

## The Rediscovery of William Weeks' Nauvoo Temple Drawings

*Marjorie Hopkins Bennion*

A few years ago, Sandra Griffin Hardy and I met at a board meeting of the Guild of the Utah Shakespearean Festival in Cedar City, Utah. She was a well-organized, enthusiastic president. "Can you and your husband help me?" she asked following one of our meetings. Then she began to share a very personal and timely story—personal because it involved her great-great-grandfather; and timely, because President Gordon B. Hinckley had just announced that the Church would rebuild the Nauvoo Temple. Sandra said to me:

I am a great-great-granddaughter of William Weeks, architect of the Nauvoo Temple. The original temple drawings had been in my family for about one hundred years when my grandparents, Leslie and Zetta Griffin, gave them to the Church in 1948. I am not certain we were acknowledged as the family who returned the plans. Of even more importance to us is that the drawings were donated in the name of my deceased uncle, Ralph Henry Griffin. He, too, was an artist. Could you help us learn what happened?

In light of the fact that the original temple drawings were useful in the design and reconstruction of the temple suggests that the discovery of the original drawings was more than mere coincidence.

The reconstruction of the Nauvoo Temple merits a better understanding of the man who designed it. Furthermore, William Weeks deserves to be

---

MARJORIE HOPKINS BENNION lives in Cedar City, Utah, and is currently the "first lady" of Southern Utah University, where her husband, Steven O. Bennion, serves as university president. In her role at SUU she is active in university and community affairs. She is a mother of five children and is a former elementary educator. The author wishes to express appreciation to Sandra Griffin Hardy, great-great-granddaughter of William Weeks, who helped with and encouraged this manuscript to be written.

better-known today, not only because he was a gifted architect for his time, but also because he helped realize the ideals of the early Latter-day Saints in architectural terms. The Nauvoo Temple was a masterpiece, and Weeks' work represented the zenith of temple-building activities during the lifetime of the Prophet Joseph Smith. Although a previous study on William J. Weeks was published by J. Earl Arrington in 1979,<sup>1</sup> the following paper is intended to build upon Arrington's work and provide additional insights into later developments associated with the original Nauvoo Temple drawings, the Weeks family, and the LDS Church.

### **William Weeks—His Early Years**

William Weeks' familial roots were in New England, where all of his grandparents and great-grandparents were born and reared, as well as his parents, James, Jr., and Sophronia Fisher Weeks. William was born on 11 April 1813, in Martha's Vineyard, Massachusetts. His family migrated to the Midwest in 1835, sailing up the St. Lawrence River and through the Great Lakes to Chicago.<sup>2</sup> Raised as a Quaker, William abandoned his family's faith by embracing Mormonism while in the southern states working with his brother, Arwin, in building activities. After joining the Church, he "did not correspond with them [his birth family] from that time."<sup>3</sup>

William was apparently in Missouri when the Saints were driven out, and then he spent about a year in Quincy, Illinois. There, at age twenty-six, he married Caroline Matilda Allen on 11 June 1839, in a ceremony performed by Abraham O. Smoot, a Southern convert.<sup>4</sup> Caroline, a New York native and ten years his junior, was born 16 April 1823. Their union lasted sixty-one years and produced ten children, seven of whom died at very young ages. Their first child, Ammon, was born in Quincy on 18 October 1840.<sup>5</sup>

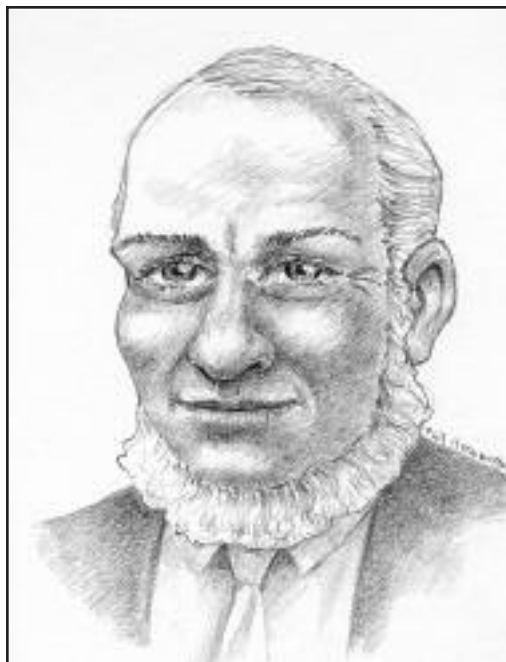
William settled in Nauvoo in late 1840 or sometime in 1841. The family probably lived in a modest log home structure. A brick home built by Weeks in Nauvoo still stands, although it was probably not built until several years after he moved to Nauvoo. This home is located at the intersection of Young and Partridge streets. When the house was sold in 1846, it was described as "a good one and a half story brick house with a good cellar and a good well costing about six hundred dollars."<sup>6</sup> It has been restored by the LDS Church and is now used by visitor center missionaries. The Weeks family lived in Nauvoo for six years. Four children were added to their family, but four of their first five also died there. (See the list of names, birth & death dates of children in Appendix 1).<sup>7</sup>

