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Changes in the Building Fabric

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Chapter 8

Changes in the Building Fabric

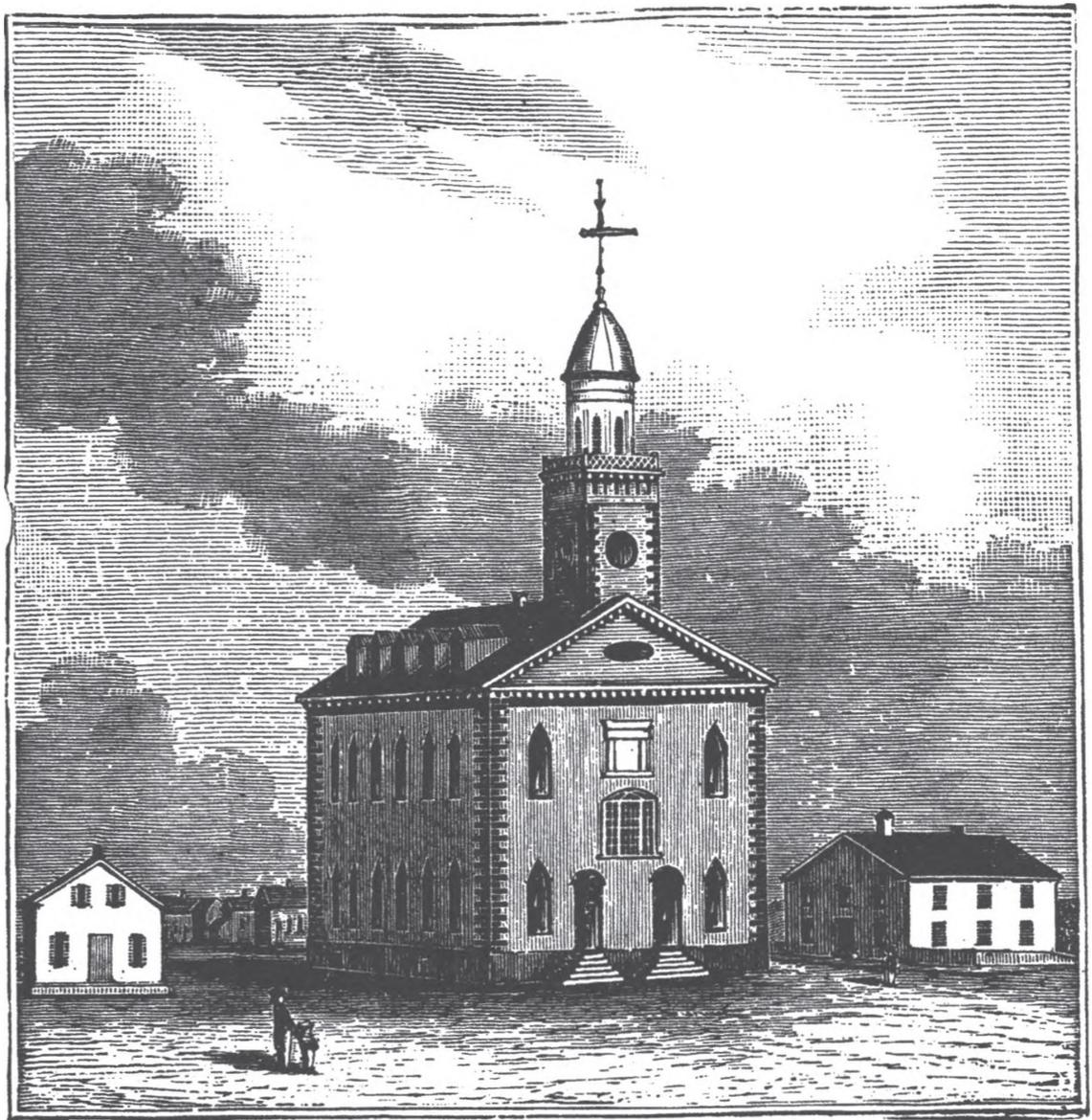
Ironically, the Kirtland Temple was something of a white elephant for the smaller religious groups that successfully maneuvered and sued to gain control of it. With its thick masonry walls and high ceilings, the temple was difficult to heat and maintain. For example, because the Western Reserve Teacher's Seminary could not adequately heat the structure, they abandoned their lease and moved classes to the Methodist church. During the winter months of the 1880s, difficulty in heating the structure compelled the RLDS Church to move the meetings that were held in the temple other times of the year.¹

Another difficulty was the fact that the temple was not systematically maintained until the late 1870s. Joseph Smith III, who visited the temple in 1866, remembered it as being extensively vandalized:

The temple is in tolerable repair, so far as the outside is concerned, but the inside has become the prey of the despoiler. All the ornamentation, moldings, letters, and carved work have been broken up by curiosity hunters, until the two upper rooms are stripped.²

Other reminiscences note that doors of pews and benches were stolen, names were cut into the woodwork, and carvings and pulpit railings were carried away.³ The tops of the pulpits had to be covered by cloths "because of the four letter words gouged in their tops."⁴

Although the interior doubtless suffered a great deal from neglect, it probably was not purposefully damaged to the extent implied by the above statements. The physical building fabric does not indicate any systematic vandalism. Inaccessible woodwork (such as the cornice supporting the elliptical vaults and the ornamentation surrounding the windows) was probably left untouched. Much of the panel work on the pulpits and pews can be identified as original material because of the hand-plane marks visible on its surfaces. The planks in the pews and pulpits are also original, as indicated by their width. During the 1830s, old-growth timbers of considerable girth were readily available, and sawmills commonly produced planks wider than fifteen inches. By the last decade of the nineteenth century, however, scarcity of



8-2. Woodcut prepared from an 1846 sketch by Henry Howe. From Howe, *Historical Collections of Ohio*. The chimney, which served the temple's four stoves, is visible just beyond the tower.

large-diameter trees raised the price of such large planks, and most of the later woodwork incorporates boards less than eight inches wide. Rather than having been the “prey of the despoiler,” the temple’s interior seems to have suffered damage like that undergone by a well-used school desk.

