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A History of the Discontinued Mediterranean Missions of The Church of Jesus Christ of Latter-Day Saints

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A HISTORY OF THE DISCONTINUED MEDITERRANEAN
MISSIONS OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

A Thesis
Presented to the
College of Religious Instruction
Brigham Young University
Provo, Utah

In Partial Fulfillment
of the Requirements for the Degree
Master of Science

by
Ralph L. Cottrell, Jr.
August 1963
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CHAPTER I

INTRODUCTION

The Church of Jesus Christ of Latter-day Saints has been a proselyting organization almost since its founding. The Latter-day Saints believe that the Church was restored to fulfill a definite purpose. B. H. Roberts defines two reasons for the existence of the Church. First, "the proclamation of the truth concerning man's salvation to all the world; and second, the perfecting of those who accept that truth."^{2}

In accepting the responsibilities of its existence, the Church uses a home and a foreign missionary program.^{3} Roberts further suggests that the foreign missionary service "is to make proclamation of the gospel in all the world, and gather, as soon as wisdom dictates, those who accept it into the organized stakes of Zion."^{4}

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^{1}The Church hereafter in the paper will refer to The Church of Jesus Christ of Latter-day Saints.


^{3}The home missionary program operates within the organized stakes of the Church, and the foreign missionary program operates within the organized missions of the Church.

^{4}Roberts, p. 21.
The first missionary of The Church of Jesus Christ of Latter-day Saints was Samuel Harrison Smith (1808-1844), the fourth son of Joseph Smith, Sr. and Lucy Mack Smith. With the publication of The Book of Mormon in the last week of March, 1830, 1 Joseph set apart his brother to go on a mission to Livonia, New York, to sell copies of the book. Samuel started on his mission on June 30, 1830. He travelled twenty-five miles the first day and had to sleep on the ground that night because no one would buy any of his books. While on this mission he left copies of the book with John P. Greene at Bloomington, New York. Greene was a brother-in-law to Brigham Young, and one of these copies of The Book of Mormon was instrumental in the conversion of Brigham Young and Heber C. Kimball, together with their families.

Foreign Missionary Activity

The first country outside of the United States to receive missionaries of The Church of Jesus Christ of Latter-day Saints was Canada. The first sermon was preached by Orson Pratt at Patten, just north of Vermont, on July 20, 1833. Many of the people who were converted in Canada had relatives in England. By corresponding with their British families, the gospel was introduced, and missionaries

were later sent to England. Missionary work of the Church has primarily been to the Christian nations, even though during the same period covered by this thesis, the gospel expanded to the so-called heathen nations. The Church, in more recent years, has extended its labors once again to the non-Christian nations.

**Purpose of This Thesis**

In the course of time personal experiences lose the quality of detailed fact. Consequently the purposes of this thesis are as follows:

1. To give the essential points in the history of the discontinued Mediterranean missions of The Church of Jesus Christ of Latter-day Saints. These missions are Italy, Malta, and Gibraltar.

2. To reconstruct and preserve fragmentary accounts which produce a more complete picture of the events with which the accounts deal.

3. To present certain historical problems which have resulted from inaccurate records.

4. To formulate generalizations bearing upon the undertaking, pursuance, and success of the named missions.

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2 Ibid., IV, 76.
Justification of the Problem

An extensive history of the discontinued Mediterranean missions of The Church of Jesus Christ of Latter-day Saints has never been written. The writer feels that the history of the missions where success was not great must also be told in order to have a more complete picture of the missionary work in the Church.

Relation to Similar Works and Sources

There are many references in Church literature to these missions. The references are short, usually in obituaries, character sketches, histories, magazine and newspaper articles.

1. Manuscript Histories. In the office of the Church Historian, located in the Church Office Building, 47 East South Temple Street, Salt Lake City, Utah, there have been compiled two types of general histories. The Journal History of the Church is a daily record maintained by the Church librarians. It begins with the year 1830 and relates the story of the Restoration, including information from 1820. This is compiled from newspaper excerpts, magazine articles and material dictated to the compilers. The Manuscript Histories are composed of newspaper articles, published letters, private letters sent to the Historian's Office which clarify specific historical events and material dictated to the compilers. These histories are as complete as years of careful conscientious work could make them. The relation of these works to this thesis is one of primary source.
2. **Millennial Star.** This periodical is the first publication produced in a foreign nation under the name of the Church. The first issue was published in May, 1840, in Manchester, England.\(^1\) This periodical has incorporated within its pages letters from missionaries placed in all parts of the world. The major parts of the source material for this thesis appeared in its pages as letters addressed to the editor or the mission president.

3. **The Deseret News.** This newspaper has published a few of the letters of the missionaries from time to time. Much of its material has been clipped and appears in the Manuscript Histories of the respective missions.

4. **Other Histories.** From time to time, certain members of the Church have undertaken to compile histories adapted to various purposes. One of these is *The Comprehensive History of the Church of Jesus Christ of Latter-day Saints* by Brigham H. Roberts. It was published first in a magazine named the *Americana*, from June, 1909, to July, 1915. This history incorporates a short abstract of the missions enumerated in this thesis.

Andrew Jensen, former Church Historian, published a book entitled *Church Chronology*. It appeared first in 1898, but because only three-fifths of the original printing had been sold, the author

\(^1\)Ibid., II, 86.
supplemented the remainder with an addition which brought the first edition up to date. The two supplements appeared in 1905 and 1913. In *Church Chronology*, data concerning the whole Church is listed by date.

In 1936, William E. Berrett published a volume entitled *The Restored Church*. In 1961 the tenth edition came from the press. This thesis is a treatment of the Mediterranean missions alluded to in this volume.

Joseph Fielding Smith, the Church Historian, published a volume of Church history entitled *Essentials in Church History*. The seventh edition was published in 1940. The book includes incidental references to the missions which will be considered in this study.

**Limitations**

This study is limited by the fact that there have been relatively few records kept. Private records and journals do exist to a limited degree. When possible, these have been consulted. The bulk of the source material is found in the unpublished manuscript histories of the respective missions; these are filed in the Church Historian's Office.
CHAPTER II

ITALIAN MISSION

Journey to Italy

At the Semi-Annual Conference of the Church in Salt Lake City
in October 1849, members of the Twelve Apostles were chosen to
search out Israel in foreign lands. Apostle John Taylor was to go to
France, Apostle Lorenzo Snow to Italy, Apostle Erastus Snow to
Scandinavia, and Apostle Franklin D. Richards to Great Britain. ¹

Lorenzo Snow, on February 12, 1849, had been called as an
Apostle of The Church of Jesus Christ of Latter-day Saints. ² It was
with great enthusiasm and zeal that these men went to agitate the
nations with their latter-day work.

Called to accompany Lorenzo Snow to Italy was Joseph Toronto,
a native of Sicily. These men, along with others, left Salt Lake Valley
on October 19, 1849. ³ Concerning leaving his family and home,

Tullidge's Quarterly Magazine (Salt Lake City: Star Printing Co.,
1883), II, p. 380.

² Ibid.

³ "Manuscript History of the Italian Mission," (Salt Lake City:
Church Historian's Office), p. 1. Hereafter known as "Italian Mission
Record."
Apostle Snow in a letter to his sister Eliza remarked:

Recalling the scenes of the past, my mind reverts to the 19th of October, 1849, when, in solemn silence, I left what, next to God, was dearest to my heart -- my friends, my loving wife, and little children. As I pursued my journey, in company with my brethren, many conflicting feelings occupied my bosom -- the gardens and fields around our beloved city were exchanged for the vast wilderness which lay spread out before us for a thousand miles. If my mind still glanced onward, there was the stormy main, and, in the far distant perspective, a land of strangers -- the field of my mission. We were hastening further and still further from the mighty magnet -- HOME! but we knew that the work in which we were engaged was to carry light to those who sat in darkness, and in the Valley of the Shadow of Death, and our bosoms glowed with love, and our tears were wiped away.

As the party journeyed on its way, many hardships befell. On one occasion, as they were having their noon meal, they were startled by a loud shout of "To arms! To arms! The Indians are upon us!"

They saw rushing down upon them two hundred warriors, armed, their faces painted, and their eyes revealing their desire for destruction.

Lorenzo Snow states that:

... they were within a few paces, and in another moment we should be overwhelmed, when, lo! an alarm like an electric shock struck through their ranks, and stayed their career, as an avalanche, sweeping down the mountain side, stops in the midst of its course by the power of a hand unseen -- the Lord had said, "Touch not mine anointed and do my prophets no harm."  

After the Indians stopped, they approached the camp and showed signs of peace. The missionaries presented them with crackers, dried


2Ibid., pp. 5-6.
meat and tobacco, of which they partook. After eating, the
missionaries left without any further trouble. Some of the elders were
even invited to visit their village.

When the party arrived at the banks of the mighty Missouri, the
waters immediately froze for the first time that season, and they were
able to cross over to the other side; they no sooner crossed when the
river ran as before. ¹

The party went by way of Kanesville, Iowa, arriving there on
December 10, 1849. The welcome they received upon entering the
city gladdened their hearts. On leaving, they went through Mount
Pisgah and on to Garden Grove. When the party arrived at Nauvoo,
they gazed upon the ruins caused by the mobs. Lorenzo Snow tells of
his feelings:

My heart sickened as I contemplated that once beautiful city,
filled with the songs of rejoicing, and all that was good and
virtuous, . . . But now, oh, how sad the change!—the moss was
growing upon the buildings which were fast crumbling down, the
windows were broken in, the doors were shaking to and fro by the
wind upon their rusty, creaking hinges; the lovely Temple of our
God -- once the admiration and astonishment of the world, and the
hope of the Saints -- was burned, and her blackened walls were
falling upon each other. Ever and anon a human head would be
thrust through windows to gaze upon the traveller; but these were
not Saints: the people who now dwelt in those houses, who walked
those streets, believed not in Jesus, the Son of God -- they were
professed Infidels. ²

¹Ibid., p. 6.
²"Italian Mission Record," p. 3.
Of their entry into the city of Carthage, Lorenzo says:

Over that guilty place there seemed to hang the gloom of death—the emblem of the deed which was passed, and the foreshadowing of righteous retribution. Although hungry and fatigued, nothing could induce me to eat or drink among that accursed and polluted people.

After leaving Nauvoo, the party continued on and arrived in New York. From there they departed March 25, 1850, on the ship "Shannon." After a very enjoyable voyage the ship arrived at Liverpool, England on April 19, 1850. Even though the beauty of "Old England" lay before them, they were still full of wonderment as to their future work. Concerning this, Elder Snow states:

Six long months I had been augmenting the distance between myself and those I love, and still I must continue to do so. Things certainly appeared strange to me when I thought of the unknown future of my mission. But the Lord of the whole earth had sent me, and in his name I was resolved ever to go forward.

Upon their arrival in England, the missionaries were greeted by Erastus Snow and Franklin D. Richards and the family of President Orson Pratt, who had preceded them to England. After leaving Liverpool, Lorenzo Snow visited many conferences of the Church, and it was while he was visiting in Southampton that he asked for the Conference President, Thomas B. H. Stenhouse, to accompany Elder Toronto and himself to Italy. Of the three, only Elder Toronto could speak the language; the other two could neither speak, write, nor read

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1."Italian Mission Record," p. 4.

in the Italian tongue.

The party now being ready, departed on June 15, 1850,\textsuperscript{1} aboard the steamboat "Wander." Their first stop was Havre, France, where they took up their journey by land. From Havre they traveled southward through the heart of the country, passing through Paris and Lyons, to Marseilles, on the Mediterranean. From there they sailed to Antibes, and by disembarking there, they escaped detention by quarantine upon their arrival in Genoa. From Antibes they continued their journey overland eleven miles to the ancient city of Nice, the first town reached in Italy, arriving from the west.\textsuperscript{2} From Nice they traveled along the shores of the Mediterranean to Genoa, Italy, where they arrived on the morning of June 25, 1850, after traveling about 1200 miles since their departure from England.

