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# History of Mormon Exhibits in World Expositions

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HISTORY OF MORMON EXHIBITS IN WORLD EXPOSITIONS

A Thesis

Presented to the

Department of Church History and Doctrine

Brigham Young University

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In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

by

Gerald Joseph Peterson

August 1974

This thesis, by Gerald Joseph Peterson, is accepted in its present form by the Department of Church History and Doctrine in the College of Religious Instruction of Brigham Young University as satisfying the thesis requirements for the degree of Master of Arts.

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## INTRODUCTION

### A MISSIONARY CHURCH

The Church of Jesus Christ of Latter-day Saints has proclaimed since its beginning to be ". . . the only true and living church upon the face of the whole earth. . . ." <sup>1</sup> It believes that this world's final great gospel dispensation began with a personal appearance of God the Father and His Son, Jesus Christ, to Joseph Smith in the spring of 1820. It further believes that the Lord used Joseph as an instrument in translating an ancient scriptural record known as the Book of Mormon and that this book has come forth as a second witness of the divinity of Jesus Christ. <sup>2</sup>

Joseph recorded that subsequent to the visitation of the Father and the Son, holy angels ministered to him restoring the keys, authority, and power to act in Christ's name. He further witnessed that the Lord established His church, or "Kingdom on Earth", through divine direction in 1830 and has since given many revelations for its guidance. <sup>3</sup> One of these revelations declared:

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<sup>1</sup>The Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1964), 1:30, hereafter cited as D&C.

<sup>2</sup>Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts (2d ed. rev.; Salt Lake City: Deseret Book Co., 1956), Chapters I through VIII, hereafter cited as DHC.

<sup>3</sup>D&C 20.

And the voice of warning shall be unto all people, by the mouth of my disciples, whom I have chosen in these last days.

And they shall go forth and none shall stay them, for I the Lord have commanded them.

Behold this is mine authority and the authority of my servants . . .

That faith also might increase in the earth;

That mine everlasting covenant might be established;

That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.<sup>4</sup>

Those who are receptive to this voice of warning and become members of the Church, accept Joseph Smith as a literal prophet of God and regard the revelations given through him in the Book of Mormon as scriptures binding upon them. They believe they are under solemn obligation ". . . to stand as witness of God at all times and in all things and in all places . . ." <sup>5</sup> and that ". . . it becometh every man who hath been warned to warn his neighbor." (D&C 88:81) This belief has led to the philosophy in the Mormon Church that every member is a missionary with the responsibility to teach the gospel by example and word. Formally the Church has an extensive missionary program which involves the full and part-time services of literally tens of thousands of individuals throughout the world.<sup>6</sup> In order to fulfill its missionary commitment, Mormonism has constantly been faced with the challenge of non-offensively contacting the public and presenting its message to them. These contacts have been made through

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<sup>4</sup>D&C 1:4-6, 21-23.

<sup>5</sup>The Book of Mormon (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1964), Mosiah 18:9, hereafter cited as EM.

<sup>6</sup>Bruce R. Mc Conkie, Mormon Doctrine, (Salt Lake City: Bookcraft, 1966), p. 509.

various methods including, door-to-door proselyting, public lectures, street interviews and meetings, referrals from friends, etc. It is primarily through personal contact by the Church's formal missionaries that most of the converts to Mormonism are made. Joseph Smith cautioned the missionaries of his time:

Let the Elders be exceedingly careful about unnecessarily disturbing and harrowing up the feelings of the people. Remember that your business is to preach the Gospel in all humility and meekness, and warn sinners to repent and come to Christ.

Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. Remember that "it is a day of warning, and not a day of many words." If they receive not your testimony in one place, flee to another, remembering to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the Gospel.<sup>7</sup>

One of the most successful proselyting efforts of recent years has been the Mormon exhibits at world expositions. Beginning with the 1964-65 New York World's Fair, more than fourteen million people have been exposed to the restored gospel of Christ through this means. From the standpoint of number of people influenced, compared to number of missionary man-hours expended, there has been no greater success experienced by the Church than in recent world fair involvements.<sup>8</sup>

#### THE NATURE OF THE STUDY

The purpose of this study is to present a history of Mormon exhibits in world expositions and to offer evidence regarding the philosophy, importance, and value of the Church's participation in

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<sup>7</sup>DHC I, 468

<sup>8</sup>Statement by Elder Bernard P. Brockbank (Assistant to the Quorum of Twelve Apostles of the Church of Jesus Christ of Latter-day Saints), personal interview, June, 1972.

these activities. The research has significance in that it makes more accessible an accounting of past accomplishments as future expositions are contemplated. It also has value as an initial history of this important area of Church involvement. Finally, there seems to be a certain uniqueness in the success Mormons have experienced in their world fair participations that would warrant scholarly consideration. This thesis attempts to search out and identify the source and extent of that success.

An investigation of related research and professional literature reveals that little has been written, outside of news and periodical articles, concerning Church exposition activities. Reports and public accounting of the exhibits for the last four decades are available and have been included in this work. A few unpublished writings such as mission reports, university term papers, etc. have been scrutinized for information on various fairs. A very productive and insightful source has been the private collections and personal interviews of those who have had active responsibilities for the Church at world fairs.

The areas of Church public relations and participations in local, state, or national exhibits have not been included except as they relate directly to world expositions. It was decided that the research method would be factual and historical with concern primarily for the gathering of general information as to what was done and its value. Details of cost, planning minutes, management, extensive committee meetings, construction, etc. are not presented except as they give life or meaning to the exhibit's identity. Various doctrines presented by the Church at its exhibits are noted but an analysis of these doctrines is not attempted in this history, nor is there an attempt to



identify the numbers of conversions to the Church which may have resulted from the various Mormon world fair exhibits.

Initially the study begins with an identification of prominent world fairs and the Church of Jesus Christ of Latter-day Saints' participation in those up to and including the 1907 Jamestown Tercentenary Exposition. Chapter 1 is divided into several units, each dealing with the fairs of related historical settings. This was a period of Mormon concern for territorial statehood and most of its exposition activity was directed to that end.

The era of direct involvement by the Church in world fairs did not occur until 1909. Chapter 2 examines the extent of that involvement and the Mormon exhibits in international expositions from 1909 to 1962.

Chapters 3 and 4 are concerned exclusively with the Church's activity at the New York World's Fair of 1964-65. It was during this fair that the Church extended its interest, collective involvement, and investments beyond any prior precedent. Sections describing the Mormon pavilion, the extended missionary involvement, and the effects or results of this venture, make up the central portion of this research.

Expo '67, Hemisfair '68, Expos '70 and '74 are the main areas of consideration in Chapter 5 with emphasis on the unique aspects of each being the central concern of separate sections. Consideration of the effects of the world exposition involvements upon other Church programs and the future intensions of the Church in such activities is also included. The study is concluded with a section summarizing what has been found from the research with an analysis of its significance.

## Chapter 1

### MORMONISM IN WORLD EXPOSITIONS - 1851 to 1908

#### THE WORLD FAIR EVOLUTION

On May 1, 1851 Queen Victoria opened the first international exhibition, or world's fair, at London's Crystal Palace in Hyde Park. Inaugurated by Prince Albert, this event was historically revolutionary in that many nations met in the peaceful revalry of art and industry. Unlike previous carnival type fairs with their collection of cheap shows and amusements, the Great Exhibition of London brought together the world's choicest results of human skills and natural resources. Exhibits were divided into four sections including, raw materials and produce, machinery and inventions, fine arts and sculpture, and manufactured goods. Prince Albert had invited all nations to participate and over fifteen thousand exhibitors responded.<sup>1</sup>

During the five months the exhibition was open more than six million visitors thronged the displays with as many as ninety-two thousand attending at one time. England's leaders hoped that by exposing the British people to some of the world's great achievements, they could awaken the Britons from their lethargy and indifference. They wanted to start the people thinking and producing in every area of

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<sup>1</sup>"Great Exhibition of the Industry of All Nations, Hyde Park, London," Millennial Star, XIII (December, 1851), 379-80.

human competence. In this regard, the London Exhibition was extremely successful for the desired motivation took hold and England witnessed many changes in her arts, skills, and manufacturing.<sup>2</sup>

The London World's Fair had done more than just motivate its own people, it had demonstrated the feasibility of international expositions. Other great cities soon realized that popular interest and educational values were sufficient to warrant consideration for holding similar fairs. Within two years a second world exposition was sponsored, this time in New York City, and by the end of the century subsequent fairs were held in Paris, Vienna, Philadelphia, Chicago, and Omaha.

The nineteenth hundreds found an expanded interest in world fairs with expositions occurring about every two to five years, except during periods of world wars. In a little over fifty years these exhibitions had evolved from the nineteen acre display at London's Crystal Palace, to 1240 acres of exhibits at the 1904 St. Louis World's Fair. While only twenty-nine nations participated at London, fifty foreign countries and forty-four states displayed products in St. Louis at an expense of fifty million dollars. Attendance at world fairs also expanded with over sixty-four million visiting Expo 70 during its six month run in Osaka, Japan.<sup>4</sup> Since 1851 more than thirty-eight

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<sup>2</sup>C. R. Savage, "The World's Fair at St. Louis," Juvenile Instructor, XL (March, 1905), 161-62.

<sup>3</sup>Ibid.

<sup>4</sup>Deseret News, Church News [Salt Lake City], September 26, 1970, p. 3.

world fairs have been held involving twenty-five cities of nine different nations. As the century has progressed the position of world expositions has strengthened making even more secure their future possibility.<sup>5</sup>

#### EARLY LATTER-DAY SAINT PARTICIPATIONS

##### The London Exhibition of 1851

History's first world's fair came at the height of the most successful missionary era the Latter-day Saint Church had ever experienced in England. Heber C. Kimball organized the British Mission on July 20, 1837, and by the time of London's Great Exhibition in 1851, Church membership in England had increased to over thirty-four thousand. This number was more than twice the total Church membership then living in the Great Salt Lake Valley and did not include the thousands of British converts who had immigrated to America. During the two and one half years of Apostle Orson Pratt's administration as mission president of England, twenty-one thousand converts were made in the British Islands with ten thousand being baptized in 1850 alone. The London Conference had become the most numerous in all of England and had drawn the attention and respect of the other conferences throughout the British Empire.<sup>6</sup>

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<sup>5</sup>"Famous Fairs and Expositions," The World Almanac and Book of Facts 1972, ed. Luman H. Long (New York: Newspaper Enterprise Association for Doubleday, 1973), p. 458.

<sup>6</sup>Millennial Star, XIII (February 1, 1851), 41-4; B. H. Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-day Saints (Provo: Brigham Young University Press, 1965), III, 403; Joseph Fielding Smith, Essentials in Church History (25th ed.; Salt Lake City: Deseret Book Co., 1972), p. 622.

The Church could not have picked a better place or time to present its message and do missionary work than London in 1851.

Prince Albert's selection of this exact location and year for holding the first world's exposition, was uniquely interesting, especially since the fair brought thousands of exhibitors to London from over a score of nations with literally millions coming to see their displays. The awareness of the Church to the opportunity this event offered was noted in its official publication:

The inhabitants of the earth expect from London what they look for from no other source, and we are pleased that our brethren in that renowned city are so fully alive to the interests of our Redeemer's kingdom, and their duty to their fellow men, . . . It is no common place matter. It is of paramount consideration being a question of life or death eternal, and is worthy of an active and holy zeal. . . . What an opportunity to present heaven's best gift - the REVELATIONS OF GOD'S WILL to the notice of men of many nations; a worthy item indeed to be obtained at the "World's Fair." The Book of Mormon may there be had in English, French, and Danish, and we believe no proper exertion will be wanting on the part of the Saints in London to give our works generally, a widely extended a notice as possible. May we not hope that from so well-ordered an efficient a plan of spreading the printed word, that the necessity of present revelation will be brought to a bearing upon the minds of many of different nations during the present year, who, although they may not have come for that particular object will discover at the "Exhibition" the spiritual architecture of Christ's Church again on earth, as the most fascinating specimen of Heavenly Science, and thus be led to glorify God, and rejoice for ever that they came up to the "World's Fair in 1851."<sup>7</sup>

There is no record as to the form these Church activities took, however, Elder Erastus Snow reported that he, three other apostles and several American elders were in London during the fair and that the missionaries "failed not to impart the councils of eternal life" to the

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<sup>7</sup>Millennial Star, XIII (February 1, 1851), 41-2.

crowds who filled the city.<sup>8</sup> Near the close of the fair, Brigham Young, then prophet leader of the Mormon Church, wrote the president of the London Conference:

. . . I have read the account of your celebration; that must have been a great day for the Saints in London and will, I doubt not have a good effect. London was the hardest place in England to get the work planted, but now bids fair to outstrip all other places. This is as myself and my brethren anticipated it would be, for in the metropolis you know they think all truth is known and look for it to emanate therefrom, and so it should, and so it does emanate from the Great Metropolis to those who with an eye of faith can see beyond the things that perish. . . .<sup>9</sup>

Thus began an extended history of Latter-day Saint world fair participations. This first international exhibition found the Church actively involved with its purposes and intent clearly identified. These same purposes have consistently continued as the basis of subsequent exposition activities. As recently as 1970 the Church's director for Expo 70 re-identified these purposes when he noted:

The main objectives of our exhibit were to make friends with these people, teach them about a living God and a living Jesus Christ, and to explain with visual aids the Lord's plan and purpose of life.<sup>10</sup>

### Twenty Years of Non-involvements

Twenty-two months following the Great Exhibition in England,

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<sup>8</sup>Manuscript History of British Mission, May 30, 1851, located in Church Historian's Office, 50 East North Temple Street, Salt Lake City, Utah, hereafter cited as Church Historian's Office.

<sup>9</sup>Brigham Young to Eli B. Kelsey quoted in Journal History of the Church of Jesus Christ of Latter-day Saints, September 12, 1851, located in Church Historian's Office, hereafter this collection will be referred to as Journal History.

<sup>10</sup>Bernard P. Brockbank, General Conference Address, Official Report of the One Hundred Fortieth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, October 2, 3 and 4, 1970 (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, n.d.), pp 142-5, hereafter cited as Conference Report.

New York opened its own Crystal Palace and the nations once again met at a world's fair. There is no record of the Church having participated in this event, but situations at New York in 1853 were vastly different than London of 1851. As an example, the Eastern States Mission had not functioned since its discontinuance in April 1850 and the doctrine of plural marriage had been publically and officially announced in August of 1852. Later that same year, the Church had sent Apostle Orson Pratt, the great missionary leader of England, to Washington, D.C. to promote its position on the subject of marriage and other doctrines. He attempted to deliver about twenty-one lectures, but found the reception so poor that he was forced to discontinue for want of listeners.<sup>11</sup> If Washington was any indication of the Eastern attitude generally, then the Church's non-participation in the New York World's Fair was understandable.

The next two world fairs, i.e., the Exposition Universelle of Paris in 1855 and the London Exhibition of 1862, attracted twenty-four and twenty-nine thousand exhibitors respectively. There was no Latter-day Saint involvement recorded for either of these expositions, but they occurred at a time of heavy convert immigrations to the West and the threat of a possible war in Utah.

Five years later, Paris opened its second International Exhibition on April 1, 1867. This was three years after the French Mission, organized in June of 1850 by John Taylor, had been discontinued.

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<sup>11</sup>Roberts, op. cit., IV, 61-62.

Apostle Franklin D. Richards visited Paris at that time and wrote of the effect of three sovereigns meeting in such a ". . . most glorious spectacle of human greatness that is to be found on this terrestrial globe." Notably lacking from his communication was any reference to fair related Church interest or activity. This, plus the fact that the French Mission had been closed, strongly indicates that the Church did not participate in the 1867 exposition.<sup>12</sup>

#### FROM ISOLATION TO STATEHOOD

##### The Vienna International Exhibition of 1873

By the time of the Vienna Exposition, the Church of Jesus Christ of Latter-day Saints had had a quarter of a century to establish itself and its people in the valleys of the mountains. It had found isolation favorable for its very survival but finally was strong enough to continue as a permanent institution and desired to establish all possible contacts with the nation and the world. By 1873 Utah had witnessed many important changes. It had outlived the invasion of Johnson's Army, which almost resulted in war, and the influx of gentiles brought through its borders by the California gold rush. It had acquired federal judges, the telegraph, Civil War troops, the transcontinental railroad, two political parties, territorial governors, a university, several important industries, gentile merchants, and a brand-new campaign to federally outlaw its plural marriage practices.<sup>13</sup> All of these conditions resulted

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<sup>12</sup>Journal History, June 5, 1867, p. 5.

<sup>13</sup>William E. Berrett, The Restored Church (11th. ed. rev.; Salt Lake City: Deseret Book Co., 1963), pp. 338-343.



in an expansion of communications that put the Territory, its people, and their religion more directly before the eyes of the world.

Since by far the great majority of the territory's population was Latter-day Saint, anything that brought attention to Utah very often reflected upon the Church itself. The International Exhibition in Vienna of 1873 allowed Utah to demonstrate to the world some of the results of the labors of its people and their land. A committee was appointed to collect and forward specimens of productions to the fair and the Territory thus found itself actively participating in a world's exposition.

Among the items representing Utah at Vienna, were exhibits of home-grown cotton and woven goods, wheat, agricultural products, and various types of building stone. Also displayed were samples of gold, silver, lead, copper, and other ores from about forty some different mines with their respective assays, and minerals such as coal, sulphur, soda, salt, etc. A descriptive accounting of the Territory's highly improved farms, extensive grazing lands well-supplied with live-stock, and its score of cities of from 500 to 3000 population abounding throughout its area, was also given.<sup>14</sup> The effect on public opinion is difficult, if not impossible to estimate, but the involvement did bring more openly to the world an awareness of the Territory's resources and opportunities. Visitors also came at this time to assess existing conditions in Utah. One such assessment was made by a correspondent of Troy for the New York Daily Press:

. . . This people - the Latter-day Saints or Mormons - as they

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<sup>14</sup>"Utah Represented at Vienna, "Millennial Star, XXXV (May 6, 1873), 276-277.

are more commonly styled by the gentiles, are the most industrious, peaceable, and law and order people I have ever met in my travels - are most sincere and zealous in their religion, honest in their dealings, industrious and law abiding not given to litigation, and are quite untainted with King Alcohol. By a definite and organized system of society all disagreements and every thing likely to mature in a quarrel by and between citizens and neighbors, arbitrations are resorted to and nineteen-twentieths of all strifes are settled at the first instant of examination. If any or either party is still aggrieved and unsatisfied, a higher tribunal undertakes the settlement, and long before any lawyers are consulted ninety-nine hundredths of the disagreements are satisfactorily settled. Hence very little time is wasted and no expense in money occurs, and in no case do the Saints resort to the laws of the Territory to settle and become reconciled.<sup>15</sup>

As noted earlier, the Church was actively interested in winning friends and could best do so through a proper image being presented by its people. Participation by the Territory at Vienna possibly was motivated by this goal but it should also be remembered that there was a great desire in the Church for the acceptance of its territory to statehood and success in Vienna could only enhance that likelihood.

Among the significant Church leaders who visited the 1873 Exhibition were Apostles George A. Smith, Lorenzo Snow, and Erastus Snow. Most of these, and the other elders that visited, however, were simply enroute to assignments elsewhere and played no significant role for the Church at the fair.<sup>16</sup> Elder Lorenzo Snow, in a letter to the Deseret News, described the exhibition and concluded with perhaps a hint of the "Mormon" attitude toward these experiences:

. . . It would have been more gratifying to record our inspection of systems on magnificent and universal scales, designed to remove poverty and distress, which to a greater or lesser extent, everywhere prevail; and to give all an opportunity, irrespective of creeds geographical lines or nationalities, of providing for their own wants and comforts and of elevating themselves to the

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<sup>15</sup>Ibid.

<sup>16</sup>Journal History, April 30, and May 4, 1873.

highest spiritual, physical, moral, and intellectual plane.<sup>17</sup>

Although the Utah exhibit did not meet the total designs desired by Elder Snow, it did present a picture of opportunity for those who may have been interested.

Philadelphia, Paris, Chicago 1876-96

The 100th anniversary of the Declaration of Independence was the occasion for the Centennial Exposition held in Fairmount Park, Philadelphia, May to November 1876. Attracting exhibits from across the nation and around the world, more than eight million visitors paid admissions to see its displays.<sup>18</sup> The Deseret News and Juvenile Instructor both carried articles describing the details of the fair's opening and various attractions but no mention was made of either a Church or Utah exhibit.<sup>19</sup> Similarly, non-participation by the Church or State was also the case at Paris, which featured the famed Eiffel Tower, in its Universal Exposition of 1889. Both of these fairs occurred at the very height of the Church's struggle over the plural marriage issue; a conflict absolved by the "Manifesto" in 1890.

The World's Columbian Exhibition at Chicago in 1893 was the Church's first opportunity, without the polygamy question, to again pursue its program of winning friends and public acceptance. This exposition celebrated the fourth centennial of the discovery of America. It occupied 666 acres of land on the shore of Lake Michigan and drew

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<sup>17</sup>Journal History, May 6, 1873.

<sup>18</sup>Jay Judkins, "Expositions, Exhibitions, and Shows," Encyclopedia Americana (1970), X, 661-2.

<sup>19</sup>Deseret News [Salt Lake City], May 17, 1876, p. 244; C. R. Savage, "To the Centennial Exhibition," Juvenile Instructor, XII (March 1 - June 15, 1877), 51, 75, 86, 99, 116, 124, 135.

exhibitors from almost every nation of the world. The president of the United States, Grover Cleveland, had invited all nations, all the states, and all the Union's territories to participate and many responded even to the extent of erecting their own buildings.<sup>20</sup>

Utah was no exception, building and impressive, two-story, forty-eight by eighty-four foot, classic, ionic columned, structure on one of the Exposition's main avenues. The grounds were beautifully landscaped with many trees, extensive green turf, and a broad flight of stairs leading to the building's spacious porch and doorway. A facsimile of the Salt Lake Eagle Gate stood directly in front of the ground's main entrance and a large bronze statue of Brigham Young stood to the right of the building facing the main avenue. This statue became one of the important features of the entire fair and has since become an important landmark at the head of Salt Lake City's Main Street.<sup>21</sup>

The inside of the building consisted of a large central hall in which the principle exhibits were displayed in various show cases and an open gallery type second floor reached by a winding staircase. From the second floor one could look down on a beautiful circular divan in the center of the main floor which, with the other chairs, conveniently placed, gave the entire exhibit an inviting, lingering atmosphere. Besides the main halls there were also offices, reception rooms, and private rooms for the use of the exhibit's commissioners. The entire interior was finely furnished with its carpets, curtains,

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<sup>20</sup>Judkins, op. cit.

<sup>21</sup>Josephine Spencer, "Some of the State Buildings at the Exposition," Juvenile Instructor, XXVII (November 1, 1893), 656-662.

walls and woodwork carefully matched to complement the total decor.

Among the exhibits that filled the show cases were samples of all types of home-made goods such as boots, shoes, clothes, linens, woolens, leather, etc. Women's work of various kinds were exhibited including knitting, embroidering, crocheting, drawn work, and weaving. On the walls were numerous paintings and an outstanding photographic display of Utah scenery. Indian relics and other curiosities were also displayed as were antiques of the pioneer heritage. In a bookcase once belonging to Brigham Young, was a display of Utah literature including the chief publications of the Church and bound volumes of the Church's magazines, ie., the Young Woman's Exponent, the Contributor, and the Juvenile Instructor.<sup>22</sup>

It appears from the very nature of these displays, and the lingering atmosphere designed into the building and its restful grounds, that Utah wanted its visitors to stay and perhaps make inquiry about the area and its people. Utah's people were Mormons and inquiry about them would most likely necessitate some explanation about the religion for which they were named. This would make the exhibit extremely valuable to the Church for those goals previously mentioned.

Several of the State's exhibits won international recognition and medals of honor. Most successful were the displays of minerals, mining, irrigation and farm products. More important however, than all of these awards, was the awareness the fair brought to the world of Utah's people and systems. The Millennial Star gave note to this value when it observed:

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<sup>22</sup>Ibid.

All expressed satisfaction at the manner in which Utah had been brought to the notice of the world. What we had was good.

. . . During the past six months this territory has been better advertized than ever before. The entire contingent from Utah has talked themselves hoarse and distributed much literature, and the value to the territory has been double the amount expended.<sup>23</sup>

Three other events occurred at the World's Columbian Exhibition of significance to the Church of Jesus Christ of Latter-day Saints, i.e., the World's Parliament of Religions, the musical contest of choirs, and the Utah Day celebration.

The World's Parliament of Religions was being widely discussed by the nation's newspapers; when in the summer of 1891 it occurred to one of the Church's General Authorities, Elder B. H. Roberts, that this was ". . . a splendid opportunity to the Mormon Church to represent its history, doctrine and achievements before the world. . ." <sup>24</sup> Being an associate editor of the Salt Lake Herald, Elder Roberts wrote an editorial on July 15, 1891 observing:

. . . This congress will doubtless be one of the most interesting features, if not of the great exhibition itself, then one of the most interesting auxiliary features - at least to religious people - that will spring up around it in Chicago during the eventful year of 1893. . . .<sup>25</sup>

The editorial went on to present the many reasons why Mormonism should be included and the opportunity it would give the Church to correct the misrepresentations of its faith. It also noted that public opinion and interest would almost demand a hearing from the Mormons and

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<sup>23</sup>George D. Pyper, "Closing of the Utah Exhibit," Millennial Star, LV (December 11, 1893), 800-801.

<sup>24</sup>B. H. Roberts, "The Church of Jesus Christ of Latter-day Saints at the Parliament of Religions," The Improvement Era, II (July, 1899), 673-685.

<sup>25</sup>Ibid.

concluded by counseling the Church:

. . . If denied admission in the religions congress, or whether it gains admission or not, it should certainly secure a fine public hall during the continuance of the exhibition, erect a pulpit, and fill it with its ablest men, who, in a course of lectures and by holding religious services could make the visitors from other nations and the uninformed of our own nation, acquainted with the Mormon religion. In connection with that labor might be established a bureau of information in relation to Mormonism, where Mormon literature could be on sale, and where its representatives could be found by the inquiring foreigner or native seeking information on so interesting a subject. In addition to that a periodical could be published during the existence of the great exhibition expounding the doctrine of the Church and defending its faith; for of one thing the Mormons may be assured, and that is, their faith in some way or other, will be assailed, and it should be defended. The Mormon Church owes it to itself to make this effort, it owes it no less to the country.

Much bitterness exists in religious circles against Mormonism and its devotees; yet when people of the world become conversant with the former and familiar with the latter, their prejudices are softened and their bitterness vanishes; may not similar results, to some extent, at least be obtained by affording the people who visit Chicago in 1893 an opportunity to acquire some correct information on the subject of Mormon religion.<sup>26</sup>

Elder Roberts was soon to learn however, that the Church leaders did not regard the Parliament of Religions or even the World's Columbian Exposition itself, important enough to warrant involvement. Robert's attempts to generate interest at the October 1891 and April '92 Church General Conferences failed, hence no arrangements were made for representation at Chicago.

A year later, when the fair opened, it was discovered that one of the main exhibition halls, the Liberal Arts Building, had displays from almost every religious denomination with representatives explaining their beliefs, missionary activities, and historical achievements. The disappointment experienced by Utah visitors at not having their

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<sup>26</sup>Ibid.

faith represented was immediate, and letters began to flood the Salt Lake newspapers and the offices of the Church leaders. In response to these letters the Church's First Presidency sent Elder B. H. Roberts to Chicago to see if representation could be established at both the fair and the Parliament of Religions.

Upon reaching the Exposition, application was made with the General Director for space in which a bureau of information and a display could be organized. The intent was to dispense information relative to the Church and "Mormon affairs." Church publications, engravings, tracts, Sunday School and educational works would all be exhibited and made available for those interested. The request was treated most cordially but the application had come too late and all space, not only in the great hall of liberal arts, but everywhere else, had been taken.<sup>27</sup>

The quest for representation in the Parliament of Religions was also unsuccessful with opportunity to address the general congress being refused on the basis of simply not wanting Mormons to participate. The great Chicago newspapers heavily criticized the action as distracting from the very purpose of the congress itself and much unfavorable publicity resulted for the Parliament.<sup>28</sup> Of interesting contrast, however, was the invitation extended by the Women's Auxiliary of the Parliament to prominent women of the Latter-day Saint Church to participate in their proceedings and speak on Mormonism. This invitation was accepted by Sister Emily S. Richards, a hostess of the Utah Building, who

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<sup>27</sup>Ibid.

<sup>28</sup>B. H. Roberts, Comprehensive History, VI, 236-241.



spoke to the auxiliary on the subject of "Women's Place in Mormonism."<sup>29</sup>

The recognition denied the Church by the Parliament of Religions was somewhat compensated for by the recognition received through the success of the Salt Lake Tabernacle Choir. It had come to Chicago to compete in the Exposition's music contest and won the second place thousand dollar prize. The railroad had placed Chicago within fifty and one-half hours of Salt Lake City and over 150 of the Choir's friends, including the First Presidency of the Church, the Territorial Governor, and the entire Salt Lake Chamber of Commerce, were at the Fair supporting the Choir's efforts. The entire group of over four hundred then attended the Exposition's Utah day celebration on September 9th with the Church President and the Governor both speaking. These two events were the most successful opportunities the Church had to influence people at the Fair.<sup>30</sup>

The Columbian Exhibition allowed the Church to realize the value of world fairs for contacting great masses of people with its message. Chicago had demonstrated that such fairs were receptive to strictly religious exhibits and that public interest and opinion supported their presence. It also made the value of the Mormon Tabernacle Choir for winning friends and favorable publicity even more apparent and a tradition of exposition appearances was started at this time. Finally whether Chicago accelerated Utah's possibility for statehood is not known, but the Territory became a state on January 4,

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<sup>28</sup>B. H. Roberts, *Comprehensive History*, VI, 236-241.

<sup>29</sup>B. H. Roberts, "The Church of Jesus Christ of Latter-day Saints at the Parliament of Religions," The Improvement Era, II (October, 1899), 893.

<sup>30</sup>*Ibid.*, pp 242-244.

1896, just slightly over two years after the Columbian Exposition.

#### CHURCH INTEREST EXTENDS INTO THE NEW CENTURY

##### The Omaha Exposition 1898

The United States was again the scene of the next world's fair planned for the summer of 1898. Known as the Trans-Mississippi International Exposition, Omaha, it was the closest, to that date, ever held to the center of Mormondom. In anticipation of the event, the Deseret Evening News of Salt Lake City announced on January 29, 1897 the passage of Senate Bill Twenty-four providing \$2000 for a Utah exhibit at Omaha. The article gave no mention of any Church intended activities but did note that many of the State's most prominent citizens were very anxious that Utah be impressively represented.<sup>31</sup>

The eventual participation was as most other states ie., mainly displays of natural resources and productions. The only activity that may have had Church overtones was the involvement in the Exposition's Utah Day celebration by the President of the Church, Lorenzo Snow and his counselor, George Q. Cannon. Neither of these men, however, delivered religious addresses but rather reflected on the great changes in the Omaha of that day and what it had been fifty years earlier when they first came through it.<sup>32</sup>

No explanation is given for the lack of activity by the Church at Omaha, but this was a period of great financial stress for the Saints.

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<sup>31</sup>"The Omaha Fair," Deseret Evening News [Salt Lake City], January 29, 1897, p. 2.

<sup>32</sup>Charles Edward Lloyd, "Utah Day at Exposition," The Salt Lake Tribune, October 24, 1898, p. 3.

The Church had not yet recovered from the escheatment of its property and persecutions suffered prior to statehood.<sup>33</sup> The fact that the State had only authorized \$2,000 for its own representation reflects the severity of conditions. Omaha was fourteen hours closer to Salt Lake than was Chicago, yet Utah attendance at this fair was only one-eighth what it had been in 1893. Fair time at Omaha also found the Church's president, Wilford Woodruff in very poor health which led to his death during that summer and the necessity of changing administrations. Any of these conditions could possibly account for the lack of participation by the Church in 1898; all might have affected it.<sup>34</sup>

#### An Early Period of Disinterest

With the turn of the century interest in world fairs was sufficient to warrant more being held in the first fifteen years than during the entire nineteenth century. The first of these, the International Exposition of Paris, France in 1900, drew over thirty-nine million visitors.<sup>35</sup> As early as July 18, 1894 the Deseret Evening News carried an article announcing Paris' plan to make its 1900 exposition surpass anything of its kind ever held.<sup>36</sup> Attendance-wise, the French appeared to have realized their goal with paid attendance almost doubling the Columbian Exposition of 1893. Perhaps this early announcement by Paris had an effect upon the Omaha exposition four years later. Whether Utah restricted its activities in 1898, and looking ahead to the 1900

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<sup>33</sup>Joseph Fielding Smith, op. cit., p. 500.

<sup>34</sup>Charles Edward Lloyd, op. cit.

<sup>35</sup>Judkins, op. cit.

<sup>36</sup>"The Exposition 1900," Deseret Evening News [Salt Lake City], July 18, 1894, p. 4.

exhibition, is not known, however, the State participated in both events. There is no record of the extent or nature of Utah's Paris exhibits, but note was made of the awards that were won.<sup>37</sup>

Religious exhibits in the International Exposition of 1900 were not allowed, nor were the representatives of the various churches for the presentation of their beliefs or dogmas. The one religious aspect of the fair was a "Congress of the History of Religions" to be composed of strictly scientific personnel. Speakers at this Congress were non-church affiliated being . . . "independent and disinterested scholars who study the history of religion from the scientific side."<sup>38</sup> These restrictions plus non-existence of an active French mission could account for the lack of activity by the Church in the 1900 World's Fair.

Buffalo, New York held its Pan-American Exposition between May 1st and November 2nd of 1901, but neither the State of Utah nor the Latter-day Saint Church participated in the festivities. Two years later a change of interest resulted in the State appropriating \$50,000 for an Utah exhibit at St. Louis in 1904 and \$10,000 for one at Portland the following year.<sup>39</sup>

On April 30, 1803 the United States purchased a large tract of land from the French known as the Louisiana Purchase. The one hundredth anniversary of that event was celebrated at St. Louis by a world's fair named in its honor. The fair covered more acreage than any before and cost over fifty million dollars. This was more than three times the

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<sup>37</sup>Journal History, September 15, 1900, pp. 6.

<sup>38</sup>"The Paris Congress of History of Religions," The Improvement Era, III (November, 1899), 69-70.

<sup>39</sup>"Editor's Table," The Improvement Era, VI (June, 1903), 622-624.