Joseph Smith III’s rather gloomy memory of the temple interior was likely influenced by the peeling paint and cracked plaster. The excessive settlement in the foundation and natural deterioration over time were probably as destructive as visitors with penknives. Beginning in the 1870s, careful restoration work of the interior erased many of the effects of vandalism and natural decay. The RLDS Church, which gained legal ownership of the temple in 1880, embarked on a long series of repairs and alterations that continues today.

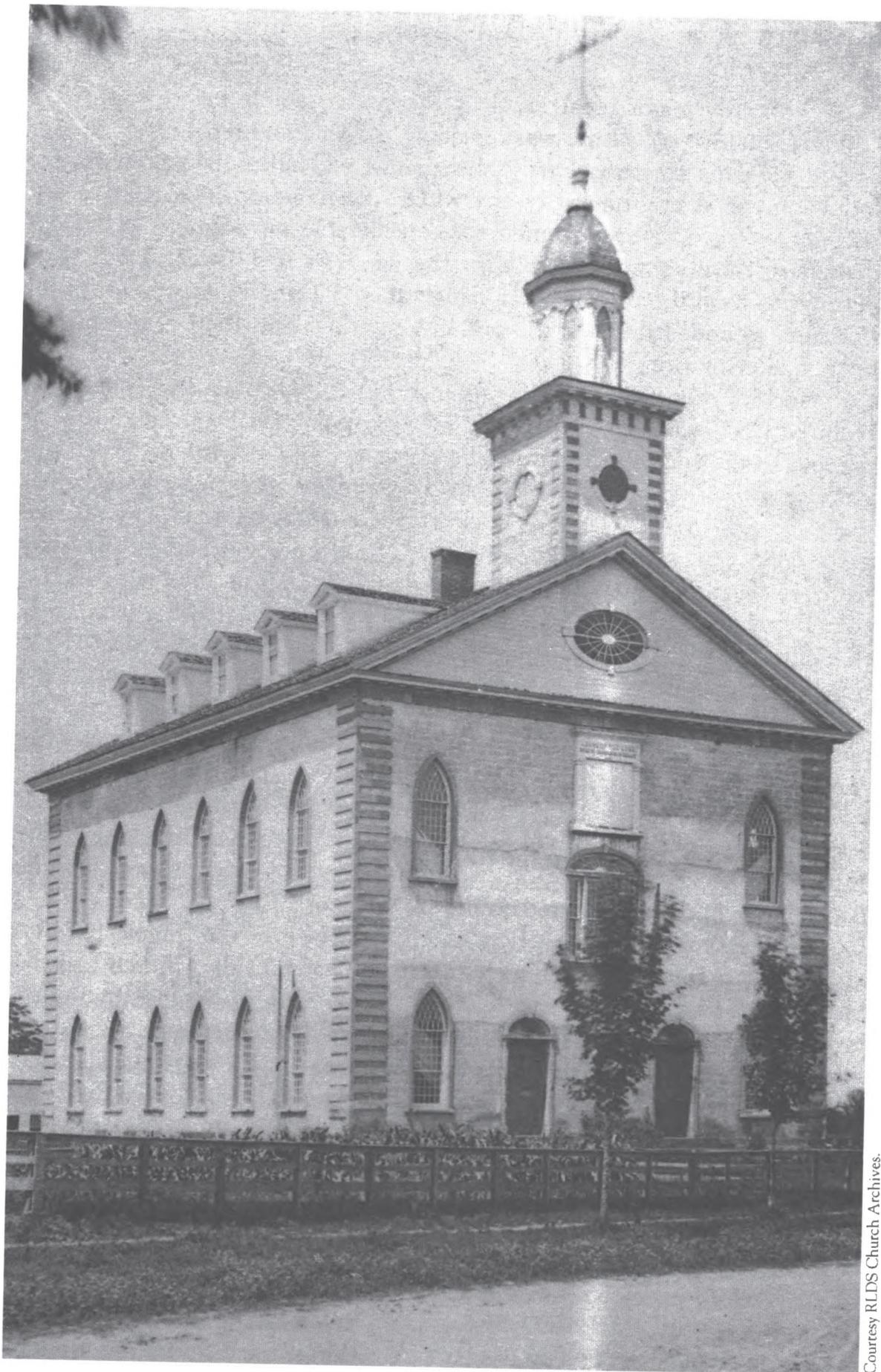
Restoration and Repair in the Nineteenth Century

The only major repair work done on the temple before the RLDS Church obtained clear title was replacing the roof and repainting exterior woodwork. This work was done in the summer and fall of 1860, immediately following the establishment of the RLDS congregation in Kirtland.⁵ Although not specifically documented, considerable replacement of broken glass must have been done, too, for the windows had “become extensive ventilators from the number of missing panes.”⁶ These repairs on the exterior were intended to make the building weathertight, thereby preventing further deterioration.⁷

