



# The Paradise Quest--Prize Christmas Poem

For Name of Author see Page 81.

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"The world is crazed," you said, "with lust of gold,  
And greed for place and power, pomp and fame;  
The simple, wholesome life men lived of old,  
Its frenzied voice would blame.

"Let us forsake it; let us go in quest  
Of Paradise—though blighted long ago,  
Within its shelter still must linger rest;"  
I answered, "Let us go—

"For could we tread that one-time hallowed sod,  
Some mute reminders yet our eyes might scan,  
Of how in quiet eve man walked with God,  
And God communed with man."

We pressed along the city's crowded way,  
Pulsating with its ceaseless human tide,  
Where temples raised to Commerce hailed the day,  
Like Babels in their pride.

Past all the pomp and pride of Fashion's show,  
Where Dives and his lady lived in state,  
And coldly turned their faces from the woe  
Of Lazarus at the gate.

On by the factories that belched their smoke  
And darkened all the sunshine overhead,  
Where Labor's host, from time the day awoke,  
Toiled for its daily bread.

Then speeding from the slums' distressing sights,  
Our feet from fragrant turf the odors pressed,  
And rested, where on pine-embowered heights,  
Soft winds our cheeks caressed.

But as from some great beast, caged and in pain,  
The city's moan came to us, and away  
We traveled on, by valley, hill and plain,  
For many a weary day—

Till pastures ceased, and grazing herds and flocks  
Were far behind, while twilight cold and grey,  
With sombre shadows draped the beetling rocks,  
That barred our onward way.

With pausing step you said, "Here let us stay;  
Not now dare we attempt that stony height;  
But there may be revealed some open way,  
With morn's returning light."

Then darkness fell. But ere in slumber bland  
Our eyelids closed, a vision to us came:  
One of the Cherubim, and in his hand,  
A blazing sword of flame.

"O foolish mortals!" spake a tender voice,  
"Presumptuous in your folly; strangely blind!  
No Paradise may mortal heart rejoice,  
Save that ye left behind.

"Where sacred fires on home's blest altars burn,  
With Love and Truth as vestals pure and fair;  
Where Christlike souls to soothe earth's sorrows learn,  
A Paradise is there."

The vision vanished; but the radiant face,  
The brow majestic and the stately mien,  
The eyes' clear splendor and the form of grace,  
The dread sword's flaming sheen,—

Were all remembered—and when day awoke  
With solemn stillness in that lonely land,  
No word from either one the silence broke,  
But, turning, hand in hand,—

We backward took our way to where once more  
The varied sounds of human life we heard,  
The hum of Trade and Labor's din and roar,  
The song of child and bird.

Again we pressed along the crowded way,  
Pulsating with its ceaseless human tide;  
The snow fresh-fallen, purely, softly lay,  
As lace that veils the bride.

Fair Summer's smiling charms had graced the scene,  
When was our quest for Paradise began,  
And now the Snow-sprite's robes of sparkling sheen,  
Obscured the wintry sun.

But happy homes by household fires made bright,  
Were gay with scarlet-berried holly's glow  
And tender leaf and waxen berry white  
Of mystic mistletoe.

And kindly looks and greetings everywhere  
Recalled the day when Christ the Lord was born;  
While sweet-toned bells with music filled the air,  
To hail the Christmas-morn.

And gentle Charity with helpful hands,  
Sought out the friendless poor, the lone and sad;  
While from afar, the scattered household bands  
Had gathered, and were glad.

And as we gazed in friendly eyes again,  
We felt—though all the year were sad beside—  
The joy of being with our fellow-men  
On merry Christmastide.

We heed no more the world's mad lust of gold,  
Its greed for place and power, pomp and fame;  
We choose the simple life men lived of old,  
Nor heed its frenzied blame.

And where sweet Charity walks forth abroad,  
Where loyal love keeps holy home's dear span,  
We learn at length how man yet walks with God,  
And God communes with man.