\$15 million paid for the Louisiana Purchase itself, but in no manner accounted for the extensive treasures that were displayed from the fifty foreign nations and forty-four states that participated.<sup>40</sup>

Utah contributed many fine exhibits and won thirty-seven awards including, five grand prizes, six gold, four silver, and two bronze medals. Particularly impressive were its displays in education metals, and mining. The Utah building, though not possessing any particularly attractive features, was the object of much curiosity and kept the name of the state before the people.<sup>41</sup>

As early as December 17, 1901 the Deseret Evening News carried an editorial regarding the special building to be featured at the St. Louis Fair for religious exhibits. Its promoters suggested it would be proper to consider the foundations of various faiths and review the triumphs of religion in all ages. Also to be considered were exhibits demonstrating the current state of religion among the nations and its influence on art, literature, government, community and family life.<sup>42</sup>

Such an exhibition hall would have been of great interest and opportunity to the missionary minded Latter-day Saint Church. As it was however, this religious feature evidently did not develop, for no further mention was noted in the many detailed descriptions of the fair

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<sup>40</sup>C. R. Savage, "The World's Fair at St. Louis," Juvenile Instructor, XL (March, 1905), 161-162; May, 1905, 225.

<sup>41</sup>Ibid., (April, 1905), 193-194; "Utah at the World's Fair," The Improvement Era, VIII (October, 1904) 154.

<sup>42</sup>"A Religious Show," Deseret Evening News [Salt Lake City], December 17, 1901, p. 4.

that followed. Whether religious exhibits were totally disallowed at St. Louis is not clear, but Latter-day Saint activity was only indirect at best. Included in these activities were an address and dedicatory prayer by the Church's president, Joseph F. Smith and an invitation for the Tabernacle Choir to perform at the exposition's competition.<sup>43</sup>

One other issue of note, was the heated debate as to whether the bust of Brigham Young should have a place in the fair's Hall of Famous Americans. Interest was such that discussions occurred in New York, Philadelphia, Boston, Chicago and other cities which drew responses from many Mormon leaders including, Joseph F. Smith, B. H. Roberts, and Presiding Bishop Orson F. Whitney. This did bring some notoriety to the Church but no further Church activity was identified at St. Louis.<sup>44</sup>

#### Oregon and Virginia 1905-1907

The Lewis and Clark Centennial Exposition was held in Portland, Oregon beginning June 1st, 1905. The State of Utah gave notice that it would be well represented with exhibits contributed from all branches of the state's industry.<sup>45</sup> By October over twenty-eight thousand persons had registered at the Utah Building and more than twice that

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<sup>43</sup>"Music at the World's Fair," Deseret Evening News [Salt Lake City], January 2, 1904, p. 2; "Utah Party Leaves for St. Louis Tonight," Deseret Evening News, April 25, 1903, p. 9; "Dedicating the State Site," Deseret Evening News, May 2, 1903, p. 14.

<sup>44</sup>"Shall the Bust of Brigham Young Have a Place in America's Hall of Fame," Salt Lake Telegram, cited in Journal History, April 17, 1903.

<sup>45</sup>Journal History, May 5, 1905.

number had visited the state's award-winning farm and education exhibits.<sup>46</sup>

Evidence indicates that the Church was more directly involved at Portland than it had been at any previous fair. For the first time the Church had established a booth for the sole purpose of presenting its teachings and provided an information bureau where its publications could be purchased by fair visitors.<sup>47</sup> The Salt Lake Tribune bitterly criticized the Church's activities at this fair:

. . . The special feature of the Fair so far as Utah is concerned, that caused indignant comment from every Utahn, not of the Mormon Church (and a good many of the Mormons, too) was the Mormon Church booth down below the Utah Building which was used as a sectarian "Push". No other denomination thus thrust itself into public notice in connection with this Fair, and everyone but bigots and fanatics of the sect, condemned the impudent intrusion. It is probable that appropriations by the Legislature could not have been obtained, however, but for the programme in view to put this Mormon sectarian booth in the neighborhood of the Utah exhibit. No doubt the two went together in the hierarchic mind. And that booth was a blot on the exposition.<sup>48</sup>

In his criticism the columnist has overlooked the fact that this same legislature, on the same bill, appropriated five times as much for the St. Louis exhibit, without any evidence of Church involvement. Never-the-less, the journalist did recognize the close tie between the Mormons and the activities of the State at world expositions. This point has greater significance in early state involvements but later fairs indicate a notable separation of the two. The author of the

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<sup>46</sup>Ibid., October 25, 1905, p. 3.

<sup>47</sup>C. R. Savage, "The Lewis and Clark Exposition," Juvenile Instructor, XL (November 15, 1905), 722.

<sup>48</sup>"The Portland Exposition," The Salt Lake Tribune, October 14, 1905, p. 4.

article further indicated that none of the other denominations had involved themselves at the Portland World's Fair. This is worth considering for the Latter-day Saint efforts were not therefore motivated by the exposition's promoters or the activities of other religious groups.

One of the most acceptable ways the Church was represented at Portland was the appearance of the Ogden Tabernacle Choir. Having been invited by the Exposition's chairman, the Choir performed to capacity crowds and even saw more than a thousand persons turned away from its last program. It had cost the Saints as much to bring the choir to Oregon as had been appropriated for the whole Utah exhibit by the legislature. This money was raised by the members themselves and the tour was made without the aid of Church or State funds. The Choir members were graciously received and were shown every consideration while visiting the exposition. They added much not only to the fair itself, but especially to the favorable impression left by the Church.<sup>49</sup>

The next world's fair moved from the west coast to the opposite extreme of the nation, being held at Jamestown, Virginia during the summer of 1907. The occasion was the commemoration of the 300th anniversary of the landing by the English at Cape Henry. Opened April 26th, by President Theodore Roosevelt, this fair represented the grandest navel display of date ever assembled.<sup>50</sup>

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<sup>49</sup> Joseph Ballantyne, "Utah at the Lewis and Clark Exposition," The Improvement Era, VIII (October, 1905), 915.

<sup>50</sup> Edward H. Andersen, "Events and Comments," The Improvement Era, X (June, 1907), 637-38.



A local Virginia newspaper recognized Utah as the only Far Western state to make appropriations for the Jamestown exposition. The paper then commented at length on the goodness of the citizens of Utah and how false impressions had been spread about the Momons.<sup>51</sup>

Although there is no further description of the State's exhibit, it is evident that this participation had impressed the people and won friends for Mormonism.

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<sup>51</sup>Norfolk Landmark, as cited in the Journal History, October 16, 1907.

## Chapter 2

### MORMON WORLD FAIR EXHIBITS 1909 TO 1962

#### A TRANSITION FROM STATE TO CHURCH PARTICIPATION

Heretofore, the Church participation at world expositions had only been indirect and usually as it related to exhibits sponsored by the Territory or State. In 1909 however, the first strictly Mormon display was presented at a world's fair and a transition from state-centered to Church-centered exhibits was begun. The uniqueness of the Mormon position in relation to the historical development of the United States was the motivation for the initial exhibit of this nature.

#### The Seattle Exposition of 1909

Two years following Jamestown's Tercentenary celebration, the Alaska-Yukon-Pacific Exposition was held in Seattle. This exposition offered a unique opportunity for the Church to receive recognition never experienced in previous world fairs. The United States Government, through the Smithsonian Institute, invited the Church to place an exhibit in the national building demonstrating ". . . The influence of the 'Mormon' Church in building up the West."<sup>1</sup>

The Mormon exhibit was located in a very choice space directly opposite the wall containing large paintings of the presidents of the

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<sup>1</sup>Melvin J. Ballard, "The Church at the Seattle Exposition," Liahona The Elders' Journal, VII (July 31, 1909), 90-91

United States. The Church had about forty paintings and photographs of its own, displayed on a large screen showing some of the great Church and pioneer leaders. Prominent among these, were paintings of the Prophet Joseph Smith and his brother, Hyrum, which were arranged so as to face the pictures of the nation's presidents.

In various glass cases were placed the original drawings and plans for the Salt Lake Temple, the "Book of the Pioneers", and the "Odometer" designed by Orson Pratt to measure the distance from the Missouri River to the Salt Lake Valley. Also displayed was a buffalo skull with the inscription: "Pioneers camped here, June 3rd 1847, making 15 miles today. All well. Brigham Young." The presses which were used for printing the first edition of the Book of Mormon and the old Deseret News were both on view as was a large cabinet exhibiting prominent Church literature.

One display consisted of a large sectional map of the nation showing the journies of the Mormon people and the routes they had established. The trail the pioneers followed to Utah was mapped as was the march of the Mormon Battalion to San Diego. Also shown were the hundreds of locations first settled by the Church's members throughout the Western United States.<sup>2</sup>

Although the exhibit had been arranged by Church representatives and placed in position by Elder George D. Pyper, the entire charge of its operation was handled by government officers. Much praise was given these officers for their kind and courteous conduct, but opportunity for direct missionary work among the exhibit's visitors was

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<sup>2</sup>Ibid.

thus eliminated.

The director of the government building noted that the Church had two of the most attractive models on display and that thousands visited them daily, pausing to read the story of Mormon accomplishments. The models of which he spoke were impressive replicas of the Salt Lake Temple and Mormon Tabernacle which stood next to each other as the highlight of the Church's exhibit. The temple was a beautiful plaster of Paris casting illustrating all the design of its demanding architecture. It stood about seven feet high on a platform, was illuminated within, and attracted the attention of all who passed it. The Tabernacle was exact in every detail, on miniature scale, to the famed structure the Saints had struggled in their exile to build. A sectional view allowed interested spectators to examine the design of its roof, the interior, and its furnishings. Both, the temple and the Tabernacle, had descriptions displayed explaining their purpose, cost, some of the hardships experienced, and the amount of time required for their construction.

Seattle was a truly dignified means for the Church to tell its history and bring to public awareness the virtues offered in Mormonism. It had a fine affect on public opinion and gave the Saints a sense of pride and appreciation, especially in the Northwest where the fair had its greatest influence.<sup>3</sup>

#### The Belgium Fairs of 1910-1913

The first two world fairs in the second decade of the Twentieth

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<sup>3</sup>Ibid.

Century were held at Brussels in 1910 and Ghent, Belgium in 1913. There is no mention of any formal Latter-day Saint activity at either of these expositions nor of the State of Utah having sent any exhibits.

The history of the Netherlands Mission indicated that on July 18, 1910 the mission president gave all the missionaries permission to take a week's vacation to visit the Brussel's Exposition. It is difficult to understand the mission president's timing for on the very next day the Church's prophet, Joseph F. Smith and Presiding Bishop, Charles W. Nibley, arrived to hold the annual mission conference in Rotterdam. This conference was the largest meeting held by the Church outside the stakes of Zion with the members, missionaries, and mission presidents from the Netherlands, Germany, and other European missions attending.

Although the Mormon leaders were in the area at the height of the Brussel's Fair, there was no mention of it by them in their discourses at the mission conference.<sup>4</sup> President Smith may have planned his European tour of the missions of Holland, Belgium, Switzerland, Germany etc. to co-incide with the world fair, but the Church certainly did not participate in any manner at Brussels in 1910.<sup>5</sup>

#### California Expositions - 1915

Even before the 1913 International Exposition opened in Ghent, Belgium, preparations were already under way in California for the next world fairs. Early in 1913 the Deseret News published an extensive

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<sup>4</sup>Manuscript History Netherlands Mission 1901-1913, July 18-24, 1910, located in Church Historian's Office.

<sup>5</sup>"Passing Events," The Improvement Era, XIII (October, 1910), 1144.

description of the elaborate world fair planned for 1915 at San Francisco and San Diego, California. The expenditures for the fairs were estimated to exceed \$30 million and was to be larger than any previously held west of St. Louis.<sup>6</sup>

California was the closest a world exposition had ever come to Utah and would naturally be more attractive to Utahns than would European fairs. This fact, plus the early preparations and closeness of dates of San Francisco to Ghent, could explain the lack of activity by the Church in Belgium fairs.

The Panama-Pacific International Exposition in San Francisco and the Panama-California Exposition of San Diego were planned to run simultaneously from February to December of 1915. The State of Utah was represented with its own buildings at each location and had appropriated \$50,000 for construction of its exhibits. Interestingly, this was only one half of Idaho's or Nevada's appropriations and less than a third of Washington or Oregon's.<sup>7</sup> In both instances the Utah buildings were impressively designed in keeping with the architectural plan of the exposition and featured mainly the State's industrial exhibits. Utah also had a fine educational exhibit in the Palace of Education and contributed several displays for various specialty areas throughout the fairs.<sup>8</sup>

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<sup>6</sup>Hamilton Wright, "Construction Starts on Panama-Pacific Exposition," Deseret Evening News [Salt Lake City], February 1, 1913, p. 11.

<sup>7</sup>"The Panama Fair," Deseret Evening News [Salt Lake City], April 10, 1914, p. 4.

<sup>8</sup>"Utah at the Big Exposition," Deseret Evening News [Salt Lake City], December 19, 1914, p. 3 and 12.

The inclusion of religious participation was one of the unique features of the Panama Exposition. The Fair's promoters felt religious exhibits would add to the interest and value of the exposition. They also believed the more numerous these exhibits the greater the educational opportunity and suggested that side by side comparison would allow visitors to identify the best from those clearly inferior. Church organizations realized the potentiality to contact people from many nations and attempted to make their displays as impressive as possible. The Catholics announced plans for building as their exhibit, a magnificent replica of St. Peter's Church. The Protestants intended to construct a building to look like an open Bible standing on end surmounted by a cross-crowned tower. Their exhibit would illustrate the work of Bible societies, missionary activities, Sunday Schools, etc. Many of the Eastern religions, especially of the Hindu and Oriental groups, were also planning displays and buildings.<sup>9</sup>

Another religious feature of this exposition was a Congress of Religious Philosophies held at San Francisco on July 29, 30 and 31st. This was not a convention of Churches nor a parliament of religion, but a seminar for presentation of philosophical foundations upon which various religious systems were grounded. The Congress met in three sessions per day for each of its three days with the first designated as Christian day, the second as Hindu day and the third as Oriental day. Christian day had provided for presentations to be made by Orthodox Eastern Catholicism, Roman Catholicism, Protestant Christianity and Mormonism. A feeling for the intent or purpose of the entire

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<sup>9</sup>"Religion at the Fair," Deseret Evening News [Salt Lake City], March 21, 1914, p. 4.

proceedings can be acquired from an inscription on the official program's title page: "The cause of equality, tolerance, and peace is better served by bringing together in an amicable spirit those differing in thought, than by aggregating those differing merely in nationality."<sup>10</sup>

Unlike the Parliament of Religions in Chicago twenty-two years earlier, the managers and promoters of the Congress of Religious Philosophies at San Francisco, had not only invited the Mormons but also recognized them as one of the vital religious movements of the world. They received Dr. James E. Talmage, the apostle chosen to represent the Church at the Congress, most courteously and gave him a prominent place among those who were to take part on the program the first day. The great Civic Auditorium was filled with world famous workers in religion and social services from all parts of the earth, when Apostle Talmage delivered his address on the "Philosophical Basis of Mormonism." This address has since been published as a missionary pamphlet and has survived over half a century of use. The Church's Improvement Era magazine briefly summarized the highlights of Dr. Talmage's speech:

. . . It is a masterpiece of clear statements on the foundation facts relating to the religious belief and practice of the Latter-day Saints: the existence of a personal God, whose offspring we are; our pre-existence and eternal duration; man's mission on earth; the transgression and fall; the need for a redeemer to overcome death and to provide for the resurrection from death to immortality; the plan of salvation through which this must be done; the establishment of the Church of Christ; the falling away from the gospel principles, or the apostasy; the restoration in the current age and the re-establishment of the Church; and the mission of the

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<sup>10</sup>James E. Talmage, "A Notable Feature of the World's Congress of Religious Philosophies," The Improvement Era, XIX (November, 1915), 3-6.



restored church to preach the gospel and administer in the ordinances thereof, preparatory to the reign of Christ on earth as the Lord of lords and King of kings.<sup>11</sup>

More of the doctrines, concepts, and beliefs of the Latter-day Saint religion were taught in this speech than had been collectively identified in all previous world fair activities by the Church. It was reported that the great congregation listened attentively and was deeply impressed with the apostle's message; a message the Mormons feel they are under obligation to deliver to the world.<sup>12</sup> After the three days of meetings had ended, Dr. Talmage noted: "'Mormonism' so called, was the only religious system that affirmed a positive, unequivocal, and independent philosophical basis for its doctrines."<sup>13</sup>

California extended two other invitations to the Church for participation in 1915. The first of these invitations was for the Ogden Tabernacle Choir to perform at both the San Diego and San Francisco Expositions. The Church's First Presidency, Joseph F. Smith, Anthon H. Lund and Charles W. Penrose gave their approval for the Choir's appearance as early as April 1913, but only on condition that no expense would be entailed upon the Church.<sup>14</sup> The Choir was under the direction of Professor Joseph Ballantyne, who had also directed the Portland Exposition performances and had represented the Church at

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<sup>11</sup>Editors Table, "An Important Message," The Improvement Era, XVIII (September, 1915), 192-1014.

<sup>12</sup>Ibid.

<sup>13</sup>Talmage, op. cit.

<sup>14</sup>"Ogden Choir to Sing At San Francisco," Deseret Evening News [Salt Lake City], April 25, 1913, p. 6.

St. Louis in 1904.<sup>15</sup>

At San Diego over 15,000 people listened enthusiastically to the Choir in the open-air auditorium. In San Francisco the Choir was assisted by the Exposition's eighty piece orchestra and performed before thousands of appreciative listeners who packed Festival Hall.<sup>16</sup>

On July 22, 1915 a special train left Salt Lake City for San Francisco called "The Utah Genealogical Special". Included among its 250 passengers were the First Presidency of the Church and several other prominent Church and civic leaders. The train was formed in response to an invitation received four months earlier to participate in the International Congress of Genealogy to be held in conjunction with the Panama Exposition. Scheduled to begin on July 26th, the congress had requested several sessions to be handled by the Utah group and the Ogden Tabernacle Choir to provide the music for the event. Speeches were therefore given at the conference by each of the members of the First Presidency at different sessions.<sup>17</sup>

The timing of the Genealogy Congress was especially convenient because July 24th had been designated as Utah Day at the Exposition, and the Congress of Religious Philosophies was scheduled for the last three days of the month. This allowed the First Presidency to be in the area for these important events and to take part in their activities. The Mormon leaders were cordially received and treated with great respect. Many prominent men and women called on them and sought

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<sup>15</sup>The Improvement Era, op. cit., VII, 945.

<sup>16</sup>The Improvement Era, op. cit. XVIII.

<sup>17</sup>Ibid.

interviews. President Smith spoke on Utah Day about "Pioneer life" and his memories of California when only a few houses were at San Francisco, and of the wonderful growth in the nation since 1847 when the Latter-day Saints settled in the valleys of Utah. The crowd to hear President Smith was so large that many had to sit outside the building. After the conclusion of the San Francisco Congresses, the entire Utah delegation continued to San Diego to visit the State's exhibit in that city. The San Diego Exposition continued a second year on through 1916.<sup>18</sup>

California had been a good experience for the Church and was a striking contrast to the success realized at Chicago in 1893. San Francisco had seen the major religious divisions invest in fine exhibits, thereby establishing the value of such displays at world expositions. Latter-day Saints found recognition and receptivity in the fair as great as it had been at Seattle, but on a briefer, though more doctrinal basis. A strictly "Mormon" exhibit at the Panama Exposition would not have drawn the criticism that came at Portland because of the other religion's involvements. Perhaps the Church did not have the finances to favorably compete with the constructions of the larger religious groups, so it contented itself with the Choir and Congress activities only. Irregardless of the circumstances for the Church's restricted involvements in 1915, it possibly more fully realized the missionary opportunities such fairs offered.

#### Century of Progress - Chicago 1933-34

Although preparations were already under way at California,

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<sup>18</sup>"The Church at the World's Fair," Millennial Star, LXXVII (August 26, 1915), 538-539.

World War I became a reality the year before the Panama Expositions were officially opened. The war lasted until 1918 but it was not until the Tokyo Peace Exposition and the Brazilian Exposition at Rio de Janeiro, both of 1922, that world fairs were again begun. Two years later Wembly, England held the British Empire Exposition during 1924-1925 with a two-year attendance of over 27 million. The 150th anniversary of the United States was the occasion for the Philadelphia Sesquicentennial Exposition. May through November 1926; and Paris, France was next to follow with the International Colonial and Overseas Exposition of 1931.<sup>19</sup>

Seventeen years and five world fairs elapsed before the Church of Jesus Christ of Latter-day Saints again involved itself in an international exposition. It was the 100th anniversary of Chicago celebration that led to the opening of the Century of Progress Exposition in May of 1933. Known mainly for its scientific and transportation exhibits, this event attracted 38,626,546 visitors during the two seasons it operated. Architecturally the fair featured "windowless nonstylistic" buildings which were given special effects through lighting and color harmonizations.<sup>20</sup>

The building of most interest to the Latter-day Saints was the Hall of Religions wherein various churches displayed their beliefs and achievements for the sixty to seventy thousand people attending the fair daily. The Mormon Exhibit consisted of a 16 x 32 foot booth containing an artistic display of the Church's beginning, its history,

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<sup>19</sup>Judkins, op. cit.

<sup>20</sup>Ibid.

and doctrinal principles. Guides for the booth were missionaries from the Northern States Mission under the direction of President George S. Romney. The whole exhibit was designed by Professor Avard Fairbanks who, with the assistance of his father and brother, all three renown artists, provided all the sculpture, mural painting, and stained glass work used in the display.<sup>21</sup>

A large photograph of the Salt Lake Temple and grounds as lit at night, and a cut-away model of the Great Salt Lake Tabernacle, were used to gain the attention of the fair's visitors. Apostle David O. McKay, commented of the effectiveness of the exhibit:

. . . The miniature replica of the Salt Lake Tabernacle and organ seem to be the magnet that first attracted the crowds. It was an excellent example of the effectiveness of visual education. As heads peered around heads and over shoulders to look at the model, almost invariably someone in the group would begin to tell of his visit to the renowned edifice.

With the attention of the observer thus centered the missionaries found willing listeners to the story of the pioneers and to the explanation of principles and ideals of the Church as depicted in artistic paintings and base-reliefs on the walls of the booth.

The elders in charge are to be commended for the gentlemanly and pleasing exposition of the doctrines of the Church. And great credit is also due those who conceived this Church Exhibit and the artists who carried it out so admirably and effectively.<sup>22</sup>

The booth's artistic works were so arranged as to allow the missionaries to give an interesting, progressive presentation from beginning to end. This presentation usually began by telling the story of the great sacrifices required of the Saints in building the magnificent Tabernacle and Temple seen represented at the exhibit's entrance. The story was intended to arouse the visitor's interest in learning

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<sup>21</sup>"The Church Century of Progress Display," The Improvement Era, XXXVI (December, 1933), 864-865.

<sup>22</sup>Ibid.

more about the Mormon people and the faith that inspired them to withstand persecutions and succeed as they had.

Depending upon the interest of the visiting group, the guide could progress in any of several directions for presenting the Church's message. Perhaps the most impressive display for explaining the doctrines and principles of the Church was the eighteen-foot sculptured base-relief entitled "Eternal Progress". This work was centered between two stained glass pictures, spaced about three feet to either side, and all three stood in front of a beautifully draped wall. A historical mural was mounted on the same wall just above and slightly behind the other displays. Except for the separations of the first and last scenes by the statues, "Tragedy of Winter Quarters" and "New Life and New Frontiers", the mural extended unbroken the entire length of the booth. The statues mentioned, were added the second year of the Fair's operation, being placed at either end of the existing displays and lengthened the total exhibit by one third. Tables for registration of visitors and distribution of Church literature were also available, as were chairs for the comfort of guests who wished to linger.

When visitors wanted to know more about the Mormons, guides directed them to the various displays according to their interest. For those desirous to learn about the Church's beginning, or the "Restoration of the Gospel", attention was directed to the beautiful four by six foot stained glass picture of Joseph Smith's "First Vision". The story of Joseph seeking guidance in prayer, the visitation of the Father and Jesus Christ, the subsequent visits of angels with the coming forth of the Book of Mormon and the eventual establishment of Christ's Church with its priesthood, were all explained at this display.

If the group wanted further information on Mormon temples and their purposes, attention would be directed to the other stained glass picture of Elijah the Prophet's appearance and mission of ". . . turning the hearts of the fathers to the children and the hearts of the children to their fathers. . ." (Malachi 4:5-6). This display would open the subjects of genealogical work, the justice of God's laws, and the necessity of temples for man's eternal progression.<sup>23</sup>

For those concerned about the history of the Church and the difficulties experienced by its people, there was the historical mural with its series of paintings which told this story. The scenes depicted in the mural were: "Nauvoo the Beautiful", "Exodus from Nauvoo, Illinois", "Winter Quarters", "The Pioneer Train on March to the West", "The Handcart Company", "The Encampment on the Plains", "The Mormon Battalion", "The Pioneers Entering Salt Lake Valley", "Winter in the Valley", "First Irrigation of Anglo-Saxons in America", and "The Desert Shall Blossom as the Rose". Each of these eleven paintings had an impressive story that explained its significance and linked them together. This permitted the guide to present the Mormon Epic, in a most fascinating and meaningful manner. The visitors were brought to realize that these Mormon people regarded their religion as more sacred than personal property or life itself.<sup>24</sup>

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<sup>23</sup>Marden E. Broadbent, "The Mormon Exhibit at the Century of Progress Exposition at Chicago," The Improvement Era, XXXVII (October, 1934), 579-581, 608-609.

<sup>24</sup>"Mormon Exhibit Century of Progress Chicago, 1934," Pamphlet published by the Northern States Mission of the Church of Jesus Christ of Latter-day Saints, 2555 North Sawyer Ave. Chicago, Ill.

A fundamental teaching in the Latter-day Saint faith is that progress is eternal. The central display of the Mormon exhibit was sculptured to depict this concept and the Church's belief regarding man's beginning, the purpose of mortality, and his future in the eternities. The artist designed a base-relief with various figures representing the steps which mortals take as they progress upward. The main figure symbolized "Eternal Progression" itself and the pre-mortal, mortal and post-mortal existences. In appearance this figure was represented as a heavenly personage with outstretched arms and rays of light or energy emanating from him. Under his arms was the inscription, "The Glory of God is Intelligence", and beneath that across the top of the remaining sculpture were the words, "Spiritual Guidance and Activities of the Church of Jesus Christ of Latter-day Saints". Both of these phrases were separated in the middle by the "Eternal Progression" figure which spanned the entire height of the sculpture. Below these words, to the right and left of the central figure, were groups of smaller figure representing the activities of the Church's social organizations and the steps of individual advancement.<sup>25</sup>

The first of this group of figures was a woman holding a basket of plenty standing ready to assist one in need at her side. The missionary would explain that this symbolized the Church's women's organization known as the Relief Society, and then proceeded to describe its purposes for rendering services and education. To the left of these was the figure of a nurse giving nourishing foods to a child. These characters represented health, and the missionary would use them to explain the

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<sup>25</sup>Broadbent, op. cit.



Mormon teachings regarding the importance of a strong, clean body and mind. He would tell of the "Word of Wisdom" as a rule of health and the promise from the Lord of spiritual intelligence and blessings to those who would not defile their bodies.

Next to these stood the figures of a scientist holding a test-tube and a teacher of religious truths. The point was made that all truth, from whatever source, was part of Christ's Gospel and that Mormonism accepts scientific truths as part of its religion. Note was made that truth in religion and science do not conflict but rather the theories of men in both areas were the sources of trouble. Attention was drawn here to the Church's world-wide missionary program and the necessity for one to be commissioned by proper authority in order to legally function in the eyes of God. It was explained that this authority was known as the Priesthood of God and was bestowed by laying on of hands.

This led to the next figure symbolizing the ordination to the Aaronic Priesthood of a lad kneeling before an elder. The guide would discuss the Church's belief in mass participation, non-paid ministry, and the opportunity for worthy male members to receive such honor with its progressive responsibilities. The manner in which this priesthood was restored to the Prophet Joseph Smith and thus to the Church was also explained.

The last of this group of figures was a man kneeling on one knee with his foot planted securely on a rock, representing the foundation of truth. In his lap were the revelations of God: "The Bible", "The Book of Mormon", the "Doctrine and Covenants", and the "Pearl of Great Price." The missionary would tell of the importance

of each of these scriptures and the belief that more revelation would be given as needed. The apostolic, prophet foundation for Christ's kingdom was emphasized as was its re-establishment by His original apostles through Joseph Smith. It was explained that the kingdom of God was now on earth with all the rights and power to administer the ordinances of salvation to mankind.

This entire group was to the "Eternal Progress" figure's right, with the last, being closest to the center of the sculpture. Underneath the group were the words: Benevolence - Health - Science - Priesthood of God - Truth. To the left of the central figure were the words: Love - The Home Cultures - Creative Recreation. These were the inscriptions under the figures which represented the Mormon family and the Latter-day Saints' love for music, art, literature, and drama.

The Mormon family was represented as the first group to the left of center and included a father, mother, and two children. The missionaries used these figures to talk about the Mormon concept of home and the principle of eternal marriage which binds families together forever. They explained the idea of the family church unit with the father directing in righteousness through his priesthood and love. They noted that Mormons believed in large families and regarded children as their greatest blessing.

To the left of the family were the four figures representing "Creative Recreation" and the auxiliary organizations of the Church. In relation to these, the guides would discuss the Mormon attitude toward education, knowledge, and culture. They would point out how the auxiliary organizations were established for the development of talents

and an opportunity to express them.<sup>26</sup>

The only other symbols on the sculpture were those of the "Sun, Moon and Stars" located below the words, "Eternal Progress" just under the feet of the central figure. These symbols represented the various degrees of glory that man will receive depending on his faithfulness and deeds performed in mortality. This story of the Mormon "Plan of Salvation" was the central theme of the whole display, for this was the story of eternal progress itself, and the missionaries found great receptivity to the presentation. An idea of the degree of that receptivity was noted in the Church's Improvement Era magazine by one of the missionary guides:

An average of from six to seven thousand people visit the exhibition of the Mormon Church daily at the Century of Progress in Chicago. Many of these were visitors of last year who have returned bringing their friends with them to hear the impressive story of "Mormonism". It is not just once that many want to hear this story but we find them staying for two consecutive lectures and then asking many interesting questions. This display is attractive to so many because it has to do with every individual of the human family.<sup>27</sup>

A total of well over 2,300,000 people visited the Church's exhibit during the two seasons it was open and more than fifty-four thousand tracts were distributed to interested listeners in one year alone. This was just a portion of the reams of literature carried away to be read and studied by the visitors in their homes.<sup>28</sup>

The Mormon Exhibit was not the only activity by the Church at

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<sup>26</sup>Ibid.

<sup>27</sup>Ibid.

<sup>28</sup>Ibid.

the Century of Progress Exposition. Shortly before his death, Elder B. H. Roberts, who was refused forty years earlier at the previous Chicago World's Fair, was invited to represent the Mormons at the Conference of Religions in 1933. Although he had to go on crutches and was suffering severely, Elder Roberts gave an address at the conference which was so well received he was asked to give another.<sup>29</sup>

The Church was also represented at the Fair by the 250-voice Salt Lake City Tabernacle Choir. Through the considerate help of Henry Ford, the Choir was brought to Chicago on September 10th, and performed for a week to open-air audiences at the Ford Symphony Gardens. Several of the Choir's programs were carried on local radio stations and two performances were broadcast nationally by CBS to an estimated audience of over five million listeners. The Choir did its share in helping the Church tell the story of the "Restored Gospel", for the honors that came to it were of course reflected upon the Church. An editorial from the Millennial Star indicates the Church's response to the activities at Chicago:

. . . Favorable publicity will open many doors now closed to the Gospel message. This explains why the Choir is going to Chicago. This explains why the Choir went to the great Columbian Exposition in Chicago in 1893 - the first extensive trip it ever took and undertaken at a time too when prejudice against the Church was very strong, but weakened from this time on.

. . . This is the key to a variety of activities engaged in by officials and organizations of the Church. With what results? - a better understanding by the people generally of the principles and objectives of the Church. Evil-minded people had spread abroad so much intense prejudice against them that the delivery of the Gospel message through our missionary methods had been

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<sup>29</sup>Heber J. Grant, "Changing Attitudes Toward the Church," The Improvement Era, XXXIX (October, 1936), 587.

seriously handicapped. In defense the Church has been forced to use available publicity means, with excellent results. . . .<sup>30</sup>

## TWENTY-SIX YEARS OF FURTHER INVOLVEMENT

### California Pacific International Exposition - 1935

Immediately following the Chicago Century of Progress Exposition, San Diego opened the second world's fair of its history, the California Pacific International Exposition of 1935. As had been the case twenty years earlier at the Panama Exposition, San Diego Fair officials were again persuaded to extend its exposition a second year due to the success of the first. The favorable climate of Southern California allowed expositions to open in early February and run ten full months. This was at least three months longer than the usual operating time at other fair locations. This extension at San Diego would therefore be six months or a full season longer than the two-season run at Chicago, and would speak very highly for the exposition's success.

The Church of Jesus Christ of Latter-day Saints had had a very favorable experience at Chicago in 1933-34 and learned much to help it later. At San Diego the Church was not content with just a booth inside a hall of religions, but rather, for the first time erected its own building and received many favorable responses. The San Diego Union News reported:

One of the most hospitable and charming of the educational exhibits at the exposition is that of the Church of Jesus Christ

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<sup>30</sup>Joseph F. Merrill, "Tabernacle Choir at Chicago Fair," Millennial Star, XCVI (September 6, 1934), 568-569.

of Latter-day Saints. Scores of visitors are being attracted by its dignified beauty and peaceful atmosphere.<sup>31</sup>

The exhibit which created this favorable impression consisted of a shaded patio lounge and an un-imposing, yet beautiful building containing the identical display presented at the Century of Progress Exposition. The arrangement of the mural paintings, the stained glass pictures, the base-relief frieze, and the statuary, was all as it had been previously and missionaries were again used as guides. One addition to the display was a beautifully sculptured, six-foot tall replica of the Salt Lake Temple which had replaced the large photograph used earlier. This replica, plus a similar model of the great Mormon Tabernacle, were placed near the exhibit's entrance to draw the attention and interest of the public to the display. The approach used by the missionary guides for telling the story of the Church's history and teaching its doctrines or ideals, was similar to that which had succeeded so well at Chicago the year before.<sup>32</sup>

The Mormon Tabernacle Choir also performed at San Diego's fair presenting several concerts and impressing thousands on behalf of the Church. The Choir had arranged its week's visit to co-incide with the fair's Utah Day, July 24, 1935, which turned out to be the largest Wednesday attendance for the season. The following year, the exposition's directors designated July 24th as Latter-day Saint Pioneer Day and the Mutual Improvement Association of Southern California provided the special program. This program included an address by

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<sup>31</sup>San Diego Union News, March 29, 1936, as reported in the Improvement Era, XXXIX (July, 1936), 446.