William belonged to a family of designers, builders, and craftsmen. Early

in his life he acquired skills from his father, with whom he worked in architecture and construction. Weeks' solid understanding of the Greek revival architectural style is evidenced by his Nauvoo Temple design. It is not known if or where William received any formal educational training. The architectural profession in the nineteenth century was unstructured and lightly regulated. Anyone during that period could refer to himself or herself as an architect and engage in whatever level of involvement his or her interest and means would allow.<sup>8</sup>

However, one writer has noted that Weeks may have been the first actual architect to have joined the

Church.<sup>9</sup> The best evidence of William's architectural competence can be seen in his temple drawings housed in the LDS Church Archives in Salt Lake City, Utah.



*William Weeks.*

*A recreated drawing from Weeks' daughter's physical description and photos of his grandson and great-grandson.*

### **Nauvoo Temple Architect**

On 31 August 1840, the Prophet Joseph Smith announced that, "the time has now come, when it is necessary to erect a house of prayer, a house of order, a house for the worship of our God, where the ordinances can be attended to agreeably to His divine will."<sup>10</sup> By revelation Joseph Smith learned, "I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built." (D&C 124:42.) The temple sited was on a bluff in a central and an elevated position where it could be seen from the majestic Mississippi River, all around its bend, and from every part of the town.

Architectural and construction plans for the Temple were solicited, and in competition with other drawings Weeks' plans won immediate approval.

F. M. Weeks, a nephew, recalled William telling him that when he went in and presented his plans, Joseph Smith grabbed and hugged him and said, "You are the man I want."<sup>11</sup>

In a revelation received on 19 January 1841, Joseph Smith learned, "I command you to build a house in my name, even in this place" (D&C 124:55). The same revelation gave immediate impetus for a baptismal font to be built in the cellar floor of the temple to perform baptisms by living proxy for the dead. "For a baptismal font there is not upon the earth," the revelation declared, "that they, my saints, may be baptized for those who are dead" (D&C 124:29). The basement walls were high enough for a cornerstone-laying ceremony on 6 April 1841. Weeks was present and marched in the parade and then helped lower the first cornerstone into place.

By July 1841, Weeks had drawn plans for the font in the basement, and by August President Smith had approved and accepted the design.<sup>12</sup> The oval-shaped baptismal font, constructed of pine, was situated in the center of the basement room, under the main hall of the Temple. William did the initial carving with his own hands on the twelve wooden oxen that supported the font, then later turned the project over to Elijah Fordham.<sup>13</sup> Before any of the superstructure of the temple was begun, the temporary font was completed in the basement and dedicated for use on 8 November 1841.<sup>14</sup> Later in 1845, Weeks replaced the wood oxen with stone. Though not a stonemason, he took a chisel and mallet in hand to teach the stone masons how to fashion and form the oxen.<sup>15</sup>

In April 1843, Joseph Smith stated, "I gave a certificate to William Weeks to carry out my designs and the architecture of the Temple in Nauvoo."<sup>16</sup> Although Weeks had submitted preliminary drawings beginning in 1842, from this point on he received full authorization to move ahead with formal plans. In February 1844, Brother Weeks met with the Prophet for further instruction, a meeting that best illustrates the working relationship between the two of them. The following account comes from the Prophet's published history:

I instructed him in relation to the circular windows designed to light the offices in the dead work of the arch between stories. He said that round windows in the broad side of a building were a violation of all the known rules of architecture, and contended that they should be semicircular—that the building was too low for round windows. I told him I would have the circles, if he had to make the Temple ten feet higher than it was originally calculated; that one light at the center of each circular window would be sufficient to light the whole room, and when the whole building was illuminated, the effect would be remarkably grand. "I wish you to carry out my designs. I have seen in vision the splendid appearance of that building illuminated, and will have it built according to the pattern shown me."<sup>17</sup>

