



Karl G. Maeser Building on BYU campus. © Mark A. Philbrick/BYU.

Adopted into the Kingdom of God

Why doubt ye?

—Karl G. Maeser¹

There were no Latter-day Saints in Saxony in 1855, and no Mormon missionaries had been allowed to enter, but Karl's interest was not to be suppressed. He reported that he "accidentally found an illustrated paper" that told of the mission in Denmark. "Through an agent, I obtained the address of Elder [John] Van Cott, then President of the Scandinavian mission."² Edward Schoenfeld, who along with Karl contacted Elder Van Cott, later suggested that they sought contact with the Church in Denmark purely out of curiosity. This may have been true for Edward, but it was clearly already much more than that for Karl. President Van Cott replied that they had no one proficient in German and instructed them to write to Daniel Tyler, president of the Swiss-Italian Mission, who "would give [them] all the information [they] should desire on the subject of 'Mormonism.'"³ On July 4, Maeser, Schoenfeld, and another colleague, Edward Martin, drafted a letter to President Tyler, but because missionaries had been detained, arrested, and imprisoned for attempting to proselyte in any German state, Tyler was suspicious. Arriving on or near July 11, the letter must have been written in such

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 30th Spent in the
 office, wrote letter

John Van Cott's journal entry of July 29, 1855. "Received 2 letters from Dresden, making enquiries concerning the way and manner by which they could be adopted into the kingdom of God" (referring to Maeser's first contact letters with the LDS Church).

positive terms that Tyler could not believe it was sincere. He stated, "In consideration of the excitement and desire on the part of many of the police authorities to trap the Elders; Elder Chislett and myself looked upon it as a snare to entrap us. I returned the letter without answer."⁴

Karl and Edward were confused and insulted. However, "not discouraged . . . by this unexpected difficulty, the three friends [Maeser, Schoenfeld, and Martin] sent the same letter with another to Elder Van Cott at Copenhagen asking for an explanation."⁵ We can get a feel for how positive the original letter must have been by the entry in Van Cott's journal on July 29: "Received 2 letters from Dresden, making enquiries concerning the way and manner by which they could be adopted into the kingdom of God."⁶ This was not a typical first contact letter. Van Cott immediately forwarded the letter once again to Tyler, suggesting that

they were sincere, and wrote to Maeser asking him to give Tyler another chance. Tyler's journal entry from August 5 recorded, "I received a letter from Elder John Van Cott from Copenhagen with Mr. Mäser's letter returned stating that he had been in correspondence with him and directed him to me as the proper person for him to connect with."⁷

This began a very intense exchange of correspondence. Tyler wrote Maeser on the thirteenth of August and received a reply on the fifteenth in which Maeser ordered materials. Tyler sent the materials on the seventeenth, and the young investigators received their first materials from the Church in the latter part of August. Schoenfeld reported, "Bro. Tyler did send us a few pamphlets (miserably translated) by somebody who did not belong to the Church, no doubt."⁸

Conversion

At this point, Maeser's letters could not be answered quickly enough. He would write his next letter before he received an answer to his previous one. He expressed concern that "the few letters in broken German scarcely were able to throw much light upon that they wanted to know,"⁹ but he told Tyler that he was willing to travel six hundred miles to Geneva to be baptized during an upcoming vacation.¹⁰ Apparently, however, the other family members were not quite as ready to make such a commitment.

On August 25, 1855, Tyler received a letter from Maeser expressing "his anxiety with his brother-in-law and family . . . to enter the church by baptism." Tyler continued: "I wrote and told the professor that if there was free toleration of religion perhaps I might send an Elder to preach the gospel to others as well as to instruct him further in its principles. He wrote, in answer, that no religion, except the Lutheran, was allowed to be taught."¹¹ Maeser told him that "an elder must not come as a missionary but he could be known as a teacher in his family."¹²