<sup>32</sup>Fred L. Thompson, "The Latter-day Saint Exhibit at America's Exposition San Diego," The Improvement Era, XXXIX (July, 1936), 446-447

Apostle Reed Smoot, past United States Senator, and a pageant depicting the march of the Mormon Battalion from Council Bluffs, Ohio to San Diego, California.<sup>33</sup>

Other Church activities included a concert by the Mormon Los Angeles Stake Choir and eleven illustrated lectures on the Book of Mormon as it related historically to archaeological findings of the time. These lectures were so successful that fair officials requested they be continued as a regular education feature of the exposition. Near the end of the fair the Church was again officially recognized with November 9th being designated as Latter-day Saint day at the exposition. Among the day's highlights were an address to over a thousand people by Apostle John A. Widtsoe and an illustrated lecture on scenic Utah, with high tribute paid the Mormon people, by Dr. Frederic M. Fisher, a noted traveler.

By the middle of the second season over 270,000 people had listened to lectures at the Latter-day Saint Exhibit. To these visitors had been distributed 30,600 souvenir booklets, 14,000 tracts, and 9,500 pamphlets. Well over a hundred copies of the Book of Mormon and several copies of the Doctrine and Covenants, Pearl of Great Price, Articles of Faith, The Great Temple, Brief Histories of the Church, and Organ and Tabernacle, were sold at the booth provided for distribution of literature.<sup>34</sup>

Among those that registered at the exhibit were visitors from

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<sup>33</sup>"Mormonism at an International Fair," Millennial Star, XCVIII (August 20, 1936), 533.

<sup>34</sup>Thompson, op. cit.

every part of the nation plus some from as far away as Korea, Poland, Italy, Egypt, China, France, Samoa, Rumania, Hawaii, England, Mexico, Alaska, Sweden, and India. The fair had truly given the Church an opportunity to make a favorable international impression. The number of doors opened to the Gospel message through that publicity is impossible to determine; however, a better understanding of the principles and objectives of the Church had been accomplished at San Diego. For example, a London visitor observed that the display had broken down a prejudice he had held for forty-seven years against the Mormon Church and its people. He said he intended to go back to England and convince those he knew of the unfounded basis for their prejudices. He took a collection of Church literature to aid in accomplishing this task.

On another occasion two distinguished Catholic Church leaders of New York visited the display and remarked:

We visited your exhibit twice in Chicago; it was the best there; and seeing it here, we could not help coming in again. We are impressed by the zeal of your young people and the program that the Mormon people have which holds their younger generation so firmly rooted in spiritual lines.

After taking some time to view the exhibit they stopped at the model of the tabernacle and commented, "You carved that building out of wood, but you carved an empire out of nothing but a wilderness."<sup>35</sup>

A visiting Egyptian prince found special interest in the Egyptian hieroglyphics of one of the Latter-day Saint books of scripture the Pearl of Great Price. He spent some time examining the facsimiles and then witnessed that they were true Egyptian characters

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<sup>35</sup>Ibid.



correctly translated. He was deeply impressed to learn that Joseph Smith had translated this work without any formal schooling in the ancient language.

The Church's efforts not only impressed people, but in some cases actually led to their immediate conversion to Mormonism. One such example was the May 7th baptism of a woman who testified that her conversion to the Gospel was the direct result of her frequent visits to the display and a sincere investigation of the information she had received there.<sup>36</sup>

San Diego thus had proven to be a worthwhile investment for Mormonism, and had witnessed the first building constructed by the Church to house its exhibit. This set a precedent which has been followed in every subsequent exposition where the Latter-day Saints were formally represented, and was a significant advancement from the small information booth of Portland or even the larger displays of Seattle and Chicago.

#### Texas Centennial Exposition - 1936

In 1936-37 world fairs were held in Cleveland, Ohio; Dallas, Texas; and Paris, France. The Church did not participate at Cleveland's Great Lakes Exposition nor at the Paris 1937 International Exposition; however, it was involved at Dallas in the Texas Centennial Exposition. It had been one hundred years since Texas declared its independence from Mexico and the celebration of that event brought to this large

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<sup>36</sup>Ibid.

state its first experience at hosting a world's fair. Like California and Illinois, Texas regarded religious exhibits significant enough to provide facilities for their presence at its exposition. A Hall of Religions was constructed and all denominations were encouraged to contribute displays representing their beliefs and activities.

The Church of Jesus Christ of Latter-day Saints responded by sending the head of its BYU art department, Professor E. H. Eastman, a renown designer and pageant creator, to Dallas to assist in preparing a Mormon exhibit. This was the third world's fair in less than four years in which the Church had taken part. At the time of Professor Eastman's assignment, the Latter-day Saint exhibit at San Diego was right in the middle of its second season. As noted earlier, the California exposition had originally been planned for 1935 only, which would have allowed the Church to use the Chicago materials at all three locations. When San Diego's success resulted in the Church's leaving its exhibit for a second year, then something else had to be done at Dallas, therefore, the necessity for Professor Eastman's assistance.<sup>37</sup>

The Latter-day Saint exhibit was eventually completed, but was located in the Varied Industries Building, instead of the Hall of Religions, because more space was available there. The display was centered around a series of large illuminated transparencies which gave a pictorial panorama of the Church's history and the restoration of the Gospel. A special screen and projector were used to present a variety of lectures in answering questions raised by the visitors concerning the Church. The exhibit's walls were made of an impressive

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<sup>37</sup>Journal History, June 6, 1936, p. 9.

blue tone damask on which were displayed enlarged colored photographs and beautiful paintings. These paintings centered around stories of pioneer faith and courage such as the handcart companies and the seagull incident. Other pictures depicted the first log cabin in Utah, the wonderment of Bryce Canyon, a view of the Sacred Grove, Mormon pioneers at the mouth of Emigration Canyon, and a striking view of the Salt Lake Temple lighted at night.

Although the Mormon booth was not opened until July, people demonstrated great interest and immediately began visiting the display. The missionaries found the public most concerned about temples and temple work and those topics centered in doctrine and Church principles. Professor Eastman noted the real interest in sacred religious subjects, by the crowds that visited, and the deep concern they had for the salvation of their souls. He said, "They are not attracted by the history of ancient America nor in mountain views, but in the visions of Joseph Smith."<sup>38</sup>

There were twenty to thirty pictures which told the story of Joseph's visions and the restoration of the Gosple. Included in these were pictures representing the first vision and the receiving of the Book of Mormon plates from Moroni. Projected presentations with appropriate text delivered to a soft music accompaniment were also used, showing the Temple Block and scriptural scenes.

The teaching at Dallas was done by the missionaries of the Texas Mission and the entire exhibit was under the direction of the mission president. During the five months the display was open, the

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<sup>38</sup>"LDS Booth Near Ready at Exposition," Deseret News /Salt Lake City, June 30, 1936, p. 18.; "News of Church in the World," Millennial Star, XCVIII (July 30, 1936), 494.

missionary guides had 7,500 gospel conversations, distributed 15,000 tracts, 10,000 pamphlets, 7,000 picture post cards, and sold sixty copies of the Book of Mormon. The mission had forty-two less convert baptisms the year the fair was open than it did the previous year though the missionary force numbered the same for both years.<sup>39</sup> Compared to San Diego and Chicago, the Church had experienced only moderate success at Dallas. The idea, however, of using projected pictures for telling its story would be used in later fairs.

#### Golden Gate International Exposition - 1939

Treasure Island, in San Francisco Bay was selected for the "Pageant of the Pacific," an exposition designed to show the achievements of countries that bordered the Pacific Ocean.<sup>40</sup> As early as August 1936 the Deseret News carried an editorial referring to the forty million dollar projected fairs at San Francisco and New York City. These fairs would operate simultaneously starting in 1939 and New York was planned to extend through 1940.

The Church of Jesus Christ of Latter-day Saints had always been well received at California sponsored world fairs. Missionary work was also very successful in the area, and by 1939 stakes of the Church (regional administrative units) had been established at both San Francisco and Oakland. Following the precedent set for San Diego, the Church again erected its own building for housing its display.

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<sup>39</sup>Manuscript History of the Texas Mission, December 31, 1935 and Conference Report of November 20, 1936 East Texas District, located in Church Historian's Office.

<sup>40</sup>"Golden Gate International Exposition," The World Book Encyclopedia (1972), VIII, 246.

The Latter-day Saint exhibit at San Francisco was under the direction of the Church Radio and Publicity Committee with Apostle Steven L. Richards chairman and Gordon B. Hinckley secretary. The committee supervised the erection of the display building and established the program presented by the missionary guides. Designed by Fetzer and Fetzer Architects, the exhibit consisted of a miniature Salt Lake Tabernacle with a seating capacity of about fifty people. It was equipped with an organ, a pulpit, and projection facilities to aid the missionaries in their presentations. Like the original tabernacle, the miniature auditorium had many double doors around its perimeter for the easy access and exit of its visitors. The area outside the building was landscaped with potted shrubs and featured an impressive cut-away model of the Tabernacle showing the details of its construction. This was the same model used at the 1909 Seattle exposition and had been loaned to the Church by the Smithsonian Institution. It proved to be an excellent attraction and provided the missionary guides with many opportunities to converse about the Church. The entire exhibit had been constructed inside the attractive Homes and Gardens Building, thus, adverse weather had no effect on the crowds who often had to wait for later programs when the small tabernacle had been filled to capacity.<sup>41</sup>

The success of the Mormon display was apparent even before the month had passed. The Deseret News of March 11th noted:

From all reports received concerning the Church exhibit at the Golden Gate Exposition, the miniature Tabernacle with its organ

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<sup>41</sup>Gordon B. Hinckley, "Church Contacts Over Million Persons Through Golden Gate Exposition Exhibit," Deseret News [Salt Lake City], December 2, 1939, p. 5.

recital and lecture program seem among the principal attractions to fair visitors.

Fourteen hundred people heard the program on the opening day February 18, and crowds have attended each day since. The largest one to date in the small Mormon building was 2,500 on Washington's birthday. . . .

On the several days when larger crowds have visited the exposition grounds the small Tabernacle has been filled to capacity with many standing and on the outside larger crowds have awaited their turn to step inside and witness the program.<sup>42</sup>

The program presented by the missionaries that was so effective in drawing such crowds, consisted of a brief organ recital followed by a projected pictorial review of the Church's history and teachings. The pictures used were photographed especially for this presentation and were projected in their true life colors. The miniature Tabernacle auditorium was most effective for beginning the discussion since the first picture projected was of the Mormon Tabernacle in Salt Lake City. The story was told of this building and of the Temple Block itself as pictures were shown of the Temple, the Choir and organ, the Seagull Monument and other related scenes.

One of the features shown from Temple Square was a picture of the statue of Joseph Smith. This was used to introduce the story of his life and the beginning of Mormonism. Pictures were then projected of Joseph's birthplace in Vermont, the Sacred Grove, scenes related to the Book of Mormon, the founding of the Church, and the movements of the Saints with emphasis on their building of Nauvoo, Illinois. Joseph Smith's martyrdom at Carthage, the westward exodus of the pioneers under Brigham Young's direction, and the establishment of Salt Lake City as the final center of Mormondom, were the concluding scenes described in the half hour lecture.

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<sup>42</sup>"Church Has Popular Exhibit at Exposition," Deseret News [Salt Lake City], March 11, 1939, p. 7.

With a picture of the Salt Lake Temple silhouetted on the screen the missionary guide would conclude his lecture:

And such the heritage of this great Latter-day Church! which today with inspired leadership, faith and enterprise is building on the foundation laid by Joseph Smith and the Pioneers who followed him, a program designed for the spiritual, social and economic betterment of its membership.

Founded and guided by revelation, it is the Church of Jesus Christ. So it is named. So it proclaims itself.<sup>43</sup>

It was estimated that more than a million and a quarter people were contacted at the San Francisco Mormon exhibit. Over 230,000 of these visitors took time to listen to the thirty minute presentation in the miniature Tabernacle. So demanding was the interest that it became necessary to hold thirty-two programs a day in order to accommodate the crowds. Forty-two thousand guests participated in the services of August alone and 8,211 programs were presented before the fair closed its doors in October, 1939.

The Mission Literature Committee prepared a special edition of the "Joseph Smith's Own Story" pamphlet for distribution at the Golden Gate Exposition and over two-hundred thousand copies were requested by visitors at the fair. Other Church literature also proved popular, and the missionaries sold a total of 264 copies of the Book of Mormon, 87 copies of the Short History of the Church, 24 copies of the Doctrine and Covenants, plus many other books.

The president of the San Francisco Stake managed the exhibit for the Church and the missionaries from his and the Oakland Stake assisted the full-time missionaries from the California Mission in presenting the programs and meeting visitors. The effect of the

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<sup>43</sup>Ibid.

exhibit on missionary work, both during and after the exposition, was very favorable with many people becoming more receptive because of the impression created at the fair. Requests were even made by various groups for presentation of the same program at their religious or civic functions.<sup>44</sup>

The missionaries reported that the audiences responded to the program with a wide variety of emotions. At times these audiences appeared deeply touched by the story of the hardships and courage of the pioneers. At other times they broke out in spontaneous applause and in general were very complimentary of the Church's approach to winning friends and understanding. Such comments as, "It is the most dignified and lovely program on the grounds", "It is an oasis of peace in the midst of all the commercialism", "We are so happy you invited us to come in, and we will certainly tell our friends", were common responses to the presentation given.

The Mormon exhibit was not the only manner in which the Church was represented at San Francisco. The Illinois state building featured several paintings by a Chicago artist among which were scenes of Nauvoo and other Church history sites. On Utah Day, President Heber J. Grant, the Church's prophet, gave several addresses and was featured along with Alexander Schreiner, Tabernacle Organist, in an international broadcast arranged by the exposition's directors. Temple Square was also represented in the main diorama of the Utah exhibit and the Church had a large placque depicting its doctrines and activities in the exposition's Temple of Religion. Several opportunities were allowed the

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<sup>44</sup>Hinckley, op. cit.



Latter-day Saints to present organ concerts and hold special meetings in this building's chapel with fine visitor attendances.

The Salt Lake Tribune noted in September of 1940 that over six million paid admission at the Golden Gate Exposition.<sup>45</sup> If the estimated attendance at the Latter-day Saint exhibit was accurate, the Church had met over one fifth of all that paid at San Francisco. The exhibit's register indicated that people from virtually every state of the Union and many foreign nations had stopped to learn about the Mormons. The purpose and effectiveness of the Church's display was summarized in the Deseret News by the directing committee's secretary Gordon Hinckley:

Since its organization more than a century ago, missionaries of the Church have endeavored to spread its message by every honorable means at their disposal. Not the least effective of these has been the Church's exhibit in the Golden Gate International Exposition, just closed. . . .<sup>46</sup>

#### From New York 1939 to Seattle 1962

Although the Church had extensively participated in the Pacific's pageant of 1939, it demonstrated no active interest in representation at the Atlantic's exposition held in New York the same year. The Salt Lake newspapers had announced the State's intentions for participation at the New York World's Fair but there was no mention of Church displays. In August 1936 the Deseret News published an editorial announcing the international exposition in commemoration of the 100th anniversary of the advent of the Utah Pioneers to be held

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<sup>45</sup>Salt Lake Tribune, September 26, 1940, as cited in the Journal History for the same date.

<sup>46</sup>Hinckley, op. cit.

in Salt Lake City in 1947. World War II however, prevented any international fairs from being held after 1940 until London's Festival in 1951.<sup>47</sup>

The 100th anniversary of the first world's fair ever held, was the occasion for the Festival of Britain at London in 1951. This was only the third time that England's largest city had hosted a world's fair. The Church had begun its world fair activities at London a century earlier but did not contribute an exhibit in 1951.

In 1957-58, international exhibitions were held at Jamestown, Virginia and Brussels, Belgium. Jamestown was celebrating its 350th Anniversary Festival while a year later Brussels held what officially was known as the Universal and International Exhibition of 1958. The cost of the Brussel's World Fair was over \$400 million and approximately forty-five million visitors examined its displays.<sup>48</sup> The Church did not contribute to either of these expositions by way of formal exhibits or directed missionary activities.

The manuscript history of the Netherlands Mission noted that the Church's President, David O. McKay and Apostles Hugh B. Brown, Henry D. Moyle, and Richard L. Evans were all in Europe during the time of the Brussel's World Fair, but no mention of their visiting Belgium was made. Apostle Gordon B. Hinckley arrived for the Hague District conference and left from there for Brussels. Elder Hinckley had directed the missionaries at the Mormon Exhibit at San Francisco almost twenty years earlier. If the Church had any activity at the Brussel's

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<sup>47</sup>Journal History, August 29, 1936, p. 1.

<sup>48</sup>Judkins, op. cit.

Exposition it was not referred to in any of the addresses made by Apostle Hinckley in Holland.<sup>49</sup>

The Century 21 Exposition was held in Seattle during the summer of 1962. The theme of this world's fair was "Man in the Space Age" and a 607 foot steel and glass space needle, topped by an attractive revolving restaurant, became the symbol of its activities. This again was a Western Fair and was held in the city where the Church's first totally Mormon exhibit was displayed. It had been twenty-three years since the Church had participated at a world's fair, but Seattle would not be the revival of its exposition activities.

Although the Church did not contribute an exhibit in 1962, it was represented by the Tabernacle Choir. Apostle Richard L. Evans spoke and 320 of the Choir's members performed at Century 21 on August 15 and 16 as part of a five-city tour. The Seattle visit of the Choir was its first Washington appearance since the Alaskan-Yukon Exposition of 1909. It was so well received that more than a thousand people, who were unable to get seats during the two nights at the Exposition's Field House Arena, followed the Choir to Tacoma, Washington for its appearances there.<sup>50</sup>

On its way to Seattle the Choir sang at the Vancouver International Festival, representing both Church and the United States, and received high praise from John F. Kennedy, President of the United States. A program was also presented at Portland, and the Choir was

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<sup>49</sup>Manuscript History of the Netherlands Mission, September 7-15, 1958, located in Church Historian's Office.

<sup>50</sup>"The Church Moves On," The Improvement Era, LXV (October, 1962), 694-95.

complimented by Oregon's Governor, Mark O. Hatfield, for its "Daring and inspiring witness for the Savior."<sup>51</sup>

Another opportunity was afforded the Church to be represented at the Century 21 Exposition when the Mormon Epic productions, "Promised Valley" was signed for a ten show run between August 27th and September 1st. Under the direction of Russell Orten from Phoenix Stake and with the aid of composer, Crawford Gates, professor of music at BYU, the Mormon musical drama was performed in the World's Fair Ice Arena. Local talent was used from the four Seattle Stakes and an estimated fifty thousand visitors viewed the stage presentation of the struggle of the Mormon pioneers to establish themselves in the Salt Lake Valley.<sup>52</sup>

Two other programs were presented at the Seattle World's Fair which again brought attention to the Mormons and their story. The University of Utah Dance Theater gave three performances of the work, "The Mormon Pioneer Woman." This play represented the joys, strength and heroic bravery of the Mormon pioneer woman who crossed the plains. Robert Cundick, Tabernacle organist, had composed the score. A group of young speech and dramatic art students of BYU Salt Lake Education Center gave three dramatic choral readings illustrated by color slides of Biblical masterpieces to a recorded accompaniment. Both of these groups also aided the Seattle Stakes by giving benefit shows to raise

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<sup>51</sup>Ibid.

<sup>52</sup>"Promised Valley at World's Fair," Deseret News, Church News [Salt Lake City], April 7, 1962, p. 2.

building funds.<sup>53</sup>

The only other Latter-day Saint related activities at the 1962 World's Fair was the reservation business conducted by the Seattle Stakes to aid its Church building fund. Notice had been sent to all the wards of the Mormon Church throughout the Western states that moderately priced facilities would be provided for housing Church members wishing to visit Seattle during the fair. More than four thousand reservations were confirmed two weeks before the fair officially opened and thousands of Latter-day Saints responded to the offer throughout the six months the fair operated.<sup>54</sup>

The Seattle Century 21 Exposition brought to a close the second phase of Latter-day Saint world fair activity. During slightly more than a half century the Church had evolved in its world fair activity from a government-sponsored Mormon exhibit to erecting its own building for housing its displays. The Latter-day Saint leaders had come to realize that carefully planned, impressively constructed, exhibits, with qualified missionary guides, were an exceptional means for bringing the restored Gospel to the attention of many souls.

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<sup>53</sup>"Utah Children to Dance At Seattle World's Fair," Deseret News, Church News [Salt Lake City], June 16, 1962, p. 11; "BYU Center Sponsors Teenagers at Seattle," Deseret News, Church News [Salt Lake City], August 4, 1962, p. 5.

<sup>54</sup>"Seattle Wards to House Fair Visitors," Deseret News, Church News [Salt Lake City], March 10, 1960, p. 4; "Business Booms For LDS Fair Center," Deseret News, Church News, April 28, 1962, p. 6.

## Chapter 3

### THE CHURCH AT THE 1964-65 NEW YORK WORLD'S FAIR

#### THE MORMON PAVILION - STRUCTURE AND DISPLAYS

##### New York's Third World's Fair

New York City hosted the third world's fair of its history during the spring and summers of 1964-1965. The occasion commemorated the city's 300th anniversary and was symbolized by a 140-foot high stainless steel globe, called the "Unisphere." Using the theme "Peace Through Understanding," the fair attracted displays from nearly seventy nations, many large industries, twenty-four states, and eight religions. A total of two hundred pavilions and other structures were erected on the 646 acre site at Flushing Meadow Park in Queens, New York. This had also been the location for the 1939-1940 international exposition.<sup>1</sup>

Robert Moses, president of the World's Fair Corporation, told

Newsweek magazine:

A fair is everything for everybody from everywhere - temples of religion, wonders of states' industries, new nations, pageants, universities, Olympic games of progress, the Space age, Ringling's Circus, harmony and chaos. You name it. We shall have it.<sup>2</sup>

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<sup>1</sup>Jay Judkins, "Expositions, Exhibitions, and Shows," Encyclopedia Americana (1970), X, 661-2, "New York World's Fair," The World Book Encyclopedia (1972), XIV, 277; Bernard P. Brockbank, "The Church at the New York World's Fair," The Improvement Era, LXVII (April, 1964), 280-289.

<sup>2</sup>Brockbank, p. 289.

Well over half a billion dollars was invested in New York's "Peace Through Understanding" exposition. With more than 85 per cent of its attractions being free, the Fair's two dollar general admission ticket was said to be the best entertainment buy of history. Among the exhibits that competed for the attention of visitors were the 8½ acres General Motors Corporation display which featured a "Futurama Ride" capable of accomodating 70,000 guests daily and Ford's Magic Skyway, a ride that took the passengers through a fantasy land of past, present, and future. Attractions such as life-size moving dinosaurs and Walt Disney's "Audio-animatronics" with its 45,000 moving parts, mechanical figures, or priceless works of art were all part of the wonders to be seen in 1964's worlds fair. So extensive were the displays that in order to see all there was in every pavilion, it was found that twelve hours a day for almost two full weeks would be required.<sup>3</sup>

Religious displays had been included in previous expositions, but in 1964 individual pavilions by various faiths became major attractions. At Flushing Meadow Park almost seven acres were assigned for religious exhibits in the heart of the international and industrial areas.

#### Religious Exhibits at the Fair

Pope John XXIII sent the famed 1499 Michelangelo sculpture, "Pieta," for display in the Vatican Pavilion. The exhibit was built on an elliptical site next to the Astral Fountain and featured other valuable works of art such as a magnificent reproduction of the ceiling of the Sistine Chapel, Michelangelo's altar masterpiece, "The Last Judgement,"

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<sup>3</sup>Richard J. Marshall, "Mormon Pavilion at the New York World's Fair. . . A Progress Report," The Improvement Era, LXVIII (April, 1965), 290-297.

and "The Good Shepherd."

Jo Meilziner, a renown stage designer, developed the setting for the "Pieta" and slow moving platforms allowed 8000 persons an hour to view this impressive gallery. The pavilion also provided for a 350 seat chapel circled in stained glass to complete the Roman Catholic Church's exhibit.

The United Christian or Protestant Center used the theme, "Jesus the Light of the World." Included in its attractions was a "Court of Protestant Pioneers," and 80' x 160' court surrounded by 34 columns dedicated to important leaders in the Protestant movement. This court served as an entrance to the pavilion which housed a 372 seat theater, a chapel, a 26,000 sq. ft. exhibit hall, for displays of participating Protestant denominations, and a combined indoor-outdoor children's center for supervised care of kindergarteners.

The Christian Science Pavilion was designed by Edward Darell Stone, who had designed the very successful American Pavilion at the 1958 Brussel's World's Fair. The stated purpose for this exhibit was to "express to all the beauty and harmony which the Christian Science religion conveys." The pavilion was constructed in the form of a seven-pointed star with a diamond shaped center dome rising to a height of thirty-five feet. Roofed almost entirely by glass, the building was set in a pool of water and was surrounded by fourteen illuminated fountains. Adjacent to the main building was a separate glass and aluminum reading room, a quiet facility for study, meditation, and prayer, for any desiring its use. Exhibits of Christian Science activities throughout the nation and from over forty countries were displayed in this exhibit.

The Billy Graham Evangelical Association's Pavilion was also



designed by the Edward Darell Stone architectural firm. It was octagonal in shape with a 150 seat chapel, a 500 seat theater, counseling rooms, lounges and offices. A twenty-eight minute Evangelistic film was shown hourly and exhibits from various countries of the world were displayed in the pavilion's gallery. A children's center and an area for rest and meditation were all provided in the Graham structure. The Christian Life Convention presented programs and films in six languages, through the use of ear phones, in its large circular theater.<sup>4</sup>

These were a few of the major religious exhibits attempting to influence the fair's visitors and win acceptance. The nature of the competition resulted in all displays becoming part of every exhibit for the impressiveness or mediocrity of any was amplified by comparison with the others. Into this setting was placed the first Mormon Pavilion and the first exhibit to represent the Church in a New York World's Fair.

#### The Mormon Pavilion - Structure

Under the direction of the Church's First Presidency, consisting of David O. McKay, President, and his counselors, Henry D. Moyle, Hugh B. Brown and N. Eldon Tanner, a Latter-day Saint world's fair executive committee was selected and plans for a Mormon Pavilion at New York in 1964 were developed. The executive Committee consisted of Apostles Mark E. Petersen, Delbert L. Stapley and Richard L. Evans with Apostle Harold B. Lee acting chairman. Elder Bernard P. Brockbank an Assistant to the Quorum of Twelve Apostles, was chosen as the

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<sup>4</sup>New York World's Fair 1964-1965 Progress Report #8, April 22, 1963, pp. 61-65

pavilion's managing director with Elder Wilburn C. West, Eastern States Mission President, as assistant managing director. The stake presidents from the Church's New York and New Jersey areas, G. Stanley McAllister and George H. Mortimer, were also actively involved in the exhibit's promotion and development.

The design, construction and eventual operation of the pavilion was the result of ideas, suggestions and services from many individuals. The plans were drawn by Fordyce & Hamby Associates, New York architects with the advice of Harold W. Barton, supervising architect of the Church. George A. Fuller Company, New York building contractors, built the pavilion and its displays were co-ordinated by David W. Evans, a Salt Lake City advertising executive. Irving T. Nelson, head gardener of the Church supervised the landscaping. Although a listing of the many engineers, artists, consultants, photographers, artisans, writers, etc. could be extended in great detail, those mentioned above carried the major responsibilities.<sup>5</sup>

In no previous world's fair had the Church or even the State of Utah expended over \$100,000 on its exhibits or representation. The Long Island Daily Press reported manager Brockbank as noting that the New York Mormon Pavilion had cost \$1.4 million to construct and required an additional \$250,000 to maintain the exhibits it housed. This unprecedented expenditure evidenced the Church leaders' high regard for this missionary and public relations venture.<sup>6</sup>

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<sup>5</sup>Brockbank, op. cit., pp. 286-287.

<sup>6</sup>Hal Shapiro, "Part of Fair's Mormon Pavilion will Remain on Long Island," Long Island Daily Press, September 19, 1965, located in the Church Historians Office, News Clippings microfilm collection hereafter referred to as News Clippings.

The site selected for the pavilion was a 50,000 square-foot lot near the main entrance to the Fair. It was estimated that 70 per cent of the total expected visitors or about 49,000,000 people would enter the Fair at this entrance as they disembarked from the subway and railway systems. The Mormon Pavilion was situated so that it could be seen by all as they walked over the ramp into the fairgrounds from the mass transit facilities.

The striking feature that first drew attention to the Mormon exhibit was the 127-foot-high replica of the triple east towers of the Salt Lake Temple. Atop the main spire, some twelve stories above the ground, was an eight-foot gold leafed statue of the Angel Moroni, which could be seen from every area of the fairgrounds and from the many highways that touched its borders. The towers were backed by an artificial cloud or sail intended to create the impressive view known to those who have seen the temple in Salt Lake City on days when great clouds contrasted the blue sky. This sail was supported by eleven eighty-foot steel beams and provided an ever moving backdrop for the towers.

The 18,000 square foot building behind and to the side of the towers included twin display halls forty feet wide by seventy feet long connected by a gallery 110 feet by twenty-eight feet. To the rear of the building, just off the long gallery, were two movie theaters capable of accomodating 225 people each. The exterior walls of the pavilion were made of symmetrical pre-stressed concrete panels separated by insets of colored glass which gave a beautiful golden glow to the entire interior and its displays. These panels were constructed of a special white cement with a mixture of white Utah onyx providing a

self contained finish for both the interior and exterior walls. Some of the walls had various scriptural and doctrinal texts lettered on their interior sides giving them the effect of great stone monuments. The panels weighted eleven tons each and were designed to be reused in other Church buildings after the fair ended in 1965.

The lighting, draperies, carpeting, furnishings and total decor were all impressively balanced to complement the quarter million dollars worth of artistic displays and were planned to create an atmosphere of serenity and sacredness. The landscaping was also designed to promote this same effect and featured a large forty-four by seventy-five foot reflecting pool set to the front of the pavilion in an ever-blooming sunken garden. The pool mirrored the temple towers and was bordered on both sides by large walkways, rows of thirty-four foot tall Lombardy Poplar trees, twenty-one on each side of the pool, and lush foliage consisting of hundreds of evergreens, holly, spreading junipers and several other varieties of shrubs. Flowers were planted in over 110 pieces of pottery and included Chrysanthemums and Hyacinths, by the hundreds, and five thousand Holland tulips. The Santa Cruz Ward of California, shipped weekly supplies of fresh Begonias by the Flying Tiger Airlines, amounting to over six tons of the flowers adding to the beauty of the pavilion during the two seasons of operation. These flowers were set in floating islands and became one of the highlight attractions of the pavilion and the fair itself. The total effect of the landscaping was such that visitors found it a beautiful place to meditate and rest from the hustle of the Fair. As one would sit in the impressive gardens, he could hear music of the Tabernacle Choir piped to the several

speakers situated throughout the gardens.<sup>7</sup>

### The Mormon Pavilion Displays

In reference to the Church's activity at the 1964 Exposition, the managing director of the Mormon Pavilion noted:

The New York World's Fair can be described only in superlatives. So also must be described the participation in the fair by the Church of Jesus Christ of Latter-day Saints.

On April 22, when the gates of the fair open, the Church through its world's fair pavilion will acquaint those who come with our true image; with who and what we are and what we believe, especially those on the eastern seaboard, the area from which the great majority of visitors will come.

Architects and other critics have told us that we have the most beautiful pavilion at the fair. Exhibit materials, designed to generate wide interest consist of outstanding works of art, telling the story of Christianity and of the restored Church founded in this hemisphere through the Prophet Joseph Smith.

Conservative estimates place the potential number of visitors to the Mormon pavilion at 5,000,000 during the 360 days the fair will be open in 1964 and 1965.<sup>8</sup>

The sign at the entrance to the grounds of the Latter-day Saint exhibit read, "Man's Search for Happiness," "Mormon Pavilion," "Welcome." This theme, of searching for happiness, plus the message that Diety has, and currently does, direct mankind through divinely called and inspired living prophets and has restored His Church, was the theme of every display or art piece in the pavilion.

As visitors entered the first display hall they were immediately deeply impressed by the exhibit's dominating work of art, a towering statue of the resurrected Savior called, "The Christus." This sculpture was created especially for the pavilion in Carrara marble at Florence,

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<sup>7</sup>Brockbank, op. cit., pp. 280-289; David W. Evans, "A Most Effective Educational Program," The Instructor, C (May, 1965), 180-182; Don LeFevre, "A Tall Missionary," The Instructor, XC (April 1964), 134-135; Deseret News [Salt Lake City], November 16, 1965.

<sup>8</sup>Brockbank, pp. 279-280.

Italy by Aldo Rebecchi. Standing twelve-feet tall and weighing nine tons the statue was a replica of the famous early nineteenth century sculpture by Danish Artist, Bertel Thorvaldsen.

The figure had a beautiful white finish and stood on a four-foot high polished marble base which had inscriptions engraved in its sides selected from the four standard works of the Church. Each of the verses was taken from the teachings of Jesus and portrayed His concern for the happiness of man.

The verse on the front of the base was: "Come unto me, all ye that are heavy laden, and I will give you rest." (Matthew 11:28)

The work impressively projected this feeling as the massive figure stood looking down with outstretched arms in an attitude of blessing those that had come.

The inscriptions on the other sides of the base included:

"Behold I am he who was prepared from the foundation of the world to redeem my people. . ." (Ether 3:14.) "And if you keep my commandments and endure to the end you should have eternal life, which gift is the greatest of all the gifts of God." (Doctrine and Covenants 14:7.) and finally, "For behold, this is my work and my glory - to bring to pass the immortality and eternal life of man." (Moses 1:39.)

The Mormon pavilion's "Christus" declared to all who visited, that Latter-day Saints are indeed Christians, a message repeatedly born witness to by the soft-spoken, dedicated missionaries who acted as guides at the Church's exhibit. It was at this statue that the guides would first explain the Church's belief in Jesus Christ as the Messiah of the world and in the total conquering of death by Him through His physical resurrection. Witness would be born that Jesus is the

literal Son of God and that He taught the plan of life and through example set patterns for all His teachings. Among the teachings of Jesus that would be noted, attention would be drawn to the example He set for proper baptism when He was immersed in the River Jordan. It was also noted that Jesus prayed and taught the world how to pray; that He emphasized the importance of repentance and the closeness of the time for His kingdom. The guides would explain how Jesus loved all the people, blessed them, healed their sick and gave directions that must be followed if one is truly to become His disciples. Caution was given of the importance of distinguishing between the teachings of God and the traditions or interpretations of men in order to avoid being deceived.