## "HERE WE WILL BUILD THE TEMPLE OF OUR GOD."

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was lifted and pried over onto the wagon, and the oxen started off with their load.

"About the year 1864 or 1865 a second canal was dug for the purpose of transporting the stone to the city. For this waterway it was necessary, owing to the character of the country at that point, to construct locks at Mill Creek, and work on this part of it was commenced. The ditch extended past Big Cottonwood down to a point five or six miles below the quarry. A great deal of work was done on this canal, but before it was complete a branch of railroad extending from Sandy to the mountain was built, when the work on the ditch was abandoned.

### DERRICKS CAME WITH RAILROAD.

"When the railroad arrived, about the year 1873, lifting derricks also came, and the troubles were all over. The road was a narrow gauge affair, built from Sandy on the main line of the old Utah Southern. In the meantime, too, the Emma mine had opened over the Little Cottonwood mountain, the line was continued to Alta and traffic from the canyon became very lively.

"I worked in the quarries from 1865 until 1874. The work of taking out rock was not always continuous; there were times when it was not profitable to continue work on account of the large amount of boulders in readiness for hauling that could not be transported for lack of suitable means. I have seen as many as 75 men at work in the quarries at one time. The work was heavy and rough. The men maintained a boarding house at the camp, with a cook. They built shanties for shelter at night.

"The rough character of the work led to practices of a similar character. All newcomers at the quarry were hazed. This was done in some harmless though ludicrous manner. I remember well when a big fellow came to work at the quarry. He weighed nearly 250 pounds, and was built in proportion. The waters of a small creek running through the camp were causing some inconvenience to the men, and it became necessary to change the course of the creek. They took the big fellow and laid him across the course of the stream, and their object was accomplished.

"All supplies for the quarrymen were hauled out from the lifting office by the same teams which hauled the stone in. As a rule the men were paid for their work at the quarry, although many took advantage of the opportunity of receiving credit for the work on their utility accounts. The men put up with innumerable hardships, but were faithful and their labors have borne much fruit."

### JOHN SHARP TALKS.

"Although I was a mere boy," said John Sharp, "I well remember the work of getting rock out of the quarry at Little Cottonwood. As you know, the first foundation for the temple was built of stone taken from Red Butte canyon, just behind Fort Douglas. Well, I and my brothers and my uncles were engaged in getting out that rock from Red Butte when the work at the Cottonwood began. This stone was afterward taken out of the temple foundation and the granite from Little Cottonwood was substituted.

"My father was superintendent of the quarries. He opened up all the quarries in this section.

He had much experience in Scotland as a coal miner, and was conceded to be the best miner in the country.

"My father afterward became superintendent of the Utah Southern railroad, and a line was constructed from the station on Third West street up South Temple to the south gates of the temple grounds. This was the first railroad to build into the heart of the city, and the trains laden with granite blocks for the temple were switched up this road and delivered right at the temple grounds. The branch road from Sandy to Little Cottonwood was not the same gauge as the Utah Southern, and all the stone had to be transferred at Sandy.

"We all worked some at the quarries. It was hard work, but I did mostly team driving. I remember that the worst kinds of hardships were the portion of those days, and the workers in the stone quarries shared them in common with the others. For three days at a time I have known our family to be without a scrap of anything to eat except salt. We would eat the salt and drink water, and survived in this way. I hardly know how we ever got through, but God Almighty was with us, or we should surely have perished."

### W. C. A. SMOOT ON THE CANAL.

W. C. A. Smoot, of Sugar House, is one of the original band of pioneers who entered this valley in 1847. He will be 82 years old next spring, but has the appearance of a man much younger. He lived in Sugar House when the first canal was constructed for the purpose of floating the granite blocks from the quarry to the temple grounds. Mr. Smoot talked freely on the building of the canal, which was abandoned after being built nearly the whole distance between the mountain and the city, because of the danger threatening the woolen mill, and the approach of Johnston's army.

"The work of building the canal went forward



WEST SIDE OF MAIN STREET IN THE LATER SIXTIES.

