

## APPENDIX 2

# MISSION HISTORIES FROM ANDREW JENSON'S *Encyclopedic History*

### **Hawaiian Mission History**

The Hawaiian Mission consists of the Latter-day Saints residing in the Territory of Hawai‘i, or on the Hawaiian group of islands lying in the Pacific Ocean between 18° and 23° N latitude. The mission is divided into nine conferences, or districts—namely, Hamakua, Hilo, Kohala, and South Hawai‘i on the island of Hawai‘i; Honolulu and O‘ahu on the island of O‘ahu; Kaua‘i (embracing the whole island); Maui (embracing all of that island except the Lahaina Peninsula); and Moloka‘i (embracing the islands of Moloka‘i and Lana‘i and part of Maui). The Hawaiian Mission at the close of 1930 had an LDS membership of 14,455, including one high priest, one Seventy, 466 elders, 151 priests, 276 teachers, 527 deacons, 9,734 lay members, and 3,560 children.

In 1843 four missionaries were called by the Church authorities in Nauvoo, Illinois, to open up a mission among the inhabitants of Polynesia in the Pacific Ocean. They sailed from New Bedford, Massachusetts, in October 1843, and after a long and tedious voyage by way of the Cape of Good Hope, three of the elders arrived at the island of Tubuai May 1, 1844, one of their number having died at sea. It was the intention of these missionaries to commence their labors on

the Hawaiian Islands, but finding the natives of Tubuai anxious to have them stay with them, they remained on the South Pacific Islands, where they soon afterward established the Society Islands Mission.

In the latter part of 1850 a number of elders, who for a short time had been employed around the gold diggings of California, were called by Apostle Charles C. Rich to open up a mission in Hawai‘i. Responding to the call, ten elders, who had left their homes in Utah the year before, embarked on a sailing vessel at San Francisco, landing at Honolulu, Hawai‘i, December 12, 1850. The names of these elders were Hiram Clark (who had already filled several missions for the Church and was chosen as president of the mission to Hawai‘i), Henry W. Bigler, Thomas Morris, John Dixon, William Farrer, James Hawkins, James Keeler, Hiram H. Blackwell, and George Q. Cannon. They were the first LDS missionaries to labor on the Sandwich Islands. The following day (December 13) they ascended a mountain near Honolulu, each carrying a stone.

An altar was erected, around which they knelt and offered prayer. It was then decided that President Clark and Elder Whittle should remain on O‘ahu, while the rest, traveling two and two, should go to other islands. Not knowing the language, and being unaccustomed

to the food and habits of the natives, some of the elders soon became discouraged, and Elders Whittle, Blackwell, and Dixon returned to America. On February 10, 1851, President Clark baptized a native boy, about 16 years of age, who could speak English quite well; this seems to have been the first native baptized on the Hawaiian Islands. President Clark also baptized a white man named Blake, in whose company he shortly afterwards went to Tahiti (Society Islands). Elder Thomas Morris also left the islands, which left only five of the original company of elders in Hawai'i—namely, George Q. Cannon, James Keeler, William Farrer, Henry W. Bigler, and James Hawkins. Elder Hawkins, after Elder Blackwell left, labored alone on the island of Hawai'i, while Elders Cannon, Keeler, Farrer, and Bigler remained on Maui. Elder Cannon, who already had acquired, in a remarkable manner, a knowledge of the Hawaiian language, made a trip alone around the island of Maui. While on this tour, he baptized three well-educated Hawaiians—namely, Napela, Uaua, and Kaleohano—who later were ordained to the priesthood and did splendid missionary work for the Church. Napela visited Salt Lake City in 1866 and received many blessings while there. Elder Cannon baptized many other natives, and the other American elders also met with some success.

A branch of the Church was organized August 6, 1851, in the village of Kealakou on the island of Maui, the first LDS branch organized on the Hawaiian Islands. On August 18, 1851, a conference was held at Honomanu, on Maui, on which occasion branches of the Church at Keanae, Wailua, Waianu, and Honomanu were organized and several natives ordained to the priesthood and appointed to preside over the branches. On this date, less than eight months after the arrival of the missionaries, the Church membership in Hawai'i numbered 220; 196 of these were on the island of Maui. On August 20, 1851, three other elders from Zion—namely, Phillip B. Lewis, Francis A. Hammond,

and Joseph Woodbury—accompanied by their wives, arrived on the islands. Elder Lewis had been sent to succeed Elder Hiram Clark as president of the mission. The arrival of these elders and others, who subsequently joined them, gave a fresh impetus to the mission, and at the close of 1853 the Church on the Hawaiian Islands had increased to 4,000 souls, and branches were functioning on all of the inhabited islands of the group. These branches were organized into conferences, one on each of the smaller islands, and more on the larger ones.

It was deemed advisable to establish a gathering place for the Saints on one of the Hawaiian Islands instead of encouraging their migration to America, and a tract of land was therefore purchased by the Church on the island of Lana'i, to which agricultural implements, building materials, seeds, etc., were transported in small boats and carried from the shore to the village on the shoulders of the natives. Elder Ephraim Green was placed in charge of the settlement, which was called Palawai, to which cattle, transported in scows (flat-bottomed boats), were sent to the great amazement of the natives. Soon afterwards, Elder Thomas Karren and Joseph F. Smith, the latter recently arrived on the islands, arrived at Lana'i to assist in the work of colonization. On October 3, 1854, a town site was surveyed on Lana'i called the City of Joseph, and as fast as native Saints could be taken care of they were gathered from the different islands to Lana'i.

In 1854 the translation of the Book of Mormon into the Hawaiian language was commenced by Elder George Q. Cannon, assisted by Elder William Farrer and two or three educated natives. In 1855 the book was published in San Francisco, USA, under the supervision of Elder Cannon, assisted by Elders Joseph Bull and Matthew Wilkie.

In 1858, in consequence of disturbed conditions in Utah, the missionaries on Hawai'i were called home by President Brigham Young, and the mission was left in charge of native elders.

In 1860 Walter M. Gibson, a man who had traveled quite extensively, joined the Church in Salt Lake City. After locating temporarily in Utah, Elder Gibson was called on a mission to the South Pacific Islands. But calling at the Hawaiian group en route and finding many members of the Church there, he concluded to commence operations among them. Representing himself as having been sent by President Brigham Young to preside over the Saints on Hawai‘i, and exhibiting his elder’s certificate, he established himself at Palawai and set up an organization to his own liking, and, contrary to the order of the Church, he assumed extraordinary leadership. Courting the favor of the wealthier natives, he ordained them apostles, high priests, bishops, etc., and set them apart to preside over the Saints in different parts of the islands, receiving from them tribute in money, pearl shells, farm produce, etc., and even charging them for their priesthood certificates. Finally, some of the leading native Saints who had known the first missionaries reported conditions to President Brigham Young, who, in response, sent Apostles Ezra T. Benson and Lorenzo Snow, with Elders Joseph F. Smith, Alma L. Smith, and William W. Cluff, to Hawai‘i to investigate conditions. They arrived at the end of March 1864, and their investigations led to the excommunication of Walter M. Gibson, while many of his followers were rebaptized and reinstated as members of the Church.

When Apostles Benson and Snow returned to America, they appointed Elder Joseph F. Smith, who had previously labored as a missionary on the islands, to preside. He was assisted by Elder Alma L. Smith, who succeeded him as president of the mission later the same year.

As Walter M. Gibson had defrauded the Saints of their property on Lana‘i, a new gathering place was selected in 1865, to which the Saints at Lana‘i were encouraged to come. The so-called La‘ie Plantation, containing about 6,000 acres of land, was purchased for the Church by Elder George Nebeker in the interest of the natives. This property is located on

the northeast coast of O‘ahu. Elder Nebeker presided over the Hawaiian Mission for eight years (1865 to 1873), during which time a sugar factory was established at La‘ie to give employment to the native Saints, who also raised much farm produce as well as sugarcane. Meeting- and schoolhouses were erected, as well as a number of private residences, and thus La‘ie became a permanent LDS settlement—a gathering place for the native Saints and the headquarters of the Hawaiian Mission. In 1919, however, the Hawaiian Mission Office was moved to Honolulu.

As a number of Hawaiians were anxious to gather with Saints from other parts of the world to the headquarters of the Church in Utah, in order to receive their blessings in the temples, and for other purposes, the Church in 1889 purchased a ranch in Skull Valley, Tooele County, Utah, and there established a Hawaiian colony, known as Iosepa, where for some years the Hawaiian emigrants, in charge of Elder Harvey H. Cluff, a former missionary to the islands, engaged in farming and stock raising. But the climate not being suited to the Hawaiian colonists, the settlement was discontinued about 1910 [1917] and most of the Saints were assisted by the Church to return to their native islands, with a promise that at some future day a temple should be erected there for their benefit.

Following is a list of presidents of the Hawaiian Mission: Hiram Clark, 1850–51; Philip B. Lewis, 1851–55; Silas Smith, 1855–57; Henry W. Bigler (pro tem), 1857–58; native elders, 1858–61; Walter M. Gibson (without proper authority), 1861–64; Ezra T. Benson and Lorenzo Snow, 1864; Joseph F. Smith, 1864; Alma L. Smith, 1864–65; George Nebeker, 1865–73; Fred A. H. F. Mitchell, 1873–75; Alma L. Smith (serving a second term), 1875–76; Ward E. Pack, 1876–78; Simpson M. Molen, 1878–79; Harvey H. Cluff, 1879–82; Edward Partridge, 1882–85; Enoch Farr, 1885–87; William King, 1887–89; Ward E. Pack (serving a second term), 1890–92; Matthew Noall, 1892–95; Samuel E. Woolley, who presided for twenty-four years, 1895–1919;

E. Wesley Smith, 1919–22; Eugene J. Neff, 1922–26; and William M. Waddoups, 1926–30; he presided at the close of 1930.<sup>1</sup>

### Tongan Mission History

The Tongan Mission comprises Tonga, or the Friendly Islands, lying south of Samoa in the South Pacific Ocean. These islands constitute a British protectorate but are ruled by a native sovereign, assisted by a legislative assembly. The islands have an area of about 385 square miles and a population of about 25,000, of whom 24,000 are native Tongans or Polynesians of a higher class. The main products of the islands are coconuts, bananas, coffee, arrowroot, mats, fishing nets, and sponges.

