The general concept was taught as early as 1834 by Oliver Cowdery as he admonished the Saints to "make their calling and election sure" when they "obtain the promise from the Lord of glory (hear his voice ... [and receive] a promise from his mouth) that their salvation was sealed that their election was sure" (see *The Evening and the Morning Star*, June 2, 1834, 167). Furthermore, in 1835 Joseph Smith wrote to his uncle Silas to convince him that revelation was still necessary, reasoning that the modern Saints had to hear a voice from the Lord by revelation to know that their salvation was secure, just as their ancient counterparts had received such assurances by revelation (see Ehat and Cook 1980, 18).

Selves. Read from the 20th chap of Apochraphus. Also 11th chap.

2 P.M. Meeting opened as usual by Singing. Prayer & Singing. The Sacrament<sup>136</sup> was administered to the assembled Sts.

During this conference there were present 3 of the 4 Apostles namely C. C. Rich, F. D. Richards & Erastus Snow all of whom Spoke with power & good effect. There were also present nearly all the Bps & Leading men of this stake.

Pres. M Thatcher Then presented The authorities of the Church of Jesus Christ of L.D. Sts in general by & also the authorities of this Stake of Zion All unanimously Sustained. He also read a circular<sup>137</sup> from Pres Tailor relative to those who were indebted to the same asking a remittance of the Same that others who are desirous to gather home may have the privilege to do So and enjoy the freedom of the Gospel as we do. He made many spirited remarks pleading with the Sts to listen to the Epistle.

Pres Wm. B. Preston exhorted the farmers to get ready to put in their crops as soon as Spring opened, for our farms were the best Capital Stock we have.

Apostle C. C. Rich Said we Should seek the Kingdom of God & His righteousness then all other things will be added unto us. The Condillitions of the Gospel must be complied with if we receive the blessings, Read from Doc. Cov. Celestial Mariage Said he read it to impress upon the Brethren & Sisters the necessity of complying with the Laws of God on this point.<sup>138</sup> Never have Seen the Sts So willing

to anything as they are to build The Temples. Let us Labor faithfully to obtain all the blessings in Store for the faithful. Apostle F. D. Richards wished the attion [attention] of the Presidency of this Stake & the Bps. on one item that is the Brethren that who emigrated the Season before the U.P.R.R. was completed those who paid to the end of the R. Road owe for their passage from the end of Said road. [Note found at top of page: 20 Stakes in all]

There should be an agent for the church as well as all the Stakes in Zion Clothed upon as a Bp. This agent to Settle with all the Bps in his stake & make report once a year to the head Bp of the Church<sup>139</sup> & a Similar one to the Trustee & a trustee of the Church. Let us live within the keeping the commands of God. Referred to the covenant made in the door of the Temple in Nauvoo that we would never cease our efforts until ~~untit~~ all the Sts were gathered from the 4 - ¼ [4 corners] of the earth. Conference adjourned until the 4th day of May next.

6:30 P.M. Met with the Yong Mens Mutual Improvement Society. After hearing the favorable reports of the numerous Presidents & representatives in this Stake we were addressed by Elder B. F. Cummings, Geo. C. Lambert of Salt Lake City who Spoke very encouragingly to the young commend them for their well doing & exhorted them to continue to prepare themselves for the great work that awaits them Elder Junius F Wells of the Same place also addressed the audience. Said there was 120 Societies with an aggregate membership of 6000.<sup>140</sup>

<sup>136</sup> On April 6, 1830, the first sacrament meeting was held in the home of Peter Whitmer in Fayette, New York. After that time meetings in which the sacrament was administered were not held on a regular basis. After the Latter-day Saints arrived in Utah, the sacrament was passed in the Sunday afternoon meetings held in the tabernacles of the Church. In 1877 the First Presidency issued guidelines that were intended to improve the quality of the sacrament service and began the practice of administering the sacrament to children going to Sunday School. As Card noted, the sacrament was also administered to and passed in stake conferences, a practice no longer in use (see Garr, Cannon, and Cowan 2000, 1050).

<sup>137</sup> Neither James R. Clark, in his book *Messages of the First Presidency of the Church of Jesus Christ of Latter-day Saints, 1833–1964*, nor B. H. Roberts, in his *Comprehensive History of the Church*, mention this circular by John Taylor. It probably had to do with indebtedness with respect to the Perpetual Emigrating Fund. The fund derived its name from the fact that after immigrants settled in the Great Basin, they were expected to pay back

the fund, thus making it perpetual (see Garr, Cannon, and Cowan 2000, 910).

<sup>138</sup> At the time Rich spoke, selected members of The Church of Jesus Christ of Latter-day Saints practiced plural, or celestial, marriage. At times they had to be encouraged to do so. The practice of having more than one wife was officially discontinued in 1890, when Church President Wilford Woodruff issued an official declaration against its practice (see Garr, Cannon, and Cowan 2000, 927–28).

<sup>139</sup> The Presiding Bishop, at the time Rich delivered his address, was Edward Hunter, who served in that capacity until his death in 1883. William B. Preston was then appointed to take his place as the Church's Presiding Bishop (see Flake 1974, 479).

<sup>140</sup> Benjamin F. Cummings was the brother of Horace G. Cummings. He must have liked what he saw in Logan because on September 3, 1880, he and his brother purchased the *Logan Leader*, Cache Valley's leading newspaper, and Benjamin became the new editor. It was said of Benjamin that he "gave Cache Valley a good, respectable newspaper with lots of reading matter but very little advertising" (Ricks and Cooley 1956, 395). George

**Monday, February 4, 1878**—To day I Started for Meadowville<sup>141</sup> with Apostle C. C. Rich and Elder B. F. Cummings dined at the wood camp. Stayed over night with the Temp Mill Hands with whom ever held a meeting. Apostle Rich addressed them Saying their Labors in that direction as it was to preach the Gospel to the nations gave us many excellent instructions encouraged all in the good work of Temple Building. Elder Cummings gave me good instructions particularly to the young was pleased to mark the improvement of the young men in the Mutual Instruction Societies related Some of his experience on his mission to the U.S. Gave much good counsel & a good Spirit prevailed throughout the whole meeting.

**Tuesday, February 5, 1878**—We started for Meadowville at 7:30 A.M. on horse Back. Met the Brethren from Lake town<sup>142</sup> who came to meet Bro Rich & Cummings at 10:15 A.M. about 4½ miles from West of Meadowville. After giving the parting & friendly hand they proceeded & I returned to the the Saw Mill where I arrived about 2 P.M. After dinner I went to the wood camp & stayed over night.

**Wednesday, February 6, 1878**—To day after I visite the works of the wood camp I returned to Logan where I arrived about 2 P.M. looked after Temple Business during the Latter part of the day.

**Thursday, February 7, 1878**—To day I attend to the usial run of Temple Business during the day.

Met with Priesthood at 6:30 P.M. where the various Quorums wer favorably represented By the Presidents of Quorums & the Bps of the 5 Wards of Logan.<sup>143</sup> The reports exhibit an increase in faith and good works among the people. Bro G. L. Farrell Pres. of the High Priests made Some very intst remarks. Referred to captivity of the children of Israel. Illustrated the way the people of old became negligent in their duties and the ordinances of the Lord. Gave instructions how we should keep our geneological records. Proposed that there be a Mutual Improvement Society in each ward. Pres M. D. Hammond arose & said those who wer ordained to the Priesthood Should try to magnify their calling. Cautioned the Brethren in regard to Snow Slides.

Elder C. O. Card made some remarks Setting forth the necessity in pushing the work of the Logan Tabernacle to completion this season.

Pres. M. D. Hammond was unanimously Sustained one of the Tab Committee in the Absence of Brigham Young Jr<sup>144</sup> removed. Petition to the Gov. & Legislative Assembly to extend the time in the charter of the Logan Kanyon road & Signed by the Brethren.

**Friday, February 8, 1878**—To day I attended to the usial run of Temple & other Public Business. In the evening I attended an exhibition of the 1st & 4th Ward Sabbath Schools<sup>145</sup> of Logan which was a Success to the undertaking & entertaining.

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Cannon Lambert was the nephew of Apostle George Q. Cannon, and in 1874 he moved onto the Cannon farm in Salt Lake City. He lived in a bedroom between the north and south ends of the farmhouse, which were occupied by two of George Q's wives. Lambert "worked hard, but the land was not very responsive, and the cows and hogs did not thrive very well" (see Bitton 1999, 390). Junius F. Wells, known as the founder of the Young Men's Mutual Improvement Association, was born June 1, 1854, in Salt Lake City, to Daniel H. Wells and Hannah C. Free. He served several missions in the United States and two in the British Isles. Following his studies at the University of Deseret, he was asked by Brigham Young to organize the Young Men's Mutual Improvement Association in 1875 and to serve as its first general superintendent. He also established and edited the *Contributor*. From 1921 until his death in 1930, he was an assistant Church historian (see Garr, Cannon, and Cowan 2000, 1326).

<sup>141</sup> Meadowville was a Latter-day Saint community located on the south end of Bear Lake (see Rich 1963, 19, 54).

<sup>142</sup> Laketown was another Mormon community located on the south end of the Bear Lake Valley, on the edge of a mountain pass (see Rich 1963, 54).

<sup>143</sup> Bishops of the five Logan wards were Benjamin Lewis, the First Ward; Henry Ballard, the Second Ward; John B. Thatcher, the Third Ward; Thomas X. Smith, the Fourth Ward; and William Hyde, the Fifth Ward (see Jeppesen 1986, 86; Somers 1993, 154).

<sup>144</sup> In August of 1877 Brigham Young Jr., along with George Q. Cannon, had been appointed as editor and publisher of the *Deseret News*, which necessitated that he spend most of his time in Salt Lake City (see R. Jensen 1987, 100).

<sup>145</sup> The Logan First Ward Sunday School was organized November 11, 1877. From the date of its organization to November 9, 1884, the combined First and Fourth Ward schools convened in the basement of the Logan Tabernacle. Card served as the initial superintendent of the Logan Second Ward Sunday School, which was organized in 1866 (see Deseret Sunday School Union 1900, 127).



**Latter-day, Saturday, February 9, 1878**—To day I located a boom<sup>146</sup> in conexion with Bp T. P. Smith of Logan to catch temple ties. Attended to the usial business of Temple &c.

**Sunday, February 10, 1878**—To day I visited the Sunday School of Providence under the Supervision of J. H. [James H.] Brown<sup>147</sup> of that place. found them in a good condition & an increase in numbers in the Last 6 months. Bo J. B. Thatcher & myself addressed them upon their duties to God their parents & themselves encouraged the circulation of the *Juvenile instructor*.<sup>148</sup> Met with the Sts of Providence at 1 P.M.

Bro J. B. Thatcher addressed the Sts. upon their duties relative to the preservation of health & Strict adherence to the Principles of the Gospel.

I also addressed them upon their duties towards one another, cease to find fault with one another. Also I Spoke upon the beauties of the organization of the Kingdom of God. Exhorted the Sts. to try to magnify their callings & learn their duties & perform them.

