A History of The Church of Jesus Christ of Latter-Day Saints in Australia to 1900

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A HISTORY OF
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
IN AUSTRALIA TO 1900

A Thesis
Submitted to
The Department of Graduate Studies in Religious Instruction
Brigham Young University
Provo, Utah

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

by
John Douglas Hawkes
August 1965
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CHAPTER I

INTRODUCTION

Purpose and Procedure

The purpose of this research project was to gather information concerning the history of the Church of Jesus Christ of Latter-day Saints in Australia. Because of the extent of the material, this thesis will be limited to the period of history up to 1900.

Although short accounts have appeared, no major history of the church in Australia has ever been written. An Australian Church History will illustrate the colorfulness and importance of L.D.S. Church History within the bounds of a foreign land and emphasize that much of importance occurs outside of the "center stakes of Zion" in Utah. Inasmuch as the Australian Mormons make up a significant part of the Latter-day Saint Church, an extensive history of the church would not be complete without including a thorough history of the Saints in Australia.

A careful study was made of all known available material pertinent to the thesis subject. The major part of the research occurred in the L.D.S. Church Historian's Office in Salt Lake City, and the Brigham Young University Library in Provo, Utah. Some of the most valuable sources of information on the history of the church in Australia were:

1. "History of the Australian Mission" in manuscript form, located in the Church Historian's Office, Salt Lake City, Utah.

2. Church periodicals, such as the Millennial Star, Times and Seasons, Zion's Watchman, and the newspaper Deseret News.
3. Memoirs, journals and letters of early missionaries and church members in Australia and New Zealand. Letters of Utah church leaders to Australian church officers.


The thesis follows a chronological pattern, deviating only when necessary to keep the continuity of individual accounts.

**Brief Synopsis of L.D.S. Church History**

This and the following sections are designed to give just the significant details of the histories of both the L.D.S. Church and the country of Australia, to place this thesis into its proper setting and increase the depth of meaning of the writing.

The Church of Jesus Christ of Latter-day Saints was organized in Fayette, New York, on April 6, 1830.\(^1\) The church claims that it was organized by a prophet by the name of Joseph Smith, who was instructed and authorized by God to so organize the church. The church believes that there had been an apostasy from the original church established by Christ and his Apostles, and that through revelations and visitations of heavenly messengers the true principles, ordinances and priesthood authority were restored to the earth. The church declares that as part of this restoration, it is the duty of the church membership to share their revealed knowledge with the rest of the world, "every nation, kindred, tongue and people."\(^2\) As a result, a missionary zeal has always been a dominant and active feature of the L.D.S. Church.

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\(^2\)Holy Bible, Revelation, Chapter 14, Verse 6.
Shortly after the church was organized in New York, the headquarters were moved to Kirtland, Ohio and remained in the states of Ohio and Missouri until 1839, when they were moved to Nauvoo, Illinois. In July 1847, the Saints settled in the Salt Lake Valley in the present state of Utah.

Ten years after the L.D.S. Church was organized in America, the first missionaries arrived in Australia in 1840, during the Ohio and Missouri period of the church history. The first group of missionaries to be sent to Australia from Utah, left in 1851, just less than four years after the Saints arrived in the Salt Lake Valley. The next group of missionaries left late in 1852, right after the L.D.S. Church authorities announced publicly the doctrine of plural marriage. The third group of missionaries arrived near the end of 1856. A strong inter-relationship between Australian Church History and general L.D.S. Church History occurred in 1858, when the third group of missionaries were called home because of the Utah War.

Following the Utah War, came a series of mission presidents and then the changing of the mission headquarters to New Zealand. When Latter-day Saint Church history began in Australia, it was a part of the Australasian Mission. This thesis is not a history of the entire Australasian Mission, but of necessity will cover the history of the Australasian Mission to the extent that it influenced church history in the land of Australia. The Australasian Mission was divided into the Australian and New Zealand Missions in 1898, during the church presidency of Wilford Woodruff.

**Brief Synopsis of Australian History**

The first European to see Australian shores was Willem Janszoon, a

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Dutch explorer operating from the East Indies in 1606; several other visits were made by Dutch sailors after this date. William Dampier, the first Englishman to see Australia, visited the northwest coast in 1688. The famous British explorer James Cook reached Australia in 1770, and made a map of the eastern coast.

When the British jails became crowded, Sir Joseph Banks suggested to a committee of the House of Commons that a penal colony be established in New South Wales. This suggestion was made in 1779, but the first group of convicts did not arrive in Australia until January 1788. Their leader Captain Arthur Phillip directed them through hardships and near starvation for five years.

The next established colony was Tasmania (called Van Diemen's Land until 1856) which was made a separate settlement in 1825. Crossing from Tasmania, settlements were made in what is now Victoria in 1834. Victoria was separated from New South Wales in 1851. Colonies were first established in Western Australia in 1829, and in South Australia in 1836.

In 1851, when the first Mormon missionaries from Utah arrived in Australia, the population of New South Wales was about 266,900, which included Victoria and Queensland, which was not yet separated from New South Wales. The remaining colonies brought the total Australian population to 450,336. The last convicts arrived in Australia in 1853 making approximately 168,000 convicts transported to Australia. The convict labor created problems and an environment peculiar to Australia.

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6Manning Clark, *op. cit.*, p. 117.
In April 1851, gold was discovered by Edward Hargraves not far from Melbourne, Victoria. The ensuing influx of people influenced the Australian economy and way of life. Between December 1851 and December 1861, the population soared from 436,665 to 1,168,149. In Victoria the population rose from 97,489 to 539,764 during the same years. The population growth continued, reaching 2,306,736 in 1881 and 3,773,801 by 1901, which marks the close of this writing. Nearly the entire population stemmed from England.7

Australia was a British Colony until 1901 when it became the Commonwealth of Australia. The Commonwealth has a total area of 2,974,581 square miles, 145 square miles less than that of continental United States land area.8

7Manning Clark, op. cit., pp. 127, 154.
8Encyclopaedia Americana, p. 564.
CHAPTER II

THE FIRST MISSIONARIES IN AUSTRALIA

William Barret

The opening scene of the History of the Church of Jesus Christ of Latter-day Saints in Australia begins in the year 1840 with William Barret,¹ a young man of 17, taking his leave from England having been recently ordained an Elder by George A. Smith and Alfred Cordon. The Millennial Star, the official British publication of the L.D.S. Church, recorded this beginning event as follows:

On Saturday, July 11, 1840, William Barrett, a young man only seventeen years old was ordained an Elder by Apostle George A. Smith and Elder Alfred Cordon at Hanley, Staffordshire, England; and departed soon afterwards for South Australia, as the first Elder sent on a mission to that country.²

An entry in the journal of the Prophet Joseph Smith dated July 11, 1840 confirms the Millennial Star report, stating in addition that he was the first Elder to be sent to the land of Australia.³

Having traveled from his home to Deptford, formerly the town of Kent and Surrey but now a part of London, Elder Barret felt impressed to convey his feelings to his brethren before his departure from England.

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¹Four spellings of Barret are found: Barrett, Barret, Barrett, and Barret. The author has chosen to use the latter. In quotations the name is spelled according to the source quoted.


The following letter dated July 15, 1840, portrays his attitude toward his call to Australia:

Dear Brother in Christ:

I write to inform you of my arrival in the metropolis this morning, after a tedious journey in the midst of much profligateness and swearing, such as I never heard in my life before. I feel as the Apostle expresses it, like a lamb among wolves, going into a land of strangers to preach the Gospel; therefore I desire your prayers in my behalf. I have witnessed much of the spirit of revelation since Sunday; in fact, I only thought it a mere thought, when the Elders testified that they were called by revelation; but now I know the truth of the assertion, which proves to me who ought to preach, and that none ought, without they are called by revelation.

Give my love to all the saints, and tell them that as many as remain faithful I will meet in Zion, bringing my sheaves with me. Tell them my faith is fixed, and my resolution is strong to meet you all there, whom I love in the Lord. Pray that a door may be opened, and that a gift of utterance may be given unto me in a foreign land to preach the Gospel. Brethren, sorrow not for me, as those that have no hope, for we have hope of living and eating together in the kingdom of God.  

The Prophet Joseph Smith's journal mentions the following concerning the missionary effort in Australia: "Elder W. J. Barratt writes from Australia, 'he had arrived safe at Adelaide after a rough passage, but had not baptized any persons. Obstacles to the introduction of the work of the Lord are very great.'" The Millennial Star also reported that "the people were giving themselves up to prostitution, drunkenness and extortion." The Prophet Joseph Smith in an epistle to the Twelve made brief mention of the fact he had been informed that "Elders have gone to Australia and to the East Indies." It is interesting here that the Prophet used the plural form of "Elders." The other Elder (or Elders)  

5Ibid., p. 343.  
7Letter from Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints to the Twelve Apostles of the L.D.S. Church.
to whom the Prophet referred is unknown; it may have been an Elder Andrew Anderson.

The only other account available of Elder Barret's work is that given by Andrew Jenson, an L.D.S. Church Historian who toured the Australasian Mission in 1896. He reported that from private sources he had learned that Elder Barret did baptize a few, but that the "fulness of the Gospel" was never fully introduced in Australia until 1851.8

Andrew Anderson

Between the Barret period and 1851, another missionary movement headed by Andrew Anderson is recorded. Anderson, an immigrant from Edinburgh, Scotland, had been converted and ordained an Elder before leaving that place by Orson Pratt. He had taken advantage of free passage to Australia for a year's servitude. The president of the European Mission reported that he had received interesting news from Australia concerning Andrew Anderson's immigration to Australia:

It appears from the tenor of his letter, that he has organized a branch of the church there consisting of nine members, and is strong in the faith, and is preaching the gospel and baptizing. He has written for a parcel of books and the 'Millennial Star', which I shall forward to him. I will give you a short extract from Anderson's letter: 'The only answer that I have received from Europe was in answer to a letter this time three years ago (December 25, 1844), and I am glad to state to you that I am much better situated than I was then, as it regards having peace and quietness to discharge our several duties the best way we can. The work of the Lord is moving slowly on here. Since I began this letter I have been called the distance of eighteen miles to baptize a man and his wife; they had written a letter to me, but I did not receive it, so the man came to see what was the reason why I did not come; when he found I had not received his letter, he made known what he wanted and said one of your brethren came to live with me and my wife in our hut and has been the means of bringing us out of darkness into the marvelous light; he further said

that he would gladly obey the gospel, but his wife was desirous that we should make no delay in coming as she was desirous of receiving and obeying the gospel likewise; we traveled all night and got there at sunrise and rejoiced to find the wife of him who had come for me, ready to receive the ordinances of the Gospel.

This account indicated that in addition to preaching the gospel, Andrew Anderson had also organized a branch of the church. The inference was also given that one of the brethren whom Andrew Anderson had baptized was either doing missionary work, or else he had been living the teachings of the church sufficiently to excite the interest of others toward the church. According to this source, Anderson must have been in Australia as early as 1841; but the date of his arrival is uncertain. The letter also named the members of the branch. This first list of church members in Australia was as follows: Andrew Anderson, Elder; Mrs. Anderson; Charles Gale, Elder; William Jones, Priest; Bishop Noble and Brother Currin, both Teachers; Henry Gale, Henry Sullivan, Robert Fisher and Ann Fisher. Concerning the type of missionary work and the success he was having, Anderson wrote:

I have gone many miles to preach the gospel, and by so doing pulled down censure upon my own head, for I was to be banished out of this place; however, they have never tried it yet. The last two winters I put out hand bills the same as put out in Edinburgh at the first announcing by Orson Pratt in that city, I preached on the subjects therein contained every Sunday evening; the last winter I preached in the town of Montipeer, where the first night the room was full and some standing out, and most of them Catholics.

The Times and Seasons, a Mormon newspaper in Nauvoo, also mentioned Andrew Anderson: "There is a Church in New South Wales, Australia, of 11 members raised up by Elder Andrew Anderson."

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10Ibid.
11Ibid.
12Ibid., p. 975.
Available records do not mention Anderson again until the arrival of the missionaries of 1851. At that time, a mission publication reported that Andrew Anderson was present at the second conference of the church held in Australia at Sydney on July 3, 1852. On this occasion Andrew Anderson, "being called upon, produced his license signed by Apostle Orson Pratt and was admitted to a seat in the conference, he agreeing to renew his covenant." \(^{13}\) Brother Anderson also reported to the conference that there were a few scattered members he had baptized some years ago, but they had grown very cold. \(^{14}\)

The few available sources indicate that William J. Barret and Andrew Anderson were not highly successful in their efforts to promote the L.D.S. Church in Australia. Both men put forth more effort to spread the teachings of the church on their first arrival and then became semi-inactive in their missionary work. Both Barret and Anderson apparently intended to emigrate to the Salt Lake Valley. However, from the sources available, the author was unable to ascertain whether Barret and Anderson emigrated to the Salt Lake Valley.

\(^{13}\)Zion's Watchman, (Sydney, Australia), p. 262.

\(^{14}\)Ibid.
CHAPTER III

THE FIRST MISSIONARIES IN AUSTRALIA SENT FROM UTAH 1851

John Murdock and Charles Wandell

When John Murdock and Charles Wandell were called on their missions in 1851, they traveled to California with Parley P. Pratt. According to Pratt:

Elder John Murdock agreeable to counsel of President Brigham Young, left Great Salt Lake City, March 12, 1851, and traveled to California with Parley P. Pratt, president of the mission to the coasts and Isles of the Great Pacific, and many other missionaries. A company of families under the leadership of Apostles: Amasa M. Lyman, and Charles C. Rich sent to locate a settlement of the saints in Southern California traveled together with the missionaries. After much fatigue and difficulty, the company arrived in California early in June, 1851.¹

The Millennial Star gave additional information of this same event as follows:

Fourteen of the brethren who had been sent as missionaries to preach the gospel, proceeded to San Pedro, where they went on board the steamship 'Ohio' July 7, 1851, and sailed for San Francisco where they arrived on the 11th. Here Elder John Murdock was appointed by Apostle Parley P. Pratt to preside over a mission to British Australia and Elder Charles W. Wandell was called to assist him. Consequently these two brethren took passage on the bark 'Petrel', and sailed from San Francisco, September 8, 1851; on the 30th of October following they arrived at Sydney, New South Wales, Australia, after 49 days sailing from San Francisco.²

The personal journal of John Murdock gives many details concerning the work of these two Elders and their experiences in Australia. The journal said the following of Murdock's call: "President Brigham Young granted


me this mission it being according to my own choice."³ Murdock also recorded in his journal the contents of his call, which call was worded similar to the calls given to other missionaries at this time:

This certifies John Murdock is a member and Elder in the Church of Jesus Christ of Latter-day Saints in full faith and fellowship and duly authorized and has been set apart by the authorities of said Church to preach the gospel, and administer in the ordinances thereof agreeably to his office, to the inhabitants of the Islands and coast of the Pacific Ocean or wherever or however he may be directed by President Parley P. Pratt & the Apostleship and we invite all saints and honorable men of the earth to receive this our beloved brother as a servant of the living God, listen to his counsel and believe and practise his words and inasmuch as you do these things ministering to his temporal necessities with joyful hearts, you shall be blessed in time and in eternity: And we pray God the eternal Father to bless Elder Murdock and all who receive him, with a fulness of the Holy Ghost, that shall teach them things and lead them into the presence of God and the Lamb, in the name of Jesus Christ, Amen. Great Salt Lake City, Deseret. March 15, 1851.

Brigham Young
Heber C. Kimball
Willard Richards

Presidency of the Church of Jesus Christ of Latter-day Saints,
Thomas Bullock, clerk.⁴

It becomes clear from this entry that Murdock was not called by the First Presidency of the Church to go to Australia as such, but he was under the direction of Parley P. Pratt to go where the latter might see fit to send him.

That Murdock was qualified temperamentally to direct the difficult task of preaching the gospel in Australia is attested by his ability to endure physical hardship without complaint. His journal entries, describing the difficult overland trip from Salt Lake City to San Pedro, are

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⁴Ibid., p. 46.
refreshingly free of any self-pity or complaint. The missionaries' journeys to Australia became an important segment of journal sources in L.D.S. Australian history. From the following quote, the reader discovers what life on the trail was like:

May 11th 1851. We started at eight o'clock a.m. and reached the Vegus Spring Creek at dark being all of 50 miles or over. We rested one day. On the 14th, drove 15 miles over rough road and was shot at by Indians with bows and arrows at nine o'clock at night, but when they found we had fire arms they soon dispersed.

16th. Brother Simeon Andrew's Ox had an arrow shot into his hip bones and Brother Charles C. Rich's mule one through the leg but they both recovered.

19th. We drove 25 miles to the resting spring and stopped two days. 22nd. Drove 4 miles to Salratus Creek, feed and water were both bad. 23rd. 14 miles heavy sand wheeling to Salt Spring; when we started this morning, my team appeared in good condition, but my near Ox trod on something, and cut his foot, which made him lame the rest of the journey, and the water here was quite salty and feed very poor, almost none.

24th. Eight a.m. we started on a forty-five mile drive to the bitter springs without water or feed. About the middle of the day my best Ox fainted and would have fallen but I stopped the team and let them rest till near night. We were then 18 miles from the bitter springs about Sunrise.

25th. It being Sunday the brethren all arrived here by noon leaving two wagons and three Oxen. Here we found very bad water and poor feed and was under the necessity of feeding flower to our cattle.

27th. Three o'clock p.m. we started for the Mohave, 36 miles without feed or water and reached there the 28th at night, where we rested two day.5

On June 2nd, Murdock discovered a rupture in the side of his belly, which gave him a great deal of pain and suffering in the future. On June 7th, they arrived at Coco Mongo's Rancho, which Murdock noted was the "first house

5Ibid., pp. 47-48.
or improvement we had seen in about five hundred miles.⁶ From there the
group went on to Pueblo De Los Angeles and boarded the Steamer "Ohio" to
San Francisco.⁷ The group arrived in San Francisco on July 11th. Murdock's
reaction to the conditions in San Francisco at this time of history was com-
parable with the journals of others who came from the Salt Lake Valley.

The state of Society here is very bad, theft, robbery, murdering,
drinking, gambling, whoring, burning, debauchery of every kind is the
most common character of the place. The Vigilante Committee this day
at eleven a.m. hung a man by the name of Steward in defiance of the
civil authority, and two more while I was in the city.⁸

Murdock's formal call to missionary work in Australia did not come
until three months later when Parley P. Pratt issued this letter of com-
mission:

To whom this letter shall come greeting. This certifies that
John Murdock is an Elder in full faith and fellowship, in the Church
of Jesus Christ of Latter-day Saints and a member of the Quorum of
the high priesthood and that he has been duly appointed by the Author-
ities of said church, a mission to open up the way, preach the gos-
pel of Salvation, and administer in the ordinances thereof to the in-
habitants of the British Australasian Islands and such places as in
the providence of heaven his lot may be cast: And to preside over the
Elders and churches where he may be agreeably to the office of High
Priesthood; And from our long acquaintance and full confidence in
Elder Murdock, we cheerfully give this commission and letter of com-
mandation to all Saints and honorable men of the earth; beseeching
them to receive this our beloved brethren as an honored and worthy
servant of the Lord Jesus Christ, whose words will bring life and
Salvation to all who will give heed thereunto receive, therefore,
Elder Murdock as a messenger of life; and minister to his necessities
in temporal things and you shall be blessed through him in Heavenly
things, and we pray our Heavenly Father to bless him and you in all
things, that Salvation may flow forth to all nations, kindreds,
tongues and people speedily; in the name of Jesus Christ. Amen.

