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# History of The Church of Jesus Christ of Latter-Day Saints in Ireland Since 1840

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HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS  
IN IRELAND SINCE 1840

L-2

A Thesis

Presented 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

Brent A. Barlow

May 1968

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And most important of all, my wife, Susan, for her unending patience, encouragement, and confidence in me.

## PREFACE

### Personal Background

Most of my mission for the Church of Jesus Christ of Latter-day Saints was spent in Ireland between the years 1961 and 1963. In January, 1962, the First Presidency of the Church announced that Ireland would be organized as a separate mission and I had the opportunity of being present July 13, 1962 when the Irish Mission was officially organized in Belfast, Ireland.

After leaving Ireland in 1963, I returned to Brigham Young University to continue my studies and also became curious about the history of Mormonism in Ireland prior to 1962. A few days of searching brought forth only four pages of history contained in the book, Century of Mormonism in Great Britain, and the few pages contained only scant information for the years 1840-1841. Somewhat disappointed, I began looking in several early editions of the Millennial Star, the Church publication for the British Isles, and was happy to find reprints of several letters and reports written by the first Mormon missionaries in Ireland. Further research in the early volumes of the Millennial Star yielded nearly one hundred articles each of which was zeroxed for my personal use and reference.

After graduating from Brigham Young University, the opportunity arose to teach Seminary for the Church and to begin graduate work in the field of History of Religion. Since a master's degree required a thesis,

I requested and obtained permission to do further research and write a thesis on "The History of the Church of Jesus Christ of Latter-day Saints in Ireland Since 1840." Additional data provided sufficient material to write at least the general history of the Church in that country. What began as a personal hobby has resulted in this thesis and has satisfied much of my curiosity of Mormon activities in the Emerald Isle.

### Mormonism in Ireland

Since 1837, when Joseph Smith directed that missionaries go to Britain, the British Isles have been of major importance in the progress and development of the Church of Jesus Christ of Latter-day Saints. Many converts have been gathered from England, Scotland, and Wales and much has been written about missionary achievements in the three countries. Little, however, is publicly known about Mormon activities in Ireland, a country also included in the British Mission. Furthermore, few people realize that the Irish have also made some significant contributions to the growth and development of the Church.

Popular opinion shared by many Mormons and non-Mormons alike has been that few Irish men and women joined the Mormon Church and that the missionaries have experienced little success among the Irish. It was not until the Irish Mission was organized in 1962 that much attention was given to the Church in Ireland, and because of the recent progress there, the question consequently may arise, "What have the Mormons accomplished in Ireland?" Or, it may be asked, "Have the Irish heretofore accepted Mormonism?"

While this thesis may not provide all the answers, it is the first

attempt known by the author to answer some of them and the results may prove to be interesting to Mormons and their non-Mormon friends. To find the answers, 127 annual volumes of the Millennial Star have been examined page by page. Credit is also given to Andrew Jenson's collection of articles entitled The Irish Mission located in the Church Historian's Office. Even though Jenson wrote very little about Ireland, he did gather a valuable collection of articles pertaining to Mormon activity there.

Other sources of great aid in the Church Historian's Office were the Manuscript History of the British Mission and Journal History of the Church of Jesus Christ of Latter-day Saints, but it should be pointed out that the references made to Ireland in these two sources were often reprinted from the Millennial Star. There were, however, copies of several letters written by Irish missionaries contained in the two sources which provided information otherwise unavailable. The Improvement Era, the Deseret News and a few private journals also contained valuable information.

It is hoped that the thesis may prove to be interesting to others who may desire to know the history of Mormonism in Ireland, and that perhaps through a study of the past, some suggestions may be provided for possible future growth of the Church among the Irish. For these purposes the thesis has been written.

Brent A. Barlow  
Brigham Young University  
March 17, 1968

# IRELAND in 1848



TABLE OF CONTENTS

CHAPTER	PAGE
ACKNOWLEDGMENTS . . . . .	iii
PREFACE . . . . .	iv
MAP OF IRELAND, 1848 . . . . .	vii
LIST OF TABLES . . . . .	xi
I. CHRISTIANITY IN IRELAND PRIOR TO 1840 . . . . .	1
Saint Patrick	
Henry VIII	
Catholic Restoration	
Protestantism Established	
Religious Wars in Ireland	
Catholic Penal Laws	
Secret Organizations	
Rebellion of 1798	
Union of 1800	
Nineteenth Century Religions	
Summary	
II. THE FIRST MORMON CAMPAIGN IN IRELAND, 1840-1850 . . . . .	15
Previous Activities in Britain	
Reuben Hedlock	
John Taylor	
Theodore Curtis	
Miscellaneous Activities, 1840-1841	
David Wilkie	
James Sloan	
Years of Famine	
Irish Conference	
Belfast Conference	
III. THE EFFECTS OF THE FAMINE . . . . .	28
Mormon Predictions of Irish Famine	
What Caused the Famine?	
Irish Conversions to Mormonism outside Ireland	
Irish and Mormon Emigration	
Fall of Feudalism	



IV.	THE SECOND MORMON CAMPAIGN IN IRELAND, 1850-1867 . . . . .	41
	Missionaries Returned to Belfast	
	First Missionaries to Dublin	
	James B. Ferguson	
	A Crucial Period, 1856-1857	
	Religious Excitement in Ireland	
	Few Converts	
	Jacob G. Bigler	
	Ireland as Patmos	
	Irish Mission Closed	
V.	IRISH MORMON PIONEERS IN UTAH, 1847-1869 . . . . .	64
	No Irish Mormons?	
	Church Leaders	
	Original Pioneers	
	Authors and Writers	
VI.	THE THIRD MORMON CAMPAIGN IN IRELAND . . . . .	76
	Belfast Conference Reopened	
	A Winter Night Baptism	
	A Mormon Funeral	
	Prophecy of an Old Irishman	
	Political Disruptions	
	Return of Charles A. Callis	
	James E. Talmage in Belfast	
	Auxiliaries Organized	
	Miscellaneous Activities	
VII.	IRISH OPPOSITION TO MORMONISM . . . . .	90
	Huge Crowds	
	Landlord Control of Tenants	
	Stonings	
	Cayenne Pepper, Smoke and Sheep Dip	
	Fog-Horn	
	Hans P. Freece	
	Government Investigation	
	Motion Pictures and Drama	
	Meeting Hall Refusal	
	Internal Problems Inhibiting Growth	
VIII.	TWENTIETH CENTURY MORMONISM IN IRELAND . . . . .	117
	Dublin Branch Reopened	
	Emigration Policies Changed	
	Substantial Growth	
	The Benjamin R. Birchall Era	
	Irish Free State Conference Organized	
	James H. Wallis, Travelling Patriarch	
	First Missionaries from Ireland	

## VIII. (Continued)

Mormon International Soccer Star  
 Irish "Keep Fit Girls"  
 Millennial Chorus  
 Miscellaneous Activities  
 Effects of World War II  
 First Building Purchased  
 New Branches Organized  
 Genealogical Microfilming  
 Conclusions

## IX. NEW ERA FOR IRELAND . . . . . 139

President David O. McKay in Ireland  
 London Temple  
 Mormon Tabernacle Choir in Britain  
 Visits of Church Leaders  
 Scottish-Irish Mission

## X. THE IRISH MISSION . . . . . 149

Mission Organized  
 Growth and Expansion  
 Music  
 Public Relations  
 Chapels  
 Temple Work  
 Free State Reopened  
 Auxiliary Development  
 Administrational Changes

## XI. DESTINY OF THE IRISH MISSION . . . . . 174

An Impending Crisis  
 Was Mormonism Intended for Ireland?  
 Comparative Growth  
 Mormon Optimism Toward the Irish

## BIBLIOGRAPHY . . . . . 199

## APPENDICES . . . . . 204

Appendix A: Statistical Report of Mormon Progress in  
 Ireland, 1840-1968 . . . . . 204

Appendix B: Names of Mormon Missionaries who have been in  
 Ireland . . . . . 207

Appendix C: Irish Mormon Pioneers in Utah, 1849-1869 . . . 219

## LIST OF TABLES

TABLE	PAGE
1. Branches of the Church in Ireland, 1967 . . . . .	172
2. Growth of the Irish Mission . . . . .	172
3. Statistics on Ireland's Population Decline . . . . .	175
4. Number of Irish Immigrating to America during the Nineteenth Century . . . . .	176
5. A Comparison between Six Countries on Married Women under Forty-five years of Age . . . . .	177
6. A Comparison between Six Countries on Married Women of Child-bearing Age . . . . .	179
7. Combined Memberships of Religious Denominations in the Irish Free State and Ulster, Northern Ireland Derived from the 1961 Census . . . . .	184
8. Membership of Six Religious Denominations in Northern and Southern Ireland Organized Since 1830 . . . . .	188
9. Religious Denominations and Memberships in the Irish Free State Derived from the 1961 Census . . . . .	189
10. Religious Denominations and Memberships in Ulster, Northern Ireland, Derived from the 1961 Census . . . . .	190

. . . while walking the roads, I felt to bless the people, for I could see Ephraim all through my travels. Yes, Brother Franklin, royal blood flows in the veins of Ireland's noble sons and daughters, and when they have the privilege of hearing the Gospel, they will embrace it. Well, the time to favour Erin has come, and I rejoice that I have been counted worthy to work in the field known as the Belfast Conference.

John D. T. McAllister  
199 Collingwood Street  
Belfast, Ireland  
June 21, 1855

## CHAPTER I

### CHRISTIANITY IN IRELAND PRIOR TO 1840

In order to understand the history of the Mormon Church in Ireland, it is necessary to have some knowledge of other Christian religions in that country before the Mormons arrived. Even though it is difficult to write an adequate summary of the complex religious interaction in Ireland, the author feels it would be valuable as an introduction to the thesis.

#### Saint Patrick

Saint Patrick, a Christian missionary, went to Ireland during the fifth century A.D. However, records of that period are so meager and so confusing that there is much controversy as to the exact date of his arrival, his death, and the extent of his influence in converting the Irish to Christianity. There is also some evidence that he was not necessarily the first Christian in Ireland.<sup>1</sup> In his own history, Patrick told how he was a Roman citizen in Britain and was captured by the Irish early in the fifth century and was taken to Ireland. While still a youth, he tended the flock of his Irish master for six years but finally escaped from Ireland and joined his family in Britain. Later he claimed he saw visions and heard a voice, "the voice of the Irish," crying "we

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<sup>1</sup>Maire and Liam de Paor, Early Christian Ireland (New York: Frederick A. Praeger, Inc., 1958), 27-28.

beseech thee, holy youth to come hither and walk among us."<sup>1</sup> The young man responded by becoming a Roman Catholic priest and about 432 A.D. returned to Ireland to convert the pagan Irish to Christianity. In his almost bloodless conquest of the island, Saint Patrick and his subsequent followers established the faith so effectively that it has endured more than fifteen hundred years. Even after many long and bloody religious wars, seventy-five percent of the Irish population is now Catholic.<sup>2</sup> Ireland is one country that has never had a successful Protestant reformation.

### Henry VIII

( For more than one thousand years Catholicism was the dominant religion. Then, not long after Martin Luther's controversial break with the Church in Rome, Henry VIII of England severed his relationships with the Pope and established the Church of England. Acclaiming himself as both political and spiritual leader in 1534, Henry tried to assert his leadership on Ireland by appointing a strong advocate of his policies as Archbishop of Dublin. The man, George Brown, was consecrated on March 12, 1535 and may be considered the first to introduce the Reformation into Ireland.<sup>3</sup> Henry's innovations were largely ignored by the Irish as it was a sole test of faith to deny the supremacy of the Pope and admit the supremacy of the English king. During his reign, however, Henry won a political victory in Ireland when he established a "Reformation Parliament" in Dublin during 1535-1536 and later managed to have

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<sup>1</sup>Ibid., 29.

<sup>2</sup>Encyclopedia Britannica, Vol. 12 (1965), 539.

<sup>3</sup>Thomas D'Arch McGee, A Popular History of Ireland (2 volumes, New York: Excelsior Publishing House, 1903), I, 355.

himself proclaimed king over Ireland. On June 19, 1541, the royalty of Ireland was first formally transferred to the English dynasty,<sup>1</sup> and during the ensuing years England exercised great political dominion and intensified its efforts to enforce the reformation. Thus, the second Christian church in Ireland was the Established Church or the Church of Ireland, the Irish counterpart of the Church of England. Henry VIII and his successors gave the reformed church immense political powers over Irish Catholicism.

#### Catholic Restoration

After Henry's death in 1547, his son Edward VI ruled for a brief six years. No Irish Parliament convened during his reign, but he pursued his father's policies and forced the Irish to take greater notice of the competing English Church. After Edward's early death, Mary, ~~Queen of Scots~~, reigned and during the following five years attempted to reinstate the Catholic faith.<sup>2</sup> The new queen encouraged attendance at mass and when the Irish received word of Mary's policies and the political approval of their beliefs, new hope arose. In her attempts to suppress the progress of the reformation, numerous Protestants were put to death and she thereby became known as "Bloody Mary" to many of her subjects.

#### Protestantism Established

Mary was succeeded by her half sister, Elizabeth, a strong advo-

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<sup>1</sup>Ibid., 360.

<sup>2</sup>Edmund Curtis, A History of Ireland (New York: Barnes and Noble Inc., 1936), 174.

cate of the Reformation. During her reign of nearly a half century, Elizabeth withdrew the concessions previously made to Catholics. Laws were passed requiring the use of the Common Prayer Book in Ireland and fines were imposed on those Irish who would not attend the Anglican Church.<sup>1</sup> Under the queen's administration, the Reformation was forced upon Ireland in a manner unprecedented at that time. In January, 1593, she granted a charter for the Protestant Trinity University (now called the University of Dublin), and during the year 1600, a Protestant Catechism was printed at the college press which was one of the first books printed in Ireland. Later the New Testament was printed in Gaelic, the native language of the Irish giving the laity access to the scriptures.<sup>2</sup> By these means the Reformation in Ireland made some small gains, but the progress was slow and difficult.

#### Religious Wars in Ireland

Beginning in the latter part of Elizabeth's reign, Irish Catholic opposition to the English Protestant Reformation increased and resulted in numerous wars in Ireland between these two religious powers.

Tyrone Wars. The Tyrone Wars of 1594-1603 were the first great resistance movements the English met in Ireland. Red Hugh O'Donnell and Hugh O'Neill, Earl of Tyrone, the most noted leaders of the Irish resistance movement, successfully retaliated for a short time but were soon overpowered in 1603 by the Elizabethan forces. Red Hugh left Ireland and Hugh O'Neill submitted all his lands and authority to the English.<sup>3</sup>

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<sup>1</sup>The World and Its Peoples; United Kingdom, Ireland (New York: Greystone Press, 1963), 198.

<sup>2</sup>McGee, op. cit., I, 462.

<sup>3</sup>The World and Its Peoples, op. cit., 198.



An Act of Oblivion was passed in England in 1604 pardoning all past political crimes, but the Irish found little liberty because the English had divided their country into shires (counties) and placed it under British jurisdiction.

Ulster Plantation of 1608-1610. The events leading to a major rebellion during the midcentury began with the establishment of a British colony in the Ulster province. The colonization was a renewed effort to establish Protestantism in Ireland. Having subdued the Earls in Northern Ireland, the English saw an opportunity through colonization to hopefully obtain the loyalty of the Irish in both church and state affairs. Beginning as early as 1608, large estates were offered in six of the northern counties<sup>1</sup> to British subjects who would assume responsibility for their holdings and pay the required rents. Nineteen new Protestant boroughs were established and many of the old towns were revived with a Protestant population. Provision was also made for political support of the Church of Ireland which had previously gained few members in Ulster. The English colonists were the first to successfully establish the Anglican faith in Northern Ireland. At the same time colonists from Scotland introduced their Presbyterian faith into the region. There were also several small religious sects begun in Ireland during the resettlement period.

Ulster became a province with a Protestant majority in regards to both land ownership and church membership. Of the 3.5 million acres in the six counties, the Protestants owned 3 million.<sup>2</sup> There was a distinct

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<sup>1</sup>The six counties colonized by Britain during 1608-1610 were not the same six counties which became Ulster, or Northern Ireland in the division of 1922. The former was comprised of Donegal, Tyrone, Derry, Armagh, Cavan and Fermanagh, while the latter is presently comprised of Derry, Antrim, Down, Armagh, Tyrone, and Fermanagh.

<sup>2</sup>Curtis, op. cit., 232.

polarization or geographical separation of the two faiths during the seventeenth century, with the Protestants in the northern six counties and the Catholics in the southern twenty-six counties. Even though the Protestant-Catholic ratio in Ulster changed drastically there was still a substantial number of Catholics in Northern Ireland, and at the present time they constitute the largest single religious denomination.<sup>1</sup> The Catholics presently claim one-half million, more than a third, of Ulster's population while the two major Protestant denominations, the Church of Ireland and Presbyterian, are equally represented in the remainder of the population.<sup>2</sup>

One great effect of the Ulster colonization was the establishment of the English landlords which reduced the masses of Irish to mere leaseholders. The landlords, who seldom went to Ireland, not only dictated the temporal affairs of their tenants, but also the religious and social life as well. This economic system existed for nearly three hundred years in Ireland and was then only overthrown by a devastating famine. So exacting was the landlord control, that the first Mormon missionaries in Ireland in 1840 found it much to their disadvantage as will be shown later.

The Uprising of 1641. As might be expected, the native Irish were embittered by the influx of English and Scottish colonizers during the early seventeenth century. Not long after, the Irish revolted against the British monarchy for the wholesale confiscations of their property, the favor shown the colonists, and the exclusion of Roman Catholics from civil

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<sup>1</sup>Encyclopedia Britannica, XII (1965), 539.

<sup>2</sup>The Great Famine, Studies in Irish History, 1845-1852, edited by R. Dudley Edwards and T. Desmond Williams (New York: New York University Press, 1957), 63-64.

office.<sup>1</sup> The uprising began first in Dublin in 1641 with an attempt to seize the city, and the rebellion spread to Ulster which ultimately ended in the massacre of over 10,000 British colonists.<sup>2</sup> Avowed to overthrow the British settlers, the Irish fought to regain their property and rights, but their gains were soon relinquished with the arrival of Oliver Cromwell.

The Cromwellian Settlements. After the execution of Charles I, Oliver Cromwell became king of England and took actions to punish the Irish Catholics for the Ulster uprising and massacres. Arriving in Dublin during August, 1649, with an army of 20,000 soldiers, he set about to recover Ireland for the British Commonwealth. His army attacked and slaughtered nearly 3,500 people in Drogheda, Ireland in a single day.<sup>3</sup> Through subsequent conquests the Irish were forced to submit to the Cromwellian army, and to relinquish the degree of religious freedom they had obtained. Cromwell prohibited the Catholics to celebrate Mass, and he enacted many laws causing thousands of Irish Catholics to flee to France, Spain, and the West Indies. Because many of the Irish were killed or deported, the population fell from about 3 million to less than 1 million.<sup>4</sup> A second colonization followed, known as the Cromwellian Settlement, and much land was confiscated. Large estates were given to soldiers in the conquering army, and it has been estimated that by this time all of the 20 million productive acres had been seized by the English.<sup>5</sup> During

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<sup>1</sup>Curtis, op. cit., 243.

<sup>2</sup>The World and Its People, op. cit., 199.

<sup>3</sup>Ibid.

<sup>4</sup>Curtis, op. cit., 251.

<sup>5</sup>Ibid., 254.

the conquest and settlement of 1649-1650, Catholic landowners were reduced to a still smaller minority as Catholicism in Ireland reached its lowest ebb.

Battle of the Boyne, 1690. Since the time Mary had reigned in Britain, there had been very few rulers who were sympathetic to any of their Catholic subjects. However, in 1685, James II was crowned and publicly acknowledged reconciliation to the Pope.<sup>1</sup> In order to abolish the religious franchise the Protestants had enjoyed in Britain, James dismissed many of his associates who would not yield to his scheme. As he began staffing the army with Catholic officers, prominent Protestants in England rose in opposition. A coalition of such men extended to William III, Prince of Orange in Holland, the invitation to take the British crown. William accepted for political as well as religious reasons and was greatly influenced by his hatred for France and Louis XIV who was aiding James.<sup>2</sup> On November 8, 1688, King William and his army landed in England, and three months later, after vindicating the English Constitution, he and his wife, Mary, were declared King and Queen of England, which consummated the Revolution of 1688.<sup>3</sup>

William next turned his attention to Ireland, where he met his first military opposition. It was at this place that James gathered an army loyal to his cause. The two armies met and fought near the Boyne River, and on July 1, 1690, the Prince of Orange and his soldiers emerged victorious. This was a glorious day for the Protestants in Ireland. William's army continued the conquest until October, 1691 when the city of

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<sup>1</sup>Ogle Robert Gowan, Orangeism, Its Origin and History (Toronto, Canada: Lovell and Gibson, 1859), 14-15.

<sup>2</sup>Ibid., 33.

<sup>3</sup>Ibid., 68-69.

Limerick, the last Catholic stronghold, was forced to surrender.<sup>1</sup>

The "Battle of the Boyne" was more than a political gain for William and England. In his unique army of thirty-six thousand men nearly every protestant church and protestant nation was represented. The men had united in Holland under William, Prince of Orange, and in a strange series of events were taken to fight for their Protestant religion in a remote island of the west.<sup>2</sup> The conquests of "King Billy" were heralded by Irish Protestants, even though the Catholics still outnumbered them eight to one.<sup>3</sup>

#### Catholic Penal Laws

Soon after William's victory in Ireland, additional penal laws were imposed on the Irish Catholics. Legislation, already in effect by 1695, stated that members of the Catholic faith were required to take a supremacy oath to the British Crown to be qualified for public office, holy orders, or a university degree. A fine of one shilling was charged to all those absent from Sunday worship in the Established Church.<sup>4</sup>

In 1695, Catholics were further excluded from parliament and were refused the right to bear arms.<sup>5</sup> They were not permitted to go abroad for education and were forbidden to keep schools at home. Furthermore, the University of Dublin was closed to them in regard to degrees, fellowships, and scholarships. Catholics were excluded from the practice of law except by taking the oath of allegiance, thereby denying papal authority. Also, many of the Church bishops and dignitaries were banished from Ire-

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<sup>1</sup>Ibid., 114.

<sup>2</sup>Ibid., 96.

<sup>3</sup>McGee, op. cit., Vol. 2, 568.

<sup>4</sup>Ibid., II, 601-602.

<sup>5</sup>Curtis, op. cit., 279-280.

land.<sup>1</sup>

These restrictions, plus numerous others, were imposed on Irish Catholics for more than a century until finally the Catholic Emancipation Bill was passed in 1829 and the laws were repealed. Because of the penal laws, the Irish Catholics were at a great disadvantage during the eighteenth century.

### Secret Organizations

While the attempts were made to legally suppress Catholicism in Ireland, many secret organizations arose, not only in that religion, but among the Protestants as well. United for self-protection within the Catholic Church were the "Hearts of Steele," "Hearts of Oak," "Defenders," "Peep of day Boys," "Caravats," "Threshers" and "Ribbonmen." The Protestants had "The Antrim Association," "Enniskilleners," "Aldermen of Skinner's Alley," "Fourth Foot," "Boyne Society," "Prentice Boys," "Men of Derry," and the "Orangemen."

The Orange Society was first organized in Exeter, England on November 21, 1688 shortly after William's arrival in that city. The Orangemen, however, have most often been associated with Ireland, because it was King William who gave Irish Protestants a great military victory in their country. Toward the end of the eighteenth century, many of the secret Protestant organizations were incorporated into the Orange Order, and on July 12, 1796, the first general lodge meeting was held for the newly united Orangemen in Ireland. The annual "July 12th Parade," commemorating this event, is still celebrated not only in Ireland, but also in other countries to which Irish Orangemen have emigrated.<sup>2</sup>

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<sup>1</sup>Ibid., 281.

<sup>2</sup>Gowan, op. cit., 182.

### Rebellion of 1798

One last rebellion of the eighteenth century occurred in Ireland during 1798. Atrocious murders took place in the now notorious "Scollobogue Barn" where over 200 Protestants were either burned or shot to death. Similar deeds occurred on "Vinegar Hill" as many other lives were lost. During this uprising it was not uncommon for several hundred people, either Catholic or Protestant, to be slain in a single day. Additional damage was inflicted on Catholic houses of worship from 1798 to 1800 when more than sixty-five were destroyed.<sup>1</sup> While the Irish Catholics were contending with the British armies, a political policy was proposed in the English Parliament which dealt all of Ireland a devastating blow.

### Union of 1800

Even though Ireland had been under British rule for over one hundred and fifty years, it had been allowed to have its own parliament in Dublin. The half million English subjects in the country gave very few political favors to the three million Irish they held in subjection. At the turn of the century, the English "wheedled, coaxed, threatened, and bribed" the Irish into signing petitions in favor of union with England.<sup>2</sup> The proposals were successful and the necessary legislation passed. Through such actions Ireland lost its parliament and was entirely deprived of home rule, a condition which existed until 1922 when the Irish declared all but the northern six counties a Free State.

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<sup>1</sup>McGee, op. cit., 717.

<sup>2</sup>Seumas MacMamus, The Story of the Irish Race (New York: The Irish Publishing Co., 1921), 528.

### Nineteenth Century Religions

With the political union of England and Ireland, there also came a marked change in religious relationships as well. Since the Battle of the Boyne, Irish Protestants had tended to rely largely on economic pressure to weaken Catholicism.<sup>1</sup> Even though the economic balance shifted to the favor of the Protestants who also gained the political dominion in Ireland, the Catholics had emerged victorious inasmuch as the population as a whole had clung tenaciously to their faith. When the Catholic Emancipation Law was passed in 1829, they began to emerge from their subdued condition. Having, thereby obtained many of the rights previously denied, both political and religious, the Roman Church in Ireland underwent dramatic change. Recovering from their immense material losses, they entered into a period of reconstruction of their parishes. In addition, the parochial clergy increased by fifty percent in less than half a century. Catholic education began to take advantage of its new rights as Catholic schools increased. Under the new religious freedom, three Catholic societies were organized in Ireland; The Irish Sisters of Charity, the Irish Sisters of Mercy, and the Christian Brothers.<sup>2</sup> Though highly opposed at the time, Catholics still claimed eighty percent of the population.<sup>3</sup>

It was Irish Protestantism, however, that experienced the greatest change. The Protestant Religion had tended to be a sober, pious, rational faith, with its emphasis on restraint and ethical teachings.<sup>4</sup> However, at

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<sup>1</sup>The Great Famine, Studies in Irish History, op. cit., 71.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., 64.

<sup>4</sup>Ibid., 69.



the beginning of the nineteenth century, many Protestants, especially Presbyterians, thought their religion to be doctrinally deficient and spiritually lifeless. This dissatisfaction produced "violent convulsions" which brought great changes in Irish Protestantism.<sup>1</sup>

At the beginning of the 1800's, the evangelical movement gained momentum in both England and Ireland. Increased concern for the individual soul was manifest as Protestants in Ireland began to argue the saving necessity of fully understanding Christian dogma and encouraging scriptural studies. Followers of Wesley gained much sympathy for the Methodist doctrine on frequent visits to Ireland. During this time there were "praying students" at Trinity College seeking change in established religions. Out of these latter groups came a sect known as the Walkerites, soon torn asunder by inward dissention. John Thomas Kelly, the celebrated hymn writer,<sup>2</sup> founded the Kellites, and at this time Hutchinson, Parnell and Darby founded the Plymouth Brethren.<sup>3</sup> By 1840 the Protestant dissenters, including the Presbyterians, accounted for about eight percent of the population of Ireland.<sup>4</sup>

The Established Church which had been politically favored in Ireland for nearly three hundred years claimed only eleven percent of the population and underwent less change than did other Protestant groups at this time. It retained its favored political status, however, until 1869 when it was disestablished and put on a level equal to other religions in Ireland.

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<sup>1</sup>Ibid., 69-70.

<sup>2</sup>Three of the hymns written by the Irish John Thomas Kelly have appeared in the Latter-day Saint hymnals. They are "Zion Stands With Hills Surrounded," "On the Mountain Tops Appearing," and "Arise, Arise, With Joy Survey."

<sup>3</sup>The Great Famine, op. cit., 70.

<sup>4</sup>Ibid., 64.

### Summary

When the Mormon missionaries arrived in Ireland in 1840, they found the following:

1. For nearly three hundred years, the English tried unsuccessfully to politically and physically force a Protestant reformation on the Catholics in Ireland. Such efforts accomplished the reverse by binding the Catholics even stronger to their faith.

2. The Protestant population in Ireland, comprising about twenty percent of the people, had been gained mainly through colonization rather than conversion.

3. The two religions had geographically polarized with the Protestants in the six northern counties and the Catholics in the remaining twenty-six counties.

4. Many religious battles had been fought in Ireland with the outcomes still in the memories of both Protestant and Catholics.

5. Of the eight million population in Ireland at that time, 80% were Catholics, 11% Church of Ireland, and 8% Protestant dissenters, mostly Presbyterian.

6. Early in the nineteenth century, drastic changes occurred in both Irish Catholicism and Protestantism which were to affect the success of the first Mormon Campaign in Ireland.

## CHAPTER II

### THE FIRST MORMON CAMPAIGN IN IRELAND, 1840-1850

With the aforementioned religious interaction occurring, the time arrived for the introduction of Mormonism into Ireland.

