HISTORY OF THE SOUTH AFRICAN MISSION OF THE CHURCH
OF JESUS CHRIST OF LATTER-DAY SAINTS
1853-1970

A Thesis
Presented to the
Department of Church History and Doctrine
Brigham Young University

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

by
Farrell Ray Monson
May 1971
ACKNOWLEDGMENTS

This history of the South African Mission (1853-1970) was not completed without the invaluable assistance of many friends, teachers, librarians, and families. Failure to acknowledge them all does not mean that the writer is ungrateful. All have contributed in some way, which is appreciated.

Sincere appreciation and gratitude is expressed to Dr. Milton V. Backman, Jr., Chairman of the Advisory Committee, for his guidance, direction, support and endless hours of willing assistance far beyond that which was required by the Graduate School, and to Dr. Howard H. Barron, Member of the Advisory Committee, for his constructive assistance, encouragement and suggestions.

Gratitude is expressed to many who assisted in gathering the needed material: to A. William Lund and his capable library staff of the Latter-day Saint Historian's Office in Salt Lake City, to the Brigham Young University Library in Provo, Utah, to all who loaned personal diaries, journals and letters. For without these personal feelings and attitudes of some of the mission presidents, missionaries and members of the Mormon Church would have remained unknown.

Appreciation is expressed to Ernal Anderson for his professional assistance in making the maps, and to Bishop Ross H. Johnson, Martha Morrise and Althea Roberts for proofreading the manuscript and rendering helpful encouragement.

The writer wishes to express his deepest gratitude and love for his parents, Mr. and Mrs. Lyman Lynn Monson, who taught him to appreciate the gospel of Jesus Christ and
instilled within him the desire to fulfill a mission and to live for the Lord's blessings.

Last but certainly not least, to his wife, Darlene, the writer expresses all the thanks, gratitude and love that is humanly possible for the countless hours of personal sacrifice, for being willing to overlook the inconsistencies of his behavior, and for the encouragement to finish this project when obstacles and discouragement occurred. To Darlene and our four children, LeAnn, Eric, Lesa, and Kyle, with all their little distractions, this work is sincerely dedicated.
PREFACE

Having fulfilled a mission for The Church of Jesus Christ of Latter-day Saints in South Africa between 1954 and 1957, the writer became interested in the history and development of the Mormon Church and its activities in that land. It was discovered that there was not a single record or volume written on the South African Mission. Therefore, it was deemed necessary by the author to complete a history including the activities of the Church in South Africa.

The purpose of this study is to summarize the history of The South African Mission from 1853 to 1970, to give an account of the proselyting activities of the Mormon missionaries, and to consider the growth and development of that mission.

A careful study has been made of all known available material pertaining to the problem. Some of the more informative sources of information concerning the history of The Church of Jesus Christ of Latter-day Saints in South Africa are the following:

1. Manuscript History of the South African Mission: A manuscript in several large loose-leaf journals from 1853 to the present. Located in the LDS Church Historian's Office in Salt Lake City, Utah.

2. South African Mission Quarterly Historical Report: A manuscript in several large loose-leaf journals from 1926 to the present. Located in the LDS Church Historian's Office in Salt Lake City, Utah.

3. Mission Annual Report: A manuscript in several large loose-leaf journals from 1920 to the present. Located in the LDS Church Historian's Office in Salt Lake City, Utah.

4. Branch and Conference Minutes, Statistical Records and Histories of the various organizations of the
Church from 1853 to the present which are in the handwriting of the clerks of the various branches of the Church in South Africa. Generally speaking they are well-written and informative, but their importance to this history varies with the period of time covered and with the emphasis and detail supplied by the various record keepers. Located in the Latter-day Saint Church Historian's Office in Salt Lake City, Utah.

5. Books and articles on specific problems relating to the Mormon Church in South Africa. Located in the Brigham Young University in Provo, Utah.

6. Journals and diaries of mission presidents, missionaries and members of The Church of Jesus Christ of Latter-day Saints from South Africa which often relate intimate details about the mission and members of the Church not otherwise available.

7. Many letters of mission presidents and missionaries have also been read which presented many of the problems of the mission and their solutions not otherwise available in other sources.

8. The Latter-day Saints Millennial Star and Cumorah's Southern Messenger contain pronouncements on Church programs and doctrine, news from the mission, correspondence and history of the mission written by the mission presidents, missionaries and members of the Church. Complete sets are available at both the Church Historian's Office and the Special Collections Library at the Brigham Young University, Provo, Utah.

The three large manuscripts housed in the Church Historian's Office—"South African Mission History" (1853-1970), "South African Mission Quarterly Historical Report" (1926-1970), and the "Mission Annual Report" (1920-1970)—were especially useful because they included eye witness accounts taken from diaries, journals and letters of members of the Church as well as mission presidents and
missionaries. They also contain newspaper articles concerning missionary activities in South Africa.

The library of the Historian's Office at the Church Headquarters in Salt Lake City, Utah, was the chief source of information on the history of Mormon activities in South Africa. Here the mission records have been compiled by the library staff of the Church. The Brigham Young University Library at Provo, Utah, was also useful in providing many books and articles containing information relating to The Church of Jesus Christ of Latter-day Saints in South Africa and the history of South Africa as a nation.
TABLE OF CONTENTS

Page

ACKNOWLEDGMENTS ............................... iii
PREFACE ........................................ v
LIST OF MAPS ..................................... xii

Chapter

I. SOUTH AFRICAN HISTORICAL BACKGROUND TO 1853 ........................ 1
   JAN VAN RIEBEECK AND CHRISTIANITY ........................... 2

II. THE OPENING OF THE SOUTH AFRICAN MISSION ...................... 13
   MISSIONARY ACTIVITIES PRIOR TO 1853 .......................... 13
   JOSEPH RICHARDS' VISIT TO CAPE OF GOOD HOPE ............... 16
   CALL AND ARRIVAL OF THE FIRST MISSIONARIES ................ 16
   FIRST MISSIONARY EFFORTS ................................. 18
   FIRST FRUITS OF THE MISSIONARIES' LABORS ................... 20
   ORGANIZATION OF THE FIRST BRANCH, CONFERENCE
   AND FINAL EFFECTS OF THE MISSIONARIES ...................... 21
   RECEPITIVITY OF THE PEOPLE ............................... 24
   THE FIRST EMIGRANTS ..................................... 26

III. DIFFICULTIES AND OPPOSITION ENCOUNTERED BY
     MISSION ....................................... 29
     DIFFICULTIES ENCOUNTERED BY THE
     MISSIONARIES ................................... 29
     Legal Problems .................................. 30
     Language Problems ............................... 30
     Lack of Church Literature ...................... 32
     Opposition from Mobs ............................ 34
     Opposition from the Press ....................... 36

viii
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Polygamy Issue</td>
<td>40</td>
</tr>
<tr>
<td>Colored Problem and the Priesthood</td>
<td>42</td>
</tr>
<tr>
<td>Clergy Opposition</td>
<td>46</td>
</tr>
<tr>
<td>Opposition from the Police and Government</td>
<td>49</td>
</tr>
<tr>
<td>Effects of Opposition and Persecution</td>
<td>59</td>
</tr>
<tr>
<td>Size of the Mission</td>
<td>60</td>
</tr>
</tbody>
</table>

IV. METHODS OF PROSELYTING IN SOUTH AFRICA | 63

MISSIONARY WORK PROGRESSED SLOWLY | 63

EARLY PROSELYTING METHODS | 65

Distribution of Tracts | 65
Holding Public Meetings | 66
Tracting from Door to Door | 66
Proselyting without Purse or Scrip | 70
Street Meetings | 71
Illustrated Lecture Proselyting | 72
Music, a Proselyting Method | 73
Sport Proselyting | 74

EVERY MEMBER A MISSIONARY | 75

POST WORLD WAR II PROSELYTING METHODS | 80

The Anderson Plan | 80
South African Mission Proselyting Plan | 81
Systematic Plan | 83
World-Wide Mission Plan | 83
Afrikaans for South African Missionaries | 84
Missionary Training School | 85

V. GROWTH OF THE SOUTH AFRICAN MISSION | 87

IMPORTANT ORGANIZATIONAL DEVELOPMENTS | 87

Origin of Conference in South Africa | 87
Emigration Policy of the Church | 88

MISSION ORGANIZATION AND AUXILIARIES | 89

Sunday Schools | 89
Missionary Conferences | 90
Mutual Improvement Association | 90
Relief Society | 92
Genealogical Program of the Mission | 92
Primary Association of the Church | 94
The Mission Presidency | 94
Chapter | Page
--- | ---
Cumorah's Southern Messenger | 95
Translating Committee | 96
Mission Home and Headquarters of the Church Changed | 99
EFFECTS OF WORLD WAR I ON THE MISSION | 100
WORLD WAR II | 102
EFFECTS OF WORLD WAR II ON MISSIONARY WORK | 103
ANALYSIS OF THE TWO WORLD WARS' EFFECT ON THE MISSION | 105
THE MISSION SINCE WORLD WAR II | 105
Reopening of the Mission | 105
PRESIDENT DAVID O. MCKAY'S VISIT TO SOUTH AFRICA | 106
CHURCH PROPERTY IN SOUTH AFRICA | 110
First Church-built Chapel | 111
ORGANIZATION OF THE ELDER'S QUORUMS | 117
ORGANIZATION OF THE DISTRICT COUNCIL | 118
SUPERVISORS OF THE MISSION | 119
ORGANIZATION OF THE SOUTH AFRICAN STAKE | 119
VI. EMIGRATION FROM SOUTH AFRICA | 123
A STEADY FLOW OF EMIGRANTS TO ZION (1855-1865) | 125
CHANGES IN THE EMIGRATION POLICY OF THE CHURCH | 130
VII. SUMMARY AND CONCLUSIONS | 136
FUTURE OF MORMONISM IN SOUTH AFRICA | 138
APPENDIXES
I. Partial List of Missions Organized 1830-1968 | 140
II. List of South African Mission Presidents | 143
<table>
<thead>
<tr>
<th>Appendix</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>III. Baptisms, Missionaries, Emigrants, Membership by Year</td>
<td>144</td>
</tr>
<tr>
<td>IV. Districts, Branches, Church Owned Buildings, Priesthood by Year</td>
<td>147</td>
</tr>
<tr>
<td>V. Dedication of Chapels</td>
<td>149</td>
</tr>
<tr>
<td>VI. Remarkable Faith Promoting Incidents in South Africa</td>
<td>150</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>160</td>
</tr>
</tbody>
</table>
# LIST OF MAPS

<table>
<thead>
<tr>
<th>Maps</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Activity 1853-1865</td>
<td>25</td>
</tr>
<tr>
<td>Missionary Activity 1903-1970</td>
<td>107</td>
</tr>
<tr>
<td>Church Owned Property</td>
<td>116</td>
</tr>
<tr>
<td>Emigration Routes</td>
<td>131</td>
</tr>
</tbody>
</table>
CHAPTER I

SOUTH AFRICAN HISTORICAL BACKGROUND TO 1853

While Columbus and the Spaniards were interested in the New World, Portugal was very active in the search for a sea route to India. In 1488, four years before Columbus discovered America, Bartholomeu Diaz became the first of a long list of navigators to round the southernmost tip of the Dark Continent in search for an "Esperanca"—Cape of Good Hope. Where he landed on the peninsula is unknown, but somewhere along the coast he set up a marble cross bearing the arms of Portugal as a token that he had taken possession of the country for King John II, hence he became the first known Christian to trod the soil of South Africa. 1 Almost a hundred years later, in 1601, Sir Francis Drake, representing the English East India Company, arrived in Table Bay.

Many nations used the Cape of Good Hope for a refreshment stop, but none remained long. On October 3, 1614, John Milward reported that the inhabitants of the Cape were

... most miserable, destitute of Religion in any kind, as farre [sic] as we can perceive, and of all civility [sic]; their speech a chattering rather than language; naked save a short cloake of skinnes [sic] before their privities; eate [sic] that which dogges [sic] would hardly digest. 2

Edward Terry, another navigator, on June 12, 1616, said of the inhabitants:


God . . . they acknowledge none . . . their speech seemed to us . . . like the clucking of hens, or gobling of turkeys . . . . Their habits are their sheep skins undrest [sic], thonged together, which cover their bodies to the middle, with a flap of the same skin before them. Their ornaments and jewels, bullocks or sheep guts, full of excrement, about their necks . . . and when they were hungry . . . would gnaw and eat the raw guts. They lodge upon the earth in hovels made with boughs and sticks. These brutes devote themselves to idleness, for they neither dig or spin . . . they are strit and well-limbed, though not very tall. They have little or no beards; the hair on their heads short, black and curled; their skin very tawny; swift they are of foot, and well throw darts, and shoot arrows which are their weapons, very dangerously.3

The Cape of Good Hope was a welcome sight for the sailors, for they knew they were half way to their destination, that there would be letters from other sailors who had been and gone, and that the sick could be transported ashore to obtain healthy air and fresh food.4

These probing voyages of the early navigators were prompted by the great desire to reach India by an all-water route instead of having to rely on the uncertain and expensive overland routes to Europe. Since mastery of the Cape of Good Hope meant partial control of commerce between Europe and India, early attempts were made by the various nations to control this region. None of these seafaring nations, however, made any attempt to establish a settlement or claim the Cape of Good Hope until 1652, when the Dutch decided to establish a half-way house on their way to India.

JAN VAN RIEBEECK AND CHRISTIANITY

One of the finest ships of the Dutch East India Company, the Haarlem, was blown ashore on March 25, 1647, by

3Ibid., pp. 81-86.

a southeast squall and completely wrecked. The crew landed, encamped, and awaited rescue. All were rescued and taken home, with the exception of sixty men. These men under the direction of the junior merchant, Leendert Janseen, removed the cargo and guarded it until it could be taken to Holland. For twelve months these men remained in the shadow of Table Mountain at the present site of Cape Town. In order to protect themselves from starvation they planted gardens of cabbages, pumpkins, turnips, onions and other vegetables. They sowed, reaped grain, and obtained meat from the natives in exchange for produce.5

The cargo and crew set sail for Holland on April 3, 1648. With favorable impressions of the Cape of Good Hope still in mind, Leendert Janseen wrote a document setting forth the advantages that might be derived from the occupation of Table Valley by the Dutch East India Company and it was signed by Nicholass Proot, one of the shipwrecked sailors who remained with Janseen. These two men were permitted to present their document to the directors of the company. After years of hesitation, it was decided on August 30, 1650, to establish a settlement at Table Bay.

The task of founding this settlement was entrusted to Jan van Reibeeck. His instructions were precise. He was to build a fort capable of housing ninety men, plant a garden, and keep on friendly terms with the natives for the sake of cattle trading. Perhaps, as Janseen and Proot had suggested, if God blessed the work, "many souls would be brought to the Christian reformed religion and to God."6

The Cape was to be a depot for fresh vegetables, meat and


water. These provisions were vital for sailors afflicted with scurvy after the long voyage from Europe or India.

Van Riebeeck has been described as "a man of indomitable courage and great resource and perseverance," qualities destined to stand the Company in good stead in the years which were to follow. This thirty-three year old surgeon was reported to be... zealous in service and of unblemished conduct in his private life. A true pioneer who was accompanied by Maria de Quelleria, his wife, who was equally prepared to brace the unknown and primitive conditions which faced them in South Africa.

Van Riebeeck had resided three weeks on shore at the Cape during the time the cargo of the Haarlem was being transferred from the beach to the Dutch fleet for return to Holland. He agreed with Janseen's findings but disagreed with him in respect to the character of the Hottentot tribe and considered them an enemy. He felt it would be necessary to build a fort for protection against them as much as any European enemy. He did agree that the natives could be taught the Dutch language and Christianity.

The ships Dromedaris, Reiger, and Coede Hoop dropped anchor in Table Bay, April 6, 1652. On Sunday, April 7, 1652, van Riebeeck and his party went ashore to look at their future home. Within ten months this little band of ninety pioneers planted vegetables and fruit gardens and erected a fort, a hospital, workshops, a mill, a corn granary, houses, and stables for cattle, sheep, and horses.

The supplying of ships with fresh water, vegetables,


9Theal, History of South Africa, III, 6-7.
fruit, and meat justified the existence of the Cape establishment. By 1659 the Cape was able to give each Dutch ship sufficient fresh vegetables and fruit for two meals a day during its stay, and six or eight oxen and ten or twelve sheep. On departing, each ship was supplied with at least a twelve or fourteen days' supply of carrots, beets, parsnips, turnips, and cabbage.

On an average, thirty-three ships a year called at the Cape between 1652 and 1699, forty-six from 1700 to 1714, sixty-eight from 1715 to 1739, fifty-two from 1740 to 1759, and fifty-one from 1760 to 1779.¹⁰

Upon arriving at Table Bay, a Council of Policy was called consisting of the skippers of the three vessels with van Riebeeck as president. This first council meeting was opened with a solemn prayer offered by van Riebeeck. Included in this prayer was the following petition:

Since Thou has called us to conduct the affairs of the East India Company here at Cape of Good Hope, and we are now assembled that we may arrive at such decisions as shall be of most service to the Company, and shall conduce to the maintenance of justice, and the propagation and extension (if that be possible) of Thy true Reformed Christian Church among the wild and brutal men, to the praise and glory of Thy name, we pray thee, 0 most merciful Father, that Thou wouldest so enlighten our hearts with Thy Fatherly wisdom, that all wrong passions, all misconceptions and all similar defects, may be worded for us, and that we may neither purpose nor decide ought but that which shall tend to magnify Thy most holy Name.¹¹

This band of colonists was not accompanied by a regular minister for thirteen years. During these years, the colonists were dependent upon the clergymen of the Dutch


Reformed Church. These dedicated men traveled with the company ships on their way to and from the East, to administer the sacraments of baptism and the Lord's Supper.

The company sent with van Riebeeck men of lower ecclesiastical rank than that of an ordained minister or ship's chaplain. They were called comforters of the sick, or sick-comforters, or sick-visitors. Their duties were to instruct the children and conduct religious services, at which the whole community was expected to be present. On Sunday they were to read a sermon which had been prepared by the ministers and listen to the lads repeat the answers to the questions of the Heidlebery Catechism. They did not, however, administer the two sacraments of this faith: baptism and the Lord's Supper. The first of a long list of sick-comforters was Willem Barentsz Wylant who made several determined attempts to teach the natives the Christian religion.\(^\text{12}\)

In the early days of the settlement adherents to professed religion were enforced. No one was permitted to be absent from public prayers without good and sufficient reasons, and no one was allowed to worship God publicly in any other form than that which was approved and sanctioned by the government. Every establishment in the settlement was closed on Friday and re-opened on the following Monday.

In 1660 van Riebeeck and the Council of Policy issued several restrictions upon foreign visitors to the Cape colony, namely:

1. That no meetings should be held for the celebration of worship according to the ritual of the Church of Rome.
2. All religious ceremonies in the settlement were prohibited except those of the reformed Church of Holland.
3. That the foreigners should not go beyond the assigned limits.\(^\text{13}\)

---

\(^{13}\) Ibid., pp. 103-104.
The arrival of Johan van Archel in 1665 marked the first fully qualified predikant (minister) to the settlement. The Erastian system was established consisting of a minister in the chair. Deacons were selected annually by the Council of Policy. Elders were elected by the congregation and confirmed by the Council of Policy, and a Councillor as political commissioner was appointed to take notes of the proceedings. This system existed until 1843.

Between 1652 and 1795 the Dutch Reformed Church was the state religion, and all government officials were required by law to be members of this church. Although no public worship but the Dutch Reformed was tolerated by the government (an exception was made among the blacks and in areas where political jurisdiction did not extend), every man could, in his own house, worship God according to the dictates of his conscience.

Sunday services in 1699 consisted of every member of the Dutch Reformed Church attending divine services and listening to a sermon which frequently occupied two hours in delivery. The singing of the psalms was led by the church clerk and was joined by the congregation. The prayers were extempore, although there was a set form of service for the administration of the sacraments.14

Many people, especially the Boers, were concerned about the religious conditions among the Africans and did not fail to pray for their conversion. Johannes Theodorus Van der Kemp records in his diary on June 13, 1799:

We [Johannes Theodorus Van der Kemp and John Edmond] arrived at the house of Samuel de Beer, who when he heard what the object of our journey was, received us with uncommon joy. He summoned his family and slaves, communicated to them the news, and fell upon his knees, saying: O Lord, Thou dost rejoice my soul with joy, as Thou showest me that my prayers for the salvation of the

Kaffirs have been heard, and Thou grantest me at this time to see how Thy promises are beginning to be fulfilled.\textsuperscript{15}

Although for about half a century the Dutch Reformed services were the only public form of worship accepted by the government for the white population, on December 16, 1709, the Lutheran Church gained acceptance and official permission to appoint a minister and erect a building in Cape Town. By 1795 the colonists were grouped in eight congregations in the Cape colony: six Dutch Reformed, one Lutheran, and one Moravian mission.\textsuperscript{16}

The Lutherans were followed by London missionaries to the natives in 1799, after which other societies were transplanted to that land: Methodist preachers in 1814, a Scottish Mission in 1829, an American Missionary Society in 1835, the Church of England in 1848, the Catholic Church in 1850, the Church of French Switzerland in 1872, Salvation Army in 1883, Baptist in 1892, and the Presbyterian Church in 1904.\textsuperscript{17}

After various Christian churches were established among the African black, permission was granted by the Dutch government to the Presbyterian Church in 1829 and the Church of England in 1834 to establish churches among the white colonists of the Cape Colony.

The Roman Catholic Church was not tolerated in South Africa by the Dutch until 1805 when J. A. de Mist, the Dutch Commissioner-General, allowed the first Roman Catholic public service in Cape Town among the white inhabitants. It was not until 1820 that the Roman Catholic Church was allowed to

\textsuperscript{15}DuPlessis, \textit{Christian Mission in South Africa}, p. 121.

\textsuperscript{16}Theal, \textit{History of South Africa}, III, 375.

carry on its proselyting activities among the white population without interruption from the government.18

Religious indifference and the manner in which the Dutch East India Company governed the people became serious problems in the Cape colony. Complicating matters further was the immigration of uitlanders (British and European settlers) with their customs, languages, creeds, and forms of government. By 1783, the Company's financial affairs had deteriorated and under the Treaty of Amiens of 1802, the Cape colony became the possession of England. During the year of 1828, English became the official language and the English government introduced a number of social reforms to improve the status of the African tribes within the Cape. For example the "free colored (mixed blood) people were given the same legal and political status as whites" and by 1834 "slavery was abolished" in the Cape colony.19 In reaction to the English way of life and their social reforms and a continual increase of British and European settlers, feelings continued to separate the Dutch and English. The victory of the American colonists in their war for Independence encouraged the Trekboers, who were wandering farmers of Dutch and German origin, to migrate. With their families, wagons, muskets, Bibles, brandy flask and sjambok (a whip made of rhinoceros hide) they moved into the veld. This area of uninhabited bush in the interior of South Africa shielded them from what they considered the oppressive administration of the British.20

However, there was no single cause of this great trek. "Knowing my countrymen as I do," wrote the historian Deneyes Reitz, "I think the cause of their leaving was not so much


20Jones, Africa in Perspective, pp. 76-77.
hatred of British rule as dislike of any rule." Sir Benjamín D'Urban, Governor of Cape Colony at the time, attributed the trek to "insecurity of life and property, inadequate compensation for slaves and despair of recompense against Kaffir invasions." Anna Steennkemp, one who was familiar with the Declaration of "Independence and Grievances" and who was the niece of its author, Piet Retief, wrote extensively regarding the problems of these people. She expressed freely the "shameful and unjust proceedings" over the issue of the emancipation of slaves. She added, however, "it is not so much their freedom which drove them to such lengths, as their being placed on an equal footing with Christians, contrary to the laws of God, and the natural distinction of race and colour."\(^2\)

Between 1836 and 1846 some 10,000 men, women and children left their homes in the Cape colony, expressing their displeasure with the existing British government and hoping that the government would leave them in peace.\(^2\)

According to Leo Marquard, the "Great Trek" accomplished many things such as:

1. Left the British ideas and institutions at the Cape.
2. Opened up vast tracts of land to European occupation.
3. Established new political entities, the Transvaal in 1852 and the Orange Free State in 1854, while the Cape of Good Hope and Natal remained British. This political structure continued until the formation of the Union of South Africa in 1910.
4. Brought millions of Africans under the political control of Europeans and intertribal peace to the area.
5. Divided the Afrikaner and English-speaking South Africans into two separate groups, religious as well as politically and socially.\(^2\)

\(^{21}\)Jones, *Africa in Perspective*, pp. 76-77.

\(^{22}\)Ibid., pp. 78-80.

The clergy of the Dutch Reformed Church were opposed to this movement for they feared that the people would retrogress spiritually in the wilderness. Not a single clergyman joined the movement. During the trek, the Sabbath was generally observed, and a school was kept for the children.24

Both Nationalists, Dutch and English, maintained separate schools and even spoke two different languages, the Afrikaans and English. They held religious services and maintained newspapers. Friction continued between these two groups until the Anglo-Boer War of 1899-1902 was fought. By the Treaty of Vereeniging of May, 1902, the two Boer republics (the Orange Free State and the Transvaal) gave up their independence. Shortly thereafter they were granted local self-government by the British. Then in 1909, the leaders of the Afrikaners (Boers) together with the English from the Cape and Natal Provinces drafted a constitution for a united South Africa, which was passed by Parliament as the "South Africa Act." The Royal signature was affixed on September 20, 1909, and on May 3, 1910, the Union of South Africa became a member of the British Commonwealth.25

After religious freedom had been established in the colony, various denominations sent missionaries to the people. Among these missionaries were three young Americans who landed in South Africa on April 18, 1853. Before the month was over, many inhabitants of Cape Town had learned of the arrival of the three Mormon elders, the first to travel to southern Africa. They were ministers of The Church of


Jesus Christ of Latter-day Saints, bearing the message of the restoration of the gospel of Jesus Christ. Their names were Elder Jesse Haven, Elder Leonard I. Smith, and Elder William Holmes Walker.26

CHAPTER II

THE OPENING OF THE SOUTH AFRICAN MISSION

MISSIONARY ACTIVITIES PRIOR TO 1853

Obedient to the mandate of Jesus Christ "to go into all the world and preach the gospel to every creature," The Church of Jesus Christ of Latter-day Saints has been from its beginning a missionary church. Its sacred scripture contains instructions pertaining to the great responsibility of each member to carry the message of salvation to "every nation, and kindred, and tongue, and people." 

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.
Therefore, they are left without excuse, and their sins are upon their own heads.

Send for the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews.

Conversion was usually followed by a great desire to share the gospel with others. Writing on the growth of the missions and early teaching methods in the eastern states during 1831-1832, Dr. Samuel George Ellsworth stated:

1Mark 16:15.
2Revelations 14:6-7.
3The Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1953 ed.), 88:81-82. Hereafter cited as D. & C.
4Ibid., 133:8.
Whether following an inward 'call' or appointed by the church to preach, missionaries during these years followed the line of most profitable results and visited their friends and relatives. Since the church had moved westward, this very fact took the missionaries eastward, to old homes in the New England and the Middle States. Newly-made converts residing in Non-Mormon locales took Mormonism to their neighbors, whether they were friends, relatives or strangers. During the early months of the history of the church a minority of the converts came through their own individual inquiry, while the majority of the converts came at the hands of friends or relatives who had but recently been converted.5

This type of teaching the gospel, from relative to relative and friend to friend, soon carried the gospel into foreign lands. Orson Pratt preached the first gospel discourse in Canada on July 20, 1833.6 Joseph Smith, Sidney Rigdon, and Freeman Nickerson also engaged in missionary activities in Canada.7 In 1836 Parley P. Pratt went to Toronto, Canada, preaching the Gospel. Wilford Woodruff and Jonathan H. Hale met with great success among the inhabitants of the Fox Islands and organized a flourishing branch of the Church in 1837.8

As a result of the great missionary success in the United States and Canada, the gospel was taken to foreign lands. Elders Heber C. Kimball, Orson Hyde, Willard Richards, Joseph Fielding, John Goodson, Isaac Russell, and John Snider


8Ibid., II, 507.
were commissioned to open the British Mission in 1837. In 1841, Orson Hyde was sent to Palestine to dedicate that land for the return and gathering of the Jews.  

In September of 1843, Addison Pratt, Noah Rogers, Knowlton F. Hanks, and Benjamin F. Grouard were called as missionaries to the Society Islands in the South Pacific.

The free lance missionary system, which was from friend to friend, seemed to prevail during the 1830's. The policy began a process of change to that of appointed missions in the 1840's.

By 1847 when the Mormon pioneers had arrived in the valleys of the Rocky Mountains, extensive proselytting had been done in the eastern part of the United States and the missionary program was well established in many of the foreign lands.

To strengthen the missionary program of the Church in foreign lands, Brigham Young sent many members of the Quorum of the Twelve Apostles to preside over the missions.

During the semi-annual conference of the Church held in Salt Lake City on October 6, 1849, a large number of missionaries were called to labor in various parts of the world including Italy, Denmark, France, and Germany.