Joseph evidently outlined the general features desired, leaving it to Weeks to draw up the specific plans and have them implemented. From the beginning, Joseph was considered the chief “architect,” while William served as general superintendent of the temple and oversaw its construction.<sup>18</sup>

Weeks’ surviving drawings include sketches for two circular stairways, pediments, sun stones, circular windows, archways, a pulpit, frameworks for the four-tiered tower and ceilings, an all-seeing eye, a wall plan for stone cutters, pilaster decorations, the baptismal font, and interior decorative elements.<sup>19</sup>

### William Weeks and Brigham Young

Following the martyrdom of Joseph Smith, Brigham Young, as president of the Quorum of the Twelve, assumed Church leadership. He directed the temple to be completed as planned. In August 1844, President Young informed the Church that “the city of Nauvoo and the Temple of our Lord are to continue to be built up according to the pattern which has been commenced, and which has progressed with such rapidity thus far.”<sup>20</sup>

President Young often overshadowed Weeks in terms of making final architectural decisions. Strong personalities caused some contention among the temple planners. In late October 1844, “I [Brigham Young] attended a council with the brethren of the Twelve, the Trustees, the Temple Committee and Brother William Weeks at the Temple Office, settling the difference existing between the Temple committee and Bro. Weeks.”<sup>21</sup>

The persecution plaguing the Church made it necessary to accelerate work on the temple. Realizing that their forced departure from Nauvoo was



*William Weeks' drawing of the  
Nauvoo Temple.  
Courtesy LDS Church Archives.*

imminent, the Saints labored feverishly to complete the structure. Early in 1846, William and Caroline Weeks were called by Brigham Young to join the vanguard group of Saints leaving Nauvoo. This terminated his architectural services on the Temple. Responsibility to oversee the completion of the plans and designs of the temple shifted to Truman O. Angell. William's reaction to his release and replacement are not known. On 13 February 1846, he signed a note officially appointing Angell to succeed him. The document reads:

I, William Weeks, by the authority vest in me by Joseph Smith and his Councillors <& the Twelve> do appoint Truman Angel to be my successor as Superintendent over the finishing of the Temple & Nauvoo House in the City of Joseph according to the plans and design given by me to him. And no person or persons shall interfere with him in the carrying out of these plans and designs

[signed] William Weeks Architect<sup>22</sup>

Prior to departing Nauvoo, William requested a patriarchal blessing from Church Patriarch John Smith. The blessing was full of promise for the thirty-three-year-old architect concerning his future in the Church:

Thine eyes shall be enlightened to behold the things of God, to discern the order of building cities, temples, and buildings of all kinds, after the order which God hath appointed that Zion should be adorned and ornamented in the last days. Thy name shall be known to the nations of the earth for thy skill and wisdom . . . learning, knowledge of architecture, and all useful arts and sciences.<sup>23</sup>

William, Caroline, and eight-month-old Arvin, leaving four children buried in the Nauvoo Cemetery, were among the first group of Latter-day Saints to begin the long, arduous journey west. With the temple plans and drawings in his possession, the Weeks family departed Nauvoo on 6 February 1846. Brigham Young wanted William in the initial company so the architect could begin plans for another temple as soon as they reached the Salt Lake Valley.

After spending the winter of 1846-47 at Winter Quarters, the Weeks family made their way west in the late spring of 1847 with Jedediah M. Grant and Joseph B. Noble's 5<sup>th</sup> company, arriving in the Salt Lake Valley that fall. Despite the promises given in his blessing and Brigham Young's intentions to have William design a Utah temple, the architect became openly discontent and disloyal to the Church during his first weeks in the valley. Causes of his alienation are not known, although his obituary stated, "He was not a follower of Brigham Young and did not believe in polygamy but was a great admirer of Joseph Smith. When Brigham Young became the

head of the Mormon church Mr. Weeks deserted them and went to Los Angeles.”<sup>24</sup> Actually, in early 1848 William, Caroline, and their family returned to the Midwest, and in the October 1848 General Conference, they were excommunicated from the Church.<sup>25</sup>

From 1848-52, the Weeks family lived in Wisconsin and Iowa. It was during this time that the Nauvoo Temple was gutted by fire and later almost completely leveled by a violent tornado. One can only imagine the architect's feelings upon learning that his “masterpiece” had been destroyed. Significantly, the family returned to Utah in 1852. Nauvoo expert T. Edgar Lyon believed William attended church meetings in Wisconsin and subsequently returned to Utah where he repented and was rebaptized.<sup>26</sup> The Church Archives has no record of his rebaptism. However, many of those early records did not survive.