Tyler wrote to President Franklin D. Richards regarding the matter. After meditation and prayer, Richards felt inspired to send William Budge, who he knew had some facility with German, later recalling, "If

peradventure Professor Maeser should take him in as a private boarder . . . he could teach the German while the Elder could teach the English and the gospel.”¹³ Sometime during this interchange of letters, Tyler wondered if a missionary posing as a teacher of English would not bring extra attention and suspicion from people “who would be liable to betray him to prison and banishment.”¹⁴ This would be a fairly natural concern given the experiences he had had with his foreign missionaries in Switzerland, though he was not aware of the laws of Saxony. He presumed that all persons would need to register their business with the local government, but there was no one available to go who was credentialed as a teacher. Fearing that it would arouse suspicion to send someone as a teacher without credentials, Tyler suggested that Budge instead go under the pretext of studying under Maeser:

I asked [Brother Maeser] whether it would not be better that [Elder Budge’s] object be known to be to complete his education in the same. Simple as this suggestion was, it struck him with great force. Knowing that I was unacquainted with their laws and customs and that he had been taught them from childhood, in fact, was a leading teacher among his fellows, he referred to this fact and said he could see the wisdom of the Lord in it, and it was another evidence to him that the Latter-day Saints were His people, and he would be exceedingly glad if I could send an Elder to baptize him.¹⁵

On September 7, 1855, a group of missionaries left for the Continent, including Franklin D. Richards, John L. Smith (cousin to the Prophet Joseph who was called to be Tyler’s successor), and William H. Kimball. They arrived in Geneva on the September 12 and proceeded to visit Church members in Switzerland, France, and Italy. On September 20, a mission conference was held in La Tour (now called Torre Pellice) on the same mountain where Lorenzo Snow, Jabez Woodward, and Thomas Stenhouse dedicated missionary work in Italy in November 1850 before heading to their various mission assignments. The missionaries renamed the mountain “Mount Brigham,” and about halfway to the top was a



Franklin D. Richards (middle row, third from the left), president of the Church in England, surrounded by his counselors and some of his missionaries, 1856. Improvement Era, November 1913, 10.

large rock formation they called the “Rock of Prophecy.” Here President Richards and the missionaries bore testimony, prophesied of the work, and shared experiences. Smith reported that when it was Tyler’s turn to speak on this occasion, he “spoke of preaching the gospel” and said that he had “been in correspondence with some parties in Dresden” who “requested him to send them an Elder. He has promised to do so if they would support him, they agreed; hence the work there would sustain itself.”¹⁶

Meanwhile back in England, on the same day that the missionaries were meeting, Budge took passage in the steerage of a steamship headed for Hamburg. Because of his previous experiences in Switzerland, he realized how potentially dangerous it might be to travel to Dresden, but with unwavering faith he accepted the opportunity. Budge was delayed because of a severe storm followed by a heavy fog, but Karl Maeser finally met his first Mormon on September 28, 1855.¹⁷ Of Budge, Maeser later wrote, “It was providential that such a man was the first ‘Mormon’ I ever beheld,

for, although scarcely able to make himself understood in German, he, by his winning and yet dignified personality, created an impression upon me and my family which was the keynote to an indispensable influence that hallowed the principles he advocated.”¹⁸

The meeting was warm and friendly. Budge registered with the police explaining that he wanted to improve his German by studying with *Lehrer Mäser*, who had agreed to offer him a room. He explained that it would be more convenient for him to work around the *Oberlehrer's* schedule if he could lodge at his home. The authorities granted him permission to do so. Of course, all foreigners were watched with extreme vigilance, and the potential collusion of a foreigner and a teacher was of particular concern given the aftermath of the failed revolution.

Maeser recorded (in the third person, as was his custom in many reports): “Meetings at the house of Karl G. Maeser commenced at once, which were participated in by his family, to wit, mother-in-law, wife, wife’s sister and brother, Schoenfeld and wife, Martin and another teacher Buxbaum. Elder Budge, not being master yet sufficiently of the language for delivering discourses, appointed Maeser as spokesman, to whom he continually endeavored to explain the nature and doctrines of the kingdom of God.”¹⁹

Schoenfeld remembered Budge’s language skills a little differently: “He could not speak one word of German, and we could not speak one word of English. But Elder Budge had a little Testament printed in both languages, side by side, and in this way, and no doubt under inspiration and revelation it was made clear to us that this wonderful work, called ‘Mormonism’ was nothing else, but the old and everlasting gospel, brought back again to earth by an angel, and given to the world by a prophet.”²⁰

