A History of the Missionary Activities of The Church of Jesus Christ of Latter-Day Saints in the Near East, 1884-1929

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A HISTORY OF THE MISSIONARY ACTIVITIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE NEAR EAST, 1834-1929

A Thesis
Submitted to the Faculty of the Department of History
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In Partial Fulfillment of the Requirements for the Degree Master of Arts in History

by
Rao H. Lindsay
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PREFACE

The modern Near East is rapidly becoming a vital interest to many people, not only in the United States but throughout the world. Although the members of the Mormon Church have been interested in the Holy Land from the founding of the Church in 1830, few have realized the extent of the missionary activity in the area. Fewer still realize the peculiar problems which the Mormon elders faced and the difficult environment in which the members struggled to maintain Church standards. Mormon interest in the Near East has been limited to the area of Palestine and particularly to the gathering of the Jews and the establishment of Israel, while little concern has been given to the surrounding people and the ones to whom the missionaries have directed their message. The objective of this thesis is to help make the activities of the missionaries in the Near East better known.

This study is a history of the Mormon missionaries in the Near East and is not an attempt to depict the history of the converts and members or their courageous, yet often faltering, struggle for improvement. Being without records, writings, or journals written by the members in the Near East, this work will be limited to the American missionaries' view of their own activities.

For the purpose of this thesis, the Church of Jesus Christ of Latter-day Saints will be referred to as "the Church" and the Near East will refer to the present area of Jordan, Israel, Lebanon, the United Arab Republic, Greece, and Turkey. Much of my material has come from the diaries of the missionaries and the original spelling and punctuation has been retained in all quoted material. Proper names are given the spelling as used by the first missionary to mention them.

To the many who have contributed to the completion of this work, I extend my sincere gratitude. I owe a great debt to the
early missionaries who spent hours writing letters to friends, articles to the Church's periodicals, and recording their experiences in journals. Especially am I indebted to Joseph Wilford Booth for his many excellent writings. In our own time, my thanks must go to Ardella B. Ford for helping me to obtain Booth's diaries and other material. Melva Booth Rose was most kind and generous in allowing me the use of Booth's diaries. Dr. Russell B. Swenson was very stimulating and encouraging in his assistance with the approach to the task and general organization before his untimely illness. In the last busy weeks, Dr. George M. Addy devoted many hours giving excellent criticism and advice, which is greatly appreciated. To Gustave C. Larson, I also express my thanks for his experienced advice and suggestions. To my wife, who has patiently shared the problems inherent in a project of this type and who offered the required encouragement when needed, I shall ever be grateful. To Lucile Pratt, who assisted with the typing and to the countless unnamed, I express my gratitude and appreciation, including the girls of Rogers' and Richards' Halls for their interest and the friends I met in the nooks of the libraries, who have shared in the discovery of the facts and experiences which make up this thesis. Mention is also made of the assistance given by the staffs of the libraries at Brigham Young University and the Church Historian's Office.
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CHAPTER I

INTRODUCTION

For years western missionaries sought the opportunity to re-Christianize the Near East—the cradle of Christianity. When the diplomacy of Europe opened the Near East after the Napoleonic wars, the opportunity appeared and was readily embraced by Protestants and Roman Catholics alike. These missionaries found conditions and requirements for proselyting different in the Near East than in any other part of the world.

The Protestants, under the direction of the American Board of Commissioners for Foreign Missions, sent their first Near East missionaries, Fliny Fiske and Levi Parsons, to Jerusalem in 1820. Here they intended to begin conversion of the Jews and then move gradually to the Moslems. After a few months, however, they were forced to move to Beirut. These early missionaries found that their normal proselyting methods could not be used and gradually they came to believe that the use of the press and the establishment of schools would be the most effective means to convince the Near East people of the divinity of their message.

The group of Protestant missionaries that spread out from Constantinople, arriving about a decade after the Palestine group, found that the existing Christian churches, the Greek Orthodox, and its sister church, the Armenian Gregorian, were backward, ritualistic, impotent and corrupt. They saw little hope in trying to convert others before the native Christians could set a better example. Consequently they concluded that they would work to reform the existing churches first, and then turn gradually by example to the non-Christians. Schools were established to train the clergy and in a few years there was a reform movement demanding improvements in the Churches. The Protestant missionaries did not encourage the
reformers to leave their old churches, but rather to stay in them and help to make a thorough reformation of all Christianity in the Near East. Reaction set in, and the Armenian patriarch, Matteos, excommunicated all those who appeared to be moved by the Protestant spirit. These excommunicated Armenians were left with no choice but to organize into a separate group. Fortunately, the Turkish government in 1850 recognized the Protestant body, which then numbered 1,007.

Without this recognition the participants in the movement would have lost their civil rights, because in Turkey the function of the Church was different than in America.

Ecclesiastical communities are in Turkey at the same time civic corporations. They have their own taxation registers, they record their own births, deaths and marriages in accordance with the Turkish official forms. They settle among themselves many civil cases, especially heritage quarrels. The religious community must give bond for any of their number who wish to open a shop or to start a trade.

The Protestants were recognized as one whole group, and not as separate Churches.

Once the rupture had occurred, and official recognition had been received, the missionary effort was expanded and earnest proselyting was extended throughout Asia Minor. Other Protestant Churches established missions in the Near East; translated and printed religious literature; organized schools and established medical aid stations and hospitals. All of these activities fell under the scope and protection of the Protestant community.

In their zeal to enlarge their sphere of influence, the Protestants failed to direct their proselyting endeavors to the non-Christians. There were also other factors which deterred their efforts in this area. These factors were found in the fundamental attitude of Moslems toward Christians. The followers of Mohammed felt that conversion to Christianity was a crime, punishable with death to both the convert and the missionary. Furthermore, the witness of a Christian against a Moslem held no weight. Generally

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speaking, the Christians were tolerated in Moslem countries, but only on condition of their submission to humiliating agreements. ¹ Few Moslems would be interested in losing their position in their society to become Christians. Frequently, the Moslems would take advantage of their immunity by raiding, pillaging, murdering, or raping Armenians or Greek Christians. Thus Christian massacres were frequent and placed the non-Moslem communities in constant fear. ²

It was in this environment of evangelism, conversions, new learning, and reformation, that Mormonism received its invitation to begin proselyting in the religiously awakening Near East. It should be noted that Mormon missionaries visited the Near East prior to the inception of regular missionary work. Orson Hyde filled a special mission to Palestine in 1841 and a group under the direction of George A. Smith visited the area in 1873.

At the April 6, 1840, General Conference of the Church of Jesus Christ of Latter-day Saints, ³ Orson Hyde was called to fill a special mission to Palestine to dedicate the land for the gathering of the Jews. John E. Page was called to accompany him. This call came at the time when most of the Church leaders were scattered throughout eastern America, Canada and England, actively proclaiming the new religion. Making their way across the United States, preaching as they went, the two Palestine-bound missionaries became separated and the trip was delayed. A rebuke from the Church leaders, remaining at Nauvoo, Illinois, brought Hyde to the determination that he would proceed without Page, for whom he had waited in New York for 3 months.

Hyde reached Liverpool, where he visited with several of his fellow-leaders, and after preaching there, proceeded on his journey

¹Ibid., p. 62.


³The Church of Jesus Christ of Latter-day Saints will be hereafter referred to as "the Church."
to Holland, Germany, the Balkans, and finally to the Near East. After stopping at Constantinople, he sailed down the coast of Asia Minor, had a brief visit at Smyrna, then a delayed voyage of nineteen days to Beirut, during which he and the rest of the passengers had to eat snails to sustain life, because the normal week's food supplies were exhausted. When the ship docked at Beirut, Hyde was too weak to go ashore, but food and rest allowed him to continue his trip to Jaffa and then on to Jerusalem. He traveled in Palestine with four Anglican ministers who offered very little assistance in introducing him to the leading citizens of the area. Hyde was coldly received by the foreigners and natives; he described the Arabs as "land pirates"; and was very surprised at the backward conditions of the people.

During his visit at the Holy City, Hyde ascended the Mount of Olives on October 24, 1841, and there offered a prayer dedicating the land of Palestine to become a fruitful, productive, gathering place for scattered Judah, whom he prayed would be motivated to gather upon the potentially fruitful land. This dedication was the object of his mission to Palestine. Although he did not expect to do much active proselytizing, he was very disappointed by his failure to impress the Jews with the urgency of his message and the importance of his mission in their behalf. He felt that perhaps this should be expected as the Anglican missionaries had only had four converts since the establishment of the Jerusalem bishopric earlier in 1841.¹

Hyde left the Near East in December to return to Europe to complete his mission to the world's capitals. His mission has been very significant in Church history. There were many subsequent re-dedications of the land during the history of missionary activities in the Near East, but his was by far the most adventurous and famous. Hyde's opinion was that the Near East was not ready for Mormon missionaries.

After the visit of Hyde to Palestine, interest in the Holy Land continued to grow among the Mormons. Many desired and dreamed of visiting that strange, yet sacred land. In fulfillment of a life-long desire, a group of prominent Church members planned a trip in 1872. The group consisted of George A. Smith, Lorenzo Snow and Albert Carrington, all members of the Council of Twelve Apostles; Ferencz Little; Paul A. Schettler, a converted German Jew; Thomas W. Jennings; and Eliza R. Snow.

President Brigham Young gave the following instructions to the leader of the group, George A. Smith, prior to leaving Salt Lake City:

As you are about to start on an extensive tour through Europe and Asia Minor, where you will doubtless be brought in contact with men of position and influence in society, we desire that you observe closely what openings now exist, or where they may be effected, for the introduction of the Gospel into the various countries you shall visit.

When you go to the Land of Palestine, we wish you to dedicate and consecrate that land to the Lord, that it may be blessed with fruitfulness, preparatory to the return of the Jews in fulfillment of prophecy, and the accomplishment of the purposes of our Heavenly Father.

This part landed at Jaffa, Palestine, on April 23, 1873, and proceeded on an extensive tour of Palestine and its religious shrines and significant places. On March 2, 1873, the group erected a tent on the Mount of Olives in which they held services, with President Smith rededicating the land of Palestine for the gathering of the Jews and the rebuilding of Jerusalem. Leading officials were visited and conditions generally were studied. After a six-week tour, the party left for Greece and eventually for America. This trip was a combination of sight-seeing and making observations for possible missionary proselyting endeavors. From the group's letters, it appears that conditions had significantly improved during the thirty years since Orson Hyde's visit, however, they still appeared unsuitable for Mormon missionary work.

1George A. Smith et al., Correspondence of Palestine Tourists, (Salt Lake City: Deseret News Steam Printing Establishment, 1875), pp. 1-2. This book is composed of letters written by the various members of the touring party.
A few years later with the peace and new hope brought by the Congress of Berlin in 1878, more tranquil conditions were brought about that were more conducive to the propagation of Mormonism.
CHAPTER II

MISSIONARY WORK BEGINS IN TURKEY

The commencement in 1884 of missionary activity by the Church of Jesus Christ of Latter-day Saints in Turkey came through the invitation of Hagop T. Vartooguian, an Armenian living in Constantinople. Vartooguian, having heard of the Mormon Church, began to correspond with John Henry Smith, the President of the European Mission, with headquarters at Liverpool, England. Mr. Vartooguian requested that someone be sent to Constantinople to introduce Mormonism into Turkey, as he felt there was a good opening there for establishing a mission. Acting upon this suggestion, the Mission was opened.

Spori Opens Turkish Mission

Jacob Spori was the first Mormon missionary to begin regular work in the Near East. He had been called as a missionary from his home in Logan, Utah, to his former home in Switzerland, from whence he had emigrated only a few years before. Arriving in Liverpool on October 27, 1884, he proceeded to Bern, Switzerland, where he found his wife, friends, and relatives much more amicable toward the Church than they had been previously. When Spori had joined the Church he had not only been rejected by the family, but also been cast out of the city for his new Mormon faith. Of this joyous reunion with his family and his call to go to Turkey, Spori wrote:

"Thanking God for the promising prospects, I felt like doing something, when like lightening from a clear sky the order came from Liverpool. "Go to Turkey and try to open there a mission.""

1Jacob Spori to Utah Journal (Logan, Utah), April 11, 1885, in "Journal History of the Church of Jesus Christ of Latter-day Saints." Entry of April 11, 1885, p. 13, in Church Historian's Office, Salt Lake City, Utah.
On December 6, 1884, Spori, in company with George C. Naegle, from Toquerville, Utah, left Switzerland on their journey to Turkey. At Genoa, Italy, however, they discovered there was not sufficient money for both to reach Constantinople. They then decided that Naegle would return to the Swiss and German Mission and Spori would proceed alone to open the Turkish Mission.\(^1\) The ship was delayed eleven days by quarantine during the voyage from Naples to Constantinople, and according to his own account, Spori spent his time in "study, reading, walking on deck, and in explaining the Gospel.\(^2\) While the ship was docked at Smyrna, Elder Spori went ashore to visit the city, and thus made his first landing in Asia Minor.

At last, Spori arrived at Constantinople at 3:05 A.M. December 31, 1884.\(^3\) That same day Spori wrote to the European Mission President:

Arrived here this morning, and found Mr. Vartoogorian's place after some hunting. He was out looking for me, but soon came back and greeted me very friendly, offered coffee and cigarettes and seemed astonished because I asked to be excused for not using them....

Some of these people are in earnest in seeking for the truth, and I do not feel very big, knowing my weakness, and seeing what they expect of the "Man sent from the Lord" and I pray that I, at least, may not be a stumbling-block in their way. We thought to bring the Gospel to Europeans, but this little community are Armenians, most of them tall and powerful, with

\(^1\)Ibid., Spori merely stated: "But by some unlocked for event I had to part from my dear young friend and pursue my way alone." According to a report by George Osmond, "The Turkish Mission," The Latter-day Saints' Millennial Star, XLVII (January 19, 1885), 43, the reason for Naegle's return was lack of sufficient means.


\(^3\)This is the date given by Andrew Jenson, Church Chronology, (Salt Lake City: Deseret News, 1914), p. 117. However, "The Turkish Mission 1884-1900," a compilation of magazine and newspaper articles and letters from journals at Church Historian's Office, Salt Lake City, Utah, gives the date as December 30, 1885. Spori's diary "Jacob Spori Diary 5 Dec 1884 to 24 Feb 1885," [sic]; original located at Church Historian's Office, Salt Lake City, Utah, records under the date of December 31, 1884, his arrival at Constantinople.
dark eyes and hair, and they are intelligent. My impression is
that the Spirit of God is working with them.

Mr. Vartoogian was described as
an elderly looking gentleman, middle sized, [a] little gray,
clear hazel eyes, brown beard, red cap, clean in clothing, deli-
berate in speech, quiet in motion, very well posted in history
and the different religious denominations, speaks Turkish and
Armenian fluently, pretty good English and some French.

On January 4, 1885, Vartoogian, his wife, Phipsima, and
two children, Silas Vartoog and Armaia, were baptized into the Church. Two smaller children were blessed. Thus the first converts were
admitted into the Church just five days after Spori's arrival. This
family aided Elder Spori in getting settled and in making a few con-
tacts as well as in learning the language. After a few months,
however, the Vartoogian family drifted away from association with
Elder Spori and the Church. By April 9, 1885, Mr. Vartoogian
suggested moving his family to Alexandria, Egypt. A few years later
when they departed for America in October, 1889, the family was not
in good standing in the Church.

Spori Begins Preaching

Upon his arrival in Constantinople, Elder Spori had been
encouraged by Vartoogian to live at a hotel in the Armenian section
of the city. The cost of almost one dollar a day for food and lod-
ging was too high for the early missionary, who reported a conversa-
tion with Mr. Vartoogian:

1Spori to European Mission President, December 31, 1884, "The
Turkish Mission," Millennial Star, XLVII (January 12, 1885), 27.

2Ibid.

3"Record of Members Turkish Mission 1885-1889," handwritten
record kept by missionaries in Turkey on microfilm in Genealogical
Library, Salt Lake City, Utah.

4Spori to European Mission President, April 10, 1885,
"Abstract of Correspondence," Millennial Star, XLVII (May 4, 1885),
286.

5"Record of Members Turkish Mission 1885-1889," op. cit.
If the Turks and Armenians must have a man that makes a big show, then I am not the kind for them. If you only want to find out who I am, I will tell you in a few words. During the summer I am a wood-chopper, and now a modest man sent to preach the Gospel. If you, as I suspect, are not a wealthy man, I may go and eat with you, and what I must spend here will feed us both, and I can sleep in a blanket in some corner. And further, when people are not satisfied with a humble man, let them get somebody else to preach what they like.

The above explanation is typical of Elder Spori; his missionary efforts were not presumptuous though characterized by sincerity, diligence and devotion. Later his companion wrote of him: "We found Bro. Spori in good spirits, but with bad eyes - too much study by lamp light." 2

During these first eleven months that he spent as the only Latter-day Saint missionary in the Near East, Spori had conversations with various groups of people representing many different nationalities, accepted invitations to call and explain the message of Mormonism, and spent many hours each day studying languages. He gave German and English lessons to those who would in turn teach him Turkish. On April 3, 1885, he was called to the bed of a sick woman, over seventy years of age:

She was lying in great agony, swollen excessively on one side, palefaced and hopeless. Said the grandchildren, "We have called on the doctors and priests, but can get no help. We have called upon the Turkish dervishes, who sometimes heal the sick, but it has been of no use. Can you do anything for our poor grandma?"

I told them I could do nothing for her but pray... I administered to her, and left her in the hands of the Lord. On the 10th I called on the old lady... and found her much better. There were many people present, and we had a good hour, Dr. Navin interpreting in Armenian. A happier man never crossed the Galata bridge, as I did that evening by the thousands of lights of Stamboul and Pera under the deep, starry heavens. 3

1Spori to European Mission President, December 31, 1884, "Abstract of Correspondence," Millennial Star, XLVII (January 12, 1885), 28.


3Spori to European Mission President, April 10, 1885, in "Abstract of Correspondence," Millennial Star, XLVII (May 18, 1885), 317.
On the 13th the old sick lady mentioned before was out of her bed, and said she was perfectly well. This result caused a veritable Turkish astonishment.

Among the many invitations that Elder Spori received to visit and talk with groups and individuals there were occasional "traps" laid by the Protestant ministers of the city such as the one during May, 1885:

I was invited to give an interview to some young ladies from Scutari Institute, as some of them speak French. Directly warned by a feeling I said, "I shall be happy to meet these ladies, only they must bring their fathers, brothers or teachers with them." It was a trap from our old friends the reverends.

The trap involved the old Turkish custom of not allowing young ladies to meet with strangers unless they were accompanied. The ministers had arranged for the women to try to get Spori alone with them, then the ministers could discredit him before the tradition-bound people. This custom also prevented early missionaries from tracing from house to house as was done in most missions of the Church throughout the world.

During some of these visits with the people in their homes, Spori's practice of the Word of Wisdom caused astonishment: "the people think it foolish for me to refuse such good coffee, such fine tobacco, such wonderful wine, and such good, sweet 'Racky' (Liquor) and fine beer."

Toward the end of August of this first year, Spori reported that for the past several weeks he had been carefully preparing a pamphlet in the French language. He had just finished a German pamphlet and had had a thousand copies printed. The Stamboul, a large French newspaper in Constantinople, published part of the annual "Message from the First Presidency," as well as the last testimony of David Whitmer and other articles dealing with the

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1Spori to European Mission President, April 17, 1885, in "Abstract of Correspondence," Milennial Star, XLVII (May 18, 1885), 317.

2Ibid.

3Ibid.
treatment of the Mormon people by the United States government. Later, when other missionaries arrived, several letters and articles written by them were published by the newspapers. The Revelew, an Armenian language paper, published articles dealing with Joseph Smith, the Book of Mormon, and the reestablishment of the Church of Christ. The missionaries thought this an excellent method of getting their message before the people, and much cheaper than printing tracts. The only cost was for translation of the articles. The authors reported that these articles "created a good deal of interest." They brought many opportunities to explain the gospel and the purpose of the mission. Many articles were also published in the regular periodicals and separate pamphlets against the Mormon missionaries and their message. This publicity, although unfavorable, brought many people to the missionaries inquiring about Mormonism.

On December 6, 1886, Joseph M. Tanner, who had spent more than a year in the Swiss and German Mission, arrived in Constantinople to join Elder Spori and labor in the Turkish Mission. Reaching Constantinople on Sunday morning, he had an incorrect address and was unable to find Elder Spori until Monday evening. Relieved at the end of the trip, he wrote: "We were indeed glad to meet each other."  

1 Spori to Daniel H. Wells, August 29, 1885, in "Correspondence," Millennial Star, XLVII (September 21, 1885), 606; and Spori to Deseret Evening News (Salt Lake City, Utah), August 29, 1885, and in Deseret Evening News, September 13, 1885.

2 See Spori to European Mission President, March 4, 1885, in "Abstract of Correspondence," Millennial Star, XLVII (April 6, 1885), 222; "Abstract of Correspondence," Millennial Star, XLVIII (December 21, 1885), 811; Tanner to European Mission President, July 31, 1886, in "An Interesting Interview," Millennial Star, XLVIII (August 30, 1886), 556; Tanner to Wells, January 8, 1886, in "Correspondence," Millennial Star, XLVIII (February 1, 1886), 76; and Spori to Deseret Evening News, August 29, 1885, in Deseret Evening News, September 13, 1885.

Early Methods

The early missionaries held public meetings with a considerable degree of success. In April, 1885, Spori addressed the German Working Men's Union. He made two visits and spoke both times but returned again one evening to find that "they did not appear to see me, but nevertheless were careful not to stop on me." Some ladies, desiring to satisfy their curiosity, had some gentlemen request Spori to speak for half an hour. He spoke plainly to them for thirty minutes, after which there were some who wished him to continue and others "who made considerable noise." The question was finally settled in his favor and he continued to speak until one o'clock in the morning. After Elder Tanner's arrival, new attempts were made to contact the people by means of public meetings. The English-French newspaper, Eastern Express, of January 26, 1886, published at Constantinople, gave an account of one of these meetings. The newspaper article stated that both speakers were well received as they spoke on the reason for governmental trouble in Utah, the position of the Church in relation to the government, the history of the Mormon Church, its exodus, and the aims of the Church's missionary program. In preparation for this meeting, Spori and Tanner advertised in two papers and had two hundred invitations printed, which were distributed with the help of several German friends. There were Germans, Frenchmen, Greeks, and Jews present, including some editors, who desired to print articles correcting past falsehoods. These articles appeared in their papers during the following weeks and through them many people learned the purpose of the Church and its doctrine, and as a result several people made inquiries. The missionaries secured a room in which to hold small meetings and receive callers who came seeking information about the Mormons.

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1 Spori to European Mission President, in "Abstract of Correspondence," Millennial Star, XLVII (May 4, 1885), 285.

2 Eastern Express (Constantinople), January 26, 1886, in Deseret Evening News, March 2, 1886.
Hardly a day passed that the missionaries did not have one to half a dozen callers. Most of these conversations were in German and French but occasionally Elder Spori spoke a little Turkish. ¹

In July, 1886, Manif Pasha, the minister of public Instruction, who had heard that Mormon missionaries were in Constantinople, requested a meeting with the Mormons. The request was made through Dr. Girigossian, who was a good friend of the Mormon elders. Tanner called upon the Turkish officer July 29, and noted: "He received us in very courteous Turkish style, and soon a conversation was opened on the subject of 'Mormonism'."² Questions were asked and answered concerning the origin, development and destiny of Mormonism. At the end of the one and one-half hour conversation, Manif Pasha declared himself very much interested in the Mormon people, and expressed a desire to read something on the principles of Mormonism.³

During this year missionary appeals for the opportunity to publish pamphlets and to travel in the interior of the country were met constantly by the Turkish "Bakalum," translated, meaning "we'll see about it." For this reason proselyting work was restricted to the Europeans of Constantinople.

The Tanner-Lyman Tour

Early in the spring of 1886 Francis M. Lyman, Jr. reached Constantinople. He and Elder Tanner started on an extensive sight-seeing tour of the Near East, to determine the best fields for future missionary work. They left Constantinople on March 10, 1886, visiting Athens and Corinth. They sailed to Alexandria, from there traveled to Cairo, and thence through Port Said to Jerusalem where

¹Spori to Wells, February 3, 1886, in "Interesting Meeting," Millennial Star, XLVIII (February 15, 1886), 108-09; Tanner to Wells, January 8, 1886, in "Correspondence," Millennial Star, XLVIII (February 1, 1886), 75-76.

²Tanner to Wells, July 13, 1886, in "Correspondence," Millennial Star, XLVIII (July 26, 1886), 479. See also Tanner to European Mission President, July 31, 1886, in "An Interesting Interview," Millennial Star, XLVIII (August 30, 1886), 556.

³Ibid.
they arrived on April 1. After visiting the Holy Places of Chris-
tianity they journeyed overland to Damascus and on to Beirut where
they took ship to Constantinople, arriving May 2. On May 11, Lyman
left the Near East to return to Vienna. In all the writings and
letters of Tanner and Lyman there is no indication that Lyman was on
a mission to the Near East. He is listed as a missionary by some
historians but there is no justification for this.¹ According to
their correspondence, the main objective of the trip seemed to be
sight-seeing. Their letters reflect a critical attitude toward the
people of the Near East:

It is hard to say whether the same species of plow is used among
them [Greeks] that was used by Adam or not, but at any rate it
is very primitive. A great proportion of the people are Alban-
ians, and if I were to judge what they are most celebrated for,
it would be for keeping savage dogs. The Greeks . . . are
struggling for their former greatness and place in the world's
history; a noble ambition, but out of proportion to their genius
and resources.

The Christian and Jewish colonies of Palestine, with a single
exception, do not inspire one with such hope of their conversion.²

The blood-curdling stories of Arab atrocities have not disturbed
our peace of mind. Where others were escorted by armed Bedouins,
we went with our peaceable mules or gentle donkeys alone.

Although these two travelers did very little proselyting,
one important outgrowth of this trip was the introduction of the
Mormon elders into Palestine to work among the German colonists.

¹See "Turkish Mission 1884-1900," op. cit., appendix.

²Tanner to Wells, May 6, 1886, in "Return to Constantinople,"
Millennial Star, XLVIII (May 6, 1886), 351.

³Tanner to Wells, March 18, 1886, in "In Classic Lands,"
Millennial Star, XLVIII (April 12, 1886), 234.

⁴Joseph M. Tanner, "A Tour of Palestine," The Contributor,
VII (July, 1886), 395.
Working at the Crossroads

Constantinople was the western gateway to much of the Near East; consequently people from many nations lived at this important crossroad. A successful missionary in the city needed skill in many languages. Although Spori arrived at Constantinople knowing English, French, German and a little Italian, he spent most of his time during the first year studying languages. A Russian Jew gave him Russian lessons; he had various teachers helping him with Turkish; and he studied other languages by himself.\(^1\) By the end of the first year, Spori's linguistic ability allowed him to converse freely with the many people who called to discuss Mormonism with him. A few days before Elder Tanner arrived he noted his progress:

The Lord is working with the nations. Some Greeks are thinking and reading . . . some very intelligent Germans got interested . . . and are not only studying for themselves but distributing tracts and declaring aloud, "This Gospel makes an end to those churches that keep man in bondage, ignorance, and continual hatred." A German who left for the Euphrates valley wanted to take pamphlets with him, as he has friends there . . .

Not long ago a young man from Roumania asked for pamphlets.

. . . I mention a Russian lady . . . and wherever she goes she defends the "Mormons."\(^2\)

Although Spori and Tanner worked with Armenians, Russians, Germans, Turks, Jews, and Roumanians as well as people from many ethnic groups of Constantinople's conglomerate population, their chief efforts were with the Germans, as both missionaries spoke that language fluently.

Shortly after Elder Tanner returned from his tour of the Near East, the two missionaries seriously considered what methods they should employ and to whom they should carry their message. Tanner, as spokesman, reported to the European Mission President:

\(^1\) Spori to Wells, August 29, 1885, in "Correspondence," Millennial Star, XLVII (September 21, 1885), 605.

\(^2\) Spori to Wells, November 4, 1885, in "Correspondence from the Far East," Millennial Star, XLVII (November 30, 1885), 764-55.
Brother Spori and I have been considering of late what methods we could best pursue here. Some have been so uncertain as to whether they should accept the Gospel or not, that we are beginning to lose much of our patience. They are chiefly Armenians, and lack decision, a probable characteristic of the nation. We have now so far secured the good will and confidence of many of the Germans, that we think they would let us have their hall to hold meetings in. It appears to us the best we could do would be to spend some money in the course of three or four months in renting a hall, and advertising meetings which could be held in four different languages if found profitable. Our plan would be to hold meetings for two consecutive Sundays - in one language in the forenoon, in another in the afternoon, and still another in the evening. We would advertise the meetings thoroughly, and I am satisfied we would have good houses. Then, if you advise it, Brother Spori might go to Haifa for two months during the hot weather here, and in that time he would know exactly what could be done there, and if successful in making an opening, a young man, speaking German, and apt enough to get Arabic, might immediately follow him. He [Spori] could then return to Constantinople when the hot weather would have somewhat abated, and we could continue regularly our public meetings, for two or three months. In this way we would know something definitely about the prospects of the Mission here. As it is we reach comparatively few.

This plan met with the approval of the European Mission President and the elders sought to carry it out.

Elder Tanner felt a strong desire to have the Turks hear the message of Mormonism. Writing to the Church authorities in Salt Lake City, he noted:

I cannot say what the will of the Lord may be regarding the spread of the Gospel among the Turks; but I have a great desire that they should have it in their own native language, for I feel that if an opening can be made among them, there will be a great work accomplished in these lands. They are reticent, but very courteous. . . . So far as I have the spirit of discernment the Turks are the only ones, as a nation, that live so as to receive the gospel. They are far above Europeans in real Christian ethics.

A further problem was noted in connection with possible work among the Turks: "Ask them to to talk on religious subjects, they will

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1 Tanner to Wells, June 22, 1886, in "Correspondence," *Millennial Star*, XLVIII (July 12, 1886), 443-44.

2 Tanner to Franklin D. Richards, August 31, 1886, in "Correspondence from Constantinople," *Deseret News*, October 6, 1886, p. 606.
generally say they believe Mohammed was a prophet — further they do not care to express themselves.\(^1\) An additional suggestion was made to the Church Authorities concerning qualifications of future missionaries:

It seems to me that the qualifications necessary for a missionary here are: Some knowledge of the English grammar, young enough to advantageously begin the study of a new language, and standing well in the favor of the Lord. Should the European part of the mission open by next spring, of course another missionary could come who had some knowledge of French. It would only be a hindrance in getting the Turkish language to mix up one's labors in two or three different languages.

Attention should be directed to the fact that neither the Germans nor the Europeans were singled out as the only objects of missionary proselyting by the first two missionaries. After his return to Utah, Elder Tanner, speaking at the Sunday services in the Salt Lake Tabernacle, recalled: "The Elders adopted the policy of preaching the Gospel to all classes and nations who would listen to them, principally among the Germans."\(^2\)

The Palestine Branch

When Lyman and Tanner were touring the Near East, they visited the German colonies around Haifa. These colonies were established a few years before by a German group which believed Christ's second coming was near, and went to Palestine to prepare for the important event. While in this area, Elder Tanner remembered an association with a German in Berlin prior to his being called to Turkey. He mentioned in his report and recommendation to President Daniel H. Wells, European Mission President, that:

"About a year ago, in Berlin, I met a man who was just about to leave for this colony. He had his trunk packed, but was

\(^1\) Tanner to Wells, June 22, 1886, in "Correspondence," Millennial Star, XLVIII (July 12, 1886), 444.

\(^2\) Tanner to Franklin D. Richards, August 31, 1886, in "Correspondence from Constantinople," Deseret News, October 6, 1886, p. 606.

unavoidably delayed. He heard of the "Mormons" in Berlin and out of curiosity went to hear them. He received a testimony, was baptized, and as a company was just leaving for Zion (Utah) he joined it. Enthusiastic over the principles of the Gospel, he was very anxious that they should be preached to some of his friends in Haifa. He wrote letters and promised letters of introduction; but as he left soon after, and as the place was so far away, I partially dismissed it from my mind, till upon entering Haifa the colony was pointed out to us. We had our animals—dragoman, Arab guide—and had made contract for so many days to Damascus, so we could not stay as our purse was too limited. However, I have felt ever since that the Gospel should be preached to them.

Tanner suggested that if a small branch could be established among the Germans, it might prove to be a stepping stone to missionary work with the Arabs. Since Elder Spori was Swiss and spoke both German and French, he was suggested as the "likely man" for the Palestine endeavor.

When President Wells consented to this suggestion, plans were formulated for the journey to Palestine. Tanner recorded this account some years later at Salt Lake City:

It was decided that we [Spori and Tanner] should leave Constantinople and go to the German colonists in Palestine. There was some difficulty at first in determining in which colonies the work should be begun. Funds were scarce and after taking an inventory of all the cash on hand there was barely enough for a steamship ticket from Constantinople to Palestine. After a prayerful night I turned in the morning to Elder Spori and asked him how he felt about the hardships he was certain to encounter. A smile crossed his face and he said: "I had a vision in the night and was told to begin my labors in the town of Haifa. In this vision I saw a man with a short coalblack beard. He was a blacksmith and as I passed his shop he came out to meet me. I was further told that he would be notified of my coming and that he and his family should be prepared to receive me and to receive the message I had for them." Continuing, Elder Spori said, "I shall know the man if I ever see him." That morning our room was filled with joy; the day before had been one of gloom. In the afternoon of the day of July 29, 1886, following the night here spoken of, Elder Spori boarded a ship and took stowage passage for the Holy Land... Instead of stopping at the first port in Palestine, namely Jaffa, he proceeded on up the coast until he reached Haifa. When he landed there he made his way to the street he had seen in his vision. Some distance

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1 Tanner to Wells, June 22, 1886, in "Correspondence," Millennial Star, XLVIII (July 12, 1886), 444.
before he reached Geo. Grau's Blacksmith's shop he heard the
ring of the anvil. He kept the middle of the road, as he was
commanded to do, until he reached a spot directly in front of
the door of the blacksmith's shop. Mr George Grau, the black-
smith, upon seeing Elder Spori immediately dropped his hammer,
tongs and iron and ran out into the road, calling to Elder Spori.
He told this Elder that he had seen him the night before in a
dream and was told that this stranger had a divine message for
him. Thereupon Elder Spori was invited into the man's home and
treated to a repast. Grau's family was called together and Elder
Spori delivered his message. . . . The parts of the circumstances
here related, which were not known personally to the writer, were
confirmed later by letter and by word of mouth of both Spori and
Grau.

The Grau family was converted to Spori's message. On August
29, 1886, in the Bay of Acre, Johan Georg Grau was baptized and con-
formed a member of the Church by Spori. 2 This was the first baptism
in the Palestine area; however the four members of the Vartoogian
family in Constantinople, baptized January 4, 1885, were the first
converts baptized in the country or Empire of Turkey and in the Turk-
ish Mission. This has been a point of misconception in the histories
of the mission. 3 Georg Grau was born May 4, 1840, at Wurtemberg,
Germany. On September 3, 1886, Elder Spori ordained him an elder in
the Church and two weeks later, on September 19, Georg Grau baptized
his wife, Magdalena Grau. This family was very zealous in telling
others of their new religion.

These two baptisms greatly encouraged Spori who left Haifa to
travel to Jaffa and Jerusalem. During the following four months he
preached to several people of different nationalities. He visited
the German colony at Jerusalem, where he was kindly received. In a
letter he reported that Church literature was then in Jaffa, Haifa,
Beirut, Alexandria and Jerusalem. Furthermore, there was such great
excitement among the people upon hearing of Mormonism, that they were

1 Tanner reported his mission at the Church Historian's Office,

2 "Record of Members Turkish Mission 1885-1889," op. cit; also "Turkish Mission 1884-1900," op. cit., August 29, 1886.

3 Ibid., and also Andrew Jensen, Church Chronology, op. cit., p. 136. Grau's baptism is referred to as the first in "that country".
anxious to tell their friends and neighbors.\textsuperscript{1} A letter from Elder Tanner at Constantinople, which told of the slowness of the work there, convinced Elder Spori that he should remain longer in Palestine, where the people seemed anxious and eager to hear him preach. Spori reported to President Wells on December 13, 1836, that in Aedod he had preached to the Arabs who listened with great interest and attention, and that in Sarona

the opportunity was given by the German leaders to preach to a large number of men and women. In Jerusalem the leaders of the Templar Society treated me very gentlemanly; they spoke also with esteem of George A. Smith, that was there in 1872.\textsuperscript{2}

Spori traveled from Jerusalem in the south northward through Palestine to Beirut, preaching not only to little groups that would gather to listen to him, but also to large audiences where the opportunity was given or to family groups when invited to their homes. Periodically, he returned to Haifa to visit with the members and instruct them in further principles and commandments of the Church.

\textbf{Markow's Conversion}

Shortly after New Year's Day, 1837, Spori left Jaffa for Constantinople. As he boarded the ship, he met a young Serbian, Mischa Markow, with whom he traveled as a companion to Constantinople. As they became acquainted, Markow explained his earlier experiences to Spori.

A few years before their meeting, Markow had drifted to Alexandria, Egypt, where he opened a barber shop.

He had been brought up religiously, but he was dissatisfied with the faith of his fathers. He was anxious to serve the Lord but was not content with the systems of religion with which he was acquainted. In this condition of mind he frequently sought the Lord in prayer for more light and intelligence. . . . One night a messenger came to him in a dream and told him to sell his barber's shop at once and to take the next vessel for Con-

\textsuperscript{1}Spori to Wells, October 12, 1836, in "Abstract of Correspondence," \textit{Millennial Star}, XLVII (November 16, 1836), 731.

\textsuperscript{2}Spori to Wells, December 13, 1836, in "Correspondence," \textit{Millennial Star}, XLIX (January 2, 1837), 14.
stantinople. Markoff [Markow] had faith in the message and obeyed it. He sold his shop and secured a ticket by the next steamer for Constantinople.

While trying to obtain his ticket the agent attempted to persuade him to wait for the next ship, explaining that at present the weather was cold, the sea rough, and that the voyage would be very unpleasant and even dangerous. Failing to dissuade him by these arguments, the agent offered him passage on the later ship at half fare. Markow was determined to follow explicitly the instructions of his dream.

The steamer left Alexandria and in due course arrived at Jaffa. . . . Here Markoff got into a dispute with some Arabs, who . . . tried to over-charge him for some little service rendered. . . . A gentleman who had come on board seeing that he was likely to be defrauded interposed in his behalf and succeeded in preserving him from the greed of the Arabs.  

As their friendship developed, Markow learned that his new friend was Jacob Spori, a missionary for the Church of Jesus Christ of Latter-day Saints, who was on his way to Constantinople.

On the voyage Spori preached to young Markow and converted him. The day after their arrival at Constantinople, Markow was baptized by Ferdinand Friis Hintze, who had just arrived from Utah as the third missionary assigned to the Turkish Mission. Markow later served as a missionary in the Near East in the Balkans and in Europe, eventually reaching Antwerp, Belgium, where he opened missionary work there with six baptisms.  

Joseph M. Tanner

When Spori returned to Constantinople, Elder Tanner went to Palestine to work with the new members and to spread the message further in that area. During the year he spent in Palestine he

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1 George Q. Cannon, "An Interesting Occurrence," Juvenile Instructor, XXIV (May 1, 1889), 204-05.

2 Ibid.

3 Ibid. See also Wilford Woodruff to George Teasdale, January 21, 1889, in "Correspondence," Millennial Star, II (February 5, 1889), 124-25.
baptized seven converts, among which were four Russians, two Germans and one Arab. Four of these lived in Haifa and three in Jaffa.\footnote{Turkish Mission 1834-1900, op. cit., April 21, May 31, and July 5, 1887.}

One afternoon in September, 1887, on the way from Mejdel to Jaffa, Elder Tanner and his guide were robbed by eight bedouins. He wrote: "God raised us up a friend in the band who not only returned me some of my things, but by his strong arm seized the ghastly looking lance that was aimed at me. We were thankful to get away alive."\footnote{Tanner to George Teasdale, September 6, 1887, in Correspondence, Millennial Star, XLIX (October 3, 1887), 637.}

Their principal loss was a bridle although they lost some clothing also. Most of the early missionaries in the Near East were robbed by the bedouins at least once during their missions.

Tanner's release reached him from the European Mission President, George Teasdale, at Jaffa. Noting conditions among the German members as he left, Tanner wrote:

The Saints feel well and look forward with joy to a time when another Elder will be here. I thought, as the people are German Swabians, that one of their own nationality, and a man of some forty or fifty years would be most useful. A young man would find it more difficult to associate with them as they are mostly elderly people from forty upwards.\footnote{Ibid.}

On September 6, 1887, Tanner sailed from Jaffa, and after a short visit in England, he sailed for America near the end of November. Andrew Jenson noted that seven Germans, baptized by Elder Tanner during his mission to Turkey, emigrated and settled in Provo.\footnote{See Jenson's notes in Turkish Mission 1834-1900, op. cit., September 6, 1887.}

The editorial note in the Millennial Star which announced Tanner's release shows the editor was over-zealous in his praise: "He met with some success among the German population of Palestine, and leaves two Elders to carry on the work he was instrumental in the hands of God of beginning."\footnote{Editorial Note, Millennial Star, XLIX (December 5, 1887), 779.} Elder Spori, who labored alone in the Near East for
a year before Tanner arrived, should have the credit for beginning missionary work not only in the Turkish Mission but also in Palestine among the Germans.

**Release of Spori**

After Spori received his honorable release as a missionary, he left Constantinople on March 23, 1883. He stopped at Switzerland where his wife and family joined him on his homeward journey. Together the happy family sailed from England, May 26, 1883, for the United States.

In the few scattered writings dealing with the missionary activities in the Near East, Jacob Spori has been neglected. He was a man of great humility, devotion and energetic service. With his fluency in German, English, French, and his acquired knowledge of Turkish, Italian, Russian, Greek and Arabic, he was in a position to be an effective minister in modern Babel. Although humble enough to be led by the Spirit of the Lord through dreams, visions and promptings, he boldly defended the truth before well-educated ministers.

One evening after seeing his message withstand a heated discussion, he returned to his room and wrote: "Reaching my lonely room, I thanked God for His over-ruling providence, and took fresh courage for fresh work." His companion wrote of him: "I find that Brother Spori has been very energetic in his labors, both in acquiring the Turkish language and promulgating the principles of the Gospel." When Spori left for Haifa, Tanner commented by letter:


Brother S. [pori] had bad eyes and was looking quite poorly when he left; but he writes me that he is feeling much better and that his eyes are comparatively restored. He is "solid" in the Gospel and has been a most energetic missionary here. The mission has been quite trying to him in some respects and he often feels a little discouraged because he has not accomplished more by way of baptisms.

1 Tanner to Franklin D. Richards, August 31, 1886, in "Correspondence from Constantinople," Deseret News, October 6, 1886, p. 606.
CHAPTER III

HINTZE TURNS TO THE ARMENIANS

Spori and Tanner introduced Mormonism into Turkey but they 
did very little with the native people. The development and expan-
sion of missionary work in the Near East, particularly among the 
Armenians, came through the efforts of Ferdinand Friis Hintze.

Hintze entered the Turkish Mission as an experienced 
missionary. He had completed a mission in Scandinavia just a few 
months before his call came, October 20, 1886, to go to Turkey. 
Leaving his farm and families at Big Cottonwood, Utah, he crossed 
the ocean and after a six-week delay in England awaiting his pass-
port, arrived at Constantinople, January 16, 1887. During this 
money, Hintze was to begin missionary work in the interior of Asia 
Minor and through his extensive labors with the Armenians receive the 
title of "Father of the Armenian Mission."¹ The interest which he 
developed in the Armenians during this time led him to devote much of 
his life working for their improvement.

Hintze arrived at Constantinople while Spori was in Palestine. 
Elder Tanner welcomed him into the mission and they spent several 
days discussing not only the conditions in the Near East but also the 
latest developments in Utah. Both missionaries were rejoicing in 
their new friendship, when Spori arrived from Palestine with Markow. 
About one month after Hintze’s arrival, a council was held by the 
three missionaries, at which it was decided that Elder Hintze should 
move to a different section of Constantinople where he could learn 
Turkish and work with the natives. He lived there for ten months 
with an Armenian family while struggling with the strange language.

¹"Turkish Mission 1884-1906," op. cit., September 6, 1887; 
and Joseph Wilford Booth, "The Turkish Mission," Millennial Star, 
LXVI (March 17, 1904), 177.
In his journal he indicated the difficulty he was experiencing:

I have now spent about ten days in my new home. I am well satisfied with everything except the price. I am learning a little Turkish day by day, but it is slow work as the language seems to be reversed in every respect. The people here are very good to me. They take pains to learn me all they can but it seems awful easy to forget this language.

He worked day and night studying the Turkish language.2

When Spori left for Switzerland and America on March 23, and Tanner sailed for Palestine on April 4, 1887, Hintze was left alone at Constantinople. He noted that there was no help from the four new members as they were "not believers" and consequently did nothing for the cause. He felt that there had been absolutely no success in that city. Not being content to wait until he had mastered Turkish to begin missionary work, on April 10 he began to write his testimony in English so that it could be translated and printed on the back of a handbill containing the Articles of Faith. He was encouraged in this task when an Armenian promised to translate free of charge. Hintze wrote of his plans: "I will now get the Gospel before the people and the seed will begin to grow and about the time I am able to speak the language there will be a good deal of inquire among the people."3

A month later Hintze baptized another convert at Constantinople:

On . . . May the 17th I baptized a man, Mr. Johannes Minassian; a lame man having only one leg. He was some discouraged the next day at not finding himself with 2 legs. He was looking for signs and of course saw none. . . . The Sunday following I gave 4 him a talking to as good as I could in Turkish for deceiving me.

Later that month, a man named Shahabian from the interior of Asia Minor visited Hintze and seemed very pleased with the doctrine.

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1Ferdinand F. Hintze, "Journal of Missionary labors of Ferdinand Friis Hintze While on a Mission to Turkey Commencing Nov 1st 1886," [ sig] See entry under February 15, 1887. Original at the Church Historian's Office, Salt Lake City, Utah. Hereafter referred to as "Hintze's Journal, II."

2Ibid., March 7, 1887.

3Ibid., April 10, 1887.

4Ibid., May 25, 1887.
that Hintze preached. After returning to his home at Sivas he corresponded with Hintze:

Today [June 20, 1887] I received my first letter in Turkish language, but with Armenian characters. It was written by a man at Sivas in the interior of Asia Minor by the name of Decran he was here some time ago to see me and was very favorably impressed with what I said. And now writes me a letter wherein he gives me an invitation to come to Sivas to teach him the gospel. I will write him a letter in answer and hope to be directed by the spirit of God to some thing that will bring conviction to the hearts of the honest.\textsuperscript{2}

The result of this letter and visit was the beginning of missionary work with the Armenians in the interior of Asia Minor. As most of the converts in subsequent years came from this area, this visit was highly significant.

As the months passed and Hintze continued his language study, he felt more and more convinced that he should commence his preaching in the interior.\textsuperscript{3}

On September 1, Hintze was appointed president of the Turkish Mission by the European Mission President, George Teasdale, who also informed him of Elder Tanner's release. Again there was only one Mormon missionary in the Near East. Expecting that the interior would produce many investigators, Hintze wrote to the Church leaders in Utah requesting several missionaries. Word came that one elder from Utah, two from Scandinavia and one native were being called to assist him.\textsuperscript{4} Of these four, only James Clove from Panguitch, Utah, arrived. Immediately after reaching Constantinople on November 7, Clove began studying Turkish.

Hintze realized in his journey throughout the Near East during the autumn of 1887 that he would be able to spend only a few days in each city and consequently in order to make his visits effective would need to leave Church literature with the people to be read

\textsuperscript{1}This man's name is generally spelled "Dekran Shahabian."