*Ruins of the Nauvoo Temple  
from Route from Liverpool to  
Great Salt Lake Valley  
by Frederick Piercy.*

*Courtesy LDS Church Archives.*

Upon returning to Utah, William settled for a short time in Provo where he worked on a sugar mill and a chapel. Later, he built a water wheel for Brigham Young's gristmill in Salt Lake City. The Weeks family finally left the Great Salt Lake Valley in 1857, settling in San Bernardino, California. There is no record of any continued affiliation with the Church after they left Utah, and evidently their children never became members. Speculation indicates that the Weeks might have located in San Bernardino because of connections with the Church's pioneering effort there. When Brigham Young recalled the California Saints to Utah because of the prospect of a war with a U. S. Army, William stayed behind, remaining in Southern California until he died on 8 March 1900, at the age of eighty-seven.<sup>27</sup> Following his death, William's daughter, Caroline F. Weeks Griffin, preserved the plans, passing them onto her son, Leslie Marion Griffin.

### **Nauvoo Temple Plans Returned to the Church**

In 1948, a young missionary from Heber City, Utah, Elder Vern C. Thacker, was transferred to the small, remote town of Boron, California, in



*Elder Frank Gifford and Elder Vern C. Thacker, serving as LDS missionaries in the California Mission, 1948. In August 1948, the two missionaries visited Leslie Griffin of Boron, California. Griffin, a grandson of William Weeks, architect of the Nauvoo Temple, turned the drawings over to Thacker for him to take to Salt Lake City to donate them to the Church. Photograph courtesy Vern C. Thacker.*

the Mojave Desert. While there he and his companion, Elder Frank Gifford, knocked on the door of the home of Mr. and Mrs. Leslie M. Griffin, who graciously greeted them. Mr. Griffin was not a member of the Church but told the missionaries he was a grandson of William Weeks, the architect of the “old Mormon temple in Nauvoo, Illinois.”<sup>28</sup> Although Leslie remembered little of his grandfather, he knew William was very proud of his role as architect of the Nauvoo Temple. The two Mormon missionaries developed a good relationship with the Griffin family and held several gospel discussions. In September, just before Thacker was to return home to Utah following the completion of his mission, Griffin turned the temple drawings over to him with instructions for him to deliver them to Church headquarters in Salt Lake City.<sup>29</sup> Thacker recalled the scene:

On our last visit to Mr. Griffin he excused himself for a few minutes and went into the rear part of his house. He returned with a large roll of papers about three feet long, ten inches in diameter, secured with a rubber band. He explained, “These are the original architect’s drawings for the Nauvoo Temple. They have been in my family for 100 years, handed down from my grandfather, William Weeks.” He opened the bundle and showed the plans to us. There were exterior drawings, some interior, an angel on a weather vane, pencil sketches for circular stairways, circular win-



dows, archways, etc. Even the measurements for various details of the temple were included in William's handwriting. They were yellowed with age but in amazingly good condition. Mr. Griffin knew I was returning home in a few days. He asked me if I would do him a favor of carrying these plans to the headquarters of the Church in Salt Lake City, Utah. I assured him that it would be a great honor for me to do so. He said he felt strongly that, after 100 years, these should be given to the Church. I subsequently left Boron with the plans tucked into the turtle back trunk of my Ford.<sup>30</sup>

One week after returning from his mission, Thacker made an appointment with A. William Lund, Assistant LDS Church Historian, and turned the drawings over to him.<sup>31</sup> A short time later, Griffin received a letter of thanks from Lund dated 28 September 1948. The letter states, "We appreciate your action far more than words can express."<sup>32</sup>

Significantly, Leslie's wife, Zetta Anita Lewis Griffin, was actually a member, though

inactive, having been born in the Mormon Colonies in Chihuahua, Mexico. The Griffin children, Ralph Henry, Leslie Marion Jr., and John Martin, were all blessed in the Church but not baptized.<sup>33</sup> Zetta's membership in the Church was likely another factor in the decision to donate the temple drawings to the Church. Sandra Griffin Hardy expressed to the author that the decision to contribute the sketches was made jointly by both her grandfather and her grandmother.<sup>34</sup> In 1949, nineteen-year-old Leslie Marion Griffin Jr., was baptized a member of the Church, the first descendant of the William Weeks family to join. He married, and his wife, Jo Lee (Jerry), their daughter Sandra, and her husband, James Hardy, later became members.