Budge made remarkable progress with the language in just a few days²¹ as he remembered what he had previously learned and as he became more accustomed to the differences between Swiss and Saxon German. Great care was required to avoid the attention of both the police and the school inspectors, who would regularly visit the homes and offices of teachers to guarantee that they did not possess unauthorized materials. Richards

wrote that Maeser had to hide his Church publications under the hearthstone in his home to avoid detection.²²

The day he arrived in Dresden, Budge sent word to Daniel Tyler in Switzerland. John L. Smith, who had been called to replace Tyler as president of the Swiss-Italian Mission, received the letter on October 2, copied it, and forwarded it to President Richards, who was just returning to Liverpool from his four-week trip to the Continent.²³ It must have been so positive and exciting that Richards had barely enough time to change his socks before departing to the Continent once again to organize a branch in Dresden. William Kimball, who had accompanied Richards to the Continent, had just returned to London. He wrote on October 5 that he received a letter from President Richards requesting that they meet in Hull the next day, which required him to drop everything else and catch a train; in his journal he wrote, “rode all nite.”²⁴ On October 6, Richards wrote Brigham Young, promising to share with him the details of both trips to the Continent upon his return: “I leave in ten minutes for Dresden, the capital of Saxony, where I hope to organize a Branch of the Church before I return and shall hereafter inform you further of the results.”²⁵ In his notes of October 11, Richards wrote, “Having had some anxiety for our personal safety I took Col. W. H. Kimball with me that if one got into prison the other might help him out.”²⁶ They caught the steamer *Rob Roy*, which arrived at the mouth of the Elbe at midnight.²⁷ In his letter to President Young upon his return, he wrote, “At Hamburg [*sic*] during the night of the 10th the Lord comforted us with a dream in which it was shown to me that we should pass through the scrutiny of the police without harm, and in the dream I saw them just after we had got out, hunting for us.”²⁸

On the eleventh, Richards and Kimball left Hamburg early, traveling by train to Berlin. They arrived at Dresden on Saturday the thirteenth at 1 p.m. and checked in at the *Stadt Wien Hotel* city of Vienna Hotel, cleaned up, had dinner, then “posted a note to Mr. Wm. Budge which brought him and *Oberlehrer des Budischere Instituts* (master teacher of the Budig Institute).” They had a “very happy interview” and “found there were several ready for baptism.” “Our visit continued till midnight,”²⁹

Richards recorded. In his letter to Brigham Young, Richards described the political climate they found in Saxony:

We found we could do nothing toward establishing the Gospel in that place except in the teeth of all Saxon law and in elusion of the most rigid police surveillance. In Switzerland, the law nominally allows the promulgation of all doctrines which are in accordance with the Old and New Testaments. The Elders were not banished from the Cantons for teaching such doctrines, but for proselyting to a new political government now being set up in America. Not so in Saxony, there no religious liberty exists except for Catholics and Lutherans. But I would not return and give it up. . . . We had come by the counsel of the Holy Spirit and we immediately determined to do whatsoever the Spirit would help us in doing.³⁰

In the 1873 Lindeman account, Karl admitted that in the simplest and most appealing manner, Mormon doctrine resolved “many of the doubts, contradictions and uncertainties that had remained in me from my previous religious instruction.” He suggested that he had been prepared to receive the missionaries by an experience he had five or six years before he met the missionaries. Lindeman quoted him:

But to convert me, took something of an extraordinary experience. I taught private lessons to the son of a Polish countess. One day as I visited my student at the usual time, he was delayed and therefore I was required to wait in the garden salon of the house. Alone there for a long time and contemplating all sorts of matters, I suddenly heard a long discussion with my spiritual ears that I held with an unknown man, at first about usual things, then about the basic questions of Mormonism. After some time someone entered and everything ceased.

Who could describe my astonishment when I soon received the visit of a foreigner, who introduced himself as an elder in the Mormon Church. . . . With my limited knowledge of the English

language at the time and because his knowledge of German wasn't great, our conversation began quite feeble. . . .