This view shows the corner of the Godbe-Pitts Building, then occupied by the U. S. Land office, and at the extreme end the old historic Salt Lake house, one of the pioneer hostleries of the city. Between the two were the stores of Dunford & Sons, Mrs. Steinhilber's Millinery establishment, Western Union, Woodmansee Brothers, George, Goddard, John Lollin, Wells, Fargo, Carter's Photograph gallery, and several smaller establishments.

by spurts," said Mr. Smoot, "Sometimes it was possible to get a large force of men on the job, and then again the number would fall off, as each man could only spare two or three days at a time from his avocation of earning a living. Each ward was assigned its quota of the work, and the bishop of the ward was always the leading man on the job.

"The digging proceeded under difficulties. We had only oxen in the way of teams; there were very few horses in those days. We had some plows, but no scrapers at all. Some of the men had shovels, but the majority of the workers had only the ordinary garden spade, and with these implements the old canal was constructed. It was a slow process, taking out the dirt plowed up with spades. The canal when completed was about 20 feet wide at the bottom, and wider in proportion at the top.

"The heaviest piece of work that I remember in digging the canal was the big fill at the mouth of Emigration canyon. To cross the ravine at this point it was necessary to haul in dirt to fill up a 100 foot chasm, and this was a big job. It was accomplished, however, and the water was afterward turned into the ditch.

### CANAL ABANDONED.

"One of the reasons why the canal was abandoned was because the water soaked through the clay bottom at the point where the ditch rounded the mountain at Parley's canyon, threatening to wash out the old woolen mill. There was great danger that this would happen, Bishop Kesler of the Sixteenth ward, the boss millwright, advised President Young that the water would percolate through the clay, and take the mill out in high water, and it was the general conclusion that such a disaster was to be avoided if possible. Feramorz Little, who had charge of the construction of the canal concurred in this opinion and this was undoubtedly one of the reasons which led to its abandonment.

"The canal was commenced in 1855. I worked on it in 1856 and 1857, and it was abandoned in 1857. This was the year the 'army' came to Utah, and of course there was nothing doing in the way of public improvements during that year, and only a little work was done on the canal in the spring of 57.

"Some little irrigation was done with the canal. This did not last long, however, and the old channel fell into disuse and decay. There are portions of the old waterway yet to be seen, however, under the mountains on the eastern foothills, and to us old timers the sight of the old canal brings back a flood of memories."

### BUILDING OF THE TEMPLE.

After the plot had been surveyed and dedicated for the building of the temple, on February 14, 1853, President Young delivered an address and the consecrating prayer was offered by President Heber C. Kimball. The twelve apostles assisted in breaking the ground for the foundations. On April 6, of the same year, the ceremonies of laying the corner stones were performed. The people assembled from all over the territory, and a general conference meeting was held in the tabernacle. A procession was formed from the tabernacle, headed by the Nauvoo brass band, and with flags flying it moved toward the temple ground. The first step was made at the southeast corner of the temple site, where Presidents Young, Kimball and Richards, with Patriarch John

Smith, proceeded to lay the southeast corner stone. They then ascended to the top thereof, and after the choir sang, President Young delivered the chief oration, and Heber C. Kimball offered the consecration prayer.

The procession again formed and moved to the southwest corner, when the presiding bishop, Edward Hunter, his counsel and the various presidents of the lesser priesthood, with their associates, laid the southwest corner stone. From its top, Bishop Hunter delivered the oration, and Bishop Alfred Cordron offered the consecration prayer.

The procession again formed and moved to the northwest corner stone, when John Young, president of the high priests quorum, with his counsel and the president of the stake, proceeded to lay the stone. President John Young delivered the oration and George B. Wallace offered the consecration prayer.

The procession again formed and proceeded to the northeast corner stone which was laid by the twelve apostles, the first presidency of the seventies and the presidency of the elders' quorum. The apostles then ascended the stone, and Elder Parley P. Pratt delivered the oration and Orson Hyde offered the consecration prayer.