Sometime during the mid-1980s the family read in a Church publication that someone other than their family had donated the original plans of the Nauvoo Temple to the Church. This surprised and confused the Griffins and



*Elder Vern C. Thacker standing in front of his 1935 Ford V-8 coupe, 1948. At the completion of his mission, Thacker conveyed the Nauvoo Temple drawings of William Weeks back to Utah in the trunk of his car. A week after returning from his mission, he took the drawings to Salt Lake City where he met with Assistant Church Historian A. William Lund who received them in behalf of the Church. Photograph courtesy Vern C. Thacker.*



*Leslie Marion and Zetta Anita Lewis Griffin. Leslie, grandson of Nauvoo Temple architect William Weeks, donated the original plans to the LDS Church in 1948. Courtesy of Sandra Hardy.*

the Hardys. At that time Sandra wrote the Church Historical Department for clarification. She received a letter stating, “The original drawings of the Nauvoo Temple *may* [italics mine] have been donated by your grandparents.”<sup>35</sup> This report disheartened the family. Later, I became acquainted with Sandra and learned from her the story about her grandparents donating the temple plans to the Church. At Sandra’s request, beginning in 1999, my husband, Steven Bennion, and I made some inquiries with the hopes of setting the record straight. Things started happening, and as a result of several turn of events and phone calls, Sandra finally located Vern Thacker.

The drama began to build on 23 March 2001, during a breakfast with Elder David E. Sorensen who was present to offer the dedicatory prayer for a James L. Sorenson Physical Education building at Southern Utah University in Cedar City, Utah. Elder Sorensen served as a member of the Presidency of the Seventy and was director of the Church Temple Department. He shared with those of us at his table the latest developments in the reconstruction of

the Nauvoo Temple. He related the story of the return of William Weeks’ architectural drawings, noting that the current architects were using these original plans. Then he stated he knew of no Weeks’ descendants who are now Church members. Excitedly, I said, “Elder Sorensen, you will not believe this! I heard the story of the return of the plans from William Weeks’ great-great-granddaughter herself. She is a member of the Church. Sandra Griffin Hardy and her parents live right here in Cedar City.” Elder Sorensen exclaimed, “I would love to meet these people!” Les Griffin, his wife Jerry, and their daughter Sandra, met with Elder Sorensen that afternoon, bringing with them letters and photocopies of the original drawings. Elder Sorensen also invited the family to visit him in his office in Salt Lake City.



*Top left to right: Steven D. and Marjorie Bennion, Elder David E. Sorensen, Jaymi Gropp, Suzanne and Vernon C. Thacker.  
Seated: Sandra Griffin Hardy, Jo Lee and Leslie M. Griffin, Jr., and Steven Griffin.  
Photograph by Marjorie H. Bennion.*

In late April 2001, the Griffins, daughter Sandra, son Steven, and granddaughter Jaymi, along with Vern Thacker, his wife Suzanne, and my husband and I went to Salt Lake City. Elder Sorensen warmly welcomed us.



*Leslie M. Griffin, Jr. holding his watercolor drawing of a boat painted on paper within Weeks' temple plans.  
Photograph by Marjorie H. Bennion.*

He took us to meet with Scott Christensen of the LDS Church Historical Department. Christensen brought out a large rectangular box containing the William Weeks drawings of the Nauvoo Temple. Wearing white protective gloves, Les once again viewed the drawings he had seen many times as a child. On one of the pages he found a watercolor drawing of a boat he drew in the early 1940s when he could find no other paper on which to paint. Near his watercolor his older brother, Ralph, had sketched a ship with mast and sails. Ralph later created and built with fine wood a large replica of this ship that the family displays with pride today. Tears welled up in Les's eyes, and he said, "My brother was killed in a mine accident when he was twenty.

These temple plans were to have been donated in his name.” Christensen then handed Griffin a copy of an account from the Church Archives’ records stating that, yes, William Weeks’ architectural designs had been contributed in the name of Ralph Henry Griffin. All present were now weeping and overcome with emotion. Les smiled through his tears and gave a sigh of relief as peace and pleasure filled his face. Sandra turned to me, and we hugged,



*The William Weeks' Family Bible.  
Photograph by Marjorie H. Bennion.*

cried, and hugged some more. What an exhilarating, joyous occasion!

