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A Proposal for a Section of an LDS Church History Textbook for High School Students Containing the History of the Church from 1898 to 1951

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A PROPOSAL FOR A SECTION OF AN L.D.S. CHURCH HISTORY
TEXTBOOK FOR HIGH SCHOOL STUDENTS CONTAINING
THE HISTORY OF THE CHURCH FROM
1898 TO 1951

A Field Project Presented To
The Department of Graduate Studies in Religious Instruction
Brigham Young University
Provo, Utah

In Partial Fulfillment
of the Requirements for the Degree
Master of Religious Education

by
Arthur R. Bassett
August 1966
PREFACE

This field project had its beginning in an assignment given to the author in 1964. During the spring of that year he was commissioned by the seminary department of the Church of Jesus Christ of Latter-day Saints\(^1\) to formulate a lesson plan for use in teaching a seminary course of study entitled "Church History and Doctrine." As will be shown later, the need for textual material dealing with the history of Mormonism\(^2\) from 1877 to the present arose during the writing of that lesson outline.

While fulfilling this assignment the author took the opportunity to interview several teachers\(^3\) who previously had taught the course mentioned above and to talk with many students who had taken this class in past years. In addition he carefully examined all of the past outlines used in teaching Church History and Doctrine, as well as teachers' critiques of these outlines. Both the interviews and the written material pointed to one major conclusion--in past years this course of study had focused on a rather thorough coverage of the first

\(^1\)A brief description of the total program of the seminaries and institutes of The Church of Jesus Christ of Latter-day Saints is included in Chapter I. All references to "the seminary" in this report are to the seminaries of this church.

\(^2\)The Church of Jesus Christ of Latter-day Saints. Also referred to in this report as the LDS Church or simply as the Church.

\(^3\)Three different committees, representing teachers from Idaho, Utah, Arizona, Wyoming and California were consulted and used as a sounding board by the author during the writing of this lesson plan.
half century of the history of the Mormon Church, roughly 1820-1870, with very little post-1850 material. Consequently LDS students had come away from their seminary experience almost totally ignorant of the history of Mormonism from the middle of the nineteenth century to their own day. Several of the students interviewed had indicated a strong desire to know more concerning the recent history of the Church. Especially were they desirous to have more information regarding those who had presided over the Church during the past one hundred years of its existence. Therefore, it was decided to design the teaching manual in such a way that the more recent history of Mormonism would also be taught.

However, upon reviewing the literature available for use in teaching this course it soon became apparent why all past teacher outlines for Church History and Doctrine had concentrated on the early years of Mormonism. Practically nothing had been written which could be used as a text at a high school level concerning developments in the recent history of the church. For example the currently approved text for the above-mentioned course is Berrett's *The Restored Church*. This book in its current form (473 pages) contains only a twenty-five page generalized summary of the history of Mormonism since the death of President Brigham Young in 1877 to the present. It therefore became evident that the production of acceptable textual material was one of

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4 The LDS seminary program is geared primarily for grades nine through twelve. The course Church History and Doctrine is customarily taught at the eleventh grade level. See Chapter I for further information on the seminary program.

the first steps in the total reconstruction of the course.

It was the contention of the author at that time (and still is) that this textual material could best be written in biographical form. This approach would center the history of Mormonism in a series of biographies dealing with the lives and administrations of the men who have presided over the LDS Church since the death of the second president, Brigham Young. The author chose this approach for three major reasons:

(1) He had discovered during his years as a teacher that students of high school age were generally more interested in studying the experiences and lives of particular individuals than they were with abstract principles, mass movements or statistical information.\(^{6}\)

(2) LDS seminary students are accustomed to studying this type history. Mormon history, especially, has traditionally been taught to young members of the Church through an approach which is primarily biographical, centering mainly in the lives of its first two presidents, Joseph Smith and Brigham Young. In addition it should be noted that the leaders of the Mormon Church generally occupy a very central role in influencing the lives of its membership. Each president is viewed in Mormon theology as a prophet of God, possessing prophetic powers in the traditional Judaic-Christian understanding of that calling. Therefore, the lives and experiences of these men are of special importance to the young Mormon.

\(^{6}\)As will be shown in Chapter II this assumption is in agreement with the findings of George R. Klare and Byron Buck as discussed in their book, *Know Your Reader: The Scientific Approach to Readability* (New York: Hermitage House, 1954).
(3) If a series of biographies were used, each would overlap in
time the account of the life of the man who preceded the president under
consideration, as well as the biography of the man who succeeded him.
The material would contain, therefore, a meaningful review factor. 7
As the early life of each president was discussed, it would reveal in­sights into the life and times of the administrations of one or more of
his predecessors. Therefore, by the time a reader had completed all
the biographies in the series, he would have reviewed events of each
administration several times, with a slightly different emphasis on
each occasion. These different insights would supply a more pleasing
variety to the oftimes tedious but ever important task of review. 8

Accordingly, during 1965 and the early months of 1966 a student
supplement using a biographical approach was written by this author in
an attempt to augment the approved textbook for the Church History and
Doctrine course of the LDS seminaries. It was this supplement, "Church

7Shaffer in 1927 conducted an experiment in which he attempted
to discover which style of writing--narrative, episodical, or general­
ized--was most effective in teaching concepts dealing with social science.
His findings indicated that style mattered very little in helping stu­
dents increase their comprehension of concepts. However, he found that
repetition is a very important factor in the learning process. He con­
cludes: "The gains [in comprehension] are proportional more to the num­
ber of times that the facts are read than to any other factors. It is
necessary then, in arranging reading materials in the social studies to
provide for sufficient practice [repetition]. The facts must be met
not once, but again and again to secure adequate understanding. The
shape of the learning curves implies that even four repetitions have
not exhausted the possibilities for gain, as they show no sign of hav­
ing reached the limit of improvement." Laurence F. Shaffer, "A Learning
Experiment in the Social Sciences," Journal of Educational Psychology,
XVIII (December, 1927), 577-591.

8This seems to be one possible answer to a problem posed by
Shaffer, op. cit., as to how this repetition factor could be built into
the contents of a course without losing student interest.
History As Viewed Through the Lives of the Presidents of the Church," (Salt Lake City: Deseret News Press, 1966) which was used as the basis for determining student responses and other findings referred to in Chapter IV of this report. The suggested textual material included in the second section of this field project report is a refinement of four chapters of the above-mentioned student supplement.

The report of this field project is divided into two major sections. The first section (comprising four chapters) describes the theory behind the proposed text. It deals with such matters as the role of a textbook in the LDS seminaries (Chapter I), readability problems concerning content and style (Chapter II), readability problems concerning format and organization (Chapter III), and a description of the procedure used in validating the textbook material in this report (Chapter IV).

The second section contains the proposed textual material. It is basically the original material produced by the author in four of the chapters of the student supplement discussed above, remodeled according to findings gleaned through more intensive research into literature concerning textbook writing and through polling student opinion of the original draft. A list of suggested types of illustrations is also included.

A special thanks is extended to Ernest Eberhard, Jr., director of seminary curriculum, who has encouraged me every step of the way in this project; to my companion, Janet, who has been by my side through all of this experience; and to our children Kedric, Julene, and Bevan, who have made these otherwise frustrating days much more bearable.
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PART I

CRITERIA FOR A SEMINARY TEXT
CHAPTER I

THE LDS SEMINARY SYSTEM AND THE TEXT

An understanding of the LDS seminary system—its programs, curriculum offering, teaching personnel, and total instructional package—is essential in understanding the role which a seminary text is required to fill. For that reason an analysis of the seminary system is presented in this chapter.

Part of an Eight-Year Program

The Mormon Church is committed currently (1966) to providing an eight-year program designed to offer week-day religious education for high school and college students. Seminaries (the first four years of the eight-year program) are conducted at the secondary school level under one of two situations: (1) released time, and (2) non-released time.

The released time program is offered primarily in Utah, Idaho,
Arizona and Wyoming. Under this situation students are released from public schools one class period a day by joint consent of their parents and the local school board. During this period students are free to attend religious education classes at a seminary near the high school.

The non-released time program is offered in those geographical areas where released time is not available, and where local demand on the part of the LDS population is large enough. In this situation seminary is conducted in local chapels, rented buildings, or private homes during time other than school hours. Usually these non-released time classes are held before school, thus giving rise to the term "early morning seminaries."

Religious education during the second four years of the Mormon eight-year program—that phase offered at the university level—is also available under two different situations, primarily: (1) as part of the regular curriculum offering at colleges and universities owned by the LDS Church or (2) at institutes of religion which are established near many non-LDS colleges and universities—especially in the western United States. As will be shown later a seminary textbook is affected by the curriculum offering of these religion classes conducted at the college level.

**Curriculum Offering**

Four courses of study are now offered in seminary: Book of Mormon, New Testament, Church History and Doctrine, and Old Testament. Normally all four courses are taught throughout each year in a released time situation. Students in these seminaries are generally segregated, course-wise, according to age. Freshmen study the Book of Mormon, sophomores the New Testament, Juniors the history and doctrine of the
LDS Church, and seniors the Old Testament.

However, in the non-released time program, where fewer youths are available for seminary, students from all four years of high school often meet together in a single class. In this arrangement the four courses of study are rotated annually; therefore each of them is taught churchwide only once every four years. As a result, whereas Church History and Doctrine is taught mainly to eleventh grade students in the released time seminaries, it is taught to classes composed of pupils ranging from grade nine to grade twelve in the early morning program. Because of these two very different teaching situations the vocabulary level of a text used in the seminary is affected. Current trends in textbook writing indicate that the non-technical vocabulary level of a high school text should be pitched one grade below the reading level of the students for whom the book is written. Since released time classes in Church History and Doctrine are composed primarily of eleventh graders, a text used for that class should have a vocabulary burden directed at tenth grade reading audiences. However, since that same text must also be used in non-released time classes in which students range in age from grades nine through twelve, the vocabulary should be geared to a late ninth grade reading level, at least, if it is to be understood. (This part of the course is taught near the end of the year, hence "late ninth grade."

The content of a seminary text is further affected by the cur-

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riculum relationship which exists between the seminaries and institutes or between the seminaries and church colleges. At the university level the curriculum offering is much broader than at the secondary level. However, all of the subjects taught in seminary are also offered in greater depth at the university level. Theoretically a student may study the history and doctrine of Mormonism during both his high school and his college experience. This fact leads the author to the conclusion that a seminary text should contain only that content matter which is necessary in developing a very basic survey course, thereby leaving room for greater detail in a text used at the university level. (Adding further support to this suggestion that textbook content be kept to a basic minimum in the seminaries is the fact that a non-released time student is adding a non-credit seminary class to his regular school load. This additional burden could significantly increase the study load of a student. Because of this fact early morning students have little time to devote to study of a lengthy seminary text.)

Teaching Personnel

Two very different types of instructors are involved in teaching seminary because of the dual nature of its program. Released time personnel are usually trained instructors, holding public school secondary teaching certificates. Early morning instructors, on the other hand, must be chosen from the ranks of housewives, or other individuals who are employed full-time in an occupation other than seminary teaching. This dual type staff presents special problems for a curriculum writer and, indirectly, for a textbook author. Whereas public school teachers—considering the training they have had in technique and lesson planning—should be able to construct courses around any typical high
school textbook with little help or direction, most seminary teachers need much more aid. Normally non-released time personnel have neither the time nor the training needed for adequate lesson preparation. (Even professionally trained instructors who teach an early morning class in addition to their full-time employment in the public school have little time to prepare lessons for their early morning classes.)

Furthermore the non-released time personnel are not the only seminary teachers with problems involving lesson planning. In addition to the problems experienced by early morning teachers must be added those of a sizeable minority of released time instructors who are teaching for the first year. (An abundance of such teachers has been created in the released time program by a constant drain of experienced seminary personnel into the rapidly expanding institute program, and by the loss of those who leave the teaching profession. These two factors, coupled with program expansion in the seminaries, have created in recent years a need for a vast recruiting program for teachers in the released time situation.) These first year instructors, because they are new at teaching, normally seek all the available assistance they can get.

When the number of inexperienced full time instructors is added to the number of the early morning personnel it soon becomes evident that a large majority of teachers in the seminary system are those needing help in lesson planning. This factor has led the curriculum department of the seminaries to construct course outlines which have

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4 The curriculum department of the seminaries is composed of a curriculum director and anyone he may request to help in the preparation of teaching materials. The curriculum director works directly under the administrator of seminaries and institutes.
become increasingly more detailed. Lesson plans have been designed mainly to assist those teachers who lack the training or the time needed to prepare lesson plans for themselves.  

Such a teaching outline has been prepared and officially approved by the seminary department (at the administrator's level) for use in teaching the Church History and Doctrine course. Any textbook produced for use in the seminaries would need to be correlated with that outline if the objectives designed for the course were to be met. Consequently the teaching manual must also dictate to a degree the contents of a text.  

**Total Instructional Package**

Following current pedagogic trends—in which the textbook is only one item in the total instructional package—the curriculum department of the seminaries has adopted the use of various audio-visual materials designed to supplement the text. Though a more complete coverage concerning the effect of this packaging upon the format of the text is presented in a later chapter, three items in the instructional package used in teaching the Church History and Doctrine course are

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5 One other factor has been influential in the decision of the curriculum department to produce outlines in greater detail. Since many times the same basic principles are taught in all of the four seminary courses a very carefully designed correlation program is necessitated in order to avoid excessive overlap between courses. It has seemed that this correlation could be best accomplished by detailed lesson plans.

6 Implications for textbook format which arise because of this relationship between the teaching outline and the text will be discussed further in Chapter III.

7 For an extended coverage of this topic, see Olsen, *op. cit.* , pp. 337-343.
worthy of note at this point:

Films and filmstrips.--These are used to diverge from the main concept developed in the textbook, thus allowing the text to remain relatively uncluttered with information which is interesting, but non-essential to the unfolding of the history and doctrine of the Church. These devices are intended to provide more flexibility with less confusion than that which would result if the same amount of information were to be included in a book.

For example, a filmstrip dealing with the current organization and workings of the welfare program of the Mormon Church has been prepared for use with the lesson on Heber J. Grant--during whose administration the program had its historical roots. The filmstrip is designed to supplement the text in order that students need not be distracted in their reading by chronological projections of time or flashbacks--both of which would be necessary in telling of the development of the welfare program if such an account were to be included in the text.

Audio discs.--These are still mainly in the planning stage. As produced they will serve much the same function as filmstrips in that they will be used to supplement the central thought contained in the book. The audio discs will contain longer selections from speeches than those excerpts which are normally presented in a text. Where possible the original voice of the person who gave the speech will be used.

Student manuals.--The Church History and Doctrine student manuals (not to be confused with the student supplements previously
discussed) contain terminal behavior objectives\(^8\) for each lesson, outline maps for use in map work, summary sheets designed for recording historical events from each unit of study, and supplementary readings. These student manuals, as will be shown in Chapter III, have important implications for the format of a proposed seminary text.

Summary

In view of the foregoing information the following should be noted:

(1) The role of a seminary textbook is determined in part by several factors inherent in the structure of the total seminary program.

(2) Because of the age level of those taking the Church History and Doctrine course a textbook should be written with a vocabulary burden which is understandable to all grade-levels of high school students.

(3) Because of the total curriculum offering of the seminaries and institutes, and because of the time restrictions on non-released time seminary students, the text should be kept very basic in nature.

(4) Because of detailed teacher manuals a text must supply certain information needful in developing the lessons outlined and approved for use by the seminary department.

(5) Because the textbook is only part of a larger instructional package containing other audio-visual materials in addition to the text, the book can be quite basic and fundamental in nature.

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\(^8\)"Terminal behavior," as defined by Mager, "refers to behavior you would like your learner to be able to demonstrate at the time your influence over him ends." For a rather thorough discussion of terminal behavior objectives see Robert F. Mager, *Preparing Objectives for Programmed Instruction* (San Francisco: Fearon Publishers, Inc., 1961).
CHAPTER II

TEXTBOOK READABILITY - CONTENT AND STYLE

The success of any textbook depends to a large extent upon its readability, which can be defined as "the sum total (including the interactions) of all those elements within a given piece of printed material that affects the success that a group of students have with it. The success is the extent to which they understand it, read it at an optimum speed, and find it interesting."¹

The elements affecting the readability of a book are numerous. As many as 228 separate aspects thought to be related to reading difficulty have been isolated. For convenience sake, however, these aspects affecting readability are generally divided into four major categories: (1) content, (2) style of expression, (3) format, and (4) general features of organization.² The first two of these categories, as they relate to this field project, will be discussed in this chapter; discussion of the latter two will be reserved for Chapter III.

Content

Content appears to be the most important of the four aspects of


readability. William S. Gray and Bernice Leary, pioneers in the field of readability, found this to be so in their studies and subsequent writers on the subject have found no reason to contest these earlier findings.\(^3\) If the content of a textbook has low interest value it is doubtful that the readability level of the book will be much higher.

A textbook author faces special problems involving content since he is partially bound by the limits of his subject matter. An author writing on religious history is restricted to material centering in religious history. His only freedom of choice, content-wise, lies in the fact that he can emphasize certain aspects of the history and subordinate others.

This problem of what to emphasize and what to subordinate was one faced by the author of this field project. For reasons which previously have been listed\(^4\) and for reasons which follow, it was decided to emphasize (1) the lives of the men who presided over the LDS Church and (2) the major trends which were unfolding in Mormon history from 1898 to 1951. It was also decided to subordinate statistical data and information associated with the details of Church organization and government—that is organization of missions, developments in auxiliary organizations of the Church, etc.

This seems to be in keeping with the implied recommendations of studies which have been made in an attempt to discover the type of

\(^3\)Klare and Buck, *op. cit.*, p. 90.

\(^4\) *supra*, pp. v-vii.
content which interests readers. For example, one survey conducted in 1939 uncovered the fact that forty-five per cent of the leisure reading of the students polled was done in the area of non-fiction. In this non-fiction category biography and drama were the first choice of students. The fact that biography was found to be popular seems reasonable, for people seem to enjoy reading about themselves and the next best thing is getting the vicarious experience of reading about someone else with whom they can empathize.

Writers of history texts are also becoming more aware of the value of biography. More and more biography is being included as suggested readings in United States history textbooks, for example. Seeing advantages to be gained in the realm of interest value by using biography, the writer decided to couch the proposed text of this field project primarily in this type of content.

Style

Second only to content in importance is the aspect of style. Edgar Dale and Jeanne S. Chall, two of the foremost research specialists in the field of readability, after questioning numerous librarians, publishers, and teachers concluded:

5The most detailed study of this kind was conducted by Douglas Waples and Ralph W. Tyler in 1931. Their findings appear in the book What People Want to Read About (Chicago: University of Chicago Press, 1913). This book is still one of the most respected sources in this field.


7Marion Grady, "Recommendations for Supplementary Reading Made by Textbooks in United States History," School Review, LIII (April, 1945), pp. 227-236.
... if you give a reader a theme [content] which interests him ... you have made a strong attack on the problem of readability. If in addition, you discover what style of expression is best suited to the reader's needs and tastes, that is, the scope of vocabulary and the kind of sentences which he reads easily, and the type approach that pleases him, you have the final solution of the problem close at hand. 

Style, fortunately, has several elements inherent in it which can be isolated and put to an objective analysis rather easily. These elements in turn can be evaluated either separately, or in combination, to determine their apparent effect on reader comprehension. This fact has led to several studies involving correlations between comprehension and various elements of writing composition. From these studies numerous formulas have been devised to predict the success readers will have in comprehending a given piece of printed matter. These so-called "readability formulas," it should be noted, do not measure all the components of readability; rather they measure aspects of style--and only certain facets of that.

Studies Involving Style

The search to find an objective way to analyze written material goes back to the last century at least:

... more than a century ago Jeremy Bentham suggested that style could be taken apart the way you might take apart a clock. Some words, he said, are 'pointers' like the hands of a clock. Other words are purely structural. The measurable relationships between these two types of words, he suggested, might give an index of style. 

The first formal study of style, it appears, was one conducted in the 1880's. At the University of Nebraska L. A. Sherman, professor

8Dale and Chall, op. cit., p. 20.

of English literature, became interested in comparing Elizabethan literary style with that of his own day. Sherman appears to have been the first to isolate sentence length as a prime stylistic difference of the two literary eras. Among the works of the older writers Sherman found an average sentence length of 50.14 words in the case of the Elizabethan authors. Among the more recent writers of his time such as Emerson, Channing, DeQuincy, Macaulay, and Barton he found an average sentence length of 23.53 words. Shorter sentences, he concluded, aid readability.

In Russia during 1889, N. A. Rubakin made a word frequency study of 10,000 manuscripts (letters and accounts of personal experiences written by soldiers, artisans, and farmers). From his study Rubakin concluded that the two greatest hinderances to readability were (1) unfamiliar vocabulary and (2) excessive use of long sentences. Therefore, in an effort to aid readers he formulated a list of 1500 words to be used in creating understandable literature. His word list appears to be the first significant attempt to improve readability.

It was not until 1923, however, that the first significant readability formula was developed. This formula, based mainly on vocabulary content, was the creation of Bertha A. Lively and S. L. Pressey. It was only the first of many; within thirty years nearly fifty other for-

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11 Klare and Buck, *op. cit.*, p. 36.

mulas had made their appearance on the educational scene.\textsuperscript{13} As indicated before all of these formulas measured only the more concrete facets of style: (1) vocabulary load—measured by the structure of the word \textit{in itself}, rather than by its \textit{context in the sentence}; (2) sentence structure—mainly in terms of length, but to a lesser degree other elements such as sentence complexity are also considered; (3) idea density—which is detected indirectly, usually by count of prepositional phrases; and (4) human interest—the value of which is questionable, as will be shown later.\textsuperscript{14} No one has demonstrated yet a reliable, objective way to analyze such important facets of style as logical presentation or directness of approach and conceptual complexity.

Much criticism has been leveled against the obvious shortcomings of the formulas produced. It should be remembered, however, that readability formulas are at best a compromise between completeness and practicality.

Until the textbooks catch up with this development in readability study it is perhaps a dubious service to point out its shortcomings. Yet it must be obvious that the kind of readability presented by these much used formulas is a surface kind of readability. If you scramble the words within each sentence of a paragraph so that the whole thing is meaningless, taking care only to keep the same words and the same number of words within each sentence, the paragraph will still be just as readable as it ever was—according to the Flesch or the Dale-Chall formula. The limitation is obvious; these tests of readability take little account of meaning.\textsuperscript{15}

\textsuperscript{13}A chart containing the names and bases of the most respectable formulas can be found in Klare and Buck, \textit{op. cit.}, pp. 100-103.


These shortcomings are recognized and acknowledged by most of those involved in readability studies. But, "... an idea that's as much sport to flog as the infallibility of readability formulas never seems to die ... People enjoy reviving it just to beat it some more ... The predicting power of formulas [however] is high by research standards. Few predictions of so complex a thing as human behavior are higher."  

The author of this report hastens to add that it is not his intent in this field project to defend the principles underlying readability formulas. He has chosen to use them simply because they seem to be the best available device by which the readability of the proposed text can be analyzed with any degree of objectivity.

Readability Formulas Used In This Report

Three formulas were chosen for use in this field project: (1) the Dale-Chall formula, (2) Flesch's reading ease formula and (3) Flesch's human interest formula. Judging from the literature on readability these three formulas seem to be the most reputable in the field. Klare, for example, after studying several of the formulas concluded that the Dale-Chall formula was best among the group, followed by the Flesch formulas.

16Klare and Buck, op. cit., p. 95. (Underlining added.)
19Ibid.
The Dale-Chall Formulas:

The Dale-Chall formula for predicting readability (Predicted Readability \( PR \) = 3.6365 + 0.1579 \( ds \) + 0.0496 \( sl \)) involves two variables: (1) the Dale score \( ds \)--the relative number of words in a sample which do not appear on the Dale list of 3,000 words\(^{21}\) and (2) average sentence length \( sl \). The Dale score is multiplied by the factor .1579 and the average sentence length is multiplied by the factor .0496. The two results are added together with the constant 3.6365 and a formula raw score between 3 and 14 is obtained. Once obtained, this raw score can be converted to a grade-level by means of a conversion table devised by Dale and Chall. The corrected grade-level represents the lowest grade in school at which the material could predictively be read with understanding.

Charles R. Goltz, who teaches reading at the Indiana Boys School, has constructed a table based on the Dale-Chall formulas, which table enables a person to read the grade-level directly once the number of sentences in a one-hundred word sample and the Dale score are known.\(^{22}\) (Appendix I-A) Goltz's table was used for computing grade-levels of the material in this field project.

Flesch Reading Ease Formula:

The Flesch reading ease formula \( RE = 206.835 - .846 \text{wl} - 1.015 \text{sl} \) also involves two variables: (1) word length \( \text{wl} \) in syllables; and

\(^{21}\)The Dale list of 3,000 words is contained in the article by Dale and Chall, op. cit., pp. 45-54.

(2) sentence length in words \([sl]\). Its results produce a reading ease raw score \([RE]\) somewhere between 0 and 100. It too can be converted to grade-level by a conversion table designed by Flesch (Appendix I-B).

Flesch Human Interest Formula:

This formula, designed to measure human interest \((HI = 3.65 pw + 0.314 ps)\) again makes use of two variables: (1) the average percentage of "personal words" \([pw]\)--defined by Flesch as "all nouns with natural gender; all pronouns, except neuter pronouns; and the words "people," used with a plural verb, and "folks"; and (2) the average percentage of "personal sentences" \([ps]\)--defined as spoken sentences, marked with quotation marks or otherwise; questions, commands, requests, or other sentences directly addressed to the reader; exclamations; and grammatically incomplete sentences whose meaning has to be inferred from the context.

Caution is urged here to distinguish between what Flesch has termed "human interest," and that which is commonly referred to as "human interest," in journalism circles. Flesch's meaning might have been clearer if he had used the term "personal interest," since he has reference to that type material which more personally involves the reader.

According to Flesch's own admission this formula adds little to the measurement of readability in the sense of predicting comprehension, which technically it is designed to do. (When correlated with comprehension the formula had a correlation coefficient of .43.) Flesch maintains, however, that "the real value of this formula . . . lies
in the fact that human interest will also increase the reader’s attention and his motivation for continued reading.”

The results of this formula of human interest [HI], is also expressed in a raw score between 0 and 100, which score indicates position on a scale ranging from "dull" through "dramatic." (Appendix I-C). No attempt is made to equate this raw score with grade-level.

Summary

Content is the most important aspect of readability as far as interest and comprehension are concerned. However, style of writing lends itself better to objective analysis than any other factor of readability. So-called "readability formulas" are designed to measure only certain aspects of this one factor of readability---style.

Care must be taken in appraising the results gained from these formulas. The grade-level indications are not ironclad, but are simply initial approximations of difficulty. To be totally meaningful they need to be validated by further studies in the classroom.

For the purposes of this field project three of the more prominent readability formulas were selected. These three formulas are: (1) the Dale-Chall formula for predicting readability (based on the percentage of words in a sample which are not found on the Dale list of 3,000 words and average sentence length in terms of words); (2) the Flesch formula for determining reading ease (based on average sentence length in terms of words and average word length in terms of syllables);

23Flesch, op. cit., p. 226.
and (3) the Flesch human interest formula (based on average percentage of "personal words" and "personal sentences"). The specific use of each in this field project will be further explained in Chapter IV.
CHAPTER III

TEXTBOOK READABILITY - FORMAT AND ORGANIZATION

The final aspects of readability to receive attention in this field project are format and organization--two factors which deal more with the physical features of a text and how a book is put together than they do with what the text says. Though it is generally conceded that these two features are less important than content or style their value should not be under-rated. Both are important considerations in most check lists used by purchasers for evaluating school texts.

The following recommendations for format and organization are based on (1) research findings from professional journals and (2) a survey conducted among seminary students in the Utah Valley District of the seminary program (primarily Utah County, Utah) in 1965. Questionnaires (Appendix II-A) were sent to all seminaries where the course, Church History and Doctrine, was being taught in that district.

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1 Klare and Buck, op. cit., p. 90.


3 This questionnaire was developed following a pilot run using a similar form with 36 seminary students at Brigham Young High School, Provo, Utah. At the time this questionnaire was developed the author was not familiar with readability formulas, and intended to use the vocabulary of Berrett's The Restored Church as a basis for determining readability criteria--hence questions 11 and 12 were included. After uncovering literature on readability the author did not bother to tabulate student response on these two questions.
From the questionnaires returned, a random sample was chosen taking fifty per cent of the returns from each school. The total sample represented the opinions of 542 seminary students.

**Findings on Format**

"Format" as used in this report refers to (1) typography—kind and type of print; (2) line length; (3) margins; (4) illustrations—pictures, charts, maps, etc.; (5) aids—glossaries, tables of content, indexes, footnotes, reference bibliography, etc.; (6) paper; and (7) size of book and type of binding. Each will be considered in turn.

**Typography**

In speaking of typography Klare and Buck have noted:

Relatively little research has been done, and what research there is indicates that typography generally has no great effect on reader comprehension. Some few things about it seem to affect understanding, but most affect the 'acceptability' of the writing, i.e., the reader's pleasure in looking at it (not necessarily even reading it). Acceptability, while secondary to understanding in most instances, is nevertheless important. . . .

Miles A. Tinker, who appears to have done the bulk of the research which has been done in the field of format relative to appraising the effect of style and size of type on reading speed, indicates the following: (1) care should be taken to avoid type face which is not in common use or the excessive use of capital print and/or italics in the body of the written material in a text; (2) for higher grades and adults 10-, 11-, or 12-point type is suitable; 11-point seems slightly preferable to 10- or 12-point type. (A point is a unit of measurement corresponding

4Klare and Buck, op. cit., p. 131.
to 1/72 of an inch.) Tinker also recommends the use of 2-point leading. (Leading refers to the distance between lines.) 5 Eighty-seven per cent (472) of the student questionnaires indicated a reading preference for 12-point over smaller type.

**Line Length**

According to most research conducted up to this time it appears that line length can be varied widely without disturbing readers. 6 Tinker recommends a line length of 19-24 picas (roughly 3 3/16 inches to 4 1/16 inches). 7 Earlier studies also argued in favor of a short line--90-93 millimeters (approximately 4 5/8 inches). 8

The results of the student poll indicated 82.7 per cent (448) of the students preferred a page with two columns of print, similar to that used in current editions of Berrett's *The Restored Church*, rather than one column of print as used in many modern texts. Berrett's text makes use of a 75 millimeter (2 15/16 inches) line length in each column.

**Margins**

It has been suggested that

... we must provide enough 'breathing space' for our words [in a book]. Plenty of white space between words

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6Klare and Buck, *op. cit.* p. 131.


and lines make a selection look easy. The reader will thus be less likely to be scared off, and more likely to feel that he can master the material . . . . The writer does well to remember that crowding of material, poor typography, and other mechanical faults can render ineffective the best writing in the world. 9

Margins, it would appear, are mainly associated with the aesthetic qualities of a page.