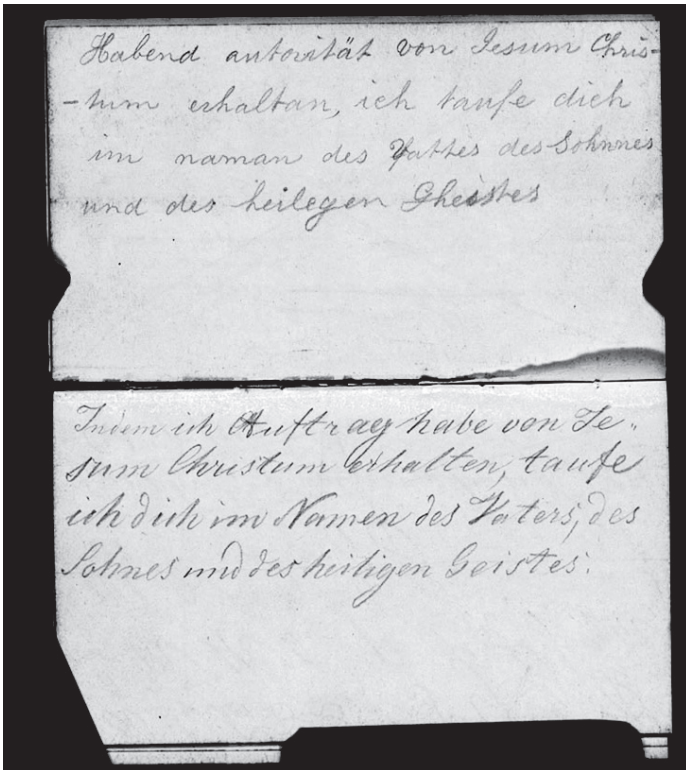
One evening, I went with him over the Elbe bridge and there word for word began the conversation that I had experienced in the garden salon of the countess. Since then my conversion to the Mormon Church has remained firm . . . in spite of all the attempts of my friends to dissuade me.³¹

Baptism

On Sunday, October 14, 1855, a meeting was held at the house of Karl G. Maeser, presided over by President Richards; Karl G. Maeser, Edward Schoenfeld, and Edward Martin were determined to be baptized, but the rest of the family was still hesitating to take so important a step. Henry Buxbaum, on account of a very low state of health, thought it advisable to wait for a more propitious moment. The same night at 12 a.m., two miles outside the city, the first baptism of the Latter-day work in the kingdom of Saxony was performed, and every one of the new brethren covenanted on the spot to serve the Lord henceforth in all things and above all things.³²

In his letter to President Young, Richards wrote: "We privately met a few friends and taught them the Gospel. Bro. Budge interpreting and the same assisting, I administered baptism to Karl G. Mäser, a professor or principal of an institute and Frederick E. Schönfeld, and Edward G. Martin, teachers."³³ Richards's pocketbook showed an attempt to translate the baptismal prayer into German by someone who obviously did not know the language well (perhaps Budge). On the opposite page was a cleaned-up version in proper German (though slightly different from the translation in current use).³⁴ The letters found in this version match Maeser's writing. About the occasion, Richards continued to President Young:

In helping to commence the work in Dresden the Lord has granted me one great desire of my life for ever since you counseled me to learn that language while we were together on the Counsel Boat in Ohio in 1844, my feelings have been particularly led towards



Page from Franklin D. Richards's journal of 1855 showing an attempt to write the baptismal prayer in German. On the opposite page is the prayer in proper German grammar and spelling. Handwriting seems to match Maeser's, suggesting that Karl had a hand in translating his own baptismal prayer. © Intellectual Reserve, Inc.

the German people, and I have made thence several efforts to learn the language. The little which I have acquired I found an essential aid to me as I was enabled to administer baptism in the tongue of the candidates and am now more than ever resolved to acquire the capacity.³⁵

Later Maeser wrote that as he came out of the water he promised the Lord that if he would be given a testimony that what he had just done was pleasing to the Lord, he would do whatever the Lord would require of him. As they walked across the Marienbrücke over the Elbe river on the return route to his home, they fulfilled the dream Maeser had in the courtyard in



The approximate place by the river Elbe where the Maesers were baptized on October 14, 1855, in the dark to avoid the attention of the Dresden police. Frame from raw footage used in the DVD Journey to Temple Hill, BYU.