**Monday, February 11, 1878**—To day I attended to the usial run of Temple business. Attended a meeting of the Stock holders of the U.O. Foundry Machine & Mfg Wagon Co which passed off with a good Spirit.

[No entries for February 12 through 15, 1878.]

**Saturday, February 16, 1878**—To day & the four days previous I have attended to the general Temple business with the exception of gathering material for a boom to put in Logan River Southwest of Logan to catch the ties being got out by Temple hands which I have Sold to defray the cash expenses of the Logan Temple.

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<sup>146</sup> A boom is either a line of connected floating timbers used to keep sawn logs from floating away or the area in which logs are thus confined.

<sup>147</sup> James H. Brown owned a gravestone monument company in Logan and at times purchased rocks from the Franklin, Idaho, quarry to make his markers. He was an excellent craftsman in working with marble, and his business was located on Logan's Second Street between Main and Franklin Streets (see Olsen 1978, 90; Somers 1993, 57).

<sup>148</sup> George Q. Cannon launched the *Juvenile Instructor* in January 1866. It was the first children's magazine to be published west of the Mississippi River. This magazine served as the official voice of the Deseret Sunday School Union and was published

**Sunday, February 17, 1878**—To day in company with Bros N. W. Birdno & James A Leishman.<sup>149</sup> We went to the Wood camp where we arrived about 1 P.M. took dinner Preached to & encouraged the brethren in the good work & then went to the Temple Sawmill where we arrived about 6 P.M.

Preached to the Brethren engaged here in getting out Lumber &c for the Temple found them all enjoying a good Spirit & doing a good work. Remained over night with.

**Monday, February 18, 1878**—To day Bo L & myself returned to Logan where we arrived about 2:30 P.M. Bro Birdno Staying at the Mill to do Some Blacksmithing. It Stormed on us part of the day. Saw a Small Snow Slide moving down the mountain on our way home.

Telegraphed to Pres. Wm Budge for men to relieve part of the hands at the mill at the end of the month. Also enquired of the whereabouts of Bro B. F. Cummings whom we expected to meet at the Mill. Thus closed another busiday & while I write the above the earth in these parts is being drenched with a heavy fall of rain.

**Tuesday, February 19, 1878**—This morning I gathered to repair the Logan Kanyon road & attended to things generally for temple. In the evening I attended a Session of the City council.

**Wednesday, February 20, 1878**—To day I followed the usial routine of Business in about Logan City.

**Thursday, February 21, 1878**—To day I took Bp E F Sheets to the church farm to view the Stock & to attend to church affairs in regard to the Stock also I attended to Temple business wrote a letter to the Foreman (Bro P [Paul] Cardon) at the Temple Mill.<sup>150</sup>

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until 1971, a span of 104 years (see Garr, Cannon, and Cowan 2000, 295–96).

<sup>149</sup> Nehemiah Wood Birdneau, often spelled Birdno, was a blacksmith and Card's father-in-law. Birdneau was listed as one of the first pioneers in Cache Valley. Sarah Jane Birdneau, Card's first wife, was born December 31, 1850, and married Card on October 4, 1867 (see D. Godfrey and Card 1993, xxxvi).

<sup>150</sup> John Cardon, the son of Paul Cardon, remembered his father coming home in "great haste on May 11, [1877], ... and after gathering up his tools, clothes and food, left that evening for Temple Fork to commence constructing living quarters and laying out the camp area. B. M. Lewis, George Batt, and Edward Clark accompanied Paul Cardon on this assignment, to be

In the evening I attended a meeting in the 2nd Ward of Logan We wer addressed by Elder C J Larsen. Read from the Doc. in Cov.<sup>151</sup> a rev. given to the prophet Joseph Smith in 1831 in regard to the Small things of the Kingdom also the rebellious should be cast out of Zion. Made many appropriate remarks upon the rev. applying it to the present condition of many of the people. Elder Joseph Morrell arrosu [arose] & said we had met to organize a Mutual Improvement Society Said he Saw the necessity of the Same Bore his testimony to Work of God the truth of the Gospel.<sup>152</sup>

Bros John Larsen & Geo Beauth [George T. Baugh] were called upon to address the Sts. The former Said he had a testimony of the truth of the Gospel.<sup>153</sup>

Bro Beauth Said he felt to respond to the call & Bore his testimony. Elder Orin Benson Bore testimony to the remarks of the brethren that had Spoken & made other instructive remarks. Bros John Squires [One line left blank here.] & John

McCallaster<sup>154</sup> were next called upon who expressed their determination to do right & Bore a faithful testimony & exhorted the young to Sustain the Improvement Associations.

By request, I Spoke upon the necessity of all doing their part in the Kingdom of God & procrastinate not.

Elder G L. Farrell Pres of the Mutual Improvement Association Spoke of the Sufferings amond forreign nations Then proceeded to Organization. It was unsustainable<sup>155</sup> that Bp. H. Ballard nominate the Officers.

Orin W Benson was unanimously Sustained as President of the 2nd Ward Mutual Improvement Society & here he made Some remarks upon method of voting.

John F Squires as first concilors John McCallister as 2nd concilors Wm H. Apperley as Secy John C. Greaves as treasurer.<sup>156</sup> Pres Farrell then exhorted the young to come to meeting that they may learn all they can in regard to the principles

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followed in a day or two by Joseph Foster. Word had come to Logan that the Coe and Carter Logging Company had planned to move into the Temple Fork area to cut ties for the railroad. These good church men wanted to protect the temple's interest in that good stand of timber" (Olsen 1978, 61). In 1886 Cardon was appointed the Logan City treasurer, and it was said that he constructed the first adobe house in Cache Valley and used it as a hotel (see F. Peterson 1997, 60; Ricks and Cooley 1956, 103, n. 146).

<sup>151</sup>C. J. Larsen, identified earlier, probably read from the Doctrine and Covenants, section 64, given September 11, 1831, at Kirtland, Ohio. In verse 33 we read: "Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great." The verses that follow this one speak of the fate of those who are rebellious.

<sup>152</sup>Joseph Morrell was described as a retailer. He served in the Cache Valley Stake presidency under George O. Pitkin, Card's predecessor, and later under Marriner W. Merrill (see Somers 1993, 66; Ricks and Cooley 1956, 280–81). In 1901 he was appointed stake president (see Sorensen 1988, n. 166).

<sup>153</sup>There was a John Larsen, a farmer, who lived on Fourth Street between Main and Washington Streets in Logan, or this entry may refer to C. J. Larsen (see Somers 1993, 64). A John Larsen is listed as one of the first citizens of Preston, Idaho, to assist in the organization of the village in 1900 (see Ricks and Cooley 1956, 126). George T. Baugh, a painter, lived in Logan between Second and Third Streets (see Ricks and Cooley 1956, 57). After the Logan Temple was dedicated, he was a member of the official prayer circle (see Olsen 1978, 159). Prayer circles, which have their origin in ancient times ( see 1 Timothy 2:8), have generally been associated with the temple endowment, which was first given May 4, 1842; however, two types of circles

were organized apart from the temple. The first was composed of specially invited individuals, and the second type was composed of members of designated ecclesiastical bodies, such as the high council. In Baugh's case he was appointed as an official member of the Logan Temple presidency's prayer circle.

<sup>154</sup>Orin Benson, a farmer, lived on First Street in Logan between the Johnson and Thomas families (see Somers 1993, 57). John Squires of Logan was listed as the first barber to use electricity and the first forest supervisor of the Cache National Forest (see Somers 1993, 258; Ricks and Cooley 1956, 19). John A. McAllister, a harness maker, lived on the corner of Fifth and Pine Streets in Logan (see Somers 1993, 65).

<sup>155</sup>Sustaining means to uphold or support. Members of the Church participate in sustaining through a formal procedure known as common consent, as well as through informal acts reflective of Christian living. Members formally commit to sustaining by raising their right hands in approval of proposed priesthood ordinations, Church callings, principles, and policies. In the early days of the Church's history, it was perhaps more common to "unsustain" than it is today (see Garr, Cannon, and Cowan 2000, 1203).

<sup>156</sup>William H. Apperley was the second teacher added to the faculty of the Brigham Young College. Before coming to the college, he taught school in the Logan Third Ward. One of his students, George Thomas, described him as being entirely self-taught and said that after the term was over he went from house to house in his brother-in-law's team wagon gathering up flour and meat and potatoes and other supplies to carry him through the winter. Apperley had a falsetto voice, and his students made fun of him by way of imitation. He could lose his temper, and one day, when two students were enjoying themselves and paying little attention to the recitation, Apperley turned quickly about and said, "One of you is as bad as the other, and worse." That,

of the Gospel. Prayed the blessings of the God upon all. Bp. Ballard Asked the young Ladies of this ward wanted a Society respond yes. Sister Sarah Farr. as presidentess Lizzie Knowls as first concilor & Harriett Hayball as 2nd concilor. Secy. Carrie Benson Sarah an Hay ball as Treas.<sup>157</sup> He then gave four good instructions to the young. Said that the next Thursday evening the Young men would have chge of the meeting & on the following Thursday Sisters will preside & have their meetings every other Thursday evening & preside & conduct the meetings in their turns.

**Friday, February 22, 1878**—This morning I Started for the Temple Mill about 8 A.M. Arrived at the Wood camp about 12 N. took dinner with the brethren & again resumed my journey arrived at the Mill about 4 P.M. Found the works in good condition & all hands & cooks feeling well and as usual a good Spirit prevailed.

**Saturday, February 23, 1878**—This morning I went into the timber with Bos Gordon & A Wright found that we could work another month or in our judgment could keep the mill running until Apr first.<sup>158</sup> The snow in the timber is about 4 feet deep at

10:30 A.M. I Started Home dined at the Wood camp arrived home about 4 P.M.

Attended to other business until dark.

**Sunday, February 24, 1878**—Met with the 2nd Ward Sunday School at 10 A.M. Found a good attendance and fond a lively Interest taken in that ward in regard to the School.

Met with the Sts in the Logan Tabernacle at 1 P.M.

Elder B. F. Cummings Jr.<sup>159</sup> addressed the Sts upon the first principles of the Gospel. Said the L.D. Sts believe in a Supreme being in form of a man. The Worlds God<sup>160</sup> is not a being he has no parts or passions. He Spoke about an hour with great Power & freedom Also gave notice that he was prepared to obtained geneologies<sup>161</sup> in the eastern States.

Pres G. L. Farrell made some good remarks By way of Testimony &c.

Met with the Sts again in the Logan Tabernacl at 6:30 P.M. We were well addressed first by Pres Wm B Preston who had just returned from the Teritorial Legislature. Said among the most important Laws passed was one extending the jurisdiction of justice of the peace one Law on filling vacancies by Special election. Also a registration Law in voting instead of marking Ballot. Gave us quite a history of

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Thomas said, “became one of our bywords” (G. Thomas 1926, 64; also quoted in Garr 1973, 9–10). George Thomas later became president of the University of Utah (see Kirby 1997, 188–89). Somers informs us that John C. Greaves had a saloon on the corner of First South and Walnut Streets in Logan. Later he was one of the first councilmen in Preston, Idaho (see Somers 1993, 61; Ricks and Cooley 1956, 126; F. Peterson 1997, 122, 193, 204).