The Griffins brought with them and gave to the Church Weeks’ family letters, historical memorabilia, and the family bible, showing in William’s handwriting the dates of family births,

marriages, and deaths. Scott Christensen said, “This bible is a treasure because of Weeks’ unique role in Church history.” The family also donated a picture Ralph had copied from William’s drawing of the temple’s front entrance, dated 1 March 1941. Ralph had used a piece of the same paper on which William had sketched his temple drawings. Scott Christensen was thrilled to see this drawing and the bible because they confirmed the relationship between the Griffin family and William Weeks.<sup>36</sup>

Many chance happenings have occurred concerning the connections associated with the descendants of architect William Weeks—Sandra’s prompting to ask for help, finding and reconnecting with Vernon Thacker, and the unusual timing of the chance meeting with Elder David E. Sorensen whose ecclesiastical responsibility associated with the temples was remarkable. The Church acknowledged and recorded the Griffins’ gift in the name of the beloved brother Ralph. They learned the whereabouts of Weeks’ descendants and that some are Latter-day Saints. Such occurrences have brought profound meaning to all who played a part in rediscovering the Weeks’ family on the eve of the rebuilding of the Nauvoo Temple.

The Salt Lake City firm of FFKR was awarded the contract to research historical sources and prepare new architectural plans for both the exterior

and interior designs for the reconstruction of the Nauvoo Temple. Architect Gerald P. Maxwell, Historic Restoration Researcher on the project, has concluded that two primary sources of information were of utmost importance—the Chaffin daguerreotype of the Nauvoo Temple (a small photograph reproduction only 2 ½ inches by 3 inches in size) found in 1998 in Cedar City, and the original 1840s drawings of architect William Weeks.<sup>37</sup> Maxwell further noted, “The building had not stood for



*Chaffin Daguerreotype, 1846.  
Courtesy of LDS Church Archives.*

154 years. Nowhere in American history has so prominent or beautiful a building been totally reconstructed. It is a tribute to the record keeping of



*Front and side elevation of the temple as drawn by William Weeks. Courtesy of LDS Church Archives.*

the Church of Jesus Christ and to individual members, that so much information has come forward.”<sup>38</sup> Furthermore, he continued, “While representing only a fraction of William Weeks’ drawings that once must have existed, those remaining

have been of inestimable value in showing very precisely a great many of the detail features of the Temple. . . . [His] front elevation was especially rich in showing virtually all features of the west front of the Temple."<sup>39</sup> Maxwell noted Weeks' extensive details were used in recreating the massive tower, cornices, moldings, wainscoting, pilasters, windows, columns, framework, portico piers, doorways, roof trusses and roof promenade, and in verifying stone wall dimensions; with his drawing of the Venetian window becoming the centerpiece of the new east wall.<sup>40</sup> Finally, Maxwell noted that, "The most beautiful interior feature in the old, and now in the new Temple, was the winding spiral staircase that climbed 6 stories from the basement into the box attic. Wm. Weeks' complete drawings of those stairs have allowed one of them to be re-constructed



*William Weeks' original drawing of front entrance of the Nauvoo Temple.  
Photograph by Marjorie H. Bennion*



*William Weeks' drawing of the Nauvoo Temple Angel.  
Courtesy of LDS Church Archives.*

very near to it's original breathtaking grandeur."<sup>41</sup>

William Weeks might find belated consolation in knowing that the *rediscovery* of his plans through a series of minor miracles helped make it possible for the Church to

rebuild and more authentically replicate the reconstructed Nauvoo Temple. It is fortuitous that the drawings survived all of William's moves and finally ended up in the LDS Archives as a result of Elder Thacker's contacts with the Griffin family. Bishop Keith B. McMullin, a counselor in the presiding bishopric of the LDS Church, shared in a letter to the author the following comments: "In constructing the Nauvoo Temple, we gained a deep appreciation for the work of Brother Weeks. In rebuilding the Temple, efforts have been made to reflect as closely as practical the original exterior designs and interior appointments. Brother Weeks' drawings were an essential part of this study and research. The manner in which the Nauvoo Temple has been reconstructed would not have been possible without these original plans."<sup>42</sup>

With the recent completion of the reconstructed Nauvoo Temple, it seems most appropriate that William Weeks, the original architect who played such a vital role in the original temple's design and construction, be better understood. Reviewing the life and contributions of this independent but gifted pioneer brings him belated recognition for his contributions to the history of the early Church. Discovering some of his descendants who are Church members should also renew appreciation for this remarkable man.