In 1882, two years after obtaining clear title to the temple, a conference of the RLDS Church appointed a committee to continue repairs on the building and ready it for the 1883 conference to be held in Kirtland. That fall, however, the committee reported that the estimates for repair work were “so much more than we believe the conference contemplated that it would take at the time of the appointing of its committee, we did not feel justified in commencing the work until we obtained further counsel from the church.” The committee reported that the reroofing in 1860 was done with poor quality shingles, which had to be totally replaced, and that the “steeple will need to be almost wholly restored, especially all of the ground work, save it may be the corner posts.”⁸ This committee spent about two thousand dollars on repairs, but repairs continued after the conference with the eventual goal of readying the building for the April 1887 conference. These repairs included replacing woodwork in the lower court, leveling the floor, and replacing broken glass. Repairs were made to the foundation walls and the steeple. In addition, the third floor doors, windows, and partitions were extensively restored, while doors and pulpits were restored on the second floor.⁹

Inscriptions. The inscription on the east face of the temple has also changed over time, reflecting a change in the name of the Church and the change in ownership of the temple. Henry Howe gives the original inscription as “House of the Lord, built by the Church of the Latter Day Saints, a.d. 1834.”¹⁰ This inscription remained even when the Church was renamed as The Church of Jesus Christ of Latter-day Saints in August 1838 (D&C 115:4) and when the temple was back in the control of LDS leaders from 1839–44.¹¹ Later, in 1860, the small group in control of the temple altered the inscription to read the Church of Christ, the original name of the Church.¹² However, in 1899, as an acknowledgement of the building’s new owners, the inscription was again changed to read, “Reorganized Church of Jesus Christ of Latter Day Saints in succession by decision of Court February, 1880.”¹³ At some later time, the 1834 date was changed to read “1833–36,” a more accurate record of the construction dates of the building but an unfortunate alteration of the historical inscription.

8-3. Kirtland Temple from the southeast. Photographed by "Faze the Rambling Artist," ca. 1875. The wooden quoins on the tower were painted to match the stone quoins below. The belfry, not yet fitted with a bell, has solid panels in the openings. Painted joint lines are visible where the temple's walls are in shadow, and faint horizontal markings show where one day's plastering ended and another commenced.



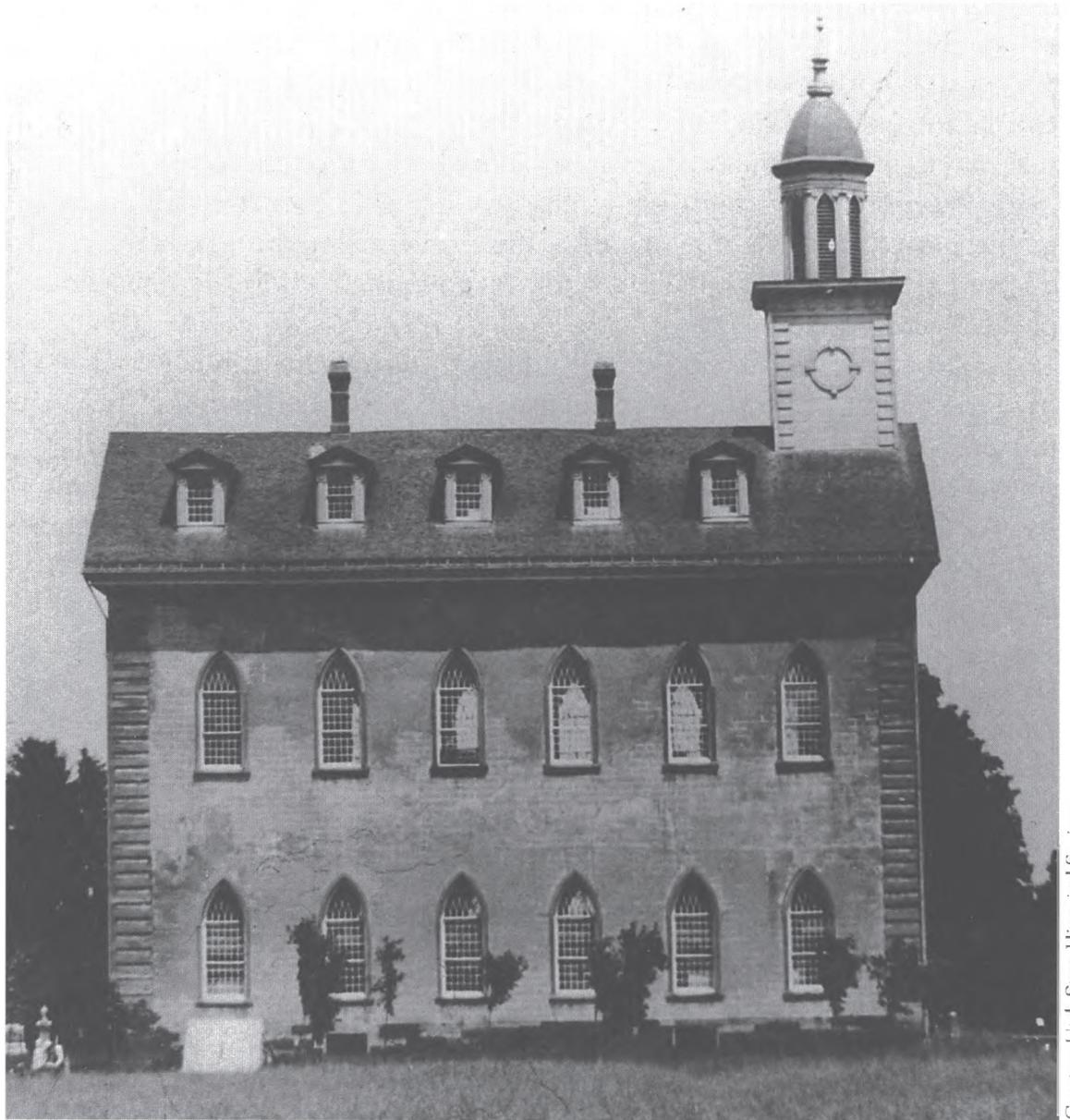
In 1986, in preparation for the sesquicentennial of the temple's dedication, the inscription was changed once again to read, "Dedicated March 27, 1836, Reorganized Church of Jesus Christ of Latter Day Saints."