Though little over half of most pages is occupied by type, even a filled page (no margins) does not decrease reading rate. We should point out, however, that readers seem to prefer emptier pages, probably because they are accustomed to wider margins. Related to this is a reader preference for pages that are broken up (by paragraphs, illustrations, etc.); solid text covering an entire page seems to imply forbidding text. 10

Tinker, after studying the effect of curved and slanted text upon rate of reading, recommends for large books the use of wider gutter margins (those nearer the binding) than is traditionally used. 11 No student opinion was polled on margins.

Illustrations

The use of illustrations in educational media seem to be on the increase, Olson has noted that illustrations currently occupy about forty per cent of the space in most texts. 12 Yet, little seems to be known concerning the use of illustrations in the learning process. One observer, for example, when speaking of pictures, raises this important point:

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10 Klare and Buck, op. cit., p. 131.


12 Olson, op. cit., p. 340.
The basic question is still unsatisfactorily answered. This is, how to combine pictures with text? It isn't as simple as mere contiguity in space. Or to state it another way, how do pictures combine with text in the learning process?¹³

The question raised is not a simple one for its answer depends on individual teacher direction, as well as on individual student use. There seems to be at least three possible uses for illustrations in a text: (1) they may indicate undiscussed aspects of the text's contents, (2) they may be intended to reinforce aspects of the text's contents, or (3) they may gain the attention of a slow reader by adding attractiveness to the textbook.¹⁴ It seems probable that all three purposes come into play with varying degrees of importance to different students. It also seems likely that the use any one student makes of illustrations may vary from day to day.

One study which probed the value of pictorial illustrations in helping students remember verbal material found that versions without pictures were remembered as well as those which were illustrated.¹⁵ This might seem to indicate that pictures ought to be chosen largely for interest sake rather than for strictly instructional purposes.

The questionnaire results indicated that students favor large numbers of illustrations in a text. (Of all the responses in the poll only one student remarked that he felt Berrett's text contained too many

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¹³ Schramm, op. cit., p. 151.


illustrations. On the other hand a large number of students requested more.) Colored photos—both in the sense of full color and in the sense of duotones, were far more popular than black and white. (A later student survey, taken in the spring of 1966—again in the Utah Valley District—indicated that 85.1 per cent of the students polled preferred the blue and copper duotones used in Berrett’s text to black and white photos in their natural state.)

Graphs, another form of illustration, seem to have a questionable value for use with high school students. One study, for example, found evidence "which tended to show that graphs confuse rather than aid comprehension and recall."16

Maps, on the other hand, were considered to be very helpful by a majority of students who responded to the questionnaire. Several students recommended more use of color in maps, and inclusion of state and national boundaries on maps where such an inclusion was practical. No strong preference was indicated in favor of placing maps in a textbook over placing them in a student manual. (Fifty-five per cent [317] indicated preference for maps in the text.) This would seem to indicate that maps could be used effectively in either/both text and student manual. Maps used as student worksheets, for example, could be used in the student manual, and finished maps could be used in the book.

Aids

Since this project involves only a portion of a text no attempt was made to determine student opinion or professional findings on such

aspects as table of content or index. No definitive research findings appear to be available concerning such aids as footnotes, glossaries, or reference bibliography.

Therefore, the author, taking his cue from the suggestions previously discussed concerning uncluttered pages, arbitrarily recommends that footnotes and reference bibliography be included in a section at the back of the text. This is in keeping with a trend on the part of many histories currently published. This way these materials are available to students who are more intellectually stimulated, but out of the way of those less inquisitive students who have no interest in such aspects of a text. (In the student poll only 3.1 per cent [17] of the students indicated that they made frequent use of the suggested additional readings in Berrett's text.)

Glossaries or lists of important peoples, places, and things (in keeping with the idea of an uncluttered text) are included in the student manual, which it should be remembered, is an integral part of the total instructional package. 

**Paper**

Little research appears to have been done on this element of format. That which has been done, however, indicates that the type paper used is not significant in influencing the speed aspect of readability. According to this same research, white, glossy paper should

17 supra, pp. 7-9.
be avoided. 18

Size of Book and Binding

Since this project involves only a portion of a text no findings were sought concerning book size. However, some literature was examined, and some feelers were put into the student survey concerning binding—especially that involving paperbacks. This was done because the author has felt that a series of small paperbacks might possibly be better than one larger, single volume. It has been his observation that students find it psychologically stimulating to start in a new text (if the text does not appear too formidable). They also express overt satisfaction at having completed a text. Using these observations as a basis for his premise the author postulated that it might be better to produce three or four smaller paperbound texts, with illustrations, etc., in the place of one larger text. This way students would receive several times during a year the psychological lift which accompanies the ending of one text and the beginning of a new one. It would be hoped that this would help to create anew student interest in their textbook—which interest has a tendency to wane with increased familiarity with a book.

Under this proposal the church history text would contain three paperback volumes. The first volume would deal with the life and administration of Joseph Smith. Volume II would contain primarily the account of the Mormon colonization of the western United States—including biographies of the lives and administrations of Brigham Young,

John Taylor, and Wilford Woodruff. The textual material produced in this field project would form the basis of the third volume dealing with the history of the Church from 1898 to the current day. Then, when the text needed to be updated, only Volume III would need revision.

Though student opinion was against the use of paperbacks—74 per cent (402) preferring the material in a single text—the writer is not willing to abandon his idea. The main student argument against paperbacks was that their bindings do not hold up under strain. This argument can be countered, it would seem, by the development of a spring-operated rigid binder (similar to some looseleaf type binders now in existence) which could be clamped over each paperback to protect it during the portion of the school year when it was used. (This would necessitate, of course, an even wider gutter margin in the text.) Such a binder could be made even more sturdy than that on a large hardback text, which often breaks under the normal strain of student usage.

It is not inconceivable that student opinion will change with the current trend toward paperback texts. One publisher has predicted that fifty per cent of all texts will be paperbacks before 1970. It may be that the proposed plan will gain student favor only when they can see the actual product. However, since the idea needs further development and experimentation, it would seem best to shelve it at present.

Findings on Organization

Two main facets of organization were examined: (1) methods

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of emphasizing materials and (2) degree of organization—how frequently
to use headings, etc. in the body of a text. In this part of the research
on readability the author relied entirely on the literature in profes­
sional journals, rather than using student polls. This was done
primarily because organization is often related less to aesthetics, and
more to comprehension, than is format. This fact would indicate the
need of more sophisticated studies rather than popularity surveys.

Methods of Emphasizing Material

Two major ways have been used to emphasize material: (1)
use of questions, previews and summaries, and (2) patterning (under­
lining, heavy types, etc.).

Use of Questions, Previews, and Summaries:

John N. Washburne's study on the placement of questions in
high school texts still remains the most revealing study to date. In
1929 he investigated the use of questions as a means of increasing
student comprehension. After examining (1) their effect when used at
the beginning of material (in preview), (2) interspersed through the
body of the text, and (3) at the end, he concluded:

(1) The best placement for questions is at the beginning of
textual material. When this placement was used, there was a significant
gain in student recall and understanding of those parts of the
material specifically covered by questions. There appeared to be no
respective loss in the recall of those parts not covered by questions.

(2) Interspersing of questions at the beginning or end of specific
paragraphs resulted in a loss of recall of facts not covered by the
questions. However, understanding of material highlighted by questions
(as opposed to recall of facts) was aided by the interspersed arrangement with no corresponding loss of understanding of other materials.\textsuperscript{20}

In recent years Washburne's conclusions have been challenged--primarily because of his claim that the preview questions calling for generalizations resulted in an improvement in generalizing which spread to facts not covered by such questions. It has been argued that the questions he used to test comprehension were too similar to ones used in the preview to justify his making the above claim.\textsuperscript{21}

This challenge seems rather irrelevant, however, if the most important concepts to be taught and learned are those pointed to by the preview questions. In fact it seems that Mager's work\textsuperscript{22} on the role of objectives involving terminal behavior in programmed instruction operates on much the same principal--that the learning task of the student should be carefully described for him before he begins his studies on any given lesson. The major difference between the two appears to be that Mager operates on a broader scope (in that he describes skills to be developed as well as knowledge to be obtained). It is the contention of the writer that the terminal objectives listed in the Church History and Doctrine student manual could easily be substituted for Washburne's preview questions. Such will be the assumption followed in this project.


\textsuperscript{22}Mager, \textit{op. cit.}
In passing it should be noted that many students indicated in the student poll previously mentioned that they would like to have more previews and summaries. This has been accomplished through a summary sheet in the student manual and in the section called "Highlights . . . ," found at the beginning of each biography in the text, as well as in the preview section at the beginning, and the summary section at the end of each biography in the text.

Patterning--Underlining, Heavy Type, Etc.:

Only a small amount of pilot research appears to have been done in this area. The first study done which examined the worth of typographic variations--stress through bolder type, etc.--found comprehension of the stressed material significantly better than that of the same material unstressed. Later studies, however, which experimented with stress by underlining found better retention for more able students, but more confusion resulting among the less able students.

Since this latter study has cast doubt on the value of patterning, no attempt was made in the proposed textual material of this project to stress material by patterning of any type.

Degree of Organization

Definite increase in reader acceptability (pleasantness) seems to accompany more highly organized material as compared to that which is less highly organized. The same study which provided the information on

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the affect of organization on acceptability also provided a qualified affirmation relative to a direct correlation between increase of degree in organization and increase in immediate retention (comprehension). 25

These findings are supported by the fact that one of the major criticisms leveled by students against some of the sections in the student supplement was that these sections were too long. The unwieldy length of some of the sections in the supplement was caused by a production problem and has been changed in the draft appearing in this report.

Recommendations Involving Format and Organization

(1) Type used for the finished publication should be 11- or 12-point, with at least a 2-point leading.

(2) It is recommended that the text follow the page dimensions of Berrett's *The Restored Church*—seven inches by ten inches. Double columns should be employed, using a 2 15/16 inches line. Top and bottom margins would be 3/4 inch, outside margins would be 1/4 inch, and gutter margins would be 1/2 inch.

(3) Pictures and other illustrations should occupy approximately forty per cent of the text space. The pictures used should be primarily full color or duotone, and should be placed as near to the associated material in the text as possible.

(4) Maps, when used, should show boundaries of states or nations where practical. Color is also recommended in the production of maps where this is economically feasible.

25 Klare, Shuford, and Nichols, *op. cit.*, p. 44.
(5) Supplementary readings and footnotes should be included in a special section at the back of the text in order that the pages of the text may appear less cluttered.

(6) Aids such as guide questions, glossaries, etc. should be reserved for the student manual.

(7) A higher level of organization, in the sense of section breakdown, should be used than that which appeared in the original student supplement version of the proposed text.
CHAPTER IV

VALIDATING THE PROPOSED TEXT

Klare and Buck suggest an approach to writing which includes the following basic steps: (1) production of a first draft completely, without regard to formulas; (2) use of a readability formula to evaluate the first draft; (3) reworking the initial draft until it checks out at the desired age level; and (4) getting reader reaction if possible.¹

This approach has been followed in the production of the textual material proposed in this field project. In addition to the above listed steps a fifth has been added by the writer--a recheck by formula after reader evaluation. This step was added for reasons which will be explained later.

Production of the First Draft

As mentioned earlier the basic textual material proposed in this field project was published and distributed to seminary students during the early spring of 1966 as part of a student supplement entitled, "Church History as Viewed Through the Lives of the Presidents of the Church." The portion of the supplement dealing with Lorenzo Snow, Joseph F. Smith, Heber J. Grant, and George Albert Smith was used as the

¹Klare and Buck, op. cit., pp. 106-109.
original testing sample for this project.

**Evaluation of Student Supplement by Formula**

The Dale-Chall readability formula was used as the tool for evaluation in the initial rating since it seems to be most respected formula in terms of accuracy. Samples of one-hundred words were taken every second page of the text as it appeared in the student supplement. The number of sentences was counted in each sample, as was the Dale score. Using these two figures the grade-level of the material—according to the Dale-Chall method—was read directly from the Boltz table for quick computation of readability scores. The results of this initial rating are shown on Tables 1-4. As seen the grade levels indicated for the four chapters tested were as follows:

- **Lorenzo Snow** . . . . . . . . . . grade level 8.7
- **Joseph F. Smith** . . . . . . . . . . grade level 9.4
- **Heber J. Grant** . . . . . . . . . . grade level 9.6
- **George Albert Smith** . . . . . . . . grade level 8.4

In this evaluation the grade levels indicated fell right into the general range recommended. Ideally the level might have been slightly lower but this was not considered serious at this point in this study. The Dale score was constantly being raised by words which are very familiar to Mormon youth, even though these words do not appear on the Dale list. These were mainly theological terms such as president, Savior, apostle, missionary, prophet, etc.

**Reader Reaction**

Though a student rating is always very subjective in nature,
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<th>Page No. 39 From &quot;Eleven... To ...appearance&quot;</th>
<th>Page No. 41 From &quot;There was... To ... brother of&quot;</th>
<th>Page No. 43 From &quot;Besides... To ...hundred&quot;</th>
<th>Page No. 45 From &quot;When word... To ...sank out&quot;</th>
<th>Page No. 47 From &quot;Near... To ...way to&quot;</th>
<th>Page No. 49 From &quot;Many... To ...generation of&quot;</th>
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<tr>
<td>Dale Score</td>
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<td>16</td>
<td>12</td>
<td>14</td>
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<td>13</td>
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<tr>
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<td>3.5</td>
<td>5</td>
<td>3.5</td>
<td>5</td>
</tr>
<tr>
<td>Grade-Level From Goltz Table</td>
<td>9.3</td>
<td>8.8</td>
<td>8.9</td>
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Average grade-level of Chapter IV - 8.7
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<th>Page No. 53 From &quot;One day... To ...men rode&quot;</th>
<th>Page No. 55 From &quot;Between... To ...this trip&quot;</th>
<th>Page No. 57 From &quot;Right... To ...tourist&quot;</th>
<th>Page No. 59 From &quot;His thoughts... To ...his mind&quot;</th>
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<tr>
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<td>4</td>
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</tr>
<tr>
<td>Grade-Level From Goltz Table</td>
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Average grade-level of Chapter V - 9.4
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<td>&quot;Japan... months&quot;</td>
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<tr>
<td>67</td>
<td>&quot;The end... Zion&quot;</td>
<td>6</td>
</tr>
<tr>
<td>69</td>
<td>&quot;During... formal&quot;</td>
<td>5</td>
</tr>
<tr>
<td>71</td>
<td>&quot;It is... preserve the&quot;</td>
<td>39</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>9.0</td>
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<td></td>
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<tr>
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<tr>
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</table>

**TABLE 3**

STUDENT SUPPLEMENT BASED ON DALE-CHALL FORMULA

THEOBER J. GRANT

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<th>Page No.</th>
<th>Text Reference</th>
<th>Value</th>
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</thead>
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<tr>
<td>23</td>
<td>&quot;It is... preserve the&quot;</td>
<td>39</td>
</tr>
<tr>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
One day...
From "Between...
To ...better"
Page No. 81
13

Page No. 83
From "The initial...
To ...fast for the"
14

Page No. 85
From "George...
To ...war"
16
It is probably the most vital of all evaluations. As one writer has noted: to textual material. As one writer

In the absence of definitive research, the subject often farthest judged of those who are most

It is indeed unfortunate that is to be published. Teacher—the person who the gifted professional teacher knows about the pupil and planning and preparation little to do with the planning of curriculum materials.  

430 students during the spring of 1966, material according to their impressions of the content. These students were asked to read and evaluate, section by section, each of the four chapters involved in this field project. If the section under con- sideration was satisfactory to them
Students were asked to the campus was unclear but any additional subject on the evaluation sheet the chapter. (Many questions have been included in the feelings regarding the material concerning their family, on the bank account query words input.) And last to list any celaabdayypowordsipmatheg were asked.

They did not understand in the text from released time semTherstedentshpooled were from lyn system, and tárioMaeraytynorming of the seminaria District (eminaries LostHagSouthern Californiand Districand Porgtandl digegona), and the Port of this polandareunsacundoongTables. The results of which students foundAdlfstcoftvocabulary words were included in Table 9.
<table>
<thead>
<tr>
<th>%</th>
<th>R</th>
<th>E</th>
<th>%</th>
<th>R</th>
<th>E</th>
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</thead>
<tbody>
<tr>
<td>7.6</td>
<td>18</td>
<td>8</td>
<td>8.7</td>
<td>69</td>
<td>34</td>
</tr>
<tr>
<td>38.3</td>
<td>13</td>
<td>41</td>
<td>44.6</td>
<td>68</td>
<td>172</td>
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<td>49</td>
<td>53.2</td>
<td>69</td>
<td>186</td>
</tr>
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<td>13.5</td>
<td>12</td>
<td>16</td>
<td>17.4</td>
<td>74</td>
<td>62</td>
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<td>12</td>
<td>22</td>
<td>15.1</td>
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<td>17.4</td>
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<td>19.4</td>
<td>59</td>
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<tr>
<td>14.3</td>
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<td>23</td>
<td>25.0</td>
<td>59</td>
<td>72</td>
</tr>
<tr>
<td></td>
<td>Non-Released Time Response - 108</td>
<td>Total Response - 464</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>---------------------------------</td>
<td>----------------------</td>
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</tr>
<tr>
<td>%</td>
<td>R</td>
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<td>E</td>
<td>R</td>
<td>%</td>
</tr>
<tr>
<td>15.7</td>
<td>10</td>
<td>9.8</td>
<td>21</td>
<td>19.4</td>
<td></td>
</tr>
<tr>
<td>7.0</td>
<td>5</td>
<td>4.6</td>
<td>82</td>
<td>75.9</td>
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</tr>
<tr>
<td>63.4</td>
<td>3</td>
<td>2.8</td>
<td>78</td>
<td>72.1</td>
<td></td>
</tr>
<tr>
<td>44.6</td>
<td>7</td>
<td>6.5</td>
<td>61</td>
<td>56.4</td>
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<td>12.4</td>
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</table>

Table, CHAPTER V - JOSEPH F. SMITH
<table>
<thead>
<tr>
<th>Non-Released Time</th>
<th>Total</th>
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</thead>
<tbody>
<tr>
<td>Response - 140</td>
<td>Response - 480</td>
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<tr>
<td>R %</td>
<td>E %</td>
</tr>
<tr>
<td>-------</td>
<td>-------</td>
</tr>
<tr>
<td>11.8</td>
<td>4.3</td>
</tr>
<tr>
<td>53.5</td>
<td>4.3</td>
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<td>16.5</td>
<td>15.7</td>
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<td>11.4</td>
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<td>15.3</td>
<td>6.4</td>
</tr>
<tr>
<td>%</td>
<td>R</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>14.8</td>
<td>24</td>
</tr>
<tr>
<td>22.7</td>
<td>65</td>
</tr>
<tr>
<td>35.8</td>
<td>17</td>
</tr>
<tr>
<td>50.0</td>
<td>8</td>
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</table>

TABLE 8

CHAPTER VII - GEORGE ALBERT SMITH
<table>
<thead>
<tr>
<th>Chapter VI</th>
<th>Chapter VII</th>
</tr>
</thead>
<tbody>
<tr>
<td>anguish</td>
<td>vengeance</td>
</tr>
<tr>
<td>armistice</td>
<td>annals</td>
</tr>
<tr>
<td>aspire</td>
<td>centennial</td>
</tr>
<tr>
<td>cardinal</td>
<td>centennial</td>
</tr>
<tr>
<td>centennial</td>
<td>centennial</td>
</tr>
<tr>
<td>coupled</td>
<td>congenial</td>
</tr>
<tr>
<td>devolved</td>
<td>credence</td>
</tr>
<tr>
<td>emissary</td>
<td>disbursing</td>
</tr>
<tr>
<td>forcibly</td>
<td>dissipated</td>
</tr>
<tr>
<td>guile</td>
<td>exemplary</td>
</tr>
<tr>
<td>harbinger</td>
<td>retrospect</td>
</tr>
<tr>
<td>mobocrats</td>
<td>sentinels</td>
</tr>
<tr>
<td>oftimes</td>
<td></td>
</tr>
<tr>
<td>paramount</td>
<td></td>
</tr>
<tr>
<td>permeate</td>
<td></td>
</tr>
<tr>
<td>promulgate</td>
<td></td>
</tr>
<tr>
<td>proselyting</td>
<td></td>
</tr>
<tr>
<td>purge</td>
<td></td>
</tr>
<tr>
<td>recreant</td>
<td></td>
</tr>
</tbody>
</table>
vision. This was the reason why student reasons given for revising certain material are not tabulated by category on Table 10, because student reasons for revising certain material were not asked to tabulate by category in their case because of the time handicap under which they were already laboring.

Hence, the number of responses shown on Table 10 are those of relevance to the student reason for revising certain material. Secondly, an analysis was made of the student reason for revising the section. Thirdly, the section was revamped to make the material more acceptable to students. Lastly, since it was impossible because of the end of the school year to have a second student check, readability formulas were used to predict
<table>
<thead>
<tr>
<th></th>
<th>0</th>
<th>3</th>
<th>1</th>
<th>7</th>
<th>11</th>
<th>11</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>22</td>
<td>30</td>
<td>29</td>
<td>13</td>
<td>29</td>
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<td>14</td>
<td>10</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>7</td>
<td>4</td>
<td>11</td>
</tr>
</tbody>
</table>

TABLE 10

STUDENTS POLLED, SHOWING NUMBER OF RESPONSES GIVEN "REASONS FOR REVISION"

<table>
<thead>
<tr>
<th>Reasons for Revision</th>
<th>No. of Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sentences or Vocabulary Too Difficult</td>
<td>22</td>
</tr>
<tr>
<td>Content Uninteresting</td>
<td>30</td>
</tr>
<tr>
<td>Not Enough Detail</td>
<td>29</td>
</tr>
<tr>
<td>Meaning Unclear</td>
<td>13</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>30</th>
<th>16</th>
<th>14</th>
<th>7</th>
<th>4</th>
<th>11</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>7</td>
<td>4</td>
<td>11</td>
</tr>
<tr>
<td>Grade Level</td>
<td>Per Cent of Personal Words</td>
<td>Per Cent of Personal Sentences</td>
<td>Flesch Human Interest Score</td>
<td>Style Description</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------</td>
<td>---------------------------</td>
<td>-------------------------------</td>
<td>-----------------------------</td>
<td>------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.0</td>
<td>10.1</td>
<td>12.5%</td>
<td>41</td>
<td>Highly Interesting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.0</td>
<td>8.1</td>
<td>0</td>
<td>29</td>
<td>Interesting</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Table 11**

**Material, Using Flesch's Readability Formulas**

<table>
<thead>
<tr>
<th>Grade Level</th>
<th>Per Cent of Personal Words</th>
<th>Per Cent of Personal Sentences</th>
<th>Flesch Human Interest Score</th>
<th>Style Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>7.3</td>
<td>8.9</td>
<td>44.5%</td>
<td>51</td>
<td>Highly Interesting</td>
</tr>
<tr>
<td>7.9</td>
<td>13.5</td>
<td>40.2%</td>
<td>62</td>
<td>Dramatic</td>
</tr>
<tr>
<td>7.0</td>
<td>9.7</td>
<td>42.8%</td>
<td>49</td>
<td>Highly Interesting</td>
</tr>
<tr>
<td>8.4</td>
<td>11.9</td>
<td>0</td>
<td>44</td>
<td>Highly Interesting</td>
</tr>
<tr>
<td>8.0</td>
<td>78.0</td>
<td>20.6%</td>
<td>98</td>
<td>Dramatic</td>
</tr>
<tr>
<td>7.0</td>
<td>6.8</td>
<td>34.4%</td>
<td>36</td>
<td>Interesting</td>
</tr>
<tr>
<td>9.8</td>
<td>6.8</td>
<td>16.7%</td>
<td>30</td>
<td>Interesting</td>
</tr>
</tbody>
</table>
Lorenzo Snow

Financial Bondage:

changed for two reasons. First was completely

at the original material, in which of the author th

the Church described the financial problems of

t picture of the problem of the Church, financial problems of

ht easily have been done. The original material mig
time. The Church was involved during the

original section, making a thorough study of the

high in favor of revision (15.9%).

and retitled. It now appears the rewritten a

ok Forward. "section1"AbGlance Backward and a Lo

leading ease Farneld0, the wording to the Flesch r
experience with prayer has been percent of his experience with material, which has been defined. The original formula registered as measuring by the understanding formula to the point that it has been understood complexity to the latter part of that segment have become.4. The new section, "A Change in Desire Overseas to Britain:

Sections in Lorenzo SnoThiwa's "more than the two seconds" and for revision. No examining their polluted marked. It was noted that at the end of the programme (Table 10) it is

The information of these students, they foresaw more known about Lorenzo expanded and in the question that is known

the thing concerning which the students have been
More Ideal Communities:

and Huts to Model Homes. This is retitled as, "Much
tradesman poll. Student's survey revision in the stu-
dents". (Table 10): revise too many heavy in about three areas.
not enough detail. Content author: interesting, (4) not
much detail would great forth this all damn, that too.
Since the Brigham Young for a an exposition.

of Lorenzo Snow, the important codes into the life or
of done in the expanded material. This has been
the material can be formed to indicate that the

Fleuchere for us to indicate that the
description of a high-grade level with a style de-

Problems in Hawaii:

ended slightly from the original
Responsible Positions:

Every few revisions in this section appears with very few changes under this section appears with very few changes under this section. Its title has been retained version of the text. Its title has been retained version of the text.

On the Road to Recovery:

headings in the revised appear to the two new head.

On Tithing has Part mission added in "Revelation" - which appeared in "Church financial problems" - now appear in this section. The supplement

drew words in this length in more readable style than one hundred

out of this section appears underscored. The final part

"title "Re-emphasis on Missionary Work"

Man of Capability:

Every few changes under this section appears with very few changes under this section.
the same as they originally were practically the same as they originally were. The first part of the former now appears as the second part of the latter. The section has not been changed very much these two sections which receive the most consideration have been revised by the student. The recent or more current: (1) treatment of the material could be made more complete. The author decided to delete the sections of "Uneusual Call" and make the first service of the God and then Men an unusual call; and of Service to Men: An Unusual Call; and Of Service to God and Men: An Unusual Call; and Of Service to God and Men: An Unusual Call;
been done in the previous sections. This has the four new M"ansonson.

"A Change at Theh, "If The storm Descends Ag once again, "A Change at Teh, "If The storm Descends Ag

gain, "A Change at Teh, "If The storm Descends Ag

last of these stories, divisions World Church. The

section, "A Prophet Ahead of His Time" originally the sec

ion, "A Prophet Ahead of His Time" originally the sec

ally appeared between the divisions of His time; the new division of a Prophet Ahead

added, entitled "Prophet of Mexico" has been ad

ded, entitled "Prophet of Mexico" has been ad

just, as listed in the Tertiary ages against Reed Sm

the revision of which have been paraphrased in

ula with a result by chef Flesch reading ease form

it now has a revision at the level. As revised

grade level of 7.2.
Since it was found
the church.

Heber J. Grant

That Which You Persist in Demanding Leadership; and The
or much as they did in These Original Elevations appear
has been divided except that the latter
met," and a "conceived by a Mother and a Prophet.
You Persist in Demanding title, "That Which You
Apostle; and Demanding in the Church: Youngest A
same as they were in These three are much the same
the second has been changed except the title of the
accurate. "Youthful Apostle" to make it more
This section was virtually untouched in the revision. A section was divided into seven and some sentences were deleted to avoid redundancies appearing in the revised text. "Prophet as They appeared in the Revised Testament," "Expansions of the Mountains" for the Loges," "Responsibility for Depression," "Ancestral Hearses," and "President Grant's Last Days."

Man of Determination:

George Albert Smith

Wars and Rumors of Wars:

This section was shortened somewhat by the deletions.
Years of Youth:

A short introduction was added to this section in order that the transition between the first one and this one would be less abrupt. According to the Flesch formula this material could be understood at a grade-level of 9.0. It fell within the style range of "highly interesting." Other than for the introduction this section was not radically changed.

Marriage and a Mission; and Fulfillment of a Blessing:

These two sections are much the same as the originals, except that the George Albert Smith patriarchal blessing, which was originally in the second section, "Born of Goodly Parents," has been moved to the section, "Fulfillment of a Blessing."

Life as a Young Apostle; and A Life in the Balance:

These two sections were virtually untouched from the originals.

Gaining Respect Throughout the World:

This section was divided into two because of its length. In the revised textual material it is found as "Post-War President," and "Gaining Respect Throughout the World."

Prophet of God, Man of Compassion:

This section was also divided into smaller sections for greater acceptability. These are "Church Welfare World-Wide," World-Wide Missionary Work," and "Communist Expansion." The section "World-Wide Missionary Work," was expanded to explain more fully the problem of the conventionalists in Mexico. This addition of more than one-hundred words measured a 9.0 grade level, and a 29 interest score ("interestig" level).
The Shortest Journey:

This section remained almost the same as in the original.
PART II

THE PROPOSED TEXT
INTRODUCTION

This part of the report contains the revised textual material produced during this field project, with a section containing footnotes and a suggested list of possible types of illustrations.

The textual material reflects a rather obvious Mormon bias in its interpretive nature. This is intentional, and is in keeping with the original assignment given to the author; it has been built in—considering its proposed audience—to help foster a favorable attitude on the part of the students toward the Church, as well as to present a picture of the times. As much as possible, however, the author has attempted to avoid distorting facts, and has tried to let the subject of the biography speak for himself.

As the footnotes illustrate, a good share of this material has been taken from secondary sources. This also is intentionally done, in hopes that students will be drawn to a further study involving those materials which are nearer at hand for them. Where possible the author has checked the primary sources to make certain that the secondary sources present an accurate picture. The style of footnoting has been changed to match that used currently by the editorial staff of the seminaries and institutes.

The suggestions given for illustrations do not refer to specific pictures or maps now known to be in existence. Such a task is beyond the scope of this field project wherein the emphasis has been placed primarily on textual material and the best way to present it. The
suggested illustrations are given simply as a possible guide for the future when/if this textual material is published, in order that the publishers might know the thoughts of the author in this respect.
Highlights in the Life of Lorenzo Snow
(1814-1901)

Age

... Born at Mantua, Portage County, Ohio (April 3, 1814).

17 Lorenzo Snow's mother and his sister, Leonora, join the Church; Lorenzo hears Joseph Smith speak at Hiram, Ohio (1831).