The Work Begins

Upon their arrival in Genoa, the elders were much impressed. Elder Snow paints a vivid picture of his impressions of the people as well as the churches and of their future work:

June 27th. -- This is the feast-day to St. Peter. Again all work is suspended and the people enjoying themselves. Jesus said, the fathers killed the prophets and their children build their tombs and garnish their sepulchres. The fathers beheaded John and crucified Peter: this week we have witnessed feastings and

\textsuperscript{1}The "Italian Mission Record" gives this date as June 16, 1850.

\textsuperscript{2}Since 1860 Nice has belonged to France.
rejoicings in honor of their names. Pleasing reflections -- starvation! -- bonds! -- imprisonment! -- and martyrdom! and subsequent generations paying us divine honors.

I visited the cathedral of St. Lorenzo, and beheld the most superb and richly decorated interior of any building I had ever seen. As we entered, our attention was immediately attracted by the grand altar... On each side of this building were six recesses, which were fixed small altars, upon which stood a cross, with an emblem of Jesus, surrounded with candles and flowers on a small scale... Between every two pillars were placed the statue of one of the ancient apostles. The design and execution of these monuments of departed worth elicited our admiration... Here we sat, and while the unmeaning sounds of the preacher fell upon our ears, our minds were absorbed in the contemplation of the beauty and richness of art, the power of unity, and the darkness of human understanding, as the monuments of each were around, before, and above us.

On July 1, 1850, by appointment from Apostle Snow, Elders T. B. H. Stenhouse and Joseph Toronto left Genoa to labor in the Protestant valleys of Piedmont. Later, on July 23, 1850, Apostle Snow left Genoa to join the other missionaries at La Tour, in the valley of Luserne.

Apostle Snow has written concerning the Piedmont:

The country in which I now found myself, bears a striking

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2 The Piedmont is an area in N.W. Italy, the capital is Turin; it includes the provinces of Alessandria, Aosta, Cuneo, Novara, Torino and Vercelli. The Waldenses is a religious group founded by Peter Waldo of Lyons, France. They began about 1170 in the Western Church, a reform movement which, although condemned by the church and its adherents, has attracted and held many thousand followers in the Piedmont, where it still flourishes.
resemblance to the valley of the Great Salt Lake. Piedmont is situated at the foot of the Alps, the highest mountains in Europe. The scenes of this land embrace all the variety of a region where the heavens and the earth seem to meet. The clouds often enwrap these mighty eminences and hide their frowning grandeur from our eyes. At other times they are covered with snow, while at their feet the vine and fig-tree are ripening their fruit... The Protestant inhabitants are called Vaudois or Waldenses. They number about 21,000: there are also about 5,000 Catholics. The fertile portion of these valleys are rich in their productions; but two-thirds or more present nothing but precipices, ravines, and rocky districts, or such as have a northern aspect. The inhabitants are far too numerous, according to the nature of the soil. They are often compelled to carry mould on their backs to form a garden amid the barren rocks. The French language is generally understood, but in many parts it is spoken very imperfectly and with an admixture of provincialism and Italian. The latter is understood by a considerable number of persons, but it is not extensively used. In fact this is a place where there are at least five distinct dialects spoken by different classes.

During the travels of the missionaries, Elder Toronto became ill, and when he had improved somewhat he requested from Apostle Snow a leave so he could visit his friends in Sicily. In August 1850, having received permission, he left for Sicily.

Soon after the arrival of the elders in Italy, Apostle Snow recognized the need for a publication in the French language, which would help them in their preaching to the people. It was at this time that Apostle Snow wrote the work entitled, The Voice of Joseph. Due

1"Italian Mission Record," Nov. 1, 1850.

2The Voice of Joseph contains the following topics: Visions of Joseph Smith - Discovery of Gold Plates filled with Egyptian characters and hieroglyphics - Their translation into the English language by the aid of the Urim and Thummim - The Sacred History of Ancient America
to the difficulty of finding a suitable person to translate the material into French, Elder Snow sent the transcript to Elder Orson Pratt in England, who obtained the services of a professor at the University of Paris.

Because of closed minds and the reluctance of the people to accept the missionaries, the elders found it advisable to move very slowly in approaching the masses. The first approach was to make friends and to gain the confidence of the people. Elder Snow states: "I felt it was the mind of the Spirit that we should proceed at first by slow and cautious steps. I submitted to the will of heaven." While they were proceeding at a cautious pace, and before boldly proclaiming their message to the people, Apostle Snow related a very interesting event that happened to him:

September 6th - This morning my attention was directed to Joseph Grey, a boy three years of age, the youngest child of our host. Many friends had been to see the child, as to all human

now clearly revealed from the earliest ages after the Flood to the beginning of the fifth century of the Christian Era - Organization of the Church of Jesus Christ of Latter-day Saints - Their Persecutions - Expulsion from the States of Missouri and Illinois - Martyrdom of Joseph and Hyrum Smith - Banishment of many thousand Saints - Their Travels in the Western Wilderness - Their present location in Upper California - Their Organization of the 'State of Deseret' - The Missionary Labors of their Elders - Sketch of their Faith and Doctrine. In the book by Eliza R. Snow Smith, Biography and Family Record of Lorenzo Snow, (Salt Lake City: Deseret News Co., 1884), pp. 136-168, the author found the only source for this pamphlet.

appearances his end was nigh at hand. I went to see him in the afternoon; death was making havoc of his body -- his former healthy frame was now reduced to a skeleton, and it was only by close observation we could discern that he was alive. As I reflected upon our situation, and beheld this effort of the Prince of darkness to raise a barrier against us and the establishment of the Gospel, my mind was fully awakened to a sense of our position. For some hours before I retired to rest, I called upon the Lord to assist us at this time. My feeling on this occasion will not easily be erased from memory.

September 7th - This morning I proposed to Elder Stenhouse we should fast and retire to the mountains and pray. As we departed we called and saw the child -- his eye-balls turned upwards; his eye-lids fell and closed; his face and ears were thin, and wore the pale marble hue indicative of approaching dissolution. The cold perspiration of death covered his body, and the principle of life was nearly exhausted. Madam Grey and other females were sobbing, while Monsieur Grey hung his head and whispered to us, Il meurt! Il meurt! (he dies! he dies!).

After a little rest upon the mountain, aside from any likelihood of interruption, we then called upon the Lord in solemn prayer to spare the life of the child. As I reflected on the course we wished to pursue, the claims that we should soon advance to the world, I regarded this circumstance as one of vast importance. I know not of any sacrifice which I could possibly make that I was not willing to offer, that the Lord might grant our requests.

We returned about three o'clock in the afternoon, and having consecrated some oil, I anointed my hand and laid it upon his head, while we silently offered up the desires of our hearts for his restoration. A few hours afterward we called, and his father, with a smile of thankfulness, said: Mieux beaucoup, beaucoup! (Better much, much.)

September 8. - The child had been so well during the past night the parents had been enabled to betake themselves to rest, which they had not done for some time before, and to-day they could leave him and attend to the business of the house. As I called to see him Madam Grey expressed her joy in his restoration. I, in turn, remarked - Il Dio di cielo ha fatto questa per voi. (the God of heaven has done this for you.)

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1 This took place on September 7, 1850, and on September 25, 1850, in Utah, his wife died.

2 "Italian Mission Record," Sept. 6, 7, 8, 1850.
The Church is Organized

While Brother Snow was still in London, prior to his leaving for Italy, he met an Elder Jabez Woodard, who impressed him as being a fine missionary. With the help of the president of the London Conference, he was able to have Elder Woodard join him. He arrived on September 18, 1850. The next day being eleven months since they left Utah to begin their work, Apostle Snow recommended that they commence their public ministry. Accordingly, on September 19, Apostle Snow, along with Elders Stenhouse and Woodard ascended a very high mountain, a little distance from La Tour, and after taking their places on a large projecting rock and singing praises to their God, the following prayer was offered:

We, thy servants, Holy Father, come before Thee upon these mountains, and ask Thee to look upon us in an especial manner, and regard our petitions as one friend regards the peculiar requests of another. Forgive all our sins and transgressions, let them no more be remembered. Look, O Lord, upon our many sacrifices in leaving our wives, our children, and country, to obey Thy voice in offering salvation to this people. Receive our gratitude in having preserved us from destruction amid the cold wintry blasts, and from the hostile savages of the deserts of America -- in having led us by the Holy Ghost to these valleys of Piedmont. Thou hast shown us that here Thou hast hid up a portion of the House of Israel. In Thy name we this day lift into view, before this people and this nation, the ensign of Thy martyred Prophet and Patriarch -- Joseph and Hyrum Smith -- the ensign of the fullness of the Gospel -- the ensign of thy kingdom once more established among men. O Lord, God of our fathers, protect Thou this banner. Lend us of thine Almighty aid in maintaining it before the view of these dark and benighted nations.

This name is often found to be written as Woodward, rather than Woodard.
May it wave triumphantly from this time forth, till all Israel shall have heard and received the fulness of Thy Gospel and have been delivered from their bondage. May their bands now be broken and the scales of darkness fall from their eyes. From the lifting up of this ensign may a voice go forth among the people of these mountains and valleys, and throughout the length and breadth of this land; and may it go forth and be unto thine elect as the voice of the Lord, that the Holy Spirit may fall upon them, imparting knowledge in dreams and visions concerning this hour of their redemption. As the report of us, Thy servants, shall spread abroad, may it awaken feelings of anxiety with the honest, to learn of Thy doings, and to seek speedily the path of knowledge.

Whomsoever among this people shall employ his influence, riches, or learning to promote the establishment, of Thy Gospel in these nations, may he be crowned with honors in this world, and in the world to come crowned with eternal life. Whosoever shall use his influence or power to hinder the establishment of Thy Gospel in this country, may he become, in a surprising manner before the eyes of all these nations, a monument of weakness, folly, shame and disgrace. Suffer us not to be overcome by our enemies in the accomplishment of this business upon which we have been sent. Let messengers be prepared and sent forth from Heaven to help us in our weakness and feebleness, and to take the oversight of this work and lead us to a glorious consummation.

Remember our families: preserve our lives and hearts from all evil, that, when we shall have finished our missions, we may return safely to the bosom of our families. Bless Elder Toronto in Sicily and give him influence and power to lead to salvation many of his father's house and kindred. Bless President Young and his Council, the Quorum of the Twelve Apostles and Thy Saints universally: and to the Father, and to the Son, and to the Holy Ghost, shall be the praise, honor, and glory, now and forever. Amen.

1After the prayer, Elder Snow proposed that The Church of Jesus Christ of Latter-day Saints in Italy be now organized. This proposal was seconded and carried. Elder Snow was next sustained as President of the Church in Italy, and Elder Stenhouse was sustained as secretary.

1"Italian Mission Record," Sept. 19, 1850.
The Church was composed of Lorenzo Snow of the Quorum of the Twelve Apostles, Joseph Toronto, a seventy, and Elders T. B. H. Stenhouse and Jabez Woodard.

After they had sung and praised God, Elder Snow made a very interesting prediction concerning the work in Italy:

The Church of Jesus Christ of Latter-day Saints, now organized, will increase and multiply, and continue its existence in Italy till that portion of Israel, dwelling in these countries, shall have heard and received the fulness of the Gospel.\footnote{Ibid.}

Before leaving the mountain and returning to their quarters, Apostle Snow felt that the mountain should now have a new name. It was from that time on known to the elders as Mount Brigham, the Rock of Prophecy.

From that day, the work of the elders seemed to progress.