#### Previous Activities in Britain

Although the Mormon<sup>1</sup> missionaries did not go to Ireland until the summer of 1840, they had been successfully proselyting in England since 1837. In that year in America, Joseph Smith, the Mormon Prophet, told Heber C. Kimball to go to England and seek converts to the new faith.<sup>2</sup> Joined by six other missionaries, Elder Kimball sailed for Britain, and after a four week voyage the party arrived in Liverpool on July 20, 1837.

For the next two years, their efforts were concentrated in England, and a large branch of the Church was established in Preston. Midway through 1839, Joseph Smith directed members of the Quorum of the Twelve Apostles to go to Britain and take charge of the Church in that area. John Taylor, one of the apostles, arrived in Great Britain on January 11, 1840 and remained in Liverpool where in just a few months he organized a branch of the Church. The apostles continued to arrive

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<sup>1</sup>The term "Mormon" is commonly used as a name for members of the Church of Jesus Christ of Latter-day Saints.

<sup>2</sup>Joseph Fielding Smith, Essentials in Church History, (Salt Lake City, Utah: Deseret Book Co., 1950), 200-201.

in England for the next three months until all who had been assigned had arrived. The first council meeting of the Church leaders on foreign soil was held in Preston on April 14, 1840, followed by a general conference for all Mormons in England. By this time, there were nearly seven-hundred members of the Church organized into 34 branches.<sup>1</sup>

During the next two months, the Mormons accomplished much in Britain as a monthly periodical, The Latter-day Saints Millennial Star, was started, a Patriarch<sup>2</sup> was appointed, forty British Saints sailed for New York, the first Mormons to emigrate, and a Latter-day Saint hymnal was published.<sup>3</sup> The work had also recently been extended to Scotland, and it was during this period of increased activity in Britain that the first Mormon missionary went to Ireland.

#### Reuben Hedlock

Although John Taylor generally has been recognized as being the first missionary to preach successfully and baptize in Ireland, he was not the first Mormon in that country. Reuben Hedlock gained the distinction by going to Ireland in May, 1840. Arriving in England on April 6, 1840, Elder Hedlock was among those who accompanied the Mormon Apostles to Britain. After the General Conference in Preston during April, he went to Brampton, England for about a month, and on May 22, 1840<sup>4</sup> boarded a

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<sup>1</sup>Ibid.

<sup>2</sup>A Patriarch in the Mormon Church is an office appointed to a man who has the authority to give special blessings to the members of the Church. Peter Melling was the first and one of the few Patriarchs appointed outside the United States during the nineteenth century.

<sup>3</sup>Smith, op. cit., 281-284. Also see Andrew Jenson, Church Chronology, (Salt Lake City, Utah: Deseret News Press, 1899), 18.

<sup>4</sup>The reason Reuben Hedlock may have been overlooked by some historians is that there is a dating error in his letter describing his trip to Ireland. The date given is May 22, 1841 which is an obvious error since he was not even in Britain at that time.

ship going to Belfast, Northern Ireland. Arriving the following morning, he recorded his first impressions:

This is a fine flourishing town containing 54,000 inhabitants. Here I met (as I passed through the streets) the rich enjoying their abundance and the poor in rags begging for a morsel of food to sustain life. I had never before witnessed such scenes of suffering, and I say in my heart, has the Gospel of Jesus Christ lost its power among those who profess it, so that one part of the human family must drag out a miserable existence, and die in wretchedness and want, while the other can live in pride and plenty all their days?<sup>1</sup>

During his three days in Ireland, Elder Hedlock made a few acquaintances and then traveled on to Paisley, Scotland. The Irish had met a Mormon.

#### John Taylor

By April, 1840, John Taylor's branch of the Church in Liverpool numbered nearly 30 members, and among the converts in England were some Irish emigrants. One of the Church leaders wrote to Joseph Smith during the same year stating that "many that have been baptized [in England] have friends there [in Ireland]" suggesting that "many" of the early converts in England were actually Irish.<sup>2</sup> This is not unlikely since there was a vast number of Irish living in England, particularly in Liverpool and Manchester, at that time. By 1840, one tenth of Manchester's and one seventh of Liverpool's population were Irish emigrants.<sup>3</sup> James McGuffie and William Black<sup>4</sup> were two Irish converts who accompanied John Taylor on his ten day missionary journey to Ireland. At a conference

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<sup>1</sup>Millennial Star, (Liverpool and London, England, 1840-1968), II (1841), 92.

<sup>2</sup>Times and Seasons, (Nauvoo, Illinois), VI (April 1, 1845), 862.

<sup>3</sup>See Chapter III on The Effects of the Famine, page 28.

<sup>4</sup>John Taylor erroneously recorded the name as William Blake.

held in Manchester on July 7, 1840, William Black had previously been appointed to go to Ireland as a missionary.<sup>1</sup> Before the three Mormons left Liverpool, John Taylor met a gentleman named Thomas Tate and stated that he would be the first to be baptized in Ireland.<sup>2</sup> Tate later went to Ireland and the prophecy was fulfilled.

With his Irish companions, John Taylor sailed for Ireland on July 27, 1840. Since Elder McGuffie had some acquaintances in Newry, County Down, that small country village became their destination. Arriving at Warren Point the following morning, the men went to the town court house, and McGuffie made arrangements to preach in the Sessions Hall that evening. The Mormons gave notice of their intended meeting, and at the appointed hour, six to seven hundred curious Irish men and women gathered to hear about the new faith. Elder Taylor told of the doctrines that evening, and thus, on July 28, 1840, Mormonism was introduced into Ireland.<sup>3</sup>

Since no one offered to be baptized, however, a second meeting was announced for the following evening. During their first night in Ireland, John Taylor reported he had a vision in which a gentleman approached him and asked the Mormon apostle to stay in Newry stating that he would be pleased to listen. The next morning the same man whom John Taylor claimed to have seen in vision stopped him and requested them to remain. The gentleman was directed to James McGuffie who expected to stay in Newry.<sup>4</sup>

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<sup>1</sup>Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, B. H. Roberts, ed. (2d ed rev., Salt Lake City: Deseret Book Co., 1959-60), IV, 150, hereafter cited as D.H.C.

<sup>2</sup>B. H. Roberts, The Life of John Taylor (Salt Lake City, Utah: George Q. Cannon and Sons Co., 1892), 84-87.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid.

Their second meeting was attended by so few, the two men, Taylor and Black, and the aforementioned Thomas Tate who had also arrived in Ireland, left Newry the following day, July 30. They started for the four towns of Bellmacrat where John Taylor preached that night in a barn owned by a Mr. Willie. The next morning they proceeded by foot to Lisburn, and during the journey, John Taylor began to converse with Mr. Tate about the Gospel. Approaching Lisburn, the travelers came upon Loch Brickland, and Thomas Tate exclaimed: "There is water, what doth hinder me being baptized?"<sup>1</sup> John Taylor went down into the water and baptized him thereby fulfilling his previous prophecy about Tate being the first to join in Ireland. On July 31, 1840 the first Mormon convert was gained in that country.<sup>2</sup>

Later on that day, John Taylor created considerable interest in Lisburn by preaching four times in the market place, and before leaving that town, he learned that James McGuffie had commenced baptizing in Newry.<sup>3</sup> After spending ten days in Ireland, John Taylor left on August 6, and though his visit had been brief, Ireland's first convert had joined the Church. Of the experience, John Taylor recorded in his journal:

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<sup>1</sup>Ibid.

<sup>2</sup>Millennial Star, XCVIII (1936), 490-492. Also see Richard L. Evans, Century of Mormonism in Great Britain (Salt Lake City, Utah: Deseret News Press, 1937), 150-154.

<sup>3</sup>On December 27, 1858 in Salt Lake City, Jane Blackhurst claimed she was the first to be baptized in Ireland and the first to emigrate. It is possible that she was the first baptized by McGuffie in Newry since she might not have known of Tate's conversion and baptism near Lisburn. Or, she could have been the first convert baptized later that summer at Hillsborough, the first branch organized in Ireland, since there are indications that McGuffie, Black and Tate all soon followed Taylor back to England.

I . . . visited Ireland on the 27th of July, 1840 in the company with Elder M'Guffie, one that had been ordained in Liverpool, and a priest from Manchester by the name of Blake [Black] (sic). We landed at Warren Point and went from thence to Newry, where I preached in the Session House in Newry being the first time ever this Gospel was declared in that land. From thence I went to a part of the country called the Four Towns of Bellinacrat [sic] and preached and baptized a farmer by the name of Taite [sic] who was the first baptized in Ireland. From thence I proceeded to Lisburn where I preached several times in the market place. From thence to Belfast, when I had an opportunity of preaching if I had had time to stay, but as I had engagements in Scotland, I was prevented.<sup>1</sup>

#### Theodore Curtis

Though there had been two missionaries in Ireland, the first had stayed only three days and the second had remained but ten. Both trips were temporary, and it wasn't until September 11, 1840 that a missionary was assigned to Ireland for an extended period. Theodore Curtis, who had formerly been a missionary in New York, arrived in Britain, and on that date was assigned to go to Ireland. Arriving in the country, he chose the town of Hillsborough to begin his labors, and within three weeks the few converts in Ireland were organized into a branch. On October 6, 1840, Curtis reported at conference that there were five members of the Church in Ireland.<sup>2</sup>

Though successful as a missionary, Elder Curtis soon became aware of the Irish opposition to Mormonism, as noted in a letter dated November 5, 1840 which stated:

Since I left Manchester I have been laboring most of the time in this place [Hillsborough]. I have baptized several since conference. We now number 14 in all. I think that there

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<sup>1</sup>Millennial Star, II (1841), 15.

<sup>2</sup>Ibid., I (1840), 165.



will be but few more here who will obey the Gospel; the other places that I have had for preaching in the country are all stopped; the people in this country are very hard to convince, and I think there will be but a few in Ireland that will obey the Gospel of our Lord Jesus Christ.<sup>1</sup>

In a report at the conclusion of his mission he noted:

After laboring a few weeks in different places, I soon commenced baptizing, particularly in Hillsborough. I met with much opposition by discussion and pamphlets published against me, as well as from the falsehoods sent forth from the pulpits of the day; but we not only suffered these things, but from fasting and hunger, as we found the country unexampled for beggary and want.<sup>2</sup>

Elder Curtis proselyted in Ireland for nine months, and during May, 1841 he was transferred to England.

#### Miscellaneous Activities, 1840-1841

In October, 1840 Reuben Hedlock made a second visit to Ireland and commenced to preach in Belfast and was the first missionary to do so. During his trip he visited Elder Curtis in Hillsborough long enough to hear him debate for six hours with a gentleman who had sixteen things to prove about or against the Mormons. Hedlock stated that the people in that community were so dependent on Lord Hillsborough who owned the property that he would turn them out of employment if they associated with the Mormons, and "this was the one great difficulty in Hillsborough."<sup>3</sup> Elder Hedlock returned to Belfast and preached twice to small congrega-

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<sup>1</sup>Theodore Curtis to George A. Smith, November 5, 1849. Original letter on file at Church Historian's Office, 47 East South Temple Street, Salt Lake City, Utah. Cited in Manuscript History of the British Mission, unpublished history of the Church of Jesus Christ of Latter-day Saints in Great Britain; located at the Church Historian's Office, 47 East South Temple, Salt Lake City, Utah.

<sup>2</sup>Millennial Star, III (1842), 126.

<sup>3</sup>Manuscript History of the British Mission, October 26, 1840.

gations before leaving for Glasgow, Scotland on the 20th of October.

Another incident that aided the Mormons in Ireland was when a husband and wife, Mr. and Mrs. Bell traveled to Paisley, Scotland to inquire about the Church. Early in December, 1840, the investigators, who claimed they were "led by the spirit" to travel from Ireland and receive the Gospel,<sup>1</sup> met with the missionaries, and after a day and a half's discussion, the people were baptized. The elders in Scotland reported that "this opens an effectual door to the thickly settled farming country and to three villages, viz.: Bangor, Holinwood [sic] and Belfast,"<sup>2</sup> as Mr. Bell offered lodgings to any Mormon elder who would go to Ireland and preach.

By the end of 1840 there was one branch of the Church at Hillsborough with about twenty members. Although there was but one full-time elder, Theodore Curtis, a few other missionaries had made temporary visits. By February, 1841, the membership had grown to twenty-five, and just before Elder Curtis was transferred to England, he had reported that there were thirty-five members of the Church of Hillsborough.

#### David Wilkie

After Curtis' departure, David Wilkie was sent to Ireland where he began proselyting at Crawfordsburn.<sup>3</sup> Even though he was the only

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<sup>1</sup>Reuben Hedlock to George A. Smith, December 4, 1840. Original letter on file at Church Historian's Office. Also cited in Manuscript History of the British Mission under the same date.

<sup>2</sup>Ibid.

<sup>3</sup>The spelling of this branch is inconsistent as it is reported Crawfordsburn, Crawfords Burn, Crawford's Burn, and Crawfoots burn.

elder in Ireland, he reported on July 21, 1841 that he had organized a branch consisting of twenty-two members in that area, and when counted with the members of the Church at Hillsborough, the Mormons in Ireland numbered fifty-one.<sup>1</sup> Elder Wilkie stayed in Ireland for over a year, and aided by James Carigan, another missionary, the membership of the two branches rose to seventy-one. After the departure of the two missionaries, apparently many of the saints emigrated to England, and hence to America, as the membership steadily declined. Renewed interest was sorely needed in Ireland, and this time, Joseph Smith, the Mormon leader in America, appointed an Irish Mormon to return to his country as a missionary.

#### James Sloan

For a number of years, James Sloan<sup>2</sup> had been a personal friend of the Mormon Prophet, Joseph Smith. Mr. Sloan was one of the few who visited Joseph who was improperly arrested and confined in prison during 1838-1839. On May 29, 1843, Joseph Smith appointed him and his wife to go to Ireland as missionaries, and they arrived in that country during September, 1843. Experiencing little success during the remainder of the year, Sloan reported that he had tried to procure places to preach but that the Protestant-Catholic controversy troubled the people so much that they "had little time to attend to the things of the kingdom of God."<sup>3</sup> He did all he could to circulate a knowledge of the Mormon

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<sup>1</sup>Millennial Star, II (1841), 62.

<sup>2</sup>See biography of James Sloan in Appendix C.

<sup>3</sup>Reuben Hedlock to Joseph Smith and the Quorum of the Twelve, January 10, 1844. Original letter on file at Church Historian's Office. Also cited in the Manuscript History of the British Mission under same date.

beliefs, but in January, 1844, he reported there were "few Saints from Ireland."<sup>1</sup>

At a general conference in Liverpool on April 4, 1844, Elder Sloan stated that even though they had organized a new branch at Melusk there were only fifty-two members of the Church in Ireland.<sup>2</sup> He also noted the great control the landlords held over their tenants who were threatened with eviction if they listened to the Mormons.<sup>3</sup> At this conference, Elder Sloan was assigned to labor in England, and Ireland was once again without Mormon missionaries.

#### Years of Famine

When the Irish famine reached its peak during 1845-1847, there was little missionary work done by the Mormons in Ireland. It was difficult to preach of spiritual things when many people of the country were starving to death. One missionary, Paul Harrison, a native of Ireland who was converted in England, worked as a missionary from April 7 to December 14, 1845. But in spite of his efforts, the membership decreased. At the conclusion of his stay in Ireland, he noted the qualities a Mormon missionary would have to have if he were to convert the Irish:

Allow me to make a few remarks relative to Ireland, the Irish, and what sort of an elder would be most suitable for that country . . . . The Irish are much better educated than the English, very shrewd, and can easily comprehend anything you talk about to them. They are in their way more religious

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<sup>1</sup>Ibid.

<sup>2</sup>Millennial Star, IV (1844), 195.

<sup>3</sup>James Sloan to Charles Warner, April 10, 1844. Cited in Manuscript History of the British Mission under the same date.

than the English, consequently more priest-ridden; and it takes a man with a depth of intellect to converse with them, about religious matters, especially when the views of the parties differ. To my own personal knowledge there is not a country in Europe, wherein I have been, where religious controversy prevails so much as in Ireland; and this, to my mind, supports the idea that if an elder with depth of intellect, and a fruitful imagination, along with a diversity of movement in his operations, could be sent there, many—very many—would ere long be added to our church.<sup>1</sup>

During the famine of 1845-1847, Ireland was assigned to the Glasgow Conference (district),<sup>2</sup> and Elder Peter McCue in Scotland was assigned to watch over the Irish saints.<sup>3</sup> After Harrison had left, a few members were added through the efforts of the local saints, so by May 31, 1846, Elder McCue, who represented Ireland at General Conference, reported that there were forty-five members of the Church in that country.<sup>4</sup>

#### Irish Conference

On October 18, 1846 Ireland was detached from the Glasgow Conference and designated as a conference on its own, and Elder Paul Jones was appointed to preside.<sup>5</sup> The famine still raged, however, and little was accomplished. During the peak year of the famine, 1847, it was necessary to combine all the branches in the Belfast area into one central branch in Belfast; namely, the Belfast, Crawford's Burn and Hills-

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<sup>1</sup>Millennial Star, X (1848), 286.

<sup>2</sup>A conference was a specific geographical area designated for missionary work by the Mormon Church. The term "conference" has been discontinued and "district" now retains that definition.

<sup>3</sup>Manuscript History of the British Mission, December 15, 1845.

<sup>4</sup>Ibid., May 31, 1846.

<sup>5</sup>Millennial Star, VIII (1846), 121.

borough Branches. This consolidated branch was organized on June 20, 1847 and has been the oldest branch in Ireland,<sup>1</sup> continuing until January 18, 1961 when it was divided into the East and West Belfast Branches. The Hyde Park Branch continued for a few years as a separate organization.

### Belfast Conference

Even though all of Ireland had been designated in 1846 as the Irish Conference, in practice the work had been limited to counties Down, Antrim, and other nearby localities in Northern Ireland. Therefore, in recognition of this fact, the name was changed to the Belfast Conference in 1848. The newly redefined conference consisted of small branches in Belfast, Hyde Park, Kilachy and Lisburn. At the meeting where the change was made on February 20, 1848, the Church members were exhorted to live the principles of their religion, but noting the difficulties, the presiding elder admonished:

This then, being the fact, think we, that these things can be attended to in the midst of Babylon, where the poor Saints are scattered and oppressed by the haughty self-righteous Gentiles? Most certainly they cannot. Hence, then, we perceive the necessity, the absolute necessity of the Saints of God leaving their homes and removing to a place where they can attend to these things . . . .<sup>2</sup>

Due to the strong urging, most of the Church members adhered to the counsel and emigrated within a year, leaving the Mormon Church in Ireland somewhat disorganized. Such circumstances warranted a call for

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<sup>1</sup>Andrew Jenson, Encyclopedic History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City, Utah: Deseret News Publishing Co., 1941), 55, 368.

<sup>2</sup>Millennial Star, X (1848), 180.

help from mission authorities to missionaries who were apparently reluctant to go to Ireland, and in September, 1848, the Millennial Star published an appeal:

We hope some good faithful elder who has no family will volunteer his services and enter the door of labor that now seems to be opening in Newry. There are thousands of honest warm-hearted people in Ireland who, if they could but hear the truth, would receive it with great joy. Shall we not see some volunteers for 'Erin's land?'<sup>1</sup> (Italics added.)

Four missionaries from Scotland, led by Elder Cook, responded to the plea and made an unsuccessful effort to revive the work. Upon arriving in Ireland, they found the Church members making preparations for emigration and little good was accomplished as there were no known baptisms and no real desire of the Irish Saints to remain in their country and assist the missionaries. By the end of 1849, seven members in Kilachy, seven in Hyde Park, and thirty-three in Belfast, a total of forty-seven, were all of the Mormon converts who were still in Ireland at the end of the decade.<sup>2</sup>

A new campaign was needed and got underway during the summer of 1850.

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<sup>1</sup>Ibid., 286.

<sup>2</sup>Millennial Star, XII (1850), 253-254.

### CHAPTER III

#### THE EFFECTS OF THE FAMINE

Shortly before the turn of the nineteenth century, the population of Ireland began and continued to increase at a rate previously unknown in the history of Europe. Between 1779 and 1841 there was a 172% increase, resulting in a total of 8.2 million people living in a country about the size of North Carolina.<sup>1</sup> Of those eight million people, nearly 5.5 million or 66% were dependent on agriculture for a livelihood, and half of the population was living in windowless, one room, mud cabins and attempting to provide a living on their allotted land of less than five acres per family.<sup>2</sup> During 1845-1847 the conditions grew worse as a famine swept the country causing one million to starve to death and another three million to flee their country. In less than ten years Ireland's population of eight million was cut in half! During the famine years in rural Ireland, the average age at death was nineteen, and not a fifth of the population lived beyond forty years of age. Less than five percent reached the age of sixty.<sup>3</sup> Mob rule, economic disruption, murder, pillage, sickness and hunger existed throughout the whole

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<sup>1</sup>F. Jeffery Platt, Mission to the Irish, unpublished research project at Brigham Young University, 6-7.

<sup>2</sup>The Great Famine, op. cit., 89.

<sup>3</sup>William Forbes Adams, Ireland and Irish Emigration to the New World (New Haven: Yale University Press, 1932), 377.



island.

Since the Mormons arrived just five years before the famine reached its peak, it is essential to determine the effects of the famine on the Irish and Mormonism.

#### Mormon Predictions of the Irish Famine

Believing that many Biblical prophecies had or were being fulfilled, the Mormons in Ireland were well aware that in the last days there would be "famines, and pestilences . . . in divers places."<sup>1</sup> With this teaching and others in mind,<sup>2</sup> it was not unusual for the missionaries to believe and even anticipate the latter-day judgments. Nor were they hesitant to make their beliefs known.

During January, 1839, a tremendous wind blew in Ireland and other portions of Britain, unroofing many houses and turning hundreds out of their homes. Shipping ports were damaged and many lives were lost on both land and sea. Of the occurrence, Joseph Smith, the Mormon Prophet noted: "Such a wind had not been witnessed by any one living and some began to think that the judgments were about to follow the Elders' preaching."<sup>3</sup>

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<sup>1</sup>Matthew 24:7.

<sup>2</sup>According to L.D.S. theology, Joseph Smith stated an angel named Moroni told him on September 22, 1823 that great judgments were coming upon the earth with great desolations of famine, sword, and pestilence and that these grievous judgments would occur during that generation. Pearl of Great Price (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952), Smith 2:45, hereafter cited as P. of G. P. Other Mormon scriptures state that in the last days, God would gather his people "by the mouth of my servants . . . and by the voice of famine." See Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952), 43:24-25, hereafter cited as D. & C.

<sup>3</sup>D. H. C., III, 245-246.

A similar statement appeared in the Mormon publication, Millennial Star in 1840 under the heading of "Signs of the Times." The article described some of the recent earthquakes and rumors of war, and then stated in some detail the economic distress of the people of Ireland. The editor, Parley P. Pratt added, "When we see prophecy fulfilling, we are bound to acknowledge that those who uttered it were directed by the spirit of truth."<sup>1</sup>

That same year, 1840, Elder Heber C. Kimball wrote to Joseph Smith describing the economic turmoil, the unemployment situation, and the thousands who were starving in Ireland, and he remarked:

This scene of things is passing before our eyes daily, and we look upon it with sorrow and regret; at the same time it is that which is spoken of by the mouths of prophets, and we feel to pray without ceasing that God may roll on his work and restore that which is lost and establish peace . . . that the knowledge of God may cover the earth as the waters cover the sea.<sup>2</sup> (Italics added.)

Elder Kimball then quoted a newspaper article telling in great detail the critical situation in Ireland after which he said:

These things are coming upon the inhabitants, yet they are blind and cannot see it; they appear to exult over the saints, and when a few fine days come (which are indeed scarce) they cry out to the saints, 'where is (sic) your famines, pestilences and judgments you have predicted;' then we tell them to wait a little while and they shall see them, and they shall know that we have told the truth.<sup>3</sup> (Italics added.)

To Elder Kimball, the famine was inevitable.

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<sup>1</sup>Times and Seasons (Nauvoo, Illinois), II (December 1, 1840), 231-232.

<sup>2</sup>Heber C. Kimball to Joseph Smith, Jr. Published in the Times and Seasons (Nauvoo, Illinois), VI (April 1, 1845), 862-863.

<sup>3</sup>Ibid.

What Caused the Famine?

When the famine reached its peak in 1845, Parley P. Pratt claimed the awaited judgments had begun in Ireland. His editorial in the Millennial Star declared:

. . . and why did the potatoe crop . . . in Ireland perish and rot in a night? . . . Because the angel hath flown in the midst of heaven, having the everlasting gospel to preach to them that dwell on earth; and to every nation, kindred, tongue and people saying with a loud voice, fear God, and give glory to Him, for the hour of his judgment is come. (Revelations 14: 6-7)<sup>1</sup>

The following year, 1847, Orson Pratt, another Mormon missionary in Britain, made a significant statement regarding Mormonism in Ireland:

. . . If Ireland [will] receive this gospel, judgment shall be turned away from their land, and the earth shall bring forth in its strength, and plenty shall crown their labors, and the Lord shall bring favour unto them. But if they reject the fulness of the gospel, and the great message now offered to them, the hand of the Lord shall be against them until they are wasted away in sorrow and wretchedness.<sup>2</sup>

A Mormon convert from Dublin, Ireland also expressed similar sentiments in rhyme, when he wrote the poem, "Israel, Israel, God Is Calling," which was later set to music. It became a favorite hymn of British members of the Church. The author, Richard Smyth,<sup>3</sup> undoubtedly had in mind his native country when he wrote the following words, greatly emphasizing emigration for Church members:

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<sup>1</sup>Millennial Star, VIII (1846), 100.

<sup>2</sup>Millennial Star, X (1848), 299.

<sup>3</sup>Kate B. Carter, Heart Throbs of the West (12 volumes, Salt Lake City, Utah: Daughters of the Utah Pioneers Publishing Company, 1950), III, 102. Also see biography on Richard Smyth on page 74-75.

Israel, Israel, God is calling, Calling thee from lands of woe;  
 Babylon the great is falling, God shall all her towers o'er throw.  
 Come to Zion, come to Zion, Ere his floods of anger flow.  
 Come to Zion, come to Zion, Ere his floods of anger flow.<sup>1</sup>

The Irish who joined the Mormons and emigrated during this period were literally "called from a land of woe."

While it is not the purpose of this thesis to determine whether the Irish Famine of 1845-1847 was divine, devilish, or natural in origin, the author believes the famine had a monumental effect on the Irish and Mormonism.

#### Irish Conversions to Mormonism Outside Ireland

When Mormon missionaries arrived in Britain, there was already a substantial number of Irish scattered throughout the United Kingdom. As early as 1815, many of Ireland's farmers saw there was no future for them in their country,<sup>2</sup> and during 1816-1818 typhus fever, and agriculture and industrial failure gave an added incentive for the Irish to emigrate.<sup>3</sup> As land rents increased to outlandish prices and population grew, the Irish crossed the Irish Sea and settled in England, Scotland and Wales.<sup>4</sup>

It is highly probable that during the formative years of Mormonism in Britain that some, if not many, of the converts were native Irish people. By 1840, one seventh of Liverpool and one tenth of Man-

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<sup>1</sup>Church of Jesus Christ of Latter-day Saints' Hymn Book, (1965 edition), hymn no. 81.

<sup>2</sup>Adams, op. cit., 336.

<sup>3</sup>Ibid., 111.

<sup>4</sup>Ibid., 336.

chester was composed of such refugees,<sup>1</sup> and both of the cities were highly proselyted by Mormons during the following decade. Heber C. Kimball wrote to the Mormon leader, Joseph Smith, that "many" who had been baptized in England had friends in Ireland.<sup>2</sup> As already indicated, some of John Taylor's converts in Liverpool were Irish, and they accompanied him on his first missionary trip to Ireland.

Although there were many Irish living outside their country by 1840, five years later during the famine they emigrated in fantastically large numbers. One Irish historian noted that between 1845-1847:

Irish emigration across the Atlantic has gripped the imagination of the world, but there was another emigration, more numerous though less celebrated, in which the Irish in overwhelming masses crossed the Irish Channel to land at ports in England, Scotland, and Wales.<sup>3</sup>

#### Conversions in Liverpool, England

Irish emigration to Liverpool began in January, 1847 when six thousand refugees fled to that city.<sup>4</sup> One month later, the influx of Irish peasants had become so numerous that Lord Brougham of the House of Lords, rose in Parliament on February 4, 1847 and reported that three thousand Irish paupers from every part of Ireland had landed at Liverpool during the past forty-eight hours.<sup>5</sup> The emigration continued until by June 1, 1847, a total of three hundred thousand Irish people

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<sup>1</sup>Cecil Woodham Smith, The Great Hunger (New York: Harper and Row, 1962), 270.

<sup>2</sup>Times and Seasons (Nauvoo, Illinois), VI (April 1, 1845), 862.

<sup>3</sup>Cecil Woodham Smith, op. cit., 281.

<sup>4</sup>The Great Famine, op. cit., 320.

<sup>5</sup>Cecil Woodham Smith, op. cit., 275.

had descended on Liverpool which had a previous population of only two hundred fifty thousand. To properly police the transformed Irish colony, twenty thousand additional men were sworn in as special constables, and two thousand regular soldiers were transferred to nearby Everton.<sup>1</sup> So alarmed was one Liverpool citizen that he warned, "The arrival in 1847 of tens of thousands of Irish paupers dealt this work [city improvements] a shattering blow . . . . The peasants are coming over here by regiments. . . ." <sup>2</sup>

The question arises as to how many of these Irish joined the Mormon Church in Liverpool. It has been noted elsewhere that when an emigrant leaves his country, the ties with his home church are weakened. Although a refugee does not always lose his contact with his previous religion, he will sometimes easily join another denomination.<sup>3</sup>

The author is not suggesting that after severing their relationships with their old country, all Irish emigrants joined other churches. But, since there were both Catholics and Protestants fleeing from a crisis that could have tried the faith of all, there would have been a greater tendency to join another religious denomination than if they had remained in Ireland. And a church, such as the Mormon Church, which was offering both spiritual and temporal relief, could have easily attracted many of the destitute Irish as Brigham Young reported from England that

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<sup>1</sup>Ibid., 276.