San Francisco, U.S.A.
August 24th, 1851
Parley P. Pratt

⁶Ibid., p. 49.
⁷Ibid., p. 50.
⁸Ibid.
President of the Pacific Mission of the Church of Jesus Christ of Latter-day Saints. Charles W. Wandell, Clerk.9

Various Lands in Australasia

Having been commissioned by Parley P. Pratt, President Murdock stated that Charles Wesley Wandell was to accompany him on his mission to Australasia, which he said comprised New Holland, New Zealand, and Van Diemen's Land.10 These are the titles that Murdock consistently used for these lands. The name New Zealand remains the same today. That area named Van Diemen's Land by Abel Tasman on his exploratory voyage in 1742-1743, is called Tasmania today. It was in August 1853 that Van Diemen's Land received news that the transportation of convict labor to their colony had ceased. This news was received with rejoicing and the celebration of a holiday. "To mark the occasion the legislative council of Van Diemen's Land in the following year prayed to Her Majesty that the island might be called Tasmania in honour of the first European discoverer."11 On July 21, 1855, an Order in Council in London proclaimed from January 1, 1856, the said colony of Van Diemen's Land should be called Tasmania.12

Australia was called New Holland because Dutch sailors had been touching the coast of Australia periodically from the year of 1616, and they finally sent an expedition of exploration to the land in 1642 under the leadership of Abel Tasman. The first British visits appear to have been made by William Dampier in 1688 and 1698, and by Captain James Cook in 1770,13 the

9Ibid., p. 51.
10Manning Clark, op. cit., p. 118.
11Ibid.
12Ibid.
13Ibid., pp. 17-18.
the first convict settlement being made in 1788.\textsuperscript{14}

After remaining in San Francisco for two months, waiting for passage, John Murdock and Charles Wandell went aboard the Bark "Petrel," a ship of the 195 ton class. There was, at first, considerable prejudice displayed by the seventy passengers against their religion; but by preaching each Sunday the two missionaries were able to remove some of the prejudice.\textsuperscript{15}

Beginnings In Sydney

Murdock and Wandell arrived in Sydney, New South Wales, Australia, on October 30, 1851.\textsuperscript{16}

Thursday, October 30, 1851, Elder John Murdock and Charles W. Wandell arrived in Sydney, Australia, as the first Latter-day Saint Elders to preach the gospel successfully to the inhabitants of eastern Australia. After making the necessary arrangements for board and lodging Elders Murdock and Wandell turned their attention to the task before them, that of introducing the gospel to the inhabitants of Sydney. They commenced their preaching in the public parks of the city.\textsuperscript{17}

In the above quote, Andrew Jenson gave his opinion that the year 1851 was the start of missionary work in Australia. It appeared that William Barret and Andrew Anderson were not regular full-time missionaries, but gave only part of their time to proselyting.

As soon as they arrived in Sydney, Elders Murdock and Wandell engaged lodging for $6.50 per week at the home of a Catholic, Patric Calinan, who at the time was away working at the gold diggings. Exchanging their

\textsuperscript{14}\textit{Ibid.}, p. 25.

\textsuperscript{15}\textit{Millennial Star}, Vol. XIV, p. 459.

\textsuperscript{16}\textit{Ibid.}.

\textsuperscript{17}"History of the Australian Mission," MS, Located in the Church Historian’s Office, L.D.S. Church, Salt Lake City, Utah, p. 9.
checks, Murdock purchased clothing for $22.00, leaving him $80.00. Wandell also had $80.00, a sum which amounted to 30 pounds sterling according to the current rate of exchange.18

Sunday, November 2nd, President Murdock preached the first sermon given by missionaries from Utah:

In the afternoon of this day, after the dismissal of the Primitive Methodist outdoor meeting on the Old Race Course, at Sydney, Elder John Murdock with his hat in his hand, stepped forth and addressed the people in a manner something like the following:

'Gentlemen: I desire to say a few words to the people here assembled. I have been pleased with much that has been said on the present occasion, and being a missionary sent to preach the Gospel of Jesus Christ, I would like to have the privilege of speaking to the people.'

He was then asked from whence he came, and after telling that he hailed from America, some little feeling was manifested, which, however, soon subsided. Having asked for a place to preach in, the Primitive Methodist preacher, Mr. Moss, enquired to what denomination he belonged and was answered the Church of Jesus Christ of Latter-day Saints. 'Oh, a Mormon, eh,' was the response. And the preacher looked rather aghast at the fact and promptly informed Elder Murdock that he could not let him have a place to preach in, that he himself occupied the ground they were now standing on every Sunday and that the place belonged to him for preaching purposes. The preacher then hastened away.

The Assembly called for a declaration of principles, when Elder Murdock briefly, but forcibly laid down the first principles of the gospel, explaining also the order of the organization of the Church of Christ and the nature of the blessings enjoyed by Saints in ancient times.

He was listened to with considerable attention, with the exception of being asked once or twice as to whence he received his commission and authority. Among the assembly were several persons to whom the Lord had intimated by vision or dream that something important was on hand. One man had had a vision of the Kingdom of God established in the center of the world, continuing to increase until it overcame the world and the spirit testified to him, when Elder Murdock was speaking, that the cause he represented was the work of God. John Jones, another of the assembly, who afterwards became a prominent Elder in the mission, received a similar manifestation and was under the same influence.

An appointment was then made for preaching on the Race Course the next Sunday afternoon.19

19 Zion's Watchman, p. 260.
John Murdock recorded in his journal that during this first preaching experience, there had been much curiosity manifested that such an old man should come so far to preach to them, and that it was so novel to some, as if they had "come from some other planet." 20

The next Sunday, November 9, 1851, John Murdock kept his appointment and preached upon the subject of the gospel, its restoration, and the Millennial reign of Christ on the earth with his saints. That evening in the Old Assembly Room, Elder Wardell gave a discourse on the ministration of angels to the Prophet Joseph Smith. At the close of the meeting, the proprietor informed them they could not have the room again. After this the missionaries rented a house in Pitt Street, where services were held every Sunday morning and evening. In addition, the Elders also spoke publicly on the Race Course every Sunday afternoon. They generally had hundreds attend their outdoor meetings. 21

Printing in the Mission

One of the difficult challenges the missionaries faced in opening up the work in Australia was securing printed materials for distribution to the Australians. Most of the records indicate that the majority of their printed matter was shipped to them from England; however, these two Elders mustered all the means they could for the printing of books and pamphlets right in Australia. November 1, 1851, just two days after their arrival in Australia, they arranged with a printer to publish Parley P. Pratt's Proclamation. 22

21 Zion's Watchman, p. 261.
22 Ibid.
Their efforts resulted in the publication of two thousand copies of the Proclamation, two thousand copies of Orson Pratt's *Remarkable Visions*, and two thousand copies of *History of the Persecution of the Saints*, along with five hundred Hymn books.23

**First Baptisms of This Period**

The first baptism by the missionaries of 1851 occurred December 3, 1851, when Charles Wandell baptized Joseph Popplewells, who had been born in Yorkshire, England in 1801. Other baptisms followed on the 4th of December, when Brother Wandell baptized Emily Popplewells and Bridget Gallimore. On the 8th of December he also baptized George Patersen Evans; and on the 15th he baptized John Jones, James Pegg, Emily Messer, and Marah Baxter. On the 21st, Robert Evans and James McKnight were added to the church. Two other applicants, William and Ellen Robb, were baptized on December 31st, increasing the total number of people baptized by the close of the year 1851 to twelve. Elder Wandell did all of the baptizing because of the absence of Murdock from the city and also because of Murdock's poor health.24

**Beginnings in Melbourne**

Elder Murdock traveled widely. During the latter part of November, 1851, he visited Parramatta, a town about twelve miles inland from Sydney. He traveled there by river steamer and returned on foot, distributing such tracts as had already been published.25 In December he left Wandell in Sydney and took passage for Melbourne, 600 miles south on the coast, on the

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23Ibid.

24Letter from John Murdock to the First Presidency of the Church of Jesus Christ of Latter-day Saints, located in John Murdock's Journal, Church Historian's Office, L.D.S. Church, Salt Lake City, dated January 22, 1852, pp. 54-59.
sloop "Favorite". After a tedious thirteen-day passage, he arrived on December 19, 1851 and spent the first day searching for lodging, an unsuccessful effort which ended in his sleeping on blankets back at the ship. The next day he presented his message to the people, but could not get a hearing. Many of the people had gone to the diggings for gold, particularly to Mount Alexander, where they had found one chunk weighing 106 pound troy (a measurement for gold). The people were in a perfect uproar. Murdock reported that the "more plentiful the gold, the smaller the hearts of the people were."26 Short of funds, unable to sell his books, poorly received by the people of Melbourne, he stated that he felt much like Jonah preaching to Nineveh. On December 21st he had two listeners; each of them bought a book, but wouldn't receive him into their homes.27

Because Murdock was low on funds he tried some physical labor for a day, but became very sick from it. He concluded that the Lord had not sent him there to work with his hands. About this time he sold one book for a loaf of bread and a pound of sugar. Then he spent a total of ten days in the outlying areas of Melbourne. Finally, he decided that this wasn't the time for work to be done in Melbourne. Murdock said that because he was without means he tried to humble himself before the Lord, to open up a way that he might return to Sydney. One man, James Knight, is reported to have befriended Murdock. Knight had found Murdock a place to stay when the latter arrived in Melbourne. As he was getting ready to leave Melbourne, Knight took him to the ship, asking nothing for his kindness; but Murdock gave him two books: *Remarkable Visions*, and *Proclamation*. Upon boarding ship, Murdock went to the Captain and told him that he could pay one pound down and the other two

27 Ibid.
pounds later when they arrived in Sydney. Murdock was astonished to see the way open when the Captain allowed him to remain aboard and live with his men. The men on the ship were very hard men, drinking and fighting at times; but in comparison with the way he felt while in Melbourne, he was very safe and happy. He arrived in Sydney on January 5, 1852.  

**Gold Rush Period**

Murdock and Wandell had left Salt Lake City in March, before the gold discovery in Australia was announced. On May 15th of the same year, the *Sydney Morning Herald* announced the first discovery near Geelong, Victoria. By August, another rich find was discovered at Ballarat. The towns of Melbourne and Geelong were almost emptied of men. The Australian historian Manning Clark said of the situation:

Cottages were deserted; businesses were deserted; ships in Port Phillip Bay were deserted. Even some masters of ships, accepting the loss of the crew as inevitable, teamed up with their men and set off for the diggings. Few families were able to retain their domestic servants in the first flush of excitement during that wet and depressing August in Melbourne.

Not only was there excitement among those who were already in Australia, but excitement was felt in other parts of the world as evidenced by the great influx of population. Undoubtedly, these disrupted conditions are responsible in part for the poor reception that Murdock received while he was in Melbourne.

**Further Work in Sydney**

Upon returning to Sydney, John Murdock found that Charles Wandell had organized the first branch of the church in this period of Australian Mission History. It was organized on January 4, 1852, one day before

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Murdock returned from Melbourne, and little more than two months since their arrival in Australia. Charles Wandell presided over the branch and had ordained two Priests, one Teacher and one Deacon.31

The two missionaries had concluded about this time that the best way to preach the gospel in Australia was to procure a home for themselves and hold meetings whenever they could obtain them. They had difficulty getting any congregations during the week days and only a few at night.32 Because of the poor health of John Murdock—he had weak lungs and trembling nerves—he did most of his preaching indoors and had Charles Wandell do the preaching at the Race Course. Murdock made the following statement concerning their approach at proselyting: "Notwithstanding we could get but few to hear, we preached very plain, our calling, mission and authority very bold, yet with a meek and quiet spirit. Letting sectarian religion alone, only as plain truth runs afool of it."33

The first conference in Australia began on Saturday, March 27, 1852, at Sydney. John Murdock was President of the conference, with Elders Charles W. Wandell and John Jones as counselors. The total Australian membership reported at the conference was 36 members. During the conference, two of the newly baptized brethren, John Jones and James Beatty were ordained Elders. John Jones had responded to Murdock's first preaching at the Race Course on the first Sunday of his arrival in Australia. The conference was adjourned from time to time until April 6th when it ended.34

31Zion's Watchman, p. 261.
32Ibid.
33Letter from John Murdock to the First Presidency of the Church of Jesus Christ of Latter-day Saints, located in John Murdock's Journal, dated January 22, 1852, pp. 54-59.
34Zion's Watchman, p. 261.
Shortly after the conference in April of 1852, there arose a "spirit of rebellion" among some of the members. Many of the rebellious members subsequently left the church, but peace was restored and the work progressed for a period. Then on May 14, 1852, an anti-Mormon article entitled the "Judge's Report" was published in the Sydney Morning Herald. The article excited the public generally and disturbed some of the saints "who were not deeply grounded in the faith." Elder Wandell allayed the excitement with great difficulty by inserting an answer in the Herald and by a public speech at the Race Course.35

In a letter to the First Presidency on January 22, 1852, Murdock communicated that preaching the gospel in the areas of Australasia required the efforts of more than a couple of missionaries, because the colonies are so far apart and would require great time and expense to travel between. He suggested that there was a larger population there than they had anticipated before their arrival and that men having the capacity for leadership equal to those in the British Isles would be required to administer the affairs of the Australasian Mission.

**Murdock Returns Home**

In the same letter Murdock reported his poor state of health, stating that his trembling nerves were giving him much trouble, that his sight was extremely bad, and that his health made him unequal to the task of his mission. He suggested that replacements be made as soon as possible. He said also that: "Brother Wandell has not seen his family since 1848, and wants to go to New York and take them to the valley."36 This suggests in some

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35"History of the Australian Mission," MS, p. 16.

36Letter from John Murdock to the First Presidency of the Church of Jesus Christ of Latter-day Saints, located in John Murdock's Journal, dated January 22, 1852, pp. 54-59.
measure what these men were sacrificing for their missions, in that Brother Wandell had left the Salt Lake Valley on this mission, having already been separated from his family for some time. The sentiments that these men felt while on their missions was also illustrated in one of the many psalms written by John Murdock while in Australia:

While on these distant Isles I roam
To preach the gospel far from home
It's there I look with wishful eye
To see my wife and family

I think upon the days long past
When I was standing in their midst
To lead them on the duty plain
To know the Lord and Heaven obtain

But when I call upon the Lord
He hears my prayers and does me good
He teaches me, directs me right
And does me good both day and night

He heals my soul of all its ills
Much better than a box of pills
He answers prayer and does fulfill
According to his holy will

And when I call upon his name
My wife and children to see again
His spirits answer to me is
We shall be satisfied with bliss.37

As time progressed the health of John Murdock became worse until he was hardly able to travel or preach at all. On March 27, 1852, he ordained Charles Wandell a High Priest so that Wandell could also travel and preside in the same manner that he had. May 20th they held a special conference in which it was decided that Murdock should return to Salt Lake City, and that Brother Wandell should become the President of the mission.38 Subsequently he was ordained to that position. John Jones was also ordained an Elder and made president of the Sydney branch, which consisted at this time of

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37 John Murdock, *op. cit.*
38 Ibid.
43 members: four Elders, four Priests, and one Deacon. On June 4th, Murdock left Sydney Harbor on board the Ship "Harmony Hull", seven months and five days after first landing in Sydney.39

After stopping in New Zealand, Murdock reported that they were tossed about by the wind for 44 hours. He overheard that they had drifted 80 miles up the coast and were four miles from the shore. The wind was causing them to drift dangerously in toward the land. He observed: "I saw no escape if God did not interpose and cause the wind to shift; I told Him so, making my supplications to Him and to my astonishment, before I was finished praying I heard the Captain cry out: 'hoist sails.'"40

Murdock's entire passage lasted 125 days; he landed in San Francisco October 6, 1852. He reached Parowan, in Southern Utah, on December 4th; but because of his health he was unable to continue his journey until January 5, 1853. He arrived in Utah Valley on January 23rd, his youngest son having died of sickness 19 days prior to his arrival.41

Closing Comments on the Life of John Murdock

The writer does not feel that he could be justified in closing the account of John Murdock without making some comment as to the stature of this great individual. After having read the full account of his life from his personal journal, the author has grown to appreciate why this man would be called to open up the work in the lands of Australasia. Briefly the account of his life goes as follows: He was born July 15, 1792, which would have made him 59 years of age when he arrived in Australia. He was baptized by Parley P. Pratt on November 5, 1830, when the L.D.S. Church had

40 Ibid., p. 75.
41 Ibid., p. 88.
been organized only seven months. He was baptized on a Friday, and ordained an Elder by Oliver Cowdery the following Sunday. He was in the very first group to be ordained High Priests in the church, this ordination taking place on June 6, 1831 under the hands of Joseph Smith. Immediately after being baptized, Murdock began to preach for the church, being called on two of his missions by revelations which appear in the present day Doctrine and Covenants, in Section 52, Verse 8, and all of Section 99. It is interesting to note that in the latter revelation in Verses 7 and 8, Murdock was told that after he has preached for a few years he may either gather with the saints and receive his inheritance or he may continue to preach until he is taken.\textsuperscript{42} While Murdock was in Australia he became very low in health, and also after reaching the States, he again became so ill that more than once he was unable to continue his journey; but both in Australia and on his return, Murdock mentioned several times his desire to be with the saints once again.

John Murdock experienced great success in his earlier missions of the church, baptizing great numbers nearly wherever he went. It became, therefore, quite trying to him when he did not receive the same degree of success in his labors in Australia, and he commented on the contrast in the reception. Elder Murdock spent nearly his entire life after he was baptized in full-time church service. He was married four times into non-plural marriages; three of his wives died because of the hardships. He also lost several children. After his first wife died, this Elder was left with five children, two of them twins only six hours old. These were the twins that the Prophet Joseph Smith received into his home to raise.\textsuperscript{43} Murdock served as Bishop

\textsuperscript{42}\textit{Doctrine and Covenants} (Salt Lake City: Published by the Church of Jesus Christ of Latter-day Saints, 1951), Section 99, Verses 7-8.

\textsuperscript{43}\textit{John Murdock}, op. cit., p. 163.
to the Fifth Ward in Nauvoo from August 21, 1842 to November 29, 1844. He also served as Bishop of the Fourteenth Ward in Salt Lake City from February 14 to December 8, 1849. In addition to this he served in the Legislative body for the State of Deseret. Following his return from Australia he was ordained a Patriarch April 9, 1854. This abbreviated account of Murdock's life would be incomplete without mentioning that during the fall and winter of 1832-1833, he lived in the home of Joseph Smith and received instruction from him, and he claimed that during his stay with him he "beheld the face of the Lord according to the promise and prayer of the Prophet." He gives the account of this great experience as follows:

During the winter that I boarded with Brother Joseph as just mentioned, we had a number of prayer meetings, in the Prophet's Chamber, in which we obtained great blessings. In one of those meetings the Prophet told us if we could humble ourselves before God, and exercise strong faith, we should see the face of the Lord. And about mid-day the visions of my mind were opened, and the eyes of my understanding were enlightened, and I saw the form of a man, most lovely, the visage of his face was sour and fair as the sun. His hair a bright silver grey, curled in most majestic form, His eyes a keen penetrating blue, and the skin of his neck a most beautiful white and he was covered from the neck to the feet with a loose garment, pure white, whiter than any garment I have ever before seen. His countenance was most penetrating, and yet most lovely. And while I was endeavoring to comprehend the whole personage from head to feet it slipped from me, and the vision was closed up. But it left on my mind the impression of love, for months, that I never before felt to that degree.

The above brief account of John Murdock's life will give the reader more depth to this early Australian missionary. The background of this man makes his activities in Australia more meaningful.

Presidency of Charles Wandell

Charles Wandell became president of the Australasian Mission when John Murdock left for the states on June 2, 1852.

44Ibid., pp. 163-168.
46Ibid. See also Utah Genealogical Historical Magazine, 1937, Vol. XXVIII, p. 61.
About this same time John Jones and John Carty went to Maitland, a town on the Hunter River, New South Wales, about eighty miles northeast of Sydney, in answer to an invitation from Brother and Sister Harris, who had immigrated to Australia from England. The Elders stayed there three weeks, baptized three people, and departed feeling that the prospects looked "cheering" for a good work being done there in the future.\textsuperscript{47}

On January 1, 1853, an annual conference of the Church was held at Sydney which continued until the 30th of January.\textsuperscript{48} Conferences were often lengthy, convening initially for a few days, then discontinuing until perhaps a week later. The records of this period reported at least two conferences a year, and many times a special conference was called in between to conduct business. Besides these mission conferences, the various Australian states would often report their individual conferences. The rest of this history will include only those conferences that appear to be significant to the history.