In 1851, increased emphasis was placed on missionary work in foreign countries with missionaries being called to

---

9Ibid., IV, 454-459.
10Ibid., VI, 36.
14Ibid., III, 384-392.
labor in Norway, Iceland, Switzerland, India, Australia, and South America. ¹⁵

JOSEPH RICHARDS' VISIT TO CAPE OF GOOD HOPE

The first missionary to carry the message of the "Restored Gospel" to South Africa was Joseph Richards, younger brother of Samuel Whitney Richards, then mission president of the European Mission. Joseph Richards was sent to Calcutta, India, to assist Elder William Willis, who had organized a branch of the Church there. ¹⁶ He was delayed one month at the Cape of Good Hope. The delay provided him the opportunity of distributing some pamphlets and discussing the gospel with a number of people "who seemed glad to hear the truth." He was under the impression that the Cape of Good Hope "would be a good place for a mission of the Church." ¹⁷ Neither the impact of his visit nor the effectiveness of the pamphlets which he distributed in South Africa is known.

CALL AND ARRIVAL OF THE FIRST MISSIONARIES

A special conference of the elders of the Church was held in the Old Tabernacle on August 28 and 29, 1852, which was fully attended. An animated spirit prevailed. Seventy-four elders were selected and set apart as missionaries to the foreign missions as follows: fifty-seven to the European Mission, fourteen to Asia, and Elders Jesse Haven, Leonard I.

¹⁵ Kate B. Carter, Heart Throbs of the West, IV (12 vols.; Salt Lake City: Daughters of the Utah Pioneers, 1943), 173-220.

¹⁶ Roberts, Comprehensive History, III, 389.

Smith, and William Holmes Walker to the Cape of Good Hope (South Africa).  

The three missionaries called to serve in South Africa left Salt Lake City on September 15, 1852, with a company of about one hundred elders who had been called to labor in many different parts of the world. After crossing the plains with a Church sponsored wagon train, the three elders sailed aboard the "Columbia," arriving in Liverpool, England, on January 3, 1853. Here they encountered difficulties in obtaining passage to South Africa. After much persuasion, passage was finally obtained. The elders expressed gratitude to the Lord for His help in opening the heart of the ship's owner "enabling [the elders] a good comfortable situation in the cabin." William Holmes Walker stated:

The officers seem to be fine men. So when we came on board we went into a stateroom and offered up thanks-giving and gratitude of our hearts to God for His past blessings bestowed on us and the favorable circumstances in which we were placed. Also [we] dedicated the ship to land us safely at the Cape of Good Hope. The place of our destination and that no foul spirit should have power to come aboard of this ship. After dedicating ourselves into the hands of the Lord with all we had and praying the Lord to bless us with favorable winds, we

18Journal History of The Church of Jesus Christ of Latter-day Saints, October 13, 1852, located in Church Historian's Office of The Church of Jesus Christ of Latter-day Saints, hereafter cited as Journal History; "Important Special Conference, Held at Great Salt Lake City," Millennial Star, XIV (August 28, 1852), 600; Manuscript History of the South African Mission, August 28, 1852, located in Church Historian's Office, hereafter cited as Mission History.

19The Daily Journal of Jesse Haven, September 15, 1852, in possession of Theron M. Haven, Ogden, Utah.

20Ibid., January 3, 1853.
laid hands on each other and blessed each other in the name of Jesus Christ and felt to go on our way rejoicing.\textsuperscript{21}

They left London on February 11, 1853, aboard the ship "Domitia" and arrived at Cape Town on April 18, 1853. Commenting on this experience, Elder Walker wrote,

We thanked the Lord for all the blessings and also for so favorable circumstances while crossing the sea. Which we realized was a blessing from God, for we left our homes without purse or script, and have no other dependence, only in God. We are now landed in a strange land among strangers. Without home and without friends and without money, which gives me feelings not easy to express, when I reflect upon my feelings and qualifications. Sent forth to the nations of the earth to preach the Gospel of Jesus Christ to every nation, tongue and people, and have no other dependence, only in Him. I thank God that I have no other. I pray that I may always put my trust in God and none else.\textsuperscript{22}

It was evening when the missionaries were permitted to go ashore; and as they walked toward Cape Town, a stranger put five shillings into Elder Haven's hand. It was just enough to furnish them with lodgings for the night.\textsuperscript{23}

\textbf{FIRST MISSIONARY EFFORTS}

The next day, April 19, 1853, the missionaries climbed the Lion's Head, a prominent mountain above the harbor which is used by the captains of ships to guide them into the harbor. They dedicated the land to the work of the Lord. Elder Jesse Haven prophesied that the work of the


\textsuperscript{22}Ibid., p. 23.

Lord would meet with great success in the colony. Elder Leonard I. Smith suggested that the mountain should be called from that time henceforth by the saints as Mountain Brigham, Heber and Willard, after the First Presidency of the Church. Elder William H. Walker then prophesied that even as this mountain was known to this colony as a firm, immovable elevation, and also as a guide for all shipping, so should Brigham Young, Heber C. Kimball and Willard Richards be to all the world. Later in the day the three missionaries separated in search for a place to meet for the purpose of proclaiming the gospel. Elder Leonard I. Smith traveled into the country to open up a field of labor. He selected a lonely spot and prayed earnestly for divine aid. When he had finished praying, he looked up and saw a man standing near him. The man, Henry Stringer, asked him what he wanted. Elder Smith informed Stringer that he had been sent to preach the gospel without purse or scrip. Upon hearing this, Stringer took Elder Smith home and supplied his needs for several months.

After Elder William Holmes Walker learned that a Reverend Hosts had built a chapel for himself, he walked four miles to visit him in an attempt to use that building for the preaching of the gospel. He was, however, turned away without success.

The three missionaries then visited the American Consul and applied to use the Town Hall. Permission was granted and the elders gave notice through public print that six lectures would be given concerning The Church of Jesus Christ of Latter-day Saints.

After missionary work had been initiated by the
Mormon elders, clergymen began to arouse opposition. Some
went from house to house, "telling the people not to admit
the missionaries nor give them anything to eat, using all of
their influence and power to starve them and drive them out
of the country."26 Many lectured against the missionaries
from the pulpit and were very careful not to come in con-
tact with the elders for they were "looked upon as a set of
poor ignoramuses, and would consider it a great detriment for
their dignity to be seen with the elders, much more to
converse with them upon the plan of salvation."27

FIRST FRUITS OF THE MISSIONARIES' LABORS

For months the elders were busy trying to destroy
the prejudice which had been created by the ministers. A
few inhabitants were converted to the gospel but, fearing
persecution, were afraid to join the Church. Finally,
Nicholas Paul of Mowbray (a suburb of Cape Town) permitted
the elders to hold meetings in his home, informing others
that they were welcomed in his home; but, he added, the first
man who "offered an insult on his premises either to the
house or to the elders" would be dealt with harshly.28 No
one dared molest the elders. Nicholas Paul was the first
contact who had the moral courage and stamina to defend the
servants of the Lord in defiance of mob rule.

As the result of the missionaries' labors, Joseph
Patterson and John Dodel were the first to accept the gospel
and were baptized on May 26, 1853.29 On the 15th of June,

27Jesse Haven, "The Cape of Good Hope Mission,"
Millennial Star, XV (August 20, 1853), 695-696.
28Travels of William Holmes Walker, p. 27.
29South African Mission Records of Membership, 1853-
1859, located in Church Historian's Office, hereafter cited
as Mission Records of Membership; The Daily Journal of
Jesse Haven, May 26, 1853.
Henry Stringer, the man who had befriended Elder Smith, joined the Church, along with a few other converts.\(^{30}\)

The elders continued to hold meetings in the home of Nicholas Paul and finally on June 23, 1853, Elder Walker advised him "not to postpone being baptized after he was convinced of the truth." Mr. Paul said he was ready, but thought Elder Walker would not go out on such a dark rainy night. Elder Walker replied, "Yes I would, I never stop for rain or dark," and Nicholas Paul was baptized.\(^{31}\)

Six months after their arrival in Cape Town, the elders had baptized forty-five persons and blessed a number of children.\(^{32}\)

ORGANIZATION OF THE FIRST BRANCH, CONFERENCE AND FINAL EFFECTS OF THE MISSIONARIES

On Monday, May 23, 1853, Elder Jesse Haven was sustained as mission president of the South African Mission with William Holmes Walker as secretary.\(^{33}\)

The first branch of the Church in South Africa was established August 16, 1853, at the home of Brother Nicholas Paul in Mowbray. As a result of missionary efforts the organization of the branch was possible. It consisted of fifteen members and was called the Mowbray

---

\(^{30}\)Andrew Jenson, *Encyclopedic History of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1941), p. 809; The Daily Journal of Jesse Haven, June 15, 1853.


\(^{32}\)Ibid., p. 28.

Branch.  

By the seventh of September the Church had grown sufficiently to form the Newland Branch, consisting of eighteen members. Shortly after the organization of these two branches of the Church, the first conference (called the Cape Conference) was constituted.

Though the elders encountered much hardship, persecution, mobbing and opposition to their labors in proclaiming the truths of the gospel, the proselyting work continued and the branches of the Church in South Africa progressed favorably.

When Smith and Walker departed from South Africa on November 27, 1855, there were three conferences, six branches and 126 members in the Church in South Africa. By the time Haven left the mission on December 15, 1855, 176 persons had been baptized in the mission. Some of this total, however, had emigrated and some had been excommunicated from the Church, leaving in all 121 saints in the mission. Local saints and elders were left in charge of the three conferences. It was not until 1857 that elders from Zion arrived and renewed missionary work. On June 1, 1857, Ebenezer C. Richardson, James Brooks and Martin Littlewood resumed the direction of missionary work.

At the time of their release on April 24, 1858, Elder Richardson issued the

---

34Mowbray Branch Historical Record #A (1853-1859), pp. 96-97, located in Church Historian's Office.

35A conference consists of branches within a given geographical location, which meets periodically for instructions from the leaders of the mission in the ordinances and principles of the gospel.

36Jesse Haven, "Foreign Correspondence," Millennial Star, XVII (August 21, 1855), 780-783.


38Ebenezer C. Richardson, "Cape of Good Hope," Millennial Star, XX (April 24, 1858), 266.
following report: "We have lacked no necessary blessing while on [our] mission; and expecting its attendant difficulties and a little persecution, [our] labours have been pleasing." By 1858 the membership of the Church consisted of 212 members.

Once again the mission affairs were turned over to the local brethren and under their guidance "the work of the Lord progressed, notwithstanding the many difficulties which beset it." By the 25th of September, 1858, twenty-six members had been added to the membership of the Church.

It was not until April 28, 1861, that the Church again sent missionaries from Utah to preside over the South African Mission. William Fotheringham, John Talbot, Henry A. Dixon and Martin Zyderlaan arrived there in November, 1861. Upon their arrival, President Fotheringham reported that the mission was in much better condition than he had expected. The missionaries, however, who arrived at Port Elizabeth on January 16, 1862, concluded that the saints there were in a state of apostasy. Members had not held meetings for many months, and many had bitter feelings toward other saints. The missionaries succeeded in obtaining a room to hold meetings and many of the saints confessed their sins and renewed their covenants. This was a time of rejoicing as well as a time of reformation.

Journal History, April 24, 1858.


Ebenezer C. Richardson, "Cape of Good Hope Mission," Millennial Star, XX (April 24, 1858), 266.

Journal History, September 25, 1858.


Journal of Miner G. Atwood, 1861-1865, pp. 35-38, located in Special Collections of the Brigham Young University Library, Provo, Utah.
Additional missionaries, Miner G. Atwood and John Stock, arrived on Saturday, December 30, 1862, and by this time forty-four new members had been added to the Church since the mission was reopened in 1861.45

With the release of William Fotheringham on Sunday, March 20, 1864, and the sustaining of Miner G. Atwood as mission president, the work continued to progress until April 12, 1865, when the missionary work was once again turned over to the local brethren. It was not until 1903 that missionaries from the Great Basin once again were sent to take charge of the work in South Africa.46

RECEPTIVITY OF THE PEOPLE

The first missionaries to South Africa concentrated their activities in Cape Town, Port Elizabeth, Grahamstown and the surrounding areas. (See Map 1.) Upon meeting the missionaries, the curiosity of many was aroused to the point of listening to their message but few were baptized.

Jesse Haven stated that "some are still inquiring and would be baptized if they did not fear the people."47 Another missionary, William Fotheringham, declared that:

... many are convinced of the truth, but they have not as yet had the boldness to come forth and take upon them the name of Jesus, by embracing the New and Everlasting Covenant. The Gospel of repentance, that we preach, strikes them to the heart; they are satisfied it is the truth, but they are afraid they cannot live it, and what is worse, they have very little desire to make the effort. In all my experience, I never saw a people so eager after the god of this world, as they are in this


46Journal History, June 18, 1865, p. 6.

47Jesse Haven, "Cape of Good Hope," Millennial Star, XVII (December 11, 1854), 127.
country. Those who are here, have principally come to get rich, and they seem determined to accomplish their object if it is in the range of human possibility.\textsuperscript{48}

Nor, he continued, could they join the Church without "being scandalized by the corrupt. The minds of the people seem entirely engrossed with other things than the Kingdom of God."\textsuperscript{49}

According to Fotheringham, another reason for the lack of desire to investigate the gospel seemed to be that the Dutch pride themselves in obeying their minister's counsel. They are perfectly willing to leave their salvation to their priest's hands, and if they lead them astray they will have to answer for it--so they say.\textsuperscript{50}

Apparently in South Africa the disposition of the people generally was adverse to the principles of the gospel. Perhaps this factor and the persecution of the missionaries were reasons why missionary work was discontinued until 1903.

**THE FIRST EMIGRANTS**

Under the direction of the First Presidency of the Church, a Perpetual Emigration Fund, dated November 1, 1854, was established in the South African Mission to help those who could arrange their affairs to emigrate to Utah. It was not until after November 27, 1855, that the first saints sailed from South Africa. The major reasons for the delay were the expense of the journey and the problem of selling property belonging to the new converts. Many people would


not buy the property of the saints because of their membership in the Church.\textsuperscript{51}

In a letter dated October 26, 1855, Elder Leonard I. Smith wrote President George A. Smith:

There have been seventy baptized here in this conference [Port Elizabeth], though some have fallen away. I have baptized one man [John Stock] worth $15,000 or more. I counseled him to buy a ship to take the saints from this land. He is quite willing to do it, and has tried to buy one, but has not been successful as yet. It is hard to get a ship that is going to the United States from here. . . . We are expecting a ship from America soon, and we will go on it, if we do not buy one before it comes. There are a few Saints here ready to emigrate as quickly as we can get a ship that will carry us.

Elder Jesse Haven agreed with me in the counsel I gave to brother to buy a ship, and has advertised in the Cape Town papers for one, as ships are more plentiful there than here.

There is another brother here by the name of Charles Roper who will put in five hundred pounds towards buying the ship.\textsuperscript{52}

Brother Charles Roper and wife were converted to the Church in Winterberg by Elder Walker. The spirit of gathering had influenced this family to emigrate to Utah. Elder Walker relates the following:

He [Charles Roper] told me before he left his home if they would not give us passage abroad their ships that we would purchase a ship of our own. He owned valuable property in connection with his farms. An extensive ranch and a large herd of sheep. He was as good as his word. On his arrival, or soon after, the ship 'Unity' was advertised for sale. As ship owners had not yet concluded to give us Mormons passage, he soon made the purchase, with a little assistance from Brother [John] Stock, paying 1,500 pounds down and

\textsuperscript{51}Manuscript History, February 9, 1856; \textit{Travels of William Holmes Walker}, pp. 56-57.

\textsuperscript{52}Manuscript History, October 26, 1855. Original letter on file in the Church Historian's Office.
1,000 pounds on arriving at London. They sent out word that they would take all that wanted to go.53

Elder Walker said of the "Unity," "It can be fitted up to take about one hundred Saints at a time."54

In counsel of the three missionaries it was decided that Elder Walker should remain and preside over the mission while Elders Haven and Smith should return home, but this preliminary plan was changed; for President Brigham Young in communication with Elder Haven gave the missionaries permission to return home as they pleased.55 Therefore, on November 27, 1855, Elders William Holmes Walker and Leonard I. Smith accompanied fifteen saints aboard the ship "Unity" for the United States,56 and Elder Jesse Haven sailed on December 15, 1855, accompanied by a small company of saints.57

53 *Travels of William Holmes Walker*, pp. 52-53.


55 *Conference Minutes on the Cape Conference of the Church*, August 12 and 13, 1855, located in Church Historian's Office.

56 *Manuscript History*, February 9, 1856; *Travels of William Holmes Walker*, pp. 56-57.

CHAPTER III

DIFFICULTIES AND OPPOSITION ENCOUNTERED
BY THE SOUTH AFRICAN MISSIONARIES

DIFFICULTIES ENCOUNTERED BY
THE MISSIONARIES

In the early 1850's, President Jesse Haven enumerated some of the problems involved in establishing a new religion in South Africa.

The people in that land, speak at least three or four different languages, and there are only two or three hundred thousand inhabitants scattered over a country twice as large as England. I feel that the Lord has blessed us. The foundation of a good work has been laid in this land and a seed has been sown that will not be entirely lost.¹

A number of factors impeded the growth of Mormonism in South Africa. These difficulties stemmed primarily from the following nine factors: first, the laws and policies of the state; second, the language; third, lack of Church literature; fourth, opposition from mobs; fifth, opposition from the press; sixth, Latter-day Saints' belief in polygamy; seventh, policy of the Negro and the priesthood; eighth, opposition from the clergy; and ninth, opposition from police and government towards The Church of Jesus Christ of Latter-day Saints in South Africa.

¹Jesse Haven, "Cape of Good Hope Mission," Millennial Star, XVIII (February 25, 1856), 189-191; Jesse Haven, "Cape of Good Hope," Millennial Star, XVII (February 12, 1855), 347-349.
Legal Problems

President William Fotheringham mentioned that in 1864 the missionaries printed notices and placed them in the most conspicuous parts of town, notifying the people of the elders' intentions and inviting them to a discussion concerning the Church and its doctrines. The elders, he declared, met with considerable annoyance, for there were frequent interruptions during the discussion. Eventually one young gentleman was brought before the magistrate, but the case was dismissed. We soon learned that there was no law for Mormons in the city of Durban, Natal Province. Letters were written by the missionaries to J. Archibell, requesting his aid. His answer stated that he held no judicial authority in the city and referred the elders to John Bird, resident magistrate. He answered their plea by stating that the police cannot receive any instructions to attend you specially.2

The Language Problem

Another factor that impeded missionary work was the difficulty in studying and speaking the Afrikaans language. President Jesse Haven reported that the whites were principally English and Dutch and both languages were spoken throughout the colony. This was not true, however, in the western province. Very little English was spoken among the Afrikaans (the Boers) people there. An elder, to labor successfully among them, he suggested, should be acquainted with the Dutch (Afrikaans) language.3 Writing to President Brigham Young, President Haven specified that an elder who could speak low Dutch, who was supplied with the Book of

2 From a document entitled Natal Mission, marked Exhibit A, located in Church Historian's Office.

Mormon and a few tracts in that language, could undoubtedly accomplish the desired missionary goals among many Dutch in the colony.⁴

In November, 1861, Martin Zyderlaan, a Dutch speaking missionary, arrived in company with President William Fotheringham, John Talbot and Henry A. Dixon, to continue missionary work in South Africa. Until 1861 the missionaries used members of the Church as interpreters and by this method, and the use of tracts and pamphlets, a number of Afrikaans speaking people began to investigate the gospel. Although nearly every mission president requested Dutch speaking missionaries to labor among the Afrikaans people, very few have been sent to South Africa. There was also a lack of means to translate and publish tracts, pamphlets, and books used in missionary work in the Afrikaans language. Instead, it was necessary to ship them from Holland.⁵

At a missionary convention held in 1951, President Evan P. Wright instructed the missionaries that they should learn enough of the language to make the Afrikaans people feel we are interested in them for this is the only way of opening their doors to the gospel message.⁶ To help the missionaries accomplish this, he suggested that they obtain the book *Afrikaans for English Speaking Student* by D. J. Potgeiter.

Instructions were given to President Glen G. Fisher in 1958 that the elders should learn the Afrikaans language and those being called to the South African Mission were called for two and a half years.⁷ Today, the missionaries

---

⁴*Journal History*, February 12, 1855.

⁵*Letters of Franklin J. Hewlett*, August 29, 1912, located in Church Historian's Office.


⁷*Deseret News* [Salt Lake City], May 10, 1958, c-3.
are called for only two years but are still instructed to learn the language.

Lack of Church Literature

Other obstacles which hindered the progress of missionary work were the negative articles written in local newspapers condemning the practices and doctrines of the Church. The papers also reprinted incorrect concepts concerning Mormonism written by non-Mormon critics.

Being without means and ways of publishing the truth and combating the prejudiced articles, the missionaries had to rely on the Church literature sent from England. Receiving this literature presented additional problems. Sometimes the works were not available when needed, and there was a great expense of freight and duty that had to be paid on books sent to the colony.8

Elder William Holmes Walker described the false publicity of the press and the misrepresentation by the clergy to the mobbings and persecutions confronting the missionaries when he wrote,

The clergy and ministers went from house to house, telling the people not to admit us or give us anything to eat, using all their influence and power to starve us and drive us out of the country. . . . The devil is determined to starve us out and destroy or drive us out of the place. Notwithstanding the fact that the times look dark we trust in the Lord knowing that He will sustain us if we do right and keep humble. Therefore, we have nothing to fear, although the devil and everyone else is telling us that we cannot do anything here.9

Prejudice against the Church became so prevalent

---

8Jesse Haven, "Cape of Good Hope Mission," Millennial Star, XVIII (February 18, 1856), 189-191.

that whenever the word "Mormon" was mentioned, the people often refused to listen to the missionaries.

In the opinion of the elders, some acknowledged the truthfulness of the gospel but were afraid and unwilling to accept it. According to Elder Walker, "a few were disposed to listen but they soon became very cold and indifferent until every house and heart was closed against him. Some were convinced of the truth," he said, "but lacked courage to embrace it." The resentment toward Elder Walker and the gospel became so apparent that some of his contacts wrote to him requesting that he not call again because they did not want to lose their popularity. Nor would they dare to give him anything to eat or a place to lodge.10

Early in his administration, Jesse Haven became aware of his responsibility to carry the gospel to the Dutch speaking people of South Africa. Therefore on May 31, 1854, he wrote the following epistle to the saints throughout the mission:

Having been called and ordained by the Anointed of the Lord, to act as President of this mission; I feel in duty bound to look after the spiritual welfare of all who may embrace the Gospel, through the instrumentality of me and my brethren who have been sent to this colony as special witnesses to the inhabitants thereof.

You have embraced the Gospel and have been baptized into the New and Everlasting Covenant, you have commenced to walk in the path which will lead you into the Celestial Kingdom of God. . . .

Forget not what the Lord has done for you and that your time, talents and property from this time henceforth must be for the building up of the Kingdom of God. Others have done so in order to send you the Gospel and you in turn must be willing to do the same. It is your duty to carry the Gospel to others. There are many in this colony that speak the Dutch language and cannot understand English. We have no one to preach to them; neither book or tract in that language, so that those that speak and read Dutch, may know what the Lord has done. Therefore, I call upon you in the name of Jesus Christ to lend me a helping hand in accomplishing this

10Manuscript History, April 15, 1854.
purpose. Inasmuch as you will do this with a willing heart and with an eye single to the glory of God; the Spirit of God will rest upon you, and your mind will be filled with light, knowledge and intelligence. May the Lord help you, even so; Amen.  

Sufficient funds were received by July 24, 1854, to have a small tract written by President Haven and translated by Thomas Weatherhead, a member of the Church. It was published in both languages and entitled "A Warning to All." Encouraged by the response of the saints, Haven then wrote and published his second tract entitled "The First Principles of the Gospel." By April 16, 1855, a thousand copies of his third tract, entitled "The Voice of Joseph," were printed. Not only were these tracts used to proclaim the restored gospel, but they were among the first attempts to curtail the prejudice which existed.

Later other pamphlets and tracts were published. These works became a great missionary tool in teaching the principles of The Church of Jesus Christ of Latter-day Saints with more confidence and strength. And from the time of its re-opening in 1903 to the present, many tracts and pamphlets have appeared, including the "Perry-series" and the "Rays of Living Light."

Opposition from Mobs

In addition to the lack of legal justice granted to the elders, the learning of a new language and the lack of 


12Jesse Haven, "Cape of Good Hope," Millennial Star, XVI (July 24, 1854), 604.

13Letters and Papers of Jesse Haven, November 1, 1854, located in Church Historian's Office.

Church literature, the missionaries were faced with another problem, that of mob opposition.

As soon as Elders Haven, Smith and Walker arrived at Cape Town, they sought permission to hold meetings in the Town Hall. This request was granted on condition that they would pay the cost of lighting the building. Arrangements were made, and public notice was printed that they would give six lectures, commencing on Monday, April 25, 1853, at 6:30 p.m. At the appointed time, the elders arrived at the hall and found it almost filled with South Africans. "They looked at us as though we were . . . awful beings," observed Elder William H. Walker. "After Brother Haven spoke, Brother Smith and I bore testimony of the work and prophecies of Joseph Smith," Brother Walker continued. "As soon as Joseph Smith was mentioned as a prophet, they began to hoot and holler 'Old Joe Smith!'" Elder Walker further stated that the people had gathered for the purpose of disturbing our meetings.15

The next morning the missionaries found the Town Hall closed, as far as they were concerned. They left the Town Hall and went to the Bethel Chapel, called the Sailor's Home. Then Elder Walker hired a Negro to stop at the Town Hall and notify the people of the change. Soon the Bethel Chapel was filled, and, according to Elder Walker,

... devils and a mob came also, shouting 'Old Joe Smith,' and making all sorts of hideous noises. We were not able to speak. There were several who wished to hear but the mob was too numerous. We made several unsuccessful attempts to speak. As we went out, stones were thrown at us. However we passed . . . unharmed.16

During the following weeks other halls were used, but again the missionaries were interrupted by mobs and


16Ibid., p. 24.
hecklers throwing bricks, potatoes and eggs. Such disturbances were caused that the meetings ceased. Then on December 15, 1855, Elder Walker was burned in effigy at Fort Beaufort.17 In the opinion of these three missionaries, whenever they would get together the devil seemed to become enraged. Some people called them the "three unclean spirits like frogs, spoken of in the 16th chapter of Revelations."18 Although there was no physical violence, the missionaries worked under conditions not conducive to the spreading of the gospel. As Elder Henry A. Dixon observed, "the most obscene language was used by the mobs and hecklers at their meetings."19

Opposition from the Press

In addition to opposition from mobs, resistance came from the numerous newspaper articles, pamphlets, and books. The press proved to be the cause of much persecution on the one hand, but was beneficial on the other. Because of some of the slanderous tales the press carried concerning Mormonism, the curiosity of a few inhabitants was aroused, sometimes leading South Africans to investigate the gospel.

The missionaries advertised Church gatherings by way of the newspapers as well as by posting announcements throughout the city. Elder Walker reported that he was not having much success in gathering a crowd to proclaim the gospel until he devised a method of awakening the people and drawing them to a meeting. An advertisement was prepared which stated,

Blasphemy--the people throughout the Colony are almost daily being advised both from the press and the

17Manuscript History, December 15, 1855.

18Ibid.

 pulpit to beware of Mormonism. Beware of the blasphemous doctrines taught by those arch imposters. Beware of Mormon polygamy. We ask, what do they know about the doctrines? Their knowledge is summed up in the above. We ask where and when have they brought forward the first scriptural proof for their assertions? Let them produce it if they can. Let all those who are continually circulating reports, and those who love them, beware, lest in the day of judgment they be classed with those mentioned by St. John. . . . We invite all those who love the truth and wish to come to a knowledge of the same to attend a course of lectures at our usual place of meeting. The lectures will treat the doctrines of the Church of Jesus Christ of Latter-day Saints which will be proven by the Bible.20

This advertisement caused a great disturbance among the people to the extent that the missionaries were ordered by the magistrate to remove their posters. But the advertisement produced the desired effects for Elder Walker reported that "many strangers" attended their meetings.21 From time to time, newspapers also published warnings to the people that they should "beware of the Mormons and not admit them into their homes; but should they gain admittance, to look after their silverware and valuables."

"Notwithstanding all the opposition and efforts that were made against us to starve and drive us out of the country as well as inducements that were offered," reported Elder Walker, "in six months we succeeded in baptizing 45 persons, and organized two branches and one conference. We also blessed," he concluded, "a number of children."23

When the South African Mission was re-opened in 1903 and missionaries again arrived in that nation, the press renewed its attack on the Church by reprinting the usual tales. Elder Fred A. Sheffield recorded in his journal the

20Travels of William Holmes Walker, p. 43.
21Ibid.
22Ibid., p. 28.
23Ibid.
following article which was published in an East London newspaper on March 17, 1906.

A correspondent writes, warning unsuspecting people against the machinations of Mormon missionaries, who for some months have been going from house to house in East London giving away tracts, and holding services in a hall in town. Emissaries of the Church of Latter-day Saints have . . . made periodical visits to South Africa and have succeeded in gaining converts to the Mormon faith.24

These reports had their effects upon the people and the missionary work, and yet the members of the Church and friends of the missionaries remained true and faithful to the cause so that the work continued to progress.