The Tongan Mission includes three distinct groups of islands known respectively as the Tongatapu, Ha'apai, and Vava'u groups, and the mission is divided into three conferences, or districts, named after these three natural subdivisions. The headquarters of the mission are at Nuku'alofa, Tongatapu, where there is an attractive chapel and a missionary home. There are also homes for the missionaries in the Ha'apai and Vava'u districts; several small chapels or meetinghouses have been built in the branches. The numerical strength of the Tongan Mission December 31, 1930, was 1,232, including 24 elders, 52 priests, 6 teachers, 28 deacons, 878 lay members, and 244 children. Ten elders and two missionary sisters from Zion were laboring in the mission, assisted by 21 native missionaries.

The Tongan Mission was opened in 1891 by the presidency of the Samoan Mission, who set apart Elders Brigham Smoot and Alva J. Butler to preach the gospel on the Tongan Islands. These elders arrived at Nuku'alofa July 15, 1891, accompanied by a native Tongan from Samoa.

They visited the King Jiaoji (George) Tubou, who gave them permission to preach, but some of his officials were somewhat opposed. The missionaries secured a piece of land at Mu'a, the largest native village on Tongatapu, and erected a mission house, a five-roomed building, which was dedicated by President Brigham Smoot May 15, 1892. The elders also purchased a small boat, 13 feet long, in which to travel between the various islands. Other missionaries came into the field, and in 1895 Elder Andrew Jenson visited the mission in the interest of Church history. The state of unpreparedness of the natives to receive spiritual instruction and live the principles of the gospel being so apparent that the presidency of the Samoan Mission, after consultation with the First Presidency of the Church, called in the missionaries from Tonga and closed down the mission in 1897.

In 1917 the Tongan Mission was reopened as a separate mission with Willard L. Smith as president. The Tongan Archipelago was placed under British protectorate in 1899, after which a more orderly state of affairs prevailed, and the missionaries were no longer hampered by the whims of native potentates. A new Church building was erected at Mu'a, but the headquarters of the mission were later moved to Nuku'alofa. Small branches of the Church were raised up on several of the islands and choirs established, the natives, who are a high class of Polynesians, responding readily to musical training. Schools were also established in several of the villages, which led to much good, the parents of the pupils frequently becoming interested in the principles of the gospel through their children. In 1921 the Tongan Mission was visited by Apostle David O. McKay and Elder Hugh J. Cannon (former president of the Swiss and German Mission). This was the occasion of a great feast at the mission headquarters and at other points, which were visited by these Church officials, and the president of the mission stated that the elders had great difficulty in preventing the generous native Saints

1. Andrew Jenson, *Encyclopedic History of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News, 1941), 322–25. For a more detailed history of the Hawaiian Mission, see R. Lanier Britsch, *Moramona: The Mormons in Hawaii* (La'ie, HI: Institute for Polynesian Studies, 1989).

from killing all the chickens and pigs they possessed to do honor to the distinguished visitors.

Relief Societies and conjoint Mutual Improvement Associations have been organized in several of the branches, and the missionaries are looking forward to a bright future for the Tongan Mission. Following are the names of the presidents of the Tongan Mission: Brigham Smoot, 1891–92; Alonzo D. Merrill, 1892–95; Alfred M. Durham, 1895–97; Willard L. Smith, 1917–20; Leonidas H. Kennard, 1920–21; Mark Vernon Coombs, 1921–27; Jay A. Cahoon, 1927–29; and Newel J. Cutler, 1929–30.<sup>2</sup>

### **Samoan Mission History**

The Samoan Mission embraces the group of islands in the South Pacific Ocean known as Samoa, or Navigator Islands, now partly owned by the United States. The Samoan Islands lie between 13°30' and 14°30' S latitude, and between 168° and 173° W longitude. With the exception of one (Rose Island) the Samoan Islands are of volcanic origin; most of them are lofty and broken and rugged in appearance, rising in some places to nearly 4,000 feet above sea level, and covered with the richest vegetation. The soil, formed chiefly by the decomposition of volcanic rock, is rich, and the climate is most delightful. The forests and plantations, which include breadfruit, coconut, banana, etc., are remarkably thick. The orange, lemon, tacca (from which a kind of sago is made), coffee, sweet potatoes, pineapples, yams, nutmeg, wild sugarcane, and many other important plants grow luxuriously.

The Samoan group comprises 14 islands, of which only Savai'i (700 square miles), Upolu (500 square miles), Tutuila (200 square miles),

and the Manu'a group (26 square miles) are important. The total area is about 1,700 square miles. Barrier reefs encircle the larger islands, more or less, and especially Upolu. Between the outer reef and the shore stretch lagoons of multicolored water, varying in width from 200 yards to two or three miles. This generally smooth belt of water is in effect a canal encircling the islands and is the highway along which all intercourse is had between different points of the islands. The members of the Church on these islands are nearly all natives (Polynesians).

In December 1862 Walter Murray Gibson, who, through self-appointment, presided over the Hawaiian Mission at that time, called Kimo Belio and Samuela Manoa, two native LDS elders of Hawai'i, to go to Samoa as missionaries. Belio, a married man, was about fifty years old; he left his wife in Hawai'i when he started for Samoa. Manoa was a single man, about 27 years old. The two elders sailed from Honolulu December 23, 1862, on a whaling vessel and arrived at Aunu'u, one of the Samoan group, January 24, 1863. Belio was one of Gibson's twelve apostles; Manoa, who was born on the island of Maui, in Hawai'i, was baptized on Maui when Elder William W. Cluff labored there as a missionary; he had been ordained a teacher and an elder and was subsequently ordained a seventy by Gibson. After their arrival in Samoa, Belio and Manoa spent several months on the island of Aunu'u, but it is reported that they only baptized one person. After a while they extended their labors to the larger island Tutuila, where they baptized quite a number of natives and lived among them. Altogether they baptized 42 souls, most of them on the east end of the island of Tutuila. Still later, Belio went to Apia, on the island of Upolu, and baptized four on that island. It is understood that the two Hawaiian brethren baptized in all about 50 persons on the Samoan Islands. In 1868 Manoa married a Samoan wife.

Under date of April 15, 1871, Elder Harvey H. Cluff relates that a communication had been received from Samoa to the effect that the

2. Jenson, *Encyclopedic History*, 878–79. For a more detailed history of the Church in Tonga, see Eric Shumway, *Tongan Saints: Legacy of Faith* (Laie, HI: Institute for Polynesian Studies, 1991).

two Hawaiian brethren who had been sent there from Hawai'i ten years before were doing a good work among the people of Samoa, that they had raised up branches of the Church and had built meetinghouses, and that there were something like 200 members of the Church in Samoa. George Nebeker, president of the Hawaiian Mission, wrote under date of August 19, 1872, that good news had been received from the Hawaiian brethren laboring as missionaries in Samoa but that they were anxious to hear from their brethren in Zion. Elder Belio died at Tula, Tutuila, June 3, 1876, after which Manoa continued to hold meetings until November 3, 1882, when he met with an accident which confined him to the house for 15 months, during which time the natives who belonged to the Church joined other denominations. During the following six years, or until 1888, the preaching of the gospel in Samoa was at a standstill.

In June 1888 Elder Joseph H. Dean, who was laboring as a missionary in Hawai'i, was called on a mission to Samoa to open the gospel door to the inhabitants of that archipelago. Together with his family he sailed from Honolulu June 10, 1888, and arrived at Poloa, Tutuila, June 17, 1888. From Tutuila Elder Dean and family went to the island of Aunu'u, where they arrived June 21. There they were received and made comfortable by Manoa and his wife.

Elder Dean held his first meeting on Aunu'u June 24, 1888, speaking to the assembled people, with Manoa as interpreter. The following day (June 25) Elder Dean baptized his first convert (Malaea, a native woman) in Samoa; he also rebaptized Manoa and ordained him an elder. Success followed the labors of Elder Dean, who soon baptized a number of other natives. Missionary labors were also extended to the island of Tutuila.

On October 11, 1888, three American elders arrived in Aunu'u to labor as missionaries, viz., William O. Lee and wife and baby;

Adelbert Beesley; and Edward J. Wood. On October 27, 1888, a new LDS meetinghouse erected on Aunu'u was finished. It was a nice, comfortable, commodious building, 18 by 36 feet. The Saints enjoyed a feast and concert in commemoration of the event. On Sunday, October 28, 1888, the first conference on the Samoan Islands was held in the new Aunu'u meetinghouse, at which time the house was dedicated to the Lord. On this occasion the general and local Church authorities were sustained, and Elder William O. Lee was sustained as superintendent of the Sunday School, with Adelbert Beesley and Manoa as his assistants. A Sunday School had been taught on Aunu'u before, but no general organization effected. A Relief Society was also organized at Aunu'u, with Sister Florence R. Dean as president and Louisa C. Lee and Leutuva, a native woman, as counselors. Pologa was also chosen as a missionary to labor in connection with the white elders on the island of Tutuila. According to the statistical report read at this time, the Samoan Mission consisted of 35 baptized members of the Church, including 2 elders, 1 priest, and 3 deacons. Of missionaries, there were five in the mission—namely, four Americans and one Hawaiian.

In November 1888 Elders Dean, Beesley, and Wood made a trip around the island of Tutuila, visiting nearly all the towns or villages on the island and holding meetings in nearly all of them. In December the four elders from Zion (Dean, Lee, Wood, and Beesley) went to Leone, on the west coast of Tutuila, where they bought a first-class boat, with sails, masts, anchor, four oars, and everything complete, with new copper fastenings, for \$140. The brethren were exceedingly pleased with the idea of owning a boat, which would enable them to travel from place to place and from island to island. The boat was dedicated by President Dean January 9, 1889, and named *Faaliga*, which is the native word for "revelation."



With this short history of the Samoan Mission, we may summarize by saying that during the following years, missionary work was carried on on all the principal islands, mostly on Tutuila, Upolu, and Savaii. Many natives were baptized, branches organized, meetinghouses erected, and missionary labors generally were fraught with success. On December 31, 1893, there were 253 baptized members of the Church in Samoa, including 3 elders, 2 priests, 12 teachers, 5 deacons, and 231 lay members. On that date 27 elders and 4 missionary sisters from Zion were laboring on the islands as missionaries. Elder Andrew Jenson visited the mission in 1895 in the interest of Church history.