\textbf{First Baptisms}

It was the custom among the Protestants to hold small meetings in private houses for religious worship. These meetings were called Re-unions. It was in La Tour on Sunday, October 27, 1850, while attending one of these meetings, that the elders were able to explain their teachings; and after three hours of preaching, one man, Jean Antoine Bosc,\footnote{This name is also written as Bose or Bos.} presented himself to Lorenzo Snow for baptism. Of
this occasion, Apostle Snow relates the following:

It was, therefore, with no small degree of pleasure I went down to the river side to attend to this ordinance. Peculiar, indeed, were my feelings when I thought on the past, the present, and endeavored to penetrate the dark labyrinth of unborn time. I rejoiced that the Lord had thus far blessed our efforts, and enabled me to open the door of the Kingdom in dark and benighted Italy. My brethren stood on the river bank -- the only human witnesses of this interesting scene. Having long desired this eventful time, sweet to us all were the soft sounds of the Italian, as I administered and opened a door which no man can shut.  

It was soon after this event that many people presented themselves for baptism.

**Greater Expansion**

It was in November of 1850 that Apostle Snow could see possibilities of the Church growing in other parts of Europe and the Mediterranean. On Sunday, November 24, the elders ascended Mt. Brigham, and it was while they were there that Apostle Snow ordained Elder Jabez Woodard a high priest and called him to preside over the Church in Italy. It was also in this same meeting that Elder T. B. H. Stenhouse was ordained a high priest and called to preside over the Church in Switzerland. A few days later, in December, Stenhouse left to open up the work in that country. It was only a few months later that Apostle Snow sent an Elder William Willis to Calcutta, Elder Hugh Findlay to Bombay, and Elder Thomas Lorenzo Obray to Malta. Thus

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1"Italian Mission Record," Oct. 27, 1850.
we see a great expansion program at this time.

**Branches Organized**

During the time that the Italian Mission was in existence, four branches of the Church were organized. There were only three branches at any given time, however. The St. Barthelemi Branch later became the Pararustin Branch. These branches were organized in the following order:

- Angrogne 1851-1855
- St. Germain 1854-1868
- St. Barthelemi 1853-1856
- Pararustin 1856-1860

For many years the only branch that existed was St. Germain, and for the most part it only had a few members.¹

**Changes in Name of Mission**

It was in December 1853, when Elder Jabez Woodard was released from presiding over the Italian Mission, that the Italian Mission was closed.² It then became the Swiss-Italian Mission under the presidency of Elder T. B. H. Stenhouse. With the beginning of the year 1861, the mission hitherto known as the "Swiss and Italian

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¹For more information concerning the membership of each of the branches, the writer has included a copy of the membership records of all four branches in the Appendix of this work.

²"Italian Mission Record," Dec. 1853.
Mission, "assumed the title of the Swiss, Italian and German Mission." ¹

As the European part of the mission grew, the Mediterranean part in Italy dwindled, until in December, 1868, the name of Italy was removed entirely. The "Italian Mission Record" makes this statement:

At the close of the year 1868, the name of the mission was changed to that of the Swiss and German Mission on account of the fact that missionary work in Italy at the time did not justify the continuance of the word Italian in the title of the mission, while some few very noble people had joined the Church in Italy, only one branch (St. Germain) was in existence in 1868. ²

Literature Published

In the latter part of the year 1850, Elder Snow felt that he should go to London to see about the translation and publication of The Book of Mormon as well as other literature into the Italian language. After setting the affairs of the mission in order, he was able to leave in February 1851. Before he left, he was able to ordain the new convert, Jean Antoine Bosc, to the office of an elder in the Church. ³ When Elder Snow left for England, he took with him two other pieces of literature - The Ancient Gospel Restored and The Voice of Joseph. While he was there, another publication, The Only Way to be Saved, was written. During his one year stay in England, all of this material

¹"Italian Mission Record," Thurs., Jan. 1, 1861.

²Ibid., Dec. 1868.

³"Italian Mission Record," Feb. 1851. He was ordained in Jan. 1851 just before Apostle Snow left for England.
was translated into Italian and some into French.

In the Millennial Star dated Wednesday, August 15, 1851,

Lorenzo Snow makes this comment concerning the translation and publication of The Book of Mormon:

I am getting forward very well with the translation of the "Book of Mormon." I shall commence with the printing shortly and will soon be able to present it to the people of Italy in their own language.¹

On January 24, 1852, after having accomplished his task, Lorenzo Snow left England to return to Italy. On his return trip he was able to visit Elder Stenhouse and the saints in Switzerland and arrive in Italy early in February 1852. It wasn't until Saturday, May 1, 1852, that the Millennial Star was able to announce that the new publication of The Book of Mormon in Italian was now on sale in their office.²

Lorenzo Snow Returns to America

In a General Epistle from the office of the First Presidency in the fall of 1851, Elder Snow, along with the other members of the Quorum of the Twelve Apostles, was requested to leave his field of


²Ibid., XIV, 154. While on his return trip from England, Elder Snow had several visits from a Professor Reta, an Italian gentleman of considerable literary ability, to whom he presented for inspection the four hundred pages of The Book of Mormon in the Italian language. The translation was declared by the gentleman to be not only correct, but a very "appropriate style of language."
labor and return to Salt Lake City for the General Conference of April 6, 1853.

A few months after his return to Italy from England, Apostle Snow left for America. President Snow regretted that he was called home before he had accomplished all that he had planned to do. He was especially disappointed in not being able to spend a short time with the elders in India. Leaving from Malta, Elder Snow went to Gibraltar, where he remained a few days, and then on to Liverpool to board a ship for home.

In an editorial in the *Millennial Star* of July 3, 1852, Elder Snow is paid a high compliment:

Elder Lorenzo Snow, of the Quorum of the Twelve Apostles, and president of the Swiss, Italian, Malta, Gibraltar, and East India Missions, embarked on board the Niagara steam packet, hence to New York, on the 12th ultimo... Elder Snow has accomplished a great work in the publication of the Book of Mormon and several pamphlets in the Italian language, and also of laying the foundation of the Church of Jesus Christ of Latter-day Saints in countries where the gross darkness of superstition and ignorance of the plan of salvation, reign in the minds of the people.  

Rapid Expansion

Just prior to the publication of *The Book of Mormon* in Italian and the translation of the tracts, the work had gone very slowly. But, with this new material available, the Church grew rapidly. In a letter

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1 He left on June 12, 1852.

to Lorenzo Snow while he was in England, Elder Woodard stated that there were 21 members exclusive of the missionaries and that there were two ordained elders, one priest, and one teacher. 

By August of 1851, Elder Woodard was able to report: "I am happy to say that we now muster thirty-one members." In a letter of January 12, 1853, Elder Woodard has the following comment concerning the change in attitude in the Piedmont:

I have the pleasure of saying that the Italian Saints are increasing in numbers, knowledge, and blessings, although surrounded by continual opposition; such as loss of employ, children expelled from schools, etc. After having been harassed by the magistrates last autumn, and compelled to shift my residence, the brethren can now hardly believe their eyes when they see me unmolested in their midst.

Elder George D. Keaton who was laboring among the Waldenses reported that he had baptized eight in a very short period of time and that many were investigating the work.

On Sunday, November 13, 1853, a conference was held for the members in Pignerol, Piedmont. The record shows that the Church at that time numbered 61 members.

In a letter printed in the Millennial Star, dated December 14, 1854, a missionary by the name of Samuel Francis makes this

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1Millennial Star, XIII, 186.  
2Ibid., XV, 127.  
3Ibid., XV, 127.  
4Ibid., XV, 461.  
5"Italian Mission Record," Nov. 13, 1853.
announcement:

We have, besides myself, two traveling elders here, who are faithful in disseminating the gospel. Officers and members number altogether about 70. Over a hundred have been baptized here since the commencement of the work, some of whom have emigrated, and a few have been excommunicated.  

Problems that Arose

Even though the Church enjoyed success, it was not without hardships. From the very beginning of the work, people were opposed to strangers coming in with "new religions." In a letter, Elder Jabez Woodard made the following comment:

We cannot proceed here with public preaching, as in England and America. I have been twice summoned before the magistrates for having given religious instructions to persons in my own room. As I knew they could not attack me for any infringement of their laws against public meetings, I have continued to sell and circulate our work up to the present moment, but I have no more left, and as the police have refused to legalize my passport, it will be necessary for me to obtain a signature on the French frontier, which is only a few miles from the brethren here; but to be compelled to change residence in that manner, is one of the many vexations to which we are subjected in those countries where freedom is yet only a name.  

It was not only the government and the police that made trouble for the missionaries, but the local priests and ministers were constantly harassing them. Elder Thomas Margetts in a letter to the Millennial Star tells of a very interesting experience:

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1Also found in "Italian Mission Record," Dec. 14, 1854.

2Millennial Star, XIV, 476.
"Then", said I, "you have confessed all that I have said to you about my religion." "Certainly," they replied, "we have told all to the priests, because we have been taught that we shall suffer if we do not tell all, and the priests have warned us against you, and we now believe you to be an imposter, and from this time you will be closely watched."

There were many other problems that arose; the spirit of apostasy prevailed. The missionaries were constantly having to prune the vineyard and cut off the dead branches. The people had a great desire to emigrate, and because it was impossible for them all to go at once, some of them left the Church. Elder Samuel Francis commented on this problem in a letter to President F. D. Richards:

Since my last, we have baptized three; these with the three emigrants baptized in Liverpool, make six -- rather a small figure, brother Richards, for six months. I hope better for the next six months. We have been obliged to use the pruning knife a little this spring. In these valleys, a great many lovers of emigration join the Church expecting to get a free emigration to America. The Protestant ministers, thinking that we tempt the people to join our Church with emigration to the Valley, have opened emigration to Algiers, to oppose us, and this winter, the ministers have offered several families of the Saints a free passage there to leave the Church. We are heartily glad of this, for it is the best thing that could be put into operation to find out those who join the Church for emigration; you see they are determined to give us hard battle in these valleys. And after the emigration season is over, we find out these customers. This season we have found nine, six of whom we have cut off, and the other three are in a strong state of decline. Next year we shall find some more. One of these customers told me plain, that if he thought we should not emigrate him, he would never come to meeting again. I leave you to judge of the feelings of the people relative to emigration, from the picture below.²

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¹Millennial Star, XV, 555.
²Ibid., XVII, 454.
These situations, connected with the problem of the poverty of the people, created real obstacles for the missionaries. Speaking of the poverty of the people in Italy and especially in the Piedmont, President John L. Smith related:

On the 18th we went to the Waldensian valleys and visited the Saints, about thirty in number... While visiting among the Saints of the Italian Mission I witnessed some of the worst scenes of poverty I ever saw.

With the persecutions and the hardships, many of the members found it hard to remain active in the Church.

The Church Loses Ground

With the arrival of Elder John D. Malan, a former member of the Church in Italy, there was much hope of the work growing. Elder Samuel Francis in a letter to President John L. Smith comments on Elder Malan's arrival:

The Italian Conference is in a good condition, the Saints are few in number, and very poor as regards to things of this world, but the majority of them are united and faithful as well as obedient to the servants of God. I have been absent from them seven months, but as far as I have had opportunities to learn through letters from Elder Rivoir, a local elder the prospects are good for an increase in that Conference; and I have no doubt but that the arrival of Elder Malan from Zion will do the saints much good; as well as cause many to inquire after the truth, he being one of their own countrymen.

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1 Deseret News (Salt Lake City), XLIX, 268.
3 Millennial Star, XIX, 634.
Even though the prospects looked good with the arrival of Elder Malan, on Thursday, January 28, 1858, after only five months of service, Elders Malan and Roulet were released to go to their homes. The author was unable to find the reason for their leaving so soon. This was the last of the full time missionaries. The branch was then placed in charge of Elder Jacob Rivoir, a native Italian.  

Closing of the Mission

With the full time missionaries gone, very little was accomplished. The following reports gleaned from the mission record and arranged in short form by the author give evidence of the decline of the Church in Italy. The author was unable to determine how the totals were arrived at by the record keepers.