Bohemia and experienced the gift of the interpretation of tongues: “Our conversation was on the subject of the authority of the Priesthood, Elder Budge acting as interpreter. Suddenly I stopped Elder Budge from interpreting President Richards’ remarks, as I understood them, and replied in German, when again the interpretation was not needed as President Richards understood me also. Thus we kept on conversing until we arrived at the point of separation when the manifestation as suddenly ceased as it had come.”³⁶

Elder Budge explained to him that God had given him a testimony. This experience was confirmed by President Richards, who later reported: “Brother Maeser, how blessed it was that the gift of tongues and interpretation was given unto us; it always caused me joy. Brother Maeser did not know English and I did not know German, but I could speak with him and he with me. The Spirit wrought with us and filled us with faith.”³⁷

Schoenfeld witnessed the experience and later wrote: “Did I not hear him and Elder Franklin D. Richards converse together in the dark night on the road homeward after our baptism, on the 14th of October, 1855. What they said I do not know, but I knew they had a good conversation together, and when we waited, to let them come up, the gift was gone.”³⁸

Maeser later explained that after he had changed his clothes, he was accompanied to the nearest train station by two men. Lindeman wrote,



The Marienbrücke Bridge on the River Elbe looks over the place where Maeser was baptized. After his baptism, he and President Richards experienced the gift of tongues while crossing this bridge on their walk home. Photo by Maximilian Baumgart, 2005, courtesy of Wikimedia Commons.

“Mister M. assured us, that on the way even his limited knowledge of English disappeared and he understood every word that both of them spoke to him till the blast of the locomotive suddenly disturbed them and interrupted their conversation.”³⁹

The First Branch in Germany

After the baptism, the men separated to lessen the suspicions that might otherwise arise. Interestingly, Kimball does not mention the baptism in his diary on the fourteenth, perhaps for security reasons in case they were captured. He merely wrote, “Attended High Mass in the Catholic or Court Church in Dresden Saxony Germany.”⁴⁰ Every effort was made to avoid suspicions. On Monday October 15, the brethren walked through the city; Budge and Kimball went to the theater in the evening. On Tuesday, Richards, Budge, and Kimball climbed to the dome of the “Church of our Lady” and toured the King’s palace before they met in the evening at the Maeser home.⁴¹ It was determined that five more were ready for baptism, including Karl’s wife, Anna, and other family members. It was

decided that these baptisms would take place on Friday October 19. To avert attention until then, Richards and Kimball traveled to Leipzig and Wittenberg to tour the places where Luther had demonstrated such courage. They returned to Dresden in the evening and performed the baptisms during the night. On Saturday, they continued to act like tourists and attended the theater in the evening. On Sunday October 21, they held a special meeting where the sacrament was administered; the new members were confirmed; and Reinhard, the Maesers' infant, was blessed. Richards wrote: "As we considered ourselves momentarily in jeopardy and knew not the hour when Bro. Budge might be thrust into prison or be banished from the country, I felt constrained to ordain Bro. Mäser to the office of an Elder that the right to administer spiritual blessings might be left among them. I also ordained Elder Budge a Seventy, blessing him with a portion of the apostleship that he might be an apostle to the German Saints. He is one of those choice spirits of whom there seems to be but few in the Earth."⁴²

At this meeting, the Dresden Branch was organized and Maeser was sustained as its first president. Instructions were given "as the spirit directed and as the time allowed."⁴³ Of this occasion, Maeser later reported (again in the third person):

The power of the spirit of God was visibly present and none of the new members was without a testimony of the truth of this great work, a conviction of which began to dawn suddenly upon their minds and several bore their testimony. One testimony, however, must be mentioned here, which was noticed by all present. Brother Karl G. Maeser, although entirely unacquainted with the English language, understood the words of exhortation of Brother Richards and communicated them to the brethren and sisters at once, Brother Budge, the interpreter, testifying to their correctness.⁴⁴