Many other elders arrived from America, and the statistical report of December 31, 1930, showed that the total number of baptized members in Samoa was 4,491, including 3 Seventies, 44 elders, 62 priests, 31 teachers, 163 deacons, 3,304 lay members, and 884 children under 8 years. There were 18 missionaries from Zion laboring on these islands (including one sister), besides 68 local missionaries.

Following is a complete list of elders who have presided over the Samoan Mission from the beginning: Kimo Belio, 1863–76; Samuel Manoa, 1876–88; Joseph H. Dean, 1888–90; William O. Lee, 1890–92; George E. Browning, 1892–93; Ransom M. Stevens, 1893–94; Thomas H. Hilton, 1894–95; John W. Beck, 1895–96; Orlando Barrus, 1896; Edward J. Wood, 1896–99; William L. Worsencroft, 1899; William G. Sears, 1899–1903; Martin F. Sanders, 1903–5; Thomas F. Court, 1905–8; William A. Moody, 1908–12; Christian Jensen, 1912–13; John A. Nelson Jr., 1913–16; Ernest Wright, 1916–18; Willard A. Keith, 1918–20; John Q. Adams, 1920–24; Ernest Leroy Butler, 1924–27; and Willard L. Smith, 1927–30.<sup>3</sup>

3. Jenson, *Encyclopedic History*, 764–66. For more information on the history of the Church in Samoa, see R. Carl Harris, *Building the Kingdom in Samoa, 1888–2005* (Heber City, UT: R. Carl Harris, 2006).

### **New Zealand Mission History**

The New Zealand Mission consists of the two main islands of New Zealand—namely, the North Island and the South Island—and several smaller islands. This mission is divided into fifteen conferences, or districts—namely, Auckland, Bay of Islands, Hauraki, Hawke’s Bay, Mahia, Maori Agricultural College, Otago, Poverty Bay, Taranaki, Waikato, Wairarapa, Wairoa, Wellington, and Whangarei.

The New Zealand Mission was originally an outgrowth of the Australian Mission. As early as 1854, at a conference held at Sydney, New South Wales, it was decided that Augustus Farnham, president of the Australian Mission, should open up a mission in New Zealand. In company with William Cooke, an Australian convert, he left Sydney October 20, 1854, for Auckland, where they arrived October 27. They preached in Auckland and vicinity on the North Island and in Nelson and vicinity on the South Island but did not baptize any converts. On December 11, 1854, President Farnham sailed from New Zealand, leaving Elder Cooke in charge of the work in New Zealand. By the end of March 1855 Elder Cooke had baptized ten persons at Karori (near Wellington) and organized them into a branch of the Church—the first branch in New Zealand. In 1867 Carl C. Asmussen, an elder from Zion, came to labor in New Zealand. He baptized two persons (William and James Burnett, brothers) at Kaiapoi on the South Island and, with the assistance of these new converts, commenced missionary labors at Christchurch. On June 6, 1867, Elder Asmussen left New Zealand, placing Elder William Burnett in charge of the branch at Kaiapoi, which consisted of seven members. In 1870 Robert Beauchamp, then president of the Australasian Mission (which included New Zealand), visited New Zealand and, with the assistance of the Burnett brothers and Brother Henry Allington, a schoolteacher at Karori, reorganized the branch

of the Church at Karori (which, with some new converts, consisted of 20 members) and appointed Henry Allington to preside over the same. Shortly afterwards, President Beauchamp left, placing William Burnett in charge of the New Zealand Conference, assisted by his brother, James. As usual, persecution arose, and in 1871 the question of the “Mormon Invasion” was considered sufficiently important to be brought before the Colonial Parliament, but no action was taken on account of insufficient evidence of malfeasance.

On December 30, 1871, the first company of emigrating Saints from New Zealand on record (11 souls) left Auckland per steamship *Nevada*. The company arrived in Salt Lake City February 10, 1872. Another company of nine emigrating Saints in the charge of Henry Allington left Wellington for San Francisco, California, in April 1872.

In the fall of 1875, five elders from Zion came to labor in New Zealand—namely, William McLachlin (appointed to preside over the conference), Thomas Steed, Fred and Charles Hurst, and John T. Rich. They labored with some degree of success until January 1877, when the Utah elders were called home. In August 1878 Thomas A. Shreeve, a Utah elder, arrived at Lyttelton, New Zealand, as a missionary, who, being the only Zion elder there, took charge of the conference, succeeding Elder William Burnett. Elder Shreeve was succeeded by Elijah F. Pearce, president of the Australasian Mission, who moved the headquarters of the mission from Sydney, Australia, to Auckland, New Zealand. In 1881 John P. Sörensen, a Zion elder, labored quite successfully in a Danish colony in Wairarapa Valley (North Island) and published a small hymnbook in Danish for their benefit.

In January 1881 William M. Bromley arrived in Auckland to preside over the Australasian Mission. He felt impressed to present the gospel to the Maoris. Some previous attempts had been made, but with little success. Assisted by William J. McDonell, a local brother, he visited

the Maori settlement at Orakei, near Auckland. Soon afterwards, Elder John S. Ferris commenced to labor among the Maoris on the coast of the Bay of Plenty, Elder Sörensen in the native villages near New Plymouth, and Thomas L. Cox (a local elder) and his wife among the Maoris near Cambridge. Among those baptized were Ngataki, one of the native king Tawhiao's advisers, and Papene Eketone, an educated Maori who later rendered valuable aid as an interpreter and translator. On February 25, 1883, a branch of 27 members was raised up in the Waotu settlement with Hari T. Katera, a native, as president. Many operations of the Spirit were manifested (healings, visions, dreams, etc.), and one woman in Waotu, said to be dead, was restored to health through the administration of Elder Cox. The organization of other branches of the Church among the Maoris followed, and in 1885, when the total membership of the Church in New Zealand was 1,238, the majority, or 1,038, were Maoris. At the close of 1887 the Church membership in New Zealand was 2,573, of whom 2,243 were Maoris. In March 1887 Elders Ezra F. Richards and Sondra Sanders Jr. were set apart to translate the Book of Mormon into the Maori language, assisted by Henare Potae and Pirihi, educated natives. The volume was published by President William Paxman in April 1889.

In 1895 Elder Andrew Jenson visited the mission in the interest of Church history.

At the close of the year 1897, the Australasian Mission was divided into two separate missions, to wit: the New Zealand Mission and the Australian Mission. Elder Ezra F. Richards, who had presided over the Australasian Mission for about a year, with headquarters at Auckland, New Zealand, was appointed to remain in charge of the work in New Zealand, thus becoming the first president of the New Zealand Mission. At this time the Church membership in New Zealand numbered nearly 4,000, 90 percent of whom were Maoris.



In 1907 the publication of a magazine in the interest of the mission was commenced at Auckland, under the title of *Elders' Messenger*. Later the same year, the name was changed to *The Messenger*. Part of the periodical, issued semimonthly, was printed in English and part in the Maori tongue. Commencing with the second volume (issued February 5, 1908), two issues were published simultaneously, one in English (*The Messenger*) and one in Maori (*Te Karere*). Later, the two magazines were again combined and are still so published in monthly issues.

In 1913 an Agricultural College was opened by the mission (for Maori boys) at Korongata, near Hastings, North Island. This college was still in operation in 1930 and could accommodate about 200 students, coming from various parts of the islands to attend the school.

The numerical strength of the New Zealand Mission December 31, 1930, was 7,256, including 4 high priests, 1 Seventy, 268 elders, 259 priests, 137 teachers, 429 deacons, 4,457 lay members, and 1,701 children. There were 29 missionaries from Zion laboring in the mission, including three sisters.

Following is a list of the presidents of the New Zealand Mission: Ezra F. Richards, 1897–98; Ezra T. Stevenson, 1898–1900; John Ephraim Magleby, 1900–1903; Charles B. Bartlett, 1903–5; Louis G. Hoagland, 1905–7; Rufus K. Hardy, 1907–9; Georges Bowles, 1909–11; Orson D. Romney, 1911–14; William Gardner, 1914–18; James N. Lambert, 1918–20; Frederick M. Schwendiman (acting), May to November 1920; George Shepherd Taylor, 1920–23; Angus T. Wright, 1923–25; Andrew R. Halversen (acting), May to August 1925; John Howard Jenkins, 1925–28; and John E. Magleby (second term), 1928–30.<sup>4</sup>

4. Jenson, *Encyclopedic History*, 580–81. For more information on the history of the Church in New Zealand, see Marjorie Newton, *Tiki and Temple: The Mormon Mission in New Zealand, 1854–1958* (Draper, UT: Greg Kofford Books, 2012).

### Society Islands Mission History

The Society Islands Mission (since 1907 called the Tahitian Mission) comprises four groups of islands lying in the South Pacific Ocean, known respectively as the Windward and the Leeward islands of the Tahitian group and the Tuamotu and Tubuai archipelagoes, all being under French protectorate. These groups contain a great number of islands, but only a comparatively few of them are inhabited, and of these many are deserted except during the pearl-diving seasons. Many of the islands are of coral structure, comprising a circular coral reef upon which land has formed and luxuriant vegetation grows. Inside the reef is a lagoon, and the ring usually has one or more breaks through which vessels may pass into the lagoon. As these reefs are not entirely covered with vegetation, many of the main islands have the appearance of being composed of many islands; this is particularly the case in regard to the Tuamotus. Others of the islands are strictly volcanic formations and have lofty mountains which appear at some points to rise immediately out of the sea. In the lagoons are large quantities of pearl oysters and mother-of-pearl shells for which the natives dive and which are largely exported. On the islands coconuts grow in great profusion and serve as the chief article of diet. Copra also is exported in large quantities.

The Tuamotu group, according to the government yearbook for 1895, contained eighty islands, but only a part of them are inhabited. Of the islands somewhat prominently associated with Latter-day Saint missionary work are the following: Rangiroa, Arutua, Kaukura, Niau, Apataki, Manihi, Fakarava, Anaa, Aratika, Faaite, Takapoto, Takaroa, Hau, and Fakahina. The principal islands of the Tubuai Archipelago are the islands of Tubuai, Rurutu, Rimatara, Raivavae, and Rapa. The principal islands of the Marquesas Archipelago are Nuku Hiva, Ua Pou, Uahuka, Eiao, Hatutu, Hiva Oa, Tahuata, and Fatu Hiva. Of the Cook Archipelago the principal islands are Rarotonga, Atiu, Mangaia,

and Aitutaki. The principal islands of the Leeward group of the Tahiti Archipelago are Bora Bora, Huahine, and Raiatea, and of the Windward group, Tahiti, Moorea, Tetiaroa, and Maiao.