<sup>157</sup>This was the organization of the Young Women’s Mutual Improvement Association in the Logan Second Ward. It is very difficult to glean information regarding young women during the 1870s, but the information that follows may be helpful. There is a Harriet Hayball, the daughter of Jacob and Elizabeth Evans Hayball, who was born on May 31, 1871. On November 16, 1882, she married Hodgetts Smith. Carrie Benson was the daughter of Ezra T. Benson and Eliza Ann Perry. She was born May 22, 1860, in Salt Lake City, Utah.

<sup>158</sup>“Bos Gordon” is probably Gus Gordon, who operated the stationary engine, which was capable of lifting fifteen hundred pounds and was used to hoist materials to the masons building the temple. The first engine Gordon operated was named “Old Jim,” and the machine that replaced it was called “The Donkey Engine.” At first, wheelbarrows were used on the hoist by hooking the wheel and sliding loops over the handles in order to raise the barrow. It was not long before the engine was used to hoist all the stone and mortar on a platform elevator (see F. Olson n.d., 98). There was a Joseph M. Wright, a Hyrum resident, who

assisted Card in installing the shingle mill that helped finance the construction of the temple (see F. Olson n.d., 64.)

<sup>159</sup>Benjamin Cummings Jr., along with his brother Horace G. Cummings, purchased Logan’s only newspaper, the *Logan Leader*, in September 1880 and became its publisher and editor. Two years later he, with several prominent Logan businessmen, including Moses and George Washington Thatcher, William B. Preston, and John T. Caine Jr., founded a new newspaper that they named the *Utah Journal*. Cummings was chosen as the editor of the new paper, which was published twice a week (see Ricks and Cooley 1956, 395–96).

<sup>160</sup>Members of The Church of Jesus Christ of Latter-day Saints believe that God the Father “has a body of flesh and bones as tangible as man’s,” (D&C 130:22). Latter-day Saint speakers often contrast their God with the one found in many Christian creeds, who is described as one true and living God, without body parts or passions, who fills the immensity of space, and yet is so small He can dwell in your heart.

<sup>161</sup>The Prophet Joseph Smith taught that for Latter-day Saints “the greatest responsibility in this world that God has laid upon us is to seek after our dead” (Joseph Smith 1976, 356). Wilford Woodruff said that Church members should trace their genealogies as far back as they could and that they should be sealed to their fathers and mothers. As a result, many members of the Church, such as B. F. Cummings, were attempting to do just that (see Garr, Cannon, and Cowan 2000, 357).

his Labors during the sessions [sessions] of the Legislature.<sup>162</sup>

**Monday, February 25, 1878**—This morning gathered the hands & took them South West of Logan to the R.R. Bridge to put in a boom to Stop the temple ties. Attend to the usual run of business during the day.

**Tuesday, February 26, 1878**—To day I had nothing out of the usual temple business. Met with Prests. M Thatcher & Wm B Preston & Supt. A L Skanky<sup>163</sup> to consider work on the Logan Tab. in the eve.

**Wednesday, February 27, 1878**—To day I went to the Quarry after Sending 2 temple teams to Smithfield after grain for the temple. Took dinner at Quarry. Returned in the Afternoon. Attended a meeting of the City Council in the evening.

**Thursday, February 28, 1878**—To day I Went to the Wood Camp & Temple Saw Mill found the work progressing in both of these departments & those engaged feeling well.

**Thursday [Friday], March 1, 1878**—To day I returned to Logan where I arrived about 2:30 P.M. Spent the Bal of the day in the usual Business.

**Saturday, March 2, 1878**—Today after having attended to the Temp. Biz, til 11 A.M. I met with the Priesthood of this Stake of Zion. Councilor W. B. Preston Instructed the Brethren present to note down the Instruction they receive in this meeting. We have given to little attention to our farms. They are our capitol Stock & we should look well after them. Should Seek to teach our children habits of industry. Advised the people to take good care of their Stock that they may not destroy our crops the coming Season. The committee to located the line between Oxford<sup>164</sup> & Clifton & ~~Weston & Clifton~~. Report adopted & committee discharged. Pres Thatcher arose & endorsed the remarks of Bros Wm B. Preston Anounced that the endowments House will be open on the 2 & 4 thursdays in every months to give endowments to the old & those who desire to get Married.

Mariages among the L.D. Sts. Should be performed by in the endowment house. Asked the Bps what they had done in regard to the P.E. Fund in collection of debts &c.<sup>165</sup> Shall we continue to cooperate or all go our own way & to be united as we have done in the past. Shall we complete the factory. Gave a brief History of the labors of the Legislature during the past winter. The Bps in turn were called upon to give their ideas in regard to the various points Set forth by Pres. Thatcher. M. W. Merrill<sup>166</sup> was unanimously Sustained as a committee of one to

<sup>162</sup> William Bowker Preston, since the early 1860s, had represented Cache Valley in the territorial house of representatives (see Flake 1974, 482). “The principal official in each county precinct was the justice of the peace. He maintained court and tried cases not involving more than one hundred dollars—though his main responsibility was to maintain order by providing punishment for the violators of the law.” It appears that in 1878 these officials’ authority to call special elections was greatly enhanced (see Ricks and Cooley 1956, 99–100). “The old voting law which had existed since 1853 provided that when a voter presented his ballot neatly folded to the judge of election, the judge should ‘number and deposit it in the ballot box.’” The clerk then wrote the name of the elector, and opposite it the number of his vote. Thus it was possible in a contested election to ascertain if the votes cast were the votes of bona fide voters. Critics of this law argued that it enabled the officer of the election to “tell how each person voted.” The critics said that the right of suffrage should carry with it the right to exercise that suffrage without the possibility of being called to account for the choice of candidates or experiencing unpleasant consequences. So in 1878, the marking of ballots was abolished and the absolute secret ballot was secured (see B. Roberts 1930, 5:602).

<sup>163</sup> Anthon Skanchy, a former Scandinavian missionary and a bishop, served as the keeper of accounts and collector of

donations for the construction of the Logan Tabernacle. On May 18, 1877, he was appointed as supervisor of construction for the project (see Ricks and Cooley 1956, 202, 288).

<sup>164</sup> Oxford, the second oldest permanent settlement in Idaho and the northernmost community in Cache Valley, was founded in 1864 by John Boyce and Noah Brimhall. At the time Card wrote, Oxford had two stage lines, a land office, a shoe shop, two sawmills, a butcher shop, a furniture and milling enterprise, two blacksmith shops, three churches, and more than seven hundred inhabitants, making it one of the largest cities in Cache Valley. In Oxford, J. A. Straight published and edited a newspaper called the *Idaho Enterprise*, which claimed to be the first newspaper in Idaho (see K. Godfrey n.d.a, 78).

<sup>165</sup> The Perpetual Emigrating Fund (PEF) used contributions and Church funds to assist pioneers from the eastern United States and Europe in relocating to the Salt Lake area (see Ludlow 1992, 1075–76).

<sup>166</sup> Marriner Wood Merrill, born September 25, 1832, in New Brunswick, Canada, came to Utah in 1853. After living in North Mill Creek and marrying Sarah A. Atkinson, he moved to Cache Valley, settled in Richmond, and for eighteen years was bishop of the ward there. In 1884 he became president of the Logan Temple, and in 1889 he was called to be a member of the Quorum of the Twelve Apostles (see Flake 1937, 232–33).

contract for work on the UNRR extension in behalf of the people. A Board of trade meeting was appointed to meet next Saturday at 11 O.C. at this place. Attended the usual Business during the day. Spent the evening with my parents looking up or genealogy & making arrangements with Bro. B. F. Cummings to get them he remained over night with me.

[The following two-line entry by C. O. Card was written at the extreme top of page and flush with the right margin.]

court ex \$45\5000 for 77  
Proffist from \$7,000,000 for 77

**Sunday, March 3, 1878**—This morning at 10 A.M. I visited the combined Schools of the 1st & 4th Wards found a good attendance & good Spirit prevailed. Pres Wm B. Preston Gave the School good instructions in regard of becoming fully acquainted with the articles of our faith & procure the cards on which they are printed.<sup>167</sup>

Met with the Sts at 1 PM in the Logan Tabernacle. Pres Wm. B. Preston gave the Sts much good Instruction upon True economy and the necessity of being Self sustaining & exhorted to the faithful in all duties. Pres. M. Thatcher Bore testimony to the remarks of Bro. Preston & Said he was pleased to witness the unity of the Sts. To Some extent reviewed the Labors of the last Legislature. Said the Legislature did all they could to enact good laws. But, many were repealed by the Governor of this Ter.<sup>168</sup> Said to the brethren of foreign birth to not delay getting your naturalization papers. Should love one another love & hatred does not abide together. To know the commandments of God & do them is the greatest gift we can possess. exhorted the Sts to be one. Elder B. F. Cummings next stood before the people. Said we are not so thoroughly united as we Should be. The people are taking great Strides in the right direction in improvement. Was pleased with the improvement of the young that the Spirit of God was being poured out upon them.

<sup>167</sup> In 1842 Joseph Smith wrote a letter to John Wentworth, editor of the *Chicago Democrat*, at the end of which he attached a list summarizing the “faith of the Latter-day Saints,” later titled the Articles of Faith. These thirteen articles were first published in the March 1842 issue of the *Times and Seasons*. The 1880 general conference voted to add these articles to the standard works of the Church. But as Card’s diary shows, the Church’s youth were being encouraged to learn them as early as 1878 (see Whitaker 1987a, 63–92).

Babylon is rotten to the core & it will not be long before She will fall.

**Monday, March 4, 1878**—This morning after arranging the temple business I repaired to the Court house at 11 A.M. & attended court until 7 P.M. then to a board meeting of the U O Mfg & B. Co until 11 O.C. P.M.

**Tuesday, March 5, 1878**—To day I visited the Temple Boom in the fore noon & the floaters in the afternoon.

**Wednesday, March 6, 1878**—To day I went to the temple Mill taking Sister A. Birdno & her daughter Almira<sup>169</sup> to cook for the Hands where we arrived about 5 P.M. where I remained over night.

**Thursday, March 7, 1878**—I remained at the Mill until 1 P.M. when I Started for Logan with Bro Paul Cardon forman of the Mill Hands. We arrived about 7:30 PM drove in a very Sever Storm of wind and drifting Snow.

**Friday, March 8, 1878**—During the morning hours I was looking after Temple Acts & in the afternoon I went in to the mouth of Logan Canyon to visit the men floating Temp. ties.

**Saturday, March 9, 1878**—This morning after Spending an hour or two in business in the T.O. [Tithing Office] etc., I went to the Quarry. Dined with them Gave them Some instructions in regard to the allowance of time to travel from Logan to the Quarry, how we should act one with another. Should never allow nationality to arise among us as Sts. I returned to Logan in the afternoon.