\textsuperscript{2}Hintze's Journal, II, June 20, 1887.

\textsuperscript{3}Ibid., July 11, 1887.

\textsuperscript{4}Ibid., November 1, 1887.
after his departure. He sought permission from the government to publish a few tracts in Turkish. Hintze carried petitions to the Grand Vizier who sent him to the publishing council and then to the minister of education. The latter directed him to the Sublime Porte to secure official recognition for the Church in the Empire before any action could be taken. Permission would be obtained from one department, only to be denied months later by another. Days, weeks and finally months were consumed in the maze of Ottoman red tape. Finally, he learned that no permission could be granted unless the Church was officially recognized by the Turkish government. Almost an entire year was wasted in the fruitless effort.

In February, 1888, President Hintze was requested by Mischa Markow to go to Serbia and baptize his parents and other friends. Markow, following his baptism by Hintze in February, 1887, had returned to his home in Serbia and had been very zealous in preaching to his friends and relatives. He had become so enthusiastic that a considerable amount of governmental opposition had been raised against him. Upon his arrival, Hintze found that the candidates were not ready for baptism, and in addition he was promptly ordered to leave the country. Being forced to leave without baptizing anyone, he returned to Constantinople March 1, feeling discouraged at the fruitlessness of the trip. In reality, however, the trip proved very significant. Hintze later wrote in the margin of an account of this trip that in the long view it was most profitable, because six or more were later baptized in Serbia, and shortly afterward, Markow traveled westward through Europe baptizing and converting many. Apparently Markow received the Priesthood from Hintze during the latter's visit to Serbia.

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1Hintze's Journal, II, gives many details of his efforts to secure publication rights and recognition. See various entries between August, 1887, and August, 1888.

2Hintze's marginal notes are written in "Turkish Mission 1884-1900," op. cit., February 13, 1887. See also Hintze's Journal, II, March 10, 1887.
In May, Hintze and Clove attempted to hold meetings using the Turkish language at Constantinople. They held one on Sunday, May 13, and for several weeks afterward meetings were held each Sunday. Only a few people attended these meetings although they readily expressed their compliments to Hintze on his sermons, which they declared were excellent.\(^1\) However, as attendance steadily declined, the meetings were suspended on June 24.

**Hintze's Journey to the Interior**

In August, 1888, after months of patient planning and waiting, Hintze realized the fulfillment of his wish to travel to the interior of Asia Minor. On July 15 Minassian, the one-legged member, arrived at Constantinople from his home in Garuna, with the report that Dekran Shahabian was ready for baptism. A letter also arrived from President Teasdale requesting Hintze to go to Palestine. Conditions were gradually evolving that would permit Hintze to leave on his extensive tour that would take him throughout Asia Minor and down into Palestine. Two new converts were baptized and they could help Elder Clove in Constantinople. One of these converts, Demetri I. Saraffoff, was a Bulgarian and the other, Markov Leferian, a Syrian, thus making four ethnic groups represented in the four baptisms which had been performed at Constantinople.\(^2\) After ordaining Saraffoff and Minassian priests, Hintze left them to labor with Elder Clove while he proceeded to the interior in answer to several requests for missionaries which had come from Sivas, Sara and other cities.

Leaving Constantinople August 29, he proceeded to Samsoun on the Black Sea, then to Amasia and Tokat. He stayed a few days in each city and spent his time discussing religion with the callers who came to his room. It was not until September 12 that he reached Sivas where he stayed for a month and did a greater part of his work.

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\(^1\)Ibid., May 13, 1888, and June 24, 1888.

Many people were anxiously awaiting his coming. Dekran Shahabian, after his visit with Hintze at Constantinople, had spent much time explaining the Mormon doctrine to his interested friends and relatives. Hundred of people called at Dekran's home where Elder Hintze preached to them for hours. On September 14, Dekran and his wife, Lucia, were baptized. Ten days later Haik Jevahirdjian, a local school teacher who heard Hintze preach at Shahabian's, was baptized. Jevahirdjian later moved to Alexandria, Egypt, and then to Utah where he assisted Hintze with the translation of the Book of Mormon into Turkish.

At Zara, a few miles from Sivas, two local preachers, Nichoalais and Nishan Shirinian, were baptized and ordained elders. They related that they had received several manifestations of the power of God through dreams in which they were told that the message Elder Hintze was preaching was true. Continuing his travels, Hintze visited Minassian's family at Gurune, then rode on to Albistan and Marash where he preached to "scores." Writing home, Hintze depicted the conditions under which he was traveling:

The method of transportation from the most important territories . . . is by means of caravans, consisting either of donkeys, mules, horses, or camels. . . . From Sivas to Marash the writer traveled in such a train - perfect donkey speed, slow and tedious, upon which neither force nor coaxing would create any impression.

The roads . . . are no more than trails located in the nearest possible mountain passes. . . . They are nearly impassable. . . . When . . . two caravans meet on a dagway winding for miles around on the tops of high mountains, where the trail only admits of a single file, our mule drivers have a hard time in passing; not only because of the narrow road, but also because they seem to have been imbied somewhat of the mule nature. No one will move to accommodate a passage; thus by force of much

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2 Hintze's Journal, III, October 9, 1889.
quarreling a passage is made, often resulting in one or more of
the animals moving off the dugway, and animal and burden going to
the bottom of the ravine.

At Aintab Elder Hintze made a friend who opened his house to
him and there Hintze preached to hundreds who called to converse on
religious subjects. From Alexandretta he sailed for Palestine via
Beirut where he was imprisoned because he had an improper visa,
however, he was soon released and reached Haifa on December 20, 1888.
Here he visited and held meetings with the German members. Georg
Gruev, the first German convert from Haifa, had the German group in
good order at Haifa and had baptized several new converts. In 1888
there were fourteen baptisms; however, with sixteen members having
emigrated during the past two years the total left was only fifteen.
The mission was in its infancy but held great possibilities for fur-
ther expansion with the arrival of new missionaries.

Sjodahl and Locander Arrive

Upon his arrival at Haifa, President Hintze received notifi-
cation in his mail of the assignment of two more missionaries to the
Turkish Mission. Charles U. Locander and Janne M. Sjodahl left
their Utah homes early in November for Turkey via Liverpool. At
Paris they separated, Elder Sjodahl went to Bern and then to the
Near East while Elder Locander went to Genoa and Naples to visit
friends and relatives as the latter city was his family's former
residence. On January 23, 1889, Elder Sjodahl arrived at Haifa and
enjoyed a happy reunion with President Hintze. Their friendship
had developed in Denmark when Sjodahl, a Baptist minister, had heard
Hintze preach several times. Sjodahl later went to Utah where he
soon joined the Church and was later called to the Turkish

1 Hintze to Deseret Weekly, December 13, 1888, in "Notes From
Turkey," Deseret Weekly, January 12, 1889, pp. 74-75.

2 For full details concerning Sjodahl's travels in Palestine,
see Janne M. Sjodahl to Deseret Weekly, February 1, 1889, in "Letter
from Palestine," Deseret Weekly, March 16, 1889, pp. 375-80; Ibid.,
February 17, 1889, in "From Palestine," Deseret Weekly, April 20,
1889, p. 516; and "Arrivals and Appointments," Millennial Star, L
December 3, 1888), 779.
Mission.1 Immediately after his arrival at Haifa, Sjodahl, President Hintze, and Georg Grau toured Palestine, visiting Nazareth, Tiberius, Samaria, Mablos, Jerusalem, Jericho, the Dead Sea, Bethlehem, Hebron, Jaffa and other places of interest.2

While they were on this trip, Elder Locander arrived. He had left Alexandria by steamer for Jaffa but a severe storm forced the ship to proceed by Beirut where he was forced to pay as much to get rowed into shore as he had paid for the entire trip. Since this took all of his money, he set out on foot for Haifa while the other missionaries were waiting in Jaffa to meet his ship. Traveling across the land alone he was robbed of the personal articles he carried. Later while trying to secure help, his shoes were taken by a police officer in a small village. Fortunately he had left most of his clothes in Beirut.3

Locander reached Beirut in February, though the exact date is not known.4 At Haifa he held two Sunday morning meetings and two weekday meetings before the traveling party returned on March 9, 1889. Locander was pleased with the Haifa members and reported that "the Saints here do quite well."5

With a new force of missionaries, hopes were high for an increase in the missionary activities throughout the entire Near East. There were now four missionaries from America and three local

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4"Turkish Mission 1884-1900," op. cit., gives his arrival as March 9, 1889; Hintze gives February 23, 1889; and Deseret Weekly, in reporting his mission after its completion, gives February 16, 1890. The logical possibility would be his arrival at Beirut on February 11, and at Haifa, February 16, 1889.

members called to labor. At a council meeting held January 25, Georg Grau was called, as circumstances would allow, to accompany Elder Sjodahl. At sacrament meeting on March 17, Frederick Dieterle was set apart as a missionary to labor with Locander at Aintab.1 Clove at this time was in Constantinople with Minassian.

A rough sea forced Locander and Hintze to travel by horseback when they left Haifa on March 22, 1889. At Beirut, they stayed at a khan and since the following day was Sunday, they remained in their rooms.2 However, when the neighbors heard that the two strangers were Mormons, they called and asked the missionaries to preach to them. According to a report by Hintze, the people listened very respectfully but seemed disappointed that they were not told how to obtain a plurality of wives.3

The two missionaries took deck passage from Beirut, as did many of the early missionaries. The trip is described:

We have, therefore, our places on the deck, where our bed is spread out, and we have a fine opportunity of studying the character and disposition of our fellow passengers. We have to watch our things closely, as the people are not very scrupulous about helping themselves when they think they are unobserved. . . . Opposite to us we see the good old Arab praying and performing his devotions to "Allah" without the least embarrassment the Greeks playing cards and the Turks smoking . . . while the Europeans walk around, and wonder how we can all live in our humble condition.

Writing from Adana, April 9, Elder Locander tells of their arrival and fine reception. People called from 6:00 A.M. until 10:30 P.M., besides following them into the street to ask them questions concerning their religion.5 The local newspapers even reported their arrival according to Hintze's account.

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2 A khan is an inn or hotel.


4 Ibid.

5 Locander to Deseret Weekly, April 9, 1889, in "In Turkey," Deseret Weekly, May 15, 1889, p. 644.
As the Turkish and Armenian papers put it, two expatriated "Mormon" elders fleeing from America landed on these hospitable shores and dared under the very shadow of the Ottoman Crescent, to elude its officers, and are now wending their way to the interior of this unspotted land to besmeared it with their polluting doctrine! The officers are tracing them to the center of this peninsula, whence they will be carried beyond the Turkish frontier, which they so cunningly crossed over as soon as the "Forte" took the matter in hand.  

Another newspaper, a few days later, reported two American missionaries arrested for preaching: "Repent for the Kingdom of Heaven is at hand." Then the paper added: "Nobody here needs to repent; consequently 'Mormonism' must go."  

Frederick Dieterle arrived from Palestine to join Hintze and Locander on April 8, 1889, and after spending two months at Adana the three missionaries moved to Aintab.  

They rented a house at Aintab in which the missionaries could live, as well as entertain visitors who called. This action was prompted by the great success they found when they began preaching in this city. On May 5 Nersis Parabetian was baptized. He was the first person from Aintab to join the Church. A few days later on June 25, George Vizerian was also baptized. From this early beginning in 1889, Aintab was to become the most important branch of the Church in the Near East.  

The missionaries continued preaching but got the entire city in a great uproar over the doctrine of eternal marriage and the nature of God. The people of Aintab declared this doctrine was blasphemy and it was only with the intervention of some local friends that conditions were returned to normal.  

When two new missionaries, Simmons and Smart, arrived at Aintab, Hintze and Locander left them with Dieterle. After traveling

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1Ibid.  
2Ibid.  
3Hintze's Journal, III, May 5 and June 25, 1889.  
4Ibid., June 4, 1889. See also June 7, 1889, for further details.
and preaching together for a few days, Locander went to Antioch and Hintze proceeded to Alexandria and then to Constantinople where he arrived July 26, 1889.¹

The Significance of Hintze's Trip

Upon his arrival at Constantinople, Hintze made several reports to the Church Authorities which reflected the significance of the events of the preceding eleven months, during which time he had traveled almost continually throughout the Near East.

In one report he stated:

I have safely arrived at our home here in Constantinople. This extensive trip of over 3,000 miles has been of great use to me. I have now a better understanding of the country and of its peoples, and what they may need, and how to advise the Elders. I have found many people anxious to hear, and have borne my testimony to thousands, and feel encouraged that a work will yet be done here.²

Mentioning that the Turkish Mission was moving forward slowly but with hope, Hintze gave several reasons to the missionaries laboring in other missions "who wondered at its stubborn refusal to shine out brightly."

Much has to be learned by the Elders formerly unacquainted with a language not easily acquired, and there are no publications for distribution to assist in combating the many wilful lies so studiously circulated by the missionaries of so-called "Christian" denominations. . . . In Palestine the prospects are not very good at present, but in Asia Minor they are better, the Armenians being open to conviction and willing to hear and investigate.

Before President Hintze had gone on this tour, he felt that the interior offered greater opportunities for successful missionary work than did the coastal cities. Previously the missionaries had worked mostly with Europeans; however following this trip the majority of the missionaries labored with the Armenians in the interior of


²Hintze to Teasdale, August 1, 1889, in "Correspondence," Millennial Star, II (August 26, 1889), 539.
³Hintze to Deseret Weekly, March 19, 1889, in Deseret Weekly, April 27, 1889, p. 563.
Asia Minor and among them the greatest results were achieved. The reasons for going to the Armenians are given by Hintze:

Our work has been confined to the Armenians almost exclusively. . . . The Greeks were mostly indifferent. . . . The Turks were in power so they forbade us preaching to them or the followers of Mohamed under their jurisdiction. But they were willing we should convert any Christian Armenians to work among them hoping there but to sow dissension among the Armenians. They felt that such work would break up Armenian unity and thus make it easier to govern them. So it came about that we did most of our work among the Armenians.¹

This explanation was given by Hintze more than thirty years after his return to Utah and is over simplified but basically it describes the situation.

Not only political discouragement but also the sad experience of working with people of European extraction in Constantinople together with the insurmountable wall between Islam and Christianity were the determining factors that caused the missionaries to concentrate their efforts among the Armenians.

The missionaries sent descriptions of the Armenians to the Church Authorities and to the periodicals published by the Church. A close examination of some of these will help to explain many of the problems that arose later. Hintze gives an insight into the Armenian character.

The Armenian is smart, is imitative, has a splendid memory, has a strong desire to be the same as "Christian" nations in Europe in all matters. He has some commercial and inventive abilities and originality, but is woefully short of self reliance and stability of character. As a nation they are distrustful and doubtful. They do not believe even one another. . . . They will loom up and appear wonderful in speech and determination only to collapse into the most frivolous excuses, always complaining of their circumstances and rulers. On religious questions they are interesting and argumentative. . . . There is a lack of firmness to carry into effect, staunch executive ability is wanting. And how easy they fall in temptation. Quick to form good resolutions; . . . but when the opportunity to show trustworthiness arises they are too often found short. . . . So long as they are ruled with an iron hand they are obedient and useful, being active, and full of resources, but when left to themselves they melt away nationally and individually.

And in the Church membership we have many good and honorable persons, so far as we know them, but we have had some whom we did not know when we thought we did. 1

Locander expresses the same feelings as Hintze did.

When we explain a principle of the Gospel they smile, and even laugh. "Why, how simple and easy to understand," they say. That is just what everybody else ought to believe. With them it seems to be thus: Hearing they hear in very deed, but do not understand. They have faith but no depth of soul. Very few weeds, if any choke them, but they have no moisture.

The Armenian's national spirit was strengthened during the years of persecution by the Turks until this later became one of the more important characteristics of the Armenians. This growing sense of loyalty to their own people made proselyting among the Armenians extremely difficult. Although there were many other nations represented among the converts of the Church in the Near East, the overwhelming majority of the members have been Armenians.

Recalling the important events of his long tour, Hintze noted that there was definitely no problem in getting to meet the people. Although tracting was impossible, the people would flock to the missionaries' rooms. Word spread rapidly when a stranger came to the city and even faster if he were a Mormon Elder. Both the missionaries and the people were greatly hampered by the restricted or limited religious liberty that existed in the Turkish Empire. Generally, however, at this time the missionaries ignored police orders.

The president also reported on the activities and conditions of the missionaries. He wrote that practically all of them had arrived discouraged by things they had heard about the mission prior to their coming. With this initial discouragement, they had a hard time becoming effective missionaries. Some of them never succeeded. Hintze concluded that "missionary labor must be fully sustained or let alone." 2 He wrote a letter to Deseret Weekly giving what


3 Hintze to Teasdale, August 1, 1889, in "Correspondence," Millennial Star, XII (August 26, 1889), 540.
qualifications he felt future missionaries should have that might come to the Turkish Mission. Most important, he felt, was the quality of patience. They should have great patience with themselves while they learned the languages and character of the people, and with the people while they attempt to live Christian lives. He gives the method that has to be used:

- Here we must sow and cultivate and patiently await the fruits. By our examples we must produce a desire, on the part of the people, to associate with us; by our words we must plant in their hearts the seeds of eternal life, and by our faithful and fatherly care teach them how to love and obey God.

His concluding suggestion was that the prospective missionaries should prepare for a new work and bring an inexhaustible supply of patience.

The inhabitants are generally kind-hearted and generous. Their mental faculties are by no means below the average. They are smart, perceive a point quickly, and learn very fast; but they are not of a very solid character. Hence they may soon be found leaning to the wrong side of the balance.2

Hintze referred to the Protestant missionaries that were then very numerous throughout Turkey among the Armenians. They had brought a great deal of enlightenment among the people for until a few years ago they were in a "fearful state of ignorant bliss."3 They knew very little of the world at large.

Hintze also described the religious attitude of the various national groups.

The Greek consoled himself with worshiping his images and deceiving himself in the thought that his church was handed down from father to son unchanged and undefiled, and that the world owed him something because of the deeds of his forefathers. The Armenian claimed he was some what superior in his intellect and that he had his religion from the Apostles and the forerunner Gregorius, and paying some respects to their images his way to

1Hintze to Deseret Weekly, October 17, 1888, in "From The Orient," Deseret Weekly, November 28, 1888, p. 730.

2Ibid.

to heaven was secured. The Musselmen of every shade were sure that they were the only real faithful and pleasing ones in the sight of God.

Hintze maintained that by 1889 the desire for money was a greater motive that the pure love of God that prompted the other Christian missionaries' interest in the Near East people.

Concerning his own recently arrived missionaries, he stated that he was well pleased with them and that after they had labored in Turkey for a few years, proper evaluation could be made of the possibilities the Near East held for Mormonism. In summary Hintze gave his philosophy of missionary work in the Turkish Mission:

To sum up with, I can only say I am hopeful, and do not feel to give up at all. Our mission is taking the right shape by degrees, and by God's help we will prosper. I look back upon my labors with satisfaction; I know they have been honestly and conscientiously performed. If we should only succeed in saving one soul our labors and moneys spent will be well paid. I see by the record that there have been 30 baptisms, should only 10 even remain faithful, what a joy to us all.

Missionary Force Increased

During President Hintze's absence, the missionary force had been increased by the arrival of three more from America, making a total on August 1 of seven Americans and three natives. William H. Smart, Edgar Dilworth Simmons, and Frederick Stauffer arrived in Liverpool on April 22 where they met L. A. Keelson, who had arrived a few days before and together they left for the Turkish Mission at Constantinople. L. A. Keelson never reached the Near East, and the last mention of him in available records is his departure from Liverpool for Turkey. On June 6 the three others reached Constantinople.

1Ibid.
2Ibid.
3Hintze to Teasdale, August 1, 1889, in "Correspondence," Millennial Star, LI (August 26, 1889), 541.
Through correspondence from President Hintze, they were directed to go to the interior. Elder Clove, who had remained at Constantinople with Minassian during Hintze's year long absence, had been ill and Elder Stauffer remained for the time being with him. Smart and Simmons left by ship from Constantinople June 29 and upon arrival at Alexandretta the "custom house officers took from them every book, pamphlet, tract and paper they had, whether religious or secular and ... even took from the Elders their personal momentos, photographs of friends, etc."¹

President Hintze had made arrangements for three native guides to meet and escort the missionaries the 125 miles to Aintab. The travel conditions are described by Simmons:

They had by way of conveyance to carry five of us, with luggage, bedding, etc., and food for the animals, three mules and a very small donkey.

The affair was managed by strapping our valises on either side of two of the mules and throwing our bedding over them. thus making the saddle for our ride. ... The other mule was to carry the balance of the luggage and one guide, the donkey the other, while the third was to foot it. These arrangements completed, we started at noon on our hot and tedious journey, the animals on account of their load going at a walking pace all the way. At dusk we came to a small khan ... where we camped. We had been in bed only a short time when we were attacked and completely defeated by a tremendous band of bold, barbarous mosquitoes. The noise of the "advancing hosts" came faintly to the ear on the still night air, becoming more and more audible as they drew nearer, and presently swooped down upon us. They were really "hornets in disguise." We wrapped ourselves in blankets, over coats, etc., and still were lanced most horribly! Without exaggeration, I had at least one hundred and fifty marks on each foot, to say nothing of my face, arms and hands. It is needless to add that I failed to obtain one moment's sleep during the whole night.²

After two more nights of varied experiences, Simmons and Smart arrived at Aintab, July 9, 1889, to meet President Hintze, as well as Locander, and Dieterle, who were working with him. After

¹Locander to Deseret Weekly, July 24, 1889, in "From the Orient," Deseret Weekly, September 7, 1889, p. 321.

²Edgar D. Simmons to Deseret Weekly, August 3, 1889, in "Letter from Turkey," Deseret Weekly, September 14, 1889, 367-68.
assist in the settlement of the new missionaries, Hintze proceeded
on to Constantinople and Locander went to Antioch, leaving the new
missionaries alone to learn the language and commence their labors
when they were able.

At Constantinople Hintze found Elder Clove in poor health
and when a rest at Price's Isle in the Sea of Marmora failed to
improve his condition, his release, which had just arrived from Liver-
pool, was given to him. He left August 12 to travel to Athens and
thence to Liverpool and America. Minassian was also released at this
time. Frederick Stauffer was assigned to Sivas to learn the language
and labor alone except for the assistance he could receive from
Shirinian and Shahabian, both having accepted calls as missionaries,
although they were not set apart at this time.

President Hintze felt that there was no hope for success in
Constantinople. Three of the members there had to be excommunicated.
He had returned to secure permission from the government to print
Church literature and to investigate possibilities for the transla-
tion of Church books. The next four months were a repetition of his
previous unsuccessful attempts to secure recognition. Little trans-
slating was accomplished.

Near the end of September, 1889, Hintze learned by letter
that Elder Stauffer was sick with the fever and ague at Sivas. At
once, he started to fast and pray for Elder Stauffer and while so
doing related that he found comfort in a voice that said to him that
Stauffer would be well. Two weeks later he records the fulfillment
of his assurance when word came that Stauffer was completely well. ¹

The last three months of 1889 brought many changes to the
mission. By letter, the president learned that Smart and Simmons,
whom he had left to labor in Aintab, were on a visit to Palestine.
Locander too had gone to Palestine and had worked with Sjodahl since
shortly after Hintze's departure for Constantinople. By October 25,
Hintze had decided that there was no further need for a separate
house in Constantinople for the missionaries. A house had been
rented since February, 1887, and the missionaries stationed at

¹ Hintze's Journal, III, September 23, and October 5, 1889.
Constantinople had lived and cooked there. Hintze sold the furniture and moved to the same hotel in which he stayed when he first arrived in Constantinople.

**Missionary Force Decreases**

About the first of November, 1889, Hintze learned that Sjodahl and Smart had requested their releases and Elder Simmons had returned alone to Aintab to labor with Dieterle. Sjodahl had been in the mission for/nine months and Smart for only six months. On December 14, Hintze received a letter from President Teasdale at Liverpool notifying him that he had been honorably released. After forwarding what books and tracts he had on hand at Constantinople to the various missionaries and members throughout the Near East, he left Constantinople by train on December 18, passed through the Balkans, crossed Europe, and arrived at Liverpool Christmas Eve, 1889.

After Janne M. Sjodahl had been assigned to labor in Palestine, he stayed at Haifa for the first two months where he baptized an Austrian. Later he went to the Jaffa-Jerusalem district, where he was joined by Locander. The latter left Aintab with Hintze in July and worked for a time in Antioch, then to Laodeceia; revisited Sidon, Tyre, and continued through Palestine to join Sjodahl at Jaffa where he started his study of Arabic. While traveling through Lebanon, two beduines robbed him of everything he possessed, including blanket, clothes, books, stationery, stamps, penknife, purse, and even his traveling pass.

Following the baptism of two Arab Christians at Jaffa on September 21, a sacrament meeting was held that was attended by not only the two Arabs, Salim and Fares, but also by Elders Sjodahl and Locander, as well as Smart and Simmons, who had come down to Pale-

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Fever was raging throughout the area of Jaffa at this time and the missionaries were forced to move to a cooler climate. It appears that it was during this gathering of missionaries and because of sickness that Smart and Sjodahl requested their releases. The Millennial Star of February 10, 1890, carried the following article concerning these two missionaries:

Elder J. M. Sjodahl and W. M. Smart, who lately arrived from the Turkish Mission, are appointed as follows:

J. M. Sjodahl to labor in the Swiss and German mission, and W. M. Smart in the London Conference.

During the time that Sjodahl was in the Near East he wrote many articles to the Deseret Weekly, describing the land, people and political developments. In his missionary activities Sjodahl baptized four persons, three of whom were Arabs. One was Louise Khayat, a "refined and well educated" Arab lady of Haifa, who remained faithful to the Gospel until her death in 1891.

Elder Locander, twice robbed, and hard pressed for finances during his entire stay in the Near East, tells of his own release, which came shortly after:

At the time when most of the Elders were released from Turkey, I being pressed by police regulations, went to Egypt, Abyssinia, and Arabia.

July, 1890, a release found me in Bombay, after which I baptized an Buradian (Hindo-European) and proceeded homewards, working my way through Burmah, Siam, the Malay Archipelago, China and Japan, at various avocations, ultimately as seaman, from Yokahama to Tacoma, Wash.; and now after ten months of a

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1 Sjodahl to Millennial Star, September 22, 1889, in "Abstract of Correspondence," Millennial Star, LI (November 13, 1889, 733.


3 "Releases and Appointments," Millennial Star, LII (February 10, 1890, 91.

4 His letters appeared almost weekly in Deseret Weekly throughout 1889.

5 "Turkish Mission 1884-1900," op. cit., October 11, 1889.
homeward journey I am happy to be in the hearts of the mountains, in the midst of Zion.

**Elder Simmons's Death**

These releases left only three missionaries in the Near East, Stauffer at Sivas and Simmons and Dieterle at Aintab. Even this number was to be reduced. While laboring diligently as head of the Aintab Branch and preaching whenever opportunity afforded, Elder Simmons contracted smallpox. According to Dieterle, he was sick about two weeks and during the last eight days he "had the smallpox in the highest degree." He became so weak he could not stand, and lost his voice during the last few days but retained consciousness until his death at 2:00 P.M., Tuesday, February 4, 1890. The "chief preacher of the Protestants," as well as Krekor Vizerian, a member, assisted Dieterle with the funeral preparations. A coffin was ordered.

Dieterle explained the arrangement:

I have dressed our departed brother as well as I had understanding to do and ordered the coffin painted white. I found on the arrival of the coffin that it was covered with white cloth, tacked all over it, and on the corners and edges were black strips and black rosettes, fastened with brass headed nails. On account of it being already above the allotted time to keep a corpse, we had to hurry to put the body into the coffin, and left everything as described.

Dieterle also explained why a Protestant minister preached the funeral sermon for this Mormon Elder:

The chief preacher of the Protestants... also preferred to preach the funeral sermon should we so desire, and as I am not so far advanced in the Turkish language as to be able to deliver a discourse, and as Brother Vizerian is only a Teacher in the

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1 Locander related this upon his arrival in Salt Lake City during a personal interview. See "Returned Elders," Deseret Weekly, May 30, 1891, p. 736.

2 Frederick Dieterle to Hintze, February 6, 1890, in "The Late Elder E. D. Simmons," Deseret Weekly, March 22, 1890, p. 411.

3 Dieterle to First Presidency, February 6, 1890, in "Elder Simmons's Death," Deseret Weekly, March 15, 1890, p. 396.
Church of Jesus Christ, I accepted the minister's offer.¹
The minister read various scriptures from the Bible when the body was placed in the coffin and at the cemetery he delivered a sermon. The people waited at graveside as the grave was not wide enough to admit the coffin and had to be enlarged.

Young Frederick Dieterle deserves a place in the history of the missionaries of the Near East. It should be noted that he had been a member of the Church only three years, had no mission president, did not know the address of any of Simmon's relatives, and yet being alone, he acted calmly and displayed great presence of mind. After the death of Simmon, Dieterle telegraphed his stepfather, Georg Grau at Haifa, who wrote to the Mission President at Bern, Switzerland, who informed President Teasdale. The latter then cabled the news to the Authorities at Salt Lake City. Dieterle also wrote to President Hintze at his home in Utah, to President Teasdale, and later to the Salt Lake Authorities, requesting each to notify the family and extending his heart-felt sympathy. Burning the bedding and personal clothing that were infected during the illness, he took the remainder of Simmon's personal belongings with him to Haifa. He had been instructed by his step-father to return home.²

Writing to the Deseret News, Hintze submitted a translation of Dieterle's letter and gave a word of explanation as to his identification:

I will briefly state who Brother Frederick Dieterle is. He is the stepson of Elder George Grau, of Haifa. They are Germans and were among the German colonists who settled in Palestine. Neither has been here in Utah. . . . In the spring 1890 [should be 1889] we were in need of missionary help in Turkey, and Brother Dieterle was called to go there to preach the Gospel. He accepted the call willingly, and was appointed to labor in

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¹Dieterle to Hintze, February 6, 1890, in "The Late Elder B. D. Simmon," Deseret Weekly, March 22, 1890, p. 411.

²For further details see "Demise of a Missionary," Deseret Weekly, March 1, 1890, p. 343; "Elder Edgar D. Simmon," Ibid.; "Editorial," Millennial Star, LII (March 3, 1890), 138-39; and Dieterle to George Teasdale, February 6, 1890, in "Correspondence," Millennial Star, LII (March 3, 1890), 139-40.
Aintab. When Elders Smart and Simmons arrived they were appointed to labor there also. Brother Smart's health soon failed, so he left, and thus Brothers Simmons and Bisterle became companions and so continued until the sad death of the former.\(^1\)

Between 1887 and 1890, the Mormon missionaries were able to firmly establish the mission in Turkey. Largely through the efforts of Hintze, the Armenians were found to be the people best prepared to accept Mormonism. The coastal cities were abandoned in preference to the interior where people were more receptive. Although many missionaries were assigned to the Turkish Mission, few remained long enough to become effective. There were a few Arabs and Germans added to the Palestine group, but at the end of 1889, the total number of Church members in the Near East was only eighteen.\(^2\)

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\(^1\)Hintze to Deseret Weekly, March 10, 1890, in "The Late Elder E. D. Simmons," Deseret Weekly, March 22, 1890, p. 411.

CHAPTER IV

MISSIONARIES LABOR IN TROUBLED TURKEY 1890-1896

By the spring of 1890, Elder Frederick Stauffer was the only Mormon missionary left in the Turkish Mission. In place of the extensive proselyting program, which had looked so promising only nine months before with ten missionaries learning the languages and preparing to commence preaching, there was only one lonely elder at Sivas in Asia Minor. Stauffer's loneliness was similar to Spori's; however, Stauffer did have the association of a few native members. He diligently corresponded with both the European Mission President and the periodicals in Utah, hence a clear picture of the conditions in the mission and his activities is available. He spent his time in the interior, as Hintze had suggested, traveling and preaching to those who would listen and in encouraging and instructing the members.

Stauffer marks the commencement of a new phase of missionary work in the Near East. The gradual increase of political unrest marked by occasional depredations was to erupt into wholesale massacres of the Armenians by the Turks. These disturbances forced a curtailment of missionary activity in the heart of Asia Minor, the center of atrocities. Missionary work was sporadic in the Syria and Palestine areas until the mission was closed at the beginning of 1896.

Early in 1890, Stauffer noted that considering the few missionaries who had labored in Turkey, the knowledge of Mormonism had spread exceedingly fast. "It seems that in every village and city something is known of us."¹ This was significant in light of the hardships of missionary service in the Near East. The

¹Frederick Stauffer to George Teasdale, January 25, 1890, in "Correspondence," Millennial Star, LIX (March 10, 1890), 157.
peculiarities of the people and the traditions of the country made it impossible for the missionaries to travel from house to house, or even from city to city, as freely as missionaries could in other countries. Stauffer explained:

We have to stay in one city and talk to those who may be desirous of hearing us. We are denied the right of holding public meetings, but by renting a room and inviting people there, we are allowed to talk upon any subject. The people generally are anxious to hear what we have to say. On account of cold weather, I have not had many callers lately.

Elder Stauffer wrote repeatedly to the Church Authorities requesting aid and help in his labors. An example is this letter to European Mission President, Brigham Young.\(^2\)

I suppose that you are aware that we are alone in this Turkish mission, and on account of the anxiety of many of the people to hear our doctrine, we have long been looking for some assistance in the way of tracts, books and elders.\(^3\)

Stauffer called attention to the desperate need for some literature in the languages of the people and added: "... it seems to me that until we have some printed tracts to distribute among the people we shall be able to make but slow progress."\(^4\) On another occasion he wrote: "There are many who wish to read the Book of Mormon, and I believe a copy of that in Turkish would be the greatest help we could have."\(^5\) Being alone and without adequate materials in this strange land, Stauffer later recalled: "I was at times much disheartened at the situation, but through encouraging letters from Elder Hintze ... I was enabled to stay."\(^6\) Again he stated that

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\(^1\)Ibid.

\(^2\)This Brigham Young is the son of President Brigham Young, second president of the Church.

\(^3\)Stauffer to Brigham Young, October 30, 1890, in "Correspondence," Millennial Star, LII (December 4, 1890), 763.

\(^4\)Stauffer to Brigham Young, June 6, 1890, in "Correspondence," Millennial Star, LII (June 30, 1890), 413.

\(^5\)Stauffer to Brigham Young, October 30, 1890, in "Correspondence," Millennial Star, LII (December 4, 1890), 763.

\(^6\)Frederick Stauffer, "Turkish Mission," Millennial Star, LIII (December 14, 1891), 798.
every time he received a letter from Hintze he felt "strengthened and determined to remain there and fulfil my duties." 1

**Stauffer's Missionary Activities**

The missionary labors of Elder Stauffer led him to the inland of Asia Minor. On August 20, 1889, at the call of President Hintze, Elder Stauffer had gone to Sivas, a city in the eastern party of Asia Minor. He lived with a family of Armenian members and spent the fall and winter learning the Turkish language, teaching the members and preaching as opportunities arose.

One of the members at Sivas, Dokran Shahabian had a team and wagon with which he carried passengers from city to city, giving him many opportunities to preach. In October, 1889, Elder Stauffer accompanied him on one of his trips to Devarick, a city about one hundred miles southeast of Sivas. They stayed there one week during which time Shahabian did much preaching and Stauffer conversed with the few who understood English and German. A Greek, Phillipus Manandious, was baptized and confirmed a member of the Church, although several others manifested considerable interest in Mormonism. 2

With the departure of President Hintze on December 12, 1889, and the death and release of all the other elders, Stauffer was called to preside over the Turkish Mission.

In April, 1890, Stauffer accompanied by Nishan Shirinian, 3 who had been called as a missionary by Hintze, but not set apart, commenced traveling in central Asia Minor, preaching mostly to Armenians and Greeks, as they were forbidden to teach Christianity to the Moslems. Although Stauffer and Shirinian always met multitudes of investigators, they did not have the opportunity of adding

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1 "Turkish Mission 1884-1900," *op. cit.*, November 6, 1891.

2 Stauffer to Teasdale, October 19, 1889, in "Correspondence," *Millennial Star*, LI (November 18, 1889), 733.

3 For an indication of the feelings of Nishan Shirinian, see Nishan R. Shirinian to Teasdale, June 6, 1890, in "Correspondence," *Millennial Star*, LII (June 30, 1890), 413.
any members to the Church. During a brief visit with the members at Zara in May, 1890, two young men from Sivas who had heard that a Mormon elder was in the city, found Stauffer, and after a few days investigation were baptized. The missionaries visited Tokat where large numbers listened; Amasia where there was great opposition; and Mersivan where they arrived June 2, 1890, and took a room in a khan. Because they had so many callers, the proprietor ordered them to leave. Stauffer described their labors:

Since our arrival, until last evening, we had so many callers that we scarcely had time for a meal until night. . . . The people say that they have long been looking for Mormon missionaries to come to this place. The papers have written so much about us that the people are really anxious to hear our doctrine.

The American Protestant Missionary College at Mersivan was responsible for the newspaper accounts.

One Sunday the elders spoke at a meeting attended by hundreds under the shade of a walnut tree. They stayed in Mersivan for seven weeks when Mishan was called home by pressing business matters. Due to the unsettled conditions of the Ottoman politics and the unhealthiness of the warmer regions of Turkey, the local members advised Stauffer not to travel alone in the interior, so he returned to Sivas.

Soon, however, through the request of Kevork Vizerian, presiding priest of the Aintab Branch, the First Presidency of the Church instructed Stauffer to go to Aintab to perform a few baptisms as there were no persons authorized there to perform the needed

1Stauffer to Teasdale, June 6, 1890, in "Correspondence," Millennial Star, LII (June 30, 1890), 413.

2Stauffer to Deseret Evening News in Deseret Evening News, September 26, 1890.

3For a fuller account of Stauffer's summer mission in 1890 see Stauffer to Teasdale, October 9, 1889, in "Correspondence," Millennial Star, LI (November 18, 1889), 733; Stauffer to Teasdale, January 25, 1890, in "Correspondence," Millennial Star, LII (March 10, 1890), 157; Stauffer to Teasdale, May 17, 1890, in "Correspondence," Millennial Star, LII (June 16, 1890), 395-96; Stauffer to Teasdale, August 16, 1890, in "Correspondence," Millennial Star, LII (September 6, 1890), 770-71; and Frederick Stauffer, "The Mission in the Orient," Deseret Weekly, January 2, 1892, p. 53.
ordinance. Following these instructions, Stauffer left Sivas on September 11, 1890, visiting Cesarea, Tarsus, Adana, Marash, and several other cities, preaching at every opportunity. At Cesarea, Stauffer visited a Protestant Church and had a conversation with the minister in the hearing of a large audience. After an hour's discussion, the minister invited Stauffer to his home for dinner. Stauffer supposed this was to get him away from the latter's congregation. When Stauffer returned to his room at the khan, many of those who had heard the discussion at the church came to inquire more concerning the doctrine of Mormonism. Several hours were spent answering questions and the people requested that Stauffer stay for a while or send someone to preach to them further.

When Stauffer was ready to return to Aintab he found that all roads between Adana and Aintab were closed because of the quarantine of Aleppo for cholera. This made it necessary for him to go by way of Marash. When he arrived there he was arrested by the police with no complaint against him other than suspicion that he was stirring up the Armenians to war. After his books were taken, Stauffer was released when his hotel keeper offered himself as bondman.

During the ten days which he waited for his examination, Stauffer preached to many and converted one. When he was examined and nothing was found against him, the judge promised to send him to Aintab and set him free. He was accompanied by a policeman to Aintab where he was turned over to the Aintab officers. The judge, instead of freeing Stauffer, sent him to Aleppo. After a three-day journey, Stauffer was delivered to the governor who examined his books and finding nothing against him set him free the same day. Stauffer asked a judge the reason he had been arrested and was told: "There was nothing merely some Government matters that could not be

1Stauffer to Teasdale, September 10, 1890, in "Correspondence," Millennial Star, LII (September 29, 1890), 620; and "Turkish Mission 1884-1903," op. cit., November 6, 1891.

2Stauffer to Brigham Young, October 30, 1890, in "Correspondence," Millennial Star, LII (December 4, 1890), 763.
told. ¹ After having been in custody seventeen days, Stauffer arrived in Aintab on October 24 to continue his missionary duties.

On November 6, at Aintab, Stauffer ordained Kevoq Vizerian an elder, who then baptized two people whom he had converted prior to Stauffer’s arrival. ² A room was obtained in which the members and their friends held regular Sunday meetings, which were well attended. The audience varied from fifty to one hundred and fifty, and as the room was small, many stood in the doorway or outside. Some, however, came to satisfy their curiosity, while others came to make a disturbance.

Four meetings were held weekly in which instructions concerning both their spiritual and temporal welfare were given to the members and repentance preached to those who had not yet received membership in the Church.

Elder Stauffer, in writing to Apostle Brigham Young, then President of the European Mission, gave a good report of the opposition in Aintab:

Our enemies, the sectarian churches, or rather their ministers, have made great efforts to destroy our work. We had several debates with one of the leading ministers of the Congregationalists Church, the last of which took place at our small room, a large congregation gathered in the yard, where, by opening the doors and windows of the room, they could quite easily hear. . . . Our discussion of three hours seemed to have a good effect. The congregation of nearly two hundred people listened attentively, and many of them have come since to make special investigations. Five of those we baptized into the Church a few days afterward. There are five or six others whom we expect to be added to the fold by baptism before the New Year. Such has been the progress of the work in this branch during

¹The full account of this incident was taken from Stauffer to Brigham Young, October 30, 1890, in "Correspondence," Millennial Star, LII (December 4, 1890), 763.

²This date is according to Stauffer to Brigham Young, November 20, 1890, in "Abstract of Correspondence," Millennial Star, LII (December 29, 1890), 322, which seems to be more reliable than November 4, the date given from memory at Liverpool in his report of his mission. See Frederick Stauffer, "Turkish Mission," Millennial Star, LIII (December 14, 1891), 798.
the last two months. We have great hope that God will yet call many more unto His fold, because it seems that the good seed of truth has taken root in the hearts of many."

Elder Stauffer felt that many of the cities surrounding Aintab offered opportunity for preaching. To test these possibilities he left before sunup on March 19, 1891, and traveled to Nezik, a small city about thirty miles from Aintab. Here he rented a room at the khan and soon a visitor called and conversed with Stauffer who gave him a tract as he left.

Before night nearly every Christian in the town had called and received a tract, the news having quickly spread that "Mormons" were in town. Being very tired, Elder Stauffer retired to rest early, but was soon awakened by a man who told him that some Christian brethren had assembled and wished to hear him preach. Elder Stauffer cheerfully arose and met with a considerable number of people, including some ministers. . . . After a discussion which lasted until late, Elder Stauffer returned to his room and left Nezik the following morning. The next day he arrived in Beiljek where he remained visiting and preaching until the 26th, when he returned to Aintab.

During the winter, twelve persons were added to the Church and Aintab became a regularly organized branch, and according to Stauffer, "[we were] enjoying the comforts of the Spirit and much satisfaction. . . notwithstanding the opposition that we met in the various Protestant sects."

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1Stauffer to Brigham Young, December 11, 1890, in "The Work in Turkey," Millennial Star, LII (February 16, 1891), 197.
2This account states that a tract was given to everyone in the town yet repeatedly Stauffer, in his letters, states that he had no church literature in the Turkish language. In Stauffer to Teasdale, August 16, 1890, in "Correspondence," Millennial Star, LII (September 6, 1890), 570-71, Stauffer reported that he was in Sivas translating tracts for the saints of Sivas. He may have had some tracts printed in Arabic because in Edward W. Robinson, "The Turkish Mission," Millennial Star, LVIII (March 19, 1896), 191, Robinson reports that there had been some tracts printed in Arabic but it was almost impossible to get them from city to city without having them confiscated. One other possible explanation could be that the tracts were either in English, German or French, that had been brought to Turkey by the missionaries.
3"Turkish Mission 1884-1900," op. cit., October 6, 1891.
Since there were no Turkish tracts to distribute among the people, it was decided that Elder Stauffer should go to Constantinople and attempt to get some printed. He appointed Keverk Vizerian to preside over the Aintab Branch and left for Constantinople on March 29, 1891.

Stauffer did not go directly to Constantinople but traveled down through Syria into Palestine where he visited the German group at Haifa. This visit was his first contact with the Palestine members and he did not fully realize their number or conditions for he had mentioned at the beginning of the year that he had not been informed concerning them.¹

He traveled by ship from Palestine to Constantinople where he began negotiations with the government to obtain permission to publish tracts. Permission was eventually granted, but a storm of protest from the Protestants brought a reversal of the decision which had authorized publication. Considerable assistance was given Stauffer in this work by Binyad Daniel, a native investigator, who was baptized November 4, 1891.²

During the time Stauffer was working in Constantinople, the Armenian members were busy preaching in their home cities and through their efforts about twelve members were added to the Church.

While Stauffer was still struggling with the Turkish officials for printing rights, Elders Joseph F. Schoenfeld and Albert Herman arrived in Constantinople. While crossing the Atlantic, they suffered shipwreck, but reached land at Liverpool from where they sailed on the Ssoustris directly to Constantinople. They were the first elders assigned to the Turkish Mission to sail from England rather than to travel across the continent. On October 6, 1891, they arrived at Constantinople and met Elder Stauffer, who rejoiced to see elders from Utah.³

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¹Stauffer to Young, December 11, 1890, in "The Work in Turkey," Millennial Star, LII (February 16, 1891), 107.
²"Turkish Mission 1884-1900," op. cit., October 6, 1891.
With permission from the European Mission office, Stauffer left the Near East on November 6, 1891, for Switzerland where he visited relatives and received his release.

Stauffer was an humble, diligent, but lonely, missionary. He found the success in the interior that Hintze believed was there, and in many cases, he reaped where Hintze had sown. Although he did not enjoy excellent health, was hampered by the lack of material aids, and faced a growing political instability, he conscientiously preached at every opportunity and enjoyed much success, being able to double the membership of the mission. He labored twenty-six months without seeing another missionary from America. This was the longest period of solitary service in the history of the Near East missions.

From 1892 to the Closing

Of all the periods of missionary activity in the Near East by the Church, less is known of the activities between 1892 and 1896, when the mission was closed, than any other time. Available information is scanty and very incomplete.

At the time Stauffer departed, plans were made by Elder Schoenfeld, who was appointed mission president, and Elder Herman to remain in Constantinople until spring studying the language. In February, 1892, however, Schoenfeld was released from the Turkish Mission because the climate was injurious to his health and was appointed to labor in the Swiss and German Mission. In his place Don C. W. Musser was appointed to preside over the Turkish Mission. Musser had labored in the Swiss and German Mission for ten months prior to his appointment to the Near East.¹

Musser met Elder Adolf Haag in Switzerland, the latter also having been called on a mission to the Near East. Elder Haag, married and the father of two children, had left his home in Payson, Utah, on February 13, 1892. He had suffered consistently from bad health and after meeting Musser at Bern had to remain there for a few weeks to

¹"Releases and Appointments," Millennial Star, LIV (February 29, 1892), 139. The fact that the Swiss and German Mission was the closest geographically may account for these transfers.
re recuperate. Musser went on to Constantinople, later, Haag joined Musser and in August, the two embarked for Haifa, Palestine. They stopped at Smyrna, Athens, Alexandria, Cairo, Port Said, and Jaffa, taking a stage to Haifa where they arrived August 31, 1892.

Soon, however, Elder Haag's health again became a problem, Musser wrote to Brigham Young, 'European Mission President:

Since arriving in Turkey Elder Haag's health has not been good. Yesterday he complained of not feeling quite well, and so went and laid down. In about an hour he awoke, burning up with fever. In a few minutes he was so weak he could hardly sit up; his heart was very much affected, and for a time I felt very much alarmed. . . .