The mission is divided into four conferences, or districts—namely, Tahiti, Tubuai, Upper Tuamotu, and Lower Tuamotu. The headquarters of the mission are at Papeete, on the island of Tahiti, where there is an LDS chapel and a mission home. Stone chapels have been erected on Takaroa, Mohu, Taahuia, and Huahine (Tubuai), and lumber chapels at Rotoava on Takaroa and on the islands of Takapoto, Morokau, Hau, and Hikueru.

On June 1, 1843, Noah Rogers (a high priest) and Elders Addison Pratt, Benjamin F. Grouard, and Knowlton F. Hanks (seventies) left the city of Nauvoo, Illinois, USA, for the Sandwich Islands, having been appointed to labor there as missionaries. Having reached the Atlantic Coast on October 9, 1843, these elders boarded the ship *Timoleon* at New Bedford, Massachusetts, but while en route, Elder Hanks died of consumption November 3, 1843, he being the first LDS missionary to die at sea while on a foreign mission. On May 4, 1844, the other elders landed on the island of Tubuai, where they were so well received by the natives that Elder Pratt, whose knowledge of the Hawaiian tongue enabled him to understand their language, decided to remain on Tubuai. On July 29, 1844, he organized the first branch of the Church on Tubuai, and in due time he had made converts of nearly all the natives on the island.

Meanwhile Elders Grouard and Rogers had left Tubuai for other fields of labor. They landed on the island of Tahiti, where they commenced their missionary work and succeeded in converting and baptizing a number of white men, whom they organized as a branch of the Church. Among these was John Hawkins, who later rendered efficient aid as a missionary. Elder Rogers also made a trip to the Leeward Islands

and did some missionary work on Raiatea, Bora Bora, and other islands, but without much success, his way being hedged up by missionaries of sectarian churches. Finally, being an elderly man, he returned to America and arrived in Nauvoo just as the Saints were being expelled from that city, and he died from exposure, being the first man buried at what afterwards became the famous Mormon cemetery at Mount Pisgah, Iowa.

After doing successful missionary work on Tahiti, Elder Grouard extended his labors to the Tuamotu group, meeting with great success on the island of Anaa and some other adjacent islands, where he organized several branches of the Church. Being unable to continue the work alone, he sent an urgent request to Elder Pratt on Tubuai to join him, which he did, and together these two elders succeeded in baptizing over 2,000 converts on the Tuamotu group. Finally, it was thought expedient that one of them should return to the headquarters of the Church and report their labors. As Elder Grouard had married a native woman, Elder Pratt was the one selected to go, and he sailed from Papeete, Tahiti, March 28, 1847, for America.

After the departure of Elder Pratt, Elder Grouard commenced to labor on Tubuai, where he was received with joy and gained the confidence of the king or chief of the island to such an extent that he was made practically the chief man, next to the king, on the island. Nearly all the natives became members of the Church.

In May 1850 Elder Addison Pratt returned to Tahiti on a second mission, having been appointed by President Brigham Young to preside over the Society Islands Mission. He was accompanied by Elder James S. Brown and was joyfully received by the native Saints and by Elder Grouard, who joined them soon afterward. On October 21, 1850, Brother Pratt's wife and family, three other elders from Zion with their families, and three unmarried elders arrived on the islands to labor as missionaries, but of these only Sidney Alvarus Hanks, Jonathan Crosby,

and Simeon A. Dunn remained long on the islands. These three elders and Elder James S. Brown, with the first missionaries, will always be closely associated with the early history of the mission.

Elders Pratt and Brown, on the Tuamotus, met with great success, and it is estimated that there were 900 members of the Church on that group at that time. To assist them in their labors, the elders built a schooner, which was called *Ravaii* (“the Fisher”); Elder Grouard was placed in charge of it. Thus the missionaries continued their missionary work until 1853, when, on account of a change in the local government of the islands, the American elders were banished from their fields of labor. The native Saints also suffered severe persecution and, in order to protect themselves, gave other names to their community organizations, such as “Church of Christ,” “Abraham’s Church,” “The Sheep,” etc., and, being as sheep without a shepherd, fell into error. “Reorganite,” or Josephite, missionaries also came among them and drew most of them away from the true Church.

In this condition the natives were found by Elders Joseph W. Damron and William A. Seegmiller, who arrived from Hawai‘i, their field of labor, forty years later. These elders in 1892 met with a cold reception, except on the island of Takaroa, where a branch of one hundred faithful Saints was discovered. Elders Damron and Seegmiller finding it difficult to prove to the natives that they had been deceived by the “Reorganite” missionaries, the First Presidency of the Church sent one of the former elders, James S. Brown, to preside over the Society Islands Mission; he was still remembered by some of his old friends. He arrived at Papeete, Tahiti, September 20, 1892, and by the end of 1892, with the assistance of Elders Damron and Seegmiller, Elders Elando Brown (his son), and Thomas Jones, who had accompanied Elder Brown, a Church membership of nearly 500 was raised up. Elder Brown remained on the islands until July 1894 and performed a wonderful mission,

the labors of the missionaries being, however, mostly centered on the Tuamotu and Tahitian groups. In 1896 Elder Andrew Jenson visited the mission in the interest of Church history. In 1898, more missionaries having arrived, the work was extended to the Leeward Islands, and to the Cook Islands and the Marquesas group.

In 1904 the Book of Mormon was published in the Tahitian language from a translation made by Elders Daniel E. Miller, William H. Chamberlain, Israel E. Willey, and David Neff, with William B. Taylor as copyist.

At the close of 1930 eleven elders from Zion and one missionary sister were laboring in the mission, which had a Church membership of 1,181, including 98 elders, 43 priests, 17 teachers, 3 deacons, 797 lay members, and 195 children.

Following are the names of the presidents of the Society Islands Mission: Noah Rogers, 1844–45; Addison Pratt, 1845–47; Benjamin Grouard, 1847–50; Addison Pratt (second term), 1850–52; native elders, 1852–92; Joseph W. Damron, 1892; James S. Brown, 1892–93; Joseph W. Damron (second term), 1893–95; Frank Cutler, 1895–96; Daniel T. Miller, 1896–99; William H. Chamberlain, 1899–1900; [Joseph Y. Haight, 1900–1902;] Edward S. Hall, 1902–5; Franklin J. Fullmer (pro tem.), 1905; Edward S. Hall (second term), 1905–7; Frank Cutler (second term), 1907–8; William A. Seegmiller, 1908–11; Franklin J. Fullmer, 1911–14; Ira Hyer, 1914–15; Ernest C. Rossiter, 1915–19; John McCullough, 1919–20; Leonidas H. Kennard, 1920–22; Ole B. Peterson, 1922–25; Herbert B. Foulger, 1925–26; Stanley W. Bird (pro tem.), 1926; Alma S. Burton, 1926–29; and George W. Burbidge, 1929–30.<sup>5</sup>

5. Jenson, *Encyclopedic History*, 804–6. For more detailed history of the Tahitian Mission, see S. George Ellsworth and Kathleen Clayton Perrin, *Seasons of Faith and Courage: The Church of Jesus Christ of Latter-day Saints in French Polynesia, a Sesquicentennial History, 1843–1993* (Sandy, UT: Yves R. Perrin, 1994).

### **Australian Mission History**

The Australian Mission, generally called the Australasian Mission from 1854 to 1897, consisted in 1930 of the island continent of Australia, the smaller island of Tasmania, and other islands. The mission is divided into six districts, or conferences—namely, New South Wales, Queensland, Victoria, South Australia, and West Australia (all in Australia) and Tasmania. The area of Australia equals that of the United States, exclusive of Alaska. Although so extensive, Australia (including Tasmania) has a population of only about 6,300,000, located largely in the southeastern part of the island continent. Of the aborigines, known as Bushmen, there are only about 75,000 survivors, most of whom are residents of the northern part of Australia.

In 1840 William Barrett, a young convert to the restored gospel in England, being about to make a voyage to Australia, was ordained an elder by Apostle George A. Smith and appointed to labor as a missionary in that country, as opportunity might present itself. He delivered his message in Australia but is not known to have made any converts.

About 1842, Andrew Anderson, one of the first converts baptized by Apostle Orson Pratt in England, went to Sydney, New South Wales, with his family and reported in 1845 that he had raised up a branch of the Church of 11 members there.

The real opening of the Australian Mission marks the arrival at Sydney, October 30, 1851, of Elders John Murdock and Charles W. Wandell, who had been appointed by the Church authorities to open up a mission in Australia. They secured the “Old Assembly Room” in Sydney in which to preach, and soon made a few converts. These new members being liberal with their means, the two elders were enabled to publish 2,000 copies each of Parley P. Pratt’s pamphlet called “Proclamation,” Orson Pratt’s “Remarkable Visions,” the “History of the Persecution of the Saints,” and 500 hymnbooks. On June 2, 1852, Elder Murdock

returned to Utah, leaving Elder Wandell in charge of the mission, which then consisted of 47 members, some of the local brethren acting as missionaries. Soon afterwards a branch of the Church was organized at Melbourne, in the province of Victoria. On April 6, 1853, Elder Wandell left Sydney for America with a company of emigrating Saints. A few days later, Elder Augustus Farnham, who had been appointed to succeed Elder Wandell as president of the mission, arrived in Australia with ten other elders and immediately commenced missionary labors. On August 13, 1853, the first number of *Zion’s Watchman*, a periodical devoted to the interests of the Church, was issued in Sydney to counteract the many misleading statements made by the press in southeastern Australia. This missionary periodical was only continued about two years. In 1854 the missionary work was extended into New Zealand, after which the mission became known as the Australasian Mission until 1897, when New Zealand became a separate mission. (See History of New Zealand Mission.) On April 27, 1855, another company of emigrating Saints, numbering 72 souls, left Australia for Utah. In 1856 more elders came into the mission, some of whom were appointed to labor in New Zealand.