*Vern C. Thacker, 2002. Nearly fifty years after he returned the William Weeks' Nauvoo Temple drawings to the Church, LDS Church President Gordon B. Hinckley announced the reconstruction of the Nauvoo Temple. Weeks' drawings proved instrumental in the reconstruction.  
Photograph by Alexander L. Baugh.*

Appendix 1

**WEEKS' FAMILY RECORD**  
as recorded in the  
**Weeks' Family Bible**

William Weeks

Born: April 11, 1813, Martha's Vineyard, Massachusetts

Married: June 11, 1839, Quincy, Adams County, Illinois

Died: March 8, 1900, Los Angeles, California

Caroline M. Allen

Born: April 16, 1823, Tompkins County, New York

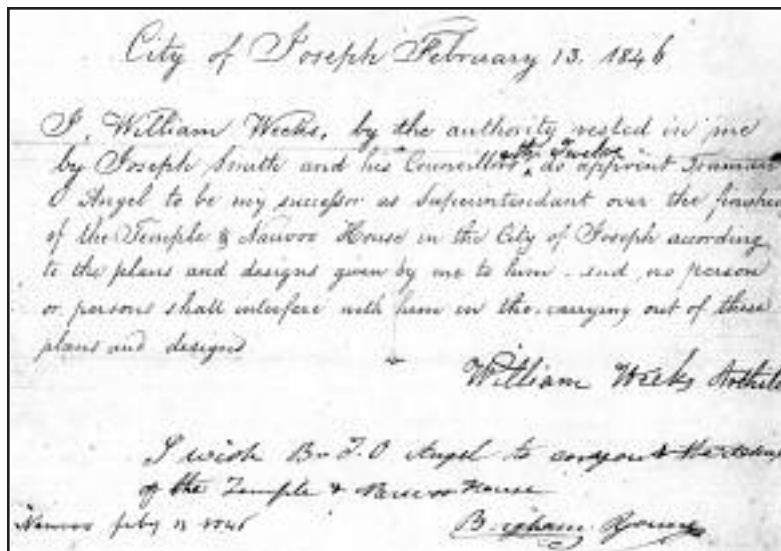
Died: July 23, 1906

CHILDREN

1. Ammon  
b. October 18, 1840, Quincy, Adams, IL; d. November 11, 1845, Nauvoo, age 5
2. Delight  
b. November 8, 1841, Nauvoo, Hancock, IL; d. November 9, 1847, Nauvoo, age 6
3. Laura L.  
b. December 1, 1842, Nauvoo, Hancock, IL; d. August 30, 1843, Nauvoo, age 19 mo.
4. Sophronia  
b. February 15, 1844, Nauvoo, Hancock, IL; d. March 1, 1844, Nauvoo, age 13 days
5. Arvin L.  
b. June 8, 1845, Nauvoo, Hancock, IL; d. April 18, 1847, Council Bluffs, IA, age 22 mo.
6. Rossena  
b. January 28, 1847, Council Bluffs, IA; d. October 19, 1923, age 76
7. Julia  
b. May 13, 1849, Fond du Lac, WI; d. April 4, 1852, Marion, IA, age 3
8. William, Jr.  
b. February 21, 1853, Provo, UT; d. December 3, 1853, G. S. L. City, UT, age 10 mo.
9. Caroline F.  
b. February 15, 1855, G. S. L. City, UT; d. August 1, 1937, Los Angeles, CA, age 82
10. Franklin Willey  
b. October 9, 1859, Los Angeles, CA



## Appendix 2



## Notes

1. J. Earl Arrington, "William Weeks, Architect of the Nauvoo Temple," *BYU Studies* 19, no. 3 (Spring 1979), 337-59. Weeks is also highlighted briefly in Allen D. Roberts, "More on Utah's Unknown Pioneer Architects: Their Lives and Works," *Sunstone* 1, no. 3 (1976): 42-56.
2. Arrington, "William Weeks, Architect of the Nauvoo Temple," 337-39.
3. J. M. Weeks, "Obituary of William Weeks," March 1900. The obituary was published in a Los Angeles newspaper which has not been identified.
4. "The William Weeks Home," (Nauvoo, Illinois: Nauvoo Restoration Inc., n.d.), 1.
5. Weeks Family Bible, Church Archives, Family and Church History Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah (hereafter cited as Church Archives).
6. "The William Weeks Home," 3.
7. Weeks Family Bible, Church Archives.
8. "The William Weeks Home," 2.
9. Roberts, "More on Utah's Unknown Pioneer Architects," 49.
10. Joseph Smith Jr., *History of the Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2d ed., rev., 7 vols. (Salt Lake City: Deseret Book, 1971), 4: 186 (hereafter cited as *History of the Church*).
11. F. M. Weeks statement, cited in Arrington, "William Weeks, Architect of the Nauvoo Temple," 340.
12. *Times and Seasons* (1 July 1841): 455; and Don F. Colvin, *Nauvoo Temple: A Story of Faith* (Salt Lake City: Covenant Communications, 2002), 19.
13. Colvin, *Nauvoo Temple*, 19.
14. *History of the Church*, 4:446.
15. F. M. Weeks statement, cited in Arrington, "William Weeks, Architect of the Nauvoo Temple," 351; also Caroline Foote Griffin, "The Life History of William Weeks," 1, copy in possession of the author.