21 Enters Oberlin College; sister, Eliza R., joins the Church (1825).

22 Attends School of the Prophets in Kirtland; is baptized (1836).

23 Mission in Ohio (1837).

24-25 Moves to Far West; mission to southern Missouri, Illinois, Kentucky, and Ohio (1838-1839).

26-29 Mission to Great Britain; presents Book of Mormon to Queen Victoria (1840-1843).

30 Learns of martyrdom of Joseph Smith while on an electioneering mission for the Prophet in Ohio (1844).

31 Marries Charlotte Squires and Mary Adaline Goddard (1845).

32-34 Crosses the plains; presides over Mt. Pisgah (1846-1848).

35 Ordained an apostle; helps organize beginning of Perpetual Emigration Fund (1849).

35-38 Mission to Europe (1849-1852).

38 Organizes Polysophical Society (1852).

39 Called to preside over colonization of Brigham City (1853).

40 Participates in organization of The Philosophical Society—later called Universal Scientific Society (1854).

50 Short term mission to Hawaii at the time of the Walter M. Gibson problem (1864).
Age

58-68 President of Utah Territorial Legislative Council (1872-1882).

58-59 Tour of Europe and Asia Minor; participates in consecration of Palestine for return of the Jews (1872-1873).

59-63 Serves as one of seven counselors to President Brigham Young (1873-1877).

59 Instigates United Order in Brigham City (1873).

65 Offers dedicatory prayers at Manti Temple (1879).

71 Short term mission to Indian Israel in northwestern United States (1885).

72-73 Serves eleven month prison term on plural marriage charge (1886-1887).

73 Death of President John Taylor (1887).

75 Becomes president of the Quorum of the Twelve (1889).

79 Becomes president of Salt Lake Temple (1893).

84 Sustained President of the Church (1898).

85 Initiates tithing drive, beginning in southern Utah (1899).

87 Dies at Salt Lake City (1901).
New Year's day, 1901—the end of the nineteenth century and the beginning of the twentieth. Lorenzo Snow, then in his eighty-seventh year, left the bitter cold of the outside world and entered the famous Mormon Tabernacle in Salt Lake City where more than 4,000 people had gathered. He had come to speak to the world about the century which had just passed—and the one which lay ahead. Few men were better qualified than he to speak of the 1800's since he had lived through all but thirteen years of that century. No President of the Church before him had had such experience with the world. He had spent years living and working among the people of Great Britain, Italy, Switzerland, and Malta. He had lived for a month in the Hawaiian Islands. He had traveled through many of the countries of Europe, and through the Holy Land and other parts of the Near East.

He had associated with some of the most prominent people of the earth. The man who was then President of the United States, William McKinley, had known President Snow since the time that they had met as young men in Ohio. Even then Lorenzo Snow had made a lasting impression on the young McKinley. The white-haired Prophet of the Lord had received an audience with Queen Victoria of Great Britain and with President Thiers of France. And though he had associated with great personalities, he also knew life at the other end of the social ladder,
having served for nearly a year in prison for his religious convictions. He knew the quiet strength of those whose life was simple, for he had lived with the natives of Hawaii and the Indians of the northwestern United States. Few men had had a more varied life. And many were the thoughts he undoubtedly carried with him to the pulpit that morning, as he began his "Greetings to the World."

A new century dawns upon the world today. The hundred years just completed were the most momentous in the history of man upon this planet... The lessons of the past century should have prepared us for the duties and glories of the opening era. It ought to be the age of peace, of greater progress, of the universal adoption of the golden rule. The barbarism of the past should be buried.... Awake, ye monarchs of the earth and rulers among nations, and gaze upon the... morn of the twentieth century! The power is in your hands to pave the way for the coming of the King of Kings, whose dominion [rule] will be over all the earth.

As a servant of God I bear witness to the revelation of His will in the nineteenth century. It came by His own voice from the heavens, by the personal manifestation [visitatiion] of His Son, and by the ministration of holy angels.

May the twentieth century prove the happiest, as it will be the grandest of all the ages of time, ... Peace be unto you all!!

The Spirit of a Lamb and the Spirit of a Lion

Many world travelers met Lorenzo Snow during the last days of his life; some left their written impressions of him. Of President Snow's appearance Mr. Prentis (a reverend, doctor, lecturer, and writer) of South Carolina wrote:

... when I was introduced to President Lorenzo Snow for a second I was startled to see the holiest face but one I had ever been privileged to look upon. His face was a poem of peace.... In the ... depths of his eyes were the 'home of silent prayer' and the abode of spiritual strength. As he talked of the more sure word of prophecy [Doctrine and Covenants 131:5] and the certainty of the hope which was his, and the abiding faith which had conquered the trials and difficulties
of a tragic life . . . the strangest feeling stole over me, that I stood on holy ground . . . \(^2\)

The Reverend W. D. Cornell wrote of Elder Snow: I . . . found myself shaking hands with one of the most congenial agreeable and loveable men I ever met . . . a master in the art of conversation, with a rare genius, enabling him to make you feel a restful welcome in his society.

President Snow is a cultured man, in mind and soul and body. His language is choice, diplomatic, friendly, scholarly . . . . The tenor of his spirit is as gentle as a child. You are introduced to him. You are pleased with him. You converse with him, you like him. You visit with him long, you love him.\(^3\)

One would not suspect, judging from descriptions of Lorenzo Snow such as those above, that this gentle, peaceful man had one overwhelming ambition as a young man—to be a soldier. Unlike Joseph Smith, Brigham Young, John Taylor, and Wilford Woodruff, Lorenzo was not overly concerned about religion in his early life. He had been reared in a religious family. He had even had the chance once of hearing the Prophet Joseph speak to a group; yet he was in his early twenties before he became seriously concerned about religion.

Born in 1814, when his country was at war with Britain, Lorenzo seems to have caught the excitement of military life. And before his career with the state militia was ended, he had been awarded a lieutenant's commission from the Governor of Ohio.\(^4\)

However, Lorenzo's sister, Eliza R. Snow—who later wrote the words to "O My Father," and other hymns—had different plans for him. This older sister had one fear concerning her brother. She felt that if he followed his military goals, his life would be cut short on some battlefield. Therefore, she watched closely for an opportunity to draw his interests from army life; her chance came when Lorenzo was twenty-one years of age.
Having decided that an education was as vital as a military career, Lorenzo had taken every opportunity to further his schooling. After attending primary and secondary schools near his home, he enrolled at Oberlin—a Presbyterian college—in Oberlin, Ohio. During his stay there he developed some rather strong feelings concerning religion. While at the college Lorenzo wrote to his sister: "If there is nothing better than is to be found here in Oberlin College, good bye to all religions."

Eliza R. was quick to seize the opportunity presented by her brother's concern for religion. She knew that he had been somewhat favorable to the Church. As mentioned above, he had already heard the Prophet Joseph speak and had been slightly impressed. In addition, she had become a baptized member a few months before. Also in her favor was the fact that Lorenzo, while traveling to Oberlin, had become acquainted with David W. Patton, who was then returning from a mission in Canada. At that time Elder Patton was President of the Quorum of the Twelve. During the twenty-five miles they rode together, the two men had a lengthy discussion; Elder Patton left a marked impression upon Lorenzo.

Realizing all this, Eliza R. wrote to her younger brother, inviting him to come to Kirtland after his session at Oberlin in order that he might further his education by studying the Hebrew language under an able Jewish professor who was teaching in the School of the Prophets.

The Beginning of Many Spiritual Experiences

The effect of the experience on Lorenzo Snow was interesting. The young man came without any intent of becoming a member of the Church—
he simply wanted to crown his studies with a knowledge of Hebrew.

However, when he arrived at Kirtland he was deeply impressed with the members of the Church and the Prophet Joseph Smith. Especially was he influenced by Joseph Smith, Sr., the father of the Prophet, who talked often to the young man about the Church. Looking back on this later, Lorenzo recalls:

He surprised me when he said, "Don't worry, take it calmly and the Lord will show you the truth of this great latter-day work, and you will want to be baptized. . . . I studied the principles . . . I heard the Prophet discourse upon the grandest of subjects. At times he was filled with the Holy Ghost, speaking as with the voice of an archangel and filled with the power of God, his whole person shone and his face was lightened until it appeared as the whiteness of the driven snow . . . . Finally my prayers were answered and I was convinced of the truth sufficiently to want to be baptized to get a knowledge for myself of the testimony that Joseph Smith had seen God. . . .

I was at that time a young man full of worldly aspirations [ambitions], with bright prospects and means to gratify my ambition in acquiring a liberal, collegiate education. Besides I had many wealthy, proud, . . . friends and relatives who watched eagerly for me to achieve high honors in life. It will, therefore, be easily understood that no small effort was needed to form the resolution to abandon those prospects, disappoint those expectations and join the poor, ignorant, despised 'Mormons'; . . . as they . . . at that early day, were regarded . . . .

However, through the help of the Lord—for I feel certain He must have helped me—I laid my pride, worldly ambitions and aspirations upon the altar, and, humble as a child, went to the waters of baptism, and received the ordinances of the gospel, administered by one who claimed to be an Apostle [John Boynton].

Two or three weeks after his baptism Lorenzo Snow enjoyed his first impressive spiritual experience. He recalls his feeling of discouragement at that time. He felt that the knowledge of the truth, which he thought he was entitled to, had not come. He felt uneasy and set aside his studies. Though the time had come for his prayer at
the end of the day he had no desire to pray; the heavens seemed as brass over his head. However, he decided that he would not miss his usual secret prayer which he held nightly in a grove a short distance from his home. Accordingly he went to the grove and knelt as a matter of formality, not really feeling as he wanted to feel. The experience of that evening he records in these words:

I had no sooner opened my lips in an effort to pray, than I heard a sound, just above my head, like the rustling of silken robes, and immediately the spirit of God descended upon me, completely enveloping [surrounding] my whole person, filling me, from the crown of my head to the soles of my feet, and O, the joy and happiness I felt! ... I then received a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the Holy Priesthood, and the fulness of the Gospel. It was a complete baptism--a tangible immersion of the heavenly principle or element, the Holy Ghost; and even more real and physical in its effects upon every part of my system than the immersion by water; dispelling [driving out] forever, so long as reason and memory last, all possibility of doubt or fear in relation to the fact handed down to us historically, that the 'Babe of Bethlehem' is truly the Son of God; also the fact that He is now being revealed to the children of men, and communicating knowledge, the same as in the Apostolic times. I was perfectly satisfied, as well I might be, for my expectations were more than realized, I think I may safely say in an infinite [immeasurable] degree.

I cannot tell how long I remained in the full flow of the blissful enjoyment and divine enlightenment, but it was several minutes before the celestial element which filled and surrounded me began gradually to withdraw. On arising from my kneeling posture, with my heart swelling with gratitude to God, beyond the power of expression, I felt-- I knew that He had conferred on me what only an omnipotent [all-powerful] being can confer--that which is of greater value than all the wealth and honors world can bestow. That night, as I retired to rest, the same wonderful manifestations were repeated, and continued to be for several successive nights.

Such an experience comes to few in life. It was as if the Lord had a special work for Lorenzo Snow to perform. Earlier the patriarch of the Church, Joseph Smith, Sr. had pronounced the following
blessings upon him:

Thou has a great work to perform in thy day and generation. God has called thee to the ministry. Thou must preach the gospel of thy Savior to the inhabitants of the earth. Thou shalt have faith even like that of the brother of Jared. . . . There shall not be a mightier man on earth than thou . . . The diseased shall send to thee their aprons and handkerchiefs and by thy touch their owners shall be made whole. Thou shalt have power over unclean spirits— at thy command the powers of darkness shall stand back and devils shall flee away. If expedient the dead shall rise and come forth at thy bidding. . . . Thou shalt have long life. The vigor of thy mind shall not be abated [lessened] and the vigor of thy body shall be preserved.

A Change in Desires

Shortly after his contact with the Church the goals of this young man began to change. Whereas before joining the Church his main desire was toward educating himself, he now began to long for a mission. During the winter of 1836-1837 Lorenzo was attending school and was advised by Sidney Rigdon, who was then in the First Presidency, to continue his formal education. However, Lorenzo wanted to serve the Lord in the mission field; he could not be persuaded to do otherwise.

Therefore, in the spring of 1837, he set out without purse or scrip with the intent of preaching the gospel in the nearby cities of Ohio. This short term missionary experience was one which Elder Snow seems never to have forgotten. Being one who always desired to pay his own way, it was difficult for Lorenzo to rely on others for food and lodging. In addition he was quite bashful and had not given talks in public before. When he was scheduled to speak during this mission, he would often pray during much of the day for the spiritual strength required to perform his task as a missionary. Difficult as it was for him
to do missionary work, Lorenzo soon found this to be a more rewarding experience to him than any schooling he had ever received.

Shortly after his mission in Ohio he moved with the Saints to Missouri. There on one occasion, while recovering from a serious illness, he decided to go hunting. This had been a favorite pastime of his in Ohio; yet as he moved forward in search of the wild turkeys of Missouri, he began to think more seriously about what he was doing:

... my mind was arrested with the reflection of the nature of my pursuit—of amusing myself by giving pain and death to harmless, innocent creatures that perhaps had as much right to life and enjoyment as myself. I realized that such indulgence was without any justification, and feeling condemned, I laid my gun on my shoulder, returned home, and from that time to this have felt no inclination for that murderous amusement.10

Such was the change which came over Elder Snow as a result—according to him—of his study of the gospel as restored through Joseph Smith. He lost all desire to destroy life in a wasteful manner. Now he desired only to create—especially to enrich the lives of his fellowmen. This he felt he could do most effectively in the mission field. During the fall of 1838 he again had the urge to teach the gospel. This time his field was wider—southern Missouri, Illinois, Kentucky, and Ohio—and the struggle became more difficult, physically. Lorenzo was not in good health when he set out on his mission, and during the latter part of his mission when he left Kentucky to journey to Ohio it was February—the worst time of the year for travel in that area. Much of the five hundred miles distance he walked through rain and snow. When he finally reached Ohio—where he had worked as a missionary only a year before—he was exhausted. So tiring had been the journey for Elder Snow that he had physically wasted away so badly that the saints in Ohio did not even recognize him. After his arrival he was forced
to spend many days in bed with a high fever, unable to move. Then, after being administered to by the Priesthood he was able to be up and about his work in the missionary effort during the summer and fall of 1839. The winter of that year he taught school in Ohio, awaiting spring and his return to his family who had recently been driven from Missouri to Nauvoo.

Overseas to Britain

Shortly after his arrival in Nauvoo in the spring of 1840 Elder Snow was again on his way to the mission field—this time to Britain. The journey across the ocean at that time was not a pleasure cruise, by any means. This Lorenzo learned the hard way. Six weeks he was on the waters—much of the time during storm. Since he had had to borrow heavily from friends and relatives to finance his mission, he crossed in company with the poorest class of people. With a blanket, a buffalo robe and a few provisions he weathered the worst, encouraged by an assurance that he was on a mission for his Father in Heaven. Of the experience he later wrote:

I do not feel surprised that men, women, and children who had not learned to trust in God, wring their hands in an agony of fear, and wept. My trust was in Him who created the seas ... I was on His errand ... I knew that I was sent on this mission by the authority he recognizes, and, although the elements raged and the ship swayed and trembled amid the heaving billows, He was at the helm, and my life was safe in his keeping ... Just look at me in your lively imagination, in one of those terrific storms, seated on a large hogshead [barrel] of water—holding on with both hands to ropes nearby in order to retain my position—the ship reeling and dashing from side to side—now and then a monster wave leaping over the bulwarks [the fence-like part of a ship above the deck] treating all present with a shower bath—see, sitting next to me, a man weeping bitterly with terror in his countenance—the next moment a wave shoots over the bulwarks, on the opposite side, from which he arises with a broken arm and dripping wet ... Now take a peep into the deck below where boxes, chests and barrels, having broken loose from their storage, are slipping and tumbling about among the women and children,
whose groans and cries for help are in vain . . . .

A far cry indeed from the luxurious air liners used to travel to the mission fields today!

Nearly three years he was in Britain--much of the time in London, the largest city in the western world. While serving there he had the chance to work near such men as Brigham Young, John Taylor, Wilford Woodruff, and others of the apostles. Their faith in him is shown by the fact that he was chosen first to preside over the Church in London, and then over the entire British mission as a counselor to Thomas Ward, the mission president.

Near the end of his mission in Britain Elder Snow was given the opportunity of presenting two specially bound copies of the Book of Mormon to Victoria, the queen of England. One of his most prized possessions in later life was an autographed album Queen Victoria signed for him--presumably during this audience with her.

When returning home--at the age of 29--he was placed in charge of a company of 250 saints bound for Nauvoo. During his trip home another noteworthy event occurred. A steward on the ship took ill and came near to death. The captain of the ship invited all of his officers and crew to go below and pay their last respects to their dying friend. One of the saints went to the captain and told him that Elder Snow could restore the health of the steward if given a chance. Though the captain had his doubts this woman sought out Lorenzo, who came at her request. Eliza R. Snow recorded the response of the Captain in these words:

He said, 'Mr. Snow, it is too late; . . . he is breathing his last!' My brother made no reply, but took a seat beside the dying man. After devoting a few moments to secret prayer, he laid his hands on the head of the young man, prayed,
and in the name of Jesus Christ rebuked the disease and commanded him to be made whole. Very soon after, to the joy and astonishment of all, he was seen walking the deck, praising ... God for his restoration. The officers and sailors acknowledged the miraculous power of God, and on landing at New Orleans, several of them were baptized, also the first mate, February 26, 1843.12

Nauvoo Activities

Back in "The City Beautiful" Lorenzo Snow began to sink some roots and settle down for the first time since he joined the Church nearly seven years before. Shortly after his arrival he was given his chance to be a military leader; Joseph Smith asked him to organize a military company as part of the Nauvoo Legion. In response Elder Snow organized a company made up of those he had brought back from Britain, and when the task was completed he was chosen as their captain.

During much of this period Lorenzo earned his living by teaching school in the Lima settlement thirty miles south of Nauvoo. Anyone who is familiar with the problems of teaching in those days will know the difficulty of a teacher's lot. Some of the students in that settlement, for example, were nothing more than "rough necks" who had gone so far in the past as to whip their teachers and break up the school. Elder Snow, however, was able to win their confidence and support.

While in the vicinity of Nauvoo Elder Snow was able to become better acquainted with the leaders of the Church. And, when the Prophet Joseph considered sending some of the brethren to explore in Oregon and California for a suitable place to settle the saints, Lorenzo Snow was asked to go. The expedition, however, was never sent as the men were needed for other assignments. So, when the Prophet sent out
individuals to carry his political platform throughout the nation, Elder Snow was chosen to campaign in Ohio. It was while on this mission that Lorenzo learned of the martyrdom of the Prophet.

After the death of Joseph the services of Lorenzo were needed even more in Nauvoo. Between June of 1844 and the beginning of the exodus to Salt Lake City, he worked on the Nauvoo Temple—his first assignment being a short term mission to gather donations and tithes for the temple. After this mission was completed, Lorenzo labored as a temple worker until the exodus. During this same time he was called to direct the grammar schools in Nauvoo. Fortunate indeed was the Church during the pioneering days of education in the United States to have a man of his talent, education-wise.

The most important thing to happen to Elder Snow during the latter part of his time in Nauvoo was his entering into marriage. Following some earlier advice of the Prophet Joseph, Lorenzo entered into plural marriage approximately one year before the exodus. When the exodus began Lorenzo was joined by those who had by then become his companions for eternity—Charlotte Squires, Mary Adaline Goddard, Sarah Ann Prichard, and Harriet Amelia Squires (who incidently was not a sister to Charlotte).

Mt. Pisgah

During the exodus to Salt Lake Lorenzo Snow was not involved in the main front of the movements of the Camp of Israel. Instead, he was called by the church leaders to preside over the grain settlement at Mt. Pisgah where he originally was forced to stay by illness. During this illness Lorenzo came near death again. Again he survived. During this time he received special attention by his devoted sister, and his
wives—having entered into plural marriage one year before the exodus. When Charles C. Rich—who had presided over Mt. Pisgah—was called to join the main body of the saints at Council Bluffs, Lorenzo was placed in charge of the settlement.

In his leadership position at Mt. Pisgah Elder Snow was able to demonstrate his insight into administrative problems and his ability as a colonizer. The saints there were poverty stricken when he became their leader. Few of them had enough food and clothing, and sickness was causing the suffering and death of many of them. Immediately President Snow organized and sent some of the men into Ohio to ask for contributions from men of means who were not members of the Church. So successful was this mission that Elder Snow was able to care for the saints in Pisgah and to send, in addition, a wagonload of supplies as a New Year's gift to President Young for the saints in Council Bluffs.

Besides providing food for the members of his colony, Elder Snow was able to lift their spirits through originating various types of entertainment. Dances and socials were held in his home. And, in spite of the poverty of their conditions, the saints had many a good laugh at their make-shift decorations. This type of amusement was vitally needed because several of the families had already lost children or other loved ones in the exodus from Nauvoo. Elder Snow, himself, lost his first born, a daughter, during this time. So successful was he as a leader in Mt. Pisgah that President Young called upon him to help the leaders at Garden Grove settle their problems and organize their people.

Then during the spring of 1848 Lorenzo was appointed a captain of a hundred by President Brigham Young and counseled to proceed with his group to the valleys of the mountains. With this party of three
hundred and twenty-one souls in their ninety-nine wagons Elder Snow made his way across the plains by ox team, arriving in the fall of 1848.

An Apostle Called to Italy

Much to the surprise of Elder Snow in February of 1849 he was asked to appear at a meeting of the Quorum of the Twelve. At this meeting he was called and ordained to be an apostle and member of the quorum. During the summer of that year he was involved as chairman of the first Pioneer Day celebration held in the valley, and in the fall he was among those charged with gathering funds to help some of the poverty stricken saints in Europe immigrate to the valley. (This movement later developed into the Perpetual Emigration Fund.)

That fall, at October conference, Lorenzo Snow was called along with John Taylor and Erastus Snow to open Europe to the preaching of the gospel. For the first time a serious effort was to be made to organize missions beyond the shores of Great Britain. Lorenzo Snow was given the special assignment of opening a mission in Italy—the homeland of Catholicism. In addition to this he was commissioned to preach the gospel in other parts of the world if the Spirit so directed. Elder Taylor was to open France, and Elder Erastus Snow, Scandinavia. (Erastus Snow was only distantly related to Lorenzo.)

Needless-to-say, the work of Lorenzo Snow in Italy was extremely difficult. But finally he and those with him were able to find a measure of success among the Waldenses, a Protestant group in the Piedmont area of Italy.

However, his hopes for missionary work stretched far beyond Italy. He sent missionaries to Switzerland, to Sicily, to Bombay and Calcutta in India, and to Malta—the small island upon which the Apostle Paul had
been shipwrecked. Beyond this he thought of Greece, Russia, Spain, and the Turkish empire. In fact, he intended to complete his call by traveling eastward until he had gone entirely around the earth, establishing missions on the way. However, he was not able to fulfill his dream because of a special request issued by the First Presidency calling all members of the Quorum of the Twelve home for April conference.

Therefore, after an absence of nearly three years—during which time he had crossed the plains among hostile Indians, braved the seas of the earth in storms, and traveled across the Alps in snowstorms—Elder Snow once more returned to the quiet life of the saints in the Valley.

However, while in Europe he had gained such a strong desire to see the gospel taught in all parts of the world that this desire was still the number one desire in his mind fifty years later when he became President of the Church.

Back in the Valley

Shortly after his arrival in Salt Lake Valley Lorenzo Snow returned to teaching. Few desires seemed stronger in his heart than that of seeing the youth of Zion receiving a good education. During this time he was also appointed to help direct the affairs of the University of Deseret (later to become the University of Utah).

Elder Snow was also appointed to the legislative body of the Territory of Utah—a position he held for nearly thirty years. In fact, in 1872 he was elected president of the Legislative Council—a position he held for ten years.

It seems that Lorenzo Snow was never satisfied with less than the best which could be obtained for his people. Therefore, sensing a need among the pioneers for greater appreciation of the arts and sciences,
he organized what became known as the Polysophical (many sciences) Society. The main purpose of this society was to bring people together for evenings of music, poetry, readings, and commentaries on various subjects. Meetings were held first in the home of Elder Snow and later in the Seventies Hall. Finally the group attending became so large that the Social Hall in Salt Lake had to be used as the meeting place. The success of this type of activity can more fully be appreciated by recognizing the fact that the spirit of the MIA program of today is an off-shoot from this plan of Lorenzo Snow. He gathered together saints of all nations who had immigrated to Salt Lake and gave them opportunity to show their talents. Young people of all ages were invited in from time to time to present their thoughts and to be directed in art, literature, science, religion, politics, and amusement.

In addition to his work with the Polysophical Society, Elder Snow together with Wilford Woodruff and John Taylor, was involved in organizing the Universal Scientific Society, which had as its purposes:

- the improvement and elevation of the intellectual powers and pursuits of its members;
- (1) by having lectures and essays on every branch of arts and sciences;
- (2) through the use of a good library and reading room;
- (3) by collections in every department to form an extensive museum;
- (4) by obtaining instruments and apparatus to illustrate advancement in arts and sciences.

Mud Huts to Model Homes

Lorenzo Snow presided over the Church for only three years; he was the presiding authority in Brigham City for more than thirty years. It is there we see the best example of his leadership capabilities. It was President Young's policy to call one of the General Authorities to
direct the colonizing of all the main settlements in Utah; Brigham City was placed under Elder Snow's direction. Undoubtedly these people benefited more from his leadership than any other group in the Church.

When he went there in 1853 the city had mud huts—when he left it was one of the show places of Utah. As he had done earlier at Mt. Pisgah Elder Snow encouraged the people to cooperate and work together for the common good of the community, rather than setting out to gain a fortune for themselves. He encouraged them to go beyond the law of tithing toward principles more like the laws of consecration. Together they constructed large industries which none could have built alone. Speaking of this work at Brigham City Elder Snow stated:

Now let things go on in our midst in our Gentile fashion, and you would see an aristocracy [government by the rich] growing amongst us, whose language to the poor would be, 'We do not require your company; we are going to have things very fine; we are quite busy now, please call some other time.' You would have classes established here, some very poor and some very rich. Now the Lord is not going to have anything of that kind.

President Young said of the project, "Brother Lorenzo Snow, who has had charge of you, has set the best example for the literal building up of the kingdom of God of any of our presiding Elders."

When the nation and Utah were struggling through a depression in the 1870's Brigham City was not affected. Men came from Europe to observe and left with praise for this experiment in the art of living together. One of the most gifted writers of early Utah history wrote of it, "Were its record sufficiently presented to this class of minds in Europe [social reformers], Brigham City would become famous in their writings and sociological examples, and Lorenzo Snow would be ranked by them as one of the world's distinguished social reformers."
Problems in Hawaii

The work of Elder Snow in Brigham City was interrupted from time to time because his calling as an apostle required his services throughout the earth. The first of these interruptions came during 1864 in the form of a call to fill a special mission to the Hawaiian Islands where problems had arisen.

Missionaries had established the Church in Hawaii fourteen years before that time—in 1850—during the first big missionary drive after the arrival of the saints in the Valley. Later, in 1857, during the troubles with Johnston's Army, all of the missionaries in Hawaii were called home by President Young. Their departure from the Islands had left the local branches of the Church without guidance from Salt Lake City. In 1861 an elder by the name of Walter M. Gibson went to the Islands as a missionary. He seized the opportunity to establish himself as a dictator and proceeded to run the affairs of the Church by himself. Gibson, acting without authority, began to sell priesthood offices, "ordaining" men for a price—to apostles, high priests, seventies, etc. He requested the church members to turn over to him all of their properties, and organized the male members of his congregations into armies. In short, Gibson established, through claiming authority equal to President Young's, a dictatorship among the saints in Hawaii.

When the word of Gibson's misconduct came back to President Young, he called two of the apostles, Lorenzo Snow and Ezra T. Benson, to investigate the problem. With these two men went three former missionaries who had previously labored in Hawaii. Among these was a young twenty-six year old elder named Joseph F. Smith who was later to succeed Lorenzo Snow as President of the Church.
The small boat to which these men transferred just off the coast of Hawaii was upset on the surf, and Elder Snow came close to losing his life. He lost consciousness in the water and sank out of sight. When his body was found and brought to the beach, it took several hours to revive him; for the third time his life was preserved. Following his recovery Elder Snow labored among the peoples on these isles until order had been partially restored in the Church. This was not an easy task since Gibson ruled the Hawaiian saints through force, playing upon their fears and superstitions. He told the natives that the elders from Salt Lake did not hold as much authority as he and threatened their eternal welfare if they listened to these men. However, through the help of Joseph F. Smith who had previously labored among these people, the elders from Utah were finally able to triumph over Gibson's influence. Accomplishing this task, the apostles left Elder Smith in charge of the affairs of that mission and returned home.

Though he was only there for a little over one month his work in Hawaii deeply impressed Elder Snow. So inspired was he by these people that he told President Young if he were twenty years younger and the First Presidency were to give him the choice of a mission field in which he could labor, he would prefer the company of the "good, simple, warm-hearted natives of those islands."  

Journey to Palestine

Eight years later Lorenzo Snow was again called away from Brigham City--this time for a trip which took him finally to the Holy Land, the birthplace of the Lord. In 1872 Elder George A. Smith was called by President Young to investigate the possibility of opening more missions in Europe. While there Elder Smith was to visit Palestine and to
petition the Lord again to hasten the day when the Jews would make their return to their appointed gathering place. He was given the opportunity to take anyone with him he desired, and Lorenzo Snow was among those he chose. During this trip Elder Snow was given the opportunity to see many of the historic places of Europe and to meet many government leaders, including the ruler of France, President Thiers. More impressive to the group, however, than their association with governmental leaders was the service they were able to hold on the Mount of Olives, as modern-day apostles of the Lord Jesus Christ returned to Jerusalem to pledge anew their services in helping his people return to their promised land.

Years Before the Storm

Upon returning home, Elder Snow hoped to begin a United Order in Brigham City. This undertaking was one of the most interesting financial projects of his life. In speaking of cooperation—the underlying principle of the United Order—Elder Snow remarked:

I viewed cooperation, when properly understood and practiced, as being a stepping stone to the Order of Enoch, and will enable the Saints, who receive it in a proper spirit, to gradually prepare themselves to enter, in due time, more fully into the practice of principles necessary to accomplish the building up of the Kingdom of our God. We must have experience in order properly to understand how to sustain temporal [worldly] institutions and manage financial concerns, and wisely for concentrated means.19

A third major interruption occurred during the fall of 1885—the year President Taylor and others went into hiding to avoid persecution by the law. The leaders of the Church at that time felt it would be wiser if some of the brethren—the main targets for federal marshalls—were removed from Utah. In accordance a call came from President John Taylor for Elder Snow to labor among the Indians in the
northwestern part of the United States, making recommendations to the First Presidency concerning the future of missionary work in that area. During this experience Elder Snow became aware, first-hand, of the problems of his Indian brethren and also of the struggles of the missionaries who labored with them.