Statistical Reports of the Italian Mission

<table>
<thead>
<tr>
<th>Date</th>
<th>Branches</th>
<th>Priesthood</th>
<th>Excommunicated</th>
<th>Emigrated</th>
<th>Baptized</th>
<th>Total Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dec. 31, 1855</td>
<td>3</td>
<td>7</td>
<td>12</td>
<td>32</td>
<td>19</td>
<td>41</td>
</tr>
<tr>
<td>Dec. 31, 1856</td>
<td>2</td>
<td>6</td>
<td>4</td>
<td>1</td>
<td>8</td>
<td>42</td>
</tr>
<tr>
<td>Dec. 31, 1857</td>
<td>1</td>
<td>7</td>
<td>10</td>
<td>1</td>
<td>10</td>
<td>42</td>
</tr>
<tr>
<td>Dec. 31, 1861</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td></td>
<td>18</td>
</tr>
<tr>
<td>Dec. 31, 1862</td>
<td>1</td>
<td>2</td>
<td>5</td>
<td></td>
<td></td>
<td>13</td>
</tr>
<tr>
<td>Dec. 31, 1863</td>
<td>1</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>Dec. 31, 1864</td>
<td>1</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td>9</td>
</tr>
</tbody>
</table>

Note: Only 7 in good standing

1 "Italian Mission Record," Jan. 28, 1858.
2 Ibid., found under the corresponding dates.
<table>
<thead>
<tr>
<th>Date</th>
<th>Branches</th>
<th>Priests</th>
<th>Excom.-</th>
<th>Emigrated</th>
<th>Bap.-</th>
<th>Total Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dec. 31, 1865</td>
<td>1</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>Jun. 30, 1866</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Note: Only 7 in good standing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Note: Only 6 in good standing</td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td></td>
<td>No organization</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jacob Rivoir Branch President emigrated Apr., 1866</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dec. 31, 1866</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Note: Only 6 in good standing - these all belong to the same family.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jun. 30, 1867</td>
<td>NO ORGANIZATION</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>Dec. 31, 1867</td>
<td>NO ORGANIZATION</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>6</td>
</tr>
</tbody>
</table>

With the close of the year 1868, the name of the mission was changed; and no further reports were received from the members in Italy.

**Missionary Work of Dr. Daniel B. Hill Richards**

Early in the year 1900, Dr. Daniel B. Hill Richards received an appointment from Platte D. Lyman of the European Mission, and Louis S. Cardon, President of the Swiss Mission, to enter Italy.

Richards' purpose was to see what the possibilities were for re-opening the Italian Mission.

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1"Italian Mission Record," Thursday, Nov. 15, 1866. cf. *Millennial Star*, XXIX, 364. Elder Justet and his family were the only members in the branch.

2Dr. Daniel B. Hill Richards was from Salt Lake City. He received his Doctor's degree in law in France. While in Europe, he was called on a mission for the Church.
He arrived in Turin, Italy, on February 18, 1900, and for the first few weeks he traveled the country to view the sights.

On April 26, 1900, Elder Paul Cardon, whose relatives were born in Italy, arrived to be with Elder Richards and to do genealogy work.

The missionaries found the same opposition from the ministers as the missionaries had had years before. The police did not allow them to preach or distribute their literature. By working in private, however, they were able to pass out thirty-eight tracts and loan one of their Church books.

The only member the elders met was a "real old lady" who had joined the Church forty years before, and she had very little faith in the Gospel.

On June 26, 1900, the missionaries returned to attend a conference in Switzerland and Elder Richards was assigned to finish his mission in Germany.²

From all observations, the Italian mission was quite unsuccessful, but after searching over the names of the converts who emigrated to Utah, some very interesting events as well as people came from the labors of the missionaries in Italy.

¹Elder Paul Cardon was from Benson Ward, Cache County, Utah.

From the labors of these early missionaries, at least eighteen or nineteen families migrated by 1866. The family names of this group of pioneers from the Piedmont Valleys are: Beus, Bertoch, Bonnet, Brodero, Cardon, Combe, Chatelain, Justet, Gaydan, Gaudin, Gardiol, Lazald, Malan, Pons, Stalle, Rivoir, Roman, Rostan or Rochon and Bosois.

The first group of emigrants left the Piedmont Valley on February 7, 1854. The party consisted of eight members from the Philippe Cardon family, five from the Pons family and five from the Bertoch. The Cardons had been able to dispose of their property for enough money to bring their family and five others to Utah. This group spent over a month in England waiting for emigration and for the ship "John M. Wood," then under construction, to be completed. The ship with several hundred Latter-day Saints aboard landed at New Orleans on May 1, 1854, after fifty-one days at sea.

These people found it very difficult at first adjusting to the western valley. The radical change in diet was one obstacle these people had to overcome. They especially missed the many fruits they were accustomed to in their native land.

From these thrifty, industrious, home-loving people who came to Utah for their faith, developed ecclesiastical leaders, educators, musicians, soldiers, state legislators, capable business and agricultural
leaders.  

Some of the accomplishments of some of the better known families who came to Utah from Italy are:

Malan Family

The family of John E. Malan, Sr. was the first and largest to join the Church in Italy. However they were not the first people to join the Church. They joined the Church through the efforts of Elder Jabez Woodard in February, 1851. Their home became the headquarters for the missionaries until they emigrated to Utah where they arrived on October 28, 1855. The family moved to Ogden where they made their home. In 1857 the father, John E., was called to return to his native land of Italy as a missionary. He was also commissioned to gather information on the Silk Industry, which was later tried in Utah.  

Cardon Family

One of the larger families to come from Italy is the Cardon family. The family of Louis Philip Cardon joined the Church in 1852. The family of Paul Cardon, son of Louis Philip Cardon, became very prominent in the Cache Valley area. Paul himself was active in the Utah Militia during the winter of 1857-58 where he remained in the canyon all winter.

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1.Kate B. Carter, Heart Throbs of the West (Salt Lake City: Daughters of Utah Pioneers, 1943), IV, pp. 234-5.

2."Malan Family Record," Church Historian's Library, Salt Lake City.
long watching Johnson's Army. Paul was also the first policeman in the
city of Logan, Utah. It was Paul Cardon and his wife, Suzanna Caudin
(Caudin) Cardon, who were instrumental in starting the Silk Industry
in Utah. Suzanna had learned the business as a child in Italy, so Paul
sent to France for mulberry seeds, from which he grew the first
mulberry trees in Cache Valley. He later sent to France for the silk
worms from which he started his industry which was quite successful for
a time. His wife taught a class in how to reel silk to the interested ladies
in Logan. She was later called by Brigham Young to fill a mission in
Salt Lake City to teach other ladies to reel silk. Because of the high
quality of her silk, she received many medals in New Jersey, California,
Chicago and St. Louis. ¹ Louis Samuel Cardon, the son of Paul, was very
active in the Church, and in 1899-1901 was called to preside over the
Swiss Mission. Joseph Emanuel Cardon became a bishop, stake president,
patriarch, state legislator, as well as a very successful real estate man.

Stalle Family

Pierre Stalle, his wife Marie, and their four children left Italy
along with other members. On the 12th of December, 1855, they sailed
on the "John J. Boyd," for America. On September 26, 1856 after a very
difficult journey with the first handcart company, they arrived in the Salt
Lake Valley. Their youngest daughter, Margaret, eventually married

¹ See also III, p. 131.
Henery Barker⁴ and they became the parents of the noted James L. Barker who presided over both the Argentine and French Missions. He also was a very important author for the Church, writing many manuals for the different organizations. He also headed the language department of the University of Utah and taught at the Brigham Young University.

Beus Family

Along with the Stalle family, the family of Michael Beus left Italy by way of England. While in England preparing to leave, their youngest son Joseph died. After arriving in Florence, Nebraska, they joined with the Ellsworth handcart company to journey to Utah. Michael and Marianne Combe Beus and eight children walked the entire distance with very little food to sustain life. Mrs. Beus sewed what money she had into the hem of her dress so they would have some to start out with upon arriving in their new home. Not knowing the English language, they found it difficult to find work in Salt Lake City, so after a few days the family moved to Ogden. Their first years were very difficult ones, having to live on the waste wheat that they were able to gather. They were also among the first in Utah to raise and spin silk, as well as linen. The children and progenitors have generally taken up farming and dairy work as a chosen pursuit. Though neither his wife nor himself ever learned to speak or understand English, Michael and Marianne Beus

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always remained true and faithful to the cause which brought them from their homeland. ¹

**Present Day Activities**

In talking to the secretary of the Serviceman's Committee in the Church Office Building in Salt Lake City, the writer was informed of the following Servicemen's Branches in Italy:

<table>
<thead>
<tr>
<th>City</th>
<th>Group Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aviano</td>
<td>M/Sgt. Robert L. Garvin</td>
</tr>
<tr>
<td>Naples</td>
<td>Leland A. Cotter</td>
</tr>
<tr>
<td>Taranto</td>
<td>S/Sgt. Robert Farnsworth</td>
</tr>
<tr>
<td>Vincenza</td>
<td>M/Sgt. Milton J. Kinne</td>
</tr>
<tr>
<td>Trieste</td>
<td>No group leader listed</td>
</tr>
</tbody>
</table>

With this information to go on, the writer wrote to President William S. Erekson of the Swiss Mission on July 9, 1962. It wasn't until November 1962, that the writer received a response from his request. John Duns, Jr. had been appointed Coordinator of the Servicemen's Groups in Italy, and had not visited his area, so he hesitated to write until complete information could be reported. After making a complete tour of the groups in Italy, Mr. Duns reported the following information concerning the activity of the Church as of October 25,

### 1962.1

<table>
<thead>
<tr>
<th>City</th>
<th>Number of Members</th>
<th>Comments on Group</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aviano</td>
<td>1</td>
<td>Group discontinued 1 Aug. 1962.</td>
</tr>
<tr>
<td>Brindisi</td>
<td>7</td>
<td>Brindisi Base Chapel, study class only.</td>
</tr>
<tr>
<td>Comerzo</td>
<td>3</td>
<td>No activity as yet.</td>
</tr>
<tr>
<td>Gaeta</td>
<td>3</td>
<td>Travel 55 miles to meet with Naples.</td>
</tr>
<tr>
<td>Leghorn</td>
<td>5</td>
<td>Discussion under way to start a study class.</td>
</tr>
<tr>
<td>Naples</td>
<td>48</td>
<td>Most active group. Functions as a branch with all organizations of the Church.</td>
</tr>
<tr>
<td>Rome</td>
<td>6</td>
<td>Slight activity from one member. Activity by letters only.</td>
</tr>
<tr>
<td>Sicily, Palermo</td>
<td>1</td>
<td>The only contact with the Church is by letter.</td>
</tr>
<tr>
<td>Taranto</td>
<td>26</td>
<td>Functions only with Sunday School and Sacrament Meeting.</td>
</tr>
<tr>
<td>Torino</td>
<td>6</td>
<td>Book of Mormon study class only.</td>
</tr>
<tr>
<td>Verona-Vicenza</td>
<td>60</td>
<td>Largest group. Functions as a branch with all organizations except M.I.A.</td>
</tr>
</tbody>
</table>

Total membership in Italy is 166.

Mr. Duns is confident that the Church will remain in Italy as long as the Americans are there. A few Italian members are active, but very few hold the priesthood. At the present time, there is no proselyting for the Church, but they are preparing the members for the day when the work will again be started in that country. As pertaining to the future of the Church in Italy Duns feels confident that the Church will continue to move forward with at least a certain degree of success.