**Sunday, March 10, 1878**—This morning I visited the 3rd Ward Sabbath School where I found the house full of good healthy children trying to Learn the of the ways of the Lord. Taught by numerous & industrious teachers both male & female &

<sup>168</sup> The territorial governor at this time (1878) was George W. Emery, who was appointed to the office by President Ulysses S. Grant. He was highly thought of in Utah because he refused to join in any crusade against The Church of Jesus Christ of Latter-day Saints (see B. Roberts 1930, 5:600).

<sup>169</sup> Sister “Birdno” was a relative of Card’s wife, and her husband, N. W., owned a blacksmith shop on Logan’s Main Street west of Sixth North (see Somers 1993, 54).



Superintended by Elder John A Cowley.<sup>170</sup> The exercises were from the Catechism Books<sup>171</sup> of mormon &c recitations from the Schollars intersperced by Songs.

Met with the Sts in the Logan Tabernacle at 1 P.M. after Sacrament Service we were addressed by Elders T. Parkinson & Robt Baxter of Wellsville and Samuel Smith of Brigham City all Spoke upon the necessity of living the Laws of God and the joy we Shall have in the great Millennium if we are faithful. All bore a strong testimony of the truthes of the gospel Bro. Smith also Spoke upon the necessity of becoming Self Sustaining build our factories &c.<sup>172</sup>

Met again with the Sts in the Logan Tabernacl & were first addressed by Sister Zina Young Said it is now over 40 yrs Since She enlisted in this work. She was present when Baptism for the dead was first preached. The things of this world does not Satisfy the Soul.<sup>173</sup>

<sup>170</sup> In February 1864, John A. Cowley, Hans Munk, Hans Peterson, and Henry Ballard were called to take their teams and wagons and accompany Captain William B. Preston to the East, where they brought Latter-day Saint emigrants to Utah (see Crookston 1994, 66; Hartley 1985).

<sup>171</sup> Beginning with what is called the Mormon Reformation of 1856, it was customary to ask Church members a series of questions about the Church and its teachings as well as questions regarding conduct. To enable missionaries and Church members to assess what areas of gospel living Saints were deficient in, a catechism was provided. The origins of the catechism are hazy, but it appears that its roots can be traced to Jedediah M. Grant's initial reformation journey (in 1856) to the northern settlements. Books or pamphlets containing these questions, which the ward teachers were sometimes expected to ask, were published by the Church. Historian Ronald W. Walker argues that the Reformation catechism may have begun the process of linking meeting attendance to orthodoxy (see R. Walker 1987, 144; see also Bitton 1976; P. Peterson 1981; P. Peterson 1989, 59–87; G. Larson 1958, 45–63).

<sup>172</sup> Thomas Parkinson served as president of the teachers quorum for the west side of Cache Valley from 1859 to 1877. His counselors were John Maughan and James Jardine. Parkinson, Maughan, and Jardine were all grown men at the time of their calls, which was customary for that time period (see Somers 1993, 153; Ricks and Cooley 1956, 278). Robert Baxter and Christian Garff owned a gristmill that was powered by the Little Bear River. They later converted it to a power plant, and by 1903 it provided power for electric lights for the citizens of Hyrum, Utah (see Sorensen 1988, 180). There were several Smiths living in Logan at this time. Ray Somers lists more than thirty male Smiths in his *History of Logan*. The Brother Smith mentioned by Card could have been Bishop Thomas X. Smith, but Card usually referred to bishops by their titles. Or it could have been Samuel Smith, who was one of the directors for the Utah Northern Railroad (see Ricks and Cooley 1956, 175). Somers writes that

The Lord has revealed the Celestial Law<sup>174</sup> for the unity of man kind. They, (Sister Snow & herself) rec'd that principle from the prophet Joseph Smith. Acknowledged that we were greatly blessed. We need not fear that mormonism will fail, nor our enemies prevail unless we give them ground for it.

God has given the Brethren the Holy Priesthood & we are their help meets. She Spoke at Some length upon the former subjects & the necessity of building temples. Also urged the necessity of raising Silk,<sup>175</sup> planting of mulberry trees that you may raise food for the silk worms. Recommended highly the Womans exponent to the patronage of the Sts.

Exhorted the young ladys to be pure in their minds that the Lord can build up temples in them. Sister Horn<sup>176</sup> next addressed the Sts. Said the Lord had revealed the principle of plural marriage for the purpose of raising up a great & mighty nation. The

Samuel Smith was a furniture salesman who lived on Ninth Street between Perry and Canal Streets (1993, 69).

<sup>173</sup> The first public mention of baptism for the dead was made during the funeral of Seymour Brunson on August 15, 1840. Joseph Smith was the speaker who talked on this subject (see Garr, Cannon, and Cowan 2000, 76). The Zina Young referred to here was Zina Diantha Huntington Young, Zina D. H. Young was first counselor of the general Church Relief Society under President Eliza R. Snow, 1880–88. Zina D. H. became the general president in 1888 and served until her death in 1901. She helped establish the Deseret Hospital in 1872 and the Deseret Silk Organization in 1876. She was married to Brigham Young. C. O. Card would later marry her daughter, Zina Presindia Young Williams, in 1884 (see Ludlow 1992, 1611–12). She and Card had a long-lasting, cordial, and cooperative relationship. Her name appears throughout the Canadian diaries of Charles Ora Card (see Godfrey and Card 1993; see also Bradley and Woodward 1994; Beecher 1993, 19–135; J. Peterson and Gaunt 1990; D. Godfrey 1997).

<sup>174</sup> Zina Young is referring here to plural marriage. Both she and Eliza R. Snow were plural wives of Joseph Smith (see Compton 1997, 71–113, 306–41). At the time Young spoke, the federal government had passed legislation against the practice of plural marriage and would continue to harass Church members until Church President Wilford Woodruff issued the manifesto discontinuing the practice in 1890.

<sup>175</sup> In the early 1860s, Brigham Young began importing silk-worm eggs from France through Louis Bertrand, whom he placed in charge of his cocoonery for a short time. In 1875 Brigham Young called Zina on a special mission to promote sericulture in Utah Territory. In 1880 the Deseret Silk Association was founded to promote sericulture among the women and children of the Church (see Garr, Cannon, and Cowan 2000, 1242).

<sup>176</sup> Mary Isabella Horne was born November 20, 1818, in Rainham, Kent, England, the oldest of seven children. She served as a counselor to Zina Young in the Deseret Silk Association and

Sisters have a great and mighty station to fill Should not fail to give our children a Spiritual education. It is time the youth of Zion were retracing their Steps testified that many were. Exhorted the young Ladies to have nothing to do with young men that that participated in pernicious habits. The young Ladies against bad habits. Use all our influence for good. Exhorted the young to attach themselves to the Improvement Societies. We Should Seek to become Self Sustaining. Spoke upon the necessity of Storing up grain. Should Sustain home production and publications. Sister E. R. Snow next appeared before the people Said we are learning to be obedient to the Holy Priesthood & woman has a mission to fill upon the earth as well as man.<sup>177</sup>

The Subject of the yung was before us & there was none that required more attention.

The Lord Some Seven years ago commanded her through his rev. to Brigham Y with some of her sisters to organize the young Sisters into Societies. Said the Spiritual culture of the young had been neglected. Mentioned Some of the rebuffs the Societies had met with but were gradually over coming them with good results. It is not within the power of parents to bestow blessings upon their children but they Should learn themselves. Through the medium of these organizations a great deal of good has been done. She held that the Spiritual faculties Should be equal with the mental instruction. Exhorted the young men to make their callings high and not contaminate their bodies, but keep them pure and fit receptacles of the Holy Ghosts. Each one of us have a mission to perform.

We Should associate with the pure in heart. Said to the young Sisters to prepare themselves to become intelligent mothers in Israel. Hoped the young would realize the importance of the organization for they were revealed By God through the



*Zina Young (left), wife of Brigham Young; Zina Young Williams Card (right), wife of Charles Ora Card; and Zina Card (center), daughter of Card and later wife of Hugh B. Brown*  
Courtesy: Donald G. Godfrey

prophet Brigham. The prophet Joseph revealed the organization of the female relief Societies relief Societies were called upon to promote home industry. She thought that the young Ladies could persuade the young men to raise the mulberry trees & the young Ladies the silk. She then exhibited a piece of home made Silk ribbon to the people. Said they had Sent for machinery to manufacture Silk & would be located at Brigham City.<sup>178</sup>

**Monday, March 11, 1878**—To day I Busied my Self with the usial Temple matters.

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was also president of the Women's Cooperative Mercantile and Manufacturing Institution from 1890 to 1905. She was also on the general board of the Relief Society (see Garr, Cannon, and Cowan 2000, 511–12).

<sup>177</sup> Eliza Roxcy Snow was general president of the Church Relief Society from 1866 to 1887. She was known as one of the most influential Utah women of the nineteenth century. She was a prolific writer, known as "Zion's poetess." She presided over the adult women's work in the Endowment House and was on the board of directors of the Deseret Hospital as well as other civic organizations (see Ludlow 1992, 1364–67; see also Beecher 1978; Beecher 1982).

<sup>178</sup> Brigham City, located in Box Elder County, Utah, became one of the Church's most successful nineteenth-century

economic cooperatives. Under the direction of Lorenzo Snow, a cooperative store was established there in 1864, followed by a tannery in 1866. The success of these enterprises led to the incorporation in 1870 of the Brigham City Mercantile and Manufacturing Association, which functioned as a joint-stock enterprise, offering stock or goods in exchange for labor and raw materials. After just a few years, the association included nearly forty departments, including a wool factory, dairy, butcher shop, sawmill, tailor shop, molasses mill, furniture and cabinet shop, blacksmith shop, rope factory, pottery shop, cooperage, tin shop, broom factory, and shingle, lath, and picket mill (see Garr, Cannon, and Cowan 2000, 131–32).

**Tuesday, March 12, 1878**—To day after attending to the Business about the Office I visited the Brethren at the mouth of Logan Canyon engaged in floating ties for the Logan temple.

**Wednesday, March 13, 1878**—To day I went to the Temple Mill Visiting the camp on my which is engaged in getting out lime wood, Scaffold Poles logs &c. Arrived at the Mill about 5 P.M. found the Brethren well & prospering in the Business.

**Thursday, March 14, 1878**—To day I returned to Logan finding the business at all Points Prospering.

**Friday, March 15, 1878**—To day I spent the fore noon in writing to pres C. C. Rich of Bear Lake and other Office Business In the afternoon Superintending the floating ties &c.

**Saturday, March 16, 1878**—To day the affairs were much as yesterday.

**Sunday, March 17, 1878**—Having Suffered for Several days with a Severe cold I remained at home during the fore part of the day. Met with the Sts at 1 P.M. The Presidency of the Stake being absent it fell to my lot to preside.

We were first addressed the people upon the necessity of enjoying the gift of the Holy Ghost & the great privilege we had in partaking of the Sacrament. Also it was a great privilege & not a task to build a temple. Felt well and bore a faithful testimony.