Having thus received the visitors to the first exhibit hall, the guides would direct the guests' attention to the other works of art on the walls or free standing panels which surrounded the "Christus." Included among these art pieces were original oil paintings, more statuary and further scriptural inscriptions. Their main purpose was to portray the Lord's plan for man's progression from a spiritual premortal beginning to an eternal life of progress and opportunity.

Near the entrance of the pavilion stood a life-size statue of Adam and Eve, sculptured in fiberglass by Elaine B. Evans of Berkeley, California. Inscribed on the base of the sculpture were words from Genesis 1:27, "So God created man in his own image, in the image of God created he him; male and female created he them." This same scripture was inscribed on the wall panel behind the statue with part of verse twenty-eight added: "And God blessed them, and God said unto them, Be

"Adam fell that men might be; and men are that they might have joy" (2 Nephi 2:25), ". . . Men will be punished for their own sins, and not for Adam's transgression." (Second Article of Faith), and "For God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life." (John 3:16.)

The missionary guides would tell visitors at the Adam and Eve statue of the Church's belief that man was literally created in the image and likeness of God as noted in the scriptures. The value of scripture was emphasized with witness borne that they contain the word of God and the directions that our Heavenly Father would prefer His children to follow. It was also noted that these communications from God began with the earth's first parents as the Lord spoke to Adam and Eve face to face in Eden. It was further explained that man is guided along life's road to perfection by a loving personal Father in Heaven' that the scriptures tell of God and Heavenly messengers appearing to the ancient prophets; and that one such prophet, Amos, declared, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

At this point the missionary guides would direct the crowd's attention to a free-standing wood panel to the right of the "Christus" statue which contained original oil paintings of ten Biblical Prophets painted by Alex Ross and William Zdinak of Wilton, Connecticut. Represented in the fifteen-foot mural were Abraham, Jacob, Moses, Samuel, Elijah, Isaiah, Jeremiah, Ezekiel, Daniel, and John the Baptist. It was explained that the Lord spoke to the world through these and other prophets and thereby provided a guide for living and other



knowledge. Also taught at this mural was the fact that many prophets foresaw the coming of the Messiah and the work he would perform during his earthly ministry. These prophesied of this as did other prophets foretell of an eventual departure from Christ's teachings and a restoration of his true doctrine and kingdom in the last days of the earth.<sup>9</sup>

The value of scripture was further emphasized by three plaques which illustrated the Ten Commandments, the Beatitudes, and the Lord's Prayer. One could hardly witness this first series of displays without a vivid awareness of the deep regard the Latter-day Saints have for the Bible and the significant concepts it teaches.

The final work of art used for teaching the Church's message in this first exhibition hall was a twelve-foot long original painting of Christ ordaining his twelve apostles. This impressive work was created especially for the exhibit by Harry Anderson of Ridgefield, Connecticut, one of America's great artist-illustrators. The scene depicted the Savior standing in the middle of his apostles with his hands on the head of Peter kneeling before him being ordained. The other eleven apostles are shown standing, five to the right and six to the left of Jesus in reverent observance of the sacred ordinance.

As with the magnificent "Christus" sculpture, the painting presented an impression of great strength and respectful masculinity in regard to the Savior and his apostles. The over-all effect was one of

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<sup>9</sup>Brockbank, op. cit., pp. 279-289; Evans, op. cit., pp. 180-182; Wilburn C. West, "Missionary Service at the Mormon Pavilion," unpublished report submitted to Bernard P. Brockbank by the Eastern States Mission President in charge of Missionary activities at the Mormon Pavilion in 1964-1965, located in Brockbank's private file, pp. 25-39; "Man's Search for Happiness," Mormon Pavilion, 1964-1965 New York World's Fair, a pamphlet published by the Church of Jesus Christ of Latter-day Saints hereafter referred to as Mormon Pavilion pamphlet 1964-1965.

power and dignity, yet peace through the goodness of the characters portrayed. The scriptural texts from John 15:16 wherein Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you. . . ." and from Luke 9:1,2, "Then he called his twelve disciples together, and gave them power and authority . . . . And he sent them to preach the kingdom of God. . . .", was the message conveyed in this display.

Using this picture, the guides would teach the importance of knowing that Jesus Christ organized his church with twelve apostles and authorized them with his power which is the priesthood. They explained how this priesthood was lost to the earth with the death of the apostles and did not continue through the dark ages. By way of conclusion, testimony was born that the Lord had restored his church to the earth in 1830 and had again authorized living apostles to act in his name. The guide would ask the visitors to proceed to the next room where a mural illustrating some of Christ's teachings would be explained.

As the visitors left, the first exhibit hall to enter the long gallery, they were met by a new guide who would direct them to the center of the room where they could best see the entire mural. Painted by Sidney E. King of Milford, Virginia, the first mural described was an imposing series of scenes depicting events in the life of Jesus and his apostles. Beginning with a picture of Jesus being baptized by John, the missionary would again emphasize the importance of the example set by Jesus for baptism by immersion and the necessity of the ordinance for remission of sins and entrance into God's kingdom. He would draw attention to the presence of all three members of the Godhead at this occasion, with Jesus in the water, the Holy Ghost descending like a dove, and God the Father speaking from Heaven saying "This is my beloved Son

in whom I am well pleased." (Matthew 3:17) The words of Jesus were quoted from John 3:5 wherein he said, . . . "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The next scene portrayed the Savior's calling of Peter and Andrew from their fishing nets to become fishers of men. The guides noted how Jesus chose his apostles from various professions and authorized them to preach his word and direct his church.

Moving to the third picture, representing the Savior delivering the Sermon on the Mount, visitors were reminded that no greater sermon has ever been recorded. It was noted that Jesus taught as one having authority and that this sermon outlines his goals and purposes for life itself. Attention was drawn to the Savior's denunciation of adultery, divorce, hatred and many other evils common to man today. The teachings of Jesus in love of God, love of neighbor, of service to others and of seeking first God's kingdom and His righteousness were all emphasized. In conclusion it was explained that the Savior taught us to forgive and to seek forgiveness from God; that he admonished us to become perfect even as our Father in Heaven' and that he taught us to pray for strength to resist evil and show gratitude.

The next scene depicted Jesus praying in the Garden of Gethsemane and was used by the missionaries to teach the principle of prayer and the importance of obedience to God's will. Following this were pictures of Judas' betrayal and the crucifixion. The guides explained that through the sacrifice of his life, Jesus Christ opened the means for man to be forgiven of sins and overcome the effects of Adam's transgression. The necessity of repentance was also discussed as was the belief that Jesus' spirit had gone to paradise during the time that his mortal

body lay in the tomb.

The next three scenes dealt with the topic of the resurrection, portraying the appearance of Jesus to Thomas and the other apostles in the closed room, the Lord's later appearance and instructions to the Twelve, and finally his ascension. At these scenes, the missionary guides instructed the visitors in the meaning of resurrection, which was defined as the inseparable reunion of the body and spirit. It was noted that three days after Christ was crucified, he was literally resurrected and appeared to many showing them his immortal, eternal body. To his astonished apostles Jesus said: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have." (Luke 24:39.) Attention was drawn to Apostle Paul's statement wherein he said: "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I Corinthians 15:20-22.) From this scripture was taught the concept that every person who has lived on earth will be resurrected because Jesus conquered death and redeemed man from the sin of Adam.

The missionaries also explained that the resurrected Savior stressed the importance of faith, repentance, and baptism when he instructed his apostles to, ". . . Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but that believeth not shall be damned." (Mark 16: 15-16) Finally witness was borne to the truth of the testimony given in Acts 1:9-11 wherein Luke records, "And when he had spoken these things while they beheld, he was taken up; and a cloud received him out of their

sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." It was also witnessed that Jesus Christ lives today and still has his resurrected body of flesh and bones.

The last three pictures of this mural were scenes representing the departure and restoration of Christ's gospel or kingdom from the earth. The guides here noted that as the apostles went out to preach the Savior's teachings, they were persecuted and eventually killed. John the Revelator was the last of these apostles to survive and was here depicted sitting in a stone prison writing the Book of Revelation during his exile at Patmos. Scriptural evidence was cited that spiritual darkness would thereafter cover the earth and witness was born that such did occur for many centuries as prophesied. By way of indication of that occurrence, the guides pointed out that after the apostles left the earth, men changed the teachings and ordinances of the Lord. One such change was baptism which was altered from immersion to sprinkling or pouring and even claimed unnecessary by some. Other changes including the denial of the necessity for living apostles and current revelation from heaven; the loss of the ordinance of the laying on of hands for the bestowal of the gift of the Holy Ghost; and putting aside of the principles of tithing and fasting were all cited as examples of the departure from the faith. The scene representing these alterations from the standards set by the Lord, included a reduced size, reproduction of the twelve apostles and Savior's baptism paintings and a list of changes instituted by men.

Teaching at this first mural was concluded with a picture of the Angel Moroni standing in the clouds proclaiming the fulfillment of John's prophecy. In Moroni's right hand were the golden plates from which the Book of Mormon was translated, while in his left hand was held a long trumpet used to herald the announcement. Attention was drawn to John's words in Revelation 14:6, "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people." The missionary would bear witness that the angel of whom John wrote was Moroni and would here invite the visitors to learn more about the events that led to the angel's coming and the restoration of the gospel. Attention would then be directed to the next display where the story of the restoration would be given.

On the opposite wall of the long gallery, a companion mural portrayed events in the bringing forth again of Christ's gospel and the re-establishment of his Church in this era. Both this and the life of Christ mural were 110 feet long, each containing twelve scenes to tell the story they represented. The Church History Mural was created by Harold T. Kilbourn of Salt Lake City, and was painted at the pavilion by Alexander Rosenfeld of Los Angeles. Beginning with the scene of the "First Vision," the mural depicted the struggles, persecutions, achievements, and growth of the Church from that event to the present.

The "First Vision" picture portrayed Joseph Smith in 1820 kneeling in prayer in a grove. The next scene showed Joseph standing at a table where five other men were sitting as the Church was officially

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<sup>10</sup>Ibid.

organized in 1830 at Fayette, New York. Following the New York era, the Church moved its headquarters to Kirtland, Ohio where the first Mormon temple was erected in 1836. The temple representing the Ohio period of Church history was pictured as the third scene of the mural. In 1838 the Mormons were expelled from Missouri where they had moved to establish their Zion as directed by the Lord through their prophet. The fourth scene portrayed this expulsion with women and children fleeing from a fiery background as men on horses plundered and destroyed their belongings. From 1839-1845 the Church headquartered at Nauvoo, Illinois, the largest and one of the most beautiful cities in the state at that time. The city had been built from a swamp by the Mormons and was the last residence of Joseph Smith before he was killed. The fifth scene depicted this city far in the background with the main attention of the picture representing Carthage jail and a mob gathered around the body of Joseph Smith whom they had just slain. The inscription under this scene was, "1844 - Martyrdom of Prophet Joseph Smith."

The beginning of the western history of the Latter-day Saint Church was illustrated in the next three scenes of the mural. The foreground of the sixth picture showed a man and a woman wrapped in a blanket as they trudged through a heavy winter blizzard in their 1846 exodus from Nauvoo. To the side of them were the snow covered grave markers of loved ones and behind them a long line of snow-swept wagons as the Mormons were again forced to abandon their homes. The next scene represented 1847 and depicted a long wagon train stretched across the sun-blistered prairie with famous "Chimney Rock" in the background. Brigham Young with outstretched arm toward the Great Salt Lake Valley dominated the foreground of the picture. Next to Brigham was shown the

handcart and wagon companies of 1856 wherein thousands of European convert immigrants pulled their belongings across the plains to Utah. The next picture related back to 1847 and showed the early irrigation used in the territory.

The last three scenes illustrated in the mural represented the 1869 joining of the first transcontinental railroad with the golden spike at Promontory Point, Utah; the erection of the famous Mormon Tabernacle from 1863-67, shown partially constructed standing next to the completed Salt Lake Temple of 1893; and finally a picture of the planet Earth with people in native costume from many nations standing by it in a long line led by the missionaries. This scene carried the caption, "1964-1965 'To every nation, kindred, tongue and people.'" and represented the efforts of the Church to bring the restored Gospel message to all peoples of the world.

The long center gallery also featured several other attractions including three revolving carousel-type displays used to tell separate stories relating to the history of Christ's Church and purpose of his gospel. The first of these displays illustrated the authority, organization, teachings and other tests of the Savior's original Church characterizing its true identity. The fulfillment of prophecies foretelling the falling away of the Church from its original practices or doctrines after the apostles were killed and the eventual reformation which helped to set up conditions wherein the final restoration of the Gospel of Jesus Christ could occur, were also demonstrated. Another carousel stressed the tests of present-day Christianity as set forth by the restored gospel of Jesus Christ. The last display emphasized again the theme of pavilion, "Man's Search for Happiness."



Each of these three displays had several panels of photographic transparencies on pastel colored plexiglass representing various Biblical and historical incidents. Descriptive texts accompanied each scene and the entire display was highlighted by illumination from within the carousels themselves. Pictures used for making the transparencies were painted especially for the pavilion by Harold T. Kilbourn of Salt Lake City and Edward Vebell of Wilton, Connecticut.

Missionaries would use these displays to talk about the divine authority, spiritual gifts, and fruits of religion exemplified by Christ's true Church during and immediately after the Savior's reign on earth. Attention was drawn to the gradual changes which occurred in the Church during the dark ages and the tests by which the authenticity or falseness of a church's claim to represent Christ may be judged. Among the tests depicted on the illuminated transparencies were the necessity for current revelation or direct and open communication from God to his prophets; the preaching and practicing of immersion for the remission of sins and the bestowal of the Gift of the Holy Ghost by laying on of hands of those authorized; the existence of spiritual gifts such as healing and performing miracles in Jesus' name, the authorization of men with true authority as the apostles did Mathias, Paul, and Barnabas when they replaced Judas and others; and the results of true religion upon the people to bring peace, gentleness, goodness, faith and love. Incidents from the lives of Paul, Zacharias, Matthias, and events involving New Testament bishops, seventies, elders etc.; were all used to illustrate these concepts. Also represented were pictures and statements of the great Christian reformers as they recognized and attempted to restore some of the original doctrines or

practices to the Church. Missionaries would note that these dedicated men aided the restoration but fell short of their goal due to their lack of direct authorization and revelation from God.

The long gallery and the displays just described, formed part of the corridor for the two motion picture theaters wherein each day thousands of visitors viewed a fifteen-minute movie entitled, "Man's Search for Happiness." In order to conserve time and thereby accommodate as many guests as possible, the film would be shown in one theater as the visitors filled the other. Even though each theater could accommodate 225 people, very often the great crowds would have to wait in the corridor and the guides would use this time to explain the message of the revolving displays as they waited to enter the theaters.

The "Man's Search for Happiness" film was portrayed in full color with stereophonic sound. It beautifully told the story of man's beginning as a spirit child of God in pre-earth life, his birth into and purpose for mortality, and what may be expected in the after life, if one accepts the atonement of Christ in his behalf. Typical of the viewer's response to the movie was the statement made by Dr. Norman Vincent Peale, famed protestant minister who visited the pavilion:

I will defy anyone, however callous, to come unmoved out of the Mormon exhibit. They show a marvelous motion picture done by topflight actors that depicts the journey of the human soul from birth to immortality. So glorious is it that the viewer comes out with tears in his eyes, but walking on air.<sup>11</sup>

The theaters also featured thirty-foot wall sections of giant-sized backlighted transparencies. These were color photographs showing the Church's activities, youth and building programs throughout the

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<sup>11</sup>Evans, op. cit., p. 182.

world. The guides would use these pictures to explain that the Mormon Church is a world-wide religion and is rapidly growing. They would tell how new chapels are being completed at the rate of one per day and that these scenes are typical of the Mormon Church's activities throughout the world. Visitors would then be invited to accompany the guide outside the theater to the Restoration Room where a short tour of the remaining exhibits would be continued.<sup>12</sup>

From the corridor of the theaters, looking to the end of the long gallery which opens into the Restoration Room, visitors were immediately impressed with an imposing life size diorama of the Sacred Grove there facing them. The young Joseph Smith was shown kneeling in prayer among the trees with a beam of light shining down on him. The forepart of the diorama featured about a dozen authentic looking trees from eight to eighteen inches in diameter and almost twenty feet in height. Those blended into a painting of a forest giving it every appearance of reality. The three-dimensional grove was created by Daniel I. Hadley of Wilmington, Delaware, the background grove was painted by Sidney E. King of Milford, Virginia, and the figure of Joseph Smith was sculptured by Elbert H. Porter of Salt Lake City.<sup>13</sup>

Using this impressive diorama, the missionary guides would explain to the visitors that the scriptures have many accounts of the Lord calling young men to be prophets. It was then noted that this display represents Joseph as a young man of fourteen when he went into the grove of trees to pray asking the Lord which of the churches he should join. The

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<sup>12</sup>Brockbank, op. cit., p. 286; West, op. cit., p. 39.

<sup>13</sup>Mormon Pavilion Pamphlet, op. cit.

missionaries then referred to Joseph's own account of the incident which testifies:

. . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. . . . When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other - This is my Beloved Son. Hear Him! (Joseph Smith 2:15-17)

The missionaries explained that God, the Eternal Father and his Son Jesus Christ thus appeared to Joseph Smith on that spring morning of 1820 and told him to join none of the churches for they were all wrong. The guides then noted that Joseph later became instrumental in the restoration of Christ's true Church upon the earth. Visitors were then to proceed to the right of the diorama where they would be told how Joseph received the authority to do this.<sup>14</sup>

At a painting portraying three heavenly messengers, Peter, James and John with their hands on the head of Joseph Smith as he knelt at their feet and Oliver Cowdery kneeling near by, the missionaries explained that in order for Joseph Smith to restore Christ's church it was necessary for the prophet to receive authority from on high. It was then noted that this scene represented the resurrected apostles Peter, James and John as they, under the Lord's direction, returned to the earth and conferred the Melchizedek Priesthood on Joseph Smith Jr. and Oliver Cowdery and ordained them to the Holy Apostleship. It was further noted that few churches today know anything about the Melchizedek Priesthood yet the Bible tells us that Jesus Christ himself was ordained a high priest after the order of Melchizedek. (Hebrews 5:1-6)

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<sup>14</sup>West, op. cit., p. 34.

Moving next to a life-size replica of a bronze statue of the "Mormon" prophet by Mahonri Young, an eminent American sculptor, the guides would tell visitors that this was a statue of Joseph Smith, the prophet through whom God restored the Church of Jesus Christ of Latter-day Saints in the year 1830. They would explain that if Joseph Smith's claims were true that there is no more important message that could be brought to the attention of the world. The missionaries would then bear witness to the truth of the prophet's story and would testify that those listening could come to a knowledge of the truth of these statements if they would pray to their Father in Heaven, in the name of Jesus Christ and sincerely ask if Joseph Smith is a true prophet. Witness was also borne that God would answer a faithful prayer from the heart.

This life-size Joseph Smith statue depicted the prophet standing, holding a copy of the Book of Mormon in his hands, looking as if he were about to bear witness to its truthfulness. The sculpture had been created for the pavilion by Elbert H. Porter and was a fiberglass copy of the original which stands on Temple Square in Salt Lake City. Next to the statue were two textured textolite panels framed in brass whereon were listed the basic beliefs of the Church, known as the "Articles of Faith," and a brief history of the prophet's life.

After bearing the testimony noted earlier, the guides invited those present to learn more about the organization of the Savior's Church, and the origin of the name Mormon by proceeding to the next display to the left of the Joseph Smith statue. This display consisted of a dual diorama showing two scenes taken from the life of the Savior. The left side of the diorama depicted Jesus teaching the people at Jerusalem and declaring, "and other sheep I have, which are not of this

fold; them also I must bring, and they shall hear my voice; . . . " (John 10:16). The right side of the diorama showed the Savior teaching these "other sheep" which were represented as ancient inhabitants of the Western hemisphere or the Americas.

The guides would inform the visitors that after Jesus was resurrected, he visited the people on the American continent and taught them his gospel of redemption and that the account of the Savior's activities and teachings in America is contained in a record known as the Book of Mormon. It was noted that Mormon was a prophet of God who lived in the Western Hemisphere around 400 A.D. and that the book carries his name because of his work in gathering and abridging the writings of many prophets that lived before him. The missionary guides further explained that the Bible and Book of Mormon are both scriptures witnessing of Christ's ministry and literal resurrection; and that Mormons are so nicknamed because of their acceptance of the Book of Mormon as the word of God. Visitors were then encouraged to read this important scripture so that they could learn of the Savior's American ministry and were alerted to the availability of the souvenir copies selling for sixty cents at the Book of Mormon sales desk. Finally, testimony was borne to the truthfulness of the Book of Mormon and guests were told of the promise contained near the end of this book which declared that all could come to a similar knowledge of it being true if they would study its contents and ask the Lord in sincere prayer for that witness. (Moroni 10:4-5)

As with the First Vision diorama, the three-dimensional work and painting used in the dual diorama display were done by Daniel I. Hadley and Sidney E. King. The figures of the Savior were sculptured by Charles C. Parlas of Wilmington, Delaware. The entire work had an

impressive realism that was accented by special lighting and beautifully finished free standing wood framing. The dual dioramas were separated in the middle by back-lighted blue panels on which was written information relating to the scenes and the scriptures used. A copy of the Holy Bible and the Book of Mormon were displayed in the center of the blue panel section with the words, "Two Sacred Books" and information relating to Jesus Christ written below them. Upon completing the instruction at this display, the guide would direct the visitors to continue past the paintings of the Mormon temples, to the guest signature area where they could sign one of the registers and another guide would meet them at the Purpose of Life Diorama.

"The Purpose of Life . . . Man's Search for Eternal Happiness" diorama featured a twenty-foot oil mural, painted by Robert Oliver Skemp of Westport, Connecticut, small three-dimensional buildings, and figures created by Daniel I. Hadley. The buildings and figures formed the foreground for the diorama which gave the appearance that one was looking at a real city and landscape from an airplane or mountain. This led back and blended into the mural which portrayed in painting and writing God's gift of life in its three spheres ie., the premortal spirit life; life on earth during mortality; and life after death or post mortality.

Starting to the viewer's left, the first scene of the painting depicted dark clouds in the sky high above the country below with rays of golden light flooding down upon the landscape. Written on the clouds were the words "Life Before Birth" in large gold letters followed by accompanying texts for almost two-thirds of the mural's height. The next scene represented birth into mortality with a baby being delivered to

earth by great heavenly hands in a shaft of light. The third scene showed the baby as a young boy at his mother's knee acquiring faith through prayer. This was followed by a picture of the boy as a teenager in the pursuit of knowledge through study and research as he is shown diligently reading. In the next scene the boy is now a man, and as a groom is standing beside his bride holding her arm and looking into her eyes. The importance of a happy, fruitful, lasting marriage as one of the major steps of mortality was thus depicted.

The center picture of the mural represented the man as a worker wearing a hard hat reading a set of blue prints. The necessity and value of doing honest work as part of life's purpose was portrayed in this manner. The seventh scene dealt with the theme of forming happy and lasting family ties. The man was here shown with his wife and two children admiring a new baby, an evident welcome addition to their family. In the next picture the main character has now begun to gray and he is shown with his necktie loosened, his coat over his arm, and his countenance obviously strained with problems or challenges. This scene represents the privilege for growth and understanding which mortality offers man as he overcomes adversity. The following state of the man's life shows him as a white-haired grandfather kneeling beside a little girl showing her some flowers. This picture represented the joy that comes through sharing with others the understanding and faith earned through concerned purposeful living in harmony with the laws of God and society. The final scene of the mortality section, depicts the man at death lying on a bed reaching toward the same heavenly hands that delivered him in the beginning. The light flooding down upon the man encompass the hands ready to receive him. This radiance flowed again



from heavy dark clouds thus ending the mural as it was begun but with the words "Life After Death" written this time in large gold letters on clouds accompanied below by appropriate texts as in the first scene.

The entire diorama was framed in a free-standing, beautifully finished wood display and used a great variety of special lighting to enhance its attractiveness. The very front of the exhibit featured nine back-lighted panels explaining the different scenes of the man's life from birth to death as he finds the true formula for happiness. The missionary guides would draw the visitors' attention to the motion picture's teaching that all men lived as spirit children of God before they were born into earth life. The guides further explained that man came to earth with freedom of choice to grow in knowledge, gain experience and develop faith and eventually to die and be resurrected into eternal life just like the Savior. It was noted that God's plan for his children and purpose for creating this earth was to provide a means whereby they could become like him in the eternal life to come.

The Restoration Room included two other displays used to convey the final message of the missionaries to the pavilion's visitors. Behind the "Purpose of Life" diorama was a lighted color display of fourteen of the Latter-day Saint Temples as they appear in various locations throughout the world. Also pictured was a young couple in front of the Salt Lake Temple who had exchanged vows in a sacred marriage ceremony in that building. The guides would inform the visitors of the Latter-day Saints' belief that if couples are faithful to the covenants made in the Temple ceremony, their marriage will be binding forever and they have the assurance of being together as an endless family in God's presence for eternity. Testimony was born that such marriages are bound by the authority of the Holy Priesthood and thus carry the promise of the

Savior to his apostles: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shall bind on earth shall be bound in heaven: and whatsoever thou shall loose on earth shall be loosed in heaven." (Matthew 16:19)

The guides would end the tour of the pavilion by reference to the last display representing the current leadership of the Church. They would frankly recognize these men, pointing to their pictures, as God's living prophet and apostles selected by Him to guide the destiny of the Church of Jesus Christ of Latter-day Saints. Then pointing to a picture of the Savior, the guides testified that Jesus Christ is the head of the Church today and that is why it carries the name of The Church of Jesus Christ of Latter-day Saints. It was explained that the Latter-day Saints designation was used to distinguish current Church members from the Saints who were members during New Testament times.

In conclusion the missionary guides would bear witness that the things heard and seen by the visitors that day were true for God had actually again spoken through his prophets. The visitors were assured that they also could know that the message was true and came from God if they would make an earnest effort to find out for themselves through sincere study and faithful prayer. Guests were then invited to feel free to linger as long as they desired and to ask further questions at the pavilion's information center where free copies of the film narration and other literature were available. As visitors exited, the missionaries would hand out copies of the Pavilion Brochure and Joseph Smith's Testimony, thank the guests and wish them a pleasant stay at the Fair.<sup>15</sup>

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<sup>15</sup>Mormon Pavilion Pamphlet, op. cit.; West, op. cit., pp. 35-38.

These descriptions, though by no means adequate, give some insight regarding the magnitude and beauty of the New York World's Fair Mormon Pavilion, its grounds and displays. Comments from the guest registers indicated that one of the Church's greatest exhibits at the 1964-1965 World Exposition was not the work of architect, artist or sculptor, but was the impression and testimony of the missionary guides. The nature of some of these comments will be reviewed later, but for now the manner in which these young people were selected, prepared and organized for their work at the pavilion will be considered.

## Chapter 4

### THE MISSIONARY WORK AT THE 1964-65 WORLD'S FAIR

#### GUIDES FOR THE MORMON PAVILION

##### A Mission is Prepared for the Fair

Almost as soon as the Church's First Presidency approved plans for participation at the New York World's Fair, Apostle Harold B. Lee, chairman of the committee, stressed that the era of working largely to make friends was now turning into the era of making converts. He directed that missionaries were to be used as guides throughout the entire pavilion, even in the theaters, and that arrangements should be made in the mission to use as many missionaries as necessary. Since the effects of the World's Fair would be greatest in the New York metropolitan area, where prior missionary work had been extremely difficult, and the pavilion itself would require a fairly substantial number of missionaries to staff its guide needs, it was decided to divide the Eastern States Mission into two missions. In December of 1963 the Church's First Presidency directed that such a division take place and sent Elders Harold B. Lee and Franklin D. Richards to establish the boundaries necessary to meet the anticipated needs. This resulted in the creation of the Cumorah Mission which was assigned not only most of the old mission's geographic area, but most of its missionaries as well.

The new Eastern States mission was given boundaries which were identical to those of the New Jersey and New York Stakes plus the Bermuda

Islands. Elder Wilburn C. West was retained as the mission president to preside over a total of only ninety-seven missionaries left to serve within these new boundaries. The mission was not divided until late in January 1964 just three months before the Fair opened for business. Immediately after the division, Elders Lee and Richards called an all-mission conference at the Manhattan Ward Chapel and explained the responsibilities that would rest upon the missionaries in the new Eastern States Mission during the two years that the Fair was to be open. Elder Lee also noted that these guides would become part of the greatest missionary effort the Church had yet undertaken. This conference carried with it a feeling of urgency and commitment which continued as the accomplishing force throughout the ensuing three months of planning and preparation.<sup>1</sup>

#### Living Facilities for the Pavilion Missionaries

It was decided that every missionary of the Eastern States Mission would have the opportunity to serve at the Pavilion providing he meet the standards of preparation that were required. Taking into consideration the size of the pavilion, the variety and sequence of displays and the time required to explain each to visitors, the anticipated numbers of guests per day, and the consecutive number of hours a person could effectively perform as a guide, it was estimated that about 116 missionaries would be necessary to adequately meet the pavilion's demands. To provide housing for this group of missionaries, plus the administrative staff of the pavilion, the mission presidency decided to find three-bedroom units with a living room that could also be used for sleeping,

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<sup>1</sup>Wilburn C. West, "Missionary Service at the Mormon Pavilion," unpublished report submitted as Eastern States Mission President, pp. 1-25.

wherein an efficient working group of eight missionaries would reside. Also desired were one-bedroom units with living rooms where four persons could be accommodated.

Within one-half mile of the fair a large housing development with over three thousand apartments was located where arrangements were made to rent as many one and three-bedroom units as necessary for the Church's need. The development was known as Lefrak City and Mr. Samuel Lefrak, president of the project, agreed not only to rental of the units but also to provide new furniture including one desk for each bedroom, adequate chairs and tables, single beds for each person, one dresser for each two persons, electric dishwashers, ranges, refrigerators and kitchen utensils for each apartment. All units were air-conditioned and the three-bedroom apartments included two bathrooms. The mission purchased sheets, pillow cases, towels and washcloths and charged each missionary fifty cents a month until the mission was reimbursed. Those who desired ironing boards were able to purchase them at wholesale prices and usually handed them down to the next group when transferred or released.

The mission agreed to take thirteen of the three-bedroom units and three of the one-bedroom apartments and a base lease was signed with occupancy occurring between the dates of April 1, 1964 until November 1, 1965. The lease provided for an extension of occupancy should the fair be continued or if the Church desired to retain any of the apartments after the fair ended. Permission was also gained from Mr. Lefrak to actively proselyte the entire development providing that missionaries did not make a nuisance of themselves. Only two complaints were ever made to the management in this regard and in both cases the missionaries were given permission to continue their work. It was decided that the

lady missionaries would proselyte Lefrak City so as to avoid their traveling more than necessary. The most serious complaint against the missionaries occurred during the 1964 holiday season when the elders of one unit "borrowed" the upper half of a Christmas tree from the landscaping.

It cost the missionaries \$40 each per month to live in the Lefrak units and if each apartment was fully occupied the entire rental cost was covered by this assessment. In the event that any unit was not used to capacity, the Church bore the deficit after the missionaries had paid their portion of the rent. The missionaries also bore the expense for their utilities, food and, of course, all other personal needs. The units leased by the Church also provided housing for the Pavilion's management and their families which undoubtedly had a sobering effect on the conduct of the missionaries. The pleasantness of these living facilities was a great aid to the morale of the missionaries serving the pavilion as guides. The Lefrak management also provided whatever shuttle bus service the missionaries needed between the pavilion and the apartments. This service was written into the rental contract and was quite a concession, since the missionaries worked on a three-shift basis during each day. Although the housing units were only a little over half a mile from the fair, the Mormon Pavilion was on the opposite side of the fairgrounds resulting in about a thirty-minute walk if the shuttle service was not used. In all, these living arrangements proved very satisfactory for the Church's needs so that attention could then be turned to the training of the missionaries for the service they would render.<sup>2</sup>

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<sup>2</sup>Ibid.

### Preparing the Missionary Guides

Two months before the missionaries began moving into the Lefrak apartments on April 2, 1964, two supervising Elders had been assigned and planning for the missionary training and apartment "living" schedule was worked out. Elder Harold B. Lee, chairman of the World's Fair Committee, requested that very little time be allotted to giving of information at the Pavilion about other religious groups and cautioned those directing to remember what the Lord had said: "Again I say, harken ye elders to my Church, whom I have appointed: Ye are not sent forth to be taught, but to teach the children of men, the things which I have put in your hands by the power of my spirit." D&C 43:15.

The advice of Elder Lee was followed and under his and manager Brockbank's direction, eleven guidelines were established regarding the missionary guide service. It was, for example decided that missionaries would dress in conservative dark suits, white shirts and dark ties, rather than distinctive uniforms. Sisters serving at the pavilion were to wear blue and white suits, but, due to the cost of the suits, soon switched to white blouses and dark blue pleated skirts which they preferred to the suits. The guides would be identified by an embroidered patch designed by one of the supervising elders. The patch consisted of an outline of the pavilion and pool in blue on a white background with the angel in gold on top of the temple spires and the unisphere, symbol of the fair, to the right of the spires. Missionaries were provided with a written text for each post or display, and were required to memorize the presentation. Experience later dictated whether the text was presented verbatim or altered. Questions from



visitors were not to be entertained during the tour but would be discussed at length at an information counter so as not to delay subsequent tour groups. At the information counter all or any questions were welcomed and treated most cordially. Although guide facilities were provided, it was not insisted that people follow the guided tour. At the fair's beginning it was not certain whether a single guide should conduct a group through the entire pavilion or remain at a given post. Experience found that stationary guides were the better approach and so this method was followed.

Missionaries were not to be literature salesmen thus pamphlets and books were made available only at the information and literature counters. A Book of Mormon sales counter set up next to the Book of Mormon diorama proved very effective. Although visitors were invited to leave their names and addresses they were not to be pressed to respond to the invitation. When the fair opened provision was made for guide service in English only, however, demand was so great that Spanish speaking missionaries were brought into the mission for the 1965 Fair season. It finally was decided that only Eastern States Mission missionaries would serve as guides with all expected to maintain mission standards and be under the direction of the mission president at all times.