<sup>2</sup>Ibid., 273.

<sup>3</sup>Nils Bloch-Hoell, The Pentacostal Movement (New York: Humanities Press, 1964), 12. During 1910 there were 400,000 Norwegians and 900,000 persons of Norwegian parents living in the United States. Only 350,000 or twenty-seven percent of these had joined Norwegian American churches. Many Norwegian emigrants joined the Quakers, Methodists, Baptists, Mormons, and other denominations.

"almost without exception, it is the poor that receive the gospel."<sup>1</sup>

In 1841, there were 507,651 Irish harvesters annually going to Britain.<sup>2</sup> It is of interest to note that a newspaper, The Liverpool Albion, noted during this period that the bulk of Mormon emigrants were farmers, farmers' servants and their wives and families.<sup>3</sup> By actual count, the Liverpool Branch records of the Mormon Church for 1840-1855 show that there were nearly two thousand converts during that period. Only four hundred twenty-eight of the converts gave their places of birth, and of those who did, nine per cent were born in Ireland.<sup>4</sup> Of the large number who recorded no birthplace, one British historian, who was not a Mormon, concluded that some of Liverpool's Mormon immigrants were transients,<sup>5</sup> which would adequately describe any Irish refugees in that city. One such convert was Charles A. Callis who was born in Dublin, emigrated to Liverpool, and joined the Church when he was eight years old. With his widowed mother he emigrated to Utah and later became an Apostle in the Mormon Church.<sup>6</sup>

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<sup>1</sup>D.H.C., IV, 126.

<sup>2</sup>The Great Famine, op. cit., 16.

<sup>3</sup>Henry Casewell, The Prophet of the Nineteenth Century (London: J.G.F. and F. & R. Riverton, 1843), 137. Quoted in H. M. Cannon's Thesis, "The Gathering of the British Mormons," American University, Washington D. C., 1950, 73-74. Located at Brigham Young University Library, microfilm No. 378.2, # 49.

<sup>4</sup>Liverpool Branch Records, Liverpool Conference, 1840-1851, Library #410, Church Historian's Office, Salt Lake City, Utah.

<sup>5</sup>Phillip A. M. Taylor, Expectations Westward (Edinburgh and London: Oliver and Boyd, 1965), 149.

<sup>6</sup>See Biography on page 69-70.

### Conversions in Glasgow, Scotland

Large numbers of Irish emigrated to Glasgow, Scotland during the famine years, and reports were that the streets were "literally swarming" with Irish. Between June 15 and August 17, 1847, more than twenty-six thousand Irish arrived in Glasgow. From there they settled into many of the industrial areas and spread through other parts of Scotland.<sup>1</sup> An examination of the Glasgow Branch records for 1840-1851 indicated that there were one thousand, two hundred and forty converts, and of those who indicated their birthplace, two hundred twenty-eight or eighteen percent were born in Ireland.<sup>2</sup> During 1845-1847, thirty-five percent of the Mormon converts in Glasgow were Irish.<sup>3</sup>

Apparently Irish conversions in Scotland increased during 1850-1860 because on January 4, 1862, George Q. Cannon of the British Mission Presidency stated:

I understand there are more Saints in Glasgow and in Western Scotland who are Irish and of Irish extraction than there are of Scotch; and this proves that they are susceptible to the truth when circumstances are favorable for their receiving it.<sup>4</sup>

Such indications suggest that there are many Irish who joined the Church in Scotland, particularly in Glasgow.

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<sup>1</sup>Cecil Woodham Smith, op. cit., 279-280.

<sup>2</sup>Glasgow Branch Records, 1840-1851, Church Historian's Office, Salt Lake City, Utah. Micro-film #14516, Part 4.

<sup>3</sup>Platt, op. cit., 7.

<sup>4</sup>Millennial Star, XXIV (1862), 134.



### Conversions in Wales

Even though no statistics are available, there were undoubtedly Irish people who joined the Mormon Church in Wales. During the years of famine, the ports of Swansea, Cardiff, and Newport received many of the emigrants from Ireland, and the poorlaw inspector for the Welsh coast reported that "great numbers of Irish landed . . . but the number could not be ascertained or even guessed."<sup>1</sup>

The only correlation that can be made with the Mormon Church in Wales at this time is that on October 17, 1846, Dan Jones, an early Mormon missionary in Wales, reported there had been one thousand converts gained during the past eighteen months in Wales.<sup>2</sup> Since it was during this same time that the Irish were immigrating to Wales in large numbers, the author is merely suggesting the possibility of some Irish being among the numerous converts in Wales.

### Irish and Mormon Emigration

One of the chief responsibilities of the Mormon leaders was to provide means whereby the members of the Church could emigrate to America and join the main body of saints. In 1844, Reuben Hedlock, president of the mission, received instructions to enlarge the emigration plans into a general shipping company. This meant that not only would Latter-day Saints be provided with transportation to America, but others who desired to go were also eligible if they paid the required fee. Because thousands of Irishmen were fleeing from their country, Hedlock

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<sup>1</sup>Cecil Woodham Smith, op. cit., 279-280.

<sup>2</sup>Andrew Jenson, Church Chronology, op. cit., 31.

formed a partnership with Mr. Hiram Shaw who had large interests in Ireland. Through the partnership, provisions were made to jointly transport both Irish refugees and Mormon converts to America.<sup>1</sup> To what extent the Mormons and Irish were transported together is not known. There are some indications, however, that it did occur not only during the famine but also during the next decade.

Of the passengers on a Mormon emigration ship in 1852, it was noted that "besides the Saints there were a number of Irish emigrants on board."<sup>2</sup> The Irish were aboard a Mormon emigration ship in January, 1855, and during March of that same year, there were 401 Mormons and about 50 Irish<sup>3</sup> aboard a ship sailing for America. Furthermore, Mormon missionaries were active at sea as well as on land as conversions were not unusual while sailing for America. On one emigration ship the following was noted:

The good order, cleanliness, regularity, and moral deportment of the passengers generally seldom failed to produce a good impression upon Captain, crew and person on board who were not Latter-day Saints. The result is, they attend the religious meeting or exercises and few ships now reach New Orleans without some conversions taking place. In the Olympus which sailed in March, 1851, fifty persons were added to the Church during the voyage, and in the International which sailed in February, 1853, forty-eight persons, including the captain and other officers of the ship were added.<sup>4</sup>

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<sup>1</sup>B. H. Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-day Saints (6 vols., Salt Lake City, Utah: Deseret News Press, 1930), III, 123-124, hereafter cited as Roberts, Comprehensive History.

<sup>2</sup>Journal History of the Church of Jesus Christ of Latter-day Saints, January 10, 1852, located in Church Historian's Office, hereafter referred to as Journal History.

<sup>3</sup>Journal History, January 17, and March 29, 1855.

<sup>4</sup>Frederick Piercy and James Linforth, Route from Liverpool to Great Salt Lake Valley (London: Franklin D. Richards, Publisher, 1855), 18.

Is it not possible that some of the Irish joined the Mormons while crossing the Atlantic Ocean?

### Fall of Feudalism

As will be shown later, one great factor inhibiting the Mormon missionaries in Ireland during the first decade was the tight control the landlords held over their Irish tenants, even to the point of dictating religious policies. Investigators of Mormonism in that country were held under the double threat of eviction and excommunication if they indicated interest in the Mormons or their doctrine. During the years of the famine, however, the landlords began to lose their grip on their tenants as the rentpayers fled the country, and feudalism declined.<sup>1</sup> In 1870 an act was passed protecting tenants from unfair evictions, and eleven years later the "Three F's" was enacted; fair rents, fixity of tenure and free sale.<sup>2</sup> But, at that time, half of Ireland's productive acres was still owned by only 750 men.<sup>3</sup> Although the loss of control was gradual, the Mormon missionaries in Ireland benefited from the famine in that the Irish gradually emerged as their own landholders and were thereby able to determine their own religious preferences. Admittedly, Mormonism in Ireland did not prosper to the degree that it did elsewhere in Britain, but one can only guess the result today had feudalism or the landlord-tenant relationship continued as it was prior to the famine.

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<sup>1</sup>Francis Hackett, Ireland, A Study in Nationalism (New York: B. W. Huebsch, Publisher, 1919), 73.

<sup>2</sup>The World and Its People, op. cit., 198.

<sup>3</sup>Hackett, op. cit., 77.

In these three ways, then, the famine affected the Mormons and the Irish? (1) The Irish were forced to emigrate to other parts of Britain where some joined the Mormon Church. The author also believes that as the genealogies of the British members of the Church are traced, many will be of Irish birth or descent. (2) Mormon emigration agents began shipping Irish as well as Church members from Britain; and (3) due to the economic disruption caused by the famine in Ireland, the landlord domination of tenants lessened, thereby allowing Mormon missionaries more religious freedom. It was the beginning of the end of feudalism in Ireland.

## CHAPTER IV

### SECOND MORMON CAMPAIGN IN IRELAND, 1850-1867

The Mormon's first attempt to gain converts in Ireland had just gotten under way during the 1840's when the famine temporarily interrupted their work. Little missionary work was accomplished after the famine until 1850. In that year, Franklin D. Richards, mission president in Britain, was aware of the lack of progress in Ireland, and he commented in the Millennial Star:

This country has long been an oppressed nation, and for a few years has been the scene of appalling judgments, such as famine unto starvation and pestilence that has threatened an entire depopulation in certain portions of Ireland.

These being the welcome messengers of relief to thousands who were lingering out a hopeless existence as to any thing better in this life. Bound up the greater part in papal authority, and subject in many ways to immediate expulsion from their tenated homes if they ventured to change their religious opinions, it has hitherto been very difficult to establish the doctrines of present revelation among the people. At several different times efforts have been made in the vicinity of Belfast, and a few have been added to the Church, a part of whom were turned out of employment because of their faith, and were obliged to flee to England for subsistence . . . While signal displays of God's power has been frequently manifested among His people in other portions of Great Britain, many of the Saints have looked upon Ireland with pity; and wishfully wondered when her noble sons and daughters would be aroused from their slumber of ages and come up to the help of the Lord against the mighty, receive again that life which has been hid with Christ in God, and engage in the establishment of Zion in the last days.<sup>1</sup>

With this introduction, President Richards announced that missionaries had returned to Ireland for a new campaign, and the Church leader

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<sup>1</sup>Millennial Star, XII (1850), 254.

added, ". . . it is earnestly hoped the present may prove the dawning of a better day to the seed of promise in the Emerald Isle."<sup>1</sup>

### Missionaries Return to Belfast

On June 20, 1850, Elders Gilbert Clements and John Lindsay arrived in Belfast to revive the Mormon work. They found the church members in "a very dead lukewarm state" inasmuch as the branch had been completely disorganized during the previous six months. Clements stated that the saints were "wandering about like sheep without a shepherd, having no guide to lead them in the way of eternal life."<sup>2</sup> A month later, the two Belfast missionaries reported to President Richards that they had one great disadvantage; the Belfast branch had no public place for worship. Elder Clements stated they had rectified the problem as they had obtained a commodious chapel on King Street formally occupied by the Baptists. The missionary also detected something else which had been detrimental to the Mormon efforts in Ireland. He noted:

There is one grand cause why the gospel has not taken firm hold in this country, namely, many who have been sent to preach the gospel have done many things so incompatible with our most holy religion that their conduct has had the most baneful influence upon many who were examining our doctrines.<sup>3</sup>

Although Clements did not mention exactly what had been done to inhibit the progress, an elder a few years earlier, Reuben Hedlock, had reported: "The unwise teachings of some of our inexperienced Elders keeps me continually employed to prevent the wrath and indignation of

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<sup>1</sup>Ibid.

<sup>2</sup>Millennial Star, XII (1850), 253-254.

<sup>3</sup>Ibid.

the government from being let loose upon us."<sup>1</sup> It is possible that this was "the grand cause" the Mormons had had difficulty in establishing the Church prior to 1850 in Ireland.

Within a month the two missionaries in the Belfast area toured their area, and Clements remarked:

I have visited a small branch of the church at Hyde Park, a village six miles from Belfast. There are seven members, including two priests, all in good standing, and rejoicing in the work of God . . . . There is another branch at Kilachey, ten miles from Belfast consisting of six members, including one priest, all in good standing. Belfast branch numbers about thirty-three members, including four elders, three priests, and one teacher. We can scarcely find out one-third of the Belfast branch, it has become so scattered and disorganized.<sup>2</sup>

At the conclusion of the report, however, Elder Clements indicated that he had succeeded in bringing the Saints together, and after much preaching and teaching the members were beginning to feel and enjoy "the sweet influence of the Spirit of God."

#### First Missionaries to Dublin

Contemporary with the departure of Clements and Lindsay for Belfast was that of Elders Sutherland and Bowering to Dublin. Elder Edward Sutherland was a native of Dublin who had emigrated to London, joined the Mormon Church, and later was assigned to preach the Gospel in the Dublin region. Arriving in the city the middle of June, 1850, Sutherland stated he was surprised to find how little was known by the citizens of Dublin about the Mormon Church. He adopted a plan to remedy the situation and posted notices in the city announcing a public lecture on Mormonism. The word soon got around that the Mormons had arrived in

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<sup>1</sup>Manuscript History of the British Mission (1842).

<sup>2</sup>Millennial Star, XII (1850), 253-254.

Dublin, and the lecture was attended by several hundred irate Irish. According to Sutherland, "Many thought I should have been killed, the disturbance was so great at the close of the meeting. But, however, the God of heaven, in whose work I was engaged, protected my life . . ." <sup>1</sup> On September 1, 1850, Sutherland managed to organize a branch in Dublin consisting of six converts, most of whom were relatives. <sup>2</sup>

The first reception the Mormon Elders encountered in Dublin was typical of those which followed during the next two years. As might not be supposed, however, much of the opposition came not from the many Catholics in that vicinity, but rather from the Protestant minority located at Trinity College. <sup>3</sup> Of the latter group, Sutherland related "the difficulties with which I have had to contend have been considerable . . . [I have been] tossed about with bigotry and prejudice on every hand." <sup>4</sup> He then commented:

We have had the attendance of several divinity students from Trinity College occasionally, but we should be surprised if they were to keep quiet. Last week a deputation of six gentlemen from the college waited on me, and were met at my lodgings by myself and Brother Bowering. We had an interview with them for three hours; we treated them as gentlemen on the one hand, and as boys on the other, not knowing their right hand from their left. They soon found there is more truth in "Mormonism" than they were aware of. They were anxious to have a public discussion at first but they went away without making any arrangements to that effect. For several weeks past they attended our week-night meetings for no other object but to prevent us worshipping in peace. Last night a large number of the students came, and before the meeting had been long commenced, you would have thought that the powers of hell had been let loose. To continue the meeting was impossible, and the

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<sup>1</sup>Ibid., 312.

<sup>2</sup>Andrew Jenson, Church Chronology, op. cit., 40.

<sup>3</sup>Church News, September 4, 1965, 16.

<sup>4</sup>Millennial Star, XIV (1852), 269-270.



fury, to all appearances, could only be appeased by tearing me to pieces. But, however, the Lord preserved me, and the brethren that were with me, till at length, through the aid of the police, the hall was cleared. Similar proceedings have characterized our week-night meetings for several weeks past, and we try to console ourselves by expecting we are only in the commencement of our persecution, for I believe we shall have to meet it on every hand.<sup>1</sup>

Sutherland's successor in Dublin, Gilbert Clements, continued to encounter the students from Trinity College. On March 25, 1853 the latter elder reported:

On Sunday evening last, our meeting was completely broken up by a mob full of the spirit of the devil. We used every gentle means possible to keep them quiet but all in vain; the greatest excitement prevailed. The police at length arrived and we charged the principal ringleader, who said he was a "gentleman," a B.A. of Trinity College. I regret to say the mob was so large and the excitement so great, that the officers did not take him. All attempts to proceed with the meeting were fruitless, for the greatest confusion prevailed. One young man, not a member of the Church, got his mouth severely cut, because he spoke out against the conduct of these ruffians. The police at length cleared the Hall, the mob leaving playing the "Kentish Fire."<sup>2</sup>

At the conclusion of this particular disturbance, the "gentleman" from Trinity College informed Clements that a committee had been organized in Dublin expressly for the purpose of driving the Mormons out of the city and that they were in correspondence with groups with similar goals in England and Wales. "Of all the anti-Mormons I ever saw," Clements concluded, "and I have seen a great many, those of Dublin seem to be pre-eminently wicked. They would almost shame the devil himself."<sup>3</sup>

Mission President S. W. Richards expressed the same sentiments

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<sup>1</sup>Ibid.

<sup>2</sup>Millennial Star, XV (1853), 250-251.

<sup>3</sup>Ibid.

during this period in correspondence to Brigham Young when he declared, "Ireland, in the region of Dublin, like the Gaddiantons of old, have sworn eternal immunity to the progress of the work. Those who have received it have been turned out of doors by their husbands and fathers, and their lives threatened."<sup>1</sup>

Mormon difficulties in Dublin were not limited to opponents from Trinity College. The missionaries obtained a small office building at No. 4, Aungier Street to establish a bookstore for selling their pamphlets and other church publications. This they reported to their mission president during March, 1853, but in August, five months later, a second letter pertaining to the bookstore followed:

. . . a sad misfortune happened to our [book] depot. A fire broke out in the paperhanger's next door and burned the establishment to the ground. The crowd, as they are always officious on such an occasion, rushed in . . . and threw out books, tracts, stationery, etc., etc., into the street. Many were unfit for use. The loss was considerable . . .<sup>2</sup>

After three years proselyting in southern Ireland, the Mormons had established five small branches with a combined membership of fifty-six. There was the "Traveling Branch" at Athlone, King's County, consisting of a number of soldiers belonging to the 62nd Regiment stationed in southern Ireland. In Gurteen, near Tullamore, King's County, Elder Sutherland had converted his parents to Mormonism, and at Rathkeale, in the vicinity of Limerick, another soldier, Elder Allen of the 14th Regiment helped convert a few of the Irish to Mormonism. Elder Sutherland had also spent some time in Carrickmacross, Ireland and had gained five converts in that area. Most of the church members,

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<sup>1</sup>Journal History of the Church, July 3, 1852.

<sup>2</sup>Millennial Star, XV (1853), 573.

however, in southern Ireland were in the city of Dublin.<sup>1</sup>

In 1853 most of the Mormon missionaries in Ireland left for America, and the work continued under the direction of a local member, Patrick Lynch. A year later, on June 25, 1854, he attended conference in England and gave the following remarks:

I cannot give a very flattering account of the Church in Ireland. When I went to the Dublin Conference, it was said to number fifty-seven members. Now there are but twenty-seven. Some have emigrated, some have gone to the Eastern War [Crimean], and others have removed to other places. I have applied for leave to preach in the open air, but have been refused the privilege. The Conference is in debt, and the religious ministers use all their influence against us.<sup>2</sup>

At the same conference, Elder Lynch reported that in all of Ireland there were six branches, 87 members and that sixteen had emigrated since the first of the year.<sup>3</sup> Unknown to the Irish leader at that time, however, five elders in Salt Lake City had been appointed to go to Ireland on a mission.

James B. Ferguson

On April 6, 1854 at General Conference in Utah, Elders John D. T. McAllister, James Bond, Matthias Cowley and John Croston were assigned as missionaries to Ireland. In addition, James B. Ferguson,<sup>4</sup> a native of Ireland, was appointed to accompany them as the presiding elder.<sup>5</sup> Arriving in Britain during the latter part of July, 1854, Elder

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<sup>1</sup>Millennial Star, XIV (1852), 270 and XV (1853), 141-142.

<sup>2</sup>Millennial Star, XVI (1854), 467.

<sup>3</sup>Manuscript History of the British Mission, June 30, 1854.

<sup>4</sup>See biography on page 70-71.

<sup>5</sup>Kate B. Carter, Heart Throbs of the West, III, 100-101.

Ferguson met Patrick Lynch who was still presiding in Ireland. On July 28, the new missionary from Utah, James Ferguson, wrote:

. . . I received my appointment yesterday as pastor of the Church in Ireland; to assist me, I have Brother Patrick Lynch, a whole hearted Irish man as president of one of the Conferences. The reports from Ireland are enough to discourage stouter hearts than mine. Fifteen years the work has been advocated in Ireland and yet there are not saints enough there to redeem Brother Patrick's watch and ring which he pawned for about three pounds to pay the "rent." To give you an idea of his views of the prospect of the work he says that I will not be long there before I will be "so thin I can sit on a cloud."<sup>1</sup>

The newly arrived Mormon missionaries wasted little time in Ireland as they gained ten new converts in the first two months, and on September 23, 1854 Ferguson reported that "prospects are still more encouraging for the future."<sup>2</sup> He indicated three weeks later that the Church was increasing in faith and numbers in that seventeen had joined since the first part of August. Adding that they had obtained a new meeting hall, Elder Ferguson asked for more laborers in Ireland.<sup>3</sup>

With the native Irishman Ferguson leading the church in his old country, the Mormon Church reached a plateau in Ireland during 1855-1856 as the total membership grew to over two hundred members. During the seventeen months that Elder Ferguson presided, nearly one hundred converts were added to the Church even though the members in

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<sup>1</sup>Letter from James B. Ferguson to H. B. Clawson. Reported in the Deseret News, October 5, 1854, p. 2.

<sup>2</sup>Millennial Star, XVI (1854), 601.

<sup>3</sup>Ibid., 683.

Ireland only accounted for 3% of the Mormons in Britain at that time.<sup>1</sup>

Indicative of his enthusiastic leadership was the Belfast Branch excursion to Cavehill overlooking the city of Belfast. Of the occasion, Missionary McAllister recorded in his journal:

On Monday, the day following our Conference, we went up to a mountain called "Cane Hill" (sic) . . . and when we reached the summit, brother Ferguson led off three times three cheers for the advancement of "Mormonism" in Ireland. The brethren and sisters joined, and we made it echo again and again.<sup>2</sup>

During this time, new hope seemed to abound throughout the whole British Mission for the establishment of Mormonism in Ireland as indicated in a Millennial Star editorial:

We receive cheering accounts of the progress of the Gospel from various places. The Lord is greatly blessing the labours of the Elders in Ireland. Repeated efforts have been made to give the work strength and permanency in that land, but with very limited success. We feel that a brighter day is now dawning upon Erin, . . . .<sup>3</sup>

Two months later in August, 1855 the same positive attitude was indicated in a similar editorial:

The work in Ireland moves steadily and firmly, and we have much faith that the Elders now there will be the means of bringing many of her sons and daughters into the light and liberty of the truth and plant the seeds of eternal life there so that in the future the devil will not have power to root out the tender plants.<sup>4</sup>

With the upsurge of optimism and increase of manpower in Ireland,

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<sup>1</sup>Letter from Erastus Snow to W. C. Flagg. Reported in Journal History, March 21, 1855. As of December 1, 1855, there were in Great Britain, 51 Conferences, 702 Branches, 29,441 members and of those members England had 73%, Wales 14%, Scotland 10%, and Ireland 3%.

<sup>2</sup>Journal of John D. T. McAllister, BYU Special Collections, Provo, Utah. Also see Millennial Star, XVII (1855), 334-335.

<sup>3</sup>Millennial Star, XVII (1855), 314.

<sup>4</sup>Manuscript History of the British Mission, July 21, 1855.

the Mormon missionaries in the north began investigating other areas outside Belfast for proselyting. During the middle of 1855, Elders Ferguson and Bond were laboring in Belfast, while Elder McAllister went on tour among the scattered saints. Elder Reid arrived and labored in Londonderry, and Elder Croston was proselyting in counties Fermanagh and Monaghan. After Samuel Kerr arrived, he began his work in counties Down and Armagh.<sup>1</sup> As the missionaries occasionally visited Dublin, they found organized opposition with pamphlets from the London Tract Society, an organization that published much anti-Mormon literature. Elder James Bond reported from Dublin that the Mormons had counteracted by organizing a Mormon Tract Society in the city but that "opportunities for spreading out very fast are very limited here [Dublin] at the present, yet we feel assured that the Lord will direct us in gathering out the honest in heart, and bring many noble sons and daughters of Erin from the thralldom of priestcraft and bigotry to the light of the Gospel."<sup>2</sup>

As a recommitment to the Gospel and to Mormonism, all the saints in Dublin and Belfast were re-baptized during the summer of 1855.<sup>3</sup> A new branch was organized in Lisburn, Ireland and the Mormon health laws, commonly called the Word of Wisdom, were re-emphasized as "tobacco smokers have resolved to quit, and put their savings there in the P. E. [Perpetual Emigration] Fund, and those who have quit tea-drinking will also put their savings in the same."<sup>4</sup> Renewed interest in emigration to Utah grew among the Irish saints as it was reported "the priesthood

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<sup>1</sup>Millennial Star, XVII (1855), 443-444.

<sup>2</sup>Ibid., 349.

<sup>3</sup>Ibid., 622, 635.

<sup>4</sup>Millennial Star, XVIII (1856), 47.

and members feel alive in 'Mormonism' and from the oldest to the youngest, all feel Zionward, and are, at the present time, rejoicing in the anticipation of pulling or pushing a handcart to their home in the west."<sup>1</sup>

On December 8, 1855 Elder James B. Ferguson was released from his mission to Ireland, and upon his departure was presented with a silver sword from the Belfast Branch members. The highly esteemed leader was tearfully overcome at the presentation. Due largely to the efforts of Elder Ferguson and his colleagues, Mormonism in Ireland had passed through ~~one~~ of its most productive seasons.

#### 1856-1857, A Crucial Period

The Mormons had attained considerable success in Ireland during 1855 and desired to maintain the momentum during the ensuing years. This was attained the following year as nearly one hundred more converts were gained as membership grew to two hundred ten, a new record for the Mormons in Ireland. Reports were that "prospects look brighter for Ireland than they have done in years past,"<sup>2</sup> and Fergusons's replacement, John Scott, gave an interesting report of Mormon activities in Ireland at Conference held at Birmingham, England on July 21, 1856.

When brothers James Ferguson and J. D. T. McAllister, and those who worked with them left Ireland, they left things in a flourishing condition, and I am thankful to be able to say that things are moving nicely along. There has been added to the Church in the north of Ireland about 30 persons, since our last report. The spirit and feelings of the Saints are good, those of the clergy about as we expect them—pretty severe against us.

The [active] Saints in Ireland, in the Belfast and Dublin Conferences, number about 150 or 160 (sic).<sup>3</sup> Things are going

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid., 444.

<sup>3</sup>John Scott reported only 150 to 160 members which is probably an estimation of the active membership as there were a number excommunicated during this same time. The records indicate there were 210 members in 1856.

well in the north of Ireland. There are not so many Catholics there, and consequently, we get along better there than about Dublin. We have only one Elder in the mission who may with propriety be called a Travelling Elder [an American missionary rather than an Irish member] and he is under Elder James McGhee, President of the Belfast Conference.

I know there has been, and is, a spirit abroad respecting the Irish, something akin to that entertained by the Apostle [Peter] before he had the vision of the net, when he thought that there was nothing good enough for him to eat; but I trust that myself and the brethren who are laboring with me will yet be able to show that there is some good stuff in Ireland. I can say that I never saw a spirit of willingness more strongly manifested, considering the circumstances and situations of the Saints, neither in the Valleys of the mountains, nor anywhere else, that I see in my Mission.

Brothers Ferguson and McAllister did a good work in Ireland, and also the brethren who were with them, and all those who are there now are doing their best among a people who are poor, afflicted, and oppressed, where the clergy and the owners of the soil are doing their best to keep them under, but the shackles are bursting, and they are embracing the Gospel.

We have not accomplished as much in money matters as I should like to have done; but I have not had to call upon brother Franklin for any assistance. We have done the very best that we could. Our sisters have pawned their shawls, the brethren their watches, and the chairs and furniture out of the houses to keep us along. We have a tract society, and brother McGhee is President. I feel that I should like<sup>1</sup> some one from Zion to see and give us a lift, now and then.

John Scott also reported to President Orson Pratt of the British Mission on October 8, 1856 that the law of tithing had been introduced through all the mission and remarked, "it would do your heart good to see them bringing in their mites and only wishing with tears that they had more to give."<sup>2</sup>

The Mormon Tract Society organized also in northern Ireland was prospering and "spreading the written word to hundreds." In the latter part of the year, mission authorities thought the work should be extended

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<sup>1</sup>Millennial Star, XVIII (1856), 561-562.

<sup>2</sup>Ibid., 699.



on a more permanent basis outside Belfast. On December 16, 1856, Elder E. T. Benson visited Ireland and recommended " . . . it was deemed wisdom for brother Scott to lessen his expenses in Belfast and to send the Elders out among the towns and villages to hunt out the honest in heart."<sup>1</sup>

Such plans were halted, however, by a crisis that had developed in the Salt Lake Valley in Western America where the Mormons had located for the previous ten years.