Having instructed them "in such items as the circumstances of the branch seemed to require,"⁴⁵ Richards felt that they had accomplished the work they had been sent to do; so, Richards and Kimball called

for their passports and left Dresden at 4:00 a.m.,⁴⁶ returning by way of Frankfurt to arrive in Liverpool on October 27. They learned afterwards that they had been watched—Richards recorded a dream that as he was going out through a door with his hand on the outer doorknob, “a policeman had his hand on the inner knob to follow me.”⁴⁷

Budge remained for a few more weeks to help nurture the young branch. His experience with previous persecutions in Switzerland helped them to avoid undue police attention. Richards recounted that shortly after he left he was informed “by a disguised letter” that Budge “and his effects were seized by the police on the suspicion that he was engaged in something contrary to the law. (Saxon I presume) but on examination doubtless [sic] to their satisfaction he was enabled to resume his studies.”⁴⁸

Der Darsteller

der

Heiligen der letzten Tage.

Die Wahrheit wird stets durchdringen.

N^o 7.

December 1855.

I. Band.

Was zweifelst du ?

Was zweifelst Du, o schwacher Sohn der Erde,
Wenn Gottes Wort an Deinem Geist ergeht?
Ein jedes Kamme^r verlangt zu seiner Herde,
Das seines treuen Hüten Auf versteht.
Dein Himmelstürm ruft auch mit seinem Worte
Dich treuend Kamme der heil'gen Herde zu;
Denn eile freudig ein zu ihrer Pforte.
Was zweifelst Du ?

Was zweifelst Du ? Den alle Himmel weiten,
Der Meilen einig auf Herdes heil'gen Hü'n,
Die Rettung seines Volkes hat verheißen,
Wiß alle Völker jetzt gerettet sehn.
Zum letzten Male schüdt in diesen Tagen
Se seine Boten allen Menschen zu.
Das Evangelium ihnen anzutragen;
Was zweifelst Du ?

Was zweifelst Du ? Weil Du mit Deinem Wissen
Der Weisheit Gubriel zu erreichen meinst?
Das köstliche Glück in dieser Welt Gemüßen,
Betrübender, allein zu finden scheinst?
Wiel köber als das Wissen steht der Glaube;
Und Tagend nur giebt Himmelsglück und Aus.
Was irrlich ist, wird wieder einig zu Staube!
Was zweifelst Du ?

Was zweifelst Du ? Weil Du in Kummerträchten
Vielleicht vergebens nach dem Schlaf suchst?
In trüben Tagen von des Himmels Wächtern,
Kreingläubiger, Dich schon verlassen wähnst?
Wer Gott vertraut, soll nimmer trostlos weinen,
Der Weltenheiland ruft uns liebend zu :
„ Ein treuer Hüte bin ich all' den Meinen !“
Was zweifelst Du ?

Was zweifelst Du ? Ist nicht sein Wort die Wahrheit?
Ist unre Kirche Anekdoten und Trug ?
Es achtet nicht aus ihr der Geist mit gleicher Klarheit,
Wie aus dem ewig heil'gen Bibelbuch ?
Und will er nicht die seine Sängere nennen,
Die Liebe schütztestet einander zu ?
Kannst Du bei uns wech noch verneinen ?
Was zweifelst Du ?

Was zweifelst Du ! so in der letzten Stunde,
Wo Geisige sich vom Leb'igen ewig trenn.
Wißt lauffen, Du mit letzter Weidern Kunde:
Woh! dem, der früher schon das Heil erkannt!
Er wird bei Jesus Herzes letzten Schlägen,
Verflücht dann im reinen Himmelstisch,
Wu freym Glückeln noch die Worte sagen:
„ Ich zweifle nicht !“

Karl.

Karl's first poem as a Latter-day Saint, “Was Zweifelst Du,” was published on the last page of the magazine *Der Darsteller*, December 1855. He continued to make regular contributions to it until 1859. Courtesy of <https://archive.org>.