Stained Glass. Perhaps the most noticeable change to the temple in the 1880s was the inclusion of colored glass in the arch above the western pulpits,¹⁴ although the work on the plaster and stucco was far more extensive.

Plaster and Stucco. In 1887 the repair committee patched the exterior stucco (in a slightly different color than the original)¹⁵ and replaced all of the plaster in the interior except the underlayers of the plaster on the interior of the masonry walls. This surface was pecked to create a good "key" for the new material, and a new putty coat was smoothed on. Since plaster does not normally deteriorate so completely in fifty years' time as to require replacement, graffiti must have been at least part of the problem. Repairing only the cracks due to building settlement would not have required wholesale replacement of the plaster surface.

Furnace. Another important addition during this campaign of work over the winter of 1886–87 was the furnace to heat the structure. The original plans for the Independence Temple specified fireplace chimneys in the sidewalls at the aisles between the pews. These chimneys were never built in the Kirtland Temple; instead, stoves were placed near the locations intended for the fireplaces. This change was made either because workers lacked a detailed plan or because Artemus Millett felt that stoves would heat the space more efficiently. The stoves originally used metal flues that ran up through the floors to a central brick chimney (figs. 8-2, 8-3). A cut in the ridge beam shows where this chimney exited the roof, and the access hatch in the ceiling of the attic offices probably corresponds to the location where flue pipes passed through the ceiling to enter the masonry chimney.

Later, two smaller chimneys, centered between the eastern and western stoves, replaced the single chimney. This change was likely made to improve the draft of the flues since the central chimney would have necessitated long horizontal runs in the flues from the east and west ends. This system caught fire in 1883, prompting the rebuilding of the chimneys in 1887 in a slightly smaller size and a more ornate style.¹⁶ Special beams inserted to support these new chimneys are still visible in the roof structure, and cuts in the floors are visible where the stovepipes passed through each level. The 1886 repair committee improved this system by adding a furnace whose fourteen-inch flue ran from the basement up through the floors on the north side of the temple.¹⁷ However, this new furnace did not replace the earlier system using four separate stoves, for figure 6-8 shows one of the earlier stovepipes still in place. The unsightly stove flues running through the building would have been visible only during winter, as the flues and stoves were removed and stored in warm weather.



Courtesy Utah State Historical Society.

8-4. Kirtland Temple from the south, ca. 1902. By the time this scene was photographed, louvers had replaced the panels in the belfry arches (compare to fig. 8-3).

The various heating systems relying on exposed flues running through the interior were finally replaced in 1936, when the large heating plant across the road began delivering steam to the temple via a tunnel running underneath Route 306 (the tunnel is still extant, though bricked up). Chimneys were removed at this time, drastically reducing the fire hazard in the structure. An oil-burning furnace was installed in 1959.¹⁸ In recent years, to further reduce fire hazard, heating and air-conditioning units have been installed with all flames and compressors located outside the building. Hot and chilled water pipes now run vertically in the remaining space between the stair and the vestibule wall. This piping connects to heat exchangers located in the crawl spaces between the floors, with ducting distributing conditioned air to the rooms.

Tower. Although the building committee reported extensive repairs to the steeple in 1883, additional repairs were soon needed. Of course, this is nothing new in the history of American ecclesiastical buildings. In their exposed location, towers and steeples naturally weather quickly, and since towers are relatively inaccessible, such deterioration often goes unnoticed (or is at least easily ignored). Such seems to have been the case in Kirtland.

Compounding the problem with the tower was the decision in 1890 to install a bell in the belfry. A bell had been called for in the Independence Temple plans, and efforts were made in 1835 to purchase one in Kirtland. Even after the departure of most Mormons from Kirtland in 1838, the remaining Saints continued to prepare the tower to receive a bell. While perhaps a wise decision with respect to instilling a sense of pride among the members of the congregation and serving as a focal point for the community by “announcing services . . . fires and funerals,”¹⁹ the swinging bell created dynamic forces that exacerbated problems in the tower.

When the bell was installed, the panels that had closed up the belfry arches were replaced with horizontal louvers that let the sound of the ringing bell project to the surrounding countryside (figs. 8-3, 8-4). Unfortunately, these louvers also permitted rain and snow to enter the belfry and collect on the bell deck, causing the timbers to rot. By 1904 the deterioration of the structure and the action of the heavy bell swinging to and fro caused the weather vane to rock in the wind.²⁰ Providentially, a bolt of lightning struck the tower on August 13, 1904, badly damaging the belfry and roof, although a bucket brigade saved the temple from fire (a fate which did not escape a barn immediately adjacent to the temple). Since the temple was fully insured, the insurance money must have been what finally financed the needed repairs, which were undertaken in the fall of 1904.²¹

Twentieth-Century Exterior Repairs

While most of the repairs undertaken on the temple in the nineteenth century restored its original appearance, a number of twentieth-century repairs introduced significant changes. Perhaps the most drastic of these was the replacement of the stucco finish on the exterior of the building. The exterior stucco had required significant patching in 1887, and by the 1950s further patching had given the exterior a mottled appearance (figs. 8-1, 8-5). Restorers decided to remove the exterior stucco and put on a new surface. In order to save money, they applied this finish using a pressure grout technique in which a slurry of cement and sand is sprayed on the surface of the wall and then troweled smooth. This technique created two problems. One was that the force of the cement and sand hitting the wall separated free water from the mixture. This water was driven through the walls and loosened the plaster on the interior surface, necessitating the complete removal and replacement of the plaster four years later. Unfortunately, this interior plaster was the only original finishing material left in the building (covered by the 1887 putty coat). Its removal eliminated the possibility of accurately matching new finishes with original ones.