A turning point seemed to occur in 1908 with regard to the publicity given the Church. From 1853 to 1865 and then from 1903 to 1908 most of the press publications had been anti-Mormon and warnings to the people. A newspaper, however, located at Queenstown, published a reply in 1908, by Elders C. Perry Rockwood and Samuel N. Alger, Jr., to the critical press publications.

The Mormons, or speaking of them by the right name, 'The Church of Jesus Christ of Latter-day Saints,' believe, teach and practice the gospel of Christ as it appears in the King James translation of the Bible. They invite all honest enquirers to find out by comparing the doctrines of the Mormon Church with those taught in the Bible. However, there are some who would rather believe a lie than be enlightened with truth.25

Other newspaper publishers gave the missionaries opportunity, from time to time, to defend themselves and the doctrines of the Church. Subsequently, both favorable and unfavorable articles appeared in the newspapers. The real turning point, however, was not the fact that the newspapers were giving

24Missionary Journal of Fred A. Sheffield, March 17, 1906, in possession of Mrs. Fred A. Sheffield, Kaysville, Utah.

both the elders and the anti-Mormon writers equal space in the papers but that the press was becoming more open-minded.

In 1923 the missionaries were having a very difficult time in finding investigators in the Natal Province. Several articles appeared in the newspapers warning the people against Mormonism. After those articles were published, a representative of the Natal Advertiser interviewed the missionaries for an hour and a half, resulting in placards being posted throughout the city of Durban and the Natal Province, with the following headlines, "Mormon Propaganda in Durban." The article announced that the Mormon elders would call three times at every home in Durban. "The people were therefore anticipating our visit," reported the missionaries. During the month following the publication of this interview, the elders recorded that they sold 32 copies of The Book of Mormon, 28 small books, 265 pamphlets, and distributed 2,850 tracts.26

The daily newspaper in Johannesburg, The Star, published the fact that the members and missionaries of the Church had "survived persecution, propaganda and ridicule from the beginning of their existence in 1853." It was not until 1907 that the first baptism to Mormonism occurred in Johannesburg and "it was not until 1925 that they [the saints] were able to erect their Church building in that town," the newspaper article continued. The paper then published the method that the missionaries used in destroying some of the prejudice that existed in the minds of the people. The missionaries would go from door to door, leaving pamphlets stating the tenets of the Latter-day Saints. Those who were interested sometimes invited them in and the opportunity was then given to the missionaries to

26 Golden W. Harris, "'Mormonism' Receives Publicity," Improvement Era, XXVII (August, 1924), 974-975.
present their concepts of Mormonism. In this way they secure converts.\textsuperscript{27}

Periodically anti-Mormon articles appeared in South African newspapers concerning reasons Mormon missionaries were laboring in that land and some wrote that elders were "enticing girls to go to Utah for immoral purposes."\textsuperscript{28}

As the Church became more permanently established, newspapers became more and more favorable in reporting the activities of the Church to the extent that the press was asking the missionaries for information concerning Mormonism.

**The Polygamy Issue**

There have been two doctrinal issues emphasized by critics of The Church of Jesus Christ of Latter-day Saints. The first, the doctrine of plural marriage commonly called in the world "polygamy," wherein a man could be married to two or more women at the same time, has been the cause of innumerable stories and articles by the anti-Mormon authors. This doctrine was received and practiced by the Prophet Joseph Smith, the founder of the Mormon Church, and later openly practiced in Utah from 1852 until after 1890. In 1890 President Wilford Woodruff received the Manifesto by revelation specifying that no more plural marriages were to be performed within The Church of Jesus Christ of Latter-day Saints.\textsuperscript{29}

From the beginning of Mormonism in South Africa there have been reports that an objective of the elders was that of "enticing girls to go to Utah for immoral purposes" of becoming polygamous wives. In the first session, after

\textsuperscript{27}Mission Letters and Papers, November 19, 1927, located in Church Historian's Office.

\textsuperscript{28}Journal History, November 5, 1930, p. 7.

\textsuperscript{29}Journal History, January 13, 1855, located in Church Historian's Office.
the organization of the colonial Parliament for Cape Town in 1855, one of the bills that was introduced was a law against (the practice of) polygamy. 30

As there was such a great stir about plural marriage and much persecution and ridicule was brought upon the missionaries in 1855, Elder Haven wrote a tract entitled "Celestial Marriage and Plurality of Wives" and published over one thousand copies. According to Elder Haven, this tract introduced the correct principles of plural marriage, and it "turned the minds of the people and much of the persecution on that score ceased, many saying, 'it is far different than what we expected.'" 31

Books are continually being written on the subject of plural marriage as well as newspaper and magazine articles to keep before the eyes of the public this doctrine. In his book, The Eleven Eaglest of the West, John Murry related the following impression of Paul Fountain concerning the people of Utah whom he visited.

As we approached Salt Lake City we found prosperous farms scattered about the country.

One of the first homesteads we halted at was tenanted by a man who possessed eight wives, or mistresses, and his place was as fine a picture of thoroughly well cultivated and prolific farm as any I ever saw in any land. The internal arrangements of the house, a large, comfortable, and well-to-do New York or Boston merchant, and peace and happiness, with a never-waning cheerfulness, seemed to be the lot of the household.

Jealousy seemed to be almost unknown among both men and women; and the exchange of wives was quite a common occurrence, the women never, to my knowledge, raising an objection. All Mormon families seemed to get on well together, living in mutual peace and good-fellowship,

30Journal History, January 13, 1855, located in Church Historian's Office.

but without real affection. In a word, contest, it seemed to me, had there taken the place of love. Marriage was a business affair, and wives, to my knowledge, were bought and sold.

I never heard of atrocius crime in this settlement, but I formed a strong opinion that women who actively resented the treatment to which they were subjected, or who were thought likely to become a danger to the community by leaving it and revealing the true state of things in the settlement, were secretly got rid of. I have no direct or reliable evidence that this was the case—no evidence that could be placed before the authority, but I have a strong personal conviction that it was so, and I did not hesitate to say so to more than one Mormon. No attempt was made to refute the charge.32

Along with the many falsehoods that were circulated, periodically the truth was likewise printed. The Natal Daily News reported a brief history of the Mormons in South Africa and then concerning polygamy said that "polygamy was abolished by the Mormons in 1890, and members now found guilty of this practice [are] excommunicated from The Church of Jesus Christ of Latter-day Saints."33

Colored Problem and the Priesthood

The second doctrinal issue which has given the critics of the Mormon Church reason to continue to persecute has been the doctrine of the colored population of South Africa and the priesthood.

The South African Mission is made up of four groups of people. One of these races is the whites, who now comprise about 19 percent of the total population and are divided into two groups—the Afrikaans and the English. According to the 1960 census, 58 percent of the Europeans in South Africa have Afrikaans as their native language, 37.3

32Missionary Journal of Fred A. Sheffield, 1908.

percent English, 1.4 percent both languages, 1.1 percent German, 0.7 percent Dutch, and 1.5 percent other languages. Immigration of these whites today is primarily from the United Kingdom and the Netherlands. The second group is called the "Cape Colored" who are a heterogenous group of people of diverse racial mixture. The third group, the Bantu, comprises 68.2 percent of the population and are composed of many tribes and languages. The fourth group is the Asian who make up about 3.1 percent of the total population. Most of this latter group immigrated from India to South Africa between 1860 and 1911 to work in the sugar plantations of Natal, and about 82 percent of the Asians live in Durban, Natal Province.\(^\text{34}\)

One of the serious problems facing the South African Mission is that relatively few men hold the authority, or the priesthood, recognized by the Church to officiate in leadership positions. Some inhabitants of that country are descendants, through mixture of the races, of the Negro race. President Brigham A. Hendricks reported that, while tracting, missionaries would meet white people in one house and next to them would live "a colored lady who had married a white man."\(^\text{35}\)

President Ralph A. Badger wrote the First Presidency of the Church concerning this problem:

> What are we to do with the people who embrace the Gospel who have intermarried with colored people [the Negro] or who themselves are of mixture blood? The ruling has been that any man or woman who is more than 1/12 negro blood is barred from holding the priesthood. The colored race, or people of part negro blood, are quite numerous in the south of South Africa [Cape


\(^{35}\text{History of the South African Mission file, located in Church Historian's Office.}\)
Province], and some are now members of the Church. Of course they associate with the Europeans and some of them are very nice people but there have been some protest as our faithful Latter-day Saints realizing what the priesthood means, objects to seeing their children associate with and form companions of those who are alienated from many privileges of the Gospel by birth.\textsuperscript{36}

Another mission president also wrote to the General Authorities on the subject of Negroes and the priesthood. President Brigham A. Hendricks wrote to Rudger Clawson, a member of the Quorum of Twelve Apostles of the Church,

A serious question is confronting us in this land in regard to the race question. There are many of our black saints who have been taught that they can perform certain ordinances in the Temples for their dead ancestors. I know it is impossible for a negro to hold the priesthood. . . . Is it possible for them to be baptized for their dead?\textsuperscript{37}

In answer to this and other questions Elder Clawson replied,

No work is being done in the Temples at present neither has any been done in the past for the negro saints. Priesthood cannot be given to a negro and this rule appears to hold good regarding other ordinances of the Temple.\textsuperscript{38}

Elder Clawson continued by saying that it was

. . . the obligation resting upon the elders to carry the gospel to the white race and perform ordinances for the ancestors of the white race. If a negro has faith in the Gospel, repents of his sins and applies . . . for baptism, he cannot be denied this precious blessing.\textsuperscript{39}

\textsuperscript{36}Letters of Ralph A. Badger, August 17, 1908, located in Church Historian's Office.

\textsuperscript{37}Mission Letters and Papers, October 4, 1910.

\textsuperscript{38}Mission Letters and Papers, October 25, 1910.

\textsuperscript{39}Ibid.
By following this policy over the years, the South African Mission has acquired many faithful members of the Church who are blacks. Elder Clawson also said that the "progeny of a white man who mingles his seed with that of a negro, are to be regarded as negroes."  

Because of the Church's policy concerning Negroes of African descent, the decision was made that all male members of the Church should trace their genealogy out of the country in order to receive the priesthood. President LeGrand Backman said in 1937,

It has been our practice in the past to insist upon genealogical evidence of European ancestry and . . . there have been cases where the priesthood is being withheld from those worthy and entitled to it because they cannot produce the necessary evidence.  

For many years the genealogical research had to be approved by the mission president before the candidate would be given the priesthood. This problem concerning the priesthood has remained a serious one for the Church in South Africa and the General Authorities of the Church have been greatly concerned about the people tracing their ancestry out of South Africa.

According to President Leroy H. Duncan, one of the major reasons for President David O. McKay's visit to the South African Mission in 1954 was to make a personal investigation concerning male members of the Church and the priesthood. After a thorough investigation of the situation, President McKay established the policy within that mission.

---

40 Ibid.

41 Mission Annual Report for 1937, located in Church Historian's Office.

42 Pretoria Branch Historical Record, February 12, 1933, pp. 31-32, located in Church Historian's Office.
which has been followed since 1954. This position has been clearly stated by Joseph Anderson, secretary of the First Presidency of the Church. The policy is that if a male member has Negro blood, he is to be denied the priesthood. As for the individuals whose ancestors were uncertain or not determined, if it could not be proven that he had Negro blood within his veins, he was not to be denied the priesthood. Because someone said he had Negro blood does not make it so. The burden of proof rests with the Church, to prove that a person has Negro blood. Therefore, the bestowing of the priesthood upon a male member of the Church is left to the discretion of the mission president.

The South African Mission Handbook of 1968 contains the following statement:

After a thorough study of the situation, the Prophet [David O. McKay] granted the Mission President the right to bestow the priesthood on mission members at his own discretion.

Prior to that, all male members had to trace their genealogy out of Africa before they could receive the priesthood.

With this change in policy, and as the mission gained more priesthood holders, more of the branch responsibility was given to the local members, leaving an increased percent of the missionaries free for proselyting.

Clergy Opposition

Persecution and opposition to the growth of The Church of Jesus Christ of Latter-day Saints came from those

---


45Howard C. Badger, South African Mission Handbook (published by The Church of Jesus Christ of Latter-day Saints, October 5, 1968), A Brief History.
professing to be followers of the Savior's teachings. The clergy opposed the spread of Mormonism through various methods. In Cape Town the clergy went from house to house, telling the people not to admit the Mormons or give them anything to eat. They used all their influence and power to starve the missionaries and drive them out of the country. Other ministers printed incorrect accounts of the Mormons in the local newspapers in hopes that it would turn the people against the missionaries. One of the Cape newspapers declared "Mormonism is gaining ground at the Cape. The disciples of Joe Smith have been quite busy ... baptizing their dupes." Then the reporter gave an account of a colored man being baptized by immersion and stated "his transgressions are so heavy, that if Joe Smith's disciples could but wash them off in the water, the water would be heavy enough to break down the mill." The article continued by saying "strangely enough as the torrents of water came down with a sweeping run, the mill stopped. It was discovered that 16 of the cogs in the wheel were broken." This report definitely had its effect upon the missionary work in the neighborhood.

As the missionaries moved from city to city, the anti-Mormon literature and forewarnings of the ministers preceded them in hopes of closing every avenue possible to the missionaries. However, the missionaries continued to distribute pamphlets. They made presents of their books to those who had befriended them and conversed with those who would listen.

President Ralph A. Badger reported that "The Salvation Army" warned the people of Bloemfontein to take

---


48 Manuscript History, December 27, 1853.
care of their daughters because of the arrival of the Mormon elders. 49

Many of the ministers warned their members with excommunication if they read the literature distributed by the Mormon missionaries. They stated, "It was a most grievous sin against their church to read such damning [sic] literature." 50

Still others circulated anti-Mormon literature and stories concerning "Joe Smith Walking on Water," "The Spaulding Novel," and "Brigham Young and His Seventy Wives." Sometimes this approach aroused the curiosity rather than resentment among the people. Instead of shutting their hearts and doors, some people listened and some investigated the gospel as taught by the missionaries.

President Henry L. Steed wrote:

The ministers are somewhat discouraged, and have come to the conclusion that their influence and abilities are not sufficient to carry out their evil designs against 'Mormonism' in this country. The activities of the ministers are bringing us investigators and causing people to converse with the missionaries as they are tracking. 51

This opposition did not seem to have the desired effects on the missionaries, for as Elder Alma T. Jones wrote, "We have met with a great deal of opposition but still we have every reason to rejoice. Our labors have not been fruitless by any means." 52

49Journal of Ralph A. Badger, p. 147, located in Church Historian's Office.

50History of Kimberley District, February 2, 1908, located in Church Historian's Office.


Opposition from the
Police and Government

Another form of persecution and opposition in hindering the progress of proclaiming the gospel by the Mormon missionaries was the policies and actions of state officials. As the geographical area of missionary work enlarged throughout the Cape Province, the opposition preceded the missionaries in the form of letters, warnings in newspapers and threats from the preceding cities. After Elder Leonard I. Smith arrived at Algoa Bay on April 4, 1854, he was summoned to appear before the magistrate on April 7, to answer certain "trumpery charges" made against him. These charges were made by a person who had disturbed the meetings of the saints in Cape Town, and who in consequence of these actions had been held under bond by the authorities. During the interview with the magistrate, Elder Smith was given the opportunity of presenting before the court the purpose of his mission and the principles of the gospel. This resulted in the magistrate's permission to preach whenever he desired. Such was not the case, however, with all magistrates. Some were in favor of the anti-Mormon offenders and would not curtail the oppression received by the missionaries. Nor would they give the elders the needed "protection from violence to which they" were justly and legally entitled. Time after time, offenders who deliberately caused the missionaries great annoyances were brought before the magistrates, after which the cases were dismissed. This action induced Elder Henry A. Dixon's comment, "We found there was no law for Mormons in this land."5

54 "The Retrospect of the Year 1863," Millennial Star, XXV (December 26, 1863), 821.
55 From a document entitled Natal Mission, marked Exhibit A; The Journal of Miner G. Atwood (1861-1865), pp. 35-38, located in Church Historian's Office.
While making a three-hundred mile trip on their bicycles through the Orange Free State without purse or scrip, Elders Aaron U. Merrill and Charles C. Sessions related an experience they had in a small town called Koffyontain. The magistrate demanded their passports and ordered them into custody. Two days afterwards the missionaries were released and informed by the magistrate that he did not want them "polluting the people's mind" with their religion.

He would not listen to . . . reason so we resumed our journey. We stayed with prominent and well-to-do farmers, as well as at the best hotels in the towns. The cause of truth is progressing slowly, but our hopes are bright for the future.56

After the mission was re-opened in 1903, the South African government established entrance regulations for ministers of religion. According to President Ralph A. Badger, one of the earliest regulations established was that each person should have twenty pounds (the equivalent of one hundred dollars) or provide evidence that they would not become a public charge. This regulation was known as the Landing Fee Law.57

Since many missionaries were without sufficient funds upon arriving at Cape Town, immigration officers refused them permission to land, and many elders were deported. If the missionaries were able to explain their purposes for coming to South Africa to men who were "open-minded," this form of persecution sometimes turned to the advantage of the missionaries. Such was the case of Elders Thomas R. Wilkes and Owen L. Brough who arrived on November 17, 1907, without sufficient "Land Fee." The immigration officer ordered them deported on the charge that they were

56 History of Kimberley, September 4, 1917, located in Church Historian's Office.

57 Manuscript History, November 17, 1907.
"persons not in possession of visible means of support and likely to become a public charge." 58 After this emigration officer refused to accept the guarantee of President Henry L. Steed in behalf of Elders Wilkes and Brough, he was humiliated by his superior officer, and instead of being a persecutor, he became a witness on behalf of those he persecuted. "We . . . feel that the Lord has blessed us in frustrating the plans of evil designing men," wrote President Steed. "This . . . experience . . . shows the mighty hand of the Lord in bringing about . . . his purposes." President Steed also observed that this form of opposition caused several eminent men to investigate the doctrines of the Church in order to be prepared to act intelligently when the issue of Mormonism was brought before them. 59 However, many of the missionaries possessed their landing fee, but were still deported. Because they were Mormon missionaries they were considered undesirables. 60

After a number of elders had been deported, President Franklin J. Hewlett wrote a letter to President Rudger Clawson, dated December 13, 1911, explaining that "if the missionaries could have access to this country" they must enter "as a tourist or with some definite occupation, but not as Mormon missionaries." 61 It was therefore suggested that the missionaries be enlisted from the farming communities, for the South African government was anxious to have farmers emigrate to their country. 62

60 Orson M. Rogers, "Message from South Africa," Improvement Era, XI (September, 1908), 889-890.
61 Mission Letters and Papers, December 13, 1911.
62 Letters to Franklin J. Hewlett, August 29, 1912, located in Church Historian's Office.
Early in 1914, the government became somewhat apprehensive concerning the financial condition of the Mormon missionaries and became fearful that they would have to support the elders.\textsuperscript{63} Government officials reasoned that if an elder secured nothing in monetary way for their services, they could not exist without becoming a public charge. In answer to this problem, President Nicholas G. Smith wrote the First Presidency of the Church in Salt Lake City stating, "It would be expedient for the . . . missionaries to have a letter written from their home Banker to the effect that the Elder would not become a public charge while in South Africa."\textsuperscript{64}

Having conformed with the landing fee law and a letter from the home banker, immigration officials created another plan designed to deport some and prohibit other missionaries from landing. Because elders could not spell Afrikaans words, they were declared illiterates and thereby not qualified to labor in South Africa. In many cases, elders could write better than the officials who deported them.\textsuperscript{65}

To overcome the possibility of elders going to the South African Mission and being deported because of the lack of sufficient funds, becoming a welfare case of the state, or being declared illiterate, President Nicholas G. Smith suggested that the elders travel by way of the East Coast and land at Lourenco Marques. They then could take the train to Pretoria where he would give them their assignment. The missionaries could immigrate under the pretense of the trades they followed in the United States. When asked by the immigration officers where they were planning to settle,

\textsuperscript{63}History of Kimberley District, January 3, 1914, p. 214.

\textsuperscript{64}Mission Letters and Papers, February 13, 1914.

\textsuperscript{65}History of Kimberley District, April 23, 1914, p. 225.
missionaries were to tell the custom officials that they intended to live with friends. President Smith sent with this suggestion the names of members of the Church within the mission. "When reporting to the officers, the missionaries should be interviewed separately and appear . . . to know each other only as friends met on the boat," continued President Smith. "I am . . . sorry we have such conditions . . . here. We can do nothing but beat them at their own game."66

After President Smith's plan had been adopted, this mission leader submitted additional recommendations to the General Authorities. "The immigration officers are becoming suspicious of all Americans," he said. "In the future call our Elders from Canada. Instruct them that they are not missionaries until they have been assigned their particular missionary areas."67 "Justice we cannot get in this country," he continued, "and every Mormon who comes this way will be deported."68

In 1919, the government decided to forbid the Mormon missionaries from entering the country and doing missionary work. From 1919 to 1921 the missionary work and the branch responsibilities of the Church were turned over to the local members at Mowbray, Kimberley, Bloemfontein, Johannesburg and Port Elizabeth under the direction of President Nicholas G. Smith.69 Latter-day Saint missionaries have never secured full government approval to enter and do missionary work in South Africa. During much of the history of the mission, it has been a question, upon their arrival at Table

Bay, whether missionaries would be allowed to land or be deported.70

The deportation of Mormon missionaries continued until finally in 1921, President Smith made a special trip to Pretoria and presented to the ministers of interior the purposes of sending missionaries to South Africa. As a result of this visit the South African officials wrote Senator Reed Smoot for information concerning the Church. It was hoped and expected that this action would be the means of raising the ban against "Mormon" missionaries entering South Africa.71 On July 24, 1921, President Smith received the following official government communication:

Sir: With reference to admission to the Union of South Africa of Elders of the Church of Jesus Christ of Latter-day Saints, I am directed to advise you that the Ministers have decided to allow representatives of the Church to enter South Africa in the future, subject to the conditions however that no more than twenty-five be admitted at the present time.

It has been decided that application for admission be submitted through British Consul Authorities in America and that they will be authorized to vise the necessary passports when they have satisfied themselves as to the bona fides of the particular individual concerned . . . .

Those coming will be warned that they should neither practice polygamy nor should they advocate such a practice within the Union of South Africa. I should be glad to receive your assurance in this direction and advise you to communicate the decision of the Government to President of your mission and Senator [Reed] Smoot.

Signed: H. B. Shave
Secretary of Interior.72

Senator Reed Smoot, an apostle in The Church of Jesus Christ of Latter-day Saints, sent the required information

70J. Wyley Sessions, "Missionary Work Resumed in South Africa," Improvement Era, XXV (February, 1921), 265-266.

71Journal History, May 17, 1921, p. 3.

72History of the South African Mission, June 22, 1929. Original letter is on file in Church Historian's Office.
to the South African government concerning the Mormon Church, their beliefs, doctrines and purposes of sending missionaries into the world. As soon as the government officials had time to read the information and learn for themselves the doctrines and practices of the Church, they removed the restrictions which had prohibited the missionaries from entering and doing missionary work in South Africa.\textsuperscript{73}

The image of the Church continued to grow in the eyes of the government. During a Thanksgiving dinner held in the mission home at Cape Town, thirteen missionaries and members of the United States Consul staff were guests of the mission president and family. President Don Mack Dalton made a toast to the flag of the United States of America, to which the U.S. Consul, Ralph J. Totten said,

Perhaps it is with you, like it is with us, when the word 'Mormon' was mentioned the people laugh, but we always tell them that the Mormon missionaries are the best type of American citizen we have in South Africa. That if all [Americans] gave us the little bother that the Mormons do, we would have very little trouble.\textsuperscript{74}

Nevertheless the quota of missionaries remained at twenty-five. In 1936 President LeGrand Backman met with the authorities of the South African government concerning the matter of allowing more missionaries in that land. He pointed out to the government officials that the Mormon elders were honest and dependable. "They are exemplary in their lives," he added. "They are loyal to the South African Government, honoring and sustaining the law, and the money for their support [comes] from the United States." Soon afterwards, President Backman was informed that an increase of five missionaries could be added to the present

\textsuperscript{73}Historical Record of the South African Mission, December 23, 1921, p. 313, located in Church Historian's Office.

\textsuperscript{74}Manuscript History, December 31, 1929.
quota of twenty-five,75 and in March, 1939, the quota was raised to forty missionaries.76

Communication from the First Presidency of the Church was received by the European Mission President, November 2, 1939, requesting that all European missionaries return to America immediately.77 Since this message also pertained to the South African Mission, by November, 1940, thirty-three missionaries had left the mission field. Once again the mission activities were turned over to the local saints, two elders, the Mission President, and his family.78 It was not until October 16, 1946, that the first American missionaries again arrived in South Africa to resume missionary activities.79

In his report of 1952 President Evan P. Wright said,

The political conditions present many problems and the potential native trouble is ugly . . . . The Church enjoys goodwill and favorable publicity. People in South Africa were generally indifferent in their attitude toward religion, but our missionaries are better accepted than those of most other denominations.80

By January 1, 1955, the missionary quota and force was increased to a total of seventy-five missionaries of the Church serving in South Africa.81

In the mid 1950's, another major change occurred in the policy of the South African government concerning Mormon

75Mission Letters and Papers, April 15, 1936.
76Mission Letters and Papers, March 6, 1939.
77"European Missionaries Return to America," Millennial Star, CI (November 2, 1939), 703.
78Mission Letters and Papers, November, 1940.
79Quarterly Historical Report, October 16, 1946.
80Mission Annual Reports for the year 1952, located in Church Historian's Office.
81Deseret News [Salt Lake City], January 1, 1955, c-3.
missionaries. In that decade an archbishop of the Anglican Church at Johannesburg began a campaign to integrate the Bantu (South African native) with the whites and to stimulate proselyting among the natives. This program disturbed the Afrikaans people and the government leaders. Consequently, the Afrikaans government established the law known as the "Apartheid," which simply means complete segregation between the whites and the blacks and the placing of the Bantu on reservations. Three reservations had been established by the British government, known as Swaziland, Busutoland, and Bechuanaland. Although the native Bantu will be found throughout the Union of South Africa, millions of the Bantu live on reservations. As a result of the desire of various denominations to integrate the Bantu with the whites, the South African government on December 1, 1955, refused to grant visas to any foreign missionaries of any denomination coming to South Africa. However, Canadians, as members of the British Commonwealth, were granted visas and hence the missionary work continued. After the release of Elders E. R. Peterson and E. R. Olsen on April 19, 1957, missionary work was continued by a force of sixty-five Canadians and one South African, under the direction of a Canadian Mission President, Glen G. Fisher.

During his visit to the South African Mission, Elder Harold B. Lee, one of the General Authorities, wrote the First Presidency of the Church,

The South African Government on June 8, 1955, restricted our missionary work in South Africa . . . for the purpose of exercising a more strict control over the missionary activities of all churches from abroad. . . . Apparently the missionary policies of all churches underwent a thorough investigation by [the] government . . . . Moreover, some of our lay members

---

82 Quarterly Historical Report, December 1, 1955.

83 Deseret News, Church News [Salt Lake City], May 11, 1957, p. 2.
reported various visits by security officers.

Various questions were asked members of the Church concerning the procedure of the missionaries in teaching the gospel. Elder Lee concluded, "They questioned us as to whether or not we proselyted among the native Bantu." When the investigation was complete and the government was satisfied as to the Church's proselyting program, President Fisher was given official notice that the saints would be allowed a quota of sixty missionaries from foreign countries. Not being satisfied with a quota of sixty, Elder Lee and President Fisher made a visit to the government offices located in Pretoria, to see if this quota could not be increased. The Secretary of Interior, Mr. Honck, advised them against pressing for an increased quota at this time. He then said to Elder Lee and President Fisher, "I want you to believe me when I tell you that, as compared with other churches, you have been treated most fairly." According to Elder Lee, the inference was that when the missionary policies of a church failed to satisfy them [the government], that church was given a very small quota or none at all. This quota, however, did not include the local missionaries nor the ones in the Rhodesias, so by the end of 1958, there were fifty-two foreign missionaries from Canada laboring in South Africa. Immediately President Fisher called more local missionaries to help in the missionary work.

Partly because of the disputes over race segregation and the Union's doctrine of Apartheid, the Union of South Africa withdrew from the British Commonwealth on May 31, 1961. South Africa then formed an independent Dominion

84Letter from Harold B. Lee to the First Presidency of the Church, November 25, 1958, located in Church Historian's Office.

85Ibid.

86Quarterly Historical Report, September 21, 1958.
government similar to that of Canada, with a Governor General representing the British Crown.\textsuperscript{87} After this political reorientation, Elder Hugh B. Brown, the third General Authority of the Church to visit the mission in May, 1961, reported,

The government allows only eighty missionaries in the country from overseas. The withdrawal of the Union of South Africa from the British Commonwealth because of their dispute over race segregation \ldots, is not expected to halt or hamper the Church missionary program.\textsuperscript{88}

As evidence that the withdrawal of the Union from the British Commonwealth did not halt nor hamper the missionary program, President O. Layton Alldredge reported the growth in May, 1960, of the membership of the mission as 2,800 members and in November 7, 1964, to be over 5,000.\textsuperscript{89}

Effects of Opposition and Persecution

During the history of the South African Mission, various forms of persecution and opposition have vouchsafed for the Church some favorable publicity. This slander, on some occasions attracted crowds to the street meetings where the elders spoke and gave them a splendid opportunity to proclaim the gospel.\textsuperscript{90} Many of the religious writers in South Africa have periodically become alarmed with the growth and success of The Church of Jesus Christ of Latter-day Saints.