Charles Wandell was very optimistic about the opportunities of the church progressing in Australia, much more so than Murdock. When more books arrived from England, Wandell stated that the supply was grossly inadequate to supply the demand:

There were none to offer to strangers, although many of them were so anxious to possess certain books published by Latter-day Saints, that some offered as high as a pound sterling for a copy of the Book of Mormon. The need of more Elders to spread the gospel in the different Australian colonies was becoming more and more apparent.\textsuperscript{49}

In a letter to Brigham Young, Wandell stated that there were many that believed and were only kept back by many scandalous reports from America and Europe and by the almost "superhuman exertions made by the priests and editors

\textsuperscript{47}Zion's Watchman, p. 262.

\textsuperscript{48}Ibid.

\textsuperscript{49}Ibid.
in this city, against us; but truth is mighty and must prevail here as well as elsewhere."  

In September, 1852, President Wandell arrived in Melbourne to see if that area of the country was ready to be opened up for missionary work. He found circumstances in about the same condition as had John Murdock. The houses were full and thousands of emigrants were unable to obtain indoor lodgings; consequently, he had to erect a cabin of his own in which to dwell. The *Millennial Star* reported his visit to Melbourne as follows:

He commenced preaching in the open air to quiet and orderly congregations; and although the gold excitement had carried away the ears and hearts of the greater portion of the people, a few were found willing to listen to his message of salvation and in a little while he succeeded in organizing a very promising little branch of the Church in Melbourne. Among the thousands of people who arrived in Australia from England at that time were a number of Saints, who, being carried away with the general gold excitement, warned their way to Australia to better their financial condition, instead of going to Utah. To counteract this inclination Elder Wandell, under date of November 11, 1852, wrote a lengthy letter to the editor of the *Millennial Star* in England, setting forth in great plainness the true condition at the mines and discouraging the Saints in England in going there to dig gold.  

There are no other accounts of the response he received or of Brother Wandell's activities in Melbourne. No other account is given of Melbourne until new missionaries arrived from America.

While Charles Wandell was in Melbourne, he appointed Elder John Jones to be in charge of the work in New South Wales, while Elder James Beatty was made president of the Sydney Branch. Early in September, however, problems developed within the branch; and Elder Jones was requested to return to Sydney where he was once again voted in as president.
In speaking of the efforts of the members to help build the kingdom, President Wandell reported that they were very liberal in donating their means and that one brother made a donation amounting to nearly 100 pounds sterling. He mentioned that donations had also been made for the erection of the temple in Salt Lake City.53

On March 27, 1853, a conference was held in Sydney which showed that there were 100 members in Australia. The Sydney Branch membership totaled 63 including officers. "McCarthy reported the Maitland district branch consisted of 22 members. Elder Anderson reported five members near Moloney. Elder Whitlock reported 10 members in Melbourne."54 This progress in building up the church had occurred in less than one year and five months since Elders Murdock and Wandell arrived in Australia.

At this conference Elder John Jones was appointed to succeed Charles Wandell, who was returning home. Jones chose Elders Robb and McCarthy as his counselors, and Elder Robert Evans was chosen as president of the Sydney Branch.55

The organization set up by the conference mentioned above did not last long; for three days later, on March 30, 1853, the "Pacific" arrived in Sydney from San Francisco, bringing the second group of missionaries from Utah, with a new mission President. During their trip "small pox" had broken out on board the "Pacific", and they were quarantined for a few days. This being the case, Charles Wandell went to the ship on April 3, 1853, and told them he expected to leave shortly.56

55Ibid.
56Zion's Watchman, p. 262.
On April 6, 1853, Elder Wandell left with a company of 30 saints aboard the "Envelope." On the twenty-third anniversary of the L.D.S. Church, the first body of saints migrated from the land of Australia to the Salt Lake Valley.\(^\text{57}\)
CHAPTER IV

SECOND GROUP OF UTAH MISSIONARIES

This chapter will cover the travels of the second group of Utah missionaries to Australia, give a general history of the mission during their stay in Australia, and the last two sections of the chapter will give enlarged accounts of two of these missionaries and their labors.

On August 28, and 29, 1852, a special conference composed of the authorities of the church was held in Salt Lake City. On the first day of the conference, 106 missionaries were called to labor in many different parts of the world, including Europe, Russia, India, China, South Africa, Australia and islands of the sea.¹ Ten of these missionaries went to Australia; a list of their names will be given later. It was on the second day of this same conference that the first public announcement of the doctrine of plural marriage was declared.²

Traveling to Australia

On October 19, 1852, one of the missionaries called to Australia, Burr Frost, states that he left his home and "family giving them the blessings of a Father, and leaving them in the hands of God praying the Father to keep and bless them until my return from my mission."³ He stayed the second

¹Joseph Fielding Smith, op. cit., p. 480.
²Ibid. According to Doctrine and Covenants, Section 132, the revelation on plural marriage had been given to Joseph Smith at a much earlier date, the date of dictation being July 12, 1843.
³Burr Frost, Personal Journal, Located in Church Historian's Office, L.D.S. Church, Salt Lake City, p. 4.
evening at the home of John S. Eldredge, and the next morning he said:  
"Here we saw another parting which pained me nearly as much as when I parted with my own family, but we felt to trust the Lord and leave all of the church with our families in his hands." The task of leaving home was a strong test of their sincerity and devotion to the cause of preaching the gospel.

By the first of November the group of missionaries reached Parowan, where they stayed four days and received instructions from Apostle George A. Smith. On November 23, they reached Saleratis, where they met Amasa Lyman, Charles C. Rich, John Murdock and others on their way to Salt Lake. What made this meeting interesting was that William Hyde who recorded this event was baptized by John Murdock just 19 years previous to this encounter. By December 30th the group of missionaries had reached the coast and set sail on the brig "Fremont" for San Francisco, arriving on January 8, 1853, following nine days at sea. On January 28th, the missionaries set sail on the barque "Pacific." The fare for the ten men was reduced to $1,100 which left $150 for other brethren that might come after them. The vessel had on board 140 passengers mostly headed for the gold fields in Australia.5

Before sailing, William Hyde composed the following lines which were used as a parting song and sung before leaving the other brethren that were in San Francisco; it expressed well the sentiments of their journals:

Come let us sing a song of praise  
For God's protection over us  
He's brought us safe over desert plains  
And cleared the way before us  
We've left our wives and friends most dear  
But this with us don't matter

4Tbid.

5William Hyde, Personal Journal, Located in the Church Historian's Office, L.D.S. Church, Salt Lake City, pp. 142-144.
We've gone because the Lord we fear
Our homes we'll have hereafter
The Saints oft poured upon our heads
Their favours without number
To bless us they were always led
How oft we'll them remember
The Devil thought to hedge our way
And thwart us in our purpose
But when we all as one did pray
He was compelled to leave us
To them we did our way pursue
And closely stick together
Our faith had made our hearts so true
That nothing could us sever
How oft while we were on the way
We'd preach and pray, with singing
And then upon the sand we'd lay
Till morning light returning
Then we would up and bake our bread
As cheerfully as ever
With nothing which has ever led
To hurt or mar each other
But now we've reached the rolling deep
And soon we must be parted
But we will all our stomachs keep
And keep ourselves true hearted
We'll go to nations far and near
And gather up the many
Who the gospel truths will hear
And labour for their penny
On earth the God of Heaven's begun
A Marvelous work and wonder
Because their craft's in danger
But we will onward in our course
And ever will remember
That God who's called and sent us forth
And never will surrender
We'll bring the sheep into the fold
And safely hand them over
Unmarked and pure we were told
And all be saved together.6

Brother Burr Frost became very sick on the voyage. He related in his
journal how he called on God to heal him; and after praying, he had the first
good night's sleep in several nights. Then he said: "... although I was

6Tbid., pp. 142-144.
broke out with the small pox, yet from that time forth the sickness had no other effect than to make me weak.  

About 30 days later, Elder John Eldredge also broke out with small pox and became very sick; but to everyone's surprise, the small pox didn't spread after that. When their ship arrived in Sydney, they were quarantined for nine days because of the "small pox." 

Greeting the New Missionaries

The missionaries were able to go on land on April 9, 1853, and the following day a meeting was held at Sydney which was well attended by the members. Elder John Jones, the acting president, introduced Elder Augustus Farnham as the new mission president of the Australasian Mission. Elder Jones was released and appointed president of the Sydney Branch. The Zion's Watchman reported that: "The spirit of the Lord rested in mighty power upon the Elders, and the saints received a testimony that they were the servants of the Lord, and some who had begun to waver in their faith were revived in spirit and determined to try anew." President Farnham chose as his counselors in the mission presidency, William Hyde and Josiah Flemming.  

Where the Missionaries Were Sent

Soon after the arrival of this second group of missionaries from Utah, Augustus Farnham assigned them various fields of labor. No document was found that listed these various assignments at one time, but by using a combination of several sources, the author is able to provide such a list of where the missionaries were sent. The place to which these missionaries 

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7Burr Frost, op. cit., pp. 33-34.  
8Ibid., p. 34.  
9Zion's Watchman, p. 263.  
10Ibid., p. 262.
were first assigned generally was the place they remained for their entire missions. In summary, the assignments were as follows:

1. Augustus Farnham  
Sydney, New South Wales (President)
2. Josiah W. Flemming  
Sydney, New South Wales (Second Counselor)
3. John S. Eldredge  
Sydney, New South Wales
4. John Hyde  
Sydney, New South Wales
5. William Hyde  
Hunters River District, N.S.W. (First Counselor)
6. James Graham  
Moreton Bay (Now Brisbane), Queensland
7. Burr Frost  
Melbourne and Bendigo, Victoria
8. Paul Smith  
Geelong, Victoria
9. Absolom P. Dowdle  
Adelaide, South Australia
10. J. W. Norton  
Adelaide, South Australia

Missionaries who were called later to join them:

11. Robert Owen  
Tasmania (From East Indies)
12. William Cooke  
Victoria, and later New Zealand
13. John McCarthy  
Goulburn and Murray River
14. William Baxter  
Goulburn and Murray River

In the chronological sequence and pattern of this writing, the first missionary mentioned above to be assigned and to leave for his field of labor was William Hyde; he left for Hunters River District on April 18, 1853, just nine days after his arrival in Australia. May 1, 1853, Elder Burr Frost arrived in Melbourne from Sydney. The details of the work of these two missionaries will be given at the end of this chapter.\(^{11}\)

July 18, 1853, Elders Josiah W. Flemming and John S. Eldredge left on their assignment to travel in the country areas. They visited and preached at Irish Town, Liverpool, Camden, Windsor, Penrith, Richmond, Pitt Town and other places.\(^{12}\)

Zion's Watchman

July 21, 1853, the male members of the Sydney Branch organized themselves into a council for the transaction of business. They decided to

\(^{11}\)Ibid., p. 263.

\(^{12}\)"History of the Australian Mission," MS, p. 45.
publish a monthly periodical to be called the **Zion's Watchman**. This was done in consequence of continued attacks that had been made on the saints and their principles by the papers. The papers had not permitted replies. On July 23, 1853, a printed prospectus was circulated by the Elders in Australia. The introduction of this prospectus read as follows:

*He Who Judgeth a Cause Before He Heareth Is Not Wise*

**TO THE PUBLIC**

Many statements having been made by the periodical press of the Colony, relative to the faith and practice of the Church of Jesus Christ of Latter-day Saints, tending to bring such faith and church into derision, and it being utterly impossible, through the medium of such Press, to obtain liberty, freely and fully, to defend ourselves against their misrepresentations, false statements, and unscriptural citations, and being deeply impressed, with the responsibility of our High and Holy calling, and the glory of the salvation revealed by Christ, enjoyed by Saints in all ages, and the which has been made known to the children of men, in these the last days, by the ministration of angels, (See Rev. 14, Chap. 6 verse,) induce the Elders of the above named church, to endeavour to free the public mind from prejudice and to awaken a spirit of inquiry.

It is therefore contemplated to issue a Monthly Paper, in defence of the Faith and Practice of said church to be called "ZIONS WATCHMAN," the first number to appear early in August next...  

The first issue of the **Zion's Watchman** was issued on August 13, 1853. The largest portion of this publication consisted of articles promoting and defending the principles of the L.D.S. Church, but there was also much information of historical value given. The historical data covered not only the period of time when the issues were published, but covered historical summations of the mission before the publication.

The **Zion's Watchman** was issued monthly at first. However, a letter of Farnham to Brigham Young on October 30, 1855 stated that they thought it

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best to discontinue publication on a monthly basis and to publish one issue after each conference, because the cost of monthly publication was prohibitive: 10 pounds for ten thousand copies.\(^{16}\) The Zions\' Watchman continued until Farnham left Australia, the last issue being published on May 24, 1856, making a total of thirty-four months that the publication was kept in existence.\(^{17}\) The publication served more than just its original purpose; it is now a valuable documentary source for studying Church History in Australia.

**Mission History Continued**

Tragedy occurred on August 27, 1853, when Elder John Hyde became the first missionary to die in Australia. He had been enduring extreme suffering from cancer in the throat caused by a blow received eight years previous to his passing.\(^ {18}\)

September 13, 1853, Elders A. P. Dowdle and J. W. Norton wrote President Farnham, telling him that the work was progressing in Adelaide. They had baptized several into the church and reported that branches of the church had already been organized. A third one was expected to be organized in a few days. At Melbourne, Elders Burr Frost and Paul Smith were enjoying success in adding new members to the church. Elders Flemming and Eldridge had been successful in opening the gospel to the southwestern section of New South Wales. Elder John McCarthy had proceeded on his mission through the interior via Boulbourn to the Murray River; and William Baxter, "late from England", intended to follow soon to his assistance. Elder Burr Frost was at the diggings at Bendigo, where Elder William

\(^{16}\) Letter of Augustus Farnham to Brigham Young, dated July 28, 1854, located in the Church Historian's Office, L.D.S. Church, Salt Lake City, Utah.

\(^{17}\) Zions\' Watchman, May 24, 1856.


\(^{19}\) Zions\' Watchman, p. 40.
Cooke had been made president over a branch organized there. Elder Paul
Smith was working in Geelong, a town about 35 miles southwest of Melbourne. He reported: "... that darkness has begun to give way in that section," and he now hoped to reap some of the fruits of his labors.

The missionaries began the next year by having a conference on January 1, 1854 in the Assembly Rooms, King Street, Sydney. The William River Branch consisted of 34 members; Clarence Town Branch, nine members; and Newcastle Branch, 14 members. There were 16 members on the Allen River that had not been organized into a branch as well as eight other members scattered in the country. Victoria conference reported 16 members. Adelaide reported three branches with 16, 11, and 15 members respectively. Elder John S. Eldredge reported seven members in Camden. With the additional members in Sydney, the conference reported 193 members: four High Priests, five Seventies, 20 Elders, seven Priests, four Teachers, and three Deacons.

At this conference William Hyde was chosen to lead a body of the saints to Zion. He was returning because of ill health. The account of his emigration is given later in this chapter.

Elders John Graham and John McCarthy were appointed to labor at Moreton Bay, now called Brisbane, Queensland. They left for this mission on January 19, 1854 and returned to Sydney on February 14th, to leave for another mission in Tasmania on February 23rd. Apparently they never arrived.

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20Ibid., p. 264.
21Millennial Star, Vol. XVIII, p. 11.
22Zion's Watchman, pp. 57-62, 87.
23Ibid.
in Tasmania for they returned contrary to counsel on March 31, 1854.  

July 2, 1854, at another quarterly conference in Sydney, it was reported that 60 members had been added to the church in Australia in the previous three months.  

In a personal letter to Brigham Young on July 28, 1854, Elder Farnham mentioned that the work had been progressing better since they had received the Book of Mormon. Evidently they were working for a period of time without this L.D.S. scripture. Farnham said the Book of Mormon had been given to some of the people, and they had read it and received the witness of the spirit concerning it. When the Elders returned, the investigators wanted to be baptized, without having known very much else about the church. Concerning the distribution of literature he said: "Since my arrival in the colony we have got in circulation rising nine thousand tracts and pamphlets, besides the large stack of books which we have received from Liverpool, of which we have sold one hundred and seventy-two pounds worth, which will show that the work is rolling forth." He also observed that twenty-four were baptized in one day in Sydney, and that saints might be found in the midst of all parts of the land of Australia.  

Farnham said that the priests of other churches were beginning to cause some problems, instructing their people to burn all the Mormon literature and to have nothing to do with the missionaries. In addition to this, the ministers were printing in the papers many articles against the church. One had printed a fifty page book for the same purpose. The

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25 Zion's Watchman, pp. 121-122.
26 Letter of Augustus Farnham to Brigham Young, dated July 28, 1854, Located in the Church Historian's Office, L.D.S. Church, Salt Lake City, Utah.
Elders were attempting to give an answer to writings through the monthly periodical, *Zion's Watchman*.

Brother Farnham also related to Brigham Young that since the 25th of November 1853, he had been spending most of his time traveling throughout the country areas, attempting to get an opening wherever the reception might be best. Besides using the *Book of Mormon*, which they found to be very effective in spreading the gospel, they were using two pamphlets which seemed good at attracting the attention of the people. They were *The Only Way to Be Saved*, and *The Reply to Shall We Believe in Mormons*. The latter publication was commenced by Charles Wandell. The missionaries were having these printed in Australia because of the time delay in having them shipped from Liverpool, England.  

On August 19, 1854, Brigham Young wrote President Farnham and the Elders of Australia. He made one comment about funds that were being given:

I have understood that some of the brethren in Australia donated means to help the poor to emigrate with Elder Hyde, and with the expectation that such donations would be credited on the Fund books, will be so credited.  

The Perpetual Emigration Fund was a fund that was established to aid the emigration of the poor saints to the Salt Lake Valley. Brigham Young went on in his letter to explain the authority that he had invested in them to direct the work and even to determine when they should return home:

In far off missions like yours I wish to remind you that it is

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27Ibid.

28Letter of Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, to the Australian missionaries, dated August 19, 1854, located in the Church Historian's Office, L.D.S. Church, Salt Lake City, Utah.
not only your privilege but your duty to so walk in the pathway of
all truth and so to rejoice in the spirit of the Lord, as to be able
to know the course of your duties and not wait for counsel from me,
but act in faith believing, ever as you have done, and any little
mistake that may arise will be overruled for good. The economy of
the almighty in reference to the salvation of the human family requires
this course, because of the long distance between us compels it. Still
I shall avail myself of every opportunity to give you such counsel as
the spirit may dictate, and now take occasion to write all the Elders
who went from Utah to Australia on a mission, and are there upon
receipt of this letter, are at liberty to tarry, or return home as
may be moved upon, through faithfulness, by the Holy Ghost, and this
without waiting any further word from me on that subject, but act in
the matter as you can unanimously agree.29

An article in the Zion’s Watchman, dated September, 1854

enlarged upon the ministerial opposition Elder Farnham had reported to
Brigham Young:

At this time the work met much opposition in New South Wales from
the clergy, particularly in Sydney, where the sectarian preachers, for
fear of loosing their flocks, circulated tracts misrepresenting the
principles of truth and sent visitors around to impugne the moral
standing of the saints. They also would pour forth their ebulliation
with a rancor and bitterness of soul paralleled only in the history of
the Popish Church centuries ago. One of these reverend gentlemen,
Dr. Fullerton, at the close of his lecture on ‘Mormonism,’ counseled
those present to have nothing to do with ‘Mormons,’ but shun them as
their deadliest enemies, burn their books, etc. It is but natural that
such wicked advice would have its effect upon a certain class of people
and lead them to commit acts of lawlessness. Thus, on one occasion
a mob rushed in upon one of the brethren and assaulted him in the
most brutal manner without the least provocation. He was afterwards
told by some ‘Christian’ friends that it served him right, because
he was not of the right faith, but was rather to be looked upon as a
Pagan. Elder John Jones, president of the Sydney Branch, was also,
on the 2nd of September, brutally assaulted by four ruthless ruffians,
who rushed upon him with all the ferocity of fiends just let loose.30

On October 1, 1854, another quarterly conference was held in which
it was reported that 72 had been baptized in the various fields of labor
since the last quarterly conference. The Victorian conference reported
51 members, 22 since the previous conference. There were 54 reported from

29Ibid.

