

Growth of the Church in New England as Witnessed by Truman G. and Ann N. Madsen

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Few people living along the Wasatch Front have had as great involvement with the growth of the Church in New England as the Truman and Ann Madsen family. Their extensive connections to New England are perhaps best evidenced by events in the lives of their children. Although their family's primary residence has always been in Provo, Utah, the Madsens' three children were raised mostly in New England. Their first child was born in Boston, two of their three children were baptized in Cambridge, and their youngest later returned to live in Somerville, Massachusetts, for four additional years while her husband received his medical training.

Emily, the oldest child, was not only born, blessed, and baptized in Boston but later also received her patriarchal blessing in Boston while the Madsens were on a postdoctoral sabbatical. She used to tell the New England missionaries, "I was born in Boston, I was blessed in Boston, I've been baptized in Boston, and I'm going to be married in the Boston Temple."¹ And in a way, Emily got her wish. Although married in the Salt Lake Temple twenty-five years before the Boston Temple was even announced, she was in Boston for the temple dedication on Sunday, October 1, 2000. Ann and Truman had taken their grown children and their spouses to Boston for the ceremony. The day following the dedication, Monday, October 2, the Boston Temple was opened for ordinance work, and President Loren C. Dunn officiated at the first sealing ceremony. The first couple to kneel at the temple altar and perform a proxy sealing was Emily Madsen and her husband. Ann said, "It was a sweet experience because it was the last time we saw President Dunn alive. He

had been Truman's counselor in the mission presidency and was now the president of the Boston Temple. Everything just came together." Thus, in a remarkable way, Emily realized the blessing she had longed for as a little girl—to be sealed with her husband in a temple in Boston.

Ann and Truman have spent a significant amount of time in the New England area during the past five decades. Truman served a mission to New England (1946–48) and then returned for graduate work at Harvard (1953–57). Just five years later he was called as a mission president to Boston (1962–65), returning shortly thereafter on a postdoctoral sabbatical to teach and write (1969–70), then returning occasionally for visits. Most recently the Madsens revisited New England to attend the Halifax Nova Scotia (November 1999) and Boston (October 2000) temple dedications. Their extended experiences, several of which are documented here for the first time, coupled with numerous trips in between, allow a unique view of the growth of the Church in New England from the post–World War II years to the present and help reveal the rich legacy of faith found among members in New England.

Church Membership in New England

The Church of Jesus Christ of Latter-day Saints has had a long history in New England, but until recently, the Church there was very small. President Loren C. Dunn noted that “when he lived in Boston as a college student in the 1960s there were more Catholics in the Archdiocese of Boston than there were Mormons in the entire world.”²

In the past decade the Church has experienced significant growth in the area, “reaching 16,000 members in Massachusetts, triple the number of members there 25 years ago.”³ The *Boston Herald* reported that during the 1990s Church membership in New England had risen over forty percent to more than fifty-three thousand.⁴ The Church was first established in Massachusetts in 1832 and has since grown to almost twenty thousand members statewide.

President Dunn noted the historical importance of New England to The Church of Jesus Christ of Latter-day Saints: “Many of the leaders of the Church and many of the members of the Church in

the early days, when the Church was just getting started, either came from New England and Boston or could trace their roots back to New England and Boston.”⁵ In fact, five generations of the Prophet Joseph Smith’s ancestors lived in New England.⁶

As Truman has noted, New England can be considered the cradle of America, the cradle of the Church, and—because the first genealogical society was formed in Boston shortly after the appearance of Elijah in the Kirtland Temple in 1836 (see D&C 110)—the cradle of family history.⁷ It can further be looked upon as the cradle for some of the unique traditions and symbols of Latter-day Saint practices and theology. For example, in the 1860s, pioneer organ builder Joseph Ridges installed the first organ in the Tabernacle on Temple Square, patterning it after the Boston Music Hall organ, “the most sensational instrument of its day.”⁸ Over the years, the Tabernacle organ has undergone extensive enlargement and renovation, but it has always followed the style of the original.

Brief History of the New England Mission

In 1937 President Heber J. Grant and the First Presidency determined to reorganize the New England Mission with headquarters in Boston. The newly formed mission was to include the six New England states (Maine, New Hampshire, Vermont, Connecticut, Rhode Island, and Massachusetts) as well as the Canadian Maritime Provinces of New Brunswick, Nova Scotia, Prince Edward Island, Cape Breton Island, and Newfoundland.

Elder John A. Widtsoe was given responsibility to travel to Boston and organize the new mission. President and Sister Carl F. Eyring arrived as the new mission president and immediately helped select a mission home to serve as a residence for the mission president’s family and a mission office to serve as a meeting place for the Saints. A home at 7 Concord Avenue, adjacent to historic Harvard Square, was purchased for mission headquarters. Elder Widtsoe dedicated the building on September 24, 1937, “standing in the center of the unfinished and uncarpeted front room surrounded by the official ‘Mission family.’”⁹ With the dedication of the mission home, the New England Mission was officially organized.

The next mission president was Elder Levi Edgar Young of the First Council of the Seventy and his wife, Valeria Brinton Young. In a September 26, 1939, report they noted having sixty missionaries and eight organized branches in the New England Mission. Branches were located at Lynn-Salem, Boston, New Bedford, Fall River, and Springfield in Massachusetts; Providence in Rhode Island; and New Haven and Hartford in Connecticut. Branch conferences were also held at Bangor, Augusta, Portland, and Sanford.

President Young realized that the increasing membership would soon necessitate larger meeting places. He began purchasing property for future building sites. In 1942 he was inspired to purchase the house at 100 Brattle Street, where the Cambridge Branch chapel was later located. Truman recounts the incidents involved in the purchase of this property:

Levi Edgar Young told me the story himself when I was visiting him in his Church office in Salt Lake.

While he was president of the New England mission in the early 1930s, he met at times with a Ministerial Association, usually in Cambridge. At one of those meetings he learned that the property on Brattle Street across from the Longfellow Home was for sale. The northern section of this property is just across from E.T.S. (Episcopal Theological School). He traced the Realtor and offered to buy it.

Quickly the word spread that the Mormons were trying to move into Longfellow Park. The Realtor was apparently under pressure to block the sale. He called Levi Edgar from downtown Boston and said, in effect, "unless you are here in one hour with the cash, the deal is off."

Levi Edgar only had time to put on his hat, bolt, and catch the subway.

When he arrived he asked what the selling price was and was told (as I recall) \$26,000. He wrote a personal check in that amount. The Realtor said, "How do I know this check is good?" Levi Edgar said, "Call my bank." Then he sat there sweating, knowing his account did not have funds to cover it. The Realtor dialed the Utah First National Bank and the president of the bank, Orval Adams, answered or was shortly put on the phone.

"I have a man here by the name of Young who has just written a check for \$26,000. Will you stand behind it?" Adams recognized the name "Young" and sensed a critical need. "Who did you say wrote that check?" "Levi Edgar Young." Then Adams raised his voice and said,

“We will stand behind Mr. Young for a check in any amount!” The deal went through.

Ironically, the mission home that once sat at 100 Brattle Street (later moved around the corner to 15 Hawthorne Street) has been sold. It was decided to move the mission presidents’ family to a home in Belmont. Who bought the house? The Episcopal Divinity School.