The second, and more visually prominent, problem is that the new surface is significantly thicker than the original. The new finish should have consisted of a three-quarter-inch undercoat and a one-quarter-inch finish coat,²² but since the finish was sprayed on with a hose, accurate control of its thickness was difficult. As a consequence, the decorative stone elements—the moldings surrounding doors and windows, the quoins at the corners, and the cornice at the roof level—barely protrude from the surface, when originally they

projected one to two inches.²³ In addition, the painted joint lines imitating cut-stone masonry were not replaced, so the walls have a flat, almost thin, appearance. Indeed, the quoins at the corners now look more like hinges than solid elements anchoring the walls. Completed in 1955, the new



Courtesy RLDS Church Archives.

8-5. Repairs on the exterior stucco of the Kirtland Temple, northeast corner, unknown date. Vertical cracks between windows, still present today, allowed moisture to enter the wall and contributed to the deterioration of the exterior finish. The context of the photograph indicates that similar repairs were made to the other three elevations of the temple. Note the rubblestone construction and the two prominent “put-log” holes in the masonry where scaffolding timbers were inserted during construction. Note also that workers have painted joint lines on the repairs. These lines are visible in the photograph on the darker repairs and presumably match lines faded from exposure and not visible in the photograph on the lighter original stucco.

Directing Water out of Belfries

Steeple, spires, and towers always present challenges in maintenance, not only because they are exposed to the weather, but also because their height makes access for normal maintenance difficult. The most common site of deterioration in belfries is the floor. Because of the greater wind velocities present above tree level, water regularly enters belfries—no matter how carefully designed the louvers. The difficulty lies in directing water from inside the belfry, past the enclosing walls, and to the exterior. This problem is often solved by leaving a good-sized gap at the bottom of the wall of the belfry so water can flow underneath. However, one cannot interrupt the columns supporting the belfry walls, so some kind of flashing must be provided to channel water around these columns. In its lofty and rarely visited location, flashing leaking around these columns commonly goes undetected for long periods of time.

The pattern of replacement timbers on the Kirtland Temple's belfry shows that water collected and ran down the eight timber columns that form the corners of the octagonal belfry (fig. 3-10). Where these columns rested on interlocking sets of four beams, the water pooled and was drawn up into the columns by capillary action in the wood cells. This saturation of the wood caused the bottoms of the columns and the four interlocking beams to decay. The repair consisted of splicing new sections on the bottoms of the supporting columns and replacing the interlocking beams that supported the belfry (fig. 8-6). These new timbers are differentiated from the 1830s timbers by the circular-saw marks visible on their surfaces. Graffiti on replacement timbers dates from 1904 and after, coinciding with documented repairs in that year.

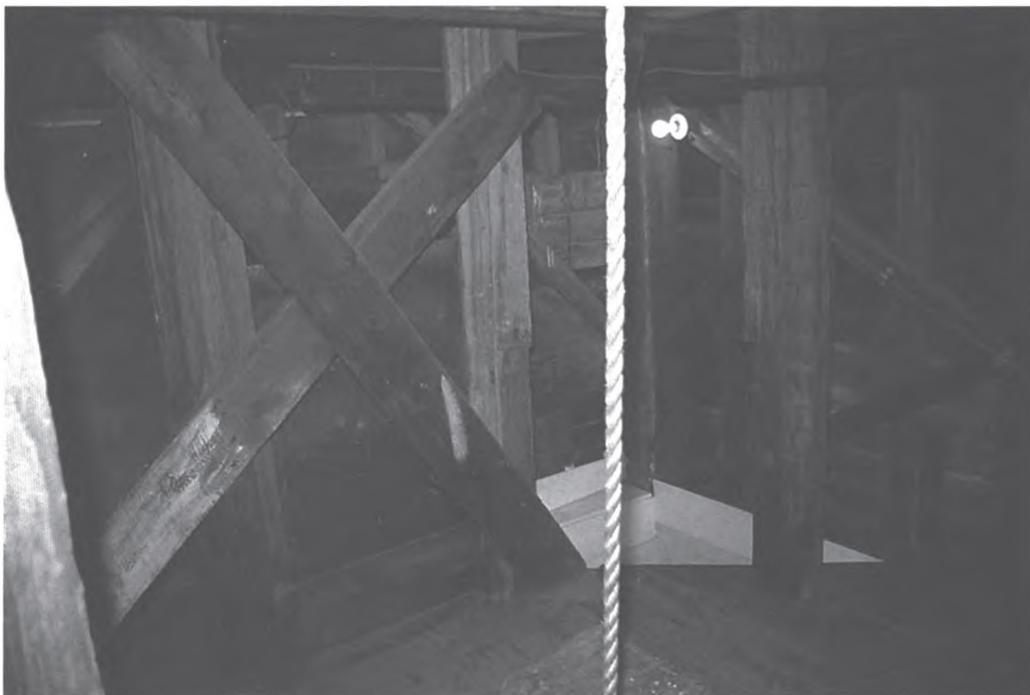


Photo by author.