By March of 1964 the Eastern States Mission had only 129 total missionaries. Since the pavilion was not the only responsibility of the mission it was determined that a total of 260 missionaries would be needed if 100 were to be sent to the fair and the other field districts were to still operate. The Missionary Committee of the Church was

contacted but they were unable to provide that many missionaries before the Fair's opening on April 22nd. As it turned out, the training in Salt Lake City of some forty-two missionaries was cut short by one week and by April 15th the mission's total staff numbered 171, almost ninety short of the number needed. Of the 171 missionaries then assigned to the Eastern States mission, only 89 had more than two month's missionary experience and it appeared that the work might suffer. This, however, was not the case and convert baptisms continued to increase and some of the elders mastered six weeks' learning, memorizing the six discussions, in only four weeks besides. All the missionaries worked long and hard rising to this challenge and some were made senior companions after only two to three months experience.

Organization of the missionaries for work at the pavilion was accomplished by creating two World's Fair Regions (later called zones) with nine separate districts under their supervision. A leader was chosen for each zone who directed the missionaries in their outside proselyting, working at the pavilion only in emergencies. District leaders, however, worked with their missionaries at both the fair and in their outside proselyting. None of the missionaries who were to work at the pavilion were notified of their assignment until three days before they were to report to LeFrak City on April 2, 1964. Those selected as guides were given a loose-leaf notebook containing a message from the mission president, daily study and work schedules, an orientation program of standards of conduct statement, and fifty pages of material from the Church Information Service about the Church's activities, history, and background. Also included was brief information about Catholics, Lutherans, Presbyterians, Baptists, Anglicans, Methodists, Jehovah's

Witnesses, Friends, Adventists, Unitarians, Hinduism, Jadaism, Confucianism, Mohammedanism, Buddhism, Taoism, and Shintoism. This, however, was the least used of the information learned by the guides and was not included in the 1965 notebooks. These instructions helped set a uniform pattern of operation at the beginning that was very helpful, but later missionaries learned even more quickly from those with prior experience.

Training sessions were held each morning during the twenty days prior to the Fair's opening and instruction in many areas of personal development were given. Qualified people from the New Jersey and New York stakes, including the stake presidencies, taught the guides in such areas as health, grooming, posture, speech and relationships with others. Lefrak City made available a large conference room for these sessions. Following the sessions the missionaries would go by districts to their various proselyting areas where they would spend the afternoons doing missionary work. For some it required an hour and a half of travel to reach their assigned areas from the apartments.

On April 20, just two days before the fair opened, each guide was given a copy of the dialogue to be used at the various displays. The next morning they received their passes to the fair and for the first time were allowed to visit the pavilion. This day was spent with the missionaries taking turns conducting each other through the various display areas. It was found that the original dialogue was too long but the missionaries soon learned to adjust the length of their presentation so that groups did not pile up at any point.

The fair opened its gates to the public at 9:30 a.m. and the exhibits closed at 10:00 p.m. It was contemplated that two shifts of missionaries could each spend seven hours as guides at the pavilion and

the rest of the day proselyting in their assigned district areas. It was soon discovered, however, that this schedule was too demanding for most missionaries' voices and it was difficult to maintain enthusiasm and posture. Shortly after the fair's beginning a three-shift schedule was adopted which was used throughout both seasons the pavilion was open. During the second season the fair started earlier and closed later, extending the length of the guide shifts.

As noted previously, eight missionaries were assigned to most of the housing units with each pair, ie. the senior and junior companions, comprising a team designated as A, B, C, or D. The shift schedule at the pavilion was as follows:

#### Pavilion Guide Schedule

Shift	Catch Bus	Pavilion Prayer Mtg.	Begin Duty	End Duty	Catch bus home
Morning	8:20	8:45	9:00	1:30	1:50
Afternoon	12:50	1:15	1:30	5:00	5:20
Evening	4:20	4:45	5:00	10:00	10:20

In order to meet the demands of the shift duty and still maintain a balance of regular missionary activity, a daily schedule was used to co-ordinate missionary team responsibilities. This schedule became a guide for directing the total day's activity from the time the missionary arose in the morning until he retired at the day's end. Except in the case of illness or other emergencies, at which time supervisors or on occasion other missionaries would be called into the pavilion service, the schedule was closely followed in the detail noted.

## Team Daily Schedule

<u>Morning Shift</u>		<u>Afternoon Shift</u>		<u>Evening Shift</u>	
6:00	a.m. Arise, pray	7:00	a.m. Arise, pray	6:00	a.m. arise, pray
6:00	A team showers	7:10	A showers	6:10	A showers
	B team cooks		B cooks		B cooks
	C & D study class		C & D study class		C & D study
6:35	A & B breakfast	7:35	A & B eat	6:35	A & B eat
6:50	B showers	7:50	B showers	6:50	B showers
	A cleans up		A cleans up		A cleans up
7:10	C showers	8:10	C showers	7:10	C showers
	C cooks		D cooks		D cooks
	A & B study class		A & B study class		A & B study
7:35	D showers	8:35	C & D breakfast	7:35	C & D eat
	C cleans up	8:50	D showers	7:50	D showers
8:10	prayer, testimony		C cleans up		C cleans up
	leave for	9:10	individual study	8:10	individual
	pavilion	10:10	planning of day		study
8:45	pavilion prayer	10:40	phone proselyte	9:10	plan day
	meeting	12:00	lunch	9:40	proselyte
9:00	begin guide duty	12:50	leave for	2:45	A & B eat
1:30	end guide duty		pavilion		C & D phone
2:00	A & B eat	1:15	pavilion prayer	3:30	A & B phone
	C & D individual	1:30	begin guide duty		proselyte
	study	5:00	end guide duty	4:15	leave for fair
2:45	C & D eat		eat sack lunch	5:00	begin guide
3:30	planning of day	5:30	proselyte		duty
4:00	proselyte	9:30	return home	10:00	end guide duty
9:30	return home	10:30	prayer, retire	10:30	leave for home
10:30	prayer, retire			11:30	pray, retire

Although this schedule was very tight, it did work and the missionaries were able to meet their responsibilities. The disadvantage of having eight missionaries assigned to an apartment became apparent whenever one of them caught a cold or flu, which almost always infected the others. At times there was also conflict with one team disturbing another when they came home late or had other problems. It was felt that four living together would have worked out better and would be used if similar occasion were to arise.

To help direct and motivate the guides at the pavilion, a supervising staff of three full-time and six part-time missionary couples

aided the managing director and his assistant. Included among these couples were a recently released full-time mission president, two stake high councilors, a stake mission president, a former bishop and a New York judge. These couples attended the daily prayer meetings held before each of the three shifts of guides began their service and one or more would take turns speaking to the group. The meetings also allowed the missionaries to bear their testimonies, tell of faith-promoting experiences, and receive instructions for their day's work. The effect of these meetings was very beneficial and all, including the supervisors, looked forward to the spiritual uplift received. When the general authorities of the Church visited the pavilion, they would use these meetings to meet and counsel the missionaries.

#### A Few Unique Missionary Assignments

Besides the supervisory personnel, one full-time lady missionary served two years as the pavilion staff assistant in a liaison capacity between the Mormon and other pavilions. She would contact the various managing offices of other exhibitors and make arrangements for special guests to have dignitary privileges. She also was responsible for all the pavilion's cut floral displays and prepared corsages for the wives of visiting dignitaries. Some of the landscaping and service personnel of the pavilion were called on "Labor Missions" to provide the services they rendered. Three retired couples were called specifically to serve at the pavilion to aid the supervisory staff, as noted earlier.

Another demand which became apparent by the end of the first season was the advisability of adding Spanish speaking missionaries to the guide staff. This was done in November of 1964 and during that

winter the twelve Spanish speaking guides baptized more converts per missionary than did the regular missionaries. Arrangement was made for a team of Spanish speaking missionaries to be on duty for every shift during the 1965 season. They were identified by special tags and would accompany those they guided through the entire tour including sitting next to them in the movie. These same missionaries would contact and teach Spanish speaking visitors who indicated an interest in learning more, teaching them in their native language, and had fine conversion success. Prior to the fair's opening it was estimated that only one percent of the visitors would be from non-English speaking countries and that most of them would speak English. Because of this, the large exhibitors like American Telephone, DuPont, Ford, General Electric, Eastman Kodak, General Motors, etc., made no arrangements for guide services in foreign languages. The Mormon Pavilion, however, was able to offer guided tours in English, Spanish, German, and French and found warm receptivity from the visitors who spoke these languages. All the missionaries would help conduct tours in English when their foreign language abilities were not needed. The services of these unique missionary assignments proved extremely beneficial to the exhibit's over-all success.<sup>3</sup>

#### An Evaluation of the Missionary Guides

As is customary in the Church of Jesus Christ of Latter-day Saints, the missionaries are called to serve their religion at their own expense very early in life. Almost all of the guides at the New York

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<sup>3</sup>Ibid.

Mormon Pavilion were under twenty-two years of age, had come into the mission field from lay-non-ministerial professions or schooling, and had no formal training to prepare them for the service they would render. The brief instruction received by the missionaries at the pavilion would hardly seem adequate to successfully qualify them for this demanding task as guides, yet they played the most important role in conveying the message and image the Church desired.

Besides explaining the significance of each of the displays, the guides had to answer many questions and meet people from widely varying backgrounds. Generally the visitor asked questions which demonstrated a genuine interest in learning more about the Church, its teachings, and its people. Most visitors were very courteous when approached and only rarely was disrespect or contension expressed and this, generally, by young seminary or divinity students.

The most frequently asked doctrinal questions were usually the result of concepts gained by the visitors from their tour of the pavilion. Many of the guests were interested in Biblical scriptural bases for the Mormon belief in an existence prior to our birth in this life. Similarly, great interest in the basic differences between the Mormon beliefs and those of other Christian churches was often expressed. Many wanted to know why anything more than the Bible was needed as a guide for living, and many others asked the whereabouts of the golden plates from which the Book of Mormon was translated. Many asked about the purpose of the Mormon temples and how they differed from other church buildings. Visitors often asked why they had been led to believe that Mormons were not Christians and seemed somewhat disturbed that they had been so mistaught.

Other questions frequently asked dealt with the Church's attitude



toward the Negro, the practice of polygamy, and the political activities of the Church leaders and members. Often it was discovered that many of the visitors had very little understanding of their own church doctrines or teachings. They often responded that what they had been taught in the Pavilion was exactly the same as their church beliefs. This is quite unique considering the nature of the pavilion's displays and its heavy tie to the restoration message of the Church.

Doctrinal questions were not the only type of query the guides had to deal with for many inquiries were made concerning the cost of the exhibit and the names of the display's various artists. Questions about the building, the begonias flown in daily for the reflecting pool, and many other details were continually requested. For the guide it was a challenging opportunity to play many roles, all or any of which could greatly influence the visitor's impression of the Church he represented.<sup>4</sup>

A feeling for the success of these guides is well represented in a report compiled by their mission president, Wilburn C. West, wherein he noted:

On the guest registers, space is provided for comments by visitors. Many people comment on the outstanding quality of the missionaries. Although some visitors make critical remarks about the pavilion and the exhibits, we have yet to see an adverse comment about the missionaries. The following are representative:

Very inspiring. Guides made the murals come alive. Makes you realize the presence of God everywhere.

It is so heart warming to see such good young men and women preach of the love and understanding of the Mormon faith. Your guides are gentle, yet manly.

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<sup>4</sup>Ibid.

If I could for one moment have the peace of mind your guides have!

The guides are the most fervent and exemplary people I have ever met.

I thought the speakers were very inspiring. It's wonderful to hear so many young people who are able to present their religion to others.

With young people like these, there is hope for humanity. Please hurry and convert the whole world.

The discussions of the young men lifted me spiritually.

Not at all boring like other recorded programs. Personal guides are very good. They are neat, clean, and just what our youth should be like.

I am Presbyterian. However, I am inspired by this exhibit and by your young men's statements "I know this is true."

You certainly have inspiring and dedicated young men - there is hope for our country with people like that.

The building is a work of art. The young guides are sincerely interested and interesting.

Have met your young people as they came two by two and they left joy and hope in my life. May they be blessed.

Impressed with the caliber of your guides. Envy their spirituality.

It is a pleasure to meet so many well-mannered, hospitable young people. I salute your courtesy.

Much impressed by the superior types of young men guiding the tours. Very courteous, intelligent. Refreshing today.

This is an excellent presentation of your faith. Enough cannot be said about your guides in this city and day. They are like a beam of light.

Your guides smile a lot. I would like to know more.

It is good to hear the interpretation of the scriptures in terms of true happiness

The faces of your guides are the best examples of your religion

This is the most instructive religious pavilion at the fair. I'm impressed with so many young men knowing the truth.

Impressive religion for young people. I wish they were working for me.

I admire the holiness, sincerity, humility and goodness of your guides.

Delighted to see so many happy young people as guides. It speaks louder than words. I wish the entire world could see this wonderful exhibit.

Where in the world did you find all the presentable, personable, clean-cut young men?

The missionaries are a fine witness to Christianity. Their faith just shines from their eyes.

The devotion and enthusiasm of the guides is a great asset.<sup>5</sup>

With an understanding of the nature of the Mormon Pavilion's displays, guides and program, it now seems appropriate to evaluate the results of this missionary venture for the Church. This can best be accomplished by reviewing the responses of those who are in position to assess its value and by looking at the statistics compiled.

#### THE PAVILION'S MISSIONARY VALUE TO THE CHURCH

##### Responses From Officials

At The Church of Jesus Christ of Latter-day Saints semi-annual world conference held in October of 1964, Assistant to the Council of the Twelve, Elder Bernard P. Brockbank, then acting director of the Mormon Pavilion, gave the following evaluation of the Church's World Fair activities:

We are overjoyed that The Church of Jesus Christ of Latter-day Saints is represented with the other churches at the New York World's Fair. The comparison has aroused a great deal of interest and comment.

As you know the Mormon Pavilion is one of the greatest and most

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<sup>5</sup>Ibid., pp. 23-24.

effective missionary opportunities the Church has undertaken. The entire image and acceptance of the Church of Jesus Christ of Latter-day Saints have greatly improved in the eastern part of the United States and throughout the world. Millions have been impressed and spiritually uplifted by the exhibits, the missionaries and their testimonies.<sup>6</sup>

The president of the Eastern States Mission, who acted as the assistant director at the Pavilion, Elder Wilburn C. West, reported:

The great break-through in missionary work resulting from our experience at the Mormon Pavilion is simply this: We provided a vehicle for the people to come to us, and they came by tens of thousands. They came with open eyes, open ears, and open hearts. Having come to us they were more teachable than if we had gone to them.

He then went on to explain the great difficulty the missionaries had had in contacting and winning converts to the Church in the metropolitan New York Area noting:

So limited was success that for decade upon decade no missionaries labored among the millions in the heart of Manhattan.

In the better residential areas, apartment houses tower like canyon walls north and south along Fifth Avenue, Park Avenue, and Riverside Drive. Huge apartment buildings also line the east-west streets that criss-cross the island from Columbus Circle to Harlem. At the street entrance of almost every first-class apartment house stands a uniformed doorman who will admit only visitors whom residents have invited.<sup>7</sup>

In another report President West pointed out: "The profound spiritual effect of our Mormon Pavilion will continue indefinitely. It has done more to change public opinion in this area and give the Church more status than any other event in our lifetime." He also noted that contacts from the pavilion referral cards and subsequent missionary meetings with interested parties had so mushroomed as to make it

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<sup>6</sup>Bernard P. Brockbank, "The World's Fair: A Report," The Improvement Era, LXVII (December, 1964), 1050.

<sup>7</sup>West, op. cit., p. 1.

impossible for missionaries to keep up with them all.<sup>8</sup>

In a report made at the close of the Fair, Elder Brockbank substantiated what President West had said by noting that the prejudice formerly common toward the Church in the East had nearly been eliminated and that acceptance of the missionaries by the people at the doors of their homes or apartments had increased immeasurably because of the Mormon participation in the Fair. He went on to say:

Our Pavilion far exceeds any anticipation. We have been delighted with the results, and we have learned much from this experience. We know a good deal more about how to blend visual aids with the spiritual testimonies of the priesthood. We've learned to simplify our approach, to stay with first principles, to preach the gospel of Christ in a vivid and forceful manner and still keep this a pleasant experience for everyone. We now look to making expanded use of this knowledge and these practices.<sup>9</sup>

Favorable official response was not restricted only to leaders in the church concerning the Mormon Pavilion. Mr. Charles L. Petze, III of Maryville College sent a letter stating: "I would like to congratulate you on having what I feel was the best-organized pavilion at the New York World's Fair. It was truly a pleasure to find someone who had something to say and knew how to say it."<sup>10</sup>

President of the Fair Corporation, Robert Moses, noted in a communication to the Church during the first season of operation:

You have brought to us from across the mountains a breath of the pioneering spirit and fresh air of the West. Your temple facade dominates the main entrance to the Fair and is the cynosure of all

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<sup>8</sup>Richard J. Marshall, "Mormon Pavilion at the New York World's Fair. . . A Progress Report," The Improvement Era, LSVIII (April 1965) 297, hereafter referred to as "Progress Report."

<sup>9</sup>Richard J. Marshall, "The New York World's Fair - A Final Report," The Improvement Era, LXVII (December, 1965), 1170, hereafter referred to as "Final Report."

<sup>10</sup>Brockbank, op. cit., p. 1050.

eyes and gives a noble first impression to visitors. We thank you for your contribution, congratulate you on your success, and hope you will remain permanently in our midst."<sup>11</sup>

In a letter sent to the Church near the end of the Fair, Mr. Moses, of whom it was said, "has an international reputation for astute critical judgement and candor,"<sup>12</sup> wrote on September 2, 1965:

Dear Mr. Brockbank:

We note with great interest and pleasure that on Friday, September 3, you at the Mormon Pavilion will greet your five millionth visitor. Such attendance affords undisputable proof that your decision to participate in our Fair was the right one and that your confidence was not misplaced.

We have greatly enjoyed our relationship with you. From the beginning it has been a pleasure to deal with an organization which has authority, discipline, and superb leadership.

Your Pavilion, with its handsome, well-kept garden watched over by the Angel Moroni, has been one of the beauty spots of the Fair, and we have heard nothing but praise for the programs presented there.

We are happy that your participation here has been a success and wish for you a continuation and enlargement of the objectives you have followed faithfully for so many years.

Cordially,  
Robert Moses,  
President<sup>13</sup>

After the fair had ended, the Prophet President of the Church, David O. McKay gave perhaps the most official statement concerning the Church's feelings in regard to this involvement when he said:

With the recent closing of the New York World's Fair, the Church completed one of the most unique and effective missionary efforts in its history.

Nearly six million people, of many faiths, and from many lands visited the Church pavilion during the two year period of its operation; and all were impressed by the beautiful and dignified exhibits, by the excellent film "Man's Search for Happiness," and perhaps most of all by the spirit and testimony, humility and dedication of the missionaries and others who were assigned to work

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<sup>11</sup>Ibid.

<sup>12</sup>Marshall, "Final Report," op. cit., p. 1093.

<sup>13</sup>Robert Moses, Letter to Bernard P. Brockbank, September 2, 1965 available in Brockbank's private collection on Fair material.

at the Pavilion.

We are deeply grateful to the Honorable Robert Moses, president of the Fair, and his associates for their assistance and cooperation. He and many others have voiced the opinion that ours was one of the truly outstanding exhibits at the Fair. We are grateful, too, to those of our own members who worked so diligently and devotedly to make the Pavilion the success it was in bringing a new and better understanding of Mormonism to the world.

From comments and inquiries received from hundreds of thousands of visitors, it is evident that many hearts were touched by the message of the restored gospel of Jesus Christ as presented there.<sup>14</sup>

#### Responses From the News Media

A world's fair attracts the attention of newspapers around the globe but most especially in the nation acting as its host. New York's Fair was not exception and the Mormon Pavilion received a great deal of notice both in New York and throughout the country. Because of its Fair's activities, articles on the Church appeared in such noted magazines as Newsweek, Readers Digest, Esquire and Life. Newspapers in the major cities from Texas to Montana, California to New York, carried news-wire-service articles about the pavilion's displays and successes. More than 45,000 column inches of this type of national publicity was received by the Mormon Pavilion and only one per cent of that was found less than completely positive in its praise of the Church's activity.<sup>15</sup>

The newspapers began responding from the time the Church made it known that the Mormons would participate at the Fair. The impressive New York Times noted the dedication of the Mormon Pavilion and indicated that "the largest assemblage of high-ranking Mormon officials to gather in the East since the Mormons went West in 1846 convened yesterday

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<sup>14</sup>Marshall, "Final Report," op. cit., pp. 1170-1171.

<sup>15</sup>Marshall, "Progress Report," op. cit., pp. 290-297.

morning to dedicate the Mormon Pavilion. . . into the hands of God."<sup>16</sup>  
 This dedication was also featured in New York's Daily News which included significant portions of the proceedings and even President Hugh B. Brown's statement "It is fitting to be reminded that of all the people who ever lived on this earth, Jesus Christ the son of God is greatest of them all."<sup>17</sup>

Later responses included such comments as from the Toronto Telegram: "The New York World's Fair is ushering in a new era of tolerance and understanding for members of the Mormon faith, . . ."  
 United Press International noted: "Significantly, the Mormon Church with a two million membership will have had close to three million visitors to its pavilion by the end of the 1964 season." From the Newark News comes: "The sleeper of the Fair is proving to be the Mormon Pavilion, a stately lovely structure that gains in beauty each time it is seen." And from the New York Sunday News, "The Mormons' colorful tradition has come back to New York - the state where it all began."<sup>18</sup>

When the LDS Santa Cruz Ward in California sponsored the project which sent \$68,000 worth of begonias to be displayed in the Mormon pavilion's reflecting pool, it became a major publicity item carried by over a hundred newspapers. Likewise the news release concerning the Church's intentions of using its displays and component structural parts from its exhibit in building other permanent chapels, received nation-wide attention by the press. The visit of the Salt Lake Mormon

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<sup>16</sup>Ibid.

<sup>17</sup>Ibid.

<sup>18</sup>Ibid.



Tabernacle Choir to the Fair drew the largest crowds recorded in the Texas Music Hall during the Fair's first season. The Eastern seaboard Mormons also had a surprise for Fair goers when their 300-voice Singing Mothers Chorus performed so impressively as to be noted as one of the most appreciated musical events of the Fair. These successes were duly noted by the press and once again the Church received extensive favorable publicity because of the World Fair activities.

Curiosity concerning the Mormon Pavilion was also aroused when the Washington Post used it as a background for a pictorial fashion show and famous performer Marian Anderson and an entire choir performed on national television using the pavilion as a setting. The effects or value of all this publicity in bringing people to the Mormon exhibit and opening their hearts toward greater tolerance can somewhat be evaluated by examining briefly some of the statistics recorded at the pavilion.<sup>19</sup>

#### An Impressive Set of Statistics

Among the many awesome commercial giants who constructed pavilions for the New York World's Fair, as much as sixty million dollars per pavilion was spent to attract the crowds who visited. The Mormon Pavilion, with an expenditure of well under one thirtieth of this amount, was able to rate in the top ten percent of the pavilions for the number of visitors received. Counts indicate that as many as three thousand visitors an hour were guided through the Mormon Pavilion and as high as 34,000 guests were conducted through in one day. This number was rarely attained by some of the largest and most aggressive exhibitors

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<sup>19</sup>Ibid.

at the Fair. By the end of the first season 3,081,000 guests had viewed the Church's displays and listened to the testimonies of the missionaries at the Mormon Pavilion. During the second six-month season, another 2,724,835 individuals visited the exhibit bringing the total combined attendance to 5,805,835, almost ten percent of the entire number that patronized the Fair.<sup>20</sup>

Another interesting statistic compiled at the pavilion was the number of visitors who were impressed enough by their brief exposure to the Church to desire to learn more about the Latter-day Saint Faith. This data was measured by keeping track of the number of copies of the Book of Mormon purchased by guests and the number of visitors who signed referrals giving their names, addresses and comments about the exhibit. At the beginning only one guest register was provided at the pavilion. Another was added shortly after the Fair's opening, then several more, but demand and interest increased until manager Brockbank found it necessary to have seventeen stations installed in order to accommodate the vast numbers of guests desiring to put their names and impressions on record. This information was taken from the registers and put on referral cards to be sent to the missionaries in the area of the visitors' addresses. The Improvement Era, the Church's monthly world-wide magazine, noted:

The caliber of these referrals, which are mailed from New York City to the missions of the world, has been called "Excellent." When missionaries call on these families who have already visited the Pavilion, they report there is an immediate bond and understanding - far different from the usual reception. Some families thus called upon report they have already examined and read the Book of Mormon; others have returned again to the Pavilion to re-absorb the wealth of spiritual messages which are proffered there.

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<sup>20</sup>Ibid., p. 292; Marshall, "Final Report," op. cit., p. 1093.

Quite often, according to the missionaries, the referral families who have already seen the Pavilion now have encouraged friends and neighbors also to "visit the Mormons at the World's Fair and see what it is that has impressed us so deeply."<sup>21</sup>

By the end of the first season over 255,000 of these referrals had been sent from the pavilion to the missions of the Church.<sup>22</sup>

In looking at the success of the pavilion from the sale of copies of the Book of Mormon, the 1965 Fair season saw an increase of 21,000 over the previous season, resulting in a total of 97,000 copies being sold during the twelve months the exhibit was open. Literally millions of pamphlets were distributed to the guests who visited and many requests came to the pavilion for further information concerning the Church. All of these results speak highly of the combined effectiveness of the exhibit and the guides to create genuine interest in the message of the Church.<sup>23</sup>

#### Responses From Visitors

Some indication of the public's response to the Church's exhibit was seen at the time of its closing:

From its first opening, the Mormon Pavilion had been a popular place to visit, and its last days were its grandest, with thirty and forty thousand people a day crowding into the spacious display rooms, the great gallery, and the twin theaters. But these weren't the usual crowds who seek after the fun and froth of fairs; these were people soberly attracted to the intriguing theme of the Mormon Pavilion: "Man's Search for Happiness."

High above these earnest crowds, whose waiting lines spilled out of the Pavilion onto the loggia and sprawled past the reflecting pool to the street beyond, stood the symbol of the restoration. Twelve

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<sup>21</sup>Marshall, "Final Report," op. cit., p. 1093.

<sup>22</sup>Brockbank, op. cit., p. 1050.

<sup>23</sup>Marshall, "Final Report," op. cit., p. 1093.

stories high against the vaulted sky stood the angel Moroni, a golden beacon in the sun. And the crowds wouldn't stop coming. On the eve of the closing day of the Pavilion, interested throngs kept the missionaries busy answering questions until 1:30 in the morning. Only then were they able to close the doors and prepare for the final day.<sup>24</sup>

Not only were the numbers and their insistence for learning impressive but so were the comments written by visitors in the guest registers. Such statements as:

"I enjoyed my visit to the Mormon Pavilion second to no other exhibit."

"Like an oasis in a desert."

"Interesting and makes more sense than any other religion."

"After seeing your movie on eternal life, I no longer have a fear of death."

"The paintings of the teachings, experiences, and examples of Jesus Christ are revealing and inspiring."

"Beautiful pavilion and religion I would like to know more about."

"Enjoyable pavilion and it shows to me that there is still a strong belief in God among the people of the earth."

"A moving Christian tribute; such a pity more people are not exposed to your doctrines and missionaries."

"This is a splendid witness to the message of God."

"The missionaries do great credit to your Church."

"This was a beautiful experience for our entire family. Even the children enjoyed it."

"The scriptural truths are simply beautiful."

"I am awed at the beauty of life and eternity through the teachings of Jesus Christ."

"I came a skeptic but my desire to know more has been stimulated."

"Inspiring, magnificent, dignified, and sublime, truly witnessing to the Jesus Christ of the Bible."

"I think this pavilion is breathtaking."

"Your exhibit and missionaries show the teachings of Jesus Christ and the Apostles as they taught and exemplified them and as they are found in the Holy Bible."<sup>25</sup>

These were just a few of the thousands of comments written during the first season of the Pavilion's operation. The second season was just as impressive and drew many kind responses from people of a variety of

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<sup>24</sup>Ibid., pp. 1092-1093.

<sup>25</sup>Brockbank, op. cit.

faiths. A Jewish visitor from New York wrote: "Extremely interesting I would like to know more about the Mormons." A guest without any listed religion said, "Many unanswered questions. I believe - I believe." A New York Anglican responded: "Thank God for those who were inspired to erect this building." And a New Jersey Catholic commented, "I wish that I could see it 1000 times more before you leave." From California, a member of the Orthodox Church wrote: "I find my third visit to this Pavilion just as rewarding as my first." A Florida Presbyterian recorded, "I visited the Protestant Pavilion and was distressed and disappointed, here you have given a Christian Message." A Kansas Presbyterian noted: "Your dedication is a real challenge to all churches, your message ought to be investigated by all faiths."

There were many visitors who just identified their religion as Protestant. From New York some of them responded: "I sense a strong spiritual strength in the Mormon religion." "This is something truly wonderful and beautiful. If only all men would sincerely and faithfully abide by this religion." A Delaware Protestant said: "Mormon teaching is something that gives me a great deal to think about, it deeply reached my heart because it shows love of God and man." From Alabama, "Never knew of a group of Christians that could honor the Lord in such a beautiful manner." A Massachusetts Protestant related: "Very logical and fascinating. It is a healthy religion and really worth living."

Many in or related to the clergy visited the Mormon Pavilion and made very favorable comments. A visitor from Indiana wrote: "I am a Baptist minister. I will tell my friends to come here, I am now curious and will read the Book of Mormon I bought." From a New Jersey woman:

"For a daughter of a Presbyterian minister, it is very interesting. A church holding young people's interest must be following Christ's teachings." Another visitor recorded: "I am a Catholic nun, but I wish our church had your zeal. God bless you." From a Methodist minister of New Jersey comes: "Excellent - did not know of our marvelous beginning." An Episcopalian reverend wrote: "The beauty of your music inspires me to believe there is some truth in what you say. I am soul searching for truth." Another New York minister noted: "May the God in whom I trust bless you, I have." A Roman Catholic nun responded: "Very impressive, I shall recommend my pupils to visit here." A New Jersey Methodist minister commented: "Thank you for beginning my World's Fair day with faith. I hope others will be as inspired as I have been. Please preserve this movie for future generations. Your speakers speak from the heart."

Many of the responses were comparative in nature. By way of evaluating the impressions the pavilion had made upon the visitor, a New Jersey Catholic observed: "Inspired of God! The most beautiful exhibit at the World's Fair." Another noted: "Better than our own exhibit, very good and interesting." Still another recorded: "This is our fourth visit to your lovely pavilion and each time we have left spiritually inspired." From Illinois another Catholic responded: "Your exhibit is superb. If I see nothing else, my trip to the fair would be worthwhile, this has been an experience I will never forget." An Arizona Catholic school teacher wrote: "Wish my Mormon pupils could have seen this wonderful admirable portrayal of their faith." Another New York Catholic declared: "I think the Book of Mormon is true. This is the most beautiful and restful spot in the fair, this is my third visit." Another reported: "Yours is by far the most highly organized pavilion at

the fair, it is most interesting." A Roman Catholic from Massachusetts noted: "It is very beautiful and I learned more about God in one tour than I did in a week of my own church." Still another commented: "I bought the Book of Mormon to find out more about your religion. I am a Catholic, but I don't feel close to God as I should, and as you seem to." Another requested: "I am interested and would like to learn more about your religion. SOON!" From still another comes this feeling. "Even though I'm a Catholic, I believe what I've seen, the motion picture told the truth. Surely God is made real in this building."

The value of the pavilion in impressing non-Christians was also evident in the responses of visitors on the registers. A Jew from Pennsylvania wrote, "A temple of freedom and brotherhood, it has given me a new meaning in life." Many of the Jewish Faith responded to the pavilion's message. One commented: "I get the feeling you're trying to convert us." Said another: "Have had a most instructive and worthwhile half hour - most interesting even to a Jew!" From another, "Extremely interesting; I never knew much about the Mormons; now I am glad I do." Still another, "It was truly wonderful; and I am very impressed. I am considering looking into this religion more." Recorded another, "I was moved by your picture - I am going to become a Mormon." Another Jewish visitor stated, "If only we could all live a Mormon life!" And said another, "I will become a convert." From California a visitor of the Jewish Faith wrote: "Magnificent! It changed my whole idea on the belief of Christ." A Jew from New Jersey noted: "If I ever convert I will convert to Mormonism." Another who listed his religion as Hebrew indicated, "Your Church members appear so pure looking and so worthy of your new religion - a new revelation for a modern age."

Conversions were continually noted on the registers with people responding from a variety of religions. Wrote a New York Protestant "Your faith has shown me God." A Florida Anglican responded: "I am convinced now of the truth and wonders of the Lord." From a New York Lutheran comes: "Before I came in here I was thinking that God had shown me no proof that He exists, and so He must not exist. But now I truly believe that he does. It is possible that you have saved my soul." Another New Yorker related: "I want to be re-united with Christ, please come to my aid." Said a New York Methodist, "Never before have my eyes beheld such grandeur." A Massachusetts Protestant responded: "I believe that your religion may be the true one, though I must prove it for myself." In the words of another: "God bless you all. I love your work, I love your religion, I love your Church. I am 75 years old." From another, "This is a beautiful and peaceful place, it seems that God is right here, yes, He is for sure." A New York Roman Catholic noted: "I hope the exhibit will have the same effect on others as it did on me over a year ago, before coming here and becoming a Mormon." Again from New York, "I know so very little of this faith and will be anxious to learn more and read the Book of Mormon." A visitor from Virginia stated: "I have enjoyed every moment of my visit here today and shall study the Book of Mormon. The Fair is wonderful, but this is the most important pavilion I have ever seen in my whole life." A New Jersey Protestant recorded: "The most intelligent, wholesome and worthwhile exhibit. Most beautifully done. This is God's religion." From the pen of a New York Quaker: "I think I will convert. I have finally found my true religion." A Roman Catholic from Ohio wrote: "Help me, I want your great faith to be mine!" A New York Protestant revealed: "As a result of this marvelous



pavilion, Mormonism means a great deal more to me. It is beautiful and true!" From a New Jersey visitor comes: "Very comforting, I hope this religion will continue. I thoroughly believe Joseph Smith had a vision, I would like to learn more." As expressed by a Virginian: "This is a very interesting introduction to the beliefs of Mormonism, I have no religion - but I am searching, could this be it?" And from California another requested: "Please send me literature - it sounds wonderful. I've been searching for a long time. I feel the presence of the Lord with me in this pavilion." A Methodist from Indiana noted: "I wish our church was like yours. It has inspired me to investigate further." A New York Methodist confessed: "This is the second time, I'm almost converted - you might get me yet!" A Roman Catholic sister from Delaware responded: "I think that I'll convert to Mormonism (Sister Georgina)," and a Connecticut visitor noted: "This is what I have always believed - O Lord, this is TRUE!" A young boy from New York said: "This place makes the Beatles movie look sick," and another guest from the same city wrote: "I am a Catholic - but damn it! I'm sincerely impressed!"