As a noted historian, Levi Edgar Young recognized the significance of the property at Longfellow Park. The members put in six thousand hours of labor to renovate the house and property there. As the work continued to expand, another office was rented at 5 Concord Avenue.

In 1942 the house situated next to the mission home (at 96 Brattle Street) was purchased and converted into a chapel. Walls were removed and seating arranged that would accommodate 130 people. President David O. McKay dedicated this chapel in March 1943.

During World War II, when the majority of elders were called into military service, the entire mission was divided into districts presided over by local brethren. John Noble Hinckley, popular Harvard Business School professor, was called as the Cambridge branch president. He served under four mission presidents and had thirteen different counselors. The spring exodus of students, which necessitated a yearly reorganization, was a time of sadness for the permanent families in Cambridge.

Following the war Elder S. Dilworth Young, a President of the First Council of the Seventy, and his wife, Gladys Pratt Young, were called to preside over the mission. They arrived on May 17, 1947. The Church instituted a new policy of having local brethren serve as counselors to the mission president. William P. Knecht, a businessman who lived in Shrewsbury, and G. Roy Fugal, a personnel consultant from Bridgeport, Connecticut, were called. It was during this time that Truman Madsen received a call to serve in the New England Mission.

By 1948 the Saints had outgrown the chapel on Brattle Street and had begun raising funds for a new building. Mia Maids sold cookies, the elders quorum chopped wood, members held dinners, and the Relief Society manufactured and sold purses. By November

1953 the branch had raised \$12,520.36, but the lowest construction bid was \$296,443. With farsighted planning, the mission and branch presidencies determined to demolish the old chapel and move the mission home, thus leaving a spacious lot for a new chapel and mission office. The new building on Longfellow Park was completed in 1956, with the first sacrament meeting held on May 21 and the building formally dedicated on September 23.

Elder Madsen's Mission to New England, 1946–48

Truman arrived as a newly called missionary to the New England Mission in July 1946. Branches were small and scattered throughout New England. While Truman was serving his mission, the mission president, Elder S. Dilworth Young, determined to reinstitute the practice of having missionaries travel without purse or scrip (what he referred to as “country work”) during the summer months. President Young felt that the accompanying sacrifices would help missionaries develop humility and draw closer to the Spirit, just as he had done when he went without purse or scrip in Louisiana in the Southern States Mission.

Truman reflected on the greatness of soul in his mission president and on the growth experienced by the missionaries who were asked to do country work in New England:

Now came President S. Dilworth Young, a man intent on making boys into men, a spellbinding storyteller, a practicalist who had learned closeness to Christ on his own mission in the mud and rain of Louisiana. Shortly after his arrival he was convinced that his force of “weak, perfunctory, uninspired” elders could only be salvaged by shock treatment. And the day of the shock was a new kind of Independence Day, July 4, 1947. It was twenty days prior to the centennial commemoration of the arrival of the pioneers. We had reason to think of that when we could taste dust at the rate of fifteen miles a day and needed imagination no longer. We were “without purse or scrip.”

There is little point in dwelling on the sheer physical rigors. We were young and more or less equal to them: lugging tract-heavy suitcases, irregular food and drink, clouds of mosquitoes, trousers worn out on the side of each knee where our grips rubbed back and forth, bathing in cold streams and trying to wash shirts and socks there also, troubled sleep, and suits that looked like they had been slept in because they had.

It was the relationship with people that made it hard. We learned to keep going against the grain of the unknown down the road (our sectional maps did not tell us much). We learned that the milk of human kindness is sometimes skim. We learned of a world something like Joseph Smith lived in, the world of raw rural resistance, where the thought of religious intrusion can stampede otherwise gentle people.

President Young forwarded excerpts of missionary letters, those depicting success as well as affliction, to prearranged post offices in the small towns and hamlets of the mission. We would trudge into designated post offices on Saturdays, some of us convinced we couldn't endure another week, and then read with joy and laughter about the high haps and mishaps of our brethren.

The country work strategy was excellent for its time. People in these areas could have been reached in no other way. And there were not yet stakes, or even vibrant districts, to provide the necessary central fire for gathering. There were 100 converts that year. And the elders grew. We had learned to pray, pray with our muscles, "telegram prayers" President Young called them.

In mid-March, 1948, a mission-wide conference was held. Even Canadian elders (which included me) came to Boston, pooling the average costs. A group of Salt Lakers gravitated together: Grant Madsen (my brother) and I, Oscar W. McConkie Jr., Richard M. Beesley, Andrew Kimball, Richard Isaacson, Rex W. Williams Jr. That was a three-day paradise, a feast, and for Grant and me a welcome taste of what we had been clamoring for all along, an opportunity to labor together. "It was a deliberate policy not to do that," President Young said later. "I wouldn't put two brothers together. One or the other would dominate. They would get in each other's hair."

We met in the yellow frame makeshift chapel next to the mission home. And even the weather seemed tempered just for us. By now, every elder in the mission had breathed the traumatic air of country work and knew the meaning of the haggard face and the drawn belt, but, more deeply, the peace that can come with the powers of Christ. To be with 120 sensitive intrepid witnesses (when heretofore we went months feeling very much alone) was so rich a thing that each of us said one way or another, "It is all worth it."

There was a certain magic about our testimonies in that setting. We felt that the whole world was before us and that we had it by its spiritual ears. Gus Shields (who had served in Vermont and written, "Mosquitoes are eating us alive!") tells me he still remembers the strong miracle of unity in the meeting and how twenty at a time arose to speak.

Ardean Watts, now a musicologist at the University of Utah, led the singing. And such singing. "The Spirit of God" was so consuming that President Young, after that last session, could hardly arise from his

chair. Ever since, I have a pang of regret when this anthem is used as a warm-up. It is designed, my bones tell me, as a triumphal benediction, not a plea for it, but a rejoicing report of inspiration.

It was said that Elder Harold B. Lee was sent east to take a close look at country work and perhaps tell President Young to cease and desist. He attended several meetings (zone conferences we would call them now). And how perceptive he was. One missionary after another would say that through country work they had “learned to be humble.” He arose and said, “Brethren, it is wonderful to be humble. But, brethren, don’t be proud of your humility.” He returned to headquarters and recommended that the work continue, saying, “The faces of those missionaries shine.”