Disputes Concerning Plural Marriage

Later that same year, in November of 1885, the work of Elder Snow was cut short when he was arrested on a charge of "unlawful cohabitation." His case was especially important since it became the test case for the legality of the so-called "segregation ruling" of the courts. Those courts which fostered this ruling declared that each time a man associated with a plural wife could be considered as a separate, "segregated" offense under the Edmunds Law. If this type ruling were allowed to stick it would be possible to send a man to prison for life! As was mentioned, the case of Elder Snow was used as a test case challenging the legality of this interpretation of the law.

At the time of his arrest Lorenzo Snow was in his seventy-second year. Forty years before that time he had entered the practice of plural marriage, following instructions of the Prophet Joseph who had explained this doctrine to him one day on the banks of the Mississippi River. Said Joseph on that occasion:

Brother Lorenzo, the principles of honesty and integrity are found within you, and you will never be guilty of any serious error or wrong, to lead you from the path of duty. The Lord will open your way to receive and obey the law of Celestial Marriage.20

True to the promise of the Prophet, Lorenzo Snow, at the age of thirty-one embraced the doctrine with a firm determination to do the will of the Lord. His first two wives, Mary Adaline Goddard and Charlotte
Squires were sealed to him in the same ceremony in the Nauvoo Temple. Shortly after two others became his wives under the patriarchal order of marriage.

By 1885 the courts had come to rule that cohabitation was complete "where a man, to all outward appearances, is living or associated with more than one woman as his wife." The three charges against President Snow were as follows:

1. He had ridden in the same carriage with his wife Sarah to care for a daughter who had been thrown from a carriage. The daughter had fractured her skull and Elder Snow later had gone twice to the home of Sarah to inquire about the child's welfare. Both times he went the doctor had been in the room with Lorenzo and Sarah.

2. He had ridden in the same carriage on one occasion with his wife, Harriet. President Snow had ridden in the front seat with the driver; Harriet in the back seat with Eliza R. Snow.

3. Some of his wives, along with several hundred other guests, had attended a large public party given on the occasion of his seventieth birthday.

In obedience to the laws of the land Elder Snow had ceased to live with his wives several years before his arrest. But the spirit of the times was one of hatred against all Mormon leaders.

By March of 1886 the case of Lorenzo Snow had been tried in the lower courts, and he had been ruled guilty by the courts on three indictments (charges) for the same offense—unlawful cohabitation. Accordingly, he had been ordered to serve eighteen months in prison (six months on each count) and pay a fine of $300.

Never one to lose an opportunity to help his fellowmen, Lorenzo
Snow and other church members at the prison formed a school. Eventually sixty-five students enrolled and several of the prisoners who had been unable to read or write when they entered, left the prison able to do so quite well.

After spending eleven months there, the case of Lorenzo Snow had been heard in the courts of the land. The ruling of the Utah courts was finally reversed by the Supreme Court of the United States; the "segregation ruling" was declared unconstitutional, and the seventy-three year old apostle was released from prison in February of 1887.

The release of Lorenzo Snow was a blessing to the Church since he once again was able to appear in public without fear of arrest. Now he would be able to carry a large share of the responsibilities resting upon the leading authorities. In 1887 he was asked to organize and conduct the April General Conference of the Church—which conference was held in the newly constructed Provo Tabernacle in Provo, Utah. Later that same year he was one of the major speakers at the funeral of President John Taylor.

Responsible Positions

Positions of responsibility certainly were not new to Lorenzo Snow. Many times he had shown his ability to handle difficult situations, and during the latter years of his life many challenging calls came his way. In 1873, at the age of fifty-nine he had been called as one of five additional counselors in the First Presidency of Brigham Young. This position he held for four years (until the death of President Young).

In 1888, at the age of seventy-four, he was chosen as a member of the general board of education to take charge of church schools. The following year he was sustained as president of the Quorum of Twelve
Apostles.

Perhaps no task assigned to him prior to 1893, however, was more personally rewarding to Elder Snow than that which came to him during that year. Shortly after the dedication of the Salt Lake Temple he was chosen by President Woodruff to preside as its president. His life, like that of Wilford Woodruff's, had been closely associated with temple work. As a young man he had helped administer ordinances in the Nauvoo Temple. Later, in 1888, he had offered the dedicatory prayer at the public dedication of the Manti Temple. Now, he had been selected to preside over the temple work in the famous Salt Lake Temple as its first president. Of this appointment it was said:

No more fitting appointment could possibly have been made. He has ever been interested in Temple work. He is spiritually minded to a very high degree, and with his heavenly countenance and sweet, gentle dignity, no one living is better, if so well qualified to stand as the watchman at the door which opens between the living and the dead.  

Five years after being called as temple president, Lorenzo Snow became the Prophet of the Lord. Sixty-two years before this time Joseph Smith Sr. had given Elder Snow--then a young man of twenty-two years of age--the following promise in a patriarchal blessing: There shalt not be a mightier man on earth than thou. This blessing was now literally fulfilled.

Near the time of the death of President Woodruff, Elder Snow who was serving in the temple, dressed in his temple clothes and retired to one of the inner rooms. Kneeling before the altar he poured his heart out in prayer asking that President Woodruff's life would be extended beyond his own, that he (Elder Snow) might not have to bear the burdens of the Presidency in his old age. Later, when President Snow
received word of the death of President Woodruff, he again made his way to the silence of the temple where once more he prayed. "Nevertheless," he concluded, "Thy will be done. I have not sought this responsibility but if it be Thy will, I now present myself before Thee for Thy guidance and instruction. I ask that Thou show me what Thou wouldst have me do."  

In response to this prayer, offered the night after Wilford Woodruff died, the Lord, according to Heber J. Grant, instructed President Snow in the temple to immediately reorganize the Presidency of the Church. He was also told at that time to choose George Q. Cannon and Joseph F. Smith as counselors. Acting under this direction, this newly organized First Presidency was presented at the semi-annual conference and sustained unanimously on October 9, 1898.

Revelation on Tithing

As noted earlier, one of the greatest burdens resting upon the Church was the problem of finances. The Church had gone into debt when the government took their property under the Edmunds-Tucker Law. During the battle over plural marriage large amounts of money had been used to help care for the families of those sent to prison. Financial aid was also extended to help take care of the court costs of the poorer members. The completion of the Salt Lake Temple had taken a large amount of money as had the church schools and industries.

The members of the Church had been hit hard by a depression in the early 1890's. Many were unwilling to pay their tithing for fear the government would take the property of the Church again.

Abraham O. Woodruff, one of the Quorum of the Twelve, remarked near the turn of the century:

President Snow is a Prophet of God; he now carries a heavy load—the indebtedness of the Church, for which he was
not responsible. This grave responsibility has killed one Prophet. It is my sincere belief that my father would now be living if it were not for the great responsibility which rested upon him. President Snow is in his eighty-sixth year; now let us relieve him by obeying the command of God.27

The part President Snow played in relieving the Church of this debt is an interesting one. In answer to his continued petitions to the Lord for guidance concerning the problem of church finances, the inspiration came for President Snow and others of the leading Brethren to go to St. George in Southern Utah. There they were to hold a special conference with the saints. This was all that was revealed to President Snow at that time, and he left for the South not knowing the reason for the trip. As late as the morning session of the conference he was still unaware of the intent of the Lord in bringing him there. The account of what happened at that conference, according to LeRoi Snow who was keeping the minutes of the meeting, follows:

It was during one of these meetings that my father received the renewed revelation on tithing. I was sitting at a table . . . reporting the proceedings, when all at once father paused in his discourse; complete stillness filled the room. When he commenced to speak again his voice strengthened and the inspiration of God seemed suddenly to come over him, as well as over the entire assembly.

Then he revealed to the Latter-day Saints the vision that was before him. God manifested to him there and then . . . the purpose of the call to visit the Saints in the south. He told them that he could see, as he had never realized before, how the law of tithing had been neglected by the people, also that the saints, themselves, were heavily in debt, as well as the Church, and now through strict obedience to this law -- the paying of a full and honest tithing -- not only would the Church be relieved of its great indebtedness, but through the blessings of the Lord this would also be the means of freeing the Latter-day Saints from their individual obligations, and they would become a prosperous people.28

Southern Utah was an ideal place to begin this renewed drive to encourage the saints to pay their tithes. This section of the state was then experiencing one of the worst droughts of its history. Cattle
were dying by the hundreds for lack of water. Prospects for crops were poor—so poor that many of the saints had not even bothered to plant. Several saints planned to move. Yet, acting under inspiration of God, President Snow promised these saints if they would pay their tithes and plant their crops trusting in the Lord, they would harvest a good crop in the fall. It was then June and there was no indication that rain was on its way.

After initiating the drive in St. George for a more faithful payment of tithes, President Snow and his group moved northward, informing the saints in all the towns along the way of the revelation which had come to President Snow in St. George. Constantly they reemphasized the need for the saints to demonstrate their faith in the Lord by the payment of a full tithe.

And the saints in St. George did demonstrate their faith by planting their crops and responding with their tithes—often at great personal sacrifice. All through this period President Snow kept close track of the weather reports—especially those of southern Utah. One month passed by and still no rain. As the second month began to unfold, the Prophet began more earnestly to pour out his soul in prayer asking the Lord, in behalf of the saints in the South, for relief from the drought. Like the Prophet Elijah of Old Testament history, the modern Prophet pleaded with the Lord to fulfill his promise by sending rain. On August 2nd word arrived from St. George that it was raining. True to the promise of the Prophet, Dixie had a good crop that fall.

Saints throughout the Church responded so well to the directions of the Prophet that by the end of Lorenzo Snow's administration, in 1901, the Church was well on its way to removing the heavy debt it struggled under when Elder Snow became President.
Reemphasis on Missionary Work

While taking care of the pressing financial problems of the Church, President Snow once more began to reemphasize the need for the type of missionary drive which was so much a part of his own life. In doing so President Snow brought about a change in church policy which had developed during the early days of colonizing in the western empire. When the saints had been so scattered throughout the many new colonies, there appeared to be a need for the apostles to work directly with the saints in Zion. As was seen in the case of Lorenzo Snow in Brigham City, sometimes the apostles carried the total responsibility of directing certain important colonies.

Now, according to President Snow, it was time for quorum members to leave colonizing and return to their calling of being witnesses of Christ throughout the world. Again, as he had done before in Italy and Malta, he now began to stress the world-wide mission of the Church. In 1901, the year of his death, President Snow sent Heber J. Grant to open Japan for the teaching of the gospel. Beyond this the President talked of carrying the gospel to Russia and to Austria. That same year he also made arrangements for missionary work to be done at home by revising the practice of calling young men in the Church to serve as missionaries in a stake other than their own for a period of five or six months. These young men served under the direction of the local stake MIA superintendent and were sometimes referred to as "MIA missionaries." (President Snow at that time was also serving as general superintendent of both the Young Men's Mutual Improvement Association and the Sunday Schools of the Church.)

Among the last words directed to the Church by President Snow,
were those given in the October conference of 1901: "This Church is now nearly seventy-two years of age, and we are not expected to do the work of the days of our youth, but to do greater, larger and more extensive work." Three days later, on October 10, 1901, President Snow took leave of this earth. He died without seeing his dream fulfilled of having the gospel carried to all the world. However, he had helped to set a trend. During 1899, the first full year of his administration over one thousand missionaries were sent out in a single year. This was the first time in the history of the Church that so many had gone in a one-year period. This number was not equaled again until 1919—the first year of the administration of Heber J. Grant.

Man of Capability

Many turning points in church history are reflected in the life of Lorenzo Snow. He was the leader of the Church at the turn of the century. He represented the last of the "older generation" of leaders. He had been with the Church during its infancy and had seen it grow through perilous times. He had been blessed of the Lord to be allowed, as a representative of the "first generation" of church membership, to see the Church grow to a respectable force in the West. As one of his final acts he directed the thinking of the next generation of church leaders toward the fulfillment of one of the major responsibilities of the Church—that of carrying the gospel into all the world to prepare for the second coming of the Savior.

President Lorenzo Snow was indeed a remarkable man—a farmer, an educator of the first rank, a missionary with dreams of carrying the gospel to all nations of the earth, a colonizer without equal, a developer
of cities, a temple president, and finally the Lord's spokesman on earth. He was the first of the Presidents of the Church to have had some college education. He possessed a keen mind and was a great champion of education.

He was a very sensitive person in his relationships with others—"it has been said of him, "He could say and do the hardest things in the gentlest, quietest manner possible to man."  

He was a first rate financier, yet as the Young Women's Journal said of him, "For years he preached about and labored in the affairs of this world, but things temporal were only the means to things spiritual. The financier was at all times subservient [secondary] to the Apostle."  

Short though his administration was, nevertheless it was dynamic, and it seems very fitting that Lorenzo Snow was able to live to help the Church through this important period of its change.
Highlights in the Life of Joseph F. Smith
(1838-1918)

Age

... Born in Far West, Caldwell County, Missouri (November 13, 1838).

6 Father, Hyrum Smith, martyred with the Prophet Joseph Smith (1844).

8-10 Drives an ox team across the plains from Nauvoo to Salt Lake (1846-1848).

14 Becomes an orphan at the death of his mother, Mary Fielding Smith (1852).


19 Serves in Echo Canyon campaign of Utah War (1857).

21 Married Levira S. Clark; called to high council of Salt Lake Stake (1859).


26 Special mission to Hawaii at time of Gibson problem (1864).

27-36 Serves as member of Territorial House of Representatives (1865-1874).

28 Ordained an apostle and counselor to the First Presidency (1866).

29 Sustained in conference as a member of the Quorum of Twelve Apostles (1867).

36-37 President of European Mission (1874-1875).

39 Second term as president of European Mission; death of Brigham Young (1877).

40 Short term mission to eastern United States in the interest of the history of the Church (1878).
Age

42  Chosen second counselor to John Taylor in the First Presidency (1880).

46-53  Goes into voluntary exile—laboring in southwest United States, Mexico, Hawaii, Canada, and eastern United States (1884-1891).

49  Death of John Taylor (1887).

52  Issuance of Manifesto on plural marriage (1890).

55  Member of Constitutional Convention for State of Utah (1893).

60  Death of Wilford Woodruff (1898).

63  Death of Lorenzo Snow; sustained as President of the Church of Jesus Christ of Latter-day Saints (1901).

66  Called as a witness in Smoot hearings (1904).

68  First President to tour Europe during his administration as President (1906).

76  First World War begins (1914).

80  Dies at Salt Lake City (November 19, 1918).
CHAPTER VI

JOSEPH F. SMITH

Last Struggles

The members of the Church were used to seeing the tall figure of the man who stood before them. He had served as a counselor to the past four Presidents of the Church—a total of more than 21 years in the First Presidency. Now, Joseph F. Smith (the son of the martyred Patriarch Hyrum Smith and the nephew of the Prophet Joseph) stood before the saints assembled in the Salt Lake Tabernacle. Less than five weeks earlier in this same building, President Lorenzo Snow had delivered his last counsel to the saints assembled at the October conference. President Smith's words took the congregation back to that conference:

It is only recently that we held our semi-annual general conference . . . at which . . . we were privileged to hear the voice of President Lorenzo Snow, who spoke to us for the last time in the flesh, and left with us his instruction and counsel in relation to some of the most important matters that pertain [relate] to . . . the ministry and the labor of the Apostles of Jesus Christ throughout the world . . . He has finished his mission here, and the labor now devolves [transfers] upon us who survive. It is our duty to take hold of the work with the help of the Lord . . . It is our privilege to live nearer to the Lord, if we will, than we have ever done, that we may enjoy a greater outpouring of His Spirit than we have ever enjoyed, and that we may advance faster, grow in the knowledge of the truth more rapidly, and become more thoroughly established in the faith.

. . . the Lord will all the more exalt and magnify us [cause us to seem greater] before the world and make us to assume our real position and standing in the midst of the earth. We have been looked upon as interlopers [intruders], as fanatics, [people with an extreme and unreasonable enthusiasm] as believers in a false religion; we have been
regarded with contempt, . . . we have been driven from our homes, . . . and spoken evil of everywhere, until the people of the world have come to believe that we are the offscourings [rubbish] of the earth and scarcely fit to live. There are thousands and thousands of innocent people in the world whose minds have become so darkened by the slanderous reports that have gone forth concerning us that they would feel they were doing God's service to deprive a member of this Church of life, or of liberty, or the pursuit of happiness, if they could do it.

The Lord designs to change this condition of things, and to make us known to the world in our true light . . .

It is doubtful if any who listened to these words realized what would happen world-wide during the next seventeen years while President Smith would preside over the Church. In less than five years Mormonism was again to become a national issue; some of the countries of Europe were to expel the Church's missionaries; nearly two thousand saints would be forced to flee from their homes in Mexico because of civil war in that country, and the world would experience what is now called the First World War. Through all of these events the hand of Joseph F. Smith under guidance from the Lord, would steady and direct the future course of the Church during its attempt to make Mormonism known to the world in its true light.

A New Generation

One of the best ways to judge any movement—religious or non-religious—is to observe what the movement does for the lives of individuals. In the words of Christ: "Ye shall know them by their fruits." Joseph F. Smith was primarily a product of Mormonism. He was the first Prophet of the latter days who was born and reared in the Church.

On Tuesday, November 13, 1837—less than two weeks after Hyrum Smith, the brother of the Prophet Joseph, was taken away from his family in Far West by the mob-militia and thrown into Liberty Jail—a son was born
to Hyrum's wife, Mary Fielding. This son, their first born, was given the name of Joseph Fielding Smith.

This little babe grew up in the midst of persecution and trials. His mother lay seriously ill for several months after his birth. And when she finally had the opportunity to visit her husband, Hyrum, in jail during January of 1839, she was still so ill that she had to be taken on a bed made up in a wagon. Shortly after this visit to her husband their house was looted by a mob. And during this looting a bed was thrown over the infant son, and he narrowly escaped death by suffocation.

During February or March of 1839, when Mary Smith was driven with the saints from Missouri to Quincy, Illinois, she was still confined to her bed. As a result she suffered much during the trip.

Little Joseph F. spent his early youth in Nauvoo. His earliest memories were of that city in which he spent the first eight years of his life. These were years which were not soon to be forgotten by this young boy. So deeply impressed were they on his memory that sixty years later, when he returned to Nauvoo as the Prophet of the Lord, he was still able to identify places associated with impressive experiences of his youth. For example, he was able to identify the exact spot where he stood as a young boy of six so many years before, watching his father ride toward Carthage—and death. His last memories of his father were very vivid. "Without getting off his horse," President Smith related later, "father leaned over in his saddle and picked me up off the ground. He kissed me goodbye and put me down again and I saw him ride away." Continuing the relating of his memories President Smith remarked, "I remember the night of the murder . . . when one of the brethren came from Carthage and knocked on our window after dark and called to my mother,
'Sister Smith, your husband has been killed.' As a grown man he still remembered the screams of his mother upon hearing this terrifying report.

**A Mother's Influence**

Two years later, as a young man of eight years, young Joseph stood beside his mother as they turned their faces westward in company with the other saints leaving Nauvoo. From the character of this courageous mother, Joseph F. Smith was to take many lessons in faith and endurance.

One such experience involving her faith occurred at Winter Quarters. One morning, upon awakening, Widow Smith found her best yoke of oxen missing. Immediately Joseph F. and his mother's brother, Joseph Fielding—who was traveling with the Smith wagon—set out to find the lost oxen. For an entire morning they searched in vain. Disheartened and tired they returned to the camp. There young Joseph F. found his mother kneeling in prayer, pleading with the Lord for guidance in finding their oxen. Arising from prayer she served breakfast to her brother and her son. Then as the two sat down, Mary Smith told them she was going in search of the oxen. Ignoring the advice of her brother that further search was worthless, she started toward the river. Before she reached the stream, a herdsman from another wagon train—which train was driving cattle to Missouri—called to her, saying that he had seen her oxen that morning traveling in the opposite direction from where she was headed. Not even paying attention to the herdsman Mary Smith continued her course. Finally, as she stood almost on the banks of the river, she turned and beckoned for the two Josephs to join her. When they came to the spot where Mary Fielding was, they saw the oxen fastened to a clump of willows, perfectly hidden from sight; apparently someone
intended to take them after the Smith wagon had moved on. Speaking of this experience in his later life, President Smith remarked:

This circumstance was one of the first practical and positive demonstrations of the efficacy [effectiveness] of prayer I had ever witnessed. It made an indelible [permanent] impression upon my mind, and has been a source of comfort, assurance and guidance to me throughout all of my life.  

Those days on the journey to Salt Lake were impressive ones in the remembrance of Joseph F. Smith. While only nine years of age—a time in life during which most young people today are still involved in games of fancy—young Joseph F. was often in a position wherein a wrong move may have meant death. Once as a young herdsboy he was involved in taking some of his mother's cattle to the feeding grounds near Winter Quarters when he and his friend were attacked by a band of Indians in war paint. The first reaction of Joseph F. was different from that of his friend who turned and rode at top speed back to town for help. Joseph's worry was for his cattle, knowing that the loss of them would mean a delay in going to the Valley. Therefore, he rode at top speed to the front of the cattle in an attempt to stampede them back to camp. This he was successful in doing, and he rode behind them trying to avoid being taken by the Indians who were now attempting to stop the boy. Young as he was, Joseph F. Smith was a fine horseman and was initially successful in keeping away from the Indians. However, some of them finally succeeded in cutting him off from the herd long enough for two others to catch up to him—one on either side of him. Each of them took an arm of Joseph F. and lifted him from his horse. Then they slackened their speed, let the horse run out from under him, and threw him violently to the ground. Luckily, the horse behind him jumped over him or his life might have been cut short then.
Just at that time a company of men on their way to hay fields happened on the scene and frightened the Indians away—thus preserving the life of Joseph F. Smith.

This is just one of many exciting adventures this young boy had, and in the midst of it all he came to trust in the Lord for the preservation of his life. As Joseph F. watched his mother through all of these struggles, he learned what it meant to draw near to the Lord in prayer. It is doubtful that he could have had a better example set before him. Mary Smith had so much faith in the power of the priesthood that at one time she even called upon her brother to administer to one of her oxen which was dying. So vitally was the animal needed and so insistent was Mary Smith that Joseph Fielding did administer to the ox, which rose to its feet with renewed health and strength.

Maturing in the Mission Field

Conditions continued to be difficult for Joseph F. Smith after his arrival in Salt Lake Valley during September of 1848. The two years that had passed since he left Nauvoo had helped prepare him well for his work as a herdsboy in the Valley. For six years he labored in the shadows of the Rocky Mountains, like David of old, leading flocks and herds and protecting cattle and sheep alike from wolf packs which often threatened to attack the livestock. Through all of these experiences he came to understand better such Biblical terms as "the good shepherd" and "the lost sheep."

In 1852 young Joseph's mother became seriously ill and Heber C. Kimball, President Young's First Counselor, took the Smiths into his home. There Joseph F. had the opportunity to know personally one of
the greatest spiritual leaders of the Church. Speaking later of this experience President Smith remarked:

I was greatly impressed and moved by his [Elder Kimball's] manner of praying in his family. I have never heard any other man pray as he did. He did not speak to the Lord as one afar off, but as if conversing with him face to face. Time and again I have been so impressed with the idea of the actual presence of God, while he was conversing with him in prayer, that I could not refrain from looking up to see if he were actually present and visible . . . I sometimes thought he was even kinder to me than to his own boys. I have heard him reprove them, but no word or reproof ever fell from his lips upon me. Later, through him, I was sent on my first mission.6

Later that year his mother, Mary Fielding Smith, died, leaving him an orphan at the age of thirteen. For two years immediately following the death of his mother, he continued to labor as he had before. Then, during the April conference of 1854, he was called, at the age of fifteen, to a mission in the Hawaiian Islands. So, at an age when most young people of today are involved in the early years of high school, Joseph F. Smith was ordained an elder, received his endowments, and departed for the mission field.

For over three years he labored as a missionary, mainly among the natives of Hawaii whom he came to love with all his heart. Elder Smith was quick to apply himself to missionary work after the first month in the Islands—during which month he lay seriously ill with a high fever. Within nine months he had mastered the native language well enough to conduct meetings and to labor with the native people. This was unusual for few missionaries thought of teaching the Hawaiian people at that time. Most were content to labor only with the whites who lived in Hawaii. As a youth of seventeen, Joseph F. Smith was appointed to preside over the Church on one of the islands.

In 1857 he received an honorable release, and a request from
President Young to return immediately to Salt Lake. At the age of nineteen—the age of which most young men go into the mission field today—he was returning home after three years of missionary service. This experience had helped him grow in spiritual power. Speaking of this power he later stated:

Of the many gifts of the Spirit which were manifest through my administration, next to my acquiring of the language, the most prominent was perhaps the gift of healing, and by the power of God the casting out of evil spirits, which frequently occurred.7

One of the reasons for the missionaries being called home in 1857 was the fact that Johnston's Army was on its way to the valley of the Salt Lake; this was the time of the "Utah War."

Joseph F. Smith, on his way home from his mission, learned one of the most valuable lessons of his life—that people can disagree with a man, yet still respect him for his willingness to lay down his life for his beliefs. Word had reached California of the Mountain Meadows Massacre, and some California toughs had vowed to kill any Mormons they might chance to meet. It was the misfortune of Elder Smith and two people accompanying him to meet these men. Elder Smith's son tells the account in this way:

One day after the little company of wagons had traveled a short distance and made their camp, a company of drunken men rode into the camp on horseback, cursing and swearing and threatening to kill any 'mormons' that came within their path. It was the lot of Joseph F. Smith to meet these marauders [rogues] first. Some of the brethren when they heard them coming had cautiously gone into the brush down the creek, out of sight, where they waited for this band to pass. Joseph F. was a little distance from the camp gathering wood for the fire when these men rode up. When he saw them he said, his first thought was to do what the other brethren had done, and seek shelter in the trees and in flight. Then the thought came to him, 'Why should I run from these fellows?' With that thought in mind he boldly marched up with his arms full of wood to the campfire. As he was about to deposit his wood, one of the ruffians [bullies], still with his pistols in his
hands and pointing at the youthful Elder, and cursing as only a drunken rascal can, declaring that it was his duty to exterminate every 'Mormon' he should meet, demanded in a loud, angry voice, 'Are you a "Mormon"?'

Without a moment of hesitation and looking the ruffian in the eye, Joseph F. Smith boldly answered, 'Yes, siree; dyed in the wool; true blue, through and through.'

The answer was given boldly and without any sign of fear, which completely disarmed the belligerent man, and in his bewilderment, he grasped the missionary by the hand and said:

'Well, you are the ______ pleasantest man I ever met! Shake, young fellow, I am glad to see a man that stands up for his convictions.'

Joseph F. said in later years that he fully expected to receive the charge from this man's pistols, but he could take no other course even though it seemed that his death was to be the result. This man, evidently the leader of the band, then rode off, the others following him, and the Mormon company was not molested further. It was a tense moment, nevertheless, and the company thanked the Lord for their safe deliverance.

From Mission Field to Battlefield

Elder Smith arrived home in February of 1858. Adding the months of travel time to the actual time in the mission field, he had been gone for almost four years, and things had changed greatly in the Valley. Immediately upon his arrival in Salt Lake City, Joseph F. Smith reported to President Young and was asked to join the army of the saints in Echo Canyon to help stop Johnston's Army from entering the Valley. From that time until the proclamation of peace and full pardon came from President Buchanan, Elder Smith was constantly in the saddle somewhere between Salt Lake City and Fort Bridger. Later this young soldier stood guard in Salt Lake City, ready if necessary to put the torch to the buildings when the city was abandoned by the saints during the time the army passed through the city on their way to Camp Floyd.
This was not the end of his military experience, however, for he took part in many of the Indian expeditions later, serving as chaplain with the rank of a captain in the regiment of Colonel Heber C. Kimball.

Back to the Mission Field

After the "Utah War" was over, Elder Smith began to feel the necessity of providing for himself and of preparing himself for marriage. During the two years he was at home--1858-59--he served as sergeant at arms (the officer assigned to keep order) for the Council of the Territorial Legislature, was ordained a seventy, and finally in October of 1859, he was called into the high council of Salt Lake Stake and ordained a high priest at the age of twenty-one. Earlier that same year he married Levira A. Clark.

As was often typical at that time, Elder Smith was not able to settle down and enjoy married life for long. One year after his marriage he was called to serve as a missionary in Great Britain. From the spring of 1860 until the spring of 1863 he labored in the British Isles.

Every mission seems to bring its own challenge and its own rewards, and this one of Joseph F. Smith's was no exception. Although he was only twenty-two when he left, he entered the mission field as a seasoned missionary and, therefore, a great source of strength to the mission president. During much of his time in Britain Elder Smith presided over four conferences (districts)--one of them being Sheffield, the home of a man named William Fowler. While laboring in Sheffield, Elder Smith was privileged to be present when Brother Fowler's hymn, "We Thank Thee O God For a Prophet," was sung for the
first time. Little did he realize that someday that hymn would be sung in his honor as Prophet of the Lord. Nor did he imagine, in all probability, that someday he would serve as a Counselor in the First Presidency of the Church with his current mission president, George Q. Cannon. However, such was to be the case.

Both Elder Smith and Elder Cannon had served missions in Hawaii before coming to Britain and each took an immediate liking to the other. And, during the fall before Elder Smith left Britain, he was invited to tour Europe with President Cannon. While on this tour it was the privilege of Elder Smith to visit Denmark and France, thus having the opportunity to see firsthand the operations and problems of the Church in Europe. Only the Lord knew at that time that Elder Smith would be back—first as mission president of the European mission, and then as Prophet of the Lord.

Arriving home in September of 1863 Elder Smith was prepared to settle down and take care of things at home. However, that time had not yet come. In February of 1864 Joseph F. Smith was called by Brigham Young to accompany Lorenzo Snow and Ezra T. Benson to Hawaii to help take care of problems being caused there by Walter M. Gibson.

As the boat carrying the missionaries lay anchored about one mile off the coast of the Hawaiian Islands, the captain and crew made ready the ship's freight boat to carry the missionaries to land. However, Joseph F. Smith who had traveled these waters many times before sensed danger. Therefore, he refused to go aboard the smaller ship and tried to persuade the other men not to do so because the ship was not seaworthy; likely it would not make its way safely to shore. His companions, however, felt his fears were not justified. As a
result he was the only one of the missionaries to stay behind on the larger vessel.