### LAYING OF CAPSTONE.

Thus was begun the work of building the temple which continued 40 long years through poverty and distress. The persistence of the people triumphed, however, and in the year 1893, on April 6, the capstone of the building, was laid by President Wilford Woodruff, with imposing ceremonies. For this occasion a great concourse of people had assembled on the temple grounds. The initiatory meeting, as on the occasion of the laying of the corner stones 39 years before, was held in the tabernacle. These services consisted in the singing by the choir and congregation of the hymn, "Come, come ye Saints," prayer by Elder Seymour B. Young, singing by the choir, and an address by President Woodruff.



OLD STORES ON THE KEARNS PROPERTY.

Most of the big excavation now being made for the Kearns building on Main street, was occupied in the sixties by the busy little stores shown above. They were Nalabitt & Hindley, Alfred Best, T. Hawkins, Stubbs & Kirkwood and S. Lesser Brothers. The three stores on the north stood where the south end of the Kearns building is now being constructed. The others were on the ground where the Auerbach store is located.

The choir again sang and the benediction was pronounced by President George Q. Cannon.

As before, a procession was formed, headed by the priesthood, and marched to the temple ground. On a stand located at the southwest corner the general authorities were seated. To the left of the main stand was a platform occupied by the tabernacle choir. Near the southeast corner of the position occupied by the general authorities was another stand, which was decorated with the national colors, and was occupied by the leader of the choir and the organist. Held's band occupied a position immediately east of the choir.

"The Capstone March," composed by C. J. Thomas and dedicated by permission to the first presidency, was played by Held's band.

"The Temple Anthem," words by C. L. Walker and music by Evan Stephens, was sung by the tabernacle choir.

A polished copper plate, engraved by David McKenzie, and containing historical data of the construction of the building, was exhibited by President Cannon. The plate, with many other articles, including copies of Church works, histories and photographs, were laid in the capstone.

The prayer on this occasion was offered by President Joseph F. Smith, in which the capstone was dedicated.

After the prayer the choir sang "Grant us Peace," and Architect Joseph Don Carlos Young shouted from the top of the temple: "The capstone is now ready to be laid."

President Woodruff stepped to the front of the platform and said: "Attention, all ye house of Israel and all ye nations of the earth. We will now lay the top-stone of the Temple of our God, the foundation of which was laid by the Prophet, Seer and Revelator, Brigham Young."

President Woodruff then pressed the button, thus opening an electric current to a contrivance connected with the capstone, the latter being thus released and placed in position.

The immense concourse of people, led by President Lorenzo Snow, then shouted in concert: "Hosanna, hosanna, hosanna, to God and the Lamb, amen, amen, amen." This was done three times, each shout being accompanied by a waving of handkerchiefs, except when the names of God and the Lamb were uttered.

The choir and congregation sang, "The Spirit of God like a fire is burning." The Union globe club sang "The Temple Ode," the words of which were composed by H. W. Nalabitt and the music by C. J. Thomas.

Elder Francis M. Lyman then presented a resolution pledging the people to furnish funds for the completion of the temple so that the dedication of the edifice might take place on April 6, 1893. The result was a deafening shout of "aye" from the assembled hosts.

After music by the band, the choir sang "Song of the Redeemed," and the benediction was pronounced by President George Q. Cannon.

It is estimated that the crowds attending the capstone ceremonies numbered in the neighborhood of 40,000 people. The scene was impressive and imposing, and has probably never been duplicated in modern times.

After the capstone was dedicated the work of surrounding it with the heroic figure of the Angel Moroni was proceeded with. The figure is of gigantic proportions, being 12 feet, 6 1/2 inches in height. It is made of hammered copper, and is gilded with pure gold leaf, and surmounting its crown is an incandescent lamp of 100 candle power. The figure was constructed by W. H. Mullens & Co., of Salem, Ohio, after a model by Sculptor C. E. Dallin of Salt Lake City.

The temple was finally dedicated on April 6, 1893, thus bringing to successful conclusion the work begun in poverty and travail just 40 years before.