For a time, country work was adopted in some other missions in the United States.¹⁰

Speaking in the April 1948 general conference of the Church, President S. Dilworth Young further testified of the growth that occurred in his missionaries as a result of doing country work.¹¹ He then shared a story about two of his missionaries (one of whom was Elder Truman Madsen), who were sent to teach the Penabscot Indians on Indian Island (now Old Towne, Maine), and reported on their success. President Young commented that because Elder Madsen and his companion were obedient and humble and exercised faith, “they could hear in their hearts the voice of the Lord directing them what to do. They are opening up the work with that particular tribe of Indians, not by my direction, I assure you, but under the inspiration the Lord gives to those who humbly desire to discover for themselves by works what he desires.”¹²

One of the families who joined the Church as a result of New England missionaries’ efforts was the Asbury and Hazel Thomas family from Hermon, Maine. The Bangor Branch in Maine held their meetings in the YWCA, five miles from Hermon. Hazel recorded her memories of her family’s conversion and what church meetings were like at the time:

My first contact with the Church was two young men walking up the long driveway of our farm in Hermon, Maine. They introduced themselves as Elder Truman Madsen and Elder Andrew Kimball. I was out on the lawn with my three little children. They said they were Elders from the Church of Jesus Christ of Latter-day Saints. I had never heard of their church but was willing to listen to them as they were explain-

ing the different things they believed in. They were talking about eternal families. My heart was really touched as we had lost our first little daughter at two days old and having been brought up a Baptist and having asked the Minister about death the only answer I got was, "You will have other babies," which wasn't any comfort. As they explained this wonderful part of the Gospel it finally brought me peace and I wanted to hear more. In those days the Elders had to walk, and we lived five miles from town. The Elders and the few members of the church in Bangor became my special friends in the two years it took my husband to let someone take him in their arms and put him under water, as he has a very great fear of the water. Finally on September 16, 1951, Elder Donald Moffet baptized Asbury, myself and our oldest son, Robert, and we went to church for the first time in a room at the YWCA. They were having a conference and J. Howard Maughan was conducting. They only had about twenty people there including our family and it seemed real strange not to be in a church. A lady was feeding her little boy cookies, bananas and milk, and another lady was trying to make her children be quiet and they were calling each other brother and sister. It took a while to get used to all this but very soon it all became very dear and special to me and my family. What a blessing to have the Church in your life when you are raising Heavenly Father's little children.¹³

Elder Madsen's influence from his labors in the mission continued to bear fruit through the years. When the Madsens attended the Halifax Nova Scotia Temple dedication, they met people who had known Truman as a missionary in Halifax and Prince Edward Island. They approached him and said, "You don't remember me, but you taught me when you were a young missionary. We weren't baptized then, but we have been since." Ann noted, "Truman was a harvester. To go back to that mission and to attend that temple dedication was so rewarding, because the results of his mission were so unexpected, yet so wonderful. One sister approached me and said, 'Oh, Sister Madsen, I've been wanting to see you because I've named my daughter after you!' I thought, 'Now that's a first!'"

On his return to New England as a mission president, one of Truman's first assignments was to ordain an older man in Halifax, Nova Scotia, to the Melchizedek Priesthood. After the ordination, Truman asked, "How did you find your way into the Church?" "My son taught me," he replied. His son was Aubrey Fielden, then serving as branch president in Dartmouth. Truman turned to Aubrey and

asked, "How were you converted?" "My wife, Thelma, taught me." "How was she converted?" "Through her sister." "Who was she?" Truman inquired. "She was the Sister Smith you taught in Windsor, Nova Scotia, fifteen years ago." A pleasant postscript to this story occurred while the Madsens were attending the Halifax Temple dedication. There, Aubrey Fielden was ordained a temple sealer by President Gordon B. Hinckley.

A faithful sister named Sisson also approached the Madsens and reminded them that on Christmas Eve 1947 Truman and his companion, Elder Shaw, had been in her home. "You used to sit at my kitchen table and we'd have discussions." Her husband was in the Canadian military and not a member. At one point during their discussions, Mr. Sisson turned to the young elders and said, "Don't you understand? I don't want to know any more about this. I could not care less." At the temple dedication, Sister Sisson told the Madsens, "I just thought you would like to know that my husband, Spurgeon Sisson, is now the patriarch of the New Brunswick Stake."

Prophecies of Church Growth in New England

Twenty years before Truman entered the mission field, President B. H. Roberts made several inspired observations about the future of the Church in New England. Joseph Smith had prophetically declared that Zion included all of North and South America. President Roberts reasoned that if the whole land of America, "the two great continents" both north and south, are the land of Joseph, then would it not be appropriate to build up stakes of Zion in all of North and South America, including the East Coast?¹⁴ In the October 1924 general conference, President Roberts further described his feelings about the future growth of the Church along the East Coast, reemphasizing that New England was part and parcel of Zion.¹⁵

Truman also noted that G. Stanley McCallister reported hearing President B. H. Roberts state while in New Jersey in 1928 that within fifty years (by 1978) there would be at least twelve stakes in what was then the Eastern States Mission. Truman observed, "There were fourteen."¹⁶

Others were similarly inspired to see greater growth coming to New England. Truman describes how in 1946, as a fledgling missionary stationed in Hartford, Connecticut, he was convalescing from an ailment at a residence that had been converted for use as a chapel in Springfield, Massachusetts. One day, he reports, Owen and Bertha Stevens, one of the stalwart families in Hartford, came to visit him. Sister Stevens described a vivid dream she had recently experienced. She said she saw “a lovely chapel in every large city in New England.”

To Truman it seemed preposterous. He writes, “The Church had built no chapels in New England and the only baptismal font in the Mission was at the Joseph Smith birthplace in Vermont.” He noted that the Stevens family later spearheaded building what was probably the first New England chapel. It was in Hartford, Connecticut.

Fifteen years following his wife’s inspired dream, Owen Stevens became counselor to President Madsen in the mission presidency. While he was president, Truman dedicated ground for chapels in East Hartford, West Hartford, and Southington, Connecticut. District president Hugh West of Hartford thought President Madsen was “visionary and unrealistic” when he said there would soon be a stake in Hartford. But by the time the West Hartford chapel was finished, it accommodated the first meeting of the newly created stake. Extra chairs were required on the stage.

At a missionary reunion in the mid-nineties, Truman gave his survey of what had been the New England Mission (it was by then divided into four missions). He mentioned that there had been ten mission presidents since the early sixties and that they had continued the building program of the Church. There were now 14 stakes, 155 wards, and 14 branches, with 140 chapels. He writes, “Much appreciation to Harry McClure who was responsible for choosing the land-sites, and to the Building Missionary Program. Most of all to the sacrificial Saints who raised their share of the costs of each building.”

That same year, Truman phoned Bertha Stevens, who was then in her eighties and in failing health. He reminded her of what she had said so many years before and then announced, “You were inspired. There is now a lovely chapel in every large city in New England.”

But even he could not dream that within five years there would be temples in Nova Scotia and in Boston.

The growth of the Church membership in New England is reminiscent of President Hinckley's declaration:

If anybody ever doubted the validity of this work, he only need see what has come to pass, my brothers and sisters. When the saints were here they were a handful . . . but over the years this cause has grown. This work has moved over the earth in a majestic and marvelous way as the work of the Lord under His inspiration, guidance and direction. I bear witness that God lives and that Jesus is the Christ, and that this is their work and that Joseph Smith, who walked these grounds years ago, was in very deed a prophet of the living God and spoke under inspiration that came from heaven in setting the foundation work of this Church and pointing its future.¹⁷

Graduate School at Harvard University (1953–57)

Prior to the World War II years, the New England Mission experienced slow growth. Many members who joined the Church during this period were still emigrating to the Wasatch Front. After World War II, however, things changed. Servicemen came home filled with confidence, hungering for higher education and a better life than they had known before and during the war years. The GI Bill made a college education, which was at the time almost unimaginable for most people, suddenly attainable. The spirit of Cambridge is one of high learning and great culture. Truman and Ann were both college students in the West during this time.