Due to some misunderstandings between the Mormons in the Utah Territory and federally appointed officials sent to govern them, an army of twenty-five hundred officers and soldiers was dispatched to Utah during the summer of 1857 to settle the "Mormon Question." This began what was later referred to as the Utah War. As the Mormons made preparations to meet the army, a call went forth to scattered leaders to return to Utah to help meet the impending crisis. Many Mormon missionaries serving in the American states also began the trek towards the Great Salt Lake Valley. Samuel W. Richards was dispatched to England to carry instructions to Orson Pratt and Ezra T. Benson of the apostles' quorum and all the "American elders" to return home.<sup>2</sup>

Thus the work in Ireland abruptly halted as Mormons in that country turned their interest and attention to the "Utah War." Missionary work once again declined ending the recent surge. To make matters worse, apostasy found its way into the Dublin Branch as the branch president became indifferent, and "a want of confidence in each other grew up, engendering a want of union in the whole."<sup>3</sup> In addi-

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<sup>1</sup>Millennial Star, XIX (1857), 26.

<sup>2</sup>Roberts, Comprehensive History, IV (1965 ed.), 240-241.

<sup>3</sup>Millennial Star, XX (1858), 477-478.

tion, through the intensified efforts of the missionaries outside the greater Belfast area, the saints in the Belfast Conference became scattered over the Ulster province and were also reported to be economically very poor.<sup>1</sup> Missionaries from Utah left Ireland once again in 1857, leaving the country vacated of Mormon missionaries. None returned until 1861 leaving the Irish Mormons governed by local leadership.

### Religious Excitement in Ireland

While the Mormon missionaries were absent, an unusual series of events occurred in Ireland beginning in 1859. A religious revival began which eventually attracted ministers from England, Scotland, and as far away as America. The peculiar part of the excitement, however, was not only the large meetings held, but also the unusual physical manifestations that accompanied the "conversions," as they were called. The Liverpool Daily Mirror reported that "there can be few readers of newspapers unaware of the fact that the towns and villages in the north of Ireland have for several weeks past been the scene of religious excitement extraordinary in its degree and in some respects peculiar in its manifestations."<sup>2</sup>

The revival extended over the larger portion of the counties of Down, Antrim, Derry, Tyrone, and Fermanagh but was most active in the towns of Belfast and Londonderry. It began among the Presbyterians but more or less affected all Protestant sects and ministers as evidenced in a huge assembly of ten thousand people which gathered at Belfast's

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<sup>1</sup>Ibid.

<sup>2</sup>Millennial Star, XXI (1859), see whole article on pages 622-625, 641-642.

Botanic Gardens to engage in a public devotional. The church houses were crowded not only on Sundays but also on week-days, and in the rural areas, gigantic prayer meetings were held. But, according to reports, "that which more than anything else fixed attention of this religious excitement is, doubtless, the physical manifestations by which it has been in many places accompanied."<sup>1</sup>

At a meeting at Portrush "the people were sitting close together thick as bees, to the number of 4,000 with their Bibles in their hands," and at a similar service,

The hundreds who had to remain outside the church were addressed by both ministers and laymen in very earnest language. In the church and amongst those in the street, the number brought under conviction, was extraordinary, and the cries of those penitents could be heard at considerable distance. Those who became completely exhausted--and there were several--were carried home by friends who were present. Parties of men would be seen passing in almost every street, conveying their fellowmen, in a state of utter physical prostration to their residences. Individuals who were not so much weakened were taken a short distance from the church and on the footpath in the adjacent streets, prayer was engaged in with and for them, and many of them returned to their houses rejoicing.<sup>2</sup>

Another minister wrote that

Our meetings sometimes present a scene of great confusion--so people think that they know nothing about the movement. You can easily imagine what a noise it makes when fifty or a hundred men, women, and children begin to cry out in the most heartrending accents for mercy. The physical phenomena are very startling. They lose all bodily strength, fall down and require much kind attention.<sup>3</sup>

The Manchester Weekly Times said of the phenomena, "Another remarkable thing . . . is the physical manifestation produced by this religious excitement. There are great varieties in these manifestations."<sup>4</sup>

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<sup>1</sup>Ibid.

<sup>3</sup>Ibid.

<sup>2</sup>Ibid.

<sup>4</sup>Ibid.

Describing incidents in the town of Ballymena, the same newspaper commented:

A great number of convicts [converts] from in this town and neighborhood . . . are "smitten down" as suddenly and they fall nerveless and paralyzed and powerless as if killed instantly by a gun-shot. They fall with a deep groan--some with a wild cry of horror--the greater number with the intensely earnest plea, "Lord Jesus, have mercy on my soul!" The whole frame trembles like an aspen leaf; and an intolerable weight is felt upon the chest; a sudden choking sensation is experienced; and relief from this is found only in the loud, urgent prayer for deliverance . . . . The perspiration rolls off the anguished victims; their hair is moistened . . . . There is no appetite for food; man will eat nothing for a number of days. They do not sleep, though they may lie with their eyes shut.<sup>1</sup>

The English newspaper also reported that "they [the converts] were of all religions--Calvinists, Arians, Roman Catholics included. Prayer meetings were held during the night and far into the early morning."

All through the year, persons continued to be "struck" even aboard steamboats, at railway stations, in the streets and even in the "taproom parlours," as the revival spread to nearly the whole of Ulster. These scenes reflected a religious climate of the time in which many people were very earnestly seeking the truth. The Old Testament Prophet, Amos, had described such a state of affairs when he prophesied:

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

And they shall wander from sea to sea, and from north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

In that day shall the fair virgins and young men faint for thirst.<sup>2</sup>

In contrast to the general religious excitement in Ireland, progress of the Mormon Church was discouraging in 1859.

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<sup>1</sup>Ibid.

<sup>2</sup>Amos 8:11-13.

### Few Converts

Thomas Ward, a local member representing the Church in Ireland, gave a rather dismal report of the Church in Ireland at conference at Birmingham, England in 1859. Said he:

I will do my best to give you a true representation of the Irish Mission. It has its own peculiarities. The Saints there are very much scattered, and can't very well be visited, in consequence of some part of the families being out of the Church. This is the case in a great many instances. They can't attend meetings. There is no real organization of the Church in that Mission, with the exception of one or two places. There are two Conferences. In the Dublin Conference there are only 13 members altogether. . . . The Saints in the Belfast Conference are more scattered than in the Dublin. Many of them are unable to be visited, except now and then, when some who are opposed to us are out of the way. In this Conference they have not done so much as it would seem the Church has a right to expect, according to what is done in this country [England]. Yet in the Mission there are some good Saints--men who are really doing the best they can. Some of our brethren in the Lurgan district have only been earning six or seven shillings at the best of times; and, of course, out of this they have had to exist. They are chiefly weavers, and they get their work out by the web; and when it is done, they have to make up their Tithing. This of course does not leave much for the Penny Fund. Their position is very hard and can scarcely be realized, except by an eyewitness. This is about a fair representation of the work in Ireland.<sup>1</sup>

Since there were no missionaries in Ireland during the years 1857-1861, there were very few converts in either the Belfast or Dublin Conferences. During August, 1860, two elders from England visited Ireland and commented that they felt to sympathize with the Saints in Ireland on account of the many unfavorable circumstances by which they were surrounded.<sup>2</sup> One year later, the Belfast Branch president claimed that while he had served in that capacity, from January, 1859 to April

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<sup>1</sup>Millennial Star, XXI (1859), 82.

<sup>2</sup>Millennial Star, XXII (1860), 574.

1861, that "only 30 had been baptized and that another 20 had been excommunicated during the same period."<sup>1</sup> The Church membership in Ireland declined to seventy-seven, and except for occasional visits from missionaries in England, the Irish Mormons had very little contact with the Church.

Jacob G. Bigler

On July 30, 1861, Elder Jacob G. Bigler from Nephi, Utah was transferred from England to Ireland to assist the local leadership and to do as much missionary work as possible. Being the only missionary, he visited the branches in Londonderry and Dublin and but few faithful members in those localities. After appraising the progress of Mormonism in Ireland, he reported during October that:

The work of the Lord does not appear to flourish so much in this country as in many others, yet we are increasing in numbers slowly. It is a difficult matter to get people to hear us; they all seem to be on guard day and night, each one guarding his party or creed. There is a powerful religious party-spirit here between the different religious denominations, and many battles have been fought and much blood shed; and the spirits of those who have been slain in these religious struggles are prompting and binding their parties. Whenever we can get the password and get by their guards, it is all well—our doctrines are good—they are scriptural truths; but when they find that it is "Mormon" doctrine, they do not believe a word of it; a new watch-word is given and all hands are on guard again.<sup>2</sup>

The Irish missionary reported similar conditions four months later in conference when he stated "the saints are few in number in the whole mission containing but about 100, who are scattered over the

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<sup>1</sup>Millennial Star, XXIII (1861), 254.

<sup>2</sup>Millennial Star, XXIII (1861), 679.

country from Cork to Londonderry."<sup>1</sup> He also said there were strong desires among the Irish Saints to emigrate, but that their economic status prevented them at that time.

Elder Bigler remained in Ireland less than a year and returned to England in May, 1862. Before sailing for home, he made a return visit to Belfast, Lurgan and Dublin. The religious bigotry, he said, was "as dense as a London fog," and later recorded in his journal:

I am really sorry for the few Saints in Ireland. They are truly to be pitied. They are in the depths of poverty. The majority of them are suffering from want of food and clothing and [are] surrounded with religious superstition and hypocritical religion, bigotry and pride.<sup>2</sup>

Shortly after Bigler's return visit, membership in Ireland fell to a scant fifty-five as the Mormons undoubtedly became discouraged with their progress in that country.

#### Ireland as Patmos

As the Mormon Church began once again to wane in Ireland, there arose some skepticism among Mormon missionaries about Ireland and the Irish receiving the Gospel. After Jacob G. Bigler had given a report of his labors in Ireland during 1862, President George Q. Cannon of the British Mission presidency chastised the missionaries attending the conference, and on that day, January 4, 1862, the church leader gave an optimistic sermon on the Mormons and the Irish when he said:

I will say a few words about the fields that different Elders have to labour in. I was very pleased to hear the report

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<sup>1</sup>Millennial Star, XXIV (1862), 72.

<sup>2</sup>Jacob G. Bigler, Diary and Life Sketch of Jacob G. Bigler. Located at Utah State Historical Society, 603 East South Temple, Salt Lake City, Utah. Microfilm #505.

of brother Bigler, and to see the spirit that animated him concerning field of labour. Somebody asked, after he [Bigler] was sent to Ireland, what he had done to be exiled there? The question was raised in consequence of a false notion that has taken possession of the Elders, that some nations are to receive the Gospel, and others to reject it. Ireland has been supposed to be a hard field, and the Irish to possess very little of the blood of Ephraim, and if an Elder has been sent there, he has been looked upon as having received some kind of sentence of transportation . . . . I would like to see this narrow, contracted notion dispelled from the minds of the Elders. It is true that President [Brigham] Young said in 1854--that those nations where the Apostles in early times laboured and were slain (such as the East Indies,) would be the last to receive the Gospel in this dispensation. In consequence of their rejection of the Gospel then, and their killing the Saviour and his Apostles, the descendants of the inhabitants of these lands where they suffered and were persecuted will be the last men to receive the truth in this age. But we have no reason to suppose that the countries of Western Europe are included among those to whom this has reference; and if they were, what right have we to say that the Welsh and Scotch will receive salvation, and the Irish be condemned to damnation? Ethnologists all agree in saying that they are all descendants of one common stock--the old Celtic race. We learn that Wales was peopled by the Cymry--a branch of the old Celtic stock having a common origin with the Irish; and the inhabitants of the Highlands of Scotland have undoubtedly sprung from that stock as the Irish. What is the reason, then, that they have not received the Gospel in Ireland, as they have in Wales and Scotland? The reason is obvious. Because they have not been surrounded by as favourable circumstances. I understand there are more Saints in Glasgow and in Western Scotland who are Irish and of Irish extraction than there are of Scotch; and this proves that they are susceptible of the truth when circumstances are favourable for their receiving it. It is not for us to charge anything done in a pre-existent state as the cause why they have not embraced the Gospel as readily as some other nations; and it is folly for us to try and account for it in this manner. I do not want any such notions cast around me. I look at the people here and see that England and Scotland have been favoured by circumstances; and if I could see Ireland in the same position that Wales is in, I have every confidence that the Irish would receive the Gospel the same as the Welsh or any other portions of the Celtic race have done . . . . Though not exactly the same in Ireland as in France still circumstances militate strongly against the people's having a chance to receive the truth. Orangemen and Ribbonmen have rent the people asunder in two great rival factions, and with bitter animosity against each other watch with jealous eye any attempts to make proselytes from the ranks of either; and in thousands of instances where the people would receive the truth, they have the alternative of



remaining as they are or in houseless poverty, if they embrace the Gospel; for they would be turned out of doors and out of employment if they dared to exercise free thought and openly receive the truth. My object in making these remarks is that we may understand that wherever an Elder may be called to labour, he will enjoy the Spirit of God and its cheering consolations, if he walks humbly and uprightly before Him. And I am satisfied that Jacob Bigler can enjoy in his labours among the down-trodden oppressed Irish as much of that Spirit, and be the recipient of as precious blessings, as any greater claim to the blessings of God . . . . I do not wish to hear any such talk about the Irish or French being under the ban of heaven for something they have done in a pre-existent state. It is all nonsense for us in our present condition to talk of this matter, and I do not wish us to hug any such little narrow views (they seem to be cherished as pet views by some,) to our bosoms. Let us discard them, and view the Irish, French, English, Americans, etc., as God's children, made in the image of our Father and God, and the recipients of His bounteous blessings. It is a miserable, contracted view to tie a man down to a little spot of earth and measure his worth by the place where he was born, unworthy of servants' and sons of God--of men who have been sent forth to preach deliverance to the captive and bear salvation to the nations, that they may emerge from the gloom of ignorance which now enshrouds them, to bask in the sunlight of eternal truth. I care not what a man's origin may be, so long as he keeps the commandments of God. For are we not sent to preach the Gospel to every nation. But when a man entertains the idea that certain nations are fated to receive and certain nations are fated to reject the Gospel, should he be sent to one of the latter, all his efforts would be paralyzed and his faith killed by the views he entertains. My desire is to see my brethren pure and holy in all things, ever gaining extended views of our relationship to God, to each other and to the whole family of man.<sup>1</sup>

#### Irish Mission Closed

In spite of President Cannon's remarks, Mormon progress in Ireland gradually came to a halt between 1863 and 1867. Branch Presidents Robert Brown of Dublin and John Reid of Belfast put forth their best efforts in vain to keep their small groups organized and functioning. The

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<sup>1</sup>Millennial Star, XXIV (1862), 134-135.

few saints in Dublin, less than twelve, held their meetings for a short time until the members either emigrated or lost interest in the Church. That same year, 1863, John Reid reported from Belfast:

This season has been very severe on the brethren here for work without exception; we have not had work half the time. I had to bring the Saints to meet in my house on account of not being able to pay hall rent; but they are feeling well and intend, by the help of God, to do their duty . . . . We have had priestcraft in all its horrors to contend with here . . . .<sup>1</sup>

On October 9, 1863, Elder George Halliday visited Ireland for thirteen days, and met with each member of the Church. Thereafter, he reported "the total number of Latter-day Saints in Ireland does not exceed forty and they are very much scattered."<sup>2</sup> He also relayed the desire of the Irish Saints to have a "missionary from Zion" in their midst. However, mission leaders felt otherwise, and by December 31, 1863 the Irish mission had been geographically reorganized and was included in the Bristol, England District which meant that affairs for Ireland would be administered from Bristol.<sup>3</sup> Two years later in 1865, an editorial in the Millennial Star declared, "Ireland is a dead beat, those who desire persecution have only to declare themselves Latter-day Saints and the multitudes are more relentless in their pursuit than if they were chasing mad dogs."<sup>4</sup>

Thomas Allen, from Belfast, Ireland claimed on August 26, 1867 that the work there was at a standstill and that there were only about

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<sup>1</sup>Manuscript History of the British Mission, December 31, 1863.

<sup>2</sup>Millennial Star, XXVII (1865), 822.

<sup>3</sup>Manuscript History of the British Mission, August 26, 1867.

thirty members.<sup>1</sup> One month later, mission president Charles W. Penrose sailed for Ireland, and on October 25 held a conference with the Belfast saints. Apparently, he thought it best for the saints to emigrate and close the Irish Mission as by the end of 1867 both the Dublin and Belfast Conferences were discontinued.<sup>2</sup> The few remaining Church members were placed under the immediate jurisdiction of the British Mission Presidency, and except for occasional visits from Church leaders and missionaries in Britain, there was little contact with the Irish members.

In 1867, the second Mormon campaign in Ireland formally ended, and for twenty years, the Emerald Isle had no Mormon missionaries from Utah.

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<sup>1</sup>Manuscript History of the British Mission, August 26, 1867.

<sup>2</sup>Andrew Jenson, Encyclopedic History of the Church of Jesus Christ of Latter-day Saints, op. cit., 368.

## CHAPTER V

### IRISH MORMON PIONEERS IN UTAH, 1847-1869

There were several non-Mormons during the nineteenth century who claimed there was one nation immune to Mormonism, one race of people who would not embrace the Mormon faith. That nation and race was boastfully declared to be the Irish.

After Salt Lake City had been established and the influx of immigrants began, non-Mormons declared there were no Irish Latter-day Saints in Utah. Hugh Quigley, western American historian, stated the Irish race, "was the only European people who contributed no recruits to the Mormon community." He also noted "there were very few of the Irishmen who joined the Mormons [in Utah] and not a single Irish woman!"<sup>1</sup>

John Tayler, who had baptized the first convert in Ireland, moved to New York in 1855 and started a newspaper titled "The Mormon." On August 9, 1856 he wrote:

We noticed a week or two ago the Irish American [newspaper] congratulating his countrymen that not one genuine Hibernian [Irishman] had ever arrived in Castle Garden with the Mormon emigrants. Sometime before that we saw a small paragraph in different exchange papers, <sup>claiming</sup> about only seven Mormons in all Ireland. It would seem there is something "awfully terrible" expected if the land of peat bogs was vacated for Utah.<sup>2</sup>

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<sup>1</sup>Hugh Quigley, The Irish Race in California and on the Pacific Coast (San Francisco: A. Roman and Company, 1878), 544-546.

<sup>2</sup>The Mormon, II, No. 25, August 9, 1856, John Taylor, ed., 1855-1857. On file at the Church Historian's Office, Salt Lake City, Utah.

After his comment, Elder Taylor published the following article which had appeared in a contemporary newspaper:

Among the many thousands of Mormons who come to this country we do not believe there has been anyone who belonged to Ireland. The elders do not obtain any converts among the Irish, nor do their doctrines find favor. A well known Irish gentleman in New York has in vain tried to detect an Irishman or woman among the many Mormons who have entered Castle Garden. On Saturday last, 170 (sic. 764) Mormons were landed at the depot from the ship Thornton, most of them having been sent out at the expense of the Mormon Emigrant Fund. He saw among them English, Scotch, Welsh, Jerseymen, Danes and Swedes in great numbers, and at last thought he detected a solitary paddy. Walking up to him, he inquired his name.

"John Daley, sir," he replied.

"Are you an Irishman?"

"Troth I am the same, your honor."

Assuming a tone of rebuke, he continued--

"Are you Mormon, too?"

With an air of exquisite drollery he whispered:

"Faith, I am not, but you see I wanted my passage."

"Have you any money?"

"Nivir a hap'ny."

"Then you had better go with them to the West, to St. Louis, and leave them there."

"Indade, sir, I've been wid 'em too loong already, and I'm think I'll lave 'em and be off at wanst."<sup>1</sup>

Of the article, Taylor commented, "It is a good story, well told, [but a] pity it isn't true."<sup>2</sup>

Similar charges were made in Britain. On Tuesday, September 1, 1885, the London Daily Chronicle contained an editorial claiming that prior to that date, no "native of the Green Isle [Ireland] had made his appearance in Salt Lake City as a believer in Mormonism." Two days later, an article headed "Irish in Salt Lake City" appeared in the same newspaper signed by Mr. Peter O'Leary affirming the editorial of the previous Tuesday. Mr. O'Leary claimed to have been in Salt Lake City at the time of Brigham Young's funeral [1877] and found many Irish in

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<sup>1</sup>The Mormon, loc. cit.

<sup>2</sup>Ibid.

Utah "but not one was a member of the Mormon Church."<sup>1</sup>

By the end of the century many people outside Utah were still convinced there were no Irish Latter-day Saints in Utah. In 1905 The Philadelphia North American published an article explaining "Why there are no Irish Mormons." The article claimed that prior to Brigham Young's death he was interviewed by a newspaper reporter named "Bucky" O'Neill. Among the questions he was reported to have asked the Mormon leader was "why were there no Irish among the Mormons." Brigham Young's purported reply was reported as follows:

After the Church was organized, a number of Mormon missionaries were sent to Ireland to select a man who could be counted upon to exercise converting influence upon his countrymen. The man picked was named Branigan, who joined the Church, and returned with the missionaries to America. But, upon arriving in New York, he refused to go any further unless he was made a Deacon. Brigham Young was telegraphed about the matter and gave his permission for the ordination. At Omaha, Branigan wanted to be made an Elder. This also was conceded. After arriving in Salt Lake City, he demanded to be made a Bishop to which the Church leaders reluctantly agreed. Shortly thereafter, one of the apostles died, and Branigan announced himself as a candidate for the vacant apostleship. He stated that unless he was ordained, there would be no converts among the Irish. He was therefore ordained as one of the "chosen twelve."

"Bucky" O'Neill reported that President Young said not long after this incident that Branigan announced his candidacy for the office of Church president as soon as the position was available. He was, therefore,

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<sup>1</sup>Millennial Star, XLVII, (1885), 586.

sent to California so the story stated, to collect the tithes from Church members and to convert the California Irish to Mormonism. After being there a year and forwarding no tithes, the Church leaders wrote to him pertaining to the money. He replied, "As for the tithes, I have been collecting them as an agent of the Lord. I have only this to say; the Lord can have them any time He calls upon me for them."<sup>1</sup>

The article claimed that Branigan died a wealthy man in California, and from that time, according to Brigham Young, no Irishmen were admitted to the Church nor asked to enter it.<sup>2</sup>

The story was supposedly passed from "Bucky" O'Neill to the Secretary of the Navy, Mr. Morton, who after O'Neill's death, released the information to The Philadelphia North American, the first newspaper to print the article. Other newspapers reproduced the account, and after it had been widely circulated the Mormon Deseret News replied there was just one defect in it: "There is not a line or word of truth in the whole narrative."<sup>3</sup> The Mormon newspaper further stated in 1905 that "there are quite a number of Irish people in the Mormon Church . . . . The fervant, faithful Irish members, some of whom are in Utah and others in Ireland, Scotland and various parts of Europe, are living witnesses to the falsity of the gist of the article review, which is the assertion that 'there are no Irish Mormons.'<sup>4</sup>

To substantiate the claim that "there are quite a number of Irish people in the Mormon Church," the following names have been compiled of over 125 Irish men and women, most of whom immigrated to Utah between

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<sup>1</sup>Deseret News (Salt Lake City), February 6, 1905.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid.

1847 and 1867 as Irish Mormon pioneers. While the compilation is by no means complete, it does indicate that there were Irish converts in the Church who made valuable contributions to the establishment of Mormonism. Furthermore, many of their descendants are Latter-day Saints at the present time. Some of the more prominent ones are mentioned in this chapter, and the rest will be included in Appendix C.

### Church Leaders

#### Charles Adams

Charles Adams was born in Hillsborough, County Down, Ireland on September 16, 1843. His parents, William and Mary Leech Adams, accepted the gospel and left for America in December, 1843. They arrived in Nauvoo and remained there until the general exodus in 1846. In 1849 they crossed the plains to the Great Salt Lake Valley, and one year later they started with President George A. Smith's pioneer company for Parowan, Iron county, where they arrived in January, 1851. Charles grew to manhood in Parowan and lived there the remainder of his life. In 1862, 1863, and 1866 he returned east to Mormon settlements as a Church teamster to help bring immigrating saints to the Valley. He was also president of the 69th quorum of seventies, bishop's counselor, bishop for seventeen years, and a councilor. In community affairs, he served as a county assessor, county commissioner, Parowan city councilman and mayor. Later, during 1892 he was a member of the House of Representatives. Charles Adams was also a successful farmer, merchant and stockraiser.<sup>1</sup>

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<sup>1</sup>Andrew Jenson, Biographical Encyclopedia (Salt Lake City, Utah: Deseret News, 1901), I, 534.



Charles A. Callis

Charles A. Callis was born May 4, 1865 in Dublin, Ireland, son of John Callis and Susannah Charlotte Quilliam. His father died when he was a boy, and his widowed mother moved to Liverpool, England where Charles was baptized a member of the Mormon Church when he was eight years old. His family came to Utah in October, 1875 and resided in Bountiful for about two years. Then they moved to Centerville, Utah and later to Coalville. During the winter of 1892-1893, Charles devoted all his time to a five month mission in Wyoming which at that time was part of Summit Stake. In 1893 Elder Callis was called on a mission to Britain where he acted as president of the Irish Conference. On his return to Utah, he was appointed stake superintendent of the YMMIA of the Summit Stake, and he acted in that capacity for nine years. In September, 1902 he married Grace E. Pack, and from this union there were eight children born. In 1906 Elder Callis and his wife were called on a mission to the Southern States. They labored in Florida over which conference Elder Callis presided. In August, 1908, while he was president over the South Carolina Conference, he was appointed to succeed President Benjamin E. Rich as president of the Southern States Mission. Although he had no time to practice law, a degree which he had previously earned, he was admitted to the Bar in South Carolina and Florida. President Callis presided over the Southern States Mission for twenty-six years, from August, 1908 until February, 1934. On October 6, 1933, Elder Callis was chosen as one of the Twelve Apostles and was ordained to that office on October 14, 1933 by President Heber J. Grant. During his residence in Summit County he occupied the following offices: con-

stable, member of the city council of Coalville, representative to the Utah Legislature, city attorney of Coalville, and county attorney of Summit County.<sup>1</sup>

James Ferguson

James Ferguson was born in Belfast, Ireland on February 28, 1828 and was the son of Francis and Mary Patrick Ferguson. He left Ireland when he was thirteen and sailed for Liverpool, England. There he heard the gospel, and on May 25, 1842 he was baptized by Elder John Lindsay in the River Mersey. At Newton, England he met Jane Robison, also from Ireland, whom he later married. He and his wife emigrated in January, 1846 and arrived in Nauvoo, Illinois on April 6, 1846. He left Nauvoo with the general exodus in the company of Wilford Woodruff and reached Council Bluffs on July 9th. A week later James Ferguson enrolled in the Mormon Battalion, Company A, with the rank of sergeant major under Captain Jefferson Hunt. He made up the muster rolls, and after being appointed historian of the campaign, Sergeant Ferguson kept a vivid account of the famous infantry march to the Pacific Coast. In 1848 he returned to Salt Lake City and was elected sheriff of Salt Lake County. He also had been a member of the Nauvoo Legion and later in Utah, he served as a legislator and Territory Attorney General. Mr. Ferguson was a self-taught lawyer and was known as a splendid orator. As a member of the local dramatic association, he played many roles among which were many of the works of Shakespeare and at the opening of the Old Social Hall, he spoke in behalf of the dramatic organization. In 1854

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<sup>1</sup>Ibid., IV, 380-381.

he served as a missionary to Ireland. He returned to Utah and took up the practice of law and died later on August 30, 1863. Daniel H. Wells, a prominent Mormon, once said, "I never loved any man more than I loved James Ferguson."<sup>1</sup>

### Original Pioneers

#### Robert Erwing Baird

Robert E. Baird (Byard) was born May 15, 1817 in Londonderry, Ireland, a son of James Baird and Elizabeth Erwing. He had the distinction of being one of three Irishmen to enter the Salt Lake Valley in the original Brigham Young party on July 24, 1847. During the trip he served as camp tailor. He located in Weber County and served as a justice of the peace and city councilman in Ogden. He was president of the 33rd quorum of seventies and acted as presiding elder of the Lynn District, Weber County. He died at Lynn, August 24, 1875 leaving a large family.<sup>2</sup>

#### James Craig

James Craig was born in 1821 in Ireland, son of David and Elizabeth Craig. He was one of the original pioneers who arrived in Utah on July 24, 1847 in the Brigham Young company. During the trek he was camp bugler and known as the "Bugler of the Pioneers." After his arrival in Salt Lake Valley, he located for a while in Mill Creek and was a member

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<sup>1</sup>Carter, op. cit., III, 101-102.