\textsuperscript{87}Letter from Harold B. Lee to the First Presidency of the Church, November 25, 1958, located in Church Historian's Office.

\textsuperscript{88}Deseret News, \textit{Church News} [Salt Lake City], May 6, 1961, pp. 6, 15.

\textsuperscript{89}Deseret News, \textit{Church News} [Salt Lake City], November 7, 1964, p. 4.

\textsuperscript{90}Manuscript History, February 28, 1907.
Wrote Elder George M. Cannon, Jr., in 1908,

To stop our growth, they [the churches] are organizing missions . . . and [are holding] street meetings in the districts where most of our investigators and members of the Church live. Those conducting the street meetings would become overzealous and fly into fits of slander and denunciation of the Mormon Church.

This only aroused the curiosity of the crowd and as soon as their meeting was completed the crowd came and listened to the missionaries present the doctrines and beliefs of the Latter-day Saints. The people soon learned the attitude and position of the Church towards all other religious denominations demonstrated by the missionaries, and the people recognized that the opposition towards the Church had been unchristianlike. Elder Cannon further commented, "the more reasonable ones among them apologized for what they [the ministers] had said and done." 91

The opposition toward the Church--the members and the missionaries--became a means of opening the way for more extended spreading of the gospel. Missionaries reported that the persecution aroused the curiosity of some people. This curiosity sometimes led South Africans to investigate the gospel and to cause the people everywhere to look to the Mormons for exemplary living from health as well as religious standards. 92

Size of the Mission

Another problem encountered by Mormon missionaries who have labored in South Africa has resulted from the size of the mission. The South African Mission is one of the largest in the Church in terms of physical size. The distance from Cape Town to the northernmost branch is 2,600


92Journal History, March 26, 1938, p. 11.
miles. It includes four provinces of the Union of South Africa—the Cape of Good Hope, Natal, Transvaal, and the Orange Free State. It covers a total of 492,500 square miles. In addition to the Union of South Africa, the mission includes Northern and Southern Rhodesia which is approximately another 212,681 square miles. South Africa is about three times the size of California, and its white population is less than that of Chicago. Elder Harold B. Lee reported in 1958,

Church membership totals 2,600 living in the eighteen branches within three District organizations, namely Cape District, Transvaal District and Natal District on the east coast. Five branches have no district affiliations.

When Elder Hugh B. Brown, of the General Authorities of the Church, visited the mission in May, 1961, he asserted that in order to visit the districts, one must travel a total of 6,800 miles by plane and automobile.

Throughout the history of the South African Mission, some members have apostatized because of the persecution and opposition which has existed in that mission. Some have fallen away because of the lack of missionaries to see to the needs of the members. Others left the Church because they feared that The Church of Jesus Christ of Latter-day Saints was an American church seeking converts in South Africa. Nevertheless, the Church has increased almost

---


94Letter of Harold B. Lee to the First Presidency of the Church, November 25, 1958.

95Letter from Hugh B. Brown to First Presidency and Council of Twelve Apostles, May 15, 1961, located in Church Historian's Office.

96Journal History, January 26, 1922, p. 4.
steadily in membership and as the decade of the 1970's began, 6,215 individuals were enumerated on the records of the South African Mission.97

97Appendix III, pp. 144-146.
CHAPTER IV

METHODS OF PROSELYTING IN SOUTH AFRICA

MISSIONARY WORK PROGRESSION SLOWLY

The early missionaries (1853-1855) sent to South Africa proclaimed the gospel in one of the four provinces, namely the Cape Province, and in the major cities and towns such as Cape Town, Port Elizabeth, Grahamstown, Uitenhage and others. During these early years they baptized 176 members and organized six branches and three conferences.

With the success came persecution and hardship as has been explained in the previous chapter. In the midst of the persecution, the gospel was laid in South Africa on a solid foundation from which The Church of Jesus Christ of Latter-day Saints has grown throughout the years.

"Regarding the present prospects concerning the work in these dark regions of the earth," wrote Elder William H. Walker to F. D. Richards in Europe, "I wish I could write more favorably." He mentioned his desire for the people to hearken to the message which God had sent to them. This included repenting of their sins, being baptized for the remission of their sins, and embracing the fullness of the gospel. He reported the progress of missionary work among the inhabitants as "rolling on gradually, and the cloud of darkness, as well as priestcraft, . . . giving away to some extent."¹

President William Fotheringham issued a similar report in 1863, stating, "The Gospel . . . we preach strikes

¹Deseret News [Salt Lake City], May 30, 1855.
them to the heart; for many of the people are satisfied that we have the truth, but they are afraid they cannot live it, and what is worse," he reported, "they have little desire to make the effort. I have never [seen] a people so eager after the god of this world, as they are in this country," he continued.\(^2\) After the mission was closed in 1865, many people were still "satisfied of the truth of 'Mormonism,'" observed Edward Slaughter, a local elder, "but were unwilling to surrender the opinions and praise of men, for the favor and praise of God."\(^3\) At its closing, South Africa comprised of a total of two conferences, six branches, and 141 members. One of the reasons for the lack of growth in this mission in the early days was the emigration policy of the Church, which will be discussed in Chapter VI.

After the mission was re-opened in 1903, the attitude of many people toward Mormonism appeared to have changed. "There were a number of sincere investigators," reported President Warren H. Lyon, "desiring to embrace the Gospel in this land."\(^4\)

Cape Town, Queenstown, and surrounding areas within the Cape Province were popular fields of labor for the early missionaries. During the administration of President Henry L. Steed, missionaries introduced the gospel in Kimberley and Bloemfontein. In these two towns, the elders baptized several investigators. "We have had from forty to fifty investigators attending Sunday Evening services," observed President Steed, "who have received strong and convincing


\(^3\)Edward Slaughter, "Abstract of Correspondence," Millennial Star, XXVIII (July 8, 1866), 557.

\(^4\)Letters of Warren H. Lyon, May 3, 1905, located in Church Historian's Office.
testimonies from the missionaries to the divine mission of Joseph Smith and the restoration of the Gospel."\(^5\)

**EARLY PROSELYTING METHODS**

After the attitude of some of the people in South Africa changed towards Mormonism, the missionaries began to realize added success. New methods of placing before the people the tenets of The Church of Jesus Christ of Latter-day Saints were needed and the missionaries began to develop new teaching techniques. Prior to 1900 missionaries proselyted by distributing literature,tracting, and holding public meetings in halls. After the mission was re-opened in 1903, several new methods of proselyting were introduced to the South African Mission.

**Distribution of Tracts**

An early method used by the missionaries and members of the Church in proclaiming the Gospel was "distributing tracts, and talking to anyone who would listen to them," observed Elder George W. Kershaw, a local member. "Moreover," he said, "an indifference to eternal things pervades the minds of the people. Some would take the tracts offered and some would . . . return them."\(^6\)

The direct result of house to house distribution of tracts was not always encouraging; for the people would close the doors in the missionaries' face, burn the tracts, and use abusive language. But the ultimate good accomplished by this method of proselyting was not doubted.

At the first conference of the Church in South

---


Africa held September 13, 1853, many of the thirty-seven members were called on "Neighborhood Tracting Missions." All of the saints were also to avail themselves of the opportunity of sending to their friends and acquaintances tracts and all were encouraged to "unite in a common effort of spreading the truth among the inhabitants of the colony."  

Holding Public Meetings

Another proselyting method used in the South African Mission by the early elders was that of holding of public meetings. President William Fotheringham wrote,

When we visit towns where we have no foot-holdings, we generally meet with a cold reception. The people's hearts are steeled against the truth. We are therefore obliged to proclaim the Gospel in a street meeting situation in order to get the people to hear what we have to declare unto them.  

Once a person was located who invited the missionaries to lodge in his home, the elders would go throughout the town posting handbills in the most conspicuous places, announcing the place and time of their meetings.

Tracting from Door to Door

During the nineteenth century the missionaries did not use a systematic procedure in proclaiming the doctrines of the Church. The elders simply would lecture or discuss the principles of the gospel and distribute tracts and pamphlets.

As the mission became established, tracts, pamphlets

7Historical Record, September 13, 1853, pp. 1-6; Cape Conference Historical Record, pp. 3-6, located in Church Historian's Office.


9Ibid.
and books were ordered and received from the European Mission. With the growth of Church members and the increased financial support by the Saints to the missionaries, tracts and pamphlets were printed in South Africa, in both languages—Afrikaans and English.

At the turn of the century when the mission was re-opened (1903) the missionaries began "tracting out" a city at a time. Their method was to separate as companions with an elder tracting one side of the street and his companion the other, leaving pamphlets plainly stating the beliefs and doctrines of the Church with the contact, teaching the people when possible, baptizing them, and encouraging them to emigrate to America.

Under the guidance of President J. Wyley Sessions, the elders began to tract in pairs and to use a systematic tracting and follow-up procedure.10

It was reported that this method of tracting was more successful than former programs. Many people were willing to listen, and the elders were invited into many homes. The missionaries were encouraged by the prospects of the future.11

To help systematize tracting and to keep better records the "Friend Information Card System" was developed in 1931. According to President Don Mack Dalton, the elders while tracting would secure the names and addresses of their contacts and send them to the Mission Home. Cumorah's Southern Messenger (Mission publication) was then mailed to these contacts on a monthly basis. Visits to the contacts were made frequently and the full case recorded on the card. The information requested on the "Friend Information Card"


pertained to the names of the missionaries, the date of their initial visit, the subjects discussed, the literature left and the general attitude of the contact visited. Thus a systematic record was recorded on all contacts within the mission.  

Another method of tracting was "Tracting the Theatres." The theatre managers showed movies about the Mormons; and during the intermission and after the movie, the elders distributed tracts concerning the Church to the people. Elder Leonard Robins recorded the following: "Went to a show ... called 'A Mormon Maid,' [movie concerning polygamy]. We distributed about 500 of the '200 Reward and Characters of the Latter-day Saints' tracts." Many people accepted the tracts; and Robins added, "I believe the picture did more good than harm."  

Tracting door to door continued to be the best method of coming in contact with the people and presenting the beliefs of the Church to them. According to President Evan P. Wright, the purpose in tracting should be to testify of the restored gospel in a spirit of love and humility to all who will afford us that opportunity, and to make contacts to whom we might teach its principles in cottage meeting situations. He further instructed,

It will be for rejecting the servants of the Lord and their . . . message after they've [the contact] heard it properly [taught] that men will be condemned and not for rejecting tracts and books that have been left by the missionaries.  

During his visit to the South African Mission,

---


13Journal of Leonard Robins, January 4, 1919, in possession of Larry Porter, Brigham Young University, Provo, Utah.

14Evan P. Wright, South African Mission Proselyting Plan (South Africa: The Church of Jesus Christ of Latter-day Saints, "Cumorah" Main Road, Mowbray, C.P., Dec., 1951), p. 5.
Elder Mark E. Petersen, a General Authority of the Church, introduced a new door approach to be used by the missionaries in overcoming opposition while tracting. This consisted of a series of questions written on one side of a pamphlet and left with the contact. The reader was asked:

1. Do you believe in God? Most people do. But very few know what He is really like. Do you?
2. Is He a person, or a universal spirit which is everywhere present but having no form or shape?
3. Was man created in His image as the Bible says? Does this mean that God is also in the image and form of man?
4. Jesus said that our salvation depends upon our knowing God. (John 17:3)
5. Then is He incomprehensible?
6. No one can truly worship an unknown Deity. So says the Bible (John 4:22; Acts 17:22-31)
7. Do you know what you worship?
8. If not, should you do something about it?

The pamphlet concluded with this thought,

The Mormons can help you with your religion and religious problems. They can tell you: What God is like; how Jesus saves and about life after death. They can bring spiritual joy into your life such as you have never known before.

Then the addresses of the representatives of the Church were added.15

The missionaries have found that these thought-provoking questions made good conversation pieces on the call back. President J. Golden Snow reported that "the pamphlets are opening many doors to them and should be the means of greater increase in church membership immediately."16


Proselyting without Purse or Scrip

Another method of proselyting which was adopted in the South African Mission was tracting without purse or scrip. Throughout the history of the South African Mission, missionaries have taken trips into the country and have lodged with people who have given them an opportunity of proclaiming the gospel. Elder Joseph Hintze reported the success he and his companion, Elder T. A. Nelson, had during a "country trip" among the "farmers and diamond diggers" along the Vaal River. His report stated, "The missionaries held two meetings . . . the houses were packed and the people expressed themselves as being favorable with their views on the first principles of the Gospel." The missionaries reported that they sold four copies of the Book of Mormon and 125 small books, and gave away forty books and eight hundred tracts. The result was that three people were baptized and seven others made application for baptism.17

It was during this trip that Elder Hintze possibly had his life threatened by a person of the Church of England for visiting members of his church. The parson said to Elder Hintze that he could put a bullet through him as easy as he could look at him, if he caught the elder proclaiming the gospel among the members of his church.18

The elders who went into the country doing the work of the Lord without purse or scrip reported that the people were "generous and hospitable in providing for their needs, they slept and ate wherever they could find friends to care for them. No one suffered from the wants of comfort," they


18 History of Kimberley, August 8, 1911, p. 45, located in Church Historian's Office.
stated. "The elders could easily travel in the country," observed President Brigham A. Hendricks, "for the farmers [Dutch Boers] take a delight in making a minister of the gospel welcomed." It was further suggested by that mission president that the missionaries labor as frequently as practiced in the farm lands of South Africa.

Street Meetings

As in other missions of The Church of Jesus Christ of Latter-day Saints the street meeting has precipitated some people investigating the beliefs and doctrines of the Church. Introduced in South Africa in 1905, the first report of a Latter-day Saint street meeting in that land was a discouraging experience which occurred at the Cape Town railroad station on January 1. "After the services the elders were told that their services were not needed, and that they would be opposed as much as possible." Although persecution and opposition followed, it only stimulated the people's interest in their meetings. During a successful street meeting, Elder James Gunn McKay reported that the people were attentive to what was being said. As many as eight hundred tracts were circulated during one street meeting held by the elders.

These street meetings resulted in an increase in the number of tracts distributed, of gospel conversations held, and of investigators visited. By 1930, street meetings were being held in Cape Town, Kimberley, Queenstown, Bloemfontein, 

---


21Manuscript History, January 1, 1905.

22History of Kimberley District, 1905-1920, pp. 1-32.

23Ibid.
Johannesburg, and Wynberg. Although other churches were allowed this privilege in Durban, government officials there refused the Latter-day Saint missionaries permission to hold street meetings.  

Illustrated Lecture Proselyting

Another popular method of proclaiming the gospel among the South Africans was the use of audio and visual aids. Periodically film strips which were mainly on "Scenic Utah and Ancient and Prehistoric America" were sent from the headquarters of the Church in Salt Lake City. Many people heard the lectures and viewed the film strips, after which many received copies of the Book of Mormon. Later, the film strips were exhibited throughout the mission and the saints were permitted to view them with the purpose of building stronger testimonies of the truthfulness of the gospel. In 1939, President Richard E. Folland wrote, "Our 'Fulness of Times' [records] and projectors are constantly in use and are the means of interesting many otherwise socially inclined friends."  

Greater emphasis was given to this specific method of teaching in the year 1966. The "Mormon Exhibits" at the County Fairs throughout the Union of South Africa, similar to the Mormon Pavilion held at the various World Fairs in recent years, were introduced. The result was that many people accepted Church literature and expressed appreciation for the high quality of the exhibits. By 1967 the missionaries had received permission to create "Mormon Exhibits" at Queenstown, Pietermaritzburg, Cape Town, Durban  

---

24 Quarterly Historical Report, August 31, 1930.
25 Quarterly Historical Report, December 1, 1929.
27 Quarterly Historical Report, March 18, 1965.
and Bloemfontein, with the purpose of acquainting the people with them and their message. "We have had success," reported President Howard C. Badger, "and met with a number of interested people." 28

The mission produced two film strips in South Africa, namely, "What Is a Mormon?" and "One Hundred Years of Mormonism in South Africa." They were issued in both languages and were used in the branches by the missionaries to explain the message of the Church and its accomplishments to Church members and their friends. 29 Eventually, nearly every missionary was equipped with these film strips, a tape recorder, projector and tapes to go along with the film strips, "Early Empires of America," "What Is a Mormon?" and "One Hundred Years of Mormonism in South Africa." 30

Music: A Proselyting Method

A new method of proselyting the gospel was through music. The Cape elders, under the direction of Sister Ida G. Sharp, the wife of President June B. Sharp, organized a chorus. 31 Subsequently a missionary quartet was formed calling themselves "The Cumorah Quartet." This group of elders toured the mission with President and Sister Evan P. Wright in 1949, singing before large groups in each of the principal cities throughout the Union of South Africa. As a result of the popularity of the "Cumorah Quartet," many favorable articles were published in the various newspapers which gave emphasis to the missionary work. While in Johannesburg, the singing group recorded four records for a...


30 Quarterly Historical Report, June 30, 1966.

31 Quarterly Historical Report, May, 1948.
local recording company. Before long these records were in demand by the public. This method of teaching the gospel allowed many to hear "The Joseph Smith Story" who otherwise may never have allowed the missionaries the opportunity of explaining the restoration of the gospel.32

Music became a popular method of teaching the gospel and soon many of the missionaries in the larger areas of the mission were proclaiming the gospel through music. The quartet, organized in Bloemfontein, made a number of public appearances during a six week period and were soon well known in the city of approximately 40,000 people.33

Teaching the tenets of Mormonism through music alarmed some of the ministers in the cities where the missionaries were performing, and some asked their congregations not to attend the meetings of the Quartets, but this only acted as a stimulus for the success of the meetings.34 Not only did this program create interest among some people, but it became a source of creating goodwill and destroying to some degree the prejudice which existed in the minds of many South Africans.

Sport Proselyting

The depression and the unemployment caused some uncertainties among the people in South Africa in 1932. "Still the missionaries," reported President Don Mack Dalton, "have faced the work with fearlessness and in my opinion they have done excellently well in conducting the many and varied situations that have come before them."35 Because President Dalton wanted to develop some way for the

---

32Quarterly Historical Report, April 1, 1949.
33Quarterly Historical Report, July 15, 1949.
34Quarterly Historical Report, April 13, 1950.
35Annual Report for 1932.
missionaries to win recognition and public approval, baseball became a teaching tool during his administration. Shortly after the missionaries organized a team, baseball became a favorite sport among the South Africans. This method of proclaiming the gospel interested some people to the extent of investigating and accepting the tenets of the Church, while others became friends with the missionaries. This athletic activity gave a derivation from the normal proselyting of the missionaries and at the same time baseball became one of their best agencies of meeting the people. "Baseball," continued President Dalton, "has done as much as anything to destroy the existing prejudice and open the hearts of the people to the message of the Gospel."36

In 1939, basketball was likewise introduced by the elders in the Transvaal Province.38 By 1948, there were enough teams in the Transvaal to form a basketball association and the Mormon team became a member. "The elders in the various cities and suburbs in the Transvaal made many contacts with the younger set by coaching numerous clubs and assisting them to organize leagues for those younger contacts," reported President June B. Sharp.39

Sports has been an excellent way of contacting and interesting both young and old in the various programs of the Church.

Every Member a Missionary

One of the more recent methods of teaching and sharing the gospel was President David O. McKay's admonition to all Latter-day Saints to aid the missionary program of

37Quarterly Historical Report, November 31, 1934.
38Annual Report for 1939.
39Quarterly Historical Report, August, 1948.
the Church in a two-fold plan: first, all members were to give names of their acquaintances, friends and relatives who would be interested in the gospel to the missionaries. This plan was called the "referral plan." Secondly, all members of the Church were to invite non-members into their homes so that the missionaries could teach them the gospel principles, a plan which was called the "group meetings." Members were also to fellowship their friends into the various programs of the Church. President McKay also challenged the members of the Church "to bring at least one convert into the Church every year." Soon the motto of the Church became "every member a missionary."

Once the conversion was made it was usually followed by a great desire to share the gospel with others. With the lack of missionaries, nearly all mission presidents welcomed the enthusiasm of the new converts to share the gospel with their friends and relatives. By so doing more people were brought in contact with the principles of the Restored Church.

When the mission was closed in 1855-1857 and again in 1865-1903, local saints continued the work initiated by the early missionaries. After the mission had been re-opened for a few years, President Warren H. Lyon reported the members of the Church who had been called on part-time missions were working like missionaries for the advancement of the gospel in South Africa. On July 23, 1916, for example, President Nicholas G. Smith called several local saints on full-time missions.

---


41Letters of Warren H. Lyon, June 3, 1905, located in Church Historian's Office.

42Sunday Evening Services Records, March 26, 1916, to October 28, 1923, located in Church Historian's Office.
Throughout the history of the South African Mission, the members of the Church have been called upon to accept various missionary programs. These programs included distributing tracts and pamphlets, acting as full and part-time missionaries, participating in "The Book of Mormon Selling Campaign," "The Book of Mormon Reading Competition," "The Mission Membership Contest," "The Gospel Referral System" and "The Share the Gospel Program."

To celebrate the centennial of the Angel Moroni's visit to the Prophet Joseph Smith, President J. Wyley Sessions introduced "The Book of Mormon Selling Campaign" throughout the mission and organized a program which gave everyone an opportunity to work. As a result of this program 306 copies of the Book of Mormon were sold and many new investigators were located.43

Shortly thereafter, on September 21, 1923, the mission membership began a "Book of Mormon Reading Competition" in the various districts of the mission. This competition lasted for six months with the rule that each member would read the Book of Mormon either in private or in a reading circle. The district with the highest percentage, whether members of the Church or not, would receive a pulpit set of the Standard Works of the Church signed by President Don Mack Dalton. The purpose of this program and competition between the districts according to President Dalton was to build stronger testimonies of the Book of Mormon and to fellowship the investigators with the members of the Church.44 As a result of this program it was reported that there was a remarkable spirit, characterized by those who read and studied the Book of Mormon throughout the mission.


44Manuscript History, December 31, 1930.
"The Saints," President Dalton continued, "have gained greater faith in the Father and His Son, Jesus Christ by reading this volume of Scripture." 45 One hundred and thirteen people or 17 percent of the mission membership read the Book of Mormon from cover to cover, and fourteen read it twice with 179 or 38 percent engaged in the reading circles of the mission. 46 Upon hearing of the success that the South African Mission was having in "The Book of Mormon Reading Competition," President John A. Widtsoe, of the European Mission, said "The Book of Mormon reading circles seem to be an ideal that could be adopted throughout the Church." 47

In 1929, President Dalton established the "Saints Co-operative Mission Program" which distributed in six months 350 copies of the Book of Mormon. "The Saints," he commented, "were happy in the thought that I depend upon them to do missionary work." 48 As the result of the saints cooperating with the fourteen full-time missionaries at this time, seventy-one new converts were baptized into the Church; 1,760 copies of the Book of Mormon were sold; 11,988 pamphlets of over sixteen pages and 47,544 tracts were given away; and the mission, according to President Dalton, "reaped more in 1929 than during any other previous year in its history." 49

Another method of involving the members in missionary work was "The Mission Membership Contest" which officially commenced the first of January and continued until November 30, 1933. The rules were as follows: first, the

45 Quarterly Historical Report, February 28, 1932.
46 Quarterly Historical Report, May 31, 1932.
47 Quarterly Historical Report, February 28, 1932.
48 Manuscript History, December 31, 1930.
49 Ibid.
district with the most baptisms in comparison with the membership as of December 1, 1932, was declared the winner. Secondly, in order for a district to be eligible there had to be an increase of 10 percent in membership. The district winner received all the lesson and text-books for all the auxiliary organizations for 1934.50 This contest produced many fine investigators who later joined the Church.

Continuing to involve the members in missionary work, President J. Golden Snow introduced the "Gospel Referral Program" during 1964. The Latter-day Saints were encouraged to introduce their acquaintances, friends and relatives, to the full-time missionaries. "This program has brought greater activity among the members of the Church," President Snow wrote, "than we have experienced for some time in the South African Mission."51

During his visit to the mission field, Elder Mark E. Petersen introduced "The Share the Gospel Sacrament Meeting Program" to the mission and explained it in the following manner:

On the fourth Sunday of each month, members and missionaries will invite all their friends and contacts who have expressed interest in the Gospel to Sacrament meeting. A special program will be prepared following the outline sent out by the Mission Presidency. The programs will be on basic Gospel subjects, and the speakers will be given enough time to be well prepared. After the meetings, guided tours of the Chapels will be held to acquaint visitors with the chapels and their purposes, and the programs of the Church. Colorful and attractive display boards illustrating the history and programs of the Church are now being prepared in each of the branches.52

POST WORLD WAR II PROSELYTING METHODS

The re-opening of the mission in 1903 paralleled a new era of proselyting methods, resulting in an increase in membership and a unity among the members of the Church in proclaiming the truths of the gospel among their fellowmen. From the establishment of the mission in South Africa to the conclusion of World War II, the evidence of a systematic plan being used in teaching the gospel to members, friends, or investigators did not exist. For a number of years the missionaries would interest the contact socially and then proclaim the gospel in any method and fashion particular to the elders. By 1927, the missionaries were endeavoring to make their visits to members and investigators a teaching and learning experience by discussing the beliefs and doctrines of the Church. The object of this program was, according to President Samuel Martin, "to avoid rambling and unfruitful evening discussions, thus more fully preparing the investigators for obedience to the Gospel message." Throughout the history of the mission, various mission presidents commented on the need of a proselyting plan, whereby a systematic presentation of the gospel could be presented by the elders.

The Anderson Plan

A number of missionary plans were introduced to improve the effectiveness of the work of proclaiming the gospel. The first of these, adopted in 1950, was entitled A Plan for Effective Missionary Work which later became

---


54Evan P. Wright, South African Mission Proselyting Plan (South Africa: The Church of Jesus Christ of Latter-day Saints, "Cumorah" Main Road, Mowbray, Cape Province, December, 1951), p. 2.
known as the **Anderson Plan**. This guide emphasized the use of the Book of Mormon while tracting and consisted of twenty-eight possible lessons that could be used in a cottage meeting.

This plan stressed the necessity of the spirit of the Lord and a thorough knowledge of the scriptures for success in missionary work . . . . In contrast to the traditional but less effective method of 'tracting,' the missionaries' objective in going from door to door was to get into the homes immediately and present their message. Stimulating questions were designed to involve investigators in the discussion. Special emphasis was placed upon reading the Book of Mormon as a key to conversion: 'God revealed the Book of Mormon to convince the honest—He expects us to use it.'

Although the Anderson Plan was an improvement in proclaiming the Gospel in South Africa, President Evan P. Wright observed that circumstances were different in South Africa from many other missions of the Church. "Therefore," he said, "I felt the necessity of developing a plan which would meet our special needs."56

**South African Mission Proselyting Plan**

In 1951, Elder Gilbert G. Tobler, of the South African Mission Presidency, was given the assignment by President Wright to write a mission plan particular to their circumstances which could serve as a guide to assist the inexperienced missionary in a study of the first principles of the gospel.57

By December of that year, Elder Tobler and his committee had finished this task and had published the South

---


57Ibid.
African Mission Proselyting Plan containing nineteen discussions, using the Bible as the main source of scriptural evidence.

"The secret of effective missionary work lies in intelligent and prayerful preparation continuously," President Wright said to the missionaries upon completion of the South African Mission Proselyting Plan. "There is no substitute for knowing," he continued. "From the well-stored mind the Holy Ghost may extract at random that which will touch the hearts" of the investigators, "but the Lord will not make the storage for us," he stated. "We must become conversant with the scriptures which requires continuous reading, memorizing and reviewing. There seems to be no shortcuts or substitutes for this." A program was then developed, mission-wide, or memorizing one scriptural passage each day by writing them on filing cards and then filing them in a card file for later reference.

According to President Wright, the primary objective of the South African Mission Proselyting Plan was to effectively present the gospel message in the homes of the investigators in gatherings called cottage meetings. President Wright specified that as a general rule cottage meetings should have an opening and closing prayer with the lesson prepared. This would encourage the investigator to participate in the discussion by asking and answering questions, rather than employing the lecture method used by the previous missionaries. He then instructed the missionaries that all of their contacts would not become honest investigators of the gospel. "Therefore," he continued, "don't waste valuable time where there can be little progress made." Yet, he encouraged the elders to use every effort in fellowshiping and encouraging further investigation of

58Ibid., p. 3.
59Ibid., p. 4.
the gospel among these people. Emphasis was made, however, that missionaries should spend their time where it would be most profitable.60

Systematic Plan

In 1952, the General Authorities published a new lesson plan entitled A Systematic Program for Teaching the Gospel. This plan was to help missionaries make the initial contact and in developing an opportunity of teaching the gospel to the South Africans.61 The brief course of gospel presentation consisted of seven cottage meeting discussions. The mission adopted this plan as the basic method of teaching the gospel but continued to use the South African Mission Proselyting Plan for follow-up discussions. Door to door tracting remained the principal means of meeting the investigators.