30Zion’s Watchman, p. 152.
Adelaide and vicinity.⁴¹ At this same conference it was decided that a mission should be opened to New Zealand.

**Opening of New Zealand**

October 20, 1854, twenty days after the decision to open up New Zealand, President Farnham, William Cooke and Thomas Holden sailed from Sydney for New Zealand.⁴² President Farnham spoke optimistically of his visit to New Zealand in a letter to Brigham Young:

As respects my New Zealand visit, it occupied nearly three months. Elder William Cooke went with me, and is still in that mission. I traveled through most of the towns and villages of any note and held several meetings in each place, our meetings were well attended and quite an interest was taken in every place, many acknowledged the work was true, and I have reason to think that there will be a good work done on those Islands among the Europeans. The natives are a fine race of people, though not able to speak the English language to any perfection. We made some effort to get some of our work translated, which I am in hopes will soon be done. As soon as we can get it before the Maori's it will go quite rapid in my opinion.³³

Elder Farnham returned from New Zealand in December of 1854.³⁴

At a conference held April 1, 1855, it was reported that William Cooke had baptized ten and had organized a branch in New Zealand.³⁵

In a letter to Franklin D. Richards, the British Mission President, Augustus Farnham reported that Elder Cooke had one Priest with him, which must have been Thomas Holden, mentioned in the last quote. Elder Cooke wrote Farnham from a place called Nelson, where he had received considerable opposition from the sectarian ministers; but many were still investigating.

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³¹Tbid., p. 156.


³³Letter from Augustus Farnham to Brigham Young, Located in the Church Historian's Office, L.D.S. Church, Salt Lake City, Utah.


³⁵Zion's Watchman, pp. 256-265.
He called earnestly for help, having more than one thousand miles to travel to reach the principal cities. The cities were generally on the seacoast, and there were few roads from one to the other in the interior. The communication was by water and the passages were very rough. He claimed the climate was mild and healthy. Cooke felt that there was a good work to be done on the islands of New Zealand.  

There were no further references to the work in New Zealand for twenty years, until in October, 1875 when Thomas Stead was assigned to labor in New Zealand; more details will be given of this man in a later chapter.

Opening of Tasmania

On October 10, 1854, Robert Owen arrived in Sydney, the first missionary to arrive in Australia since April 1852. Elder Owen was in reality a missionary to the East Indies and had come to Australia to obtain passage back to the states. Before leaving, however, he labored as a missionary in Australia for five and one-half months. The important thing Robert Owen can be remembered for is that he was apparently the first L.D.S. missionary to go to Tasmania. On October 24, 1854, Elder Owen, well supplied with books and pamphlets, sailed from Sydney on board the "Hellespont" on a mission to Tasmania. At the time of his departure for Tasmania, it was still officially called Van Diemen's Land. Although the people of the island had requested the change in August of 1853, it

36Letter from Augustus Farnham to Franklin D. Richards, Located in the Church Historian's Office, L.D.S. Church, Salt Lake City, dated May 31, 1855.


was July 21, 1855, when an Order in the Council of London proclaimed that from January 1, 1856, the name should be called Tasmania.\textsuperscript{40} There were no available reports on the extent and success of Owen's work in Tasmania.

Elder Robert Owen was back in Melbourne by April 27, 1855, because on that date he sailed with Elder Barr Frost from Melbourne with 72 saints on the "Tarquania," bound for the United States. Out of the 72 saints, 27 were from Victoria; and many or all the remainder came from South Australia through the efforts of Elders Dowdle and Norton. Elder Dowdle went to Melbourne with them, but requested to remain in Australia to continue preaching. He remained in Adelaide with a number of the saints there who planned to leave the next April.\textsuperscript{41}

**Tragedy at Sea**

The following September 7th, another group of saints emigrated to the states. There were 56 souls on board; 28 were Latter-day Saints, including James Graham and John S. Eldredge. On October 3rd, the vessel struck on reefs off the Sicily Islands.

By the aid of the spanker boom and the expert swimming of one of the sailors a rope was carried ashore and fastened to the reef, by means of which many succeeded in making their escape in comparative safety from the vessel. Five, however, were drowned; two women and three children.\textsuperscript{42}

Brother John McCarthy described the tragic event in some detail:

I saw mothers nursing their babes in the midst of falling masts and broken spars, while the breakers were falling twenty feet high over the wreck. One lady, Sister Harris--preparatory to leaving the ship with her two children, the eldest of which was two years old, tied the youngest, a babe six weeks old, to her breast; the vessel immediately afterwards broke in two parts across the main hatch,

\textsuperscript{40}Manning Clark, \textit{op. cit.}, p. 118.

\textsuperscript{41}Letter from Augustus Farnham to Franklin D. Richards, dated May 31, 1855.

\textsuperscript{42}"History of the Australian Mission," MS, p. 128.
and the water rushing in, engulfed herself and child amid the struggling waves and timbers of the wreck.

There was another lady, Sister Humphrey, who had three children. When the vessel struck she told her friends to protect her children and convey them safely to Great Salt Lake City, for her earthly career was run. Shortly afterwards she, with one of her children, was swept by the sea into the foaming surf, and they were seen no more. There was also a young mother of seventeen, who manifested true courage during the dreadful scene; her husband took their child and lashed it to his back, and struggled to the reef on a rope, with his wife close behind him, and the three were saved unhurt. I must here remark, that amidst all these awful and appalling scenes, not a shriek of despair was heard from one of these mothers and children.

By about midnight the principal part of the passengers had reached the reef, with the exception of Elder James Graham, and some of the brethren. Soon afterwards the vessel broke to pieces, and the part they were on was providentially carried high upon the rocks, and they landed in safety. All hands reached the reef, excepting two women and three children who were drowned.

With our bodies much lacerated by the sharp coral reef, and with a dreary waste of water without land in sight, our situation was a pitiable one; but when the light burst forth from the eastern horizon we discovered at the distance of about twelve miles, the outline of the Sicily Isles.

At sunrise all hands commenced to make a raft with fragments of the wreck, to convey us to the islands. By about noon the remains of a quarter boat was also fixed up with canvas and copper, to convey the women and children to the land; still the men were compelled to remain on the reef two days and two nights, without anything to eat or drink, and this under a burning tropical sun. The third day we succeeded in reaching the island upon the raft, and found that its only inhabitants were rats and sea fowl; there was no fresh water to be seen in any direction. By scraping holes, however, in the sand, near the water's edge, with a pearl shell, we were enabled to obtain water, which, by filtration through the sand was rendered comparatively palatable. We kindled a fire by the aid of a sun glass, and roasted some shell-fish, and made a very light repast . . .

The group lived on turtle and wild fowl for seven weeks.

By that time the ship's carpenter had repaired the quarter boat so that it was thought that she might possibly live to perform a voyage to some inhabited land. This, after great difficulty, was launched over the reef, and the captain and nine men, including myself, embarked. Our provisions were a little salt pork and jerked turtle, with two casks of water; there was great danger of being swamped in crossing the reef, with our small boat, but we providentially succeeded in getting safely outside and were heartily cheered by those on shore. We returned their cheers and took our departure. Our boat was almost level with the water but after four days' hard pulling through squalls and calms, we succeeded in reaching Borabora, one of the Society Islands, a distance of about two hundred miles. The inhabitants treated us with much kindness, and fed us upon poi and
breadfruit. From thence I went with the 1st mate and one of the crew to the island of Mopiti, and petitioned King Tapoa for relief. We were received with kindness, and obtained two small schooners with which to return and rescue the passengers. In the meantime Captain Pond had chartered the Emma Packer at Hauhine, and had sailed for the Sicily Isles and reached there twelve hours before us. She took the passengers from the island and went to Tahiti.

The noble and heroic disposition of Captain Pond was exhibited throughout the whole sad affair. While the crew was engaged in getting the passengers ashore, Mr. Owens, the second mate, was going to carry a bag containing eight thousand dollars belonging to the captain ashore. The captain ordered him to leave the money and carry a little girl ashore instead. He did so; the child was saved, but the money was lost. It was on the 3rd of December 1855 that the unfortunate emigrants were . . . taken on the Emma Packer from the Sicily Islands. They finally arrived in San Francisco on April 23, 1856 on board the Francis Palmer, others on the G. W. Kendall, arriving June 27th, at San Francisco.43

In a letter from Farnham to Brigham Young in February 1856, Farnham mentioned that there were problems with the saints emigrating because of scarceness of labor and low wages. The saints couldn't save enough money to pay for the passage.44

Farnham went on in his letter to enlarge on the great possibilities of more work being done in Melbourne. He mentioned that he had spent a few days in that city and found that it contained one hundred thousand inhabitants, of which a large number were Americans who received him in good spirit. He cited the example of a man who had trained for the Church of England ministry defending him following his speech. For two hours, from 11 p.m. to 1 a.m., the minister stood his ground in defense of the Latter-day Saints. Farnham felt that if the proper men were sent there could be a real opening in Melbourne at that time.45

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43Ibid.
44Letter of Augustus Farnham to Brigham Young, Located in the Church Historian's Office, L.D.S. Church, Salt Lake City, Utah, dated October 30, 1855.
45Ibid.
Organ Building by Ridges

In the same letter to Brigham Young, Farnham referred to a project to build an organ in Australia to be given to the saints in the Salt Lake Valley:

I have with the aid and assistance of the Saints in these colonies an interest to build an Organ, it is got up by free donation with the feeling and sanctions of the Saints in these lands, it is to be presented to the Church in Zion by the saints in Australia, thus far proves to be a first rate instrument for one of its size, when it is finished it will occupy about twelve feet in height, by nine, and the face five deep, it is as compact as possible. The workmanship is executed by Joseph H. Ridges by this means I shall be able to obtain a knowledge of the Organ which to my knowledge we have not got. It being the first attempt in the Church of Latter-day Saints I am in hopes that it will like every other principle increase both in size and tone.46

Further History

There were a series of mission and branch conferences held in July, September and December of 1855 and January and April of 1856.47

On October 13, 1856, Elder Flemming was arrested by two constables in Sydney on false charges of "abduction" made by Brother William Phillips, who had lost the faith and had been abusing his wife and family. Flemming was placed in a cell and was not allowed to notify his friends of his whereabouts. He spent the night in a cold, damp cell filled with drunks who were constantly yelling and swearing in a most profane manner. The following day after a trial that proved nothing, it was decided he should be held until further evidence could be obtained. He was finally able to notify his friends who produced a bond securing his freedom on October 19th, and the following day he was completely cleared. William Phillips was

46 Ibid.
completed their missions and sailed with 130 saints from Sydney on the vessel "Jenny Ford." Absolom P. Dowdle was left in charge of the mission.

Josiah W. Flemming in writing for the *Millennial Star* gave the details of a narrow escape with tragedy which this group of 130 saints faced as they were leaving Australia:

Last night the wind was very high and there was a heavy sea, this morning it was less, we ran out of the harbor in a quarterly direction by the Island, and while we were yet in full view of Sydney, the wind ceased to blow so we had no control of the vessel, which was thrown before the waves toward the shore, which was a fearful-looking sight as the waves were beating against the breakers, flying and foaming high in the air, every sail was set and every possible means was used to save the vessel from the approaching danger, but to no purpose. In a short time we discovered a huge rock toward which our vessel was drifting, we saw our fearful danger, without an earthly way to prevent it. Every soul on board was waiting to see the vessel dashed to pieces. At this critical moment I called some of the Elders to come and stand on the side of the vessel nearest the breakers, and by the power of the Priesthood and mighty faith, we might have power with our heavenly Father to turn the vessel in another direction, as it did not seem possible we should come to such a fearful death, yet the vessel continued to drift broadside toward the rock, as one more wave passed, and the vessel lowered within a short distance from the rock, only waiting the next wave to be dashed to pieces. I lifted my eyes to my Father in Heaven for, perhaps, the last time in this life, I felt the power of God immediately rest upon me and I said: 'Oh God the eternal Father in the name of Jesus Christ Thy Son, I command this vessel to stand still and go no farther toward this rock.' The next wave came rolling along and raised the vessel to the full height, which soon passed and the vessel lowered in the same place. When I saw this, I again lifted my voice to my Father in Heaven and in the name of Jesus commanded the wind to blow and fill the sails, which it did instantly and we were soon out of danger. This power had been placed on my head by Joseph Smith Senior, and John Smith Patriarch, who said I should have power

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48Ibid., pp. 138-143.

over the winds and waves of the sea and they should obey my voice.\(^{50}\)

This event closes the general history of the Presidency of Augustus Farnham, covering from April 9, 1853 to May 28, 1856, a period of three years. There were, however, two accounts during this same period of history which have only been touched upon thus far, for they are better told as self-contained units in order to preserve the continuity of the account as it was originally recorded. These two accounts will now be presented.

**William Hyde - Hunters River District**

Shortly after the Farnham group of missionaries arrived on April 9, 1853, they were assigned to various areas to labor. William Hyde left for the Hunters River District on April 18th, a distance of 150 miles from Sydney. He arrived the following morning at the mouth of Hunters River at a place called Newcastle. As mentioned earlier, a conference held in March 1853 reported John Jones and John McCarthy were working in Maitland in the Hunters River District which reported a membership of 22. John McCarthy was still working in this area when William Hyde arrived; so they worked the area together. Through their efforts a branch was organized at Williams River on June 28, 1853; and the same day one Elder, one Priest and one Teacher were ordained.\(^{51}\) At the quarterly conference in Sydney in July 1853, Hyde reported a membership of 45 in the District, a growth of 23 members since the March conference.\(^{52}\)

August 14, 1853, Hyde preached in Clarance Town and on the following day baptized and confirmed eight persons, the first to be baptized in

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\(^{50}\)"History of the Australian Mission," MS, p. 156.

\(^{51}\)William Hyde, *op. cit.*, pp. 149-155.

\(^{52}\)Zion's Watchman, p. 263.
that town. While at Clarance Town, William Hyde was sent for to cast out an evil spirit. Accompanied by two other brothers, he went to Sister McIntyre's home where he found the lady in a deplorable condition. Hyde said she was considered a respectable lady, but the evil spirit had taken possession of her and had led her to the mountains and the most rugged places in the rocks where he had sought to destroy her. Brother Hyde reported that by prayer of faith and the laying on of hands in the name of the Lord Jesus, the evil spirit was rebuked; and the woman was instantly restored to her former mind.

On an August evening in 1853, Hyde preached to a large congregation at which was present a Presbyterian Priest who had been visiting the Saints during the day, attempting to persuade them from their faith. Hyde spoke for nearly two hours on the gospel, and at the end he remarked that there was a gentleman present who had stated that he, Elder Hyde, was an imposter. Hyde suggested, that if the minister desired he might have the opportunity to make honorable his position; but he remained silent. Following the meeting, the clergyman made haste to leave; but commented to one man as he was leaving that Hyde had read his Bible.

In November 1853, Hyde went to Newcastle, situated at the mouth of Hunters River, a distance of 22 miles, where he found some 14 saints who had just arrived from Wales. They claimed they were going to prepare themselves to go on to the Salt Lake Valley as soon as possible. They were very unhappy with their condition, and Brother Hyde attempted to raise

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54 Ibid., pp. 157-158.
55 Ibid., pp. 158-159.
their spirits the best he could. Following this experience, William Hyde wrote a letter to the *Millennial Star* in England and strongly advised the saints not to come to Australia, but to go directly to the valley:

If the heads of families among the Saints in Wales desire to see their sons and daughters take the short cut to Hell, let them bring them to Australia and then in all probability they can have consolation in the end . . . .56

William Hyde was appointed to take charge of an emigrating company to the states; so on February 13, 1854, he started for Sydney, having money to secure passage on the barque "Julia Ann."57 He paid 425 pounds to secure the vessel.

Several days before their leaving, William Hyde reported that he was awakened by Elder Eldredge sitting at the foot of his bed. He had walked forty-five miles the day before in order to see Brother Hyde before he left, and his feet were badly blistered. A strong brotherhood existed between these two men.58

On March 22, 1854, the barque "Julia Ann" weighed anchor and set out to sea, leaving from Newcastle with a company of 63 saints migrating to the Salt Lake Valley. This was the second migration from Australia.59 While traveling on the ship, William Hyde arranged for one of the saints, Richard Allen, to hold a school for the children.60

During the voyage, one tragedy took place which was recorded as follows:

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56 Ibid., p. 162.
57 Ibid., p. 174.
58 Ibid., pp. 174-175.
60 William Hyde, op. cit., p. 176.
On the 29th of March 1854, Sister Allen gave birth to a son. About this time a strong breeze blew up which by the 5th, 6th and 7th of April augmented to a gale. Sister Allen who had taken a slight cold, was by Elder Hyde's advice, taken in the cabin, where she was faithfully watched for over a week, when she thought herself able to return to her own room and was permitted to do so. On the 16th of April the ship put into Huahine, an island of the Society group. The heat of the sun was intense and had a bad effect upon Sister Allen, who on the 17th about noon was found running very low, and so sudden was her relapse that at sunset her life was despaired. She was buried in a respectable manner on the 19th of April. Elder Hyde preached the funeral sermon and the scene was truly impressive; every possible respect was shown by the officers and all on board. Three or four of the sailors who had never before heard the Gospel, became converted during the trip, among whom was the first mate.61

On June 12, 1854, they dropped anchor in the harbor of San Pedro, having been nearly three months at sea. Brother Hyde went on to San Bernadino, a Mormon outpost in California, to obtain teams and sent for the rest of the company to come. He himself left for Salt Lake on July 27th with Brothers Conger and Hope, mail carriers, and a man by the name of Powell. They all had mules for riding and packing. Hyde recorded the following concerning the difficulty of the trip and his illness:

The weather was excessively hot, and my health being much impaired I soon discovered that it would be through much suffering that I should perform the journey. And on the 5th day of our travels it seemed that I must give over, as my body was racked with the most excruciating pain, accompanied with a scorching fever. We traveled 65 miles this day. And 0, may it never be my lot to experience another such day. Before we came to our place of encampment I became so exhausted that I fell from my mule, and was hardly sensible that I was falling until I struck the ground. The brethren in the company supposed I had completed my journey. On the morning of the 6th day we were attacked by a company of some 30 or 40 Indians, near Resting Springs and we had a severe round with them. We succeeded in getting away from them, but not without the loss of one mule and one of the mail bags. Brother Powell was severely wounded in the hip with an arrow, my riding mule was badly wounded. And an arrow passed through my outer clothes, but none touched my body.62

61"History of the Australian Mission," MS, pp. 74-76.

William Hyde arrived home on August 14, 1854, but in a very feeble state of health. This ends the missionary labors of William Hyde, but briefly the remainder of his life was as follows. He took up farming once again after he regained his strength. He served as a juryman for some time. During the session of Legislature of 1865 and 1866, he was appointed to the office of Probate Judge of Cache County, Utah and elected to a second term.63 He did much speaking in the church; Apostle Ezra T. Benson, then President of the Twelve Apostles would ask him to travel and speak with him.64 He mentioned several times in his journal that he drilled with the troops which were a division of the Nauvoo Legion and also acted as Adjutant to Brother Benson who was Chief Military Officer over the Cache Military district. He had been a member of the Mormon Battalion to California previous to his Australian mission.65 On June 27, 1873, Elder John Taylor set William Hyde apart as a Patriarch, in which capacity he served until his death.66

**Burr Frost - Victoria District**

Burr Frost's journal has been quoted previously in this writing in reference to the missionaries' journeys to Australia. He was the missionary who was the first to break out with "small pox" on board the ship "Pacific" to Australia.