<sup>2</sup>Jenson, Biographical Encyclopedia, op. cit., IV, 693.

of the company called to assist in exterminating reptiles, birds, and dangerous animals. In 1854 he was called on a mission to Great Britain and served for a time as president of the Preston Conference. Later he labored in Ireland, his native land. He was called to assist in establishing settlements in southern Utah in 1861. For a time he located in Santa Clara where he raised cotton with considerable success. He died in that community on March 2, 1868.<sup>1</sup>

(Major) Howard Egan

Howard Egan was born June 15, 1815 in King's County, Ireland, son of Howard Egan and Ann Meade. When he was about eight years old, the family left Ireland and sailed for Montreal, Canada. Howard became a sailor in his early manhood, and at age twenty-three he married Tamson Parshley. In 1842 he and his wife were converted to the Mormon Church by Elder Erastus Snow, and the family moved to Nauvoo, Illinois where Howard became a member of the Nauvoo police and a major in the Nauvoo Legion. Since that time he was known as "Major Egan." He and his family were exiles from Nauvoo in 1846 and later located with the Saints at Winter Quarters. There Major Egan was selected to accompany John D. Lee to Fort Leavenworth to collect contributions from the Mormon Battalion to assist the destitute exiles camped on the Missouri River. In the spring of 1847, he was selected to be a member of President Young's company of pioneers, and therefore had the honor of entering the Salt Lake Valley on July 24, 1847 in the original company. A diary kept by Major Howard Egan during the famous journey is of great value and has

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<sup>1</sup>Ibid., IV, 697.

been published in a volume entitled "Pioneering the West." After the saints had established their homes, Major Egan accompanied President Brigham Young back to Winter Quarters to take his wife and family back to their mountain home. He was an agent for the pony express and overland mail. He also served successfully as a missionary and intermediary among the Indians. Major Egan died in Salt Lake City on March 16, 1878, survived by a family trained as pioneers and colonizers.<sup>1</sup>

### Authors and Writers

#### James Dwyer

James Dwyer was born in Ireland in 1831 and as a young man had decided to become a Catholic Priest. However, he emigrated to Canada and then to Rochester, New York where he joined the Mormons and went to Utah in 1866. With just five dollars capital, he started in the book business on the southwest corner of West Temple and First South at a building known as "The Townsend House." His bookstore became the first unofficial bureau of information in Salt Lake City. Hundreds of Mormon Church pamphlets were distributed in addition to his regular papers and magazines. After business expansion in the 1870's his store became the literary and educational center in Utah for many Mormons and non-Mormons who sought good literature. Brigham Young once said to the Irishman, "James, you're a natural born bookman."<sup>2</sup>

#### Hugh Ireland

Hugh Ireland was born in Ireland, joined the Church, and emi-

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<sup>1</sup>Jenson, Biographical Encyclopedia, op. cit., IV, 699-700.

<sup>2</sup>Improvement Era, 1910-1911, XIV, 696-702.

grated to Utah. After serving a mission to Great Britain, he was editor of the "Liahonia" for twenty years. The "Liahonia" was a bi-monthly publication of fourteen Latter-day Saint Missions in the United States, Canada, and Hawaii. He held this position from 1916-1936.<sup>1</sup>

#### William A. Morton

William A. Morton was born January 19, 1866 at Banbridge, Ireland, a son of Solomon Morton and Sarah McGill. In 1888 he heard the Gospel through a fellow workman in a printing establishment and emigrated to Utah with his family in 1899. He filled a mission to Great Britain in 1906-1909 and acted as assistant editor of the Millennial Star. He filled a second mission to Great Britain in 1921-1923 and again acted in that same position. Upon his return in 1923, he was appointed secretary of the Genealogical Society and editor of the "Utah Genealogical and Historical Magazine." He has written several books, and among the most popular are "Mother Stories of the Book of Mormon," "From Ploughboy to Prophet," "Life of Christ for Little Children," and also the widely used missionary tract, "Why I believe the Book of Mormon to be the Word of God." The tract, distributed by Mormon missionaries, has been given to thousands of people around the world. Brother Morton died in Salt Lake City on June 18, 1930.<sup>2</sup>

#### Richard H. Smyth

Richard H. Smyth was born on December 25, 1838 in Dublin, Ire-

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<sup>1</sup>Millennial Star, XCIV (1932), 809; Also XCVIII, 770.

<sup>2</sup>Jenson, Biographical Encyclopedia, op. cit., IV, 684.

land, the son of James Smyth, a silk weaver, and Ann Margaret Smyth. As a student of the Bible in his early youth, he heard of the Gospel in 1854 and was soon afterwards baptized. After serving as apprentice in the hat business, he came to Utah in 1863. He was a missionary to Great Britain in 1870. As a poet and writer, Smyth had a number of his articles appear in the Millennial Star, Juvenile Instructor, and the Deseret News. He was the author of the hymn, "Israel, Israel, God is Calling," a favorite hymn of the British saints in the early days.<sup>1</sup>

See Appendix C for names of other Irish Mormon Pioneers.

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<sup>1</sup>Carter, op. cit., III, 102.

## CHAPTER VI

### THIRD MORMON CAMPAIGN IN IRELAND

Inasmuch as Mormon missionaries had been taken from Ireland in 1862 and the two conferences, Belfast and Dublin, were closed in 1867, little was accomplished by the Mormons in that country for a number of years. In fact, on September 8, 1882, an article in the Millennial Star noted the lack of progress in Ireland.

In England, Scotland, and Wales, the seeds of the Gospel for many years have been sown by men who have not hesitated in treading in the fields where the elements of social, moral and political disintegration abounded, and where wickedness, unbelief, intolerance and such kindred spirits grew spontaneous . . . . But while these countries have been furnishing a bounteous harvest, the sister isle [Ireland] has been lending her strength to the bringing forth of briars, weeds, and brambles. However, there has been an agent at work endeavoring to utilize her strength in another direction, and the efforts of that agent are now becoming patient. Might not one suppose that fair Erin would hail with joy the knowledge that her nearest friends possessed the truths of heaven, and knowing that they are God's laws, would stretch forth her hands, and uproot those briars of ignorance, weeds of error and brambles of bigotry which thus far in this land have choked out the plants of truth.<sup>1</sup>

The article also stated:

For several years Ireland has been without representatives of the kingdom of God, and what efforts that have been put forth to introduce the revealed Gospel have been fruitless. It must be a matter of regret to all who have received the Gospel of Jesus, that in so fair a land, containing, as it does, so many generous and noble spirits, there should be so few to step forward and accept the latter-day Gospel committed to man by former-day beings. So near

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<sup>1</sup>Millennial Star, XLIV (1882), 680.



to Ireland are these kindred lands, one would think that every little zephyr [wind] would waft the falling seeds and spread them on her bosom, so that the growing trees would send their growing roots across the narrow sea to become embedded in the Sister isle, and bring forth life and life fruits.<sup>1</sup>

Not long after this report, John Henry Smith, president of the British Mission, saw the necessity to launch a third, and what proved to be a permanent, campaign in Ireland. This he did in 1884.

#### Belfast Conference Re-opened

Prior to 1884, Mormon leaders had often called upon native Irish members of the Church to return to their country as missionaries. The third campaign in Ireland was no exception, as Elder Robert Marshall and Elder George Wilson received the important assignment and attained considerable success in its execution.

During May, 1884, the two Irishmen arrived in Belfast to try and re-establish Mormonism in Ireland. Most of the Irish members of the Church had emigrated so by the time the two men arrived, there were no known Mormons in Belfast. The missionaries commenced by holding open-air meetings at the Custom House Steps in Belfast and by so doing established a meeting place associated with Mormonism. Since the two men entered Belfast unnoticed, they met no immediate opposition.<sup>2</sup> However, by the end of June, 1884, Elder Marshall stated that "old Babylon" is even now beginning to awake from her slumbers, and "my name as a 'Mormon missionary' is on every tongue, and many chide my friends for harboring

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<sup>1</sup>Ibid.

<sup>2</sup>Millennial Star, XLVI (1884), 379.

me."<sup>1</sup>

The same missionary proceeded to Doagh, a town twelve miles from Belfast, where he had some former acquaintances whom he hoped to convert to the Mormon Church. On June 23rd he held a lively meeting in the center of the country town, and many gathered to hear their friend, previously a paid Protestant minister in England, but who was now a member of the Mormon Church. As the meeting progressed, the missionary denounced various religious doctrines and quoted the New Testament saying that servants of God should baptize, cast out devils, speak in new tongues, handle dangerous serpents, and drink deadly poisons without harm. The quote evoked a challenge from a prominent Methodist who called for someone to get some arsenic. The Mormon elder rebuked the heckler for demanding a sign and said no good would come from satisfying the man's curiosity. After exhorting and preaching until past midnight, Marshall commented:

Many of my old friends were in the crowd and recognized me while I was addressing them . . . . This was very favourable to me, and was very much to the contrary to my adversaries who were greatly blamed by very many for their interruptions. God bless the people, and may the seed sown take deep root.<sup>2</sup>

By August 26, the two missionaries had converted six of their countrymen to the new faith, but not without much persistence. "One of the greatest difficulties in the way," said missionary Wilson, "is in getting access to their houses, but once in, we are like a severe cold, hard to get out."<sup>3</sup> With such concentrated efforts, the two men converted thirteen more people during the following three weeks, and by September

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<sup>1</sup>Ibid., 475.

<sup>2</sup>Ibid., 479.

<sup>3</sup>Ibid., 572.

17, there were a total of nineteen Mormons in Belfast.

The unusual success of the two Mormons was undoubtedly due not only to their persistence, but also to the positive attitude they held toward their work. Said Wilson:

We are only the first installment of the force sent to establish the standard of Zion in this benighted land, and hundreds who now lie in darkness will yet get gathered out to swell the ranks of the faithful in the land of Zion. The Gospel is for all the nations of the earth, then why not include Ireland? I, for one, am interested in having the Gospel preached in my native country. There are many in Ireland who are just as honest and virtuous as are to be found in any other part of the world, and why not give an equal show with other parts of the empire?<sup>1</sup>

The same elder also declared just four months after his arrival in Ireland:

It cannot be asserted in truth any more that we cannot get a foothold in this country. We have demonstrated beyond a shadow of a doubt that the Gospel can be preached in this country as well as elsewhere. It is true they [the Irish] are a very impulsive but at the same time a generous people, and although they would jostle you about, they would the next hour take you in their domiciles and administer to your wants, proving that if the exterior is a little uncouth, the heart is kind, and we must forgive the little faults of a warm and generous nature.<sup>2</sup>

The two Irish Mormons proved that the Gospel could be successfully preached in Ireland as in other parts of the world because by October 20th, just five months after arriving, they had re-established a branch in Belfast with twenty-nine members. With the help of two more missionaries, the work continued to prosper until by the end of the year 1884, the Belfast Branch had a membership of fifty Irish saints.<sup>3</sup>

January, 1885 proved to be another highlight of Mormonism in Ireland as the four missionaries gained thirteen converts in just one month.

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<sup>1</sup>Ibid., 667.

<sup>2</sup>Ibid.

<sup>3</sup>Millennial Star, XLVII (1885), 142.

Also, in eight months, Robert Marshall had converted thirty to the Church, an unheard of accomplishment prior to that time.<sup>1</sup> New hope arose.

### A Winter Night Baptism

The faith and courage of those who became Mormon converts were manifest one cold winter night in Belfast. Shortly after the Mormon missionaries had arrived in the city, they had met and taught Mormonism to some people living in nearby White Well. Toward the latter part of November, 1884, the two elders strongly urged baptism as soon as possible, and the candidates said it would be done in the very near future. On December 1, Elder Robert Marshall wrote from Belfast:

On Sunday evening, while holding a meeting at Fortingale Street, judge my surprise when Mrs. Garlick came in accompanied by her two sisters; and judge still more of my astonishment and amazement to find that Mrs. [Ellen] Maybin, the sick lady who had been nearly at the point of death a few days ago, had walked the entire distance to White Well--nearly twenty miles, and landed there at ten o'clock on Saturday night without a soul with her. Surely the Spirit of God was in the heart of this noble "Mormon lady." But my surprise did not rest here, for her sister of White Well proposed to go out to the Fourth river through the storm and snow--the snow being four inches deep, and that at the hour of night, be baptized by me. But was this all? No indeed, for young Mr. Berry, Mrs. Garlick's son-in-law, also proposed to go into the water at this inclement hour and be baptized. And who do you think had the grit to propose to baptize him? Why none other than Elder Greenwell, with his sick chest and throat. Well, while the meeting was being held I sat and wept like a child with happiness and gratitude to God.<sup>2</sup>

Such an experience was undoubtedly impressive and inspiring as Elder Marshall concluded that "many are getting ready . . . . The work rolls."

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<sup>1</sup>Journal History, February 14, 1884, p. 4.

<sup>2</sup>Millennial Star, XLVI (1884), 779-780.

### A Mormon Funeral

Much of Marshall's proselyting was in Edenvale, just outside Belfast, and it was there he converted the aforementioned Mrs. Ellen Maybin, an acquaintance he had made before leaving Ireland. The elderly lady was living with her son and daughter-in-law both of whom later joined the Mormon Church. Six months after her conversion, the old Irish woman died and had previously asked that the Mormon elders preach at her funeral, an unusual request since no one in Edenvale had ever witnessed a Mormon funeral service.

Elders Marshall and Francis went immediately to Edenvale at the request of the family, and during that February night in 1885, held a wake by sitting up with the deceased's remains. Many curious mourners attended and argued the doctrines of Mormonism until nine o'clock the next morning. The elders later remarked that "the dear old lady who slept in death had preached a greater sermon in her departure, than many had done during a long life time, for she had by her death, brought many together to listen to the Truth who would never have heard it in any other way."<sup>1</sup>

The day following the "wake," the funeral was held under the direction of the two Mormon elders. That afternoon a long train of vehicles accompanied the two missionaries and the body of Mrs. Maybin to the cemetery seven miles into the country. The elders wrote the following of the occasion:

The country was in a fever, and those attending the funeral felt a smothered excitement all the way. Many of her friends raged in their hearts and smiled with their faces, and some

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<sup>1</sup>Deseret News, April 10, 1885. Also see Journal History, February 14 and 25, 1885, pp. 4-5, and Millennial Star, XLVII (1885), 91-92.

fumed and frowned without disguise while all were deeply mortified to find two Mormon Elders and a company of converts excourting their aged sister's remains to their last resting place, and this Sister was a near relative to all present.<sup>1</sup>

Not long after the funeral, a rumor was started that the deceased Mormon convert, Mrs. Maybin, had drowned while being baptized in a "lint dam." In reality, she had been baptized six months prior to her death and had been baptized in a clear stream of water rather than in a stale lint dam. "Everywhere I go," stated Marshall, "this lie about her baptism being the cause of her death meets me. It has passed from mouth to mouth like lightning . . . ." <sup>2</sup>

It seemed as though Mormons in Ireland were the object of persecution even after death.

#### Prophecy of an Old Irishman

The elders who went to Ireland after Marshall and Wilson, continued to have interesting experiences among the Irish. During 1885, Elder Edward Clyde was tracting in Edenvale, and upon knocking at the door of a country cottage, he was invited in by Mrs. Margaret McIlvane. After hearing the Gospel, the Irish lady soon joined the Mormons and later related some unusual experiences which led to her conversion.

According to her account, in 1850, while she was still a young lady, Margaret and her father-in-law, Robert McIlvane, were sitting in a room when a neighbor lady came to the cottage. The neighbor addressed the old gentleman saying, "Robert, can you answer me this question? Which

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<sup>1</sup>Deseret News, April 10, 1885.

<sup>2</sup>Ibid.

of all the churches will the Lord come to when He comes to the earth again?" The old man knocked his stick against the chair in which he was sitting and said:

He will not come to any of them. None of them are right. None of them are accepted of God, but there will be a church arise and come forward which will be accepted of Him, and to which Jesus will come when he returns<sup>1</sup> to the earth. You and I will never live to see that church.

Margaret McIlvane said the old man spoke very emphatically and seemed certain of which he was predicting. He and the lady to whom he spoke died not long after his remarkable prophecy. After the death of her father-in-law, Margaret could not forget what he had said. She began searching and "soon proved that none of the churches she knew of was preaching the same Gospel that she read of in her Bible." She stated that she often pondered over the statement of the old man and prayed to God to bring her the true Gospel, as she felt the true Church was upon the earth. If necessary, she claimed she was willing to wander over the whole world to find it.

In 1860 she said she had a dream in which she saw the Book of Mormon, and later, in 1880, another dream disclosed the face of a young man which made such an impression upon her she never forgot it. Five years later Elder Edward Clyde knocked on her door, and she recognized him at once as the person seen in her previous dream. She recognized in his message the Gospel for which she had been searching, and when the Book of Mormon was presented, she immediately recognized the writing as that seen in the dream twenty-five years previous. It was an unusual experience for both the Mormon missionary and the old Irish woman, who,

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<sup>1</sup>Millennial Star, LXVI (1904), 550-551.

according to her testimony, saw the fulfillment of a prophecy of an old Irishman.

### Political Disruption

Even though the Mormon missionaries in Ireland experienced considerable success during the two years after their return, the intense political disturbance in Belfast during the summer of 1886 put a stop to their progress. Elder Joseph D. Smith presided over the Church in Ireland during the summer and later wrote that "this summer has been quite unfavorable to the work in Ireland, so much political strife and bloodshed that but little outdoor speaking could be done . . . ." <sup>1</sup> The turmoil began early in the summer as the annual "July 12th" celebration approached. The same missionary appraised the situation and concluded:

. . . I consider it will be wise just now to be very quiet, or rather not heard too much in public and conspicuous places, for our friends, who should be, would no doubt like to take advantage of the excited condition of the people. It would be an easy time to create prejudice against us, so I am impressed to move cautiously for some time to come. <sup>2</sup>

He then stated why he had decided to refrain from preaching:

Our out-door preaching will be very much interferred with this summer, for almost all the business men consider things will be quite unsettled until after the 12th of July, which is the day the Protestants march in memory of the battle of the Boyne (sic). <sup>3</sup> If it passes quietly, it may secure peace again for a short time, but I see in the near future another election. This is well calculated to inflame the minds of the rough element who seem to know nothing but what their ministers and priests tell them.

Eight bodies were buried today. I believe our street was

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<sup>1</sup>Millennial Star, XLVIII (1886), 748.

<sup>2</sup>Ibid., 413.

<sup>3</sup>The Battle of the Boyne was won on July 1, 1690, and the Orangemen were formally organized July 12, 1796 in Ireland. It is possible that the celebration is in recognition of both events. (See page 10.)



protected across the ends by soldiers to prevent any trouble. The eight were all killed within 300 yards of this address, and and many were wounded.<sup>1</sup>

The missionary also reported that he and his companions had to stay inside their house at nights to avoid the disturbance even though the city was well protected with soldiers who were guarding the police against irate citizens. Apparently, such riots only heightened the desire of the new Mormon converts to leave their country as it was noted the following month, August, that "the Belfast branch will be somewhat weakened when the boat sails for Zion . . ."<sup>2</sup>

Outbreaks of violence continued to occur during the summer of 1886, and the presiding elder finally reported from Belfast that church meetings had temporarily been cancelled until the crisis was over.

Said he:

We have now had eight days of the most intensive excitement. This morning's paper records about 117 killed and wounded during Saturday night and Sunday, and it does not claim to be able to arrive at anything like a correct estimate. These are known to have been wounded and killed, and it refers to some fifty more that had been taken into private houses which would not be reported at public hospitals and surgeries. The most intense excitement prevails.<sup>3</sup>

All this only meant that the Mormons in Ireland had been temporarily forced to cease proselyting until the "Fighting Irish" could be calmed.

#### Return of Charles A. Callis

Another highlight of Mormon activity in Ireland during the third campaign was the return of Charles A. Callis. On November 15, 1894, he

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<sup>1</sup>Millennial Star, XLVIII (1886), 413.

<sup>2</sup>Ibid., 251.

<sup>3</sup>Ibid., 539.

was appointed to be president over the Irish Conference, a welcome assignment to the Dublin-born Mormon. After immigrating to Liverpool, England and joining the Mormon Church, he and his widowed mother immigrated to Utah. During his administration in his native land, Mormonism prospered as the membership in the Belfast Branch grew from fifty to seventy-seven. Callis was released from his position on June 27, 1895 and returned to Utah where he was later called to be an apostle, the highest office attained by any Irish Mormon convert.

While in Belfast, Elder Callis stated there were some members of the church still residing there who were converted while John Taylor was in Ireland. "They revere his memory and with moistened eyes relate incidents which transpired in connection with the laborers of that devoted and inspired Apostle."<sup>1</sup>

#### James E. Talmage in Belfast

Prior to the turn of the century, Dr. James E. Talmage, noted Mormon writer and speaker, toured Britain and gave several lectures on "Utah and its People." On August 3, 1898, he arrived in Belfast and spoke that evening to a capacity crowd. Of the occasion, a Mormon elder wrote, "it was a grand and complete success. They cheered from beginning to end."<sup>2</sup> It was also noted that the non-Mormon Irish who attended "even cheered at the name of our beloved prophet, Brigham Young." The same elder said:

It would be impossible for a better feeling or a better spirit to be in a house where so few Latter-day Saints were. We consider under the circumstances that we had great honor shown to us by the people of Belfast, for we had a nice class

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<sup>1</sup>Millennial Star, LVI (1894), 827.

<sup>2</sup>Millennial Star, LX (1898), 509.

of people; there was not one disrespectful person present.<sup>1</sup>

One of the non-members in attendance, Robert J. Aitcheson, widely known among religious societies in Belfast and a noted speaker himself, stated that Dr. Talmage's lecture was the best he had ever heard. It was indeed a refreshing evening for the Mormons in Ireland.

#### Auxiliaries Organized

While the Mormons were absent from Ireland between 1867 and 1884, several organizations had been developed in the Church so when the missionaries finally returned, they tried to establish the auxiliaries. On October 4, 1885, Elder James Sloan proposed that an Improvement Association be organized in the Belfast Branch since "it was in every conference, and there was some good in them."<sup>2</sup> On the 19th of that same month, the first Mutual Improvement Organization was established and continued for about one year meeting with very limited success. Several attempts were later made to make such an organization more permanent, and in 1894 another major attempt was made which largely failed.

On November 25, 1886, a Sunday School was organized in the Belfast Branch, but like the Mutual Improvement Association, there was little accomplished through it during the next ten years.<sup>3</sup> With different elders acting as Sunday School superintendent, various attempts

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<sup>1</sup>Ibid.

<sup>2</sup>Minutes of Priesthood Meeting, Irish Conference, Priesthood Meetings, 1884-1885, Library Book No. 5088, p. 51, Church Historian's Office.

<sup>3</sup>Millennial Star, XLVIII (1886), 779.

were made. In 1897 the Sunday School was temporarily discontinued. It was not until after the turn of the century that such an organization was successfully begun in Ireland.

Other activities in 1888 included weekly cottage meetings in the various homes of the Church members followed on Saturday evening by combining Bible study classes and socials, both of which added to the unity of the branch.<sup>1</sup>

#### Miscellaneous Activities

From 1884 until 1900 there were two hundred fourteen baptized into the Mormon Church in Northern Ireland. However, more than one-third of them, eighty-eight, emigrated to America. Deaths and excommunications accounted for another twenty-eight so that emigrations, excommunications, and deaths accounted for one-half of all the converts. It was indeed difficult to build a strong or substantial branch with such factors working against the missionaries. In the sixteen year period, the highest membership at one time in Belfast was one hundred thirty-nine in 1898.<sup>2</sup>

Even though there was just one branch in Northern Ireland located in Belfast, the work extended to Ballymoney, Londonderry, Magherafelt, Edenvale, White Well, Ballychare, Lurgan, Newtonards, and Portadown during this same period. In that latter city, considerable interest was shown in 1889-1890 through a series of debates on Mormonism which were published in the Portadown and Lurgan News.<sup>3</sup> However, no branch of the

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<sup>1</sup>Minutes of Priesthood Meeting, op. cit., p. 18.

<sup>2</sup>Millennial Star, LX (1898), 795. See Appendix A.

<sup>3</sup>Millennial Star, LII (1890), 20-23.

Church was organized in any of the above mentioned towns.

Another important event occurred on August 11, 1889 when the first semi-annual conference of the Irish Mission was held in Dickson's Hall, 1, Independence Street, Belfast.<sup>1</sup> From that time until 1962, except during two world wars, a conference was held every six months for Mormon members and missionaries in Ireland in addition to their regular weekly meetings. These semi-annual conferences helped establish to some degree the permanence of Mormonism in Ireland.

By the turn of the century the Belfast Branch had experienced comparatively little growth and activity since its re-establishment in 1884. There were several reasons why the Mormon Church in Ireland had failed to expand in that country not only during this period but since the missionaries arrived in 1840. The author feels that an examination of these reasons would be profitable at this point.

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<sup>1</sup>Millennial Star, LI (1889), 589-591.

CHAPTER VII  
IRISH OPPOSITION TO MORMONISM

Little has been said thus far of the opposition Mormons encountered during their endeavors in Ireland. It is appropriate at this point to evaluate those factors which both opposed and inhibited Mormon progress in Ireland.

The term "opposition" is preferred to "persecution" because the latter often implies physical violence or harm which has seldom been enacted by any Irishman on any Mormon missionary or church member in Ireland. While researching this history, the author found few incidents involving physical violence between Mormons and their Irish opponents. One minor incident did occur in 1908 when a missionary was struck on the shoulder and neck by an Irishman "who gave unmistakable signs of having imbibed freely in Irish whiskey."<sup>1</sup> Except for a few occurrences such as this, the Mormons in Ireland have been physically persecuted very little which is remarkable in noting the many lives lost in that country because of religious differences.

Commenting on the violence experienced by Mormon elders in different parts of Europe, President George Q. Cannon of the British Mission Presidency stated in 1862, ". . . Germany has up till now rejected the Gospel as much as France or Ireland. Elders have had to run for their lives there [Germany] which they have not had to do in Ire-

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<sup>1</sup>Millennial Star, LXX (1908), 380.

land."<sup>1</sup> This is not suggesting, however, that Mormons have been unopposed in Ireland. On the contrary, those desiring that Mormonism not be taught in Ireland have employed a variety of ways to assist them in their objective.

### Huge Crowds

One of the remarkable occurrences the Mormons witnessed in Ireland was the large crowds or groups of Irish attracted by no more than three or four missionaries. Possibly out of curiosity, or maybe to harass, the Irish often attended Mormon open-air meetings and formal Church services in force. This was so from the beginning.

On July 29, 1840, Elder John Taylor and his two companions arrived in Newry, Ireland to introduce the Gospel to those people. After obtaining the use of the Court House for a meeting that evening, a man was sent throughout the town to give notice of the proposed gathering. A congregation of six or seven hundred people from Newry and surrounding areas turned out to hear the first lecture in Ireland on Mormonism.<sup>2</sup>

Elder Edward Sutherland reported a similar though more lively incident when Mormonism was preached for the first time in Dublin. On September 29, 1850, he wrote:

. . . I lost no time in adopting a plan I thought likely to spread a knowledge of the principles of eternal truth; I announced a public meeting by placarding the city, which lecture was attended by many hundreds . . . . Many thought I should have been killed, the disturbance was so great at the close of the meeting.<sup>3</sup>

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<sup>1</sup>Millennial Star, XXIV (1862), 134.

<sup>2</sup>Roberts, The Life of John Taylor, op. cit., 84-85.

<sup>3</sup>Millennial Star, XII (1850), 312.

During the following three years in Dublin, such mobs attended and often disrupted the Mormon meetings. Elder Gilbert Clements reported such an experience in Dublin on March 25, 1853 when a huge crowd of Irishmen completely disrupted his Sunday services. Such excitement prevailed that the elder sent for the police, but the mob was so large that their ringleader was not arrested. The police did clear the meeting hall, however, and dispersed the crowd leaving the few Mormons to continue their services. After the evening was over, Clements stated that the anti-Mormons from Dublin were so wicked that "they would almost shame the devil himself."<sup>1</sup>

Not all mob action was confined to Dublin. President John Henry Smith, President of the British Mission, visited Belfast on October 9, 1884 and advertised to preach that evening in a rented hall. In spite of inclement weather, the hall was filled to its utmost capacity, and many were turned away disappointed at not being able to gain entrance. However, not everyone who attended anticipated being converted to the Mormon Church, and it was noted:

Many doubtless came from curiosity and possibly some were there with the express intention of creating a disturbance. To say the least the rowdy element was well represented, and the interruptions caused thereby were so frequent throughout the evening that the services were not very satisfactory. . . . There was a rollicking good humor, however, about the disturbers and an evident desire for frolic . . . .<sup>2</sup>

The open-air meetings attracted even larger and more unruly crowds. On the evening of August 5, 1885 apostle Charles W. Penrose

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<sup>1</sup>Millennial Star, XV (1853), 251.

<sup>2</sup>Millennial Star, XLVI (1884), 665.



visited Ireland and with the aid of three other missionaries, he attempted to conduct an open-air meeting. The fluent Mormon speaker addressed between two and three thousand Irishmen on the principles of Mormonism "amidst derisive cries and interruptions from the assembled multitude." The crowd finally became impatient and rushed the speaker, thereby forcing him off the Custom House steps. Such action brought the Belfast city police to the scene who cautioned the Mormons not to proceed with their meeting. Penrose and his associates sought refuge in a tram car amid the jeers and taunts that "Mormons made a great mistake if they imagine they could convert the people of Belfast to their objectionable form of religion." The Mormon open-air meeting was cancelled for the evening.