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1See Appendix C for complete letter from John Duns, Jr., Coordinator, Servicemen's Groups in Italy.
CHAPTER III

MALTA MISSION

Mission Established

While Lorenzo Snow was in Italy, he had a great desire for further expansion of his missionary efforts. As a result of this desire, Elder Snow sent T. B. H. Stenhouse to Switzerland to preside over the work. Elder William Willis was sent to open the door in Calcutta. Bombay was opened to the gospel message by Elder Hugh Findlay. Elder Snow also had desires to send missionaries to Turkey, Spain, Russia and Malta.¹ It was while laboring with Elder Jabez Woodard in Genoa that Lorenzo Snow seriously considered opening Malta for missionary work, so on February 20, 1852, in the company of Elder Woodard, Lorenzo Snow boarded the French steamer Telemaque and left for Malta. The following day they arrived at Leghorn and from there sailed past the island of Elba. On reaching Civitta Vecchia, they were detained for twenty-four hours due to a severe storm. Their next stop was Naples, one of Italy's largest cities. On the morning of the 24th the ship once again pulled out into the dashing waves toward Sicily. By the time they entered the harbor of Sicily, the waves had

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calmed. From Sicily, the ship steered across the Mediterranean, and on the 26th of February it arrived at Malta.

Upon arrival, the elders had to decide on their method of operation. It was felt that they should become more acquainted with the people and the customs. Concerning Malta, Elder Snow writes:

This is decidedly a Catholic country, to which belong all the peculiar prejudices that anywhere appertain to that denomination, heightened by the presence of the religious disunion which always shows Protestantism to much disadvantage whenever and wherever it makes its appearance.

Malta and two adjacent islands rise up amid the blue waters of the Mediterranean farther distant from the main land than any other upon the bosom of this inland sea. The British forces took them from the French in 1800, and great additions have since been made to their fortifications. The population amounts to about one hundred and twenty-four thousand, embracing English, French, Italians, Greeks, Germans, Turks, Moors, Spaniards, etc. . . Nearly all speak the Italian, and at the same time, by the peculiarities of their native dialect, they make themselves easily understood by those using the Arabic and Syriac, which are exceedingly difficult for most other Europeans. Five newspapers are published in Italian, two in English and two others both in English and Italian.

Publications

After learning about the people and the culture, the missionaries felt the need for proselyting literature. After finding a suitable publishing firm, they published another edition of The Voice of Joseph, which was revised from the Italian. The missionaries also published

\[1\text{Millennial Star}, \text{XIV}, 141-42.\]
an edition of the Ancient Gospel Returned, in French, and another one in Italian.

Many tracts and other helpful literature were later sent from England that helped them in teaching the people. Some of this material had been translated into the Italian language. The plan was to make Malta a central book depot for Italy, Spain, Switzerland, Bombay and Calcutta.

First Baptisms

Soon after arriving, and with the knowledge that he could not stay long, Elder Snow sent to England for an experienced elder. Thomas Obray, a very successful missionary, was called to this responsibility. He left England on May 6, 1852, and arrived in Malta on the 30th of May. There he was welcomed by Elder Woodard, who helped him disembark.

People were constantly making calls concerning Mormonism. At one time, they had men from eight different nations visit them in

1. This publication was first titled The Only Way to be Saved.

2. On an order blank dated May 12, 1854, found in the Church Historian's Office in Salt Lake City, it listed the following tracts being sent to Malta: Remarkable Visions, Gibbons Discussion, Testimony for the Truth, Joseph Smith, Divine Authority, Salvation, Kingdom of God, Journal of Discourses, Index to Orson Pratt's Works, Italian Mission, Seer, Reply to remarks on Mormonism, Supplement to Millennial Star and Millennial Stars.

their private room. Two young Italian men, Ferdiananda Sciapati and Jean Allais Frouche, were the first converts in Malta. They were later ordained elders. 1

On June 12, 1852, 2 Elder Lorenzo Snow left England to return to America. This left Elders Woodard and Obray, with Elder Woodard taking over as president of the mission.

On June 6, 1852, John King, a school master and Sergeant of the Bengals, was baptized by Elder Woodard. On the 13th, his wife was baptized by Elder Obray. On this same day, both were confirmed members, and Ferdiananda Sciapati, one of the first converts and a recently ordained elder, was cut off the Church. Soon after joining the Church the Kings were dismissed from their stations as head school master and school mistress. His commanding officer even threatened to take his rank from him for joining the "Mormons". The pressure became too great for them, and after a few weeks they left the Church.

Branches Organized

On Monday, June 20, 1852, Elders Woodard and Obray organized the Valetta Branch of The Church of Jesus Christ of


2 Millennial Star, XIV, 296.
Latter-day Saints in Malta.¹ By October 5, 1852, the branch consisted of twenty-six members, including three elders, two priests, two teachers, and one deacon.

Soon after the branch was organized, Elder Jabez Woodard left Malta to return to his missionary work in Italy. This left Elder Obray alone. It was about seven months later, on February 10, 1853, that Elder James F. Bell arrived from England aboard the Lady Basset.²

On April 5, 1853, Elder Obray left Malta to go to England for his health, which had been failing for some time, due to a liver illness. He felt that if he were able to have a short rest it would improve. Just prior to his leaving, Elder Bell had contracted Malta Fever and was just back on his feet when Elder Obray left. This left the Malta Mission in charge of Elder Bell until Elder Obray returned on June 30, 1853.

While Elder Obray was in England, Elder Bell held a council

¹Millennial Star, XIV, 603. This issue gives the date of organization as the 28th of June, but the 20th is the date found in the "Manuscript History of the Malta Mission," (Salt Lake City: Church Historian's Office, 1852-1855). June 20, 1852. Hereafter known as the "Malta Mission Record."

meeting in which twenty-one members were present. The priesthood consisted of one high priest, two priests, one teacher, and three deacons.

It was during the absence of Elder Obray that the war between the British and the Russians became active. \(^1\) Due to the fact that many of the new converts were engaged in the British service and were leaving for the Dardanelles, it became necessary to organize the Fleet Branch \(^2\) of the Church. This was done on Sunday, May 29, 1853, with Brother Frederick Collins being appointed to preside over the branch. \(^3\) These members, seven in number, were furnished with English, French, and Italian tracts to distribute to their fellow service men. About this same time another regiment, the 76th, sailed for Nova Scotia, and several of the members left with it, thus establishing the Nova Scotia Branch. On August 20, 1854, Elder James F. Bell gives this interesting information concerning the branches that had been established:

This mission, not much more than two years old, has, up to the present date, baptized fifty-eight persons, and received eighteen, all British, except four.

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\(^1\) This was the Crimean war (1854-56), a war of which the Crimea was the principal theater. This was between Turkey, England, France, and Sardinia on the one hand, and Russia on the other.

\(^2\) The Fleet Branch is later referred to as the "Floating Branch."

\(^3\) "Malta Mission Record," Sunday, May 29, 1853.
This mission has given rise to four branches - one here; a second, consisting of seven members from the 76th regiment, went to Nova Scotia, and is now broken up, owing to some going to Zion, and others apostatizing; a third, the Floating Branch in the Mediterranean; and a fourth, the Expeditionary Force Branch in Turkey.

The mother branch, formerly in Valetta but now in Floriana, numbers at the present very few, owing to the detachment of the above three Branches, and the removal of six members to England (some of them bound for Zion), and the cutting off of some others. Our total is thirteen - of this number two are scattered, (one of them I never saw to my knowledge), and three of the 62nd regiment from Ireland are in bad standing, and have been ever since they set foot on the soil of Malta. The remainder of us rejoice in the truth we know, and are determined to hold it fast, and, with the help of the Holy Spirit, to abide in the love and obedience of it. I have lately baptized one person, and rebaptized two backsliders.  

Persecution Arises

From the time of the arrival of the missionaries, persecution was a problem. The writers of the American and English press presented an extremely biased and unfavorable account of the Mormons, and the local publication kept the stories going. This made it very difficult for the elders to gain a hearing. Because of these slanderous accounts, the law and the government also caused them difficulties.

On one occasion the elders were discussing religion with a few young Maltese men, whose priest happened to see them. The priest got a mob of low class fellows to wait outside the door of the missionaries. When the young Maltese men came out, the mob abused them shamefully. Later the mob came back to the elders'
residence and pelted their door with stones and rotten fruit. The police came and took the elders to the station-house, where they were kept for a few hours. The police director told them to discontinue their literature distribution and advised them to leave the country. When leaving the station-house, Elder Obray records:

Dear brother, the sight that I saw when I came to the door, I shall never forget. I could have walked on the heads of the people; hundreds were around me, so that the police were forced to take me home, and guard my door all that night.

Many of the soldiers were abused because of their embracing Mormonism. On one occasion, six young men were brought before their commanding officer, and their books and pamphlets were taken from them. They were not allowed to have any of their literature in their barracks. One fellow was on trial for having a copy of The Book of Mormon in his possession. He was later placed in solitary confinement for seven days without pay, and he had the burden of making up all his duties missed during the confinement. On another occasion, three soldiers were threatened with court-martial for having a small pamphlet in their barracks which announced a series of lectures on the LDS faith.

This persecution was very hard on the new converts because of

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1 *Millennial Star*, XVI, 43-44.

2 Ibid.
their newness in the faith. Many of them could not withstand this opposition and left the Church.

**Hardships of the Missionaries**

The elders in the early days of the Church went throughout the world laboring without sufficient funds. This was the case with the missionaries in Malta. At times it was very difficult for them to live. They had to rely on help from friends and members in order to sustain life. Elder Bell made this remark:

As for our condition temporally, we have nothing to boast of in that respect, except the wonderful overruling Providence of God who has enabled us somehow, miraculous to me, to get along. Our rent is very high, our pockets very low, our numbers, as I told you above, very thin, and almost every kind of eatable has been for a long time very high in price. It is by a continual strain of endurance and contrivance and economy on our part, and open-handed benevolence on the part of two or three of our soldier brethren and Elder Burridge,¹ and occasionally a little sewing by sister Bell,² that the Lord has sought to develop in all of us a variety of good attributes, such as patience, brotherly kindness, etc.³

This not being enough, the disease of cholera struck Malta.

¹Elder George Burridge and family were baptized in Malta. He was a service man, so he went to England to receive his discharge. On June 30, 1853, he and his family returned along with Elder Thomas Obray and Sister Bell.

²Sister Bell arrived on June 30, 1853, to be with her husband. On July 5, 1854, Jane Bell gave birth to a son, Samuel Clement Bell.

³*Millennial Star*, XVI, 637.
The members of the Church were administered to, and in a short time regained their health. The disease claimed hundreds on the island, but the members of the Church escaped death. ¹

Problems Due to the War

When the Crimean war started, the main branch of the Church split up into smaller groups, yet they were all still under the leadership of the missionaries in Malta. This created the problem of communication as well as leadership. It was difficult for the elders to keep up with the ever-moving detachments.

Occasionally, Elder Bell would receive a letter reporting the activities of the service personnel. Elder Bell in a letter to Franklin and Samuel Richards had this to say concerning the activities of the service branches:

I write to inform you that our brethren, eight in number, who went from here to Turkey, have, since their arrival, found three of the Saints from Gibraltar, and three from England, and baptisms have taken place to the number of three, others bidding fair for that important ordinance. The brethren were in high spirits, and they anticipated a good work. They numbered by the last date about 15 or 16. Others have been heard of in the first division of the army. Our brethren, of whom I have written, are in the second. The Branch is called "The Expeditionary Force Branch," and in their last a desire was particularly expressed that I would inform you of their proceedings [sic.] and prospects. Their meetings were regularly held, and well attended by Saints and strangers. Two of those baptized in

¹Ibid., p. 783.
Turkey belong to the 41st, or Welsh regiment, of whom I told you I had hopes of baptising many. We have now six Saints in that regiment. The other regiments in which there are brethren are the 30th, 95th, 93rd, 2d Battalion of Rifles and Royal Sappers. Seven or nine others who have been in the Church are in Turkey also, and may yet renew their covenants.

The President of that Branch is brother McLean from Gibraltar, with Elder Ross as Counsellor, and Priest Russell from Malta as secretary.