After Frost arrived in Australia, he went to Melbourne, Victoria,

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63 Ibid., p. 189.
64 Ibid., p. 198.
65 Ibid.
66 Ibid., p. 212.
arriving there on May 1, 1853. On June 26, 1853, Elders Frost and Cooke set Elder Smith apart to go to the mining districts in Victoria.67

Elder Frost worked in Melbourne for over two months; and then he decided that he should go into the gold fields during the winter period and come back in the summer, for it was only in the summer that he could preach outdoors. He moved to Bendigo on July 12, 1853, with a Brother McKnight, who went there to dig for gold. During his stay in the gold fields, he lived in a tent sharing it with Brother McKnight.68 This type of living condition was quite typical of this period of history in Victoria. Because of the great influx of people from others lands, even in the larger cities there became a great shortage of adequate housing. The builders could not keep up with the constant flow of people coming into their cities. Manning Clark, an Australian historian, observed that "During the decade of 1851-1861 half a generation of Australians had lived under canvas or in huts."69

After Frost had been there for over two months, he organized a branch at the tent of Brother Evans on September 18, 1853. Frost recorded the following of the occasion:

According to previous appointment the brethren assembled at Brother Evans tent for to organize a branch after singing and praying, I arose and declared the object of the meeting, making some remarks upon the necessity of being organized so that a shepherd should be set over the sheep that they might not be destroyed by ravenous wolves. (sic) There was then a motion made that we organize a branch, it carried. Then there was a motion made to call it the Gold Diggers Branch, and this also carried.70

68Ibid., p. 108.
69Manning Clark, op. cit., p. 139.
Thus the first branch in the area of Bendigo, called the "Diggers Branch," was organized. Elder William Cooke was made the Branch President, and Brother Evans was made a Priest to assist Elder Cooke.

Elder Frost taught them the principle of tithing, and every so often he was given gold dust to be turned in to the church. One account reads: "Brother William Cooke gave me 28 oz. gold durt. (sic) Brother William Wilford consigned to me for the use of the church and myself 54 oz. of gold." At another time Frost said he took 55 ounces of gold with him to have it exchanged and received 201 pounds and one shilling sterling. At another time he sent President Brigham Young a check for one thousand dollars.

The experiences mentioned above—preaching in the gold fields, organizing a branch in a tent, the naming of the branch, the method of paying tithes and offerings—all of these create one of the most interesting situations found in missionary journals of the L.D.S. Church.

Apparently it was not uncommon to have orators in the Australian gold fields, for Manning Clark mentioned them: "By the end of 1853 the stump orators of the gold-fields were beginning to address their audiences on wider issues." Clark was speaking more specifically of political and social-reform orators, but he does verify that there were orators. It is interesting that he made mention of these orators in the very same year that Frost was in the midst of the gold fields preaching the L.D.S. faith.

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71 Ibid., p. 165.
72 Ibid., p. 173.
73 Ibid., p. 174.
74 Manning Clark, op. cit., p. 121.
Frost mentioned several trips to the city of Geelong where he visited the members and spent time with Elder Smith who was laboring there. He also mentioned visiting several times a Brother Symonds in Collingwood. 75 In February 1854, a conference was called in Victoria at which Elder Cooke moved that Elder Burr Frost preside. This he did. 76 In the first of March he visited Sydney and returned to Melbourne the first of April. 77

The Frost journal ends at this point, but apparently he continued to work in Victoria for another year at which time he was placed in charge of a company of 72 saints emigrating to Utah. The company sailed from Melbourne in the brig "Tarquenia" on April 27, 1855. Elders Paul Smith and Robert Owen returned home on the same ship.

The "Tarquenia" sprung a leak at Tahiti, and again before arriving at Honolulu on July 5, 1855, and again after leaving Honolulu, at which time they returned to Honolulu where the vessel was sold and the passengers were left to shift for themselves. Many of them reached California by the schooner "Willimantic" in the fall of the same year.

The journal of Elder Burr Frost was very difficult to read, and the content does not dwell on his missionary labors as much as many of the other journals do.

75 Burr Frost, op. cit., p. 258.
76 Ibid., pp. 264-265.
77 Ibid., p. 292.
CHAPTER V

PRESIDENCIES OF ABOLOM P. DOWDLE AND ANDREW J. STEWART

This chapter will cover the travels of the third group of Utah missionaries to Australia and give a general history of the mission during their stay in Australia. The last section will enlarge upon the experiences of one of the missionaries, Amasa Potter.

When Augustus Farnham left Australia on the "Jenny Ford" on May 28, 1856, he left Absolom P. Dowdle in charge of the mission. Five months passed before the missionary supply was replenished with any additional missionaries from the states, at which time four missionaries arrived on October 26, 1856. They were Amasa Potter, Louis R. Chaffin, and Joseph A. Kelting and his wife.¹ This is the first record found of a man bringing his wife on a mission to Australia.

November 27, 1856, nine more missionaries arrived at Hofson's Bay, Melbourne, Victoria. They were Thadeus E. Flemming, Martin P. Crandall, William W. Wall, Alexander Philip Chesley, Joseph Kelly, James Phelps, Thomas S. Johnson, George W. Parrish, Zerrubabel Snow and John Whitbeck.²

December 12, 1856, Andrew J. Stewart and George S. Clark also arrived at Melbourne as missionaries. This made sixteen missionaries that

¹Deseret News (Salt Lake City, Utah), Vol. VI, p. 277; Vol. VII, p. 45.
arrived in a period of one and one-half months.³

Details of Traveling

It may seem strange that these missionaries would arrive in three different groups, but it is explained in the writings of Elder Amasa Potter. He stated that one of these missionaries, A. P. Chesley back in the states had filed a demurrer against a court decision made by Orson Hyde, and that Judge Drummond had reversed it in his favor. Orson Hyde was an Apostle in the Mormon Church, while Drummond was a bitter anti-Mormon who had been sent to Utah by the United States Government. Brother Hyde told Chesley that he had better not go on his mission; that if he did he should never see home again, for he had "sinned with his eyes open to get gain." Brother Hyde also said that anyone who went with him would share with him the displeasure of God. When the missionaries arrived in San Francisco, several of the Elders refused to go on the ship with him. They decided they would wait for the next ship to leave; they had to wait 30 days, but they arrived in Australia in 36 days. Those who went with Chesley weren't heard of for some time; 115 days passed before they finally arrived at Melbourne. Their group had almost starved to death and had sold nearly all of their clothing to the natives for items to live on; so Amasa Potter concluded in his writing for the Millennial Star that the prediction of Apostle Hyde had been fulfilled.⁴

January 1, 1857, Amasa Potter and A. J. Stewart went to work in Liverpool, Australia, for a short period of time. Later in the same month these two Elders began traveling through the various towns. They finally


⁴Millennial Star, Vol. XXXIII, p. 537.
organized a branch of 19 members at Corder, ordained Thomas Mayberry an Elder, and set him to preside over that district.5

February 22, 1857, Elder F. A. Kelting was sent to the city of Melbourne, where the presiding Elder there sent him on to work in Geelong. He did not stay in Geelong very long before he went on to Ballarat.6

Word came from Utah that it was recommended by the leaders of the church that all the saints and Elders should renew their covenants by baptism. This was taught to the saints, whereupon they all agreed to follow the counsel and were baptized towards the end of the month of February 1857.7

In that same month, Elder Amasa Potter reported that he and his companion, Elder Stewart, had traveled about 200 miles and had held several public meetings and 25 gospel conversations.8 In the month of April these same missionaries reported having traveled 125 miles, holding 25 public discourses and 30 gospel conversations, and selling 15 books and 20 tracts.9 This gives some indication about the type and the amount of work the missionaries were doing.

On June 7, 1857, a special conference was held at Sydney during which Absolom P. Dowdle was released as president of the mission and Andrew J. Stewart was appointed in his place. Amasa Potter was sustained

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5Amasa Potter, Personal Journal, located in the Church Historian's Office, L.D.S. Church, Salt Lake City, Utah, p. 18.

6Letter of F. A. Kelting to Brigham Young, located in the Church Historian's Office, L.D.S. Church, Salt Lake City, Utah, dated February 22, 1857.


8Ibid., p. 22.

9Ibid., p. 37.
as first counselor and Thadies E. Flemming as second counselor. George S. Clark was appointed to preside over the New South Wales Conference; Elder Zerubbabel Snow was appointed to preside over the South Australian Conference. 10

On June 27, 1857, 69 saints left on the American ship "Lucas" for San Pedro, California. Elder William M. Wall was appointed as president of the company and Elder A. P. Dowdle as its superintendent. 11

Problems in the Mission

On September 8, 1857, it was reported that Joseph A. Kelting and his wife arrived in Sydney from Melbourne. They had decided that they were ready to go home, stating that they were tired and wished to be released. Kelting also brought news that Elders Parrish and Johnson had left their missions and had gone into the gold mines to make enough to return home. Elders M. Crandell and J. Kelley had left their missions and returned home to Utah; Elders Norton and Snow were traveling and preaching the best they could. Elder Kelting further reported that there were quarrelings among the members in Victoria; and he added that now the prediction of Apostle Orson Hyde had been completed in full upon them, when he stated that if they came with Elder Chesley they would share in the fate of the dishonest Elder. 12 Elder Kelting was released and given charge of a company of saints emigrating to Utah. They left on September 14, 1857. 13

11 Ibid.
12 Amasa Potter, op. cit., p. 45.
13 Millennial Star, Vol. XX, p. 10.
The previous day, Elders Stewart and Potter had rented a large hall and preached to about two thousand people. The meeting lasted from seven until ten in the evening. Those who attended were mostly satisfying their curiosity.\(^{14}\)

Later in the month of September, 1857, the missionaries began to get feedback from the "Judge Drummond Report to Congress" and other false statements which were made against the Mormons. The missionaries spent an entire day writing and answering the reports. The answers were printed in the public papers.\(^{15}\)

October 1st, it was reported that Elders Clark and Said departed for Northern Australia to open up a new field of labor.\(^{16}\) It is uncertain just which areas in Northern Australia were being referred to at this time.

During the latter part of 1857, the reports concerning the problems in Utah began to be more numerous and troublesome. Rumors were received of the intention of the United States Government to send an army to Utah. The reaction of the missionaries to these reports were uncertain at first; they didn’t know whether they should remain in Australia or proceed home.\(^{17}\) Their uncertainty was expressed in a personal letter written at this time to President Franklin D. Richards in England:

I have not received any letters from the Presidency, or any of the Twelve at home, since I have been here, and but very few from my family. The Elders all think that we are all called home, from what we gather from the news and private letters; and as we think that we are needed at home, and there is no prospect of doing much here

\(^{14}\)Amasa Potter, *op. cit.*, p. 47.
\(^{15}\)Ibid., p. 49.
\(^{16}\)Ibid., p. 51.
\(^{17}\)Ibid., pp. 61-62.
till after the great crisis, or 'Mormon War,' is over, we think it expedient for us all to go home as soon as we can get the means, and organize and set the Conference in order.¹⁸

May 30, 1858, a special conference was held in Sydney at which the re-organization of the mission was initiated. President Andrew J. Stewart was released as the president, after serving as president for one year; and Thomas Ford was put in his place. Charles Fraizer and James Bedall were appointed as his counselors, James Pegg was made President of the Sydney Branch and New South Wales Conference, Alexander Sommerville was made President of the Victorian Conference, and Richard Ellis was made general book agent of the mission.¹⁹

At this same conference there was a report given of the efforts by the various missionaries. There were two branches organized, the Lester Branch and the Emue Plains Branch.

June 10, 1858, Elders Stewart, Clark, Norton, Chaffin, Said and Potter sailed from Sydney on the ship "General Cushing."²⁰ They paid $750 for the passage and arrived in California on September 4, 1858. When the missionaries reached Sacramento, California, they borrowed $100 to outfit some of them to finish the trip, while Elders Potter and Chaffin remained there to pay off the loan and earn enough to outfit themselves to make the trip home. The two Elders spent eight months accomplishing this task and arrived home on July 8, 1859 having been away for over four years.²¹

¹⁸Letter from Amasa Potter to F. D. Richards, located in the Church Historian's Office, L.D.S. Church, Salt Lake City, Utah.

¹⁹Amasa Potter, op. cit., p. 91.

²⁰Ibid., p. 94.

²¹Ibid., pp. 110-112.
January 1859, a company of 30 saints sailed from Australia under the charge of Elder Thomas S. Johnson. Apparently Johnson was one Utah missionary who had stayed behind for a period of time in Australia. This company arrived in San Francisco on March 21, 1859.

This emigration marks the close of this era, or the presidencies of Dowdle and Stewart. The era lasted from May 1856 until June 1858, when most of the missionaries had returned.

**Background of Amasa Potter**

This period of history would be incomplete without including some of the detailed accounts of Amasa Potter's missionary experiences. Some of his accounts are the most descriptive and vivid faith-promoting experiences recorded in Australian L.D.S. Church history.

Amasa Potter was born in 1833 and his parents accepted the teachings of the Mormon Church in 1841, moving to Nauvoo where Elder Potter as a young man became acquainted with the Prophet Joseph Smith for a period of two years. In his private journal he mentioned some faith-promoting experiences associated with the Prophet:

I remember Joseph Smith as a General at the head of the Nauvoo Legion giving commands and it seemed to me that he was the finest and most portly looking man that I had ever seen or ever have since seen. I remember his action once when he preached in the Grove west of the Temple and a terrible storm came up, and large hail storm and the people commenced to leave their seats to run for shelter, Joseph called to them to sit down again and let their prayers ascend to almighty God that he would stay the winds and storm and it shall be so and the people did as they were told and the storm stopped and winds abated and all became a calm and the Prophet spoke an hour and a half without a drop of rain and we could see the wind and rain on either side of us falling thick and fast, this was a great evidence to all present that Joseph was a man of God and had power with the elements when needed. I remember him one time calling me to him

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22 *Deseret News*, Vol. IX, p. 44.
and took me by the hand and said may God bless you my little man
you have a great work to perform in the earth and when you are in
trouble think upon me and you will be delivered. I will here say
that I have been in very close places when my life has hung by a
thread and I have thought on the Prophet and have been delivered
every time from all trouble. I remember the years of 45 and 46 were
very trying for the Latter-day Saints in Nauvoo, there were thousands
down sick with chills and fever and mobs were on the saints on
every side burning their houses and driving them from their lands.
I remember the saints crossing the river on the ice in the month of
February 1846, there was a great amount of suffering and hundreds
died through exposure and want of food and clothing.23

Elder Amasa Potter was called on his mission to the South Pacific
Islands on April 6, 1856, one month and seven days after he was married.
He went to Heber C. Kimball, hoping to stay home and learn to read and
write and to prepare better for his mission; but he was told to go at that
time. He left for his mission in May 1856 and arrived home in July 1859,
more than three years later.

This chapter has already relied heavily upon the journal of Elder
Potter in relating the travels to Australia and the mission history during
the time of this third group of missionaries from Utah. It will not be the
purpose of the following section to repeat those accounts, but to quote a
few of the specific experiences Elder Potter had in Australia. Several of
his experiences were printed in the missionary sketches of the Millennial
Star in England, and the following section will rely basically on that
source. These experiences provide excellent insight to what type of life
and experiences these missionaries were having in Australia, since Potter's
account is representative of other missionary journals.

Experiences of Amasa Potter

Potter's description of the beginning of his mission was quoted in

23Amasa Potter, op. cit., pp. 9-12.
the Millennial Star:

In the spring of 1856, in the days of my youth, I was called by the First Presidency of the Church of Jesus Christ of Latter-day Saints, to go on a mission to Australia, to preach the Gospel. I was young and inexperienced, and had but little education. I had been to school but six months in my life, although I had been raised in the church from infancy, and had been taught by my mother that God had spoken from the heavens . . . . Under these circumstances I went to President Heber C. Kimball and asked permission to stay at home one year, and I would go to school and learn to read and write, and then I would go. But he said that he had called me to a mission, and he wanted that I should go now. So I received my endowments, and President Kimball blessed me and prophesied many great things that should happen to me in the next three years and a half; for he said that I would be gone that time, and should learn to read and write by my close application and help of the Holy Spirit. I bade farewell to my aged mother, and started in company with some other Elders for Australia . . . .

While traveling in the country towns of Australia, Potter recorded:

We were refused all public houses that we asked for. Finally, we tried to get the privilege of stopping at a public house or tavern all night. We told the landlord that we were missionaries of the Church of Jesus Christ of Latter-day Saints, and we were traveling without purse or scrip, according to the pattern that Jesus had left on record in the Bible. The landlord asked us if we were Mormons. We said that we were called that name by the world. After talking some time with him he ordered us out of his house, and told some drunken Irishmen to run us out of the town and he would give them a gallon of rum each. It was now after dark and we went down one of the streets and called at a large boot and shoe shop. The owner said that he would keep us, and we were having a good discussion on the principles of the Gospel when a rough voice called to the master of the place and said—

"Are you going to keep them d---d Mormons here all night?"

We looked towards the door, and saw there a mob of drunken men, armed with native war clubs, spears, and the boomerang . . . .

I said to my companion we must get out of here.

He replied, "How shall we do it without getting hurt?"

I said to him that God had not sent us here to be killed in this manner, and if we will now trust wholly on the Lord, he will deliver us.

I had not more than got these words out of my mouth when the owner of the house caught the same spirit as the mob, and said to us, "get out of my house, or I will kill you," and, at the same time, struck at my partner with a hammer, but missed him as he sprang to one side.

The mob said, "Drive them out, and we will use them up in a hurry."

I picked up my carpet bag and umbrella, and went to the door with a prayerful heart to God that he would protect us, and I walked out between many of them. It appeared they did not see me, or they did not notice me.
The mob was arranged on each side of the door, with their weapons drawn ready to strike at the first sight of us, and as my partner came out the leader of the band called the attention of his men to give some instructions how to deal with us, and thus he slipped past them unseen. I took him by the arm, and we started down the street. In the darkness of the night they could not see us. About this time the owner of the house came to the door, and they asked him where the Mormons were. He replied that they had gone out just that minute. They said they knew better, for, said they, they have not passed us, and you had better bring them out or we will knock your house down. At that they broke into the house, and, at not finding us, they took the master and journeyman out, and beat them almost to death.

In this deliverance I see the prediction of President Heber C. Kimball fulfilled; for he said that I should be brought into many close places, and it would seem that death stared me in the face; but if I would be faithful to my mission, the angels of God would deliver me in all trials, and I should return in safety to the Church and to my home. In all of my travels on that Island for two years and a half I found that when there was a good work to be done in a city we met with the greatest opposition; for in this same city, in which we received such cruel treatment, we afterwards preached and baptized and organized a branch of the Church with many members.

We next went to a city called Picton, and by this time the Lord had made us bold to declare his Gospel, for such light had burst upon our minds as we had never thought of before; and by this time I had learned to read and write, and had learned arithmetic very well. We applied for the Court house and obtained it from the judge of the district. We appointed a meeting for Friday evening, and we then put up some cards stating the time of meeting.