It was on this trip to shore that the boat did overturn and Lorenzo Snow came close to losing his life. When Elder Snow revived, he told the others present that it had been revealed to him that Joseph F. Smith, the young missionary who had stayed behind, would someday be the Prophet of God on earth. This, it should be remembered, was more than ten years before the death of Brigham Young and, of course, before John Taylor, Wilford Woodruff, or Lorenzo Snow had served as President of the Church.

During the time spent by the special missionary party on the Islands, Joseph F. Smith served as interpreter for the Apostles, and when Elders Snow and Benson returned home they left Elder Smith in charge of the work in Hawaii with the specific assignment of helping to bring the saints there back into the fold. As a result, it was December of 1864 before Elder Smith finally returned home.

An Unusual Call

When Elder Smith returned from Hawaii in 1864, he had been in the mission field almost continuously for ten years. For the next ten years he was allowed to remain in the Salt Lake Valley. Shortly after his return from Hawaii Joseph F. Smith was employed in the church historian's office. This experience was an extremely rewarding one which brought him into a close association with the leading Brethren years before he became actively involved in the quorum itself. In addition, this responsibility made it possible for him to engage in ordinance work in the Endowment House, as well as being more free to serve as a traveling missionary in various parts of the territory.
In 1865, the year after his return from Hawaii, Elder Smith was also appointed to the Utah Territorial House of Representatives where he served for seven terms.

The first step of many that led to Joseph F. Smith's becoming the Prophet of the Lord occurred in July of 1866—less than two years after his return from Hawaii. Many of the meetings of the apostles were held in the upper room of the church historian's office where Joseph F. Smith was employed. Often he was called to serve as secretary for the quorum. At one such meeting President Brigham Young surprised those present by announcing that he felt moved by the Spirit of the Lord to ordain Joseph F. Smith to the apostleship. Such a move met with the hearty approval of those present, and Elder Smith was so ordained at that time, although there was not then a vacancy in the Quorum of the Twelve. At the same time Joseph F. Smith was chosen as another counselor in the First Presidency. This matter was not made known to the general membership of the Church until over one year later when a vacancy occurred in the quorum. At the October conference of 1867, Elder Smith was sustained a member of the Council of Twelve by the general membership of the Church. It is of interest to note, in passing, that others received this same prompting of the spirit that President Young received—that Joseph F. Smith was the Lord’s choice to fill the next vacancy in the quorum. Shortly after Elder Smith's ordination to the apostleship, President Heber C. Kimball, who had not been in the July 1 meeting and who did not know of the ordination, informed Elder Smith in private that it had been impressed upon his mind that the time had come that Elder Smith would be called to the apostleship.
From Mission President to First Presidency

In 1874, in his thirty-eighth year, Joseph F. Smith was called to be president of the European Mission. During the more than two years he served as president of that mission, it was his opportunity to become closely acquainted with the membership of the Church in Europe—even more so than it had been as a young missionary. During this mission he toured Scandinavia, Germany, Switzerland, and France. He spoke often of his love for these saints and learned more of their way of life and of the problems of the Church in Europe. This experience was vital for later, as President of the Church, he was to return to Germany at a time when the missionaries were being driven from that land.

In 1875 Elder Smith returned home at the call of the First Presidency. Returning to Utah, he remained there until after the dedication of the St. George Temple in April of 1877, at which time he was called to return to preside in Europe. It was the hope of President Brigham Young that he could leave this seasoned missionary presiding for some time. However, in the fall of 1877 President Young died and Elder Smith was again called home.

Between his return at the death of President Young and his call to the First Presidency in 1880, Elder Smith was involved in acquiring information about the early history of the Church. In 1878 he accompanied Orson Pratt on a tour of the East, during which time they visited the sites of early church history—Independence, Kirtland, and New York, gaining all the information they could get. They also visited with people who were familiar with the early history of the Church—the most important person being David Whitmer, the only surviving member of the three witnesses. This trip supplied Joseph F. Smith with insights which he was later to call upon in his program of
using early church history sites as missionary tools.

Returning to Utah, Elder Smith took up his former employment at the office of the church historian. In 1880, the year of Jubilee, the First Presidency was reorganized for the first time since the death of Brigham Young. John Taylor became President of the Church. He chose George Q. Cannon and Joseph F. Smith as counselors.

Missionary in Hiding

During the stormy days of troubles over plural marriage, President Taylor felt that it was especially important to keep President Smith from falling into the hands of federal deputies, since Elder Smith had served in both the historian's office and the Endowment House. He, therefore, had knowledge of marriages performed by the Church which could cause problems for many whose entrance into plural marriage was not yet known. At the request of Church leaders, President Smith went into voluntary exile from September of 1884 to September of 1891—a total of seven years!

During this era he was far from idle; he visited the saints in Mexico and Canada; directed the missionary work in Hawaii (1885-1887); and served two missions in the East (1888-1889) under the name of Jason Mack (his grandmother's oldest brother), directing missionary work, supervising financial affairs of the Church in the East, directing immigration of saints from Europe, and doing all in his power to influence congressmen to help the cause of the saints in Utah. During this time he even had an audience with the President of the United States.

In 1889, after Elder Smith returned to Utah, he was chosen as second counselor in the First Presidency of Wilford Woodruff. And although the Manifesto was issued in 1890, Joseph F. Smith was not
able to appear in public until he was granted pardon from the President of the United States in 1891. After that time he was able to appear in public with complete freedom, serving for the next ten years as a counselor in the First Presidency—first to President Woodruff and then to President Snow. On October 17, 1901 Joseph F. Smith became the first "second generation Mormon" to serve as President of the Church.

Spokesman for the Lord

Joseph F. Smith had prepared himself well for the role of a Prophet. Nearly fifty-seven years before he actually became President of the Church, Lorenzo Snow had prophesied the day would come when the young missionary who had accompanied him to the Hawaiian Islands would some day lead the Church. The time had come and President Smith was ready.

A great struggle lay before him and the Church. For reasons to be explained later, one of the most severe anti-Mormon campaigns ever conducted was unleashed against the Church during the administration of President Smith. And when principles of truth were at stake Joseph F. Smith was a fighter. The circumstances of his life had helped shape him in this fashion. He had known persecution since a child and he excelled in competition. His son, in writing of Joseph F. Smith remarked, "President Smith was physically strong, with muscles like steel and with endurance far beyond most other men." He was willing to give his all in defending his church and was, therefore, well prepared for the difficulties which lay before him.

Coupled with his great respect for truth and justice was his capacity for love. Of himself President Smith said, "My heart is like that of a little child. It is easily touched, especially with love, I
can much easier weep for joy than for sorrow. I suppose perhaps it is due to some extent to the fact that all my early remembrances were painful and sorrowful. Both features—his capacity for love, and his respect for truth and justice—were taxed to the limit of their endurance during the seventeen years he presided over the Church.

A New Generation

One of the major responsibilities assigned to the Church in this dispensation was the carrying of the gospel message to all nations of the earth. Each President thus far had played a vital role in doing just that. Joseph Smith had established, under authority and direction from God, most of the doctrinal and organizational framework of the Church. President Young had established the saints as a power in the Great Basin. President Taylor had been instrumental in helping unify the saints preparatory to the anti-Mormon storm which struck during the last years of his administration. President Woodruff had led the saints through the last of the storm and guided them through a very difficult period of change. President Snow had helped by emphasizing the worldwide nature of the mission of the Church and by pointing the way out of financial bondage. All of these men were of the same generation. The "first generation" had completed their work in excellent fashion and now the "second generation" was ready to take the reins of leadership.

The attitude of much of the world toward the Church at the beginning of President Smith's administration was either anti-Mormon or indifferent. One of the first tasks before President Smith, therefore, was to find some way to improve this image. As will be shown, he was very successful in accomplishing this—but not without one last bitter attack by the anti-Mormon forces in the United States and abroad.
The Storm Descends Again

The origin of this last assault can be traced back to President Snow's administration or earlier. When the Manifesto was issued it was generally assumed by those involved that this document and the constitution of Utah prohibited future plural marriages only. Those plural marriages which already existed would dissolve as the participants died. This would mean that husbands of such families would be allowed to care for the families they had by virtue of marriages entered into before the issuing of the Manifesto of 1890. Others, however, understood the agreement in a different light. When these individuals saw husbands who persisted in caring for their plural families, they started the cry that church membership was not keeping its pledge made in the gaining of statehood that polygamy would be abolished in Utah. The embers of this fire were fanned into an open blaze with the election in 1898 of B. H. Roberts, one of the seven Presidents of Seventy, to the House of Representatives in the Congress of the United States as a representative of Utah.

Elder Roberts, who had practiced plural marriage, found strong opposition in the nation's capitol as well as some opposition in Utah itself. A group of twenty-four ministers from Salt Lake known as the Salt Lake Ministerial Society had started petitions designed to keep Elder Roberts from serving in Congress, and soon petitions began arriving from many other parts of the United States echoing this feeling. Finally the members of Congress voted that Elder Roberts would not be allowed to serve in Congress.

The next major step in the anti-Mormon attack came during the administration of Joseph F. Smith when Reed Smoot, one of the Quorum of the Twelve, was chosen as Senator-elect from Utah. Having
gained encouragement from the Roberts experience the enemies of the Church fought to keep Elder Smoot from serving in Congress—this time on the grounds that he believed in plural marriage. The charges against him were as follows:

(1) The Priesthood controls all that the Church members do in Utah.

(2) The Church leaders control the Priesthood.

(3) The leaders of the Church are not willing to give up the idea of controlling its people. It has also not given up the hope of restoring plural marriage.

(4) This has been true even since the time of the Manifesto as is shown in the things they have taught since then.

(5) Utah's politicians seek to pass laws restoring plural marriage; senator-elect Reed Smoot and other leaders have not opposed them in this. In fact the Church leaders encourage its people to practice plural marriage.

(6) The Church leaders continue to honor those who defy the laws against plural marriage. Reed Smoot is one of the leaders who do this.\(^{11}\)

The case of Senator-elect Smoot was taken before senate committees and given a hearing—which hearing lasted from January of 1904 to June of 1906. During this time the Smoot case was headline news throughout the world, and many church leaders were called to testify before senate committees. During the hearings it was discovered that two of the Quorum of Twelve Apostles—Matthias Cowley and John W. Taylor—were not in harmony with the stand of the Church on plural marriage. They held that the Manifesto applied only to the United States. The attitude of the Church was that it applied to the whole world. As a
result of this disharmony both men resigned their standing in the Quorum.

Eventually, the newspaper image of the Church became so bad overseas that Mormon Missionaries were ordered to leave Germany in 1906. Months later they began filtering back into the country, and were again expelled in 1910. At home The Salt Lake Tribune—which at that time was a violently anti-Mormon newspaper—began a slander campaign directed personally at President Smith. To make matters even worse, after the Smoot case was decided, four national magazines began a nation-wide propaganda campaign against the Church. Interestingly these attacks against the Church—though born of an anti-Mormon spirit—aided its missionary effort, as will be shown later.

**A Chance to Tell Its Own Story**

Right from the first of his administration Joseph F. Smith had realized that the world-wide image of the Church was not good; a new campaign needed to be conducted to acquaint the peoples of the earth with the truth about Mormonism. Therefore, in 1902, under the direction of President Smith, a bureau of information was established on Temple Square in Salt Lake City. This bureau was the first of many information centers established nation-wide by the Church—for during his administration President Smith laid the groundwork of a building program designed to convert historical spots of church history into tourist attractions and information centers.

Before the building of the Bureau of Information the Church had no guides on Temple Square. Tourists who came there were taken on tours, but not by Mormon guides. Those who met the tourists were non-
Mormons eager to make some money. Visitors were charged for taking photos, for a look inside the tabernacle, and for a tour of the grounds; this by self-appointed guides. In the process the tourists were told sensational stories of fictitious "Mormon crimes." To remedy this the Church leaders had the Bureau of Information built and guides appointed.\footnote{12}

Carthage jail—a spot consecrated by the shedding of the blood of President’s Smith father and uncle—was purchased in 1903. The birthplace of Joseph Smith was purchased, and a monument thirty-eighth and one-half feet high—one for each year of the life of the Prophet—was dedicated on the one-hundredth anniversary of the birth of the Prophet (1905). These purchases were followed by that of part of the Smith farm in Palmyra—the section including the Sacred Grove. In 1904, part of the ground of historical value in Independence was purchased, followed by the purchase of the temple lot in Far West, Missouri in 1909. All of these sites were later to become important in a very unusual phase of missionary work.

One of the main desires of the Church leaders was to let the world know of the doctrines and teachings of the restoration. In this respect the dispute over the seating of Elder Smoot, though originally intended to harm the Church, turned out to be an aid in carrying news of the Church to all the world. Though much of the early reporting of happenings reflected the unfair attitude of many of the newspaper writers, as the hearings proceeded the Church also gained many favorable articles and free publicity in parts of the world it could never have reached through the missionary force as it existed at that time. As Joseph F. Smith and other church leaders were called to testify before the committees, many influential men came to know him personally, and to
recognize his sincere convictions. They also gained an opportunity to learn first hand of the teachings and goals of the Church. At the conclusion of the hearings Senator Smoot was seated and eventually served Utah in the Senate for thirty years. Speaking of the Smoot hearings, President Smith later remarked:

We are grateful in the belief, and in the knowledge that notwithstanding the efforts they have made to injure this people and to thwart the purposes of the Almighty, they have but been the means, indirectly, of forwarding the work in the world. They have called attention of the world toward us, and that is just what we want, though they have done it with wicked intent. We want to be known as we are. We want to be seen in our true light. We want the world to become acquainted with us.¹³

A World Church

The year 1906 was an important year in the history of the Church. Not only did it mark the end of the Smoot hearings, but it was also the year that the Church finally emerged from debt. In addition President Joseph F. Smith visited Europe during that year, thus becoming the first President of the Church to travel overseas during his presidency. Memories of his earlier missions--first as a young elder in Britain and then as an European Mission President--must have come back to him as he and his party traveled through Germany, Holland, Belgium, Switzerland, France, and Britain, encouraging the saints and observing their problems. (This it should be remembered was the year Mormon missionaries were expelled from Germany.)

During this time the policy of the Church was changed relative to the gathering of the saints in Zion from countries such as Britain and Sweden. They were now encouraged to stay at home and to build up the Church in their mother country. Staying at home, however, meant great sacrifice to some of the saints. It meant they would be deprived
for time at least, of the blessings of the temple, since all of the temples were then in the western part of the United States. President Smith, being aware of this, arranged for the construction of temples on soil outside of the then-existing United States, dedicating ground for this purpose in Cardston, Canada in 1913, and in his beloved Hawaii in 1915. The Canadian Temple was designed to provide for the saints living in the northern regions of the main area of church population, and the Hawaiian Temple was designed to be used by the saints in the South Seas. (Once, when speaking of the Hawaiian Temple, President Smith also referred specifically to the future possibility of a temple being built in New Zealand. Forty-three years later such a temple was completed.)

Problems in Mexico

One of the major concerns of the Church leaders regarding the saints in other lands involved the saints south of the United States border in Mexico. In 1885, when persecution of the saints over plural marriage was at its peak some of the saints had sought refuge in the northern part of Mexico. There many settled and built up the Church in that land. By the early part of the 1900's the saints there had developed several impressive colonies.

Ever since they settled there, however, they had experienced some opposition from the native people—not because they were Mormons but because many of them were American citizens—foreigners. In 1912 a revolution tore Mexico apart and the Church members found themselves in the awkward position of attempting to remain neutral. As these colonies lie in the middle of much of the battle ground the saints and their homes were often plundered—especially by those in revolt against the government. The guns of the colonists were taken and they were left
without protection. Some of the men were kidnapped and held as hostages. Finally it was decided to flee back to the United States—this through country infested with bandits! The women and children were sent ahead to El Paso, Texas, by train. Since railroad cars were scarce the women and children had to be crowded together, almost to the point of suffocation, without any water until they arrived in El Paso.

There conditions were poor, as the town was not equipped to care for the hundreds of refugees who flooded into the town. Originally they were housed in a deserted lumber yard. There they remained until tents could be secured from the United States Army. There was no privacy as each family had only a few square feet of space on which to eat and sleep. And, worst of all, they became the center of attraction for those curious towns people who came to see the new refugee camp.

President Smith had grave concern for these saints whom he had visited so many years before when he was in hiding. He sent Elder Anthony W. Ivins of the Quorum of Twelve, and Bishop Orin P. Miller from the Presiding Bishopric to care for the saints. Bishop Miller's report came back:

I visited the refugees late in the evening and found a condition that was most appalling. Quite a number of women and children were ill; several infants had been born enroute and since the arrival at El Paso ... The sight presented to my view is one of the most heart-rending I have ever witnessed—to see over 2,000 people, mostly women and children, driven from their homes without time to gather even their personal effects and most of them without a dollar to assist themselves. We shall have to draw upon the Church for relief.  

Naturally these saints desired to return to their homes and crops. They felt that soon the storm would blow over. But days grew to weeks, and weeks to months with no encouragement coming from their adopted homeland. Finally the First Presidency recommended they
find employment in cities along the United States-Mexico border, or among the saints nearer the headquarters of the Church. Not until many years later did a significant number of the saints return to Mexico.

A Prophet Ahead of His Time

The administration of President Smith was a vigorous one. Before it was finished, the image of Mormonism had changed considerably. Though the Church was not yet recognized as a great world force, many seeds of distrust and hate had been destroyed. Unfortunately, however, the Church was not able at the time to capitalize upon this change in image, for in 1914 World War I broke out, making it nearly impossible for foreign missionaries to preach the gospel in Europe.

War, however, was not the only factor which retarded the work of the Lord, as envisioned by President Smith and other leaders of the Church during his administration. As always, the general membership of the Church was slow to catch up with the foresight of the Prophet. Every Prophet is ahead of his times to a degree. Joseph F. Smith was no exception, for many of the programs he wanted for the saints were not developed until fifty years after he suggested them.

During President Smith's administration the auxiliaries expanded their programs. In 1902 the first year of his administration the women of the Relief Society began formal class work. Before they had been involved only in welfare work. The same year the Primary began publishing The Children's Friend.

The following year steps were taken to improve the MIA. Originally these organizations had been planned for the young people of the Church; fathers and mothers had joined in later. All had met together in one room to hear lectures. In 1903 the older folks were put in one class,
the younger in another. This was the beginning of classwork by age. This trend was aided when the MIA adopted the Boy Scout Program in 1911 and a corresponding girls' program in 1913.

In 1906, the Sunday School expanded under the direction of a young apostle named David O. McKay. For the first time in the history of the Sunday School adult classes were added; before the school had been only for younger girls and boys.

Sensing a need for week-day education a seminary was started near Granite High School in 1912. Though the seminary is not an auxiliary it was created as an aid for the priesthood. The first few years of Joseph F. Smith's administration were characterized by this improvement in the framework of these helps.

Yet, in the midst of all this development President Smith saw danger. He feared that the auxiliaries might be used to doing the things the priesthood should be doing. As early as the 1906 conference he commented:

We expect to see the day, if we live long enough (and if some of us do not live long enough to see it, there are others who will), when every council of the Priesthood . . . will understand its duty; will assume its own responsibility, will magnify its calling; and fill its place in the Church, . . . When that day shall come, there will not be so much necessity for work that is now being done by the auxiliary organizations, . . . The Lord . . . has made provision in the Church whereby every need may be met and satisfied through the regular organization of the Priesthood. 15

In the 1960's President McKay began again to stress this idea as the basis of the priesthood correlation program.

The home evening program which received church-wide emphasis in 1964 was also suggested earlier by President Smith and his counselors. In 1909 a home evening program was started in the Granite Stake under
the direction of President Frank Y. Taylor. President Joseph F. Smith spoke at the stake conference in which the program was announced. Six years later, after observing this pilot program in the Granite Stake, the First Presidency in 1915 issued the following advice:

We advise and urge the inauguration of a 'Home Evening' throughout the Church, at which time father and mother may gather their boys and girls about them in the home, and teach them the word of the Lord. This 'Home Evening' should be devoted to prayer, singing hymns, songs, instrumental music, scripture reading, family topics, and specific instructions on the principles of the gospel, and on the ethical problems of life, as well as the duties and obligations of children to parents, the home, the Church, society, and the nation.

If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them.

Man of Love and Endurance

November 19, 1918—eleven days after the end of World War I—President Joseph F. Smith took his leave of this earth. Like the Apostle Paul, he could justly claim: "I have fought a good fight," for his years had been years of struggle, and he had emerged from this earthly experience a truly Christ-like individual.

Through his early years this nephew of the Prophet Joseph had known only constant struggle—as a baby in Far West, as a small boy in Nauvoo, as a herdsman on the plains and in the valleys of the great Salt Lake, as a missionary, and as a young apostle. Yet, his life had truly been full and rewarding.

In his sixty-third year, at an age when most men are considering retirement, he took the reins of the Church to guide it through some of
its most stormy years. During the days of the Smoot hearings one of
the local politicians in Salt Lake City became very bitter toward
President Smith and personally attacked, ridiculed, and insulted him in
one of the local newspapers periodically for six years, until which time
the people of Salt Lake City were up-in-arms in indignation. Through
it all President Smith, whose whole life was struggle, remained a
Christian gentleman. In response to this personal attack he said:

I feel in my heart to forgive all men in the broad sense
that God requires of me to forgive all men, and I desire to
love my neighbor as myself; and to this extent I bear no
malice [hatred] toward any of the children of my Father. But
there are enemies to the work of the Lord, as there were enemies
of the Son of God. There are those who speak only evil of the
Latter-day Saints. There are those—and they abound largely
in our midst, who will shut their eyes to every virtue and to
every good thing connected with this latter-day work, and
will pour out floods of falsehood and misrepresentation
against the people of God. I forgive them for this. I leave them
in the hand of the just Judge.\textsuperscript{18}

Few men had affected the course of the Church so much. Though
he was President of the Church for only eighteen years, he had been a
member of the First Presidency for nearly forty-eight years. Working
as a counselor he was constantly by the side of Presidents Young,
Taylor, Woodruff, and Snow, except for the years he served as a
mission president. As a member of the First Presidency he was undoubt-
edly deeply involved in all decisions made during that time.

During the last years of his life President Smith felt his
once seemingly unlimited strength slowly fading away. For the bene-
fit of his health he took up golf and learned to play an excellent
game. Finally in general conference of 1917, as a man nearing seventy-
nine, he admitted to the audience, "I begin to feel that I am getting to
be an old man, or rather a young man in an old body. I think I am just
about as young as I ever was in my life in spirit."

His thoughts during the last years of his life were centered on his people and his family, whom he deeply loved. However, this did not cause him to forget the problems of others. At the April conference of 1917, which took place in the midst of World War I, he asked the saints everywhere to maintain the spirit of love, of humanity, and of peacemaking—even in times of war. Soldiers were counseled to remember that they were ministers of life—not death, and that they ought always to remember they were fighting to defend liberty—not to destroy their enemies.

Near the last of his life his thoughts turned even more to the role of the Savior, particularly to his atonement. Consequently, in October of 1918, Joseph F. Smith was shown in vision the mission of Jesus to the spirits in prison during the three days the Savior's physical body lay in the rock-hewn tomb. President Smith was shown that Christ himself did not preach to the rebellious spirits, but rather he organized a missionary force to carry the gospel to them. The Prophet also observed that many who had accepted the gospel since leaving the earth were waiting for the ordinances of the gospel to be performed for them in the temples of God on the earth. As a result, he encouraged the Church membership to be more diligent in participating in genealogical research and temple work.

One month after this vision, Joseph F. Smith died in Salt Lake City. At this time a flu epidemic was sweeping the country. Consequently, no public funeral was held, yet many saints echoed in their hearts the words uttered at the graveside by President Heber J. Grant: "I loved Joseph F. Smith as I never loved any other man that I have ever known. May God bless his memory."
Highlights in the Life of Heber J. Grant
(1856-1945)

Age
...

8 days  Born at Salt Lake City, Utah (November 22, 1856).

19  Death of his father, Jedediah M. Grant, second counselor to Brigham Young and first mayor of Salt Lake City (December 1, 1856).

19  Becomes a member of the superintendency of the first Young Men's Mutual Improvement Association initiated in a ward (1875).

21  Marries Lucy Stringham; death of President Brigham Young (1877).

24  Secretary to the general superintendency of the YMMIA; called to preside as stake president of Tooele Stake (1880).

26  Called to the Quorum of the Twelve (1882).

31  Death of President John Taylor (1887).

34  Manifesto issued by Wilford Woodruff (1890).

40  Statehood for Utah--Heber J. Grant considered as candidate for first governor of the state (1896).

41  Becomes member of general superintendency of YMMIA; becomes business manager of The Improvement Era which he helped found (1897).

42  Death of President Wilford Woodruff (1898).


45  Death of President Lorenzo Snow (1901).

48-50  President of British and European Missions (1904-1906).

60  Becomes president of the Council of Twelve Apostles (1916).
Death of President Joseph F. Smith; becomes President of the Church (1918).

Dedicates Hawaiian Temple (1919).

Dedicates Canadian Temple (1923).

Dedicates Arizona Temple (1927).

Church Security plan (later Welfare Program) begins (1936).

Dies at Salt Lake City after presiding over the Church for twenty-seven years, longer than any other President except Brigham Young (May 14, 1945).
CHAPTER VII

HEBER J. GRANT

Need for Capable Leadership

With the end of World War I, people began to look forward to times of peace and plenty. The war just finished was to be the "war to end all wars." From all indications it appeared that in America "prosperity was just around the corner."

This dream, however, was not to become a reality. For eleven years conditions looked bright in America, where most of the Church members still resided. Then, in 1929, a financial crises began which was to affect the entire world. Money became difficult to acquire and people found themselves without jobs or income. This depression was followed during the late 1930's with the beginning of another World War on a much larger scale than the first.

The years from the end of World War I to the end or World War II were challenging years for the Church. These years found more of the saints who had been converted in the mission fields staying in their homelands, and many of those who had been born and reared near the center of the Church moving away to better their economic possibilities. New types of challenges for the Church were arising on every hand, and once again the Lord had brought up a leader qualified and prepared for these emergencies--this time in the person of Heber J. Grant.
Influenced by a Mother and a Prophet

Heber J. Grant's lifetime spans one of the most interesting periods in the history of the Church—a time that parallels the progress of science from the early days of the development of electrical energy to the beginning of the development of atomic power. He was born in 1856—one year before the Utah War—and grew with the western United States—from its infancy to its maturity—living a total of eighty-eight years. During twenty-seven of these years he served as the Prophet of the Lord—longer than any other President except Brigham Young.

In an editorial written at the death of President Grant, J. Reuben Clark, Jr., President Grant's first counselor, penned these significant words concerning Heber J. Grant:

God fashioned him in heart and mind and body, in ability and experience, and in wisdom, just as he has fashioned every man whom he has ever called to lead his people, even from Moses of old till now. No man ever comes to lead God's people whom he has not trained for his task.¹

The beginning of the preparation of President Grant for the work of the Lord goes back to his youth. He, like President Joseph F. Smith, lost his father while still a baby and was reared and taught by a widowed mother. His father, Jedediah M. Grant who was Brigham Young's second counselor in the First Presidency, died from pneumonia a little over one week after the birth of young Heber J.

The death of this energetic man came as a great shock to the Church since he was still relatively young at the time of his death, being only forty years of age.

Like President Smith, young Heber J. was blessed with a mother who inspired him to great heights of accomplishment. Many of
his character traits were patterned after those of his pioneer mother--Rachel Ivins Grant. Life was not easy for this young woman who had been widowed at thirty-five years of age after knowing only one year of married life. During the following years she supported herself and her young son by sewing and taking in boarders.

In addition to the guidance given him by his mother, Heber J. Grant seems to have gained inspiration and encouragement from President Brigham Young, whom he met in a rather unusual way:

Fifty-four years ago [1863], as a little child, I took a sleigh ride with President Brigham Young, that is, I ran out and took hold of the back of the sleigh, intending to ride a block and then drop off and walk home; but President Young was driving such a fine team, or at least his driver was, that I dared not let go, hence rode on till we reached the Cottonwood, and then when the sleigh slowed up, to pass through that stream, I jumped off, and the President saw me. He said, 'Stop, Brother Isaac, stop. The little boy is nearly frozen. Put him under the buffalo robe and get him warm.' Isaac Wilson was his driver. After I got warm he inquired my name, and told me about my father, and his love for him. He told me to tell my mother that he wanted her to send me up to his office in six months to have a visit with him; and in six months I went for the visit. From that time, fifty-four years ago, until the day of his death, I was intimately acquainted with President Young, ...  

I was almost as familiar in the homes of President Brigham Young as I was in the home of my own mother ... I have spent hours and hours, as a child, in the rooms of Eliza R. Snow, listening to her counsel and advice, and hearing her relate incidents in the life of Joseph Smith the Prophet, and bearing witness of the wondrous blessings of God to President Young. As I say, I was familiar with the Prophet Brigham Young. I knelt down time and time again in his home in the Lion House at family prayers, as a child and as a young man; and I bear witness that as a little child, upon more than one occasion, because of the inspiration of the Lord to Brigham Young while he was supplicating [making a humble request of] God for guidance, I have lifted my head, turned and looked at the place where Brigham Young was praying, to see if the Lord was not there. It seemed to me that he talked to the Lord as one man would talk to another.
"That Which You Persist in Doing . . ."

Both President Young and Rachel Grant, the young widow of Jedediah Grant, had one trait in common. They had learned the value of self-discipline, demanding from themselves the best they had to offer. This attitude also was adopted by young Heber J., and he grew up believing that he, with the help of the Lord, could accomplish anything he made up his mind to do. He adopted as one of his slogans in life: "That which we persist in doing becomes easier for us to do—not that the nature of the thing is changed, but that our power to do is increased."

Heber J. Grant was a man with many talents, few of which were acquired easily. He worked hard to achieve all he did achieve. For example, in the field of athletics, while a young man he played first base on the baseball team which took the championship of the territory of Utah. Few who watched that championship game and the playing of Heber J. Grant, realized the struggle he had undergone to develop the athletic ability he possessed. So difficult had it been for his mother to earn enough to provide for their livelihood, that young Heber was needed by her side to help most of the time. As a result, while a youth he had not had the opportunity and leisure time that other boys had to develop their talents in athletics; he had not learned to coordinate his rapidly growing body.

The fact that he was far from a good player had been brought forcibly to his attention whenever he played ball with his friends. Because he lacked the physical strength to run or bat well, and because he could not throw a ball from one base to another, he was placed on the third club (team) with boys much younger than himself. During this
experience young Heber J. was deeply humiliated because of the teasing he received for being such a poor player. However, he knew that he would never be a quitter.

By polishing boots, Heber acquired enough money to buy a baseball of his own. And with this newly acquired ball—his prized possession—he would retire to his neighbor's barn and throw the ball against the barn until his arm would ache so much he could not sleep at night. By persisting in this fashion, he eventually worked his way into a position on the first team of the territorial champs.