8-6. Interior of tower showing the repairs to the columns supporting the octagonal belfry above. New sections were spliced into the bottoms of the supporting columns and the interlocking beams were replaced.

cement finish was left a natural gray color for about a decade before it was painted its current brilliant white. This new appearance of the temple reflects the clean, white look of the Modern Movement in architecture, which was in vogue in the 1960s. Unfortunately, this twentieth-century aesthetic is very different from the Georgian–Greek Revival look of the elements in their original, strongly projecting form (compare with fig. 8-3).

This visual change is even more pronounced due to the changes made to the tower between 1941 and 1950.²⁴ The flushboard siding originally covering the tower and gable ends (fig. 8-2) was replaced with the more common overlapping clapboard siding (fig. 8-7). Not as weathertight, flushboarding was generally used to imitate the smooth surface of masonry construction. Flushboarding was sometimes used on the facade of public buildings, as the absence of horizontal shadow lines gave what was considered to be a more refined or monumental look. With the smooth stucco surface beneath, flushboarding in the temple's gables and tower visually linked the masonry walls and wooden gables, giving a more unified appearance to the structure. The corners of the tower have wooden blocks imitating the stone quoins of the walls below, and originally these, along with other decorative elements, were painted a darker color imitating the stone ornament below (figs. 8-2, 8-3). This paint scheme strongly tied together the lower walls and tower and emphasized the Georgian ornament of the walls below.

Although the siding in the upper sections of the tower and gables has all been replaced, most of the wooden ornament from the original structure was probably reused or closely copied.²⁵ Of course, the ornament does not stand out as prominently as it did with the original flushboard siding since the thickness of the overlapping clapboards buries the wooden details.

The rebuilt cornice of the tower also integrates old and new elements. This Doric cornice was composed of alternating triglyphs (blocks with three vertical "slots") and metopes (flat spaces between the blocks). The cornice was rebuilt using the original triglyphs, but the plank that originally composed the metope was replaced with a sheet of composition board similar to Masonite (fig. 8-7). Such a substitution for an original material does not meet current preservation standards but does reflect the 1950s American cultural worship of anything "new and improved."

Twentieth-Century Interior Changes

Many of the changes made to the temple's interior adapted the building to new technologies. A series of interior photographs of the lower court reveals many of these changes. Figure 6-2 shows the eastern end of the lower court sometime between 1887, when the interior plaster was renewed, and 1899, when gas lights were installed in the temple.²⁶ At the time of this



Photo by author.

8-7. Detail of tower, Kirtland Temple, ca. 1992. Originally, the triglyphs of the Doric entablature would have been backed up by thick planking. The planking was replaced with thin composition board, which visibly bows over the window. Also note the overlapping clapboard, which replaced the original flushboard siding.

photograph, the interior of the pew boxes was stained instead of painted white, although the doors were left white. Kerosene lamps hung down from the vault for lighting. (The lamp on the right in fig. 6-2 has been removed from the holder for cleaning.) Hooks for curtains are visible in the vault, and in fact, in the fourth pew from the east in the left-hand center section, some large piece of fabric, perhaps one of the curtains used to divide the space, is barely visible. Fabric covers are placed on the pulpits to cover the graffiti-marred tops, and small benches are placed at the heads of the pulpits to increase seating capacity.²⁷ The roller blinds visible on the windows probably kept the morning sun from heating up the space (and also kept down the glare, resulting in very fine detail in the photograph).

Figure 8-8 shows the west view of the lower court at nearly the same time as the previous photograph. This photograph shows the same stained wood finish inside the pew boxes, and the fabric pulpit covers and small benches are similar to those seen on the east. A small organ is visible to the right, and a glimpse of the aisle shows the wood floors typical of the period.

Figure 6-1, dated 1912, shows several small changes that occurred in the years following the previous view. The gas lamps installed in 1899 have already been modified for electricity.²⁸ A darker color of paint accents the window mullions. The small cracks visible in figure 8-8 between the west wall and the vault have now grown very large and unsightly. It was probably during these years that the west wall shifted outward just over an inch due to the foundation settlement discussed in chapter 3. (Later in the 1950s, tie rods, seen in figure 8-9, were run from wall to wall between the floors to prevent the cracked walls from shifting further.) The water damage visible between the keystones also shows that the cracking on the exterior was



Courtesy RLDS Church Archives.

8-8. Lower court looking west, Kirtland Temple, ca. 1887, possibly photographed by James S. Ryder.

extensive enough to allow water to seep through the wall and damage the interior plaster. Here, the westernmost (front) pew has been removed, leaving only two pews to the west of the second column instead of the three visible in figure 8-8. This alteration was made to allow passage when the sacrament table was swung up for use during Sunday worship services. Finally, the most visible element in the photograph is the large curtain suspended by ropes from the ceiling. As was discussed in chapter 6, the curtain hangs in an unsightly fashion, destroying the architectural effect of the elliptical vault.

Several more small changes are visible in figure 5-2, which was taken in 1934. The electrified gas lamps have now been replaced by what must have been safer electric lighting. A stovepipe collar from one of the early heating systems is visible in the upper left corner. The interior of the pews has been painted, and the cracking and water damage previously visible above the window has been repaired. Attempts to use curtains in the lower court had probably ceased by this time as all the hooks are removed and the



Photo by author.