It was not always possible to have experienced men in positions of leadership. The men were all new in the gospel, and many of them were not too strong in their faith. Some lacked the ability, while others desired the chance for responsibility. Elder Bell had this experience:

Previous to our brethren leaving Malta, they were desirous that I should ordain one of their number an Elder, but not feeling led to do so, I assured them that God would provide for them in that respect in His own due time and way, the fulfillment of which is now evident to them.

Due to the inactivity of some of the members, the apostacy of others, and the migration to America, the branches, within the next three years, became nonexistent. These circumstances were the same as those which resulted in the dissolution of the Nova Scotia Branch.

Closing of the Mission

On October 23, 1853, Elder Thomas Obray left for home. The

1 Millennial Star, p. 510.

2 Ibid., p. 510-11.

3 Ibid., p. 636.
members held a testimonial for him and presented him with gifts. 1
This left the presidency of the Malta Mission in the hands of Elder
James F. Bell, and George Burridge, a local member. On November
2, 1853, Elder Bell was sustained by the branches as President of the
Malta Mission, and Elder Alexander Downs, a local elder, as
President of the Floating Branch. Elder Bell worked in this capacity,
with the help of his wife, as long as the mission existed.

In September or October of 1854, Elder Bell suffered an injury
in the region of the heart. Concerning his condition he relates:

I have suffered a fearful beating or throbbing of the heart, the
very noise of which prevents me from sleeping of nights. But
that is not so bad now; yet I take a fever about every two or three
days, which ends in a copious perspiration at nights. 2

Even though he later claimed that he had recovered, his letters
continued to mention his weak condition.

On March 31, 1855, the Millennial Star reported that Elder
James F. Bell and family, in company with saints from Italy, sailed
on the Juventa for America. 3 Then on April 21, 1855, about a month
later, Elder George Burridge and family sailed for America on the S.
Curling. 4 With the leaving of these two elders and their families, the

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2 Ibid., XVI, 783.
3 Ibid., XVII, 233, 280.
4 Ibid., p. 280.
Malta Mission Presidency was dissolved and the real strength of the mission was gone.

Nevertheless, there were still members of the Church scattered over the area. Some were still with the Floating Branch in the Mediterranean under the direction of Elder Downs, and some were scattered throughout the entire Crimean campaign. These were connected to the Expeditionary Force Branch under the direction of Elder McLean as president and Elder Russell as secretary.

It is this writer's opinion that, due to the wounding of many of the men and their removal to England, the branches broke up. Some of the men were killed in action and others died of sickness. Below is a list of the casualties that were reported in the *Millennial Star*:¹

<table>
<thead>
<tr>
<th>Dead</th>
<th>Cause</th>
</tr>
</thead>
<tbody>
<tr>
<td>Patrick Brodie</td>
<td>Killed in action</td>
</tr>
<tr>
<td>Collins Buchanan</td>
<td>Cholera</td>
</tr>
<tr>
<td>Alexander Ross</td>
<td>Sickness</td>
</tr>
<tr>
<td>John Valentine</td>
<td>Killed in action</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Wounded</th>
<th>Cause</th>
</tr>
</thead>
<tbody>
<tr>
<td>John McLean</td>
<td>Bayonet wound in his arm.</td>
</tr>
<tr>
<td>John Thomas</td>
<td>Wounded in the hand.</td>
</tr>
<tr>
<td>Peter Hay</td>
<td>Right arm cut off.</td>
</tr>
<tr>
<td>Thomas McDonald</td>
<td>Wounded three times in head, also hand wound.</td>
</tr>
</tbody>
</table>

The writer, in his research, has been unable to find any other

¹Ibid., p. 284-85, 415. Andrew Jensen in his book, *Encyclopedic History of the Church of Jesus Christ of Latter-day Saints*, p. 466, states that he could find no evidence that any members died either due to the war or from cholera.
reports or letters from this mission after June 7, 1855.  

Andrew Jensen felt that the Malta Mission ceased to function in 1856.

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1 Millennial Star, p. 479.

2 Andrew Jensen, Encyclopedic History of the Church of Jesus Christ of Latter-day Saints, p. 466.
CHAPTER IV

GIBRALTAR MISSION

Journey to Gibraltar

At a special conference held in Salt Lake City, August 28, 1852, Edward Stevenson was called, along with Elder Nathan T. Porter, on a mission to Gibraltar. It was at this conference that the doctrine of plural marriage was first made public. The knowledge of it was then taken to the world by the greatest number of elders that had ever been called up to that time.

The company of missionaries going east met on the Weber River and proceeded from that point across the plains together. The company consisted of eighty-four elders, twenty carriages and eighty-eight horses and mules. They left on September 16, 1852.

After having trouble with their carriages, and taking time for repairs, the whole company was able to move forward on September 20,

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2Edward Stevenson is the only missionary for the Church who has been able to labor on the rock for any extended period of time. This was allowed because he was born there on May 1, 1820. He, with his parents, emigrated to America in 1828.

3Kate B. Carter, Heart Throbs of the West (Salt Lake City: Daughters of Utah Pioneers, 1943), IV, 293.
1852. On the first of November they arrived at the Missouri River in the best of health and spirits. They were able to spend their evenings around the camp fire discussing religious subjects and being instructed by Apostle Orson Pratt.

It was here that the party began to scatter and go to their various missions. Elders Stevenson and Porter took a steamer for St. Louis. While they were on board, a discussion took place between Elder Orson Pratt and Mr. Storon, president of the Missouri College. This resulted in a Bible victory for Apostle Pratt. ¹

Concerning the voyage over, Edward Stevenson makes this comment:

On November 11th, twenty-one of us, who had engaged passage to Liverpool on a sailing vessel of eighteen hundred tons burden, set sail, and arrived at our destination on January 5, 1853. We buried one passenger, a Catholic, in the open sea. He was sewed up in a blanket and some weights were attached to the feet. Burial services, in the absence of one of their priests, were read by Elder Perigreen Sessions, and he was then slid off a plank into the blue waters of the ocean. The usual custom house overlooking of our baggage took place at Liverpool. A French stranger was detected with a crust surrounding a quantity of tobacco, making it look like a loaf of bread. The experiment cost him two hundred and fifty dollars.²

After visiting President S. W. Richards at Liverpool and friends in other parts of England, Elders Stevenson and Porter left

¹Edward Stevenson, "Gibraltar", Juvenile Instructor, XX (June 1, 1855), 175. Hereafter known as Juvenile Instructor.

²Ibid.
Southampton on the steam ship, "Iberia", on February 28, 1853.

While in England, they had been able to hold many profitable meetings, where they were able to explain the doctrine of plural marriage.

In further describing their trip, Elder Stevenson recalls:

On the morning of March 3rd we cast anchor in Vigo Bay, Spain, after sailing 663 miles over the rough Bay of Biscay. This is a lovely bay, abounding with a variety of fish. Its borders abound with oranges, figs, grapes and nuts. Sixty-eight miles more and we pass Oporto, on the coast of Portugal. The next city was Lisbon, the capital of Portugal. It lies two miles up the Tagus River, and is very strongly fortified. The queen's palace and garden are worthy of attention; the remainder of the city is very filthy. On March 6th we left Lisbon and cast anchor in Cadiz Bay, Spain. We were now about 9,000 miles from our Utah home.

Arrival in Gibraltar

On the morning of March 8, 1853, the ship was anchored under Gibraltar and the missionary elders heard the morning gun fire as a signal to open the fortress gates.

Small boats soon carried them and their luggage to the shore. A guard was stationed at the portals with orders to allow no one to pass without proper credentials. Elder Stevenson's passport had not arrived while he was in England, and he was unsuccessful in obtaining one while there, so he was worried about being turned away. To his surprise, however, he was allowed to pass unchallenged.

After they obtained something to eat, they climbed to the top

\[1\text{Ibid.}\]
of the rock of Gibraltar and erected an altar of loose stone and
dedicated themselves and the mission to their Lord. It was beautiful
from this spot. Spain was to the north; Morocco, fifteen miles to the
south; the Mediterranean on the east, and the straits and bay to the west.
They stayed there enjoying the view until dusk, after which they
returned and secured lodging.

On Sunday they visited the Methodist Church. Elder Stevenson's
father had helped build the chapel many years before. Edward, a
brother and two sisters had all been baptized there. While there, they
met the minister, Rev. Mr. George Alton, and asked for permission
to use the building for the purpose of holding meetings, but their
request was denied.  

While they were in the process of looking for a hall to hold their
meetings, they were told that a permit from the governor was necessary
before any meeting could be held. On the 14th of March, 1853, they
wrote and asked for the same privilege as other ministers. They were
referred to Sir George Aderly, colonial secretary, and after three
interviews, they were informed that they would have to appear before
Stewart Henry Paget, police magistrate, and prove their right to be on
the rock.  

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1"Manuscript Record of the Gibraltar Mission," (Salt Lake City:
Church Historian's Office), Tues., Mar. 8, 1853. Hereafter known as
"Gibraltar Mission Record."

2Ibid.
They went to the American consul, a Mr. Sprague, and obtained a permit for Elder Porter to visit for fifteen days. Elder Stevenson was able to persuade Rev. Alton to give him copies of his birth and baptism certificates into the Methodist Church. The Rev. was very reluctant because Edward had joined the Latter-day Saint Church.

They then went to the courtroom and presented their documents, after which the magistrate told Elder Stevenson:

You will be allowed, as native born to remain on the rock, but if caught preaching will be made a prisoner immediately. And you, Mr. Porter, by this permit will be allowed to remain fifteen days; your permit will not be renewed, and if you preach you will be cast outside our gates. 1

They left the courtroom, after leaving some tracts, and went to their place on top of the rock, which they had named Mt. Edward, to offer up their problems to the Lord. 2

A few days later, the two elders took a walk into Spain. 3

Concerning this visit, Elder Stevenson remarked:

We found the soil and climate producing oranges, figs, pomegranates, lemons, limes and a great variety of wild flowers; but the indolent Spaniards left nature to do most of the work. Many of them were living in huts similar to our Indian wickiups. We could not but think that if Utah were favored with so good a climate and rich soil the huts would soon be supplanted by neat cottages.

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1Edward Stevenson, Juvenile Instructor, XX, 191.

2"Gibraltar Mission Record," Mar. 16, 1853.

3Ibid., Mar. 23, 1853.
and vineyards, and the land made almost like a paradise. 1

Upon returning to Gibraltar, they were told to call at the
magistrate's office. The magistrate told them of receiving a letter
from the governor which warned them that they could expect no aid in
spreading "Mormonism".

Because Elder Porter's time had nearly run out, they appealed
to the American consul for help. The consul informed them that Elder
Porter would have to leave, and if they didn't quit preaching, Elder
Stevenson would have to leave, too. He then suggested that they both
leave because of the jealousy they had caused in the churches. 2

On Thursday, March 31, 1853, Elder Porter's permit expired,
so on the next morning, April 1, he left for Southampton, England,
where he arrived April 6, 1853. 3 After the departure of his
companion, Elder Stevenson climbed to his place of prayer on the
mountain. He records:

After taking the parting hand of my only friend on the rock, I
retired to Mt. Edward to our secret closet, where I saw the last
of the steamer bearing my partner away. I was troubled
concerning his comfort, as he had only deck passage, but I
afterwards learned that the Lord opened the hearts of the officers

1Edward Stevenson, Juvenile Instructor, XX, 196. This is the
only indication of any missionaries going into Spain, to this writer's
knowledge.

2"Gibraltar Mission Record," Fri., Apr. 1, 1853.

3Ibid., Mar. 31 and Apr. 1, 1853.
who gave him second cabin fare. ¹

All Alone on Gibraltar

One of his first contacts, a Mr. Elliot, accepted Elder Stevenson's teachings at first, but due to the harassment of the ministers, he turned away. A short time later he fell twenty feet and broke his leg. This put him in bed for forty days.