The same principle is true in the development of Heber's handwriting. In the days before typewriters were readily available, a good penman was much in demand. Again, however, he was such a poor writer his friends teased him about his "chicken scratches." He made up his mind to become good in this field, and as a result, he practiced hour after hour until he acquired a style that earned him first prize in penmanship at the Utah Territorial Fair and later a job teaching penmanship at the University of Utah.

Heber J. Grant learned the value of work early in life, and his drive took him far in accomplishments—especially in the field of business. Often, after hours, employers would find him hard at work. As a result he gained the reputation very early in his life of being a dedicated man and an honest individual whose business advice was usually very sound. Just months before he turned twenty-one, young Heber J. fulfilled what had been a major goal in his life—he gained a position as an assistant cashier in one of the leading banks of Salt Lake City. That same year—three weeks before his twenty-first birthday—he married his first wife, Lucy Stringham.
Seasonings in the Church

The leaders of the Church were quick to recognize the capabilities of the youthful Heber, often when he did not recognize them in himself. Consequently, in 1875, when the first Young Men's Mutual Improvement Association was organized in one of the Salt Lake wards under appointment of Brigham Young, Heber J. Grant, at the age of 18, was made a member of the presidency. Five years later, at the age of twenty-three, Elder Grant was chosen by President John Taylor to be secretary to the general superintendency of the MIA.

That same year--1880--an important responsibility came to Elder Grant when he was called to be president of the Tooele Stake. Tooele, which lies to the west of Salt Lake City had been colonized twenty-seven years before by Wilford Woodruff and Ezra T. Benson of the Council of the Twelve. Now, Heber J. Grant, a young man scarcely older than most returning missionaries of today, was called to preside over this people. Adding to his difficulties was the fact that Elder Grant had to continue living in Salt Lake City in order to care for his business. Therefore, he had to travel to Tooele as time and necessity dictated. In addition, to these disadvantages, another problem troubled Elder Grant--he had never had the opportunity to serve a mission and had never developed much ability as a speaker. The first few times he spoke in Tooele he perspired freely, so great was his fright. His first speeches usually lasted less than ten minutes. However, before the end of his experience in the Church he became recognized nation-wide for his speaking ability. And even though he did find it difficult to speak at first, his other leadership capabilities did not go unrecognized by those over whom he presided. On November 1, 1880, the following appeared in the Deseret News,
penned by one of the saints in Grantsville:

The people of Tooele County have got Heber J. Grant for their next president, and although young, yet in him I see a man of sterling [exceptional] worth and one who is destined by the help of God to make a bright mark in this great latter-day work, and whose name, like his illustrious father's will be held in honorable remembrance and will live in the history of future ages. 5

Youthful Apostle

Two years after becoming a stake president, Elder Grant, as he was going into the Salt Lake Tabernacle for general conference, received the inspiration that he would soon be called to the Quorum of the Twelve. At the conclusion of the conference, however, no new apostles had been chosen, and he went away confused at his impression. Ten days later at Tooele he received a telegram from his business partner, Nephi W. Clayton, requesting him to come to Salt Lake City. Clayton met Elder Grant at the railroad station and drove him to the church office building. And there, in Elder Grant's presence, a revelation from the Lord to John Taylor was read. In this revelation appeared these words which changed the course of the life of Heber J. Grant: "Thus saith the Lord to the Twelve, and to the Priesthood and people of my Church: Let my servants George Teasdale and Heber J. Grant be appointed to fill the vacancies in the Twelve, that you may be fully organized and prepared for the labors devolving [delegated to] upon you, for you have a great work to perform; . . . ." 6

The first few months of his apostleship were not happy ones for Elder Grant. His calling weighed heavily upon his shoulders for several reasons. He was a young man at the time of his calling—not quite twenty-six. (Of all the Presidents who have lived to preside over the Church, Heber J. Grant was called to the apostleship at the earliest age.)
When the first Quorum of Twelve Apostles was chosen in the early days of the restoration, many of those selected were men in their early twenties, but now that the Church was passing into a second generation, it was rare that a man this young was chosen.

Elder Grant had learned to respect the leadership of the Church with a deep admiration, and, being very aware of his own limitations, he found it difficult to realize that he could measure up to the qualifications he felt an apostle ought to possess.

He was not one to seek office in the Church. In fact his deep humility caused him to doubt the words of his own mother when she told him to behave himself because one day he would be a great man. She had told Heber this since the time that he was a little boy; however, he had always felt that this was just a mother's desire for her son to make good. Time and again he told her that his only desire was to live a good life and to be a good business man.

But Rachel Grant knew more than her son realized; she had been shown many times that he had a great future before him. When young Heber J. was a small boy his mother often took him with her to Relief Society. On one such occasion, after the regular meeting was concluded, Eliza R. Snow, sister of Lorenzo Snow, gave blessings to all present by the gift of tongues with Zina D. Young interpreting. At this meeting Eliza R. Snow prophesied in tongues that someday Heber J. Grant would be an apostle of the Lord. Young as he was at the time, Heber thought the prophecy simply meant that he would grow to be a big man, and his mother was unable to convince him otherwise.

On another occasion, President Heber C. Kimball, Brigham Young's first counselor, picked the young boy up, set him on a table and talked to him. And, according to his mother, who later related the
story to her son: "He prophesied in the name of the Lord Jesus Christ that you [Heber J.] should become an apostle of the Lord Jesus Christ and become a greater man in the Church than your own father; and your father as you know became one of the counselors to Brigham Young." Yet somehow, Heber J. had not been able to accept this in his heart.

In 1883 Elder Grant was an apostle, and never before had the power of discouragement rested so heavily upon him. In February of that year, while visiting the Indians in Arizona, this uneasy feeling came upon him again. He relates the account of what happened in these words:

I was in Arizona in February, traveling with Brigham Young, Jr., and a number of other brethren, visiting the Navajo Indians and the Moki Indians.

We were going due east when the road changed and went almost north, but there was a trail ahead of us, and I said, 'Hold on, Lot; stop.'

I said, 'Brother Smith, where does this trail lead?'

He said, 'It leads to a great gully just a short distance away, and no team can possibly travel over it. We have to make a regular mule shoe of a ride to get to the other side of the gully.'

I said, 'Is there any danger from Indians if a man were alone over there?'

'None at all.'

I said, 'I visited the spot yesterday where George A. Smith, Jr., was killed by a Navajo Indian, who asked him for his pistol and then shot him with it, and I feel a little nervous, but if there is no danger I want to be all alone, so you go on with the party and I will take that trail.

I had this feeling that I ought not to testify any more about the Savior and that, really, I was not fit to be an apostle. It seemed overwhelming to me that I should be one. There was a spirit that said: 'If you have not seen the Savior, why don't you resign your position?'
As I rode along alone, I seemed to see a council in heaven. The Savior was there; the Prophet Joseph was there, my father and others that I knew were there. In this council it seemed that they decided that a mistake had been made in not filling the vacancies in the Quorum of the Twelve, and conference had adjourned. The chances were the Brethren would wait another six months, and the way to remedy the situation was to send a revelation naming the men who should fill the vacancies.8

Thus it was given to Elder Grant to know that he was one of those who had been chosen by this council in the heavens by request of the Prophet Joseph Smith and Jedediah Grant, his father, both of whom had a special interest in the future of Elder Grant.

Speaking of this experience later, in 1942, President Grant said:

I can truthfully say that from February, 1883, until today I have never had any of that trouble [discouragement concerning his worthiness to bear testimony of the Savior], and I can bear my testimony that I know that God lives, that Jesus is the Christ, the Savior of the world, and that Joseph Smith is a prophet of the living God; and the evil does not try to persuade me that I do not know what I am talking about. I have never had one slight impression to the contrary. I have just had real, genuine joy and satisfaction in proclaiming the gospel and bearing my testimony of the divinity of Jesus Christ, and the divine calling of Joseph Smith, the Prophet.9

Hard Times in the Church

Elder Grant was called into the Quorum of the Twelve during hard times in the Church. The same year he received his call the Edmunds Act was passed, the first of the severe laws passed against plural marriage. Three years later--1885--most of the church leaders who were involved in plural marriage were forced to go into hiding. During this time much of the leadership fell upon the shoulders
of Elder Grant and the few other church officials who could appear in public. Actually, during this time Elder Grant himself was taking a risk; he also had entered into plural marriage in 1884 when he married Augusta Winters and Emily Harris Wells. The knowledge of these marriages, however, was successfully kept secret at great personal sacrifice on the part of all involved. Therefore, Heber J. Grant was free to move about in public, aiding in the development of the kingdom wherever possible.

In the years which followed the financial crisis of 1891 and the nation-wide depression of 1893, the Church relied heavily on the financial talents of Elder Grant. Because of his drive and his understanding of sound economic policy, Elder Grant was sent east by the Church to borrow money which was to be used in helping to preserve some of the Utah industries in which the Church had financial holdings. Times were extremely trying during this period of the 1890's. These were the days during which the Church went so far in debt, and had it not been for the efforts of Elder Grant, the crisis may well have been far greater than it was.

Like his father, Jedediah Grant, who undoubtedly had weakened his own health through overwork, Heber J. seldom seemed to stop. He drove himself to do everything possible to help his people. And though his own financial situation in the 1890's was suffering, his concern was with widows and those less capable than himself in caring for their needs during times of hardship. Through his financial talents he was soon able to pay off his own debts.

Perhaps no man in the Church understood better than Elder Grant the proper value of money. Speaking in conference in 1893 he stated:

So far as our property is concerned it is of no actual value to us, only as we are ready and willing to
use it for the advancement of God's Kingdom. It is our duty to provide for our families; but it is not our duty to live in extravagance. It is not our duty to labor to gain wealth for the adornment of our persons. Of course I like to see people have good things, and I hope to live to see the day when the Latter-day Saints will be wealthy. But I want to say to you that unless we become more humble, more godlike, more faithful in keeping the commandments of God, I do not expect we shall become wealthy. Whenever we learn to be willing to use the means that God gives us for the onward advancement of His Kingdom, Latter-day Saints will not have any particular financial trouble; the Lord will bless them with an abundance.10

Mission to the Orient

Shortly after Lorenzo Snow decided to send the apostles back into the world, Heber J. Grant was sent to open Japan to the teaching of the gospel in 1901. This was the first proselyting mission of Elder Grant; he was the only member of the Quorum of the Twelve who had not served as a full-time missionary.

Japan was bothered with problems of over population and lack of sufficient food to feed her own people. Consequently, missionaries traveling without purse or scrip would have been considered an additional burden in that country. It is doubtful that Mormon missionaries would have been given permission to preach the gospel in Japan by its governmental department of religion. In addition to this problem some Christian missionaries had recently been murdered in Japan. Therefore, Elder Grant and his companions decided to attempt a different approach from the one which had been followed traditionally throughout the world by the Church. Rather than going directly among the people at first, the missionaries spent the early months of their mission in a dignified environment, living in some of the most respectable quarters of the country. They announced their presence and soon leading
newspapers and magazines began to seek interviews with Elder Grant. As a result of much favorable publicity, when it came time to apply to the department of religion for a permit to proselyte in Japan, permission was granted—even in the face of some opposition; Elder Grant and his companions had made a positive impression upon the officials of Japan.

These years in Japan were important ones to Elder Grant. First, they gave him a chance to fulfill a commitment he had previously made with the Lord. (Some years before Elder Grant had passed through a serious illness and while near death's door he had promised the Lord that if he got well he would be willing to go to the end of the earth to preach the gospel.) Secondly, while in Japan he learned a vital lesson in patience. When President Snow had called Elder Grant for this mission the President had stated:

As to these brethren who will shortly leave for Japan, the Lord has not revealed to me they will succeed, but he has shown me positively that it is their duty to go. They need not worry concerning the results, only they should be careful to search the Spirit of the Lord, and understand its language, to see what it indicates to them. Do not be governed by your own wisdom but by the wisdom of God. When you return, we will come together, perhaps as we are together today, and will rejoice in your faithfulness, God bless you, and may our Holy Father in heaven open the way before you, and may you succeed in converting many of the Japanese people.

During the two years he spent laboring in Japan, Elder Grant saw few converts come into the Church as a result of his work. Alma O. Taylor, who accompanied Elder Grant, said of this mission:

Before the Lord he [Heber J. Grant] was as a humble child. The way ahead was dark and unchartered. Divine inspiration was needed and diligently sought for by prayer, fasting, counsel, and work. It was a precious experience to be a comrade with an Apostle as he wrestled with the Lord—especially when the way seemed so
obscure [uncertain]. Comparing the absence of tangible [visible] encouragement and manifestations of the spirit in the experiences of the pioneer missionaries to Japan with the abundance of such blessings enjoyed by the first missionaries to England, Hawaii, and other countries, one can readily understand why the Japanese Mission tested to the utmost the fortitude [endurance] and faith of its founders.12

The Japanese language is very difficult for some Westerners to grasp; though he worked hard to learn the language, Elder Grant never succeeded in mastering it. In speaking of this later he stated:

I remember that while I was laboring in Japan, on account of my failure to learn the language, I was not entirely happy in my work there. I remember going out into the woods, kneeling down and praying to God that when my work was finished there I would appreciate it if I were called to the British Isles to succeed Brother Francis M. Lyman.13

Two or three days after he uttered this prayer, word came from President Joseph F. Smith (President Snow died soon after the arrival of the missionaries in Japan) asking Elder Grant to return to Utah. When he arrived home, he was asked to succeed Elder Lyman as president of the European Mission. So, less than three months after leaving Japan, Elder Grant was back in the mission field—almost half way around the world from where he had been before. For nearly three years—from January of 1904 to December of 1906—he labored in the nations of Europe, encouraging missionaries in their labors and breaking down prejudices wherever possible.

These years it should be remembered, were the years during which the Smoot hearings were progressing in the United States; consequently the image of the Church was still quite negative in many parts of Europe. Fortunately, however, this was not true in all countries. For example, on July 4, 1906, Heber J. Grant received an audience with King Oscar
of Sweden who related the following to him:

... Mr. Grant, I have sent my personal representatives, unknown to the people, to nearly every state in the Union of the United States, to find out how my former subjects are getting along, how they are prospering, and in no state in the Union are the former subjects of Sweden and Norway more contented, more prosperous and happy than in Utah; and, as long as I am king of Norway and Sweden, your people shall have religious liberty, notwithstanding all the priests and religious denominations are against you.14

Later that same year President Joseph F. Smith made his famous trip to Europe—the first time a President of the Church had visited Europe during his administration.

The Lord Makes No Mistakes

After a total of nearly five straight years in the mission field abroad, Elder Grant was allowed to remain at home during the next twelve years, traveling to nearby stake conferences. His talks, delivered in general conferences of the Church during these years, reflect some of the major themes later to be stressed during his administration—the need to observe more faithfully the health laws given to the Prophet Joseph in the Word of Wisdom, the need for development of local industry in Utah (characteristic of his attitude toward the need of the saints in learning to support themselves), and a plea for the saints to stay out of debt. Those who heeded his counsel were to reap the benefits of his advice—especially during later years.

In 1916, following the death of Francis M. Lyman, Heber J. Grant became president of the Quorum of the Twelve, a position he held for two years—until the death of President Joseph F. Smith. In the June conference of 1919 President Grant related the following account of the passing of Joseph F. Smith:
I could not and did not in my heart bring myself to feel that he was going to leave us until the afternoon of the 18th, when I called and David said he wanted to see me. It had been the prayer of Elder Grant that President Smith might live to be President at the time of the one-hundredth anniversary of the Church in 1930. The President took my hand and pressed it with a power and strength that was far from what one could expect from a dying man, and he blessed me with power and the Spirit of the living God, and there was love in his eyes and a strong pressure of his hand, and with nearly every word he spoke his pressure of my hand thrilled my being, and tears of gratitude to God and love for His mouthpiece upon the earth filled my heart. His blessing was all that I could ask or expect had he been my own dear father.

... I walked into the little front office and wept, feeling that the last words I would ever hear from his beloved lips had been spoken when he said to me, 'The Lord bless you, my boy, the Lord bless you, you have a great responsibility. Always remember this is the Lord's work and not man's. The Lord is greater than any man. He knows whom He wants to lead His Church and never makes any mistakes. The Lord bless you.'

**Prophet, Seer, and Revelator**

Heber J. Grant was representative of still another generation of church leaders inasmuch as he was the first President of the Church born in the West. He had not experienced the earlier persecution which had been endured by those who had previously presided over the Church. Though his early life had been filled with struggle, it had been struggle against different enemies than those encountered in early church history. His battle in his early years had been against poverty and its accompanying tragedies. Later—during the days of friction over plural marriage—he had waged a battle in behalf of principles which he held to be true, rather than battling against brutality and mob violence.

The era of Mormon hatred had nearly disappeared. Never before in the history of the Church were conditions so favorable for the spread of the gospel throughout the world. For over a quarter of a century the
Church was to move forward under the leadership of President Grant. The end of World War I brought promise of brighter days ahead—days of peace and more prosperity. Especially did this appear to be so for the work of the Church. The foundation for this work had been laid well by the Prophets who had preceeded Heber J. Grant in leading the Church. Through their efforts the Church had at last come to "speaking terms" with the world.

More than ten years before the end of the war, President Joseph F. Smith had prophesied:

... the time will come when we will find it necessary to fulfill the purposes of the Almighty by occupying the land of Zion in all parts of it. We are not destined to be confined to the valleys of the mountains. Zion is designed to grow, and the time will come when we will cry aloud, more than we do today, Give us room that we may dwell.\footnote{16}

And during the administration of Heber J. Grant that is exactly what did happen; the Church continued to grow at a rapid rate—in membership, buildings, organization, and number of missionaries, missions, wards, and stakes.

\textbf{Temples For the Lord}

One of the first projects completed in this administration was the building of the Hawaiian Temple which had been started under the direction of President Joseph F. Smith. The dedication which took place in November of 1919 brought forcefully to President Grant's mind the remembrance of President Smith.

I cannot express to you the keen sorrow which I feel that I have to offer this dedicatory prayer instead of President Joseph F. Smith. It was, I am sure, one of the fondest dreams of his life that he might be here at the dedication of this temple, ... but in the providence of the Lord he has been taken from us, and this duty, or I might say this honor and great pleasure, has come to me.\footnote{17}
Through this dedication one more door was opened for the Church to move forward into a world setting, for now the faithful saints of the South Seas would have access to a House of the Lord.

President Smith had also initiated the beginning of a temple in Canada. This building, one of the most beautiful temples of the Church built up to that time, was completed and dedicated in August of 1923. Something of the character of President Grant is seen in these remarks uttered at this dedication:

I remember as well as I remember anything that ever happened in my life the thrill that went through my very being, the joy and satisfaction I experienced when President Smith stood up in the Tabneracle and announced that a temple was to be erected in Canada. There are times in our lives when something comes into our souls in the nature, we might say, almost of an electric shock, that thrills our being, and when we are thrilled by the Spirit of the living God, as I feel that audience was at the time of the announcement of the prospective erection of this building, we have not the language with which to express to God our gratitude for His blessings to us on such occasions.

The still small voice of revelation to our spirits is the thing that counts, not seeing great manifestations, not seeing angels, not speaking in tongues, not great visions.

Temples and temple work were extremely important in the mind of Heber J. Grant. As a young boy he had played on the foundations of the Salt Lake Temple--his home being just across the street. He had watched it rise to completion and as an apostle of the Lord had attended its dedication. And even before the dedication of the Salt Lake Temple, as a young man nearing twenty-one years of age, he had taken his prospective bride to St. George where they were married and sealed for time and eternity--this against the counsel of his friends who advised him to be married by a local bishop first and then be sealed in the Salt Lake Temple when it was completed. However, his chief desire was to be "married properly to start out with."
As Prophet of the Lord, President Grant initiated the building of a temple in Mesa, Arizona, and dedicated it in 1927. He also gave instruction for the building of the Idaho Falls Temple, but died shortly before its completion in 1945. By the time of the death of President Grant, the Church had temples in most of the centers of Mormon population, providing a way for the saints to have easier access to a House of the Lord. And not only did President Grant foster the building of temples, but he also saw to it that his own family was involved in work for their kindred dead. In 1941 the secretary of the Genealogical Society, Archibald F. Bennett, remarked in a letter: "It is probable that no other family in the Church has accomplished so much in connected genealogical research and in the total of temple ordinances administered than the Grant Family." 19

Expansion from the Mountains

During the early days of President Grant's administration, it is doubtful that many members of the Church were in a position to understand the important population spread which was occurring in the Church. The end of the war brought many men back from the battlefields of Europe. These men needed work and job opportunities were more plentiful in cities. Whereas, before the war most of the saints had been content to remain in the valleys of the Rocky Mountains, after the war many choice families moved to California and to the eastern United States.

The effects of this movement are interesting, for through this exodus from "Zion," the area of church influence, geographically speaking, began to expand. The movement was not so noticeable at first, but by 1923 there were enough members of the Church in Los Angeles, California, to form a stake there—the first stake established outside of the Great
Basin since the western exodus of the Church. Eleven years later, in 1934, enough members of the Church were in the vicinity of New York City to form a stake in the East.

Coupled with this migration from the center of the Church was the decrease in emmigration from other lands. Saints in the mission field were counseled to stay in their homelands and build up the Church there. In 1921 the government of the United States passed a bill greatly limiting the number of people who could immigrate to the United States, which indirectly aided the policy of the Church in having the saints stay in their homelands.

At the same time the geographical area of church influence was increasing, the developments of science were making it easier to communicate with these faraway places. Telephone and other means of communication, coupled with improved transportation, made it easier, for example, for President Grant to communicate with saints in New York than it had been for President Young to communicate with saints in St. George, Utah. President Young had envisioned the modern day of science. On one occasion he had prophesied at a conference in Provo, Utah, that the day would come when the human voice could be heard from New York to San Francisco. A young man in the audience—Reed Smoot—had come away with disbelief, feeling that such a thing was impossible. In response to his doubts, his mother, a woman of great faith, told her son, "Yes, you'll live to see the fulfillment of what the President has said today."

Later, this same boy—Elder Reed Smoot, an apostle and United States Senator—now grown to manhood, was living in Washington, D.C. A broadcasting system was installed to carry the human voice from New
York City to San Francisco, and at the request of a fellow member of the Senate who had charge of the operation, Senator Smoot—the once skeptical Provo boy—traveled to New York and became the first man to speak over the completed network. During President Grant's administration—May, 1922—the Church began broadcasting the gospel to many parts of the United States by means of radio, President Grant being one of the main speakers.

More Missions

During these days of the growth of big business, it would have been easy for members of the Church to have thought of success mainly in terms of material things—such as growth in membership and in tangible holdings of the Church. Fortunately, however, this era came at the time of many centennials in the Church and the celebrations of these one-hundredth anniversaries served to keep the saints reminded of their religious heritage. In 1920 the Church commemorated the visit of the Father and the Son to the Prophet Joseph, in 1923 the centennial of the coming of the Angel Moroni to Joseph, in 1930 the centennial of the organization of the Church, and many others. Coupled with these commemorations was the added purchase of more sites important in church history—the Peter Whitmer Farm (the site of the organization of the Church) and the Hill Cumorah. In addition, the church built monuments at some of these important sites—the Mormon Battalion Monument in Salt Lake City, the Hill Cumorah Monument, and the Memorial Monument at Winter Quarters.

Two important benefits were being gained from these developments. Initially, the purchase of sites and the building of monuments served as reminders to the saints of the sacrifice that the generation before
them had made. Hopefully, through remembering, the newer generations would feel to rededicate themselves to greater sacrifice and diligence in doing their part to help fulfill the mission of the Church. Later these sites and monuments were to be coupled with bureaus of information, similar to the one in Salt Lake City, thus opening the way for greater missionary activities. Many of those information centers were built during the latter part of the administration of Heber J. Grant—others were to be built later.

Still further missionary devices were adopted by the Church as opportunities presented themselves. In 1929 the tabernacle choir began weekly coast-to-coast broadcasts. In 1935 the Church participated in its first "Church of the Air" broadcast, followed two years later by the first Hill Cumorah Pageant. These activities, though sometimes initiated by individual members of the Church, all reflected the progressive spirit of the era of President Grant.

During Heber J. Grant's administration the traditional method of missionary work—person to person basis—was not neglected. The number of missionaries called yearly during this time was actually higher than ever before—an average of nearly one thousand per year. This figure was of course not maintained during the depression of the 1930's and the years of World War II. Added to this number of missionaries formally set apart for missionary work, could be the faithful members of the Church who left the heart of Zion to settle in a mission field. Each became a missionary in a less formal sense.

New missions were opened in South America and Czechoslovakia. Old missions—such as the French and Palestine-Assyrian missions were reopened. Others, including the German and the Southern State missions
were divided because of growth. And in 1943 the Navajo-Zuni mission was opened, signifying a new missionary emphasis among Indian Israel.

A Depression Strikes

One of the most significant events in President Grant's administration, however, occurred during the latter years of the 1930's. The prosperity of the "Roaring Twenties" came to an abrupt halt, as far as many people throughout the world were concerned, with the stock market crash of 1929, followed by the depression in the 1930's. Few escaped the financial crisis of the time. Work became difficult to acquire. More and more individuals including many members of the Church found themselves on welfare rolls with no means of income.

Because of the foresight of President Grant, the Church had been setting aside some of its finances annually to protect itself during an emergency such as this. Through the depression, therefore, the finances of the Church itself were kept in excellent condition. Many of the individual members of the Church, however, were in financial trouble because of the conditions accompanying the depression. This fact deeply concerned church leaders. For, as President Joseph F. Smith had remarked earlier:

It has always been a cardinal [fundamental] teaching with the Latter-day Saints that a religion that has not the power to save people temporally and make them prosperous and happy here cannot be depended upon to save them spiritually and to exalt them in the life to come.21

Therefore, the leaders of the Church began careful studies of the conditions of the saints in individual stakes of Zion. As early as 1933 stake presidents were asked to report on the financial ability of their stakes to meet emergency situations. For the next three years
surveys were conducted; various reports were requested by church leaders--and from the findings of these studies a program was outlined to help the members of the Church regain their ability to provide for their families. Basically the program which was worked out--originally called the Church Security Plan, but later termed the Welfare Plan--was one designed, according to church leaders, to:

... set up a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift, and self-respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned [re-established] as the ruling principle of the lives of our Church membership.22

After the plan was worked out, the Prophet, following the advice given by the Lord to Oliver Cowdery that "... you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you,"23 presented the plan before the Lord in prayer. William E. Berrett, a prominent church historian, who was present at a meeting held on Temple Square, April, 1936, paraphrases a statement made by President Grant regarding the Church Security Plan as follows:

We have been meeting morning after morning for months, and we have evolved a plan. After we had evolved the plan I went especially in prayer to the Lord and prayed with all earnestness to know whether or not this plan met with His approval. In response there came over me, from the crown of my head to the soles of my feet, such a sweet spirit and a burning within, that I knew God approved.24

Response to the Welfare Plan

Thus was originated a plan which has proved to be one of the most vital programs initiated in the Church. In one sense, however, it was not necessarily a new plan because many of its elements have roots reaching back to the early days of the Church. It was basically
a program of cooperation and brotherhood. Soon after its initiation, President Harold B. Lee, then managing direction of the Church Security Plan and president of the Pioneer Stake— which stake had helped evolve the plan—listed five points which would be essential for its success: 

1. There must be no idlenesses in the Church. 
2. We must learn the lesson of self-sacrifice. 
3. We must master the art of living and working together. 
4. We must practice a greater brotherhood in our Priesthood quorums. 
5. We must acquire the courage to meet the challenge of today's problems. 

As noted, all of these principles had been part of the teachings of the Church from the beginning.

This program received nation-wide attention and publicity in many parts of the world. The newspaper world, which so often in the past had ridiculed and attacked the Church, praised the spirit of the program. The New York Times wrote: "And if in this program, the Mormon Church can demonstrate its ability to look after its own members, it will have made the greatest contribution to the world in this generation." The Catholic Worker of November, 1936 wrote: "We suggest that our Catholic laymen cull a few pages from the record of the Church of Latter-day Saints. It is a bitter tea that we must swallow, and brewed by Mormon hands." Papers as far away as Lancashire, England, carried articles on the program. The March of Time, a movie coverage of important news happenings, carried a report on the program.

Many began to take a second look at the Church, and especially at its energetic leader, Heber J. Grant. And for nine more years after the beginning of the Church Security Plan, President Grant continued to guide the Church in the same dynamic manner, safely delivering it, under inspiration of God, through the remainder of the great depression.
of the 1930's and the World War II years of the early 1940's.

President Grant's Last Days

Heber J. Grant, the Prophet of the Lord, gained the respect and admiration of people and crowds wherever he went. The same man, who as a young stake president had found it difficult to speak for ten minutes; now as the leader of The Church of Jesus Christ of Latter-day Saints held audiences spellbound wherever he went. The Detroit Evening Times wrote of him: "The oldest delegate to the second Dearborn conference of agriculture, industry, and science, Heber J. Grant is also its most entertaining speaker ..."29 Earlier in Church history on one occasion in the general conference of the Church, President George Q. Cannon was called to follow Elder Grant as a speaker. Rising to address the saints, Elder Cannon said:

There are times when the Lord Almighty inspires some speaker by the revelations of his Spirit, and he is so abundantly blessed by the inspiration of the living God that it is a mistake for anybody else to speak following him, and one of those occasions has been today, and I desire that this meeting be dismissed without further remarks ...30

Then he sat down. This was the philosophy of President Grant--"That which you persist in doing becomes easy to do ..."

Finally, in 1940 Heber J. Grant--then eighty-four years of age--suffered a partial paralysis, signaling the beginning of the end. During the remaining years of his life, his mind remained as active as before, but his body grew weaker. Sensing the growth of the Church and the problems of administration, President Grant called five men the following year--1941--to become Assistants to the Council of the Twelve. An official pronouncement of the First Presidency read:
constantly increasing establishment of new wards and stakes, the ever widening geographical area covered by wards and stakes, the steadily pressing necessity for increasing our missions in numbers and efficiency that the Gospel may be brought to all men, the continual multiplying of Church interests and activities calling for more rigid and frequent observation, supervision and direction—all have built up an apostolic service of the greatest magnitude.

The First Presidency and Twelve feel that to meet adequately their great responsibilities and to carry on efficiently this service for the Lord, they should have some help.