Bp Anson Smith of Paradise ward Said he could not rember when he heard the first Sounds of the Gospel for he had been taught the principles from infancy exhorted the people to try to increase in faith and do as the Lord commanded. Spoke very elaborately upon the Ordinances of the lords Supper or Sacrament. Said we Should partake of these tokens works & with greatful hearts. Bore a faithful testimony to the works of God.

Bro Thos. Wallace of Crown City next addressed the Sts Said he Stood alone in the gospel of his race & the L.D. Sts. were but kindred friends. Said that we had been cast out as evil & we had come here to redeem that good name. Spoke of the manifestations of God to the children of israel, refered to the crucifixion of our Savior. Spoke to great length

upon the Blessings the Gospel has confereed upon us. Referred to the prophet Joseph Smith the BeSSings of the Urim and thummim & the record of the Nephites. Also Spoke of the great necessity of rearing temples.

7 P.M. Met with the Sts in the 2nd Ward. By request of the Bp Elder Thos Wallace addressed the Sts Said to be a L.D. St. calls forth our best energies.

We have gather from the nations that we might be Saviors. Reviewed the weaknesses of humane nature of man kind & their causes to some extent.

Spoke of the necessity of giving the yong experience in regard to their duties in the ordinances of the church. Said religion is a correct system of life in thought & action Death really is the disorganization of the Spirit. There is no such thing as death with God except in the previous figure. Prayed that the people follow the examples of Jesus & be one & Saved in the Kingdom of God. Being Called upon by Bp Ballard I spoke upon the necessity of being faithful in all our duties & dweld Some time upon the necessity of becoming Self sustaining & encouraged coperative industries.

On motion of Bp. Ballard James F. Cockron was cut off the church of Jesus Christ of Later Day Sts. for Abortacy [Apostasy] & unchristian like conduct. Several young boys were voted the privilege of being ordained deacons.

Bp H. B. then Spoke of the necessity of having our children Baptized at 8 yrs of age having duly taught them beforehand. Notified the brethren Brother C. J. Larsen would receive the dry Stock Wednesday at the T. O. Corral.

**Monday, March 18, 1878**—Very busy all day in & about Logan with Temple affairs.

**Tuesday, March 19, 1878**—During for part of the day I Sat in concil with Pres. M Thatcher & his councilors on Temple matters in the afternoon went to Franklin to establish a (written on the train) Quarters to get free stone for Window Sills Strong causes & Window & door arch stones for the Logan Temple. Took Alex [Alexander] Izatt there as foreman. Staid overnight with Brother & Sister C. W. Fox.<sup>179</sup>

<sup>179</sup> Charles Wilson Fox and his wife Elizabeth B. Fox were good friends of Card. Charles was the son of Robert and Martha Fox and was born September 14, 1823, in England. He was the contractor for building the Franklin Ward Church and also served as the ward treasurer and as treasurer for the Franklin Co-

operative Mercantile Institution. He received his patriarchal blessing on November 16, 1859, from John Young and lived in Lehi, Utah, before coming to Franklin. His papers are found in the Milton R. Merrill Library, Special Collections and Archives, Utah State University, Logan, Utah, Ms 66, box one.

**Wednesday, March 20, 1878**—This morning after completing arrangements with the Bp of this place<sup>180</sup> to assist in the erection of a Quarry house & Quarrying I Started for Logan at 9:20 A.M.

Stoped at Smithfield and Hyde Park and attended to Some private Business got home about 5 P.M.

**Thursday, March 21, 1878**—To day I visid the brethren getting out ties west of Logan at the Temple Boome. Done considerable business during the day and towards evening I got on to my horse & went to the temple wood camp where I arrived about Sundown. Remained over night & held meeting with them. Found them enjoying a good Spirit.

**Friday, March 22, 1878**—To day I proceeded to the Temple Mill. Found the roads so very Soft. I deemed it wisdom to dismiss the brethren for a month which I did & the Bear Lake men Started about 2 Oclock the next morning for all felt well & I felt moved to enjoin my blessings up on them & we parted with a hearty shake of the hand.

**Saturday, March 23, 1878**—To day after closing up the Mill Quarters I started in company with Bro. Paul Cardon Sister Ameria Birdno & her daughter (who had been cooking for the camp) for & Started for Logan about 8 A.M. where we arrived Safely about 4 P.M. I was kept busy until dark with Temple men until dark.

**Sunday, March 24, 1878**—This morning I met in concil with Apostles Charles C. Rich Lorenzo Snow<sup>181</sup> & F D Richards also Pres M. Thatcher on Temple Matters which Lasted until nearly 1 P.M. when we adjourned to the Tabernacle whe we met the Sts of Logan assembled. We were first addressed by Apostle L. Snow. Complimented the Logan Choir<sup>182</sup> for their good dicipline. We Should looke ahead of this life for a Stimulus to perform our duties. We can look in the futur and have hope. Spoke

<sup>180</sup>The bishop of the Franklin Idaho Ward at this time was Lorenzo Hatch, who also served as a selectman and operated a gristmill on the Cub River. Hatch was also one of the directors of the Utah Northern Railway Company (see Ricks and Cooley 1956, 99, 160, 175).

<sup>181</sup>Lorenzo Snow was an Apostle in 1849, then a counselor to President Brigham Young in 1874, President of the Quorum of the Twelve Apostles in 1889, and fifth President of the Church from 1898 to 1901 (see Swinton 1986).

<sup>182</sup>After listening to three Utah choirs—The Tabernacle, Calder's, and the Fourteenth Ward—sing on March 30, 1862,

of our trials. Said they would yet be a Source of enjoyment. Some times they come upon us through our ignorance. We as L.D. Sts Should become Stable in our minds & wise.

Said we thought it a great affliction to be driven from Missouri & our former homes but it has turned to be the Salvation of us & our children. We Should read more than we do. Should read the Doc. & cov Book of Mormon &c. The young Should try to discipline themselves in the things of God. To Say that we are improving as fast as we might would be Saying an non-truth. The happiest man is the one that lives most Strictly to the things of God. L.D. Sts must be So disciplined that riches will have no effect up on them.

We are bound to possess the earth & the fullness theirof. Ancient Israel had to prove themselves faithful before they could enjoy the blessings of Wealth & So will the L D Sts. Sudjested Some good Ideas of honesty with Masons & Carpenters. Invoked the blessings of the Lord upon the Sts of Logan. Apostle C C Rich next Stood before the people endorsed the remarks of Bro Snow. To Learn to be Sts is a lesson we are engaged in.

We are not as the world the Lord expects us to do his work as he dictates & trust in him for the outcome. We do not reflect upon these principles as much as we should. We should Set our minds upon it & pray over it. The Lords wishes us to be one. We are now trying to build a temple. How can we do this except we are united. All things are encouraging to us. When we depart this Sphere we cary nothing with except that which we have learned. Prayed the blessings of the Lord upon all the Lords people.

Attended the funeral of Elder Jesse Parsons at 3:30 in the Logan Tabernacle. Bps H Ballard,<sup>183</sup> Robt. Davidson, B. M. Lewis, Thoms X Smith all their good feelings toward the departed & expressed comfort His example. Met with the Sts of Logan again at 7 P.M. Apostle C. C. Rich first addressed the people Said We are Interested in our Salvation.

Brigham Young was "utterly taken with the spectacle," especially with the sight of hundreds of children singing by note, and he urged the Latter-day Saints to organize choirs. These choirs and "their sacred anthems began to fill the Mormon nation." Logan's Choir is described as being "celebrated" (Ricks and Cooley 1956, 120; see also Hicks 1989, 49).

<sup>183</sup>Henry Ballard's son Henry William married Robert Davidson's daughter Elvira on October 2, 1884 (see Crookston 1994, 49, 139).



We Should manifest our faith by our works. We not only have a labor to do for our Selves but our friends that died. Without the knowledge of the Gospel for his purpose we are now building temples. We are Laboring to bring about a oneness. In the first place our hearts have got to be willing We have to be obedient. The prophet Joseph commenced the work without means when a mere boy, but he had faith in what the Lord had revealed. We want to labor to overcome the adversary. We Should acknowledge the hand of the Lord in all things for He has an eye to our welfare. We will have to prove to the Lord that we love Him Supremely. We want to be Sure that we are not among the rebellious. It Should be our business to improve and bless & really be Saviors on Mt. Zion. Prayed the Sts throughout the earth.

Next arose Apostle F. D. Richards. The first time I heard the Gospel preached in Mass. by Pres. B Young in 1835 or 6 I felt it almost to good to be true followed in the Same Train as Bro Rich. Spoke also of the diferent ideas of honesty & the traditions that we are beset with. He implored the Lords blessing upon the Sts.

**Monday & Tuesday, March 25 & 6, 1878**—During the past 2 days I have been excedingly busy preparing to Start the mason work on the Temple together with the continuance of other Branches.

**Wednesday, March 27, 1878**—This morning I went to the Quarry accompanied by the Master Mason of the Logan Temple (John Parry).<sup>184</sup> We found a vast amt of Rock Quarried & the hands feeling well. Returned to Logan in the after noon & visited the Boom where the Temple ties were being taken out of the Logan river. This Morning the first work of the Season was done on the Logan Temple Started with 2 Masons one from Providence & the other from Box elder Stake of Zion. Thus ended another very busy day of my life.

**Thursday, March 28, 1878**—To day I Started a team with provisions, Stove, tools &c for The Franklin temple Quarry also busied myself at getting

the Labors arranged for the coming of the busy season.

**Friday, March 29, 1878**—During the fore-noon I was very busy arranging matters much as yesterday & in the After noon I went franklin, remained over night with Bro. C. W. Fox.

**Saturday, March 30, 1878**—This morning I obtained a horse & went to the Quarry & returned early enough to take the 9:00 A.M. train from Logan where I arrived about 11 A.M. Was busy during the Balance of the day with brethren from the different Departments of the Temple work. Attend a Sunday School exhibition of the Second Ward in the evening.

**Sunday, March 31, 1878**—This morning in conjunction with Bro G. L. Farrell I went to Wellsville. Met with the Sts of that place at 1 P.M.

By request I addressed the Sts on the necessity of Learning our duties & Schooling our Selves in the principles of the Gospel to assist one another cultivate the Spirit of unity. Bro G. L. Farrell next addressed the necessity of keeping a correct record of our geneology of our family & our Wards. Met with the High Priests at 4 P.M. Pres. Farrell addressed them upon their duties & advised them to tak minutes of their meetings. I followed him with my testimony & advised the Quorum to become help meets to the Authorities of Wellsville & try to encourage all in well doing.

Started home about 5:30 arrived 7:00 P.M.

Met with the Sts of the 2nd Ward at 7:30 P.M. We were addressed by Elders John Parry, Geo. Bough [George T. Baugh] & J. E.[Joseph E.] Hyde upon the principles of unity and faithfulness of our duties towards the Kingdom of our God. Elder J. E. Hyde<sup>185</sup> read a report of the 2nd Ward exhibition & other resources \$120.00 to be paid towards an Organ. The Brethren all Spoke Spiritedly. Bp Ballard Spoke of the necessity of Sustaining home manufacturing thereby give Labor to our people. Spoke of the importance of Shaping our affairs to Labor upon the Logan Temple.