At the time appointed the people assembled and filled the house. For two days my companion had been marking passages in the Bible, and on this occasion he was intending to deliver a fine discourse. The meeting was opened, and he arose, took his text, and commenced with great importance. He had not spoken more than five minutes when he got to the end of his sermon, for he could not say more than amen. Then I was introduced to the congregation as Elder Potter, with a remark that I would continue the subject of the Gospel. I arose with fear and trembling, for it was the first time in my life that I had stood in a pulpit. Before me laid a large marginal Bible and prayer book. I must say that my mind was confused, but I took a text from the Bible that lay open before me. It was from the prophet Amos: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

After reading it I spoke a few more words, and became dumb that I could not speak. I stood there without speaking about two minutes when the words of President Kimball came to me. He said that the time would come when I should be at a loss to know what to say to the people, and at that time he said, if you will commence to declare the divine mission of Joseph Smith in this our day, and the divine authenticity of the Book of Mormon, the Lord will loose your tongue, and you shall say the very things that are needful to be said to the people. When this came to my mind, I commenced declaring these things to the congregation. I had spoken but a few minutes when I thought I saw several lines of large letters printed on the walls of the house, and I
commenced to read them, and spoke about one hour. When the letters
dared from my sight I then stopped speaking. I could not tell all that
I had said, but my companion told me it was an excellent discourse.
When the meeting was dismissed the judge came to us and said if we
wanted the court house again we could have it.

...we received a letter from Emue Plains, stating that the
people would like to hear and see a Mormon Elder. Emue Plains was a
distance of sixty miles from where we were, and when we started it had
been raining about a week, and a great portion of the country was
flooded with water. We had a large river to cross on the way, and we
were informed that the bridge had been carried off, and there was a
ferry established across the river which charged five shillings each
passenger. We did not have any money with which to pay this charge,
and my companion was anxious to know what we should do for money to
pay the ferryage with. We were then about three miles from the
ferry, and were passing through timber. I said to him that we would
go into the woods and pray to God to open the heart of someone to
give it to us. We did so, and we had traveled but a short distance
through a lane between two fields, when we looked ahead of us a short
distance and saw an old man coming across the field. He came into
the road ahead of us, and as he came to meet us he had a smile on
his countenance. He reached his hand to me as if to shake hands, and
left a five shilling piece in my hand, and went to my companion and
did the same, but spoke not a word. I cannot describe the feeling
that we had when the man took hold of our hands; we felt our hearts
burn within us, and it did not seem that we had power to ask him his
name or where he was from, as we usually did when a person gave us
any article of clothing or money. He was a man about six feet high,
well proportioned, and wore a suit of light gray clothes and a broad
brimmed hat, and his hair and beard were about eighteen inches long
and as white as snow. We passed on and came to the ferry, and the
money that we had was just enough to pay our ferryage. We came to
Emue Plains, and labored and preached one month, and baptized, and
organized a branch of the Church with twenty-one members, so you see
that God our Father opened up our way to preach the Gospel.

...Early one morning, before we started out on our labors for the
day, an officer with six men came with a writ to take us before the
judge of that district, to answer to five different complaints. We
were charged with being guilty of treason against the Government,
with being horse thieves, with selling goods without a license, with
trying to cause a rebellion. The court was in session, and we were
brought before the judge and the trial came on. The charges were
read, and we were asked, "Are you guilty or not guilty?" We answered
not guilty. The words of Jesus came to our minds: "But when they
deliver you up, take no thought how or what ye shall speak; for it
shall be given you in the same hour what ye shall speak. For it is
not ye that speak, but the Spirit of your Father which speaketh in you."
Our accusers were two merchants, two lawyers, and one doctor. They commenced giving in their evidence one by one, and after the judge had heard it all, he asked us if we had any defense to make, or if we wanted a lawyer. We told him we did not want a lawyer, but we had a defence to make; and as my companion was my senior in age, he arose to make our defence before the court. He commenced on the treaty between England and America; he had not spoken but a few minutes when the Holy Spirit rested on him in such a way as I had never seen before. His face was very white, and he spoke with great power and authority. The judge looked amazed. The house and yard were full of men who were all silent for one hour. When he was through we presented our passports from the City of Washington, our recommendation from the First Presidency of the Church, and our licenses from the parliament of New South Wales Colony.

The judge then arose, and said:

"Gentlemen, my decision in this case is, that you, the accusers, who have brought these men before this court under the pretense of grave charges, have not proved anything against them. To the prisoners I say, you are honorably acquitted. You are strangers to us, but I believe you are men of honor, or our government would not have given you the document that you bear with you. Go your way in peace, and we are bound to protect you from the ruthless hands of degraded men. I am sorry that we have put you to so much trouble, but go in peace.

... ...

In distributing our books and tracts, we learned that if we gave them away, they were not appreciated by the people; but if we sold them for a price, the people would read them, because they cost them money. This is my experience amongst the aristocracy of New South Wales Colony. The last five months that I stayed in that country, I sold three hundred volumes of our books, and a great number of tracts ...

Two years had now passed away since we arrived on the island of Australia, and we had visited and preached the Gospel in twenty-three cities, and had organized seven branches of the Church of Jesus Christ of Latter-day Saints.24

He went on to elaborate on his feelings when he arrived home:

... no one can describe the feelings of an Elder that has been gone so long from home and has performed a good successful mission to the nations of the earth and I had traveled 28 thousand miles since leaving home and had assisted my partner in preaching and baptizing and organizing three branches of the church and left them in good healthy condition and we had sent home 39 saints on one ship and 32 on another and had sold to the people a thousand books and about the same number of tracts.25

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CHAPTER VI

UTAH WAR PERIOD AND PRESIDENCY OF BEAUCHAMP

Thus far in this thesis, the writing has covered a period from 1840 to 1858; these eighteen years are equal to thirty percent of the sixty years covered in this thesis. Because of the Utah War and later the shift of emphasis to New Zealand, there was much less L.D.S. Church History taking place in Australia. There was even less written about what history did take place, and as a result this thesis has devoted only about twenty-five percent of its writing to the last forty-two years up to 1900. Thus the reader can expect the remainder of the thesis to appear more brief and for the years to be covered more rapidly.

Australasian Mission During the Utah War Period

Most of the Utah missionaries had returned to their homes because of the Utah War by June 1858. The last Utah missionary left in January 1859. The progress of the church in Australia was very slow after this, not only because of the absence of the missionaries, but because the attitude of the public was strongly influenced by adverse articles printed in the newspapers against the L.D.S. Church. Even before the missionaries left, they had felt the influence of these articles:

At this time the news arrived from California that the United States had sent an army to Utah, and would destroy all the 'Mormons' root and branch. The Australian papers teemed with the news, ten-fold exaggerated, and the opening to preach the Gospel seemed to close up at once, and we were accosted on every hand to know why we did not answer those reports in the papers if they were not true . . . .

We then proceeded to Sydney, and visited all the editors in that
city, and tried to insert our answers to the evil reports that were going the rounds in the papers, but all refused us but one. 1

The printing of the one article seemed to help a great deal, but the general receptivity of the people was still influenced by the early reports.

On January 4, 1859, President Thomas Ford, who had been left in charge of the mission when the Elders returned to Utah, wrote a letter to his counterpart in England on the progress of the work in Australia. He reported that Elder Sommerville, who had been left as President of the Victoria Conference, had left for America, contrary to the counsel that had been given him; and he had left the saints there entirely disorganized.

Ford went on to comment on the general progress of the mission:

You perhaps would ask what way the work is progressing in these lands. I am sorry at the present time that I cannot speak in favorable terms of it. For the last two years the work in this Conference has been nearly at a dead stand; and I believe it has been so, generally speaking in other parts of these lands. Gold is the God of this people. To obtain it, no sacrifice is considered too great, nor toil too arduous; but the truth they will not have, though carried to their doors. They seem as if they were willfully blind, or entirely regardless of their future welfare; for although you manage to convince them of the truth, and they even confess that it is the truth, still they will not embrace it. 2

In April 1861, President Ford wrote another letter to England, reporting the conditions in Australia. This time it was to President George Q. Cannon:

From Adelaide, South Australia, I continue to receive every Quarterly Conference a very good report. They do not increase in numbers, but they are doing the best they can, and although poor, are living their religion, and would gladly gather home if they had


2Letter from Thomas Ford to President Calkin in England, located in the Church Historian's Office, L.D.S. Church, Salt Lake City, Utah, dated January 4, 1859.
the means. They number in the Conference, twenty-nine. The Hunters River Conference, when I wrote last (in September), numbered twenty-six; since which time I have baptized six; so that we now have thirty-two. But my dear brother, this is a dark corner; and I believe that it will not be until after the people of these lands shall have been visited by the judgments of the Almighty, that they will ever be prevailed upon to obey the Gospel.3

Thus, there were about sixty-one members of the church in Australia. Elder Ford wrote President Cannon once again on February 18, 1862. This appeared to be the last communication that he wrote.4 On March 9, 1863, President Cannon received a letter from Elder William Broadbent, stating that he had been acting as president since the death of President Ford. From these letters it is concluded that President Ford died between February 18, 1862 and March 9, 1863.

In the letter of March 9th, President Broadbent spoke more encouragingly when he said,

The work of the Lord in these lands, for two or three years back, has been, comparatively speaking, at a standstill, but I am thankful to be able to report that the prospect for doing good in these lands is beginning to be favorable once more. We have opened a new branch of late called the Tommago Branch, which numbers seventeen members, two Elders, two Priests, and one Teacher and one Deacon. There have been five baptized and confirmed in this branch within a few weeks past. The Hunters River Branch numbers about twenty-five members, including five Elders. The Sydney Branch I cannot give any correct report of at present; it has been in a disorganized condition for some twelve months or more; there were about sixty Saints in it.5

Broadbent went on in his letter written from Minmi, New South Wales, to say that he believed there were three branches in the South Australian Conference, and that they must number together about one hundred saints. He estimated that there were about two hundred saints in

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all of Australia at the time of his writing.  

Following the 1863 letter of Broadbent to England, sources are silent concerning church activity in Australia for the next two and one-half years. Then on October 15, 1865, Robert Beauchamp reported a conference being held in Melbourne with Elder J. D. Spencer presiding, which he described as a Pentecostal feast. There were no indications given as to how long Beauchamp had been in Australia as a missionary or whether there were other missionaries present. Elder Spencer may have been a missionary, or he may have been a convert in Australia. There is no indication of when the change occurred, placing the mission president in Melbourne instead of New South Wales. The records on these various points are very incomplete.

**Background and Conversion of Beauchamp**

Before proceeding with the Presidency of Robert Beauchamp (Dolling), a few details of this man's background will be given because of his important role in Australian Church History. When Elder Andrew Jenson toured the Australasian Mission in 1896, to locate historical records, he recorded that Robert Beauchamp was the son of Samuel Dolling and Mary Dolling, having been born to them at Plymouth, England, June 5, 1818. Robert D. Beauchamp went to Australia as a young man and was baptized by William Barett at Adelaide, South Australia in 1841.

More information concerning the spiritual background of Beauchamp is obtained through a letter that he wrote in August 1866, to President Brigham Young, Jr., who was in England. This letter was printed in the

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6 *Tbid.*


Millennial Star, and part of it was as follows:

I was formerly a member of a sect of professing Christians, called the Plymouth Brethren. I had been taught and firmly believed, that Mormonism was a weak and silly cheat, that our dear martyred Prophet Joseph Smith was an impious and ignorant imposter, and that all Mormons were ignorant, illiterate, deluded creatures, objects of pity and contempt. It is true I had never conversed with, or even seen a Mormon; but what of that! Those who had given me my ideas of Mormonism were learned and pious Christians, in whom I had unbounded confidence. Well, with these impressions, I left England for Australia in the year 1840. In the year 1841, I became acquainted with a young man who was amiable and intelligent, or at least I thought so, until I had made the discovery that he was an Elder of the Church of Latter-day Saints, I had formed an attachment to the young man, and my heart was touched with pity for him, and I determined, with God's help, to convert him from the error of his ways. To this end, I set myself to work with great zeal; I prided myself upon my knowledge of the Scriptures; but what was my surprise, to find that this poor deluded Mormon knew them better than myself. We had several meetings together, and in the end, instead of converting him to Christianity, I found that, if he had not quite made a Mormon of me, he had at least taught me many precious truths . . . . I had been convinced by the Mormon Elder that baptism by immersion was necessary as a first act of obedience, and I told him that though I could not consent to be baptized into Mormonism, I was desirous of submitting to the ordinance, as an answer of a good conscience towards God . . . . I was accordingly baptized, but was not prepared for the laying on of hands. I enjoyed the society of this young Elder for about three months, when business called him into the country, and I never saw him anymore. Then years passed away . . . . I longed with all my soul to find an Elder of that Church . . . .

Beauchamp wrote that his chance to meet an L.D.S. Elder came while he was visiting on business at Launceston, Tasmania in 1854. Soon he was re-baptized and confirmed by Elder Burr Frost. When he went down into the water, he had been suffering with a disease that made it hard for him even to walk to the water and caused him great pain; but upon being baptized he was never bothered with that disease again.

It is extremely interesting to note the life and importance of

10 Ibid.
Robert Beauchamp in connection with the History of the Church in Australia. He was one of the first individuals to be baptized in Australia, if not the first; for he was baptized in 1841 by the first missionary in Australia, William Barett. He was re-baptized in 1854, but the writer found nothing recorded of his whereabouts again until the conference of October 1865, mentioned earlier in this writing.

Following the October 1865 conference, Elder J. D. Spencer left within a few days, presiding over a group of saints emigrating to the states on the barque "Albert." They had a pleasant passage of 66 days. 11

Following the departure of the barque "Albert," the sources are silent once again for nearly two years, when finally Beauchamp wrote from Melbourne in August 1867 to President Franklin D. Richards in England. Beauchamp reported that he was preaching regularly every Sunday morning, but that books were badly needed. Those investigating the church were receiving all of their teaching from him by word of mouth, and "that is very little, just faith, repentance, baptism, laying on of hands, obedience to authority, and the gathering to the place appointed." 12 Beauchamp also said that the work was looking up in Victoria and that he had organized a branch in Melbourne, which he believed would prove the commencement of a great work. In addition, he expected "to organize a branch soon at a place called Grenville, about 24 miles from Melbourne, and another at a town called Maldon, about 70 miles from Melbourne." 13

Soon after this, in 1868, Beauchamp apparently emigrated with his

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13Ibid.
family to Utah and located temporarily in Tooele County; but later in the
same year he was called on a mission back to Australia to take charge of the
affairs of the mission. He was set apart in Salt Lake City, December 8,
1868, by Apostle George A. Smith; but he didn't arrive in Australia until
the last of 1869.  

Under the date of December 28, 1869, he wrote from Sydney, New
South Wales, that he had organized branches wherever possible while in
Victoria, and he was then attempting to re-organize the saints at Sydney.  

In February 1870, Beauchamp wrote that in the three months he had
been on his mission, he had re-organized three old branches and one new
branch. He also noted: "I have also been privileged to baptize seventeen
persons and some of those are ready to gather as soon as I can get a com-
pany ready."  

In the same letter he said that a gentleman from Wellington, New
Zealand, had written him and requested that at his "earliest convenience"
he pay him a visit, as he wished to be baptized. President Beauchamp said
he planned to leave for New Zealand soon, if all went well.  

Elder Beauchamp made the trip to New Zealand. Although no report
of his activities was found, he was apparently successful because a short
time later there were two branches in New Zealand. He returned to Sydney
in June 1870, and found that the saints had rented a house with a large
room for meetings. It was also to be used as a "Mission House." This was
the first place designated as such in the records. The brethren in Sydney

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had painted a sign with the inscription: "Holiness to the Lord, Latter-day Saints Meeting House." Soon after his arrival in Sydney, Elder Beauchamp became very ill with nervous prostration and fever, "caused no doubt by the hardships endured on his mission." He was soon restored to health through the ordinances of the Gospel.

In July 1870, Elder Beauchamp reported the following membership in the Australasian Mission: Sydney Branch, 18 members; Melbourne Branch, 16 members, four of whom were Elders; Karori Branch in New Zealand, 24 members; and Kaiapoi Branch in New Zealand, 10 members.

In September 1870, Elder Beauchamp noted that since starting his mission from Utah the previous November, he had baptized forty souls in Australia and New Zealand. He said that he had traveled many thousands of miles over sea and land and was still the only Elder in Australia to visit the different branches of the church, which were so far apart.

He was not left alone for long after this, however, for in February 1871, Beauchamp announced that fields of labor had been opened in the colonies of South Australia and Queensland. Beauchamp assigned Elder Edward L. Lyngbye to South Australia and Elder Edwin S. Kearsley to Queensland.

Elder Kearsley did not remain in Australia long, however, for on June 4, 1871, he lead a small company of saints from Sydney on the "Wonga Wonga"

\[18\text{Ibid.}, \text{p. 605.} \]
\[19\text{Ibid.} \]
\[20\text{Ibid.} \]
\[21\text{Millennial Star, Vol. XXXII, p. 731.} \]
\[22\text{Ibid., Vol. XXXIII, p. 265.} \]
for Utah.\textsuperscript{23}

In regards to other companies that had left, Beauchamp wrote the presidency in England in April 1872, that Elder Henry Allington and a small company of saints expected to leave New Zealand for Zion on April 21st. He also said that this would be the "fourth small company (in all forty-five souls) that had left Australia and New Zealand" since his arrival as president.\textsuperscript{24}

Beauchamp's Mission Ends

Beauchamp worked successfully for two and one-half years, following which nothing was recorded for a year. At that time William Geddes, who had been working in Scotland as a missionary, arrived in Melbourne, Victoria in February or March of 1873 to become president of the mission.\textsuperscript{25}

Geddes completed his mission and returned home. The next group of missionaries were Thomas Steed, Jacob Miller, and Job Welling who was president. These Elders found Robert Beauchamp working as a door keeper at the Melbourne Theatre and told him the First Presidency of the Church wanted him to return home to his wife and child. When he said he hadn't enough money, they replied that they would pay his way; but he didn't go. He had lost the spirit of the work; but the following Sunday he bore testimony to the truthfulness of the Gospel, even though he was weak in following directions. The missionaries further stated that he lacked the desire to return home because he had fallen into serious sin while in Sydney.\textsuperscript{26}

\begin{itemize}
\item \textsuperscript{23}Deseret News, Vol. XXI, p. 34.
\item \textsuperscript{24}Millennial Star, Vol. XXXIV, p. 409.
\item \textsuperscript{25}History of the Australian Mission, pp. 225-226.
\item \textsuperscript{26}Ibid., p. 231.
\end{itemize}
In September, 1883, Beauchamp was one of only two members in Melbourne. In October 1885, John Blyth re-baptized Beauchamp and confirmed and re-ordained him a High Priest. It stated in the account that: "Elder Beauchamp had several years before fallen into transgression and did not return to his family in Utah, but he never denied the faith." In April of 1888, meetings were held at the house of Brother Beauchamp at Melbourne. Later, there were occasional minor references to him.

When Elder Andrew Jenson toured the Australasian Mission in 1896, for the church, he wrote that: "An Elder Robert D. Beauchamp ... died in a benevolent institution, at Geelong, Victoria, September 7, 1890. The life of Beauchamp was of great importance to the History of the L.D.S. Church in Australasia, not only because he was president of the mission and influenced many to join the church, but also because he met Elder Barret within the first year that Barret was present in Australia. He was first baptized by Elder Barret in 1841, and he had died in Australia nearly sixty years later. What is even more interesting is the arrival of his son in Australia as a missionary on September 19, 1891, just one year after his father had died. His son later became the president of the Australian part of the Australasian Mission.

27Ibid., p. 255.
29Ibid., p. 267.
30Ibid., p. 275.
CHAPTER VII

DIVISION OF MISSION AND EVENTS LEADING TO IT

This chapter will cover a series of mission presidencies, the moving of the headquarters of the mission to New Zealand, the translation of the Book of Mormon into Maori, the visit of Andrew Jenson to the Austral-Asian Mission, the dividing of the mission, and the effects of that division.

Series of Presidents in Australia

The author was unable to locate a large amount of information about many of the mission presidents who will now be mentioned. As previously indicated, William Geddes replaced Robert Beauchamp as president in March 1873. President Geddes worked in Victoria, New South Wales and Tasmania. At Hobart Town, Tasmania, he established a small branch of the church. As far as he knew, he was the first Elder to preach in Hobart, Tasmania, although preaching had been done in Launceston much earlier. Elder Geddes returned home, leaving Sydney in February, 1875.