A North Dakota Lutheran recorded: "A person who is not strong in their faith could be converted here." An Illinois guest related: "The movie reached the emptiness of my heart, I will definitely read the Book of Mormon. More of your teachings should be heard all over the world."

A Pennsylvanian visitor responded: "To me the Mormons are the most wonderful and kindest people in the whole world. In fact, I would like to become a Mormon." A Lutheran from the same state wrote: "We enjoyed it so much in 1964 we came all the way back from Pennsylvania just to see it again. It's a God-sent to the fair, and to all people." From Delaware a Roman Catholic stated: I would like to be a Mormon. How can I?" A

New York Catholic stated: "You have a beautiful idea and practice of family unity. I am anxious to find out more about your religion."

A visitor from Mississippi requested: "As I have no religion, I wish you would confirm me into yours. Thank you." A Roman Catholic from Massachusetts declares: "I wish I had awoken earlier, this is the way of life." A Presbyterian from Georgia said: "It was very interesting and if I ever quit my church, I'll join yours." A visitor from Maryland recorded: "I am very interested and plan to study the Book of Mormon with my sister." A statement written by a visitor from Illinois seems appropriate as a conclusion: "You are either the rightest or wrongest people in the world."<sup>26</sup>

The nature of the responses bear witness to the effectiveness of the Church's program to create a stirring within the hearts and minds of guests who visited the Mormon Pavilion. Many missionaries, with months of door-to-door proselyting experience prior to their pavilion guide assignment, were pleasantly surprised to hear the fair visitors say, "You know I don't really know very much about the Mormon Church. How can I learn more?" The guides would then invite the guest to fill out a referral card and explain that other missionaries would certainly call at their homes to teach them more about the Church of Jesus Christ of Latter-day Saints.

The pamphlets and other literature given visitors at the Mormon Pavilion also contained referral cards which were continuously received

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<sup>26</sup>Statements taken from Bernard P. Brockbank's private files on responses of visitors written in the New York World's Fair Mormon Pavilion Guest Registers, 1964-65, collection available through Mr. Brockbank.

by the Church even after the fair ended. These, in turn, were mailed to the missions involved with great missionary success resulting. A woman wrote on one such card, "Please send someone to tell me the full story of this wonderful saint, Joseph Smith." She had carried a pamphlet with her from the Fair but had not taken time to read it or send in the attached card until months later.<sup>27</sup> The Florida Mission reported the conversion and baptism of a family who first heard of the Church through neighbors who had visited the Pavilion and given them some literature they had received there. Two British missionaries reported that while knocking on doors, they met a family which greeted them with, "Come right in and let us tell you about your Mormon Pavilion we just visited in America." A few weeks later they were baptized into the Church. One couple who joined the Church as a result of their experience at the Fair, had in just two months after their own baptism, brought twelve of their friends into the Church. A report given to the Church noted:

No one is willing to put any limits on the influence of Church efforts at the Fair. . . . We have placed our fruits, our missionaries, and our beliefs, properly displayed, in full view of the peoples of the world. Now our missionaries are being urged to come into homes which were formerly denied them"<sup>28</sup>

As has been identified earlier, the Church's main objective in its World's Fair involvement was to gain converts. This process always requires the eventual services of missionaries to prepare the investigator for membership through baptism. The role the missionaries played at the New York Pavilion has been examined, and by way of conclusion a few excerpts from letters of missionaries written home allows some

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<sup>27</sup>Marshall, "Progress Report," op. cit., pp. 296-297.

<sup>28</sup>Ibid.

insight into the effect of the Pavilion in accomplishing its intended goal.

### Responses from Missionaries

One missionary wrote:

I saw a young woman looking at the Book of Mormon display. I asked her if I could answer any questions. She said, that she was greatly moved by our Pavilion. She was caught in the Spirit for she had tears in her eyes. It appeared as though the Holy Ghost had just borne witness to her that the gospel is here upon the earth and she had found it in the Pavilion.<sup>29</sup>

From the letter of another missionary:

The man said that as he sat watching our movie, a sudden feeling of peace and comfort came over him, the first he had felt in years. He was so impressed by the testimonies of the missionaries and the standards of the Church that he allowed us to teach him. We baptized him three weeks later.

Responses like these were continually received. Here are a few more excerpts:

It seems this family had been told by their neighbors to visit our Pavilion. The father became quite excited and asked for someone to visit their home right away. Needless to say, we taught them the six discussions and baptized them all. That was early last summer, in 1964, and now he is president of his elders quorum.

She called us later to say she read the book and knew that every word was true. We gave her the discussions, but her husband told her she would lose him and the children if she joined the Church. We prayed and fasted with her for two days. And she decided to be baptized! As she related it to us, the spirit and love of the Pavilion, plus her testimony of the Book of Mormon, cannot be denied. She is now a baptized member, along with her children. I'm sure her husband will follow, as he is now attending Sunday meetings and other Church activities with them.

The girl was so impressed with the Pavilion that she brought her family back a few days later. We taught them the discussions very quickly and they all asked for baptism. Their favorite spot at the Fair is the Mormon Pavilion, because it brought them to the truth.

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<sup>29</sup>Marshall, "Final Report," op. cit. pp. 1169-1170.

This brother and sister said they had wanted to know more of what they had seen in the Pavilion, but she was leaving on a tour of Europe. We explained to her how important it was to continue reading and to live the standards of the Savior's Church, and to pray. And whom should she meet on the plane home, but a BYU excursion. As the plane reached New York Harbor, and the Statue of Liberty was in sight, the entire group burst out singing 'My Country 'Tis of Thee' and she said it was then she knew the Church was true and these were her people with whom she belonged.

When the first elders looked up this woman . . . , she said she wasn't interested. However, they forgot to make note of it on her referral card, and my companion and I accidentally looked her up again. This time a different woman answered the door - the daughter of the first (they both have the same name). It was she who had filled out the card and sought the missionaries. After the six discussions we baptized her. The mistake of the first elders was truly a blessing. When the Lord watches over people, he doesn't let mistakes keep them out.

The spirit of the Pavilion and the response of the missionaries to their guide service opportunity was exemplified in the words of a guide who wrote:

There have been so many spiritual experiences while working at the Pavilion that I will never forget them. I personally enjoy the places in the tour where we as guides can tell people, I know these things are true, and I know that all of you, too, can come to have that same knowledge if you will pray and ask God with a sincere heart and real intent and he will manifest it to you just as he has to me and many others.<sup>30</sup>

The Mormon Pavilion in New York's 1964-65 World's Fair became the highlight of the Church's involvement in such activities. The extent of its eventual success in winning converts to Mormonism will most likely never be fully known, but the awareness it brought to the Church of the value of such investments has resulted in many subsequent participations. A brief review of the Church's exhibits after New York and a look at its plans for the future now follows.

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<sup>30</sup>Ibid.

## Chapter 5

### MORMON WORLD'S FAIR PAVILIONS 1967 to 1974

#### EXPO '67 AND HEMISFAIR '68

##### Universal and International Exhibition, Montreal

Expo '67 held in Montreal, North Quebec, Canada was the first world exhibition of "First Category" ever authorized on the American continent by the International Exhibitions Bureau. It featured exhibits from seventy-six nations and was based on the theme, "Man and His World." Held as part of Canada's Centennial celebration, the 100th anniversary of Confederation, Expo '67 saw nearly \$750 million invested in its displays, \$350 million being spent by Canada alone. Over 50 million visitors attended the Exposition between the April 28th opening and October 27th closing. One unique aspect of this Fair was that a part of the exhibition re-opened each year, although it did not carry the heavy international involvement past the 1967 season.<sup>1</sup>

The Church of Jesus Christ of Latter-day Saints did not provide an exhibit at Expo '67. The only related activities by the Church in 1967 were performances by the Salt Lake Tabernacle Choir at the Fair on August 22 and 23 and a building fund project for housing visiting

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<sup>1</sup>"Expo '67" The World Book Encyclopedia (1972), VI, 352; "Canadian International and Universal Exhibition of 1967," Deseret News [Salt Lake City], April 27, 1967; "Choir Invited to Montreal," Deseret News, Church News [Salt Lake City], December 24, 1966, p. 15.

Latter-day Saint to the Exposition by a Canadian Elder's Quorum. The Church at this time did provide an exhibit at the Toronto Fair known as the Canadian National Exhibition, and two years later provided an exhibit for the 1969 Montreal Fair which had over 3000 people visit its displays daily. Neither of these events were international expositions or world fairs however, so a detail of the Church's involvement will not be given here.<sup>2</sup>

The New York World's Fair film, "Man's Search for Happiness," and other successful media and approaches were again used at both, Montreal and Toronto. One impressive story relating back to the 1964-65 World's Fair came out of the 1969 Montreal experience as it was related by a missionary guide:

We were at the New York World's Fair late one night in September 1964. My friend, Diane, wanted to leave for home. However, I saw the pavilion 'Man's Search for Happiness,' and persuaded her to stay and see 'just this one more pavilion.' We were very impressed; in fact, we were moved to tears by the film. Diane's mother had died in August, and the reality of the resurrection in the film was marvelous to us. I had known about the pre-existence since I was a child, but everyone told me I was crazy for thinking things like that. The film struck a familiar note within me.

Being interested in religion as a subject, I signed my name to a card requesting literature. However, I avoided checking off the square asking for missionaries, because I was not interested in being converted. Several months passed, and I did not receive the literature I had requested. I thought that my card must have gone unnoticed.

Late in December 1964, an elder called and asked if he could come to our home and explain more about the Church. I said, "yes, but don't get any ideas about converting me." Heavenly Father had prepared me well for conversion in that there weren't too many ideas presented by the elders which I didn't already know to be true. However, I did not want to be 'easy' and I pulled out every Protestant Sunday School scripture I had learned to combat the elders.

Although I knew intellectually that we needed present-day

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<sup>2</sup>"LDS Exhibit Draws Crowd," Deseret News, Church News [Salt Lake City], September 16, 1967, p. 14; "Pavilion: A Great Boon," Deseret News, Church News, August 9, 1969, p. 4; "Expo 67," The Improvement Era, LXX (April, 1967), p. 62.

revelation through a prophet, I was not sure that either Joseph Smith or David O. McKay were prophets or that the Book of Mormon was true. One large stumbling block was the idea of the necessity of baptism by immersion. The night before my baptism, I still had doubts about practically of everything, so I prayed to Heavenly Father and asked him to lead me to some scriptures that would help me. After finishing the prayer, I opened the Book of Mormon and received my answer in II Nephi 31. My intellectual testimony became spiritual from the time I received the gift of the Holy Ghost.

My dear parents, who had tried to bring up their children in the right way were disappointed and unhappy with my conversion. They wanted me to stay in the Methodist Church and help to reform it. About a year later, they and two of my brothers were baptized.

I am grateful that Heavenly Father loved us enough to restore the Church of Jesus Christ and that he made membership in it available to me and my family. It is a privilege to serve as a missionary now in the same type of exhibit that first aroused my interest in the Gospel.<sup>3</sup>

### San Antonio's Hemis Fair '68

In commemoration of its 250th anniversary, San Antonio, Texas hosted the largest fair ever held in southwestern United States. This was a \$158 million exposition known as Hemis Fair '68 which ran for six months starting April 6. Using the theme, "The Confluence of Civilization in the Americas," the fair drew exhibitors from many nations and private organizations. Ninety-three acres were prepared in the heart of downtown San Antonio as a site, and a 622-foot "Tower of the Americas" became the landmark of this world exposition. The fair was described as a "six-months-long fiesta along the historic Paseo del Rio River," and included everything from space-age technology to religious counseling.<sup>4</sup>

The religious exhibits at Hemis Fair '68 were not as extensive as

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<sup>3</sup>"Gospel Message At The Fair Is Special To Her," Deseret News, Church News [Salt Lake City], August 9, 1969, p. 4.



in New York in 1964-65, but they were present and did receive recognition. A non-profit organization sponsored by a group of Texas businessmen known as "Alive Incorporated," established a 5000 square foot pavilion which housed a large 126 seat main theater and two small theaters seating thirty-seven persons each. It also provided counseling services and showed a twenty-eight minute film relating scientific principles and spiritual lessons entitled "Sermons from Science."

The Baptist Church sponsored an exhibit which featured film presentations, performances by Baptist college and university choral and drama groups, and a world room illustrating Baptist missionary efforts around the earth. Rather than build their own pavilion, the San Antonio Baptist Association, the Baptist General Convention of Texas, and the Home on Foreign Mission Boards of the Southern Baptist Convention, united in a joint project to restore the old Sarah Eagar residence on the Hemis Fair grounds for their displays. This home was the site of the first Anglo-American child born in San Antonio and had significant historic value as an exhibit site.<sup>5</sup>

An article published in the Rochester, New York Courier World gave further insight into the nature of the religious exhibits at Hemis Fair '68 and the type of publicity they received:

San Antonio-Hemis Fair '68 has a definitely religious and ecumenic flavor, largely due to the efforts of the Religions Expressions Committee headed by Auxiliary Bishop Steven A. Leven of San Antonio Roman Catholic Diocese.

"We are going to try to do something never done before in a world's fair," said Bishop Leven, "we are going to have a common expression of faith in God and a common affirmation of our concern of what religion can do in the solution of the problems of man."

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<sup>5</sup>"Religious Exhibits," Sun [Corsicana, Texas], March 31, 1968 located in Church Historian's Office Microfilm News Clippings Collection, hereafter the collection will be referred to as News Clippings.

Features of the effort are a "Chaplain for the Day" program and an art display called "From Cave to Cathedral."

Further accentuating the religious theme, three pavilions with religious messages are among the exhibits. They are the Baptist Pavilion, the Mormon Church Pavilion and Sermons from Science Pavilion, formerly shown at Expo '67 in Montreal and the Seattle and New York Fairs.

The fair itself was dedicated to God in an ecumenical service attended by more than 13,000, at which Archbishop Lucey<sup>6</sup> of the San Diego Roman Catholic Diocese was principal speaker.

Many newspapers carried articles reviewing one or another of the various religious exhibits as news-worthy stories came to their attention. The Church of Jesus Christ of Latter-day Saints found itself, and its Hemis Fair Pavilion, the subject of many such articles which were often carried by news wire services to extended circulation audiences. Almost all of such publicity was highly favorable and did much to advertise the Church's doctrines and to foster favorable impressions. A sample of the type of coverage given was the news release carried in over five Texas newspapers before the pavilion even opened:

The Mormon Pavilion at San Antonio's Hemis Fair '68 will inform its visitors through paintings, statues, and other exhibits, of one of the Mormon's most astonishing doctrines: Jesus Christ visited the Western Hemisphere.

This belief is unique to the Church of Jesus Christ of Latter-day Saints, which has erected a small but impressive pavilion in the heart of the Hemis Fair.

The story of Christ in America, the "Book of Mormon," the organization of Christ's Church in Bible-times, a falling away from true worship and the re-organization of the Church in latter-days is told in the Mormon Pavilion with a dazzling array of exhibits, including paintings by several of America's best-known illustrators.

In addition, visitors to the pavilion will be treated to a motion picture which answers life's greatest questions: Where did I come from? Why am I here? Where am I going? The film, "Man's Search for Happiness," will be shown continually throughout each day of the fair.

A special feature of the Mormon Pavilion will be a staff of 50

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<sup>6</sup>"Hemis Fair '68 Has Ecumenical Touch," Courier World / Rochester, New York, April 19, 1968, located in News Clippings Collection.

well-trained hosts, mostly bi-lingual, who will direct both English and Spanish visitors through the building.

The sound track of the film will also be available in Spanish via earphone sets for non-English speaking visitors.

The interior of the pavilion will be in handsomely adapted ancient American motif, reinforcing the Mormon belief that Christ came to these pre-Columbian civilizations and preached his gospel and established his Church over nineteen centuries ago.

The first fair-wide special commemorative day officially sanctioned by Hemis Fair '68, will be April 7 in honor of the founding of the Mormon Church 138 years ago that week.<sup>7</sup>

The Latter-day Saint Church not only found its entire pavilion being reviewed by the public news media, but also separate works of art and the teachings they represented. For example, the story of one of the pavilion's paintings was carried in newspapers in New Jersey, California, Connecticut, Virginia, Texas, Michigan, Arizona, Arkansas, New York, Kansas, etc.

As published in the Grand Forks, North Dakota Herald, the article read:

San Antonio, Texas - A new painting of Mormon, the Christian Prophet, from whom the Church of Jesus Christ of Latter-day Saints receives the nickname - Mormons - is on display here at the Mormon Pavilion at Hemis Fair '68.

The artist was Tom Lovell, East Norwalk, Conn. Lovell is a noted artist and while not a Mormon himself, he was commissioned by the Salt Lake City, Utah - based Church for the painting.

According to the Church's beliefs, Mormon compiled the writings of other Christian oracles from 2200 B.C. to 400 A.D. A son, Moroni, inherited from his father the task of completing the abridgement of the writings which were mainly scratched on metal stamped into thin sheets of pages and bound with rings.

Mormon's son buried the records in a hill after a series of wars on the American continent in which the only survivors were the forefathers of today's American Indians.

Joseph Smith of the farming community of Palmyra, New York, found the depository in 1827 and translated them into English as the Book of Mormon which was published in 1830.

Smith later dies at the hands of an Illinois mob in 1844 for his beliefs.

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<sup>7</sup>"Mormon Pavilion at Hemis Fair," News Herald [Del Rio, Texas], March 22, 1968, located in News Clippings collection.

Latter-day Saints Church leaders today say Mormon was not only God's spokesman on earth but was a statesman and a military leader of considerable esteem.

They agree that Lovell has captured on canvas all the qualities one would expect of Mormon.

Because Hemis Fair '68 was on the planning boards for several years prior to its opening, anticipating participants were well aware of the opportunity it would offer. The Church of Jesus Christ of Latter-day Saints had been working on details of its exhibit almost since the end of the 1965 World's Fair. As with New York, San Antonio was considered to be a great missionary opportunity and the Church was the first religious body to sign a contract of a pavilion at Hemis Fair.<sup>9</sup>

#### The Mormon Pavilion and Its Displays

Unlike New York's Mormon Pavilion, the Church's exhibit at Hemis Fair '68 was a modest structure costing about \$150,000; this was less than one tenth the amount spent previously. Designed by Noonan and Krocher Exhibit Architects, the Mormon Pavilion was a 4,000 square foot building with an exterior of native Texas field stone and redwood and an interior finished in Ancient American motif featuring an exhibit area and a theater. The pavilion was ideally located in a favorable location relative to both the famed historic monument of Texas independence, "the Alamo," and the Fair's landmark, "The Tower of the Americas."

The grounds about the exhibit were beautifully landscaped with

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<sup>8</sup>"Qualities of Mormon Captured by Artists," Herald /Grand Forks, North Dakota/, June 21, 1968; located in News Clippings Collection.

<sup>9</sup>"Church Exhibits for Hemis Fair," Deseret News, Church News, /Salt Lake City, Utah/, July 8, 1967, p. 3.

trees, shrubs, potted flowers in large containers, spacious walkways and special lighting. Highlight of the landscaping was the gold statue of the Angel Moroni which stood in front of the building on top of a twenty-foot tall pylon. This was the same statue that was used on top of the New York pavilion's spires and was again the symbol of the Church's participation at the Fair.

As with New York, the theme, "Man's Search for Happiness" was also used for the San Antonio pavilion and was written in large letters across the front of the entrance's roof. Another large oval sign was mounted on the outside stone wall between the two main doors leading into the pavilion. This sign was a color translite of the Savior's visit to the New World and carried the pavilion's sub-theme, "The Savior came to America."

Displayed within the pavilion was a mirrored room which gave an endless reflection effect through the use of a series of mirrors. A large full statue picture of the Savior was reflected and a recorded narration told of his mission. The room gave the impression of projecting the visitor along with Christ into the eternities.

The exhibit hall beyond the mirrored room featured several large translites of paintings used previously at the New York World's Fair or in the Salt Lake City Temple Square visitor center, and many new works of art produced especially for Hemis Fair. Among the artists who created the informative and attractive displays were four prominent American illustrators and one Italian sculptor. These were Ken Riley, Harry Anderson, John Scott, Tom Lovell and Enzo Pasquini.

A February 1968 news release noted that the purpose of the pavilion would be to acquaint the public with the Mormon Church to

explain about the Book of Mormon, its origin and impact on or meaning to the world, and to clear up misconceptions held among the public about the Mormon faith. The Church commissioned Mr. Scott and Mr. Lovell in 1967 to do new paintings which would specifically meet this purpose by depicting scenes from the Book of Mormon. Mr. Lovell's rendering of the Western Hemisphere prophet, Mormon, shown etching ancient metal records as he recorded God's word to the people of that land and era was described earlier in the Grand Fork's Herald article.

Mr. Scott's contribution was a sixteen-foot long representation of the appearance of the resurrected Christ to the inhabitants of the Western Hemisphere. This painting was also used for making the trans-lite background for the oval sign at the pavilion's entrance. Trans-lites of paintings by Mr. Riley included a series of three important events in the early history of Mormonism, ie., Joseph Smith's prayer and first vision in the Sacred Grove; the receiving of the Book of Mormon plates from the Angel Moroni; and the bestowal of the priesthood of God on Joseph Smith and Oliver Cowdery at the hands of the Savior's original apostles, Peter, James and John.

A large translite of Mr. Anderson's painting of Jesus Christ ordaining his original apostles, which received such favorable recognition by laymen and critics alike at the New York Mormon Pavilion, was again included at San Antonio. All four of these artists were from Connecticut and although none of them were Mormons, their works demonstrated a great sensitivity for the message the Church wished to portray.

Mr. Pasquini was commissioned to carve a life-size statue of the Prophet Joseph Smith modeled after the bronze statue by Mahonri Young

displayed on Temple Square. The sculpture was carved at Florence, Italy out of white carrara marble and took nine months to complete. Weighing 1,800 pounds the finished work was an impressive addition to Hemis Fair's Mormon Pavilion where it was first exhibited. After the Fair ended, the statue was placed on permanent display at Salt Lake in the Temple Square Visitor Center.

Other displays included color translites of six historic religious reformers and their expressions concerning the need for a restoration of the Gospel of Christ; pictures of scenes showing ancient American native ruins from Central and South America and gold artifacts found relating to them; and two new mockups of the Book of Mormon and the Bible with information showing how they complement each other in telling of God's dealings with the peoples of two hemispheres. All of the exhibits were accompanied by inscriptions identifying their significance in telling the story of the Gospel.

Also featured in the pavilion was a 100-seat theater for showing the film, "Man's Search for Happiness." This film's sound track had been recorded in both English and Spanish with the Spanish translation of the dialogue made available via special earphone headsets for non-English speaking visitors. This service was widely used since a large portion of the population to visit the Fair spoke only Spanish.

As had been true at the New York World's Fair, the Church's main exhibit at San Antonio was again the missionary guides. A staff of fifty well-trained missionaries, most of them bi-lingual, served as guides at the pavilion, answering questions, giving explanations, and bearing their testimonies. The guides worked under the direction of Elder Dean L. Larsen, President of the Texas South Mission, with head-

quarters in San Antonio, and Elder Bernard P. Brockbank, assistant to the Council of Twelve and managing director of the pavilion. This was Elder Brockbank's second experience at managing the Church's World's Fair Pavilion under the direction of the First Presidency and their assigned subcommittees. Much that had worked so well at New York was easily incorporated and again successfully used in the Church's exhibit at Hemis Fair '68.

President Hugh B. Brown, first counselor in the Church's First Presidency, dedicated the Pavilion on April 10, 1968. Accompanying him at the ceremony were several other General Authorities of the Church including Elders Gordon B. Hinckley and Marion G. Romney of the Council of Twelve Apostles, and Elder A. Theodore Tuttle of the First Council of Seventy. President Brown had also given the dedicatory prayer at the Church's New York Pavilion.

This date, April 10, had been set aside by the Hemis Fair directors as a fair-wide special commemorative day in recognition of the establishment of the Church on April 6, 1830. The day was originally set to more closely co-incide with the exact date but April 6 was the Fair's official opening and the next few days conflicted with the Church's semi-annual world conference in Salt Lake City, Utah; thus the postponement. The Hemis Fair directors also set aside July 24, as the Fair's Mormon Pioneer Day in honor of the Church and Utah. The Mormon Tabernacle Choir arranged a tour of the area for that time and performed on July 23 and 24 in San Antonio's new Hemis Fair concert hall. The choir also performed at Dallas and in Mexico City thus bringing more publicity for the Church's world's fair involvement to the people in the area. Many of the news releases about the Choir and the other various aspects



of Mormon world's fair activities were prepared by the Church's Information service. This service was also used at the New York's World exposition and became most valuable to the Church and the news media alike for accurate positive information.<sup>10</sup>

At the time of the pavilion's dedication a local Texas newspaper reported that the Mormon Exhibit had a first day crowd of about 6,000 and had been receiving 3,000 to 4,000 visitors a day since. If this number were to remain consistent, the story of the restored gospel would be taught to between 90,000 and 120,000 persons per month during the half year of the Fair's operation. At the end of the fifth month the Mormon Pavilion had already received its 500,000th visitor and again gained many referrals from its guest registers. One such referral was written in the register by George A. Barbera of Houston, Texas who noted on September 1, "Second time through. First time April 22, not a member. Second time around, a proud member."<sup>11</sup>

Hemis Fair '68 closed its gates on October 6, and the Mormon Church's participation in another World's Fair came to an end. One person who had much to do with the Church's involvement at San Antonio

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<sup>10</sup>LeFever, op. cit.; Billy Waters, "Mormon Elders to Lead Tours At Hemis Fair Pavilion," The Daily Sun /Corsicana, Texas/, February 9, 1968, located in News Clippings Collection; Jack E. Jarrard, "Church Exhibit Taking Shape At Hemis Fair '68," Deseret News, Church News /Salt Lake City/, March 2, 1968, p. 3; "17 Displays Sent to the Pavilion At Hemis Fair '68," Deseret News, Church News, March 16, 1968, p. 3; "Crowds Hear Story of Restoration," Deseret News, Church News, April 20, 1968, p. 8; "Hemis Fair Pavilion A 'Miracle'," Deseret News, Church News October 5, 1968, p. 3.

<sup>11</sup>San Antonio Light, April 10, 1968, located in News Clippings Collection; "Mormon Pavilion Visitor," Deseret News, Church News, September 7, 1968, p. 2; Jack E. Jarrard, "As We See It," Deseret News, Church News, September 28, 1968, p. 6.

in 1968 was Roland C. Bremer, President of the San Antonio Stake of the Church of Jesus Christ of Latter-day Saints. As a member of San Antonio's City Council and a director of religious expression for Hemis Fair '68 Incorporated, President Bremer was instrumental in laying the groundwork for the entire exposition. He also desired that the Church be involved in this exposition in such a manner as to enhance the missionary work in the area for many years. It was President Bremer who personally brought the Hemis Fair contracting paper to Salt Lake City for official signatures, selected the pavilion's location, and, according to manager Brockbank, rendered invaluable assistance in the actual construction of the building.

As at New York's World Fair, the Mormon Pavilion at San Antonio was constructed with bolted panels and other materials able to be reused in the building of a permanent Church structure in the area. After the Fair had ended the expense of removing the building was borne by the San Antonio Stake, in return for the materials which were used to build a new ward chapel at San Marcos, Texas. Most of the displays exhibited have since become part of the permanent presentation of the Temple Square Visitor Center in Salt Lake City.<sup>12</sup>

## EXPO '70 - JAPAN WORLD EXPOSITION

### Asia's First World's Fair

Osaka, Japan was the site of the first world exposition to be

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<sup>12</sup>San Antonio Light, op. cit.; "Church Exhibit for Hemis Fair," Deseret News, Church News, [Salt Lake City], July 8, 1967, p. 3; "Pavilion; A Great Boon to Missionary Efforts," Deseret News, Church News, September 14, 1968, p. 3; "Crowds Hear Story of Restoration," Deseret News, Church News, April 20, 1968, p. 8.

staged in the Orient. Almost one third of the earth's population reside in Asia and Expo '70 made available to their area pavilions from seventy-seven nations and forty-two domestic organizations. Using the theme, "Progress and Harmony for Mankind," the Fair opened its gates on March 15, 1970 and ran for six months until September 13 with nearly sixty-five million people visiting its displays.

Although Japan is a small nation whose total size is only about that of the state of California, more than 101 million people reside within its borders. It is a land rich in religion with over 100,000 Shinto shrines and 106,000 Buddhist temples. Less than one per cent of Japan's population is Christian of which, in 1970, 400,000 were Protestant, 350,000 were Catholic and approximately 12,000 were members of the Church of Jesus Christ of Latter-day Saints.

Expo '70 was the largest single-season world's fair ever held, having a record attendance of 64,262,594 and a profit of almost fourteen million dollars. Of the 119 pavilions featured, only two represented Christian religions. The Catholic and Protestant churches of Japan combined to sponsor the Christian Ecumenical Exhibit and the Church of Jesus Christ of Latter-day Saints constructed the Mormon Pavilion. The Mormons represented less than .01 per cent of Japan's population and their pavilion was less than 1 per cent of the exhibits available, yet over 10 per cent of the total attendance of Osaka's Fair visited the Latter-day Saint display. In all, the Mormon Pavilion had an attendance of 6,658,532 with 780,000 of these signing the guest register referral books leaving their names and addresses for future contact. The nature and effect of this exhibit by the Church of Jesus Christ of Latter-day Saints are an important section of the history of Mormon world's fairs

activities.<sup>13</sup>

First Mormon Pavilion in A Non-Christian Land

Announcement of the Church's plans to participate in Japan's Expo '70 was made as early as November 1968, just forty-five days after it had concluded its activities at Hemis Fair in San Antonio. Under the direction of the Church's Information Executive Committee, headed by Elders Mark E. Petersen, Richard L. Evans and Gordon B. Hinckley of the Council of Twelve Apostles, and aided by Apostle Ezra Taft Benson, then supervisor of Oriental Missions for the Church, provisions were made for a Mormon Pavilion at Osaka's World's Fair. Plans for the building were drawn by Emil B. Fetzer, Church Architect and member of the Church Building Committee.

The pavilion was a modern Oriental design featuring a two-story 11,000 square foot structure on stilts. The building had an entrance from both ends through open Japanese gardens to a central lobby on the ground level. Visitors would assemble in the lobby to begin a guided tour and would mount to the main display floor on a graceful curving stairway. The ground floor provided an assembly area, offices, rest-rooms, and two displays: one on Japanese family life and a twelve-foot, nine-ton statue of the resurrected Savior called the Christus. This Christus statue was an exact replica of those used in the New York Mormon Pavilion and the Salt Lake Temple Square Visitors Center and was

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<sup>13</sup>Bernard P. Brockbank, "The Mormon Pavilion At Expo '70," The Improvement Era, LXXIII (December 1970), 120-122; "Expo Exhibit 'Great Success'," Deseret News, Church News [Salt Lake City, Utah], September 26, 1970, p. 3; "Mormon Pavilion At Expo '70 Is Dedicated," Deseret News, Church News, March 14, 1970, pp. 3, 12.

again carved from Carrara marble at Florence, Italy. On the second floor visitors were conducted through a creation room, a plan of salvation room, a life of Christ room, a restoration of the gospel room, which featured a statue of Joseph Smith, and finally to one of the two theaters. In the theaters were shown continuously a Japanese version of the Church-produced film, "Man's Search for Happiness." The movie was shown in one of the 100 seat theaters while the other was filling up so that the waiting crowds would be as little inconvenienced as possible. Both theaters had exits leading directly to a second curving staircase for descent back to the ground floor and departure from the pavilion.

The building was constructed of structural steel and lightweight cast stone panels. It was 145 feet long, forty-five feet wide, and featured a spire eighty feet high, capped with an eight-foot, three-inch fiberglass replica of the angel Moroni statue which crowns the Salt Lake Temple. This same gold leafed statue had already been the landmark for the Church's exhibits at the New York World's Fair, the San Antonio Hemis Fair, and the Montreal City Fair in Canada. In accordance to pre-determined requirements, the pavilion occupied 60 per cent of the grounds leased by the Church at the fair, and was so designed that most of its structural materials could be re-used in other Latter-day Saint Church buildings in the area after the exposition ended.<sup>14</sup>

The cost of the Mormon exhibit at Expo '70 was only about one-sixth of that expended by the Church for its 1964-65 New York Pavilion.

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<sup>14</sup>"Church Plans Exposition in Japan's Expo '70," Deseret News, Church News, [Salt Lake City], November 23, 1968, p. 4; "Statue to Cap Pavilion," Deseret News, Church News, December 20, 1969, p. 4; Stephen W. Gibson, "9 Million Expected At LDS Pavilion During Expo '70," Deseret News, Church News, December 6, 1969, p. 3.

The Japanese Mormon Pavilion however, drew in a single season over 852,000 more visitors than did New York with twice the operating time. Among the many factors which led to the success, location of the pavilion was felt to be one of the prime contributors. In the words of Kan Watanabe, a key official in obtaining the pavilion's site, and president of the Church's Japan West Mission: "Strangely, this location was our fourth choice, but there was delay, and one by one our sites were taken by others. Now we realize that this is the site the Lord wanted us to have. We couldn't ask for a better one."<sup>15</sup>

Located in the Fair's northeast section at an exit of the extensive moving sidewalk, the Mormon Pavilion was surrounded by exhibits, high on the priority list of most exposition visitors. The Japanese National Pavilion was next door just to the east of the Mormon Exhibit, and the Exposition's impressive Japanese Gardens were directly to the north. The heavily visited Russian and United States Pavilions, as well as the fair's major festival areas were immediately to the west and just behind the Mormon Pavilion was the exposition's largest, most attractive man-made lake. A rest area in conjunction with the lake was popular among large crowds for eating lunches and relaxing especially on warm days.

The pavilion was dedicated on March 13, 1970 with President Hugh B. Brown of the Church's First Presidency offering the dedicatory prayer. Apostles Ezra Taft Benson, Gordon B. Hinckley and Assistant to the Twelve, Bernard P. Brockbank were others of the Church's General

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<sup>15</sup>William B. Smart, "Church At Expo '70," Deseret News, Church News [Salt Lake City], April 18, 1970, pp. 8-9.

Authorities in attendance. Elder Brockbank was named commissioner for the pavilion with Charles Wheat as assistant director, and President Walter R. Bills of the Japan Mission and President Edward Y. Okasaki of the Japan-Okinawa Mission appointed as deputy commissioners. Elder Brockbank had thus served as director of all the Church's World Fair exhibits since the 1964-65 New York exposition.