World-Wide Mission Plan

Missionaries used the Systematic Program for Teaching the Gospel in the South African Mission from 1952 to 1961. However, in June, 1961, the first world seminar for mission presidents convened in Salt Lake City. The purpose of the seminar was to coordinate all missionary activities of the Church and to establish a uniform world-wide method of teaching the principles of Mormonism. At the conclusion of this seminar a new proselyting plan, A Uniform System for Teaching Investigators, was distributed for use in all missions of the Church. This plan consisted of six discussions embodying a refinement of the principles and teaching techniques found in earlier outlines such as the Anderson Plan and the Systematic Plan. It was developed

60Ibid., p. 5.
61A Systematic Program for Teaching the Gospel (The Church of Jesus Christ of Latter-day Saints, 1953), p. 5.
from the experience and suggestions of several mission presidents and Church leaders and was to be used world-wide by all involved in the missionary program of the Church.\textsuperscript{62}

\textbf{Afrikaans for South African Missionaries}

From the very beginning of the South African Mission the various mission presidents have expressed their desire of having missionaries who could speak low Dutch to work among the Afrikaans-speaking people. Several missionaries have made sincere efforts to learn the Afrikaans language. It was not until 1963, however, that the General Authorities of the Church decided to make South Africa a two and a half year mission. At this time they made it very clear that the missionaries would learn the Afrikaans language during their missions.\textsuperscript{63}

The task of preparing a handbook for the missionaries in learning the language was assigned to Elder Dwight Merrill Barrus by President J. Golden Snow. President Snow instructed him concerning the importance of developing an outline to help the missionaries learn the several aspects of the language. This included the proper pronunciation, building a vocabulary in Afrikaans and organizing a course of study in learning the Afrikaans language for proselyting purposes.\textsuperscript{64}

Later, President Howard C. Badger, in his edition of the \textit{South African Missionary Handbook}, stated,

\textsuperscript{62}Allen and Cowan, \textit{Mormonism in the Twentieth Century}, p. 142.

\textsuperscript{63}Dwight M. Barrus, \textit{Afrikaans for South African Missionaries} (South Africa: published under the direction of President J. Golden Snow by the South African Mission of The Church of Jesus Christ of Latter-day Saints, n.d.), forward.

\textsuperscript{64}Ibid., preface.
In the South African Mission it is expected that each missionary memorize all six basic discussions [of the World-Wide Mission Plan] in English and Afrikaans within the first four months of his coming into the mission field.

Elder Mark E. Petersen instructed the missionaries that learning the language was not an option, but rather an obligation. 65

With the completion of the translation of the World-Wide Mission Plan into the Afrikaans language, President J. Golden Snow sensed the responsibility of publishing the South African Missionary Handbook. The purpose of this publication according to President Snow, was to help the inexperienced missionaries in their task of learning to be missionaries, learning correct Afrikaans, and the method of "teaching the Gospel to the people" of South Africa. 66

Missionary Training School

Still another method of helping prepare all missionaries called to South Africa in learning the Afrikaans language was the development of a course in Afrikaans at the Language Training School located on the Brigham Young University Campus, in Provo, Utah. This training, as taught by returned missionaries, has proven satisfactory and beneficial to those going to the South African Mission. 67

With the greater emphasis on missionary work by the General Authorities of the Church after World War II, the South African Mission, as well as the other missions of the


Church, began to develop various missionary plans for the teaching of the gospel and fellowshiping the new convert into the various programs of the Church. New methods of involving the members in missionary work were developed and tried. With the success of these proselyting methods the desired goals and objectives of sending young men and women into the world "to preach the Gospel to every nation, kindred, tongue and people" were realized to a greater extent than ever before in the history of The Church of Jesus Christ of Latter-day Saints.
CHAPTER V

GROWTH OF THE SOUTH AFRICAN MISSION

A number of problems impeded the growth of The Church of Jesus Christ of Latter-day Saints in South Africa between 1853 and 1865. Among these were the laws and policies of the government, the learning of a new language and customs of the people, opposition and persecution of some ministers of religion and the attitude of the people in general. Nevertheless, the early missionaries proclaimed the gospel in the Cape Province, one of the four provinces of South Africa, baptized 282 members, and organized several branches and conferences of the Church. During 1865 the mission was turned over to the local members of the Church, and they attempted to keep the Church organizations functioning.

The mission was re-opened in 1903 by President Warren H. Lyon who presided until 1906. During his administration the Gospel was proclaimed in all four provinces by President Lyon and his three missionary companions, Elders Thomas L. Griffiths, William R. Smith, and George A. Simpkin.

IMPORTANT ORGANIZATIONAL DEVELOPMENTS

Origin of Conferences in South Africa

One of the practices of The Church of Jesus Christ of Latter-day Saints was the organization of its members into conferences. Four times during the year, members within the conference were instructed (by those who presided within geographical areas called conferences or mission districts) concerning the duties and functions of members of
the Church and the principles of the gospel. The first conference of the Church held in the South African Mission convened at Port Elizabeth, August 13, 1855, under the direction of President Jesse Haven. At that time he reported that the mission consisted of three conferences, six branches, and a total of 126 members.¹ As the mission continued to grow, new districts were organized under the leadership of local male members of the Church.²

**Emigration Policy of the Church**

Upon receiving their missionary call to South Africa on August 28, 1852, Jesse Haven, Leonard I. Smith, and William Holmes Walker were instructed by the leaders of the Church that it was the duty of the saints to gather and to build the center stakes of Zion in Utah.³ In a letter addressed to the saints living in the South African Mission, President Jesse Haven established the emigration policy of the mission by instructing the people to make all reasonable and honest exertions to gather with the saints of God in the valleys of the mountains.⁴ The recorded histories of this mission, however, as far as baptisms, membership, emigration and histories of the branches and conferences are almost negligible from 1853 to 1921. After President J. Wyley Sessions received information from the First Presidency of the Church concerning the necessity of keeping accurate records, there seems to have been a change in recording procedures.

¹Mission Letters and Papers, August 13, 1855, located in Church Historian's Office.

²Cape Conference Historical Report A, 1853-1859, p. 13, located in Church Historian's Office.


MISSION ORGANIZATION AND AUXILIARIES

For several reasons missionary work was almost discontinued in South Africa between 1853 and 1903. First, persecution and economic hardships were encountered by members of the Church residing in Utah and other parts of the Great Basin. Second, few missionaries were sent into the mission fields as a result of the Utah conflict. Third, there was a desire on the part of the new converts to gather to America.

To develop the full program of the Church in South Africa, President Warren H. Lyon had to train the local members of the Church to assume positions of leadership. It, therefore, became the policy of the mission in 1903 to sustain the local saints in responsible positions after it was believed that they had been trained and developed adequately.

**Sunday Schools**

One of the first Church auxiliaries organized in the South African Mission was the Sunday School, being constituted on April 11, 1906, under the direction of President Ralph A. Badger at Woodstock, Cape Province. During an early mission conference, parents were instructed by President Henry L. Steed concerning their responsibility of teaching and training their children in the principles and ordinances of the gospel, and Sunday Schools were organized to help parents teach their children in the ways of the Lord. Kindergarten, Primary, First Intermediate and Theological classes were offered by the Sunday School in

---

5*Manuscript History, April 11, 1906.*

6*George M. Cannon, Jr., *Conference of the South African Mission--First in Forty Years,* _Millennial Star_, LXXI (January 8-10, 1908), 84-87.
1906. "Great interest was taken in this organization by the saints," commented President Badger, "and we have about forty-five who attend on a regular basis." In addition to the Sunday services, missionaries and members of the Church met on Thursday evenings of each week for a Bible study class.7

By 1932, the Sunday School program had been established in all branches of the Church within the mission. There were, however, many members who lived a considerable distance from the branches who organized neighborhood Sunday Schools. These meetings were attended by the members and their non-member friends.8

Missionary Conferences

Another auxiliary of the mission was the missionary conferences which were established for various reasons. During these meetings elders were instructed concerning missionary programs of the Church. They also received various instructions from the mission presidents, and they engaged in testimony bearing. The first missionary conference of the South African Mission was held at Woodstock, Cape Province, January 8 to 10, 1908.9

Mutual Improvement Association

Another auxiliary of the Church organized in the mission for the advancement of the members of the Church was the Mutual Improvement Association established in Johannes-

---

7Ralph A. Badger, "Mormonism" in South Africa," Millennial Star, LXX (April 7, 1908), 299-301.


During a conference held in Cape Town on December 1, 1921, President J. Wyley Sessions organized the Mutual Improvement Association auxiliary board presided over by the local members of the Church. The following year, President Sessions made a tour of the mission and organized three Mutual Improvement Associations. "We are following the policy," he wrote, "of giving as much responsibility as possible to the local members."

It was not until 1944 that President June B. Sharp organized the first Boy Scout Troop within the South African Mission at Mowbray, with fifteen young men participating in the program.

The first mission-wide Mutual Improvement Association Conference was held on February 1, 1958, in Johannesburg, with over one hundred members gathering from all parts of the mission to be instructed pertaining to their callings and duties in this program of the Church. Later a youth convention was introduced and convened at the conclusion of each year with the purpose, according to President Glen G. Fisher, of affording the youth of the mission an opportunity of gathering together and forming lasting friendships in the gospel of Jesus Christ.

\*\*\*

10YWMIA Minute Book, February 19, 1913, located in Church Historian's Office.

11J. Wyley Sessions, "Good News from South Africa," Millennial Star, LXXXIV (December 22, 1921), 46.


13Mission Annual Report, 1944.

14Deseret News, Church News [Salt Lake City], February 1, 1958, p. 14.

15Deseret News, Church News [Salt Lake City], September 24, 1960, pp. 15-16.
Relief Society

The Relief Society auxiliary of the Church was introduced to the mission on December 22, 1921, as a program for the sisters of the mission. Relief Society was held in conjunction with the priesthood meetings for the male members once a week in the various branches.16 This program came under the direction and supervision of the mission president's wife and the local officers within the branches of the mission. "It has been through the efforts of the sisters that the charity and welfare problems of the mission have been reduced considerably," reported President Don Mack Dalton at a Relief Society Convention held during December, 1931.17

During the later part of January, 1965, President and Sister J. Golden Snow organized the Mission Relief Society auxiliary board of the South African Mission under the direction of local leadership. This group was given the responsibility of presiding over and helping the various Relief Societies within the mission and of conducting District Relief Society Conventions.18

Genealogical Program of the Mission

As the Church grew in membership, additional Church programs were introduced in South Africa. Among these was the genealogy program which was organized December 29, 1930. The primary purpose of this program was to help male members of the Church trace their ancestry to a European country as

16J. Wyley Sessions, "Good News from South Africa," Millennial Star, LXXXIV (December 22, 1921), 46.

17Quarterly Historical Report for 1931; Mission Annual Report for 1931.

18"Relief Society Reorganized," Cumorah's Southern Messenger, XL (April and June, 1965), 97.
a means of determining if they were entitled to the priesthood. Another reason for the genealogical program was to help the members of the Church fulfill one of the tenets of the Church, that of doing research in behalf of their dead ancestors in order that their work might be done in one of the Latter-day Saint temples.  

The leadership of this program was given to the local district leaders assisted by the missionaries within that district. Final approval was given by the mission president on the research done by the individual members of the Church before their genealogy was forwarded to one of the temples.

The progress of this program was very slow in the mission until President Evan P. Wright assigned two missionaries to work full-time as mission genealogists.

The purpose of the mission genealogists was to assist the members in tracing their genealogy out of South Africa, in order that more of the male members of the Church could be given the priesthood, and function in the leadership positions of the mission.

Although President David O. McKay gave permission to the mission presidents in 1954 to use their own discretion in giving the priesthood to the male members of the Church, the saints were instructed that it was their responsibility to do genealogical research in behalf of their dead ancestors.

While engaged in genealogical research, many members of the South African Mission desired to attend one of the Latter-day Saint temples. Therefore, on February 4, 1966, the South African Temple Fund Committee was organized with the purpose of providing a high interest rate on the savings

---

19Quarterly Historical Report, December 29, 1930.


21Quarterly Historical Report, June 7, 1950.
of the members of the Church and special group rates in
traveling to one of the Mormon temples. The saints were at
liberty to withdraw their funds from the program as they
desired and visit the temple of their choice. The committee
established the date of April, 1971, to visit the Salt Lake
Temple.22

**Primary Association
of the Church**

With the adult auxiliaries organized within the
mission, President Don Mack Dalton became concerned about
the religious education of the children of the mission and
organized the Primary Association of the South African
Mission on August 18, 1932, at Cape Town. On January 29,
1934, he organized the mission general board of the Primary
Association, representing the various Primaries throughout
the mission.23

**The Mission Presidency**

Another mission auxiliary was the mission presidency.
From the beginning of the South African Mission, the mission
presidency has consisted of missionaries assigned to that
mission, one being designated as mission president and
others as his counselors. Such action was done by the
General Authorities of the Church before the missionaries
left Salt Lake City. Finally instructions were received
from the First Presidency of the Church during December,
1947, that the mission was to be presided over by a mission
president and two counselors. One counselor was to be

---


selected representing the missionaries and the other representing the local members of the mission.  

President Howard C. Badger explained the mission presidency as it exists in the mission today (1970):

The mission president has two missionaries as Assistants. They assist him in the work of the missionaries. In the largest and most concentrated population area of the mission we have Zone Leaders and his [sic] companion. The work of a Zone Leader is to direct the activities of several of the District Leaders. The District Leaders have charge of six to ten missionaries and help in directing their efforts. Also, we have Senior and Junior Companions. In addition to this organization, the Mission President has two Counselors chosen from among the local members of the Church and together with the Mission President constitutes the Mission Presidency for directing the member work of the mission.  

---

*Cumorah's Southern Messenger*

After the establishment of various programs of the Church in South Africa, the problem of effective communication with the various organizations and the members of the Church was recognized by President Samuel Martin. The official organ for transmitting information from the mission presidents to the members of the Church throughout the mission had its beginning on the 20th of May, 1927, with the introduction of the *Cumorah Monthly Bulletin*. Wrote President Martin:

We hope by this means to keep in touch with all our members and friends who are scattered throughout the mission and who are removed from the usual meetings and activities of the Church.

---


The first edition of the Cumorah Monthly Bulletin made its appearance on June 15, 1927. It reported the mission news and statistics, the various branch activities and articles written by the missionaries, encouraging the saints to proclaim the gospel by example and precept. Because of the success of the Cumorah Monthly Bulletin, President Don Mack Dalton increased the size of the Bulletin to that of a journal and had it published as a registered paper known as the Cumorah's Southern Cross. Because of the success of the Cumorah's Southern Cross, President Don Mack Dalton changed its title to Cumorah's Southern Messenger in February, 1934. This journal had the same goals as its predecessors, and included articles written by General Authorities of the Church and information concerning the functions of the various auxiliaries of the mission. The Cumorah's Southern Messenger was published by the Samuel Griffiths and Company in Cape Town.

Translating Committee

From the beginning of the South African Mission several mission presidents and missionaries recognized the need of printing tracts and pamphlets of the Church used in missionary work into the Afrikaans language. For a number of reasons, however, the Church literature was not translated into that language. There was the lack of desire for this project by many members who were saving in order that they might emigrate. Many of the converts were poor, and no one was available who was considered qualified to undertake a major program of translation.

27 Quarterly Historical Report, 1927.
28 Manuscript History, July 31, 1929.
29 Letter from President Howard C. Badger, May 13, 1970.
During Elder Harold B. Lee's visit in 1958, Church leaders in Johannesburg suggested to him that consideration be given to the translation of the Book of Mormon and other Church literature into the Afrikaans language. They believed that many of their countrymen would join the Church if they could study its doctrines in their own language.  

Upon Elder Lee's return to Salt Lake City, the First Presidency of the Church wrote President Glen G. Fisher, mission president, informing him that Johann P. Brummer had been selected for this important task. Elder Brummer, whose native language was Afrikaans, was a professor of languages at the University of Johannesburg. He had offered his services to Elder Lee to complete the translation of the Book of Mormon for only the cost of trained translators and the cost of materials. He needed trained translators to assist him in preserving the doctrines of the Book of Mormon. Elder Brummer was interviewed and set apart by President Fisher on the 24th of July, 1959, and shortly thereafter was appointed Language Coordinator for the Afrikaans Language. As Coordinator, his responsibilities included obtaining others to help with the review of the translation, making arrangements for the publication of the Book of Mormon, and supervising the translating activities of the South African Mission. It was estimated that it would take eighteen months to complete the translation of

30Letter from Harold B. Lee to the First Presidency, November 25, 1958, located in Church Historian's Office.

31Ibid.

32Quarterly Historical Report, July 24, 1959.

the Book of Mormon in the Afrikaans language. Elder Marion G. Romney recommended that the translation of the Book of Mormon into that language be completed as quickly as possible.

To assist the South African translating committee, John E. Carr, a member of the Church Translation Committee in Salt Lake City, was sent to South Africa during November, 1968. His instructions from the General Authorities of the Church were to see that the Book of Mormon was translated accurately and to retain the finer points of doctrine. As of March 20, 1968, the committee had completed the First, Second, and Third Books of Nephi contained within the Book of Mormon.

Wrote Johann P. Brummer:

The work of translating a book such as the Book of Mormon was a most exacting task . . . for every word and concept had to be fully understood and appreciated.

Then he concluded by stating:

To perform a work such as this is beyond the capacity of unaided human intelligence. I can testify that the Lord will not allow his teachings to be adulterated through the ignorance or incompetence of human beings, and I believe . . . that the Lord has not forgotten me in this work. I have often been amazed at the way in which my mind has been opened to the solution of problems in translating. Similarly, Satan is much concerned, and I have discovered that his influence . . . is more noticeable. Nevertheless, his efforts will be to no avail, as God will not allow His work to be thwarted at this stage in the history of the world.

34 "Book of Mormon to Be Translated into Afrikaans," Cumorah's Southern Messenger, XXXIV (August, 1959), 211.

35 "Church Translator Visits South Africa," Cumorah's Southern Messenger, XLIII (December, 1968), 323.

36 Ibid.

37 Quarterly Historical Report, March 20, 1968.

38 "From the President's Desk," Cumorah's Southern Messenger, XXXV (July, 1960), 186.
During the translation of the Book of Mormon, the committee translated and published 2,900 copies of the "Gesang Boek" (Hymn Book) containing twenty Latter-day Saint hymns.39

Finally, in February, 1970, President Howard C. Badger reported that the Book of Mormon would be available to those who wanted to learn the fulness of the gospel in the Afrikaans language by June, 1970.40 "It is my opinion," he commented, "that the Church will show marked growth during the next ten years." One reason he uttered this prediction was because of the publication of the Book of Mormon and other Church literature in the Afrikaans language. "Many people," he continued, "who have not wanted to struggle with English writings will now become more readily acceptable to the truths of the Gospel."41

Mission Home and Headquarters of the Church Changed

With the various organizations of the Church established in the South African Mission, attention is drawn next to the location of the mission home as a means of helping the mission grow in strength and unity.

During the administration of eleven mission presidents from 1916 to 1960, Cumorah Main Road, Mowbray, was the headquarters of The Church of Jesus Christ of Latter-day Saints in South Africa.42 Cumorah was the place where President and Sister David O. McKay and Elder and Sister


41 Letter from President Howard C. Badger, May 13, 1970.

42 Quarterly Historical Report, July 1, 1965.
Harold B. Lee stayed during their mission visits. President Glen G. Fisher requested and received permission from the First Presidency of the Church in Salt Lake City, Utah, on October 16, 1957, to move the headquarters of the mission from Mowbray, Cape Province, to Johannesburg, Transvaal Province.\textsuperscript{43} In his report to the First Presidency, Elder Hugh B. Brown explained the purposes of moving the mission home. There was a need of centralizing the headquarters of the Church in South Africa; of diminishing the amount of traveling done by the mission president in making personal visits with the various congregations of the Church and to receive the new missionaries as they arrived by jet airlines from overseas.\textsuperscript{44}

EFFECTS OF WORLD WAR I ON THE MISSION

As The Church of Jesus Christ of Latter-day Saints became established in South Africa various problems impeded the growth of this mission, many of these being discussed in previous chapters. In addition to the problems previously considered, World War I created new challenges for those presiding over this mission.

Although South Africa was not involved in the actual fighting during World War I, its economy was affected. On August 1, 1914, news reached Kimberley, that "war was brewing in Europe." The effects of this news were disastrous; for great excitement was created among the people. Many panicked and began buying large quantities of groceries and

\textsuperscript{43}Quarterly Historical Report, October 16, 1957; Quarterly Historical Report, November 2, 1960.

\textsuperscript{44}Deseret News, Church News [Salt Lake City], May 6, 1961, pp. 14-15.
supplies. Many possibly concluded that they would suffer as they had done during the recent droughts.\textsuperscript{45}  

War in Europe also hindered temporarily missionary work in South Africa. Missionaries reported that after people learned of the outbreak of war, it was almost impossible to discuss gospel principles with the inhabitants.\textsuperscript{46} President Nicholas G. Smith observed:

\begin{quote}
Since the war began in Europe, the attitude of the South Africans has changed to the point of only thinking and talking war. Although martial law has been declared by the government, we are all safe and happy in our work.\textsuperscript{47}
\end{quote}

However, the First Presidency of the Church did not share President Smith's optimism and requested that all American missionaries in European countries and in South Africa be released of their missionary responsibilities and return to America immediately.\textsuperscript{48}

At the conclusion of World War I, permission was granted by the South African government for the return of Latter-day Saint missionaries, and missionary work resumed in 1920. The Church slowly continued to grow in membership, and various programs were developed. During the depression years, 1930-1934, nineteen missionaries succeeded in baptizing six hundred new members of the Church.\textsuperscript{49}

\begin{flushleft}
\textsuperscript{45}History of Kimberley, pp. 231-236, located in Church Historian's Office.
\textsuperscript{46}Ibid.
\textsuperscript{47}Mission Letters and Papers, October 17, 1914.
\textsuperscript{48}Mission Letters and Papers, January 8, 1915.
\textsuperscript{49}Appendix III, pp. 144-146.
\end{flushleft}
WORLD WAR II

After missionaries returned to America at the beginning of World War I, President Nicholas G. Smith was faced with the major problem of developing leadership among the male members of the Church. He diligently set about solving the problem; and as a result of the special training provided for the men, by 1939 the Church had grown to a membership of 1,546 members. Most converts were housed within eleven branches scattered throughout the Union of South Africa, with many of these branches manned by local members.

When war threatened Europe again in 1939, the First Presidency declared (on November 2, of that year) that all missionaries in the European missions were to be released or transferred to one of the missions within the United States. This advice was in harmony with the request of the United States and European governments that all Americans return to America immediately.50 President Richard E. Folland received instructions on October 12, 1940, requesting that all missionaries in South Africa be released and returned to America.51 By the end of November, 1940, thirty-three missionaries were either released from their missions or transferred to one of the various missions within the United States.52 Immediately, President Folland called local members on missions while others were given responsibilities of presiding and conducting affairs of the branches of the Church in South Africa. "We are very short of male members," he reported, "for most of our active, eligible ones are in

50"European Missionaries Return to America," Millennial Star, CI (November 2, 1939), 703.


52Journal History, December 1, 1940, p. 1.
the service of their country."\textsuperscript{53} Consequently, some of the branches had to be closed because they lacked the necessary leadership. At the conclusion of his administration in 1944, President Folland described the condition of the branches and missionary work. "The ten branches are being officered by local members," he wrote. "In the absence of the missionaries and the local men, the women," he added, "were carrying more than half the burden of the work within the mission and branches" of the Church.\textsuperscript{54}

**EFFECTS OF WORLD WAR II ON MISSIONARY WORK**

When World War II erupted in Europe, the missionaries returned to America and several branches of the Church in South Africa were closed for the duration of the war. Many Latter-day Saints found it difficult to travel to the organized branches and before long the Church had lost complete contact and association with some members of the mission. By 1944, the mission showed a membership of 1,707, scattered throughout southern Africa. At this time some new methods of locating the members of the Church were developed by the saints and mission president. Several members were called on missions and many others were given leadership positions within the branches of the Church.\textsuperscript{55}

The most remarkable growth and strength during World War II came to the many saints who were willing to assume the responsibilities once belonging to the missionaries. Their testimonies of the Savior and the Prophet Joseph Smith were developed as their service increased. During the war years, tithing, fast offerings, and other Church contribu-

\textsuperscript{53}Mission Annual Report, 1941.

\textsuperscript{54}Journal History, November 27, 1944, p. 4.

\textsuperscript{55}Mission Annual Report, 1944.
tions more than doubled. This period might be regarded as the beginning of a new era of unification among the members for the common goal of proclaiming the principles of the gospel in South Africa. As an outgrowth of World War II, local leadership has continued to function in the majority of the branches. Between 1940 and 1945, 102 converts were baptized through the efforts of the mission president, his family, and members of the Church.

ANALYSIS OF THE TWO WORLD WARS’ EFFECT ON THE MISSION

The two World Wars affected the growth and development of the Church in social and economic matters. Although South Africa was not involved in the actual fighting, other than sending men, supplies and equipment to Britain, nevertheless, both wars created conditions which necessitated the complete withdrawal of the Mormon missionaries. However, the two wars affected the mission in a positive sense. With the withdrawal of the missionaries who had been in charge of the affairs of the various branches and their programs, the wars precipitated the development of local leadership. At the same time the wars possibly had another negative influence; for they possibly provided an impetus to emigration to the United States and Canada.

Permission was received by the First Presidency of the Church from the South African government on October 16, 1946, for the Mormon missionaries to resume missionary activities in that land.

---


57 Appendix III, pp. 144-146.

58 Deseret News, Church News [Salt Lake City], April 4, 1970, p. 15.
THE MISSION SINCE WORLD WAR II

Once the South African Mission was re-opened after World War II, three important events occurred that helped shape the image of The Church of Jesus Christ of Latter-day Saints in the post-war era. Those events were the visit of President and Sister David O. McKay and other General Authorities of the Church from Salt Lake City, the building program of the Church in South Africa, and the organization of five elders quorums within the mission. These events culminated in the organization of the Transvaal Stake on March 22, 1970.59

Re-opening of the Mission

With the return of the missionaries, the branches that had been closed during World War II because of the lack of local leadership, were re-opened and presided over by the missionaries. Despite the time consumed in branch duties, fellowshipping, and finding the scattered members of the Church, the missionaries baptized 167 converts between 1946 and 1950. This was an average of approximately .65 baptisms per missionary. From 1951 to 1959 there were 1,002 converts baptized for an average of 1.77 converts per missionary.60

Between 1960 and 1969, a growth period was experienced in convert baptisms and in activity of the members of the Church within the mission which had never been experienced in the history of the South African Mission. During this period 2,061 converts were baptized, for an average of 3.01 per missionary.61

59Deseret News, Church News [Salt Lake City], April 4, 1970, p. 15.

60Appendix III, pp. 144-146.

61Ibid.
Because the geographical area of this mission is large and the quota of missionaries allowed by the government continues to be limited, missionary work has been confined to the larger cities and their suburbs. The principle cities of missionary activity have been Cape Town, Port Elizabeth, East London, Durban, Johannesburg, Bulawayo, and Salisbury. As the branches became established and local leadership trained to assume positions of responsibility within the Church, the missionaries were phased out of the branch work completely and assumed the proselyting role only. One of the contributing factors in preparing South Africa for the organization of the Transvaal Stake early in 1970 was the local members assuming the leadership of the various branches of the Church in South Africa.

PRESIDENT DAVID O. MCKAY'S VISIT TO SOUTH AFRICA

President David O. McKay, world-wide leader of the Mormon Church, became the first General Authority of The Church of Jesus Christ of Latter-day Saints to visit the South African Mission.62 The impact of his visit during January, 1954, may never be entirely known. However, it was a thrill for the South African Saints to see, hear, and shake hands with the president of their Church whom they regarded as a Prophet of the Lord. President Leroy H. Duncan reported in 1957,

The people were enthralled with his visit. Not only do the Latter-day Saints still refer to his visit as the most important event in their lives, but many non-members tell the saints of President McKay's positive impression on them.63

---


63Ibid.
Since his visit, several other General Authorities from Salt Lake City have visited the mission and have made suggestions for the advancement and progression of the Church and mission in South Africa.