A public challenge to debate Mormonism in an open-air meeting attracted a similar crowd in Belfast on May 21, 1896. A Mr. Marshall had challenged Elder Stephen W. Ross to debate "Mormonism, Past, Present and Future." Several hundred Irishmen were waiting for the elders that evening, and before long the listeners numbered two thousand. During the controversial debate, one of the irate Irish shouted, "Let's shift them [the Mormons]!" The crowd rushed forward and soon had the Mormon missionaries on the move. Through the aid of two police officers, the elders escaped without injury but were followed down the street by nearly one thousand jeering Irishmen.<sup>1</sup>

The vast numbers of Irish not only disrupted Mormon Church services and open-air meetings, but tried to interfere with the elders' tracting as well. Near the turn of the century, two Mormon missionaries

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<sup>1</sup>Millennial Star, LVIII (1896), 374-379.

went to Dundalk, a strong Catholic city of eleven thousand Catholics and two thousand Protestants. Not too much happened until the day the two Mormons were accused of slander and arrested. A group named the "Hibernian Society" met and decided to drive the two missionaries from the town though they agreed the young men were not to be harmed physically. Upon being released from two days' confinement in jail, the two elders were advised to proceed to Newry. This they did, but much to their surprise, as they left Dundalk, the Mormons were accompanied by three hundred Irishmen. Elder T. J. Bennett commented that:

It was certainly laughable to see the elders leading a bunch of men all through the town and out into the country. For two days the missionaries walked them almost to death, visiting friends out in the country. They [the Hibernian Society] would go up to the doors with the elders and when a tract was given, the men would grab it from the elders' hands and tear it up. Every time the elders would go out they would have from two to three hundred people following them. It was certainly great advertisement. Every man, woman, and child in that section knew there were "Mormons" there.<sup>1</sup>

As late as 1910, Mormon missionaries in the south of Ireland attracted huge crowds. On February 20th of that year, Elders Ellis and Powelson scheduled a meeting for that evening in Cork, Ireland. At the appointed hour, the two elders were the only ones in attendance, but at 8:15 two hundred men entered "without removing their hats or caps and showing by their looks that they were evil-minded." The missionaries sang a hymn and offered an opening prayer after which Elder Ellis sang Cardinal Newman's hymn, "Lead, Kindly Light." As one of the Mormons began to explain their purpose of being in Cork, the intruders jumped up and started shouting, began kicking over chairs and tables,

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<sup>1</sup>Millennial Star, LXX (1908), 844-845.

and then threatened the missionaries with violence if they didn't get out of the city. Canes were brandished and hands uplifted "but the mobbers confined their operations to burning tracts, Millennial Stars, and other books." Two policemen finally arrived, quelled the disturbance, and escorted the two missionaries to their house. In spite of the threats, the two elders remained in Cork for some time longer.<sup>1</sup>

#### Landlord Control of Tenants

Perhaps the most significant opposition to Mormons in Ireland came from the landowners, often non-Irish, who were renting farms and homes to the Irishmen. Not only did the landlords regulate the temporal affairs of their tenants, but often dictated aspects in their religious lives as well. The landowners teamed up with the religious leaders in Ireland to present the double threat of eviction and excommunication to anyone who listened to or in any way assisted the Mormon missionaries. The following statements corroborates this fact.

Just four months after the work had commenced in Ireland in 1840, Elder Reuben Hedlock visited the Hillsborough Branch and later wrote, "There is one difficulty in Hillsborough--the people are all dependent on Lord Hillsborough who belongs to the establishment, and if the people profess the truth openly they will be turned out of employment."<sup>2</sup>

In 1844, Elder James Sloan who had been a Mormon missionary in Ireland expressed his feelings on this matter when he said:

I got little opportunity to preach in Ireland, for it is pretty generally the case there that the tenants have not any leases, and the nobles, etc., in many places have notified

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<sup>1</sup>Millennial Star, LXXII (1910), 126-127.

<sup>2</sup>Manuscript History of the British Mission, October 26, 1840.

them that in any case they received, entertained, or heard me preach, they might rise up and leave the place or they would be dispossessed, and the clergy of the day have traveled assiduously to places where they had not been for months and years before, threatening excommunication if they received or heard me . . . .<sup>1</sup>

A year later, 1845, Elder Reuben Hedlock again expressed his views on Mormonism in Ireland and stated:

There has not been much done in Ireland, the people are so bound by poverty, and so dependent upon their landlords, that they dare not admit any one to preach in their neighborhoods or to keep them overnight if the rector of the parish forbids them; if they disobeyed his orders, he would inform the bishops and overseers of the parish, and they, the landlords and the people would forget their homes and employment, and this is the great reason why the gospel does not spread more in Ireland.<sup>2</sup> (Italics added.)

By 1850, the Belfast Branch had become disorganized resulting in a temporary lull. President Franklin D. Richards of the British Mission commented on the Irish and said:

. . . Bound up the greater part in papal authority, and subject in many parts to immediate expulsion from their tenanted homes if they ventured to change their religious opinions, it has hitherto been very difficult to establish the doctrines of present revelation among that people. At several times different efforts have been made in the vicinity of Belfast and a few have been added to the Church, a part of whom were turned out of employment because of their faith and were obliged to flee to England for subsistence . . . .<sup>3</sup>

Mormon Historian Andrew Jenson also noted this occurrence in his statement of the first decade of the Irish Mission. Said he:

Considerable difficulty was experienced by the missionaries in Ireland on account of the great poverty which prevailed. Most of the farmers occupied their land and depended for their

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<sup>1</sup>Letter from James Sloan to Charles Warner in Nauvoo, Illinois. Written on April 10, 1844. Original on file at Church Historian's Office.

<sup>2</sup>Times and Seasons, VI (May 8, 1845), 988.

<sup>3</sup>Millennial Star, XII (1850), 253.

livelihood upon the good will of their landlords, who being mostly Catholics, disapproved of the introduction of a new religion into their midst, and intimidated their tenants by withholding coal and other free distributions and threatened loss of employment and eviction from their homes and farms if they disobeyed the local Catholic priests by attending meetings of the Latter-day Saints.<sup>1</sup>

A similar report was made by a missionary from Ireland in 1856 when he said "all those who are there now are doing their best among a people who are poor, afflicted, and oppressed, where the clergy and owners of the soil are doing their best to keep them under . . . ." <sup>2</sup> By 1862 the missionary work in Ireland had again come to a standstill, and realizing that the Mormons had made little progress in that country in comparison to other parts of Britain, President George Q. Cannon stated why. On January 4, 1862, he asked and then answered:

What is the reason, then, that they have not received the Gospel in Ireland as they have in Wales and Scotland? The answer is obvious. Because they have not been surrounded by as favourable circumstances. I understand there are more Saints in Glasgow and in Western Scotland who are Irish or of Irish extraction than there are of Scotch; and this proves that they are susceptible to the truth when circumstances are favourable for their receiving it.<sup>3</sup>

In the same address, the Mormon leader also noted:

. . . in thousands of instances where the people would receive the truth, they have had the alternative of remaining as they are or in houseless poverty if they embrace the Gospel; for they would be turned out of doors and out of employment if they dared to exercise free thought and openly receive the truth.<sup>4</sup>

We are only left to guess where Mormonism in Ireland would be at the present had those "thousands" been allowed to choose their own

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<sup>1</sup>Jenson, Encyclopedic History, op. cit., 368-369.

<sup>2</sup>Millennial Star, XVIII (1856), 561.

<sup>3</sup>Millennial Star, XXIV (1862), 134-135.

<sup>4</sup>Ibid., 135.

religious beliefs and follow them.

### Stonings

On several occasions, stones were used to harass Mormon missionaries in Ireland, but as previously mentioned, as far as known, no injury or damage ever occurred. Elder William Butler, an Irishman converted to Mormonism in Utah, returned to his native country as a missionary in 1854. Upon arriving in Gary, Ireland, he proceeded to hold an open-air meeting on one of the town corners, and a large crowd soon gathered. While he was preaching, a few burly Irishmen pushed him into the street and began throwing rocks and stones. "There was a constant shower of rocks," he reported, "but none hit me." As the stones were falling about him, Elder Butler saw a woman standing by the gate in front of her cottage, and he walked toward her seeking refuge from the mob. As he walked toward the woman, she started to close the gate as if she detected his intentions, and in so doing she was hit by a stone meant for Butler and was knocked to the ground. A small boy took the Mormon missionary to his home just as the police arrived to disperse the crowd. Neither the young boy nor Elder Butler were harmed by the stones.<sup>1</sup>

In 1904, the elders in Newtown Hamilton, County Armagh, were holding meetings in the loft of a flax barn, "the only available place in the vicinity." Elder George Tolley reported that "while one of the meetings was in progress, some boys threw stones in through the door,

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<sup>1</sup> "A Life Sketch of My Father, William Butler, taken from his own handwriting." Unpublished biography by Wilford Henry Butler, son of stated. Written in Ogden, Utah, July, 1932. Obtained from and used by permission of Mrs. Clifford (Ethyl) Butler, Orem, Utah.

but no one was hurt. Since then we have not been molested, save by words."<sup>1</sup>

With such treatment, however, Mormon missionaries were not always content to just "turn the other cheek," especially if they were Irish. During December 1885, Elders Edward Clyde and James Sloan, both Irishmen, returned to their native country as missionaries for the Mormon Church. One evening as they were returning to their home, they were assaulted by four Irishmen who threw a volley of stones and began to chase the two Mormons. While the attackers were gathering more stones, the two elders decided to defend themselves, and Elder Edward Clyde recorded the rather humorous incident as follows:

They came so near, we found it necessary either to run, fight, or be pelted with the stones. To stand and be beaten with stones seemed altogether out of reason. To run would have hurt our feelings worse than the stones possibly could have done. So, being both of Irish descent, we concluded to share the pleasure of stone throwing. The conflict was kept up for about twenty minutes, each party loading and reloading to his best advantage. We had no desire of gaining a victory, but were very earnest in our efforts for self-defense. Being experts at the stone throwing, we were able to keep our assailants at a good distance from us, and by great exertion we reached our place of destination without injury. From the threats and actions of our Christian friends, we have concluded it would be more healthy and agreeable for us to pay our visits a little earlier in the day.<sup>2</sup>

#### Cayenne Pepper, Smoke, and Sheep Dip

Mormon missionaries experienced other obnoxious forms of opposition besides rocks and stones. Toward the latter part of February, 1908, five elders proceeded to Omagh to hold the first meeting con-

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<sup>1</sup>Millennial Star, LXVI (1904), 91-92.

<sup>2</sup>Millennial Star, XLVIII (1886), 44-45.

ducted by Mormons in that city. They rented a hall and announced the service for 3:30 p.m. When a large crowd gathered at three o'clock and advised people not to go to the meeting, the elders sought police protection which was refused. The missionaries proceeded with their meeting at the appointed hour with about forty people in attendance. During the second hymn, thirty men and boys entered the building and sat down in the rear of the hall. Within a few minutes everyone in the meeting started coughing and sneezing which temporarily disrupted the meeting. The elders soon discovered burning rolls of cloth containing cayenne pepper which had been conveniently placed throughout the hall by one of the "guests." When the room was sufficiently aired out, a few visitors returned to the meeting. But a few minutes later the missionaries discovered smoke rising through the cracks in the floor because their opponents had gone underneath the building and were "smoking out" the Mormons. Everyone, elders included, left the hall during the second interruption.

When the smoke cleared, the elders went back in the building since they "felt safer inside than out." The meeting continued as the missionaries rendered hymns and testimonies in the midst of constant confusion. Not satisfied with the burning pepper, nor the smoke, the ruffians poured sheep-dip<sup>1</sup> all over the floor which brought the applause of hundreds of onlookers in the street. The putrid odor caused the disappointed missionaries to terminate the meeting, but only after avowing to return to Omagh in the near future.<sup>2</sup>

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<sup>1</sup>Sheep-dip: A liquid preparation of toxic chemicals into which sheep are plunged, especially to destroy parasitic anthropods.

<sup>2</sup>Millennial Star, LXXI (1909), 163-165.



Cayenne pepper had been an effective way to disrupt previous Mormon meetings. In February, 1886, Mormon missionaries advertised a meeting in Ballyclare for 7:30 in the evening and arrived to find a congregation of three hundred awaiting the service. After the usual hymn and prayer, Elder Edward Clyde addressed the group but hadn't spoken five minutes when everyone began coughing most violently. The elders thought it to be a prearranged plan to interrupt their meeting, but then the smell of cayenne pepper reached their part of the room. "Some conscienceless cur had sprinkled this disagreeable pungent pepper on the floor," wrote one elder, "and for about twenty minutes the people were running to the windows for a breath of fresh air, holding their handkerchiefs over their mouths and noses, and coughing as though they would tear their lungs asunder."

When the audience had quieted down, the same missionary tried to continue his remarks, and again some playful Irishman performed the same deed. The house went into an uproar for the second time, but not wanting to gratify the perpetrators, the elders tried not to cough. Finally one of the Mormon missionaries could not restrain from coughing any longer, and by so doing received a rousing cheer from the audience "notwithstanding it was Sunday night." Most of the crowd soon left fully convinced that the Mormons would hesitate before again attempting to hold another one of their meetings in "Sweet Ballyclare."<sup>1</sup>

#### Foghorn

Another effective means employed to inhibit the Mormons in

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<sup>1</sup>Millennial Star, XLVIII (1886), 122-123.

Ireland was the foghorn. Elder Charles A. Callis reported that the device was used in Belfast during December 1894 while he was president of the Irish Conference. He related:

Our open-air meetings although well attended have not been noted for the courtesy our listeners have shown us. While we were addressing one of these gatherings recently we were interrupted in a provoking but effectual manner. An individual armed with an unappreciated instrument known as a fog-horn came close to where we were speaking and blew a blast so long and loud that it was impossible for us to be heard. Others encouraged and added to the hideous noise which continued until they succeeded in abruptly terminating our meeting.<sup>1</sup>

Another Mormon meeting was forced to close.

Hans P. Freece

An anti-Mormon from America, Mr. Hans P. Freece, arrived in Belfast during December, 1910 to warn the people of what he called "the dangers of Mormonism." He was also soliciting their cooperation to place the "Mormon Question" before the Home Secretary of Britain, Winston Churchill. Freece proposed that Mormons be prohibited from preaching or distributing literature in the United Kingdom which at that time included all of Ireland. Eighteen hundred ministers and other interested parties attended a meeting in Belfast conducted by the anti-Mormon, Mr. Freece, who claimed to have been born a member of the Mormon Church and a child of polygamous parents. He reported that his investigation of Mormonism in Ireland disclosed that a number of girls, but not one man, had been shipped to Utah by the Mormon Church. At the conclusion of the lecture, Mr. Freece called for a vote to decide

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<sup>1</sup>Millennial Star, XLVI (1894), 827.

whether or not a petition should be placed before the Honorable Mr. Churchill, thereby requesting a government investigation. The vote turned out to be nearly eighteen hundred in favor of the petition and only seven against such action. Of the seven, four were Mormons.

Having gained the support of Belfast's religious leaders, Mr. Freece continued his campaign in other parts of Britain to such an extent that the following year, 1911, the British Government investigated to some degree the Mormons in the country. Had the government taken the action advocated by Mr. Freece and his followers, missionaries would have been prohibited from proselyting in Ireland, as well as in England, Wales and Scotland.<sup>1</sup>

#### Government Investigation

Partly due to the fact that one hundred forty Mormon missionaries had recently been expelled from Germany,<sup>2</sup> and undoubtedly influenced by Mr. Freece's proposal, the British Parliament discussed on seven occasions between 1910 and 1911 the presence of Mormons in Britain. Reviewing claims such as induced emigration of British girls, forced polygamy in Utah, bribes for converts, and riots in England caused by Mormon missionaries, Mr. Churchill stated on May 8, 1911 that "I have not so far any ground for legislative action on the matter."<sup>3</sup>

On May 22, 1914 a Mormon inquiry at the British home office asked

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<sup>1</sup>Improvement Era, XIV (1911), 356-358.

<sup>2</sup>James B. Allen and Richard O. Cowan, Mormonism in the Twentieth Century (Provo, Utah: Brigham Young University, 1964), 23.

<sup>3</sup>Improvement Era, XVIII (1914), 56-62.

the result of the investigation since it had not been before Parliament since May 8, 1911. A response was received stating:

. . . In reply to your letter, with reference to the Mormon propaganda in this country and in America, I am directed by the Secretary of State to say that no official report has been published, but that the extensive inquiries which were made did not reveal any grounds for legislative action.<sup>1</sup>

Mormons in Ireland and other parts of Britain had faced a critical period but emerged victorious as Mormonism could legally continue in Britain and Ireland.

#### Motion Pictures and Drama

As the Mormons progressed in Ireland and employed more efficient proselyting tools, the opposition also became more skilled. During August, 1913, there were several anti-Mormon plays in Belfast theatres.<sup>2</sup> These productions were probably the same ones previously used in England during 1911 depicting what was thought to happen to Mormon converts. In England, a motion picture, "A Victim of the Mormons," stirred up latent opposition to Mormonism and a play, "Through Death Valley," or "The Mormon Peril" was produced depicting the life of a British girl who supposedly joined the Mormons and was carried away a captive to a life of slavery in Salt Lake City.<sup>3</sup> These productions were undoubtedly welcomed by opponents of the Mormons in Ireland.

#### Meeting Hall Rental

Since Mormons in Ireland didn't own a meeting hall until 1948,

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<sup>1</sup>Ibid.

<sup>2</sup>Improvement Era, XVII (1914), 393.

<sup>3</sup>Millennial Star, LXXIII (1911), 808-811.

they were at the mercy of others for a place to meet which was often a great disadvantage. Missionaries held meetings in barns, flax lofts, and on hillsides in addition to being shifted from building to building by indignant building owners.

When the missionaries returned to Belfast in 1850, they reported there was no central meeting place.<sup>1</sup> During the following decade, they moved in and out of buildings almost yearly.

On February 4, 1853 the elders in Dublin stated, "The public mind is much embittered against us; so much so that every place we have hitherto occupied has been taken from us through the influence of our enemies. This has been a great drawback to the work of God in this city . . . ."<sup>2</sup>

It was noted on January 1, 1859 that there was "no regular place of meeting" in Belfast, and two years later the elders stated that "for some three years past there has been no public hall occupied by the Saints . . . ."<sup>3</sup>

But even when a hall was found, there was rent to pay. Patrick Lynch reported in 1854 that there were not saints enough in Ireland to redeem his watch which he had pawned for three pounds to pay the "rent."<sup>4</sup> Two years later it was also noted that the lady members had pawned their shawls and the men their watches and rings, and they had even pawned the furniture out of their homes to help pay the expenses of the Belfast Branch.<sup>5</sup>

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<sup>1</sup>Millennial Star, XII (1850), 253.

<sup>2</sup>Millennial Star, XV (1853), 141.

<sup>3</sup>Millennial Star, XXIII (1861), 254.

<sup>4</sup>Deseret News, October 5, 1854, 2.

<sup>5</sup>Millennial Star, XVIII (1856), 562.

When the third campaign began in 1884, the Mormons still faced the problem of finding a meeting hall. Francis Greenwell, conference president, wrote from Belfast on November 19:

Elder Wilson and I tried to get a hall yesterday to hold our Sunday meetings in. We succeeded in finding a nice one near the center of town, the rent of which was three pounds per half year, so we agreed to take it. We were standing in the hall with the gentleman looking at the room when he asked the arrangements for the rent. He said we looked like honest men, and so he was not particular whether we paid him quarterly or in advance, or at the end of the half year. So it was all settled, when he asked us what kind of meetings we were going to hold. I replied, "religious meetings," "What kind?" he asked. I said, "on the Gospel." "What Church?" "The Church of Jesus Christ." "We all belong to that," he said. "What body of people are you?" "The Latter-day Saints, sir." "Oh, the Mormons?" "Commonly so called," I said. "Well, I wish you no success, and can't let you have the hall. I would be committing a great sin if I were to let you have it to preach such abominable doctrines in." He wished us all the bad luck that a Christian could wish, and thought we ought to be run out of the town.<sup>1</sup>

After three months the problem had not been solved, as J. L. McMurrin reported the following on February 14, 1885 from the same city:

Not only have the Elders met with the most determined opposition in out-door meetings, but every effort to secure a hall has been bitterly opposed and resulted in failure. Those whom we have applied to for places in which to preach have denied us the privileges so freely extended to other religious organizations because forsooth, we are Mormons.<sup>2</sup>

By 1887 Mormons in Belfast still had no regular place of meeting. The missionaries wrote:

We are now placed at a disadvantage through the want of a suitable hall in a respectable locality to which we might invite many of the respectable people who congregate at the Custom House steps to hear the peculiarities of the

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<sup>1</sup>Millennial Star, XLVI (1884), 762.

<sup>2</sup>Journal History, February 14, 1885.

Mormon doctrines. The meetings of the Saints have been held in private houses during the winter . . . . We have been untiring in our endeavors to get a hall but invariably we have been asked the name of the sect we represented and our answer evokes a refusal.<sup>1</sup>

Meeting hall refusal occurred as late as 1908 in Belfast when the Mormons applied for the use of the Ulster Minor Hall, a well-known building in the city. It was scheduled for a semi-annual conference on September 28, 1908. The elders made a down payment toward the hall, and by September 27th, Saturday, all arrangements had been made with the final payment and a receipt for such from the town clerk. However, by mid-day on Saturday, the presiding elder received the following notice:

With reference to your taking of the Ulster Minor Hall for the purpose of religious services, I have subsequently ascertained that the subject of the meetings is to be "Mormonism" and I am directed by the Sub-Improvement Committee in charge of the hall to intimate to you that such a subject is not one for which they can let the hall, and as they are of the opinion that if the services in question are held they are likely to lead to a breach of the peace and general disturbance, they are compelled to cancel the agreement for the letting and return the money paid by way of rent—three pounds, ten shillings—which I have herewith enclosed. Please acknowledge receipt or return the ones given to you.<sup>2</sup>

Signed,

Sir Samuel Black  
Belfast Town Clerk

The hall refusal was a disappointment to the Mormons in Belfast who had several large posters placed around the city and had distributed thousands of circulars advertising their meeting. On Sunday, September 28, more than three hundred investigators of the Mormon Church

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<sup>1</sup>Millennial Star, XLIX (1887), 348.

<sup>2</sup>Millennial Star, LXX (1908), 634.

gathered for the meeting at the Ulster Minor Hall only to be told by two missionaries that the meeting had been cancelled.<sup>1</sup> Meeting hall refusal thereby restricted Mormon growth.

### Religious Prejudice and Bigotry

At the beginning of this chapter, the author stated that very little physical violence was ever encountered by Mormon missionaries or members in Ireland. Mormons have, however, have had many unpleasant and discouraging experiences with religious leaders in the country.

During 1840-1850 most of the opposition encountered was from the combined landlord and clergy threat of excommunication and eviction as already mentioned. The following decade, as the work began in Dublin, opposition from religious leaders grew. Elder Edward Sutherland wrote from Dublin in 1852 that "the difficulties which I have had to contend have been considerable . . . tossed about with bigotry and prejudice on every hand, and overshadowed as it were with the clouds of priestcraft and superstition."<sup>2</sup> And, of Ireland in general it was noted by the Mormons that "Protestantism and Catholicism both have strong footings, [and] religious party spirit runs very high."<sup>3</sup>

Elder Bigler remarked in 1862 on the religious sentiment and stated:

The people generally are so much under the influence of priestly power they dare not leave their congregations to come out and hear us, while the Ribbonmen and Orangemen contend for their respective parties with fierceness and bitter-

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<sup>1</sup>Ibid., see whole article on pages 632-636.

<sup>2</sup>Millennial Star, XIV (1852), 270.

<sup>3</sup>Millennial Star, XV (1853), 136.



ness and use every means to prevent any from deserting the sectional standards.<sup>1</sup>

The same elder said that in Ireland " . . . priesthood and religious bigotry are as dense as London fog," and that the majority of the saints were surrounded with "religious superstition and hypocritical religion, bigotry and pride."<sup>2</sup> At this same time the branch president, John Reid, wrote that "we have priestcraft with all its horrors to contend with here [in Belfast]."<sup>3</sup>

Before the Mormons returned in 1884, W. H. King surveyed Mormon progress in that country and summed up in part by saying:

For several years the voice of God's servants has been silent here, caused by the spirit of intolerance . . . . At the time Mormonism was declared in this land, religious liberty found but little sympathy in the hearts of people; truth was met by error seated upon the throne of false traditions, crowned with public opinion, and armed with prejudice, hatred, bigotry, and a fierce spirit of intolerance.<sup>4</sup>

After the Mormons finally gained a few more converts, one missionary in Belfast wrote in 1885 that "some of our new members are meeting with the most bitter and tyrannical persecution since their reception of the restored Gospel," and also that "there is so much unreasonable opposition and prejudice hurled against the despised and universally misunderstood Mormons that many good, honest lovers of truth and right are frightened away."<sup>5</sup>

As late as 1916, the clergy in Belfast were openly threatening

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<sup>1</sup>Millennial Star, XXIV (1862), 72.

<sup>2</sup>Millennial Star, XXV (1863), 108.

<sup>3</sup>Ibid., 620.

<sup>4</sup>Millennial Star, XLIV (1882), 680.

<sup>5</sup>Millennial Star, XLVII (1885), 798.

the Mormon missionaries. While tracting in the city, one Mormon elder met a minister, and upon finding out that he was talking to two Mormons, the minister exclaimed:

Mormons! We'll not have you here at all; and if you value your life, you will get out of here. There were some of your men here once before, and we chased them out, and if you do not go out, we'll put you out. I want to be frank and forewarn you, that if you put any value of your life, you will get out of this district.<sup>1</sup>

Such forces working against the Mormons likely caused many missionaries to be discouraged. But to others, it served as a good sign as typically stated by Elder George Wilson in 1884:

It is plain to my mind that the Lord has a great and mighty work to perform in this land or else the devil would not rage as he does. It is a sure sign that there are fish to be caught when he sets up a howl. He is just beginning to have his eyes opened, but just as he always is, a little too late. The seed has taken root, and a few have taken hold that cannot scare out of the fold.<sup>2</sup>

Perhaps the missionaries were comforted by the words of the Master who said:

Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.<sup>3</sup>

#### Internal Problems

Most of the factors previously mentioned have been external, or

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<sup>1</sup>Millennial Star, LXXVIII (1916), 635.

<sup>2</sup>Millennial Star, XLVI (1884), 667.

<sup>3</sup>Matthew 5:10-12.

outside of the Church organization. There were, however, two internal problems.

### Scattered Saints

One problem was the scattered condition of the Church members. For over one hundred years, the Mormon activities in Ireland were centered in Belfast and Dublin, but for some unknown reasons, there were several conversions in other areas. Perhaps in hope of establishing branches in new areas, or maybe to escape the persecution in the two major cities, the Mormons sought and gained converts elsewhere in Ireland. However, it was much to their disadvantage as no real church organization could be established among a scattered people.

As early as 1855, James Ferguson wrote that he and his colleagues were trying to open new proselyting areas other than Belfast and Dublin in the Irish Conference. By the end of 1856, mission leaders advised that "it was deemed wisdom for brother Scott to lessen his expenses [in Belfast] and send the Elders out among the towns and villages and hunt out the honest in heart."<sup>1</sup> This was apparently done as reports later indicated. On July 4, 1858, Elder John Scott said that the Belfast Conference was "scattered over the province of Ulster and that the Saints are very poor."<sup>2</sup> Six months later, a similar report appeared in the Millennial Star on January 1, 1859:

The Saints there [Ireland] are very much scattered, and can't very well be visited in consequence of some part of their families being out of the Church. This is the case in a great many instances. They can't attend meetings . . . .

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<sup>1</sup>Millennial Star, XIX (1857), 26.

<sup>2</sup>Millennial Star, XX (1858), 477.

The Saints in the Belfast Conference are scattered more than in Dublin. Many of them are unable to be visited except now and then when some who are opposed to us are out of the way.<sup>1</sup>

Branch President John Reid in Ireland reported one year later that "some of the Saints do not enjoy so much of the spirit of the Holy Ghost as is their privilege on account of their scattered position."<sup>2</sup> On January 2, 1862 Elder James G. Bigler stated that "the Saints [in Ireland] are few in number, the whole Mission containing but about 100 who are scattered over the country from Cork to Londonderry."<sup>3</sup> Later another missionary, George Halladay, stated that "the total number of Latter-day Saints in Ireland does not exceed forty and they are very much scattered."<sup>4</sup>

Apparently this trend continued during the twentieth century as indicated in conference reports of 1926 and 1927. In the first it was reported that forty towns and villages were canvassed in Ireland since the previous conference, and in 1927 in Dublin, fourteen villages near Dublin were tracted.<sup>5</sup>

In the author's opinion, the failure to concentrate missionary efforts in a given area has been detrimental to Mormon progress in Ireland. Due to the efforts of one man, Benjamin R. Bircall, the scattered saints in Ireland were kept together during a twenty year period in the twentieth century.<sup>6</sup>

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<sup>1</sup>Millennial Star, XXI (1859), 82.

<sup>2</sup>Millennial Star, XXII (1860), 574.

<sup>3</sup>Millennial Star, XXIV (1862), 72.

<sup>4</sup>Millennial Star, XXV (1863), 751.

<sup>5</sup>Ibid.

<sup>6</sup>See page 125-127.

### Mormon Missionary Skepticism

Another factor inhibiting the growth of Mormon progress in Ireland was undoubtedly an outgrowth of all others previously mentioned. It is evident that many Mormon missionaries became skeptical about the Irish receiving the Gospel.

One of the first instances this was indicated was in 1848 after the famine had passed through two of its most ravaging years in Ireland. The Mormon periodical, the Millennial Star contained an editorial asking for some elder to volunteer his services in Ireland.<sup>1</sup> This was unusual when there were elders enough for one to be assigned to work in that country.

In 1856 Elder John Scott attended conference in Birmingham, England and mentioned the attitude that seemed to prevail at that time about Mormonism in Ireland:

I know there has been, and is, a spirit abroad respecting the Irish, something akin to that entertained by the Apostle [Peter] before had had the vision of the net, when he thought that there was nothing good enough for him to eat; but I trust that myself and the brethren who are labouring with me will yet be able to show that there is some good stuff in Ireland.<sup>2</sup>

Elder James P. Low also wrote that before he arrived in Ireland, he had an "unfavorable opinion of the Irish Mission and people."<sup>3</sup>

President George Q. Cannon of the British Mission Presidency severely rebuked the elders in Britain during 1862 for entertaining

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<sup>1</sup>Millennial Star, X (1848), 286.