Much of Elder Stevenson's work was accomplished by visiting the people in their work and in their churches. On Saturday, April 16, 1853,² in the company of a Mr. Delemar, a learned Jew, he attended a Jewish synagogue. Of this occasion he writes:

He instructed me to wear my hat in the meeting as it was customary with them so to do. The pulpit was in the center. The ark, in one end of the building, being opened the parchment was taken out. It was rolled on two sticks with bells on the top of them. It was passed around the synagogue and kissed by the worshipers, while a continuous chanting was being kept up by the congregation. A portion was read from the pulpit, contributions were received and then the rolls were returned to the ark, each person bowing in that direction. Meeting was then dismissed.³

On Wednesday, May 4, the same ship which brought him docked, and so he boarded to visit with the clerk and to get his mail. After going ashore, as it was raining, he stood under the porch of the guard

¹"Gibraltar Mission Record," Fri., Apr. 1, 1853.
²Ibid., Apr. 16, 1853.
³Edward Stevenson, Juvenile Instructor, XX, 196.
house reading the Millennial Star. This interested several people, and many questions were asked concerning his religion. After a group had gathered, an officer came up and asked what religion he represented. Upon finding that he was a Latter-day Saint, he put him under guard and marched him into the guard house as a prisoner. While there he preached to the guard and aroused his interest. After a little explanation he was released.  

Success: First Baptism

The work was now progressing, and Elder Stevenson could see that in the near future he would have results from his labors. The June 1, 1853, Millennial Star reports:

He [Elder Stevenson] had been labouring under great disadvantages, but he had sown the seed extensively, which was springing up -- six persons having given in their names for baptism, whom he was expecting to baptize in a few days after.  

June 28, 1853, was a big day for Edward Stevenson. This was the day he had worked and prayed for. At four A.M., by appointment, he met John McCall, a dockyard policeman, and Thomas Miller, a gunner and driver of the royal artillery. After descending a rope ladder, they came to the water's edge, where he baptized them. This was a thrilling experience for him, because he had now been on the

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2 Millennial Star, XV, 443.
rock three months and twenty days, and these were his first baptisms. On the same evening, a private meeting was held at the house of Brother Miller. He confirmed the two persons he had baptized. He later baptized and blessed some of the children of the Miller family.

**Opposition Becomes Stronger**

With growing success, opposition mounted. The churches not only ruled the people, but influenced the governor and the chief authorities. Because of this, a card was placed on the door of the barracks which read: "An individual named Stevenson, a Mormonite preacher, is not allowed in the barracks." This sign was shown to Elder Stevenson, as he was marched out of the barracks. This was not enough persecution, so the following summons was handed him by the police:

**CITY GARRISON AND TERRITORY OF GIBRALTAR.**

To Edward Stevenson, of Gibraltar:

You are hereby required to personally appear before me, Stewart Henry Paget, or any other of her majesty's justices of the peace, in and for the said city garrison and territory, at the police office, on the 30th day of September, 1853, at the hour of eleven in the forenoon of the same day, to answer to the complaint of James McPherson, charging that you have used words profanedly, scoffing the holy scriptures, and exposing part of them to contempt and ridicule. Dated this 29th day of

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1"Gibraltar Mission Record," Tues., June 28, 1853.
September, 1853. ¹

Concerning this summons, Elder Stevenson has this comment as to why it was served:

Several were paying attention to my teachings, for I had sold about $40 worth of books and privately taught a great many, and as some sheep were about to be caught, the wolves in sheep's clothing began to howl.²

The next day he went to the police office where the following conversation took place between the judge and the plaintiff:

"Do you know the defendant?"
"Yes, sir."
"When was your first acquaintance with him?"
"Soon after he came here."
"What, did he then give you those books?" (holding up some books which I had sold the plaintiff and for which he failed to pay me.)
"Did he wish you to change your religion?"
"Yes, he said I ought to be baptized."
"In what way did he want you to be baptized?"
"By immersion all over in the water."
"Did he speak against the established religion?"
"He said sprinkling little children was not right, as they were not old enough to judge for themselves -- they were not accountable."
"Is this all he said?"
"His books say all the churches sprang from the mother of harlots -- the abominable Catholic Church."
"Can you find it?"

My books -- the Book of Mormon, Voice of Warning and some tracts -- were then opened. I now availed myself of the opportunity of opening my Bible at the 17th Chapter of Revelation, where it speaks of the mother of harlots. After the judge looked over the text for a short time he remarked, "Oh, this is the Bible."

²"Gibraltar Mission Record," Thurs., Sept. 29, 1853.
"Yes, sir," I answered, "all our quotations are from the Bible." Many officers and spectators began to think that this was a singular way of scoffing at the holy scriptures. The questioning of the plaintiff then continued:

"Did he perform baptism on you?"

"No, but he did on a dockyard policeman and a gunner and driver of the royal artillery." I was still looking in my Bible, when I was asked, "Do you hear, sir?"

"Yes, sir, all that is said," I replied. ¹

They then felt that Elder Stevenson should give bonds not to speak to the military. The bond was prepared but he would not sign it. Elder Stevenson had not been allowed a defense, neither had they examined other witnesses, because they knew the evidence would be in his favor. A short time later, the officer drew some lines across the bond making it void. Then, and only then would Elder Stevenson sign it. He then left the station and returned to his home. ²

On Friday, October 28, 1853, Elder Stevenson had an enjoyable event happen. Elder Thomas Obray, returning from his mission in Malta, called on him. This thrilled him to see and talk with one who had been laboring under the same circumstances. He had now been alone for over seven months. ³

¹Ibid., Fri., Sept. 30, 1853.


³Millennial Star, XVI, 174.
A Branch of the Church Organized

Soon after the trial, Elder Stevenson baptized several people, one a woman who had held him on her knee when he was a small child. \(^1\)

While laboring with a Mr. Gilchrist, a Methodist, Elder Stevenson felt he was making real progress because the gentleman had passed up two meals in order to hear the message. After two hours, Elder Stevenson felt he knew the truth, but wasn't honest enough to admit it. Upon leaving the house, the man offered him fifty cents for his personal use but didn't want to make the donation to the spreading of the gospel. Elder Stevenson refused and didn't return to that house again.

A soldier, Thomas McDonald, accepted the gospel. A few days later, he said that he had had a dream during the night in which he was told that *The Book of Mormon* was true. This man, because of his experience, brought several of his friends into the Church. Another man who abused the name of Joseph Smith and Elder Stevenson died the next day before they could get him to the hospital. \(^2\)

With the membership of the Church now growing, Elder Stevenson set about to organize a branch. On January 23, 1854, he organized the Rock Port Branch of The Church of Jesus Christ of Latter-day Saints. The branch consisted of ten members - Elder

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\(^1\)Edward Stevenson, *Juvenile Instructor*, XX, 215.

\(^2\)Ibid., p. 252.
Stevenson, a seventy, and two men whom he ordained to the offices of elder and priest, and seven members. ¹

Soon after the organization of the Church, there was quite an agitation regarding the war in the Crimea. England, France, and Turkey were allies against Russia. With this war fever in the air, Elder Stevenson had a difficult time preaching a gospel of love and peace.

Once again he wrote to the governor for permission to open a place for public worship. After being invited to see the colonial secretary and receiving a favorable reception, he was promised that his request would be taken to the governor and that the reply would be sent to his address:

I received a very pleasing reply to my letter to the governor through the colonial secretary, Mr. Alderly, and therein consent was given me to open a place for public worship. The secretary, however, stated that this garrison was a hard place for religious teachers for a Catholic once had a cat thrown at him while he was holding service. I merely stated that all I expected was the protection of the law. ²

With help from some friends, a suitable place was finally secured, and regular meetings were held. One night, while visiting with friends in his room, a policeman said that the colonial secretary

¹"Gibraltar Mission Record," Jan. 23, 1854. See Appendix for record of members of this branch.

²Edward Stevenson, *Juvenile Instructor*, XX, 262.
wanted to see Elder Stevenson the following day. He replied that if the secretary wanted to see him, he would notify him officially; otherwise he would not recognize the request. The following day he received a polite invitation to meet the secretary on important business.  

At this meeting he was informed that the governor had changed his mind and that he didn't want him to hold meetings or even preach. It was a time of war, and the governor didn't want a new religion introduced on the rock. If the Mormon missionary failed to follow this advice, he would be arrested by the police.  

On May 1, 1854, Elder Stevenson's thirty-fourth birthday, Elder John McLean, Brothers Thomas McDonald and Peter Hays left with their regiment to fight in the Crimean war. Elder Stevenson instructed them to remember their prayers and to spread the Church wherever they went. Later news brought word of the organization of the Expeditionary Force Branch of The Church of Jesus Christ of Latter-day Saints. Elder McLean in later correspondence told that in all the fighting he was in, he received only a slight bayonet wound in the arm. McDonald was wounded by two exploding shells but soon recovered; Hays lost his arm, but his life, also, was spared.  

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1Edward Stevenson, *Juvenile Instructor*, XX, 262.  
2Ibid., p. 297.  
3Ibid., p. 279.
Departure for Home

The war was now on, and several of the men he had baptized were fighting the Russians, and two others were about to go to Great Britain. Elder Stevenson said that he felt impressed to ask the governor for free passage to England, to which the governor cheerfully agreed. The governor was anxious to get rid of the one who had stirred up so much religious excitement.

Due to the bi-weekly shipping schedule, he was in no hurry to leave. However, after arranging the affairs of the branch, he was prepared to depart when, to his surprise, he was called to the colonial secretary's office, and because he wouldn't compromise principle, he was denied his free passage.

In disgust, he went to the place where he had baptized the first members and washed his feet and garments against the authorities of the garrison.

Being over three thousand miles from home and without purse or script, he was lost as to what to do. He still had the problem of finding a way to leave the rock. One night in a vision, he claimed, the Lord told him that his work there was finished, and it was acceptable before

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1 In a letter dated July 5, 1854 and published in the Deseret News on September 14, 1854, Elder Stevenson said they wanted him to promise that he would never return.

2 Edward Stevenson, Juvenile Instructor, XX, 297.
Him.¹

A short time after this experience he received a letter from Mr. Lambel, of Lisbon, Portugal. In the letter was an account of the illness of a brother-in-law, whom the doctors had given up. Mr. Lambel told of his knowledge of the Latter-day Saints and their faith in the ordinances of the gospel, and he requested Elder Stevenson's presence in Lisbon to anoint and pray for this sick relative. Included with the letter was nine pounds of English money, enough to go to Lisbon and on to Southampton.

Thus he was able to leave Gibraltar for the return trip to America.²

Edward Stevenson was released from the Gibraltar Mission effective January 1, 1855,³ after serving twenty-two months on Gibraltar.

²Ibid.
CHAPTER V

SUMMARY, FINDINGS AND CONCLUSIONS

Summary

The missionaries of The Church of Jesus Christ of Latter-day Saints met many problems in taking their faith to the countries of Italy, Malta, and Gibraltar. The problems were those of culture, language, religion, emigration, and war. Also, it was at this time that the Church made the public announcement of the practice of plural marriage, and sent scores of missionaries into the world to proclaim and defend this doctrine.

The missionary work of The Church of Jesus Christ of Latter-day Saints has been limited in many respects in the Mediterranean area. The work in Italy only existed for a few years with the major effort being made in the Piedmont valleys. Four branches were organized, with quite a number of members. Due to emigration and excommunication, though, the number of members became very small. In Malta, the Church grew rapidly for the efforts that were made. Due to the Crimean war, the members were dispersed over a vast area, making it necessary to organize small branches. These later dissolved during the Crimean war. In Gibraltar, only two missionaries were able to labor in its twenty-two months of existence, and Elder Nathan T.
Porter was allowed to stay for only three weeks, leaving Edward Stevenson alone for the remainder of the time. The government as well as the churches made it hard for missionary work to be done on the rock.