"Every blessing could be received in the South African Mission if the members of the Church would apply themselves and live for those blessings," instructed Elder Harold B. Lee, the second General Authority to visit the mission.64 The purpose of his visit was to dedicate three chapels constructed by the saints and to encourage the saints to stay in the mission field and build up The Church of Jesus Christ of Latter-day Saints in South Africa.65

The third General Authority, Elder Hugh B. Brown, visited the mission during March, 1961, and dedicated the Bloemfontein Chapel and the new mission home in Johannesburg. Upon his return to America, he recommended that one of the General Authorities be assigned to visit South Africa at least once a year. "The saints need the strength that comes from contact with the headquarters [of the Church]," he observed during his visit. "The [mission] president has appealed to us to see that a visitor is sent at least once a year."66

This recommendation was considered and President David O. McKay assigned Elders Ezra Taft Benson and Sterling W. Sill to preside over the missions within the British Isles and South Africa.67

Elder Mark E. Petersen became the fourth General Authority to make the 15,000 mile trip from Salt Lake City

64 Quarterly Historical Report, September 15, 1958.
65 Quarterly Historical Report, October 12, 1958.
67 "First Presidency Assigns General Authorities to Preside over South Africa," Cumorah's Southern Messenger, XL (August, 1965), 203.
to Johannesburg during November, 1965. He was deeply impressed with the mission and its progress, commenting that the mission was very strong considering its great distance from the headquarters of the Church. "I have never seen more devoted Saints," he reported, "than those living in South Africa."68

Another General Authority, Elder Richard L. Evans, toured the mission in 1966 and was impressed with the faithfulness of the Latter-day Saints in that far off mission of the Church.69

"Strong leadership has been developed since World War II in all five districts and twenty-three branches of the South African Mission," observed Elder James A. Cullimore during his mission tour in 1966. "All the branches of the mission are locally manned," he stated, "which enables the missionaries to spend all their time proselyting." The Transvaal District is the largest district in the mission and consists of ten branches and 2,400 members with great faith. "Although they are scattered over many miles," he commented, "they still attend conference and Church services at the appointed time."70

In his instructions to the mission president, district presidency and district councilmen of the Transvaal District, Elder Marion G. Romney established some necessary goals for that district in order for a stake of The Church of Jesus Christ of Latter-day Saints to be organized.71

68Deseret News, Church News [Salt Lake City], January 8, 1966, p. 4.
69Quarterly Historical Report, 1966.
71A stake is a regional administrative unit within The Church of Jesus Christ of Latter-day Saints.
Among the qualifications was an increase in membership and qualified leaders to assume full responsibility within the stake organization. Once these goals were accomplished, Elder Romney promised the Transvaal leaders, a stake would be established within that district.72

"We should labor diligently to baptize our investigators within the first three weeks of teaching them the Gospel," instructed Elder Boyd K. Packer. "The longer we take to teach them," he continued, "the longer Satan and his followers have to discourage them from accepting the Gospel."73 Again he promised the Transvaal leaders and members of the Church that a stake of Zion would be organized, providing an increase in membership occurred and qualified leaders could be trained to assume stake responsibilities. "Your non-member loved ones will not come into the Church," he stated, "unless you cause this to happen by setting them the proper example and by teaching them the concepts of Mormonism." He further suggested that the saints assume their role as missionaries and concluded that they should select someone in the coming year and introduce them to the gospel and then ask the Lord how "He would have the members of the Church bring their friends into the Church."74

CHURCH PROPERTY IN SOUTH AFRICA

In addition to the visits of the various General Authorities of the Church from Salt Lake City, another reason for the growth of the mission in membership and

72"Apostle Visits South Africa," Cumorah's Southern Messenger, XLIII (October, 1968), 256-263.

73Quarterly Historical Report, September 12, 1969.

activity was the great building program.

Throughout the history of the South African Mission it was almost impossible to rent suitable and adequate halls to meet the needs of the various branches. The meetings of the Church have been held in rented halls, in the homes of members of the Church, public libraries, Boy Scout halls, butcher shops, masonic lodges, YMCA Buildings, and dance halls. In some instances, beer bottles and cigarette butts had to be cleared before commencing services. This condition proved very detrimental to the progress of those who were investigating the Church and to the growth of the mission. Consequently, many of the mission presidents introduced various programs to stimulate the building of chapels in that land. "The greatest need in the South African Mission," wrote President Evan P. Wright, "is the building of chapels to accommodate the needs of the people. We hope to be able to start a building program soon."75

Nevertheless, the purchasing of building property and the construction of chapels did not receive much emphasis until after the visit of President David O. McKay during January, 1954.

First Church-built Chapel

Meanwhile as early as 1919 ground was broken at Mowbray, a suburb of Cape Town, for the first Church-built chapel and mission home in South Africa. Cumorah, as it was called, was a two-story, nine-room, brick home and adjoining the mission home was the Mowbray Chapel which seated two hundred persons comfortably.76 During the dedication of Cumorah, President LeGrand P. Backman stated that the


building would stand as a monument to the missionaries who labored to bring the gospel message to this far off country. "This building," he continued, has "impressed our many friends that the Church has become a permanent institution in the Union of South Africa."77

In July, 1923, the saints in Johannesburg began a fund-raising program for the construction of their chapel. The members of the South African Mission instituted many programs for raising their share of the building. Among the more popular programs were; the Relief Society held bazaars; "Book of Mormon Bricks" (small cards representing building bricks) were printed and sold; and musical concerts were given. The construction of the Johannesburg Chapel was a mission-wide co-operative building program. Members of the Church throughout the Union of South Africa contributed financially.78

President J. Wyley Sessions and the members of the Johannesburg Branch felt that:

... a providential hand was in the purchase of this lot, as the owner was pleased to sell it to us for our purposes and at a price below the appraised value of properties in the vicinity. He gave as his reason for selling it to us, and a reason he had to give to some ministers in the district who became excited when they learned that Mormons were building a chapel, that he had been treated well when visiting Salt Lake City upon one occasion, and he knew the Mormons were good people and he wanted to give them a chance.79

Elder Miles P. Romney drew up the plans which were approved by the city officials during the month of September, 1924, and construction began in October with the Transvaal missionaries putting in the footings and the foundations.

78Minute Book of Johannesburg Branch, November, 1923, located in Church Historian's Office.
79Manuscript History, February 1, 1925.
President Sessions laid the cornerstone on October 27, 1924, and by January 25, 1925, the building was completed. The entire cost of Ramah Chapel, as the Johannesburg Branch was named, amounted to approximately $9,000. Everything was bought and paid for in cash, so when the chapel was completed it could be dedicated. The dedicatory services were held February 1, 1925, with members and non-members attending the services.\textsuperscript{80}

Although there was a definite need for chapels throughout the mission, very little was done to secure property and construct the needed buildings. The reasons for this may have been the conditions which were existing in the world at the time. This included the two World Wars, the depression, and the fact that the saints were poor.\textsuperscript{81}

It was not until the early 1950's that plans were proposed for a new chapel in the mission. This time the city of Springs in the Transvaal Province was selected. Permission to build was obtained by President Evan P. Wright from the city council and those connected with the dividing of the particular suburb in Springs.\textsuperscript{82} Various fund-raising programs were introduced to help raise the money--among the more popular ones were the Relief Society bazaars, cake sales, and musical concerts. The missionaries organized a basketball tournament and invited the organized teams within the Transvaal Province to participate. This program raised over one hundred pounds of sterling towards the construction of the chapel.\textsuperscript{83} Ground was broken for the Springs chapel during September, 1953, and was dedicated under the

\textsuperscript{80}Minute Book of Johannesburg Branch, February 1, 1925.


\textsuperscript{82}Quarterly Historical Report, May 10, 1950.

\textsuperscript{83}Quarterly Historical Report, February 3, 1951.
direction of President Leroy H. Duncan on July 11, 1954.\textsuperscript{84} During the dedicatory services, President Duncan remarked, "This chapel stands as a memorial to the faith, courage, devotion and sacrifice of every member of the Church throughout the mission."\textsuperscript{85} With the completion of the chapel, the Springs Branch membership increased 50 percent.\textsuperscript{86}

The greatest need of the South African Mission, according to President David O. McKay was the construction of more chapels in which the saints could worship their God. He stated:

The Spirit of the Lord can and certainly does attend us when we meet together in small groups and modest surroundings. However, it would be easier to cultivate and maintain the Spirit of worship and reverence in the proper atmosphere in our own chapels.\textsuperscript{87}

Immediately President Duncan began to make plans for purchasing suitable sites for chapels at Durban and Port Elizabeth on the East Coast of South Africa and before the year was over had accomplished this goal.\textsuperscript{88}

During his administration, President Duncan established the Mission Co-operative Building Fund Program, wherein the members of the Church in South Africa were assessed substantial amounts. These assessments were made according to "their wages and ability to pay" their share of the chapels.\textsuperscript{89} Not only did the members contribute

\begin{flushleft}
\textsuperscript{84}Springs Historical Report, 1954-1957, pp. 8, 252, located in Church Historian's Office.


\textsuperscript{86}Ibid.

\textsuperscript{87}Ibid.

\textsuperscript{88}Mission Annual Report, 1954.

\end{flushleft}
financially to the building of the chapels but, according to President Duncan, $8,000 was contributed to the building fund by non-members and friends of the Church. Through this united effort, the chapels were paid for and dedicated to the Lord upon completion of construction.

While four chapels were dedicated during the 1950's, a new building era came into the mission during the 1960's with the erection of sixteen chapels throughout the mission. "The erection of these chapels are a reflection of the love and devotion of the people of South Africa for the gospel," reported President O. Layton Alldredge. "The saints have put their whole effort into their chapels," he continued, "and the buildings have become monuments of their diligence as well as a worthy edifice in which to worship the Lord." "With the chapels, a spirit of permanency has been felt among the members of the Church," observed President J. Golden Snow, "that the full program of the Church can be carried out by the various auxiliaries of the Church." With the building program came a tremendous growth in the number of converts to the Church and an increase of Church activity among the Latter-day Saints. The membership of the Church at the conclusion of 1959 was reported as 2,912 and a decade later was 6,130. The Latter-day Saints of the South African Mission more than doubled their tithes and offerings as well as other Church contributions. During

---

90Deseret News, Church News [Salt Lake City], November 7, 1964, p. 4.
91Appendix V, p. 149.
93Deseret News, Church News [Salt Lake City], November 7, 1964, p. 4.
this period, the Welfare Program was developed and began functioning throughout the mission.94

ORGANIZATION OF THE ELDERS QUORUMS

As a result of President David O. McKay's visit in 1954, the establishment of the new policy of bestowing the priesthood, and an increase in male activity within the mission, new Church organizations came into existence. This consisted of the organization of the various elders quorums and the Transvaal District Council (similar to the high council within the stakes of the Church). These organizations played a large part in the eventual formation of the Transvaal Stake on March 22, 1970.

Throughout the history of The Church of Jesus Christ of Latter-day Saints in South Africa, the male members of the priesthood have met in the various branches in group meetings. These groups developed sufficiently in numbers and activity to organize the first elders quorum of the South African Mission under the direction of President Leroy H. Duncan. Local members were sustained as the presiding officers on January 30, 1955.95 This quorum continued to grow and develop until May, 1965, when President J. Golden Snow received permission from the First Presidency of the Church to organize four quorums to replace the one that formerly comprised the elders of the mission. This division greatly facilitated the work of the priesthood. Two quorums were organized in the Transvaal District. The third was comprised of the elders living in the Orange Free State and Cape Districts, and the fourth quorum existed in the Natal

94Ibid.

District and included the Rhodesian and Copperbelt elders.96

The growth of these four quorums continued until President Howard C. Badger organized the elders of the mission into five elders quorums on March 11, 1967. Two quorums were located in the Transvaal District, the third established in the Cape District, the fourth organized in the Natal District and the fifth quorum was comprised of elders living in the Orange Free State District, the East London, Port Elizabeth, Rhodesian and Copperbelt branches of the Church.97

After the organization of these five quorums of elders, the mission was prepared to accept increased responsibilities; and on February 7, 1966, three young elders left South Africa as missionaries to proclaim the gospel of Jesus Christ in foreign lands.98

Organization of the District Council

With the organization of the five elders quorums, it was deemed necessary by President O. Layton Alldredge to organize the first South African District Council. "The responsibility of this council," according to President Howard C. Badger, "was similar to the duties and callings of the High Council within the Stakes of Zion."99 All branches of the Church were fully organized and officered by local members under the direction of the Transvaal District


97Quarterly Historical Report, March 11, 1967.


99Letter from President Howard C. Badger, June 17, 1970.
Council and Mission Auxiliary Boards by November 7, 1964.\textsuperscript{100} With this type of organization and progress within the mission, the Church fulfilled the promise made by Elder Marion G. Romney and organized the first stake of the Church in South Africa in 1970.

**Supervisors of the Mission**

With the continual growth of the Church throughout the world, it became apparent to the leaders of the Church that personal contact from the General Authorities was necessary. This would strengthen and encourage the membership in their faithfulness and activity in the Church and help the mission presidents, stake presidencies, district presidencies, and the leadership of the missions to fulfill their responsibilities and further the programs of the Church throughout the world. On August 1, 1965, Elders Ezra Taft Benson and Sterling W. Sill were appointed by President David O. McKay to preside over the missions of the British Isles and South Africa.\textsuperscript{101}

**ORGANIZATION OF THE SOUTH AFRICAN STAKE**

Marion G. Romney and Boyd K. Packer replaced Mark E. Petersen and James A. Cullimore as mission supervisors representing the General Authorities of the Church to the South African Mission.\textsuperscript{102}

\textsuperscript{100}Deseret News, Church News [Salt Lake City], November 7, 1964, p. 4.

\textsuperscript{101}"First Presidency Assigns General Authorities to Preside over South Africa," Cumorah's Southern Messenger, XL (August, 1965), 203.

During his first visit to South Africa, Elder Romney asked the saints in the Transvaal District, "Why isn't there a Stake [of the Church] in South Africa?" He stated:

If there were a stake, the saints could enjoy the full benefits of the Church which would mean more visits from the General Authorities, having their own Patriarch, and enjoying more contact with the Church in Salt Lake City. There were thousands of good people in South Africa who would accept the Gospel when it was presented to them by those who love the Lord and were diligently serving him. 103

Therefore, he felt that if each member of the Church would seek out one good man along with his family to teach and fellowship into the Church in the coming year, he could recommend that a stake be created in the Transvaal District. 104 The importance of each individual member doing their part in bringing their acquaintances, friends, and relatives into The Church of Jesus Christ of Latter-day Saints was emphasized again. "There will be stakes of the Church in this land," Elder Romney promised, "if the Latter-day Saints will become qualified to man the wards and the stakes within the mission." 105

One year later, Elder Boyd K. Packer toured the mission. Again, emphasis was placed on the creation of the Transvaal Stake. During a conference of the mission, Elder Packer stated:

The knowledge had come to us [the General Authorities] that great blessings were in store for the branches and districts of the South African Mission. The now existing chapels will become too small and new chapels and stake houses will have to be built to accommodate the inactive and non-members who will become devoted members and assume leadership positions within the Church. Those who now preside in the various branches

103 "Apostle Visits South Africa," Cumorah's Southern Messenger, XLIII (October, 1968), 256-263.

104 Ibid., pp. 260-261.

105 Ibid., p. 255.
will be given greater responsibilities of leadership. The Church will continue to grow in membership and activity because of greater devotion among the saints, through the referral system and an accelerated missionary tracting and teaching program. This will bring investigators to a knowledge of the truth much more rapidly. Each of us has the responsibility to train ourselves to adopt the whole program of the Church and thus wards and stakes will be established in South Africa.106

The latter part of March, 1970, Elder Marion G. Romney made his second tour of the mission, at which time he organized the Transvaal Stake on March 22. It consisted of five wards and five branches. "We have been assured that this will add greater impetus to the work of the Lord," reported Howard C. Badger, mission president, "and the mission is on the verge of the greatest growth in its history."107 To the missionaries and members of the Church, Elder Romney promised that the baptisms for 1970 would double the 182 new converts of 1969, providing the Latter-day Saints in South Africa would become involved with their non-member acquaintances, friends, and relatives. "The Spirit of the Lord will be stronger than ever before in South Africa," he suggested, "and we will reach the honest in heart as we have not done before."108

Another reason for the 505th stake of The Church of Jesus Christ of Latter-day Saints being organized at the Transvaal District in South Africa was that the Church owned the necessary buildings to house the stake organization. The chapel in Johannesburg became the temporary stake house of the Transvaal Stake because it was centrally located in


108Ibid.
the district and contained the necessary space for the presiding officers until a suitable site could be obtained to construct a stake house.

Local members of the priesthood were sustained as the presidency of the Transvaal Stake. Elder Louis P. Hefer was chosen as the Stake President, Gert Jacobus Benjamin de Wet was called to be the First Counselor, and Olev Taim was sustained as Second Counselor in the first South African stake of the Church. Twelve high councilors were also called and given the responsibilities of planning and implementing programs and policies of the stake and encouraging general faithfulness of the people.109 Brother C. Kenneth Powrie was called and sustained as the Patriarch of the stake.110

"The creation of the Stake has given the members greater impetus to forge ahead," wrote President Howard C. Badger. "Realizing that their success now more than ever depends upon [their] individual efforts, the saints are tackling some projects with renewed effort." He continued, "It is because they feel that it is their responsibility to help strengthen The Church of Jesus Christ of Latter-day Saints in South Africa."111

109 The Church of Jesus Christ of Latter-day Saints General Handbook of Instructions (published by the First Presidency of The Church of Jesus Christ of Latter-day Saints, 1968), pp. 13-14.


CHAPTER VI
EMIGRATION FROM SOUTH AFRICA

During the nineteenth century, the missionaries of The Church of Jesus Christ of Latter-day Saints had two major responsibilities: to proclaim the gospel to the people of the world and to urge the new converts to emigrate to Zion.

The gathering, as emigration was known among the Mormon converts, came from a literal interpretation of the scriptures. For the saints, the scriptures were clear on the matter: "Flee unto Zion... Go ye out from among the nations, even from Babylon."¹ Shortly after the dedication of the temple in Kirtland, Ohio, in 1836, Joseph Smith and Oliver Cowdery declared unto the world that Moses had appeared and conferred upon them "the keys of gathering of Israel from the four parts of the earth."² As early as March 7, 1831, Joseph Smith was given instructions concerning the purchase of land by the saints which was to be called the "New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints."³ From these and other scriptures the concept was unfolded that a New Jerusalem was to be built in America. To the gathering Latter-day Saints, this area was to be a "Promised Land."

Once established in the Great Salt Lake Valley, Brigham Young decided to increase the emigration of the Mormon converts to the Valley by sending a declaration to

¹D. & C. 133:12, 14.
²D. & C. 110:11, 16.
³D. & C. 45:66.

123
the "Saints of God throughout the world to hasten to the Mormon Mecca." 4

Again the First Presidency of the Church gave emphasis to the doctrine of gathering by declaring that it was "as much the duty of the Saints to gather, as it was for sinners to repent and be baptized for the remission of their sins." 5

In the early months of 1852, the "seventh general epistle" of the First Presidency was sent to members of the Church throughout the world. It was signed by Brigham Young, Heber C. Kimball, and Willard Richards and contained an urgent plea for the members everywhere to gather to "Zion":

When a people or individuals hear the Gospel, obey its first principles . . . , it is time for them to gather, without delay, to Zion; unless their Presidency shall call on them to tarry and preach the Gospel to those who have not heard it; and generally, the longer they wait the more difficult it will be for them to come home; for he who has an opportunity to gather, and does not improve it, will be afflicted by the devil . . . therefore, we say unto you Arise and come forth, and tarry not, for the great day of the Lord is at hand, and who shall abide His coming? 6

But to some of the mission presidents, this seemed to be an impossibility because, as they observed, many of the converts were too poor to emigrate and buy the expensive equipment required in crossing the plains. 7

To aid the members of the Church in gathering to the valleys of the mountains, a special fund was established by the Church called the "Perpetual Emigration Fund." This fund was made up of contributions of the saints already gathered

---

4Milton R. Hunter, Brigham Young the Colonizer (Salt Lake City: Deseret News Press, 1940), p. 87.

5James R. Clark, Messages of the First Presidency, II (4 vols.; Salt Lake City: Bookcraft, 1965), 82.

6Ibid., p. 99.

7Hunter, Brigham Young the Colonizer, p. 92.
for the assistance of the would-be emigrants. Individuals who received money from the Fund were expected to reimburse the amount as soon as possible.

President Jesse Haven organized the Perpetual Emigration Fund in South Africa on November 1, 1854. Continuing to encourage the saints to support the emigration fund and to prepare themselves to gather to Utah when the opportunity presented itself, President Haven reported on August 12, 1855, that this program of the Church was being financially supported by the members of the Church. Finally the necessary funds and equipment were available and fifteen Latter-day Saint emigrants left South Africa on November 27, 1855, en route to Utah under the direction of Elders Leonard I. Smith and William H. Walker. On December 15, 1855, President Jesse Haven left Cape Town accompanied by another small group of saints en route to Salt Lake City.

A STEADY FLOW OF EMIGRANTS TO ZION (1855-1865)

Before leaving Salt Lake City, Jesse Haven, Leonard I. Smith, William H. Walker, and other missionaries received instructions concerning the gathering of the saints to the "Promised Land." During his journey from Salt Lake City to

8Letters and Papers of Jesse Haven, November 1, 1854, located in Church Historian's Office.

9Cape of Good Hope District Historical Record, August 12, 1854, located in Church Historian's Office.


South Africa, the principle of gathering was impressed upon President Haven's mind in a dream, in which he saw the part he would play in the gathering of the South African saints.12

Sometime in the latter part of 1853, President Haven wrote an epistle to the members of the Church throughout the Cape Province, instructing them to make all reasonable and honest exertions to gather with the saints of God in Utah.13

In order to emigrate to Utah, there were many problems and obstacles to overcome. The principle problem was the traveling expense by water and the financial position of the saints who desired to emigrate. The cheapest price which the saints could travel from South Africa to Boston was 20 pounds sterling or about $100 with the additional expense of buying the equipment necessary in crossing the plains from Boston to Salt Lake City.14

Another factor that impeded the saints emigrating from South Africa was the selling of their property and possessions. President William Fotheringham explained that business was so exceedingly dull that the saints found it extremely difficult to dispose of their property and make the necessary arrangements to emigrate.15 As an example, Henry and Ruth Sweetman Talbot were among the first to hear and accept the gospel in 1853. The elders urged them to emigrate to Utah. Following the missionaries' advice, they tried to dispose of their property and possessions to make the long journey. They were successful in selling one of their farms, but had to leave the other which later became

---

12Appendix VI, p.115.

13South African Mission Membership Record, 1853, pp. 185-187, located in Church Historian's Office.

14Deseret News [Salt Lake City], July 18, 1855, p. 151.

a rich diamond mine. They took their fourteen children and sailed for America, arriving in Utah during October, 1861.¹⁶

The persecution of the ship owners and agents presented another difficulty to those desiring to gather to Zion; for they had agreed with one another not to allow the Mormons to emigrate from South Africa.¹⁷ "There were twenty Saints prepared to emigrate to America if they could obtain the necessary passage," reported President Jesse Haven. "We had offered the [shipping] agents 15 pounds for [each] adult," he said, "to take the Saints to Boston. We had not received an answer and were fearful that they were "unwilling to take the Saints even at that price," he continued.¹⁸

With the various obstacles confronting those who desired to emigrate to Utah, President Haven wrote, "It appears next to an impossibility to get the Saints from this land."¹⁹ But the zeal of the new saints could not be suppressed.

Charles Roper, a well-to-do convert to the Church, had been counseled by Elder Leonard I. Smith upon joining the Church to buy a ship to take the saints from this land.²⁰ President Jesse Haven, being thus informed, advertised in the Cape Town papers for a vessel; as ships were more plentiful there than in Port Elizabeth. On his way to Port Elizabeth, Charles Roper visited with Elder William H. Walker and informed him that if they (the ship owners and agents) would not give the Latter-day Saints passage aboard

¹⁶Biography of Henry and Ruth Sweetman Talbot, in possession of Ted Olsen, Roy, Utah.

¹⁷Travels of William H. Walker, p. 51.


¹⁹Letters and Papers of Jesse Haven, August 21, 1855, located in Church Historian's Office.

²⁰Manuscript History, October 26, 1855.
their ships that they would purchase a ship.21

John Stock and his family were among the first to hear and accept the teachings of the Mormon missionaries in 1853. They became very active in the Church and John later became President of the Port Elizabeth Branch. While living in South Africa, John Stock had learned the trade of tanner and owned three tanneries as well as buying and operating several whaling boats.22 On March 27, 1860, the Stock family accompanied a few other emigrating saints aboard the "Alctracy," en route for Utah.23

Consideration was made by the members of the Church whether or not to buy a two hundred ton ship which would cost 2,500 sterling pounds, called the "Unity." By October 31, 1855, Charles Roper and John Stock were joined by Thomas Parker at Port Elizabeth on their way to Utah, and these three members of the Church purchased the "Unity" for the purpose of "helping the poor saints emigrate to Utah."24 It was proposed by the owners of the vessel to charge ten pounds for passage and take as many members of the Church to America who could obtain the necessary funds and arrange their business affairs in South Africa.25 Their ships, according to Elder William H. Walker, could accommodate "about one hundred Saints at a time."26 Sailing aboard the "Unity" on December 27, 1855, were Elders Leonard I. Smith and William H. Walker, ten adult members of the Church, and

21Travels of William H. Walker, p. 52.
22Life of John Stock, in possession of Adolph M. Olsen, Brigham City, Utah.
23Jesse Haven, "Cape of Good Hope," Millennial Star, XVIII (December 4, 1855), 111-112.
24Manuscript History, December 15, 1855.
25Ibid.
26Travels of William H. Walker, p. 52.
five children. President Jesse Haven left for England aboard the "Cleopatra" on December 15, 1855, leaving behind those who had been kind to him while in a foreign land.

According to President Haven in 1855:

The Latter-day Saints would give everything they had and would be willing to work to pay for their passage to Zion after they arrived in Utah if it had been possible for them to have arranged their business affairs in South Africa.

With the closing of the mission in 1865, the doctrine of gathering continued to be declared by the presiding officers of the mission. On December 19, 1866, Elder George Ruck, who presided over the Cape Conference at Mowbray, instructed the twenty-five members of the Church to be "faithful in serving God, and give diligent heed to the counsels they had received from the former missionaries. When the Lord prepares the way to emigrate," he continued, "gather home [to Utah] with the righteous, that you may be taught more perfectly the ways of the Lord, and [be] prepared for His coming."

"The Spirit of emigration was upon all the saints in the South African Mission," observed George Francom, a member of the Church at Uitenhage, "and as soon as they get sufficient means, they emigrate to Zion." This spirit seemed to develop naturally out of conversion to Mormonism. Robert Bodily, for example, apparently had no desire to gather with

27The Daily Journal of Jesse Haven, December 4, 1855, in possession of Theorn M. Haven, Ogden, Utah.


29Ibid.


the saints in Utah before his conversion; in fact, he was opposed to this principle of the gospel because of his prominent positions in Port Elizabeth. However, when he was baptized on May 3, 1857, Robert Bodily desired to emigrate to Zion, leaving his homeland in 1860.\textsuperscript{32}

The map on the following page indicates three routes which the Mormon missionaries and emigrants from South Africa traveled to the United States and then to Utah.

Despite the difficulties encountered by the emigrating members of the Church in South Africa, available records indicate that from 1855 to 1865 missionaries baptized 243 converts and 154 emigrated to Utah.\textsuperscript{33}

\textbf{CHANGES IN THE EMIGRATION POLICY OF THE CHURCH}

Prior to the turn of the century a change in attitude and instructions from Church leaders regarding the gathering began to be received by mission presidents and members of the Church throughout the world. During the nineteenth century the policy of the Church was to emigrate to Zion from the countries of the world. The gathering was done for several reasons: First, it was a commandment of the Lord to the members of His Church to gather at the place which He had appointed. Second, it allowed the members of the Church the opportunity of practicing the doctrines of the Church without interference. Third, there was power in numbers and thus they were protected to some degree from their enemies and the persecution which they had experienced throughout the world. Fourth, the blessings available to the saints in Utah could only be received in the temples

\textsuperscript{32}Jenson, \textit{Latter-day Biographical Encyclopedia}, II, 603-604.

\textsuperscript{33}Appendix III, pp. 144-146.
erected in the Lord's name. Fifth, the gathering also helped to maintain doctrinal and organizational uniformity. Yet in 1891, the Millennial Star published an article entitled "Gathering to the Land of Zion" which reflected a change in emigration policy of the Church. However, the saints were not forbidden by the General Authorities of the Church to emigrate to Zion, but warned against leaving their native countries without considering the difficulties to be encountered. There were two paramount obstacles facing the new emigrants in Utah, namely, the manner of earning a living and the available land after their arrival in Utah. Nowhere in this article were the saints encouraged to gather to Zion. On the contrary, it closed with this advice to those coming to America:

The gathering is an important step, and hasty action is unwise. Full attention should be paid to the duties and responsibilities that devolve on the Saints among the nations . . . . There are hardships to endure, and difficulties to overcome in Zion. All of life's trials are not passed by in the brief space of time it takes to reach the vales of the Rocky Mountains . . . . Those who intend immigrating should prepare themselves by obtaining correct information.34

The missionaries were also instructed by the leaders of the Church to "state the whole situation, especially the various circumstances which emigrants and strangers are likely to meet in Utah." After explaining these situations to the members of the Church in the foreign missions, the final decision to emigrate was left entirely to the individual.35

The President of the European Mission, Francis M. Lyman, published a letter in the Millennial Star entitled, "To the Ministry and Saints of the European Mission" which

35Ibid.
gave further emphasis to the change in Church policy regarding emigration:

I have urged the Saints not to emigrate too hastily. They should be fully converted and seasoned in the Gospel before they undertake the long and expensive journey . . . . If they are not sure the Gospel is true in every particular, they had better remain at home. . . . Let the Lord indicate when you shall gather with His people. He may have a great work for you to accomplish in the world in warning your friends, sustaining the branches and representing His Kingdom in whatever land you may be. Instead of hurrying off to Utah as soon as you can possibly get the means, counsel with the Priesthood who are set to preside in the branches and conferences, and their advice will be safe to follow.36

The policy of the Church, according to the First Presidency in 1907, was not to entice or encourage people to leave their native land, but to remain faithful and true in their allegiance to their governments and to be good citizens.37

Following the admonition of the First Presidency of the Church, President Warren H. Lyon encouraged the South African saints to remain in the mission field to build and implement the various programs of the Church.38

During his visit to South Africa in 1954, President David O. McKay at a conference encouraged the saints to continue to live the gospel principles and to remain in the mission field and promote a Zion in South Africa.39 And yet, some members continued to emigrate to Utah because of the

36Francis M. Lyman, "To the Ministry and Saints of the European Mission," Millennial Star, LXVI (January 7, 1904), 1-5.