Job Welling became the next president. His journey to Australia was not by the usual Pacific route, but by the Atlantic through England. He left Salt Lake in June 1875, in company with Elders Jacob Miller and Thomas Steed, traveling by rail to New York, then by ship to Liverpool, England. They had received special permission to gather genealogy records in England and finally arrived in Melbourne in October, 1875.

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Job Welling remained in Melbourne and sent Jacob Miller to Sydney and Thomas Steed to New Zealand. There is no record indicating their success in the various areas, or the date when they returned home, although a new mission president arrived two months later.3

Isaac Groo became the next president, arriving at Sydney in December 1875, with Elders Douglas A. Swan, John M. Young, Edward T. Hoagland, Mark Croxall, Charles S. Burton and David Cluff.4 Elders Swan and Burton went to Hobart Town, Tasmania, where a local newspaper there called the Mercury reported their arrival and their intent to hold meetings in the Odd Fellows Hall. The paper also stated that the missionaries weren't "letting any grass grow under their feet."5 Elders Miller and Cluff went to Goldburn where they found two L.D.S. families that had not seen Elders from Utah for 16 years. The Elders said that the gospel spark was "still burning in their bosoms" and that they wanted their children, who had grown up, to be baptized.6 Early in January 1877, President Groo returned to Utah, and shortly thereafter all the Elders in Australia and New Zealand also returned home. A few saints emigrated to Utah with them.7

On August 23, 1878, Elders Fred John May and Thomas A. Shreeve arrived at Sydney, the latter individual leaving for New Zealand soon after his arrival. At a conference held at Halswell, New Zealand, Elders Shreeve

3 Thomas Steed, Personal Journal, located in the Church Historian's Office, L.D.S. Church, Salt Lake City, Utah, p. 75.
5 Ibid., Vol. XXV, p. 105.
6 Ibid., p. 138.
7 "History of the Australian Mission," MS, p. 245.
and May were both sustained as presidents of the Australasian Mission. This was the first mention of two men being president at the same time.⁸

Elder May spent five months in Victoria, mostly around Melbourne. He found very poor success and stated that the few that might have been baptized feared the world and what others might think.⁹ Before leaving Melbourne, Elder May appointed Samuel Charlton to be President over the Melbourne Branch in January 1879, which position he still held in 1896 when Andrew Jenson was touring the missions of the L.D.S. Church.¹⁰ Elder May went next to Tasmania and traveled throughout that land, visiting some sixteen towns. He found some saints in Hobart Town; while he was in Launceston, he was mobbed; elsewhere he found the people indifferent. Next he went to New South Wales where he found more saints than in any other colony. He stated that the newspapers often printed short "skits" about the Mormon people that they had received from the states, which hurt the progress of the work. May ran into a number of "Josephites" (The Reorganized L.D.S. Church), who received him well enough, but were "darkened in their minds" to the truth.¹¹ Elder May sailed from Sydney for home in June 1880, on the steamship "Australia."¹²

Headquarters of Australasian Mission Moved to New Zealand

Elijah F. Pearce succeeded Elders Shreeve and May as President of

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¹⁰Andrew Jenson, "Fieldnotes on Tour of Missions of L.D.S. Church," located in the Church Historian's Office, L.D.S. Church, Salt Lake City, Utah.


the Australasian Mission and made his headquarters in Christchurch, South Island, New Zealand. Apparently he became president December 25, 1879, even though Shreeve and May remained on their missions for a period of time. This became the first time that the headquarters for the Australasian Mission was located in New Zealand.13 President Pearce left for home in March 1880, after being there only a few months; he left his counselor, George Batt in charge of the mission.14

In January 1881, at a special conference held at Auckland, New Zealand, Elder William Michael Bromley, who had been appointed by the First Presidency of the Church to be President of the Australasian Mission, was sustained. During the administration of President Bromley there was much work done among the Maoris of New Zealand. Previously the missionaries had worked almost entirely with the Europeans. In July of 1883, President Bromley returned home, leaving Elder William T. Stewart in charge of the mission.15

Meanwhile, in Australia Elder Joseph Bastow arrived in Melbourne, Victoria in September 1883. He was met by Elder Charles Heybourne. The only L.D.S. families in Melbourne were Robert Beauchamp, and Samuel Charleton and his family. Bastow and Heybourne spent some time in Melbourne; then went to work in Dummunkle where they were received kindly by Elder Bastow's friends.16 They also worked in Ballarat, Victoria, but found the prospects of doing much good very limited.17

14Ibid., p. 253.
15Ibid., pp. 254-255.
16Ibid., p. 255.
17Ibid., p. 257.
In August of 1885, Elder John L. Blythe arrived in Australia by way of Great Britain from the states. In April 1886, Elder Blythe was the only missionary laboring in Australia. The work wasn't progressing very well for him.\textsuperscript{18} In March 1887, Blythe was sustained as "President of the Australian part" of the Australasian Mission.\textsuperscript{19}

In May 1886, in New Zealand, Elder William Paxman replaced William T. Stewart as President of the Australasian Mission.\textsuperscript{20} There was an occasional baptism reported in Australia, but the major statistics were recorded in New Zealand. According to the statistical report of the Australasian Mission for January 31, 1887, there were an estimated 75 members in Australia. In New Zealand there were 2,292 members, of which there were 2,055 Maories and only 237 Europeans.\textsuperscript{21} At a conference held April 6, 1888, in New Zealand, it was recorded that funds were donated for the binding of the Maori edition of the \textit{Book of Mormon}.\textsuperscript{22}

In November 1887, Stephen D. Chipman arrived in Melbourne and replaced John L. Blythe as "presiding Elder in Victoria."\textsuperscript{23} Elder Blythe had baptized about twenty converts. In January 1888, a Sunday School was organized at the home of Brother Charles Tillack in North Scoresby, Victoria, with Paul Meyer as superintendent. It continued in operation at this same

\textsuperscript{18}\textit{Ibid.}, p. 260

\textsuperscript{19}"History of the Australian Mission," MS, p. 262.

\textsuperscript{20}\textit{Ibid.}, p. 260.

\textsuperscript{21}\textit{Ibid.}, p. 262.

\textsuperscript{22}\textit{Deseret News}, May 17, 1877.

\textsuperscript{23}"History of the Australian Mission," p. 264.
home for many months. In a meeting held at North Scoresby on April 25, 1888, "a young people's Mutual Improvement Association" was organized in Melbourne Branch with Paul Meyer as president, Charles Tillack as first counselor, Mary Tillack as second counselor and Caroline Tillack as secretary. The Mutual meeting was held regularly every Wednesday evening, and a record book was kept of their proceedings. This was the first record of a Sunday School and M.I.A. being organized in Australia.

Conference and Book of Mormon in Maori

A conference was held in New Zealand in April 1889. William Paxman was the president of the mission at this time, residing in New Zealand, with S. D. Shipman being the president over the Australian section, with A. L. Stewart, G. E. Woolley and William Bromley as traveling Elders in Australia. The statistical report showed the total membership of the Australasian Mission to be 3,160, with 2,812 of them being Maories. During the previous year it was reported that 513 baptisms had taken place, 230 children blessed, two districts added and 15 branches established. The great event of the conference was the publication of the Book of Mormon in the Maori language. At a previous conference in March, 1887, Elders F. Richards and S. Sanders, Jr. had been set apart to translate the work and had completed it in eight months with the assistance of two native brethren by the names of Henore Potaï and Pirihi. There were 2,000 copies in this first edition of 1889.

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24 Ibid., pp. 265-266.
25 "History of the Melbourne Branch," MS, located in the Church Historian's Office, L.D.S. Church, Salt Lake City, Utah, p. 37.
Occasionally, a number of conferences were held in New Zealand and Australia. In August 1889, Elder Angus Taylor Wright succeeded William Paxman as President of the Australasian Mission. Then in October 1890, Wright was succeeded by John S. Bingham. In April 1890, Elder Chipman was released; and in the month of May, Elder Almono Loeto Young arrived in Melbourne as his missionary replacement. In Brisbane, Elder George Woolley was replaced by Heber S. Cutler in January 1891, as president of the Australian part of the mission.27

In September 1891, William T. Stewart replaced Bingham as President of the entire Australasian Mission. In this same month over in Australia, Elder John Henry Thorpe and Henry B. Dolling arrived as missionaries. As formerly indicated, Dolling was the son of Robert Beauchamp (Dolling). Dolling arrived September 19, 1891, his father having died September 7, 1890. When Elder Young returned to Utah in October 1892, Elder Dolling became president of the Australian part of the Australasian Mission, a position he held until his return home in April 1893. They day before he left, April 3rd, John F. Burton arrived in Melbourne as a missionary.

A conference held at Te Hawke, Hawkes Bay, New Zealand reported a membership of 3,175, of which there were 232 Europeans. The rest were Maoris.28

In September 1893, Alfred Joseph Ridges arrived in Australia as a missionary. He was the son of Joseph H. Ridges, who had built the famous Tabernacle Organ in Salt Lake City after his emigration from Australia. Elder Ridges reported in a letter which was printed in the Deseret News that he arrived in Sydney first and then went to Brisbane, where he labored with

28 Ibid., pp. 275-280.
Elder Burton for about three months. Then he went to work in Melbourne with an Elder G. W. Lewis, who had arrived along with Elder Bodily, who had gone to Brisbane. Elder P. Pond and his wife arrived at this same time and went to work in Tasmania. Elder Ridges worked in Footscray and South Melbourne. Then President Gardner, who had replaced William T. Stewart as Australasian President, called Ridges back to Sydney. Ridges received the call enthusiastically:

I had always had a great desire to open up the Gospel in Sydney, knowing that my father and mother received the light of truth and went down into the waters of baptism there. And through this baptism stands the great organ in the west end of our beautiful Tabernacle, chiming out anthems of praise to our Father in heaven and filling the hearts of thousands of faithful Latter-day Saints with joy and gratitude for the goodness of God toward them; and it will forever stand a golden monument to the honor of Joseph H. Ridges.29

When Elder David B. Stewart returned to Utah, Elder Ridges succeeded him as president of the work in Australia, November 1893. One month later George W. Lewis arrived at Sydney. Other missionaries arrived in June 1894; Elder Charles S. Crow and Daniel H. Livingston at Brisbane, Queensland, and Joseph Stephenson at Melbourne.30 When Elder Benjamin Goddard returned to Utah, the six members of the Eli Cox family migrated with him, causing the termination of the Harrow Branch.31

Visit of Andrew Jenson

In 1896, Andrew Jenson, L.D.S. Church Historian, made a tour of the Australasian Mission while on his world tour of all the major missions of the L.D.S. Church for the purpose of gathering historical records. He visited New Zealand; then he made stops in Australia in the following sequence:


31Ibid., p. 301. See also Andrew Jenson, "Fieldnotes on Tour of Missions of L.D.S. Church."
Tasmania; Sydney, New South Wales; Melbourne, Victoria; Adelaide, South Australia; Albany, West Australia. Not only from the records he gathered, but also from his reports there is much valuable information obtained about the history of the Australasian Mission. Much of this information has already been included in this writing; this section of the chapter will utilise some of his other information and summarize his historical finds.

During the middle of April 1896, Brothers Ellis and Pond aided Elder Andrew Jenson in writing a history of the missionary work in Tasmania. April 22nd, Jenson arrived at Sydney, and was met by Elder Jedediah Goff, who was at that time in charge of the work in Sydney, New South Wales. Jenson also met several new missionaries who had just arrived from the states and had received their assignments. Elders Charles A. Orme and William Harvey were to go to Tasmania; Alexander A. Carr, to Melbourne; Alexander P. Hamilton, to Brisbane; Charles J. Peterson, Hans Peterson, and Frances W. Kirkham, to New Zealand. Elder Kirkham, later in his life, became known for his writings in defense of the Book of Mormon. On May 1, 1896, Jenson witnessed the emigration of 32 saints aboard the steamer "Warrimoo." 32

Jenson reported the following statistics on New South Wales:

500,000 population in Sydney . . . . By census of 1891 reported 1,132,234, of which 725,015 were native born; 85,154 were born in other Australian colonies; 8,280 were aborigines; 266,101 hailed from Great Britain and Ireland; 4,639 from other British possessions, and 39,787 were of foreign birth. The religious returns were Church of England, 502,980; Roman Catholics, 286,911; Presbyterian, 109,390; Wesleyan Methodist, 87,516; other Methodists, 22,596; Congregationalist, 24,112; Baptist, 13,112; Lutherans 7,950; Unitarian, 1,329; Salvation Army, 10,310; other Protestants, 12,046; Jews, 5,484; Greek Catholic, 252; Buddhist, Confucian, Mohammedan etc., 169,950. 33

Jenson gave similar statistics on the other Australian states he visited; but since they are similar to the above they will not be repeated.

May 6th, Jenson arrived at Port Phillips, near Melbourne, Victoria. The only missionary laboring there at this time was Joseph Stephenson, who aided Jenson in gathering materials. Jenson described Melbourne in the following words:

I was quite pleased with the appearance of Melbourne which is a magnificent city situated on gently rolling lowlands, with wide and straight streets, beautiful parks, stately buildings and a splendid railway system. With suburbs the city has at present about 450,000 inhabitants and is the second city of importance in Australia.34

Elder Jenson continued with general history of the various Australian colonies and details about the country; he elaborated also on the many strange animals for which Australia was known.

May 11, 1896, Jenson arrived at Adelaide, South Australia. There were no missionaries working there; so he spent his time at the museum, art gallery, botanical gardens and the public library. He said: "Adelaide is a fine city with beautiful parks, regular streets and fine buildings."

The census of 1891 gave a population of 347,720 for South Australia.35 The city of Adelaide was founded in 1836, just five years before William Barret, the first L.D.S. missionary to Australia, arrived. Jenson spoke highly of Adelaide: "Of the different cities that I have visited in Australia, Adelaide comes the nearest of being my ideal city, a place, everything else being equal, I would not dislike making a home, were I seeking one."36

On May 16th, Jenson landed in Albany, West Australia, and stated

34 Ibid., p. 338.
35 Andrew Jenson, Personal Journal, p. 344.
that it was one of the principal towns of West Australia, located about 254 miles south of Perth, the capital of West Australia. He found that the 1891 census listed 49,792 persons in West Australia, exclusive of aborigines; but owing to the recent discovery of rich gold fields, the population was estimated at about 117,000. He further mentioned that the immigration rate was nearly 1,000 a week, but that only a few lucky men made fortunes, while the rest were bitterly disappointed. He stated that there was no record of missionary efforts in West Australia at that time. Elder Jenson left Australia soon after May 16, 1896.37

Division of the Australasian Mission

In July 1896, two months after the departure of Andrew Jenson from Australia, Elder William Gardner was replaced as the Australasian Mission President by Ezra F. Richards.38 In the personal journal of Ezra F. Richards is a letter from George Reynolds, Secretary to the First Presidency of the L.D.S. Church, dated March 19, 1897. This letter introduced the proposed division of the mission. There were many letters written to bring this division about. These letters will be included not only for their documentary value, but for incidental information they provide concerning the mission at this time. The first letter from the Secretary to the First Presidency suggesting a division included the following:

For some time past the First Presidency, in considering the growth and development of the Australasian Mission, the vast extent of territory it covers, have thought that the time was now at hand when it would be for the best interests of the Church and the saints to separate it into two missions; one comprising Australia and Tasmania, the other New Zealand and contiguous groups. It is felt that it is placing

37Ibid.

too much upon one man's shoulders to expect him to care for so large a field and accomplish as much for the advancement of the Kingdom of God as could be done if there were two presidents, one in New Zealand and one in Australia. Have you any elder in either field whom you can recommend to take charge of the new mission, should such a one be established in Australia? The First Presidency desire to hear from you on this point. 39

President Ezra F. Richards answered this letter and included valuable information concerning the state of the church in Australia; the letter was dated May 26, 1897 to Wilford Woodruff:

As regarding the propriety of dividing the Australasian Mission, I have felt for some time that a move of that kind would contribute largely to causing the work to progress far more rapidly in Australia and Tasmania. As the Maori people and work are of so peculiar a nature as to wholly absorb one president's time. And at the same time the prospects are very encouraging, at present in those parts and could undoubtedly be followed up closely with very satisfactory results.

Our last report showed a total of 21 souls in Tasmania; 22 in Victoria; 53 in New South Wales and 82 in Queensland, total 178. Four organized branches; two Sunday Schools and a Mutual Improvement Association. A number of additions have since been made in every place except Victoria. There are now 21 Elders in those parts, as follows: Tasmania 4; Victoria 2; South Australia 2; New South Wales 5; and Queensland 8 . . . . 40

Richards' letter was answered by the First Presidency on August 4, 1897, through George Reynolds once again:

I am instructed by the First Presidency to say that they will be pleased to have you select the Elder whom you deem most suitable to preside in Australia and notify him that a new mission has been formed comprising the islands of Australia and Tasmania, with any contiguous smaller groups that may exist to be known as the Australian Mission over which he is appointed to preside. You will also notify the brethren laboring in those parts that they are now under the presidency of the Elder whom you have selected.

Kindly report your action to the First Presidency and the usual official letter of appointment will be sent.

Without your having reasons for suggesting some other name the mission over which you preside will be known as the New Zealand

39 Letter from George Reynolds to Ezra F. Richards, found in the Journal of Ezra F. Richards, located in the Church Historian's Office, L.D.S. Church, Salt Lake City, Utah, dated March 19, 1897.

40 Letter from Ezra F. Richards to Wilford Woodruff, found in the Journal of Ezra F. Richards, dated May 26, 1897.
Mission . . . .41

In accordance with his directions from the First Presidency, Elder Richards appointed Andrew Smith Jr. to preside over the newly organized Australian Mission. The following is a portion of Richards' letter to Andrew Smith Jr., at Sydney, dated September 14, 1897:

Beloved Brother. Enclosed you will please find duplicate of letter from First Presidency to me which is pretty well self explanatory except that I might say it is the outgrowth of a letter received a short time back saying they had been considering the propriety of dividing the mission as it appeared to them that one president could not do justice to the whole (it is perhaps larger than any other in the world) and asked my views in the matter. In reply I favored the idea. As you will see by duplicate of the letter I am asked to appoint some one to take charge of that part which will in the future be known as the Australian Mission and inform them who it is. I have in response forwarded them your name; and now, Dear Brother, you may hereby consider yourself duly appointed and fully authorized to take the presidency and watch care of the work of God which is carried on in Australia and Tasmania or in other words of what is now known as the Australian Mission which includes Australia, Tasmania and any smaller group of islands that may be in the near vicinity. . . .42

He continued in this letter to talk about the missionary work in general and proposed that they get together some time in the future to start the Mission Records. Andrew Smith answered the above letter with expressions of his feelings of humility at his new call. There were further communications concerning the direction of the work and getting together.43

November 17, 1897, President Ezra F. Richards of the New Zealand Mission arrived in Sydney, New South Wales, Australia, for the purpose of completing the business of dividing the Australasian Mission and starting

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41Letter from George Reynolds to Ezra F. Richards, found in Journal of Ezra F. Richards, dated August 4, 1897.

42Letter from Ezra F. Richards to Andrew Smith, Jr., found in Journal of Ezra F. Richards, dated September 14, 1897.

43Ezra F. Richards, Personal Journal, pp. 239-250.
the records for the new mission. Elder Wallace Castleton traveled with President Richards as clerk. They brought with them much literature and books for distribution as well as records which pertained to the Australian part of the former Australasian Mission. On November 28, 1897, Richards, Smith and Castleton left Sydney to visit Brisbane, Queensland, where they held a conference. While in Queensland they appointed Elder Benjamin Clegg to labor as Presiding Elder in Adelaide, South Australia. A short while after this, Elder Alexander E. Carr was called to assist him in South Australia. The party of three returned to Sydney on December 2nd.