16. *History of the Church*, 5:353.
17. *History of the Church*, 6:196-97.
18. Arrington, "William Weeks, Architect of the Nauvoo Temple," 342.
19. All of the extant Weeks drawings are published in Colvin, *Nauvoo Temple*.
20. *History of the Church*, 7:250.
21. *History of the Church*, 7:314.
22. William Weeks appointment of Truman Angell architect, 13 February 1846, holograph, Church Archives. Brigham Young also wrote a note under the same date below Weeks' inscription. The note reads: "I wish Br. T. O. Angel to carry out the designs of the Temple & Nauvoo House [signed] Brigham Young." The document has been reproduced in Colvin, *Nauvoo Temple*, 33.
23. Patriarchal Blessing Book, 9:564, dated 16 January 1846, cited in Arrington, "William Weeks, Architect of the Nauvoo Temple," 353.
24. Weeks, "Obituary of William Weeks." Arrington discusses Weeks' disaffection from the Church in some detail. See Arrington, "William Weeks, Architect of the Nauvoo Temple, 354-56.
25. Journal History of the Church of Jesus Christ of Latter-day Saints, 29 October 1848, 1, Church Archives. Reasons for their excommunication are not given.
26. See Charles Mark Hamilton, "Authorship and Architectural Influences on the Salt Lake Temple. (M. A. thesis, University of Utah, 1972), 113; also in Arrington, "William Weeks, Architect of the Nauvoo Temple," 356.
27. Arrington, "William Weeks, Architect of the Nauvoo Temple," 356-58; also Griffin, "The Life History of William Weeks," 3.
28. Vern C. Thacker, "Nauvoo Temple Architect's Drawings Lost and Found," type-script, 20 January 2000, 1, Church Archives.
29. Karen Hoag, "Missionary stumbles upon key to re-creating temple," *The Daily Herald-Nauvoo Temple Edition* (Provo, Utah), 23 June 2002, 9.
30. Thacker, "Nauvoo Temple Architect's Drawings Lost and Found," 2.
31. Hoag, "Missionary stumbles upon key to re-creating temple," 9.
32. A. William Lund to Leslie M. Griffin Sr., 28 September 1948. Letter in the possession of Sandra Griffin Hardy.
33. Sandra Griffin Hardy and Leslie M. Griffin Jr., conversation with the author, 2001.
34. For some reason, not all of the drawings or sketches were donated to the Church in 1948. Following her husband's death in 1968, Zetta Lewis Griffin sent a few additional pages to the Church Historical Department. See Hoag, "Missionary stumbles upon key to re-creating temple," 9.
35. Grant Allen Anderson to Sandra Griffin Hardy, 12 August 1985. Letter in the possession of Sandra Griffin Hardy.
36. For an additional account of how the Griffin and Hardy families connected and resolved how the William Weeks temple drawings were donated to the Church, see "Architect's family donated temple plans," *Church News*, 4 May 2002, 6.
37. Gerald P. Maxwell, "Nauvoo Temple Architectural Research Sources in Preparation for Re-construction," 1, unpublished paper in possession of the author (hereafter cited as "Nauvoo Temple Architectural Research Sources").
38. Maxwell, "Nauvoo Temple Architectural Research Sources," 1.
39. Maxwell, "Nauvoo Temple Architectural Research Sources," 2.
40. Maxwell, "Nauvoo Temple Architectural Research Sources," 2-3.
41. Maxwell, "Nauvoo Temple Architectural Research Sources," 2.
42. Keith B. McMullin to Marjorie H. Bennion, 7 March 2002, letter in possession of the author. Bishop McMullin's letter added the following note: "Please extend my best wishes and personal expression of gratitude to those of Brother Weeks' family whom you know."