<sup>2</sup>Millennial Star, XVIII (1856), 561.

<sup>3</sup>Millennial Star, XLIX (1887), 348.

similar sentiments. He then said:

I was very pleased to hear the report of brother Bigler on the Irish mission, and to see the spirit that animated him concerning his field of labor. Somebody asked, after he was sent to Ireland, what he [Bigler] had done to be exiled there? . . . Ireland has been supposed to be a very hard field, and the Irish to possess very little of the blood of Ephraim; and if an Elder has been sent there, he has been looked upon as having received a kind of sentence of transportation.<sup>1</sup>

But, even Church leaders later displayed some bias. For instance, a president of the European Mission wrote in 1885 of his "prejudices in regard to the Irish people"<sup>2</sup> and by the turn of the century, there were still elders who resented going to Ireland as missionaries. One missionary, Joseph W. Smith, wrote that when he received his assignment to work in the Irish mission he felt "it was pretty nearly 'descending below all things' to go there . . . ."<sup>3</sup> Without question, this attitude was held by many Mormon missionaries who arrived in Ireland, and the pessimism only added to all other factors inhibiting their work.

#### An Irishman visits Utah

Irish skepticism of Mormonism during the nineteenth century was illustrated in no better way than the incident between an Irishman, Timothy Quirk from Belfast, and the Mormons. However, the incident occurred not in Ireland, but in Utah where Mr. Quirk ventured to visit his brother. The account was related by Anthony W. Ivins who later

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<sup>1</sup>Millennial Star, XXIV (1862), 134.

<sup>2</sup>Journal of Discourses, XXVI, 177.

<sup>3</sup>Deseret Evening News, October 27, 1900.

became a counselor in the First Presidency of the Mormon Church. When he was a young man, Mr. Ivins and his wife had driven a wagon full of peaches to the Salt Lake market. Returning to their homes in southern Utah, they stopped in Cedar City to spend the evening. He related:

The day we reached Cedar City, on our return, a heavy snow had begun and the weather was bitterly cold. We drove to the hotel conducted by Bishop Henry Lunt and secured accommodations for the night. The bishop was also the postmaster and kept the stage station. The coach was late because of the storm, and we waited dinner for its arrival. When it rolled in, a single passenger alighted, and walked into the sitting room. He was a small man, wore a derby hat, a doeskin jacket which fit tightly, doeskin trousers and heavy English shoes. In his hand he carried an old fashioned carpet bag he set down on the floor and drew up a chair in front of the fire. Mrs. Lunt came in and said: "We have been waiting supper for you. Would you like a wash before you eat?"

"No," he replied, "It's a warm I want, not a wash."

After he had warmed himself he came into the dining room and told us his name was Timothy Quirk, that he was just from college at Belfast, and was on his way to Silver Reef to see his brother Mike. He had experienced many adventures since leaving home. He said:

"When I reached Salt Lake City I had not a cent in me pocket, and I just went into a place where it said Deseret Telegraph over the door, and wrote on a piece of paper, 'Mike, I'm here and have no money,' and begorra it wasn't two hours till the money was there from Silver Reef, and how the divil they did it, I can't tell. And during those two hours I walked the streets of Salt Lake about in hope that I might see a 'Mormon.' They told me they lived there, but divil a one could I see."

He then whispered to me: "I found out afterwards that they had them all shut up in the palace."

"When your brother Mike wrote you did he tell you anything about 'Mormon bishops'?" I asked.

"Sure he did," he replied, "and he didn't tell me anything good about them either."

"Well," I said, "the gentleman to whom you are talking, the proprietor of the hotel, is a 'Mormon' bishop. The young lady, the telegraph operator, is his daughter, she is a Mormon." He stared at me for a moment, then slapping his hand on his knees laughed as though his sides would split.

"Do you think you can come that over me know?" he said. "Do you think I'm as aisy as that? Do you think I'd schlape in the house of a Mormon bishop? I'd rather go out and schlape in the snow first."

"How did you get along with the stage driver?" I asked.

"Foine," he replied. "He's a foine fellow, is the stage driver."

"He is a Mormon too," I said.

He shook his head and said, "Divil a bit of it. I wouldn't ride a step wid a Mormon stage driver; I'd rather walk iviry step of the way to Silver Reef first."

He left on the stage the following morning, as unconverted as he came, still looking for a Mormon.

A few weeks later I met him at Silver Reef and said, "Well, Tim, have you seen any Mormons yet?"

"Oh, go away," he replied, as he gave me a push, "the woods are full of them, and th're divilish fine people. Why they have pigs, and coos, and chickens just as we have at home . . . ." <sup>1</sup>

Timothy Quirk's discovery might well symbolize the gradual transition of Irish skepticism toward Mormonism in Ireland which occurred during the twentieth century.

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<sup>1</sup>Millennial Star, XCIV (1932), 585-587.



## CHAPTER VIII

### TWENTIETH CENTURY MORMONISM IN IRELAND

At the conclusion of the preceding chapter, the author suggested that the image of Mormonism in Ireland changed during the twentieth century and that it is much more acceptable as a Christian religion at the present time. Furthermore, Joseph Smith recorded that a heavenly messenger, Moroni, informed him on September 21, 1823 of the following: ". . . God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues or that it should be both good and evil spoken of among all people."<sup>1</sup> (Italics added.)

The change has occurred in Ireland, but it hasn't until the recent past that Joseph Smith or the Church has been known for good in that country. To account for the change, it is essential to determine the factors which launched the Church into a progressive era among the Irish.

Foremost among the factors is that the image of the Mormon Church all over the world changed dramatically during the twentieth century. In America, for example, the Mormon beliefs had differed so greatly from those of the popular religious sects that from the beginning in the early 1830's, the converts of the new church were greatly persecuted. Social order conflicts, political pressures, hatred and bigotry

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<sup>1</sup>P. of G. P., op. cit., Smith 2:33.

were among the motives causing the Mormons to be driven one thousand miles westward to the Great Salt Lake Valley. The public announcement of plural marriage in 1852 did little to win public favor. Misunderstanding between United States government officials and Mormon Church leaders also added to the negative attitude that many U. S. citizens already held toward the Mormon people.

At the turn of the century and during the years that followed, a favorable image resulted from many things. According to recent Mormon historians, the innovation and strengthening of many church auxiliaries such as the Sunday School, the young people's program known as the Mutual Improvement Association, the women's Relief Society, the Children's Primary, and the adoption of Scouting all helped to turn the tide of public opinion.<sup>1</sup> Also, the improved utilization of the two priesthoods, Melchizedek and Aaronic, gave added strength from within. World-wide tours by church officials and extended tours of the famed Mormon Tabernacle Choir brought much praise and recognition to the previously unpopular church. The Church Welfare Program, begun in 1936, won the respect of many people as Mormons planned to care for their own economically distraught members. The scientific advancements in the field of mass communications aided the Church in projecting its newly acquired image before the world through the means of radio, television and the motion picture.<sup>2</sup> It has, therefore, been noted elsewhere by a prominent non-Mormon: "The story of the changing image of the Mormons is one . . . of the literal triumphs of education over prejudice . . . . Yet they have survived a library of abuse and are today not

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<sup>1</sup>Allen and Cowan, op. cit., 63-67.

<sup>2</sup>Ibid.

only accepted but an admired and respected people.<sup>1</sup>

It is only logical, therefore, as the Mormon Church won more favor not only nationally but worldwide, that a similar change would eventually occur in Ireland.

A second reason the Mormon Church in Ireland has recently become more popular is because of the change in proselyting tactics. According to another Mormon historian, "there is a growing tendency to demonstrate Mormonism rather than to preach it."<sup>2</sup> He continued:

The exemplary life lived by the missionary has always been a vital force in conversions. Now the tendency is to organize Church auxiliaries, the Relief Society, Sunday, School, Primary, MIA, and to invite non-Mormons to see the Church in action. Where formerly these activities followed the organization of a branch, now many even precede such organization. Sunday Schools and Primaries, for example, are being set up with the nucleus of a single Mormon family. To these organizations, non-Mormons who may never have heard a latter-day Saint sermon, are invited. Thus activity in the Church may precede membership and become a most vital factor toward conversion.<sup>3</sup>

Other factors aiding the Mormon Church during the twentieth century, not only in Ireland but in many other nations, are, according to the same Mormon writer:

First, it [Mormonism] is a religion of certainty. The existence of God the Father as a personal Being, the resurrection of His Son, Jesus Christ, the certainty of revelation, the power of the priesthood are realities in the minds of Latter-day Saints. Second, Mormonism is a religion with a goal. The program of the Church--to carry the Gospel to every kindred, nation, tongue and people, to establish Zion, and to do ordinance work for the living and the dead--is specific and real. This program transcends that of any other Church in the history of religions. There is no danger that the cause of the Church will stagnate for want of a goal . . . .<sup>4</sup>

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<sup>1</sup>Ibid., 67.

<sup>2</sup>William E. Berrett, The Restored Church (Salt Lake City, Utah: The Deseret News Press, 1958), 518.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., 517-518.

Since the Mormon missionaries first went to Ireland in 1840, the basic goals of the Mormon Church have not been altered. However, as new circumstances have arisen, the goals have been attained by varied means resulting in the new found prominence. The means used to attain this status will become evident as an investigation is made of twentieth century Mormonism in Ireland.

#### Dublin Branch Reopened

As previously mentioned, the Belfast branch was reopened in 1884 when missionaries returned to Ireland after twenty years' absence. However, the Dublin branch, organized in 1850, had continued little more than a decade and had soon ceased to function as an organization even though a few members continued living in the city. It was not until April 29, 1900<sup>1</sup> that the Dublin branch was reopened when several Mormon families of German descent settled in the city as pork butchers. Typical of the families who formed the branch of the Church in Dublin were the Dimlers, Horlachers and Mogerlys.

A few years prior to the turn of the century, Fredrick A. Dimler and Babette Henrich separately emigrated from Wurtemberg, Germany to England. They both obtained employment with meat merchants and eventually married and settled in Hull, Yorkshire, England. The Dimlers had two daughters, one of whom later married Christian Steele who was also of German parentage and a Mormon convert. Eventually Christian Steele converted his wife to the Mormon Church who in turn converted

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<sup>1</sup>Irish Conference History, May 18, 1903-March 28, 1915, Library Book No. 5087. Church Historian's Office. The branch was apparently reorganized on March 24, 1901.

her parents, and they all moved to Dublin to carry on the trade as pork butchers.<sup>1</sup>

Similarly, about 1900 Herman Horlacher left Wurtemberg, Germany and moved to Dublin where he became engaged in the meat industry. Lena Brenner left Germany about the same time and moved to Dublin where she met and later married Mr. Horlacher. His brother had also emigrated from Germany but had joined the Mormon Church and was influential in converting both Herman and Lena Horlacher to the new faith.<sup>2</sup>

Henry Mogerly, also born in Germany, moved to England where he married Mary Pratt. In England, they both joined the Mormon Church, and in 1915 moved to Dublin and there became members of the Dublin branch.<sup>3</sup>

These three families were just a few of the pork butchers comprising the Dublin congregation. So rapid was the growth that the first semi-annual conference in Dublin was held December 4, 1904 at 45 Lower Sackville Street, Dublin.<sup>4</sup> By 1905 Mormon Church leaders noted that most members in Dublin were Germans rather than Irish. On May 20, 1905, Heber J. Grant, President of the British Mission, visited in Dublin, and reported:

There is a thriving branch of the Church in Dublin, most of the members not being Irish, but Germans. A number of enterprising German Saints, having found it profitable business to sell pork in all its varied forms and grindings to the inhabitants of Dublin, have invited others of their fellow countrymen to come over and partake of their good fortune and opportunities, and so there is quite a colony of German pork-

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<sup>1</sup>Millennial Star, XCVIII (1936), 148-150, 157.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Millennial Star, LXVI (1904), 778.

butchers in the capital of the Emerald Isle.<sup>1</sup>

The impact of the German emigration on Mormonism in Dublin was noted several years later by a Mormon Church leader who observed in 1935 that "in Dublin we have a branch of about sixty members, nearly all descendants of German people."<sup>2</sup> The branch had previously risen to a membership of seventy-seven between 1927-1928 and maintained a similar number until 1937 when a gradual decrease began.

For many years, the Dublin rather than the Belfast branch served as headquarters for the Mormon Church in Ireland. From 1919 through 1937 Benjamin R. Birchall presided over the church in that country, and because he resided in Dublin, the headquarters of the Church was located there for nearly twenty years. By 1957 there were only twenty-six members of the Church in Southern Ireland centered in Dublin, but as will be shown, membership in that area has again recently risen.

#### Emigration Policies Changed

Emigration has previously been designated by the author as one factor inhibiting the growth of the Mormon Church in Ireland. Often as high as one-third of the converts left their native country to gather with other church members in Western America. By 1907 a policy change was noted in emigration which had hitherto been advocated by Church leaders. In that year Charles W. Penrose of the European Mission Pre-

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<sup>1</sup>The Instructor, XIV (1905), 32.

<sup>2</sup>Conference Report, October 1935, 63.

sidency wrote in the Millennial Star that "the Church is not using any influence to persuade its members or others to emigrate, but desires that many of them shall stay and build the work abroad."<sup>1</sup> President Joseph F. Smith also declared to Church members outside Utah:

We do not desire, my brethren and sisters, that you trouble yourselves too much about emigration. At the present we do not advise you to emigrate. We would rather that you remain until you have been well established in the faith in the Gospel and until each one of you has been the instrument, through the help of the Lord, in bringing one, or more, of our fellowmen into the Church. Be not troubled about the Temple ordinances, but live in faith and confidence in the truths, and wait patiently, and if death should call you before the ordinances are attended to, your children will see to it that the work will be done, and even if you have no opportunity in this life to receive those ordinances, the Lord will open the way so that it will be done in the future.<sup>2</sup>

In 1935 Mission leaders in Britain noted that over seventy percent of their converts made their first interested contact through local members. All members of the Church in Britain, therefore, were advised that they could greatly aid the missionaries in proselyting by bringing non-members to church meetings.<sup>3</sup> At this time, the role of the members was redefined as they were asked to remain in their native countries and assist the missionaries.

Noting the change in emigration policy, recent Mormon historians have noted:

The gradual change in emigration policy, however, was inevitable, no matter what the impetus for its inauguration, and the growth of the Church in later decades was achieved partly because of the "hard core" who remained to build up the Church in their respective lands. What appeared to be a

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<sup>1</sup>Millennial Star, LXIX (1907), 329.

<sup>2</sup>Cowan and Allen, op. cit., 24.

<sup>3</sup>Millennial Star, XCVII (1935), 104-105.

temporary policy of discouraging emigration eventually became the permanent program of the Church through which it continued striving toward its world-wide objectives in the twentieth century.<sup>1</sup>

And, recognition is certainly due to those stalwart Irish Mormons who have remained in their country and have so ably assisted in promoting Mormonism among their countrymen.

#### Substantial Growth

The years preceding World War I proved to be a period of substantial growth for the Church in Ireland partly due to the increase of missionaries assigned to that area. Between 1909 and 1910 there were twenty-six Mormon elders proselyting in Ireland resulting in the conversion of ninety-seven people during that same period, sixty-six of them in the year 1909 alone. Church membership grew to three hundred fifty-three in 1915 and again in 1917, the highest number either before or after that time until 1950. The momentum, however, was temporary as most of the missionaries were withdrawn toward the latter part of the war as there were only two missionaries in Ireland at the end of the year 1918.<sup>2</sup>

#### Conversion of John Moore

During the summer of 1910, Mormon missionaries tracted in the county of Tyrone, Northern Ireland and were turned away from a doorstep by a Mrs. Scott. That evening she related the incident to her young farm laborer, John Moore, and aroused his curiosity about the

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<sup>1</sup>Cowan and Allen, op. cit., 24-25.

<sup>2</sup>See Appendix A on statistics on the Church in Ireland.



Mormon Church. A week later, the same missionaries came and were again refused entrance but managed to leave a pamphlet which related some of the doctrines of their Church. That night after work, John Moore took the literature and, by the aid of lamp light, read the material in the attic. His interests grew and he tried unsuccessfully to locate the Mormon missionaries. Finally he wrote to the address on the back of the booklet and asked for additional information which he received from the Church headquarters in Liverpool. After reading each of the books several times, he again wrote to Liverpool requesting baptism and membership in the Mormon Church. Two elders were notified in Belfast and traveled the fifty miles to meet Mr. Moore in Tyrone where on December 10, 1910 John Moore was baptized in a cold country creek.<sup>1</sup> At the time this thesis is being written (1968) he is the oldest living convert of the Church in Ireland and has done much during his lifetime to preach and aid the missionaries in their endeavors.

#### The Benjamin R. Birchall Era

No account of twentieth century Mormonism in Ireland would be complete without mention of Benjamin R. Birchall, who, from 1919 through 1937 provided the leadership of the Church in the Emerald Isle.

Born in England, Benjamin R. Birchall experienced a desire as a young man to enter the ministry and did so at the age of fifteen. For six years he was a licensed Methodist preacher. In 1890 Reverend Birchall heard of the "barbarous Mormons" in Utah and sailed for America to take salvation to the "misguided" people. Upon his arrival in Utah,

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<sup>1</sup>Millennial Star, XCVIII (1936), 566-567, 573.

he was appointed circuit preacher in Carbon County and traveled by horseback through many of the coal mining towns.

Because the Mormon people with whom he was living were so devout in their faith, Birchall developed a new kind of interest in Mormonism. On one occasion he visited the Salt Lake Tabernacle during a Mormon Conference and met President Wilford Woodruff and several other general authorities, one of whom told Mr. Birchall that he, Birchall, would join the Mormon Church and someday preach the principles of Mormons. Mr. Birchall replied that it would be a cold day [in hell] when he joined the Mormons. Not long after, a January day in 1893 quite prophetically turned out to be cold when the ice had to be broken in Salt Creek near Nephi, Utah as Benjamin R. Birchall was baptized a member of the Mormon Church.

In 1895 Elder Birchall returned to England as a Mormon missionary and remained there rather than returning to Utah. His employment eventually took him to Dublin, Ireland where he was instrumental in promoting the Church most of his life. In 1919 he was appointed district president of Ireland, a position held until 1937. Inasmuch as he resided in Dublin, he directed the affairs of the church from that locality and frequently traveled to Belfast to assist the church members there. He often traveled over twenty thousand miles a year at his own expense to promote Mormonism.

As previously mentioned, the scattered condition of the Mormons in Ireland proved to be detrimental to the growth of the Church. During the twenty years, however, that President Birchall presided, he helped overcome the problem as he traveled from one end of Ireland to the other visiting the members in remote areas who were unable to attend

regular meetings. Indications of his work in Southern Ireland were reported in a conference during 1932 noting " . . . even though there is but one branch, Dublin, President Birchall has conducted seventy-four meetings, many with scattered saints, during the previous six months."<sup>1</sup> Through his endeavors, he was also instrumental in converting eighty-nine people to the Mormon Church during his lifetime.

In addition to providing the needed leadership in Ireland, Benjamin R. Birchall served as a member of the National Board of Health for the Irish Free State. He was a chairman of the Tuberculosis Board of Dublin, chairman of the National Association of Approved Societies and a fellow of the Faculty of Insurance. Birchall's original desire was to labor among the Mormons, and although he began opposing the Mormon beliefs, he eventually accepted them. Because of his untiring efforts and skilled administration, Mormonism in Ireland gained a stronger footing during the twentieth century.<sup>2</sup>

#### Irish Free State Conference Organized

In 1922 a civil war in Ireland politically divided the country when leaders in twenty-six counties in Southern Ireland established a parliament and government in Dublin. The seceding counties first were known as the Irish Free State, later as Eire and since 1948 have been known as the Republic of Ireland. The remaining six counties, Antrim, Armagh, Down, Fermanagh, Londonderry and Tyrone retained their relationship with the United Kingdom and remained under Britain's jurisdic-

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<sup>1</sup>Millennial Star, XCIV (1932), 349.

<sup>2</sup>Millennial Star, XCVI (1934), 266-267; XCVII (1935), 650. Also see LXXVII (1915), 691.

tion. Northern Ireland is also known as Ulster, the province in which the six counties are contained.<sup>1</sup>

Prior to 1922, all Mormons in Ireland were organized as the Irish Conference, but after the revolt of that year, Church leaders recognized both governments and the Irish Conference was divided into the Free State Conference and the Ulster Conference. On April 16, 1922, a meeting was held for Mormons in Dublin, and the gathering proved to be the first held after the state was established.<sup>2</sup> Likewise, the meeting held on October 1, 1922 in Belfast was recognized as the first held in the province under the dominion of the Ulster Government.<sup>3</sup> It was not until September 30, 1923 that the reorganization of the Church in Ireland was announced by David O. McKay, then the president of the British Mission. He attended the meeting in Dublin on that date and proposed that Benjamin R. Birchall preside over the newly proposed Free State Conference. A missionary, John C. Bell, was appointed to act as Ulster Conference President.<sup>4</sup>

The Free State and Ulster Conferences theoretically functioned separately but in practice were still a single unit as it was during this period that President Birchall travelled in both northern and southern Ireland meeting Church members. Due undoubtedly to lack of progress in southern Ireland, the two conferences were later rejoined. On October 28, 1934 a joint semi-annual meeting was held in Belfast, and six months later on March 31, 1935 the two areas were reorganized to form

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<sup>1</sup>Improvement Era, May, 1967, 24.

<sup>2</sup>Millennial Star, LXXXIV (1922), 267.

<sup>3</sup>Ibid., 654.

<sup>4</sup>Millennial Star, LXXXV (1923), 651.

the Irish District, a name retained until 1962 when the Irish mission was organized.<sup>1</sup>

James H. Wallis, Traveling Patriarch

Because patriarchs in the Mormon Church were assigned to areas containing many church members, Latter-day Saints residing in Britain and Western Europe usually didn't have the opportunity to receive a special patriarchal blessing. To rectify this problem, Church authorities assigned James H. Wallis as traveling patriarch to the members living in Europe and Britain. He served in that capacity during 1931-1934 during which he visited Ireland a number of times.<sup>2</sup> In 1931 Irish conference reports indicated that Patriarch Wallis had given thirteen such blessings to church members in Ireland during that year,<sup>3</sup> and in 1933, sixteen members in the Dublin branch were given a blessing, "which completes the list of Free State members."<sup>4</sup> Because of Patriarch Wallis, Irish Mormons gained a greater understanding of their roles as members of the Church.

First Missionaries from Ireland

For nearly one hundred years, the Mormon Church had sent missionaries to convert the Irish to Mormonism. Early in 1936, the first missionaries from Ireland left their country to go to England to con-

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<sup>1</sup>Millennial Star, XCVII (1935), 236.

<sup>2</sup>Millennial Star, CII (1940), 692.

<sup>3</sup>Millennial Star, XCIII (1931), 688.

<sup>4</sup>Millennial Star, XCV (1933), 225.

vert those people to the church. Two young men, Elder Harold P. Mogerly and Elder Fred Horlacher left, and about the same time, two young women, Gertrude S. Horlacher and Laura Dimler sailed for England. The event was significant inasmuch as in the years that followed, many other Irish members were also called on missions to England, Scotland, Wales and Western European countries.<sup>1</sup>

#### Mormon International Soccer Star

The Mormon health law, commonly called the Word of Wisdom, was brought to the attention of the Irish by one young Latter-day Saint who achieved fame through his unusual athletic abilities. Fred Horlacher, a young member of the Dublin branch, became a member of the Irish International Football (Soccer) Team during 1929-1936. During this period, the devout Latter-day Saint brought himself and the Church much recognition because of his achievement on the soccer field. Often playing before crowds of one hundred twenty-five thousand people, he became the favorite of many soccer fans. On one occasion he was publicly asked how he maintained his athletic vitality and he replied:

The Word of Wisdom prohibits the use of tea, tobacco and all alcoholic drinks. It is a piece of good counsel which the Lord desires His people to observe, and to those who do so He will give great wisdom and understanding. He will increase their health and will give strength and endurance to the faculties of the bodies. I can truthfully say I have a big advantage over my rivals in my living up to the Word of Wisdom, for any success I have gained in sports have been due to the blessings received by adhering to the Word of Wisdom.<sup>2</sup>

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<sup>1</sup>Millennial Star, XCVIII (1936), 148-150, 157.

<sup>2</sup>Ibid., 58-59.

With his position on the Irish Free State International Soccer team, young Horlacher competed with players from other European countries and won the respect of many. Certainly he indirectly taught Mormonism in a unique but effective way.

#### Irish "Keep Fit" Girls

An unusual group organized in the Belfast branch was the Irish "Keep Fit" Girls, a physical fitness class comprised of young girls in the branch. The girls began the class in October, 1937 and specialized in drills of physical exercise, English and Irish folk dancing, and precision military drills. The group performed first for branch functions and soon began displaying their skills in other civic gatherings. The dance and drill team performed before more than four hundred people on January 19, 1939 and were applauded for their performance. The girls also gained recognition not only for themselves but for their church when on February 16, 1939 they performed in the Belfast Cooperative Hall. To crown their brief but successful career, the girls were invited to England to perform for other members of the Church in Britain. The achievements of the girls were but another indication of Mormonism being demonstrated as well as being preached in Ireland.<sup>1</sup>

#### Millennial Chorus

A chorus of Mormon missionaries proved to be a new and effective proselyting tool in Ireland in 1936 when fifteen elders from the British Mission arrived in Belfast and tried to bring Mormonism to the attention

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<sup>1</sup>Millennial Star, XCIX (1937), 719; C (1938), 128, 391, 400, 767; CI (1939), 47, 101, 400.

of the Irish through song. Twice they sang on the British broadcasting Corporation's radio network and also sang at various socials and gatherings. On January 23, 1938 the Millennial Chorus returned to Ireland and were guests of the York Street Unitarian Church in Belfast. The youthful Mormon chorus rendered several numbers for an audience of over four hundred people and won many friends through their performance.<sup>1</sup>

A similar group of missionaries under the same title returned as a chorus in 1947 after World War II and returned again in 1949 to help interest people in Ireland in the Mormon Church.

#### Miscellaneous Activities

Other activities prior to World War II helped to improve the image of Mormonism in Ireland. The Primary for the children, Relief Society for the women and Mutual Improvement Association for the Church youth all experienced considerable growth in the decade prior to the war. Dances were held occasionally on Saturday evenings for the young members, and in 1934 the first "Gold and Green Ball" was held in Belfast. Scouting was introduced during this period, and a drama society was begun in the Belfast branch in the early 1930's. Social outings helped unite the Belfast Branch members closer together as did similar socials in Dublin even though the membership was gradually decreasing in southern Ireland. Although few in number, the Dublin Branch won the British "Building Fund Contest" in 1934 and 1935 by donating over \$300.00 each year in a contest sponsored to raise funds for

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<sup>1</sup>Millennial Star, XCVIII (1936), 701, 703; XCIX (1937), 608; C (1938), 96, 704.



chapels in Britain.<sup>1</sup>

### Effects of World War II

As the contention between Germany and England grew worse in 1939, Mormon Church leaders anticipated an impending conflict and so advised the missionaries in Britain. In September, 1939, missionaries were called from Ireland along with the other missionaries in Britain and were relocated in America. Inasmuch as the Irish Free State declared neutrality during the war, members of the church in that area were not subject to the same hardships which were later experienced by members in Northern Ireland.

Even though the church membership in Belfast numbered over two hundred in 1940, the war caused a sharp decrease in activity in the branch. Many Mormons in Ireland were employed in factories producing war materials and were required to work seven days a week to equip the British soldiers and allies for battle. Between 1940 and 1947 there were only about twenty active members in Belfast, and they were under the guidance of branch president Joseph Ditty, Sr. During the seven year period, Ditty was often the only active male member of the church in Belfast Branch.

Inasmuch as ships and airplanes for the war were produced in Belfast, the city was often the target of German bombs. Consequently, many Mormons in Belfast suffered greatly and reported barely escaping death. But, even with such unfavorable conditions during the war, church meetings were held weekly in Belfast. Ditty stated that only

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<sup>1</sup>Millennial Star, XCVIII (1935), 105.

once did he cancel a Sunday morning service, and when that particular day arrived, he related that he went to the meeting hall on Queen Victoria Street. Being the only person present, he sang a hymn, opened with prayer, read a scripture, blessed and partook of the sacrament, sang another hymn, said a closing prayer and returned home. That was the first and last occasion that a meeting was cancelled in Belfast during the war.

Because German submarines were known to be in the Irish Sea, travel between Ireland and England was very limited during the war years. In addition, passports were required to travel between England and Ireland which made it impossible for much contact with Mormons in Ireland and church leaders elsewhere in Britain except through occasional letters. The stress caused by the war also limited proselyting in Belfast even though several young ladies were called as missionaries in their city in the absence of elders from America.

One encouraging factor of the war was that several Mormons from America were stationed in Ireland as members of the Allied Forces. On several occasions they joined the Irish members for church services and socials, and there was one known convert gained from the American servicemen.

Credit must be given to Joseph Ditty and the few members of the Belfast Branch who continued to function as an organization during the war. Commenting on the experience, Ditty has said:

The Belfast Branch just barely carried on in a very awkward period of its history, but we carried on. This is the amazing thing about it. During the seven years a meeting was held every Sunday but one . . . . It is amazing how the Church held together and how the Lord blessed us during those trying years. Our branch was out in the backwoods; no one ever bothered or

knew we were there, yet somehow we always held on.<sup>1</sup>

On September 11, 1946 the Irish saints welcomed the missionaries from America who were assigned to Ireland after the war ended. Elder Western N. Christensen from Victor, Idaho and Elder Arnold R. Rawson arrived on the date mentioned. On December 20, Elders James L. Mortensen and Mark L. Southword were assigned to work in Belfast, making a total of four missionaries, the average number during the following decade. The Mormon Church in Ireland had survived another crisis, a world war.