In February 1863 Thomas Ford, president of the mission, died suddenly in New South Wales, and his first counselor, William Broadbent, took charge of affairs until all the elders from Zion had left Australia. In 1866 Robert Beauchamp, a local elder, commenced to give lectures in Melbourne before large audiences. He was quite active in visiting the branches, which had become somewhat disorganized after the departure of the elders from Zion. In 1868 Elder Beauchamp and his family migrated to Utah, but in December of the same year, after he had located his family in Tooele County, Utah, he was called to preside over the Australasian Mission and returned to Australia. In 1870 he reported that there were four branches of the Church in the mission—namely, Sydney and Melbourne in Australia, and Karori and Kaiapoi in New Zealand.

Elder Beauchamp labored diligently for three or four years, but when, in 1874, William Geddes, an elder from Utah, arrived at Sydney to succeed him as president of the mission (bringing with him ten other elders), he found that, through transgression, Elder Beauchamp had lost the faith.

In 1878 missionary work in New Zealand was stressed, and, after 1880, when work among the Maoris in New Zealand was commenced, Auckland became the headquarters of the Australasian Mission, and very few elders were sent to Australia for several years. On October 28, 1897, the Australasian Mission was divided into the Australian and the New Zealand missions. Andrew Smith, then laboring as a missionary in Australia, was called to preside over the Australian Mission, which was to consist of Australia and Tasmania. At that time there were only about two hundred members of the Church in Australia. Work in the mission continued and prospered, and many families immigrated to the Rocky Mountains in the United States of America, where they and their descendants are numbered among the active members of the Church.

On December 31, 1930, the Australian Mission had a membership of 1,313, including 53 elders, 51 priests, 38 teachers, 65 deacons, 906 lay members, and 200 children. Clarence H. Tingey presided, assisted by thirty-two other missionaries from Zion. The headquarters of the mission were located at Sydney, New South Wales, where a modern chapel and mission home had been erected. There were also chapels owned by the Saints located at Adelaide in South Australia, at Melbourne in Victoria, at Bankstown in New South Wales, at Brisbane in Queensland, at Perth in West Australia, and at Hobert Town and Glen Huon in Tasmania.

Following are the names of the presidents of the Australian, or Australasian Mission, including New Zealand, from 1854 to 1897: John Murdock, 1851–52; Charles W. Wandell, 1852–53; Augustus Farnham, 1853–56; Absolom P. Dowdle, 1856–57; Andrew J. Stewart, 1857–58; Thomas Ford, 1858–63; William Broadbent, 1863–65;

Robert Beauchamp, 1868–74; William Geddes, 1874–75; Job Welling, 1875–76; Isaac Groo, 1876–77; Fred J. May and Thomas A. Shreeve, August 1878–December 1878; Elijah M. Pearce, 1878–80; George Batt, 1880–81; William M. Bromley, 1881–83; William T. Stewart, 1883–86; William Paxman, 1886–89; Angus T. Wright, 1889–90; John S. Bingham, 1890–91; William T. Stewart (serving a second term), 1891–93; William Gardner, 1893–96; and Ezra F. Richards, 1896–97. Australian Mission: Andrew Smith Jr., 1897–98; Fred E. Barker, 1898–1900; George H. Islaub, March 1900–June 1900; John B. Matthias (pro tem.), June 1900–November 1900; Andrew Fjeld, 1900–1901; James Duckworth, 1901–6; William Armstrong, 1906–8; C. Alvin Orme, 1908–11; Charles H. Hyde, 1911–13; William W. Taylor (pro tem.), 1913–14; Don C. Rushton, 1914–17; Arnold D. Miller, 1917–20; Don C. Rushton (second term), 1920–24; Charles H. Hyde (second term), 1924–27; and Clarence H. Tingey, 1927–30.<sup>6</sup>

### Turkish Mission History

The Turkish Mission, since 1924 known as the Armenian Mission, was largely confined to eastern Asia Minor, the Armenians (mostly Christians) being more susceptible to LDS teachings than the Turks (mostly Mohammedans). Of late years, the headquarters of the mission have been at Aleppo, Asia Minor, where there is still a branch of the Church which, when last reported in 1927, had a membership of 183. There are also a few Saints at Haifa, Palestine, and at Beirut and Damascus, Syria, in charge of native elders.

In 1884 the president of the European Mission received a letter from a Mr. Vartoogian, an Armenian gentleman residing in Constantinople,

6. Jenson, *Encyclopedic History*, 35–37. For more on the history of the Church in Australia, see Marjorie Newton, *Southern Cross Saints: The Mormons in Australia* (La'ie, HI: Institute for Polynesian Studies, 1991).



asking that some LDS elders be sent to introduce the gospel into Turkey. Responding to this petition, Elder Jacob Spori on December 30, 1884, arrived in Constantinople. He visited Mr. Vartoogian, who, with his wife and two children, were soon baptized. Shortly afterwards, Elders Joseph M. Tanner and Francis M. Lyman Jr. joined Elder Spori in Constantinople. Meetings were conducted in the English and German languages, and a number of visits were received from Turks and Armenians desiring information. The Turkish laws, however, were very strict, and the Church represented by the elders not having received official recognition by the Turkish government, the LDS missionaries were prohibited from holding public meetings. They then went to visit places of interest in Palestine and learned of the existence of a German community at Haifa, in Palestine, at the foot of Mount Carmel, the members of which were seeking for further light. So in August 1886, Elder Spoil went to Haifa as the first LDS missionary to labor in that country. On August 28, 1886, he baptized Johan Georg Grau at Haifa, and as this man was well versed in scriptures, Elder Spori ordained him an elder on September 3 following and set him apart as a missionary in his community. A few converts were also made at Jaffa, and on August 4, 1887, Frederick and Elizabeth Raile, Samuel Koff, and Daniel Riski, Germans, sailed from Jaffa as the first emigrating Saints from Palestine. They afterwards located at Provo, Utah.

In January 1887 Ferdinand F. Hintze came into the mission and labored with Elder Tanner in Constantinople. There Elder Hintze baptized a Serb named Mischa Markow, who later opened the door of the gospel in several of the Balkan states and in Belgium. On March 23, 1887, Elder Hintze succeeded Elder Spori (released to return home) as president of the mission. About this time, assisted by two native converts, Elder Hintze published the "Articles of Faith" and a tract in the Turkish language, in Constantinople. Accompanied by Elder James Clove, Elder Hintze then visited Sivas in Asia Minor, where he

baptized a few converts, among whom were Dekran Shahabian and his family. Soon afterwards, Elders Janne M. Sjodahl, Johan Georg Grau, Charles U. Locander, Fred Stauffer, Edgar D. Simmons, and William H. Smart came into the mission, and headquarters were established at Aintab, Asia Minor. Elder Sjodahl, on September 22, 1889, baptized Salim Inzil and Pharez Randure at Jaffa, Palestine, probably the first Arabs ever baptized into the Church. These missionaries extended their missionary fields, but the opposition of Protestant clergymen, added to the timidity of the natives to act in opposition to their local religious leaders, almost prohibited progress. Still, branches of the Church were raised up at Aintab and Sivas in Turkey and Aleppo in Syria.

Separate meetings were held for the women, as it was not the custom for the sexes to attend public functions together.

When President Hintze returned home in December 1889, he was accompanied by Haik Devahirdjian, the first Armenian Saint to emigrate to Utah. Elder Hintze was succeeded as president of the mission by Dr. Fred Stauffer, who shortly afterward made arrangements for the publication in Constantinople of three more tracts in the Turkish and Armenian languages.

Missionary work was continued by elders from Zion until 1895, when, on account of political disturbances in Turkey, the American elders were called home; Dr. Armanag Shil Hagopian, a native elder, was placed in charge of the mission.

In September 1897 political affairs in Turkey having become more settled, Elders Philip Maycock and Andrew L. Larsen were appointed to reopen the mission. They were welcomed at Aleppo by Dr. Hagopian, who had labored faithfully during the absence of the elders from Zion.

In February 1898 Apostle Anthon H. Lund and Elder Ferdinand F. Hintze arrived in the mission to investigate the feasibility of establishing

a gathering place for the Armenian Saints in Palestine or Asia Minor. No definite action on the matter, however, was taken. During his visit Elder Lund held the first conference of the Turkish Mission, which convened at Aintab March 27, 1898. The branches at Aleppo and Aintab and Zara (in the Black Sea region) were represented. The statistical reports showed 185 members, including 5 native elders. Elder Hintze was sustained as pastor of the mission with special work to do in relation to an effort to secure recognition for the Church by the Turkish government and the publication of literature in the Turkish and Armenian languages. Elder Philip Maycock was sustained as president of the Turkish Mission. There was also at this time a small branch of the Church at Haifa, Palestine. In 1899 a cloth factory was opened by the Saints at Aleppo with Zadyk Aposian, a native elder, as manager. In 1900 the manufacture of Turkish rugs was commenced in the Aintab Branch under the direction of Elder John E. Page, who made a market for the produce through the ZCMI in Salt Lake City.

Early in 1906 the Book of Mormon in the Turkish language was published in Boston, Massachusetts, USA, under the direction of Elder Hintze.

In 1909 on account of continued political complications, President Joseph Wilford Booth and the missionaries laboring in the mission were recalled, and the branches placed in the hands of competent native elders. This condition continued until 1921.

In 1921 Elder Booth, who had already spent eleven years in the mission, was again called to preside. At that time the Armenians had recently endured the horrors of war, to which was added persecution by the Turks on account of their religious convictions. Elder Booth did much to alleviate the sufferings of the few Saints, who gladly rallied around him on his arrival. He transferred all those in Aintab, Turkey, to Aleppo, Syria.

On January 23, 1924, a conference was commenced at Aleppo, Syria, attended by Apostle David O. McKay, his wife, Emma R. McKay, and Mrs. Mary R. Booth, who had come to join her husband. About one hundred persons were present at this conference. At this time the name of the mission was changed from the Turkish to the Armenian Mission. During the conference, addresses were made in five different languages—namely, Armenian, Turkish, Arabic, English, and French. In the Aleppo Branch there was a well-attended Sunday School and a Relief Society with an enrollment of 55 members.

After laboring with great fidelity, in connection with his wife, the only two missionaries of the Church in Armenia for several years, President Booth died suddenly at Aleppo December 5, 1928, of heart failure. Interment took place at Aleppo, after which his wife returned to Utah.