Truman and Ann became engaged in 1951. For a while, theirs was a long-distance courtship with Truman studying philosophy and religion at the University of Southern California while Ann studied English and education at the University of Utah. They were married in 1953, the week following Ann's graduation ceremony. They immediately moved to Boston, and from 1953 to 1957 Truman was in graduate school at Harvard University earning a PhD and they were blessed with their first two children.

They arrived in Cambridge, Massachusetts, on Saturday, July 3. En route, they called the Boston mission president, J. Howard Maughan, from Williamstown. Truman said, "I was a missionary

in this mission and we're coming back to go to school." President Maughan responded, "Why don't you come and stay at the mission home with us tonight, and tomorrow you can meet the people at church, then someone can help you make some arrangements." So that's what they did. The Cambridge Branch, the only branch in the Boston area, met in the house on the corner of Brattle Street and Hawthorne. Next to it was the mission home.

The next day was fast Sunday. Truman and Ann both bore their testimonies in sacrament meeting. "We were sitting in folding, wooden chairs," Ann said. "There were probably thirty-five to forty people, mostly students, with three older couples, John and Elizabeth Hinckley, George Albert Smith Jr. and his wife Ruth, and Rulon Y. and Claire Robison, who drove in from Wellesley every Sunday. Brother Robison taught music at Wellesley College and he had sung at Truman's mother's funeral, so there was this immediate bonding. These permanent couples took the young married couples under their wings."

Following the meeting, a fellow student and a resident MD, Russell M. Nelson, approached the Madsens and asked them to come to his home for Sunday dinner. Thus began a lifelong friendship between the Madsens and the Nelsons, and similar friendships were forged with Chase and Grethe Peterson, Richard and Claudia Bushman, Bill and Ellie Jones, and others.

In an article entitled "Harvard and the Gospel," Dr. Alan K. Parrish described what it was like in Boston for Latter-day Saint graduate students at the time:

Imagine being in Sunday School class with Richard Anderson, Truman Madsen, Henry Eyring, Steven Covey, Rodney Brady, Carlfred Broderick, Robert D. Hales, and perhaps a dozen more like them, many with equally outstanding wives. Now imagine George Albert Smith, Jr., as the teacher, and each person's life filled with the invigoration of tough academic work under the tutelage of renowned professors. Such company has made Church activity popular among Harvard Saints.

Some time ago I asked Truman Madsen to reminisce about his Cambridge days. He and Ann made a list of some 40 student friends. They have had subsequent experience with most of them. When I asked of the Church experience and activity of these students, Truman replied that to his knowledge, about 80 percent had been either a stake or mission president, or both.¹⁸

In the last year of graduate work, Truman and Ann settled into an attic apartment just through the block at 21 Craigie Street. Truman was called to serve as the second counselor to President William N. Jones in the Atlantic district presidency, with C. Monroe Hart as first counselor.

The district presidency had determined to build a chapel in Cambridge. The decision had been to purchase the property and home at 15 Hawthorne Street, one house away from the house where the Cambridge Branch was holding meetings. The property on Brattle Street once belonged to the Henry Wadsworth Longfellow estate. It sits on Longfellow Park, across the street from Longfellow's home.

Rather than remodel the old home at 15 Hawthorne Street, President J. Howard Maughan decided to tear it down and move the mission home from Brattle Street around the corner to 15 Hawthorne Street. Missionaries remained in the house to guard it because the workers had not taken everything out of it. They simply cut it in half and covered it with a large tarp. At this time, three hurricanes pounded the New England states, and a local cab driver, seeing the home sitting in the middle of the street, thought the last hurricane had pushed the house into street. Sister Hattie Bagley Maughan, wife of President Maughan, described his reaction: "He got out, walked all around the place, then climbed up through the hole from the basement into the kitchen. . . . He walked through to the front room. There sat Elder Sandmire playing 'Home Sweet Home' on the piano while the other elders were reading their scriptures by the light of their flash lanterns. He crept out muttering, 'They're nuts—or I'm nuts. Nuts!' Two spectators stood on the sidewalk watching the house move forward on its rollers. 'Where are they taking it?' said one. 'To Utar [Utah], I guess,' said the other."¹⁹

Truman and other branch members spent Saturdays digging out the foundation for the mission home. When the cement foundation was poured, the beautiful and gracious New England house was moved from around the corner and has been situated there ever since. As noted earlier, this was the new chapel President David O. McKay came to Cambridge on September 23, 1956, to dedicate.

Following graduate school, the Madsens returned to Utah and Truman began teaching at Brigham Young University. Even while living in Utah, the Madsens continued to have an impact on the membership of the Church in New England. In 1958 a minister of another faith met Truman on Temple Square, where Truman was serving as a tour guide. The minister, John Heidenreich, later wrote of this meeting:

That summer I met a man who was a guide on the Square who has influenced my life more than anyone I have ever known outside my own family. His name is Truman Madsen, and he is a professor of philosophy at Brigham Young University. He told me about the restoration of the gospel. I had never heard about this before and the idea made a deep impression on me. I told Brother Madsen at the time that if the gospel hadn't been restored it certainly needed to be restored, considering all the innovations and distortions that had been introduced into the Christian Church since New Testament times. . . .

[Truman recalls him saying, "If the kingdom of God is on earth, this comes as close as anything I've ever seen."²⁰]

On the 17th day of August, 1959, we were all three baptized on Temple Square. On that same day there was an earthquake that did considerable damage in West Yellowstone National Park. There must be an underground subterranean connection between the Yellowstone Park and the tabernacle on Temple Square; a Congregational minister got baptized into the Mormon Church and the earth shook! It was indeed an earth-shaking experience for us. I was baptized by Brother Truman Madsen. Bernice was baptized by Brother Ted Jacobsen and Fred by Henry Call, a missionary who had been close to him while we were in Buffalo. The wonderful experience of seeing my sweetheart come up out of the waters of baptism is something I shall never forget. Never had I loved her so much as I did then. I knew that we would be together forever in our Father's kingdom.²¹

Another Temple Square visitor from the eastern states, Theodore A. Di Padova, experienced a similar encounter:

Utah and its people made a great impression on me. I fell in love with Temple Square, and I was deeply moved by the story of the Mormon pioneers and their sacrifices. . . . Then I met Truman G. Madsen, and certainly that was a turning point in my development. He set my head spinning in a two-hour talk over lunch, after which I felt as if I had been through a whirlwind, though it was a pleasant feeling. He offered

convincing arguments that the best evidence for the divine origin of the Book of Mormon was the book itself. He said that after reading it other explanations of its origin would be less plausible than the Church's explanation. My encounter with him convinced me that I had to know the truth, that there was no more waiting, that I had to read the Book of Mormon. This began my intensive pursuit of the truth.²²

Truman's Call to Preside over the New England States Mission, 1962–65

In 1962, just five years after returning from Harvard, Truman and Ann were called to return to Boston as mission president. There were only seventy-two missions of the Church worldwide. Truman was thirty-five and Ann was twenty-nine years old. She said that often when she and Truman went to the train station to pick up new missionaries, "they would come over to me, thinking I was a sister missionary, and say, 'Can you tell us which one is the mission president?' because he really looked young enough to be one of them."