8-9. Southwest corner between the lower court ceiling and upper court floor, Kirtland Temple. The tie rods were installed during the 1950s to restrain the outward movement of the walls.

plaster repaired. Fire rings—decorative plaster rings that contain the smoke and soot and prevent it from spreading over the ceiling—and the hooks used to support a candelabra are still visible in the vault and were probably present in the original ceiling. The tool used to make the plaster rings has a hand-forged lag screw at the pivot (typical of what one would expect to find in the 1830s) but was reinforced later with a piece of sheet metal fastened with small brads of a type that was not available in the 1830s. Apparently, the original tool that molded the fire rings was refurbished and used in later repairs.²⁹

Contemporary photographs point out still more changes to the lower court. The hanging lamps were replaced in 1940 with fluorescent tube lighting placed above the cornice of the elliptical vault and supplemented by wall sconces designed by Earl Curry. Sprinklers were installed in 1957, and smoke detectors were installed in the 1980s.³⁰

Another change that has occurred in the interior involves the lettering on the pulpits and sacrament tables. Two documents record the original lettering: one an unsigned note in the LDS Church Archives and the other a description written by Henry Howe in 1846.³¹ On the west end, starting from the top tier of pulpits, the letters originally read:

- M. P. C.
- P. M. H.
- M. H. P.
- P. E. (on the swing table).

On the east end were the letters:

B. P. A.

P. A. P.

P. T. A.

P. D. (on the swing table).

By 1880 the gilt letters on the pulpits had all been removed, either by vandals or by others seeking to preserve them from vandals. Black paint was used to reletter the pulpits, and red curtain cord to letter the lowest stand on the west end.³² This stand, which originally contained the “swing table” for the sacrament, had been removed to make room for a rostrum some time before 1878 but apparently was put back in place by the time of the 1880 description.³³ The painted letters were the same as the original, except that additional letters were added to the lowest pulpits, apparently because the swing tables bearing the original letters had been removed. The additional letters were M.P.E. (on the Melchizedek pulpits) and P.A.D. (on the Aaronic pulpits). The modern lettering matches that described by Howe except the new swing tables have double sets of gilt initials and are lettered in a more consistent pattern as follows:

(on the west end, lower court)

P. E. P. E.

M. M.

(on the east end, lower court)

P. D. P. D.

A. A.

What was meant by each of these initials has been the subject of varied speculations by observers over the years, but in the Independence Temple specifications (unsigned set), the pulpits were designated from top to bottom in this manner: on the west end, “for the president and his council,” “for the Bishop and his council,” “for the High Priest,” and “for the Elders;” and on the east end, “Presidency of Lesser Priesthood,” “for the Priests,” “for the Teachers,” and “for the Deacons.”³⁴

The upper court has not been as well photographed as the lower court and, as was suggested above, may have suffered more damage from use as a school and community room. John Corrill stated that “the second story was finished similar in form to the first, but was designed, wholly, for instruction, and supplied with tables instead of slips.”³⁵ Just what these tables looked like is unknown, but when a traveling photographer laid a floor on top of them for his photography studio in 1850, he called them pews. By the 1870s, when large banquets were held in the space, the original furniture in the upper court had been mostly removed (fig. 8-10) although the floor still bore marks where the furniture had been positioned. The fixed pews currently located in the center of the upper court were installed by E. A. Stone, who worked on the temple between 1918 and 1931.³⁶ These pews are similar to those



8-10. Upper court looking west, photograph by George Edward Anderson, August 1907. Cracking at the junction between the ceiling and the west wall mirrors that shown in Fig. 6-1 although the cracking is not as extensive. Also note the missing plaster in the ceiling to the left. Chairs were used in the upper court before pew boxes imitating those in the lower court were installed sometime between 1918 and 1931.

installed in the lower court, except they are slightly lower and do not intersect the columns supporting the vault.

The pews give the upper court the appearance of a second worship space. However, the tables originally installed in the room communicated its educational function more directly. The new pews also obscure the upper court's function as a community room in the late nineteenth century. Lighting was not installed in the upper court until 1944, indicating that the room was not in regular use in the early twentieth century.

Despite all the changes to the building fabric in its first 160 years, the Kirtland Temple today retains the essential structure and form present in

1836. Changes to the building fabric are either relatively minor or so obvious that the original form can be deduced. Currently, the most visible changes to the building are the overlapping siding in the gable ends and tower and the new stucco covering without the painted coursing. Hopefully, future maintenance decisions regarding the temple structure will have as their top priority the maintenance of the physical artifact left behind by Joseph Smith, Sidney Rigdon, Frederick G. Williams, Artemus Millett, Jacob Bump, Truman Angell, and all the others who labored on the temple.

Notes

¹Prusha, *History of Kirtland*, 81. Even as late as 1886, when stoves heated the temple, an apostle of the RLDS church, Gomer T. Griffiths, purchased a nearby hall previously used for religious and fraternal meetings and deeded it to the church for use in cold weather. Undoubtedly, the large building consumed large quantities of fuel. See Launius, *Kirtland Temple*, 120.

²Quoted in Vida Smith, *Young People's History*, 2:129. His specific comment about the two upper rooms having been nearly stripped bare suggests that the lower worship space did not suffer as much damage.

³Mather, "Early Days of Mormonism," 209; Gomer Griffiths, "Reminiscences of Kirtland Temple," 723. Also, Mary Griffiths to Lewis, 1, states that the temple

was so terribly abused and polluted; the cellar was used as a stable for cattle and sheep, and other parts of the Temple used for dancing. The doors of the pews and benches were carried away; railings to the pulpits and carvings taken off and [sic] carried away. Names cut into the woodwork and all kinds of writing upon the walls; plastering knocked off the walls; all of this leaving the Temple open to destruction and decay.

⁴Hankins, *Reminiscences*. The initials on the pulpits in 1846 recorded by Henry Howe are the same as those on the pulpits today, although the initials on the sacrament tables are slightly different on both the east and the west ends. Howe records initials of P.D. on the sacrament table at the base of the Aaronic pulpits, instead of the P.D.A. currently in place. Likewise Howe records P.E. for the sacrament table at the base of the Melchizedek pulpits instead of P.E.M. Howe, *Historical Collections of Ohio* (1847), 282.