Besides President Booth, four other elders have died while laboring as missionaries in the Turkish Mission—namely, Edgar D. Simmons, who died February 4, 1890, at Aintab, Syria, of smallpox; Adolph Haag, who died October 3, 1892, at Haifa, Palestine, of typhoid fever; John A. Clark, who died February 8, 1895, at Haifa of smallpox; and Emil J. Huber, who died May 16, 1908, at Aleppo of smallpox.

Since the demise of President Booth, the Armenian Mission has been in charge of native elders, under the immediate jurisdiction of Dr. John A. Widtsoe, president of the European Mission.

A number of Saints from Armenia, emigrating to Utah at different times, have located at Murray, south of Salt Lake City, and others in Provo, Utah, and other places.

Following are the names of the presidents of the Turkish Mission: Jacob Spori, 1885–87; Ferdinand F. Hintze, 1887–89; Frederick Stauffer, 1889–91; Joseph F. Schoenfeld, 1891–92; Don C. W. Musser, 1892–94; Edward W. Robinson, 1894–95; Armanag S. Hagopian, 1895–97; Philip S. Maycock, 1897–99; Ferdinand F. Hintze (second

term), 1899–1900; Albert Herman, 1900–1904; and J. Wilford Booth, 1904–9 and 1921–28.<sup>7</sup>

### Swiss and German Mission History

The Swiss and German Mission comprises the Republic of Switzerland and the west half of Germany, or that part of the German Republic lying west of an imaginary line, commencing a little east of Rostock (on the shore of the Baltic) and running thence north to and southward along the German-Austrian border in the south. The mission contains (1930) 16 organized branches of the Church—namely, Basel, Bern, and Zürich in Switzerland, and Bielefeld, Bremen, Cologne, Frankfurt am Main, Hamburg, Hanover, Kassel, Karlsruhe, Munich, Nürnberg, Ruhr, Stuttgart, and Schleswig-Holstein in Germany. For many years the Swiss and German Mission represented the German-speaking people of the European continent.

At the commencement of 1868 the name of the Swiss, Italian, and German Mission was changed to Swiss and German Mission, there being only one branch of the Church at that time in Italy. Joseph S. Horne, president of the mission before the change of name took place, continued to preside until June 1868, when he returned home in charge of a large company of emigrating Saints. He was succeeded by Karl G. Maeser. At the close of 1868 the mission contained 13 branches—namely, 9 in Switzerland, 2 in Germany, 1 in Italy, and 1 in France—with a total Church membership of 538. Four elders from Zion were laboring in the mission at that time, and the missionary work in Germany appeared most hopeful. On January 1, 1869, the first number of *Der Stern*, a

16-page monthly periodical in the German language, was commenced in the interest of the Church in Zürich by Karl G. Maeser. This magazine (later published semimonthly) has had a continued existence ever since.

In 1883 an attempt was made to open up missionary work in Austria and Hungary. Previously (in 1865) an effort had been made by Elders Orson Pratt and William W. Riter to preach the gospel in Vienna, but with no success, owing to religious intolerance. In 1883, however, Elders Thomas Biesinger and Paul E. B. Hammer were sent to Vienna to labor under the jurisdiction of the Swiss and German Mission. Elder Hammer baptized a few converts in Vienna (Austria) and Elder Biesinger labored in Prague (Hungary), with some success, until he was imprisoned for preaching and banished from the country.

At the close of 1887 the Swiss and German Mission consisted of six conferences—namely, Bern, Jura, Central Swiss, and East Swiss in Switzerland, and the North German and the South German conferences in Germany. There were 26 organized branches of the Church in the mission, with a total Church membership of 717. Continued emigration had broken up some of the branches, and today (1930) Swiss and German Saints and their descendants are occupying many positions of responsibility in the Church in the various stakes where they have located in their adopted country. In 1896 Elder Andrew Jenson visited the mission in the interest of Church history.

At the close of 1897 the Swiss and German Mission was divided, and two missions (the German and the Swiss) were operated in each country separately until May 22, 1904, when the two missions were again amalgamated. At that time there were 15 organized branches of the Church in Switzerland and 18 in Germany, with a total Church membership of 1,634. Elder Hugh J. Cannon, who had presided over the German Mission, was chosen to preside over the amalgamated Swiss and German Mission.

7. Jenson, *Encyclopedic History*, 888–90. For more information on the early history of the Church in the Middle East, see LaMar C. Berrett and Blair G. Van Dyke, *Holy Lands: A History of the Latter-day Saints in the Near East* (American Fork, UT: Covenant Communications, 2005).

On May 7, 1925, the east part of Germany was separated from the Swiss and German Mission to form, with the addition of Austria, a new mission to be called the German-Austrian Mission. Of the sixteen conferences previously comprised within the limits of the Swiss and German Mission, eight—namely, Hamburg, Hanover, Cologne, Frankfurt am Main, Stuttgart, Basel, Zürich, and Bern—were retained with an approximate membership of 5,300. The other eight conferences, with a membership of 6,125, were transferred to the German-Austrian Mission.

On December 31, 1930, the Swiss and German Mission had a membership of 6,222, including 1 high priest, 148 elders, 204 priests, 171 teachers, 344 deacons, 5,550 lay members, and 804 children; 148 elders from Zion and one missionary sister were laboring in the mission.

Following is a list of the presidents of the Swiss and German Mission: Joseph S. Horne, January 1868–June 1868; Karl G. Maeser, 1868–70; Edward Schoenfeld, 1870–72; John Huber, 1872–74; John U. Stucki, 1874–76; Joseph S. Horne (second term), 1876–77; Henry Flamm, 1877–79; Serge L. Ballif, 1879–81; John Alder, 1881–82; Peter F. Goss, 1882–83; John Q. Cannon, 1883–84; Fredrich W. Schoenfeld, 1884–88; John U. Stucki (second term), 1888–90; Theodore Brandley, 1890–91; John J. Schaerrer, 1891–94; John Henry Stocker, February 1894–May 1894; George C. Naegle, 1894–97; Peter Loutensock, January 1897–December 1897; Hugh J. Cannon, 1904–6; Serge F. Ballif, 1905–9; Thomas E. McKay, 1909–12; Hyrum W. Valentine, 1912–16; Angus J. Cannon, 1916–21; Serge F. Ballif (second term), 1921–23; Fred Tadge, 1923–26; Hugh J. Cannon (second term), 1926–28; and Fred Tadge (second term), 1928–31.<sup>8</sup>

8. Jenson, *Encyclopedic History*, 853–54. For more on the history of the Church in Germany and Switzerland, see Gilbert W. Scharffs, *Mormonism in Germany: A History of the Church of Jesus Christ of Latter-day Saints in Germany between 1840 and 1970* (Salt Lake City:

### Scandinavian Mission History

The Scandinavian Mission embraced the three Scandinavian countries, Denmark, Sweden, and Norway, and at different times also Iceland and Finland. The headquarters of the mission were at Copenhagen, Denmark. The population of Denmark is about 3,000,000, Sweden about 6,140,000, and Norway about 2,890,000.

The preaching of the restored gospel was confined to the English-speaking people (Indians excepted) until 1843, when the first missionaries were sent to the Pacific Islands, where they founded the Society Islands Mission in 1844; but after the headquarters of the Church had been established in Great Salt Lake Valley, and the first missionaries were called from there to foreign lands, missionaries were chosen to open up the door for the restored gospel in France, Germany, Italy, and Scandinavia, on the continent of Europe. Thus Apostle Erastus Snow was called to open up a mission in the Scandinavian countries, and with him Peter O. Hansen was called specially to Denmark, and John E. Forsgren to Sweden. These brethren left Great Salt Lake Valley, together with other missionaries, in October 1849 and arrived in Great Britain early the following year. Erastus Snow, while stopping in England, chose George Parker Dykes, who was laboring as a missionary in England, to accompany him and the other brethren mentioned to Scandinavia. Elders Snow, Forsgren, and Dykes arrived in Copenhagen, Denmark, June 14, 1850 (having been preceded there by a month or so by Peter O. Hansen). Successful missionary work was at once commenced in the capital of Denmark, where the first baptisms took place August 12, 1850, and the first branch of the Church was organized September 15, 1850.

Deseret Book, 1970); and Dale Z. Kirby, "History of the Church of Jesus Christ of Latter-day Saints in Switzerland" (master's thesis, Brigham Young University, 1971).

In the meantime John E. Forsgren was sent to Sweden, where he, on July 26, 1850, baptized his brother, Peter A. Forsgren, as the first convert to the restored gospel in Sweden. Owing to persecution, the work in Sweden, however, did not prosper until 1853, but in Denmark George P. Dykes raised up the second branch of the Church in that country at Aalborg November 25, 1850. Soon other branches were organized, which were grouped into three conferences, named respectively the Aalborg Conference, the Fredericia Conference, and the Copenhagen Conference. Many branches were raised up in different parts of Denmark, which were organized into other conferences, such as Aarhus, Bornholm, Fyen, Odense, Øernes, Skive, and Vendsyssel.

Norway was opened up as a missionary field by Hans F. Petersen, a Danish local elder, in September 1851. Other missionaries followed him to Norway, where two branches of the Church were organized, to wit: Østerrisør (organized July 16, 1852) and Frederikstad (organized July 25, 1852). These two branches were organized as the Brevik (later Christiania) Conference August 14, 1852. Soon after (September 5, 1852), three other branches were organized—namely, Brevik Branch, December 8, 1853; the Christiania Branch, September 29, 1854; and the Drammen Branch.

In Sweden the first branches of the Church were organized in 1853 by Anders W. Winberg—namely, Skönabäck, April 24, 1853; Malmö, April 25, 1853; Lomma, April 25, 1853; and Lund, April 30, 1853. These branches, which were raised up in the midst of much persecution, were grouped into the Skåne Conference (organized June 26, 1853). Later many other branches were organized in Sweden, which were grouped into the Stockholm Conference (organized December 31, 1854), Göteborg (organized September 5, 1857), Norrköping (organized May 12, 1858), and Sundswall (organized June 12, 1859).

As the work increased in Norway, branches were organized in different parts of the country, and in 1899 (May 8) Norway, which hitherto

had consisted of only one conference, was divided into three conferences—namely, the Christiania (continued), Bergen, and Trondhjem.