Missionary work was attempted in Italy as late as 1900, but to no avail. At the present time the L.D.S. service men have some activity in Italy.

Findings

1. The only success in Italy was among the Protestants of the Piedmont.

2. Most of the early converts of Italy emigrated or were excommunicated.


4. The Book of Mormon and other literature was translated into the Italian and French languages.

5. There was a great effort on the part of the clergy to stop the missionary work in the Mediterranean area.

6. In 1868 there was only one family of six people who were members of the Church in Italy.

7. Very few records and journals were kept by the early missionaries in the Mediterranean area.
8. There are five cities in Italy where the Church now holds meetings with the service personnel. (As of October 25, 1962.)

9. In Malta and Gibraltar the gospel was taught primarily to the English speaking service men.

10. The military in Malta and Gibraltar made it difficult for the service men to join and follow the L. D. S. Church.

11. The Crimean war was a cause of the dissolving of the Malta and Gibraltar missions.

**Recommendations and Conclusions**

The Church of Jesus Christ of Latter-day Saints is now taking its message to many nations of the earth, both Christian and non-Christian. The writer feels he can make the following recommendations concerning missionary work in Italy, Malta, and Gibraltar.

1. Italy - Even though many of the Protestant churches have made inroads in Italy, it would be very difficult for the Church because of the existing laws which prohibit active proselyting. It might be possible to go in and set up small groups, but our present day missionary methods would not be allowed.

2. Malta - The Church was successful up until the Crimean war. With the present day feeling for the Church in the world, success might possibly be felt again in Malta.

3. Gibraltar - Success would depend on the present day laws of the government, and the attitude of the existing churches. In this
Catholic dominated land, it would be difficult for the L.D.S. missionaries; however, if the law would allow them entrance, they might have success.

4. The Church might well investigate the conditions and the laws with the thought of re-entering these nations.
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## APPENDIX A

### Italian Missionaries

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<tr>
<th>Name</th>
<th>Time of Service</th>
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<tr>
<td>Lorenzo Snow</td>
<td>June 25, 1850 - June 12, 1852</td>
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<tr>
<td>Joseph Toronto</td>
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<td>Thomas B. H. Stenhouse</td>
<td>June 25, 1850 - December 1850</td>
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<td>Jabez Woodard</td>
<td>September 18, 1850 - March 10, 1854</td>
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<td>Thomas Margetts</td>
<td>April 7, 1852 - June 8, 1853</td>
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<tr>
<td>George D. Keaton</td>
<td>December 11, 1852 - June 1854</td>
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<tr>
<td>Daniel Tyler</td>
<td>1854 - 1856</td>
</tr>
<tr>
<td>Samuel Francis</td>
<td>October 7, 1854 - Spring 1858</td>
</tr>
<tr>
<td>J. J. Ruban</td>
<td>- September 12, 1856</td>
</tr>
<tr>
<td>John D. Malan</td>
<td>August 20, 1857 - January 28, 1858</td>
</tr>
<tr>
<td>Frederick Roulet</td>
<td>August 20, 1857 - January 28, 1858</td>
</tr>
<tr>
<td>Daniel B. Hill Richards</td>
<td>February 18, 1900 - June 26, 1900</td>
</tr>
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<td>Paul Cardon</td>
<td>April 26, 1900 - June 26, 1900</td>
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APPENDIX A—Continued

**Italian Mission Presidents**

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<tr>
<td>Jabez Woodard</td>
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<tr>
<td>*Thomas B. H. Stenhouse</td>
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</tr>
<tr>
<td>*Daniel Tyler</td>
<td>1854 - 1856</td>
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<tr>
<td>*John L. Smith</td>
<td>1856 - 1857</td>
</tr>
<tr>
<td>*Jabez Woodard</td>
<td>1857 - 1861</td>
</tr>
<tr>
<td>**John L. Smith</td>
<td>1861 - 1864</td>
</tr>
<tr>
<td>**Paul A. Schettler</td>
<td>(Pro tem) - 1864</td>
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<tr>
<td>**William Perry Nebeker</td>
<td>1865 - 1867</td>
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<td>**Joseph S. Horne</td>
<td>1867 - 1868</td>
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*Swiss-Italian Mission  **Swiss, Italian, German Mission

**Malta Missionaries**

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<td>Jabez Woodard</td>
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<td>Thomas Lorenzo Obray</td>
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APPENDIX A--Continued

Gibraltar Missionaries

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<td>Edward Stevenson</td>
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<td>Nathan Tanner Porter</td>
<td>March 8, 1853 - April 1, 1853</td>
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Des Branches de la Mission Italienne
de l'Eglise de Jésus-Christ des Saints des derniers jours.

Bemerkungen

[Signature]

Paul A. [Signature]
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<th>Date de Naissance</th>
<th>Sexe</th>
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<td>Maître Malon et Mme Malon</td>
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Observations: 
- Dany Malon: Née à Paris, mariée à Montréal.
- Rémi Bélanger: Né à Montréal, étudiant à Québec.
- Marie Lagarde: Née à Québec, diplômée à Montréal.
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<td>Mary Jones</td>
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<td>Robert Lee</td>
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<td>Nov 10, 1939</td>
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<td>Sarah Brown</td>
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<td>Feb 28, 1941</td>
<td>Lawyer</td>
<td>London</td>
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DEAR BROther COTRELL,

I am sorry I have taken so long in answering your letter than President Ekeren, but at that time I had just received the assignment as Coordinator for the Service Men's Group in Italy. I was unable to give you a clear picture of the Church Program. I have had the opportunity to tour all the areas of Italy and can now give you the present day activities of the Church.

The following is a breakdown of the membership of the Church known in Italy as of the 25 October 1962:

Aviano 1 Member Group Discontinued 1 Aug 1962
Brindisi 7 Members Brindisi Base Chapel, Study Class Only
Comerzo 3 Members No Activity Here As Yet
Gaeta 3 Members Trainz 55 MILITIA TO MEET WITH NAVAL
Leghorn 5 Members Discussion Underway To Start Study Class
Naples 48 Members Are Most Active Group. Functions As A
Branch with All Organizations of the Church.
Rome 6 Members Slight Activity From 1 Member. Activity
By Letters Only.
Sicily Palermo 1 Member Only Contact of the Church Is By
Letter.
Taranto 26 Members This Group Only Functions With
Sunday School And Sacrament Meeting.
CONTINUED 1/1/23

TORINO 6 MEMBERS 18000 MORMON STUDY CLASS ONLY

VERONA - VICENZA IS OUR LARGEST GROUP THAT FUNCTIONS
ITS A BRANCH 60 MEMBERS WITH ALL ORGANIZATIONS OF THE
CHURCH EXCEPT M.I.A. THE TOTAL MEMBERSHIP IN ITALY IS 166
THE ORGANIZED BRANCHES OF THE CHURCH ARE HERE TO STAY AS
LONG AS AMERICANS ARE HERE. A FEW ITALIAN SAVVY ARE PRESENT
BUT NOT ENOUGH PRIESTHOOD TO FUNCTION PROPERLY.

WE ARE NOW HOLDING QUARTERLY DISTRICT CONFERENCES FOR NAPOLE
AND VICENZA TO TRY TO INCREASE THE ACTIVITY AND BRING A GREATER
PART OF THE CHURCH PROGRAM TO THE MEMBERS AND THEIR
FRIENDS. THEY HAVE FELT THAT THEY ARE THE FORGOTTEN MEMBER
OF THE CHURCH AND THIS IS WHAT I AM TRYING TO RAISE THE SPIRIT OF THE
SAINTS HERE. THERE IS NO PROSELYTIZING FOR THE CHURCH BUT WE
ARE TRYING TO PREPARE THE PEOPLE FOR THAT DAY WHEN THE DOOR
WILL BE OPEN AND THE WORK WILL GO FORTH.

I HAVE BEEN ABLE TO VISIT TORETO PEACE THE PLACE WHERE THE
FIRST MEMBER OF THE CHURCH WAS BAPTIZED
YOU WILL HEAR MORE IN THE FUTURE ABOUT THE CHURCH ACTIVITY IN
ITALY. YOU CAN BE SURE.

SINCERELY YOUR BROTHER

[Signature]

JOHN DUNBAR
COORDINATOR VERONA
GROUPS ITALY
A HISTORY OF THE DISCONTINUED MEDITERRANEAN

MISSIONS OF THE CHURCH OF JESUS CHRIST

OF LATTER-DAY SAINTS

Abstract

of a Thesis Presented to the

College of Religious Instruction

Brigham Young University

Provo, Utah

In Partial Fulfillment

of the Requirements for the Degree

Master of Science

by

Ralph L. Cottrell, Jr.

August 1963
ABSTRACT

The Church of Jesus Christ of Latter-day Saints has been a proselyting organization almost since its founding. The first missionary for the Church was Samuel Harrison Smith, who was sent by his brother Joseph Smith to sell The Book of Mormon in the area of Livonia, New York. Elder Orson Pratt preached the first sermon outside of the United States, and because many of the listeners had relatives in England, the Church was able to introduce its message to the people of Great Britain. Missionary work of the Church has primarily been to the Christian nations, even though during the period covered by this thesis the gospel expanded to the so-called heathen nations. In more recent years, the Church has again extended its labors to the non-Christian nations.

In 1849, Lorenzo Snow and others of the twelve were called to go and open up missions for the Church in various parts of the world. Lorenzo Snow was called to preside over the work in Italy. While he was there, Elder Snow expanded his efforts into Malta, Switzerland, India, and Gibraltar. He also wanted to send missionaries into Turkey and Russia.

The missionary work in Italy lasted for about eighteen years, with eleven full time missionaries laboring primarily in the Piedmont
valleys. There were four branches organized: Angrogne 1851-1855; St. Germain 1854-1868; St. Barthelemi 1853-1856; and Pararustin 1856-1860. Only three of these existed at the same time. In Italy, the missionaries were plagued with problems: poverty, religious differences, emigration, lack of missionaries, and the advocating of the doctrine of plural marriage. All of these contributed to the withdrawal of the missionaries.

In Malta the gospel was taken mainly to the English speaking service personnel. Even though the work only lasted three years, four branches were established. They were the Valetta Branch - which later moved to Florinina, the Fleet Branch or Floating Branch, the Expeditionary Force Branch, and the Nova Scotia Branch. The many branches were caused by the outbreak of the Crimean war. Members were sent all over the world, thus making it necessary to establish various branches. The war, and the emigration of the members, were the major reasons for the dissolving of the missionary work in Malta.

The Gibraltar mission was limited from the very beginning. Only two missionaries were ever able to work there, and one of them, Nathan Porter, only stayed three weeks. The major part of the work was done by Edward Stevenson, a native of Gibraltar. Elder Stevenson only stayed in Gibraltar for twenty-two months. Even though there were problems with the churches and the government,
Elder Stevenson was able to baptize a small number into the Church.

During the history of the Mediterranean missions, the missionaries conducted a rather expensive translation program. The Book of Mormon, The Voice of Joseph, The Only Way to be Saved, and The Ancient Gospel Restored were all translated into the Italian language. Other materials were also revised into other languages to help the elders in their work.

The records of these missions are incomplete. The Church did not require the reports and histories as it does now, and as a result only a few were kept. This restricts the information on these missions.

The Church of Jesus Christ of Latter-day Saints is now taking its message to many nations of the earth, both Christian and non-Christian. The writer feels that because of the influence that the Church now has, and because of its good name, missionary work could now be conducted in these formerly occupied nations if the law would permit. Other churches have been allowed entrance into these countries; consequently, the writer feels that the Latter-day Saints could now return and do a big work.

"APPROVED"

[Signatures]
Chairman, Advisory Committee
Member, Advisory Committee
Chairman, Major Department