The little branch now faced the challenge of having no experience and no easy way to get answers. President Richards blessed them but asked all to keep their success in Saxony very quiet. To Brigham he requested, "Please let nothing concerning the Work in Saxony go into press or be made public in any way outside the territory until the mustard seed has sprouted and got strength to live. Our most fanciful apprehensions are from what would result from such a circumstance as this."⁴⁹

Thus began Karl Maeser's new life, with two major strikes against him: first of all, he was a teacher prepared with an educational theory no longer accepted in his beloved fatherland, the government of which no longer allowed the most basic freedoms. Second, he was now also a member of a religion that was viewed with prejudice and suspicion, and he was left with the responsibility to plant the seed of this religion in solid rock. He was the president of a branch with very little contact allowed from the trunk or root. With little more than one month of training, he accepted the responsibility of nurturing the Church, not knowing what sacrifices this would yet require of him.

In December 1855, Karl published his first poem about the gospel in *Der Darsteller*, a magazine published in German by the Swiss-Italian Mission.

Why Doubt Ye?

Why doubt ye? Thou son of earth, so weak
 When God's word is planted in thine ear?
 Every lamb its true fold doth seek,
 The good shepherd's voice to hear.
 Your heavenly shepherd calls with words so great
 To you, wandering lamb, in his fold to be;
 Rush joyfully then to its gate.
 So why doubt ye?

Why doubt ye? Him, whom all the heavens praise,
 Who once on Horeb's holy height

A promised Moses He did raise,
 Would now save all people in His sight?
 His messengers sent for this last time,
 The Gospel for all mankind to see
 To every people, kindred, tongue & clime
 So why doubt ye?

Why doubt ye? Because your knowledge you employ
 And suppose wisdom's final goal to own?
 Think the highest happiness in this world to enjoy
 The blinded must yet find alone?
 Much brighter than knowledge, doth faith burn
 And only the virtuous will heaven's joys see
 While the earthly will to dust return.
 So why doubt ye?

Why doubt ye? Because one troubled night
 Perhaps you longed for sleep in vain
 Lacking faith in heaven's might
 Ye think abandoned ye remain?
 He who trusts in God shall not hopeless weep,
 The world's savior calls us lovingly:
 "I am the good shepherd and know my sheep!"
 So why doubt ye?

Why doubt ye? Is not His word a verity?
 Is our Church the work of man and fraud?
 Shines not from its spirit the same clarity
 As from the holy book of God?
 And won't He His disciples name
 Who love one another eternally
 Feel you not from us the same?
 So why doubt ye?

Why doubt ye? Thus in the final judgment hour
 When the spiritual from the earthly eternally divides
 The one sighs with voice so sour
 While blessed are they where salvation resides.
 They will with the last beat of their heart,
 Transfigured then in heaven's purest light,
 With blessed smile the words impart:
 "I do not doubt."

—Karl.⁵⁰

Notes

1. Translated title of Maeser's first Latter-day Saint poem, "Was Zweifelst Du?," *Der Darsteller der Heiligen der letzten Tage*, no. 7, December 1855, 111–12; translation by A. LeGrand Richards.
2. Karl G. Maeser, "How I Became a Mormon," *Improvement Era*, November 1899, 24.
3. Maeser, "How I Became a Mormon," 24.
4. Daniel Tyler, *Faith-Promoting Series* (Salt Lake City: Juvenile Instructor Office, 1882), 10:43. Chislett may not have described the situation in the same way. Later he left the Church and defended himself against a comment made by Brigham Young regarding "a miserable apostate" who spoke in a school meeting, believing it was directed at him. Regarding this time in his life, Chislett wrote, "I did not travel much to preach because the President of the mission, a timid man, who thought that everybody was a spy, seeking his destruction, wanted me always at his elbow to do his talking and writing and be his body guard." *Salt Lake Tribune*, April 10, 1873.
5. Karl G. Maeser, "Dresden Branch 1855," LR 3168 v. 1—CRMH microfilm, German Mission History, CHL. The actual date of this submission is not known, but it could not have been earlier than 1860, and was probably much later.
6. John Van Cott, journal, July 29, 1855, MS 1035, 1:223, LTPSC.
7. Daniel Tyler papers, August 5, 1855, MS SC 481, LTPSC.
8. Edward Schoenfeld to Andrew Jenson, January 11, 1914, CHL. A copy is found in "Ancestors of Anna Heneritta Therese Mieth," LTPSC. It is also cited in Alma P. Burton, "Karl Maeser, Mormon Educator" (master's thesis, Brigham Young University, 1950), 11. There can be

little doubt that the materials they referred to were copies of the *Darsteller der Heiligen der letzten-Tage*, published by Tyler in Geneva.