After the lapse of a few years, the Scandinavian Mission, consisting of the three Scandinavian countries—Denmark, Sweden, and Norway—became the most successful and fruitful missionary field of the Church established among non-English-speaking people. From the beginning until the close of 1930, 54,358 persons were baptized in Scandinavia—namely, 26,656 in Denmark; 19,147 in Sweden; and 8,555 in Norway. Of these 26,027 emigrated to Zion during the same period—namely, 13,984 from Denmark; 8,545 from Sweden; and 3,498 from Norway.

Following is a list of the elders who have acted as presidents of the Scandinavian Mission: Erastus Snow, 1850–52; John E. Forsgren, 1852; Willard Snow, 1852–53; John Van Cott, 1853–56; Hector C. Haight, 1856–58; Carl Widerborg, 1858–60; John Van Cott (second term), 1860–62; Jesse N. Smith, 1862–64; Samuel L. Sprague (pro tem.), 1864; Carl Widerborg (second term), 1864–68; Jesse N. Smith (second term), 1868–70; William W. Cluff, 1870–71; Canute Peterson, 1871–73; Christian G. Larsen, 1873–75; Nils C. Flygare, 1875–76; Ola N. Liljenquist, 1876–77; August W. Carlson (pro tem.), 1877–78; Nils C. Flygare (second term), 1878–79; Niels Wilhelmsen, 1879–81; Andrew Jenson (pro tem.), 1881; Christian D. Fjeldsted, 1881–84; Anthon H. Lund, 1884–85; Nils C. Flygare (third term), 1885–88; Christian D. Fjeldsted (second term), 1888–90; Edward H. Anderson, 1890–92; Joseph Christiansen, 1892–93; Carl A. Carlquist, 1893–94; Peter Sundwall, 1894–96; Christian N. Lund, 1896–98; George Christensen, 1898; Andreas Peterson, 1898–1901; Anthon L. Skanchy, 1901–4; and Christian D. Fjeldsted (third term), 1904–5.

In 1905 it was decided to separate Sweden from Denmark and Norway and organize the Swedish part of the mission into a separate



mission, called the Swedish Mission, and to retain Denmark and Norway under the old name of Scandinavian Mission.<sup>9</sup>

### **Netherlands Mission History**

The Netherlands Mission consists of the Latter-day Saints residing in the Netherlands, also called Holland, a small country with a total area of 12,648 square miles and over eight million inhabitants. Part of the country is below the level of the sea but is protected from the North Sea by dunes and dykes. These sea dykes are built along the north coast, the coast of the provinces which border on the Zuider Zee, and the coast of the islands of the provinces Zeeland and South Holland, wherever the coast is not protected by dunes. The elevation of the surface of the country ranges from 650 feet above to 20 feet below sea level. The seat of government and the residence of the royal family is at The Hague, and the two largest cities are Amsterdam and Rotterdam. Amsterdam is the legal capital of the Netherlands.

The Netherlands Mission is divided into four conferences, or districts—namely, Amsterdam, Groningen, Rotterdam, and Utrecht—and the total membership in the mission, according to the official report of December 31, 1930, was 2,631, including 62 elders, 50 priests, 61 teachers, 94 deacons, 2,066 lay members, and 289 children.

Apostle Orson Hyde, who was called on a mission to Jerusalem in April 1840, arrived in Rotterdam in June 1841 on his way to Palestine. During his short sojourn in that city he became acquainted with a Jewish rabbi, to whom he explained the object of his intended trip to the Holy Land and also testified of the restored gospel. Thus it happened that Orson Hyde was the first Latter-day Saint elder to proclaim the

fullness of the gospel, both on the continent of Europe and in far-off Asia, among the nations of the East.

While Holland, occasionally, was visited by elders of the Church who traveled between Great Britain and Germany, Switzerland, and Scandinavia, it is not known that any attempt was made on the part of these elders, thus passing through, to preach the restored gospel to the inhabitants of Holland until the spring of 1861, when Elders Paul Augustus Schettler and A. Wieggers van der Woude were set apart to preach the gospel in the Netherlands. These two elders, together with other missionaries, called about the same time to preach the gospel in the United States and Europe, left Salt Lake City, Utah, April 23, 1861, and arrived in Rotterdam August 5, 1861. Elder Schettler was a German by birth, was born August 13, 1827, emigrated to America in 1858, became a convert to Mormonism in New York City in 1860, and soon afterwards migrated to Utah. Elder Van der Woude, a native of Holland and a master mariner, became a member of the Church in Cardiff, Wales, in 1852 and emigrated to Utah.

After spending a week in Rotterdam, Elders Schettler and Van der Woude proceeded to Amsterdam, where they commended their missionary labors. Elder Van der Woude soon afterwards went to Friesland to visit his relatives, and on October 1, 1861, he baptized three persons, residents of Broek, near Akkerwoude, two of whom were Van der Woude's relatives. These were the first fruits of the preaching of the restored gospel in Holland. In the meantime Elder Schettler labored faithfully in Amsterdam, and on December 23, 1861, he baptized three persons in that city. Soon the two elders extended their missionary labors to other provinces, and after baptizing 14 persons in Amsterdam, they organized the first branch of the Church in that city early in 1862. Fifteen persons were baptized in Holland in 1862. These, together with the six persons baptized the

9. Jenson, *Encyclopedic History*, 779–80. For more on the history of the Church in Scandinavia, see Andrew Jenson, *History of the Scandinavian Missions* (Salt Lake City: Deseret News Press, 1927).

previous year, raised the total membership in Holland to 21 persons at the close of 1862. In October 1863 John L. Smith, who presided over the Swiss and German Mission, visited Holland, which, at that time, constituted a part of said mission. During his visit a number of people were baptized.

Among the first converts to Mormonism in Holland was Timothy Mets, who afterwards became prominent in the Church. As work of proselyting was continued in 1863 by Elder Van der Woude and others, more converts were made and baptized in Gorinchem, Leeuwarden, Rotterdam, Werkendam, and Heukelom. In September 1862 Elder Paul A. Schettler was transferred to Basel, Switzerland, while Elder Van der Woude continued his missionary labors in Holland till about June 1, 1863. In October 1864 Elder Joseph Weiler arrived in Rotterdam as a missionary to Holland. On his arrival he found 25 persons in the country belonging to the Church. In the summer of 1864 the first organized company of converts to the Church from Holland emigrated to Utah, numbering 61 souls, men, women, and children. When Apostle Orson Pratt and Elder William W. Riter passed through Holland in January 1865 on their way to Austria, they found Joseph Weiler very sick with typhoid fever at the home of Brother Timothy Mets, presiding elder of the small branch in Rotterdam.

The first regular conference of the Church in the Netherlands was held October 22, 1865, in Gorinchem, a city of about 8,000 inhabitants. At that time there were three organized branches of the Church in Holland—namely, Amsterdam, Rotterdam, and Gorinchem. Important business was attended to at that conference, and Willem Verhey was ordained an elder and appointed to preside over the Gorinchem Branch. Pieter J. Lammers was ordained an elder and appointed to labor in the ministry in Holland. About the same time others of the native brethren were ordained to the priesthood.

On November 1, 1864, the branches of the Church in the Netherlands were separated from the Swiss and German Mission and organized as a separate mission known as the Netherlands Mission. In 1891 Belgium was added to the Netherlands Mission, after which the missionaries labored among Netherlands-, German-, and French-speaking people. In 1866 21 souls immigrated to Utah from the Netherlands Mission.

In the meantime other elders were called to labor in the mission, tracts were published in the Netherlands and French languages, and German Church literature was also circulated among the Saints and their friends in the Netherlands. Francis A. Brown, who in March 1867 succeeded Joseph Weiler as president of the Netherlands Mission, commenced a successful missionary labor in the Netherlands. That year the *Stem tot Waarschuwing* (*Voice of Warning*) was translated from the German and published in the Netherlands language. In 1896 a periodical entitled *De Ster* was commenced in the Netherlands Mission. During the first year, it was published as a monthly, and since that as a semimonthly, periodical in the interests of the Netherlands Mission and Netherlands-speaking people in other parts of the world.

Belgium, which constituted a part of the Netherlands Mission from 1891 to 1923, was in 1923 transferred to the French Mission.

Following the advice of President John A. Widtsoe that on account of business depression in America the Saints in the foreign missions should not be urged to emigrate but rather be encouraged to build up branches of the Church in their own lands, the auxiliary organizations of the Church have therefore been fostered with considerable care by the missionaries, in which movement the Netherlands Mission stands in the foremost ranks.

Following is a list of the elders who have presided over the Netherlands Mission: Paul Augustus Schettler, 1861–62; A. W. Van der Woude, 1862–63; Samuel Mets, 1863–64; Joseph Weiler, 1864–67; Francis A.

Brown, 1867; Marcus Holling, 1867–69; Jan F. Krumperman (pro tem.), 1869–71; Sybren Van Dyk, 1871–74; Dirk Bockholt, 1874–75; Peter J. Lammers, 1875–77; Johannes Hansink (pro tem.), 1877; Bernhard H. Schettler, 1877–78; Frederik Peters (pro tem.), 1878–80; Sybren Van Dyk (serving a second term), 1880–82; Zwiër Willem Koldewyn (pro tem.), 1882; Peter J. Lammers (serving a second term), 1882–84; Zwiër W. Koldewyn (second term), 1884–85; John W. F. Volker, 1885–89; Francis A. Brown (second term), 1889–91; Timothy Mets, 1891–92; Alfred L. Farrell, 1892–93; Edwin Bennion, 1893–95; Asa W. Judd, 1895–96; George S. Spencer, 1896; Frederick Pieper, 1896–97; Alfred L. Farrell (second term), 1897–1900; Sylvester Q. Cannon, 1900–1902; Willard T. Cannon, 1902–5; Jacob H. Trayner, 1905–6; Alexander Nibley, 1906–7; Sylvester Q. Cannon (second term), 1907–9; James H. Walker (pro tem.), 1909; Brigham G. Thatcher, 1909–11; Roscoe W. Eardley, 1911–13; Thomas C. Hair (pro tem.), 1913–14; LeGrand Richards, 1914–16; John A. Butterworth, 1916–20; John P. Lillywhite, 1920–23; Charles S. Hyde, 1923–26; John P. Lillywhite (second term), 1926–29; and Frank I. Kooyman, 1929–30.<sup>10</sup>

### British Mission History

The British Mission consists of the Latter-day Saints residing in Great Britain. In 1930 the mission contained sixteen conferences—namely, twelve in England, one in Wales, one in Scotland, and two in Ireland—with a total membership of 6,491, including 1 high priest; 225 elders; 224 priests; 88 teachers; 347 deacons; 4,938 lay members; and 668 children.