President Young immediately decided that Elder Haag should be released and allowed to return home.

Elder Haag seemed to recover slowly until the sixteenth of September, when his condition changed for the worse. He was treated by the best medical help available and was taken to Mount Carmel Hospital near Haifa, but since that had little beneficial effect on him, he was returned to Haifa where he died at 4:05 a.m. on October 3, 1892, from typhus fever at the home of George Drua. Due to the intense heat, he was buried the same day at five o'clock in the afternoon, in a little German cemetery. A large concourse of people followed his remains to the cemetery, as almost the entire German colony came to honor him, including the mayor of Haifa, the German consul and his wife. Elder Musser was also sick and confined to the Mount Carmel Hospital for a week or more after the funeral for rest and recuperation.2

Despite the problems brought on by serious illness, progress was made, for on October 13, 1892, Magdalena Hilt and Karoline B.

1"A Missionary Dead," Millennial Star, LIV (February 29, 1892), 139.

Hilt were baptized and later on October 23, Jacob Hilt also joined the Church. The Hilt's later became an outstanding family in the Haifa Branch of the Church. They made their home a haven for the missionaries and extended a warm welcome to all Mormons who visited Haifa.

Apparently Musser remained in Palestine doing missionary work among the Germans, for he was in the area in December, 1892. Later he preached to Germans at Haifa, Jaffa and Beirut.2

The mission was augmented in July, 1893, by the arrival of Fredrick A. Huish of Payson, Utah, who arrived in Haifa, via Switzerland, Naples and Port Said.3 During the following year, he labored in Aintab, Aleppo and later, in 1894, with Elder Herman in Antioch. Herman had been traveling extensively throughout the coastal cities of Asia Minor and the major cities of Syria.

Under the date of November 29, 1893, President Musser reported the conditions and progress in the Turkish Mission. Writing from Beirut, he said:

This mission is progressing nicely, and I trust we are doing some good, though at times matters look rather discouraging. I have been in Beyrouth just one month, and have conversed with a number of people, but most of them seem totally indifferent. One or two, however, are becoming thoroughly interested. Elder Herman was stationed at Damascus for some time, but a few days ago he was banished from that city for preaching to the Mohammadans, and has stopped here with me since that time. Elder Huish is at Aintab where the main branch of the Saints is situated. A few members have been added to the Church at Aleppo. I think that there are many believers here who would accept the Gospel, were it not that they fear the persecution that would surely follow. The American Mission, stationed here and at Aintab, does all in its power to block the progress of revealed truth. At Aintab they have debarred the children of Latter-day Saints from attending their schools, thereby depriving them of their means of education.4

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1 See note from "Haifa Record," in "Turkish Mission 1884-1900," op. cit., October 13, 1892, and October 23, 1892.

2 This indication is given in Musser to J. T. Wilson, April 3, 1893, in "From the Holy Land," Deseret Weekly, May 20, 1893, p. 673.


This letter indicates the sporadic nature of the missionaries' labors at this time and the growing political unrest as well as the usual opposition from the Protestants.

Late in January, 1893, Mussser was again traveling in Palestine. As he visited a large mosque in Hebron, Palestine, he proceeded to measure a large stone in one of the walls, which he found to be eighteen feet long and five deep. He wrote of the events which followed, again reflecting the growing unrest between Christians and Moslems:

I had just finished measuring it when a Moslem chanced along who was nearly angry enough to strike me down. As it was, if good strong language could have killed me, I certainly would have been killed. Later in the day, I was driven into a hotel by an officer because a funeral was going to pass and it was unlawful for my infidel eyes to behold anything of the kind. At the hotel door I made a stand, but the officer advance, his eyes flashing fire, and to save him the trouble of running his sword through me, I concluded discretion was after all the better part of valor, and accordingly took my miserable self indoors.

The spring of 1894 brought a new mission president and another missionary to the Turkish Mission. The two were John A. Clark and Edward W. Robinson. They met February, 1894 in Leipzig, Germany, where Robinson had been a missionary for seven months, and the two proceeded to their new field of endeavor. Elder Clark had just recently come from Utah. After they arrived in the Near East and President Mussser was released on May 5, 1894, Elder Robinson was appointed president in his place.

Mussser paused in his homeward journey to report to the mission

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1 Don C. W. Mussser, "Travels in Palestine," Millennial Star, LVI (January 8, 1893), 834.

2 There is an erroneous report concerning the arrival in Liverpool of John A. Clark and William S. Martell, both of whom were assigned to the Turkish Mission, in Badwagan Piranian, "The Palestine-Syrian Mission," p. 8. This is a typewritten history compiled from miscellaneous papers left by Joseph Wilford Booth in the mission office at Haifa, Palestine, 1928. It also contains duplicate copies of the quarterly Mission Reports. This history is located at the residence of Badwagan Piranian, Salt Lake City, Utah. The error arose from the awkward wording of the original report in "Arrivals," Millennial Star, LVI (February 26, 1394), 133. It is interesting to note that Martell proceeded to the Welsh Mission, to which he had been assigned.
presidency at Liverpool that the "Elders in the Turkish Mission were enjoying the best of health, and that they were working zealously in spreading the truth."\(^1\) At the time Musser left the Near East, Elders Huish and Herman were in Aleppo where there was a prosperous branch of Saints, while Robinson and Clark labored in Beirut among the German speaking population while studying Arabic. Concerning the language problem, Musser noted:

The Elders have a hard field to labor in. They have to learn a new language, and when it is learned, they find that several other languages are spoken by the various races besides the Arabic, so that they are able to reach but a small portion of the people in Syria.\(^1\)

He added that the Elders were laboring diligently and were finding "quite a number" who were interested in their teachings and who were convinced of their truth, but because of the fear of persecution they could not join the Church.

Huish and Herman later left Aleppo and traveled and preached throughout Syria and Asia Minor.

In August, 1894, President Robinson and Elder Clark left Beirut for Haifa where they visited the members and important historical places. Elder Clark stayed in Haifa with the members while Robinson returned to Beirut, where he remained for approximately six weeks, then he sailed for Alexandretta on a visit to the members at Aleppo.

On October 24, 1894, he arrived in Aleppo. He later described this arrival in a letter to the Church and Farm:

It was last October when I arrived in the former city, [Aleppo] alone, with no idea of where I should find a church member, and with only 15 cents in my pocket. For three days I had followed my drunken guide along the rocky mountain trails and over the grassy plains, both mute and sullen, for we knew not each other's language.\(^2\)

Robinson mentioned that for the first month or two he busied himself by sight-seeing, as he had no tracts since they had been

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\(^1\)"Elder Don C. W. Musser," Millennial Star, LVI (July 23, 1894), 475.

\(^2\)Edward W. Robinson to Church and Farm, July 5, 1895, in "Turkish Mission 1884-1900," op. cit., July 5, 1895.
confiscated when he landed at Alexandretta. The officials had promised him that he should receive them at Aleppo, so he filed complaint with the American Consul. The Consul was an Italian who could not speak English and President Robinson had to talk with him in German. Robinson wrote of his strange situation: "I am quite an oddity here, there being very few foreigners. I am said to be the only American." While at Aleppo Robinson lived in a room among the Armenians and because of the great trouble between these people and the Turks, he was accused of being an Armenian spy who was there to investigate the Armenian troubles. He was summoned to appear before the Pasha and in his attempt to stand for his rights as an American citizen, he could receive little help from the Consul. He felt that if he pressed too hard for his rights, he would anger the Turkish officials who would then take vengeance on the poor Armenians with whom he had been associating.

Robinson met with the members of the Church three times each week in regular meetings and administered the sacrament each Sunday. He noted that there were no lady members of the Church, "but a set of fine young men, poor but humble and earnest." Services were held in Turkish and he noted also that all were "fair speakers." While there he baptized one young man and found several others who were investigating the Church. Being unable to make very much progress and fearful of his safety with so much political unrest, Robinson left Aleppo on April 20, 1895, to go to the branch at Aintab.

Death of Elder Clark

In Haifa, Elder John A. Clark worked with the Germans while seeking to learn Arabic. He wrote the European Mission office on November 10, 1894, reporting:

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1 Robinson to European Mission President, November 24, 1894, in "From Various Missions," Millennial Star, LVI (December 24, 1894), 329.

2 Ibid.

3 Robinson to Church and Farm, July 5, 1895, in "Turkish Mission 1884-1900," op. cit., July 5, 1895.
Though I am alone (without a companion) I am having an enjoyable time. I have learned German well enough to explain the principles of the Gospel to the German colony here. I have carried a tract to nearly every family, and, where allowed, have explained to the people the Gospel which I have been sent here to preach. On each tract I wrote the time and place of our meetings. Some have read their tracts and made the request for books to read, which I have complied with as nearly as possible. I have written to Bern [Switzerland] for some more books and tracts. Getting out among the people appears to be the only way of reaching them, although I believe they would attend our meetings if held in a public place. I intend to try them by this method when I think that the best time has come. In the meantime, I shall learn the language better, labor in a quiet way, and also continue my studies in Arabic.1

Clark lived with the Hilt family and went almost daily into the city where he mingled freely with the natives in order to learn Arabic. At this time an epidemic of smallpox swept the Arab part of Haifa and Elder Clark contacted the disease, supposedly from his associations with the Arabs.2 He was sick nine days, during which time the Hilt's offered every possible care and assistance. Despite what the family could do even with the help of the doctor, Elder Clark died February 8, 1895, at one o'clock in the morning. He was buried the same day by the local members in the same cemetery in which they had buried Elder Adolf Haag only two and one-half years before. Since they did not know the whereabouts of President Robinson, who was traveling in Asia Minor, nor the address of Elder Clark's parents, one of the members, a Sister Kegel, wrote to President George C. Neagle of the Swiss and German at Stuttgart, who in turn informed the European Mission office by telegram and letter.3

Mission Is Closed

In July, 1895, Robinson was in Beirut; Niels Christiansen, who had recently arrived, was in charge of the branch at Aleppo; and

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3 This Neagle is the same person who started to Turkey with Spori in 1884 to open the mission.
Frederick A. Huish was in Smyrna. Shortly afterward, Huish and
Herman, who had been at Smyrna and Aleppo, returned home, leaving
only two missionaries in the Near East.

These two elders were severely restricted in their activities.
Politically, the entire Near East was tense. In 1892 and 1893 there
were occasional murders among the Armenians by the Turks and Kurds.
When the Armenians tried to call the attention of the western nations
to these outrages, they were accused of attempting to start a revolu-
tion against the Turkish government. Inspired by the Islamic hatred
of Christians, the Turkish soldiers and civilians alike became bolder
in their abuses of the Armenians until in 1894 the flood burst as
open massacres commenced throughout Asia Minor. The Armenians were
searched out of their hiding places; their property confiscated; and
then tens of thousands were put to death by various brutal methods.
The Mormon missionaries stayed away from the areas where most of
these massacres occurred but still the entire area was in turmoil
and Armenians everywhere lived in constant fear.¹

Reports of these massacres spread throughout the world. The
Salt Lake City newspapers carried several stories depicting the
Armenian suffering and the lawlessness that prevailed throughout the
Near East. During October, 1895, there were new massacres in which
it was estimated that 20,000 Armenians were killed in the large
towns, 2,500 villages destroyed with an unknown number of villagers
murdered, and 75,000 people reduced to starvation in the large towns
and 350,000 in the villages in the Anatolia region alone.²

On November 14, 1895, the European Mission President, Anthon
H. Lund, at Liverpool, England, received a cablegram from the First
Presidency at Salt Lake City, which read: "Elders in Turkey must not
remain in danger." Lund immediately telegraphed President Robinson
to: "Place Hagopian in charge; you and Christiansen come here. An-
swer."³ On January 3, 1896, President Lund received word that both

¹A good brief account of the massacres can be found in Robert
E. Speer, Missions and Modern History (New York: Fleming H. Revell
Company, 1904), 11, 499-55.
²Ibid.
Robinson and Christiansen were in Beirut, but that Elder Christiansen was ill; however they planned to leave for England in about a week. Elder Christiansen had been hospitalized in Beirut about a month with malaria and was sick during several months of his short stay in the Near East. In compliance with the instructions received, the two missionaries left Beirut, probably in January, 1896, and proceeded to England. Elder Christiansen was transferred to labor in Norway, in the Scandinavian Mission, and President Robinson was released to return home. The latter arrived in Liverpool on February 25 just in time to attend an evening meeting of the Liverpool conference where he told of conditions in the Near East.

Reporting the conditions of the Turkish Mission, Robinson mentioned that there were then three branches. The one at Haifa was German and both the Aleppo and Aintab Branches had only Armenian members. In the latter two there was an average attendance of about a dozen at the meetings although more were enrolled. At Aleppo, Dr. Arminag D. Shil Hagopian was appointed branch president and placed in charge of the entire mission. When Elders Robinson and Christiansen left, the main problem in keeping interest and enthusiasm among the members was the lack of Church literature in their native languages.

Robinson reported:

"We find it difficult to keep up the warm interest among these members that is necessary, because there are no church works published in Turkish or the Armenian language. . . . There have been some tracts printed in Arabic, but it is almost impossible to get them from city to city, without their being confiscated. On entering all ports books are kept for examination and anything that can be taken as dangerous to the Sultan or Muslimism is not returned. American Consuls have shown the best feeling toward the Representatives of our Church during the recent troubles."

Further proselyting problems of the Turkish Mission were mentioned also:

I am sorry to say that in the Turkish Mission the condition is not as I would wish. When we travel from one branch to another we have to get permission from government officials. The Church


2 Ibid.
is not disliked there as much as elsewhere. The first thing the natives will ask is: What will you give me if I join you. In one branch thirty have been enrolled by a local Elder who wanted merely to become a baptizer and had baptized several who knew no more about Mormonism than they did about Buddhism. One man claimed to have had a revelation and had baptized for the dead in the streams. As they cannot read our literature in English they cannot be posted. They will promise anything; you can do nothing with such... The branches rent a room. They come in and sit in a circle on the floor. When they sing their caps move and the tassels wave in rhythm. The "Ready Reference" has been translated into Turkish. The Armenians have to be careful on account of the trouble. ¹

Thus with vexing problems incident to political unrest, the branches were left alone to wait out the storm of the massacres.

CHAPTER V

THE DEVELOPMENT OF THE MISSION AMONG THE ARMENIANS

With the return of Mormon missionaries to Turkey in 1897, there came a gradual crystalization of the character of the Armenian Mormon, a new fervor in missionary activity, and a more realistic understanding of the true requirements of missionary service in the Near East.

The Mission Is Reopened

After President Edward W. Robinson and Elder Heils Christiansen departed from the Turkish Mission, the members were left to themselves without instruction, encouragement and inspiration from the missionaries. Furthermore, the new converts had no scripture or other church literature in their own language. Naturally, the members became very anxious to have the missionaries return. Due to the unreliability of normal communication channels, caused by the recent Turko-Armenian troubles in Asia Minor, the Aintab Branch sent "Brother Leon" to Salt Lake City to inquire of the First Presidency concerning the Church's plans for returning missionaries to Turkey.¹ About the middle of February, 1897, in company with Ferdinand F. Hintze, who had kept in close contact with the mission after his return home, Leon called on the First Presidency, who assured him that as soon as it was deemed safe, missionaries would again be sent to his people.²

During the following summer the decision was made to reopen

¹The identity of "Leon" is not certain, however, it appears that he was Levon Sarkis, the son of the Aintab Branch president, Sarkis Micoghsian, who was later called to accompany Joseph Wilford Booth on a mission to Turkey in 1898. Cf., p. 72.

²"Journal History," February 18, 1897, p. 2.
the Turkish Mission. The choice of the missionaries was left to Rulon S. Wells and Joseph W. McMurrin, who were presiding over the European Mission. As had been done so often in the past, the missionaries were selected from the Swiss and German Mission. Philip S. Maycock was appointed the new Turkish Mission president. Andrew L. Larson was called to assist Maycock in visiting the members and "at the same time labor to bring others into the fold." Maycock, whose home was in Salt Lake City, had been in Switzerland for one year, whereas Larson had arrived from his home at Ephraim, Utah, only six weeks before their new call. After being set apart on August 13, 1897, the two missionaries left their friends and companions at Bern to proceed to the Near East. At Haifa they met Georg Grau, the German elder in charge of the Haifa Branch. After visiting with the members in Palestine for three weeks, the two missionaries sailed for Alexandria where they received an unexpected welcome from the "whole town":

The American Consulate, yes and the whole town for it seemed as though they were all out to see us, had been notified of our coming. The Consul was not at home but his agents were there to receive us. Our books were taken but we received them again two weeks later. The Consulate also made arrangements for a carriage to take us to Aleppo and entertained us very kindly until Sunday morning, when we started on our journey, arriving in Aleppo the following Tuesday evening, [October 5, 1897] safe and sound. The Saints of Aleppo met us a short distance out of town and gave us a warm welcome.

At the head of the welcoming group at Aleppo was Dr. Arminag D. S. Hagopian, who had served not only as presiding elder of the mission but also as branch president as Aleppo. Both he and the mem-

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1"Releases and Appointments," *Millennial Star*, LIX (August 26, 1897), 542.

2By this time the twenty-three persons baptized in Palestine were scattered. Ten had emigrated to Utah, four had died, two Arabs were living at Jaffa, one member had moved to Malta, two were in Alexandria, Egypt, and five remained at Haifa. See "Turkish Mission 1894-1900," *op. cit.*, December 31, 1896.

3Andrew L. Larson to *Millennial Star*, November 17, 1897, in "From Switzerland to Syria," *Millennial Star*, LIX (December 9, 1897), 702.
bers had a "tale to tell." The two elders at once commenced to
learn Turkish while teaching and encouraging the members the best
they could. Since Hagopian understood English well, he was able to
offer much assistance.

There were many problems to be solved, for during the one
and one-half years that the mission had been closed, many misunder-
standings arose among new members and produced dissatisfaction.
Fourteen members had been excommunicated and some of these now de-
sired rebaptism. Others who had been converted by the members
during the absence of the missionaries were baptized, to make a
total of ten new converts by the end of 1897. This brought the mem-
ership of the entire mission, including children, to one hundred
and thirty.  The situation looked very favorable with prospects for
a fertile missionary field which would provide an excellent harvest
if more workers were available.

Lund and Hintze Visit the Mission

While Maycock and Larson were working with the members and
studying Turkish at Aleppo, two special missionaries were making
their way to the Near East to select a site for a colony and to
help reorganize the mission. Former President Ferdinand F. Hintze,
in company with Apostle Anthon H. Lund and Hagop Gagosian, who was
returning from America to his home in Zara, Turkey, landed at Haifa
during February, 1898, and proceeded to Asia Minor. On March 1, 1898,
there was great rejoicing among the Aintab members at their arrival.

1"Turkish Mission, 1884-1900," op. cit., September 8, 1897.
2"Statistical Report of the European Mission, For the Year
Ending December 31, 1896," Millennial Star, LIX (February 11, 1897),
37.
3"Statistical Report of the European Mission, For the Year
Ending December 31, 1897," Millennial Star, LX (February 10, 1898),
92. This total is seventy-seven persons higher than it was in 1896
and there had been only ten baptisms, according to the report. A
new method of accounting which included all children of the members,
can account for part of the difference. The statistics are very
fragmentary and obviously not correct. In this study little attempt
has been made to list exact figures, but only to point out general
trends.
4For an account of the events of this visit pertaining to the
colony cf., below p. 203.
According to Hintze:

The Saints were happy indeed, many of them were my old acquaintances. Most of them had seen me. Many of them had received their knowledge of the Gospel from me nine years ago. Great was our joy at meeting. Tears of joy rolled down our cheeks when we met. Your humble servant felt blessed indeed. Nine years ago or more he arrived in this city without a friend or acquaintance to bid him welcome and now there was a branch of thirty souls and about twenty-five ready for baptism.

The two missionaries stayed at the home of Sarkis Nigoghosian, who had been the presiding priest of the Auntab Branch since the closing of the mission. Concerning the members, Apostle Lund reported that: "They had not been visited by an Elder for years," from this it appears that Elders Maycock and Larson did not visit the Auntab Branch prior to the arrival of Lund and Hintze.²

A few days after these two missionaries arrived, Elder Lund reported:

Three or four days after our arrival, seventeen presented themselves as candidates for baptism. A friend offered us the use of a courtyard in the middle of which was a basin of hewn rocks some twelve feet long, filled with flowing water....

Sunday morning a little after sunrise we met in the meeting-house and confirmed twenty-two members, blessed twenty-three children and ordained the presiding priest as an Elder. Then we partook of the sacrament of the Lord's supper.³

Elders Maycock and Larson had arrived from Aleppo on Saturday. Against this large assembly of missionaries and their many activities, opposition arose from the ministers of the different Protestant churches. A large mob collected during the Sunday meeting and the elders were forced to close the services. They left in a storm of stones and clods.

So severe was this onslaught that it looked like a cyclone of persecutions.... Afternoon meeting we had to suspend. On the streets we were followed by curious, shouting mobs, occasionally stoning us, and all the time whistling and yelling Nor-r, Nor-r-r, rolling out the r in a real comical way.... Why it,

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² Anthon H. Lund, "In the Turkish Mission," Millennial Star, LX (April 21, 1893), 241. It was only three years since Robinson was in Auntab.

³ Ibid.
was a real circus to them to see what they thought to be the much married Mormons. Wherever we called, if they [the mob] were not admitted, the houses were stoned and an attempt was made to break in until we had at last, to call in the police to protect us.\footnote{Hintze to Editor of Deseret Evening News, March 23, 1893, in "Letters from Palestine," \textit{Deseret Evening News}, May 14, 1893, p.9.}

After several arrests had been made, the ministers realized what they had done and promised that they would leave the Mormons alone. These arrests and a call on the Kaimakan, who promised the needed protection restored peace to Aintab.\footnote{Political position that is equivalent to a city mayor in America.}

A new meeting hall had to be secured as the old one was not large enough to accommodate the crowd of visitors who numbered over a hundred at each meeting.

The missionary was kept busy all day long and into the night explaining the message to anxious listeners. Often the missionaries would divide into three groups in order to reach more of the curious crowds. Elder Lund gives a description of these impromptu meetings:

Our room was crowded from morning till night with the people who either wanted to learn our principles, or show us that we were wrong. It was an interesting sight to see them sit Turkish fashion on the carpet, sometimes as many as thirty at once, with Brother Hintze in the middle. They would ply him with questions, and listen to the answers he gave them. The Armenians are very earnest in their discussion, and when this became very animated, to me, who did not understand the language, it almost sounded as if a quarrel was going on; but that was not the case. They would all at once become quiet and listen to a passage of scripture read to them. Some would smile approvingly, showing that they were convinced, others would raise fresh objections and so it would continue for hours.\footnote{Lund, \textit{op. cit.}}

The professors from the Central Turkish College of Aintab, an institution belonging to the American Protestant Mission in Turkey, issued five circulars on Mormonism, purporting to prove by the Bible that Mormonism was false and "winding off with all the vile stories about the Mormons long since exploded." Polygamy, blood atonement, the Mountain Meadow Massacre, etc. were the topics dis-

\textit{Ibid.}
cussed in the circulars. Apparently, however, they were quite in-effective as the people's curiosity about Mormonism continued to increase.

After a very busy month, during which thousands heard the message of Mormonism, the elders prepared to leave by holding a mission conference on March 27, 1898. Dekran Shahabian and Mishan Shirinian had come on a sixteen-day journey of two-hundred miles from Zara and Sivas, respectively. They stated that they had not seen missionaries for over seven years. Dr. Hagopian represented the Aleppo Branch. The reports of this conference showed that the mission then numbered 101 members and eighty-four children under eight years of age, making a total of 185 souls. Hintze was sustained as Pastor, and Philip S. Maycock as President of the Turkish Mission.

When the conference disbursed, all, except Dekran Shahabian, went to Aleppo, where they effectively organized that branch, baptized three women and proceeded to Damascus, Homs, and into Palestine, sight-seeing and looking for a colony site. Apostle Lund suggested that President Maycock make Aintab the headquarters of the mission and that a day school be established for the children so they would not have to endure the persecution and false doctrine to which they were exposed in the Protestant schools.

While the group were in Jerusalem, two Armenians previously excommunicated from the Church for their evil deeds, applied for

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1 Most of the Turkish-Armenian trouble was in central Asia Minor. Apparently all elders after Steuffer stayed away from that area.

2 The two Armenians were later called to do some preaching and other missionary work in their home towns but refused to be directed. Later they went to Diyarbakir where they were imprisoned as they were suspected of being rebellious characters. After spending three or four months in prison, they were released when Hintze interceded for them. They went to London, where a donation from the members of the British Mission assisted them to reach America. See Jensen, "Church Chronology," op. cit., p. 219; Hintze to Deseret Evening News, May 11, 17, 1899, in "Letters from Palestine," Deseret Evening News, June 15, 1899, p. 15; "Sailed," Millennial Star, LXi (August 17, 1899), 522, and "Heard From," Millennial Star, LXi (October 5, 1899), 674.
baptism and after some consideration, their request was granted. On May 9, they were baptized in the subterranean well of St. Mary, in the valley of Jeohaphat.

After Lund's departure, President Maycock went to Aintab, Elder Larson to Aleppo, and Hintze assumed his duties as Pastor in traveling throughout the mission. He traveled to Sara with Nishan Shirinian, stopping at several cities that had requested missionaries. Maycock described Hintze's position as pastor as being like a roving missionary.

Joseph Wilford Booth Begins Mission

No man contributed more to the missionary program of the Church in the Near East than did Joseph Wilford Booth. Since he directed its destiny for so many years and because he has left an excellent record of all his labors during his eighteen years in the Near East, his early impressions and activities are given in detail.

After attending Brigham Young University, Booth taught school at Montpelier, Idaho, and had then made his home at Alpine, Utah, where he received his call to the Turkish Mission. Leaving his wife and home, he was set apart by Brigham H. Roberts as a missionary on August 5, 1898, and left Salt Lake City in company with Levon A. Sarkis of Aintab, Turkey, who had also been called on a mission to Turkey.1 Sarkis came to Utah from his Aintab home about nineteen months previously to transmit his father's request for missionaries to the First Presidency. Sarkis had been supported by the Church while being taught English at the L.D.S. College with the expectation that he would return to Turkey and translate for the Church. According to a later account by Booth, Sarkis "enjoyed the hospitality of Elder Hintze's family whenever he decided to visit them, and numerous

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1 Sarkis' name is written by Joseph Wilford Booth in his diaries and could be either "Levon" or "Sevon". Booth makes both his Capital "s" and "l" almost alike. The Deseret Evening News printed the name as "Sevon" in Booth to Deseret Evening News, May 2, 1899, in "A Letter from Turkey," Deseret Evening News, June 3, 1899, pp. 6-7. However, the editors printed the name from Booth's handwritten letter. "Levon" in closer to "Leen" as Sarkis is referred to in "Journal History," February 13, 1897, p. 2. Cf., above p. 66.
expressions from a host of others."¹

These expectations, however, came to naught for when the two reached the east coast, Sarkis informed Booth that he was staying with his relatives in Connecticut and would not be going to Turkey.

Booth arrived at the European Mission office at Liverpool, England, on August 24, 1898, visited with relatives in England, did some missionary work and then started alone for Turkey. He wrote:

I am now left alone with no known and tried friend but God to guide me on my journey across another continent and another sea. As I now sit with my satchel for a stool and my knee for a writing desk in the great "Liverpool Station" - one of the largest in London - there come crowding in upon my soul such mingled and speechless emotions as I have never known before.

... Just now it is 8:10 P.M and 20 minutes more will see me off and away to tell my story of love to another people for over the sea and land.

Countless throngs of people are passing but no face is familiar and no hand has a clasp for me.²

He reached Constantinople on September 30, 1898, and found his way to 87 Hendak Sokak, Small Galata, where Hitze lived when staying in Constantinople and also where Joseph M. Tanner lived twelve years before. Learning that Elder Hitze had gone to Syria three weeks prior to his arrival, Booth concluded that all he could do was to await instructions from him. During these anxious days of loneliness and expectation, Booth sought to prepare himself as a worthy missionary by study of the languages and scriptures. On the evening of October 3, he started a fast, abstaining from all food and drink. Five days later he wrote: "Five long days and nights have past and still I am waiting patiently on the Lord."³ On Sunday, October 16, at the end of the eight-day fast he recorded:

At 2 P.M. I retired to my room and although alone so far as human beings were concerned I held divine services and sang and

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³Ibid., p. 106.
prayed and partook of the sacrament in remembrance of the Lord Jesus. I felt to Glorify the name of the Lord who has been so merciful unto me and I felt that he had accepted of my fasting and prayers and will continue his blessing to-ward me. About 3:30 o'clock I broke my long fast, eating a plain dinner.

Booth lodged at a Sailor's Rest where he used the opportunity to converse with the other guests and visitors about the message of Mormonism. He spoke to some public religious meetings, wrote articles for the newspapers, and loaned his religious books and pamphlets while awaiting instructions.

Finally after eight anxious weeks, Booth received a letter from Hintze requesting the former to join him at Alexandretta. Arriving at this city, Booth received instructions through the American Consulate to go to Aleppo. On December 14, he was greeted by Elder Larson and Dr. Hagopian at Aleppo, the first members of the Church he had seen since his departure from London over three months before.

His first meeting with the members of the Church impressed him:

Our first meeting was one of fasting testimony, and confessing our faults and asking forgiveness one of another. Every Adult member of the Branch present spoke and each one asked to be forgiven and all expressed their willingness by a show of hands to forgive the faults of their Brothers and sisters. It was time of good will and general rejoicing.

January 3, 1899, he records the completion of his journey to the Turkish Mission:

We came in sight of Aintab about sunset and just off the right on a little hill top we spied two men who, answering to a wave of my hat and an American "yell" rushed down to meet us and there had the pleasure of shaking the hands of Pres. F. F. Hintze and Pres. Philip S. Maycock. They received me with a warm welcome.

Hintze left for Aleppo on January 10, 1899, and all of the missionaries and some of the members accompanied him out some distance along the way. According to Hintze "this custom has remained since the days of the Apostles, when they left, we read that the

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1Ibid., p. 110.  
2Ibid., p. 166.  
3Ibid., p. 172.
Saints went with them, and that they prayed, committing one another to the kind keeping of God." This custom was always practiced whenever a missionary or member left the city.

Hinze returned to Constantinople where, after months of negotiations, he finally secured permission to print tracts. Various missionaries had worked for this privilege for fourteen years. He had 27,000 tracts printed in several languages and also translated twenty-eight sections of the Doctrine and Covenants into Turkish. At last the people of the Near East would be able to read of Mormonism in their native languages.

Missionary Work in Aintab

In Aintab much of Maycock's and Booth's time was spent with the branch. The poor had to be visited and helped, the sick administered to, and difficulties solved. During March, 1899, great contention arose. Bitterness, false accusations, bad feelings, malicious talk and jealousy raged throughout the group. Hours and days were spent by the missionaries in meetings with separate groups of members trying to bring peace, understanding and reconciliation. The difficulties centered around the branch president, Sarkis Nigoghosian, father of Levon A. Sarkis, the missionary originally called to come to Turkey with Booth. Levon had written letters to his father denouncing Mormonism and giving various reasons why he could no longer follow its teachings. This spirit of apostasy spread to his father and several members. Eventually Levon came to Aintab to join the opposition against the elders and the Church. Although this trouble was quieted, it was not settled until several members had been excommunicated and Elder Booth sustained as the new branch president on July 2, 1899. Similar outbursts of bad feelings were to plague the missionaries throughout the entire existence of the Near East missions.

During the Spring of 1899, the two Aintab missionaries had

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1 Hinze to Deseret Evening News, April 4, 6, 1898, in "Letters from Syria," Deseret Evening News, May 21, 1898, p. 15.
many opportunities to explain their message to workers in the weaving shops. Booth describes these visits:

As we were getting ready for breakfast, a boy came in and invited us to go to a weaving shop near by and talk to the workmen on religion. We spent part of the forenoon there and had a pleasant conversation.¹

On our way home as we were passing the door of a weaving room we were met with the usual expression Mur Mur Mur, from those inside. Suddenly we turned in and Bro Maycock in a jolly tone began a conversation with them which brought shame on their features which they could not hide. It was not long before the little place was crowded and the door and windows jammed with people eager to hear what was going on inside.²

Invitation followed invitation, until this activity became one of the major means of proselyting in Aintab during 1899.

March 13, 1899, was an Armenian Memorial Day, so Maycock and Booth "spruced up" and went to the cemetery. Thousands of people were picnicking and mourning at the cemetery and in the surrounding hills. In company with a few of the local members, the two missionaries strolled around the cemetery greeting friends and, according to Maycock, seeking an "opportunity of bearing testimony of the Gospel."³ Meeting a group of friends, the elders were asked to discourse on their religion. Retiring to a secluded ravine, the little group sat among the rocks and ledges as the discussion began. A huge crowd soon gathered and made such a disturbance that conversation could not be heard, so a formal address was begun by a local member. Stones started falling around him and then he was pushed from his rock rostrum.

¹Joseph Wilford Booth, "Diary of Jo W Booth Beginning Jan 6, 1899 in Aintab, Syria, Turkey, and Ending June 30 1899," [sic] See entry under February 15, 1899. Hereafter referred to as "Booth's Diary, II." Since pages are unnumbered, hereafter reference will be made by date.

²Ibid., February 2, 1899.

Resuming his position he continued a few minutes when the mobish listeners drew the attention of Musselman soldiers who wear out to keep peace among the great gathering. They rushed up & dispersed the crowd but on learning that we were only indulging in a peaceable meeting they gathered about and bade us proceed. The crowd returned with increased numbers and Bro. Samuel continued his remarks.

The soldiers were unable to keep the mob quiet and urged the missionaries to get away under their protection. As they left, the horde increased their slanderous yells and threw stones more and more violently. Booth described the "exodus":

The tumultuous roar of all these hundreds as we moved away was interesting to say the least. We were closely followed by these impious servants of satan but the Mussulmen kept them from touching us. Larger stones were hurled over our heads and several struck us but with no harmful effect.

The brave sons of Mohamed returned their compliment for us, and though their aim was poor the size of the stones and the force with which the missiles were sent flying at our persecutors told of the earnestness of those who freely offered their service in our defence.

Maycock described their defence in his letter to the European Mission President: "In our defence the policemen cast various missiles at the persecutors, but had their aim been as exact as their hurling was vicious, the crushed remains of many a mad mobber would have told the story of the day." "What a picture to see the followers of the great founder of Islam guarding a few humble advocates of 'Peace and good will' from the desperate attacks of a Christian? mob."

According to Maycock, the effect was electric:

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1 Booth's Diary, II, March 13, 1899.

2 According to Maycock's account: "They threw stones more violently too. Several times were were hit; one of us receiving one rather smart blow." See "Maycock to European Mission President, n.d., in "Abstract of Correspondence," Millennial Star, LXI (April 20, 1899), 246.

3 Booth's Diary, II, March 13, 1899.


5 Booth's Diary, II, March 13, 1899.
The whole city was aroused, and wild rumors were set in motion. Our brethren were excited on hearing these rumors; and one, quickly arming himself with a sword, rushed out, determined to defend us, as Brother Peter once wanted to defend his Master. The occasion was past, however, on his arrival, for we were already out of all danger. It is a significant comment on the so-called Christianity of to-day that the professed followers of Him who taught good-will to all men should have to be restrained in their sordid intention to injure fellow-Christians by the disciples of him whom they regard as a barbarous imposter. 1

This was the last public meeting held at the cemetery.

On June 21, 1899, the first Young Ladies' Mutual Improvement Association was organized at Aintab. After a few meetings their condition was reported: "The girls carried out their program without much assistance but it is difficult as only a very few of them can either read or write." 2 After three months the meetings of the association were discontinued temporarily; however this organization later developed into an important source of education, association, and training for the women of the Church at Aintab.

In compliance with the suggestion of Apostle Lund, the missionaries started a school in Aintab in the fall of 1898. The school was taught by two teachers, Artine Uzoonian, who received a salary of approximately $8 a month and one other teacher, Miss Sarkis, received only $3. 3 This school was started for the children of the members, many of whom were too poor to pay their tuition at the Protestant church schools; but even those who could were subjected to persecution not only by the teachers but also by other students as well. The missionaries called frequently to see what progress was being made and in the spring of 1899, Booth started teaching English. He took an interest in the school and was upset when everything did not go well. One day Booth remained in the

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3 She is only referred to as "Miss Sarkis."
school room a few moments after he had finished his English class. As it was noon recess he watched the children eat their lunch which consisted of the ordinary Turkish food, unleavened bread, cheese, rice rolled in grape leaves, cucumbers, etc. As they seated themselves in little groups on the floor, Booth noticed that one little girl moved slyly away from the group and into an unoccupied part of the room. Upon inquiry he found that she had no dinner as her parents were too poor. Not being able to persuade any of her classmates to share their meals with her, Elder Booth went to his own home, took from his cupboard a piece of bread, some meat, and some vegetables. Upon arriving at the school, he learned that some of the students had shared their food with the little girl, so he gave the lunch to two "who had eaten but were still hungry."\(^1\)

The autumn of 1899 found the school beginning again with sixteen students, only one teacher, and Booth teaching English so as to save the cost of another teacher. Booth noted that the school was not legal; therefore it had a spasmodic existence. In April, 1900, the missionaries were informed that they would have to close the school. No attention was paid to this order. Later in the year, an order came direct from the Kiamakum to close the school. Since the missionaries, then laboring in Aintab, were not authorized to give "bribes" and the mission president was not available, the school was closed for several months.\(^2\)

For ten years the school was held each year, although it was frequently closed not only by the government but also by cold weather and various uncontrollable situations. During this time there were several attempts made to introduce manual art training. One day an exhibition and display of the handiwork made by the students was held which was attended by many people from the educational and

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\(^1\) Booth's Diary, II, May 16, 1899.

\(^2\) Lester Mangum and J. Alma Holdaway to James L. McMurrin, November 13, 1900, in "Abstract of Correspondence," Millennial Star, LXII (December 13, 1900), 796.
religious circles of Aintab.  

Many practices of the Church which were abandoned in the United States continued in the Turkish Mission. One of these was the use of wine for the sacrament as late as the turn of the present century. Booth made several references to its use:

In the evening I went out ... of the city, with Artine Uzoonian to buy some grapes for the purpose of making wine for our use in the sacrament meeting. We purchased 34 Botman (almost 250 lbs) and "picked them over" that night.  

In Su.[nday] Su.[chool] we made a slight change in the Administration of the bread & of wine.  

Changes in Missionary Personnel

President Maycock received his release on June 24, 1899, and left July 3 for America. The presidency of the mission fell to Pastor Hintze, who was at Constantinople seeking printing rights and translating. This change left Booth alone in Aintab and Larson in Aleppo.

Six months later Hintze received his release and prepared to return home. The "Journal History" under the date of February 25, 1900, says: "Elder Ferdinand F. Hintze returned today from Turkey where he has been presiding over that mission. He was set apart Dec. 29, 1897." The inference given is that Hintze was set apart on that date as mission president, when actually he became president only after the release of Maycock. There is no evidence that a new president was appointed to succeed Hintze until Albert Herman was called in April, 1900, to return to Turkey to preside.

The force of Mormon missionaries increased when J. Alma Holdaway arrived in Constantinople on September 24, 1899, about

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2Booth's Diary, III, September 13, 1899.

3Ibid., October 8, 1899.

three months before Hintze returned to America. In Constantinople the two missionaries rented a house and held a few meetings, but after a few weeks Holdaway went to Aleppo. It appears from his letter to the European Mission President, that he sailed to Beirut and then went by land over the Lebanon mountains to Aleppo, for he speaks of some people from the Lebanon mountains who pointed out their villages to him as they traveled. Holdaway suggested that Beirut would be a very nice place for some missionary who knew Arabic and Turkish to live and preach. 1 Holdaway's work at Aleppo was soon interrupted by a summons to come to the aid of Elder Booth, who became seriously ill with smallpox.

Booth's sickness started January 2 with a little boil on his upper lip. Later his face swelled and rather than getting well he seemed to grow worse. By January 14 his face was all broken out with sores and it was then that Dr. Shepard, an American physician at Aintab, diagnosed the sickness as smallpox. As Booth had been alone except for the Aintab members, he wrote to Holdaway at Aleppo requesting him to come immediately. For nine more days Booth lay and suffered before Elder Holdaway arrived. Mrs. Shepard, the doctor's wife, sent food and offered what encouragement she could. Booth described his situation during this period when he lay between life and death:

I lay almost half unconscious during this time. My face swelled up in a most frightful manner. Some fifteen or 20 of the postules broke out in my mouth and throat causing much pain and preventing me from eating any food except the softest kind and even very little of that. Mrs. Shepard continued to send me choice dishes nearly every day and Dr. Shepard made regular daily calls and prescribed for me. By this time January 24 my face had turned to one mass of scab and my body nearly covered with postules. (There were 34 on one little finger.) There were but few on the back of my head which made it easier for me to lie down. 2

1Holdaway to European Mission President, January 20, 1900, in "Abstract of Correspondence," Millennial Star, LXII (February 6, 1900), 90-91.

2Booth's Diary, III, January 17-24, 1900. For other details see entries from January 2 to February 28, 1900.
After Holdaway arrived and was vaccinated, an example followed by all future missionaries, he assisted Booth during his recovery. This illness had far-reaching results. Booth continually looked back in later years upon his recovery as the direct intervention of God's power to preserve his life for a definite purpose. During the crisis the members at Aintab showed their love and tender care, forgetting their petty troubles and uniting in prayer and service. Booth mentioned that they would come and kneel at his bed and pray for hours.¹

In March Booth and Holdaway were surprised to find at their outer door Elder Thomas P. Page.² Page had reached Liverpool at the close of 1899 and after a visit in England with his father and other relatives, he went to Hamburg, Germany, where he received instructions from the homeward-bound President Hintze. He proceeded to Bucharest where he met Elder Markow, then traveled to Constantinople, Alexandretta and eventually Aintab.³ The extensive travels necessary for the Turkish missionaries to reach their fields of labor were difficult and lonely. The missionaries did not know the Near East languages nor were they familiar with the strange customs. Great was their rejoicing when they finally reached the other missionaries.

The new arrival began his work with Booth in Aintab, while Elder Holdaway returned to Aleppo. Although there were occasional visits, there were no major changes in assignments until October. The other missionary in the field, Andrew L. Larson, who had been in Aleppo during the previous year, had gone to Constantinople where he visited with Hintze for three weeks just before the latter received his release to return home. Larson then traveled to Samsoun on the Black Sea by ship, where he distributed a few tracts and held a few private conversations, since he could not openly proclaim his

¹Ibid.
²The outer door is the gate or heavy door leading into the courtyard, which is surrounded by the house and wall. The front of the house faced the courtyard and the back faced the street.
³"Arrivals," Millennial Star, LXII (January 4, 1900), 204-05.
message. Larson then went on to Sivas by wagon. During the nine day journey he scattered a "few seeds" along the roadside. His hope was that the hungry birds would not carry them all away. At Sivas and Ezra he remained until spring visiting the members and preaching as the cold weather would permit. At Ezra he baptized three young converts. Larson and Mihan Shirimin were stoned on their way to the services. These baptisms "nearly up set the town" as one of those baptized was a leading Protestant. People came to Larson and demanded to know how much he had paid the man to join the Church. These additions to the rolls brought the membership at Ezra to twenty-three with thirteen children by March, 1900. About the last of May, Larson was released and returned home after having spent almost three years in Turkey.

There was an attempt to have three of the local Aintab members go to Killis on May 10 to do missionary work for a month. Avedis Kullucksuzian, Kocher Uzoonian and Garooch Bezjian left with great hopes; in a few days, however, their hopes were crushed when two of them were arrested and all forced to return to their Aintab homes.

The Armenian branches suffered from a peculiar kind of attrition. During the summer of 1900, nineteen members from Aintab secured financial assistance from the Church to move to Aleppo in search of employment. Later in the year other members moved to various cities throughout the Turkish Empire to secure work. Unfortunately, if they went to cities where there were no organized branches of the Church, they generally fell away and were lost.

This then was the scene of mingled progress and difficulty which greeted the long expected new mission president who finally arrived at Aintab on October 9, 1900:

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Just about noon we were made glad by the arrival of the long
lost and long looked for Missionary, Pres. Albert Herman who had
come from Utah last spring, remained in Stamboul till July, left
for Aintab by way of Angora, Sivas & Marash. He came with [on]
a bicycle and gave a pleasant account of his travels through the
interior of this wild country."

This was the same Albert Herman from Montpelier, Idaho, who served
in the Turkish Mission in 1891, who was now called to serve as
president.

In September Elder Holdaway went to Alexandretta to meet
Willis Lester Mangum of Provo, Utah, who had been assigned to the
Turkish Mission. Hence, by mid-October, five Turkish missionaries
could meet to make future plans. It was decided that Booth and
Mangum were "to travel through the principal cities enroute to Sivas
or Zara, going first to Berehjik, Airfah and Dearbecker, and around
to Zara some time next summer."² Holdaway was to go to Marash and
then through the country to Zara. Page was to remain at Aintab and
Herman was to travel throughout the mission preaching and visiting
with members.

The Palestine Bicycle Trip

These extensive plans were postponed until after the end of
the year to permit President Herman, Elder Booth and Elder Page to
make a tour of the Holy Land on bicycles. Inasmuch as Holdaway and
Booth had been in the field longer than the other missionaries, it
was originally decided that they should accompany Herman on this
trip. However, Elder Page strongly desired to make the journey and
finally secured Holdaway's place in return for a suit of clothes.³

Page and Booth had ordered bicycles from the United States and when
they arrived they took a ride to test the dirt roads. The bicycles
were an astonishment:

¹Ibid., October 9, 1900.
²Mangum and Holdaway to McMarrin, November 18, 1900, in
"Abstract of Correspondence," Millennial Star, LXII (December 13,
1909, 796.
³Ibid. See also Booth's Diary, IV, October 29, 1900.
The people were greatly astonished to see men going over the road at such speed on lifeless horses. They stared, yelled, and followed us as if we were from another world.

. . . I suddenly rode up to a crowd of villagers coming into town with their animals laden with produce for the market. One of the donkeys frightened and in his attempt to escape from the approach of the Bicycle, stumbled fell, and the load went rolling in the dirt. It was melons & eggs and the sight was a mixture of unsavory proportions.

This first week of bicycle riding in the Near East cost Elder Booth several dollars in damages caused by bicycle-frightened animals.

Leaving Aintab on the last day of October, the three "wheel" riders started their tour of the Holy Land. This trip was fantastic. After colliding with donkeys, running over precipices, staying with bedouin sheiks, carrying their bicycles over treacherous mountain trails, staggering into villages cut up and bleeding, suffering from thirst, living on buffalo milk and other strange foods, they rested for a few days. Then they continued, quarreled "till evening with the House keeper to have the price reduced and finally succeeded by getting the opinion of the city chief who decided that we should pay the lower rate," and finally reached Haifa. After a few days visit with the members there, Page and Booth became ill with malaria and after suffering much they decided to return to Aintab by ship via Alexandretta. They eventually reached Aintab on January 4, 1901, sick with chills and fever, broke, but thrilled with such an unusual experience.

Extensive Proselyting

After the return of the Palestine tourists, the plans called for Page to remain in Aleppo as branch president and for the rest of

1Ibid., October 11, 1900.
2Ibid., October 25, 1900.
3Ibid., December 1, 1900.
4Booth's Diary, IV, gives an excellent day by day account of this interesting tour between the dates October 1 and December 31, 1900. See also Joseph Wilford Booth, "Diary of J. W. Booth Jan 1 1901 and ending Dec. 31, 1901. In Turkey," ibid January 1 to January 4, 1901. Hereafter referred to as "Booth's Diary, V."
the missionaries to travel throughout Asia Minor. Page, however, could not go to Aleppo because he failed to recover from his illness, and so on January 21 he requested his release from President Herman who was in Aleppo. Herman released him on January 31 and on February 19 Page left Aintab for his home in Salt Lake City. After his return, he continued to work for the mission by securing markets for the rugs made by the Armenian members and later he returned as a special investigator for the Palestine colony.  