At this time, a member of the First Presidency usually spoke at a mission president's farewell. President Henry D. Moyle received the assignment. "At the close of their farewell, President . . . Moyle put his arms around both of them and declared: 'There will not have been a greater era in New England than yours.' This prophetic promise was fulfilled in a number of ways."²³ Ann observed, "The prophecies he made quietly to us all came true."

Ann recalled an experience she had the first week they arrived in Boston. She entered the mission home and felt a flood of memories wash over her. She remembered that years earlier she had been in the hallway of this same home when church meetings were being held, and she had looked around the house and said, "Heavenly Father, someday, I'd really love to live in a house like this. If I could live in a house like this, that would be all that I could ask."

Now, as she stood in the same hallway, she was overwhelmed by the thought that she had stood in this precise place just a few years earlier and said to the Lord, "Someday, could I live in a house like this?" and today He answered, "Sure, come and live here for three years!"

Ann's eyes began to tear up. She remembered, "Sister Carr put her arm around me and said, 'Don't worry dear. It'll be all right.'" Ann wasn't crying because of overwhelming thoughts about their mission. "I was just crying because I realized then, and even more so now, that the Lord deals in abundance. He never just gives you a little. He gives you the whole thing, and more."

Touring the mission. The Madsens usually had between 150 and 175 missionaries in the field at any given time, and occasionally almost 200. Their mission boundaries included Nova Scotia, New Brunswick, Prince Edward Island, Labrador, Newfoundland, Maine, Vermont, New Hampshire, Massachusetts, Connecticut, Rhode Island, and part of New York. Ann noted that "to go to the edges of our mission was almost as far as going home to Salt Lake."

Truman traveled to Labrador, and he and Ann would journey to Newfoundland twice a year. Truman would call his four most trusted missionaries to Newfoundland because they couldn't get to zone conferences. He would call and talk to them on the phone and stay in touch with them and the branch members in Newfoundland, but personal visits were necessarily limited.

Chapel building. The Madsen era in New England was one of growth. By the time the Madsens completed their mission, eighteen meetinghouses had been constructed. Some were one-stage chapels, and some were two-stage chapels. Building missionaries, who would work on the chapels in the daytime and hold missionary meetings in the evening, were sent by the Church to oversee construction. Richard O. Cowan wrote:

President Madsen had some optimistic long-range plans of his own. He decided to build one of the largest buildings in all New England in Portland, even though there was only a small branch there and not much else in the whole state of Maine at that time. To encourage the local Saints to move this project forward, President Madsen made a personal donation to the building fund. Thanks to his vision, this building was erected and has been "a real blessing" to the Church in Portland, having served as a stake center and as the meetinghouse for as many as three wards at a time. During the three years Truman Madsen presided over the New England Mission, more than half of the convert baptisms came in branches which had built new chapels.²⁴

The sacrifices the Saints made to provide buildings for themselves were tremendous. Truman noted, "Some people gave up their Christmas money, and one woman even gave the gold in her teeth."

At the beginning of the Madsens' mission, there were nine districts with small struggling branches. Over time, several of the branches, like Foxborough and Lynn, became wards. One week before the Madsens arrived, the Boston Stake was organized, and with it, Church membership began to grow. Ann noted, "Our mission baptized 3,200 people, more than had been baptized in the history of the mission to that time. It was a wonderful time of harvesting. They were good, solid people."

One of the greatest challenges attending such growth was developing local leadership. Stake president Wilbur W. Cox was protective of local leaders and encouraged Truman to look outside of Boston for men to serve as counselors in the mission presidency. Truman called Owen Stevens of Hartford and Loren C. Dunn, then a graduate student at Boston University, to be his counselors in the mission presidency. Ann called Sharon Dunn to serve as her counselor in the Relief Society presidency—during this time, the mission president's wife served as the Relief Society president, the Primary president, and the Young Women's Mutual Improvement Association adviser.

Later, when the Madsens visited Wilbur Cox, then serving as a mission president himself, President Cox lamented, "Oh Truman, I'm sorry I gave you such a hard time. Forgive me. The Lord knows how to teach me. I've got almost thirty stake presidents to deal with!" Wilbur Cox subsequently served as the president of the Manti Temple and as a patriarch. Elder Russell M. Nelson, his former home teacher in Boston, ordained him as patriarch.

The Madsens immersed themselves in their missionary assignment. Truman and Ann both helped teach investigators. For eighteen months of their mission, Ann had a sister missionary companion. "She and I," Ann said, "taught people every week. Sometimes in the mission home, sometimes in their homes. I always wanted to be a missionary, and I was." During the eighteen months they worked together, Sister Madsen and her companion, Carolyn Beck, had eighteen baptisms.

Truman was an inspired leader who would tell the missionaries that the shell over New England was really just a shell over the missionaries' heads. "They're good people. They'll join the Church just like anybody else. They're waiting for us to find them." As Donald Q. Cannon has described, "The Madsens had lived in the area previously; they were well aware that, as the cradle of the nation (and of the Church), New England was 'thoroughly traditionated' and that there was 'great resistance to change.' This prevailing attitude was captured in a highway sign: 'Entering Vermont—Last Stand of the Yankees.' Nevertheless, they were convinced [as President Henry D. Moyle observed] that 'the shell around New England' could be cracked. They went to work assuring the missionaries that the shell was more around them than around the New Englanders. They creatively devised new ways to reach out to the people, and found unprecedented success in using the mass media."²⁵

New York World's Fair. The New York World's Fair was held while the Madsens were serving. Their mission received ten thousand referrals from the LDS pavilion at the fair, which featured a scaled down replica of the Salt Lake Temple. Truman reported, "We had a full-time referrals secretary who did nothing but sort out these referrals from the World's Fair."

Member missionary work. Truman's main goal as mission president, and the program he tried to emphasize, was to work with the members. President David O. McKay had said that year, "Every member a missionary," and that "every missionary should baptize one person per month during the year," so that became the Madsens' goal with their mission. Ann said, "It wasn't long until that was happening. We were having a hundred baptisms a month. And for the next two years that happened."

Teaching on college campuses. Truman's life was destined to be intertwined with higher education. He wrote, "Since my teens I have been thrust into the teaching mode, sometimes on the side, then as vocation, but always as predisposition."²⁶

At the time of their mission there were eighty colleges in the Boston area, and Truman visited many colleges in New England to speak. This was during an era when the Catholic Church, the predominant faith, determined that ecumenism was very important. Catholic leaders planned for serious dialogue with representatives

of other faiths. They determined to allow people to come in and present their views. So Truman was invited to speak at Holy Cross University in Worcester. One who was present that night joined the Church and later became the branch president in Worcester. Truman was also invited to a Jewish school. He was invited to Dartmouth. He was invited to the Harvard Divinity School. Although Truman would downplay the importance of his doctoral degree in his receiving these invitations, there seems to be no question that his PhD from Harvard did indeed open many doors to New England campuses. He was invited to most of the Ivy League schools. Of this unique approach to missionary work, Donald Q. Cannon has written:

New England is noted for its many educational institutions, some eighty located in the Boston area alone. Having earned his Ph.D. at Harvard under Paul Tillock, a noted Christian theologian, President Madsen offered to discuss the theology of Tillock at numerous schools in the area, provided there could be an informal question-answer session following his presentation. He would always mention the Church and would have a group of elders present to answer questions. Under the Madsens' dynamic leadership, the missionaries baptized 999 converts in 1963, exceeding the previous record by more than 360. The following year a total of 1,131 were baptized, a record that would be exceeded only in 1980 and 1981.²⁷

Ann recalled, "Occasionally we chartered a small airplane and a pilot so that we could visit two different locations the same weekend. We always had six or eight missionaries there who worked with the crowds, anyplace we went. The local missionaries from the area would come, and when Truman was through speaking they'd walk around with referral cards to see who wanted to know more, or we would pass out referral cards. It was a time of great harvesting."