The staffing of the pavilion at Osaka, involved the services of fifty young missionaries working three shifts each day, and many Japanese members of the Church. The missionaries were essentially young Americans ages nineteen to twenty-one who spoke excellent Japanese. These missionaries had studied the language for almost fourteen hours a day for two months at a language school in Hawaii before arriving on their missions. In relation to these guides, Elder Brockbank noted:

Our most impressive exhibit was the spirit of the dedicated, loving, inspired missionaries. The missionaries radiated a great love for the Oriental people and the Oriental people had great respect for the missionaries. One Japanese gentleman said to me, "I can hardly believe that such fine, clean young people would leave their homes, pay their own way, and learn a new language. They must truly love us."

All the missionaries serving in the four missions in Japan will have many additional opportunities to reach and teach the people as a result of the fair.<sup>16</sup>

#### Responses To The Expo '70 Mormon Pavilion

The Church of Jesus Christ of Latter-day Saints began its first proselyting efforts in Japan in 1901 when Apostle Heber J. Grant, later to become the eighth president of the Church, dedicated those islands for preaching of the Gospel. Success however, was slow with only 166

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<sup>16</sup>Brockbank, op. cit., 121; Gibson, op. cit.; "LDS Display Draws Throngs at Expo '70," Deseret News [Salt Lake City], March 16, 1970, pp. B-1, B-2.

conversions being made during the first two decades. Following World War II, conversions increased at a rapid rate until Church membership numbered nearly 12,000 by the beginning of 1970. The first Latter-day Saint stake was organized in Japan at Tokyo on March 15, 1970, the day following the formal opening of Expo '70. As noted earlier, a stake in the Latter-day Saint Church represents an ecclesiastical organization and a geographical area capable of sustaining several congregations and church buildings similar to a diocese in other Christian religions.

Groundbreaking for the Japanese Mormon Pavilion was attended by Kaoru Chuma, mayor of Osaka; Gisen Sato, governor of the Osaka Prefecture; Taizo Ishizaka, president of Expo '70; Apostle Benson of the Church's Council of Twelve; and over three hundred other interested people. During the ceremonies, Elder Benson told those attending that the Mormon Church was a world church with a world message. He also noted that the exposition would give the Church the opportunity to tell its history, doctrines, and allow its programs be seen in action.

Governor Sato told the assembled group:

I heard that the theme of the Mormon Pavilion will be "Man's Search for Happiness." In these modern times where materialistic values are abundant, you will show us a higher means of civilization through dignity and spirituality. . . . You will teach us the true happiness of mankind which will fit with our overall theme, "Progress and Harmony of Mankind."<sup>17</sup>

At the same services Mayor Chuma responded:

There has never been a time when people seek for peaceful minds and pure hearts as we do presently. Now spaceships and mechanical objects are flying freely through space. On the other hand, people hunger for humanity and something spiritual. This is due to the fact that people are suffering with solitude. In that

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<sup>17</sup>"Expo '70 Groundbreaking," Deseret News, Church News /Salt Lake City, May 17, 1969, p. 4.



sense we feel strongly that we have a necessity for spiritual culture. Therefore Christianity plays a tremendous role. . . . The Mormon Church's objective through their unique exhibit is to help people think about the Japan purpose of life. I give my blessings to the success of this pavilion.<sup>18</sup>

Nine months following the official ground breaking, the Church's Japanese exhibit was completed and the keys were given to its representatives, Elder Brockbank, pavilion director, noted at this time:

"We feel this is our opportunity to take the message of a living Jesus Christ and the living God that Jesus prayed to and worshiped, to this people." He also stated that, "The Book of Mormon will extensively in our pavilion there. It will be presented as a latter-day scriptural witness of the mission and divinity of Jesus Christ." Elder Brockbank further explained that because of the deep regard the Japanese have for family and ancestors, the role of the family would be stressed throughout the exhibit's dialogue and displays. He said, "We are attempting to show the respect church members have for their ancestors and family. We'll tell about the eternal family and the program the Church has for families." "We are going to impress them with the importance of being concerned about the Lord's plan of life."<sup>19</sup>

One month following Expo '70's official opening, Elder Brockbank observed:

The Japanese people have an emptiness in their lives. The younger generation particularly, lost what religion they had when their emperor renounced his divinity after World War II.

They are looking for a better way of life. They have a deep desire to worship a creator, but don't know how. They want a living God. They want spiritual strength and stability, and don't

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<sup>18</sup>Ibid.

<sup>19</sup>"Keys to Expo '70 Pavilion Given To Church," Deseret News, Church News [Salt Lake City], February 7, 1970, p. 3.

know where to find it.

We show them the film, "Man's Search For Happiness," which has been made with Japanese characters in a Japanese setting. We show them the Joseph Smith story in Japanese. And we tell them about the promise in the Book of Mormon.

Really what we do is get them ready and then God takes over.<sup>20</sup>

The correctness of Elder Brockbank's evaluation is indicated by sampling a few of the responses, of which there were literally hundred of thousands, written in the registers by visitors to the Mormon Pavilion.

One worker at the fair wrote, "This pavilion is our oasis at Expo '70. The theme of Expo is 'Progress and Harmony for Mankind' and this is 'Man's search for happiness.' I pay my respects to your pavilion for giving us the living God." Other visitors responded: "I think this pavilion gives me a good opportunity to change my life. Thanks for the missionaries."

"The movie helped me to know about my life and that death is not the end."

"The film made birth, living and death part of 'man's search for happiness'."

"I am not a Christian, but now I want to know about Christianity."

"The Mormon Pavilion is my best memory of Expo. I want to know more."

"This pavilion moved me to think about God. I felt his spirit here."

"The moving picture made me reconsider my life and my happiness."

"I found life and truth in this pavilion."

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<sup>20</sup>Smart, op. cit., 9.

"I think your religion is true."

"I want to know about Joseph Smith and the Book of Mormon."

"This is the second time I have visited the Mormon Pavilion.

I want to know more about Jesus Christ and true happiness."

"I do not have a religion. I have found something here to help direct my life. I want to come again."

"My religion has not taught me about a living God. I am looking for God and happiness."

"I have thought that God existed far from us, but today I felt God near me. Thanks for this pavilion."

"I am glad to learn that man is a child of God. I pray for the success for this pavilion."

"I had no interest in religion when I came to the fair, but I was moved by the spirit of the missionaries."

"I felt comfortable without any resistance. I want to know more about your religion."

"I have always believed there was a God, and today I felt deeply his power."<sup>21</sup>

"After thinking about a life built upon faith, I realized that this is a very good thing for my future life."

"I have many doubts in my mind but your pavilion really made me think."

"I never heard about this church before. This is my first time. I want to know what life is more specifically."

"I've never thought why we are no earth, but this film made me

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<sup>21</sup>Brockbank, op. cit., 121.

think about it seriously."

"I'll come back again."

"Very good. After seeing your movie, I felt I should reconsider, and improve my ideas about happiness."

"I would like to become like you!"<sup>22</sup>

These responses were typical of the reactions of the Japanese people, young and old alike, to the Mormon Pavilion at Expo '70. Church officials had hoped that the Osaka pavilion could match in one summer the record set by the much larger and more expensive New York Mormon Pavilion over a two-year period. It was estimated that an average of 30,000 visitors a day would have to visit the Church's exhibit during the six-month expo period to reach this desired goal. Such an accomplishment appeared incredible, yet before the end of the first month of operation, 46,000 visitors had streamed through the Mormon pavilion in just one day. By September 26, 1970, the record one day attendance at the Mormon Pavilion was 97,561 visitors and over 650,000 had written comments like those just noted, leaving their names and addresses for future contact by the Latter-day Saint missionaries. At this time Apostle Benson noted:

The big achievement at the fair, from the Church's standpoint, was making friends and obtaining referrals. Three pieces of free literature, "Joseph Smith's Testimony," "Man's Search For Happiness," and "A Church For all the World," were distributed at the Mormon Pavilion. More than 50,000 copies of the Book of Mormon were sold during the fair, even though regulations of the fair required a soft-sell approach.<sup>23</sup>

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<sup>22</sup>Smart, op. cit., 8.

<sup>23</sup>"Expo Exhibit 'Great Success'," Deseret News, Church News [Salt Lake City], September 26, 1970, p. 3.

Elder Benson also noted that the Church's film, "Man's Search For Happiness" was an extremely popular feature of the exhibit and was at that time being circulated throughout Japan to be shown in Mormon chapels to thousands who were not able to gain admittance to either of the pavilion's two theaters due to the great crowds. He also spoke of the reaction of one of the Expo '70 officials who said,

You Mormons are an amazing people. Others open their pavilion at 9:30 a.m. and close promptly at 9:00 p.m. You open at 8:30 a.m. and close at 10:00 p.m. Others pay their staff premium wages, while your missionaries not only receive no salary, but they also pay their own expenses. Others pay premium prices to have their pavilion cleaned at night. Your missionaries do the cleaning of the pavilion.<sup>24</sup>

Responses to the Mormon Pavilion almost always gave great respect and appreciation for what the Church had done with the exhibit it presented. Two of the most touching came from a young lady who served as secretary at the pavilion and a young man who worked at the Russian pavilion. The secretary was not a member when she started but later became a Latter-day Saint. She concluded:

I received the greatest blessing of all the people who came to Expo. I received a testimony of Jesus Christ and of his gospel. I know that Joseph Smith is a prophet of God and that the Book of Mormon is from God.<sup>25</sup>

The young Russian said as the fair season ended:

I feel bad that this building is closing. I have felt more happiness and more religion and more love here than at any other place I have been in my life.<sup>26</sup>

One of the most descriptive responses to the Mormon Pavilion and

<sup>24</sup>Brockbank, op. cit., 121-122

<sup>25</sup>Ibid.

<sup>26</sup>Ibid.

its total relationship to the Japanese World Fair, came from a letter written by Dr. Lorin F. Wheelwright, who in 1970 was dean of the College of Fine Arts and Communications at the Brigham Young University in Provo, Utah. He wrote to Elder Brockbank after visiting Expo '70:

May I share with you the feelings that sweep over me as I contemplate my visit with you and as I witnessed the manner in which our missionaries used Expo '70 to bring the gospel to the Japanese people, curious and eager to witness the 'Progress of Mankind.' Each day I was there more than 700,000 thronged the fairgrounds. They fascinated me more than the spectacular electronic, space, and motion-picture extravaganzas that awaited them. These patient people would queue up for two to three hours at each of the major pavilions. I was impressed by their orderliness and quiet determination to see what obviously they had saved their yen to see.

Our pavilion stood as a landmark of spirituality in a sea of materialism. It is true that many pavilions showed the historical and present concern of nations and industries for man and his strivings for a better life. But ours had the unique contribution of inviting all men and women to 'the peace that passeth all understanding.' With the terrific crowds surging upon you, I marveled at the calmness of our missionaries, the almost stark simplicity of our exhibit, the opportunity to sit down and see a film without distraction, which told in understandable language and appealing picture that the quest for happiness must be a spiritual quest if ever man is to find it.

Your kind invitation for me to meet two groups of missionaries gave me insight regarding the real reason our pavilion was different from all others. These young men and women were obviously serving beyond the call of duty. They radiated the fire of St. Paul and the persistence of Moses. Their friendly smiles and patient explanations must have been a joy to the Japanese who personify these characteristics so beautifully. They treated people with courtesy and let the spirit of their callings reach out to touch the spirits of those who came to look and inquire. When I heard that after each long day they put on their work clothes and cleaned the building, I knew they personified the bended knee of reverence and work - both of which the Savior said were essential to man's salvation. After talking with you, I realized anew that our message to the world is not expressed in the slickness of our exhibit. Our appeal is in the sincerity and truthfulness of the gospel of Jesus Christ. It is the power that brings men of all faiths to ask 'Not who is right, but what is right?' It is this testimony which invites the devout Protestant, Catholic, Buddhist, or atheist to ponder his ultimate values and open his heart to the greater truth that we bear to the world. Although our exhibit showed pictures of Mormonism at work in the lives of our members, I am convinced that it was the heart of the message that touched people and the honesty of the messengers who opened their eyes and hearts to see and feel. I was thrilled that you called these missionaries together at the

beginning and closing of each shift to share in the spirit of devotion. Their prayers and testimonies touched me deeply.<sup>27</sup>

Perhaps the most valid response to the Church's efforts at Expo '70 was given by those who were converted to the Mormon way of life through their exposure to the pavilion's displays. The number of such converts is difficult to determine with meaningful accuracy, however some statistics are interesting to consider. In 1969 there were on record 11,868 members of the Church in Japan. By December of 1970 that number had increased to 14,890. It took the Church sixty-nine years to gain enough members to organize the first stake in Japan at Tokyo on March 15, 1970. By September 12, 1972 Japan's second stake was organized at Osaka, the home of Expo '70. Latter-day Saint membership in Japan had increased to a total of 19,902 in just two years following the World's Fair.<sup>28</sup>

#### EXPO '74

##### The Spokane World Exposition

The Spokane, Washington World Exposition dated officially to run from May 4th to November 3rd, 1974, was sanctioned and registered by the Bureau of International Expositions in Paris, France. It was the only World's fair scheduled for the United States in the 1970's and used for its theme, "Man in Harmony with His Environment." The Fair attracted exhibits from Russia, Japan, Taiwan, Canada, Iran, the United States, and

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<sup>27</sup>Ibid.

<sup>28</sup>"Stakes of Zion," Deseret News 1974 Church Almanac, Ed. William B. Smart, J. M. Heslop (Salt Lake City: Deseret News, 1974), pp 174-175.

several other nations. Some of the major industrial concerns to provide pavilions were, United Air Lines, General Electric, Eastman Kodak, Ford, Hughes Air West, Whirlpool Corporation, General Motors, Bell System, and the Smithsonian Institution.

The location for Expo '74 was a scenic 100 acre site in the heart of Spokane, situated on both banks of the cascading Spokane River and included a series of islands connected by suspension bridges. It was estimated that the total cost of the exposition would exceed \$70 million and that 4.6 million admissions would be purchased during the season. Spokane, a city of only 200,000 residents, was the smallest community ever to host an international event of this type.

The exposition has had some far-reaching effects in the Spokane area including a new concept of urban renewal which has resulted in over \$500 million being spent by various concerns on renovations and improvements. More than 2,500 trees have been planted and following the fair an open park will continue which will have more open space than Seattle Center, the facility that remained after the 1962 World's Fair. Among the permanent structures to be maintained after the fair was the \$11.9 million Washington State Pavilion, with its convention facilities and 2,700-seat theater, and the 11.5 million United States Pavilion, providing an environmental communications center for instant access to information on all aspects of environmental planning and management.

As with other world fairs, Expo '74 allowed for a great variety of attractions. For example, an impressive gondola ride carried fair visitors under a bridge and over the Spokane Falls which cascades down a basaltic stone drop of 137 feet. Special days were designated to honor the various nations and states during the twenty-three weeks the fair



operated. Besides the many national, states and industrial exhibits, several diversified forms of popular and classical entertainment from the world's foremost talent were arranged for performances. The Utah Symphony and the Mormon Tabernacle Choir were examples of some of the types of performances invited to participate at the fair. The Choir had programs scheduled at Expo '74 for July 18 and 19 and thereby represented the Church in its appearances. The main representation of the Church of Jesus Christ of Latter-day Saints, however, was the Mormon Pavilion which was one of the two major religious exhibits to be featured at the fair. The other religious exhibit was known as "Sermons on Science," a coalition of various Protestant Churches, who, through the assistance of the Moody Bible Institute, united to put on such displays at various world's fairs.<sup>29</sup>

#### The Mormon Pavilion at Expo '74

The Church first announced its intentions to sponsor a pavilion at Expo '74 in December of 1972. Elder Thomas D. Lasko, manager of exhibits for the Church's Public Communications Department, designed both the pavilion and its displays. The Church awarded Elder Warren J. Mathwig, president of the W. J. Mathwig Development Corporation, the construction contract, and selected John B. Molander of Molander Associates Architects, Spokane, as project architect.

The Church's First Presidency commissioned Elder Mathwig as

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<sup>29</sup>Nick Snow, "Expo '74 Looks to Ecology, City Life," Deseret News /Salt Lake City/, April 1, 1974, p. A 3; "Pavilion Planned At Expo '74," Deseret News, Church News, December 30, 1972, pp. 3, 5; "Pavilion Planned at Expo '74," Deseret News, Church News, September 15, 1973, pp. 3, 5; "Expo '74 President Visits Church Exhibit," Deseret News, Church News, March 8, 1974, p. 3.

co-ordinator of the project in all its planning stages and appointed him as pavilion director when the structure was completed. In his position as pavilion director, Elder Mathwig served under the supervision of Elder Raymond Price, president of the Washington Mission, and was responsible for the training and direction of approximately 400 missionaries called to serve as guides at the exhibit. Elder Mathwig was the only native of Spokane to function at Expo '74 as a pavilion director and as construction manager was able to make the Mormon Pavilion the first to be completed for the fair's opening, although it was the last upon which construction was started.

In harmony with the theme, "Ancient America Speaks," the Church's Spokane exhibit was keyed totally to teaching about the Book of Mormon. The building for housing the display was designed and built to resemble the gold plates from which the Prophet Joseph Smith translated the ancient Book of Mormon scriptures. These plates were depicted as a huge open book joined at the center by three large rings, similar to a loose-leaf binder. The exterior of the pavilion was constructed entirely of wood with a total base dimension of forty-feet by eighty-feet with one of the two equal size main sections being twelve-feet in height and the other twenty feet high. This provided a total floor space area of about 3200 square feet and included an administrative and public browsing area on one side, two fifty-seat diorama theaters on the other, with a pre-show holding area in the center at the main entrance separating the two major sections.

Apart from its design, another unique aspect of the Expo '74 Mormon Pavilion was its off-shore location about twenty feet from the north bank of the Spokane River's still water channel. Built to extend

entirely over the water, the exhibit rested on piers secured to the river bottom and had a wide ramp for access from the shore to its entrance.

As with three previous international expositions, the eight-foot three-inch gold leafed statue of the Angel Moroni again landmarked the Church's world's fair activities. Standing on a pylon near the pavilion entrance in front of the taller of the two book-like sections, the statue towered almost thirty feet above the water level. In world expositions during the last decade alone, this identical statue had helped to attract over thirteen and one half million visitors to Mormon exhibits. This number represented about 10 per cent of the total actual attendance at the various expositions. Similar success at Spokane resulted in an estimate that 480,000 people would visit the Book of Mormon Pavilion at Expo '74.

The selection of the river site allowed the Church an excellent location just off the fair's main mall at what was considered the "hub of Expo activities." To the west of the Mormon exhibit stood the Howard Street bridge and to the east the pedestrian bridge which crossed next to the exposition concession stands. This placed the pavilion between two of the main access routes to the fair and in a position to be noticed by great numbers of those that attended.

The displays within the pavilion featured artifacts, dioramas literature and movies depicting events related to the Book of Mormon story. The Church's exhibit at Expo '74 offered an approach unique to itself and to world fairs in its use of a new method for explaining principles of the gospel. This and the other attractions of the Spokane Mormon Pavilion, indicated the constant interest and sincere intent the

Church had in finding meaningful ways to present its message to a receptive world.<sup>30</sup>

### Displays Within The Expo '74 Mormon Pavilion

After examining some of the displays for the Spokane Mormon Pavilion, Mr. King F. Cole, president of Expo '74 noted:

World's fairs generally have plateaus of excellence, and in the exhibit field there are breakthroughs from time to time. For example, the Czecks in the fair at Montreal used a new multi-media and cinematography exhibit which was startling. Everyone's using it now. What I saw in the Church shops could well be another breakthrough.

The idea of having a real human being, who is not a human being, talk to the crowd, left me a little shaken, yet delighted.<sup>31</sup>

The talking non-human beings referred to by Mr. Cole were the life-size figures featured in the two diorama theaters where the origin and restoration of the Book of Mormon was presented. In an exciting three-dimensional, audio-visual display, ancient American prophets were depicted telling of the rise and eventual destruction of great, western hemisphere nations and the visitation of Jesus Christ to them. Using mannequins to represent the prophets, a new technique was used to produce a realistic effect.

Based on computerized electronics with rear projection onto a translucent facial screen, life-like features were created with the mannequins appearing and sounding as real persons actually speaking.

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<sup>30</sup>Terence L. Day, "Church Names Director of Expo Pavilion," Deseret News, Church News, [Salt Lake City], March 30, 1974, pp. 4,12; "Pavilion Planned at Expo '74," Deseret News, Church News, September 15, 1973, pp. 3, 5; "Church Pavilion for Expo '74," The Ensign, III (November, 1973), 93; "Expo '74 Exhibits Ready for Shipment," Deseret News, Church News, March 9, 1974, pp. 3, 13.

<sup>31</sup>"Expo '74 President Visits Church Exhibit," op. cit., p. 3.

The effect of seeing the prophets' faces animated with their voices in register with the motions of their mouths was most impressive. The dioramas and mannequins were designed and built entirely by technicians in the exhibit shop of the Church's new Public Communications Department. Made of fiberglass, all the mannequin figures were of one basic model with facial variances for the different characters made by the shop sculptor, Wayne Strong. An exception to this procedure was made with the figure to represent Joseph Smith which had its face formed from the prophet's death mask borrowed from the Church historians office.

The speaking dioramas with their complex sound, lighting and audio visual systems were so designed that four signals from a programmed computer tape could be altered to direct fifteen different actions. Tape recorders, movie and slide projectors, light intensity or effects, and sound direction, from one to three track systems were all controlled through a sophisticated electronic panel.

Visitors to the diorama displays were greeted by a narrator who, by way of introduction, explained that one of the earth's oldest questions is what happened to the highly developed ancient civilizations that once flourished in the Americas. He explained that these pre-classic cultures suddenly came into existence, prospered for a period of time, and then ceased to exist about 400 years after Christ. He also noted that an ancient history, written on metal plates was uncovered in 1823 which detailed 3,400 years of the activities of these people.

Attention was then directed to the dioramas where the ancient prophet Mormon was shown abridging the record of his people. Through a taped voice, the mannequin representing Mormon spoke, telling the history of his people, their obedience to and later rejection of God, and of the

prophets of old who foretold the coming of Jesus Christ. He also witnessed Christ's visitation to the Western Hemisphere, the people's resulting acceptance and righteousness for about two hundred years, and their eventual turning again to evil with the great wars which followed.

Mormon was next depicted giving his son, Moroni, the gold plates upon which this history was written. He charged him with the care of this sacred account and told more concerning the destruction of his people.

Moroni, then being highlighted, noted that he finished his father's record and prophesied of the present day, with a caution concerning the evil practices which exist. The last scene showed Moroni many centuries later as a resurrected being giving these same gold plates to the latter-day prophet Joseph Smith for translation into the Book of Mormon. As an angel of the Lord, Moroni bore witness to the reality of the divinity of Jesus Christ and urged the people to heed the important scriptural messages contained in the Book of Mormon.

In reference to these scenes, the director of exhibits, Thomas D. Lasko, said the dioramas were an attempt to re-create something that had really happened and that the exhibit's main message was repentance with the script taken almost entirely from Book of Mormon scripture. He also noted that the speaking mannequins were a stepping stone to the eventual animation of figures and dioramas to re-create, in a most realistic manner, the actions of an original scene. Elder Lasko further explained that the exhibit department was currently working on the techniques that would allow this goal to be realized. He concluded by pointing out the great progress the Church had experienced with its exhibits, having evolved from simple painting and sculpture presentations to the

addition of color projection, sound, and proficient impressiveness now enjoyed in its dioramas.<sup>32</sup>

Another feature of the Book of Mormon Pavilion was a special browsing area where visitors could look at ancient American artifacts or relax and view a motion picture, "Meet the Mormons." This was a new film which described the Church of Jesus Christ of Latter-day Saints as it was in 1974 and explained how lives are made full and happy through living the teachings of the Savior.

A second film, "Ancient America Speaks," which showed the relation between the Book of Mormon and the archaeological evidences of great ancient American civilizations, could also be seen by guests as they waited in the pre-show holding area to enter the diorama theaters. Both of these films were shown on video monitors which ran continuously during the pavilion's operation.

The browsing area had about a dozen seats for visitors wishing to sit for viewing its film, while the pre-show holding area was a stand-up viewing which required fifteen minutes to see the "Ancient America Speaks" film. Guests leaving the holding area were then seated for the diorama presentations.

Throughout the pavilion, various pre-Columbian artifacts were exhibited including jewelry, weapons and armor, rare stone boxes, tools musical instruments, ornaments, reed boats made by Bolivian artisans, examples of writings on metal plates, and wheeled toys. Pictures and mock-ups of ancient American civilizations discovered after the

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<sup>32</sup>David Croft, "Exhibit Tells Book of Mormon Story," Deseret News, Church News [Salt Lake City], September 15, 1974, pp. 4,8.

publication of the Book of Mormon were also displayed for guests to ponder and ask questions about.<sup>33</sup>

As with the other Mormon world fair exhibits, missionaries also played the prime role at Expo '74. The pavilion was to be staffed with thirty-six missionaries daily, twelve being on duty at all times. Working seven days a week from 10:00 a.m. to 10:00 p.m. the missionaries served one four-hour shift on the days they were assigned to the pavilion as guides. The full-time missionaries worked the day-time hours at the pavilion, the stake missionaries acted as guides for the evening and Sunday shifts. This allowed the regular missionaries their evening for proselyting in their own districts.

It was estimated that a total of about four hundred different missionaries would have an opportunity to be guides during the 184 days the pavilion was open. Nearly two hundred of these were taken from their two-year full-time Washington Mission callings, with the rest being stake missionaries from the Spokane and Spokane East Stakes and the Lewiston and Coeur d'Alene, Idaho Stakes.

Both groups of missionaries met prior to the fair in their own areas to learn short dialogues for welcoming and guiding visitors through the exhibit. Instruction at the pavilion itself began April 1, with every missionary acting as guides receiving four training sessions on location before serving. When not on duty the missionaries continued their regular missionary activities, for only those who could do so as part of a two-year, full-time or stake mission were allowed

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<sup>33</sup>Ibid; "Expo '74 Exhibits Ready for Shipment," op. cit., p. 3.



to participate as pavilion guides.<sup>34</sup>

Expo '74 allowed the Church of Jesus Christ of Latter-day Saints once again the opportunity to present its message of the restoration to a world audience. Three days before the fair's official opening, Elder Mark E. Petersen of the Church's Council of Twelve Apostles dedicated the Book of Mormon Pavilion on May 1, 1974.

In his speech at the dedicatory services, Elder Petersen recounted the Church's exhibits at world's fairs in New York, San Antonio, Osaka and in state fairs throughout the United States and Canadian provinces, such as Montreal. He explained that the Church regarded these events as an opportunity to bring hundreds of thousands of people to an awareness of its teachings and accomplishments.<sup>35</sup>

In a speech given to the missionary guides prior to the dedicatory services, Elder Petersen noted: "We are on the verge of a great missionary enterprise." He also noted that convert baptisms were still coming as a result of the Church's New York World's Fair activities ten years earlier and that the effects of the Osaka Mormon Pavilion had resulted in stakes and missions being divided with impact extending beyond Japan to all of Asia. He further stated, "There will be an impact here. People can't shrug off the impact you will have on their lives. It isn't the exhibits that have made the impact, it has been the appearance and testimony of the guides. You have greater effect than any exhibit."

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<sup>34</sup>Day, op. cit., pp. 4,12.

<sup>35</sup>Jack E. Jarrard, "Mormon Pavilion Dedicated," Deseret News, Church News [Salt Lake City], May 4, 1974, p. 3.

Missionaries were then urged to have a pleasant attitude and appearance and were cautioned by Elder Petersen, "If we have unpleasantness about us, then we cast a pall over the rest of our exhibit. Let's give the visitors a view of fresh wholesome people that other people will want to know more about us."<sup>36</sup>

On May 4, the opening day at Expo '74, over 1,700 visitors went through the Mormon pavilion. Of these, 381 non-members signed referral cards asking for more information and 148 purchased special copies of the Book of Mormon. The following day the number of guests increased to 1,773 with 807 signing the referral registers indicating further interest to learn more about the Church.

Although the Church's exhibit was the smallest at Expo '74, it had the largest and only unpaid staff on the grounds, and was the only pavilion not painted white nor keyed to the fair's theme, "Celebrating Tomorrow's Fresh New Environment." Responses to the pavilion have been very favorable by members and non-members alike with many non-Latter-day Saints making enthusiastic comments on the guest registers and to the guides. Such statements as, "I didn't dream that there was such a thing as a history of the early people of this hemisphere." and that the exhibit was "What Expo needed to give it a spiritual lift." These are typical of the nature of the responses received.

One new missionary approach used at Expo '74 was the donation of personalized copies of the Book of Mormon by Church members to be given free to pavilion visitors who expressed interest in the Church. This program was especially successful in the four-stake area around the fair

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<sup>36</sup>Ibid.

with literally thousands of copies of the Book of Mormon being provided for this purpose. The books were personalized by the donating family pasting their photographs inside the front cover along with a brief testimony of their feelings and beliefs regarding the work. It was felt that such a program would be one more aid in helping the missionaries gain contact and receptivity as they met those who had had exposure to the Church's message at Expo '74.<sup>37</sup>

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<sup>37</sup>Jack E. Jarrard, "Crowds See Church Exhibit at Opening of Expo '74." Deseret News, Church News [Salt Lake City], May 11, 1974, pp. 3, 9. Terence L. Day, "Missionary Work Supported at Expo '74," Deseret News, Church News, May 11, 1974, pp. 3, 10.

## SUMMARY

The purpose of this study has been to present a history of "Mormon Exhibits" in world expositions and to offer evidence identifying the philosophy, importance, and value of the Church of Jesus Christ of Latter-day Saints' participation in such activities. Interest in world's fairs began for the Mormon Church with the first international exposition itself, and has continued extensively enough to warrant direct or indirect involvements in seventeen of forty such fairs held from 1851 to 1974. A summary of these involvements is outlined on page

Of the seventeen expositions participated in by the Church, all of its major involvements and pavilions constructed were limited to the United States except at Expo '70 in Osaka, Japan. The Osaka involvement was the Church's most successful experience in contacting total numbers of people for the time expended. It was also the first world's fair experience for the Church in a non-Christian land and was followed by an impressive increase in Church membership in Asia.

The Church began building its own pavilions for world's fairs as early as 1935 at the California Pacific International Exposition in San Diego. The largest most expensive exhibit constructed by the Church was the New York Mormon Pavilion of 1964-65. This display was a turning point in Latter-day Saint world fair activities and appeared to awaken the Church's awareness of the value of such involvements to an extent not before realized or accepted. Consequently, except in the case of Montreal in 1967, the Church has had a pavilion in every major world's exposition for the decade following 1964. These are shown in appendix.

In design, materials used, and investment expended, the four Mormon pavilions constructed from 1964 to 1974 varied extensively. Since the philosophy behind Latter-day Saint World's Fairs activities has remained consistently to bring as many people as possible to an awareness of the Mormon restoration story and win friends and converts for its faith, the variance in these structures appears more a matter of location and opportunity for contact than uniqueness of presentations.

The message the Church has expended so much time and investment to convey at its world's fairs exhibits has centered mainly on the themes of: the reality of a loving, communicating, resurrected God and Jesus Christ; the history of Christ's Church or kingdom on earth and its re-establishment in this dispensation; the preservation and bringing forth of additional scripture such as the Book of Mormon for man's direction and inspiration; and the Lord's plan of salvation for the progress of God's children from their premortal beginning, through mortality or earth life, to an eternal identity as post-mortal resurrected personages. In presenting its message the Church has used a great variety of methods and has continually sought for more effective means to impress the guests who have visited its exhibits. Latter-day Saint displays have featured the use of literature, addresses by leaders, sculpture, paintings, slides, movies, historical murals, pioneer relics, archeological artifacts, photographs, video monitors, live and recorded music and narrations, dioramas, speaking mannequins, stain glass depictions, statues and busts, inscribed stone panels, architectural models, special lighting and furnishings, and even computerized electronics. With all the advancement that has been made in its exhibit experience, the Church, through its leaders and pavilion directors has continually announced that

the most impressive display it has been able to offer is its missionary guides and the impression and testimony they leave with the people who visit.

To accurately identify the effects of the Church's world's fairs exhibits on actual conversions, one would have to research the histories of converts in the areas, the branches and missions' records involved, and the missionaries laboring during and after the time related. Since response timing by investigators varies, and such expositions draw visitors from great distances, it would appear that such a project could be extended into a formadable future study.

The impact of the Church's world fair experience has extended far beyond the durations or localities of the expositions themselves. Not only have impressive returns been reaped by way of public impression, receptivity and referrals to aid missionary work, but the exhibits have also extensively influenced the Church's public relations, permanent visitor centers, and proselyting programs. Art pieces, sculpture, audio visual presentations, dioramas, and most of the other successful methods used to win friends and converts at the world's fairs, are now widely used where Mormon tourist attractions draw large numbers of visitors annually. The fairs have added a new art dimension to the Church and have had noticeable influence upon its audio-visual and teaching libraries.

With the recent development of new departments in the Church for the creation of better exhibit techniques or displays, and to control and record public relations activities as they pertain to the public communications media, it appears that the Church intends to continue to take advantage of any means it can for honoring its commitment to

proclaim the fulness of the everlasting gospel unto the ends of the world. The wisdom in using world expositions to aid in this commitment has been demonstrated in this history thus presented.

The research has significance as an initial history of this important area of Church involvement and in making accessible an accounting of past accomplishments as future expositions are contemplated.