The remaining missionaries spent the entire year of 1901 in extensive travels throughout the Near East. Holdaway spent four months at Marash while Mangum was in charge of the Aintab Branch. Booth, during the last part of February, started on horseback with his tick, pillow and quilt as a saddle, for an extensive tour. At the villages where he stopped, he passed out tracts and engaged people in conversation. At the various cities and towns, he rented a room at a khan and there talked with callers concerning Mormonism. This was the pattern followed by most of the Mormon missionaries traveling in the Near East during this period.

Eventually however, Booth ran into trouble. At Berjeak on the Euphrates River he aroused considerable opposition and was ordered by the local city officials to leave town. He refused to go, stating that they would have to send him at their expense. He was taken to Aleppo where his tracts were confiscated and sent to Constantinople. According to Mangum, Booth was "forbidden to call any congregation together for the purpose of preaching to them. If he does this, they threaten to send him where they sent his tracts." Once released, Booth paid no attention to the order.

In spite of these difficulties, the missionaries met again in May at Aintab to lay plans for another series of missionary tours, which took Herman to Aleppo, Haifa, Constantinople, Samsoun and Sivas. Here he met Booth and Holdaway, who had visited Marash and

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2Mangum to Millennial Star, April 3, 1901, in "Abstract of Correspondence," LXIII (April 13, 1901), Millennial Star, 246.

3Booth's Diary, V, October 4, 1901.
several cities in the center of Asia Minor. At the Sivas meeting in October, 1901, Booth, at the request of Nishan Shirinian, the leading member of that area, was assigned to labor in Zara during the winter.

On November 19 as he was ready to leave on a missionary tour, Elder Mangum wrote:

I have been called to open up new fields on the east of the Euphrates, and will leave here alone next week for that purpose, if nothing unforeseen occurs. If I did not realize that there is a great scarcity of Elders, I might think we were neglected to be thus compelled to labor alone in such difficult fields.

More help was forthcoming. Two brothers, Henry and Charles Teuscher, arrived in Liverpool on November 14, 1901, where they were assigned to labor in the Turkish Mission.

The objective of these extensive missionary trips throughout the Near East, which were the main method used while Herman was president, is given by Holdaway:

With only stopping one or six weeks in a city, we hardly expect to convert and baptize any, as it takes some time to bring people up to the standard necessary, before taking them down into the water; but we hope to continue as we have been doing, in making friends to the Gospel of both Christians and Islams, and perhaps sow seeds that those following after may reap.

At Zara and Sivas, however, Booth worked mostly with the members and their relatives during the winter. He taught the children English at the Zara school which the Church was operating for the members’ children. As the Church was not authorized to conduct regular school, it was referred to merely as a gathering of the children to learn singing for the meetings. Working unceasingly to

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1 See Ibid., May 29 to October 4, 1901; also Holdaway to European Mission President, n.d., in "Abstract of Correspondence," Millennial Star, LXIII (August 15, 1901), 540.
2 Mangum to Millennial Star, November 19, 1901, in "Abstract of Correspondence," Millennial Star, LXIII (December 12, 1901), 813.
5 Joseph Milford Booth, "1902 Diary of J W Booth Beginning
increase the faith, knowledge and devotion of the members, the talented Booth wrote many songs, stories and poems. He painted pictures to illustrate his lessons and constructed models to show the audiences the concept he was trying to teach. On Thanksgiving Day, with the assistance of some of the girls, he cooked an elaborate American-type dinner and served it to thirty-five people who included not only members but also others who had been invited. This was the first time many of the Armenians had sat together at a meal as husband and wife and also the first time they had been seated at a table to eat with knives, forks and spoons. It was a memorable occasion although the total cost was only $2.75. The meal consisted of boiled meat, potatoes, gravy, carrots, roast meat, soda biscuits, apple pie and rice pudding. Booth had three objectives in arranging this celebration:

My object in giving the Dinner was 1st to let them see and know of our Thanksgiving Day. 2nd giving them a lesson in American customs & cooking. 3 breaking down prejudice by inviting some of other denominations.

An indication of the members' appreciation for Booth's various services and labors in Zara can be seen in the reaction of the children when they learned of his leaving: "Tears trickled down the cheeks while singing it [a song by Booth] but after the prayer a roar of sobs and a flood of tears accompanied the hand shaking of those sweet little creatures."

Elder Booth returned to Aintab, arriving there on April 2, 1902, where he was greeted by President Herman, Elders Holdaway, Kangum, Henry and Charles Teuscher. A conference had just been held by the missionaries with Apostle Francis K. Lyman and Sylvester Q. Cannon, both of whom had left for England earlier in the day. On

in Zara Turkey January 1, 1902 and ending," [sic, September 23, 1902] January 24, 1902. Hereafter referred to as "Booth's Diary, VI."

1Booth's Diary, IV, November 28, 1901.
2Booth's Diary, VI, March 13, 1902.
April 6, 1902, after an absence of forty-four months from his wife and home, Booth received his release and started the following morning from Antab for Alpine, Utah.

Lyman-Cannon Visit

The brief visit of Cannon and Lyman, mentioned above, originated in an invitation sent by President Herman. The Millennial Star described the importance and purpose of this visit:

President Lyman left Liverpool on Tuesday, February 4, 1902 for a tour of Turkey and the Holy Land, the idea being to greet the brethren there and to become acquainted with conditions in the Turkish Mission. . . .

The trip bids fair to be a most important one, and it is due to the promptings of the Holy Spirit more than anything else, that President Lyman undertakes it at this time. Indeed it may be said, that only a week ago President Herman's invitation was declined, as it was hardly thought advisable to enter upon such a journey with the limited time at his disposal. But later the feeling became so pronounced as to its propriety, that President Lyman yielded and made arrangements accordingly.

President Herman met Lyman and Cannon upon their arrival in Palestine and conducted them on an extensive tour of the places of interest throughout the Near East. At Mount Carmel on March 16, 1902, prayer was offered by Apostle Lyman in which he blessed the "land of promise and its inhabitants" and prayed for the "restoration of the children of Israel, and the redemption of Jerusalem, as well as of Zion." After weeks of sight-seeing, they spent two days, March 31 and April 1, meeting with the members and missionaries at Antab where counsel and reports were given. The following day they left for Constantinople and Liverpool. After leaving Turkey they wrote:

Upon leaving Syria we felt very contented with our visit there. The principle divisions of the country and its inhabitants from

1 "Off for the Holy Land," Millennial Star, LXIV (February 6, 1902), 91.

2 Sylvester & Cannon, "President Lyman's Tour," Millennial Star, LXIV (April 10, 1902), 228. For other prayers offered in the Near East during this trip, see "President Lyman's Tour," Millennial Star, LXIV (May 1, 1902), 277 ff; "Editorial," Millennial Star, LXIV (May 8, 1902), 295-97; and Sylvester & Cannon, "President Lyman's
one end to the other had been seen. Whenever inspiration suggested, prayers were offered by an Apostle holding the keys of Authority and blessing for the prosperity of the land and people.

Of course all other experiences of the journey are as but a setting to the examination of the Turkish mission and the dedicatory prayers for the land and people.\(^1\)

The dedicatory prayers took only a few hours; the visit with only one branch of members and part of the missionaries took two days; the rest of the time during this eighty-five day trip, which covered more than 3,000 miles, was spent sight-seeing and observing. At the conclusion of the tour, Sylvester Q. Cannon, President of the Dutch Mission, and scribe during the trip wrote: "Besides the prayers on the Mount of Olives and Mount Carmel Apostle Lyman has been inspired to bless the lands and peoples of Egypt, Greece, and Italy for the spread of the Gospel."\(^2\)

Just prior to the arrival of the two European Mission visitors, the missionaries had been scattered throughout Asia Minor. Holdaway was in Aintab, the Teuscher brothers in Aleppo and Mangum in Urfa, "the most ancient and purely oriental city yet visited."\(^3\) Holdaway and Mangum remained at the two main branches of Aintab and Aleppo throughout the remainder of the year while the Teuscher brothers traveled southward, preaching around Damascus, Balam, Homs, and reaching Palestine. They worked mostly with the Arabic-speaking people. President Herman traveled extensively visiting the various branches and missionaries.

According to an editorial in the *Millennial Star*, jealous Christians were working in a most underhanded way to secure the

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4 Willis Lester Mangum to European Mission President, n.d., in "Abstract of Correspondence," *Millennial Star*, LXIV (February 20, 1902), 123.
the expulsion of the missionaries during this period. The attack was begun against President Herman at Aleppo. False witnesses had convinced the government officials that he was in league with some revolutionary movements. He was not only watched by spies but his mail was also opened or never delivered. He appealed to Ross Davis, the United States Consul at Alexandretta, by registered mail, but learned through a friend that his letter had been confiscated. Herman then went personally to the Consul and then to Constantinople to Mr. Leishman, United States Ambassador to Turkey, as the affair had become an international one. After he had appealed to the Sublime Porte, Leishman promised amendments for the past injuries and guaranteed future freedom and personal action in case of further interference. All the American officials were most kind and cooperative, not only in this but also in many other cases brought before them by the missionaries.

By 1902 there were several who had been baptized into the Church since 1897. The unreliable statistics indicate an increase in adult members from forty-four at the close of 1896 to 135 at the end of 1902. There were also sixty-three children who had been blessed but were not old enough to be baptized. If these children are counted, the 1902 total would be 198. During these six years there was a loss through death, emigration and excommunication of thirty-one adult members. Infant mortality was very high. Most of the new converts came from the cities where established branches were operating, and many were friends or relatives of the members. The extensive missionary tours resulted in few baptisms.

1"German and Turkish Opposition," Millennial Star, LXV (May 28, 1903), 344-46.

CHAPTER VI

BOOTH DIRECTS TURKISH MISSION

Joseph Wilford Booth had been home for a little more than one year when he was called by the Church to return to Turkey. This time he was to take his wife and act as mission president. His diary records his call:

Many promising positions were offered me, several were accepted and later canceled and finally a letter came from Box B. asking me to call at the office of the first Presidency of the Church in Salt Lake City. I called, several letters were received and sent by me and several times I called and talked with Pres. Jos. F. Smith and counselors and the result was that before the fourth of July I was making preparations to fill another mission to Turkey in company with my wife.

Besides Joseph Wilford Booth and his wife, Mary Reba Moyle Booth, there were Reno W. Vance, from Booth's home town, and Mischa Markow in the group of Turkish missionaries who left Salt Lake City for the Near East on August 5, 1903. Upon their arrival in Liverpool, Elder Markow's assignment was changed. He was assigned to labor under the direction of the president of the Swiss and German Mission in Hungary and the other Balkan states.

Markow, who had been converted by Elder Spori on the voyage to Constantinople in 1897, was now beginning his second mission for the Church. During his first mission, 1899-1901, Markow had labored in Roumania and Hungary, as well as with Hintze at Constantinople. He had gone to Constantinople in 1899 in accordance with

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1Joseph Wilford Booth, "Daily Journal of J.W Booth. While traveling from Alpine Utah to," [sic. August 1, 1903 to September 30, 1904] pgs. 4-5. Hereafter referred to as "Booth's Diary, VII."

instructions he received in a letter from Francis M. Lyman, European Mission President, saying that if he had no liberty in Hungary then he should go to Constantinople to labor with Elder Hintze. Markow related the circumstances under which he left the Balkans. He was picked up by the police while distributing literature, jailed for forty-eight hours, and had all papers and literature confiscated. He was called crazy, swindler and deceiver. As soon as he was released, he started preaching again, although, he reported: "they forbade me to preach this Gospel, and a policeman came with me and put me on the train and I left." He later returned from Constantinople to the Balkans, baptized fourteen persons, finished his mission in Munich, Germany, and returned to his home in Salt Lake City on August 28, 1901. He was residing there when he received a second mission call to accompany Booth.

The Booth party crossed Europe and sailed from Athens to Smyrna, where they learned that the port of Alexandretta was closed due to the quarantine for the plague. They then proceeded to Mersina, and took a train for Adana. When the train stopped at Tarsus, Booth got out to take a picture, and upon his return to the train, decided to get off again and pick up a stone or something as a relic of the city of Paul's birth. As he alighted a second time, he saw President Albert Herman, who was also going to Antab via Adana after a brief call at Mersina. Booth agreed to wait for him at Adana.

While at Adana, Booth met several people who had known Elder Mangum, who apparently labored there during his travels. Upon the

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1 Mischa Markow to Schulthers, July 7, 1899, in "Abstract of Correspondence," Millennial Star, LXI (August 5, 1899), 40.

2 Ibid. For further details concerning Markow's first mission see various entries from his journals in "History of the Turkish Mission 1901-1930," a compilation of magazine and newspaper articles and notes from journals at Church Historian's Office, Salt Lake City, Utah; also "Editorial Note," Millennial Star, LXII (February 1, 1900), 73-75; and Thomas P. Page to European Mission President, March 6, 1900, in "Abstract of Correspondence," Millennial Star, LXII (March 29, 1900), 204-05.

3 See Booth's account in Booth's Diary, VII, p. 41; and Herman's account in "President Albert Herman," Millennial Star, LXV (October 15, 1903), 634.
arrival of President Herman, the group left for Aintab on horseback. Although this was the first extended horseback ride either Vance or Sister Booth had taken, they endured it well. The group reached Aintab on September 23, 1903. Since the returning mission president, Herman, was due to leave October 14, and Elder Holdaway would be released October 1, the first month of necessity was devoted to explaining the financial accounts and the branch and missionary records to the new president.

Presidents Booth and Herman made a quick visit to inventory the Aleppo Branch. Finally on October 17, 1903, Herman and Holdaway left for Hamma, Haifa and the United States. However, at Haifa, Holdaway, Herman and Henry Teuscher, unable to secure proper quarters because of the plague quarantine, all contracted la grippe from sleeping on the ground.\(^1\) Herman's illness developed into typhoid, but he finally sailed for home on December 22, 1903.\(^2\)

At their arrival in Aintab, the Booth's rented the Varton house as a mission headquarters and meeting place for the Aintab Branch. Since the ownership of the building was disputed, the precaution of paying the rent in the presence of witnesses was taken. Holdaway, Vance, Joseph Saakian and a police officer served for this purpose.\(^3\) This was the same house that Lund and Hintze had rented in 1898 which later involved Booth in the court case of 1901.\(^4\)

Branch meetings began during November. With Sister Booth present, they were able to make good friends with Dr. and Mrs. Shepard and the other leading men and women of Aintab. Her presence provided a contact with the women of Aintab that had heretofore been impossible for the male missionaries.

President and Sister Booth, along with Elder Vance, left Aintab on January 6, 1904, for Aleppo to visit with the members. On

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\(^1\)"Editorial Notes," *Millennial Star*, LXV (November 26, 1903), 761.

\(^2\)Booth's Diary, VII, p. 34.

\(^3\)Ibid., p. 55.

\(^4\)Cf., below pp. 121-23.
their way, at Killis, they met Elder Markow, who had again been forced to leave the Balkans. Markow spent the remainder of his mission in Turkey. He went to labor at Ain Tif, later to Aleppo and then to Marash, where he baptized five, bringing the total membership there to six. He also established a branch at Alexandretta.

During their three and one-half month visit to Aleppo, the Booths expended much effort to help the members live their religion. As many were smoking or drinking, various methods were used to instigate a reformation. The Booths preached several sermons and promised a picnic and a small amount of money as incentives to encourage the members to change their habits. As a result, most of the members were living the Word of Wisdom by July.

In May, 1904, the European Mission office sent releases for the Teuscher brothers, with President Booth given the option of releasing one or both as he saw fit. Both of the brothers had been working in Palestine among the Arabs for several months. Booth sent Henry a release dated Liverpool, April 29, 1904, with permission to sail at pleasure, but asked Charles to come to Aleppo. On July 3, 1904, Henry Teuscher left Haifa in company with Jacob Hilt and his wife. This move left Haifa without members, since all the others had emigrated or died. Charles Teuscher, who knew Arabic, remained in the mission for an additional period, working with the Arabic speaking people in Aleppo. January 1, 1905, he too was released to return home to his wife and family.

During the year of 1904, the Church instituted a new system of record keeping and President Booth spent several weeks copying and recording information from loose papers and old materials onto the new forms. At this time he wrote his first history of the mission. Booth felt that during the past six years there had been

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1 For further details see Booth's Diary, VII, p. 113; and Booth to European Mission President, July 5, 1904, in "The Gospel in Syria," Millennial Star, LXVI (July 28, 1904), 477-78.

2 This history of the mission is found in Joseph Wilford Booth, "The Turkish Mission," Millennial Star, LXVI (July 28, 1904), 477-78. Some details are in error but the article has great historical value. Two other significant articles also written this
a great change in the attitude and feelings of the people toward the Mormons.

There has been a marvellous change in the hearts of the people, and to-day among rich and poor, high and low, the work of the Lord has many friends and investigators.

Reba & I took a walk thru the cemetery where there were multitudes of people. I estimated them at from 15000 to 20000 people. We visited Elder Simons grave and then wandered around thru the tombs and met many friends and held conversations with some of them. . . . What difference of feeling among the people towards us from what there was about 6 years ago when Elder Maycock and I were driven from these grounds under a shower of stones. Now we have hundreds of friends among them.

Booth wrote continually requesting more help in the mission since he felt very optimistic about its future possibilities:

I could fill fifty such pages as this with incidents favorable to the future work in this land. I could use forty elders, and put them all in good fields right now, if we only had the recognition, so that we would not cause a general uprising against us by the government. I feel that for some purpose the Lord is holding back the elders from this mission, for I cannot think that one or two or three elders a year cannot be found for us. It is now nearly eighteen months since the last of us left Zion for this field. Elder Teuscher will leave Aleppo about the 10th of January, and then our laborers will be reduced to only three elders and one sister.

Booth's 1904 Tour

This great optimism for the mission grew out of a journey taken by Booth at the close of 1904, which took 145 days and covered over 2000 miles.

Leaving Aintab on August 3, 1904, President Booth, Markow, and Marian Der Kachadoorian first journeyed to Marash where Elder

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1 Booth to Heber J. Grant, December 26, 1904, in "Encouraging News From the Turkish Mission," Millennial Star, LXVII (February 9, 1905), 94.

2 Joseph Wilford Booth, "Diary of J. Wilford Booth Beginning Oct 1st 1904 at Sivas, Turkey." [sic to January 12, 1906] See May 1, 1905. Referred to hereafter as "Booth's Diary, VIII."

3 Booth to Grant, December 26, 1904, in "Encouraging News From the Turkish Mission," Millennial Star, LXVII (February 9, 1905), 94.
Markow remained to labor. Booth then took Marian to Zara to teach the Church school there, at a salary of eight Turkish pounds per year, plus living expenses.1 Marian, a recent convert to the church, had been baptized by Holdaway in 1903. She later wrote an article to the Millennial Star telling of her healing following the administration of Elder Holdaway.2 After a brief visit with her family at Derende, Booth and Marian reached Zara where they organized the school.

After a month's visit with the members of Zara and Sivas, Booth obtained a supply of tracts, prepared by Hintze in 1899, from Dekran Shahabian, who still had several thousand of them at Sivas. Thus armed, Booth traveled throughout western Asia Minor usually staying a day or two at a city pre-ching to callers who visited him at his khan room. The people received tracts and often invited him to their homes.

Booth paused in his proselyting for a visit at Tokat on October 12, with a member of the Church, Siam Effendi. This man, a Moslem, was baptized by Elder Mangum and confirmed by President Herman on November 19, 1901, and was believed to have been the first of his religion to join the Church. Siam had been a friend to the missionaries for a long time. This conversion was kept in strict secrecy for his safety and neither the Armenian members nor his own wife knew of his baptism or the blessing of his children.3

Booth left Siam and went to Maasevan, where he had the usual trouble securing transportation. Booth describes his difficulties:

During the day I made several attempts to secure a carriage for Samsoun but I could make no bargain except by paying exhorbitant prices, one asked 9 mejedia one 6, 9 etc. and I felt that I ought to go so I went to my room feeling rather sad at the dishonesty of the drivers and I prayed to the Lord for assistance in finding a cheaper conveyance.4 It was not long

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1Booth's Diary, VII, and VIII, August 2, 13, September 7, and October 10, 1904. Eight Turkish pounds were equivalent to $3.20.
3See Booth's Diary, V, December 11, 1901, May 2, 1901; and Booth's Diary, VIII, October 12, 1904.
4Nine mejedia were equivalent to $39.60.
till I found a man, I think the very one I asked for, who offered to take me for 1 mejedia. He had a light load of barley and I accepted his offer.

Booth had other difficulties in his journey. Reaching Charshambi on October 24, he went to the home of a "friend's friend" whom he had been asked to call on. After a most hearty welcome and an invitation for the night's lodging at the wealthy home, a few minutes conversation disclosed that Booth was a Mormon missionary and not a Protestant, as the family thought. They promptly showed Booth to the local hotel. He had also to contend with occasional interference from Turkish officials. Having departed from Charshambi heading for Kapu Kaya on horseback with a guide, Booth was only a few miles from his destination when he and his guide met a group of armed officers, who took them prisoners to Charshambi. They were taken "with little ceremony" and against "strong strong protests":

I alighted and began a legal argument, and at last plainly told them I would not mount except at their own expense and responsibility, and they were to take me a prisoner in violation of the law.

Well, they took me, and I was held in charge at a hotel. The next morning I appeared before the Kaymakem (Mayor), who ordered me into the police court where I was kept all day. I asked to send a telegram to our Vice-Consul at Samsoun, but that was refused.

The following day Booth was taken at the government's expense to Samsoun and left at the American Consulate. He made a lengthy complaint to the American officials who promised that such unwarranted action would not happen again.

Later, Booth arrived at Constantinople, where he worked for recognition and preached a great deal to both Englishmen and Americans. He met them in their official governmental positions, religious offices, or in casual acquaintance. Booth sometimes attended Pro-

1Booth's Diary VIII, October 18, 1904.
2Ibid. October 24, 1904.
3Joseph Wilford Booth, "A Missionary in Asia Minor," Millennial Star, LXVI (November 24, 1904), 737-39, gives an account of this event as well as others that occurred during this journey. See also Booth's Diary, VIII, October 25-30, 1904.
testant services after which he passed out tracts to the congregation as they left the church. Later, he found George A. Kulgar, who told Booth that he had been baptized by Mintze several years before. From Constantinople, Booth traveled as far inland as Konia and Bregle, where he was warmly received. Traveling on to Alexandretta, Booth met Elder Markow, who had been driven out of Killis and Marash. At Alexandretta, Markow had baptized a number of people whom he hoped would form the nucleus of a branch. Finally, after almost five months, Booth's tour ended on December 23, 1904, when he reached the mission headquarters at Aintab.

During the absence of her husband, Sister Booth started a primary with about twenty children in Aintab, which continued to progress during 1905. There was also some success in proselyting, since Elder Vance reported recent baptisms and a "goodly number" of investigators.\(^1\)

### The 1905 Mission Tour

Not content with the extensive tour of 1904, President and Sister Booth again left Aintab for another tour of the mission in May, 1905. They soon encountered difficulty, for arriving at Marash on the 19th of May, they were immediately told by the city officials to leave. Again President Booth told them that he would leave, only at their expense. Three days later, according to Booth's account:

I was soon summoned again to the Saray and the Pasha was very harsh and soon ordered us sent away. I pleaded for a few days time in which to rest, my wife being weakly, and to answer mail and transact business etc., but all was of no avail. I tried to send a telegram for help to our minister at Constantinople but that right was refused me. . . . Again I called on the Pasha. . . . "I do not know you," he said angrily and with emphasis I repeated his own words very quickly when I was marched out by a couple of police. There was excitement around the government building for another hour or so, with officers bidding me to do this and that, and I doing what pleased me, and arguing with them on my rights as a foreigner etc.\(^2\)

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1"Baptisms in Turkey," *Millennial Star*, LXVII (June 29, 1905), 411.

2Saray is the government office building.

3Booth's Diary, VIII, May 22, 1905.
The following morning two katirjies, drivers with wagons, and a soldier came to the door to take the Booths back to Aintab. Booth recalled: "I met them at the door and on being informed of their intention, told them that we would go only when they had bound me and my wife in chains and put us on the horses with our effects." When Booth offered to leave on his own accord for Sivas, a set of muleteers were sent to take them away. Of the city officials, Marash always offered more opposition than those of any other Turkish city.

These days of travel were fascinating. Riding in wagons, on horseback or astride donkeys, the Booths were often filled with anxiety as they traveled the steep mountain trails or along the valley bottoms. Especially at night were they apprehensive as they camped on the desert sands. Just one week after their expulsion from Marash, they had traveled until sunset when they prepared to make camp at the side of a caravan of travelers who were encamping for the night by piling the loads in order and turning the animals out to feed.

We alighted and placed our trunks and sacks and bedding and baskets on a level spot some 30 feet from the main packs of the caravan.

A little rest, then we made a fire and boiled some water for a cup of crust coffee and were just going to eat supper when the shouts of men were heard from the hills a quarter of a mile or less away. Immediately there was excitement in the camp and in a few minutes we began to that there was something serious "in the wind". The words grew more intense and the men came nearer and nearer when threats of shooting were heard. We were the victims of a band of robbers and their desperate work began by firing into our crowd who secreted themselves behind the loads. We being also behind but a distance from them. Whang! wh * * * whang! wh * * * went the guns and rang the bullets over our heads.

... We Reba and I, laid down and listened and prayed.

In all our crowd there were only 2 old guns and a pistol, one or more a flint lock, and they were brought into service and some ten shots, I suppose, were fired at the thieves while nearly 30 were fired by them at us.

As the darkness increased, the robbers retreated and left the excited camp frightened but unharmcd.

At Zara, the weary Booths were "treated to a hot bath" in a

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1Ibid., May 23, 1905.
2Ibid., May 30, 1905.
tub which Booth had had built three years before while there. August 3 was spent in the barley-harvest field of Shugas Bizirian, a prominent member of the Zara Branch. The Booths tried sickling, scything, hauling, cooking and then spent the night sleeping in piles of barley. President Booth lectured in the Zara Protestant Church as he frequently accepted invitations to speak at services held by various denominations. Following one meeting where he had spoken, a Moslem commented: "Why, if our teachers were to talk like that, the people would think they had been holding converse with the angels."

There were many people present to witness the baptism of four people at a celebration on July 24 at Zara. Concerning this occasion, Booth reported: "Mormonism stands in better favor with the people here than at any other time previous to this visit to Zara." Their departure from Zara was not only happy, but touching:

We left the Saints there in tears on Wednesday, Aug. 23. All who could leave their work came out along the road to bid us a last farewell. . . . Not only our own Saints, but many friends also came out with them beyond the suburbs of the city. Five young men (not one a member of the Church) walked out nearly four miles along the way to have as late a parting as they could.

This visit to Zara was very refreshing and filled with many joyous experiences.

From Zara they went to Sivas where President Booth paid Marian der Kachadoorian for her services as teacher of the Church school at Zara during the preceding year. Although Booth was disappointed with her services, he tried for several days to secure a pass for Marian to accompany them to Constantinople, but with no success. When the Booths proceeded on their tour, Marian returned to Aintab, where she was "full of fault finding" and later went to Baghdad with a Moslem. Months later she moved to Cairo and then to New

1Ibid., May 30, 1905.


York City. She continued to correspond with the Booths.

At Tokat the Booths visited a few days with the mission’s only convert from Islam, Samid Siam, and his wife, Seher Siam. Before retiring on the night of September 4, President Booth had a talk with Siam, and while alone, they knelted down at the cradle and blessed the sleeping baby, giving her the name of Nilphar. She was six months old and the other two children, Nighar and Ekrem, were six and four years, respectively.1

After a week’s stay at Tokat, the Booths went to Samsoun, distributed many tracts and held conversations with several ministers. From there they proceeded to Constantinople where they met the missionaries. Elder Markow was there preparing to return home, while John T. Woodbury and Stephen Burton Newman had recently arrived from Utah and were getting acquainted with Turkish customs. The group held a few meetings in Constantinople, but most of Booth’s time was spent securing a set of glass lantern slides containing views of Utah and Church history scenes from the customs officials. He called upon both Turkish and American government officials and enjoyed civilization again after having been in the interior for two years.

While at Constantinople, Booth lost no opportunity to preach Mormonism. "Reba & I went shopping and while she purchased some clothing I preached the Gospel to the clerks." 2

On another day, Booth noted: "I had a row and a partial fight with an impudent porter who followed me into the house with an oak club with which he struck me after which my Cain came in quick concussion upon his unfenced cranium." 3

Bidding farewell to the elders, the Booths sailed for Greece, Egypt and Palestine to visit the interesting, historical places.4 While on the Mount of Olives, President Booth cut a small limb which

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1 Booth’s Diary, VIII, September 4, 1905. See also September 1-5, 1905.
2 Ibid., September 16, 1905.
3 Ibid., September 16-17, 1905.
4 Cf., p. 190ff.
could be made into three batons, one for the Salt Lake Choir, one for the Alpine Stake Choir and one for the Alpine Ward Choir. While there he knelt and prayed to the Lord to remember the dedicatory prayers offered by missionaries on former occasions. Booth and his wife returned to Aleppo on December 13, 1905, after spending 211 days traveling over 4,000 miles, a remarkable tour for a lady missionary. On Saturday, December 30, they were met outside the city of Aintab by Elders Vance, Woodbury and Newman. The following morning, during the Sunday School Services, they suddenly entered the meeting to surprise the members.  

A New Phase of Missionary Work

When the Booths returned to headquarters, the Turkish Mission was about to emerge into a new type of activity. At last, Booth's repeated requests for more missionaries were being filled. The arrival of these missionaries made possible greatly increased proselytizing. Furthermore, the missionaries no longer had to travel and work alone. Moreover, the new missionaries were generally younger than had been the previous ones, the majority of them being about 20 years old.

January 1, 1906, in addition to the Booths, there were at Aintab, Elder Vance, John T. Woodbury and J. Burton Newman. Newman and Woodbury had arrived in fulfillment of a promise by the First Presidency made in March, 1905, when they wrote that they were inquiring after "two, well-educated, young men" for the Turkish Mission. Newman arrived in Constantinople May 26 and Woodbury, July 2. They worked with Markow until October, when they sailed for Alexandria. There they were met by Elder Vance, who was in charge of the Aintab Branch and the mission during the Booth's tour of Palestine. The three elders arrived at Aintab, October 19, 1905.

News of another arrival came March, 1906. President Heber J.

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1 Details for the entire trip were taken from Booth's Diary, VIII, May 17 through December 30, 1905; and Joseph Wilford Booth, "A Look at the Holy Land," Millennial Star, LXVIII (June 14, 1906), 370ff.

2 Booth's Diary, VIII, March 24, 1905.
Grant, of the European Mission, informed Booth that Joseph F. Thorup, having been assigned to the Turkish Mission, was on his way to work in Athens. Thorup reached Athens March 19, but after six weeks requested to be transferred to Turkey. Woodbury met Thorup at Alexandria on May 11 and accompanied him to Aleppo. After a brief visit at Aintab, they returned to Aleppo to labor. However, Thorup accomplished little in Turkey because of illness and on August 27 President Booth, in compliance with Thorup's requests, called him to return to Athens to work there with Bert W. Clayton who arrived earlier in August.

After Thorup's arrival at Aleppo, Vance and Newman left on May 29 by horseback for a long missionary tour. They were to visit the Saints at Marash for a few days and then go to Sivas and Zara. From there they were to accompany a group of members who were going to America as far as Athens. At Constantinople they were to get the Turkish Books of Mormon, which had just been published in Boston by Hintze, through customs. Vance and Newman worked until November 6 with this matter. After getting the books released they apparently acquired passage to Greece in company with the emigrants and then went on to Egypt and Palestine.¹

President Booth made several visits with the different branches during the year and was accorded a warm welcome by everyone except the city officials at Marash. On these visits he met with the members to encourage and instruct them in the principles and doctrine of the Church. This action was unfortunately necessary since many did not strictly adhere to the commandments of the Church.

The problems which arose in the branches in this regard were a source of sorrow to President Booth. In January it was discovered that one member had performed an unauthorized marriage and accepted money for it. During the same month at Aintab, when the Church Authorities were presented, there was opposition to the president of

¹The original plans were enacted, it appears, since Booth's Diary, IX, July 31, 1906, and November 21, 1906, mentions letters he has received from the two which stated their intention going to Athens and then later of their arrival. Vance and Newman made two different trips to Greece during these months.
the branch. When the name of the

President of the Aintab Branch was presented there was a
week showing of hands, and the negative vote showed an opposition
that was alarming. Most of the leading teachers and officers
were among those who raised their hands against him. After noon
a meeting was held to investigate the cause of this disunion and
the result was about as we expected in that the fault lay with
the opposers rather than with the President of the branch who has
the confidence and well wishes of the elders and many of the
Saints.

"He did not give me money." "He does not handle the tithes
properly." "He is not educated." "He cannot preside well."
"He is not infuential." "We ought to have a change occassional-
ly." "There are 34 members opposed to him." . . . were the
charges.1

The president was asked to resign and when a missionary was appointed
as branch president the members were satisfied.

The Aleppo Branch had its difficulties too for it appears
that although the Aleppo members at this time were observing the
Word of Wisdom better than in the past still there were infractions
that required investigations. On the other hand the first Relief
Society in Aleppo was organized on February 14, 1906.

The missionaries battled continually against the old trad-
tions and customs. When Sarkis Shil Hagopian, one of the members,
died on April 4, 1906, Sister Booth spent the day in making suitable
funeral clothes. The members were taught a vivid lesson concerning
the preparation of a body for burial.

When the body was dressed in white with flowers of dark pink in
beautiful harmony all around the casket the sight was one to
subdue, rather than excite the outburst of weeping, and when the
wife and daughters and near relatives, came in the sacredness
and the sweet angelic influence of those pure white robes in
contrast to the awful black bundle of death they were wont to
see, was a revelation of light to them. And now the wild screams
and lamentation of yesterday were conquered by silent tears.

Usually, the members would wrap the corpse in black rags and with
little ceremony, bury it the same day the death occurred.

Strong language was sometimes employed to point out to the
members the need for more righteous living:

1Ibid., January 7, 1906.
2Ibid., April 5, 1906.
In the evening we held a priesthood meeting. I talked very
plain to the brethren and told them that unless they repented
of some of their follies and lived more consistent with their
calling we would leave them without elders and go where we are
needed and where our labors will be more appreciated.
I have not talked so plain and in such strong terms I think
since I came to Turkey.

The Missionaries

The year 1907 found the missionaries laboring in the various
cities and branches while President Booth was kept busy with admin-
istration work and occasional visits to the elders and members.
April 3, Elder Vance went to Marash where he was joined by Woodbury,
the latter part of August. When Vance went back to Aintab in Novem-
ber to prepare to return home, Woodbury remained alone.

Two new missionaries, Joseph C. Phelps and John David Steven-
son, after "searching for the meeting hall for some time and spending
a night in a hotel," found President Booth in Aintab on July 5, 1907.
Word had been received from Salt Lake City, a month before, stating
that Phelps had been set apart for the Turkish Mission. There was
no systematic method of reporting the assignment of new missionaries
to the Turkish Mission; hence no adequate preparation for their travel
or reception was made. Word was again received in August from George
Reynolds, secretary to the First Presidency who had mentioned Phelps's
appointment, that another missionary, Emil J. Huber, was on his way
to Turkey. Huber arrived in Athens on September 9, 1907. Shortly
afterwards, he left for Alexandria, Egypt, with Elder Joseph Shephard,
who had reached Athens August 1, leaving Thorup alone again in Athens.
Thorup's other companion, Elder Clayton, had returned to England on
account of illness about the first of August.

During the summer of 1907, mission headquarters was moved
to Aleppo and at the close of that year, the Booths and Elders Vance
and Phelps were in that city; Newman and Stevenson were at Aintab;
Woodbury, at Marash; Thorup, at Athens; and Shephard and Huber at
Alexandria. These ten missionaries constituted the largest force
that had ever been present at one time in the mission. With the

Ibid., August 31, 1906.
additional missionaries came under worry by the mission president, for their safety and concern for their welfare. Differences between companions developed new problems for President Booth, who was kept busy writing weekly letters to them and occasionally visiting them in their respective cities.

On January 6, 1908, President Booth signed the release of Elder Vance, who left by train for Beirut and thence by ship to his home in Utah. Elder Vance arrived in the Near East with the Booths in September, 1903, and had served very faithfully. Fulfilling all positions to which he was called, he developed into a fearless and capable missionary during his four and one half years of service in the Turkish Mission.

On January 3, 1908, another missionary, Loy Woods, arrived in Athens and labored there with Elder Thorup. On March 14, Huber and Shephard arrived at Aleppo from Alexandria, with many interesting experiences to relate. Unfortunately, Shephard had suffered much from a skin disease that broke out and the itch caused much painful annoyance. Attempting to work at Aintab, Shephard found his condition became worse and so on June 11, bade farewell to the members and left for Beirut, from whence he sailed to Alexandretta to check into the Book of Mormon affair. With no success, he then proceeded to Zurich to visit the parents of Elder Huber and await further orders from Liverpool.

Death of Emil J. Huber

President Booth went to Aintab for a visit on April 15 and upon returning to Aleppo, May 9, found Elder Huber seriously ill with typhoid, and Sister Booth, who had been caring for him, worn out. During the following week the Booths took turns watching over him and filling the doctor's orders, but Huber's illness became gradually worse. On Saturday, May 16, President Booth arose early and, according to his diary,

1"Death of Elder Emil J. Huber," Millennial Star, LXX (June 11, 1908), 373-74. See also Booth's Diary, IX, March 14, 1908.
found that Elder Huber was in a precarious condition. We did all we knew to do for him and possible more. . . . Our hopes began to die away as we looked at him and saw that each hour his strength was waning. Before noon we could see him sinking. . . . The Dr made another visit releaving his bowels of some inflamed matter. Afternoon he gradually grew worse and his life—his mortal life only, declined with the day and as the sun set tonight the spirit of Elder Emil J Huber took its flight and the body only was left for us to lock upon but a multitude of memories sweet & sad remain with us and will not soon be forgotten.

The body was kept in ice while the coffin was made. A telegram was sent to President Serge F. Ballif at Zurich, Switzerland, the city where Huber's parents lived, stating: "Elder Huber died tonight. Typhus. Splendid record. Notify Parents and Penrose."²

Charles W. Penrose was European Mission President. Both the American Consul and the Swiss Consular Agent were notified as Huber was in the process of taking out his naturalization papers. On Monday, May 11, Booth reported: "We dressed the body and laid it in a nice sick covered coffin trimmed with gold. His robes were ready as he brought his temple cloths with him and O how lovely he appeared!"

At five o'clock the services began and the large procession consisting of the American Consul, the German Consul's dragoman, ministers from the Protestant churches, friends, members, missionaries and spectators, all numbering about five hundred, proceeded to the cemetery where the body was lowered into the grave about sunset just forty-eight hours after death.

Around the base of the monument that was later erected at Huber's grave, are inscribed the last words he spoke at a Sunday meeting: "I know the gospel is true, and you cannot deny it, having

²Ibid., May 16, 1908.

Upon Booth's arrival at Elder Huber's bedside, he wrote that the sickness was typhoid. However, on May 12, the doctor said that there were symptoms of both typhoid and typhus. Later reports listed typhus as the cause of death. See Booth's Diary, IX, May 16 1908.

³Ibid., May 13, 1908. When the author was in Aleppo in 1949-50, the members reported that Elder Huber had been told to take his temple clothes with him as he would not be returning to Utah. This entry in President Booth's diary seems to substantiate this tradition.
heard it preached by humble servant of the Lord."\(^1\)

**Condition of the Mission in 1908**

Two weeks after Huber's death, President Booth accompanied two families of converts who were emigrating from Turkey. He helped and assisted them with customs and travel arrangements until they reached France.\(^2\) After a brief visit at the European Mission Office at Liverpool, Booth returned to the Near East. At the request of the First Presidency, he visited Elder Thorup at Athens to check on the translation of the Book of Mormon into Greek.\(^3\) He arrived back at Aleppo on September 20. Summarizing conditions in the mission six weeks later, he wrote:

I am now in Aleppo Syria Turkey accompanied by Reba, my wife, who has faithfully continued her labors in the mission for more than five years. Elders E. Burton Newman and Joseph C. Phelps are in Mientab. Elders John T. Woodbury & John D. Stevenson are in, or near Sivas or Zara and Elder Joseph F. Thorup and Loy Woods are located in Athens Greece but just now are on their way, or preparing for the visit to the Holy Land. Besides these we are expecting three more elders in a few weeks, as they are on the way here from Zion.

The three elders, Loren R. Dunkley, I. Owen Horsfall, and William Arthur Budge arrived in Aleppo on October 24, 1908. On November 4, it was decided that Newman and Horsfall should labor in Marash: Phelps and Budge, in Mientab; and Dunkley, in Aleppo. Although there were eleven missionaries in the Near East at the close of 1908, there were only five baptisms during the year. Elder Stevenson reported their slow progress:

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\(^1\)Author's personal observation and photograph. See also Joseph Wilford Booth, "Four Heroes Far Away," *Improvement Era*, XII (September, 1909), 907. For further details concerning Huber's life see "Messages from the Mission," *Improvement Era*, XII (June, 1908), 630-32.

\(^2\)Cf., p. 131.

\(^3\)Cf., p. 197.

The work of the Church here seems to be moving slowly. We have quite a number of investigators, and hope they will soon join us and help us in the work. . . . People are busy harvesting and threshing. . . . They work very hard, but with their old-style ways accomplish little.¹

There were troubles again this year in the Aleppo Branch during the absence of President Booth. The irregularities included: Sabbath breaking, drinking, lying, handling transgressors in a disorderly and irregular manner by taking their priesthood from them, exhibiting spite on the one hand and stubbornness on the other and performing a marriage illegally.

The Turkish Mission Closes

These internal troubles, however, faded into insignificance in the face of Turkey's political troubles which now were increasing to plague missionary work in the Near East.

The Young Turks were actively agitating for reforms in the Turkish government during 1908. In the face of the growing storm, the Sultan, Abdul Hamid, II, on July 24, 1908, granted a constitution and called the Assembly again for the first time since he had discarded it shortly after coming to power in 1876. This action gave great hope to the people of Turkey and it was anticipated that both Christians and Moslems could live together in peace at last. The hopes were short lived. The nations surrounding the decayed Turkish Empire took the Sultan's action as an indication of weakness and either annexed areas of the Empire or encouraged certain fringe districts to declare their independence. All this had a reactionary effect within the Empire. When the Sultan saw the liberal power slipping, he attempted to regain his old dictatorial power on April 13, 1909. As a result the Assembly deposed him and put his brother, Rashid, on the throne and the pro-western government was out. Immediately there were not only Armenian massacres again but general confusion throughout the Empire.

¹"Messages from the Missions," Improvement Era, XI (September, 1908), 537.
All of these political adjustments of the Ottoman Government affected the missionary activity. With the July constitution the hope for more freedom immediately flourished, but soon faded as reports reached Aleppo as early as October 30 telling of trouble in various areas of Turkey. Elders Newman and Phelps arrived in Aleppo from Aintab and reported conditions there as "precarious but not very alarming."1

During April, 1909, rumors spread wildly. Reports came to Aleppo that hundreds were killed and whole villages destroyed. Reports stated that in Adana 1,000 were killed and "among them two American missionaries, and the town almost destroyed."2 Booth noted that there was little accomplished aside from the talk and excitement of the current events. The members became frightened. Some ran away; others wanted to arm themselves; while others stayed at home and prayed. During these troubles the American Consul, Jesse S. Jackson, took a great deal of interest in the missionaries, sending to each of them telegrams advising them to be careful.3 On Friday, April 23, there was greater fear than ever as it was an Islamic "Holy Day." Consul Jackson was anxious and requested the missionaries in Aleppo to come to the consulate and spend the afternoon in case any outbreak should occur. At the insistence of the members, President Booth "purchased a revolver 5 shooter 32. and 70 cartariges. and so prepared so much for an imergency."4 With the report that Rashid had been made ruler conditions quieted down. In the Near East, it was always difficult to know what was happening as the newspaper reports and rumors were often synonymous.

These troubles brought a major shift in missionary assignments in Turkey, the elders being concentrated in Aleppo and Aintab. Newman, Stevenson, and Budge arrived in Aleppo on June 3 where they

1Booth's Diary, X, October 30, 1908.
2Ibid., April 21, 1909.
4Booth's Diary, X, April 23, 1909. Booth purchased this only to satisfy the members and had no intention of using it.
joined President and Sister Booth and Elder Dunkley, leaving Phelps, Woodbury and Horsfall in Aintab. On June 28, a new missionary, Don Chester Loveland arrived in Aleppo. A conference was held on July 4, at which ten missionaries were present, all of the Turkish Mission elders, with the exception of Thorup and Woods who were in Athens. The entire missionary group, except Horsfall, traveled from Aleppo to Aintab where they visited the members and on July 21 and 24 gave a lantern exhibition to 200 to 300 people each night.¹ These lantern exhibitions were held often, both publicly and in private groups and much interest was shown in them by those who viewed the scenes. They opened the way for many conversations on Mormonism.

While at Aintab, Booth received a "long, unexpected letter" from the First Presidency of the Church, authorizing him to release honorably

such of the elders as you may feel have performed a good mission as to length of service; and [as for] those who have been laboring under your direction but a comparatively short time, we suggest that you confer with President Charles W. Penrose about transferring them to other missionary fields.²

The same letter also honorably released the Booths to return home.

Further instructions were given concerning the members and the branches:

Before leaving you will please set in order the different branches of the mission putting in charge thereof the wisest and most competent native elders to act as Branch Presidents, each Branch to maintain its own individual government with no one elder in general charge.³

The exact time of leaving was left entirely to President Booth.

The reason for closing the mission was given in an article in the Millennial Star:

In consequence of the trend of affairs in Turkey and Armenia, the mission there will shortly be closed for the present by instructions from the First Presidency. President J. Wilford

¹Ibid., July 21, 24, 1909.
³Ibid.
Booth and wife and several elders will be released and the others transferred, probably to Athens, Greece, pending the word of the Lord as to future movements in the Orient. 1

The news of the missionaries' forthcoming departure brought sorrow to the members. President Booth had Artie Usunian translate the letter from the First Presidency into Turkish and then after preparing the members during Testimony meeting, Booth read it to them. "It had a tear producing effect upon them." 2 Two days later he wrote:

We are soon to vacate the field and leave the poor saints to drudge along with poverty, persecution and hunger. Already gloom seems to be settling over them like a cloud and a hint of our departure, like a thunder bolt, is followed by a shower (of tears). 3

The Booths and four missionaries left on August 4 for a brief visit at Marash where they called on the members, visited the vineyards, and enjoyed a rest and relaxed, arriving back in Aintab August 20. At Aintab, further arrangements were made by renting a room for fifteen months as a meeting hall. 4 Another place was rented

1 "Mission Suspended," Millennial Star, LXXI (August 12, 1909), 510. This is all the Millennial Star printed concerning the closing of the mission. When Penrose became president of the European Mission, he changed the Millennial Star to a literary depository for his and other Church leaders' writings. Although there were more missionaries than ever before in the Turkish Mission, practically no space was given to their activities. Note the decline in the number of articles appearing when he came to Liverpool in 1907: In 1903, there were twelve articles concerning the Turkish Mission; in 1904, ten articles; in 1905, eight articles; in 1906, eight articles, two of which ran through three numbers because of length; in 1907, two articles; in 1908, only one article; and in 1909, three short paragraphs. Thus, after 1906, the Millennial Star lost it's value for the Turkish Mission historians. Booth's diaries have of necessity been relied upon heavily.