Reflecting on these campus visits, Truman later mentioned in a BYU devotional address, "I visited some 100 campuses in New England, and . . . we gathered one of a campus and two of a fraternity into the Church."²⁸

Dealing with college students. The 1960s saw turbulent times on campuses. College students were especially susceptible to the existential angst of the day. Truman drew upon his doctoral studies,

combined with his testimony of the Savior, to reach the minds and souls of the students he addressed. In an address to students at Brigham Young University he talked about Alma the Younger, who “yearned for his own extinction. He didn’t just want to cease to suffer; he wanted to cease to be.” Truman understood some of the feelings of hopelessness students were experiencing, but would bear testimony of the Savior’s ability to help: “I bear testimony that you cannot sink farther than the light and sweeping intelligence of Jesus Christ can reach. I bear testimony that as long as there is one spark of the will to repent and reach, He is there. He did not just descend to your condition; He descended below it, ‘that He might be in all and through all things, the light of truth’ (D&C 88:6).”²⁹

At a 1964 New England youth conference, Truman shared with the youth a story he had written to try to allay their concerns about the pessimistic zeitgeist and almost godless negativism that pervaded the 1960s. He titled it “The Sunstriking Fox” and concluded with the moral “There are no atheists in fox holes.”³⁰

Television. In New Brunswick, Truman was invited to appear on a televised debate with three other ministers who came loaded with anti-Mormon literature. Ann described what happened: “They gave themselves away. In their first sentence they said they were quoting from anti-Mormon tracts, and Truman knew which tracts they were, so he knew how to respond. People called in, wanting to talk with him after the show. One woman called and said, ‘There were four people there today. You were the man of God. I want to know more about your Church.’”

Visiting authorities. President Hugh B. Brown came to Boston to visit his daughter and son-in-law and their children at Christmastime. He called Truman and said, “Is there some way you can use me during the holidays?” So the Madsens rented the largest movie theater in Boston. “We didn’t ever think small,” Ann said. “We invited a thousand Latter-day Saints who could come to hear the Apostle speak, and investigators too. So we had about fifteen hundred people in attendance. Missionaries brought their contacts. We had sacrament meeting. The sacrament table stretched all the way across the stage, and missionaries blessed and administered the sacrament. President Brown gave one of his classic speeches. Eighteen

or twenty baptisms resulted from people who felt something and were then taught.”

The first institute of religion program. With special permission from the Brethren (not the usual thing for a mission president), President Madsen organized an early morning institute class for students in the Boston area. It was held in the mission home at 6:30 a.m. on Wednesdays. The course of study was Church history. Enough students to fill the living room came from Harvard, Radcliffe, Tufts, MIT, Wellesley, and Boston College. Succeeding mission president Boyd K. Packer continued and expanded the tradition. Today there are eighteen different institute classes and teachers in the Boston area.

Of the students who attended institute, Truman has written that “one of the assiduous note-takers was Tony Kimball, who later, though single, became a bishop in Cambridge. He has taught political science at Bentley College ever since his graduation. Others who have made their mark at BYU include Clayne Robison, Kent Nielson, Gary Larson, Mark Nelson, convert Milo Baughman, many outstanding sisters, and others who have served elsewhere.”

U-nite. Truman started a program called U-nite. Ann recalled that it was Loren C. Dunn’s idea. “Every Thursday night, in the little branches all over our mission, members would have U-nite. Missionaries would come to the meeting house, prepared to teach first discussions to friends of the members of the branch. There would be second, third, fourth, fifth, sixth discussions in progress as well. New investigators were meeting with branch members, and when it was appropriate, baptisms were also held on U-nite.”

One of the missionary district presidents in Maine invited the Madsens to attend U-nite the following week. Truman responded that it was difficult for them to get to Maine that week, but that perhaps they could attend a U-nite closer to zone conference time, which occurred each month. The missionary said, “No, you’ll be glad if you come.” “So we went,” Ann said. “They had 20 baptisms that night. An entire family was baptized. Several couples were baptized. The meeting was in a one-stage chapel (the Church built chapels in stages then). The hardwood floor opened, and underneath was a baptismal font. I’ll never forget it. We went to zone conferences the next month and said, ‘Do you know what happened

in Maine?’ It was like we were starting a fire! Maine, Vermont, New Hampshire, and Nova Scotia and New Brunswick—who thought of themselves as just small, out-of-the-way places, who struggled to get people in their areas to join the Church—began U-nites.” Ann added, “I think that the idea of member involvement, and this kind of evening, was effective.”

Golden questions. Golden questions were simple questions missionaries could use to see if someone was interested in learning more about the Church, such as “What do you know about the Mormons? Would you like to know more?” President and Sister Madsen became masters at asking golden questions, and their missionaries picked up on the idea.

One of the first questions they would ask is “Do you know where the nearest Mormon church is to you?” If people answered “No,” then they would say, “Are you familiar with the one over on Brattle Street?” And then they would ask a few more questions about their families, and so on.

Truman and Ann taught the missionaries to pray about whom to ask. “Don’t just ask everybody that walks by you. Stand there and say, ‘Heavenly Father, whom should I ask here?’ and you’ll be inspired whom to choose.”

Ann shared how much she enjoyed asking golden questions. She said, “We held zone conferences just before we were going to a mission presidents’ seminar in Washington DC with the eight eastern mission presidents. As we taught the missionaries in zone conferences, I said, ‘I want to challenge you to do something with me. I’m going to be gone Thursday night, Friday, Saturday, and Sunday, until Monday afternoon. I promise you that I will ask 100 valid Golden Questions. Now it’s not going to be easy for me because I’ll be in meetings all day long, but I will do that. I want to see if any of you can do that too, and I’ll tell you how many referrals I get from my one hundred questions.”

Ann spent the entire weekend in a mission presidents’ seminar looking for opportunities to ask one hundred Golden Questions. While they were waiting in the airport, people noticed their missionary name tags and asked, “Who are you?” Ann reported, “I got a couple of good referrals in the airport. I asked about ten or fifteen golden questions while we were there.”

In DC they were involved in almost nonstop meetings. But Ann persisted in trying to achieve her goal. "We were staying at the Marriott Hotel and holding meetings, but I kept looking for opportunities to go out and ask golden questions." She walked out to the elevator and spent the few moments they had between meetings "riding the elevators" and looking for people to start conversations with. "That was my only chance to speak with people, other than in the hotel store."