<sup>184</sup> While living in Bountiful, Utah, John Parry had a dream one night in which his deceased father appeared to him and said: "John you are going to Logan to build a temple. He felt like arguing with his father, because he was living in Bountiful and was too busy to go to Logan to work on any temple." A few days later Brigham Young called Parry, a master mason, and asked him to

move to Logan and be in charge of masonry work on the temple (see Olsen 1978, 44).

<sup>185</sup> On July 24, 1863, Joseph E. Hyde, a book and news dealer whose shop was on Logan's Main Street, and Thomas Lockyer were injured while firing a salute "upon the anvil." It burst and the two men were "badly injured" (see Crookston 1994, 65; Somers 1993, 54).

**Monday, April 1, 1878**—To day I was very Busy about the Temple officers attending to the usual run of affairs.

**Tuesday, April 2, 1878**—This morning being the 8th birth day of my oldest child Jennie I baptized her.<sup>186</sup>

In the Afternoon I went to the temple Wood camp up Logan Canyon with H. [Hyrum] Hayball where we remained overnight.

**Wednesday, April 3, 1878**—This morning after making a trip a few miles further up the Canyon we returned to Logan where we arrived about 3 O.C. P.M. The remainder of the day I passed very busy arrang the Temple work preparatory for my going to conference.

**Thursday, April 4, 1878**—Today I Spent in making arrangements to Send men to drive the Temple ties down the Logan river.

**Friday, April 5, 1878**—This morning I Started for Salt Lake City wher I arrived at 8:20 P.M. Put up at the Valley House.

**Salt Lake City, Saturday, April 6, 1878**—Met with the Sts in general conference<sup>187</sup> Opened by Singing & pray by Apostle Orson Pratt. Singing. Addressed by Apostle Wilford Woodruff. Said there is but 2 of the first Quorums this Side of the vail<sup>188</sup> & we Should labor while the day lasts to forward the purposes of God. He is to trifling with the Sts nor the World. We should exercise our faith in God & His revelations. The God of Israel We should this temples where we can perform the work for the living and the dead. We have to Labor both sides of the Vail. The Lord has heard & measured our prayers & sustained us. We have to go too with our hands & build up Zion. Unite to gather continue to build up our temples. He wished the Sts to understand that when we assist the building of our temples we do it for our selves. Those that are the other side of the

vail will not come & do our work for it but we must do it ourselves. Prayed that God would bless this conference.

Said that as soon as we got one Temple done we would have the way opened up for us to perform our work. We were next addressed by Apostle Lorenzo Snow. He spoke of the practicability of the work of God. We Should do this work unitedly. Spoke to Some extend upon the principles of unity. & that we should Labor to not infringe upon one another. We Should not tire in the work of the Lord If the people Seem to be indiferent. Devote your time that your talents may be improved. If there should be a fault in the Elders, let it be that they are to much devoted to the work. A mans Spirit can not be hidden from the people with whom he is associated. Many Elders will be called at this conference to go on Missions. We also need another class of men to build up the cities & home industries to exalt the Sts. temporally as well as Spiriting. Our Bps. & Priests are placed to teach the people then things that Zion may progress more rapidly. We should work in that way that God may be with us with His inspiration. Apostle B. Young Stood before the Sts and testified to what had been Said this morning. If we were living as we should as Sts. God would bless us greater than He now does & would inspire His Sts greater than he now does. There is a Spirit of infidelity among the part of this people. There is one Spirit one power that we can rely on. When man asserts himself independent of this he is on dangerous ground. God is with us & is opening the way before this people. We know these things to be true. We do not do as well as we can. May God add His blessing in the name of Jesus Amen. Meeting adjourned until 2 P.M.

**2 P.M.** Met again with the Sts again in the New Tab. Meeting opened in the usual manner. Apostle F. D. Richards first ocupied the Stand. Said we have no need of Breaking the Laws of the Land to keep the laws of God. To Serve God it hence A many of the best of doesn't No man. God is our friend & will

<sup>186</sup> Charles Ora Card and Sarah Jane Birdneau Card had two children. Sarah Jane Card was born April 2, 1870. Charles Ora Card Jr. was born December 10, 1873. Sarah Jane is referred to as "Jennie" throughout Card's diaries.

<sup>187</sup> The general conferences of the Church are held each April and October and, with only a few exceptions, have been held in Salt Lake City since the Mormons arrived there in 1847. The first Church conference was held June 9, 1830, at the home of Peter Whitmer. These conferences were necessary because of the constantly changing core of lay leaders. Card, as one of those leaders,

attended every general conference and recorded the proceedings thoroughly—that he might take home the messages received (see Ludlow 1992, 307–8; K. Godfrey 1981).

<sup>188</sup> Woodruff was referring to Orson Hyde and Orson Pratt, both members of the original Quorum of the Twelve Apostles, chosen on February 14, 1835, by Oliver Cowdery, David Whitmer, and Martin Harris. Hyde died on November 28, 1878, and Orson Pratt died on October 3, 1881 (see Joseph F. Smith 1974, 570–71).

alter the Hearts of the wicked. The Elders go forth & Sow the seeds of the Gospel & return with the captives of Eternal truth. We should strive to teach our children and establish them in the principles of Eternal truth. They Should grow in them from their infancy. We Should be united in our temperol as well as our Spiritual matters. Spoke of the success of Z.C.M.I. while others were bankrupt Z.C.M.I. was improving had declared a dividnt of 2½%. Do not let us disregard our Coop associations but Sustain them. Testified that this work is of God. Invoked the blessings of God upon us.

Bro. Geo. Q Cannon announced a of the 12 [another] child lost from its [Saints]. Apostle Erastus Snow next addressed the Sts. I was too far away to hear distinctly. At 4:20 P.M. We adjourned until 10 A.M. to morrow Apr. 6.

Directly after meeting I met with the presidents of Cache Valley Bear Lake Stakes & Bp. A Nichols and agreed upon the following apportionments on the Labors of the Logan Temple.

#### Bear Lake Stake

As follows.

Masons 3  
 Carpenters 1  
 Quarrymen 2  
 Loggers 21  
 Black Smiths 1  
 Oxen Yoke 6  
 Total men & teams 34

[Right marginal note, 90-degree rotation: Population of Stake 3418]

#### Box Elder Stake

Masons 5  
 Carpenters 1  
 Block Laborers 20  
 Rock teams & teamsters 6  
 Lumber teams & teamsters 2  
 Black Smiths 1  
 Yokes of Oxen 4  
 Total men & Teams 39

[Right marginal note, 90-degree rotation: Pop. of Stake 5328]

#### Cache Valley Stake

Masons 12  
 Block Laborers 10  
 Carpenters including J. Quayle 2  
 Stone cutters 2  
 Quarrymen 18  
 Sawyor 1  
 Rock teams & teamsters 9  
 Lumber & Wood camp teams 13  
 Wood camp & Lime Kiln hands 14

No. of Yoke of Oxen 5  
 86<sup>189</sup>

[Right marginal note, 90-degree rotation: Pop. of Stake 12,022]

Staid again over night at the Valley House.

**Sunday, April 7, 1878**—Met again with the Sts again in the high tabernacle at 10 A.M. We were first addressed by Apostle Orson Pratt on the Organization of the Kingdom of God. His governments He held that we Should be one politically as well as Spiritually. Taught use unity in all things. Apostle Geo. Q. Cannon next Spoke to the people. Portraying the position of the nation in which we reside & those by whom we are Surrounded. Said that the Eastern Nations were up on the virge of war. Spoke on the necessity of mariage of the young Said a man over 24 yrs of age unmaried was a dangerous element. We Should teach our Sons & daughters habits of tithing and not despise Labor. Adjourned until 2 P.M.

2 P.M. The meeting opened as usial. President John Taylor arose and addressed the Sts. Said all people and nations are under the control of the Lord & He is the author of all Blessings whether Spiritual or Temporal. The Lord has revealed Himself to man & has bestowed the everlasting Gospel in its fulness and organized his Kingdom upon the earth. The work we are engaged in is not of mans according to prophecy it is the fulness of the everlasting gospel. If

<sup>189</sup> Noel Carmack, in writing about the construction of the Logan Temple, asserts that twenty-five thousand individuals participated in building it. Between 60 and 125 laborers worked on the temple at a time. At the beginning of construction, the localized skilled labor, including masons, carpenters, and sawyers, was

supported primarily with food and board contributed by the wards and stakes. As construction continued, however, compensatory wages in the form of goods and services had to be balanced with a cash incentive when skilled labor was needed (see Carmack 1996, 53–54).

we could comprehend our position we would do far different than we do. We are not here to study our own Secular affairs, but to teach the people the Laws of Life. We as a people ought to be one in our interests one in time and in Eternity. We Should honor our God and our Priesthood. We are engaged in a warfare which will last while time lasts. We are literally a Kingdom of Priests. We ought to be feeling after God & his angels to operate with them and not feel it a hardship. He declared in the name of Israels God this gospel would Spread and increase. Exhorted the Sts to be one. The Evil one is the father of lies and discord. We should have feelings of charity towards the world. Said there would be wars carnage and blood shed among the nations.

Are we here to do our own work? No, to build up the Kingdom of God. We are not prepared as a people to meet the calamities that will come upon the world. The High Priests have a mission given to them that is to make themselves acquainted with the Laws and doctrines of the Kingdom of God. Read rev. from Doc. Cov. given to doc C Smith.<sup>190</sup> Said there were some 76 Quorums of Seventies. Are they to go onto their farms to remain? No. They are to Labor in the vinyard of the Lord many do not seem to comprehend their duties. He called upon the Pres of Seventies to instruct their members, Elders the same. It is the duties of the Pres of the Stakes to study the interest of their people help those that are feeble look after our poor financially in the working man divide our farms. Referred to the perpetual Emigration fund. Said the poor Sts among the nations are crying for help to gather home. Wanted pres & of Bps. to look after this Referred to the Temples that were in course of erection. Spoke of tithing said he had been informed by the Bp. that many were negligent in this duty. Relieve the oppressed. Said we would gladly build the temples with the tithing if the people would pay it. Spoke of the encouragement of education & leave off infidelity. Spoke encouragingly of the Mutual Improvement Societies also encouraged the Female relief Societies. Said many are doing a noble work. Said the Lord would

<sup>190</sup> Taylor was referring here to Don Carlos Smith, a younger brother of Joseph Smith, who served as president of the high priests quorum in Nauvoo. He was reading from the Doctrine and Covenants section 124, verses 133–35, which says, “And again, I give unto you Don C. Smith to be a president over a quorum of high priests; which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad; and they may travel also if they choose, but rather be ordained for standing

bless them & their posterity after them. Study all good principles. Blessed the people in the name of Jesus.

By invitation I accompanied Bro. Steuben Rollins to Centerville and Staid over night with him & his family.