2 Booth's Diary, X, July 29, 1909.

3 Ibid., July 31, 1909.

4 From these arrangements, it would appear that Booth did not expect the mission to be closed for very many years, yet the arrangements seemed to be made for a period of at least one and one half to two years. He made every physical arrangement possible with the limited money at his disposal to give the members every possible advantage.
for four branch officers and their families who were to pay rent as long as they were able. This rent money was to be used for the poor fund. Instructions were given to the branch officers concerning the Church government and methods they should use; records were put in order; all the saints were visited in their homes; and some money was placed in the bank that could be withdrawn in designated amounts each month. On September 9, 1909, President and Sister Booth, together with Elder Newman, left Aintab amid a sorrowful and tearful farewell, six years lacking two weeks after their arrival.

At Aleppo, organization of the branch did not move as smoothly as it had at Aintab. However, Sarkis Tavidian was finally selected as branch president, the other organizations were put in order, and final arrangements were made for the departure.

On the eve of his departure, Elder Booth penned his feelings:

And now with the close of September comes the close of my long and hard, yet often pleasant labor in the ministry in this part of the Lord's vineyard.

May God grant that all we have done and tried to do for the cause of Truth even in our weakness, become fruitful for the salvation of the souls of many men and women and children among this people. Father in Heaven, accept my humble efforts and forgive all my weakness and folly and transgression, and may I and my companion in life and my fellow servants all be returned in due time to our Loved Zion to assist in the furtherance of thy Kingdom upon the earth in righteousness till the Lord shall come. 1

On October 1, 1909, President and Sister Booth, along with Newman, Phelps, Horsfall, McAlister and eight emigrating members, left for Beirut by train, along with their seventeen boxes and bundles and thirty satchels. 2 Stevenson, Dunkley, Budge and Love-land remained in Aleppo, awaiting the arrival of some money, with which they intended to visit the Holy Land. They left Aleppo on October 4, upon receipt of their money. The Booth party sailed from Beirut, October 3, and the following day at Jaffa, Elder Phelps left

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1Ibid., July 31, 1909.

2This is the fourth time McAlister is mentioned by Booth, but no date or account is given of his arrival, which must have been during Booth's absence at Aintab or Marash. A Charles D. McAlister, from Rexburg, Idaho, arrived in Liverpool on June 27, 1909, according to Millennial Star, LXXII (July 1, 1909), 415. This could be the McAlister listed by Booth.
the group to tour Palestine with the other missionaries coming from Aleppo.

Arriving in Greece on October 8, President Booth made final arrangements for the missionaries. October 11, he received a letter from President Penrose enclosing a check for the missionaries' fares to their new fields or to their homes. Booth noted that:

The letter contained so unjust rebuke for me through a misunderstanding of a suggestion of mine by President Penrose, that he send us tickets instead of cash if there was any "profit" in it. The resent[ment] is a childish one and comment is not necessary as I never had the slightest idea of insinuating that he was making a profit on it.1

This is an example of the financial relationship that existed between the two presidents. When a $1500 appropriation was made for the Turkish Mission at the beginning of 1909, Penrose wrote that this would about balance their accounts because of the extra amount Booth had borrowed during 1908 to help the three Armenian families to America.2 With mission funds totally depleted and the many demands for money pressing him, Booth wrote to Penrose protesting "against being treated as we are in this mission."3 From the available record it appears that Penrose had very little understanding of the conditions, problems, and requirements of the Turkish Mission which greatly added to the difficulty and unpleasantness of its administration.

At Athens, Booth made the final disposition of the various missionaries. Elder Woodbury, who had gone to Sivas and Zara to make final settlement in those groups, was at Athens with Minzar Gagalian, whom he had married at Zara.4 Elder Thorup was released but desired to return home by England, where Budge, Stevenson, Dunkley, Phelps, and Loveland were transferred. This left Elders Woods, McLister, and Herfall in Greece. Newman, the Woodbursys and the

1 Booth's Diary, X, October 11, 1909.
2 Ibid., June 21, 1909.
3 Ibid., June 26, 1909.
4 Ibid., June 7, August 26, and October 9, 1909.
Booths, together with eight Armenian members, sailed from Patross on the Martha Washington, October 15, 1909, for America. The remaining Armenian members, scattered throughout Asia Minor, but mostly at Aleppo and Aintab, were left without a visit from missionaries from this time until the fall of 1921, when Booth returned to reclaim the war torn and suffering refugees.
CHAPTER VII

TURKISH MISSIONARIES FACE SPECIAL PROBLEMS

From the reopening of the Turkish Mission by Haycock in 1897 to its closing by Booth in 1909, several significant problems continually beset the Near East missionaries. As these problems cut across the chronological events of this period they will be treated separately.

These problems cover a broad area. When the new American missionary arrived in the Near East, the many languages not only appeared as confusing to him as Babel, but also greatly handicapped his activities. Finding adequate housing at reasonable rates was difficult, while Oriental customs and traditions presented the Mormon elders with both challenges and opportunities. When the missionaries attempted to assist the new converts to emigrate from Turkey, they encountered innumerable obstacles. Attempts to circulate the Book of Mormon, created an incident which reached international proportions. The causes of this trouble stemmed from the competition of the numerous Christian sects in the Near East, each eager to forward its own creeds even at the expense of its fellow Christians. Just staying alive in these backward countries required constant vigilance while struggling with the greatest of all their problems—poverty.

Languages

Upon his arrival in the Near East, the American Mormon missionary was shocked to find his helplessness in not being able to communicate with the local people. Wrong could not be argued right in business; civil justice could not be demanded; nor could ethical injustices be rectified. The handicap sustained through his ability to speak only his own language, substantially limited the
effectiveness of his preaching. One missionary noted that when the people "get it second handed it loses a great deal of its force."\(^1\)

To learn the language was the first task for the new missionary, which generally required at least six months before any effective work could be commenced.

Various inducements were instituted to help the missionaries learn the languages. A week after Booth arrived in Hintab on his first mission, he recorded a resolution to begin diligent study on the new language: "English must be laid aside to a very great extent and our conversation, what little we do, for we are to study rather than talk, must be carried on in Turkish."\(^2\) Five months later, Booth and Maycock, his companion, were still being troubled by English conversation:

We have fallen into the habit of using the English language for a large part of our conversation and we formed an agreement to cease our English speaking and made a violation of the rule punishable by a fine. . . . The law took effect on its passage just after sunset and was to continue for one week as an experiment. That night it was my turn to pray and I made an attempt to do so in the Turkish language. By the time I had finished the agreement regarding our use of the English tongue had slipped from my memory and in a moment of forgetfulness I exclaimed: "I don't know what the Lord will think of a prayer like that" and it cost me.\(^3\)

The first public speech in the foreign language was always a notable occasion. Booth described his:

In testimony meeting I made my first attempt to speak in the Turkish language before an audience. Managed to stumble over a few sentences with the aid of Pres. Maycock who prompted me a few times. I had the people as well as myself laughing heartily at stammering words before I sat down.

There were three prevailing languages among the people. Turkish was the national language which almost everyone spoke, although Armenian and Arabic were the native languages among those two

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\(^1\) Larson to Junius F. Wells, n.d., in "In the Turkish Mission," Millennial Star, LX (June 30, 1893), 406.

\(^2\) Booth's Diary, II, January 10, 1899.

\(^3\) Ibid., June 12, 1899.

\(^4\) Ibid., February 16, 1899.
groups. The Mormon converts spoke Turkish, a little Arabic and some Armenian. Those in Palestine were an exception as they spoke chiefly German. Some missionaries learned Turkish while others learned Arabic, German, French, or Greek. Some also studied Hebrew.

Translation of Church Literature

Once the missionaries learned a new language their problem was not solved as there were no tracts or books printed in the language of the Near East that could be left with the people to read until after 1899. When Hintze finally received permission from the Turkish Government to publish tracts, the missionaries still had difficulty moving them from city to city as they were generally confiscated by the customs officials as seditious propaganda. However, when the people finally received a tract they read it, passed it on to others, who in turn read it and then had their neighbors read it also.

The continual cry for the Book of Mormon in a Near East language led Hintze to seek permission from the Church to translate it into Turkish. Permission was granted following his second mission in 1900, but it was not published until 1906.

During Hintze's second mission he translated twenty-eight sections of the Doctrine and Covenants which were bound in book form and proved very helpful in teaching the members proper Church procedure. The Turkish hymnbooks were handmade and handcopied. A new convert, following his baptism, would set to work copying his own hymnbook. The books contained Mormon hymns that had been translated by various missionaries and others that were written by the elders and members.

During May, 1906, Nuritza Tavidian began translating the Book of Mormon into Armenian under the direction of President Booth, who wrote of the arduous task:

The call for the Book of Mormon, both in Turkish and Armenian, is great in this country. The sister who has been teaching for us here is good in Armenian and English. She has now nearly enough

1Cf., below p. 126.
means to go to Zion, but she has agreed to remain and translate
the Book of Mormon into her native language—Armenian—then en-
gage a man to read it over with her, and one of our missionaries,
paying for it herself if necessary.¹

The book was translated but not exactly according to the
original plans. On December 3, 1907, Booth called at Huritza's home
in Aleppo to inspect the Book of Mormon translation. It was then
finished although she wanted to reread and correct it for a few days
longer. One week later the manuscript was delivered to President
Booth:

Elder Vance & I spent the afternoon with Huritza in looking
over discrepancies between English and Turkish translations of
the Book of Mormon and comparing them with her Armenian Manu-
script. Soon after sunset we received the work, a heavy bundle
of paper containing 374 pages of manuscript besides the Title
page, "Witnesses" and Index, written on one side only, making
in all about 1500 pages. . . . I paid for them this day 28
Turkish Lira (having paid 16 before) making 46 Turkish Liras in
full of act as per our last agreement. She thought it could
be done much cheaper (so did I) in the beginning but we later
learned that the carefulness of the work required more time.
She has been over the entire Book 5 or 6 times and has been en-
gaged with a few months exception since the middle of May, 1906.²

Besides the Turkish and Armenian translations, there was also
the Greek.³ In addition there was one other major Book of Mormon
undertaking completed in the Near East. A copy of the Turkish trans-
lation in Armenian script arrived in the mission in the spring of
1908. Elder Woodbury transliterated this Turkish translation into
Arabic script Turkish. This work would make it possible for those
who knew Arabic symbols and the Turkish language to read the Book of
Mormon. However, this translation too was never published.

¹Booth to European Mission President, July 25, 1905, in
"Turkish Saints Celebrate Progress in Syria," Millennial Star, LXVII
(August 24, 1905), 541.

²Booth's Diary, IX, December 10, 1907. The total amount of
forty-six Turkish liras is equal to $202.40. This translation was
never published.

³Cf.,
Housing

When Apostle Lund and Elder Hintze visited Aintab in 1898, they decided the meeting hall in use by the members was not large enough and so rented "a fine hall and seven nice rooms for twelve dollars a month." 1 At this time the landlord, Varton, was described by Lund as "a man of great moral courage" due to his cooperation. 2

During the month of March, 1900, the missionaries decided to move from the Varton place to one offered by Kovhannes Hagopian who agreed to remodel it to better serve the needs of the Aintab Branch and the missionaries. Sums of money were advanced for this work but the city officials stopped all construction on the project several times until they were bribed, after which they again forbade further building but did not attempt to enforce their order.

When Varton learned that the missionaries were planning to leave his house, he stirred up trouble, trying to force them to stay. Booth wrote:

Today I have faced a storm of human passion in its wild and raving form. Our landlord on learning that we were about to move became enraged and sent word up stairs that he would not allow any of the house furniture etc. taken away. I sent word back in strong Turkish [seven words of Turkish follow] "If he stands in my way he must take heed." It had a wonderful effect. He was soon up to my room for an explanation which I emphatically [gave] him with a shake of my fist in the close proximity of his sniffer. He was a heavy weight but not at all formidable. I confess it was unminister like. 3

After further childish actions by Varton, the police were called and they allowed Booth to move under their supervision and stated that the landlord had no justification for his behavior.

Although physical force and strong language had both been employed in defending his rights, before Booth left the house for the

1Anthon R. Lund, "In the Turkish Mission," Millennial Star, L.5 (April 21, 1898), 245.
2Ibid.
3Booth's Diary, IV, September 7, 1900.
last time, he "entered the private room and knelt in fervent prayer and asked the blessing of God upon the families who dwell[ed] in and near it."1

Six months later, Varton filed suit against Booth to get nine Osmannli pounds which he claimed were due him for rent.2 With the assistance of Professor Benjman of the Aintab College and weeks of "appearing before officials," Booth went to court on May 15, 1901. He wrote a vivid account of the trial:

We waited nearly an hour and a half longer for trial and were ushered into a small room... to wait the coming of His honor the Kadi (Judge).... At last the hour came and we entered the court of Justice where the Judge sat in a cushioned arm chair, clad in long black robes, with a heavy turban of white about the head and covering the lower part of his bright red face. On either side were his associate Judges, one Christian and one Islam, the Chief also being of the latter religion. Varton and I sat inside the railing and a clerk occupied a position near me on the left. The spectators filled the seats behind. The bell rang....

Realizing I was in a court room I assumed what I thought a dignified position, leaning backward resting on the right arm and crossing the left leg over the right. Immediately I was told to put my feet down and sit up straight. "What is your name?" said the Judge. "Your father's name?" "Of what nation are you a subject?" "Where are you now living?" "In what part of the city?" asked the bearded occupier of the bench, to which questions I answered as they were put. "Why are you in litigation with this man?" was his next question. My answer was a plain one: "Because he wants money from us and we do not owe him."

Nearly the same set of questions was put to my opponent and without going into detail we were dismissed while the Judges further considered the matter.... Our case was discussed by the spectators and officers and lawyers hanging about the court. In the midst of it all, we were gladly surprised to see and meet Dr. Topjian."3

Booth had met Topjian a few weeks previously and now learning the situation, Booth's friend entered the court room and began to argue in Booth's behalf. After Booth re-entered the court room, he requested that the paper be produced which had been issued to Varton

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1Ibid.

2Equal to $39.60.

3Booth's Diary, V, May 14, 1901.
by the police on the day Booth had moved in September, 1900. This request caused a great stir in the court. By this time many of Booth's friends had arrived and were able to make a big noise against Varton and for Booth. After another recess, the sacred oath was administered to Booth:

Finally we were called in for the last time and I was asked if I were ready to take oath that we were right to this effect. You (I) did not agree to pay Varton 30 liras per year neither 2½ liras per month at the end of two years residence in his house Wallahi. This is considered a most sacred form of oath in this country. I readily subscribed to the foregoing and was thereupon released by the court's decision from all obligation to Varton and also awarded the right to obtain from him our expense of the case from beginning to end.

As we walked home together Varton said to me "God will take vengeance on you for all this." "He is already taking vengeance on you." I said good naturedly and we parted.

Each year the missionaries faced similar rental-agreements whether they stayed in the same house or moved to another. In 1907 there was another law suit, but again the missionaries were awarded a favorable decision.

A letter came from the European Mission President during 1907, authorizing Booth to purchase a building for a mission home, if a suitable one could be secured. After looking and inquiring for more than six months, the idea was abandoned in January, 1908, when it was learned that no school nor church services could be held in the home because the Church was not officially recognized. Consequently, a house or part of a house was rented for the mission home and living quarters for some of the missionaries.

Oriental Customs

The peculiar Oriental customs forced the missionaries to adopt proselyting methods vastly different from those in other missions in America and Europe. House to house calling or tractering, and public meetings, both indoors and out, have been the established methods of proselyting by Mormon missionaries since the organization of the Church in 1830. Neither of these methods could be used in the

1Ibid.
Near East. Public meetings were prohibited by government officials who feared sedition and revolution. Summarizing the conditions in the Near East, President Booth explained why tracting could not be done:

We cannot go from house to house as in Europe and America for the reason that men are not allowed to enter the homes of a large class of people here without first sending word, so that all the women may hide away. So we have to trust largely to people coming to our home to talk with us. I could not consistently get into six homes, outside the saints' home, in six months while in Zara.

The subjugation of women by the men as well as the lowly station they held in Turkish society was a source of concern for the American elders. Booth expended much of his energy throughout his missionary life, attempting to batter down the backward traditions and customs of the people. While in Zara, in 1902, he was particularly earnest in decriying the suppression of women, as he learned that women had to stand without speaking until permitted to leave the room or be seated, or until they were asked to speak. When he found the male members following these traditions he spoke strongly against them. In meeting one Sunday, he told them this parable:

Some people went up to the gate of heaven and were asked "Who are you?" "We are Armenians from Turkey," they replied. To the old men and father in laws the door keeper asked "How many years did you keep this woman and that woman and the other woman holding her tongue to do you honor and reverence down there?" "Ten years" "20 years" "Until I died" were the various answers from the proud relatives "Sisters, come in and enjoy your freedom but you Pharaesical slave holders go to H____ and serve out your "10 years" and "20 years" and "till you die" terms in H____ where you will learn the worth of kind mother and sister and wife."

The men of the Zara Branch promised a reformation and thereafter broke away from the traditions and tried to treat the women with greater equality, although it was very difficult for them and they often failed.

Trying to defend the rights of women in the Near East, how

1"Condition of the Turkish Mission," Millennial Star, LAVI (February 25, 1903). 125.

2Booth's Diary, VII, January 19, 1902.
ever, placed President Booth in an awkward position at times. One night he heard a great noise in the courtyard below his window. The girls who lived there called for him to come to help. According to his account:

I found that two men partially intoxicated were in the place and were very loud in their talk with our landlady who was even more excited than the men. The talk was in Arabic but I soon learned that one of them was the husband of the married daughter of the landlady. He & his companion had evidently come to quarrel and I soon ordered them out. Little was the attention they paid to my order so I took hold of one of them and began to assist him to execute my own command. He was persistent and I was more so, and when he arrived at a justifiable state (for me) in his opposition I surprised him with a sudden fistic concussion in the region of his respiratory organ... and soon we were out in the yard with a great uproar. The police was called but the two men were not on the site of war when the officer arrived. My little finger was slightly sprained.  

The presence of Sister Booth after 1903 had a great influence toward the elevation of the women of the Church. She taught them cooking, sewing, nursing and other basic feminine skills which, added to those they already had, helped them better fill their new role. She served as midwife to the mothers and nurse to the sick. In company with her husband, they were able to gain entrance to many homes which were barred to the male missionary alone.  

The custom of child marriages arranged by parents often at the young age of twelve or fourteen, brought the loss of several members and a heartfelt concern of the missionaries, who often never saw them again.  

The various holidays and Armenian celebrations were often observed by the missionaries. Christmas was celebrated on January 19, and each year on July 30, they enjoyed the "water splashing" celebration with the rest of the neighbors. On this day everyone threw water on everyone else. One year Booth mentioned that "In the afternoon myself and Bro Page engaged in a water combat with our neighbors and spent nearly two hours in the contest. We & they were soaking wet many times over and enjoyed the sport immensely."  

1Booth's Diary, VII, January 19, 1904.  
2See Joseph Wilford Booth, "The Turkish Mission," Millennial Star, LIXI (March 17, 1904), 179; Booth's Diary, IV, for examples.  
3Booth's Diary, IV, July 30, 1909; see each year under July 30.
In the meetings both Sunday and weekdays, the members always removed their shoes at the door and then seated themselves on the floor leaving their heads covered with their fezzes. At a meeting in June, 1900, Booth was surprised to notice that for the first time the members were all seated in the meeting with their heads uncovered. He was about to congratulate them on their progress when he noticed that he had forgotten to remove his shoes. While roll was called, he slipped out, "unshod," re-entered, and heartily congratulated them.

The Turkish Book of Mormon Incident

Finally on December 18, 1908, after hoping and waiting for almost twenty years, missionaries in the Near East received copies of the Book of Mormon in a language native to the area of the mission. Two hundred and fifty books written in the Turkish language with Armenian characters arrived at Aintab and the same number at Aleppo. There was a long complicated story between the original desire for a Turkish Book of Mormon and the final delivery.

As Hintze learned the Turkish language and traveled throughout the Near East, he felt a definite need for printed literature in the people's native language. Not only Hintze, but all the succeeding missionaries longed for the day when the Book of Mormon, a fundamental cornerstone of the Mormon theology, would be translated and available to the people in the Near East.

In May, 1900, the First Presidency asked Hintze to translate the Book of Mormon into Turkish.1 It was then thought that it would take him at least ten months. One year later Haik Jevahirdjian wrote from Salt Lake City to the members at Aintab telling that he was working with Hintze on the translation.2 Jevahirdjian, who was baptized in the heart of Asia Minor by Hintze in 1839, later moved to Alexandria where he converted several people and then immigrated

2 Booth's Diary, V, May 23, 1901.
to America. According to Hintze, he translated and wrote the first copy himself and after that Jevahirdjian copied it with "such corrections in idioms as he felt were needed--of course." They were half done by February, 1901. In April, 1906, Hintze was in Boston getting the book published. Prior to its going to press, the translation was carefully checked:

When I went to Boston to publish the Book of Mormon I succeeded in getting the services of the Rev. Bool, a learned Armenian, a very able and honest man to help me to re-read, and connect up the manuscript before we went to press with it. This we did by his reading the Armenian manuscript while I read the Book of Mormon in English, carefully comparing the work, verse by verse. In a letter to Sjodahl, his former companion, Hintze noted that: 'As we shall be provided with the plates, we shall only print small editions according to need.' The Deseret News noted there were two styles of covers, and that both the cheap style and the "more pretentious cover" were available at the Deseret News Book Store.

Following the publication, Hintze filled two large boxes with five hundred copies of the newly printed books and sent them to President Booth at the Constantinople customs office, also requesting that Booth go to the capital to receive them. As Elders Vance and Newman were going to Constantinople on other matters of Church work they were given the assignment of securing the books. On October 7, 1906, the Hintab members held a three hour fast and prayer meeting seeking the Lord's aid for the two two elders and their important task. Word came the following day that two copies had been received from customs and permission to circulate them in Turkey was being

1 Ibid. See also Salt Lake Herald, February 17, 1901, in Journal History," February 18, 1901, p. 3.
3 "Messages from the Missions," Improvement Era, IX (April, 1906), 486.
5 Booth's Diary, IX, October 7, 1906.
sought. Early in November Vance reported:

We are pleased to report success in the Book of Mormon work here, for without any serious trouble the books passed the customs and were all stamped by the censor as desired. We were then able to ship them on to Alexandretta, from which place they will be forwarded to mission headquarters by an agent in Alexandretta, to whom we wrote regarding the matter.

On November 21, two copies of the work reached President Booth at Aintab. Their arrival caused great rejoicing.

The agent for the Church at Alexandretta, Moses Ashdjian, however, was not able to secure the books from the Alexandretta customs officers. The reason given for the retention of the books was that the Mormons have no rights in Turkey. In a letter to United States Consul, Jesse B. Jackson, at Alexandretta, President Booth explained:

The books were sent to Constantinople from Boston via Liverpool and our Missionaries, Messrs. Vance & Newman went there to Constantinople and legally and with the knowledge and advice of our U. S. Officials, obtained the necessary recognition from the censor and a written statement that the books had passed the necessary criticism and inspection and he put his stamp on each of the books...

I cannot tell where the fault lies but as an American citizen I appeal to you to use your authority in securing our rights.

On a visit to Alexandretta in January, 1907, Booth and Vance found both the agent, Ashdjian, and Jackson blaming each other for the retention of the books. The Consul began at once to work on the problem. Before Booth and Vance left, it was decided that in case the replies to several telegrams that were sent by Jackson were still negative, the books would be sent to Elder Thorup at Athens where he would repack them and send them directly to the United States Consulate.

After receiving an unfavorable reply from Jackson, Booth wrote to the American Ambassador John G. Leishman, at Constantinople.

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2Booth to Jesse B. Jackson, December 14, 1906, in Booth's Diary, IX, December 14, 1906.
3Booth's Diary, IX, March 3, 1907.
A letter in reply to this request stated that the embassy was giving the matter its best attention and pursuing it with the Sublime Porte.

As the months passed, letters were written to government officials in the United States. Word came that Elihu Root, U.S. Secretary of State, had begun work on the incident. Upon learning this, President Booth wrote again on May 1, 1903, to Ambassador Leishman, referring to the secretary's intervention:

Permit me to suggest that inasmuch as this little affair that ought to have been settled at the Consulate in Alexandretta, has grown to be an international question the Sublime Port might be notified that a speedy settlement would save the embarrassment of calling the American Fleet up from the Suez Canal to bombard the port holding those little packages of harmless printed matter.

Kindly inform me if any steps are being taken in this matter since Sect. Root's letter. 3

At the time of the Young Turk revolution in 1903, Booth received the good news that the embargo had been officially removed. Nevertheless, in October, 1903, the Alexandretta Port officials still refused to release the two boxes of books. Booth again appealed to the United States officials. In a lengthy letter to Mr. Jackson, now American Consul at Aleppo, he rehearsed the history of the case, and then stated plainly his opinion on the reason for the retention of the books and officially protested against such discrimination:

Upon receipt of the information [the lifting of the embargo in 1903 after the Young Turk's revolution] we again applied for

1 Ibid., September 21, 1906, explains this case.
2 Booth to John G. Leishman, March 8, 1907, in Booth's Diary II, March 8, 1907.
3 Booth to Leishman, May 2, 1903, in Booth's Diary, IX, May 1903.
the books but still are refused on the same old ground of "Mormonism not being recognized" & we are told that without an order from Constantinople the books cannot be delivered to us.

Now, Sir, I protest against such discriminating actions and beg leave to point out the cause of such.

My experience in Turkey during the past ten years has taught me that this opposition to us and to the Church which we represent the curtailing of our rights as Am. citizens, personal insults and gross indignities from various sources, do not result from lack of tolerance in the Cusmanli Government, neither from "Mormonism being unrecognized" but from the false charges, intolerance, and dog-in-the-manger spirit of certain foreign missionaries and local preachers of antagonistic religious societies whose zeal for the check and down-fall of Mormonism has exceeded their love for truth and spurred them on to acts wholly unfit and unbecoming men and women of ministerial dignity.

Do you ask for proof of that bold assertion? The repeated acknowledgements of government officials, and private persons, ranging from the highest officials at Constantinople to our village neighbors, together with letters bearing the signature of such missionaries and preachers. As well as actions and insults too numerous and too despicable to mention, embolden me to make this charge against them. Yet I am not silent in confessing the real manhood, Godlike tolerance and Christ like kindness I have found and seen in others more noble and broad minded of the same denominations. I with hold the names of the former and of respect to the tender and delicate feelings of the later.

Sir, we ask no ecclesiastical quarter at our American Consulate, we beg only that our rights as American citizens be no longer curtailed by the influence of religious opponents and with all charity towards our ministerial friends we suggest that one official sharp knock on the knuckles of bigotry will release its grasp and our books will be delivered immediately.

A month later Ambassador Leishman informed Consul Jackson that any further refusal on the part of the customs officials at Alexandretta to deliver the books would be considered a case between them and the United States Government. The news of the release of the books reached Booth on November 24, 1908. He recorded in his diary:

Before we were up the following telegram arrived from Aleppo: 24/11/08

"Mr J. W. Booth Mormon Aintab. Books are free in Ashdjian store. They leave for her 11/23/08. Greetings Phelps." We expect they will be in our hands in a few days. We have waited 2 years.

1 Booth to Jackson, October 25, 1908, in Booth's Diary, IX, October 28, 1908.
2 Booth's Diary, IX, November 24, 1908.
Two and one half years after their printing, the books finally arrived. Booth describes the joy-filled occasion:

Soon after breakfast I heard the pleasing sound from the outer door uttered by a man who entered the court... "There is a box" whereupon I rushed down to my happy surprise the box of Books of Mormon was at our door, 250 copies. The other box having been sent to Alappu. We have had a long and hard fight to get this sacred record into the country but now we feel that the Lord has won this part of the battle.1... My heart is full of parise and thanksgiving to God today.

This day of rejoicing brought an end to the international Book of Mormon incident caused in part by the intolerance of fellow-Christian missionaries. However, the availability of the books did not yield a large number of converts although they did assist the members to gain a better understanding of Mormonism.

**Emigration Problems.**

Emigration from the Turkish Empire was difficult as cumbersome laws made it practically illegal. Once the gauntlet of rules and regulations had been traversed, an emigrant often met the personal obstinacy of some official, removable only by a large baksheesh. Even with the way cleared of all objections, the emigrant still lived in fear and consternation that an official would find something wrong because everything was never all right. These conditions, particularly oppressive to the Armenians, together with their poverty, made their going to the United States practically impossible. Once out of Turkey, they faced the strict immigration laws of America as well as the generally cool reception accorded people from the Middle and Far East.

The German converts in Palestine who had been born in Germany had little difficulty emigrating. Elder Joseph M. Tanner was instrumental in assisting many of them to the Provo, Utah, area.

The Armenians, however, in order to emigrate, required help from an outside source. While Elder Hintze was on his second mission, he interceded to make it possible for a few of them to leave. After his return home to Utah, he continued his work to open

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ways and provide means for others to emigrate. The methods which he used are not known but in correspondence with the mission officials he referred to his schemes.¹

When Booth returned from his first mission he took some Armenians with him. Booth and President Herman left Aintab, April 7, 1902, with four emigrants. Original plans had called for more than two dozen to go but for various reasons they were unable to make the necessary arrangements. At Alexandretta, the emigrating party had their passports taken from them for inspection. Booth's and Herman's were returned but those of the four Armenians were retained. When pleading failed to release them, Booth and Herman sailed on the scheduled ship for Beirut where they waited, hoping the members would soon arrive.

The four members arrived on April 19 and the entire group sailed for Haifa. On the way Booth and Herman talked with Hosef Kulinjian concerning the method he had used to secure money to get to America. On May 25, 1901, Kulinjian had gone to Booth and asked him to write or help him with a letter to a "relative" of Kulinjian's in America, requesting help and assistance to emigrate. When the time came to address the letter, Kulinjian told Booth to leave it blank because if his mother saw to whom it was addressed she would destroy it. After writing the name and address of Lorenzo Snow, President of the Church, Kulinjian mailed it and thus obtained the means to get to America through trickery. After questioning for several hours and receiving a full confession, the missionaries asked Kulinjian to write a statement of the case to the members at Aintab and then told him that he could not go with Booth but must get off at Haifa with President Herman. Booth noted: "The poor boy wept bitterly but from what we have seen we could not well take him and recommend him to the saints at home."²

¹See Booth Diary, IX, March 22, 1906, November 21, 1907, June 15, 1908, and various other entries in 1907.

²Booth's Diary, VI, April 11, 20, 1902. See also Booth's Diary, V, May 25, 1901.
Herman and Kulinjian remained at Haifa where also Carolina Hilt joined the Booth party. At Naples Elder Booth met Saim, the Moslem convert, rejected a few days before as an immigrant to America because of eye trouble. He assisted Booth in purchasing food and other provisions at Naples for the trip. The third class tickets from Naples to Salt Lake City cost $85.25 each.

On May 3, Booth lost one more of his companions:

On going to the ship on which I supposed the Armenian saints were now safely boarded I found Bro Artine Vezarian standing by the entrance and looking very sorrowful. He told me he had been rejected by the health Inspector and could not go to America on account of eye trouble—a disease which has hindered many from going. Although I tried hard and worked till the last it was of no use and I have to leave his ticket to Boston amounting to $33.50 for him to collect back from the S. S. Co. ... He and Bro Siam will try and work their way together till something turns up for them. Of the large company who thought of being with me on the way to Zion only 2 of the Armenians and one German sister are left. We slowly pulled out of the beautiful Bay of Naples.

When Booth returned to Turkey as mission president, he kept in close contact with Hintze. Hintze arranged for further emigration. In 1905 Booth reported that there were several members thinking of emigrating through the kindness of their friends in America. He mentioned that he was going to write to Hintze to intercede there for them. On March 22, 1906, a letter was received from the branch president at Zara stating that eighteen of the saints there were selected to go to America. October 2, 1906, a letter was received from European Mission President Heber J. Grant in which he favored moving the members of the Turkish Mission to Canada. Booth felt that considering their standard of living and general conditions, Mexico would be a better place for them.

In November, 1907, the Church headquarters sent $300 to assist some of the members. During April, 1908, several families went to Alexandria, Egypt, some to work and others to prepare to go to America.

1Booth's Diary, VI, May 3, 1902.
2Joseph Wilford Booth, "In Syrian Cities," Millennial Star, LXVII (September 21, 1905), 506.
3Booth's Diary, IX, October 2, 1906.
After months of preparation the families of Zodik Aposhian and Nersis Pilavian were ready to leave. While anxiously awaiting their arrival in Aleppo from Aintab, President Booth learned, through a letter from Elder Newman, that the two families had been ready to leave when officers came and cast some of them into prison. President Booth called on Mehemet Ali Bey, the district governor, at his residence and talked with him concerning the matter. The following day Booth was informed that all was going well and the required papers would be in the next mail. A letter from Mintze suggested that the members about to leave from Aintab and Alexandria go to England and then on to Canada.

The two families from Aintab, numbering fourteen persons, arrived at Aleppo on June 27, 1908. Booth wrote of their troubles:

They have had a long and hard task to get their papers—passports and it has cost over $100... When they arrived we learned that robbers had attacked their baggage wagon on Friday... (the wagon coming ahead of the carriages in which they rode) and took from a large trunk several suits of clothes and articles valued at 30 Ottoman lira by Zodik but it seems that 20 lira would nearer cover it. 1 We entered complained and started suit against the Arabajie.

During the following days the Aleppo members were busy making clothes for the travelers. "They were in more destitute circumstances and with less money... than any other emigrant... that ever left Turkey for Zion." 2 Nersis did not have a dollar and Zodik had about $50. President Booth was very concerned: This was only enough to see them to Beyrout and then there is about $100 belonging to the emigration fund. Further than that with slight exception we shall have to depend on an arrangement for them to be taken up by the S.S. Co and settled for at the other

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1 Booth's Diary, IX, June 27, 1908, thirty lira equal to $1.42. Arabajie is a driver with his team and wagon who sells his services to transport freight or passengers as an individual or several are organized into a company.

2 Ibid., June 30, 1908.
end. I have written to Liverpool and earnestly pray the Lord to open the way for them so that they may not suffer excessively while enroute.

The fourteen members left by train with President Booth for Beirut on July 3, 1908, just six weeks after the death of Elder Ruber. Sister Booth remained alone with the neighbors.

The train ride was new and strange:

Our trip was strange to the to the saints who had not ridden on a train before but all went well with us till we reached Baalbek when I alighted to look around a moment and purchase a little fruit etc. Many other passengers also did the same as we usually did at the larger stations. The train suddenly started up not giving time for all to board again and we noticed that from our appartment Hov Filavjian was missing. I stepped out and gave a signal with my hat and while doing so the train dashed by a post which struck me on head, shoulder blade and elbow almost knocking me senseless but I ammaged with Bro Zodik's aid to get into the car again. My coat was torn nearly off of the right side, and all in all I felt that I had passed the most dangerous point of my life.2

At the next stop, Rayak Junction, Nersis got off to wait for his son, Hovhannes. When he did not come, Nersis returned to Baalbeck by train but finding that Hovhannes had walked, went back to Rayak Junction where father and son proceeded to Beirut to meet the remainder of the party.

After very little trouble at customs, the group sailed from Beirut, July 5. From Palestine Booth went by train to Alexandria to prepare the members there. He worked hard the following day making arrangements and at last received forty pounds sterling from the Liverpool office which greatly facilitated his work. The Alexandrian saints were not ready to leave when the ship came from Haifa, so the baggage had to be transferred to another ship. Later the original fourteen, now joined by Krikor Orullian and family and President Booth, sailed for Greece. "I was so weary," wrote Booth "that I scarcely looked up to see the city of Alexandria as we

1 Ibid.
2 Ibid., July 3, 1908
passed away into the night and the deep sea."¹ Some of the other families at Alexandria planned to follow in a few days.

The sea was not only deep but also "high" and nearly all were seasick. Booth noted: "and had I not been along with them the little children would have been sadly neglected that day."² When landing at Piraeus, the third class passengers were disinfected along with their effects. Booth's baggage was not touched and he thought it strange as he was the only sick one among the group, suffering from a high fever. Reaching St. George Hotel at Athens, he dropped on the bed and slept. Later a Protestant minister called to see him but retired when he saw how weary and ill Booth was.

After wiring Liverpool for money, Booth along with the nineteen members embarked for Naples on July 13. Accounts were added up and Booth wrote:

The evening was most beautiful... But I am worried as to what will become of the Saints when left alone or when we reach Naples. I have them, 19, on my hands and only about $165. in cash with me. Kodik has $15, the others, 14. I hope the Lord will provide a way for them.

Arriving at Naples on July 15, Booth went ashore where he called at both Cooks and the American Consulate but found no word from the Liverpool office. He wired the office again requesting the money be sent to Marseilles, purchased food supplies, made a bargain for deck passage for the whole lot," took third class himself and left for Marseilles.

Upon landing at Marseilles, President Booth went to Cooks and after a wait received forty pounds sterling from President Penrose. The telegram also requested that he wait for a letter from the Liverpool office. Later in the day the letter arrived in which Penrose stated that he knew nothing of any arrangements having been made for the emigration of these Armenian members and that he had not been authorized to send them to America nor to pay out any money for

¹Ibid., July 8, 1908.
²Ibid., July 9, 1908.
³Ibid., July 13, 1908.
them except the $300 which had already been drawn. After surveying his situation, Booth decided that he could do no better than to con-
tinue on to Liverpool where he felt something could be worked out with Penrose for the nineteen members.

Sunday, July 19, was a black day of disappointment. Having
crossed France, they sailed for England.

We boarded a steamer at Deippe and soon after day light we landed
at New Haven but what a disappointment met us there! There was
confusion and weeping and crying among us when we were told by
the customs house or immigration officials that two of our party
had trachoma very bad and they could not be allowed to go on.
Sister Dudu Orulian and Sister Khatun Apoeshian, the only two
mothers in that crowd of 19 souls were turned back to Deippe and
of course their husbands and Khatun’s three smallest children
must go back with them. The rest of us, 12 without myself came
on to London but all the former arrangement was gone and the poor
children wept as they went along.

British missionaries met them at the Liverpool station and
took them to some rooms where they all rested and Booth again enjoyed
the luxury and comfort of western living. Booth spent two days
seeking an agent who would take the Armenians to Mexico or Canada
while the Relief Society sisters gathered up some clothing for the
destitute Armenian saints.

On July 23 the group went to London where they were met by
Elder Shephard who had been transferred from Turkey because of skin
infection. They received a hearty welcome from the elders of the
London conference, assembled at a meeting that evening, where Presi-
dents Booth and Penrose met. Let Booth’s account tell the story:

Made a report to him but he seemed to question my right to bring
the saints to England as well as Bro Nintze’s right to arrange
for the work when so little information had been sent to Liver-
pool concerning it. But we are here and it has been a most trying
time for me since leaving Haleb [Aleppo].

Upon receiving no help from President Penrose, Booth spent
the following days with travel agents and consulates. Then Booth
and the emigrants returned to France on July 28. There they met the
rest of the families who had slept in the customs house and lived

1Ibid., July 19, 1903.

2Ibid., July 21, 1903.
on raw food for more than a week. Booth, with the help of the American vice consul, Mr. Beecher, found some rooms in which the Armenians could stay. Booth had an attack of the chills and was in bed for a day; however Mr. Beecher called frequently at the lodging place to look after their comfort.

On August 1 a letter came from Elder Shephard stating that Arziman Koyuguzian was in Liverpool and the Liverpool office wanted to know what to do with him and his family, which Koyuguzian had left in Naples with Krikor Kizirian and his family. These two families had left Alexandria a day or two after the other nineteen departed. Koyuguzian was instructed to proceed to France to join the group and those at Naples were directed to wait there for instructions. At LaHarve, the following Sunday, time was taken out for services which consisted of two sermons by Booth, one on "Patience" and the other on "Pilgrimage."

Arrangements were made for the group to sail on August 17 to Mexico. A dispute broke out among the members on August 3 due to an "envious, cold loveless spirit" among them. President Booth, whose patience had been severely tried by the many complications, told the group that if they did not settle it immediately he would leave them alone and go back to his field of labor. The following day Koyuguzian and Elder Shephard arrived.

The situation became still worse when the group had their physical examinations. All the children passed except one; however one father and one mother from different families failed. This meant that the Aposhian children could not go without their mother. When Penrose was informed of this development, he replied concerning the "muddle" by giving some suggestions and then left it to Booth telling him to "pray for light."

During this time some of the neighbors were helpful and generous in assisting the poverty ridden group. An English lady who sold groceries was particularly kind in giving food to the Armenians. An alcohol stove, a sack of rice, a stew pan and cups were purchased to assist in feeding the group. A twenty pound check arrived from the Liverpool office, which helped a little.
On August 17 the group was taken to the ship. Because of eye disease which barred some from leaving, only twelve could pass and so the families were split up again. Three Aposhian children, the mother and three of the Orfuluian family and all of the Filavjian family, along with Elder Shephard, sailed sometime during the night on the Kronprinzessin Cecelie.

Booth made a quick trip to London to make arrangements for the sale of Zodik's carpets when they arrived. Zodik was a carpet-maker in Aintab and had shipped several of his carpets when he left Turkey. He had planned to take them to America but due to the various complications, had them forwarded to England, where the missionaries were to sell them.

Back in France, Booth wrote again to Penrose, laying before him a proposition that would take the remainder of the Armenians to New York. While awaiting a reply, a prayer meeting was held by the group, Zodik and President Booth administered to Krikor and Kateh, anointing their eyes against trachoma. Three days later they were examined by a doctor and certificates were given, stating that both of them were entirely cured of trachoma. Money was wired from Liverpool and after its receipt investigations were made at several steamship companies and another doctor consulted who announced both emigrants free from any contagious disease. The doctor claimed, however, that they would probably be rejected at New York because they "had had" trachoma.

August 29, 1908, brought an end to Booth's emigration work;

Received a letter from Pres Penrose, also enclosing one to him from Bro Mütte for me to read. There is still some misunderstanding concerning my bring the saints here or to Liverpool, but it will be clear to them perhaps later.

I answered both letters and left Harve on my return trip bidding goodbye to the Armenian Saints who I am leaving to themselves to get to Am[erica] as soon as they can pass as I see no particular benefit in my remaining longer.

At Naples he learned that the families there had returned to Greece and Constantinople. The first group of members that left

1Ibid., August 29, 1908.
reached Mexico and later went to Utah; while those Booth left in France arrived in Utah on October 15.

The ordeals of these four months were the result of lack of coordination and preparation, coupled with inconsideration and cumbersome rules and regulations. The death of Elder Huber, the pressing duties in the mission field of Asia Minor, the inexperienced emigrants, the red tape of customs regulations, the lack of cooperation from Liverpool, and his own poor health—all these weighed heavily upon Booth. In coping with these problems, Booth proved his greatness more during these hectic months than in all his years of mission experience.

Later several other Armenian families emigrated but they went by themselves with their own means or with money sent by friends or relatives in America. Eight members also traveled with the Booths when the mission was closed in 1909; however all of these paid their own way.

Missionary Life in the Near East

Just keeping alive was a special problem to the Mormon missionaries in the Near East, as evidenced by the death of four of them by the time the mission was closed in 1909. Many suffered from various diseases and more than half a dozen were transferred or released due to impaired health.

The majority of the missionaries lived at the meeting halls in the major branches. Besides the large rooms in these buildings that were used for the services, smaller rooms were rented for the elders. Here they either cooked for themselves, hired a member to come in and cook, clean, and wash or else they boarded out with some member. Occasionally they ate at a restaurant and were often invited to dine with the members or friends.

Frequently food was brought to the missionaries by their friends. The missionaries showed their appreciation by preparing a big meal for the entire branch.

The missionaries lived on bread, cheese, fruit, yogurt and vegetables. They longed for American food and when they visited the
more Europeanized coastal cities, they commented on the contrast.

The food they had to eat was not clean. Booth noted that:

The people of Turkey seem to place full faith in the word "Not what enters the mouth . . . defiles" for nearly all edibles are mixed with unpalatable and undigestable matter. This morning I picked from about 8 ounces of cheese styled "chok gusell" the following articles: 67 hairs, 3 rocks, 1 plant seed and about 6 or 8 pieces of cheese not up to the standard of the average. In cleaning about a pint of salt said to be "Khass" for table use, I extracted just 126 articles of foreign material, but the color of the salt remained un temptingly dark.

Traveling to Palestine from Aleppo, the Lund-Hintze party in 1898 received their introduction to the dirty drinking water. Hintze explained that:

Nebk is a small town and has a good stream of water . . . . The people said it was good, pure water, and we supposed it was, but as we looked up the stream, we saw the people, donkey, dogs or what not in the stream together dipping out the water. No one cared to dip above his own feet or donkey; it was clear and fresh and what difference does it make. Often we see the women who carry water wade right into the spring and stand in the water or pool and dip up the water, which they were first washing themselves in—'for house use. The filthiness of these people is indescribable.

During the same trip, Maycock saw a woman baking flapjacks and so went over to watch. Her hot fire was burning "the grass the cows and camels had eaten a few days ago, and when the fire went down a little she quietly reached down a little more of this fabricated fuel, while she quickly and skillfully pasted the flat cakes of dough on the inside of the jar. Her small one-year old child was wading around in the meal with its bare feet.

The lack of a balanced diet, the germ-filled food, and the abundance of vermin, lice, fleas and bedbugs, together with the general filth, flies and heat made the preservation of health a major problem. Fevers were very common and quinine was purchased in bulk for their treatment. Almost every missionary suffered at one

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1Booth's Diary, V, November 8, 1901.
3Ibid.
4Booth's Diary, X, October 23, 1908.
time or another from fever. Doctors were frequently consulted and their prescriptions taken. On one occasion, President Booth and Elder Vance took some worm destroyer, sat down and played chess to forget their worries.

Another important event in the lives of the Near East missionaries was mail day, which came only once a week until the middle of 1901, when there were semi-weekly deliveries. Similarly letters could only be posted weekly. It was not unusual for the missionaries to write and receive six to nine letters weekly. While laboring alone, they wrote weekly to each other and to the mission president. They also wrote frequently to the periodicals of the Church, describing their travels, experiences and the land and people. Church magazines were diligently read when received and often supplied the inspiration for sermons or lessons at the weekly meetings.

For recreation the missionaries organized picnics with the members and went out of the city to a grove of trees or other secluded place and there played games, sang songs, and enjoyed a large meal consisting of cracked wheat, chopped meat, onions, unleavened bread, clabber, or yogurt, and various fruits. These picnics usually commemorated the anniversary of an important Church event or the baptism of new members. Occasionally the missionaries would treat the Armenian members to an improvised American meal.

Weekly the missionaries would go to the Hammah or Turkish bath or avail themselves of the luxury of a river, the sea, or a homemade bath tub.

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1Booth's Diary, V, May 12, 1901.

2These letters that were published in full or abstracted have been one of the most valuable sources for the history of the missionary activity in the Near East.

3Booth's Diary, II, May 2, 1899; Booth's Diary, IV, August 28, 1901.

4Booth's Diary, III, August 14, 1899; Booth's Diary, V, November 28, 1901.

5For an excellent detailed description of a visit to the Turkish bath, see Booth's Diary, II, January 14, 1899.
Although the missionaries had most of their clothes tailor-made, they often had difficulties getting a proper fit because the Americans required larger than average size.

Relations with Other Churches

The bitterest opposition against the Mormon missionaries came through the ministers and missionaries of the other Christian churches. The Aydarp, a paper published by the Protestants at Constantinople, was particularly vicious with its attacks against the Mormon missionaries. When one of these articles appeared, the missionaries would write to the editor refuting the charges. In one letter to Professor Hovhannes Krikorian at the Bible House in Constantinople, office of the paper, Booth asked two questions:

In regard to your recent article in the Aydarp on "The Mormons in America" permit me to ask you just two questions. Does your Christianity teach you that the more abominable lies a man can tell, the greater will be his glory in the Heavenly Kingdom or did you just before writing that silly article imbibe too freely from that bottle I saw in your Bible House office near the desk from which your readers get their spiritual meat and drink.