Accordingly it has been decided to appoint Assistants to the Twelve...31

Through the difficult years of World War II, President Grant came to his office whenever his health allowed. And though his health was failing, his concern was not with himself—but with his people and the war-torn countries of the earth. "I am praying with all my heart and soul," he remarked in general conference of April, 1943, "for the end of this war as soon as the Lord can see fit to have it stop, and I am praying earnestly for the sweet and comforting influence of the Spirit of the Lord to be with each and all who have their loved ones in the war."32

President Grant was unable to attend April conference of 1945 and had his conference message read, in which he bore his final testimony to the membership of the Church. May 14, 1945—six days after the end of the war in Europe and four months before the end of the war in Asia—his spirit took leave of his mortal body.

Man of Determination

It is interesting to note in passing that different prophets have had many different types of personalities. And further it is interesting to note that each President of the Church since the restoration
of the gospel has brought his own unique contribution to the Presidency. Heber J. Grant was no exception. Perhaps no Prophet before him was better qualified to provide for the Church the type of leadership he supplied. Through his abilities he was able to launch the Church successfully on its way to becoming an even stronger force for good in the world. His economic policies helped preserve the finances of the Church through days which easily might have lead once again to financial bondage.

Though Elder Grant made the decision early in his life to pursue success in the business world in preference to a higher education, he was still very much aware of the value of schooling. As a young man he had turned down an appointment to Annapolis—the United States Naval Academy—because he felt his mother needed his help. Instead of entering the Academy, he entered the business world at fifteen. However, he always recognized the worth of an education as is shown from the fact that he drew to his side well-educated men—James E. Talmage, John A. Widtsoe, J. Reuben Clark, Jr. and others. During his administration—in 1926—the Institute program of the Church was started which provided for religious education on the college level. He always encouraged the youth of the Church to take every opportunity for higher education.

As an individual, Heber J. Grant was able to win the confidence of men. In 1920 he remarked in conference:

I think that we as a people have very great cause to rejoice in the era of goodwill and fellowship that is existing today for us as a people, among those not of our faith, in comparison with the conditions that existed some years ago. I do not know of any single thing that has happened in my experience, during the long time that I have been one of the General Authorities of the Church, that has impressed me more profoundly with the change of sentiment towards the Latter-day Saints than the reception which was accorded to me December last when I
went to Kansas City and delivered a speech upon 'The Accomplishments of Mormonism.' . . . I was permitted to stand up within ten miles of Independence, the place from which the Latter-day Saints were expelled, by an exterminating order of the governor of the state, Governor Boggs, and to proclaim the accomplishments of the Latter-day Saints, to relate the prophecies of Joseph Smith, to give to those men that were assembled, over three hundred of the leading, influential businessmen of the city, the testimony of Josiah Quincy regarding the Prophet Joseph Smith; to repeat to them the great pioneer hymn, 'Come, Come Ye Saints;' to relate the hardships, the drivings, and the persecutions of the Latter-day Saints and to have that body of representative men receive that address with approval, applaud it in many places, and to have many of them come to me after the meeting and shake hands and congratulate me upon the address, . . .

His ability to draw people closely to him was a direct result of his genuine love for them. Those who knew him best knew also of his intense desire to help all members of the Church, especially needy widows. Following the advice of the Master, "But when thou doest alms, let not they left hand know what thy right hand doeth," he went about through the Church literally giving away thousands of dollars of his own money to clear mortgages from homes of widows, seeing after their other finances, helping them to get out of debt, and seeing that they had proper medical attention. At the funeral of President Grant, President David O. McKay bore testimony of his extreme generosity in these words:

In the heart of our President, sympathy for the unfortunate and the distressed drove him with impelling force to give help and succor [assistance] wherever needed. These beneficient acts continued right up until the last. Here, for example, is an extract from a letter he recently wrote to a widow:

"Will you please tell me how much you are owing on your home, and let me join with you 50-50 in paying it at once instead of paying it by the month?"

And here is another:

"Dear Sister: I am happy indeed that I have been able to be of some little assistance to you. Is
your home all paid for? If not, please let me
know how much still remains."

These are but samples of hundreds, perhaps thousands,
of such benefactions [doing of good].

President Grant enjoyed making money, but he loved to
use it for the benefit of others. On more than one occasion,
quietly, usually, forcefully, if necessary, but always
unostentatiously without show he has protected the good
name of his associates, has paid mortages on widows' homes,
has paid expenses of missionaries, given employment to the
unemployed, rendered help and succor wherever needed. No
mind has been more eager to bless, no heart more tender,
no hand more generous than the heart and hand of President
Grant.35

Perhaps no more fitting summary of the life of Heber J.
Grant could be given than that which has been given by a biographer,

Bryant S. Hinckley.

Heber J. Grant's career was fast moving and colorful.
The intermountain commonwealth was in its infancy when he
was born. Through most of the eighty-eight years that made
up his life's span, he was identified with its growth and
active in its development. The years from 1836 to 1945 were
eventful years in this Church--years of poverty and persecution,
followed by years of prosperity and plenty. From his boy­
hood his interests were identified with its interests; its
well-being was his constant concern. He developed early in
life and did a man's work while yet a boy, but his greatest work
was done after he was sixty years of age. It was a long pre­
paration, but subsequent events and achievements justified
it. During the more than twenty-six years that he was Presi­
dent, he gave the Church a great administration, and the
responsibility of that high office developed the greatness
and splendor of his character. President Grant was no
ordinary man. He belonged in the category of the great.36
Highlights in the Life of George A. Smith
(1870-1951)

Age

... Born in Salt Lake City, Utah (April 4, 1870).

4-5 His father, John Henry Smith, serves a mission in Britain (1874-1875).

7 Death of President Brigham Young (1877).

10 His father is ordained an apostle (1880).

13 Begins work in ZCMI overall factory (1883).

14 Receives his patriarchal blessing which foretells his future calling to the Quorum of the Twelve (1884).

17 Death of President John Taylor (1887).

21 Mission to Southern Utah in the interests of the YMMIA (1891).

22 Married Lucy Emily Woodruff (1892).

22-24 Mission to Southern States (1892-1894).

28 Appointed Receiver of the U.S. Land Office and Special Disbursing Agent for Utah by President McKinley; death of President Wilford Woodruff (1898).

31 Death of President Lorenzo Snow (1901).

33 Sustained a member of the Quorum of the Twelve (1903).

39-42 Illness prevents him from being active in the Quorum (1909-1912).

46 Elected President of International Irrigation Congress (1916).

47 Elected President of International Dry Farm Congress (1917).

48 Death of President Joseph F. Smith (1918).
Age

49-51  President of European Mission (1919-1921).

51  Appointed General Superintendent of YMIA (1921).

52  Elected Vice-president of National Society of the Sons of the American Revolution (1922).

61  Elected member of National Executive Board of Boy Scouts of America (1931).

68  Tour of missions of the Church in the South Pacific (1938).

73  Set apart as president of the Quorum of the Twelve (1943).

75  Sustained as President of the Church (1945).

77  Utah Centennial (1947).

81  Dies at Salt Lake City (April 4, 1951).
CHAPTER VIII

GEORGE ALBERT SMITH

Wars and Rumors of Wars

The first conference at which President George Albert Smith presided took place one month after the close of World War II. At the conference Elder Stephen L. Richards of the Council of the Twelve spoke. The beginning of his talk reflects the feeling of the Church leaders at the end of the war.

We stand on the threshold of a new day. We look out into the morning and see the rays of the rising sun tint the sky with the hopes of humanity. We see some clouds also, harbingers [forerunners] of storm, but the forecast is 'generally fair for a season.' So we go back to our work--back where the black night of war overtook us nearly a half-dozen years ago. It has been a long night and our work has been retarded, but good sentinels [guards] have kept the watches and safe-guarded our establishments. Now in the daylight of peace, we go back to our work.

We know our work. It is laid out for us by the Master Builder. We have full and complete plans and specifications, and we have, in good measure, too, the tools and equipment. Perhaps we could use a little more modern equipment, and the tools may need reconditioning and polishing, but a sufficiency is available, and we can begin our work again.

The years 1945-1951--during which years President Smith presided--were difficult ones for the world in general. Sandwiched in between two major crises (World War II and the Korea War), these were likewise challenging years for the church. This was a time, as indicated by Elder Richards, for the saints to go back to work. And direction of the Church during these years fell the lot of George
Albert Smith—the tall, dignified, kindly leader of the Church.

Years of Youth

The year 1870 could have been a dark year in the Church. J. Wilson Shaffer became governor of Utah that year. Shaffer was from Illinois, and a bitter anti-Mormon. Enemies of the Church published that year the first issue of The Mormon Tribune. Orson F. Whitney, a famous Mormon author wrote: "The Nauvoo Expositor was holy writ compared to the . . . Tribune." The Liberal Party was formed that year by men who opposed Brigham Young and the Church. For several years this group did its best to cause trouble for the Church leaders.

However, one of the great events in Church history occurred that year; President George Albert Smith was born.

When this boy was only four years old his father was called to serve in the British Mission. And though George was probably too young to understand much of that which was happening, for that one year he was the "man of the family." Seven years later his father, John Henry Smith, after serving two years in the Quorum of the Twelve, was again called to Britain in 1882; this time to preside over the European Mission. George Albert Smith was then age twelve and much more aware of the sacrifice which was demanded at that time on the part of families whose fathers were involved in missionary work. He remained at home during the two and one-half years his father served in Europe, and some of the happenings of this era appear to have made a deep impression on him. Sixty-three years later, while President of the Church, he commented on one event which transpired during the time his father was in the mission field:
... as a child, thirteen years of age, I went to school at the Brigham Young Academy. It was fortunate that part of my instruction came under Dr. Karl G. Maeser, that outstanding educator who was the first builder of our great Church schools. I cannot remember much of what was said during the year that I was there, but there is one thing that I will probably never forget. Dr. Maeser one day stood up and said:

Not only will you be held accountable for the things that you do, but you will be held responsible for the very thoughts you think.

Being a boy, not in the habit of controlling my thoughts very much, it was quite a puzzle to me what I was to do, and it worried me. In fact, it stuck to me just like a burr. About a week or ten days after that it suddenly came to me what he meant. I could see the philosophy of it then. All at once there came to me this interpretation of what he had said: Why of course, you will be held accountable for your thoughts because when your life is complete in mortality, it will be the sum total of your thoughts. That one suggestion has been a great blessing to me all my life, and it has enabled me upon many occasions to avoid thinking improperly because I realize that I will be, when my life's labor is complete, the product of my thoughts.

Training in Salesmanship

This advice came at a good time in the life of George Albert Smith for that same year—as a lad of thirteen—he began to earn his own way. He got a job in the overall factory at ZCMI—a church-owned department store in Salt Lake City.

Undoubtedly, during these years George Albert Smith was aware of the hatred being manifest in the nation against his people. Soon after returning from the mission field, his father, then thirty-seven years of age, was arrested by federal deputies and charged with "unlawful cohabitation"—living in plural marriage. Though Elder Smith did have two wives, no proof could be found that he was living with both and his case had to be dismissed on grounds of insufficient evidence. This was 1885—the peak year of persecution by federal deputies. George Albert was then a young man of fifteen.
Though the following five years—1885-1890—were trying years for the Church leaders, they were years of adventure on the part of George Albert Smith. During his later teens he tried his hand at several different things. At sixteen he went to work as an implement-assembler and collector for the Grand-Odell Company, and the following year he went back to work for ZCMI. At the age of eighteen he attended the University of Utah until his interests led him to seek employment for a short time working as part of a railroad surveying crew. During this experience a minor tragedy occurred in his life. While he was involved in surveying the railroad line to Green River, Utah, excessive heat and sunglare damaged his eyesight quite badly. He then returned to employment at ZCMI—this time as a salesman for the company.

While President Wilford Woodruff was still in hiding, his granddaughter's future husband, George Albert Smith, was touring southern Utah selling for ZCMI. While selling he charmed the saints with his friendly personality, his ready wit, and his musical ability with the guitar and harmonica. These were rather carefree days for young Elder Smith; his was a restless soul constantly seeking new friendships.

However, his life was soon to change. In 1891, though he was planning to marry soon, he willingly accepted a mission call from President Woodruff to serve in Southern Utah as a missionary for the Mutual Improvement Association of the Church. These MIA missions involved the calling of young men to labor in stakes other than their own, with the assignment of encouraging the youth of the Church to lead better lives and to support the MIA. Such calls were usually for six months or less. For some reason this practice was discontinued during the late 1890's but was later revived for a time by President...
Snow. The words of President Snow, when he started this practice again, gives us some insight into the type of men who were chosen for this responsibility. In a letter directed to all MIA stake superintendents, the First Presidency wrote:

We want men of intelligence and experience in the gospel, zealous in the work of the Lord, but wise and prudent; congenial, and capable of making friends; able to express their ideas with a reasonable degree of clearness, and to impart the instructions they receive from the general board. Of course, they must be men of good standing, upright, moral and exemplary; but it is not sufficient that a man possesses these qualifications alone; he must have, in addition, the ability to perform this special missionary work. Send us men of good address, and of influence, who will have weight with the presidents of stakes and bishops of wards; in a word, representative young men.

It is, therefore, an indication of his leaders' faith in young Elder Smith that he would be called to such a mission. Four months later he was back in Salt Lake City.

**Marriage and a Mission**

The mission he served for the Mutual Improvement Association was only a beginning to such experiences for George Albert Smith. The summer after his return from Southern Utah, he was called by President Woodruff to serve a full-time mission in the Southern States.

One week before departing for the field, George Albert Smith married his childhood sweetheart, Lucy Emily Woodruff—the granddaughter of President Wilford Woodruff—in the Manti Temple. Seven days later he departed for the headquarters of the Southern States Mission in Chattanooga, Tennessee. There he served under President J. Golden Kimball—who had been set apart as a member of the First Council of Seventy just one month before that time.

The Southern States Mission was a difficult mission in which
to labor during the last part of the nineteenth century. Missionaries
had been put to death there by mobs--some in Tennessee, where Elder
Smith was assigned to labor. From his missionary experience President
Smith relates the following incident:

On this particular occasion I was traveling with
President J. Golden Kimball. We were in a wooded, rural
area. During the day we held meetings with the
people in the neighborhood who were very friendly and
very receptive to our message. One of the local saints
had invited us to accept the hospitality of his home for
the night. It was a humble home, built of split logs.
It consisted of two rooms, and a small log lean-to.
There were six missionaries in the group, so it strained
the capacity of the little house to be there.

About midnight we were awakened with a terrible
shouting and yelling from the outside. Foul language
greeted our ears as we sat up in bed to acquaint our-
selves with the circumstances. It was a bright moon-
light night and we could see many people on the
outside. President Kimball jumped up and started to
dress. The men pounded on the door and used filthy
language, ordering the Mormons to come out that they
were going to shoot them. President Kimball asked me if
I wasn't going to get up and dress and I told him no,
I was going to stay in bed, that I was sure the Lord
would take care of us. In just a few seconds the
room was filled with shots. Apparently the mob had
divided itself into four groups and were shooting into
the corners of the house. Splinters were flying over our
heads in every direction. There were a few moments
of quiet, then another volley of shots was fired and
more splinters flew. I felt absolutely no terror.
I was very calm as I lay there, experiencing one of the
most horrible events of my life, but I was sure that as
long as I was preaching the word of God and following
his teachings that the Lord would protect me, and he did.

Apparently the mob became discouraged and left. The
next morning when we opened the door, there was a huge
bundle of sticks such as the mob used to beat the
missionaries in the South.5

After serving four months in the mission field, Elder
Smith was transferred to the central office to serve as secretary
for President Kimball. A few weeks later his wife joined him,
and they served together in the mission field until his release
in June of 1894. During these two years in the mission field Elder Smith saw a marked change take place in the attitude of the people in the Southern States toward the Church. At the conclusion of this mission he was able to report: "The prejudice that formerly existed against the servants of God, sent among them, and towards the Latter-day Saints located here, has almost died out. Our Elders are treated well wherever they go."

**Fulfillment of a Blessing**

The attitude of the nation toward the Church, as well as that of the people of the Southern States, was changing at that time. One month after the return of Elder Smith and his wife, a bill was passed enabling Utah to form a constitution prior to receiving statehood. It is difficult to imagine what this privilege meant to the saints; after nearly forty years the people of Utah were to have the right to choose their own leaders from local citizens who understood their problems!

George Albert Smith's father was chosen president of the 1895 convention which drafted the constitution of the State of Utah. One year later Utah became a state, and two years after that George Albert Smith—the young returned missionary—became the first member of the Church to be appointed to a federal office in the state of Utah. In 1898 he was appointed Federal Receiver of Public Moneys and Special Disbursing (spending) Agent for the state by President McKinley. He was later reappointed by President Theodore Roosevelt.

The office he held was not so important, perhaps, as is the fact that this young man of twenty-eight was impressive enough that he should receive the notice of national politicians. In addition, it
should be remembered that this appointment gave him excellent opportunities to meet prominent people. He was thus in a position to inform influential non-Mormons as to the goals and aims of the members of the Church.

Civic responsibilities were never as important to George Albert Smith, however, as were his responsibilities to his God. Therefore, it is not surprising to note that he was given positions of responsibility in the Church shortly after his return from his mission. These religious responsibilities reached their heights in 1903, when less than ten years after returning from the mission field, he was chosen to fill a vacancy in the Quorum of the Twelve by President Joseph F. Smith. The thirty-three year old George Albert Smith at that time was serving as superintendent of the YMMIA organization in Salt Lake Valley.

Nineteen years before that time, when Elder Smith was only fourteen, an interesting blessing had been pronounced upon his head by a Church patriarch:

... thou shalt become a mighty prophet in the midst of the sons of Zion. And the angels of the Lord shall administer unto you, and the choice blessings of the heavens shall rest upon you...

And thou shalt be wrapped in the visions of the heavens and thou shalt be clothed with salvation as with a garment, for thou are destined to become a mighty man before the Lord, for thou shalt become a mighty Apostle in the Church and kingdom of God upon the earth, for none of thy father's family shall have more power with God than thou shalt have, for none shall exceed thee, ... and thou shalt become a man of mighty faith before the Lord, even like unto that of the brother of Jared, and thou shall remain upon the earth until thou art satisfied with life, and shall be numbered with the Lord's anointed and shall become a king and a priest unto the Most High, ...
Life as a Young Apostle

Elder Smith came into the Quorum of the Twelve during an interesting period in the history of the Church. It should be remembered that it was during that time that President Joseph F. Smith was trying so hard to improve the image of the Church throughout the world. The Reed Smoot hearing was just beginning in the Senate. These first years in the apostleship were undoubtedly impressive years for Elder Smith—stressing in his mind the need for establishing good relationships between the Church and the world in order that the work of the kingdom could go forward. Sensing a need for the saints to manifest more love in their own lives, he remarked during the semiannual conference of 1905:

There is one thing I find we have not yet learned completely, and it comes to my mind this morning, that is, the disposition to forgive one another our trespasses. The Lord has given us great information, has revealed His mind and will unto us, has taught us things that the world know not of, and, in accordance with the information we have received, He holds us responsible and expects us to live a higher life, a more ideal life than those who do not as fully comprehend the Gospel as we do. The spirit of forgiveness is something that the Latter-day Saints might with profit exhibit more fully among themselves.

During 1906 when anti-Mormon feelings were strong throughout the country, he cautioned the saints:

Now, while we live and labor let us magnify our calling. Let no man be found recreant [disloyal] to his opportunities. Let us not turn our backs upon the blessings of the Lord, but day by day go faithfully on blessing our father's children. We have no hard feelings toward any of our fellowmen; we have no occasion to. If they misunderstand us, misquote us, and persecute us, we should remember they are in the hands of the Lord, who has said, 'Vengeance is mine, I will repay,' and who further has said, 'I will forgive whom I will forgive, but of you it is expected to forgive all men.' So when we partake of the sacrament of the Lord's supper, as we do from time to time, let us purge [drive out] from our hearts all feeling of unkindness toward one another and toward our
brothers and sisters who are not of our faith.
Let us labor day by day that our Father may bless us.
If we have His Holy Spirit, the people with whom we come in contact will feel it, because it will permeate the atmosphere in which we live, and they will partake of it and drink it in, even though they may not desire so to do. 9

**A Life in the Balance**

Every man is shaped, to a degree, by the experiences he has undergone. And often years of struggle and hardships can be more rewarding, experience-wise, than years of peace and plenty. Therefore, we should not overlook the importance of the years 1909-1912 in the life of Elder Smith. For in February of 1909 he suffered a serious illness which was to make it impossible for him to serve in his calling for more than two years and which was to weaken him physically for many more years. During this illness he was further saddened by news of the death of his father, John Henry Smith, with whom he had served in the close brotherhood of the Quorum of the Twelve for more than five years. However, great tragedy often helps to sanctify a person, especially one as patient and sensitive as Elder Smith.

It was apparently during this time that George Albert dreamed a dream in which he was visited by his Grandfather, after whom Elder Smith had been named. (President Smith does not give the exact date of this dream, but the events associated with it seem to fit best his illness of 1909-1912.) This dream made a deep impression on him.

He records this experience as follows:

> A number of years ago I was seriously ill. In fact, I think everyone gave me up but my wife. With my family I went to St. George, Utah, to see if it would improve my health. We went as far as we could by train, and
then continued the journey in a wagon, in the bottom of which a bed had been made for me.

In St. George we arranged for a tent for my health and comfort, with a built-in floor raised about a foot above the ground, and we could roll up the south side of the tent to make the sunshine and fresh air available. I became so weak as to be scarcely able to move. It was a slow and exhausting effort for me even to turn over in bed.

One day, under these conditions, I lost consciousness of my surroundings and thought I had passed to the Other Side. I found myself standing with my back to a large and beautiful lake, facing a great forest of trees. There was no one in sight, and there was no boat upon the lake or any other visible means to indicate how I might have arrived there. I realized, or seemed to realize, that I had finished my work in mortality and had gone home. I began to look around, to see if I could not find someone. There was no evidence of anyone's living there, just those great, beautiful trees in front of me and the wonderful lake behind me.

I began to explore, and soon I found a trail through the woods which seemed to have been used very little, and which was almost obscured by grass. I followed this trail, and after I had walked for some time and had traveled a considerable distance through the forest, I saw a man coming towards me. I became aware that he was a very large man, and I hurried my steps to reach him, because I recognized him as my grandfather. In mortality he weighed over three hundred pounds, so you may know he was a large man. I remember how happy I was to see him coming. I had been given his name and had always been proud of it.

When Grandfather came within a few feet of me, he stopped. His stopping was an invitation for me to stop. Then—and this I would like the boys and girls and young people never to forget—he looked at me very earnestly and said: 'I would like to know what you have done with my name.'

Everything I had ever done passed before me as though it were a flying picture on a screen—everything I had done. Quickly this vivid retrospect [looking backwards in time] came down to the very time I was standing there. My whole life had passed before me. I smiled and looked at my Grandfather and said:

I have never done anything with your name of which you need be ashamed.
He stepped forward and took me in his arms, and as he did so, I became conscious again of my earthly surroundings. My pillow was wet as though water had been poured on it—wet with tears of gratitude that I could answer unashamed.

I have thought of this many times, and I want to tell you that I have been trying, more than ever since that time, to take care of that name. So I want to say to the boys and girls, to the young men and women, to the youth of the Church and of all the world: Honor your fathers and your mothers. Honor the names that you bear, because some day you will have the privilege and the obligation of reporting to them (and to your Father in heaven) what you have done with their name.10

During the semi-annual conference of 1911 George Albert Smith was able to address a general conference session of the Church for the first time in more than two years. From that time on, he grew steadily stronger. As a result of this illness, his testimony also grew stronger. Addressing the saints in 1921—ten years later—he remarked:

I have been in the valley of the shadow of death in recent years, so near the other side that I am sure that for the special blessing of our Heavenly Father I could not have remained here.... The nearer I went to the other side, the greater was my assurance that the gospel is true.11

Post-War Mission President

The period between his years of illness and the time he became President of the Church in 1945, was one of meaningful activity for Elder Smith. As John A. Widtsoe of the Quorum of the Twelve wrote: "His [George Albert Smith's] was not a single-track mind. Rather, it spread like a fan over human needs, but held together firmly by his faith in the restored gospel of Jesus Christ."12

During the years before his call to the European Mission in 1919, "he fostered and presided over agricultural and industrial congresses..."
planned to make life in the desert more acceptable."13 This activity from a boy born and reared in the city. Men of all faiths who were engaged in farming and industry learned to respect the advice of George Albert Smith, as well as to appreciate his concern for their problems. And through him they came to have more respect for the Church he represented.

Recognizing the future strength of the youth of the Church, Elder Smith also became a great champion of their cause—especially in the field of scouting, which was adopted by the MIA program of the Church in 1913. In the 1930's, the leaders of the scouting program in the United States—again non-members of the Church—honored his efforts by awarding him both the Silver Beaver and the Silver Buffalo, two of the highest awards in scouting.

In 1919 Elder Smith was called by President Heber J. Grant to preside over the European Mission. The fact that he should be sent to Europe as the first mission president after World War I is significant, for twenty-seven years later—when he became President of the Church—a second World War had just concluded. And because of his earlier experience as European Mission president, he was aware of the problems which war brings to countries involved.

During World War I the Church was unable to send missionaries into Europe. Those missionaries who were in Europe at the beginning of the war were brought out on ships during the early stages of the conflict, some under cover of darkness through waters filled with enemy mines. Through the blessings of the Lord, however, no missionaries lost their lives in this exodus. From that point on the missionary work of the Church was turned over to local members who held the priesthood. Britain, for example, was without full-time foreign missionaries.
from December, 1916 to March, 1919. Faithfully, and under great hardship, most of the saints in Europe not only maintained their own convictions concerning the Church, but also found time to do some missionary work of their own.

After World War I it fell the lot of Elder Smith, as European Mission president, to acquire permission for missionaries from the States and Canada to return as full-time missionaries. War had left these countries with food shortages, and missionaries coming into a country represented more mouths for the land to feed. For this reason, if no other, some of the countries in Europe were hesitant to allow Latter-day Saint missionaries to return. A great deal of credit should be extended to Elder Smith for his success with the leading diplomats of Europe in gaining permission for the return of foreign missionaries so soon after the war.

At the conclusion of his mission in 1921, when President Smith returned home from Europe, he was quite optimistic about the future of the Church in Europe. At the October conference of that year he reported to the membership of the Church as follows:

Our difficulty is that millions of people in all parts of the world have been deceived and made to believe that we are a wicked people. Evil stories have been circulated about us and those falsehoods have gained ground and have been given credence by many intelligent men and women. The adversary has sown the seeds of suspicion and hatred against the Church, and but for that reason our missionaries would be made welcome in every land.

Our problem is to find a way whereby we may present to all people the gospel of our Lord. It is our problem and with divine assistance we will find a way to solve it.14

The above expressions are typical of the expressed thoughts and feelings of George Albert Smith throughout his entire life.
On another occasion he said: "If we have the opportunity to visit with intelligent men and women with sufficient time to explain our mission in the world, prejudice that has existed in their minds is dissipated [made to disappear] and they are more friendly to the truth."15

Gaining Respect Throughout the World

During the years between his return from Europe and his call to become the Prophet of the Lord, George Albert Smith continued to do everything possible to reach out to "God's other children." In addition to his regular responsibilities in the Quorum of the Twelve, Elder Smith was active in civic groups. Through his activity in one of these groups, the Sons of the American Revolution, he was able to develop friendships with several influential non-members of the Church. So respected was Elder Smith, nation-wide that he was elected vice-president of this national organization. Through his activity in this capacity and in his position on the National Executive Board of the Boy Scouts of America, he was able to impress several intelligent men and women with the virtues of Mormonism.

Going beyond his work with these two groups--the Sons of the American Revolution and the Boy Scouts of America—he threw much of his energy into projects designed to "explain our mission in the world." The most effective way he found to do this was through "trail" groups which were organized to preserve important historical spots of Mormonism marked for future posterity. Each marked place along the Mormon trail—the route of members of the Church from Vermont to Utah—became a potential missionary for tourists who were later to travel these trails.

In addition to all of this civic activity, Elder Smith was
involved in many responsible church positions after his mission in Europe. He was chosen the general superintendent of the Young Men's Mutual Improvement Association. The young MIA missionary of thirty years before now led the MIA program of the entire Church. This position he held until 1935 when all General Authorities were released from service in the auxiliaries of the Church.

Three years later—in 1938—Elder Smith lost his wife in death. He felt the loss keenly, and it weighed heavily upon him. Fortunately, about that same time he was sent to visit the missions of the Church in the South Pacific, and the anticipation of this trip enabled him to take his mind off his sorrow.

The saints in the South Seas looked forward to the arrival of Elder Smith. Only one other General Authority had ever visited them. That was Elder David O. McKay who had toured the world in 1921, seventeen years before. For six months Elder Smith traveled among the fascinating people of Hawaii, Australia, New Zealand, Tonga, Samoa, and Tahiti viewing conditions among the missionaries and saints and meeting with them, inspiring them with his great love for the gospel and its world-wide mission. Everywhere possible he visited with government dignitaries, and through his love and sincere approach he was able to destroy much of the prejudice which had existed among them. Through all of these experiences one idea seemed to be most important in the mind of Elder Smith:

The Lord loves all men; they are all His children, and His commission to His Apostles was and is to 'go forth and preach the Gospel in all the world.' That is our mission, and our joy in it will be great indeed if through any effort of ours we can help to show these children of God in the lands of the Pacific the way back to their Eternal Home.16
Less than ten years after this trip to the South Pacific, this kind apostle became the Prophet of the Lord, and the same type love and genuine concern expressed in the South Seas was now to be felt by the saints world-wide.

**Church Welfare Worldwide**

Between the years of the visit of Elder Smith to the South Seas and 1945, the year he became President of the Church, a second world war tore the areas of Europe and Asia. And during these years communication between the headquarters of the Church and the saints in many of the mission fields had been severely restricted. Then, with the end of the war, the leaders of the Church became eager to know how the saints had survived the terrible ordeal of war. Because of his experience as European Mission president after World War I, President Smith was perhaps better qualified than any of the General Authorities to know what the problems in Europe would be after another great war.

Early reports coming from Europe indicated great suffering and hard times. Health was being threatened because of poor diets. Fats, for example, had been taken from the diet of some of the German people to be used by government forces for munitions. As a result, many in this country were suffering from eye trouble. Vitamin supplements were new to the people of Europe and were practically non-existent. Crops in Europe were generally poor and food from such a harvest was scant. The absence of adequate fuel and clothing further added to the suffering. Many people were discouraged and pessimistic about life after passing through two wars. *The Catholic World* speaking of conditions in Europe reported: "Her people have
become infected with a moral cancer that has sapped their stamina and their outlook for the future... She is spiritually and politically bankrupt." Among the saints in Europe, however, the morale was vastly different. The Church leaders who toured Europe shortly after the war reported: "Here we have found faith, loyalty and devotion unsurpassed in the annals of Church History."