December 5th, a conference was held at Sydney, and John M. Ritchie was appointed to preside over the New South Wales Conference. President Richards and Elder Castleton returned to New Zealand on December 8th. A new Elder, Scott W. Anderson, arrived on December 20th and was appointed to Tasmania.

The concluding document which completed the transaction of dividing the Australasian Mission was a letter from the First Presidency to Andrew Smith, Jr. This letter was dated October 28, 1897, and read as follows:

Dear Brother:

In view of its increasing membership and the widely separated groups of islands it embraces, it has been thought wise to separate the Australasian Mission, to be known hereafter as the Australian and the New Zealand Missions. The Australian Mission will comprise the islands of Australia and Tasmania, and over this field of labor, you have been by us appointed to preside.

It will now become your duty to take charge, as President of the Mission, of all the interests connected therewith, to see that the Gospel is preached, as far as possible, throughout the colonies where

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46 Ibid., p. 343.
47 Ibid.
the Elders now labor, and, as the Lord shall open the way; to seize any new opportunities which may present themselves for the introduction of the Gospel to regions where it has not yet been preached. In short we desire you to go forth as a servant of the Lord Jesus Christ, fully equipped for the discharge of every duty connected with your calling, and to preside with wisdom and dignity over all the affairs of the Church in your presidency, with full power to regulate everything connected therewith, and to make such changes, releases and appointments as may in your judgment, under the direction of the Spirit of the Lord, be necessary for the welfare, spread and prosperity of the work of God and the warning of the people in the field where you labor, and over whom you are appointed to preside.

And that you may be fully sustained and qualified for these high and responsible labors we beseech God, our Eternal Father, to endow you with power from on high and to fill you with His Holy Spirit and all the gifts that pertain to your office and calling that you may be a blessing and saviour to the children of men in your ministry and carry with you an influence and power as shall be felt for good by all with whom you are brought in contact.

It is our most earnest desire that you should be an example in humility, in patience, in long-suffering and in all the gifts and graces of the gospel, to all men, that your words may be the words of the Lord to the people whom you address, and that they may feel that there is a power and spirit accompanying you that is not of man.

We shall be glad to hear from you concerning the labors of yourself and associate Elders, and the situation of affairs in your field as often as it shall be convenient for you to write; and shall esteem it a pleasure to communicate frequently with you.

Praying God the Eternal Father to bless and qualify you for this work to which you are now called, and asking Him to preserve you and yours from the hands of all your enemies, and from every evil, during your absence and bring you home in purity, peace and safety.

We remain, your fellow servants in the Lord,

Wilford Woodruff
George Q. Cannon
Joseph F. Smith
First Presidency of the Church of Jesus Christ of Latter-day Saints.

P.S. The substance of this communication should be conveyed to all the missionary Elders under your presidency. This change is not considered officially effective until January 1, 1898.48

From the above letter it is possible to learn to some degree the type of relationship the Mission Presidents of this time had with the First

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48 Letter from the First Presidency of the L.D.S. Church to Andrew Smith, dated October 23, 1897, located in the "History of the Australian Mission," MS.
Presidency of the Church. The First Presidency relied upon the judgment and suggestions of the Mission Presidents regarding their respective missions. This letter indicates that January 1, 1898 marks the official division of the Australiasian Mission.

The above date might be considered a logical place for this writing to end, but the author feels that by continuing to the turn of the century, a student of Australian L.D.S. Church History will see the great effect for good this division had for the promotion of the L.D.S. Church in Australia.

Effects of Dividing the Mission

President Andrew Smith, Jr. learned of his call to be the new Mission President in September 1897, but it was not officially effective until the following January 1, 1898. President Smith served until the next March 8th, when he was honorably released and Frederick E. Barker was appointed in his stead by Wilford Woodruff. President Barker wrote a series of letters to the First Presidency of the Church describing how much the work had increased and requesting that more missionaries be sent. The first letter requesting more missionaries was written June 17, 1899, and said in part:

We will shortly be left with but fifteen Elders. I take it, you realize how short we will be to cover six large colonies, in all of which we have members and many available openings. I have so many times talked on these subjects, or I might stop to describe how the tears are sometimes brought to my eyes as I think how some of our Elders have to be left a month to six months at a time without a companion, many hundreds of miles from me. We are now having to get along with two Elders in the large colony of Queensland where we have had as many as seven.

President Barker wrote another letter to the First Presidency

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49 Letter from Wilford Woodruff to Frederick E. Barker, dated April 18, 1893, located in the Church Historian's Office, L.D.S. Church, Salt Lake City, Utah.

50 Letter from Frederick E. Barker to the First Presidency of the L.D.S. Church, located in the Church Historian's Office, L.D.S. Church, Salt Lake City, Utah, dated June 17, 1899.
emphasizing the need for more missionaries on June 25th:

The average number in the field for 1897 was 22, yet the demand for missionaries is four times as great now. The Elders are enquiring how we can possibly prosecute the work without a number of greater force. I take it, however, you fully appreciate these facts, and I believe I realize, in a degree, the difficulties at your end of the line.51

In November Barker wrote a similar letter, again giving emphasis to the great shortage of missionaries they were experiencing:

We have not but 17 Elders in the mission as against 22 in the early part of the year, the President counted with the rest, and with the release of at least 4 more before the arrival of any more in the field you observe we shall be cut down to 13 at the most for the five colonies. There are 2 who could be released April next, and 6 more during July and August.52

An interesting note was written in pencil at the side of this last letter, which is located in the Church Historian's Office. It read as follows: "Let us rustle up a few Elders for Australia, and get them started off as soon as possible. Brother Barker has made a strong showing in favor of more Elders being sent him. -- J.F.S." The initials would most likely stand for Joseph F. Smith, then a counselor in the First Presidency. The missionaries were soon sent.

The above letters indicate the favorable progress made in the missionary effort. The following charts demonstrate that progress statistically.

In the year 1897, just before the division, there were 212 members reported in Australia as follows:53

51Letter from Frederick E. Barker to the First Presidency of the L.D.S. Church, located in the Church Historian's Office, L.D.S. Church, Salt Lake City, Utah, dated June 25, 1899.

52Letter from Frederick E. Barker to the First Presidency of the L.D.S. Church, located in the Church Historian's Office, L.D.S. Church, Salt Lake City, Utah, dated November 19, 1899.

In the year 1900, a similar statistical report for the Australian Mission reported the following increases:\textsuperscript{54}

\begin{table}[h]
\centering
\begin{tabular}{|l|c|c|c|c|c|}
\hline
Conference & Seventies & Elders & Aaronic & Under 8 & Miss. & Total \\
\hline
Queensland & 7 & 1 & 8 & 20 & 7 & 43 \\
New South Wales & 6 & 4 & 8 & 6 & 24 \\
Tasmania & 4 & 1 & 13 & 4 & 22 \\
Victoria & 1 & 1 & 1 & 4 & 8 \\
South Australia 1 HP & & & & & 1 \\
Scattered Saints & 1 & & & & 1 \\
\hline
\textbf{Totals:} & 1 & & & & & 99 \\
\end{tabular}
\end{table}

This same report gave the following figures of the missionary activity:

Visits to strangers by tracting: 8842; 1395 by invitation; Meetings indoors: 802; outdoors: 141; Gospel conversations: 5738; Books distributed: 1252; Tracts distributed: 25,785.

The above statistics give an idea of the growth and success the Australian Mission was having, and are an indication of the effects of dividing the Australasian Mission. In three years the membership had increased 36 members, or 36 percent. The church membership had increased in all of the Australian states, but the most notable percentage increases were in South Australia and Victoria.

\textsuperscript{54}Tbid., p. 346.
Concluding Statements

This concludes the history of the church in Australia from 1840 to 1900. The church continued to progress in Australia. Most of the converts moved to Utah soon after conversion. This practice continued until the emigration laws of the United States began to limit the number of individuals entering the United States. At about this same time the church ceased to emphasize the "gathering to Utah" teaching and began to stress building the church up in different parts of the world.

On July 3, 1955, the Australian Mission was divided into the Southern Australian and the Australian Missions. Just prior to this division, in 1954, there were 3,064 L.D.S. Church members in Australia.\(^55\) In May 1965, the church membership in Australia totaled over 18,000 members.\(^56\) This was an increase of 15,000 members in the ten years since the division of the mission. During the year 1964, there 448 missionaries in Australia and there were 2,734 convert baptisms.\(^57\) All indications suggest even greater progress will be made in the future for the L.D.S. Church in the land "down under."

55Figures obtained from Mission Reports, given to author by Edwin Circuit, Mission Statistician, L.D.S. Church Missionary Department, Salt Lake City, Utah.

56Membership Department, L.D.S. Church Offices, Salt Lake City, Utah.

57Figures obtained from Mission Reports, given to author by Edwin Circuit, Mission Statistician, L.D.S. Church Missionary Department, Salt Lake City, Utah.
APPENDIX

ELDERS FROM ZION WHO HAVE LABORED IN THE AUSTRALASIAN MISSION

The following is a complete list of all of the missionaries from the United States who labored in the Australasian Mission during the time covered in this thesis. This will serve not only as a reference for the missionaries' names, but will also give the reader other factual information such as each missionary's office in the Priesthood, arrival and departure dates from Australia, and, in most cases, place of residence. This list, including 282 missionaries, was found in the "History of the Australian Mission," located in the Church Historian's Office, L.D.S. Church, Salt Lake City, Utah.

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Priesthood</th>
<th>Residence</th>
<th>Arrival at Australia</th>
<th>Departure from Australia</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>John Murdock</td>
<td></td>
<td></td>
<td>30 Oct 1851</td>
<td>2 Jun 1852</td>
</tr>
<tr>
<td>2.</td>
<td>C. W. Wandell</td>
<td></td>
<td></td>
<td>30 Oct 1851</td>
<td>6 Apr 1853</td>
</tr>
<tr>
<td>3.</td>
<td>A. Farnham</td>
<td></td>
<td></td>
<td>1 Apr 1852</td>
<td>28 May 1856</td>
</tr>
<tr>
<td>4.</td>
<td>Wm. Hyde</td>
<td></td>
<td></td>
<td>1 Apr 1852</td>
<td>22 Mar 1854</td>
</tr>
<tr>
<td>5.</td>
<td>J. W. Flemming</td>
<td></td>
<td></td>
<td>1 Apr 1852</td>
<td>28 May 1856</td>
</tr>
<tr>
<td>6.</td>
<td>Burr Frost</td>
<td></td>
<td></td>
<td>1 Apr 1852</td>
<td>27 Apr 1855</td>
</tr>
<tr>
<td>7.</td>
<td>Ab. F. Dowdle</td>
<td></td>
<td></td>
<td>1 Apr 1852</td>
<td>7 Sep 1855</td>
</tr>
<tr>
<td>8.</td>
<td>James Graham</td>
<td></td>
<td></td>
<td>1 Apr 1852</td>
<td>7 Sep 1855</td>
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<tr>
<td>9.</td>
<td>John S. Eldredge</td>
<td></td>
<td></td>
<td>1 Apr 1852</td>
<td>10 Jun 1858</td>
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<td>10.</td>
<td>J. Norton</td>
<td></td>
<td></td>
<td>1 Apr 1852</td>
<td>27 Aug 1853 (dec)</td>
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<td>11.</td>
<td>John Hyde</td>
<td></td>
<td></td>
<td>1 Apr 1852</td>
<td>27 Apr 1855</td>
</tr>
<tr>
<td>12.</td>
<td>Paul Smith</td>
<td></td>
<td></td>
<td>10 Oct 1854</td>
<td>27 Apr 1855</td>
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<tr>
<td>13.</td>
<td>Robert Owens</td>
<td></td>
<td></td>
<td>26 Oct 1856</td>
<td>10 Jun 1858</td>
</tr>
<tr>
<td>14.</td>
<td>L. R. Chaffin</td>
<td></td>
<td></td>
<td>26 Oct 1856</td>
<td>14 Sep 1857</td>
</tr>
<tr>
<td>15.</td>
<td>Amasa Potter</td>
<td></td>
<td></td>
<td>26 Oct 1856</td>
<td></td>
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<td>17.</td>
<td>Mrs. Kelting</td>
<td></td>
<td></td>
<td>26 Oct 1856</td>
<td></td>
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<td>18.</td>
<td>M. P. Crandall</td>
<td></td>
<td></td>
<td>27 Nov 1856</td>
<td>May 1857</td>
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<td>19.</td>
<td>T. E. Flemming</td>
<td></td>
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<td>20.</td>
<td>Wm. W. Hall</td>
<td></td>
<td></td>
<td>27 Nov 1856</td>
<td>27 Jun 1857</td>
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<td>21.</td>
<td>Alex. P. Chesley</td>
<td></td>
<td></td>
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<td>May 1857</td>
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<td>May 1857</td>
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<td>James Phelps</td>
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<td>May 1857</td>
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<td></td>
<td></td>
<td>27 Nov 1856</td>
<td>May 1857</td>
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<td>25.</td>
<td>Geo. W. Parrish</td>
<td></td>
<td></td>
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<td>May 1857</td>
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<td>Zerub. Snow</td>
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<td>30 May 1858</td>
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<td>John Witbeck</td>
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<td></td>
<td>27 Nov 1856</td>
<td>May 1857</td>
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<tr>
<td>No.</td>
<td>Name</td>
<td>Priesthood</td>
<td>Residence</td>
<td>Arrival at Australia</td>
<td>Departure from Australia</td>
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<td>10 Jun 1858</td>
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<td>Geo. S. Clark</td>
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<td>C. C. Asmussen</td>
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<td>R. Beaudamp</td>
<td>HP</td>
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<td>Wm. Geddes</td>
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<td>33</td>
<td>Job Welling</td>
<td>Sev</td>
<td>Farmington, Utah</td>
<td>20 Oct 1875</td>
<td>13 Feb 1877</td>
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<tr>
<td>34</td>
<td>Jacob Miller</td>
<td>Sev</td>
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<td>20 Oct 1875</td>
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<td>35</td>
<td>Thomas Steed</td>
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<td>36</td>
<td>Isaac Groo</td>
<td>HP</td>
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<td>17 Jan 1877</td>
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<td>37</td>
<td>Douglas A. Swan</td>
<td>Sev</td>
<td>S.L.C. Utah</td>
<td>13 Dec 1875</td>
<td>17 Jan 1877</td>
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<td>38</td>
<td>John M. Young</td>
<td>Sev</td>
<td>S.L.C. Utah</td>
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<td>17 Jan 1877</td>
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<td>39</td>
<td>Edward T. Hoagland</td>
<td>Sev</td>
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<td>17 Jan 1877</td>
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<td>40</td>
<td>Mark Croxall</td>
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<td>S.L.C. Utah</td>
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<td>41</td>
<td>Charles S. Burton</td>
<td>Sev</td>
<td>S.L.C. Utah</td>
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<td>17 Jan 1877</td>
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<td>David Cluff, Jr.</td>
<td>Sev</td>
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<td>Fred. W. Hurst</td>
<td>Sev</td>
<td>Logan, Utah</td>
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<td>44</td>
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<td>Sev</td>
<td>Logan, Utah</td>
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<td>45</td>
<td>John T. Rich</td>
<td>Sev</td>
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<td>13 Dec 1875</td>
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<td>S.L.C. Utah</td>
<td>13 Dec 1875</td>
<td>13 Feb 1877</td>
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<td>47</td>
<td>Fred John May</td>
<td>Sev</td>
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<td>23 Aug 1878</td>
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<td>18 Dec 1878</td>
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<td>19 Jul 1881</td>
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<td>19 Jul 1881</td>
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<td>53</td>
<td>Wm. M. Bromley</td>
<td>Sev</td>
<td>Springville, Utah</td>
<td>4 Jan 1881</td>
<td>17 Jul 1883</td>
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<tr>
<td>54</td>
<td>Nicholas Groesbeck</td>
<td>Sev</td>
<td>Springville, Utah</td>
<td>4 Jan 1881</td>
<td>28 Mar 1882</td>
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<td>55</td>
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<td>Sev</td>
<td>Richfield, Utah</td>
<td>4 Jan 1881</td>
<td>25 Apr 1883</td>
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<td>56</td>
<td>Walter R. Barber</td>
<td>Eld</td>
<td>Smithfield, Utah</td>
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<td>7 Nov 1883</td>
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<td>57</td>
<td>William Burnett</td>
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<td>S.L.C. Utah</td>
<td>14 Dec 1881</td>
<td>25 Apr 1883</td>
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<tr>
<td>58</td>
<td>Lucian Farr</td>
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<td>Logan, Utah</td>
<td>14 Dec 1881</td>
<td>25 Apr 1883</td>
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<td>59</td>
<td>Nathan Ricks</td>
<td>Eld</td>
<td>Benson, Utah</td>
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<td>60</td>
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<td>Millville, Utah</td>
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<td>61</td>
<td>Ephraim Ralphs</td>
<td>Sev</td>
<td>Brigham City, Utah</td>
<td>14 Dec 1881</td>
<td>4 Mar 1884</td>
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<td>62</td>
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<td>Henefer, Utah</td>
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<td>Arthur D. Sperry</td>
<td>Sev</td>
<td>Nephi, Utah</td>
<td>15 Dec 1897</td>
<td>3 Sep 1900</td>
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A HISTORY OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

IN AUSTRALIA TO 1900

An Abstract of the Thesis

Submitted to

The Department of Graduate Studies in Religious Instruction

Brigham Young University

Provo, Utah

In Partial Fulfillment

Of the Requirements for the Degree

Master of Arts

by

John Douglas Hawkes

August 1965
ABSTRACT

This work is a history of the Church of Jesus Christ of Latter-day Saints (Mormon) in Australia to 1900. The first Latter-day Saint missionary to Australia was William Barret, a British convert who left directly from England and arrived at Adelaide, South Australia in 1840. In approximately 1841 Elder Andrew Anderson, also from England, arrived with his family at Sydney, New South Wales. These two Elders proselyted for the church, but the extent of their work is uncertain.

John Murdock and Charles Wandell were the first missionaries from Utah; they arrived at Sydney in October, 1851. The appointment of these missionaries marked the formal beginning of the Australasian Mission. Their concentrated efforts in the Sydney area brought many converts into the church. Murdock went to Melbourne but was unsuccessful there because of the gold excitement; gold was discovered in April, 1851.

In April, 1853, a second group consisting of ten missionaries arrived from Utah. They were assigned to various areas of Australia including the present states of New South Wales, Victoria, Queensland, and South Australia. Missionaries who arrived a short time later were assigned to Tasmania and New Zealand. The 1853 group of missionaries published a periodical called the Zion's Watchman, a work designed to answer attacks being made against the church by newspapers and ministers of Australia.
Nearly all the Australian converts emigrated to Utah soon after conversion; missionaries returning home usually led these migrations. Because of these repeated migrations, the work of each group of missionaries in effect represented a new beginning.

The third major group of missionaries from Utah arrived during the latter part of 1856, and numbered sixteen in all. They were sent as replacements into the same general areas. The major part of the information concerning this period came from one of these missionaries, Amasa Potter. His writings were filled with experiences which he felt were faith-promoting.

The threat of the "Utah War" in 1857 necessitated the calling home of most of these missionaries which greatly retarded the progress of the church in Australia. Some time passed before progress resumed. In 1869, Elder Robert Beauchamp returned to the land of his conversion as President of the mission and for two years was very successful. In 1879, the Australasian Mission headquarters was moved to New Zealand. For the next twenty years New Zealand surpassed Australia in missionary activities.

In 1896, Andrew Jenson, L.D.S. Church Historian, toured the Australasian Mission to gather and compile historical records. His work was a significant contribution in organizing L.D.S. Church History in Australia.

The Australasian Mission was officially divided January 1, 1898 into the Australian and New Zealand Missions. In 1900
the church reported 333 members in Australia. The church has continued to grow in Australia; in 1965 there were over 18,000 members.

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