Fitting your depravity, I am, sir, still yours, and proud of my religion.

The excitement created when Lund and Hintze were in Aintab in 1898, as well as the opposition fostered by religious interests through the Turkish officials against the Book of Mormon entering Turkey, are both notable examples of Protestant persecution. At one time Elders Vance and Woodbury were thrown out of a church after a bitter attack by the minister during his sermon. Stories were spread about the Mormons to prevent people from associating with them.

All this opposition tended to spread interest in Mormonism and brought many people to the missionaries to learn why they were so bad or what they taught that was so evil. Booth described the effect of this persecution:

Mormonism is being vigorously opposed by our enemies, but the opposers use oil instead of water to extinguish the flames so on

1Booth’s Diary, VIII, March 2, 1905.

2“Elders Cast Out of Church,” Millennial Star, LXIX (October 17, 1907), 671-72.
destined to consume the evils of this world. The ministers are the chief agitators, the great fire brigade, against the Mormon conflagration, and some of them ignorantly stand with the very nozzle of the hose in their hand directing their inflammable fluid of hatred against this ever living fire of truth.

As the years passed and the people and the ministers became better acquainted with the Mormon members and missionaries, their attitude tempered and there were more cordial relations. President Booth was very alert to grasp opportunities that would improve relations. He attended Protestant services and was often invited to speak. Hintze also often visited and spoke at the Protestant meetings. Their fluency with the Turkish language was an asset which most missionaries lacked. Leaders from the different churches were often invited to speak at the Tuesday evening meetings of the Mutual Improvement Association.

Some ministers continued to offer bitter opposition but others gradually developed a kindred feeling as fellow-Christian workers. Largely through the efforts of Booth, good will and respect increased as the years passed, in time almost completely replacing the early bitterness.

Poverty

The greatest problem facing the Near East missionaries was the extreme poverty of the people. This poverty resulted from the inherent weakness of the Turkish economy. With no industrialization to offer employment, nor large fertile farming areas to provide extensive agriculture, there was little chance for the common man to make a decent living. By 1900, European countries were flooding Turkey with manufactured articles, thus forcing the extinction of the small artisans. Not being permitted to hold positions in the government and having lost their businesses during the massacres, the Armenians were striving to maintain an existence through home manufacture. The income of the members of the Church came mostly through their home endeavors.

The income of the average family was very low. Booth explained:

When I tell you the tithing of one man, whom I believe to pay a full and honest tithing, amounts only to $7 a year, and many earn much less than he does, you will get an idea of the poverty and scanty living that our poor saints are accustomed to, and they are no worse off than the average people of the cities. In 1900 a member at Aintab worked for one hour beating cotton for two cents. It was possible for them to earn from twelve to twenty-five cents a day by working twelve to fifteen hours. Although the locally grown food was much cheaper than comparable foods in America, foreign manufactured products were very expensive. In 1900, four pounds of grapes at the plentiful season could be purchased for one cent and wheat was two cents a pound. In 1908 the Garough Bejjian family of Aleppo worked all day taking turns weaving a piece of cloth for which they earned sixteen cents.

The missionaries' introduction to the poverty in the Near East was shocking. A few days after Booth arrived in Aintab for the first time he received his introduction:

The great panorama of poverty and suffering began to unfold itself to my view. Several came to ask alms of us and Bro. Haycock & I went to see one woman whose daughter had been sent to ask our assistance. In a wretched room, fit more for fowls than human beings, with no comforts save dirty rugs and a pile of filthy ragged quilts, lived a poor woman with three children. The mother in a recent accident had broken her arm and we found her crouched beneath the covers writhing in pain and almost famishing with hunger. The tender, a hole in the stone floor, into which a few live coals were placed, assisted in keeping her warm as the quilts were thrown over the little fire place to save the small amount of heat. Under this rude bed the other children cuddled up and passed away the hours. We gave them a small amount to buy some bread and turned away with aching hearts.

Some of the missionaries writing to the periodicals indicated

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1 J. Wilford Booth, "Condition of the Turkish Mission," Millennial Star, LXVI (February 25, 1904), 125.
2 Booth's Diary, III, November 3, 10, 1899; and Booth's Diary, IV, August 13, 1900.
3 Booth's Diary, IX, February 19, 1908.
4 Booth's Diary, IU, January 7, 1899.
the seriousness of the poverty problem: "One of the great difficulties of this mission is the extreme poverty of the saints. Each year their chances seem to lessen of providing sustenance for their families."1

Our great drawback in this country is the poverty of the saints; and in fact the distressing condition of thousands more make the scene a pitiable one.

The condition of the saints at the close of April [1908] is not flattering. Poverty is among them and our sympathy is enlisted daily but we are in a position that hinders us from siding them as much as we should like. There is no tithing on hand in the branch and very little being paid in.2

All the contributions of the members and missionaries of the Turkish Mission were paid out to alleviate the poor. In addition, yearly appropriations were sent from the European Mission office to cover hall rent, mission expenses and some welfare assistance. Still there was never sufficient and the missionaries gave all they could spare from their own personal funds.

Many complications arose in the distribution of these limited funds. Jealousy and bitterness easily emerged. The missionaries sought to teach a lesson when possible while giving aid. One day an older sister brought a sick child to the missionaries for a blessing and aid. After the blessing, President Maycock sent them home with half a bar of soap with a request that their mother wash and take better care of them. One day while giving out aid, Booth noted an incident that he felt recalled "the need of the saints [to live] in union and put away pride."

A few years ago Dr. Armanac D. Shil Hagopian was our heaviest tither in the Aleppo Branch and for many years Hovhannes Boajian had been in dire poverty and almost continually drawing support from the Church. For the past two or three years the Dr's tithing record has been very poor and we heard that he said he was not willing to pay tithing for Boajian to eat it up etc.

Today Bro Boajian brought in the largest tithing that has been paid at one time by anyone in the Aleppo Branch for a long time, and before it was put in the tithing money sack, Dr.

1Joseph Wilford Booth, "The Turkish Mission," Millennial Star, LXVI (March 17, 1904), 178.
2Booth to European Mission President, n.d., in "Abstract of Correspondence," Ibid., LXI (May 25, 1899), 330; Booth's Diary, IX, April 30, 1903.
Arminag's boy came for aid and the same money was given him to carry home to his mother who is in the most destitute circumstances they have seen for years. 1

Some of the members required aid all of the time while there were others who were never in need of help. Most of them, however, required aid periodically as their economic situations fluctuated.

Included among the items for which the welfare money was spent were: bail for four members who had been cast into prison for tax delinquency, a bible, lemonade for a sick man, paper, books, pencil, medical bills, medicine, payment of debts, half a sheep and other food. Sometimes on Christmas, the missionaries would buy a supply of food which they divided and distributed to the members. In 1905, the packages were made up of various articles such as popcorn, biscuits, oranges, candy, and in some cases they were accompanied with coal or money. Large quantities of cracked wheat and rice were purchased and given to the members.

All these attempts to prevent suffering were short-ranged and momentary stopgap measures. A more substantial endeavor was instigated at the suggestion of Lund and Hintze. With a loan of about $400 for capital by the Church, the L.D.S. Weaving works at Aintab were established in February, 1899. The venture provided employment for about six men. To employ the members in the new business it was necessary for the Works to pay the past debts of the workers in order to free them from the hold they former employers had on them because of indebtedness. Zodak Aposhian and Garooch Bezjian were the two leading men operating the business but they soon fell into disfavor and desired to separate themselves from the project. The complicated arrangements that were made are difficult to unravel and are probably one of the reasons for its failure. For example:

Zodak Aposhian and Garooch Bezjian who have been in partnership in running the weaving works came and desired dissolution of partnership. Garooch was owing the business ten liras and agreed to take that and ten liras more which Zodak would turn over to him in goods, and with this 20 liras would furnish 4 persons work. Zodak was to keep his own 22 liras and the remaining 58 in the capital stock and to furnish 6 men with work and receive 2/3 of

1 Booth's Diary, IX, September 26, 1907.
the profits therefrom. Garooch agreed to pay the business \( \frac{1}{3} \) as much as he himself gains. And so another change was wrought in scheme. I really hope they will be satisfied now for a few more months at least.¹

Aposhian and Bezjian were not satisfied and soon other changes were instituted. Various inducements were employed to encourage greater output by the workers but the scheme never prospered. The significant result of this effort was the introduction of the weaving business among the members. Although they worked for years and oftentimes made only partially enough to maintain life, still as the years passed and conditions changed, the weaving business became the means of economic independence for most of the Armenian members in the Near East. The rugs and other fancy work made by the women members were sent to England and Salt Lake City for sale. E.C.M.I. became the important agent to retail their products.

Other efforts to employ the poor members included attempts to manufacture washboards or working in a member's vineyard removing rocks or scrubbing chairs. Equipment and supplies needed for some of their manufacturing schemes were ordered from Montgomery Ward and Company in America.

Although the weaving works continued until the mission was closed in 1909, poverty still went unabated. The real hope lay in the Palestine colony scheme and all other efforts were considered as temporary expedients.

The development of spirituality was hindered by this poverty. Booth mentioned the difficulty: "It is necessary to labor hard and long with the saints to keep them in line of the Gospel under these trying circumstances."²

The problem of poverty in the Turkish Mission was never solved. It was never adequately met, for a handful of missionaries could do little when faced with the ills of the entire Turkish economy.

¹Booth's Diary, II, June 30, 1909.
²Joseph Wilford Booth, "Condition of the Turkish Mission," Millennial Star, LXVI (February 25, 1910), 125.
These special problems occupied the missionaries' time and attention but none of them were completely solved. The closing of the mission in 1909 only postponed them.
CHAPTER VII

BOOTH RESTORES THE REFUGEES

The history of the Armenian Mission from 1921 to 1929 is the story of the love, devotion, sacrifice, patience, untiring labors and eventual heartbreak of Joseph Wilford Booth. With the exception of his wife who joined him in 1924, occasional visitors and one missionary who stayed but a few months, Booth had no missionary help. During this period, Booth, through his work with the refugees, developed into the most important missionary ever to labor in the Near East missions of the Church. The Church kept its Armenian members only through the assistance it gave them and through the untiring efforts of President Booth. The difficulty of trying to maintain Church standards while living in a communal-type refugee center reflects the need for positive, productive employment, as well as the dangers and pitfalls of dole-type welfare assistance.

A Mission Is Reopened

When the missionaries left the Near East in 1909, they left the branches of the Church well organized and with some financial assistance. Several hundred dollars were sent to the Armenian members by the Church authorities in Salt Lake City during subsequent months.

During the war years, the branches fell into disorganization due to the loss of several stalwart families through emigration, deportation, murder, and death, all of these coming with the ravages of the period of World War I. These troubles as well as the economic turmoil in which Turkey was embroiled left the remaining members scattered, lonely and suffering from severe poverty. The extent of their hardship is not known but at times they "had to live on grass
and leaves and in poor houses" and their clothing was very scanty.1
Practically the entire branch at Marash was wiped out. Their dif-
ficulties are indicated by a report about Garabed Teleskian that
reached Booth by one of the few survivors of Marash:

[Teleskian] was deported with his wife, Yebre and their three
children ... in 1915, to Mesopotamia along with the thousands
of the ill-fated Armenians. Garabed was taken and separated
from his family near Beir-zor on the pretense that he was wanted
elsewhere to do some work. He was then tied arm to arm to a
company of men and they were stood up and shot one after another
as the executioners fired at this one and that one in the rank.
The two companions next to him were shot and as they fell on
either side he was also forced to fall with them being tied
muscle to muscle. When all had fallen to the ground, they were
loosed from each other and robbed of their clothing. Garabed
feigned dead and was stripped and dragged some distance by the
inhuman wretches in an effort to secure his heavy woolen socks.
Of all the company (likely a few hundred) (500 I learned later)
there were only eight escaped as he did, and they made their way
by night to some Arab tents where they were given food and
clothing and work. In a few years he was back in Marash to
tell this story of his suffering. His wife & children may still
be alive in some unfortunate home but he never saw them again. ... 
Garabed married again and was later killed with the unnumbered
clan in Marash in the more recent massacre of Jan. 27, 1920.
His wife is still there alive.2

This example is an indication of the type of suffering the members
had endured during the time the mission had been closed.

From these depths of privation, the Armenian members wrote
many letters to the missionaries who had labored among them as well
as to their relatives and friends who had moved to the United States.
On one occasion the Church donated $300 and the missionaries raised
a similar amount which was sent to the American College at Aintab to
be distributed to the Church members.3 During August, 1921, Esther
Grullian Flavjian, who had immigrated to Utah at the time Booth re-
turned from his first mission in 1902, called at Alpine, Utah, to see
Booth about her suffering friends and relatives in the Near East.

1"Opening of the Armenian Mission," Millennial Star, LXXXIII
(October 20, 1921), 662.
2Booth's Diary, X, March X, 1922
3Ibid., August, 1921.
She had a "bundle of letters fresh from Aintab" to support her plea for help and advice. Booth took the letters to Salt Lake City where he secured an audience with George A. Smith, who had just been released as European Mission President. Booth recorded the developments:

He asked me if I thought I could go to Turkey and take up the work. I mentioned several of our former missionaries but he kept asking for others till at last I said I would be willing to go myself if I had the means but I am in debt and and also engaged to teach school the coming year.

He reported to President Heber J. Grant, who came to me and said Bro Booth we want you to go to Turkey to carry help to the saints there. The Church will assist you some in your financial difficulties. Be ready as soon as you can. It all occurred so suddenly I hardly knew what to do but said I would be ready in a few weeks.1

The next weeks were busy ones. Booth had to collect and pack more than a thousand pounds of clothing donated by the people of Provo, Utah, which was shipped through the Near East Relief Agency. He hurriedly arranged his personal affairs and after Heber J. Grant and Charles W. Penrose set him apart as President of the Armenian Mission, on September 14, 1921, he headed for Turkey on his third mission. The name of the mission was changed to the Armenian Mission due to the hatred and distaste which the word "Turkish" held for the Armenians, as all of the members of the Church in the Near East at this time were Armenians.

When Booth arrived at Liverpool, he selected a group of books for the mission and after receiving his passport, started across the continent. While changing trains at Torino, Italy, he had the misfortune of losing his purse containing all his money, except a few dollars he had in other pockets. He did not know whether he dropped it out of his pocket or if some "sly fellow picked" his pocket.2 An Englishman, with whom Booth was dining when he discovered the loss, loaned him two pounds sterling and left his address so Booth could return it later. This is an indication of the confidence Booth was

1Ibid.
2Ibid., October 3, 1921.
able to kindle in people with whom he associated. After wiring the Liverpool office requesting that some money be sent to him at Naples, Booth proceeded there to await its arrival. As the days passed and no money came he wrote repeatedly to the Liverpool headquarters explaining his plight. Of necessity the number of daily meals was reduced to one while he was living in a room for which he could only promise to pay when and if he received some money. Conditions became so bad he had to seek assistance:

One of the Armenian boys I met the other evening gave me 15 francs in Italian money (50 cts more) & an officer (I think a Mr. Morris or Morrison) gave me $1.00 but on learning I was a Mormon became angry & expressed his disapproval of our doctrine. Booth's offer to return the money if the officer desired was refused. Finally, after a trying, twenty-day wait, Booth received the money on October 25, 1921. Immediately after receiving it, he left Naples by ship still not knowing why the money had been delayed.

A Remarkable Meeting

After arriving at Alexandria, Egypt, President Booth took a train directly to Haifa. His account states:

We passed thru Gaza early and by 9 a.m. we were in Ludd, the junction of the Jaffa-Jerusalem road. My ticket was direct for Haifa and as I was anxious to get on my way I had no special desire this time to visit the Holy City. The train waited for a half hour or so, during which time I looked for an longest to meet Apostle David C. McKay & Hugh J. Cannon who have been traveling around the world visiting the missions and the schools of the L.D.S. Church. . . .

On the train went & I still looked out of the windows studying the land of Palestine & talking to a poor little Jewess. . . . About 12:30 [P.M.] the train stopped at Haifa. I carried my satchels into the baggage room and left them a moment while I looked around to inquire whether a ship was in the Harbor bound for Beyrouthe & Io! Turning about I was suddenly face to face with the two men whom I have hoped and prayed and longed to meet Bros. McKay & Cannon. They came with the same train from Ludd, passed with in a few feet of me there but we did not see each other. We were each just ready to leave for different hotels and 2 minutes time would likely have separated us altogether. We all thanked the Lord for the pleasant meeting.

1 Ibid., October 14, 1921. 2 Ibid., November 4, 1921.
Elder McKay also expressed his joy at the meeting:

we had come from the eastern part of the world, traveling westward, praying that we might meet him; and there we had met at the very time and place best suited to our convenience and to the success of our mission to the Armenians. It could not have been better had we been planning it for weeks.

This meeting occurred due to Booth's delay in Naples and several unusual events and plan changes that Elders McKay and Cannon had experienced during the days prior to their arrival at Haifa on November 4. All three felt they had been guided by inspiration from God.

The Members Are Gathered at Aleppo

When the three missionaries reached Aleppo on November 7, Booth found a few of his old friends and told them to spread the word that a meeting would be held the following morning. The members were overjoyed at the return of the missionaries.

Following this meeting the three went by car to Aintab where they met the members of the Aintab Branch. Concerning the sad conditions in the city, Booth wrote:

Aintab, the beautiful city of so many years of my missionary experiences is now in ruins and perhaps 2/3 of the Christian population and a big percent of the Moslems have been slain in the awful struggle of the past few years.

The missionaries listened to a "string of heartrending tales" from the members that had survived. In 1909 there had been over a hundred members; whereas in 1921 only thirty-five were left. The members begged the missionaries to take them out of Aintab.

After offering encouragement and words of comfort, the three missionaries returned to Aleppo where they heard more accounts of the destruction during and following World War I. They looked for a suitable house to rent for a mission home, but found none. They held another meeting with the Aleppo members where McKay offered fervent prayers in behalf of the suffering people. After a busy week in the Armenian Mission, McKay and Cannon left Booth alone to


2Ibid., pp. 79-84.  

3Booth's Diary, 1, November 1921.
help the stricken members the best he could when they headed for Egypt on November 11, 1921.

French troops had occupied Syria as part of France’s mandate assignment by the League of Nations. When Turkey, under Mustapha Kemal, declared her independence, there was a dispute over the ownership of an area in northern Syria and southern Turkey. Eventually the decision went to Turkey so the French troops prepared to withdraw. When the Mormon emissaries had arrived in Aintab November 8, they found that the French authorities had posted notices of their intended withdrawal, the following January 4, 1922. This announcement put the Armenians in panic for fear that with the restraining power of the French withdrawn, they would again fall victim to the Turks. To effectively control the people the French refused to allow anyone to leave the disputed zone without a passport which they issued. These were hard to obtain. This was the foundation of the members’ requests to be taken out of Aintab.

After the departure of McKay and Cannon, President Booth continued to look for a suitable place to rent and spent the remainder of his time seeking a way to get the members out of Aintab, but he made little progress. In the meantime a letter came from McKay at Cairo in which he stated that he was sending by parcel post a coat, vest, shirt, and shoes to Booth for Hagop Bezjian, the branch president at Aleppo, whom McKay had noticed was in great need. The two world visitors had been deeply touched by the poverty of the Church members.

A significant development in the rescue of the Aintab Branch occurred on December 1. Before arising on that day, President Booth felt impressed to secure a conference with the French General de Lamathe at Aleppo. After spending most of the day in making proper arrangements, he went to the General’s headquarters where he showed his passport, missionary certificate, and appointment as a Relief

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Ibid., November 22, 1921. McKay was deeply impressed with the situation of the Armenian members and thereafter was always understanding and very solicitous for their welfare not only while he was European Mission President but also after he returned to Salt Lake City.
Worker. After being admitted to the general's office, Booth explained how the Mormon Church had liberally contributed to the relief fund for France and Belgium during the recent war. Booth gives an account of the conversation:

I then told him my mission and that we had about 50 members & relatives in intab who were poor and needing assistance also some 25 friends who are anxious to receive permission to come to this place, and begged him to grant us permission to bring them all here. He at first gave an unfavorable reply stating that it would not be a good precedent for him to set as it would likely stir up strife just at this particular time. I still urged that he allow us to bring the poor whom I could care for so much better here with the rest of our members in one group. I have prayed almost night & day for the Lord to open the way for us to rescue [the members] . . . They in Aintab have fasted for 8 days so they write, and I surely felt to thank God for his answer to my prayers when the Gen. at last said "We will grant you permission to bring the 50 and you may present the matter of the 25 to the Aintab authorities." Further, he said that if the Army had empty wagons etc coming back from Aintab they would bring the Mormons with them. He asked me to furnish a list of the 50 and advised me to go to Aintab to arrange for their transportation.

For two days Booth waited anxiously for news of the final approval which came about noon the second day. Captain Kosier, of the French occupation forces, informed Booth that his wishes had been granted, that word was being sent to Aintab, and that Booth would be offered protection on his journey to Aintab.

Booth made preparations to go to Aintab but did not tell the Aleppo members anything concerning the French assistance. As traveling in the area was very dangerous, the members were greatly concerned and begged him not to go. Booth had learned more of conditions in Aintab from a few members of that branch who had secured their passports and had already arrived at Aleppo.

Leaving Aleppo, December 4, Booth went to Killia where he joined the French and was entertained royally as he traveled with Lieutenant A. P. Guitten and the army convoy. Upon his arrival at Aintab on December 6, Booth found the list of fifty-three names al-

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1 Booth's claim that there were fifty members must have included the eighteen that wanted baptism besides the thirty-five members less those who had reached Aleppo by themselves.

2 Booth's Diary, X, December 1, 1921.
ready there; however, he learned that children under eight years of age needed no passports so he changed the list to include some close relatives of the members. Many people in the city came to President Booth and pleaded for assistance. This caused him to recall that twenty-two years previously he and Elder Maycock had been driven from their midst by stones.

Besides the official work which he had to do, Booth also visited with the members, helping them prepare to leave. He bought some fancy work from one woman to help her pay her debts before leaving. He gave a vivid account of the official delivery of the passports:

In late afternoon I called at the passport office. The whole court below was filled with hundreds of people anxiously waiting to hear their names read out from the upstairs window. I sat and waited in an adjoining upper room and soon the window near me was opened. The roar and tumult of the crowd below was hushed at once on the harsh command of the man who appeared before the multitude to read the names. There was a thrill of joy for everyone whose name was read out, but with its corresponding sadness for all who were disappointed. About 150 names were read out in a clear ringing tone and then the words, "Now come the Mormons" was followed by the reading of 51 names of my list—the remaining 7 were left for next list tomorrow—which ended the number of passports issued today. Within a few minutes the 51 papers were in the hands of Bro Moses Hindolian who was with me to receive them...Mormons were famous in Aintab today.

On Friday, December 9, Booth made arrangements for nine wagons to carry the people and their meager baggage to Aleppo, eighty miles away. The cost, about $250, was very high and described as "highway robbery" but with the great demand for transportation there was no other choice except to remain in Aintab. Booth seriously considered this because house rent was very nominal, free in many instances and food and fuel were much cheaper than in Aleppo. He added however, no amount of persuasion could change the desire of the members to get out of the country in which they had seen so much bloodshed and suffering. A walk through the large markets convinced Booth that the feeling of "danger which seemed to be in the air" was real and set the following Monday as the departure date. He then returned to

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1Ibid., December 8, 1921. 2Ibid., December 9, 1921.
Aleppo to find a place to house all the refugees when they arrived.

In the Khan Jabra, eight rooms were rented on Monday. The next day Booth was approached by a man who asked if he wanted to rent a house. Upon investigation when Booth found that the house contained a large room suitable for services and three other rooms, he rented it and began to purchase the necessary items to set up housekeeping.

The Aintab group left their fear-laden homes Tuesday morning for Aleppo but ran into trouble. The wagon drivers, hired to haul the Mormons and their baggage, took other passengers also and threw off several household articles and personal items belonging to the members. The week of rain had turned the roads into mudholes; however on Friday, December 16, 1921, the wet, muddy, tired, refugees arrived in Aleppo with the wagons filled with all their worldly possessions consisting of nothing more than a few ragged clothes, household utensils and bedding. Booth stated:

All was confusion in mud and rain but we finally settled down for the night.

I am thankful to the Lord for his mercy unto us. He has guided and controlled affairs for us in answer to our fasting and prayers in such a marvelous manner that I am truly anxious to manifest my gratitude and heartfelt thanks & praise unto Him who has led the little flock out of the danger of death and distraction which seems to be hanging over the city of once proud, now almost ruined, Aintab.

This exodus of the Aintab members has been looked upon by the members of the Church in the Near East as the greatest event in the history of the Church in the Near East. During the following years, its anniversary was celebrated. Stories and poems were written to immortalize it. Pageants were presented to remind the members of the goodness and mercy of God in their deliverance. This exodus became the rallying cry to induce repentance, just as the exodus of the Children of Israel from Egypt was by Moses and later prophets as a rallying cry.

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1Ibid., December 16, 1921. Booth's diary contains extended accounts of many events connected with the exodus. See also David O. McKay, "A Man Who Loves His Fellow-Man," Millennial Star, LXVI (February 23, 1924), 136-38; and Piranian, op. cit., pp. 11-12.
Relief Work in Aleppo

Once the Aintab group were safely housed at Aleppo, President Booth’s work was only beginning. The saints were without work, without food, without money, and had only rags for clothing. Booth’s task was to keep them fed, clothed, busy, and contented while developing them both spiritually and intellectually.

Some of the poorest members of the old Aleppo Branch moved in with the Aintab group, but others maintained their own homes, although most of the entire membership required aid. Booth faced this task alone except for what help he could get from the group. He was now over fifty-five years of age but had fair health. During this period he lived in one room of the same house in which the members lived, and although he often ate with them or had them eat with him, he lived somewhat apart from them. However, he received few luxuries. Besides his missionary and ministerial work, his time was spent in seeking employment for the members, administering relief and in settling disputes and other troubles that inevitably arose in such a living situation.

To begin with Booth sought to keep the people busy, if possible, in productive work. He loaned them money to begin small businesses. These included towel making, tailoring, and most of all weaving and carpet making. Occasionally loans would be advanced to the women for their fancy work. In reply to a request Booth received from the European Mission president at Liverpool, he explained his financial policies:

I am carefully feeling my way out of the difficulty. Work is very scarce. I am advancing a little money to certain of our members and friends, to enable them to start up small industries of their own, so that they may furnish employment to members of the Church. If they succeed, I will extend similar aid to others. I hope before long to have the mission self-supporting. 1

1 This objective was not achieved until 1930, when at last the mission was self-supporting for a few months. Booth to Orson F. Whitney, January 21, 1922, in "Missionary Work in Armenia," Millennial Star, LXIV (February 23, 1922), 13.
These loans were usually not larger than $15 to $25 except for a few major weaving projects that involved several members. Some of the Aintab members gradually found various kind of employment in Aleppo or moved to other cities. However, it seems from Booth's diaries that there were always several men around the two homes where the refugees lived who were not employed.

Direct relief was necessary to supplement the income that came from these various employment ventures and much of Booth's time was consumed in administering this relief. He tried to give it to the most deserving and great powers of discernment were required.

The day following the arrival of the Aintab members at Aleppo, the clothes that Booth had brought in his trunk from Provo, Utah, were distributed. In April, 1922, when the remainder of the donation that had been shipped through the Near East Relief Agency arrived, Booth explained:

In the afternoon I distributed about 200 pieces of clothing to the saints & friends. It is a difficult matter to satisfy them all as some of the goods are valuable pieces and the spirit of selfishness is not wholly lacking.

He gave about fifty pieces of clothing to a Near Relief worker to clothe some poor shivering refugees as a token of appreciation for the Agency's shipping the boxes from Utah.

On several occasions President Booth gave liberal amounts of money to the various relief agencies and churches for the relief of the poor who were not associated with the Church. He helped several non-Hormons privately when they could prove their need.

The original supply of clothing from Utah was exhausted soon after its arrival so another source was required. Later in the year one hundred men's coats were purchased for about forty-five cents each. A hundred yards of cloth was purchased which was sewed by the Relief Society sisters into articles of clothing that were then distributed to the needy members.

Several times Booth purchased food and with the assistance of

1 Booth's Diary, X, April 5, 1922.

2 Ibid., November 7, 1922.
some of the women prepared a feast for the entire group. Several
other interesting purchases were made in connection with the relief
work. More than 1,100 pounds of cracked wheat were acquired during
the fall of 1922 for the members. This was the main staple of their
diet. Booth purchased several dozen tooth brushes and then sold them
at less than half the cost to encourage their use. He bought a hund-
red notebooks and twelve dozen pencils to use in a night school he
wanted to establish to help the members. Nine hundred bars of soap
were purchased at one time. Dr. Ishkhanian was frequently called
during this early period to assist any of the sick among the group.
Once each month, Booth paid the bill which averaged about $10, making
an average call about seventy-five cents.1

Generally people would come to Booth's room for a small amount
of money for aid. Some came for aid when they needed it. Others,
who had a definite appropriation, called weekly for theirs. Typical
was the entry in Booth's diary under the date of July 7, 1922: "Poor
people came in crowds for help to day 9 were here at one time. We
explained the gospel & gave them some BREAD money & sent them away."2
All this help that was extended did little to improve the situation;
which remained distressing. Reporting the faithful attendance of the
women at Relief Society meeting, Booth mentioned their poverty: "I
noticed one morning that all present except eight were barefooted.
Yet they had come as relief workers, to help others less fortunate
than themselves."3

An indication of a gradual improvement in their temporal con-
ditions is reflected in the amount of tithing paid. From 256.10
Turkish piasters in December, 1921, it increased to 918.30 in March,
1922, and to 2312.20 in July.4 Even in July, this amounted to less

1Ibid., December 24, 1922. 2Ibid., July 7, 1922

3Booth to David O. McKay, November 14, 1922, in "Gratifying
Report from the Armenian Mission," Millennial Star, LXXXIV (December
21, 1922), 616.

Beginning Aug 1, 1922, in Aleppo Syria and ending," [sic April 30,
1925]. Hereafter referred to as "Booth's Diary, XI." See August 5,
1922.
than forty cents for each member, which indicates an average monthly income of 74.00.

Although there was some spiritual growth and personal self-sacrifice, as indicated in the Relief Society report, there were also cases of jealousy, hatred, laziness, unchristian-like conduct and willful disregard for Church teachings that plagued Booth and tried his patience. Quarrels were frequent. They were created over such small things as a water jar, a noisy child in meeting, or a sharp word. One member was found smoking on the premises and a talk with him disclosed a "rather stubborn, peevish & insubordinate disposition" but also a promise to reform.\textsuperscript{1} The members would fall into debt and the Church was obliged to help them settle their obligations. A case of syphilis, caused by an "evil practice," was treated by the doctor. There was a case of adultery between two members of the group that brought their confession and plea for forgiveness at the following Sunday meeting. After a Sunday School lesson on "Living in Peace and Love" there was a big uproar with one of the members, Garabed, who had been beating his wife. Booth recorded:

His wife, Yeranian, is in a delicate condition and it seems that every few days the wretch of a husband gives her a beating. I was so angry at him I almost gave way and returned the punishment on him. On account of the disturbance we had no sacrament in afternoon meeting.\textsuperscript{2}

When Mersis Kozanian, another member, called at the mission office because he had refused to accept the appointed teacher into his home, he claimed justification because the teacher had asked him to keep still during a meeting when he was making a disturbance. Booth noted:

I was so disgusted with his childishness that I told him to repent or move out of the Khan. He left the room with a bad spirit on him. It seems almost impossible for these Armenian saints to live in peace with one another for more than a few days or weeks at a time.\textsuperscript{3}

Yakob Dalbakan left the place in a fit of rage one day and moved his family into the city. They returned several times to

\textsuperscript{1}Ibid., September 9, 1922. \textsuperscript{2}Ibid., November 5, 1922.
\textsuperscript{3}Ibid., February 23, 1923.
collect all the tithing and fast offerings they had donated to the Church. Failing to obtain this money after a three-hour argument during one visit, they left with threats and denunciation.\(^1\) Occasionally members who did not live with the group suffered persecutions which Booth investigated and stopped by talking to "certain religious leaders."

Besides the troubles he had with the members, Booth faced many of a different nature. Some of his problems were quite mundane.

We began to close up the room for fumigation and after sealing windows doors etc we put some Formaldehyde \(\ldots\) in hot water & boiled it in the room. At night not even a fly was hurt so we secured another lot and repeated. \(\ldots\)

Called on Dr. Iskhkarian and secured a prescription for using the disinfectant and bought another lot of Formaldehyde & permanganate. That was ineffective.\(^2\)

The wall on the west side of the Khan (Jebrin) fell in but no one was hurt.\(^3\)

Reading & talks and catching bed bugs, and an afternoon bath and my class occupied most of the day.

**Spiritual Activities**

There were activities beside welfare that required Booth's attention. He associated with the ministers of the various Armenian churches, the government officials and the relief workers. He found particularly pleasant association with Mr. Flack, American Vice Consul, and the Jacksons who had befriended the missionaries for many years. Booth translated for the Consul, spoke before school gatherings and visited people in their homes when invited. Through these associations he was enabled to preach to many. Although permission was granted to print tracts, it was denied for the operation of a school; so singing classes were held at night and general instruction was given to the members.

Attendance at meetings alone took much time as the heavy schedule included Sunday School every Sunday morning; sacrament meet-

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\(^1\)Ibid., October 1, December 17, 1923.

\(^2\)Ibid., May 14, 1923.

\(^3\)Ibid., June 7, 1923.

\(^4\)Ibid., June 23, 1923.
ing during Sunday afternoon; Priesthood meeting, Monday evening; singing practice, Tuesday evening; Relief Society, Wednesday; and Testimony meeting, Thursday evening. In an attempt to stop tardiness, Booth purchased seven dozen handkerchiefs and then at an evening meeting gave one type of piece of paper to those who were there on time, then gave different slips to those who were in by the end of the first song. He left the meeting with instructions for the branch president to speak on punctuality. After preparing the handkerchiefs for distribution, he returned and presented them as first and second class prizes. All who came in after the first song did not receive any. "Several were peeved after the meeting both among the tardy ones as well as those who did not come at all."  

Visit of Wilford O. Woodruff

Joyful news came from Elder Wilford Owen Woodruff at Basel, Switzerland, stating that if he could not get permission to enter Germany he would come to Palestine to visit. He was the first American missionary to arrive after the visit of McKay and Cannon.

Plans had been made for a day of celebration and baptisms on June 1 and Woodruff arrived just in time to participate. Instructions from the European Mission President, Orson F. Whitney, indicated that since the members had been through the trials of war and the records of their former membership were lost, all the old members should be rebaptized. President Booth had hoped to perform this work on April 6, but the members were not prepared, so it was postponed until June 1.

This was a day of great celebration and feasting. A large garden was rented and during the day seventy-three persons were bap-

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2Booth's Diary, XI, October 19, 1922.

3Miranian, op. cit., p. 12.
tined which included the old members and several new ones. Both missionaries baptized and spent the next day or two confirming the new members. During the remainder of the month there were several ordinations to the priesthood and twenty-four more baptisms on July 24. At this time there was an average attendance at Sunday meetings of 150.

On July 11, Woodruff left Antab after his busy six-week visit. He was accompanied to Beirut by President Booth, who then visited the members there for a few days. Woodruff's visit brought much-needed companionship to Booth and encouragement and new enthusiasm to the members. His assistance with the ordinances helped make them more impressive to the members.

Snell Assists Booth

Booth was left alone again after Woodruff's visit until the following March, when Karl B. Snell arrived. Snell had labored as secretary of the Swiss and German Mission prior to his transfer to the Armenian Mission. President Booth met him at Beirut on March 27, 1923 and they traveled to Aleppo. Snell's activities in the Armenian Mission were very different from his duties in Switzerland. Besides assisting Booth with the meetings, Snell also helped remodel the old English Consulate building which was rented for a refugee home. Every year in August, new rental agreements had to be made. Houses in the Near East are generally rented for a year at a time and most of them can only be rented during the rental season—August or September. In 1923 the branch was able to secure the building that used to be the English Consulate. Although the landlord, Khuri, had promised it to Booth and also to der Versis, an Armenian priest, the dispute was finally settled in favor of the Church. It was rented for 150 Turkish pounds, one hundred of which was to be spent in repairs. This was a clause that occurred frequently in rental con-

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1 Booth's Diary, XI, June 1, 1922. See also Wilford C. Woodruff to McKay, n.d., in "Gratifying Report from the Armenian Mission," Millennial Star, XXIV (July 18, 1922), 445.

2 One Turkish pound or lira equal to 30.40.
tracts. With the abundance of labor available in the branch, President Booth readily agreed to such an arrangement. The dramatic story of the repairing of this building is vividly portrayed:

[August] Mon 20. The last of the families moved from their new home. I also helped Smell & myself. In all about 25 one-horse-wagon loads were brought. Began to put in a cement floor in our room.

Tues 21. Worked all day at the cement floor. We had 2 carpenters, 2 on the roof repairing and about 30 members cleaning up and waiting on the workmen.

Wed 22. Partially repaired the old wall to the west. I plastered and white washed.

Thur 23. The big lower rooms once the official and reception room . . . recently used for stables were cleaned. We white washed again all day.

Fri. 24. Finished white washing our own room. Closed up the road in the wall . . .

Sat 25. Set a bill of lumber worked hard again today. Supper at Big restaurant.

Sun 26. [Meetings and rest] Mon 27. Night carpenter went on strike so I fixed him in short order. He begged to come back to work for his agreed price, but I would not have him. . . . We cleaned more & tore down a wall and tore up the old roof for repairs. Hazar Simjian a 3 year old boy fell into a pond of slacked lime. No harm resulted.

Tues 28. White washed etc. Paid a bill . . . also bought some mattress netting for the beds, Brushes etc. Had a scrap with Sarkis Tutulian over his beating his sister. Extra men at plastering.

[ed] 29 Victor Simjians son Kartik came to the place to live with his mother after a long period in the orphanage at Beyrouth. . . . Gulu Simiyan was in a great temper over a room which was not allotted to her. . . .

By the end of the second week most of the work was finished. It seems regrettable that they could remain in the house no longer than one year after going to so much work to repair it. The cost of repairs did not include labor by the missionaries and members. David G. McStay described this house as being very comfortable after his visit the following winter. 2

In addition to house repairing, Booth and Smell spent their time maintaining peace among the members, instructing them in the

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1 Excerpts taken from Booth's Diary, XI, under dates given.

meetings, visiting the prominent people of Aleppo and studying the language and scriptures. The members presented several plays under the direction of Joseph Uzunian and Garabed Junguzian who were particularly active and helpful during this period. Just prior to Elder Snell's departure, a Turkish newspaper printed a half-page article on the Mormons in America. President Booth purchased three hundred copies and sent them to his friends.

Due to pressing matters at home, Elder Snell was released on November 29, 1923, and left Aleppo on December 4. The eight months he had spent in the Near East were used mostly in work pertaining to the members rather than proselyting among non-members. He rendered valuable service and companionship to President Booth and the members.

Summarizing the activities of 1923, Booth wrote:

The past year has been an interesting one and many and varied have been my experiences. I have met and made new friends and proclaimed the gospel to some who had never heard of us before. Snell has been and gone, and we have changed our headquarters to a more open & commodious residence.

The saints are in fairly comfortable condition but not what I would like to see. Several of them are weak in the faith but the majority are living good lives.1

Reba Booth Joins Her Husband

At the beginning of 1924 the following telegram was received by Booth at Aleppo:

Liverpool Jan 1

Athens Ninth If cost reasonable come, if exorbitant remain

Beyrouth, wire intentions Quick, more Liverpool. greeting.

McKay Mary2

David O. McKay was European Mission President at this time. President Booth had learned only one month before that his wife was coming to join him. On January 13, Booth met his wife, President and McKay at Beirut. On the following day they journeyed to Aleppo where a conference was held with the members; an examination was made of

1Booth's Diary, XI, December 31, 1923.

2Ibid., January 2, 1924. Sister Booth is referred to by various names. Her husband called her Reba in his diaries. Her name was Mary Rebecca Moyle Booth.
the records to determine the activity of the members; and instructions were presented at a Priesthood meeting and at Relief Society. The sisters of the branch presented the McKays with a beautiful needlework tablecloth. President McKay ordered some carpets for his personal use from the members during this visit. The evening of the 23rd was spent in a farewell party where songs were sung, games played, stories related, and "a most earnest and touching prayer and blessing" offered by President McKay. 1

Upon his return to Liverpool, McKay contrasted the situation of the Armenian members in 1924 to their condition in 1921:

But the greatest results of the past two year's devoted service are seen not in material things, but in the development of the members of the branch. To one who saw them in their discouragement and distress in 1921, the change wrought is wonderful. It is true that from a financial standpoint many are still dependent, and are yet longing for the day or opportunity to come when they can earn their own livelihood and become permanently assured of being placed beyond the reach of dire want; but in the joy of association in surroundings of safety, in the assurance of proper care and skill in times of sickness; in opportunity for mutual helpfulness, and for spiritual growth and enlightenment, the change is little short of a transformation. . . .

Two years ago, very few of the Saints could muster courage to speak in meeting—very few could take part on the program. Today every member responds not only willingly, but intelligently, they sing, they pray, they bear testimony, give addresses, and participate in all appropriate exercises most enthusiastically. . . . Truly, a mighty work has been accomplished. 2

Black 1924

Prospects looked very promising at the commencement of 1924. The arrival of Sister Booth and the short visit of the McKays had appeared to be the omens of a prosperous year. This was not to be the case. There was no time during the post-war mission when the spiritual condition of the members seemed higher than at the beginning of 1924. All these high optimistic hopes were shattered in the following weeks. This was to be the most unhappy year of Booth's

1Ibid., January 29, 1924.

missionary labor.

Only a month after the LeKays left, the Booths returned from a visit on Sunday afternoon to find the members dancing in a boisterous manner. After calling them down "in a most vigorous manner," President Booth wrote: "It so affected me to think that after all the teaching I have given them that they would fall into such a shamefull pastime as soon as I left the place, that I spent a big part of the night in considering what to do."¹ For one week the Booths pretended that they were not there and the members had to get along without seeing them or receiving any help. At the end of the week he gave a strong sermon comparing the Armenian members to the Israelites which he felt some would not soon forget.

Bad feelings continued to develop among the saints. Only a month later at a meeting, Booth was reading from the article "A Man Who Loves His Fellow-Men" and then asked them to look at the condition of contentions and quarreling. He referred to an incident which happened the day before. During a meeting two women started a quarrel, a third entered in and it developed into blows and hair pulling until by the conclusion of the meeting it spread among the male members and soon the police came to stop it. These disgraceful events brought great sorrow to Booth. By April 1 he was so saddened that when several attempts were made to play jokes, his heart was "too much weighted down with sadness to enjoy any of the pranks of either friends or foes."²

A visit from William E. Allen for a few days in April, occasional trips to Beirut and Damascus to investigate land for a colony and to encourage the scattered members, and more trouble among the members at Aleppo took the Booth's time until fall. Booth was particularly upset one day during this period when he went into one of the rooms to find a mother cutting the little hand of her three year old child in an attempt to frighten it "into culture."

In September the group had to move out of the English Con-

¹Booth's Diary, XI, February 17, 1924.
² Ibid., April 1, 1924.
ulate building where they had spent so much effort on repairs.

During the fall of 1924 thirteen children were entered as
students in the Armenian refuge school. Books, paper and other
supplies were purchased for them and their tuition paid by the church.

An indication of the backwardness of the living conditions can
be seen in a passing comment by Booth about this time: "We had our
well cleaned out and found about 15 old buckets in the bottom and
etc." 1 A terrific rain storm on November 24 brought a small disaster
when it flooded their cellar and wet the coal and wood. Word came to
the mission president that the refuge rooms, where several families
lived, were demolished. The house of one family was all in ruins
except the roof and a few sticks supporting it. 2 This homeless
family was crowded into the mission house along with the rest of the
refugees.

One progressive endeavor during 1924 was the printing done
for the Church.

In the fall of 1924 a new set of type Armenian characters
was purchased from Constantinople and arrangements were made for
the printing of some of the necessary literature for local use.
Three thousand copies of a four page tract was issued contain-
ing the "Articles of Faith," a list of "Scriptural Quotations"
and some of the "Fruits of Mormon." Also a small hymn-book was
gotten out and the members for the first time could use a printed
book containing songs in their own language. 3

Prior to this time the hymnbooks used were hand copied. Tithing
receipts and other mission papers were printed by Garabed Jangasian,
who did the printing on the press of a Jew for whom he worked. The
book that Booth used for his diary during this period was made with
the branch's printing and bookbinding equipment. The American Consul
also hired the members to bind several large volumes of papers.

The disappointments of the year just past were reflected in
the concluding words of Booth's diary at the close of 1924:

The old year has gone! It has brought many changes and a
varied lot of experiences. It began in happy hopes of better

1 Booth's Diary, XI, October 24, 1924.
2 ibid., November 24-25, 1924. 3 Piranian, op. cit., p. 15.
conditions in the Armenian Mission but alas we have advanced but little and our records and reports show a condition not so flattering as we could wish. . . .

Jealousy, envy, bitterness and strife have . . . [played] their roles to the detriment of all.

It has been the most unpleasant year of all my missionary experiences.¹

**Stagnation 1925-1926**

During 1925 and 1926 the mission was comparatively quiet. To say that events settled down to a routine would not be correct. There was no routine in the Near East missionary work. The usual thing was the constant occurrence of strange and unique events. However, little of real significance transpired. Great poverty found its way deeper into the group of members and caused much suffering. The usual troubles among the saints continued, but with the excommunication of twenty-eight members during 1925, the spiritual climate improved somewhat.

An extensive report was made at mid-year, 1925, in which a clear picture of conditions in the mission are given. Up to this time, since the mission was reopened in 1921, more than $10,000 had been spent by the Church on welfare assistance in food, clothing and house rent for the Armenian members.² There were on May 1, 165 members including children.³ There was a good supply of literature and other materials for studying and conducting Church work with the recent printing and the purchase of several books.

There were indications that Booth's health was beginning to fail. He had always been subject to fever spells; however in August, 1925, he suffered a slight heart attack. Later his face became swollen and a "cup of yellowish liquid" discharged as perspiration. By this time Booth required longer periods of rest to recover from illnesses. He was offered his release in a letter from President

¹Booth's Diary, XI, December 31, 1924.

²Hiranian, op. cit., p. 15.

Grant in May, 1926, or the option to remain for two years longer or any part of it. He stayed. He felt he was needed in the Armenian Mission. There is no evidence and it is highly improbable that the Church Authorities knew of Booth's heart attack.

During 1925 the members participated in a special project in which two dramas were written and presented. One depicted an Armenian family in the deportation of 1915 while the other was a story of Nephi from the Book of Mormon. The latter play was presented to the members under the title "Nephi" but when it was given before the public at the Oriental Theater, the title was changed to the more appealing title, "The Death of a Drunkard and 5 Marriages in One Night." More than a thousand people watched this play during its various productions.

Conflicts between the Moslems and Armenians in Southern Syria late in 1925 and a shooting in Aleppo over a disputed election again put the members in panic. Several fled into hiding in the city, while others did not dare leave their homes. The American Consul suggested that a United States flag be made and flown over the two houses where the members were living. This was done although it proved unnecessary as the troubles quieted down. The male members, who had fled, gradually returned begging for food which they received after a chastisement.