9. Maeser, "Dresden Branch 1855," 38.
10. Tyler, *Faith-Promoting Series*, 10:44.
11. Tyler, *Faith-Promoting Series*, 10:44.
12. Daniel Tyler Papers, August 25, 1855, MS SC 481, LTPSC.
13. Franklin D. Richards, "Dr. K. G. Maeser," *Deseret News*, March 12, 1892, 377.
14. Tyler, *Faith-Promoting Series*, 10:44.
15. Tyler, *Faith-Promoting Series*, 10:43.
16. John L. Smith, journal, September 20, 1855, MSS 680, LTPSC.
17. For greater detail, see Jesse Robert Stratford Budge, *The Life of William Budge*, 63–71.
18. Maeser, "How I Became a Mormon," 25.
19. Maeser, *German Mission History*, 38–39.
20. Edward Schoenfeld, autobiography, MSS SC 1076, 1, LTPSC.
21. Maeser's report about Budge's learning of German stated, "which he really did and with astonishing rapidity." "Dresden Branch 1855," 38.
22. Citing F. D. Richards, "Dr. K. G. Maeser," 377.
23. Smith, journal, October 2, 1855.
24. William H. Kimball, journal, October 5, 1855, MS 8795, CHL. Kimball had traveled with Richards to the continent.
25. Franklin D. Richards to Brigham Young, letter, October 6, 1855, CR 1234, box 41, folder 20, CHL.
26. Franklin D. Richards, journal, October 11, 1855.
27. William H. Kimball, journal, October 8, 1855.
28. Franklin D. Richards to Brigham Young, November 3, 1855, CR 1234 1, box 41, folder 20, 3–4, CHL.
29. Richards, journal, October 13, 1855.
30. Richards to Young, November 3, 1855, CHL.
31. Moritz Lindeman, "Ein sächsischer Schulmeister im Mormonenlande," *Die Gartenlaube*, no. 49, 1873, 795; translation by A. LeGrand Richards.
32. Karl G. Maeser, "Dresden Branch 1855," 39, CHL.
33. Richards to Young, November 3, 1855, 3–4.
34. See the discussion of this in the preface; Franklin D. Richards journal, July 11, 1855–October 13, 1855, MS 1215, box 1, vol. 14, CHL. See Richard E. Turley, Jr., ed., *Selected*

Collections from the Archives of the Church of Jesus Christ of Latter-day Saints (Provo, UT: BYU Press, 2002), DVD pt. 34.

35. Richards to Young, November 3, 1855, 7–8.
36. Maeser, “How I Became a Mormon,” 25–26.
37. Richards, “Dr. Karl G. Maeser,” 377.
38. Edward Schoenfeld, “A Character Sketch of Dr. Karl G. Maeser,” *Juvenile Instructor* March 15, 1901, 181.
39. Lindeman, “Ein sächsischer Schulmeister im Mormonenlande,” 795; translation by A. LeGrand Richards.
40. Kimball, journal, October 14, 1855. It should be noted that Sundays were not listed in order in the diary but were included in a separate section at the back of the book.
41. Kimball, journal, October 16, 1855.
42. Richards to Young, November 3, 1855, 4–5.
43. Richards to Young, November 3, 1855, 3.
44. Maeser, “Dresden Branch 1855,” 39–40, CHL.
45. Richards to Young, November 3, 1855, 4.
46. Kimball, journal, October 23, 1855.
47. Richards, journal, October 27, 1855.
48. Richards to Young, November 3, 1855, 5.
49. Richards to Young, November 3, 1855, 8.
50. Maeser, “Was Zweifelst Du?” Translation by A. LeGrand Richards.