Ann observed that "by the time I got home, using the airport and everything else, I had asked about eighty to eighty-five golden questions. It was then Monday afternoon, and I only had till Monday evening to reach one hundred. I said to the missionaries in the office, 'Do some of you want to go down and street contact? I've got a few more golden questions to ask today.' So we went out." Ann said:

Truman told about my experience that day in his talk "Every Member a Bird-Dogger." I was standing there and I saw a group of Catholic seminarians coming towards me. I looked at them and I thought, "Oh, that would really fill my group if I ask them." As they came closer, they were kind of eyeing me. The Spirit whispered, "Ask them." So I did. "Excuse me," I said, "I'm taking a survey, and I'd like to know if you know where the nearest Mormon church is." I asked them several other questions on our survey, which ended with two golden questions: What do you know about the Mormon Church? Would you like to know more?

They explained to me that they were seminarians. They were studying for the priesthood. They said they really didn't know much about the Church, and that yes, they would like to know more.

I said, "We have representatives who can teach you. When would you like to meet?" One of them said, "We'd like you to teach us." And I replied, "OK, but you'll have to come to the mission home because my husband's the mission president, and that's where we live." I knew I couldn't go to the seminary and teach them. They said, "OK, we'll do that." "When can you come?" They replied, "We're not allowed out of the seminary except on Thursday afternoons." "Next Thursday is Thanksgiving," I said. "Do you want to come to Thanksgiving dinner at our house and we'll give you an introductory lesson then?" "Sure," they responded, and I added, "If you have anybody else who's interested, just bring them with you and we'll have Thanksgiving dinner for them also."

I don't know how many came. A few more came, and some of the group I spoke with didn't make it. Four of them took most of the dis-

cussions. One of them dropped out of the seminary and moved to Arizona to work among the Navajos. I stayed in touch with him for quite a while.

The Madsens' mission filled New England with new converts, new buildings, and a renewed spirit of missionary work.

Postdoctoral Sabbatical, 1969–70

Following the Madsen's mission, Truman was serving as director of the Institute of Mormon Studies at Brigham Young University. In 1969 he applied for and received a sabbatical. He returned to Boston with his family for a year of postdoctoral work. It would be his one and only sabbatical.

The family chose to spend it in Boston. Ann said, "We always felt it was going home when we went to New England again." It had only been four years since they had completed their mission in Boston. The purpose for the sabbatical was to allow for a concentrated writing of a biography of Elder B. H. Roberts, who had also served as president of the New England Mission. Entitled *Defender of the Faith: The B. H. Roberts Story*, the book was published in 1980 and has become the definitive biography of Elder Roberts.

While writing, Truman also taught classes at Northeastern University and gave lectures at the Institute of Religion at Harvard. This was a time when students were rebelling in universities throughout the country. Ann described one of Truman's experiences at Northeastern:

He sat down with his first class and they said, "We don't think we'd like to take exams this semester, or write any papers." Some of them were sitting defiantly on the desks with their legs crossed. He listened to them and said, "Well, this is my class. We will have a midterm exam, we will have a final exam, and you will write papers. The papers will be on these subjects . . ." The students started throwing gum and papers and made rude comments. Truman went to the administration and said, "This is my first day!" The administrators replied, "Well, it's not unusual. We don't know what to do about it." Truman responded, "Well, they're not going to dictate how I teach them, so is that all right?" They said, "If you can manage it, you do it." And he did!

By this time, there were small branches starting up in the downtown neighborhoods where Ann used to visit teach as a student's wife in the early 1950s. These areas were populated with very poor people. Yet the Church was growing wherever it was located. L. Tom Perry was the president of the Boston Stake. Paul H. Dunn was the mission president at the time (1969), President Boyd K. Packer having been released just two years earlier. So Truman and Ann were just one mission president away from having served in that position themselves. President Dunn invited them to tour the mission with him and to meet the missionaries.

Temples in New England (1999–2000)

Twenty-nine years following the Madsens' sabbatical, the Halifax Nova Scotia Temple was dedicated in November 1999, and then the Boston Temple in October 2000. The Madsens were in attendance at both dedicatory services.

As noted previously, at the Halifax temple dedication the Madsens renewed their acquaintance with several faithful members they had known through the years. While presiding over district conferences throughout New England, Truman had often called on persons who were not yet Latter-day Saints to speak. He was a firm believer in the adage that "more testimonies are gained on the feet than on the knees." At the Halifax temple dedication a man took Truman's hand and said, "You don't remember me. But years ago in a district conference I was not a member and was sitting on the back row, and you called on me to speak. It scared the daylights out of me, but I came forward. I just thought you would like to know that I am the new temple president here."

By the time the Boston Temple was dedicated, the Boston Stake and surrounding wards had grown significantly. Articles in Boston newspapers mentioned several prominent members in the Boston area, including Kim B. Clark, dean of the Harvard Business School and a candidate to be the university's president; Michael D. Schetzel, director of sales for the Red Sox; and Mitt Romney, who ran against Massachusetts Senator Edward Kennedy in 1994 (and who later headed up the 2002 Winter Olympics in Salt Lake City and was elected governor of Massachusetts).

In a way, the Boston Temple itself is a reflection of Church growth in New England. At the conclusion of the April 1998 general conference, President Hinckley announced that a large number of new temples were to be built and that he desired to have one hundred operating temples in place by the year 2000. He said, "This will be a tremendous undertaking. Nothing even approaching it has ever been tried before. . . . We are moving on a scale the like of which we have never seen before."³¹ Significantly, the Boston Temple was the one hundredth temple completed and President Hinckley dedicated it appropriately enough one week before the October 2000 general conference.

The seventy-thousand-square-foot temple was built on a beautifully landscaped seven-acre site, and its exterior was constructed with Olympia white granite from Italy. The temple was originally designed to be a three-story, 94,000-square-foot, six-spired building but was scaled back after Belmont Hill neighbors objected. After much opposition, the temple's spire was capped with a replica of the angel Moroni statue by renowned Boston-area sculptor Cyrus Dallin (who sculpted the magnificent equestrian statue of Paul Revere, situated in the Prado facing St. Stephen's Church in Boston).

The Boston Temple site has always been a favorite place for the Madsens. When they first arrived in Boston in 1953 as a newly married couple, they drove past it. Later, while serving as mission president, whenever Truman and Ann would return to Boston from New Hampshire or Vermont, driving east on Route 2, which connects Lexington, Concord, and Belmont, they would occasionally stop to look at what they and others felt afforded the best view of the Boston skyline. They loved to take their grandchildren there for this "one splendid view of the Boston skyline." More than once over the years, Truman commented, "This is where the Boston temple should be. It should be here." Many people felt the same way. Years later, standing near this very same area, President Hinckley received a spiritual confirmation that this was indeed the site for a temple.³²

Attending the dedication was an emotional and very spiritual experience for them. The temple overlooking the Boston skyline is, in a way, symbolic of the lives of many devoted and dedicated Saints

such as the Madsens who helped watch over the New England area these many years. When the capstones were set in place for two houses of the Lord in New England, it was the capstone experience of the Madsens' years of dedicated service, and both temples now serve as symbolic capstones of Church growth in New England.