In addition to the political disturbance, poverty continued to plague the Church members. The total tithing for 1925 was only $305.76 which gives an indication of their meager existence. This indicates an annual income of approximately $20.00 per person. In 1926 there was a nine percent decrease in income. The funds of the Church were often exhausted and there was no place to turn. When James E. Talmage succeeded David O. McKay as European Mission President, there was less money sent to the Armenian Mission and longer

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1 Ibid., August 1, 1925; and Piranian, op. cit., p. 14.
2 Further details are available in Booth's Diary, XII, under entries between October 22, 1925 and January 13, 1926.
3 Ibid., January 23, 1926.
delays in sending it. This caution may have been due to the family relationship between Booth and Talmage but it also probably entailed a lack of understanding of the situation and conditions in the mission.1

Within the Aleppo Branch during these trying times, various methods were used to maintain or increase activity. For example a small Armenian newspaper was published called Sabah Yulduzu or "The Morning Star." After several monthly editions were issued, the government forbade its publication in June, 1927, and Joseph Uzunian was arrested for printing it.

Other trouble came in December, when Booth again found himself in court. Someone had signed his name to a check for twelve pounds sterling made out to Gabriel Bahto, dated September 14, 1925. After an entire year, the case was taken to court but after a few sessions the lawyers suggested a settlement out of court, to which Booth agreed.

Had the judgment been against me it would likely have cost me nearly $100 in all; instead of about $55 by settlement which I willingly paid to the poor boy & his lawyer. My desire has been that whatever the outcome it might result in honor for the Church and I pray that it will yet come out so . . .

This case indicates either the decline in Booth's fighting spirit or else the growth of wisdom. In 1926, Booth readily agreed to pay the claim when it was a certain fraud. This is a far different person from the one, who years before told the Turkish officials that he would leave town only when they put him in chains and hauled him away. This is a different Booth from the one who fought the Varton rent incident to the end although it involved less than $40. His old age and an increasing desire for good public relations were probably the factors which produced this change.

Occasionally, visitors during their tours of the Holy Land called on the Booths and the members at Aleppo. A general pattern

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1May B. Talmage, wife of James E., was the sister of Joseph W. Booth. She was very close to her brother and they corresponded frequently throughout his missions.

2Booth's Diary, XII, December 13, 1926. Various developments of the case can be found under February 1, December 9, 11, 15, 17, 1926.
of entertainment was followed. A special meeting of the members was called at which the visitors spoke; some sort of a social was arranged; conversations were held with the Booths; business was transacted; and then they continued their tour. Senator William H. King, Victor R. Taylor, of the Taylor Department Store at Provo, Utah, Reginald F. Beames and James M. Armstrong were among those who visited Aleppo during 1925 and 1926. The Booths greatly enjoyed these visits as they had no missionaries with whom to associate.

The Year of Decision 1928

The visit of Dr. Franklin S. Harris to investigate the conditions of the Armenian Mission and the visit of James E. Talmage to assist in the implementation of the new policies made after the Harris report to the Church Authorities, were the two outstanding and far reaching events of 1928.

Conditions generally were improving among the members. The yearly income increased by one third in 1927. At the beginning of the year 1928 there were better feelings among them, which unfortunately did not continue.

Besides the two major visits, there were a few significant developments among the members. Christmas was celebrated on January 6 with many gifts presented not only to the children, but also to the older members.1 Shortly after Christmas, Moses Hindoian, who had been a great help to President Booth, was operated on for appendicitis.2 It was a serious operation as the appendix had burst before he was taken to the hospital. Four months later he was again hospitalized for further operations necessitated by complications from the first. This was the first major surgery that was performed on any of the members.

The Aleppo Branch developed the custom of celebrating the anniversaries of important dates in Church history. Looking forward

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1The Armenians celebrated Christmas on January 6 at this time.

2Moses Hindoian is still living, although blind on June, 1958, at Aleppo.
to the centennial anniversary of Joseph Smith's receiving the Book of Mormon plates, they instituted a contest in August to see who could read that book through first. Everyone directed his efforts in this direction. In each of the three houses where members lived, there was oral reading of the book so that those who could not read could hear it read. All the meetings were spent in study of the book. A few nights after the contest was begun, Booth, in choir practice, asked the groups not to read further that night as he felt that they should all rest. Despite his request, Booth noted that:

about 11 o'clock P.M. before I had retired, a knock of excitement was heard at the outer door. I feared some trouble or sickness had occurred but to my surprise the people from the other Khan (upper one) had come with the news that they had just finished the reading of the entire Book of Mormon, this being the 9th night they had been reading in their group form.

He noted also that "the reading of that book the past two weeks has made a marked change and brought a new spirit of hope and peace." He hoped that it would be permanent.

During the year several collections of clothing and money were sent to the Armenian saints from sympathetic friends in Utah. Usually these collections were directed by either a visitor or a missionary who had been to the Near East. The returned missionaries were particularly solicitous of the members' welfare, writing often and seeking ways and means to help them. As there was high duty on goods sent into Syria, Booth sought to get refugee supplies admitted duty free but he was not successful.

One further significant activity was the choir organized by the branch. Iphigenie and Willhelmina Koundahjian were hired for about four dollars a month to direct it and to teach the members to sing. When a professor of music from the college of Aleppo called one night to assist, he was astounded to find they could sing so well. During 1928, President Booth also learned to play the violin.

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1 Booth's Diary, XII, August 26, 1927.
2 Ibid., August 31, 1927; and Piranian, op. cit., p. 23.
3 Booth's Diary, XII, January 21, 1927.
and wrote several pieces of music. As he was very talented poetically, he often wrote hymns or poems.

President Booth traveled to Beirut during the last week of January to meet Franklin E. Harris, who was on a trip around the world and had been instructed by the Church Authorities to visit the Armenian Mission. While at Beirut, Booth visited the members and on Sunday attended a Protestant service, after which he gave tracts to the congregation, but the minister gathered them up immediately. After Harris' arrival on February 2, they made hurried calls and reached Aleppo, February 5. In Aleppo, Harris spoke to the members, and gave a lecture to the Americans and leading residents of Aleppo on "The Advancement of Science," but the main purpose of his visit was to investigate the possibilities of a colony for the members.¹

In addition to the suggestions concerning the colony, President Harris mentioned in his long report his astonishment at the work that the Booths had been able to accomplish in getting the people together and teaching them. He was amazed at their understanding of the Church and its doctrine.² In his report he stated: "They are doing as fine a piece of work as I know of being done anywhere, and they have the respect and confidence not only of the native population, but also of the Europeans and Americans who live in this section."³

Harris made six special suggestions that were opposite from the policies then being followed in the Armenian Mission. They were:

1. Establish mission headquarters at Haifa.

2. Call two or four local brethren who could work among the natives and also keep the branches operating both spiritually and temporally. They should be supported by the Church.

3. Call two English-speaking missionaries to work with the Europeans in Palestine and increase the number later if justified to work at Beyrouth, Jaffa, Jerusalem, and perhaps Greece.

¹Cf., below p. 223.

²Entire Harris report in Piranian, op. cit., pp. 18-20.

³Ibid., p. 18.
4. Keep the Booths there until the transition was made.
5. Turn the missionary efforts from the native peoples to the English speaking people until greater political stability was obtained.
6. Establish a mission home at Haifa that would be comfortable and could be used as an efficient business center and command the respect of both members and visitors.

This report seemed to indicate that the missionaries should be permitted to live better than the poverty stricken natives, and until there were greater fruits produced by the indigenous population, efforts should be directed to the better educated foreign elements.

Two months after Harris submitted his report, a letter came to Aleppo from the First Presidency informing Booth that Talmage, European Mission President, had been instructed to visit him and together they were authorized to purchase a mission home in Haifa. This seemed to indicate that Harris' suggestions were to become the new policies. This reversal of policy was reminiscent of the days of Spori and Tanner.

When Talmage arrived on October 10, the usual welcome was given with the reception at the station, picnic, meetings, and a play depicting the life of Joseph Smith. There were 420 people in attendance. Talmage lectured to a group of educated people on the "Forces of Nature." He spent much time associating with the members.

When Booth and Talmage arrived at Haifa they began investigating possible houses to rent. They found several, but the one at the corner of Carmel and Allenby Streets, near the old home of the Hiltz, seemed the nearest to their desires. Resting from their house hunting, they visited Mt. Carmel, where on Tuesday, October 18, 1927, they rededicated Palestine:

We went up on Mt. Carmel ... and after leaving the carriage on the west side of the summit we walked through the trees at the end of an old stone wall running along the crest of the hill to the S.E. and there in the grove of young pines we solemnly called

[1] Ibid., p. 22.
upon the Lord in prayer. I was asked to lead in a preliminary petition which was followed by the reading of . . . scriptures.

Then with these books opened and spread before us we kneeled together and President James E. Talmage an apostle of the Lord Jesus Christ, offered a prayer dedicating the city of Haifa, as a place for headquarters for the mission, and rededicating the land of Palestine and Syria to the preaching of the restored gospel and for the gathering of the Jews to their promised land.

Special blessings were invoked upon the saints of the Armenian Mission, upon the Armenian people who are the victims of the cruel conditions of these stricken lands and upon the Children of Judah who are gathering and who will gather to their latter day inheritance. Intercessions were made also for Sister Booth & myself, and for all the Missions and missionaries of the Church with all the authorities of the Church and the saints of Zion.

Praise and honor and glory were ascribed to God, and His works were extolled. Authority was manifest in the wonderful prayer of about 15 minutes.

During the following days, Talmage and Booth visited sites of religious and historical interest. On October 24, after a visit of two weeks, President Talmage took leave of Booth and left for Egypt. Booth returned to Haifa.

At Haifa, Booth visited Adolph Fritz, a teacher in the German High School and owner of the proposed mission home, and after a little bargaining the house at Carmel and Allenby Streets was rented.

Returning to Aleppo, Booth recalled the events of the past month and noted their importance:

And thus closes another month, one of the most important of all my mission as the change contemplated will be far reaching if successfully put into effect. May the Lord give us strength in our weaknesses to rise to the occasion.  

James E. Talmage wrote also of the future: "It is probable that the work will be extended into southern Syria and Palestine, and that Elders will be sent to assist."  

Apparently the First Presidency, after considering the Harris report, decided that there would be no colony and that the members

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1 Booth's Diary, XII, October 13, 1927; and Joseph W. Booth, "Through Palestine," Millennial Star, IXC (November 17, 1927), 727.
2 Booth's Diary, XII, October 30, 1927.
should no longer rely upon the personal direction of American missionaries but rather work together by themselves to further their spiritual development while seeking financial independence with decreasing support from the Church. They felt that American missionaries should not have to live as refugees in backward Aleppo but rather establish a respectable headquarters at Haifa where they could work and direct a proselyting program toward the European population, particularly among the better educated people in the coastal cities. Turkey had been abandoned as a proselyting field in 1909, Syria was now being discarded, and future work was intended for the Palestine-Lebanon area.

This move was undoubtedly prompted by the failure of the Syria-Turkish area to produce the number and quality of self-supporting converts that were thought a requisite for continued missionary endeavor. It meant a retraction of missionary effort in the Near East and in reality marked the end of both the Turkish and Armenian Missions. Actually Booth had been able to do very little proselyting during any period of his third mission because of the demand of the refugee members and so the real end of active missionary work among the native Turkish or Armenian speaking people was 1909.

The Move to Haifa

During the following weeks the Booths were very busy. They packed both mission and personal property, reorganized the various auxiliary organizations of the Aleppo Branch, spent much time instructing the new officers in the performance of their duties, paid bills, turned the poor account over to the new branch presidency, and wrote letters to secure permission to live in Palestine from the British officials. Several members left Aleppo at this time to seek employment, so that by the end of 1927 there were some in Argentina, France, Palestine, Mexico, Beirut, Damascus, and Zahale.

President Booth had not been able to secure a visa for Palestine by January 10, 1928, so he went as a visitor to Haifa to
take some of their belongings and to get the mission home in a livable condition. At Haifa he bought some furniture, tools for house and garden, and a few other bare necessities. They were all very meager purchases. He obtained through customs a large box of books from the Liverpool office containing one-hundred copies of the Book of Mormon and more than 3,000 tracts. He planted a garden and began visiting and talking in the markets, at the shops and on the streets about religion.

Returning to Aleppo after the visas were issued, the last packing was done and final preparations for moving to Palestine were completed by February 14. The Booths shipped a ton of baggage by train to Beirut from where it was to go to Haifa by truck. After a sad parting with the Aleppo members, they traveled by train to Beirut where they made a short visit with the members. They took a car for Haifa but encountered many delays leaving Beirut which Booth describes:

We were taken to the garage of the Compagnie Du Garage National Propriétaire Amin Meyou, Beyrouut, Rue Assour Voyage Rapides de nuit et de jour Pour la Palestine, Damas, et Irak.
There we were kept waiting and waiting, and in the meantime we changed cars with our satchels etc until ... 5 P.M. we motored out of town in the third auto. I proclaimed the company should change the word Rapides to "Lame Donkey" ... We had more delays at the two ... boarders and it was after midnight when we were safely landed at our Haifa home. The Key was with Mr. Fritz ... so we took out some bedding from our satchels & slept on the East Search.

The Booths furnished the Fayah house, as it was called, and converted it into a mission home. They received a very cold, bitter reception by most of the people in Haifa since false stories about the Mormons spread wildly. Tracts were rejected by many but wherever President Booth went he was very active in proselyting. He loaned books and distributed tracts. A few callers came and were graciously received and many hours were spent discussing Mormonism. During this early period the Booths usually attended Protestant services and did not hold any of their own.

1Joseph Milford Booth, "Daily Journal of Joseph W. Booth Beginning at Aleppo Syria January 1, 1928 and ending," [sic; December 5, 1928], February 20, 1928. Hereafter referred to as "Booth's Diary, XIII."
One source of opposition came from a little church just next door to the mission home. The members of this "saved," evangelical-type church spread many falsehoods about the Booths to prejudice people against them. When visitors called to see the Booths, they would intercept them and either take them into their own church or drive them away. John Basmajian, a member living in Jaffa who was on the police force, came to visit the Booths one day. As he entered the gate he was noticed by someone in the church and a messenger was sent out to call him inside where he received a warning to keep away from the Mormon place because they were bad people and would steal his soul.¹

As the summer months passed, the Booths were able to show by patient friendship to a few the contribution Mormonism had to make to the lives of those who would listen and gradually more people began to call at the mission home where religious discussions were held. Many of these callers were either friends or relatives of the members or those who had some previous connection with the Church. Booth wrote several articles for the newspapers and magazines which were published with some complimentary comments about him and his missionary activities.

A short trip to Aleppo in March and another in June brought greater disappointment to the burdened heart of President Booth. While at Aleppo he rented the houses for another year and left the members to decide among themselves where each should live. He helped about twenty-five members move to Damascus and Beirut in hopes of improving their financial conditions and perhaps finding opportunities for missionary work. He left Aleppo in great sorrow. He noted that he had "spent nearly all day in trying to arrange for the best good of the members but they are disobedient and selfish, and it seems to many of them are unworthy of all the blessings they are so freely receiving."²

With a single Kufu [a ball of cracked wheat and meat] ... for breakfast and a drink of water, I left Aleppo with a sad heart.

¹Miranian, op. cit., p. 24.
²Booth's Diary, XIII, July 2, 1923.
that the members are so faithless. . . . [At Damascus he found Moses and Abraham Hondoian] with whom I had my first bite of food & first drink of liquid since leaving Aleppo. It was a long hot dry ride through the sun and sand and wind but my hunger & thirst were light compared to the soul sorrow I bore for the waywardness and ingratitude of the stubborn sheep I have in my charge.  

Back in Haifa the people were acquiring a friendlier attitude toward the Booths. President and Sister Booth had a special friendship with Abu Elias Haddad through whom they met several other friends including Dr. Masif Kiwar, who was a lad of about eleven years of age when the George A. Smith party called at his father's home in 1873, and gave the Kiwar family a photograph of the party. These friends were a source of comfort and satisfaction to the Booths and many visits were exchanged to one another's homes.

One objective of the Harris report was fulfilled; there was now a mission home which was attractive and respectable and the Booths were proud to have people call. Moreover, they were able to offer hospitality that caused the people to be glad that they had visited the home. These visitors were given literature as well as explanations of Mormonism. President Booth would meet people in the market and engage them in conversation and then bring them to the mission home where they would learn more of the Mormons. These friends included Jews, Arabs, Armenians and Germans as well as a few Americans and Englishmen.

English speaking meetings were begun on September 30, 1923, with about eight present. A week later all who attended were Armenian and so services were held in Turkish. After a high attendance of twenty, interest declined so they were discontinued.

Further attention was brought to the Church through the many articles which appeared in The Palestine Bulletin, and Forward, the latter being in English and Hebrew. Booth wrote most of these articles.

There were several visitors from Utah who stayed at the new mission home with the Booths. One group included: "Mr. E. I. Bird & Mrs. Mae C. Bird, stepmother, two Miss Birds, a Miss Olsen & two

\[Ibid., July 3, 1923.\]
other young ladies all from Utah and a Mrs. Keeley a Catholic from Florida.1 Besides this group, the Haad Babcock party of actors visited Palestine in their world-wide tour. They presented a public performance on November 1 to an audience of about ninety people whom Booth had spent the day bringing together. The visitors and the local members held a sacrament meeting at Jerusalem on November 4 which was attended by ten persons. Having been away from Utah for more than seven years, Booth could justifiably make the comment: "It is a great treat for us to meet such genial souls as these guests from Utah."2

Booth's Mission Ended by Death

On November 15, 1923, President Booth, in company with his wife left Haifa for Aleppo for the last journey in the Holy Land. They visited members at Beirut and Damascus. The purpose of this visit was to check on conditions, offer encouragement, and arrange for the shipment of rugs to America.

Of all the schemes that were planned and financed by the Church, none was more profitable for the Armenian members than carpet weaving. Several individuals in Utah became interested in these carpets. A few were ordered individually but the bulk were ordered by Mrs. Alice Merrill Horne, Z.C.M.I. and Taylor Brothers at Provo, Utah. When the orders arrived, President Booth requested the various members to make the rugs. If they already had the requested kinds on hand, he would purchase them, pack them in tarred burlap, then bind and ship them. The average roll would weigh three to four hundred pounds. This purchasing and shipping entailed much work for President Booth, but it was then, and was to continue to be the chief source of income for the members. More than $1,000 worth of rugs were shipped during 1923 to Utah.

During this visit, President Booth was extremely busy with carpet work and other branch matters. As funds were exhausted, on Thanksgiving Day, services were held but no dinner.

1Ibid., August 2, 1923. 2Ibid., October 30, 1923.
For the three preceding months, Booth had been working at a stepped up pace. He was going from early in the morning until late at night. He was visiting, preaching, loaning books, distributing tracts, and entertaining visitors. He was particularly solicitous of his visitor's welfare and made most of the arrangements for his travel and housing. In these activities he overworked himself. In addition, he wrote many letters. On November 14, he mentioned posting twenty. The many articles for the newspapers, and hours of refutation of attacks of the enemies of the Church all taxed his energy. But above all else was the burden of sadness he carried as a result of the unfaithfulness of those for whom he had labored for more than seventeen years. Shortly after Booth returned to Haifa from the June visit at Aleppo, discouraged and heartbroken, he received several letters from different members telling of the unpleasant conditions in Aleppo of child beating, quarrelling, and unChristian conduct. To these Booth replied with a letter which "translated into English would be simply terrible, but slightly moderated by the idea being put in oriental words."

A few days later, another member wrote stating that he had decided to leave the Church and join the Armenian Church, and that he had only joined the Mormon Church for two reasons. The first was to get to America and the second was to get a free high school education. Earnest letters were written by Booth and the member changed his mind and remained faithful for a time, but still this incident added to the burdens of the sixty-two year old mission president.

The defeat of his long-cherished colony scheme brought further discouragement and disappointment. It appeared by the end of August, 1923, that all that he had given his life for was turning to nothing in his hands. In this crisis he turned to hard work both in proselyting and other mission work. He took no time out for study or rest. It was in this condition of overwork, busily engaged in preparing the carpets at Aleppo for shipment when, on December 5, 1923, Joseph Wilford Booth died in the midst of those for whom he had labored so long in love.

\(^{1}\)Ibid., August 5, 1923.
The last page of his diary reads:

Sun 2. Fast & Testimony meeting. I spoke in S.S. & afternoon meeting & also interpreted for Elder Wright [visiting from the French Mission]. We both spoke in conjoint. We visited the grave of Elder Emil J. Huber. Supper at Rev. Bezjians. Callers came to see us.

Mon 3 Was busy all day with checking, packing and shipping the Rugs. Two reels, one to Mrs. A. M. Horn containing

His wife added the final words:

My Dear husband Joseph Wilford Booth passed away Dec 5, 1928, at Aleppo Syria.

The cause of death was stated by the attending physician to be Angina Pectoris, aggravated by heart strain and overwork. Lorenzo Y. Manachy, former United States Vice-Consul at Aleppo and Professor John E. Merrill, Director of the Aleppo College, helped Sister Booth and the grief-stricken saints with the burial and also extended financial aid as the mission funds were exhausted. Ralph V. Chisholm, who had just been released as secretary of the European Mission, was in Paris when he was instructed to go to Haifa immediately and assist Sister Booth in closing the mission home and accompanying her to America.

Booth died not knowing that he had been released as president of the Armenian Mission. The letter of release was on its way but did not arrive until after his death. Elder Don Mack Dalton was appointed to succeed him, but his assignment was later changed to the South African Mission after the news of Booth's death. Elder Chisholm and Sister Booth returned to Utah early in 1929.

Once again the members were left to themselves.

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1 Conjoint meeting of the Young Men's and Young Women's Mutual Improvement Association.

2 Booth's Diary, XIII, final page.

3 The United States Consulate at Aleppo was being closed. Booth's Diary, XIII, June 14, 1928; Piranian, op. cit., p. 28.
CHAPTER IX

MORMONISM IN GREECE

Greece was part of the Turkish Mission, but the missionary activities there can best be described separately. There were never more than a small handful of members in Greece; nevertheless, they displayed faith, perseverance and devotion in the face of great opposition. The Greek missionary activities show the extent to which the Church was willing to go to carry the message of Mormonism into every country. When faced with the impregnable wall of tradition built by the Orthodox Church, Mormonism was able to make very little progress. Several Greeks have been baptized into the Church, most of them, however, have not joined in their native land.

Political and Religious Conditions

At the dawn of the Twentieth century, Greece was still struggling to regain her former greatness. From the ruins of her civilization, so wonderful and great, and the crushing despotism of conquering tyrants, the modern state of Greece was born. Aided by the leading European nations, Greece freed herself from the yoke of Ottoman exploitation and established herself as an independent kingdom in 1832. As the years passed, constitutions were granted and by 1900 there was a limited monarchy with a liberal constitution. The Greeks were not educated and trained to assume self-government when independence was obtained and so the Orthodox Church remained the real power behind the new government. The constitution declared the Eastern Orthodox religion as the state church, but also permitted toleration of other religions deemed not contrary to public morals.1

By 1900 there were many Greeks who were agitating for more freedom and advancement in intellectual matters. Ferdinand F. Hintze, studying conditions in Greece at this time, stated that this freedom could not be obtained except by revolutionary methods, as the Orthodox Church would not freely yield its grip on the people.¹ Hintze noted that there were few schools and in his opinion the people were generally ignorant and piertridden.

A newspaper reporter told Hintze that the people in Greece needed new preachers, for the clergy was ignorant and kept the country from progressing. All religious gatherings were under police regulation, but the police were swayed by the priests, so that the few struggling Protestants had made little headway. There was little censorship, but the papers seemed to be very careful in what they published. Hintze’s conclusion was: "Thus, religious liberty is a thing yet to be inaugurated."² It was in this environment of agitation against the firm indirect rule of the Orthodox Church that seeds of Mormonism were planted in Greece.

**Early Interest in Mormonism**

The history of the Mormon Church in Greece is centered around one man, Riggs Pofantis. When he first learned of Mormonism, Pofantis was a well-to-do business man living in Athens where he operated a small lithographic printing press and ran a stationery shop. He was born January 1, 1850, on the little Greek island of Syra, lived most of his life in Athens and never married.

In 1894, Pofantis and a close friend, Nicholas Malavetis, who was eight years younger than Pofantis and married, had become dissatisfied with the various churches in Greece. Early in 1895 these

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²Ibid.
two men published a small tract which they sent to their friends in
the different churches of Greece—Orthodox, Presbyterian, Baptist,
and others—explaining that they were not members of the true Church
of Christ. Independently, these two men continued to advocate their
new religious ideas for more than a year, when in 1896 they were
arrested but soon released. Somewhat later, while the attention of
the government officials was directed to the revolts in Crete,
Pefantis and Malavetis enjoyed more freedom to proclaim their unor-
thodox beliefs. They published another tract in 1898 and distributed
more than 7,500 copies among the people. Malavetis was imprisoned
for this action but after a week he was released as being a "mad man,"
otherwise he would have been held for a long term.

Pefantis and Malavetis were introduced to the Mormon Church
through an interesting experience. The account was told to Joseph
Wilford Booth in 1905, who recorded it as follows:

During the time of their earnest researches . . . Nicholas
Malavetis had a dream which made an impression upon the two when
they saw its import. He saw himself, one night, reading from a
paper dated 1859. The paper was called, Ο Αστέρ Ταπ Ανατολας,
(The Star of the East). It was a Greek periodical begun in the
year 1858, . . .

Feeling that the dream was given to aid him in his search for
the Church of Christ, he went to the office of the paper and
obtained a bound volume of the year he had seen printed at the
head of the sheet.

He brought it to Mr. Pefantis, his friend, and related to him
his dream . . . Carefully examining the bound volume, to their
joy and happiness they found an article in the Αστέρ, giving an
account of the next sect in America with an Apostolic organiza-
tion, and a description of that Church in the far West as seen
by an American editor, traveling in those early days.

It gave the name of the leader as Brigham Young. . . .

The interview between the writer and Brigham Young is one of
interest, and touches upon many points: "Baptism of Children,"
"Opposition of other Churches," "Danites," "Destroying Angels,"
"Polygamy," and "Sabbath Day."

A few weeks after this experience, the two men happened to be
discussing religion with George J. Webster, an American in Athens,

1Joseph Wilford Booth, "How the Gospel Came to Greece,"
Millennial Star, LXVIII (February 22, 1906), 114-15. This article
can be found in Ο Αστέρ Ταπ Ανατολας (Athens), September 13, 1859,
pp. 705-07.
who told them their beliefs were similar to those of the Mormons. They persuaded him to write a letter for them to the Mormon Church in America.

Meanwhile, Pefantis also had a dream which he felt was of significance in their search for truth:

Rigas Pefantis had a dream, in which he saw a man, dressed in a common European suit, but having on his head a Turkish fez (not fea). This stranger asked him what kind of tools or machinery he had in his shop, and upon Mr. Pefantis showing his some of very crude style, the stranger bade him follow, and led him down to Piraeus, took him into one of the most modern steamships in the harbor, and showed him the beautiful machinery and the perfection of the whole structure and workmanship of the boat. He was impressed with this dream that some man would come from Turkey to show him the perfect Church—the ship of Zion—and immediately he wrote several letters to friends in Asia Minor and Constantinople inquiring if they knew of a man who had "All the truths of the Gospel."

In accordance with the jurisdictional procedures of the Mormon Church, the letter written for Pefantis and Malavetis was sent from the Headquarters at Salt Lake City to Hintze, who was at this time Pastor of the Turkish Mission. From Alexandretta, Hintze wrote to the two Greeks on March 4, 1899. He told of his pleasure in learning of their interest, and explained briefly the origin, organization and main doctrines of the Church. He told them that he planned to visit them sometime during the month.

Late in March, Hintze spent ten days in Athens with the two men. Upon Hintze's arrival, Pefantis claimed Hintze's face was the same one he had seen in his dream. Although convinced that Hintze's message was true, the two men were not baptized because they felt they should wait until ten years had passed since the time that they had felt something was wrong with the existing churches in Greece, which had occurred about 1894. During this visit, Hintze learned that Malavetis was not actually married to his wife, as he had felt

1 Ibid.

all the priests and ministers were without authority from God. Hintze reproved him for his failure to legalize the marriage.

Hintze carefully examined the city, religious conditions, political freedom and opportunities for proselyting. As Hintze conversed with a newspaper reporter, the latter promised to print the Articles of Faith as well as a picture of Joseph Smith. The reporter asked several questions about Mormonism and particularly about the Brigham H. Roberts case, news of which had even reached Athens. It was undoubtedly Hintze's report on his visit sent to Salt Lake City that influenced future Church policy concerning missionary work in Greece.

In the fall of 1899, Andrew L. Larson of the Turkish Mission called at Athens for three days, but again the two men were not ready for baptism. Malavetis died in June, 1903, without baptism. Prior to his death, he had requested Pofantis to support his widow. Although Pofantis was now very poor due to the unpopularity of his strange religious ideas, he supported Andromache, the unmarried widow of Malavetis. Other missionaries traveled through Athens to and from Turkey, but none knew of the existence of these interested people and so there were no further contacts made until 1905.

President Booth, his wife and Reno Vance visited Athens on their way to Aintab, Turkey, to begin their missionary labors. Booth wrote to the European Mission President from Athens, expressing his feelings: "I feel that I shall some day be called to this city to preach the Gospel among the people." 1

Again in 1905, Pofantis wrote to the Church Authorities in Salt Lake City, requesting that someone visit and baptize him. George Reynolds, replying for the First Presidency, sent the addresses of the mission offices at Zurich, Switzerland, and Liverpool, England, along with some tracts. The replies received by Pofantis from his letters encouraged him to continue his investigation of Mormonism, but gave regrets that at the time the mission officials were unable to visit Greece. 2

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1 Booth's Diary, VIII, October 6, 1905.
2 See Hintze to Rigas Pofantis and Nicholas Malavetis, March
On April 6, 1905, the First Presidency wrote to Pefantis:

Your kind letter of March 10th is received. The spirit of it is pleasant to the brethren here, and they hope that ere long you will have the opportunity of meeting with some of our Elders, and of hearing them teach the truths of the Gospel in plainness. We have also written to Elder Joseph W. Booth, laboring now in Aintab, Syria, asking him to send some Elder to you at the first opportunity. Praying the Lord to bless and strengthen you, that you may understand the truth, I remain

Booth received the letter referred to above on May 4, as he was preparing to leave on a tour of Asia Minor, and so adjusted his plans to include a visit to Athens.

In the meantime, Pefantis translated the first three tracts of the "Rays of Living Light" series. He published 2,000 of these and distributed them among the people. Samples were sent to the European Mission President and their receipt was acknowledged by President Heber J. Grant who confessed pleasantly that "They are indeed Greek to us, we comprehend them not."2

The Booths Visit Greece

As President and Sister Booth made their way toward Athens, they wrote frequently to the European Mission Office describing their plans and experiences.3 President Grant replied that he was happy that they were going to Athens and expressed his interest in their visit. Final arrangements were made by the Booths and Pefantis for the visit through correspondence.

On October 1, 1905, the Booths reached Athens. On Monday they went to the shop of Megas Pefantis where they found, in addition to Pefantis, Andromache, the widow of Nicholas Malavetis, George


2Ibid.

3Joseph Wilford Booth, "In Syrian Cities," Millennial Star, LXVII (September 21, 1905), 605-06.
Zdralis from Macedonia, and Constantine Theodoseau, a "spiritual minded school teacher." Booth noted that they "all seemed to be well converted."  

In the late afternoon of October 6, Reba and Joseph W. Booth walked up onto the Areopagus or Mars Hill. After a luncheon, and some reading about the history of Athens, they talked with a woman, Mrs. Durant, who was on her way to Crete. Both describe the scene:

It grew late, the sun set in one of the most entrancing scenes I have witnessed for a long time, twilight followed and was chased away with dusk which in turn gave way to darkness, and as the starry vault became studded with its sparkling sky diamonds, the fascinating city of Athens below and to the north sent out a million rays of artificial lights more bright, because less distant than the stars up in the sky. The air was fresh and balmy, the night was tranquil, the scene was imposing... Just at that time (7:05 P.M.) we knelt on the highest point of the elevation and offered a prayer (for 15 minutes) to the Lord. It was a prayer dedicating this land of Greece and all her people preparatory to the preaching of the Gospel to the souls of men in this country where the power of darkness spiritually is so great upon the minds of the people. Yet while they are bound in the superstitious beliefs of the orthodox church I feel in my heart that there are few nations in all Europe more free from the pollutions of the world than the Greeks. Sin may be here to a great extent but there are I believe many, honest sincere and virtuous people among this nation.

Booth thought that Greece had not been dedicated prior to this time for the preaching of Mormonism. Being in doubt, he decided it would be best to attend to the matter before he began missionary work in a "general way." He was not aware that Francis M. Lyman and Sylvester Q. Cannon were there in 1902, and had dedicated the land of Greece while returning from their tour of Palestine.

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1 Booth's Diary, VIII, October 2, 1905.
2 Ibid., October 6, 1905. This account is also in Booth to Heber J. Grant, October 11, 1905, in Booth's Diary, VIII, October 11, 1905; and Joseph Wilford Booth, "The Gospel in Greece," Millennial Star, LXVII (October 26, 1905), pp. 678-79.
3 Ibid.
4 See above. Also Sylvester Q. Cannon, "President Lyman's Tour," Millennial Star, LXIV (May 8, 1902), 354.
Through the intercession of Constantine Theodosian, Booth was invited to speak before a Young Men's Christian Society on Sunday night. The group claimed to tolerate all churches; although there was some objection to the Mormon, Booth, by the time he had finished. A Protestant preacher was particularly enraged because he had come, he said, expecting to hear an American missionary speak on something that would "stir him up." Trembling with rage, he accused Booth of speaking only on things that were of a controversial nature. Booth replied that he had talked on the scripture that they had read to open their meeting. The suggestion was made for Booth to return the following Sunday and speak on a general topic as "love," but there was no decision made. Booth thought that this was the first public discourse in Greece by a Mormon missionary. There is no evidence to the contrary.

The following Sunday when Booth attended the society's meeting again, his presence stirred up real confusion. When the suggestion was made that he speak but not mention Mormonism, he told the group that he did not desire to speak, but only to listen. The congregation spent the entire evening arguing about "Kerios Booth," or "Brother Booth." When Booth asked to be permitted to extend an invitation to the group to attend the Mormon services, he was refused permission. He describes what followed:

I asked one of them what he was afraid of. "You make yourselves ridiculous" said I. "Whereupon he did make himself most ridiculous indeed. He flew around the room like a disturbed hornet. Crying No we are not ridiculous you are ridiculous. We are not ridiculous. We are acting according to the rules of this society. "Then" is said mildly, the rules of your society are ridiculous." Then there was wildness galore, "You are not a gentleman," said one. If you do not like our society get out the second and the third dictator blew out the lights and we retired. Half of the congregation followed Booth to his home, where they talked about Mormonism for two hours.

A week later, after years of anxious waiting, the converts

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1 See Booth's Diary, VIII, October 3, 1905; and Joseph Wilford Booth, "First Fruits at Athens," Millennial Star, LXVII (November 9 1905), 705-06.

2 Booth's Diary, VIII, October 15, 1905.
were baptized on October 22, 1905. Going to Phaleron by steam tram, the seven split into two groups to avoid attracting attention. There, in a secluded nook, about 4:00 P.M., the first fruits of Athens were baptized into the Church.¹ Riga Pefantis was the first baptized, followed by Andromache, Theodosan, Zoralis, and John Lazas, the latter also had been studying the principles of the Church for several months.

When the group of new members returned to Athens, they held a meeting in the little room of Riga Pefantis. After the preliminary exercises, Booth confirmed the five newly baptized members of the Church. The sacrament was then administered to them and each person spoke. A religious chat, lasting more than an hour, was held after the meeting.

The baptism was conducted in secret and the friends and neighbors of the new converts did not know that they had joined the Mormon Church. A few days later a clerk at the United States Consulate sent his nephew to call on Booth. He "tried hard to learn if I [Booth] had baptized Riga."² This caution was required because of the unofficial position of the Church in Greece, the iron rule of the Orthodox Church and the jealousy of the Protestant Churches.

On October 26, part of the linguistic difficulty was overcome when Mischa Markow arrived from Constantinople on his way to America, after the completion of his mission in the Balkans and Turkey. He was of great assistance to the group with his knowledge of the language. As many of the Greeks knew German, Markow spoke with them in that language. At Sunday services, Markow preached in Bulgarian and Theodosan interpreted. The Booths only knew a few words of Greek, Pefantis spoke some English and at other times a friend would interpret.

The morning of the baptismal day, President Booth and Pefantis went to Piraeus and called to see a woman who had heard some of

¹Booth's Diary, VIII, October 22, 1905; and Joseph Wilford Booth, "First Fruits at Athens," Millennial Star, LXVII (November 9, 1905), 705-06.

²Booth's Diary, VIII, November 5, 1905.
the message of Mormonism and seemed a little interested.¹ She
later called on the missionaries and expressed a desire for baptism.
They suggested she think it over carefully. November 2, Booth re-
corded her baptism.

In the evening we went to Piraeus and called on Marie Pechang.
... and found her ready for Baptism. We went to the Wharf, took
a small boat... and rowed out through the neck of the harbor and
turned right... There we had the pleasure of seeing another
soul immersed in the "liquid wave"... . 
Immediately after Baptism I confirmed her a member of the
Church and we returned to Athens.²

While at Athens, Booth and two of the members called at the
National Library of Greece and presented the institution with a
copy of the Book of Mormon both in French and English.

On November 5, the missionaries held their last meeting with
the new Greek members, all of whom were very happy with their new
religion except Theodoseau who was a little fearful of the world but
hoped to receive a stronger testimony. Of the six members, four
had been born in Turkey. They were old. Marie Pechang was seventy-
five; Pofantos, sixty-five; Malavetis, fifty-two; Asraulis, forty-one;
and Theodoseau and Lamas were both thirty-six. The group was left
alone when the Booths sailed for Alexandria on November 9.

The Booths greatly enjoyed this visit at Athens. It was a
refreshing change from backward Central Turkey, where they had been
for two years. Writing to President Grant, Booth expressed his
feelings: "Personally I would like to stay here all winter and study
the language, but when I think of the suffering saints in Syria I
am anxious to get back there and do what I can for them."³ They
were very optimistic about the future of the Church in Greece.

I feel that that the day is not far distance when the
mighty harvest will be gathered in this nation. No other city
outside of Zion has offered us the joy that Athens gives her
visitors... I believe Athens can produce a greater percent
of virtuous men and women than any other capital in Europe. I
feel a spirit of purity in the very atmosphere and see it in the
modest life of the people. The Athenians are polite and mild

¹Ibid., October 22, 1905. ²Ibid., November 2, 1905.
³Booth to Grant, October 11, 1905, in Booth's Diary, VIII,
October 11, 1905.
and courteous. The men are handsome, and the women though not excelling in beauty have an abundance of common sense neatness—plain and sweet.

The spirit of light is working among the people, and the way is opening up for a great work among the Greeks. The new Saints here tell us of other who are converted to the Gospel up in Macedonia and Thessalia.

Later Missionary Work

It is not known whether or not Booth's optimism for great success was justified; however the rich harvest was never reaped. Although missionaries were assigned to labor in Greece, there was never any effective proselyting done.

The first missionary called on a mission to Greece was Joseph F. Thorup from Salt Lake City. He was only twenty years of age. After arriving in Liverpool and receiving instructions from President Grant, Thorup left March 1, 1906, for Athens. On April 16, Booth received a letter from him requesting that he be allowed to come to Turkey on account "of danger which he feared might arise there but the nature of it was not clearly stated." He was instructed to go to Turkey. After reaching mission headquarters at Aleppo, May 16, he started his missionary labors but was ill most of the time he remained in Turkey. At his request he was again called to return to Athens in August.

On the same day Thorup departed, Booth was informed that during the month, Elder Vance, who had gone to Greece to visit the members, and Bert W. Clayton, who had just arrived from America as a missionary to Greece, had baptized Demetrios and Ancelo Papajordan at Athens. These were the last two baptisms in Greece that Booth re-

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1 Ibid.
2 Joseph Wilford Booth, "First Fruits at Athens," Millennial Star, LXVII (November 9, 1905), 705-06.
3 Booth's Diary, IX, April 16, 1906.
4 Booth's Diary, VII, p. 163. Booth here listed all the baptisms performed during his second mission.
corded.

A year later Elder Clayton was transferred to the British Mission due to ill health and at the same time, August 1, Joseph Shephard arrived in Athens. Only a month later there was a good deal of misunderstanding between Shephard and Thorup. In reply to Thorup's letter which stated that he and Shephard "could never get along together" Booth wrote: "that he [Thorup] had never yet 'got along' with an elder in this mission" and "thought the fault was with himself." When another missionary, Emil J. Huben arrived in Athens, Shephard joined him and they went to Alexandria to work. Thorup wrote to President Booth and requested forgiveness. He remained as the only missionary in Athens until January 3, 1908, when he was joined by Loy Woods.

The missionaries enjoyed a large degree of freedom although "proselytism" was forbidden by the first article of the constitution. The Greek Orthodox Church was "singularly tolerant" and many of the people in Greece were Americans who had returned to retire. These factors made missionary work both easy and difficult. Thorup explained the situation further:

The Greek thinks of little else than of hearing something new, and in nothing does the Greek of today show his descent from the classical Greek quite so much as in his love to tell or hear some new thing. Therefore, we have no difficulty in getting the people to listen to us.

Among the several tracts that the elders translated and published, were 4,000 of the Penrose series, "Rays of Living Light," 5,000 of "Restoration of the Gospel," and 300 of Talmage's "Story of Mormonism." The missionaries wanted to have others printed but this number had drained their "pockets of the last penny." When the Mormon missionaries, according to their usual custom began preaching in Greece, the tranquility of the Protestants was

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1 Booth’s Diary, IX, September 27, 1907.
3 Ibid., p. 859.
disturbed and they began their attack upon the Church and missionaries. The Star of the East, which had been influential in bringing the Mormons to Greece in the 1890's through Malavetis, printed the following in 1908:

It is not unknown to us that there came to Athens, some time ago, missionaries of the sinister soul destroying delusion called "Mormonism." We did not say anything in the columns of the Star about them, believing that these agents would soon abandon the Greek land, which has very little use for this sect; but because they not only continue to remain and work, but have even published a tract setting forth, in the Greek language, the notorious story of the founding of "Mormonism," and enticing the people to purchase the Book of Mormon, and embrace it as the Word of God, we feel compelled to treat this subject—not to prevent the spread of "Mormonism" in Greece (for this old woman's tale is not easily believed) but the blood letting of the purses of our fellow citizens.1

About the time that Elder Woods joined Thorup, the translation of the Book of Mormon into Greek was begun. Paul Graziatos, director of the Greek Archaeological School of Athens, was engaged to do the translating while Lucie and later Virginai Karaja, the beautiful, young and well-educated daughters of the missionaries' landlady, wrote as scribes.2 Elder Thorup supervised the work. According to Thorup:

The translation of the Book of Mormon was first talked of by President Booth. But months passed, and nothing was done, then again the matter was taken up, and after some misgivings, permitted.3

These misgivings were later apparent not only in Booth, but also with the First Presidency in Salt Lake City. There was some question as to the quality of the translation. The First Presidency wrote to Booth requesting him to go to Athens to investigate the translation. On June 8, Booth wrote to Thorup:

The translation of the Book of Mormon was first talked of by

1Ibid., p. 858. This is Thorup's translation.

2Their pictures can be seen in Joseph F. Thorup, "Book of Mormon in Greek," Improvement Era, XII (March, 1909), 425; and Joseph F. Thorup, "The Latter-day Saints in Modern Athens," Improvement Era, XI (September, 1908), 857.

3Ibid., p. 859.
me, and I wrote concerning my coming to Athens and "called him
down" a little for his reply to me in answer to a letter asking
him to have the Gentleman who is translating the Book of Mormon
into Greek write me a letter in English so that I might judge
some of his ability in as much as he was looking to me for his
aid from the Church. His reply was "He says you ought to write
first, I think so too so please do so."\

On July 11, Booth reached Athens where he visited with the
missionaries, Higas Pofantis and Andromacha Malavetis. Booth had
with him nineteen Armenian members, he was trying to assist to
America. A large Sunday service was held attended by the Armenian
members, the three missionaries and two Greek members.

The day he arrived, Booth investigated some of the translation
work.

I spent an hour and a half with Elder Thorup and his engaged
translator of the Book of Mormon. Mr. [Paul] Gratsiastos an
educated Gentleman of literary attainments. I had him take his
work and translate from Greek back into English putting in his
own style. He got the thought, pretty well yet made several
errors in 4 different verses, not grave ones yet not permissible.
Then they went on with a few verses of translation.

From this and other evidence it appears that the ability of the Greek
translator was questioned and here Booth attempted the test he could
to test the translation and the translator's ability. However, after
meeting Gratsiastos, Booth felt better about his work. Booth's doubts
stemmed from the fact that Thorup was so positive that the "translator
was the perfect one."\n
Booth gives an excellent description of the translation pro-
ceedure:

He [Gratsiastos] sat in his rocking chair and held only the
book translating it phrase by phrase and Lucia the tallested
scribe... wrote rapidly his dictation while Elder Thorup
looked on his English Book of Mormon when they finished a page
of manuscript she read it over and they listened and commented
here and there and it was done (?). An easy way of making a few
drachma I think.

1Booth's Diary, IX, June 8, 1908.
2Ibid., July 11, 1908.    3Ibid.
4Ibid.
When President Booth returned from France and England, two months later, he stopped at Corinth where he met Papajordan who was "weak in the faith."\(^1\) A sacrament meeting was held at the home of Regas Pofantis in Athens, where some of the Armenian members were in attendance. Having failed to get to America, they had returned as far as Athens. The following day, Booth watched the translating work as the Book of Helaman was being completed. The translation was continued when Booth left Athens on September 15, 1908 and was completed in January. On January 1, 1909, Elder Thorup wrote to the Improvement Era, that:

At last the Book of Mormon has been translated into the Greek language. I say at last, because several attempts have been made. The first two books of Nephi have been oftenest translated, but these were one evening destroyed by accident, and we were therefore obliged to commence anew.

Thorup further mentioned that they were busy revising it by comparing the Greek with the German, Danish, French and English editions. He claimed that between the Greek of their translation and the "language of the New Testament, there can be said to be but a shadow of difference."\(^3\) Thus ended the Greek translation of the Book of Mormon. However, the work came to nothing, for in April, 1909, the First Presidency decided to suspend the printing of the Book of Mormon in Greek indefinitely.\(^4\) Thorup and Woods continued in Athens until October, 1909, and the amount of success they enjoyed is not definitely known. According to Booth's records, only eight persons were baptized; however, Thorup stated during the summer of 1908: "Our branch here numbered once nearly a score, but three have gone to America, and others have gone elsewhere in search of work."\(^5\) It is not known if

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\(1\) Ibid., September 7, 1908.


\(3\) Ibid.

\(4\) Booth's Diary, X, May 17, 1909.

\(5\) Joseph F. Thorup, "The Latter-day Saints in Modern Athens," Improvement Era, XI (September, 1908), 358.
he counted some of the Armenian members who were at Athens while trying to emigrate or if these twenty were all Greeks. However, later visitors mention members other than the eight listed by Booth.

In October, 1909, when the Turkish Mission was closed, the Turkish missionaries assembled at Athens prior to departure for their new fields of labor or for home. On October 10, 1909, two meetings were held at the home of Pofantis. There were twenty-five persons present and six languages spoken during the meeting, and four others could have been used had they been necessary. At this time, Thorup was released to return home while Ira O. Horsfall and Charles D. McAlister were instructed to stay with Loy Woods to work in Greece. McAlister and Horsfall had arrived in Turkey only a few weeks before that mission was closed. On October 17, President and Sister Booth, along with the returning missionaries sailed from Patross for New York. A few months later the three remaining missionaries also left Greece and the members were left alone.