**Monday, April 8, 1878**—This morning Bro Rollins brot me again to the City where we arrived at the Tabernacle at 10 A.M. Meeting Opened by Singing prayer and Singing as usial. We were first addressed by Apostle J. F. Smith.

[Several lines left blank at this point.]

The financial report of all the Stakes was read Showing the amt of tithing in each stake no. tithe payers the disbursements &c.

Total Amt of tithes, 1877, 444902.81<sup>191</sup>

All the reports were Sustained by unanimous vote. Adjourned until 2 P.M. When the Sts convened again in the capricious Tabernacle Bro. Geo. Q. Cannon then present numerous names for Missions which were unanimously Sustained by the up lifted hand. Report of the Labor upon the Manti Temple. Total expenatures about \$62000.00. Clk then read reports of the Officers & members of the difermit [different] Stakes deaths. Ordinations. Excommunications. The Grand Total no. of Souls as read 73646. children under 8 - 32,079 Total Total 105,745 Souls. Report of the Logan temple was then read showing an aproximate of (\$55000.00) Cache Stake \$3500 = Bear Lake \$12000 = Boulder Stake. Pres Taylor arose & drew the attention of Pres. of Stakes. Bps & people to the Support of the Emigration fund.

Elder Geo. Q. Cannon Spoke highly of Z.C.M.I. Pres Taylor Said it was the duty of those who were engaged in the mercantile business to Sustain Z.C.M.I. and all Insts that are inaugurated by the people. Spoke highly of the Same, he hoped all the Institutions would cling together. Bro. Cannon

presidents; this is the office of their calling, saith the Lord your God.”

<sup>191</sup> Until late in the 1950s, it was customary for the Church to provide members with a detailed financial report at the annual general conference held in April of each year. Since then the Church auditor makes a brief report informing members that all expenditures at Church headquarters have been made according to proper budgetary procedures (see Garr, Cannon, and Cowan 2000, 1251–52, for a discussion of tithing in the Church).



then presented the general authorities of the church which was unanimously Sustained by all the Sts present.

Population of the Stakes in the Logan Temple District

Bearlake 3418 Souls  
 Boxelder 5323 Souls  
 Cach 12022 Souls  
 Grand Total 20763 Souls

Much good wholesome instruction was given during our conference when adjourned until Oct. 6 at 10 A.M.

By Invitation I went home with Bro Geo. Goddard<sup>192</sup> & took Supper took lodging at one Mr. Donalsen about one block west of Bro. G.

**Tuesday, April 9, 1878**—Took Breakfast with Bro Goddard During the early morning hours. I I attended to some Temple business with Architect T. O. Angel & others.

Met Pres. John Taylor at his private Office from whom I rec'd much good Instruction having in all a pleasant Interview.

By request I met Him again at the Same place at 4:30 and remained in 6 O.C. P.M. having conversed with him upon the Interests of the B.Y. College of Logan & the Logan Temple. I parted with him with his blessings. Put up again with Mr. Donalson. Thus ended another pleasant day in the Society of the Servants of God who were clothed with the Spirit of their high and holy callings.

**Wednesday, April 10, 1878**—This morning at 7 A.M. I left Salt Lake City for home where I arrived about 3 P.M. Worked the remainder of the day very busily at the Temple business.

**Thursday, April 11, 1878**—Worked all day very busily at Temple Acts & Business. Met with the U.O. Mfg & B Co of Logan in the evening where we Labored until midnight. As Secy J. E. Hyde had been called on a mission at our last conference, consequently he resigned his position as Secy & Lyman

[R.] Martineau<sup>193</sup> was appointed to fill the vacancy. Much other business was transacted by way of retrenchment

**Friday, April 12, 1878**—This morning after tending to the Temple business about the Office & Block I started for the Temple Mill about 11 A.M., arrived at the Mill about Sundown having visited on my way the lime wood & scaffold pole camp & camp floating ties. Remained over night at Mill.

**Saturday, April 13, 1878**—At 6 A.M. I Started for home where I arrived about 1 P.M. having breakfasted with the floaters. Passed the bal of the day in attending to the Local Temple business.

**Sunday, April 14, 1878**—This morning in connexion with my father I Started for Franklin. Arrived at Hyde Park at 10 A.M. Visited the Sunday School which I found in Session of about 150 pupils & teachers. Seemingly in a good Spirit & a prosperous condition trying to School them in the ways of the Lord. By request I addressed them for a Short time upon the necessity of being faithful and energetic in the duties and requirements of the everlasting Gospel. Arrived at Franklin about 3 P.M. put up with C. W. Fox. After Supper went out to the Temple Quarry paid the Brethren a visit & returned Franklin & met with the Sts of that place to whom I preached upon the great necessity of learning well our duties in regard to the principles of the Gospel teaching the same to our children. Sustaining home institutions of the Sts. ceasing to find fault with them and one another in fact let our examples be our greatest Sermons.

**Monday, April 15, 1878**—To day I telegraphed to the master mason John Parry of the Logan Temple to come and examine the rock that we were getting out of the temple which he did and arrived about 4:30 P.M. when we went to the Quarry being conveyed by Bp L. Hatch & our host Bro C. W. Fox. We also examined a Prospect for a Slate Quarry which was thought to be valuable, took out Some

<sup>192</sup> George Goddard, a prominent member of the Church, served with Robert L. Campbell as the correspondent secretary of the general Sunday Schools of the Church, which were presided over by Elder George Q. Cannon. By 1874 Goddard was first assistant general superintendent of the Sunday Schools. At the same time, he was the Sunday School superintendent for Salt Lake County, a position he held until November 4, 1882. From 1871

until 1876 he was also superintendent of Salt Lake City's Thirteenth Ward Sunday School (see Deseret Sunday School Union 1900, 15, 22, 270, 302).

<sup>193</sup> In 1901 Lyman R. Martineau served on the board of trustees of the Brigham Young College in Logan, which included Joseph F. Smith and Presiding Bishop William B. Preston (see Ricks and Cooley 1956, 360).

Specimens to take to Logan. Returned to Franklin about dark. Stayed again with Bro. Fox.

**Tuesday, April 16, 1878**—This morning after taking leave of Bro. Fox and his good wife We Started for Logan on the R.R. Train at 9:30 A.M. Arrived at 11. Attended to temple business during the balance of the day visiting the block in the afternoon Assisted the U O B Company in the with a contract of telegraph poles from the Western Union Telegraph Co.

**Wednesday, April 17, 1878**—To day I was very busy arranging men and matters to receive the coming temple men.

**Thursday, Friday, and Saturday, April 18, 19, and 20, 1878**—During the past three days I have been very busy arranging the diferent departments of the Temple for the coming Summer. Worked early and Lat at the business arranged the Price of Sand & rock for ton Sand 70. Rock \$1.20.

**Sunday, April 21, 1878**—This morning I met with the 2nd Ward Sabbath School which I found well attended & a good Spirit. Witnessed the expression of the School toward their former Supt J. E. Hyde who has been called to perform a mission to Great Brittain. The School Seemed greatly attached to him and it is with regret they party with him. They gave him a hearty vote of thanks for past services. 1 p.m. met with the Sts in the Logan Tabernacle.

Elders Gustane Thomason<sup>194</sup> & J. E. Hyde were called to address the The Sts as Bro G. F. expected to on a mission to U.L. & J. E. H[yde] Great Brittain to preach the Gospel to their countrymen They bore it a faithful testimony testimony to the Gospel & Expressed their desires to all in their power to Spread the Gospel & desired the good feelings of the people

also their faith. Bps T. X. Smith & Henry Ballard expressed their good feelings toward the brethren that were called upon to preach to their countrymen. I made Some remarks upon the necessity of Sustaining Home institutions and Laboring in accordance to the Spirit of the gospel.<sup>195</sup>

Met with the Sts of the 2nd Ward. Elder Thomas Lockyer Said he was satisfied with his religion and expressed his desire to assist in the advancement of God's Kingdom. Thank the Lord for his position in the Kingdom. Said he was after Eternal life.<sup>196</sup> He Spoke of the necessity of Sustaining our cooperative Stores instead of the outsiders. He would sooner loose his life than be cast off from this people. He felt as if there was something coming on this people but he knew not what. A Bro King<sup>197</sup> Bore a testimony to the work Said it was first call before an audience. Elder Alfred James<sup>198</sup> was next called upon to address the Sts. Felt a desire to assist in building up Gods Kingdom. No one in the Kingdom is greater than another exhorted the Sts to be patient. For there was no time to be lost. Elder Knowles Said his remarks were good that had been uttered during the evening. We as parents should good examples before our children. He Solicited the aid of the Sts in our Sabbath School. Spoke highly of the *juvenile instructor*. Childs paper Said it was necessary in Sunday School. Spoke of the blessings of God upon the Sts.

**Monday, April 22, 1878**—To day I was very busy Telegraping<sup>199</sup> & arranging business early & late.

**Tuesday, April 23, 1878**—To day I took Sister A. Birdno & daughter to the Temple Mill to cook for the Hands which were to begin to arrive the next day.

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<sup>194</sup> Gustave Thomason, as mentioned earlier, is credited with casting the oxen used to support the baptismal font in the Logan Temple. The horns were cast in brass and screwed on to the heads, and the oxen were cast in two pieces and bolted together (see Olsen, 1978, 125).

<sup>195</sup> Thomas X. Ricks was one of the city aldermen elected in 1866 and 1874. He was a bishop and United Order treasurer. Henry Ballard was a bishop (see Simmonds 1976, 27–29; Ricks and Cooley 1956, 103, 197).

<sup>196</sup> The head of one of the twenty-seven founding families of Logan, Lockyer came to Cache Valley in 1859 and made his living as a blacksmith (see Somers 1993, 34, 65; Crookston 1994, 65). When Latter-day Saints speak of eternal life, they do not necessarily mean living without end. Eternal is one of God's names

and eternal life can mean living as God lives and becoming as He is (see D&C 19:9–12; Moses 1:39, n. 39d: "Eternal Life; Man, Potential to Become Like Heavenly Father").

<sup>197</sup> At the time Card wrote, an Andrew King, who was a convert to the Church from Scotland, was living in Cache Valley. He had been a coal miner, and he did the blasting for the Logan, Hyde Park, and Smithfield Canal (see Ricks and Cooley 1956, 209).

<sup>198</sup> Alfred James was a Logan merchant who lived on Logan's Third Street (see Somers 1993, 62).

<sup>199</sup> C. B. Robbins ran the first telegraph office in Cache Valley, which was located in Logan, and Joseph Goddard was the first telegraph operator. He was followed by Kanute Torgeson (see Hovey n.d., 61).



*Sarah Jane Painter-Card, C. O. Card's second wife*  
Courtesy: Jo Ann Sloan Rogers

**Wednesday, April 24, 1878**—To day I returned Logan on my way Home by request I took David Crookston home who had had a Sawlog accidentally rolled over him from which he received Som injury arrived about 4 P.M. Met with the City Council at 7 O.C.