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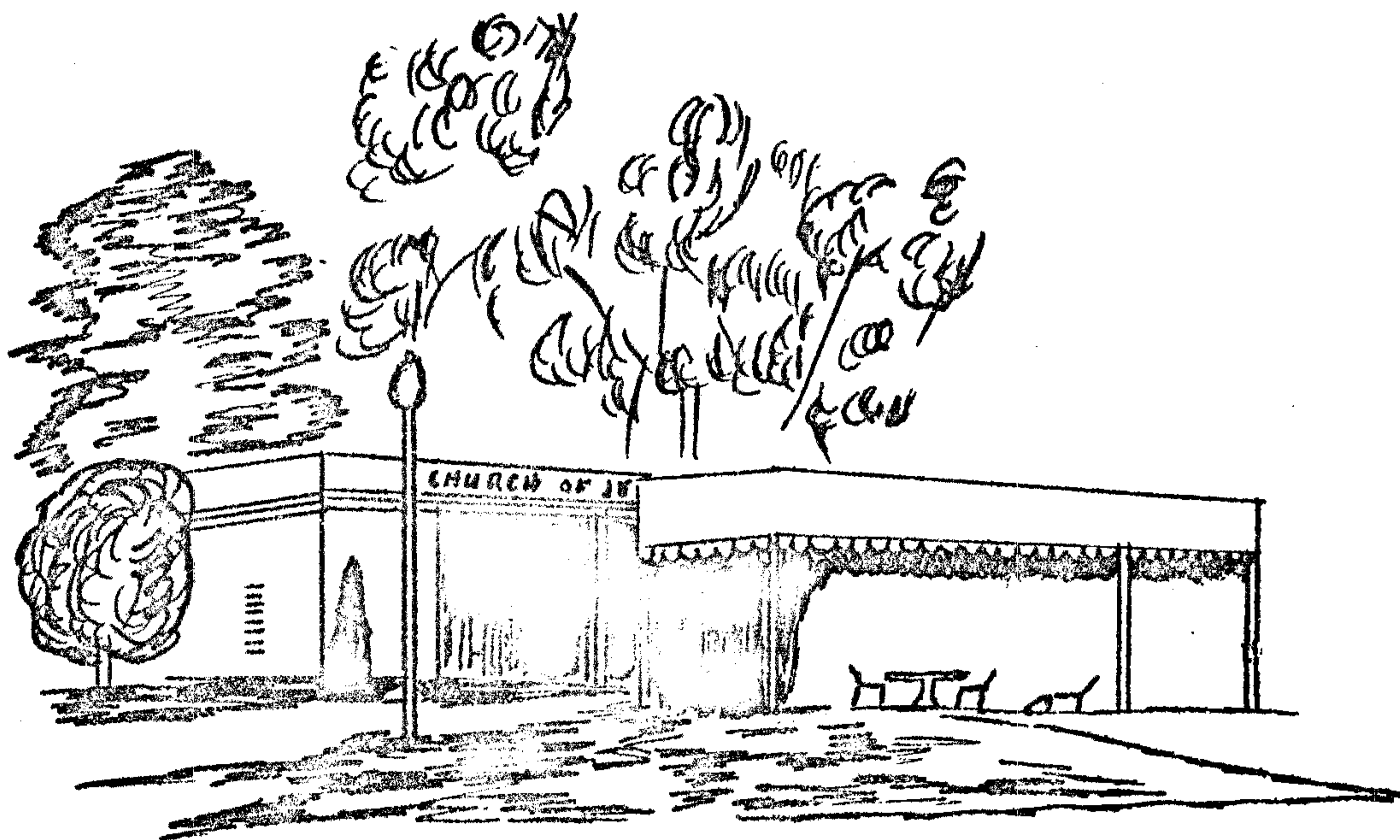
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APPENDIX

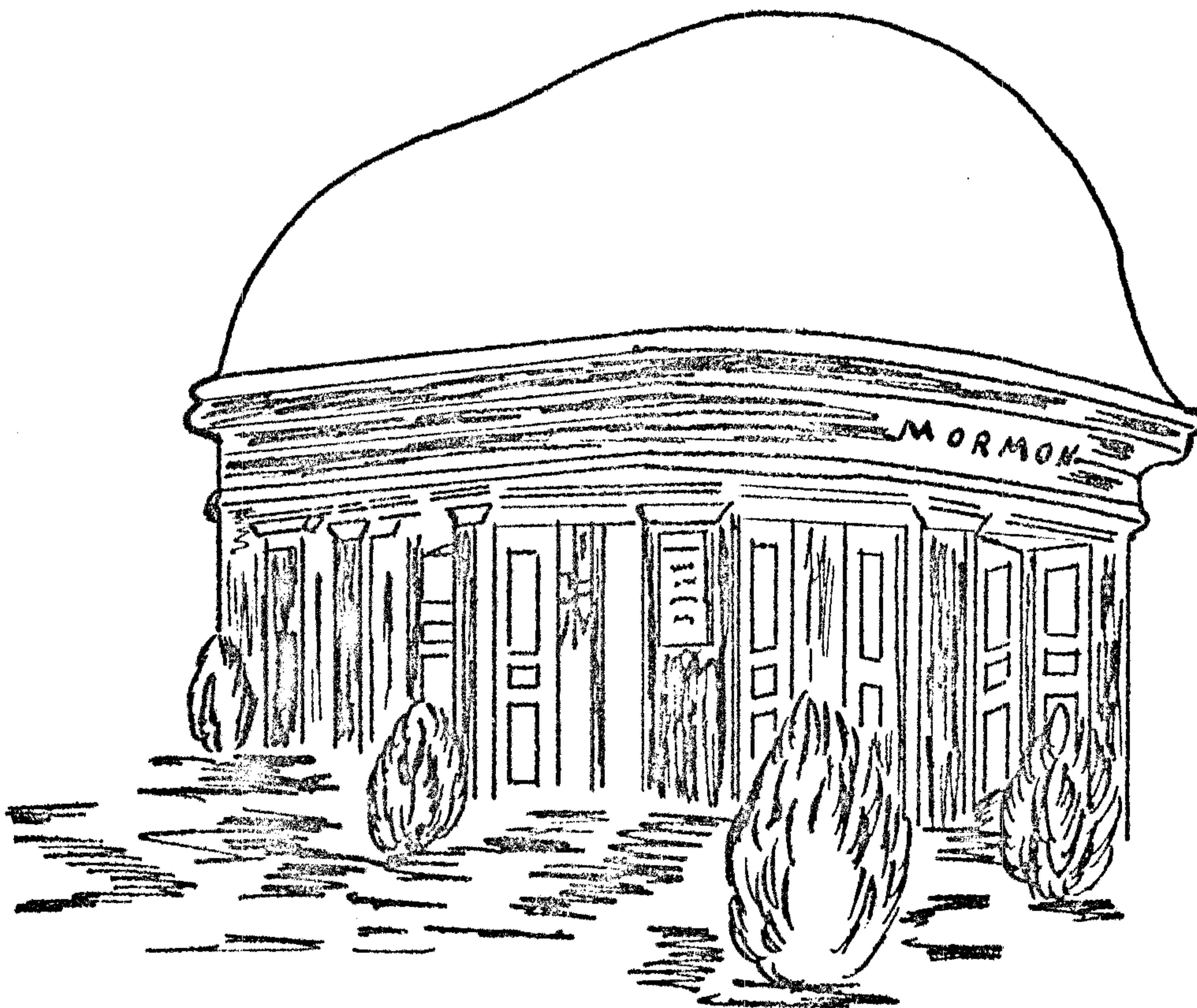
YEAR, LOCATION AND EXPOSITION	LATTER-DAY SAINT RELATED PARTICIPATIONS AND VISITOR ATTENDANCE
1851, London Great Exhibiton	Distributed Books of Mormon in English, French and Danish. Missionaries approached crowds
1853, New York Exhibition	None
1855, Exposition Universalle of Paris	None
1862, London Exposition	None
1867, Paris International Exhibition	None
1873, Vienna International Exhibition	Territory of Utah participation
1876, Centennial Exposition of Philadelphia	None
1889, Paris, Universal Exposition	None
1893, Chicago, World's Columbian Exhibition	Utah Pavilion Building. Statue of Brigham Young, literature of Church, musical contest, Parliament of Religions. Church desired exhibit too late for space. Woman spoke on Mormonism. Speech by Church on Utah Day.
1898, Omaha, Trans-Mississippi International Exposition.	Utah exhibit \$2000, Church authority spoke.
1900, International Exposition of Paris	Utah exhibit, no religions allowed. 39 million attendance.
1901, Buffalo, Pan-American Exposition	None
1904, St. Louis, Louisiana Purchase Centennial Exposition.	Utah building, \$50,000. Dedicatory prayer by Church president.

1905, Portland, Lewis and Clark Centennial Exposition.	\$10,000 Utah participation. Church booth-information bureau. Sale of literature, Ogden Choir. 21,000 people at building.
1907, Jamestown, Virginia Jamestown Tricenturian Exposition.	State exhibit.
1909 Seattle, Alaska-Yukon-Pacific Exposition.	Smithsonian Institute Mormon exhibit. Paintings, leaders, maps, model of Tabernacle. Thousands attended daily.
1910 - 1913, Brussels and Ghent Belgium, International Exposition.	None
1915, San Francisco, Panama-Pacific International Exposition.	Utah's own building, \$25,000. Religious exhibits. Genealogy Congress, Church spoke at Congress of of Religious Philosophies. Ogden Tabernacle Choir.
1915-1916, San Diego Panama-California Exposition.	Utah's own building \$25,000. Ogden Tabernacle Choir.
1922, Tokyo Peace Exposition	None
1922, Brazilian Rio de Janeiro Exposition	None
1924-1925, Wembly, England British Empire Exposition.	None
1926, Philadelphia Sesquicentennial Exposition	None
1931, Paris, France, International Colonial and Overseas Exposition.	None
1933-34, Chicago, Century of Progress Exposition.	Hall of Religions, 16 x 32 foot Mormon booth visited by 2,300,00. Address at Conference of Religions by B. H. Roberts, Tabernacle Choir.
1935, San Diego, California Pacific International Exposition.	Church's first pavilion built. Tabernacle Choir performed. Special MIA programs. Address by Apostle Smoot. Los Angeles Choir, Mormon Battalion Pageant, Book of Mormon lectures. 270,000 visitors.

1936, Dallas, Texas Centennial Exposition	Hall of Religions provided. Mormon Exhibit booth.
1937, Cleveland, Ohio, Great Lakes Exposition	None
1937, Paris International Exposition.	None
1939, San Francisco, Golden Gate International Exposition.	Small Tabernacle Building. President Grant spoke on international broadcast. 230,000 visitors.
1939-40 New York, Atlantic Exposition.	State of Utah only.
1951, London, Festival of Britain.	None
1957, Jamestown 350th Anniversary Festival.	None
1958, Brussels, Universal and International Exhibition.	None. 45 million visitors.
1962, Seattle, Century 21 Exposition.	None. Tabernacle Choir, "Promised Valley" Uof U Dance Theater "Pioneer Women."
1964-65, New York World's Fair.	Largest pavilion \$1.4 million. \$250,000 in displays. 18,000 square foot building. 5,805,835 visitors to Church pavilion.
1967, Montreal, Universal International Exposition.	None. Choir performed.
1968, San Antonio, Hemis Fair '68	Mormon Pavilion, 4000 sq. ft., \$150,000 500,000 visitors.
1970, Osaka, Japan World Exposition, Expo '70.	Pavilion, 11,000 sq. ft. Fair attendance 64,262,594 Mormon pavilion 6,658,532. Cost 1/6th of New York.
1974, Spokane, World Exposition.	Pavilion, 3,200 square feet.

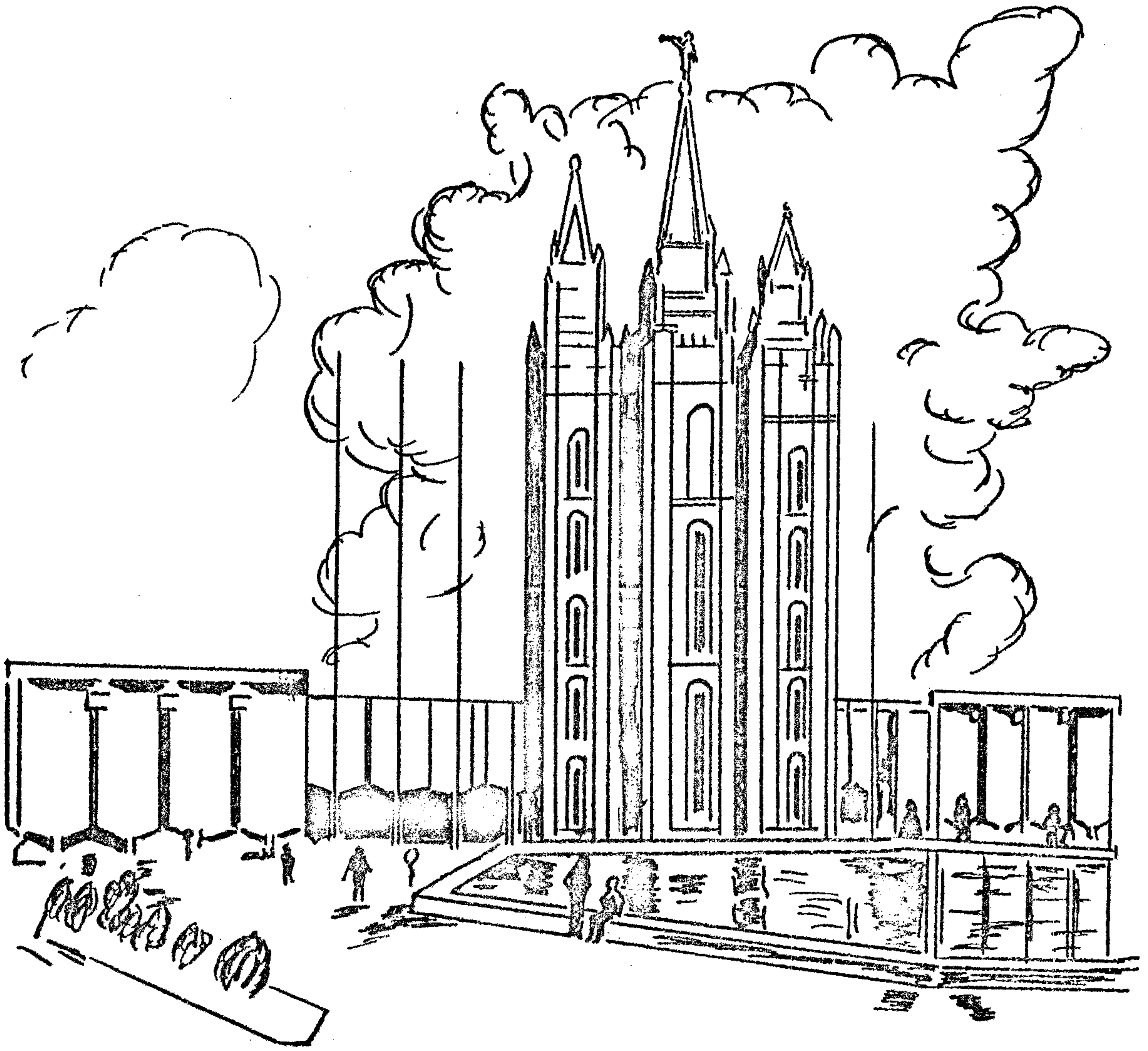


MORMON PAVILION - CALIFORNIA PACIFIC INTERNATIONAL EXPOSITION - 1935

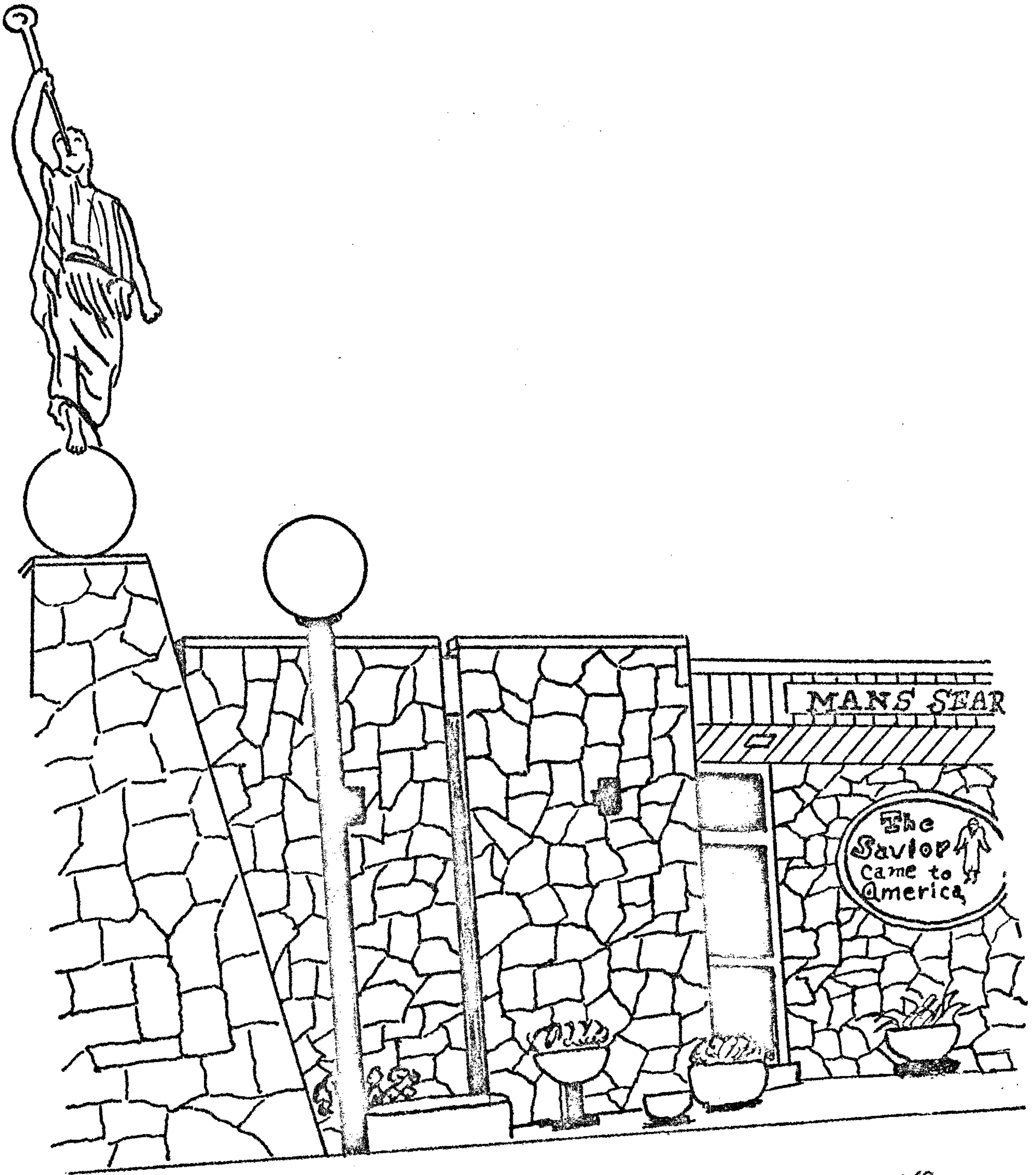


MORMON PAVILION - GOLDEN GATE INTERNATIONAL EXPOSITION - 1939





MORMON PAVILION  
NEW YORK WORLD'S FAIR  
1964--1965

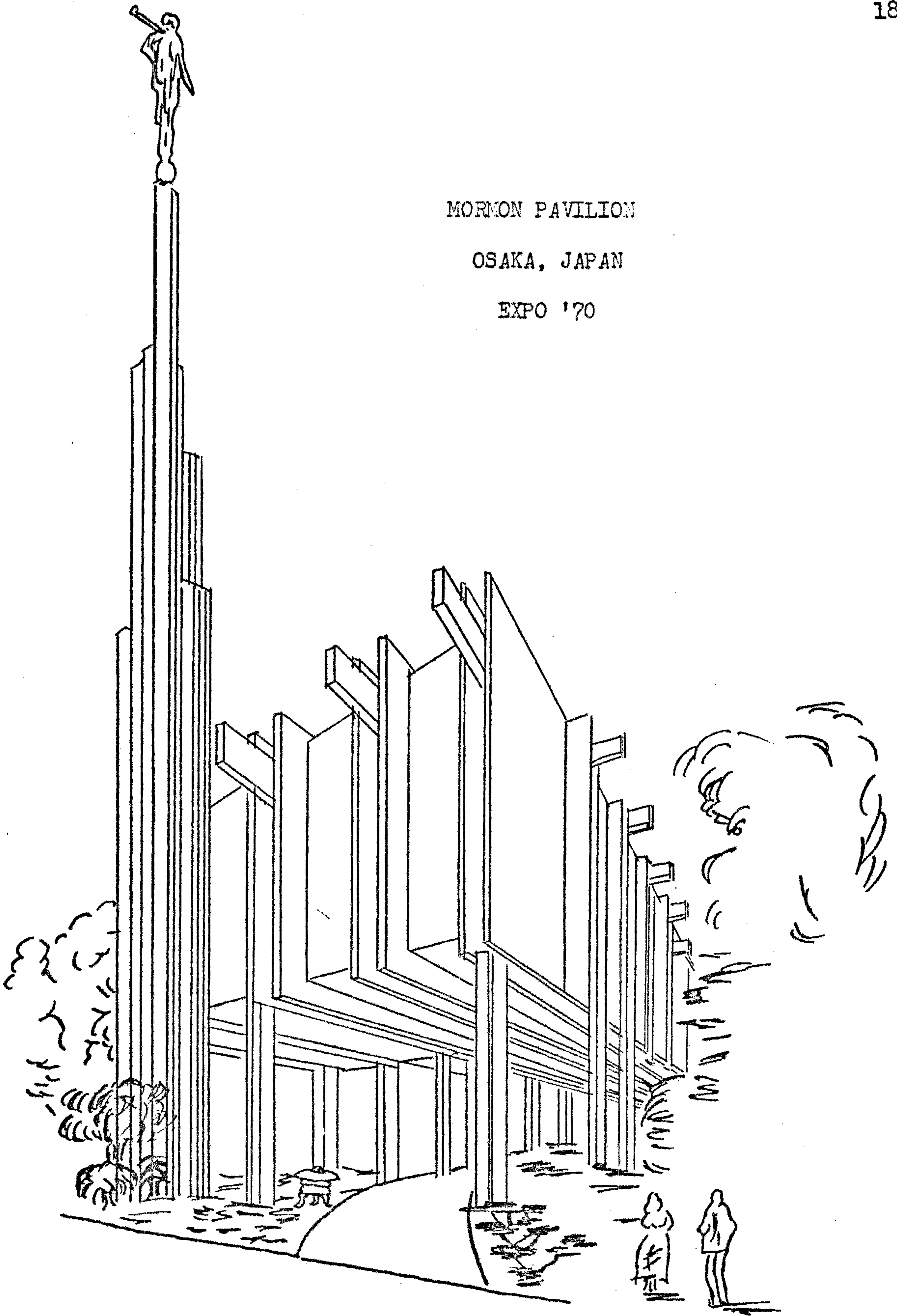


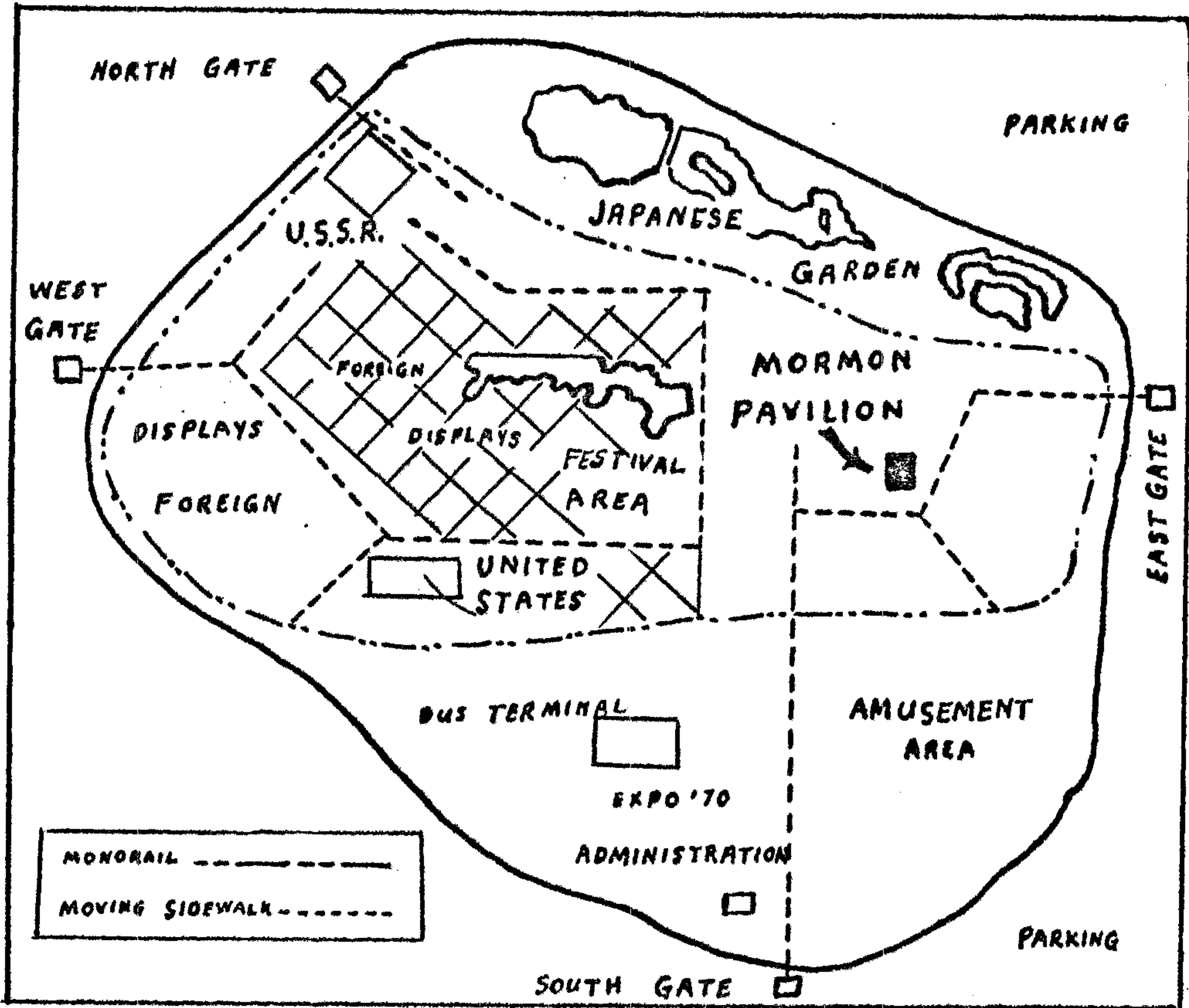
MORMON PAVILION - SAN ANTONIO, TEXAS - HEMIS FAIR '68

MORMON PAVILION

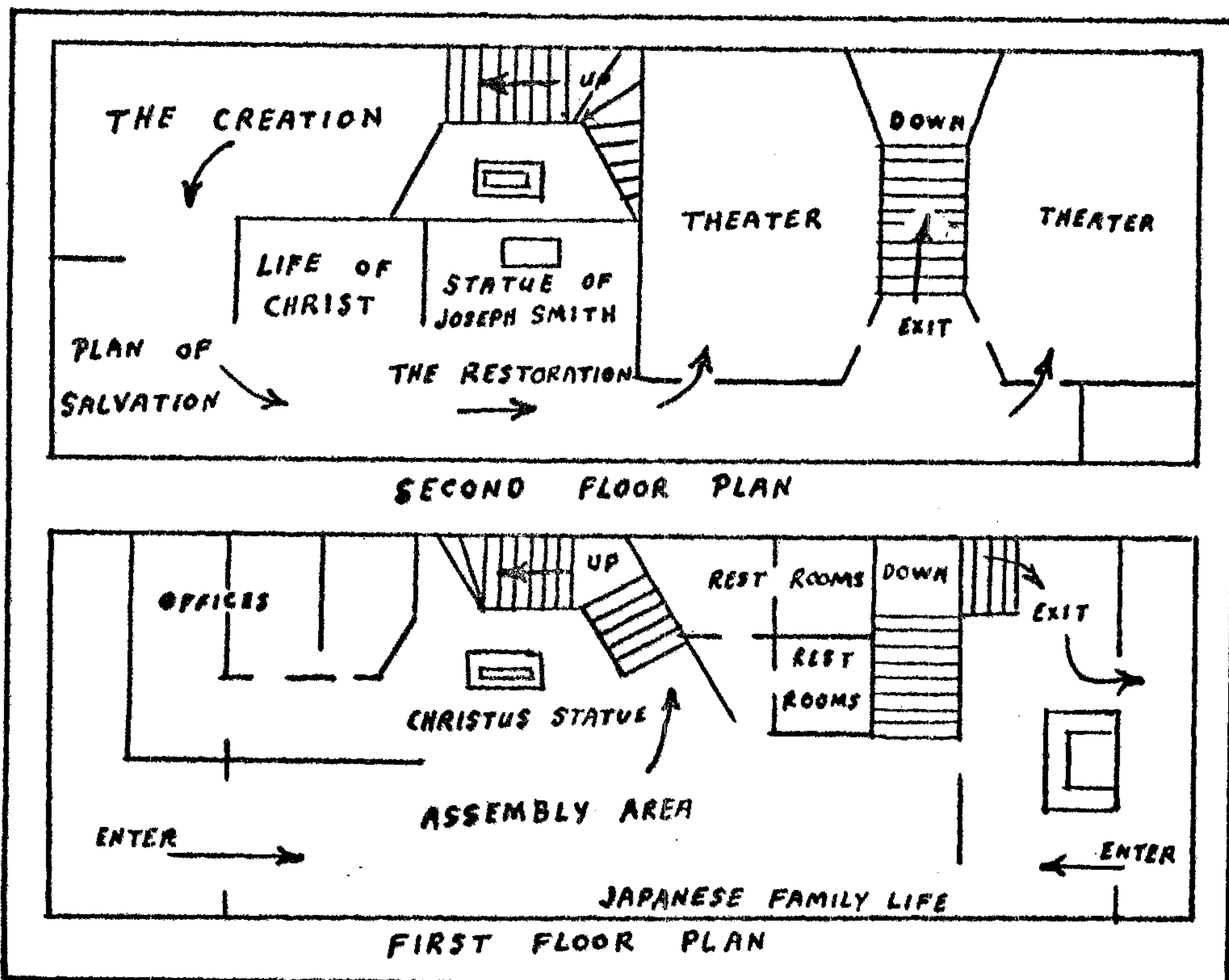
OSAKA, JAPAN

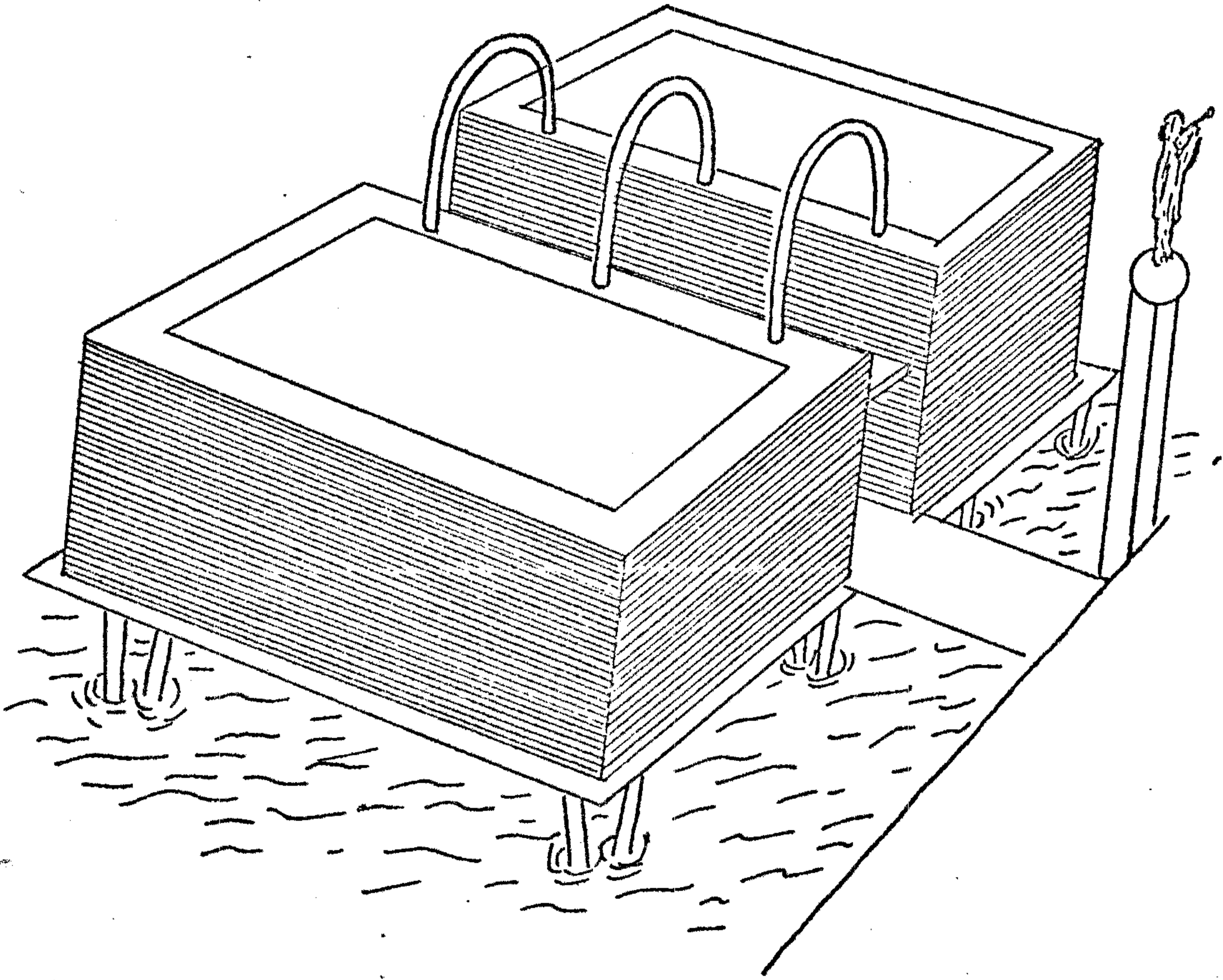
EXPO '70





Location and Floor Plan of Expo '70 Mormon Pavilion - Osaka, Japan





MORMON PAVILION - SPOKANE, WASHINGTON - EXPO '74

# HISTORY OF MORMON EXHIBITS IN WORLD EXPOSITIONS

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M.A. Degree, August 1974

## ABSTRACT

The history of Mormon Exhibits in world expositions is an important chapter in the over-all accounting of the Church of Jesus Christ of Latter-day Saints total missionary program. In seeking more proficient means for accomplishing this task, involvement in world expositions offered a fresh opportunity to which the Church quickly responded. Finances, inexperience, non-acceptance by the world religious community and struggle for security appeared to be significant obstacles to extensive activity in early world's fairs.

Eventually as the Church strengthened, it became less the national spectacle and significantly was given its first real world's fair opportunity in an exhibit sponsored by the Smithsonian Institute at the 1909 exposition. The first totally religious Mormon exhibit was at Chicago in 1933 and the first Mormon pavilion was built for the 1935 San Diego Exposition. The Church has since sponsored five pavilions and has noted that from the standpoint of number of people influenced, compared to missionary man-hours expended, there has been no greater success experienced by the Church than in recent world fair involvements.

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