37Clark, Messages of the First Presidency, IV, 165.

38Letters of Warren H. Lyon, October, 1905, Located in Church Historian’s Office.

39Deseret News, Church News [Salt Lake City], February 20, 1954, p. 5.
blessings which they could receive only in the temples of the Lord. This factor has been one of the major reasons for the saints leaving South Africa in recent years. Considering that many of the saints were emigrating to America for temple privileges, the General Authorities of the Church deemed it necessary to construct temples in England and Switzerland to accommodate the European and South African Saints. It was Elder Harold B. Lee's opinion that the construction of these temples would encourage the members in South Africa to travel to London or Bern on vacations for their temple privileges rather than emigrating to America. The end result would be the strengthening and building of the mission and establishing the Church in South Africa.40

Another problem that has given emphasis to the emigration of the saints has been the desire of the English people in South Africa to give the Bantu domination as soon as they attained certain stipulated educational standards. "Some of our members," continued Elder Lee, "are planning on immigrating . . . because they see no future in South Africa under this type of government."41

"The political and social situation," reported Elder Hugh B. Brown on May 6, 1961, "was highly explosive and volatile."42 He further stated, "sometime the Church may have to . . . evacuate its . . . people from that country on short notice."43 After his visit in 1968, Elder Marion G. Romney issued a more encouraging view. "There will be

40Deseret News [Salt Lake City], November 29, 1958, c. 4-5.

41Letter from Harold B. Lee to the First Presidency, November 25, 1958, located in Church Historian's Office.


43Letter from Hugh B. Brown to First Presidency, May 15, 1961, located in Church Historian's Office.
stakes of the Church created in the South African Mission," Elder Romney promised, "if the Latter-day Saints would become qualified to man the wards and the stakes within the mission." And Elder Boyd K. Packer, during his tour of the mission in 1969, said, "Each of us has the responsibility to train ourselves to adopt the whole program of the Church."  

For a number of reasons organized emigration from South Africa has come to an end and the mission has become part of the world-wide Church of Jesus Christ of Latter-day Saints. First, being obedient to the voice of the Prophets, the majority of saints have remained in South Africa where they have enjoyed the blessings of the Lord. Secondly, the building of chapels throughout the mission by the members of the Church has been an indication to the people that Mormonism was there to stay. As a result of this building program, a tremendous growth in Church membership and activity has taken place. Thirdly, the local members have assumed the leadership of the branches and the various programs of the Church and the organization of the five elders quorums which has resulted in establishing the first stake of The Church of Jesus Christ of Latter-day Saints in South Africa.

44“Apostle Visits South Africa,” Cumorah's Southern Messenger, XLIII (October, 1968), 225.

45Howard C. Badger, "General Authority Visits South Africa," Cumorah's Southern Messenger, XLIV (October, 1969), 255, 279.
CHAPTER VII

SUMMARY AND CONCLUSIONS

In 1853, Jesse Haven, Leonard I. Smith, and William H. Walker arrived in South Africa and commenced proclaiming Mormonism among the inhabitants. These three missionaries baptized and confirmed the first members of The Church of Jesus Christ of Latter-day Saints in South Africa, on May 26, 1853. From 1853 to 1855 these missionaries baptized 176 converts and established three conferences and six branches of the Church in the Cape Province.

Since the efforts of the first missionaries, 2,202 Mormon missionaries have served their Church in the South African Mission. These missionaries succeeded in baptizing approximately 4,962 converts.

Missionary work in South Africa progressed slowly during the first thirteen years. This slow growth was probably due in part to the difficulties and opposition encountered by the early missionaries, the problem of learning the Afrikaans language, the lack of Church literature, and the laboring in a quasi-church controlled state. During this period of time, the missionaries worked diligently to place the truths of Mormonism before the populace. After being closed for thirty-eight years, the mission was re-opened in 1903. A turning point seemed to occur with regard to the publicity given the Church by the newspapers about 1908. Instead of printing rumors and false stories concerning Mormonism, the press began to seek out the truth about the Church by periodically asking missionaries for information concerning The Church of Jesus Christ of Latter-day Saints and its mission in South Africa.
During the seventy-nine years of Mormon proselyting activities in South Africa, in spite of mob violence and opposition from the press, the clergy and the civil authorities have given the Church helpful publicity and notoriety. This opposition gave impetus within the mission to publish tracts, pamphlets and books in Afrikaans and English concerning the tenets of Mormonism.

Meanwhile, the policy of the Church during the nineteenth century was to encourage the new converts to emigrate to the Rocky Mountains and help establish Zion in Utah. The first Latter-day Saint emigrants from South Africa embarked for America on November 27, 1855, aboard the Mormon owned ship, the "Unity." When the mission was re-opened in 1903, the missionaries were instructed by the General Authorities to encourage the Latter-day Saints to remain in the mission field and establish and strengthen the Church of Jesus Christ of Latter-day Saints in their native country instead of emigrating to Utah. Nevertheless, approximately 517 South African converts have emigrated to the United States and Canada. Although many have emigrated, in the early months of 1970 there were a total of 6,215 Latter-day Saints residing in the South African Mission.

Not involved in the actual fighting during the two World Wars, South Africa did send supplies, equipment and men in support of the British Commonwealth. The wars affected the missionary work of the Mormon Church both in a negative and positive manner. During the war years, missionaries were withdrawn and the number of baptisms declined. However, during these conflicts the mission developed local leadership. Members had to assume Church responsibilities left vacant by the missionaries. When the missionaries returned, branches were locally manned. Therefore, the missionaries' effort was spent in proclaiming the doctrines of Mormonism, instead of spending considerable time in branch responsibilities.
Three events helped develop a positive image of the Mormon Church in South Africa during the post-war era: first, the visit of President and Sister David O. McKay and other General Authorities of the Church; second, the building program of the Church; and third, Church organization development, which later culminated in the organization of the 505th Stake of The Church of Jesus Christ of Latter-day Saints. The Transvaal Stake, the first in Southern Africa, was organized on March 22, 1970. Also during the period between 1932 and 1970 new methods were developed to place the tenets of the Church before the people—musical concerts, Mormon Exhibits at the County Fairs, and various sporting activities gave the Latter-day Saint Church and missionaries pro-Mormon publicity.

This study of the history of The Church of Jesus Christ of Latter-day Saints in South Africa from 1853 to 1970 also describes various proselyting techniques employed by South African missionaries. After 1950, four formal missionary plans of proselyting were introduced, and missionaries learned Afrikaans in order to converse with that part of the white population in their native language. These four plans plus the language development program enhanced the ability of the missionaries to more effectively proclaim Mormonism.

FUTURE OF MORMONISM IN SOUTH AFRICA

During the history of Mormonism in South Africa, Church membership has remained relatively small. Elder Boyd K. Packer stated if the Republic of South Africa was to endure it would be through the citizens of this country accepting the gospel of Jesus Christ as taught by the true Church.¹ President Howard C. Badger also expressed this

conviction when he wrote:

The most serious drawback which the Church faces is the influence of the dominant Church over its members in striving to keep them from investigating our Church. Members are often ostracized by former members of the church which they leave to accept Mormonism. Ministers spread untruths about our Church, which are unfortunately accepted as truths by their members.

It is my opinion that the Church will show marked growth during the next ten years. I believe we will see many stakes of the Church in South Africa in the coming years. The people are religiously inclined and will recognize the truths of the Gospel when they take time to study them. Looking further into the future, whether South Africa continues to survive as a nation will be dependent upon whether or not they accept the Gospel which is being preached by the missionaries of this Church. 2

APPENDIX I

PARTIAL LIST OF MISSIONS ORGANIZED 1830-1968

<table>
<thead>
<tr>
<th>Year</th>
<th>Country</th>
<th>Name of the First Missionaries (first elder named generally was the mission president)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1830</td>
<td>United States</td>
<td>Joseph Smith, Jr., Oliver Cowdery and others.</td>
</tr>
<tr>
<td>1832</td>
<td>Canada</td>
<td>Joseph Young, Phinehas Young, Elia Strong and Eleazer Miller.</td>
</tr>
<tr>
<td>1839</td>
<td>Scotland</td>
<td>Samuel Mulliner and Alexander Wright.</td>
</tr>
<tr>
<td>1840</td>
<td>Wales</td>
<td>James Burnham.</td>
</tr>
<tr>
<td>1841</td>
<td>Palestine</td>
<td>Orson Hyde.</td>
</tr>
<tr>
<td>1843</td>
<td>Society Islands</td>
<td>Noah Rogers, Addison Pratt and Benjamin F. Grouard.</td>
</tr>
<tr>
<td>1849</td>
<td>France</td>
<td>John Taylor and William Howells.</td>
</tr>
<tr>
<td>1850</td>
<td>Denmark</td>
<td>Erastus Snow, Peter O. Hansen, John F. Forsgreen and George P. Dykes.</td>
</tr>
<tr>
<td>1850</td>
<td>Italy</td>
<td>Lorenzo Snow, Joseph Toronto and Thomas B. H. Stenhouse.</td>
</tr>
<tr>
<td>1850</td>
<td>Switzerland</td>
<td>Thomas B. H. Stenhouse.</td>
</tr>
<tr>
<td>1850</td>
<td>Sandwich Islands</td>
<td>Hiram Clark.</td>
</tr>
<tr>
<td>1851</td>
<td>Norway</td>
<td>Hans F. Peterson.</td>
</tr>
<tr>
<td>1851</td>
<td>Iceland</td>
<td>Thorarin Haflindason and Dudmund Gudmundson.</td>
</tr>
<tr>
<td>1851</td>
<td>India</td>
<td>William Willis.</td>
</tr>
<tr>
<td>1851</td>
<td>Australia</td>
<td>John Murdock and Augustus Farnham.</td>
</tr>
<tr>
<td>1851</td>
<td>South America</td>
<td>Parley P. Pratt and Rufus C. Allen.</td>
</tr>
<tr>
<td>1851</td>
<td>German (Hamburg)</td>
<td>John Taylor, George P. Dykes and Daniel P. Garn.</td>
</tr>
<tr>
<td>Year</td>
<td>Country</td>
<td>Name of the First Missionaries (first elder named generally was the mission president)</td>
</tr>
<tr>
<td>------</td>
<td>-------------------</td>
<td>-------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>1852</td>
<td>Malta</td>
<td>Lorenzo Snow and Jabez Woodard.</td>
</tr>
<tr>
<td>1852</td>
<td>Gibraltar (Spain)</td>
<td>Edward Stevenson and Nathan T. Porter.</td>
</tr>
<tr>
<td>1853</td>
<td>China</td>
<td>Hosea Stout, James Lewis and Chapman Duncan.</td>
</tr>
<tr>
<td>1853</td>
<td>South Africa</td>
<td>Jesse Haven, Leonard I. Smith and William H. Walker.</td>
</tr>
<tr>
<td>1854</td>
<td>New Zealand</td>
<td>Augustus Farnham and William Cooke.</td>
</tr>
<tr>
<td>1854</td>
<td>Siam</td>
<td>Elam Luddington.</td>
</tr>
<tr>
<td>1861</td>
<td>Holland</td>
<td>Paul A. Schettler and A. W. Van der Woude.</td>
</tr>
<tr>
<td>1862</td>
<td>Samoa</td>
<td>Kimo Batio and Samuela Manoa (Hawaiians).</td>
</tr>
<tr>
<td>1875</td>
<td>Finland</td>
<td>Karl A. Sundstrom and John A. Sundstrom.</td>
</tr>
<tr>
<td>1884</td>
<td>Turkey (Armedia)</td>
<td>Jacob Spori.</td>
</tr>
<tr>
<td>1884</td>
<td>Hungary</td>
<td>Thomas Miesinger.</td>
</tr>
<tr>
<td>1889</td>
<td>Belgium</td>
<td>Micha Markow.</td>
</tr>
<tr>
<td>1891</td>
<td>Tonga</td>
<td>Brigham Smoot and Alva John Butler.</td>
</tr>
<tr>
<td>1903</td>
<td>Russia</td>
<td>Mischa Markow.</td>
</tr>
<tr>
<td>1905</td>
<td>Swedish</td>
<td>Peter Mattson.</td>
</tr>
<tr>
<td>1905</td>
<td>Danish-Norwegian</td>
<td>Jens M. Christenson.</td>
</tr>
<tr>
<td>1929</td>
<td>Czechoslovakia</td>
<td>Arthur Gaeth, Alvin C. Carlson, Charles Jose, Joseph L. Hart, Willis H. Hayward, and</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Wallace F. Toronto.</td>
</tr>
<tr>
<td>1935</td>
<td>Brazilian</td>
<td>Rulon S. Howells.</td>
</tr>
<tr>
<td>1935</td>
<td>Argentine</td>
<td>E. Ernest Young.</td>
</tr>
<tr>
<td>1947</td>
<td>Uruguay</td>
<td>Fred S. Williams.</td>
</tr>
<tr>
<td>1947</td>
<td>Palestine-Syrian</td>
<td>Badwagon Piranian.</td>
</tr>
<tr>
<td>1959</td>
<td>Andes</td>
<td>J. Vernon Sharp.</td>
</tr>
<tr>
<td>1960</td>
<td>Rarotonga</td>
<td>Joseph R. Reeder.</td>
</tr>
<tr>
<td>Year</td>
<td>Country</td>
<td>Name of the First Missionaries (first elder named generally was the mission president)</td>
</tr>
<tr>
<td>------</td>
<td>-------------------------</td>
<td>------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>1967</td>
<td>Philippine</td>
<td>Paul S. Rose.</td>
</tr>
<tr>
<td>1968</td>
<td>Colombia-Venezuela</td>
<td>Stephen L. Brower.</td>
</tr>
</tbody>
</table>

1Kate B. Carter, Heart Throbs of the West, IV (Salt Lake City: Daughters of Utah Pioneers, 1943), 261-330; Joseph Fielding Smith, Essentials in Church History (Salt Lake City: Deseret Book Company, 1969), pp. 617-622.
APPENDIX II

LIST OF SOUTH AFRICAN MISSION PRESIDENTS

Jesse Haven ........................................... April 18, 1853, to December 15, 1855
Ebenezer C. Richardson ......................... Fall of 1857 to Spring of 1858
William Fotheringham ............................... December, 1861, to Summer of 1864
Miner G. Atwood ....................................... Summer of 1864 to April, 1865
Warren H. Lyon ....................................... June 22, 1903, to April 27, 1906
Ralph A. Badger ....................................... January 9, 1906, to January 10, 1908
Henry L. Steed ....................................... January 10, 1908, to July 28, 1909
Brigham A. Hendricks ............................... July 28, 1909, to March 22, 1911
John F. Sagers ........................................ March 22, 1911, to October 25, 1911

(Temporary president)

Franklin J. Hewlett ................................. October 25, 1911, to October 30, 1913
Nicholas G. Smith .................................... October 30, 1913, to March 11, 1921
J. Wyley Sessions ................................... March 11, 1921, to May 30, 1926
Samuel Martin ........................................ May 30, 1926, to February 22, 1929
Don Mack Dalton ..................................... February 22, 1929, to March 7, 1935
LeGrand P. Backman .................................. March 7, 1935, to June 1, 1938
Richard E. Folland .................................. June 1, 1938, to August 23, 1944
June B. Sharp ........................................ August 23, 1944, to November 20, 1948
Evan P. Wright ....................................... November 20, 1948, to January 1, 1953
Leroy H. Duncan ..................................... January 1, 1953, to January 18, 1957
Glen G. Fisher ....................................... January 18, 1957, to June 30, 1960
O. Layton Alldredge ................................ June 30, 1960, to August 12, 1964
J. Golden Snow ....................................... August 12, 1964, to March 22, 1966
Howard C. Badger ................................... March 22, 1966, to June 8, 1970
Harlan Wallace Clark ............................... June 8, 1970
### APPENDIX III

**BAPTISMS, MISSIONARIES, EMIGRANTS, MEMBERSHIP BY YEAR**

<table>
<thead>
<tr>
<th>Year</th>
<th>Baptisms</th>
<th>Missionaries</th>
<th>Emigrants</th>
<th>Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>1853</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1854</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1855</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1856</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1857</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1858</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1859</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1860</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1861</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1862</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1863</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1864</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1865</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1865-1903</td>
<td>Mission was closed during these years. Local members in charge of missionary work. No report available.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1903</td>
<td>5</td>
<td>4</td>
<td></td>
<td>nr</td>
</tr>
<tr>
<td>1904</td>
<td>13</td>
<td>4</td>
<td></td>
<td>nr</td>
</tr>
<tr>
<td>1905</td>
<td>12</td>
<td>7</td>
<td></td>
<td>nr</td>
</tr>
<tr>
<td>1906</td>
<td>15</td>
<td>5</td>
<td></td>
<td>nr</td>
</tr>
<tr>
<td>1907</td>
<td>17</td>
<td>5</td>
<td></td>
<td>nr</td>
</tr>
<tr>
<td>1908</td>
<td>88</td>
<td>14</td>
<td></td>
<td>12</td>
</tr>
<tr>
<td>1909</td>
<td>51</td>
<td>9</td>
<td></td>
<td>nr</td>
</tr>
<tr>
<td>1910</td>
<td>7</td>
<td>9</td>
<td></td>
<td>nr</td>
</tr>
<tr>
<td>1911</td>
<td>nr</td>
<td>7</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>1912</td>
<td>nr</td>
<td>16</td>
<td></td>
<td>nr</td>
</tr>
<tr>
<td>1913</td>
<td>nr</td>
<td>15</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>1914</td>
<td>nr</td>
<td>11</td>
<td></td>
<td>nr</td>
</tr>
</tbody>
</table>

*nr means no report.*
<table>
<thead>
<tr>
<th>Year</th>
<th>Memberships</th>
<th>Emigrants</th>
<th>Missionaries</th>
<th>Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td>1915</td>
<td>nr</td>
<td>7</td>
<td>13</td>
<td>nr</td>
</tr>
<tr>
<td>1916</td>
<td>nr</td>
<td>16</td>
<td>13</td>
<td>nr</td>
</tr>
<tr>
<td>1917</td>
<td>nr</td>
<td>13</td>
<td>16</td>
<td>nr</td>
</tr>
<tr>
<td>1918</td>
<td>nr</td>
<td>15</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1919</td>
<td>nr</td>
<td>15</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1920</td>
<td>nr</td>
<td>10</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1921</td>
<td>nr</td>
<td>10</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1922</td>
<td>nr</td>
<td>9</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1923</td>
<td>nr</td>
<td>11</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1924</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1925</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1926</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1927</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1928</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1929</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1930</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1931</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1932</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1933</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1934</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1935</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1936</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1937</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1938</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1939</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1940</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1941</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1942</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1943</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1944</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1945</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1946</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>1947</td>
<td>nr</td>
<td>14</td>
<td>7</td>
<td>nr</td>
</tr>
<tr>
<td>Year</td>
<td>Baptisms</td>
<td>Missionaries</td>
<td>Emigrants</td>
<td>Membership</td>
</tr>
<tr>
<td>------</td>
<td>----------</td>
<td>--------------</td>
<td>-----------</td>
<td>------------</td>
</tr>
<tr>
<td>1948</td>
<td>41</td>
<td>75</td>
<td>2</td>
<td>1654</td>
</tr>
<tr>
<td>1949</td>
<td>45</td>
<td>62</td>
<td>16</td>
<td>1372</td>
</tr>
<tr>
<td>1950</td>
<td>49</td>
<td>73</td>
<td>6</td>
<td>1501</td>
</tr>
<tr>
<td>1951</td>
<td>72</td>
<td>65</td>
<td>16</td>
<td>1588</td>
</tr>
<tr>
<td>1952</td>
<td>51</td>
<td>41</td>
<td>11</td>
<td>1630</td>
</tr>
<tr>
<td>1953</td>
<td>89</td>
<td>43</td>
<td>22</td>
<td>1749</td>
</tr>
<tr>
<td>1954</td>
<td>94</td>
<td>66</td>
<td>9</td>
<td>1900</td>
</tr>
<tr>
<td>1955</td>
<td>167</td>
<td>76</td>
<td>5</td>
<td>2131</td>
</tr>
<tr>
<td>1956</td>
<td>127</td>
<td>53</td>
<td>21</td>
<td>2330</td>
</tr>
<tr>
<td>1957</td>
<td>122</td>
<td>67</td>
<td>28</td>
<td>2502</td>
</tr>
<tr>
<td>1958</td>
<td>119</td>
<td>80</td>
<td>42</td>
<td>2646</td>
</tr>
<tr>
<td>1959</td>
<td>161</td>
<td>75</td>
<td>22</td>
<td>2912</td>
</tr>
<tr>
<td>1960</td>
<td>349</td>
<td>75</td>
<td>10</td>
<td>3391</td>
</tr>
<tr>
<td>1961</td>
<td>453</td>
<td>74</td>
<td>nr</td>
<td>3923</td>
</tr>
<tr>
<td>1962</td>
<td>297</td>
<td>68</td>
<td>nr</td>
<td>4336</td>
</tr>
<tr>
<td>1963</td>
<td>246</td>
<td>65</td>
<td>nr</td>
<td>4748</td>
</tr>
<tr>
<td>1964</td>
<td>188</td>
<td>70</td>
<td>nr</td>
<td>4974</td>
</tr>
<tr>
<td>1965</td>
<td>94</td>
<td>73</td>
<td>nr</td>
<td>4764</td>
</tr>
<tr>
<td>1966</td>
<td>119</td>
<td>73</td>
<td>nr</td>
<td>5062</td>
</tr>
<tr>
<td>1967</td>
<td>109</td>
<td>71</td>
<td>nr</td>
<td>6564</td>
</tr>
<tr>
<td>1968</td>
<td>124</td>
<td>75</td>
<td>nr</td>
<td>6156</td>
</tr>
<tr>
<td>1969</td>
<td>182</td>
<td>73</td>
<td>nr</td>
<td>6130</td>
</tr>
<tr>
<td>1970*</td>
<td>19</td>
<td>75</td>
<td>nr</td>
<td>6215</td>
</tr>
</tbody>
</table>

**TOTALS** 4962 2202 517 6215

*As of February 1970.
APPENDIX IV

DISTRICTS, BRANCHES, CHURCH OWNED BUILDINGS, PRIESTHOOD BY YEAR

<table>
<thead>
<tr>
<th>Year</th>
<th>Districts</th>
<th>Branches</th>
<th>Church Owned Buildings</th>
<th>Priesthood</th>
</tr>
</thead>
<tbody>
<tr>
<td>1853-1920</td>
<td>No report was available.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1920</td>
<td>1</td>
<td>7</td>
<td>1</td>
<td>38</td>
</tr>
<tr>
<td>1921</td>
<td>1</td>
<td>4</td>
<td>2</td>
<td>41</td>
</tr>
<tr>
<td>1922</td>
<td>3</td>
<td>4</td>
<td>2</td>
<td>40</td>
</tr>
<tr>
<td>1923</td>
<td>5</td>
<td>7</td>
<td>2</td>
<td>47</td>
</tr>
<tr>
<td>1924</td>
<td>5</td>
<td>7</td>
<td>2</td>
<td>54</td>
</tr>
<tr>
<td>1925</td>
<td>5</td>
<td>7</td>
<td>2</td>
<td>58</td>
</tr>
<tr>
<td>1926</td>
<td>5</td>
<td>7</td>
<td>2</td>
<td>61</td>
</tr>
<tr>
<td>1927</td>
<td>7</td>
<td>7</td>
<td>2</td>
<td>72</td>
</tr>
<tr>
<td>1928</td>
<td>7</td>
<td>7</td>
<td>2</td>
<td>71</td>
</tr>
<tr>
<td>1929</td>
<td>7</td>
<td>7</td>
<td>2</td>
<td>76</td>
</tr>
<tr>
<td>1930</td>
<td>7</td>
<td>7</td>
<td>2</td>
<td>80</td>
</tr>
<tr>
<td>1931</td>
<td>7</td>
<td>12</td>
<td>2</td>
<td>89</td>
</tr>
<tr>
<td>1932</td>
<td>6</td>
<td>12</td>
<td>2</td>
<td>91</td>
</tr>
<tr>
<td>1933</td>
<td>6</td>
<td>16</td>
<td>2</td>
<td>97</td>
</tr>
<tr>
<td>1934</td>
<td>6</td>
<td>17</td>
<td>2</td>
<td>96</td>
</tr>
<tr>
<td>1935</td>
<td>6</td>
<td>17</td>
<td>2</td>
<td>109</td>
</tr>
<tr>
<td>1936</td>
<td>6</td>
<td>17</td>
<td>2</td>
<td>111</td>
</tr>
<tr>
<td>1937</td>
<td>6</td>
<td>17</td>
<td>2</td>
<td>111</td>
</tr>
<tr>
<td>1938</td>
<td>6</td>
<td>15</td>
<td>2</td>
<td>119</td>
</tr>
<tr>
<td>1939</td>
<td>4</td>
<td>11</td>
<td>2</td>
<td>125</td>
</tr>
<tr>
<td>1940</td>
<td>4</td>
<td>13</td>
<td>2</td>
<td>124</td>
</tr>
<tr>
<td>1941</td>
<td>4</td>
<td>10</td>
<td>2</td>
<td>130</td>
</tr>
<tr>
<td>1942</td>
<td>nr*</td>
<td>nr</td>
<td>nr</td>
<td></td>
</tr>
</tbody>
</table>

*nr means no report.
<table>
<thead>
<tr>
<th>Year</th>
<th>Districts</th>
<th>Branches</th>
<th>Church Owned Buildings</th>
<th>Priesthood</th>
</tr>
</thead>
<tbody>
<tr>
<td>1943</td>
<td>7</td>
<td>11</td>
<td>2</td>
<td>143</td>
</tr>
<tr>
<td>1944</td>
<td>7</td>
<td>11</td>
<td>2</td>
<td>148</td>
</tr>
<tr>
<td>1945</td>
<td>nr</td>
<td>7</td>
<td>2</td>
<td>138</td>
</tr>
<tr>
<td>1946</td>
<td>5</td>
<td>11</td>
<td>2</td>
<td>147</td>
</tr>
<tr>
<td>1947</td>
<td>2</td>
<td>11</td>
<td>2</td>
<td>145</td>
</tr>
<tr>
<td>1948</td>
<td>4</td>
<td>14</td>
<td>2</td>
<td>133</td>
</tr>
<tr>
<td>1949</td>
<td>6</td>
<td>13</td>
<td>2</td>
<td>129</td>
</tr>
<tr>
<td>1950</td>
<td>nr</td>
<td>nr</td>
<td>2</td>
<td>138</td>
</tr>
<tr>
<td>1951</td>
<td>9</td>
<td>15</td>
<td>2</td>
<td>139</td>
</tr>
<tr>
<td>1952</td>
<td>9</td>
<td>15</td>
<td>3</td>
<td>144</td>
</tr>
<tr>
<td>1953</td>
<td>9</td>
<td>15</td>
<td>3</td>
<td>141</td>
</tr>
<tr>
<td>1954</td>
<td>8</td>
<td>14</td>
<td>4</td>
<td>212</td>
</tr>
<tr>
<td>1955</td>
<td>8</td>
<td>16</td>
<td>4</td>
<td>254</td>
</tr>
<tr>
<td>1956</td>
<td>8</td>
<td>17</td>
<td>6</td>
<td>282</td>
</tr>
<tr>
<td>1957</td>
<td>8</td>
<td>17</td>
<td>6</td>
<td>303</td>
</tr>
<tr>
<td>1958</td>
<td>5</td>
<td>18</td>
<td>7</td>
<td>320</td>
</tr>
<tr>
<td>1959</td>
<td>3</td>
<td>18</td>
<td>7</td>
<td>340</td>
</tr>
<tr>
<td>1960</td>
<td>3</td>
<td>18</td>
<td>7</td>
<td>411</td>
</tr>
<tr>
<td>1961</td>
<td>3</td>
<td>19</td>
<td>7</td>
<td>510</td>
</tr>
<tr>
<td>1962</td>
<td>4</td>
<td>18</td>
<td>7</td>
<td>602</td>
</tr>
<tr>
<td>1963</td>
<td>4</td>
<td>19</td>
<td>8</td>
<td>661</td>
</tr>
<tr>
<td>1964</td>
<td>4</td>
<td>20</td>
<td>14</td>
<td>705</td>
</tr>
<tr>
<td>1965</td>
<td>4</td>
<td>22</td>
<td>17</td>
<td>854</td>
</tr>
<tr>
<td>1966</td>
<td>4</td>
<td>22</td>
<td>17</td>
<td>770</td>
</tr>
<tr>
<td>1967</td>
<td>4</td>
<td>25</td>
<td>21</td>
<td>1086</td>
</tr>
<tr>
<td>1968</td>
<td>4</td>
<td>25</td>
<td>21</td>
<td>1120</td>
</tr>
<tr>
<td>1969</td>
<td>4</td>
<td>25</td>
<td>21</td>
<td>nr</td>
</tr>
<tr>
<td>1970*</td>
<td>3</td>
<td>24</td>
<td>21</td>
<td>1026</td>
</tr>
</tbody>
</table>