**Thursday, April 25, 1878**—During the fore pard of the day I attended to the usial run of temple business and in the after noon went to Franklin by train to visit the Temple rock Quarry.

**Friday, April 26, 1878**—This morning in conjunction with Bp L. Hatch we started for the Quarry a little before 6 A.M. where we Located a dugway to Lead to the Quarry, returned to Franklin about 9 A.M. & took train for Logan where I arrived at 11 O.C. This after noon I had a daughter Born to me by my wife Sarah Jane Painter (maiden name) at 4:30 P.M.<sup>200</sup>

<sup>200</sup> Sarah Jane Painter was Card's second wife, married in polygamy, October 17, 1876. The child here was Matilda Francis Card. She died December 21, 1879.

<sup>201</sup> Hans A. Koford was born June 16, 1812, in Arnager, Denmark, which was located on the island of Bornholme. He was married to Thora Marie Jensen and owned a farm in Weston, Idaho. Koford died February 26, 1882 (telephone conversation with Welden Koford, the grandson of Hans, November 21, 2001).

**Saturday, April 27, 1878**—This morning I spent very busy in the Temple Office with hands from various departments. In the after noon in conjunction with Bro G. L. Farrell we Started for Weston where we arrived about 6 P.M. Held a meeting with the Sts of that place at 8 P.M. Appointed Hans Kofold<sup>201</sup> As presiding Teacher over the High Priest of that place.

**Sunday, April 28, 1878**—This morning after giving Bp A. A. Allen & family the parting hand we Started for Lewiston<sup>202</sup> where we arrived about 11 A.M. Visited the Sabbath School for a short time & then went & took dinner with Bp Wm Lewis. Met with the Sts of this place at 1 P.M. which was addressed by Pres. G. L. Farrell upon the general duties of the Sts. Spoke also of the fulfilment of ancient proph-ecy. Compared the actions of the world towards our Elders now. With the ancient Jews towards the an-cient Apostles. The Sts gave a very attentive ear to his remarks. He also Spoke of the necessity of good ex-amples from all and the Signs of the coming of the Savior also the necessity of the observance of the principles of the Gospel. Urged the necessity of gathering the Poor. Exhorted the Sts to live the reli-gion of Jesus Christ. By request I occupied 15 min-utes in exhorting the Sts to become efficient in all their duties &c. One Brother Hans Jacobson was elected to preside over the Young mens Mutual Im-provement Society Who proposed to act to the best of his ability. 2 concilors were also Sustained by a hearty vote of the Sts. & Harvy Stalks as Secy. Bp Wm H Lewis was duly Sustained as presiding teacher of the High priests of Lewiston. Meeting ad-journed at 3 P.M. when we Started home where we arrived about 7 O.C. P.M.

**Monday, April 29, 1878** —To day I was busily en-gaged in looking after The temple business all day.

**Tuesday, April 30, 1878** —This morning after looking after the business about the Office & elsewhere I Started for the Temple Mill about 10 A.M. Dined at the wood camp arrived at the Mill

<sup>202</sup> In 1870 a few men from Kaysville, Utah, came to Cache Valley on an exploratory excursion. After visiting Preston, Idaho, they traveled south and reached a region with fine soil. Peter Van Orden, the oldest member of the party, homesteaded four sections of land on the group's behalf, and they began constructing homes. They completed a small church in 1872, and Richmond resident William Lewis received a call to move to the area and preside over the Church there. The community was named Lewiston in his honor (see K. Godfrey n.d.a, 65–66).

about 7 P.M. where I found about 16 hands engaged in repairing road, cutting timber & building the addition for the Lath Mill All felt well.

**Wednesday, May 1, 1878**—Started home about 9 O C A.M. Dined at the wood camp. Got Arrived in Logan about 3 P.M. Learned that Pres John Taylor & Several of the 12 Apostles Had arrived on the train. Attended to Temple business until a late hour.

**Thursday, May 2, 1878**—This morning I met with the Trustees of the B. Y. Farm. There were present with us Prests. Taylor, J. F. Smith F. D. Richards C. C. Rich B. Young and Bp E. F. Sheets who met with us for the purpose of purchasing a tract of Land for the church Stock firm after talking sometime upon this very agreeably we Visited the farm together President Taylor & the 12 Said many good things which encouraged me much. B Y. rode with me on our return we Stopped and fished for about 2 hours in the Black Smiths fork. Returned to Logan about 6 P.M.

**Friday, May 3, 1878**—This morning after working at the temple business until 10 A.M. I went to the Block & Showed Pres. Taylor & the brethren around the Temple & Surroundings and again rec'd much rich instruction from him Pres. T. & The Brethren. Met with Pres Taylor J. F. Smith C. C. Rich & F. D. Richards at the house of Bp. W. B. Preston for the purpose of determining the kind of roof to place on the north extention of the temple. It was decided to roof it with tin & the General Tithing office to furnish the material.

In the afternoon I went to Franklin by train & then took a horse & went to the Quarry where I found about 10 men working on the road to the Quarry which is Situated N.E. of Franklin on the Side of the mountain. Got the brethren to remain on Saturday and work on the road as the Temple needed the rock much returned to Franklin after dark Stayed over night with Brother C. W. Fox.

**Saturday, May 4, 1878**—Took train for Logan for Logan at 9 A.M. Where I arrived at 11 O.C. Went to the Tabernacle to the conference meeting until 12 M. Met with the Sts again at 2 P.M. We were addressed by Pres. B. Young upon the necessity of

Sustaining our selves by building factories work-shops &c. Spoke of the goodness of the Lord [line erased] of the Sts in Cache Valley which was once a very frosty place & thought by many uninhabitable. Bro G. L. Farrell President of the young mens Mutual Improvement Societies of this Stake reported great improvement in the young. Sister Louisa B wife of S. T. Benson reported the conditions of the relief Societies favorably. Pres Thatcher reported the Sabbath Schools in first class condition continued improvement being manifest. Exhorted parents to visit the Sabbath Schools.

Sister Ester Leishman reported the Young Ladies Societies in good condition Pres Tailor then arose & said it was propper for all to have a chance to represent themselves for the head could not say to the foot we have no need of the. He Spoke very encouragingly to all the associations & departments of the Kingdom & its welfare. Blessed the people. Apostle C. C. Rich arose and bore testimony to the truthes of of the principles of the everlasting Gospel. His experience had been as that of his Brethren that had occupied the Stand previously. We are called to do a good work. The Lord Sustains his Servants when they do their duty. Exhorted the Sts to seek after knowlege & wisdom. It was our business to find out what the Lord wants to us to do & then do it. We are to perform duties here that we can't perform elsewhere. If we do not these things we will be Sorrowful. We should feel encouraged enjoying the advantages that we do engaged in the work of God. Bp. E F Sheets of Salt Lake had been much satisfied with instruction & reports &c. Could See an improvement in the feelings of the Sts. Met with the High Priests of this Stake of Zion in the Logan Tabernacle. The teachers of the Quorum gave very favorable reports to the effect that the Spirit of unity on the increase. Bp Sheets of Salt Lake & Pres Wm. Budge of Bear Lake addressed the Quorum the duties &c.

After I returned from meeting, I in connexion with Elder Geo Painter<sup>203</sup> blessed my child that was then 8 days old & gave it the name Matilda Francis. I was mouth giving it its first Blessing upon earth.

[The following entries were written from the back of this Journal forward. The entries make no sense to transcribe them in page chronology; therefore, they

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<sup>203</sup> George Painter was a farmer and broom maker who lived between Second and Third Streets in Logan (see Somers 1993, 67).



are transcribed as they were written—from the back of the journal toward the beginning.]

The Number of Souls in each Ward [of] & Cache Valley Stake Jan. 31, 1878

Logan 1st Ward	581	581	3071.55
Logan 2nd Ward	442	451	2074.08
Logan 3rd Ward	284	286	2170.96
Logan 4th Ward	649	654	2728.70
Logan 5th Ward	433	441	1504.53
Hyde Park Ward	422	4182413	2389
Smithfield Ward	1037	1049	
Richmond Ward	875	951	
Lewiston Ward	535	546	
Franklin Ward	449	458	
Mound Valley Ward	175	175	
Mink Creek Ward	52	55	
Oxford Ward	208	208	
Clifton Ward	276	289	
Weston Ward	477	488	
Clarkston Ward	546	556	
Newton Ward	266	287	
Benson Ward	189	198	
Mendon Ward	500	500	
Wellsville Ward	923	948	
Paradise Ward	466	450	77841
Hyrum Ward	1200	1208	3
Millville Ward	550	547	
Providence Ward	497	498	180010
<b>Total</b>	<b>12022</b>	<b>12168</b>	

Cache Valley Stake of Zion [These last two pages are not in card's handwriting.]

Apportionment of Men and Teams to Labor on Logan Temple commencing Jan 1, 1878 and to continue until otherwise arranged.

First Ward. Niels Hansen<sup>204</sup> and wife for Wood Camp, also 2 men and 2 teams to haul rock.

Second Ward. One man on Temple Block and 2 men and 2 teams to haul rock.

Third Ward. One quarryman 2 men and 2 teams to haul rock.

Fourth Ward. 2 quarrymen 2 men and 2 teams to haul rock.

Fifth Ward. 2 quarrymen.

Hyde Park. One quarryman 2 men and 2 teams to haul rock.

Smithfield. One man (C. Jones) for Temple Block, 3 men and three teams for Wood Camp.

Richmond. 2 choppers for Wood Camp, 4 men and 4 teams to haul lumber from Saw Mill to Wood Camp with quarters at Wood Camp.

Franklin Ward. One chopper for Wood Camp, 2 men and 2 teams to haul rock.

Lewiston Ward. One chopper 2 men and 2 teams to haul wood at Wood Camp.

Providence Ward. Haul Sand.

Millville Ward. 2 men and 2 teams to haul rock.

Hyrum Ward. 2 choppers for Wood Camp, 4 men and 4 teams to haul rock.

Paradise Ward. One man and one team for Wood Camp.

Wellsville. William Poppellon<sup>205</sup> and wife to cook, 2 quarrymen, 2 men and 2 teams to haul rock.

Mendon Ward. One chopper for Wood Camp, 3 men and three teams to haul rock.

Benson Ward. 2 men and 2 teams to haul rock.

Richard Pelkington of Smithfield a good Stone Cutter for Logan Temple.

[Inside back cover is a calendar for the year 1878. The following is written on last page of journal, prior to above entries.]

Logan Jan. 7, 1878

Memorandum of  
C. O. Card

Hyrum on the agency of man  
Page 263 Know this every Soul is free  
To choose his life & what he'll be

<sup>204</sup> Niels Hansen lived in Logan with his wife Christina. He replaced Laron Andrus as foreman of the temple sawmill. In October 1886, when the sawmill burned, he and Card transported the sawmill machinery back to Logan (see Olsen 1978, 67, 81).

<sup>205</sup> William Poppleton and his wife Annie were in charge of the cookhouse (see Olsen 1978, 84).

Community, Church, and Temple Building

For this Eternal truth is given  
That God will force no man to heaven.

[End Journal 3.]