⁵"Reorganization of the Mormons at Kirtland"; "Kirtland Affairs," August 30, 1860, 3. Accounts do not specify whether all of the woodwork was repainted.

⁶"About Kirtland."

⁷"Kirtland Affairs," November 22, 1860, 3.

⁸Heman Smith, "Kirtland Temple," 424.

⁹William Kelley and Blakeslee, "Report of Committee," 560–61, 563. See William Kelley and Blakeslee, "To the Saints," 351–52; "Kirtland," February 10, 1887, 3; and Heman Smith, "Kirtland Temple," 427.

¹⁰Howe, *Historical Collections of Ohio* (1847), 35.

¹¹Jenson, *Journal History*, May 4, 1839. "And the inscription upon the front stone is, 'HOUSE OF THE LORD, BUILT BY THE CHURCH OF THE LATTER DAY SAINTS A.D. 1834.'" "Name of the Church," *Ensign of Liberty*, 21.

¹²"Some changes are being made in the Temple, and one is, the old and original inscription high up on its front, to wit 'House of the Lord built by the latter day Saints A.D. 1834,' has been removed and the simple one 'Church of Christ' put on." *Painsville Telegraph*, June 14, 1860, 3.

¹³*General Conference Minutes*, April 11, 1900, 229–30.

¹⁴"The pulpits against the western end are built up against an outer window, with alternate panes of red and white glass in the arched transom." Mather, "Early Days of Mormonism," 209.

¹⁵“The winds and storms, the frosts and rains, of half a century nearly, had denuded the walls in many places of its plastering. The plastering has been replaced and the marking, though unfortunately the color of the new plaster is different from the old.” “Kirtland,” February 10, 1887, 3.

¹⁶“Sunday night, about 7 o’clock, the Temple was discovered to be on fire in the ceiling of the third story, where the pipe goes into the chimney.” “Kirtland,” October 4, 1883, 3. Heman Smith, “Kirtland Temple,” 427.

Note that 1883 was an eventful year for firefighters in Kirtland as the *Willoughby Independent* reported,

Kirtland came very near having a first-class fire last Thursday. Mr. Yaxley was engaged in putting a tin roof on the Temple belfry, and the wind being high some coal from his furnace was blown to the roof and cornice, some fifteen and thirty feet below, which was soon ablaze, and being in rather an inaccessible place the danger for a short time was quite imminent; but by cutting a hole from the inside the fire was finally reached and extinguished. Kirtland, May 15, 1883. (From the Kirtland Newspaper Clippings File)

¹⁷“Kirtland Temple: Recent Architectural Changes,” 2.

¹⁸Yarrington, “Kirtland Temple Is Closed for Repairs”; “Kirtland Temple Repairs Completed.”

¹⁹Independence Temple Drawings, signed set; Gomer Griffiths, “Reminiscences,” 723; see also Launius, *Kirtland Temple*, 55; Jenson, *Journal History*, October 19, 1841, 1; W. W. Phelps to Sally Phelps, January 1836, 577, “History of the Kirtland Temple,” 22.

²⁰Arthur Allen to Kelly, 2.

²¹*Painesville Telegraph*, August 18, 1904, 2.

²²Wellington, “Kirtland Temple Gets Face Lifting.”

²³One of the guides at the temple, Elbert Shepard, relates that young boys would climb the quoins quite easily because of their large projection, and if no mothers were around, some would make it nearly to the eaves.

²⁴“Kirtland Temple: Recent Architectural Changes,” 2.

²⁵E. L. Kelley to William Kelley.

²⁶Edwards, *History of the Reorganized Church*, 5:472.

²⁷These benches were removed in 1952, and similar seats placed along the sidewalls may have been removed at the same time. “Kirtland Temple: Recent Architectural Changes,” 1.

²⁸The modification likely would have occurred after 1907, when Edison purchased the tungsten filament patent and began production of light bulbs with a long enough service life to make them practical.

²⁹The tool is currently on display in a glass case on the third floor.

³⁰Ross to Curry; “Kirtland Temple, Recent Architectural Changes,” 1; Launius, *Kirtland Temple*, 122. Note that some kind of fire protection was installed twelve years earlier. See “Kirtland Temple: Recent Architectural Changes,” 2.

³¹Kirtland Temple Pulpit Lettering; Howe, *Historical Collections of Ohio* (1908), 2:35. Howe’s description gives the initials in ascending order while the Kirtland Temple Pulpit Lettering note graphically locates each location, eliminating, however, the letters on the “communion table[s].” See also Petersen, “Kirtland Temple,” 406–9.

³²Mather, “Early Days of Mormonism,” 209.

³³“Report of Elders,” 788. Note that the observer could have misunderstood that the lowest tier in the stands never had pulpits like those above, and it is possible that nothing was removed from the lowest tier when the rostrum was put in place.

³⁴Note that other temples has different lettering systems on the pulpits. See Cowen, “House of the Lord in Kirtland,” 114–15.

³⁵Corrill, *Brief History of the Church*, 22.

³⁶Ryder, *Voigtlander and I*, 70; Mather, “Early Days of Mormonism,” 210; Mary Griffiths to Lewis, 1. Lachlan Mackay proposes a different interpretation for the known evidence concerning the pews in the upper court. He suggests that the tables described by Corrill in 1839 were replaced with pews by the Saints between 1839–44, which explains why Ryder mentions them in 1850. Later, he suggests, the town removed the pews in order to have an open room for community functions, explaining why there were no pews in 1860. Lachlan Mackay, personal communication, 1997.