Thorup's attitude and feelings are an interesting contrast to Booth's enthusiasm and rejoicing during his visit in 1905. In answer to a question as to how he was getting along, by the editors of the Improvement Era, Thorup replied:

But the Era could not possibly have asked any other question that would suggest so speculative an answer. It is impossible to estimate a pursuit so nitid in adversum as the propagation of a system of belief that is so directly contrary as is that of the Latter-day Saints to present day accepted Christian notions.

Discussing the Greeks and their religion, he continued:

Religion is a subject they dismiss with a shrug of the shoulders, with the assertion that it is "something" they "have risen above." Two thousand years ago the Greeks worshipped The Unknown God; today, they worship the unknowable God of St. Paul. A retrogression indeed. If Greeks were heathens then, what shall they now be called? . . . Plead, then, the cultured, or the more educated, on one side, and the ignorant, superstitious poor (the only true adherents of the church) on the other, and you see the conditions pretty fairly.

This attitude, so nonchalantly expressed, certainly was not conducive to successful missionary work, which finds its success in patience, long-suffering, humility and loving understanding.

1Ibid., p. 355. 2Ibid., p. 356.
When J. Wilford Booth returned to the Near East in 1921 to bring relief and encouragement to the distressed Armenian members, he stopped at Athens on October 30. He found Pofantis and Mrs. Garaja, who he mentioned as another member.\(^1\) Pofantis and Booth spent the afternoon visiting other saints. After spending the night with Pofantis, Booth had dinner with Brother Pofayordan, a second member not previously mentioned, and then sailed for Alexandria.\(^2\) Booth received occasional letters from Pofantis after he reached Turkey.

When Franklin S. Harris made his tour around the world, in 1927, he stopped at Athens where he found a "number of faithful members" but no organized branch. He reported: "One of them, Rigas Pofantis, who has belonged to the Church for many years, has shown a zeal which is truly commendable."\(^2\) For over thirty years Pofantis had courageously defended and promulgated the faith which he was responsible for having had introduced into Greece.

In conclusion it can be noted that Mormon missionaries took their message to Greece in response to earnest solicitations from Rigas Pofantis and Nicholas Malavetis, not from the initiative of the Church to carry its message to every "nation, kindred, tongue and people." Nevertheless, the Church was most responsive to the early requests and the correspondence between the Church leaders and the two men shows the Church's sincere desire to aid those who express an interest in the beliefs of the Church. These first converts were very enthusiastic and devoted and although suffering loss of worldly possessions, were constantly trying to explain their new religion to others by both printed and spoken words. For years, although without missionary encouragement, they faithfully adhered to the principles of the Church.

The "mighty harvest" which Booth felt was waiting to be gathered was not found. This was due, no doubt, to some extent to the general disregard of religion in Greece; however, the Greeks did not have an

\(^1\)Mrs. Garaja was apparently the landlady of Thorup and Woods.

\(^2\)Booth's Diary, X, October 30-31, 1921.

\(^3\)Franklin S. Harris, "The World Around," _Millennial Star_, LXXXIII (July 28, 1927), 475.
opportunity to learn of Mormonism's claim to restored truth. The short time the missionaries spent in Greece did not allow them the opportunity to learn the language. Thorup, who did learn some Greek, spent most of his time assisting with the translation of the Book of Mormon and his attitude negated his talents. Although some thirteen different missionaries labored in Greece, the total years of service is only six, and half of this figure represents Thorup's time in Athens.

With so few missionaries actually working in Greece, there was never a real test to see if the land of the Greeks could produce the "mighty harvest". There have been many Greeks converted to the Church in other missions throughout the world, and, perhaps, if proper, diligent missionary work had been concentrated in that country, the Church might have had greater success.
CHAPTER X

THE PALESTINE COLONY

With its extensive missionary system, the Church often came into conflict with cultures, traditions and political regulations in various countries that required special consideration. Each mission produced its own scheme to solve these problems. In the Near East, the Mormon missionaries initiated the idea of a colony in Palestine for their new converts. This idea occupied the thoughts and labors of the Near East missionaries for almost forty years and became an important thread running throughout the history of the Turkish and Armenian Missions.

The colony dream was to grow into a vision of an organized Stake or even Stakes of Zion that would be an important contributing factor in the return of Judah to Palestine and in the temporal redemption of the entire Near East. The idea brought an Apostle, a university president and two other special investigators to the Holy Land, while to the Church members in the Near East, who looked to the colony for relief from temporal bondage, the scheme brought only a continual longing which never materialized.

The Birth of the Colony Dream

When Mormon missionaries began their labors in the Near East, they found in the rubble of the decaying Ottoman Empire, traditions, political regulations, customs and social restrictions which not only hindered their proselyting, but also hampered the spiritual and temporal development of the converts. Although Turkish law provided for religious freedom, every denomination had to receive official recognition before it could perform any of the services that were required of a church in Turkey, where the role of the religious organization was much larger than in the West. A recognized church was responsible
to the government for the payment of its members' taxes, as the government recognized no individual except in a church capacity. The church was also responsible for the schools, cemeteries, public services and even for legal protection of its members. Without recognition a church could not publish religious literature, hold public meetings, operate schools or freely move its ministers from city to city.  

These conditions brought grave hardships to the new converts, for Mormonism maintained that religion was a private matter, while social and political institutions should be concerns of the state. Consequently, when a man joined the Church, he was immediately subjected to all kinds of annoyances. His taxes would usually be increased; he sometimes suffered the loss of his job; he was liable to imprisonment and banishment; and always he was the recipient of hatred and persecution by his former friends and neighbors.

When Ferdinand F. Hintze, the first of the Mormon missionaries to work with the native people, succeeded in making a few converts among the Armenians, the problem of recognition became urgent. As the months passed he saw some of the new converts unable to sustain the added burden of persecution. Having worked unsuccessfully for more than a year at Constantinople trying to secure official recognition, Hintze concluded that the Church must do something to aid the converts.

In other missions of the Church, emigration was the usual solution to similar problems, but the Turkish government had passed laws prohibiting any of their subjects from leaving the Empire.

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3 Hintze to Deseret Evening News, August 4, 1893, in "In the Turkish Mission," Deseret Evening News, September 9, 1893, p. 9; Hintze to Teasdale, August 1, 1889, in "Correspondence," Millennial Star, LI (August 1, 1889), 339-41; and Hintze's Journal, III, July, 1889.

4 Stauffer to George Teasdale, May 17, 1890, in "Correspondence," Millennial Star, LIX (June 16, 1890), 395-96.
This made emigration impossible except for a few who had sufficient money for bakshesh to bribe their way past a host of officials. These conditions prevented the Mormon converts from even considering gathering to Utah with the other members because they were all very poor. Moreover, the current polygamy controversy in the United States had generated such a growing resentment against Mormon immigration, commencing extensive immigration from the Near East would certainly not improve the position of the harassed Church in the opinion of the race-conscious American people of 1889.

As Hintze pondered the many facets of this problem, he visited the German members in Haifa who had been converted from the German colonists. These Germans, who believed that Christ's second coming was imminent came to Palestine, purchased land, and established prosperous colonies. With this example fresh in his mind, Hintze returned to central Asia Minor, where he found a very receptive group of Armenians at Antab. It was there on May 11, 1889, that he first made written mention of his idea of a Palestine colony for the Near East Mormons. In his diary he mentioned writing a letter to Franklin D. Richards, of the Council of the Twelve, suggesting that it might be "a good plan for us to settle in Palestine and make a colony there."

The idea evidently came with much force to Hintze's mind for he wrote: "I shall now wait very anxiously for an answer."

In Utah, Hintze's colony idea met with a favorable reception as is seen from an editorial by George Q. Cannon, embodying Hintze's ideas:

It appears that the time must soon come when a gathering place for those who obey the gospel in those regions [speaking of Palestine and Turkey] must be appointed, so that they can be taught the principles of righteousness in a body and not be left in their scattered condition. The disposition manifested in the United States against our emigration which comes from Europe

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1 Tanner to Wells, June 22, 1886, in "The Turkish Mission," Millennial Star, XLVIII (July 12, 1886), 434, gives an account of these colonists.
3 Ibid.
4 Ibid., September 6, 1889.
would be greatly manifested, no doubt, if we were to bring the people of the Orient to our land. The cry which has been raised against polygamy would, it is probable, be much stronger against such a movement, and we would be accused of bringing in polygam-ous hordes from Turkey and from adjacent regions, to perpetuate our system of marriage and to fasten it upon the United States. It is probable, in view of this, that when the converts in the Orient become sufficiently numerous to make it necessary for them to gather together, a place will have to be selected pro-

bably in Palestine itself, that will be suitable for this grand purpose, and a Stake or Stakes of Zion be organized there. It may be necessary, in the progress of events, for experienced elders, with their families, to go from Zion to the land of Jeru-
to help lay the foundation of the work there in teaching these people the arts of true civilization, from which they have fallen through the transgressions of their fathers.

As Hintze thought more and more about the colonization scheme it grew to larger proportions. He saw it not only as a means of preaching the message of Mormonism to the great Asiatic nations, but also of bringing about their temporal reformation by teaching them the arts and sciences of life "thereby effecting the true restoration of man." He visualized that "should it be adopted, it would solve our troubles and place us in direct and proper commu-
nication with the continent of Asia and its people, and also right among the Jews themselves while they gather." Hintze felt that the Mormon people would be the means of restoring and redeeming Palestine prior to the gathering of the Jews. The establishment of the colony would be the beginning. This association of the colony with the gathering of the Jews developed into one of the most interest raising arguments in subsequent years, Hintze concluded that the gathering of the members of the Turkish Mission would be "the key to the sal-
vation of the honest of the Oriental nations." As for the new con-
verts, a colony would bring them together where they could sustain

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2Hintze to Deseret Weekly, December 13, 1888, in "In Turkey," Deseret Weekly, January 26, 1889, p. 139.

3Hintze to Teasdale, August 1, 1889, in "Correspondence," Millennial Star, LI (August 26, 1889), 540.

4Hintze's Journal, III, September 6, 1889.
each other in living righteous lives, and relieve them from the suppression of an "ignorant government and a priest-ridden people." ¹

At the conclusion of his mission in December, 1889, Hintze returned to his Utah home where he continued his campaign for the colony through conversations, written articles, and visits with the General Authorities of the Church.

Frederick Stauffer, who succeeded Hintze as President of the Turkish Mission, fully concurred with the colony plan and wrote occasionally to encourage it. He saw the colony mostly as a spiritual haven for the new members of the Church as he wrote: "I am encouraged to hear of the idea of having a gathering place, where we could teach and strengthen those who are willing to accept the Gospel." ² He mentioned that "the idea of having a gathering place in Asia Minor or Palestine is very pleasing to the Saints, because they are anxious to gather to one place where they can be more fully instructed in the ways of God." ³ Later he felt that the only way to successfully carry on missionary work in Turkey would be to have a colony. ⁴

There was little further mention of the colony until after the Turkish Mission had been closed due to the massacres in 1896, except in Utah where Hintze was busy at work trying to educate and convince the Church Authorities of its necessity and importance.

Typical of his efforts is the article appearing in the Desert Evening News:

... But when the day comes that we shall have a gathering point somewhere in the land, the Saints will have a chance to look after their own and also do something for the thousands of honest souls who are scattered throughout that part of Asia.

It would not take much to begin work there... The people are used to getting along with little and if a location can be decided upon, they would quickly gather and in many instances

¹Ibid., July 26, 1889.


³Stauffer to Teasdale, May 17, 1890, in "Correspondence," Millennial Star, LII (December 4, 1890), 395.

⁴Stauffer to Brigham Young, October 30, 1890, in "Correspondence," Millennial Star, LII (June 16, 1890), 764.
perform most of the work themselves. What is necessary is a sprinkling of good, sound, faithful Latter-day Saints who would work for the exclusive benefit of a fallen race. . . . And when the day comes that the servants of the Lord shall feel moved upon to take the initiative steps in that direction, I have no doubt that a great work will be done.1

The Lund-Hintze Mission

On October 13, 1897, just two months after Philip S. Maycock and Andrew L. Larson had been sent to reopen the Turkish Mission, Hintze called on the First Presidency to discuss the welfare of the Armenian saints in Turkey. After discussing the tax that had to be paid by the churches and the need for recognition, Hintze stated that "the best way to get a footing in Turkey was to purchase land and colonize it with the native members of our Church. . ." and to send eight or eleven families from Zion to settle there and regulate the work. He figured that $1,000 would be sufficient to purchase the necessary land to begin the colony.2 On November 16 the First Presidency decided that Anthon H. Lund and Hintze should go to Palestine to seek a suitable place for the gathering of the "Oriental Saints."3

According to the newspaper account a great deal of interest was created as soon as this mission was announced. The two special missionaries left Salt Lake City on December 30, 1897, as the Deseret Evening News announced the purpose and significance of their mission.

The Saints in Turkey, as in other parts of the world, have a strong desire to gather with their co-religionists, but as it is understood that emigration is virtually prohibited by the Turkish authorities. . . it has been deemed best to send a special messenger to the Armenian Saints to see what can be done to obtain the Turkish Government's permission to select a place within the Turkish empire for a gathering place. . . .

After explaining how this was being done at the solicitation of the

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2"Journal History," October 13, 1897, p. 2.


4Ibid.
Armenian members who wished to be loyal and "more useful subjects of the Sultan," the article further explains the colony:

It is full accord with the views of the Saints to establish a gathering place in the land of promise. For the word of the Lord shall go forth from Jerusalem and the Law from Zion. Probably the time for accomplishment of this still belongs to a distant future, unless indeed it is consistent with the plans of the Almighty to intervene in a special way before long and hasten the latter-day work on. But the mission of Elder A. H. Lund, an Apostle of Jesus Christ, may be looked upon as one of the stages in the great work of gathering Israel and Judah and the coming restoration to pre-eminence of the country where once dwelt the glory of the Lord. . . .

The Lund-Hintze party reached Jaffa, Palestine, February 17 and traveled to Haifa where they visited some of the Jewish colonies and obtained considerable information in regard to the work and activities these colonists had accomplished as well as the resources of the country. At the Jewish colony of El Heder, where they stayed one night, Hintze and Lund found that the colony site of 7,000 acres had cost $126,000 or about $18 per acre. This seemed to be very expensive when compared with $1,000 Hintze had felt would purchase a colony site. After a brief visit to effectively organize the branches throughout the Turkish Mission, Lund and Hintze along with Maycock, Larson, and a local member, Nishan Shrinian, traveled to Palestine to investigate further possible locations for the colony. Maycock and Larson were taken along because, according to Lund, "I feel the matter in hand is important and I would like their opinion also." He mentioned that they had traveled overland from Aleppo to Damascus and added: "When a stake of Zion shall be established here that will be the route over which the Saints will travel."
The group concentrated their investigation in the Haifa area and after several weeks decided that they would recommend to the Church Authorities at Salt Lake City a piece of property called "El Kire", owned by Selim Khory.\(^1\) It was on the banks of the Kishon River, consisting of about 6,000 acres and was priced at $120,000, including "all good rights desired."\(^2\)

After the departure of Apostle Lund, Hintze, who had been set apart as Pastor to the Turkish Mission, continued his travels throughout the entire Near East, preaching, investigating and writing prolifically to the periodicals in Salt Lake City, describing in detail the land, its potentialities, and the aims of the colony. His published correspondence portrays Palestine as having unlimited opportunities for the hard working Mormon colonists.

Hintze noted how the Germans had turned acres of the "hardest looking country ever laid out doors" into beautiful, cultivated gardens.\(^3\) He felt that if the Germans could achieve such great success, then the Mormons, with the inspiration of God, would do still better. He continued: "We are not here to arraign them for such [faults and mistakes of the Germans] but rather to profit by their example and do better when our turn comes. . . . One of the great points made by these Germans is the possibility of turning the barren wastes into a fruitful vineyard or field."\(^4\) The purpose of this regeneration of Palestine by the Mormon colony was to prepare the land for the return of the Jews. After refuting an expected argument that the task of reclaiming the Holy Land would require too much work and

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\(^1\)Anthon H. Lund, "More from the Turkish Mission," Millennial Star, LX (May 5, 1898), 278-79; "Editorial Note," Millennial Star, LXII (February 1, 1900), 73-75; and Hintze to Deseret Evening News, June 11, 1898, p. 15.


\(^3\)Hintze to Deseret Evening News, May 11, 17, 1898, in "Letters from Palestine," Deseret Evening News, June 18, 1898, p. 15.

\(^4\)Ibid.
and expense, Hintze wrote:

And when we contemplate that deliverance for the barren waste is at hand and that God is about to gather a second time His chosen people to this promised land, and that we have a mission looking toward the immediate future (i.e., in this generation) of these promises when one of the Stakes of Zion will be planted here, our hearts have swelled with joy and thankfulness to God for His goodness.

It is not fully known to what lofty heights Hintze's dreams soared as he trudged by foot over the deserts of Palestine seeking, investigating, dreaming and writing of the Palestine colony.

The Church Authorities in Salt Lake City could not feel so certain that Hintze's dream would immediately crystallize into reality. On August 7, 1898, Hintze noted in his journal that he had learned by letter that the First Presidency had acted upon the Land-Hintze report. The Church could not buy the colony site at that time because it had no money. Hintze had more or less expected that the Church would not be able to afford it and besides the site selected offered no opportunity for expansion. He did not give up, however, for he declared after receiving this news: "I am now here in Constantinople for the purpose of trying to do something & I will see what I can do. I know that land & home is necessary for these people. They must gather or we can do little or nothing and I feel to continue to labor in this direction." 2

At Church headquarters in Salt Lake City, on November 9, 1898, after a long letter "was read from Elder F. F. Hintze in Palestine, who is still engaged in looking for a cheap and suitable tract of land for colonization purposes," President Lorenzo Snow stated that the Church was not prepared to go into that business at the present time. 3 This ended the most intensive and lofty phase of the Palestine colony scheme.

1Ibid. See also Hintze to Deseret Evening News, May 9, 1898, in "Letter from Jerusalem," Deseret Evening News, June 4, 1898, p. 15; and Hintze to Deseret Evening News, September 23, 1898, in "From the Holy Land," Deseret Evening News, October 29, 1898, p. 11.

2Hintze's Journal, IV, August 7, 1898.

3"Journal History," November 9, 1898, p. 2.
Booth Works For the Colony

Hintze received an associate in his battle for a colony when Joseph Wilford Booth was called to Turkey as a missionary in 1890. During the seventeen years Booth spent as a missionary in the Near East, he worked tirelessly trying to bring the colony dream into reality. He was converted to the idea early in his mission as only a year after the Lund-Hintze mission, he wrote: "It seems to me the colonization movement cannot be too rapidly pushed." On October 10, 1899, Booth wrote to Hintze at Constantinople telling him that if he would go to Utah and work up the colony scheme and return with fifteen or twenty families and call at Alpine, Utah, and bring Sister Booth, then Booth promised, he would stay in the Turkish Mission five more years. He also suggested the names of John Maybe, J. H. Beck, Joseph A. Stubbs, J. M. Jensen and James Clove as men with their families who would make good colonizers.

During the following years Booth made many requests to the Church Authorities for the immediate establishment of the colony. In March, 1904, he wrote to President Heber J. Grant of the European Mission requesting a colony. In May of the same year he recorded in his diary: "The poverty this month is touching. More pleas were made for the establishment of something better for temporal aid among the Saints." He later stated that the three wishes of his heart were to get recognition, obtain the Book of Mormon in Turkish, and see the establishment of a colony. If these things were done, then he had great hopes for substantial progress in the Turkish Mission.

1 Booth to Francis M. Lyman, in "Abstract of Correspondence," Millennial Star, LXI (May 25, 1899), 330.
2 Booth's Diary, III, October 10, 1899.
3 Booth's Diary, VII, March 22, 1904.
4 Ibid., May, 1904.
5 Joseph Wilford Booth, "Turkish Saints Celebrate—Progress in Syria," Millennial Star, LXVII (August 24, 1905), 541.
Booth’s earnest solicitations for a colony received their impetus from the heart-rending poverty of the members. Following the ruinous massacres of 1894 and 1896, the economic conditions of the members became worse. With the rejection of the colony proposal in 1898, some temporary relief was extended to the members by the Church in the form of cash for food and loans for establishment of some weaving businesses. As the years passed, many of the members became more and more dependent upon the welfare given by the Church. There were many factors that produced this condition of continual destitution. The economy of decaying Turkey, with the absence of any industrialisation, allowed foreign exploitation of native markets. The Armenians as a people were not given equal social or economic opportunities and lived in constant fear of the Turks. To a certain extent, the members lacked drive, ingenuity, and consistency.

The main reason given by Booth for his insistence on the colony was to help place the poverty-stricken and relief-sour members on a more self-supporting basis financially. The overtones of Stakes of Zion and the redemption of the Near East are missing from Booth’s diaries and correspondence. To him the colony had become a temporal expedient that would allow the members free spiritual growth and development while striving for economic self-sufficiency.

Between the years 1904 and 1907, President Booth spent much time investigating problems connected with the establishment of a colony. During this time the idea of renting a village in which the members could live and work together evolved. He discussed the establishment of a colony with several American Consuls and with the American Ambassador, Leishman, at Constantinople. They all promised their support and offered their “well wishes and much advice.”¹ He investigated many tracts of land and some entire villages that could possible serve as sites for a colony. The problem was continually on his mind and he explored every possibility.²

Booth spent all of July, 1907 examining available sites, both

¹Booth’s Diary, VIII, September 26, 1905; and Booth’s Diary, VII, March 13, 1904.
²Ibid., July 20, 1904.
those for rent and for sale. One night he went with the United States Consul, Pachic, to examine a few large tracts of land. Although they were stony and the water was scarce, he thought wells could be dug and profits could exceed expenses during one year's operation by $2,368. On July 31, a long letter was written to the First Presidency laying the matter before them.\(^1\)

The years 1908 and 1909 brought a new height in the development of the colony scheme. A letter came from the European Mission office instructing Booth to purchase a house for mission headquarters if proper title and deeds could be obtained. Upon inquiry, he was informed by Ambassador Liezehman that he could purchase property in Turkey as an individual, but not as an institution.\(^2\) No suitable place was found, for every time an agreement was near culmination some deficiency was discovered, such as no water rights, conflicting deeds, or major physical defects in the house.

On February 1, 1908, Booth wrote a strong letter to the First Presidency in Salt Lake City, concerning the condition of the mission and again he suggested a colony and official recognition even if it "costs $50,000."\(^3\) A few days later a letter came from Salt Lake City instructing Booth not to purchase any land for the present. Again in May, Booth sent a letter to the Authorities and this time his efforts brought a favorable reply:

**Salt Lake City, July 2, 1908**

Pres. J. W. Booth

Turley.

Dear Brother,

Your letter of May 23rd has been read and considered as we improve the present opportunity of replying to that particular part of it in which you state that the Mayor of Aintab has suggested that it would be a good thing for us to start up work in agriculture for our people. . . .

In connection with this suggestion we have referred to your communication of July 31, 1907, and have considered the proposition therein contained about renting a tract of farming land consisting of from 800 to 1200 acres belonging to Mr. Frederick

\(^1\)Ibid., Booth's Diary, IX, July 24, 31, 1907.

\(^2\)Ibid.; March 30, 1907, and May 13, 1907.

\(^3\)Ibid., February 1, 1908.
Pache, the Consular Agent at Aleppo, and we have concluded to authorize you to rent this property for such time as you & the elders with you think best.

It is not clear to our mind that we ought to purchase land, to any great extent at least, in Syria, but we consent to your resorting to this renting proposition as a means of ascertaining what, if anything can be done by way of assisting the poorer class of our Armenian Saints to make an independent living which, if successful, will no doubt lead to our effort on our part to colonize there. But as to the idea of colonization we particularly desire you to make no promise whatsoever in this direction to our Armenian brethren & sisters, . . .

The Authorities did not want the members to be disappointed if the colony never materialized. Various other details concerning the importation of machinery and rental agreements were included in the letter. Upon receiving the letter, Booth commented:

I hope that is a beginning of a realization of one of my long cherished hopes in favor of the Armenian Saints. May the Lord give us wisdom and prosper us in the undertaking if He sees fit to have us begin. ²

When this letter reached President Booth, he was in France assisting three Armenian families to immigrate to America. He was very concerned about his absence from Turkey where he felt he ought to be "looking after the matter of starting up an Agricultural Industry."³ He hurried to Turkey as fast as the ships and horse drawn carriages could take him; but upon his arrival at Amish, he found a letter from the First Presidency asking him to defer negotiations for the present regarding the leasing of a farm, since some changes had taken place recently.⁴

The Page Mission

Subsequent correspondence brought the news that Thomas F. Page, a former Turkish missionary, who returned home because of illness, was being sent by the Church Officials at Salt Lake City to

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¹Anthon H. Lund for the First Presidency to Booth, July 2, 1908, in Booth's Diary, IX, August 11, 1908.

²Booth's Diary, IX, August 11, 1908.

³Ibid., August 14, 1908.

⁴Ibid., September 21, 1908.
make an investigation of the various sites of land that were available for a colony. President Booth met the Page party on March 2, 1909, at Adana, Turkey. The group consisted of Elder Page and three companions who were tourists. Booth's disappointment is recorded in his diary:

I talked with Bro. Page much concerning his visit and the object of the same. I had supposed that he would be authorized to act in regards to a farming proposition but it seems that he is only to investigate & report at Salt Lake City.

Traveling extensively throughout Turkey, Syria and Palestine, Booth and Page investigated various tracts of land. They paid special attention to the Jewish colonies in Palestine and found conditions generally very favorable for agriculture. After the completion of these investigations which lasted about six weeks, Elder Page returned to Utah to report and Booth returned to Aleppo to await further developments.

Four days later the developments came with Sultan Abdul Hamid II's attempt to regain the reins of government from the Young Turks. He was deposed by the National Assembly and his brother established as a puppet Sultan. This coup d'etat resulted in more Armenian massacres. It was at Adana, where only a few weeks previously, Booth had met the Page party, that the worst massacres occurred. Confusion and terror reigned among the members although the missionaries were not harmed.

The Church Officials were considering the Page report when the letter, in which President Booth described these upset conditions, reached Salt Lake City. Booth inquired whether it would be possible to bring the two hundred Church members to Utah, while they still had liberty to leave their native land under the new constitution. With the members taken care of, it would be possible to close the mission until the people should more readily manifest a willingness to receive Mormonism. Under the circumstances, the Church Authorities decided that the best thing to do was to honorably release the

1Booth's Diary, X, March 3, 1909.
missionaries laboring in Turkey to return home and let the members
got along the best they could without missionary aid from America.
In accordance with these instructions, on October 1, 1909, President
and Sister Booth, and the remaining missionaries, bade farewell to
the poverty-stricken members, now left alone to face the horrors of
World War I and the wanton destruction by the Turks which always
followed unsettled political conditions.

With the closing of the mission, the colony plan was reduced
from an imminent reality to a longing hope buried within the souls
of the missionaries and the destitute members in Turkey.

A New Mission and a New Hope

The autumn of 1921 found J. W. Booth returning to the Near
East for the third and final mission. This entire seven year period
was spent almost exclusively with relief and charity work, including
the distribution of goods that relatives and friends as well as the
Church had sent to the destitute refugees who had been gathered at
Aleppo in two large houses rented by the Church. From these trying
circumstances, constant appeals were made for a colony by President
Booth. New United States immigration laws practically excluded all
people born in Turkey from entrance into the United States. Since
the Turkish quota was placed so low, it appeared hopeless to make
any attempt to emigrate the members of the Turkish Mission.

Other plans were set on foot. In the latter part of 1922,
an investigation was made of the possibility of moving the Armenian
members to Cyprus. President Booth called on James Morgan, the
British Consul at Aleppo, to discuss the possibilities of such a
move. The Consul promised to write the Cyprus government to ascertain
their feeling toward the project.¹ This investigation was begun at
the suggestion of the European Mission Office and encouraged by the
abundance of talk in Aleppo about many people going to Cyprus. A
prompt reply came from the British Consul, stating in part:

The government regrets that it cannot afford any encourage-
ment to the scheme. It points out that it has no land at its

¹Booth's Diary, XI, October 18, 1922.
disposal except forest or uncultivable land. All other lands are held by small peasant proprietors. . . . They would ask exorbitant prices.

Finally, there has recently been a considerable influx into Cyprus of refugees . . . with the result that employment and accommodations are both extremely scarce and it is regretted under the circumstances that the entry of any further refugees cannot at present be permitted.¹

More pleas were sent to Utah for definite action leading to a colony while more investigations were made in Syria for suitable land. To ascertain the possibilities various crops would have in the Syrian climate, seeds sent to President Booth by his brother in Utah, were planted in the courtyard of the refugee home. Both grains and vegetables grew very well, although Booth's blistered his hands planting potatoes.²

In January, 1924, the Armenian Mission was visited by David O. McKay, European Mission President; who accompanied Booth on a short, but active tour of several available colonization sites. They visited many relief institutions supported by the Near East Relief Agency and examined their facilities. Several farms in the Beirut-Damascus area were investigated. During the six months following the departure of President McKay, Booth was very active trying to locate suitable facilities for an agricultural colony.³

While busy with this intensive search, Booth wrote often to Church President Heber J. Grant, including in one letter a suggestion for "a general big drive to collect enough money to cut off further expenses of the Armenian Mission."⁴ Although there were unfavorable replies to these several suggestions, still investigations continued. President McKay offered to come again to the Near East if needed, to assist in locating a tract of land for rent. He was released shortly after making this offer; consequently all talk and investigation ceased until the new president, James E. Talmage, could be informed of the purposes and needs for a colony.⁵

¹James Morgan to Booth, November 24, 1922, in Booth's Diary, XI, November 27, 1922.
²Ibid., May 4, 1923. ³Ibid., January to July, 1924.
⁴Ibid., April 16, 1924. ⁵About September, 1924.
The following year Booth expressed not only his feelings toward it, but also the status of the long cherished dream, first to his diary and then in an historical report:

For 25 years I have been hoping and longing and and urging and praying for the establishment of a colony for the Armenian Saints but so far it has not materialized. We meet with objections and difficulties here and there. A suitable location where land and water and wood, building materials and climate etc as well as safety from the ignorant and Malicious who might be in the neighborhood—all of these must be considered and also something reasonable cheap.

For the past 25 years there has been talk of establishing a colony for these Armenian Saints where they might be taught agricultural pursuits, stock raising, fruit growing, bee keeping, poultry, etc. Favorable decisions have been made and unfavorable conditions have intervened. Until to this date no action has been taken to bring about this much desired condition. The authorities at home have wisely considered the matter from many angles, and until greater safety is in sight, the scheme has been postponed for at least another year. Yet the purchase of a tract of land either in Palestine or Southern Syria is still recommended at as early a date as possible while land is comparatively cheap.

Thus there was, over the years, a shift in emphasis from a colony to serve as a sanctuary from political and social persecution, as well as aid in the redemption of Palestine for the returning Jews, to a colony that would be a means of agricultural employment for refugee members.

Harris' Visit Ends the Colony Dream

New hopes were aroused in March, 1926, when Booth received a letter from Heber J. Grant stating that "the Armenian Mission is being considered, and the question of a colony for the Saints here has been talked of. Someone may be sent to see about it." Word

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1Booth's Diary, XII, May 1, 1925
4Booth's Diary, XII, March 21, 1926
was received May 11 from President Grant, that Franklin S. Harris, president of Brigham Young University, was expected to take a trip around the world and that he had been requested to "make it his business to spend some little time" in the Armenian Mission to look over the situation. Grant stated further that his personal desire was to have the colony in Palestine rather than in Syria.

When this news was received, Booth, at the suggestion of the American Consul, Paul H. Alling, submitted a report to the Consulate, listing the desires and aims of the proposed colony. This request was favorably received by General Billotte, the French Military Officer, who returned typewritten copies which were forwarded to the First Presidency.

Dr. Franklin S. Harris, on February 2, 1927, arrived in Beirut, from Haifa. There, he and Booth, visited with the members of the Church as well as the American Consulate officials and educators in the University of Beirut. When they reached Aleppo, Harris spent six days investigating conditions, talking with the members of the Church, inquiring into conditions from government officials and writing his report to the First Presidency. It was a thorough investigation and the report brought forth new factors concerning the difficulties of a colony. According to President Booth, the ten page report contained the information necessary for the First Presidency to decide on the future of the Armenian Mission.

The comprehensiveness of this report is striking. It shows an objective evaluation of the advantages and disadvantages of any kind of colony scheme. Harris lists several reasons for the proposed colonization: The East is basically different from the West and in the Orient, church-membership is not so much a matter of in-

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1 Piranian, op. cit., p. 16.
2 Booth's Diary, XII, June 13, 1926.
3 For a complete account of Harris' activities see Booth's Diary, XII, January 12 to February 11, 1927.
4 Piranian, op. cit., p. 18.
5 Ibid., pp. 18-20, for complete text.
dividual conversion through the intellect, as it is a system of leadership in social, financial and religious activities. Hence, a different missionary system is required in the Near East than in America or Western Europe. A few long term missionaries would be far more effective than many short term elders and if the new converts are to live the high standards of the Church, then they must be brought out of the old environment and put under special leadership. Moreover a colony would be of particular benefit to the Armenian members since they have recently been driven from their homes and are destitute; in addition, a colony would make possible an educational program for the children; and would also attract the attention and interest of many people and could be an effective method of proselyting.

Possible locations for the colony were given as Haifa, Jaffa, or Jerusalem in Palestine. Syria also possessed several sites, which were much cheaper, however governmental stability was lacking there. From $100,000 to $200,000 was the estimated cost, with an additional $25,000 to $50,000 necessary for equipment plus enough more to pay expenses until the project came into full production.

The report showed that only twenty of the 173 members were self-sustaining; all the rest, which included many women and children, were receiving aid. Since investigation disclosed that most of the members had an industrial rather than an agricultural background the interests could best be utilized in an industrial colony, in which good supervision, collective buying, and marketing could benefit the members.

The final alternative was to continue giving the hand-to-mouth help to alleviate the most extreme poverty as had been done for the past seven years. This would be much cheaper and the expense would gradually diminish as the members became better assimilated into their environments. A special suggestion recommended that a respectable mission headquarters be established in Haifa and missionary work be concentrated among the Europeans.\(^1\)

The report was sound, objective, thorough, and got directly to the core of the colony problem. The four suggestions included

\(^1\) Entire summary is from the Harris report.
a choice of an agricultural colony, an industrial colony, continuation of present methods or movement of mission headquarters to Palestine. The significant new recommendation of the industrial idea shows the fallacy of hoping for success with an agricultural colony when the prospective members were almost unanimously of an industrial inclination.

As President Booth read and copied the report he foresaw the decision that would be made. He wrote to the First Presidency explaining the joy that the Harris visit had brought to them. Then he resigned himself and the future of the colony into their hands:

With such a splendid report as Brother Harris has submitted to you for your consideration, we can only await your pleasure in the disposal of the questions involved, and I feel sure that what you do will be for the best interest of the mission in this land.

His pathetic range of disappointment and heartbreak slip out in his concluding paragraph:

You are well aware of the sincere efforts I have made for the last 23 years and of the hopes and dreams and aspirations and anxieties to see a colony of Latter-Day-Saints established in these old Bible lands, founded on gospel principles and to be a living example of light and life and salvation for and to this people so long in the thralls of the blighted customs and traditions and superstitions which have prevailed here for so many centuries, but even after all my fond anticipations, and fervent prayers and earnest longings and at last with a possibility of a crushing of my hopes for such a blessing, I think I have never in all these long years felt more reconciled to willingly and cheerfully and thankfully acquiesce in any decision that the authorities might see fit to make on the report now sent to you by our recent visitor Dr. F. S. Harris, . . .

My greatest desire is to see the work of God prosper and triumph in the Earth. 2

When a letter arrived on April 10, 1927, from the First Presidency, informing President Booth that James E. Talmage would soon visit the mission to help secure a mission home at Haifa, Booth knew that his fears and forebodings, so evident in the preceding letter, had been justified. When Talmage arrived he told Booth that

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1 Booth to First Presidency, February 16, 1927, in Piranian, op. cit., p. 21.

2 Ibid.
"it seems the Church is not ready yet to secure any great holdings in Syria."

Again, the decision was not a violent death blow to the long cherished Palestine colony dream, but rather a crippling, fatal suffocation. This final, indefinite postponement pushed the colony scheme into the oblivion of historical archives.

One year later, President Booth, having moved the mission headquarters to Haifa, Palestine, died while on a visit with his beloved saints in Aleppo. There in a sandy desolate cemetery, he was buried along with his hopes, dreams and yearnings of twenty-nine years for a colony in Palestine.

Although the colony never materialized, some of its important objectives are being realized. Strong political control has brought economic reforms, which in turn have resulted in the financial independence of the Armenian members, the most important objective of the colony. Further, the billions of dollars collected from world Jewry by the Zionist Organizations have been poured into Palestine and along with world technology and skill are beginning to redeem that land from its desolate condition. The passage of time along with the natural progress and developments of the world and particularly the Near East have fulfilled the important objectives of the colony scheme.

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1Booth's Diary, XII, October 11, 1927.
CHAPTER XI

CONCLUSION

The sudden death of President Booth in December, 1928, did not bring the final end of missionary activity by the Church in the Near East. There were two subsequent periods of proselyting endeavors which will be reviewed briefly.

In 1935 Badwagan Piranian and his wife, Berta, were called to reopen the mission under the direction of John A. Widstoe, European Mission President. The old mission house at Haifa, secured by Booth and Talmage, had been retained by the Church, but the Piranians, finding it unsuitable, secured a new one. The name of the mission was again changed, reflecting the new policy of proselyting to the Europeans or educated people of the coastal cities of Palestine and Lebanon. Piranian's kind, but firm rule, sought to get the members to live the standards of the Church and to become self-supporting. With the discontinuance of the welfare and dole, many members lost interest in the Church. During several well-needed housecleanings of the mission, almost one hundred members were excommunicated. Most of these requested to be removed from the rolls of the Church, and several others chose communism and life in Russia, rather than continued association with Mormons, and so were dropped.

President Piranian, although born in Turkey, was educated in Europe and lived most of his life as a traveling salesman in Switzerland. In the Palestine-Syrian Mission, President Piranian was assisted by his wife and daughter. His son and daughter-in-law, along with one other missionary, labored for a few months. The rest of the time, the Piranians were alone. They confined their labors to German speaking people of Palestine and the Armenians at Beirut, where mission headquarters in 1935 moved.

In August, 1937, when the Piranians were released, Joseph
Jacobs, a Salt Lake City school teacher, who had emigrated from the Turkish mission during his youth, was appointed to preside over the mission. His wife and children later joined him at Beirut, as did a half-dozen missionaries. The chief method of proselyting used during the Jacobs' presidency was mailing a series of tracts to several thousand people, whose names and addresses had been secured from newspaper subscription lists. Some elders were stationed at Aleppo, but most of the work was done in Beirut. Political disturbances in Europe leading to World War II, caused the withdrawal of missionaries in the fall of 1939.

After the war, the Palestine-Syrian Mission was reopened in 1947 by President Piranian and his wife. Missionaries were sent to assist and since the membership of the mission was less than seventy, the missionaries made an extensive proselyting effort. The first six missionaries worked with Armenians but there was a gradual shift to the English and French speaking population of Beirut and Tripoli, including the large number of Palestine Arab refugees. The elders were hospitably received, and much interest was shown in their message, however there were few converts. Twenty-three missionaries labored in the Palestine-Syrian Mission. After January, 1950, the mission was renamed the Near East Mission, because preaching was impossible in both Israel and Syria during the three years it was active. Due to political disturbances in the Near East, according to the official announcement of the Church, the missionaries were transferred at the close of 1950, leaving the hardened members alone for the fifth time. In June, 1958, the Near East members, a small group at Beirut, Lebanon, and a branch at Aleppo, Syria, are under the jurisdiction of the president of the Swiss-Austrian Mission.

This study of the missionary activities of the Mormon Church in the Near East shows definite tendencies and some weaknesses in its proselyting endeavors. The study shows no relationship between the number of converts and the number of missionaries. More missionaries did not mean more converts. A partial explanation of this fact is that long term missionaries were far more effective than those who stayed only a few months, for effective missionary labor in the
Near East demanded great linguistic ability and a thorough acquaintance with the local customs and conditions. Moreover, work was more difficult, because the American missionaries frequently fell prey to filth and disease, as attested by five deaths and many transfers and releases due to poor health.

The converts in the Near East came from many ethnic groups, including Arabs, Syrians, Germans, Serbians, Turks, Greeks and Bulgarians but most of them were Armenians. This success with the Armenians was due partly to the Protestant agitation among them, which had broken the yoke of the Orthodox and Gregorian Churches. The Armenians, being a harassed and persecuted minority in Turkey, sought the relief and aid offered by the American missionaries. Most of the Mormon converts came during the 1890's; later converts, generally, were either friends or relatives of the earlier ones. The majority were from the interior of Asia Minor, rather than the Europeanized coastal cities. The Palestine members converted from the German colonies were an exception; however their religious background, western orientation and common language with the early German speaking elders allowed them to readily accept Mormonism. The Greek members showed firm faith and determination to uphold Mormonism once they found it, particularly outstanding among the Greek converts was Rigas Pofantis.

Possible reasons for the lack of numerous converts from among the Turks, Arabs, Greeks and others lay in the failure of the missionaries to acquire the necessary languages and to devote sufficient concentrated effort to these groups. Moreover, customs, traditions, political restrictions, and the iron rule of Islam placed barriers between these people and the missionaries. One Moslem was converted, but strict secrecy prevented his wife and other converts from learning of it.

The character of the Armenians is reflected in the progress of the mission. They were enthusiastic, capable, intelligent, and courageous, but lacked stability, dependability, leadership and consistency. Many undoubtedly joined the Church only for the temporal aid they could receive, and deceived the missionaries to gain ad-
mission. The converts often fluctuated in their faithfulness to the principles and commandments of the Church, at times being very active and a few years later being in apostasy. The assistance given to them during the 1920's certainly saved their lives, but it also soured many of them against the Church and against self help. Judging from the financial success of the Armenian immigrants in Utah, much of the trouble and poverty the members suffered in the Near East must be attributed to the environment of the Near East.

The missionary system did not meet successfully the peculiar problems and challenges of the Near East. When religious literature was finally made available in the native languages, although it had been demanded for years, it did not readily increase the number of converts as expected. The missionaries discovered very early that the usual western methods of proselyting would not work in the Near East, but still the tendency of new missionaries was to attempt to use the regular systems, and consequently, the program was never fully geared to meet the demands of the Near Eastern culture and traditions.

Poverty was one of the greatest problems faced by the members and missionaries, and despite the tens of thousands of dollars spent by the Church, they were unable to find a permanent solution. The Palestine colony scheme which sought to solve this problem, might have proven successful in 1890, but considering the conditions of the members by 1927, there was little evidence that it would have succeeded at that later date. The study also indicates a conflict between certain missionaries desiring to use indirect methods of proselyting and the reluctance of the Church Authorities to approve them. The mission was an ever increasing liability to the Church and never became self-supporting. This was due to the poverty of the members, the nature of the Turkish economy and the status of Armenians in the Turkish society.

There was a noticeable influence on the mission by Church leaders and members outside the Turkish Mission. The European Mission Presidents had an important control over the operation of the mission, as they regulated the finances. Some of the presidents
visited the mission, and were in full sympathy with its special problems, while others, as their actions demonstrated, had no comprehension of the conditions faced by the missionaries or members, nor had any sympathy or concern for their hardships. The special visitors who came to the mission, with the exception of David O. McKay, Franklin S. Harris, James E. Talmage, and Anthon H. Lund, spent most of their time in sight-seeing and very little in meeting with the members and missionaries.

There was much wasted missionary effort when the mission was closed in 1909 and 1950. Several new missionaries arrived in the Near East only a few weeks before the mission was closed each time, and before they had been there long enough to learn the language or to become effective missionaries, they were transferred. The decisions for closing the mission because of political unrest in 1895, 1909, and 1950 came from Salt Lake City, only after detailed descriptions of conditions had been received from the missionaries in the Near East.

Letters and articles from the missionaries to the people in Utah indicate the Church's general interest in Palestine and the missions of the Near East was not from a desire or concern for proselyting among the Arabs and Armenians, but rather a nostalgic interest in the Jewish return to Palestine and the belief in the imminent return of Jesus Christ.

Of the missionaries who were regularly assigned to the Turkish and Armenian Missions, none devoted more effort nor sacrificed more than did Joseph Wilford Booth. He died of heartstrain and overexertion. Excessive work was his escape from the heart-breaking disappointments he faced when the faithlessness and weakness of the members merged with the crushing of his hopes and dreams for a colony. All that he had sacrificed and labored for seventeen years to achieve in the Near East seemed to him to come to naught just before his death. He lies buried in that land he tried so hard to help. The hundreds of faithful Armenians in the Church today, stand as evidence of the success of not only Booth's labors and efforts, but of all of the missionaries who served in the Near
The Near East continues to challenge adventuresome missionaries to successfully approach it and offer it the advantages of the restored truths claimed by the Mormon Church, and thus re-Christianize the cradle of Christianity.
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A HISTORY OF THE MISSIONARY ACTIVITIES OF THE CHURCH
OF JESUS CHRIST OF LATTER-DAY SAINTS IN
THE NEAR EAST, 1884-1929

A Thesis Abstract
Submitted to
the Faculty of
the Department of History
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In Partial Fulfillment
of the Requirements for the Degree
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by
Rao H. Lindsay
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ABSTRACT OF THESIS

In the wake of the Protestant penetration into the Near East, Jacob Spiri was sent to Constantinople in 1884 to open a mission of the Church of Jesus Christ of Latter-day Saints in Turkey. Spiri and later his companion, Joseph M. Tanner, preached first to the Europeans of Constantinople, then projected their efforts down into the major cities of Palestine. Among the German colonists, the missionaries found several valuable converts, most of whom emigrated to Utah.

Ferdinand F. Hintze gained the title "Father of the Armenian Mission" through his extensive preaching tours throughout the interior of Asia Minor. He found the Armenians to be curious, imaginative, creative, but lacking in leadership ability and stability, being very enthusiastic for a cause one day and a few months later wanting nothing to do with it. It was among these Armenians that the Mormon mission developed.

As the political turmoil erupted into the Armenian massacres of the 1890's, the missionaries withdrew from the central part of Asia Minor and concentrated their efforts in the area of Syria, Palestine, and Lebanon. In 1896, the last two remaining missionaries were withdrawn. As conditions settled to normal, the mission was reopened late in 1897 and maintained a constant force of missionaries numbering about four or five until 1906, when the group increased sharply to twelve by 1909.

During the period, 1897-1909, mission headquarters were located at Aintab and later at Aleppo, where strong branches developed. There were other branches at Zara, Sivas and Marash. The Near East missionaries met the many challenging problems of language barriers, traditions, established churches, political restrictions and general living conditions which all required special consideration.

Government restrictions constantly hampered the missionary
projects and labors. Although the missionary force increased and Church literature was translated and published, the expected increase of new converts was not found, but rather a political revolution in the Turkish government brought upset conditions and the closing of the mission again in 1909.

When Joseph Wilford Booth returned in 1921 on his third mission to Turkey, he faced the task of restoring the war-torn refugee-members to physical and spiritual normalcy. He accomplished this difficult task practically alone. Booth's hopes were crushed for a colony in Palestine, where the members could live in peace and be released from the bondage of poverty that became worse each year. As he was laboring with the members, for whom he had devoted seventeen years of his life, Booth died on December 5, 1929, the fifth Mormon missionary to die in the Near East.

The limited success of the Mormon missions in the Near East was found first among the Germans in Palestine, but the overwhelming majority of the converts have been Armenians. The missionary program was never successfully adapted to the needs of the people and so failed to reach the Turks, Arabs, Greeks or Jews of the Near East.

This thesis abstract by Rao H. Lindsay is accepted in its present form by the Department of History of the Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

13 June 1958

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