Once again, the Church Welfare Program, less than ten years old, was ready to go into action—this time on a world-wide scale. World War II officially ended in September of 1945; in October general conference was held and one month later, in November of 1945, President Smith and other church officials were on their way to Washington, D.C. to visit with the President of the United States, Harry S. Truman.

The account of what transpired was related two years later in general conference by President Smith:

When the war was over, I went representing the Church, to see the President of the United States. When I called on him, he received me very graciously—I had met him before—and I said: 'I have just come to ascertain from you, Mr. President, what your attitude will be if the Latter-day Saints are prepared to ship food and clothing and bedding to Europe."

He smiled and looked at me, and said: 'Well, what do you want to ship it over there for? Their money isn't any good.'

I said: 'We don't want their money.' He looked at me and asked: 'You mean you are going to give it to them?'

I said: 'Of course we would give it to them. They are our brothers and sisters and are in distress. God has blessed us with surplus, and we will be glad to send it in any way we can.'

I have thought of that a good many times. After we had sat there a moment or two, he said again: 'How long will it take you to get this ready?'

I said: 'It's all ready.'
The government you remember had been destroying food and refusing to plant grain during the war, so I said to him:

'Mr. President, while the administration at Washington were advising the destroying of food, we were building elevators and filling them with grain, and increasing our flocks and our herds, and now what we need is [sic] the cars and the ships in order to send considerable food, clothing and bedding to the people of Europe who are in distress. We have an organization in the Church [the Relief Society] that has over two thousand home-made quilts ready.'

After obtaining permission to send goods to the European saints, the leaders of the Church moved into action. Ezra Taft Benson, one of the Quorum of the Twelve—later to become the United States Secretary of Agriculture—was sent on a special one-year assignment to preside as European Mission president. He was given a four-fold assignment:

(1) To attend to the spiritual welfare of the saints in Europe.

(2) To provide for the physical needs of saints relative to food, clothing, and bedding.

(3) To direct the reorganization of the mission.

(4) To prepare the way for the return of missionaries to Europe.

For the first time in the history of the Church, the saints, world-wide, were drawn closely together in a project to supply the needs of their brothers and sisters in far-away lands. This was to be a project which was to last over two years. Directing it all was George Albert Smith, the man who all through his life was so concerned about "the family of God's children."

The first part of the drive in behalf of the temporal welfare of the saints in Europe, began shortly after the arrival of Elder Benson in Europe. From the saints in America came carload after car-
load of supplies which found their way to France, Belgium, Holland, Norway, Denmark, Finland, and Czechoslovakia. Members of the Relief Society in America began shipping quilts which they had made during war years. Primary children began special drives to raise funds to send needed supplies to children in Europe. Canadian saints sent carloads of wheat to Germany, and even church members in some war-torn countries, as soon as they were able to get back on their feet, began sending carloads of welfare supplies to saints in other European countries. Typical of the latter type venture were the four carloads of potatoes—raised on welfare farms in the Netherlands Mission between 1946 and 1947—sent by the Dutch saints to the German saints. Apparently such welfare activity was not unusual during the war on a smaller scale. Elder Benson reported that "... Swedish saints had sent considerable aid to their brethren and sisters in Norway and Denmark; the Danish saints assisted those in Norway and Holland; likewise the Swiss saints had extended relief to Germany, Czechoslovakia, Belgium, France, and Holland, even accepting children to nourish them back to health." The appreciation of the saints in Europe was deep. The following excerpts from three letters were typical of those received by leaders of the Church:

"... with this letter we will thank you very much for the box that you sent us with some nice quilts. She is coming just on the good time. In Holland it is terrible cold now. It freezes, it snows. We are in the depth of winter. We have not enough to make fire, therefore, we go early to bed .... Excuse this bad English, perhaps we shall come once to Zion (we hope) and learn the English language better. From Haarlem, Netherlands"

"Your package we received very gratefully .... I could not return to Holland before June 10, 1945, after three years of forced slave labor in Germany .... When I arrived home, Father had already died from starvation..."
like so many of my native people. The Germans had carried everything away: food, clothing, clocks, bicycles, radios, etc. . . . Once more my sincere thanks, and may God bless you . . . . From Gouda, Holland

Everything is stolen, and to which we are entitled according to our ration stamps we only get it partly. The church members who live one hour distance from Berlin receive every decade (every ten days?) a three-pound loaf of bread, and all the other provisions are seldom distributed . . . . All the other people must steal or they sell their bodies to the Russians . . . . The mortality is beyond all comprehension. Tuberculosis is increasing among young and old people. Food in Berlin is available only through the black market, but we cannot pay for them . . . Many in our branch are starving and we cannot help. Ration cards for clothing we got since the beginning of the war. Naturally only Nazis were served properly, and the favorites, too, but most of our members do not belong to them. Especially we are in want of underwear, shoes, and woolen clothing. Those who still had something were robbed during the war, and—sorry to say! even from dwellers in their own houses. We do not get shoes since 1943 . . . If help will be allowed we shall find a way to forward everything to Leipzig as fast as we can . . . . From Berlin, Germany

It is fascinating to see how the spirit of the gospel found expression among the saints in Europe, both during and after the war. Nationality made no difference—all were brothers and sisters in the gospel. In Holland and in Norway the saints had sometimes risked their lives to preserve the property of the Church from confiscation by the government. In Denmark the amount of tithing paid doubled; in Sweden it was up three hundred percent. Missionary work was carried on by local saints and some missions had more baptisms during the war than during any other similar span of time before the war. One Dutch brother, confined as a German prisoner of war for two years, helped bring about the conversion of six of his fellow prisoners to the gospel. Latter-day Saint servicemen, many of whom were former missionaries in Europe, helped in the relief of the saints both physically and spiritually—men who had fought against what they viewed as unright-
eous dictatorships now gave their all in the upbuilding of the Church in the same countries in which they had recently been fighting.

The initial concern of President Smith and the leaders of the Church was to care for the needs of the saints in Europe. Later, welfare drives were made also in behalf of non-members in Europe. In November of 1947 the Church sent forty tons of wheat to non-members who were suffering from starvation in Greece. A special fast among the membership of the Church was called the following month by the First Presidency. President Smith and his counselors called upon the church membership to give as much in fast offerings as they possibly could during the December fast for the relief of non-members suffering in Europe. In response, over $210,000 was received, which was turned over to a non-Latter-day Saint agency to be distributed to people in Europe, regardless of religious affiliation. Newspapers which fifty years before had carried articles designed to hurt the cause of the Church, now carried articles describing the concern of the Church for others.

World-Wide Missionary Work

It is doubtful that any man had come to the Presidency of the Church during more important times than did President Smith. With the end of the war came the opportunity for expanded missionary work once more. The number of missionaries, other than those serving locally, jumped drastically from less than 400 in 1945 (the last year of the war) to nearly 2,300 in 1946. It is estimated that sixty percent of those who accepted mission calls were war veterans. At great personal sacrifice to their own immediate temporal well-being, these young men turned their backs for two years on business opportunities and chances for further college training to serve in the cause they had come to
recognize as the greatest force for good in the world.

As was true after World War I, it was difficult to get some governments to allow foreign missionaries into their country, mainly because of the shortage of food. Britain, however, allowed missionaries to return less than one year after the end of the war. Germany, on the other hand, would not allow missionaries to return until July of 1949--nearly four years after the end of the war. A separate mission was opened in Finland, and for a time the Palestine-Syrian Mission was reopened.

In the South Seas and Asia much the same thing was happening mission-wise. Elder Matthew Cowley of the Quorum of the Twelve was called to be president of the Pacific Mission--the South Sea counterpart of the European Mission president. In January of 1947 he was called to do in that area of the world much the same as Elder Benson had been called to do in Europe. Elder Cowley's calling was to preside over missionary activities in Hawaii, Central Pacific, Samoa, Tonga, Tahiti, New Zealand, and Australia--the area visited by President Smith in 1938, nine years before. His assignment was three-fold:

(1) To study the effects of the war years upon people.

(2) To stimulate greater use of the Hawaiian Temple through excursions from missions of the Pacific.

(3) To determine advisability of establishing church schools in missions of the area.\textsuperscript{23}

Under his direction the Japanese Mission, originally opened by President Heber J. Grant, was reopened in 1947. In 1949 a new mission was opened in Hong Kong. The Church was again moving, more success-
fully than ever, toward its goal of becoming a force for good throughout the world.

Closer to the headquarters of the Church, other important events were transpiring during these same three years—1945-1947. The end of the war meant that it would soon be possible to get building supplies to erect chapels and other sacred houses of worship for the benefit of the saints. In September of 1945 the Idaho Falls Temple was completed and dedicated. This was followed by the construction of such important chapels as those in Missouri, Washington, D.C., and Berlin, Germany.

Exciting things were happening south of church headquarters also. In 1926, during President Grant’s time, foreign missionaries of all religions had been expelled from Mexico. During that time the Mexican mission president had to guide the affairs of the Church in that land from Los Angeles, California. This was during an era that many Mexican people came to distrust foreigners, and a group of saints in the Church set up one of their own people as a mission president, calling themselves the Third Convention. After doing so they would not follow the mission presidency set up by the Church leaders. Thus was begun a rift in the Church in Mexico which lasted over ten years.

Later, the same group desired to be accepted back into full fellowship with the Church. As a result, in May of 1946, a conference was held in Mexico and twelve hundred members who had been out of harmony with the leadership of the Church pledged anew their support of the living Prophet of the Lord.

According to those in attendance, one of the most touching scenes from this experience came as President Smith blessed the little
children in attendance. Many babies had been born during this time who had not received a blessing at the hands of the priesthood. Their parents desired President Smith to bless their children while he was there. This the Prophet of the Lord did by blessing all of the children in a special single blessing.24

New missions were also opened in the south. Uruguay, for example, in South America, was opened in 1947.

The year 1947 was an important centennial year; the eyes of all church members focused once more on Salt Lake City during the celebration commemorating the one hundredth anniversary of the arrival of the saints in the Valley of the Great Salt Lake. This celebration was of special importance because during the centennial the annual governor's convention was held in Salt Lake City, and the leading officials of every state and territory of the United States had the opportunity to meet President Smith.

Rededication became the theme of the Church during the years following 1947. It should be remembered that President Brigham Young sent out missionaries in 1850 to open many countries to the teaching of the gospel. It was during this drive that Europe was opened by John Taylor, Lorenzo Snow, Erastus Snow, and others. Hawaii and other countries were also opened during that year. In each of these lands, during 1950, President Smith encouraged members of the Church to commemorate these centennials and to rededicate themselves, in a rapidly moving world, to the eternal values which had been cherished by those who had laid the foundation stones in each of these countries.

Communist Expansion

Then, near the latter part of President Smith's administration,
troubles flared again on the world scene. With a show of might on the part of Communist countries in Europe and Asia, during the early 1950's, world tensions increased. Thousands of Church members found themselves on the Communist side of the "iron curtain." Leaders of the Church began to express grave concern for the welfare of missionaries nearest the unrest. Missionaries were expelled from Czechoslovakia. The Near East Mission (formerly the Palestine-Syrian Mission) was closed. Headquarters of the Hong Kong Mission were moved from Hong Kong to San Francisco where the missionaries were called to labor in Chinatown, a section of San Francisco.

Finally, war broke out again—this time in Korea. During the time of the Korean conflict (1951-1953) young men of missionary age once more were drafted in greater numbers to serve in the armed forces. The number of full-time missionaries sent out dropped from over 3,000 to less than 200. To take care of this problem, the leaders of the Church issued a call for one thousand seventies of the Church, who were outside of the limits of the draft, to volunteer their services in the mission fields of the world. Through the dedicated efforts of these men, the missionary force of the Church was again built up and assisted through the crisis which arose during the final days of President Smith's administration. The last time he addressed a public gathering—December of 1950—President Smith spoke his mind to those assembled:

There would be no war in Korea and threats of war elsewhere in the world if the people accepted and lived the gospel. . . . These wars come solely because the Adversary is able to deceive the bulk of the people. This makes it all the more important that we who have a testimony of the divinity of Jesus, should live the gospel and promulgate it [make it wide-spread].25
From first to last his goal was to share that assurance of the gospel which was his.

"The Shortest Journey . . ."

The President's health began slipping in December of 1950, and on his eighty-first birthday "his frail physical frame," in the words of Richard L. Evans, "was . . . left behind by the great and loving spirit and personality that were his, and that were so sincerely beloved by so many men in so many places."26

The powerful nature of the type of leadership given by George Albert Smith is often overlooked by people, for few men are so successful in doing what he set out to do. On one occasion he expressed his philosophy of life in a single sentence: "I love my brothers and sisters, and I have affection for my Father's children who are not members of this Church, and inasmuch as he will give me physical strength and mental power, I desire to so order my life that I may be an uplift to all those with whom I come in contact."27 He learned through love to lose himself completely in the service of others. And, after all arguments are given concerning the characteristics which constitute true leadership, no one can dispute the fact that the main teaching of Christ centered in love--love for God and for others. Therein lies the entire gospel message for a successful life.

Viewed in this light, the true leader may not, after all, be the empire builder as much as the man who can most successfully encourage individuals to live outside themselves in genuine concern for the welfare of their fellowmen—a man who can lead not only the bodily actions of another, but their souls as well. As President J. Reuben Clark, Jr.
said at the funeral of President Smith, "I would like to say a word to the people of the Church. You have lost a great leader—in his line, perhaps the greatest we have ever had. I think no man that we have ever had in the Church had a greater love for humanity than President George Albert Smith."28

His ability to draw men to him—both members and non-members alike—is an interesting thing. One of the speakers at the funeral, significantly enough, was a non-Latter-day Saint, John F. Fitzpatrick. He summed up the character of President Smith in this fashion:

He was a man without guile [deceit], a religious man and a spiritual leader, not only in his own Church—in any group. Even alone with him you had a feeling of this man's spirituality. . . . He loved to talk about the brotherhood of men, his genuine love of all mankind, which after all is the true charity of Christ, deeper than any doctrinal differences, that gift from above that makes for richer, fuller understanding of man's feeling toward man.29

George Albert Smith was one of the greatest missionaries the Church ever produced when it came to breaking down prejudices against the Church. He came to the foreground in a day the Church needed this type of man. From a young teenager working in an overall factory, he matured into the role of a prophet and spiritual leader of more than one million people. His administration, though short in length of time—less than six years in duration—came at an important time in the history of the Church. Scientific developments—which oddly enough were developed because of war—prepared a way to spread the gospel of peace world-wide with greater ease.

During this time of expansion and more effective ways of communicating, perhaps no one was better qualified to stand before men and testify to the value of living a Christ-like life than was George
Albert Smith. And certainly no greater tribute could be paid to any man than that spoken by Matthew Cowley at the last rites of George Albert Smith: "God attracts the godly, and I am sure that the shortest journey this man of God ever made in all of his travels has been the journey which he has just taken." 30
FOOTNOTES FOR PROPOSED TEXT

LORENZO SNOW

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4 Romney, op. cit., p. 7.
5 Eliza R. Snow Smith, Biography and Family Record of Lorenzo Snow, p. 5.
6 The Improvement Era, February, 1937, p. 84.
7 Juvenile Instructor, January, 1886, p. 22.
8 Smith, op. cit., pp. 7-9.
10 Ibid., p. 23.
12 Ibid., pp. 65-66.
13 The Improvement Era, August, 1899, p. 747.
14 Romney, op. cit., pp. 148-149.
16 Ibid., p. 96.
17 Tullidge's Quarterly Magazine, January, 1833, p. 400.
18 Romney, op. cit., p. 199.
20 Smith, op. cit., p. 70.
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2 Matthew 7:16.

3 Preston Nibley, The Presidents of the Church, p. 228.

4 Ibid., p. 229.

5 Ibid., p. 233.

6 Young Woman's Journal, June, 1909, p. 251.

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8 Joseph Fielding Smith, Life of Joseph F. Smith, pp. 188-189.

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10 Ibid., p. 364.

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13 Conference Report, October, 1906, p. 3.

15 Conference Report, April, 1905, p. 3.

16 The Improvement Era, December, 1964, p. 1079.

17 II Timothy 4:17.

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19 Conference Report, October, 1917, pp. 6-7.


HEBER J. GRANT


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4 The Improvement Era, July, 1901, p. 686.

5 *The Deseret News*, November 1, 1880. As found in *The Improvement Era*, November, 1941, p. 692.


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9 Ibid.


12 The Improvement Era, November, 1936, p. 691.


14 Conference Report, April, 1924, p. 154.

15 Ibid., June, 1919, p. 11.

16 Ibid., April, 1907, p. 118.

17 The Improvement Era, November, 1941, p. 694.
18. Ibid.
19. Ibid., p. 697.
24. William E. Berrett in an address to seminary and institute instructors meeting at B.Y.U., June 27, 1956, entitled "Revelation."
34. Matthew 6:3.

**GEORGE ALBERT SMITH**

George Albert Smith, as quoted in *A Story to Tell*, pp. 155-156. (Compiled by the General Board of the Primary Association and the Deseret Sunday School Union Board).


7 *The Improvement Era*, June, 1951, pp. 404-405.


10 *The Improvement Era*, March, 1947, p. 139.

11 *Conference Report*, October, 1921, p. 42.


16 *The Improvement Era*, February, 1938, pp. 97, 119.

17 *The Catholic World*, October, 1945, p. 54.

18 *Deseret News Church Section*, December 21, 1946, p. 5.


20 For full coverage see *Deseret News Church Section*, January 19, 1946, p. 1.


23 *Deseret News Church Section*, March 1, 1947, pp. 1, 5. (Full Account).


26 *The Improvement Era*, May, 1951, p. 318.

27 *Conference Report*, October, 1921, p. 43.

28 *The Improvement Era*, June, 1951, p. 405.


SUGGESTED TYPES OF ILLUSTRATIONS TO ACCOMPANY TEXT

LORENZO SNOW

Photos or Pictures

Portrait of President Snow to accompany "Highlights ..." page.

Eliza R. Snow.

Oberlin College (1830's).

Queen Victoria.

Mt. Pisgah (oldest photo possible).

Piedmont area of Italy.

Utah legislative photos showing Lorenzo Snow.

Brigham City mainstreet (earliest possible photo).

Group of those who accompanied George A. Smith to the Holy Land.

President Thier of France.

Mt. of Olives.

Utah State prison (around 1875).

President Snow by mirror in Salt Lake Temple.

St. George (about 1900).

President Snow with the Quorum of Twelve. Small photos of Rudger Clawson and Reed Smoot who were called to the Quorum of Twelve during President Snow's administration.

First issue of The Improvement Era.

Any pictures of Lorenzo Snow (especially earlier photos).

Maps

World map showing President Snow's travels. Designate Italy, Switzerland, Germany, France, Malta, India (Bombay and Calcutta), Russia, Austria, Spain, Palestine, Britain, and Hawaii.

JOSEPH F. SMITH

Photos or Pictures

Portait of President Smith to accompany "Highlights..." page.
Salt Lake main street (late 1840's).
Hawaiian Islands (earliest possible photo).
Queen Liliuokalani (last monarch of Hawaii, baptized member of the Church).
Walter M. Gibson.
Echo Canyon during Utah War.
Any photos of President Smith.
Hyrum Smith, Joseph F. Smith, and Joseph Fielding Smith on one page.
Any pictures of President Smith with First Presidencies with whom he served.
Bureau of Information on Temple Square (earliest possible).
Current photo of guide on Temple Square with tour.
Group attending dedication of Joseph Smith Memorial near Sharon, Vermont.
Saints leaving Mexico in Mormon exodus at beginning of 1900's.
Cardston and Hawaiian Temples.

President Smith and small photos of Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, and Richard R. Lyman--near to the time of their ordination to the Quorum of Twelve apostles.

President Smith on the golf course.
Senator Smoot about the time of his entering congress.

Map

World map showing travels of Joseph F. Smith. Mark countries which are significant in his travels.
HEBER J. GRANT

Photos or Pictures

Portrait of President Grant to accompany "Highlights . . ." page.
Salt Lake Temple about 1856 (preferably shot from west).
President Grant's parents.
"Red Stocking" baseball team, showing President Grant.
Sample of President Grant's handwriting.
Elder Grant during the early days of his apostleship.
Governor Wells.
Elder Grant in Japan.
King Oscar of Sweden.
Idaho Falls Temple.
Early K.S.L. broadcast, showing President Grant with microphone.
Newspaper headlining 1929 stock market crash.
Photos of present day welfare program in action.
President Grant and small photos of Melvin J. Ballard, John A. Widstoe, Joseph F. Merrill, Charles A. Callis, J. Reuben Clark, Jr., Alonzo A. Hinckley, Albert E. Bowen, Sylvester Q. Cannon, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, and Mark E. Petersen--taken about the time of their ordination to the Quorum of Twelve Apostles.

Map

World map showing travels of Heber J. Grant. Mark countries of significance.

GEORGE ALBERT SMITH

Photos or Pictures

Portrait of President Smith to accompany "Highlights . . ." page.

One page set aside to show the ancestry of President Smith--to contain George Albert, John Henry, George A., John, Joseph Sr. and the Prophet Joseph.
George Albert Smith as salesman for ZCMI.

George Albert Smith as M. I. A. missionary.

President William McKinley.

President Smith in Scout uniform.

President Smith in Mexico

President Harry S. Truman and President George Albert Smith together.

Matthew Cowley and Ezra Taft Benson (about the time they were called to preside in Europe and the South Seas).

Governors in reception line of George Albert Smith (1947).

President Smith and small photos of Matthew Cowley, Henry D. Moyle, and Delbert L. Stapley--about the time of their ordination to the Quorum of Twelve Apostles.
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**GOLTZ TABLE FOR DIRECT GRADE EQUIVALENTS FOR THE DALE-CHALL FORMULA**

**Y**

**C College level**

**X Number of words not on Dale list of 3000 familiar words**
APPENDIX I-B

CONVERSION OF FLESCH "READING EASE" SCORE TO GRADE-LEVEL

<table>
<thead>
<tr>
<th>Raw Score</th>
<th>Grade-Level</th>
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<tbody>
<tr>
<td>90-100</td>
<td>5th grade</td>
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<td>80-90</td>
<td>6th grade</td>
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<td>70-80</td>
<td>7th grade</td>
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<tr>
<td>60-70</td>
<td>8th and 9th grades</td>
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<tr>
<td>50-60</td>
<td>10th to 12th grade</td>
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<tr>
<td>30-50</td>
<td>13th to 16th grade</td>
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<tr>
<td>0-30</td>
<td>College graduate</td>
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APPENDIX I-C

PATTERN OF "HUMAN INTEREST" SCORES

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<thead>
<tr>
<th>&quot;Human Interest&quot; Score</th>
<th>Description of Style</th>
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<tr>
<td>0 to 10</td>
<td>Dull</td>
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<tr>
<td>10 to 20</td>
<td>Mildly interesting</td>
</tr>
<tr>
<td>20 to 40</td>
<td>Interesting</td>
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<tr>
<td>40 to 60</td>
<td>Highly interesting</td>
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<tr>
<td>60 to 100</td>
<td>Dramatic</td>
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APPENDIX II-A

TEXTBOOK QUESTIONNAIRE

This questionnaire is designed for the purpose of determining what FEATURES of a textbook benefit you most. It attempts to discover which features in textbooks make the subject matter most UNDERSTANDABLE. The questions which follow are concerned mainly with how the material in the textbook is presented—NOT how well you like the subject with which the textbook deals. Keep this in mind as you fill out the questionnaire. Please answer ALL questions as completely as possible. If enough space is not provided for your answer feel free to write on the back.

1. Which of your high school texts (other than The Restored Church) do you feel best helped you to understand the subject with which it dealt? (Name of text if possible)

2. What features of the text you chose in number 1 above do you feel to be most helpful to you? (List below)

3. Which type print do you prefer in your textbooks—Large, as in The Restored Church, or small?
   (1) Large   (2) Small

4. Would you prefer your textbooks to have two columns on a page or one? (1) One (2) Two

5. How did you feel about the maps in your Church History text? (Please comment on both usefulness to you in understanding Church History and also your reaction to the type maps used.)

6. Would you rather have the majority of your maps in a student manual, from which they could be extracted and filed, or in your regular textbook? (1) In student manual (2) In regular textbook

7. How did you feel about the pictures in your Church History text this year? (Please comment on both usefulness to you and also your reaction to the type pictures included.)

8. What charts or illustrations would have been helpful to you if they had been included in your text this year?

9. How often do you make use of the Supplementary Readings at the end of each chapter?
   (1) Frequently (2) Seldom (3) Never

10. How well were you able to understand the vocabulary of The Restored Church?
    (1) No trouble (2) Some difficulty (3) Extremely difficult

11. How well are you able to understand the vocabulary of your other high school textbooks?
    (1) Reading is quite easy (2) I usually understand most of the words (3) Reading is hard for me

12. Suppose you could have your text, The Restored Church, as it is now (illustrated covers, color illustrations, maps, double columns, etc.) EXCEPT bound in four smaller paper back books, each of which would present a portion of Church History (One the beginning of the Church, one the pioneer period, one the Church from 1900 to 1950, and one the Church from 1950 to the present) and would be handed out to you as you reached that particular part of Church History; would you prefer that to having it all in one book as it is now? (1) Would prefer as is now, in one volume (2) Would prefer four smaller paper backs given out at different times
    WHY?

13. Which features of The Restored Church do you consider most helpful to you in your attempt to understand Church History and Doctrine?

14. What features of The Restored Church do you like best as you compare it with your other high school textbooks?

15. In your opinion what could be done to make The Restored Church more helpful to you in learning Church History?
EVALUATION SHEET FOR CHAPTER V
JOSEPH F. SMITH

<table>
<thead>
<tr>
<th>YOUR EVALUATION*</th>
<th>SECTION TITLE</th>
<th>REASONS FOR REVISION**</th>
<th>PARAGRAPHS WHICH NEED REVISION</th>
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<tr>
<td></td>
<td>1. Last Struggles</td>
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<td>2. A New Generation</td>
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<td>3. A Mother's Influence</td>
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<td>4. Maturing in the Mission Field</td>
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<td>5. From Mission Field to Battlefield</td>
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<td>6. Back to the Mission Field</td>
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<td>7. An Unusual Call</td>
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<td>8. Of Service to God and Man</td>
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<td>9. From Mission President to First Presidency</td>
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<td>10. Missionary in Hiding</td>
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<td>11. Spokesman from the Lord</td>
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<td>12. Presenting Mormonism to the World</td>
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<td>13. A Prophet Ahead of His Time</td>
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<td></td>
<td>14. Man of Love and Endurance</td>
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</table>

*EVALUATION KEY
S Satisfactory as it now stands
R Some paragraphs need revision
E Section is extremely interesting
NOTE: EVERY TIME AN "R" APPEARS IN THE LEFT-HAND COLUMN, A REASON SHOULD BE GIVEN IN THE RIGHT-HAND COLUMN.

**REASONS FOR REVISION (KEY)
1. Too much detail; bogs down.
2. Vocabulary or sentences are too difficult to understand.
3. Content is uninteresting.
4. Not enough detail is given to make the story understandable.
5. Can't understand what the author is trying to say; doesn't get to the point.

IS THERE ANYTHING ELSE YOU WISH WE HAD INCLUDED CONCERNING PRESIDENT SMITH OR HIS ADMINISTRATION? IF SO PLEASE COMMENT BELOW:
BIBLIOGRAPHY

READABILITY

BOOKS


ARTICLES


Burtt, Harold E. "Typography and Readability," Elementary English, XXVI (April, 1949), 212-221.


Howard, M. "How Easy are Easy Words?" *Journal of Experimental Education*, XXXII (Summer, 1964), 377-382.

Jenkins, James J. and Jones, Robert L. "Flesch's Measuring the Level of Abstraction," *Journal of Applied Psychology*, XXXV (February, 1951), 68.


Lorge, Irving. "Predicting Readability," Teacher College Record, XLV (March, 1944), 404-419.


Tweat, Dik W. "A Table for Use With Flesch's Level of Abstraction Readability Formula," *Journal of Applied Psychology*, XXXV (June, 1951), 157-159.


**CHURCH HISTORY**

**BOOKS**


PERIODICALS

*Deseret News* (1898 to 1951, especially "Church News" section.)
The Improvement Era (vols. 1-54).

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L. D. S. Conference Reports (1898-1951).

Millennial Star (vols. 60-113).

Salt Lake Tribune (1898-1951).

Young Woman's Journal (vol. 9-40).

UNPUBLISHED MATERIALS


"Home Evening; with Suggestive Exercises and Explanations, also a Sermon on Family Government." Unpublished account of special conference of Granite Stake, Salt Lake City, 1909. On file at special collections library, Brigham Young University.

Journal History of the Church of Jesus Christ of Latter-day Saints, 1898-1945. L. D. S. Church Historian's Office, Salt Lake City, Utah.

Madsen, Truman G. "The Heritage of Heber J. Grant." Unpublished Address delivered to the descendants of Heber J. Grant at the Lion House, Salt Lake City, Utah, November 22, 1961. Copy on file at special collections library, Brigham Young University.
ABSTRACT

The Church of Jesus Christ of Latter-day Saints has been organized for over one hundred and thirty-six years. The history of nearly a century of that time--1866 to the present--has not been adequately dealt with in any single book currently available for use on the high school level as an L. D. S. seminary text. The objective of this field project was to produce textual materials covering a fifty-three year portion of this period--the portion 1898-1951.

Church history material relative to this period was gathered and organized in a biographical framework centering in the lives and administration of the four individuals who presided over the Church during that time--Lorenzo Snow, Joseph F. Smith, Heber J. Grant, and George Albert Smith.

While this historical information was being gathered a study was conducted relative to four major aspects of readability--content, style, format, and organization. This initial study consisted of a review of available literature concerning readability, and a poll of student preference regarding textbook format. As a result of this study recommendations were made relative to most facets of text production.

The textual material produced was submitted to a field test and refined in the following manner:
(1) Initially it was evaluated by means of the Dale-Chall readability formula for the purpose of predicting the grade level at which it could be read and understood. The objective of this first step was to bring the comprehension level of the text to a late ninth grade level.

(2) Secondly, the material was read and evaluated by over 430 students. These students appraised each section in the four proposed chapters, registering whether they felt the material was satisfactory, extremely interesting, or needed revision to make it acceptable to them.

(3) Results of this poll were tabulated and the chapters revised. Each section which was recommended for revision by 16.7% or more of these students was rewritten according to recommendations made in the evaluation.

(4) Lastly, the revised textual material was checked by means of both the Flesch reading ease formula and the Flesch human interest formulas. Each addition or revision was rewritten until it registered at a late ninth grade level or lower on the Flesch reading ease scale, and at a style level of "interesting" or higher on the Flesch human interest scale.

A suggested list of types of illustrations to accompany the text was included as a final step.