NOTES

¹Ann N. Madsen interview, June 14, 2002, interviewed by W. Jeffrey Marsh; notes and transcription in possession of author. Unless otherwise noted, all quotations and anecdotes from Ann are from this interview.

²Kent Larson, "Boston Globe Looks at LDS Church, History of Boston Temple," Belmont, Massachusetts, August 29, 2000; posted at "News about Mormons, Mormonism, and the LDS Church" at <http://www.mormonstoday.com/000827/D1BostonTemple01.shtml>.

³Larson, "Boston Globe Looks at LDS Church."

⁴Eric Convey, "Belmont Temple Shows Growth of Mormonism," *Boston Herald*, May 21, 1999, C3.

⁵"Boston Temple Named as 100th Temple," July 21, 2000, news releases posted at www.lds.org.

⁶See Daniel H. Ludlow, ed., *Encyclopedia of Mormonism* (New York: Macmillan, 1992), 3:1361–62.

⁷Truman G. Madsen interview, September 19, 2002, interviewed by W. Jeffrey Marsh; notes in possession of author. Unless otherwise noted, all quotations from Truman are from this interview.

⁸Ludlow, *Encyclopedia of Mormonism*, 4:1435.

⁹"New England Mission and Cambridge Branch Chapel Building," unpublished manuscript, 15; copy in possession of author.

¹⁰From "This Was Grant," by Truman G. Madsen, unpublished family history about Truman's brother Grant, who was later killed in the Korean War. They had served missions in New England at the same time (see "This Was Grant," 60); copy in possession of Truman G. Madsen.

¹¹S. Dilworth Young, in Conference Report, April 1948, 101.

¹²Young, in Conference Report, April 1948, 101–3.

¹³See Viola M. Hawkins, ed., "Reflections—Branch/Ward Members," *History of the Bangor Ward*; copy in possession of Truman G. and Ann N. Madsen.

¹⁴B. H. Roberts, *Defense of the Faith and the Saints* (Salt Lake City: *Deseret News*, 1907–12), 1:439. I am indebted to Truman G. Madsen for sharing this.

¹⁵See Brigham H. Roberts, in Conference Report, October 1924, 63.

¹⁶Madsen interview, September 19, 2002.

¹⁷From Nauvoo Illinois Temple groundbreaking, October 24, 1999; cited in the Church News, December 2, 2000.

¹⁸Alan K. Parrish, "Harvard and the Gospel: An Informal History," in *Regional Studies in Latter-day Saint History: New England, An Era of Growth*, ed. Donald Q. Cannon (Provo, UT: BYU Department of Church History and Doctrine, 1988), 131–32.

¹⁹"New England Mission and Cambridge Branch Chapel Building," 19–21.

²⁰Madsen interview, September 19, 2002.

²¹John F. Heidenreich, "The Gospel Transforms a Minister's Life," in *No More Strangers*, ed. Hartman Rector Jr. and Connie Rector (Salt Lake City: Bookcraft, 1971), 1:106–7.

²²Theodore A. Di Padova, "Faith Must Be First," in Rector and Rector, *No More Strangers*, 3:146.

²³Richard O. Cowan, "Yankee Saints: The Church in New England during the Twentieth Century," in *Regional Studies*, 109.

²⁴Cowan, "Yankee Saints," 112.

²⁵Cowan, "Yankee Saints," 110.

²⁶Truman G. Madsen, *Man against Darkness*, 34.

²⁷Cowan, "Yankee Saints," 110.

²⁸Truman G. Madsen, *The Commanding Image of Christ*, Speeches of the Year (November 16, 1965), 2.

²⁹Madsen, *The Commanding Image of Christ*, 6, 8.

³⁰Truman G. Madsen, "Fables on Foibles, For This Time of Your Life" (Amherst, Massachusetts: New England Youth Conference, The Church of Jesus Christ of Latter-day Saints, August, 1964), 18–20; as cited in Speeches of the Year (November 16, 1965), 3–5.

³¹Gordon B. Hinckley, "New Temples to Provide 'Crowning Blessings' of the Gospel," *Ensign*, May 1998, 87.

³²See Sheri L. Dew, *Go Forward with Faith: The Biography of Gordon B. Hinckley* (Salt Lake City: Deseret Book, 1996), 530–31.

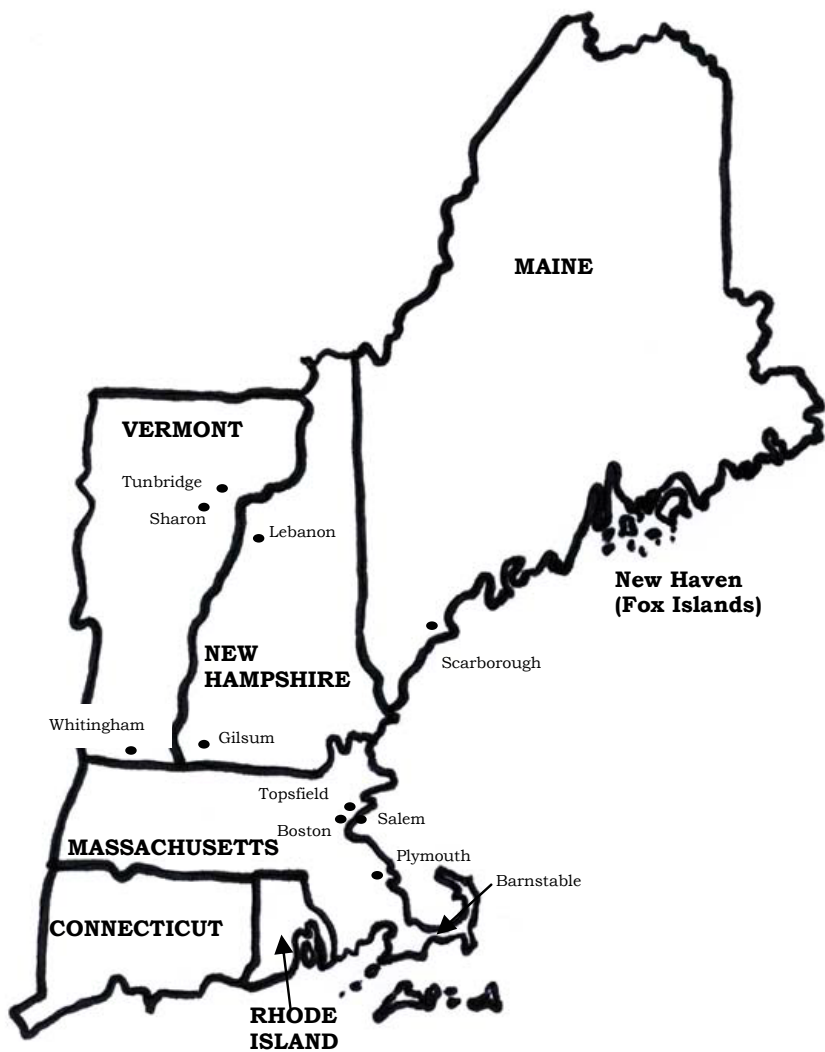


Figure 1. Map of New England highlighting sites discussed in this article