*As of February, 1970.
### APPENDIX V

#### DEDICATION OF CHAPELS

<table>
<thead>
<tr>
<th>Chapels</th>
<th>Date Dedicated</th>
<th>Mission District</th>
<th>Dedicated by Whom</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mission Home</td>
<td>October 17, 1916</td>
<td>Cape</td>
<td>Nicholas G. Smith</td>
</tr>
<tr>
<td>Cumorah at Mowbray</td>
<td>December 26, 1937</td>
<td>Cape</td>
<td>LeGrand P. Backman</td>
</tr>
<tr>
<td>Johannesburg</td>
<td>February 1, 1925</td>
<td>Transvaal</td>
<td>J. Wyley Session</td>
</tr>
<tr>
<td>Springs</td>
<td>July 11, 1954</td>
<td>Transvaal</td>
<td>Leroy H. Duncan</td>
</tr>
<tr>
<td>Ramah at Johannesburg</td>
<td>October 5, 1958</td>
<td>Transvaal</td>
<td>Harold B. Lee</td>
</tr>
<tr>
<td>Port Elizabeth</td>
<td>October 14, 1958</td>
<td>Cape</td>
<td>Harold B. Lee</td>
</tr>
<tr>
<td>Durban</td>
<td>October 24, 1958</td>
<td>Natal</td>
<td>Harold B. Lee</td>
</tr>
<tr>
<td>Bloemfontein</td>
<td>March 26, 1961</td>
<td>Orange Free State</td>
<td>Hugh B. Brown</td>
</tr>
<tr>
<td>Mission Home</td>
<td>March, 1961</td>
<td>Transvaal</td>
<td>Hugh B. Brown</td>
</tr>
<tr>
<td>Johannesburg</td>
<td></td>
<td>Zambie</td>
<td>J. Golden Snow</td>
</tr>
<tr>
<td>Copperbelt</td>
<td>May 16, 1965</td>
<td>Transvaal</td>
<td>James A. Cullimore</td>
</tr>
<tr>
<td>Krugersdorp</td>
<td>September 24, 1966</td>
<td>Transvaal</td>
<td>James A. Cullimore</td>
</tr>
<tr>
<td>Primrose</td>
<td>September 28, 1966</td>
<td>Transvaal</td>
<td></td>
</tr>
<tr>
<td>Welkom</td>
<td>September 9, 1967</td>
<td>Orange Free State</td>
<td>Mark E. Petersen</td>
</tr>
<tr>
<td>Addition to Ramah Chapel</td>
<td>September 10, 1967</td>
<td>Transvaal</td>
<td>Mark E. Petersen</td>
</tr>
<tr>
<td>Klerksdorp</td>
<td>September 10, 1967</td>
<td>Transvaal</td>
<td>Mark E. Petersen</td>
</tr>
<tr>
<td>Salisbury</td>
<td>September 17, 1967</td>
<td>Rhodesia</td>
<td>Mark E. Petersen</td>
</tr>
<tr>
<td>Mowbray</td>
<td>August 28, 1968</td>
<td>Cape</td>
<td>Marion G. Romney</td>
</tr>
<tr>
<td>Bulawayo</td>
<td>September 3, 1968</td>
<td>Rhodesia</td>
<td>Marion G. Romney</td>
</tr>
<tr>
<td>Germiston</td>
<td>September 1, 1969</td>
<td>Transvaal</td>
<td>Boyd K. Packer</td>
</tr>
<tr>
<td>Addition to Durban</td>
<td>September 2, 1969</td>
<td>Natal</td>
<td>Boyd K. Packer</td>
</tr>
<tr>
<td>Pietermaritzburg</td>
<td>September 2, 1969</td>
<td>Natal</td>
<td>Boyd K. Packer</td>
</tr>
<tr>
<td>East London</td>
<td>September 3, 1969</td>
<td>Cape</td>
<td>Boyd K. Packer</td>
</tr>
<tr>
<td>East Rand (Benoni)</td>
<td>September 6, 1969</td>
<td>Transvaal</td>
<td>Boyd K. Packer</td>
</tr>
<tr>
<td>Pretoria</td>
<td>September 6, 1969</td>
<td>Transvaal</td>
<td>Boyd K. Packer</td>
</tr>
<tr>
<td>Vereeniging</td>
<td>September 7, 1969</td>
<td>Transvaal</td>
<td>Boyd K. Packer</td>
</tr>
<tr>
<td>Carletonville</td>
<td>September 7, 1969</td>
<td>Transvaal</td>
<td>Boyd K. Packer</td>
</tr>
</tbody>
</table>
APPENDIX VI

REMARKABLE FAITH PROMOTING INCIDENTS
OCCURRING IN SOUTH AFRICA

1853

Special manifestation of President Jesse Haven.
Dream of Elder Jesse Haven on the night of February 13, 1853
--two days after I got on the ship at London to come to this
place [South Africa]. At the time, it made such an impres-
sion on my mind, I wrote it in my journal. I will relate it
just as I wrote it down the following morning.

Last night I dreamed of passing by a pond of water
filled with fish; some of them were dead, and some alive.
The pond was fast drying up. I thought when I returned I
would take out some of the live fish, and carry them and put
them into good water, and see if they would live; for the
water they were in had become very bad by standing, which
was the cause of so many fish being dead. I woke up, then
dropped to sleep, and had the following dream. I thought I
was traveling on a road. I came to where there was a flock
of white sheep, feeding near by. I thought it would not do
to leave them there so near the road; if I did, they might
be destroyed by the wolves. So I got over into the field
and undertook to drive them back to where I thought they
would be safe. Some of the sheep helped me drive the others;
so I found but little trouble in getting them started back
from the road; but just as I got them started, one old ram
faced me for a fight. I took him by the horns and handled
him as though he had been nothing more than a straw in my
path.

I believe I have seen the fish in the filthy water--
some dead and some alive; and I have been very anxious to
get the ones to where the water is good. I also believe I
have seen the flock of white sheep, and have felt afraid that
the wolves would destroy them all, if they were suffered to
remain here where they were. But I have not yet got them
started back from the road, neither have I yet had a fight
with the old ram. ¹

¹Letters and Papers of Jesse Haven, November 1, 1854,
located in Church Historian's Office.
1859

Fast, prayer, and emigration. Thirty saints emigrated to Zion under the direction of Joseph R. Humphreys aboard the "Alacrity," captained by Captain Cooper. During an interview with Elder Andrew Jenson, Albert Montgomery Humphreys, son of Joseph, said:

On the voyage across the Atlantic Ocean we were in a dense fog for about two weeks and the captain of the "Alacrity," after a day of foggy weather, was unable to tell where he was as to latitude or longitude, as he could take no observations from either the sun, moon or stars. My father, Joseph, who was president of the company, called upon the Saints to fast and pray to the Lord, so they might be saved from being shipwrecked. The Saints on board willingly responded to the suggestion of their leader, and soon after the captain went up the mast to see if he could discover anything ahead through the dense fog. While thus engaged, the fog lifted in front of the vessel so that he could see breakers which afterwards were found to be the Nantucket shoals, off the coast of Massachusetts. He instantly gave order to turn the head of the vessel in an opposite direction, and so we were saved from shipwreck.2

1905

Early Day Saints that were baptized in 1853 located. With the re-opening of the South African Mission by President Warren H. Lyon in 1903, many of the early day members of the Church were found by the missionaries. President Lyon reported the following incident:

We have the pleasure of reporting that we have located some more old-time Saints who were baptized by the former missionaries to this land. I have met some of them and they are still loyal to the Gospel. Their experiences are interesting. One family told me how their father died. He always read a chapter from the Bible or Book of Mormon before beginning the daily work, and had prayer and sang a hymn. The morning of his death they sang "How Firm a Foundation," read the usual chapter and knelt in prayer. He prayed that the Latter-day work should roll on until it

2Albert Montgomery Humphreys, "Emigration Experience," Millennial Star, XXI (January 21, 1859), 412.
filled the whole earth. He prayed for Africa, its people, and his children. He commended them to the Lord, and asked that they might be preserved in the Gospel. His voice failed as he said "Amen." They put him on his bed, and in a few moments he passed away. This brother's name was Joseph Ralph. His four sons and a daughter, all his children, have remained faithful Latter-day Saints, although it is thirty-one years since their father's death. There are twelve or thirteen of these early converts yet living. I have not heard that any of those that remained behind when the last emigration left have apostatized. Those I have met are indeed pleased to be numbered among us.3

Blessings of protection. Last Sunday evening a cottage meeting detained us so we couldn't go out on the street and preach; we were six miles away at Woodstock. We came home about 9:30 p.m. and saw crowds of people where we usually held our meetings. We passed through and right past two of our worst enemies and opposers. We were not seen apparently. The next morning we learned the devils, and by the way, they are prominent church ministers and members had gathered together and the women were going to "tar and feather" us. We feel thankful to the Lord our time has not yet come for that experience.4

1908

Account of a healing. Elder Thomas R. Wilkes, writing on November 3, 1908 stated that Elder Owen L. Brough and I were called upon to go and visit one of our friends, not a member of the Church, who was very ill. We found her suffering with very severe pains in her chest and afflicted with a most racking cough. We were requested to pray for her, and did so. We also administered to her and blessed her in the name of the Lord Jesus Christ. We called upon her the following day and found her up and about the house. She told us she felt better as soon as we administered to her, and had not coughed nor felt any pain from that time. Three years before the lady had received a sunstroke, and from that time on has suffered with severe pains in the head, especially when she was in the sun. She has also been


4Letters and Papers of Warren H. Lyon, January 18, 1905, located in Church Historian's Office.
cured of this affliction. We feel to thank God for His
great blessings to us, for the ordinances of His holy Gospel
and for the faith which He has planted in our hearts.5

Healing of President Henry L. Steed. There has been
scarcely a day recently that we have not seen some manifes-
tation of God's goodness. Several cases of healing have
occurred, and the elders are rejoicing exceedingly in their
great blessings. Yesterday I was hurrying down to our hall
to look after some work being done there, and dislocated my
ankle by stepping on the edge of an iron water box, which
projected about half an inch above the sidewalk. I suc-
ceeded in getting my ankle in place, and with much exertion
and in considerable pain, hobbled back home. My foot was so
swollen that we suspected some of the bones were out of
place. About one hour after administration we found, to our
surprise, the swelling all gone. I then put on my shoe and
walked. Today, I walked over a mile and felt no pain what-
ever. I am going tracting tomorrow. Sister Luck, who
happened to be at our home and saw the injury, came in today
with food and to express her regrets that I would not be
able to attend conference next month. I arose and walked to
her. She looked at me in great astonishment. I informed
her I was not an invalid and would not necessarily need her
food nor regrets. I had just returned home after a long walk
down town and had experienced little or no inconveniences.
She stood in amazement and acknowledged the hand of God in
this, and also in her own behalf. I was thinking how
glorious it would be if you and Sister Penrose could be at
our conference next month.6

Gift of Interpretation of Tongues. Elder C. P. Rock-
wood and I have visited a Dutch family once every week for
about two months. We talked about many of the principles of
the gospel to the lady and her children, but the husband
being away on the farm, we did not have the pleasure of
talking with him until the occasion of which I write, an
occasion which I am sure, I shall never forget, because the
power of God was made manifest in a remarkable manner. As
stated, the family is Dutch, but we had always talked in
English as the lady and her children understood and talked
that language very well. Very few Boers, however, care to
discuss religion in English, and the husband of this family

5Letters and Papers of Warren H. Lyon, January 18,
1905, located in Church Historian's Office.

6Henry L. Steed, "Happenings in South Africa,
proved no exception. As soon as he was introduced to us he started asking us questions, all in Dutch [Afrikaans], about ourselves and our religion. Neither Elder Rockwood nor I understood one Dutch word from another, but on the occasion to which I refer we were blessed with the spirit of interpretation, which enabled us to understand that language. Our host was prejudiced against the Latter-day Saints, and wanted explanations of our beliefs and practices. A sweet influence soon came over us, and we answered his questions just as if he had spoken in our own tongue. When he was speaking directly to me I understood him well, but could not tell one word he said to Elder Rockwood. Nor could I understand when his daughter or wife tried to interpret. Thus we had the gift of interpretation of tongues, and by thus being blessed we were able to talk on the principles of 'Mormonism' for nearly two hours, removing the prejudice from the gentleman's mind so that we were able to teach him true doctrine. We spoke to him in English, which he understood, but would not speak. God blessed us and we understood his native tongue. We left the house rejoicing in our ever increasing testimony of God's goodness and power.7

1909

Woman healed of paralysis. President Henry L. Steed reports the following two cases of healings which came under his notice lately. He says in one case a sister was seized with an attacke of paralysis. It was the second stroke. She immediately sent for the elders. They responded, and after their administration she began to recover. The doctor came, however, and pronounced her case hopeless, and recommended that her relatives be sent for as, in his opinion, she could not live long. The elders were again sent for, and when they had administered to her and prayed for her, her condition changed for the better. When the doctor called again, expecting to find her dead, she met him at the door of her home; she was walking about the house attending to her duties. The doctor said, 'A miracle has been wrought here; I never expected to see you alive again.'8

---


1912

Missionary experiences. Numerous incidents, pathetic and otherwise, may be related of our missionary experience in the African mission. Elder W. S. Mack and his companion Elder Fred Murdock were taking a trip across the veldt [African bush] where the farm houses were sometimes miles apart. After a hard day's walk under the rays of the African sun, when darkness was closing in on the scene, they began to search for lodging for the night. About 9 o'clock they found a place as they thought, after partaking of a bowl of bread and milk, they could rest their wearied bodies for the night. As customary with our missionaries they generally sell or present their hosts with some of our Church works, and it happened just as they were about to retire, they handed the man of the house a copy of The Book of Mormon. In this case it was like the old story of waving a red flag before an infuriated bull. Our elders' explanations were not heeded and with fierce imprecations they were ordered from the house. It was dark and dreary outside. They were alone on the great stretch of African veldt; where the next habitation was and how to find it was a problem left for them to solve. They walked a short distance, when one stopped and said to the other, his heart swelling with emotion from the cruel treatment just received, 'Let us pray.'

The two young men knelt down in the road and each in turn offered up a silent prayer to their Father in Heaven. Their hearts grew light and their tired limbs took on renewed strength as they started walking at a brisk pace. They journeyed to the next farm house which was not so far as they anticipated, before they prayed. They were invited in and treated royally. Elder Mack stated that during the middle of the night he heard a sweet voice singing the beautiful hymn that all Latter-day Saints love, 'O My Father.' After it was sung through he asked to have it sung the second time. It was repeated every word. Then the voice said, 'Thy sins are forgiven thee.' To use his words, 'I jumped up; there was not a soul around, only my companion, who was asleep, and I was the happiest Mormon in Africa.'

1914

Missionary entering South Africa. Elder Franklin D. Price was called on a mission to South Africa in 1914, and traveled as far as England with a party of missionaries.

---

From there to South Africa he was to travel alone, as far as his money went; however, he was of a happy disposition and was ready to go anywhere in the service of the Lord.

The last five elders who had gone to Cape Town by way of the West Coast had been put in confinement and kept locked up for a week or so and then had been deported. Africa would not have the servants of the Lord, if a certain immigration official could help it, and he helped it in this case. It was, therefore, deemed advisable to go by way of the East Coast, and land at a port where the immigration officials were not so prejudiced as was the principal man at Cape Town.

Elder Price sailed from Southampton on a German boat, without a person on board who could speak English. Down past Gibraltar, through the Mediterranean Sea, stopping at Egypt, and then on down through the Red Sea, the very same through which Moses led the children of Israel to safety, then on down into the Indian Ocean, stopping at some of the East Coast ports. Instead of taking three weeks, as do the West Coast mail boats, they were six weeks on the way and money was running short.

From one of the up-country ports Elder Price wired me to send him some money to Lourenzo Marques, the Portuguese port where he intended to leave the boat and come overland by train into the Union of South Africa. He knew that unless he had $100.00 in his pocket he would not be allowed to enter the Union of South Africa, where the law requires that every person have at least that much money with him.

I promptly wired the money in care of the boat. When they arrived Elder Price went to the purser of the boat, and asked for his mail, but was informed that there was nothing for him. He was disappointed and didn't know what to do, but finally decided to go ashore and inquire at the telegraph office, and see if his mail was there.

As he was walking off the ship he saw a piece of paper folded up lying at the foot of the gang plank; he thoughtlessly picked it up and put it into his vest pocket and forgot all about it.

At the telegraph office he was informed that there was nothing for him, and he turned away worried, not knowing what to do. Finally, he decided to get on the train to see what would happen. As he neared the Union of South Africa, the immigration officials came aboard and began asking all sorts of questions.

Elder Price made it all right until the official asked, "and your money?" Elder Price was nonplussed for a moment and let his fingers drop into his vest pocket. Feeling that paper, he pulled it out and unfolded it; the official took it out of his hands and looked at it, and lo and behold, it was an endorsed check with the government revenue stamp on it, for something over nineteen pounds.
The official looked at it carefully and turned it back to him, saying that was all right, and let him enter.

A few hours later when Elder Price had arrived at Johannesburg, where we were waiting for him, we held a priesthood meeting and Elder Price wept as if his heart would break when telling us of his experience. We all handled the check and thought how wonderful it was that he should have picked it up in such a way. He put it into his trunk with the intention of showing the elders in Pretoria. He locked it in. A few days later when he went to the truck to get it and to show the other elders, it was not there. Gone as it had come: The Lord had prepared the way. He had loaned it to him and after his purposes had been accomplished the Lord had taken it again. What a testimony for all of us, and what a mission that lad performed. He had faith in the word of Nephi and he had put them to the test and the Lord had not failed him. (I Nephi 3:7)

While in South Africa, Elder Price traveled hundreds of miles without purse or scrip, and he found that the Lord always prepared the way. Upon one occasion he with his companion were traveling about 800 miles from Cape Town to Port Elizabeth. They were thirty miles from the nearest town and had been out about three weeks. Elder Price said to his companion, "Elder Burlando, we are so grimy that I wouldn't blame people if they took us for tramps and turned us away from their doors. When we get to the next town let's get some soap and have a wash day out in the veldt."

They had gone but a few hundred feet from where their wish had been uttered when they saw a package in the road. They picked it up and lo, it was two bars of soap. Thirty miles from the nearest town. How did it get there? Who had caused it to be there? The same Being who had not forgotten to prepare the way for Elder Price to enter that country, and do his work.10

1916

**Tracting without purse or scrip.** Elder Franklin D. Price and Victor George Burlando left Cape Town on September 28, 1916 on their bicycles, without a penny in their pockets, engaged in missionary work, from this city to Port Elizabeth, a distance of 700 miles. They expect to be on the road three months and to travel 2,000 miles. To date they have sold a number of Book of Mormons in both Dutch and English and have distributed hundreds of tracts in both languages. They have wanted for nothing and report having better food and beds than they had at their lodge in Cape Town. In

---

places whole villages became excited and came out to hear their testimonies. In one place (Swellendam) two ministers stopped them and told them it was their duty to notify their people, and consequently went down the street ahead of the missionaries, going into each house and telling the good people of the missionaries coming. Elder Price reports that not one person refused a tract and the ministers, finally becoming discouraged, came and met them on the street, where they had a street meeting and the town folks enjoyed the discussion. He reports interests on all side and says the Lord is with them in their work and they are having joy unbounded.\(^{11}\)

Healing power of the priesthood. You remember that awful October when the flu came over the earth, we had it down in South Africa. My mother wrote me from Salt Lake City and said: "Son, nearly one hundred people have died here during October." In return I answered and said: "Mamma, I hope it was only one hundred people a day. But it was one hundred, two hundred, three hundred, four hundred, five hundred, and you know and we knew that each week had passed five thousand people had died in the city of Cape Town alone, which is about the size of Salt Lake City. When the second week had ended ten thousand people had been taken by the scourge."

During this time of death and desolation, it crept into the mission home. Our elders went down the the dread disease. Only one besides myself was left upon his feet, Elder Aaron U. Merrill ... I said to Elder Merrill, "Are you prepared to go with me to bless the people?" He said: "I will go, President." Mind you, we saw children dragging their parents' coffins along the street. But soon the coffins were all gone, and then we saw forty and fifty bodies wrapped in sack-cloth, placed upon motor trucks and taken off to the cemetery and thrown into trenches. Some of our friends we carried away in bread wagons, others in wheel barrows, others were carried away on the shoulders of men. Death and desolation all about us! When it came there were fifty-seven members of the Church of Jesus Christ of Latter-day Saints who went down to their beds with this dread sickness. Elder Merrill and I went from door to door. Half of these people should have died, according to the rules of the game. The first door we came to we found a young woman, a girl, who had married a man outside the Church. We opened the door and walked in, because, mind you, people were unable to answer knocks. Some places they went into, they found as many as eight dead lying around in different rooms,

\(^{11}\)Nicholas G. Smith, "Tracting without Purse or Scrip," Journal History, September 28, 1916, p. 5.
some in the bed room, others out by the water, where they had been trying to get a drink, and where they had died. When this man saw us, he told us, in his delirium, to get out; but we refused. We got him on to the bed. We saw he was dangerously ill. The doctor had been there just a little while before, and had said that both of them were dying. We administered to this young woman, according to the pattern which was set by our Lord and Savior, and which James tells us of; and the Lord raised her up. We went from house to house administering to the members of the Church who were sick with that dread disease, and the Lord raised up every one of them. Not one Latter-day Saint died in the city of Cape Town. One of the elders, Elder Charles Elmer Sessions from Kimberley, wrote to me and said: "President, the Lord has not refused to acknowledge a single administration." Think of it, brethren and sisters, why, we have God with us here, here in Zion. We have the Priesthood here. The miracles are not to be read about in only the scriptures. Christ did not perform the last one, nor his apostles; but he said that greater signs and things than he did should we do; and we have the power here with us. Let us exercise our faith, to the end that we might raise the dead; because I testify to you that I have seen the dead raised.12

BIBLIOGRAPHY

A. PRIMARY SOURCES

1. Unpublished Material

A Record of the Cape Conference of the Church--Cape of Good Hope. LDS Church Historian's Office, Salt Lake City, Utah.


Bloemfontein Branch Records. LDS Church Historian's Office, Salt Lake City, Utah.

Cape Conference Historical Record A and B. LDS Church Historian's Office, Salt Lake City, Utah.

Cape District Historical Records, 1853-1940. LDS Church Historian's Office, Salt Lake City, Utah.

Cape of Good Hope District Historical Record. LDS Church Historian's Office, Salt Lake City, Utah.

Cape Town Branch Records, 1916-1951. LDS Church Historian's Office, Salt Lake City, Utah.

Conference Minutes on the Cape Conference of the Church. LDS Church Historian's Office, Salt Lake City, Utah.

Diary of Henry Aldous Dixon. Special Collections Library, Brigham Young University, Provo, Utah.

Diary of Leonard A. Robins. Larry Porter, Brigham Young University, Provo, Utah.

Document entitled Natal Mission. LDS Church Historian's Office, Salt Lake City, Utah.

Durban Branch Records, 1923-1951. LDS Church Historian's Office, Salt Lake City, Utah.

East London Branch Records, 1913-1952. LDS Church Historian's Office, Salt Lake City, Utah.

History of the South African Mission, 1917-1922. LDS Church Historian's Office, Salt Lake City, Utah.

History of the South African Mission File. LDS Church Historian's Office, Salt Lake City, Utah.

History of Kimberley, 1907-1925. LDS Church Historian's Office, Salt Lake City, Utah.

History of Kimberley District, 1907-1920. LDS Church Historian's Office, Salt Lake City, Utah.

Johannesburg Branch Records, 1917-1924. LDS Church Historian's Office, Salt Lake City, Utah.

Journal History of The Church of Jesus Christ of Latter-day Saints. LDS Church Historian's Office, Salt Lake City, Utah.

Journal of Miner G. Atwood. Special Collections Library, Brigham Young University, Provo, Utah.

Journal of Ralph A. Badger. LDS Church Historian's Office, Salt Lake City, Utah.

Journal of Warren H. Lyon. LDS Church Historian's Office, Salt Lake City, Utah.

Letter from Hugh B. Brown to First Presidency of the Church and the Council of Twelve Apostles. LDS Church Historian's Office, Salt Lake City, Utah.

Letter from Harold B. Lee to First Presidency of the Church and the Council of Twelve Apostles. LDS Church Historian's Office, Salt Lake City, Utah.

Letter of Leonard I. Smith, LDS Church Historian's Office, Salt Lake City, Utah.


Letters and Papers of Ralph A. Badger. LDS Church Historian's Office, Salt Lake City, Utah.

Letters and Papers of Richard E. Folland. LDS Church Historian's Office, Salt Lake City, Utah.

Letters and Papers of William Fotheringham. LDS Church Historian's Office, Salt Lake City, Utah.
Letters and Papers of Jesse Haven. LDS Church Historian's Office, Salt Lake City, Utah.

Letters and Papers of Brigham A. Hendricks. LDS Church Historian's Office, Salt Lake City, Utah.

Letters and Papers of Franklin J. Hewlett. LDS Church Historian's Office, Salt Lake City, Utah.

Letters and Papers of Warren H. Lyon. LDS Church Historian's Office, Salt Lake City, Utah.

Letters and Papers of Ebenezer C. Richardson. LDS Church Historian's Office, Salt Lake City, Utah.

Letters and Papers of J. Wyley Sessions. LDS Church Historian's Office, Salt Lake City, Utah.

Letters and Papers of Nicholas G. Smith. LDS Church Historian's Office, Salt Lake City, Utah.

Letters and Papers of Henry L. Steed. LDS Church Historian's Office, Salt Lake City, Utah.

Manuscript History of the South African Mission. LDS Church Historian's Office, Salt Lake City, Utah.

Minute Book of Johannesburg Branch. LDS Church Historian's Office, Salt Lake City, Utah.


Missionary Journal of Fred A. Sheffield. Mrs. Fred A. Sheffield, Kaysville, Utah.

Mowbray Branch Historical Record. LDS Church Historian's Office, Salt Lake City, Utah.

Natal Branch Records, 1950. LDS Church Historian's Office, Salt Lake City, Utah.

Newland Branch History, LDS Church Historian's Office, Salt Lake City, Utah.

Northwestern Branch Records, 1931-1957. LDS Church Historian's Office, Salt Lake City, Utah.

Port Elizabeth Branch Records, 1914-1959. LDS Church Historian's Office, Salt Lake City, Utah.

Pretoria Branch Historical Records, 1937-1962. LDS Church Historian's Office, Salt Lake City, Utah.
South African Mission-wide Conference Reports. LDS Church Historian's Office, Salt Lake City, Utah.

South African Mission Historical Report. LDS Church Historian's Office, Salt Lake City, Utah.

South African Mission Letters and Papers. LDS Church Historian's Office, Salt Lake City, Utah.

South African Mission Membership Record. LDS Church Historian's Office, Salt Lake City, Utah.

South African Quarterly Historical Report. LDS Church Historian's Office, Salt Lake City, Utah.


The Daily Journal of Jesse Haven. Theorn M. Haven, Ogden, Utah.

Transvaal District Records. 1916-1945. LDS Church Historian's Office, Salt Lake City, Utah.

YWMIA Minute Book, 1913-1921. LDS Church Historian's Office, Salt Lake City, Utah.

2. Published Works


Linforth, James. Route from Liverpool to Great Salt Lake Valley. London: Published by Franklin D. Richards, 1855.

Doctrine and Covenants. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1953.


A Systematic Program for Teaching the Gospel. Published by The Church of Jesus Christ of Latter-day Saints, 1953.

B. NEWSPAPERS AND PERIODICALS

Conference Reports (Salt Lake City), 1921.


Cumorah’s Southern Cross (South African Mission), 1929-1934.

Cumorah’s Southern Messenger (South African Mission), 1934-1970.

Deseret News (Salt Lake City), 1855, 1958.

Deseret News, Church News (Salt Lake City), 1954-1970.

Liahona, the Elder’s Journal (Independence, Missouri), 1909, 1912.

Millennial Star (Liverpool, England), 1852-1939.

The Contributor (Salt Lake City), 1880-1896.

The Improvement Era (Salt Lake City), 1899-1965.

C. SECONDARY WORKS


Barrus, Dwight M. Afrikaans for South African Missionaries. South Africa: Published under the direction of President J. Golden Snow by the South African Mission of The Church of Jesus Christ of Latter-day Saints.


Biography of Ruth Sweetnam Talbot Heward. Adolph M. Olsen, Brigham City, Utah.


Carter, Kate B. Heart Throbs of the West. 12 vols. Salt Lake City: Daughters of Utah Pioneers, 1943.


The Life Incidents and Travels of Elder William Holmes Walker and His Association with Joseph Smith, the Prophet. Published by Elizabeth Jane Walker Piepgrass, 1943.


Life of John Stock. Adolph M. Olsen, Brigham City, Utah.


Sketch Life of Doctor Poyntz Adams. Adolph M. Olsen, Brigham City, Utah.


Story of Jane Adams Stock. Adolph M. Olsen, Brigham City, Utah.