The English conferences, or districts, in 1930, named in alphabetical order, are Birmingham with seven branches and 770 members, including

66 children; Bristol with five branches and 197 members, including 24 children; Hull with four branches and 314 members, including 44 children; Leeds with six branches and 613 members, including 62 children; Liverpool with eight branches and 669 members, including 54 children; London with eight branches and 592 members, including 70 children; Manchester with six branches and 557 members, including 52 children; Newcastle with nine branches and 800 members, including 86 children; Norwich with three branches and 181 members, including 25 children; Nottingham with five branches and 483 members, including 55 children; Portsmouth with two branches and 129 members, including 7 children; and Sheffield with four branches and 435 members, including 39 children. The Welsh Conference in 1930 had three branches and 200 members, including 18 children. The Scottish Conference had three branches and 340 members, including 44 children. The two conferences, or districts, in Ireland are the Irish Free State with one branch and 63 members, including 10 children, and Ulster with two branches and 148 members, including 12 children; 75 branches in all.

The headquarters of the British Mission are at Birmingham, the mission address being 23 Booth Street, Handsworth, Birmingham. On December 31, 1930, A. William Lund presided over the mission, assisted by 182 missionaries, including two lady missionaries. There were in the mission at that time, in active operation, 58 Relief Societies, 71 Sunday Schools, 71 Mutual Improvement Associations, 27 Primary Associations, and 29 genealogical societies.

The Church of Jesus Christ of Latter-day Saints was organized on April 6, 1830, and immediately afterwards missionaries were called to preach the gospel in the United States. In 1832 the gospel door was opened in Canada, where the missionaries met with considerable success. Many of these British subjects, having relatives and friends in England, were anxious that LDS missionaries should be

10. Jenson, *Encyclopedic History*, 569–71. For more on the history of the Church in the Netherlands, see Keith Crandall Warner, “History of the Netherlands Mission of the Church of Jesus Christ of Latter-day Saints, 1861–1966” (master’s thesis, Brigham Young University, 1967).

sent there to preach the restored gospel, and on June 4, 1837, Apostle Heber C. Kimball was set apart in Kirtland, Ohio, to open up a mission in England. Apostle Orson Hyde, at his own request, was set apart to accompany Elder Kimball, and Willard Richards and Joseph Fielding (an Englishman) were also called to go with them to labor as missionaries. In New York these four brethren were joined by three Canadians, Elders John Goodson and Isaac Russell and priest John Snider. These seven LDS missionaries sailed from New York Harbor on the ship *Garrick* July 1, 1837, and arrived in Liverpool, England, July 20. After spending two days in Liverpool, they went (on July 22) to Preston, where a brother of Brother Joseph Fielding, the Reverend James Fielding, pastor of the Vauxhall Chapel, resided. Upon stepping from the coach in Preston, they found much excitement, it being election day, and as they stood in front of a hotel, a large flag was unfurled over their heads, upon which was painted in golden letters: "Truth Will Prevail," a fitting incident at the opening of what has been the most prolific mission of the Church.

The elders at once commenced successful preaching, and a branch of the Church was organized in Preston August 6, 1837—the first branch raised up in England. This was followed during the same year by the organization of branches in Walkerfold, Ribchester, Thornley, Penwortham, and Wrightington in Lancashire, Alston in Cumberland, Barshe Lees in Yorkshire, and Bedford in Bedfordshire. As missionary work was continued in England in 1838 and 1839 branches were raised up in Chatburn, Clithero, Downham, Chorley, Dauber's Lane, Euxton, Whittle, Eccleston, Leyland Moss, Leyland Lane, Heskin, Churchtown, and Bolton in Lancashire, Brampton in Cumberland, Waddington in Yorkshire, and New Mill End in Bedfordshire, and soon afterwards at Manchester and Burnley in Lancashire, Stockport in Cheshire, and Burslem in Staffordshire.

Apostles Heber C. Kimball and Orson Hyde returned to America in 1838, leaving Elder Joseph Fielding in charge of missionary work in England.

The arrival of Apostles Brigham Young, Heber C. Kimball, Orson Pratt, Parley P. Pratt, John Taylor, Wilford Woodruff, and George A. Smith in 1840 gave a fresh impetus to the work of the Lord in the British Isles, and among the many branches organized in 1840 by these Apostles and other elders are Blackburn, Liverpool, and Pendlebury in Lancashire; West Bromwich, Stoke-upon-Trent, and Gretna Green in Staffordshire; Froome's Hill, Garway, Ledbury, Marsden, and Ridgeway in Herefordshire; Birmingham in Warwickshire; Macclesfield, Peover, Middlewich, Northwich, Altrincham, and Duckinfield in Cheshire; Malvern and Gadfield Elm in Worcestershire; Bran Green, Bristol, and Cheltenham in Gloucestershire; Keighley in Yorkshire; London in Surrey; and Newcastle-on-Tyne in Northumberlandshire, besides some branches over the border in Scotland. The first branch of the Church organized in Scotland was at Paisley, followed by a number of other branches, and work was extended into Wales, Ireland, the Isle of Man, and later to the Channel Islands.

As the work further increased in the British Isles, it was found necessary to group the branches organized in different parts of the country into conferences, of which the first was the Gadfield Elm Conference, organized June 14, 1840. A week later the Froome's Hill Conference was created, and during the same year the Preston, Staffordshire, Clithero, and Altrincham conferences were organized. Eight new conferences were organized in 1841—namely, London, Macclesfield, Birmingham, Garway, Manchester, Brampton, Liverpool, and Cheltenham. In 1842 the Bradford, Carlisle, Sheffield, Bedford, Worcestershire, and Lincolnshire conferences were organized. The Wooden Box (later Derbyshire) Conference was organized in 1843, the Leicestershire,

Mars Hill, Hull, and Chalford Hall in 1844, Bath and Warwickshire in 1845, Bristol, Trowbridge, Monmouthshire, and Isle of Man in 1846, South in 1847, Norwich, Herefordshire, and Newcastle-upon-Tyne in 1848, Southampton, Channel Islands, Dorsetshire, and Shropshire in 1850, Nottinghamshire and Cambridgeshire in 1851, Reading, Kent, Essex, and Lands End in 1852, Wiltshire in 1853, Durham in 1855, Leeds in 1862, Grimsby in 1900, and Portsmouth in 1930.

The first conference created in Wales was Merthyr Tydfil, organized April 6, 1844. This was followed by the Glamorgan Conference in 1847, Eastern Glamorgan, Western Glamorgan, Carmarthenshire, Pembrokeshire, Denbigshire, Flintshire, Cardiganshire, Anglesea, Merioneth, and Brecknockshire in 1849, Dyffryn Conway, Pembrokeshire North, Pembrokeshire South, and Llanelly in 1851, Dyffryn Conway and Anglesea in 1855, Carnarvonshire and Cardiff in 1858, Swansea in 1859, North Wales in 1866, and the Welch Conference (comprising all of Wales) in 1873.

In Scotland, the Glasgow and Edinburgh conferences were organized in 1840, Dundee in 1850, Kilmarnock in 1853, and the Scottish Conference (comprising all of Scotland) in 1887.

A conference was organized in Ireland in 1840 which was divided in 1851 by the organization of the Belfast Conference, and in 1853 the Dublin Conference was organized. These two conferences continued until 1867, when they were again merged into one conference—namely, the Irish Conference. This conference was continued until 1924, when Ireland was again divided into two conferences—namely, the Free State and the Ulster conferences.

The headquarters of the British Mission were first established in Manchester, where they remained until 1842, when they were moved to Liverpool and so remained until 1929, when they were moved to Birmingham.

During the time that the mission headquarters were at Liverpool, that port was the place of embarkation of nearly all Latter-day Saint emigrants leaving for America. This included also most of the emigration from the other missions in Europe. The first group of emigrating Saints to leave England was a company of 41 souls, in the charge of Elder John Moon, which sailed from Liverpool on the ship *Britannia* June 6, 1840, for New York. At least 150 sailing vessels, with a total of about 89,500 emigrating Saints, left England for America between the years 1840 and 1868 inclusive. Upon the arrival of these emigrants in America, they were met at ports of entry by Church emigration officials, who piloted them to the outfitting places where they were assigned to caravans of mule or ox trains, or made part of handcart companies which crossed the plains and mountains before the completion of the transcontinental railroad in 1869. Since 1890 the LDS emigrants have left in smaller companies in charge of returning elders.

In 1840 the publication of the *Millennial Star*, the organ of the British and later also the continental in Europe missions, was commenced in Manchester. In 1842 the *Star* office was removed to Liverpool, where publication of the periodical has been continued ever since, under the jurisdiction of the presidency of the European Mission.

During the flourishing periods of the British Mission, which in 1852 consisted of 51 conferences, it was deemed proper to group the conferences into pastorates, over which the most efficient elders were chosen to preside. Usually they were elders from Zion, while the conference presidents were generally local elders who had distinguished themselves as able and faithful laborers in the local missionary field.

It is estimated that about one-fourth of the membership of the Church are converts made in Great Britain, or their posterity, and many of the leaders of the Church, including John Taylor, Charles W. Penrose, John R. Winder, Apostles George Teasdale and James E. Talmage, B. H.



Roberts of the Seventy, and John Wells of the Presiding Bishopric were natives of the British Isles.

For a complete list of the presidents of the British Mission (who also acted as presidents of the European Mission), see European Mission.

On January 1, 1929, Elder A. William Lund, who had arrived in England December 11, 1928, specially appointed to preside over the British Mission, entered upon his duties, his jurisdiction extending over England, Ireland, Scotland, and Wales, with headquarters in Birmingham, England. Dr. John A. Widsøe of the Quorum of

the Twelve, who for one year previously had presided over the British Mission in connection with his position as president of the European Mission, continued to make his headquarters at Liverpool, the former headquarters of the British Mission.<sup>11</sup>

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11. Jenson, *Encyclopedic History*, 92–94. For more information on the history of the Church in Great Britain, see V. Ben Bloxam, James R. Moss, and Larry C. Porter, *Truth Will Prevail: The Rise of the Church of Jesus Christ of Latter-day Saints in the British Isles, 1837–1987* (Salt Lake City: Deseret Book, 1987).