#### First Building Purchased

One drawback that Mormons in Ireland always faced was finding an adequate place for public meetings. They always managed to find a meeting hall, though often inadequate, but were constantly under the threat of eviction. This was especially true for the Mormons in Belfast as indicated in the list below of meeting places beginning in 1890.

<u>Years</u>	<u>Meetings Halls</u>
1890-1893	No. 1, Independent Street, Belfast
1893-1895	90 Thorndyke Street, Belfast
1895-1897	17 Cloun Place, Mt. Pottinger Junction and 104 York Street, Belfast
1897-1908	Donegal Chambers, 40 Donegal Street, Belfast
1910	48 York Street, Belfast
1911-1918	Princess Building, 106 Ann Street, Belfast
1918-1920	Carlton Dance Hall, York Street, Belfast
1920-1930	122 Upper North Street, Belfast
1930-1935	131a Donegal Street, Belfast
1935-1940	122 Upper Northern Street, Belfast
1940-1948	Meeting Hall, Great Victoria Street and 122 Upper North Street, Belfast

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<sup>1</sup>Recorded interview with Joseph Ditty, Sr., November 30, 1966 in his home at 807 Kensington Avenue, Salt Lake City, Utah.

One of the most significant steps forward for the Mormons in Ireland was the purchase of a meeting hall in 1948. Early in that year a three story apartment building was purchased in Belfast, and on March 8, 1948 Alma Sonne, President of the European Mission, Selvoy J. Boyer, President of the British Mission, and other church leaders gathered at "13, The Mount" and dedicated the first Church owned property in Ireland. "The Mount," as it became known, served not only as a meeting hall but was mission headquarters, district president's office, branch president's office, and it also provided housing for the missionaries.<sup>1</sup> Two years later a baptismal font was constructed in the building, and on September 18, 1950 a convert from Bangor was baptized in the new font. "The Mount" became a well-known place among Mormons in Ireland as it was there that the Church activities in Belfast were centered during the following fifteen years. The Church owned meeting hall certainly added to the permanent establishment of Mormonism in Ireland.

#### New Branches Organized

For over one hundred years, there were only two organized branches of the church in Ireland, and they were located in Belfast and Dublin. Branches in Londonderry and Lurgan and a few other localities had been temporarily established during the nineteenth century but were not large enough to function for an extended period of time.

In 1950 the third branch of the Church in Ireland was organized in Bangor near Belfast. Missionaries conducted the first Sunday School in Bangor on August 6, 1950, and not long afterwards regular meetings

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<sup>1</sup>Millemmial Star, CX (1948), 109.

were held at "17, High Street." By the end of 1950 the Bangor Branch had a membership of twelve and grew to twenty-eight the following year. By 1956 the Mormons in Bangor claimed thirty-five converts and gained a total of ninety-four members by 1962.

A fourth branch was organized in Portadown, Ireland in 1951, and though the growth was somewhat slower than in Bangor, membership in the Portadown branch grew to twenty-three members in 1956 and then tripled in number by 1962. Mormon expansion in Ireland had begun.

#### Genealogical Microfilming

Other Mormon activities in Ireland during 1950-1951 included a vast amount of genealogical microfilming of Irish records. For over nineteen months a microfilming team, led by James R. Cunningham, genealogical chairman of the British Mission, was in Ireland and reported microfilming "hundreds of large volumes contained in the proven pedigrees of the leading Irish families for three centuries, besides many transcripts of parish registers, wills, lists of papist non-conformists, church census returns, etc. . . ."<sup>1</sup>

Valuable records for both Northern and Southern Ireland were located at the Public Record Office at the Registry of Deeds in Dublin. Officials in charge of the records were anxious to have the information duplicated since many of the records had been destroyed and damaged during the uprising of 1922. During the period of unrest, a disastrous fire burned the "Four Courts of Dublin," where many of the valuable records had been stored.

Even though many deeds and records were microfilmed in Dublin

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<sup>1</sup>The Improvement Era, LV (1952), 235, 295. Also see The Improvement Era, (May, 1967), 22-25.

and nearby areas, the government in Northern Ireland withheld permission to microfilm the parish registers contained in the Public Record Office at Belfast. Nor did the Presbyterian Historical Society allow the Mormons to microfilm their vast collection of parish records. By June 5, 1951 the Mormon genealogists had duplicated all records available in Ireland at that time. Copies were given to the owners of the records while recorded copies were forwarded to Church headquarters in Utah to be added to the Church's vast genealogical library.

### Conclusions

The events mentioned in this chapter all aided the Church in improving its image among the Irish people during the first half of the twentieth century. Two new branches were organized and the membership in all of Ireland grew from 132 in 1900 to 275 in 1950. In addition, the first church owned building had been purchased.

The missionaries and Church members could be justly proud of their accomplishments, but the growth and increased activity only proved to be the dawn of a new era of Mormonism in Ireland as the best was yet to come.

## CHAPTER IX

### NEW ERA FOR IRELAND, 1953-1961

Beginning in 1953 it seemed as though Mormonism in Ireland entered into a new era as several events occurred in the British Isles which helped to strengthen the Church. These events occurred at the same time Mormon Church leaders from America were visiting Ireland. The increased activity eventually led to the organization of the Irish Mission.

#### President David O. McKay in Ireland

One of the highlights of Mormonism in Ireland during the twentieth century was the visit of President David O. McKay in 1953. Prior to that time, a church president had never been in Ireland while serving in that capacity. David O. McKay was sustained as president of the Church of Jesus Christ of Latter-day Saints in 1951, and two years later, August 8th and 9th, 1953, he made his memorable visit to Ireland to meet the Irish saints and missionaries. He did so during his tour of Europe and Britain to dedicate two temple sites.

The district president of the Church in Northern Ireland wrote, "With enthusiasm the Saints received the news of the impending visit. To many it was impossible that a President of the Church could really be coming to their land; it was like a pleasant dream . . . ."<sup>1</sup>

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<sup>1</sup>Millennial Star, CXV (1953), 202.

The missionaries and members made plans to welcome the Church leader, his wife, and other members of the party. President McKay arrived in Ireland on August 8, 1953 and received a warm greeting from the Irish saints. The following day, Sunday, two meetings were held in Belfast, and the esteemed leader addressed those in attendance. "President McKay said to the one hundred sixty present that he was pleased to see the improvement that had been made during the past thirty years."<sup>1</sup> After the meeting, President McKay was besieged to shake hands and to sign his autograph, and he remained until everyone had his wishes. His son, Lewelleyn, who was with President McKay, noticed particularly that his father went out of his way to accommodate the children. He mentioned this to President McKay who replied, "Never slight nor offend a child; children are more sensitive to attention and recognition than we realize."<sup>2</sup>

After the conference, it was not possible to ride a train to Dublin so President McKay and his group took a taxi from Belfast to Dublin, a ride of 105 miles. Many cars were on the road since a championship football (soccer) game had just ended and many fans were returning home. Not used to riding on the left side of the road, President McKay remarked that he had never dodged so many cars in all his life as on this ride.<sup>3</sup>

After President McKay's departure, the district president noted:

Through the visit of the prophet, testimonies of many have been strengthened, the interest of investigators deepened, and

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<sup>1</sup>President McKay's Journal, August 27, 1953. Used by permission of Secretary Clare Middlemiss.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid. Also see Church News, August 22, 1953.



gratefulness to God increased. Many are the blessings that the Almighty has poured out upon the hands of righteous saints, and the saints of Ireland feel that this visit of President McKay's has been one of the greatest blessings to them.<sup>1</sup>

The visit of the President, who is also acknowledged by Church members as a latter-day prophet, was a historic occasion for the Mormon Church in Ireland and led the way for other important events which aided the growth of the Church in the Emerald Isle. President McKay has recently said, "Some of my most memorable missionary experiences were had in Ireland. I love the Irish."

#### London Temple

For many years the converts to the Mormon faith in Ireland had been taught the concept of marriage not only for life on this earth, but as a continuation of the relationship in the life hereafter providing the marriage was solemnized in one of the Latter-day Saint Temples. The members were also taught that ordinances could be performed in the temples which would help their deceased ancestors attain salvation. This vicarious work for the dead, Mormons believe, is taught in the New Testament.<sup>2</sup> Prior to the mid-twentieth century, however, these beliefs were taught in Ireland as theory only as it was financially impractical for the Irish members to travel to one of the Mormon Temples in America to perform the much desired work.

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<sup>1</sup>Millennial Star, CXV (1953), 202.

<sup>2</sup>See I Corinthians 15:29, I Peter 3:18-20, I Peter 4:6, John 5:25-29, and Malachi 4:5-6. In relation to the prophecy in Malachi, Latter-day Saints believe that on April 3, 1836, Elijah the Prophet appeared in the Kirtland Temple in Ohio and restored the authority to perform the vicarious work for the deceased. See D. & C. 110:13-16.

On August 10, 1953, the day after his visit to Ireland, President McKay dedicated a site for a temple near London, England. The announcement of a temple accessible to the Irish church members was happily acknowledged. Groundbreaking ceremonies took place on August 27, 1955, and in three years the temple was completed. On September 7, 1958, many of the Irish saints traveled to England to attend the dedication of the temple, and an Irishman, Joseph Ditty, Sr., was honored by being asked to offer one of the prayers at a dedicatory session. Thousands of people were permitted to see the London Temple prior to its dedication, and the British news media gave wide coverage of the event. A few Irish newspapers also contained reports of the historic event for Mormons in Britain.

January 10, 1959 was officially declared to be the first Irish Temple Day at the London Temple, and many members took advantage of the long awaited opportunity. No longer did the missionaries in Ireland need only to tell the Irish saints that "someday" they might be able to visit a temple. With the completion of the London Temple, the temple work became a reality.

Also of importance during the dedicatory services in 1958 was the statement of President David O. McKay who said that the construction of the temple marked the beginning of a new era of the Mormon Church in Britain.<sup>1</sup> This certainly proved to be true in Ireland.

#### Mormon Tabernacle Choir in Britain

Part of the groundbreaking ceremonies for the London Temple in

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<sup>1</sup>Millennial Star, CXX (1958), 325.

1955 included the singing of the world famous Mormon Tabernacle Choir on tour in Europe and Britain during August of that year. Even though the well-known choir from Salt Lake City was not able to perform in Ireland, it did conduct three concerts in Scotland and England. The Choir received high praise from the many thousands who heard it sing, and through the Choir, the Church received many favorable comments from the British press. The impressive publicity the Choir received also indirectly helped the status of the Mormon Church in Ireland because of the rapid sales of record album recordings which were later sold throughout Britain. By 1959, there were eleven such albums by the Tabernacle Choir available in Ireland. The British Broadcasting Corporation, government radio network for Britain and Northern Ireland, played many of the recordings on various radio programs which helped to bring new status to the once unpopular Church. Even though the good accomplished by the Tabernacle Choir cannot be measured on a scale, the favorable impressions made by the singing was indicated to the author one night in Coleraine, Northern Ireland during December, 1962.

Four Mormon missionaries including the author attempted to conduct a street meeting in Coleraine one stormy night, and after one hour had not succeeded in attracting many listeners. Eventually an Irishman who apparently savoured Irish whiskey staggered towards us and listened for a few minutes. We offered him a pamphlet, but he muttered something about having his own religion and let us know he wanted nothing to do with Mormons. As he turned to leave, however, he remarked that there was one thing he liked about Mormons and that was their (Tabernacle) Choir. He further muttered as he staggered away that he had purchased all of the albums that were available.

Though the Irishman was hesitant to listen to Mormon missionaries preaching in the streets of Coleraine, he had been very impressed by the Choir's singing and had become an admirer of the music. The visit of the Choir and their subsequent recordings greatly aided the image of the Church in Ireland and undoubtedly helped do away with much prejudice held towards Mormons prior to that time.

#### Visits of Church Leaders

Prior to President McKay's visit in 1953, few of the Church leaders had been in Ireland other than those assigned as either British or European Mission Presidents. Following President McKay, however, many church authorities visited the Irish saints and missionaries. Spencer W. Kimball, a member of the Council of the Twelve Apostles, made a stop in Ireland on July 1, 1955, and a year later, Adam S. Bennion, also an apostle, visited the Irish Church members and held meetings on August 3rd, 4th, and 5th, 1956. Elray L. Christiansen, Assistant to the Twelve and President of the Salt Lake Temple, traveled to Ireland on December 4, 1959 and met with the Irish saints, and one year later, August 6, 1959, Marion G. Romney, Apostle, also conducted similar meetings in Belfast. On January 22, 1960 Alvin R. Dyer, Assistant to the Twelve and newly appointed president of the European Mission, spoke to the Mormons convened in Belfast. After the Scottish-Irish Mission was organized, Howard W. Hunter, Apostle, travelled to Belfast, and on January 17, 1962 spoke to the Mormons and their friends.

July 13, 1962 was another historic day for the Church of Jesus Christ of Latter-day Saints in Ireland. On that occasion Henry D. Moyle, counselor in the First Presidency of the Church, and Gordon B.

Hinckley, an Apostle, went to Ireland to introduce and install Stephen R. Covey as president of the new Irish Mission. As far as it is known, this was the first time that two General Authorities were in Ireland at one time, and it was also the first time a counselor to the President of the Church had been in Ireland.

It is the author's opinion that the visits of the leaders aided in strengthening the Mormon Church in Ireland. Certainly their guidance and leadership proved to be inspirational to the Irish saints who undoubtedly enjoyed the association with the Church leaders which they had not previously experienced.

#### Scottish-Irish Mission

For eighteen months, January, 1961 through July, 1962, Ireland was included in the Scottish-Irish Mission<sup>1</sup> during which time many preparations were made for the forthcoming Irish Mission. As previously mentioned, at the dedication of the London Temple in 1959, President David O. McKay stated that the occasion marked the beginning of a new era for the Church in Britain. On December 31, 1960 the First Presidency announced the organization of the Scottish-Irish Mission over which President Bernard P. Brockbank would preside. Mission headquarters were established at "169 Paisley Road," in Renfrew near Glasgow, Scotland, and President Brockbank spent much of his time in Ireland meeting with Church members and looking for locations on which to build new chapels. Realizing that a separate mission and more missionaries

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<sup>1</sup>Information for the "Scottish-Irish Mission" was obtained, except where otherwise noted, from the Quarterly Historical Report, Scottish-Irish Mission, January 1, 1960-June 31, 1962. Located at Church Historian's Office.

were needed in Ireland, President Brockbank recommended that consideration be given to organizing a separate mission to Ireland.

Singing Mothers Choir. Three months after the organization of the Scottish-Irish Mission, a choir representing the Church traveled to Belfast, Ireland to perform a concert. On March 7, 1961, the "Singing Mothers," a choir of over 250 female Church members from America and Britain, sang before an audience of nearly one thousand people gathered in the Ulster Hall. The concert proved to be the first major event of the Church in Ireland where such a large number of Irish men and women gathered to listen to a Mormon sponsored event. It was noted:

All tickets had been distributed and a small queue formed outside in case there should be any spare seats. After the first song it was obvious that the concert was going to be a tremendous success. As the concert continued the applause was thunderous . . . . The audience just refused to leave. They wanted encore after encore.<sup>1</sup>

The Choir did much to raise the image of the Church inasmuch as it was the first time that the Irish had come in contact with so many Mormons at one time. The citizens of Belfast and surrounding areas were apparently impressed with the Mormon Choir's singing.

Increase of Missionaries. One great noticeable effect of the Scottish-Irish Mission on Mormon progress in Ireland was the increase of missionaries. During the twentieth century, there had been between four and ten missionaries serving at one time in Ireland. By March 31, 1961, just three months after the Scottish-Irish Mission was organized, there were thirty-five missionaries in Ireland, and by the end of 1961, the number had more than doubled. On February 28, 1962 the first five

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<sup>1</sup>Millennial Star, CXXIII (1961), 157.

missionaries called to the Irish Mission arrived in Ireland followed by nine more on June 5, 1962. All totaled, there were eight-five full-time missionaries in Ireland when President and Sister Stephen R. Covey arrived in July, 1962. During the following four years, there were more Mormon missionaries proselyting in Ireland than there had been during the entire previous century since the work began in 1840.

Belfast Chapel. By March 31, 1961, President Brockbank had a building site approved for a chapel to be constructed on the Hollywood Road in Belfast. On August 5, 1961, groundbreaking ceremonies were held, and many prominent citizens in Belfast attended the services. Other sites for chapels were located by President Brockbank in Londonderry, Portadown, and a second location in Belfast. Even though the chapels were not erected for some time after Ireland was designated as a separate mission, preparation was made for four beautiful chapels to be erected in that country.

Growth and Expansion. Prior to 1961, there were five branches of the Church functioning in Ireland, located in Belfast, Dublin, Portadown, Bangor, and in 1958, the Londonderry Branch was reopened. With the increase of missionaries, new areas were opened for proselyting, and consequently new branches were begun. During 1961 branches were begun in Larne, Rathcoole, Coleraine, Omagh, and on January 18, 1961, the Belfast Branch was divided into the East and West Belfast Branches. By July, 1962 there were eleven branches of the Church in Ireland when the Irish Mission was organized. Notable achievements were made in conversions as well as over two hundred people were added to the Church membership during the eighteen month period. Most of the activity occurred in Northern Ireland where nearly all of the seven

hundred members were located when Scotland and Ireland were designated as separate missions.

Preparation for the Irish Mission. One of the great achievements of President Bernard P. Brockbank was his proposal of what could be done if Ireland be organized as a separate mission. On December 31, 1961, he reported:

. . . Work has moved very slowly in Ireland even though it is a noticeable increase over 1960. Five new branches were started in Ireland in 1961 but more could be set up if there was proper missionary personnel . . . . I am sure that when a mission is set up the work will increase and improve among this fine group of people. Many of the fine people of the earth are living in Ireland.<sup>1</sup>

When he was told by the First Presidency of the Church that the Irish Mission would soon be a reality, President Brockbank spent considerable time in Belfast locating a suitable place to serve as mission headquarters for the Irish Mission. He succeeded in finding a place known as "Redhill" on Finaghy Road South, Upper Malone Road, a beautiful estate on the outskirts of Belfast.

Because of President Brockbank's foresight and planning skills, the necessary preparations were made for the Irish Mission organized during July, 1962.

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<sup>1</sup>Quarterly Historical Report, Scottish-Irish Mission, October 1, 1961-December 1, 1961.



CHAPTER X  
THE IRISH MISSION

On January 4, 1862, George Q. Cannon of the British Mission Presidency stated that "they [the Irish] are susceptible of the truth when circumstances are favourable for their receiving it."<sup>1</sup> Similarly, Elder John T. D. McAllister, missionary in Ireland, had previously predicted that "when they [the Irish] have the privilege of hearing the Gospel, they will embrace it."<sup>2</sup> The time arrived for both statements to be tested when the First Presidency of the Church of Jesus Christ of Latter-day Saints announced on January 16, 1962 the organization of the Irish Mission.<sup>3</sup> Were the circumstances favourable, and if given the privilege by many more missionaries, would the Irish accept Mormonism?

Mission Organized

Geographically, the Irish Mission included Ulster, the six northern counties in Ireland and the Irish Free State. Also included was the Isle of Man off the coast of Ireland. Although the Irish Mission was geographically just one-third the size of Utah, there were 4.2 million people living within the confines of the mission. Stephen R.

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<sup>1</sup>Millennial Star, XXIV (1862), 134-135.

<sup>2</sup>Millennial Star, XVII (1855), 335.

<sup>3</sup>Deseret News, January 16, 1962.

Covey, previously a Mormon missionary in Ireland during 1953-1954, was called to preside over the fifth mission organized in Great Britain. Since 1960 the Church leaders had organized the British, North British, Scottish-Irish, Southwest British, and finally the Irish Mission in the British Isles.

Sandra Merrill Covey, wife of the new mission president, was called to direct the women's Relief Society in Ireland and also to assist her husband in other administrative duties.<sup>1</sup> President and Sister Covey were set apart by the First Presidency of the Church on May 22, 1962. They arrived in Belfast, Ireland the latter part of the following month.<sup>2</sup>

Mormon headquarters in Ireland was established at the Redhill estate previously secured by President Brockbank. When the remodeling was completed, the Coveys and their family moved into the new home along with the missionaries called to assist on the office staff.

On July 8, 1962 the newly appointed mission president and his wife met with the eighty-five missionaries then serving in Ireland. At the conclusion of the afternoon meeting, President Covey and all the missionaries went down to Belfast city center and conducted a street meeting. Although this proselyting tool had once been popular in Ireland and elsewhere in Britain, it had not been used for a number of years. On this date the street meeting was held in front of Belfast City Hall and the technique soon became an important part of the pro-

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<sup>1</sup>Church News, January 20, 1962, 3.

<sup>2</sup>All information in Chapter Ten, The Irish Mission, was obtained, except where otherwise noted, from the Quarterly Historical Report of the Irish Mission, Church Historian's Office.

selyting strategy. Other missions in Britain later adopted the street meeting as part of their missionary program.

Five days after the initial meeting, President Henry D. Moyle, counselor to the Church president and on tour of the European missions stopped in Belfast and met with the missionaries. Also accompanying President Moyle were Gordon B. Hinckley, apostle; Nathan Eldon Tanner, President of the West European Missions; President Bernard P. Brockbank, President of the Scottish-Irish Mission; and other men representing the chapel construction program of the Church. President Moyle, the only counselor ever to visit Ireland, stated on that day, July 13, 1962, the significance of the newly organized mission and the potential the Church had in Ireland. At that time, Stephen R. Covey was sustained by the members and missionaries as President of the Irish Mission.

Not long after President Moyle's visit, the Belfast newspapers noted the increase of Mormon activity in Northern Ireland. In September, 1962, the Belfast Newsletter reported:

There has been a [Mormon] mission in Ireland for the last 100 years (sic) but it is in the last seven years that the membership has jumped roughly from 500 to just under 1,000. There are 940 members of the Mormon Church in Ireland, of whom about 900 are in Belfast, Londonderry, Coleraine, Omagh, Larne, Portadown, Bangor, Ballymena, Holywood, and Rathcoole.<sup>1</sup>

Soon after his arrival, President Covey visited all the missionaries, and each Sunday he traveled to a branch of the Church to greet the Irish converts. Assignments were given, administrative policies were declared, and as missionaries from Salt Lake City arrived, new towns were

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<sup>1</sup>Quarterly Historical Report, Irish Mission.

opened for proselyting activity. It was apparent to many Irish that the Mormons had arrived in force and planned on staying. One newspaper, the Church of Ireland Gazette, declared:

Those of us who enjoy the distinction of having been born and bred in Belfast, and of having grown up amidst all the wonder of its truly fantastic religious life, could perhaps have excused the presumption of thinking that having known all this variety we had seen everything. But apparently we we have not. Within recent months the gay bazaar of the Thousand and One Rites has been further hotted by the arrival of the Mormons. Yes! The Mormons! And no brief call by attache case carriers in black hats on their way through from Utah to dear-knows-where! Not at all! They have come to stay!<sup>1</sup>

#### Growth and Expansion

As suggested elsewhere in this thesis, the Mormon Church in Ireland had not grown as rapidly in Ireland prior to 1962 as it had done in other parts of Europe and Britain. According to Covey, there were two basic reasons for the previous lack of growth in Ireland:

First, the emphasis in terms of number of missionaries and basic support was devoted in fields of labor closer to mission headquarters and social support.

Second, the seen and unseen obstacles were greater in Ireland, thus requiring a much higher level of faith and faithfulness to make successful inroads into them. To a degree Ireland was labeled, in the minds of missionaries, as an interesting place to work for a while, but basically where not much could be done. This label comprised a pre-judgment which proved to be self-fulfilling. The judgment is prejudice and enables people to deal with that mental label rather than to deal inductively with living, real human beings who really are searching for a true guide and the true Shepherd even though they may not know it.<sup>2</sup>

In July, 1962, the Irish Mission contained eleven branches of the

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<sup>1</sup>Ibid.

<sup>2</sup>Letter from Stephen R. Covey, former President of the Irish Mission, February 21, 1968.

Mormon Church, eighty-five missionaries and about 940 members. By the end of 1962 branches had been established in Ballymena, Lisburn, Lurgan, Carrickfergus, Enniskillen, and Holywood. There were also two branches in Belfast, the East and West Belfast branches, one in Londonderry, Coleraine, Omagh, Larne, Portadown, Bangor, Rathcoole, and Dublin. No missionaries were sent to the latter area, Dublin, until February, 1963.

During the first year of the Irish Mission, the number of missionaries increased from eighty-five to one hundred twenty, and the impact was noticeable. In just one year the membership more than doubled, and since most of the converts were gained in the Belfast area, two more branches were organized in the city.

The growth was not attained however, without facing and overcoming some great obstacles. Referring to such conditions, President Covey recently stated:

The number one obstacle was a faith barrier in our minds. We discovered that the Lord works His miracles through the faith level of His servants. If they follow true principles and exercise faith in Him then He will give them power to overcome most any obstacle; He will fight the battle, He will soften the hearts, He will prepare the way, He will convict and testify and convert. I am personally convinced that all real barriers are faith barriers which exist in all people. If I can lift my faith in the Lord Jesus Christ to a level above either the seen or the unseen obstacles within others, I will inspire and lift other people's faith above their obstacles. The key variable, therefore, is faith.

For decades the attitude that "it couldn't be done" persisted in Ireland because of the strong religious tradition, the militant, social and economic warfare extent throughout Ireland. Mentalities characterized by provincialism, isolationism, traditionalism, defensiveness, etc., no doubt existed and still do exist, but basically a good percentage of the average people are God-fearing, sabbath-honoring, basically good people. The Lord loves them and is merely looking for His trusted servants to exercise sufficient faith and faithfulness so that He will work His miracles of conversion through them to the lives of thousands of Irish people. This is beginning to take place and this to me is the great miracle.

Faith in the Lord Jesus Christ begins when "it can't be done" and faith in any other object except the Lord Jesus Christ comprises a system of pride; and in this country [Ireland], because of the unique seen and unseen obstacles spoken of above, no system of pride will make any inroads for the Church. The image is vastly changing because of the real fruits of the youth program, the beautiful new buildings and the ever increasing awareness of the fact that Mormonism is Christian and of good report. Prejudices are dissolving in the face of the fact of Mormonism's truthfulness and goodness.

My experiences, particularly the first year from June of 1962 to June of 1963, forcibly taught me, often in a very hard way, that all problems are spiritual and they begin in my own heart. It is the sheer power of character, that is, true dedication, honor and faith in the unseen realities, which comprise the essential variable in turning a negative situation into a positive one.<sup>1</sup>

At the conclusion of the first year of the Irish Mission, seven new branches had been added, making a total of eighteen in all. After the first twelve months, the mission president wrote:

A wonderful foundation has been laid. The Mission has been established and the blessings of the Lord have attended to all who have sought Him in earnestness and in righteousness. The Kingdom of Lucifer, has to a degree been shaken in this creed conscience country where the religious issue is on the tip of every tongue and has been for decades and even centuries. Some people are literally becoming aware that there is another potent force in this traditional war between Catholics and Protestants with all of its social and economic and political repercussions. The Kingdom of God is being established in Ireland which is a very blessed and favored land and all those who have contributed feel so blessed beyond measure with cups overflowing for the privilege of so doing.<sup>2</sup>

Church membership reached nearly twenty-five hundred at the close of the second year of the Irish Mission. Eleven new branches were added, making a total of twenty-nine, and the number of missionaries had risen to a record of one hundred fifty. The work had also extended in other areas in the Free State. At the close of 1964, branches of

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<sup>1</sup>Ibid.

<sup>2</sup>Quarterly Historical Report, Irish Mission.

the Church were organized in Belfast near Mountpottinger, Shankill, Cavehill, Rossetta, Stranmillis and Rathcoole. Other branches in Northern Ireland were located in Portadown, Londonderry, Ballymena, Larne, Dunmurry, Coleraine, Carrickfergus, Enniskillen, Omagh, Lisburn, Newtownards, Dungannon, Portrush, Armagh, Newry, Portstewart, and Limaveda. In the south of Ireland there were branches in Limerick, Cork and Dublin. There was also a fairly large branch organized on the Isle of Man.

The rapid growth was due to several reasons.

#### Music

The Mormon Tabernacle Choir and the Singing Mothers have previously been acknowledged as helping to raise the image of Mormonism in Ireland. There were several other Mormon singing groups which contributed to the same objective after the Irish Mission was organized.

Seventy-five missionaries and members joined together in 1962 and organized the Irish Mormon Choir. The choir sang not only at church functions but entered into local competition as well. On November 17, 1962 the choir sang in the Bangor Music Festival and placed second in religious hymn singing. Another performance by the choir in March, 1963 in the Belfast Music Festival and a performance the following month in the Portadown Music Festival were acknowledged in the Northern Ireland newspapers.

On November 18, 1962 many missionaries and church members combined their talents to present a two hour religious pageant in the Ulster Hall in Belfast. The pageant depicted in drama and song the conversion of an Irish family to the Mormon Church. The production was undoubtedly the greatest undertaking of the Irish Church members and missionaries

up to that time. Guest soloist, Sandra Covey, previously a member of the Tabernacle Choir, sang before an audience of thirteen hundred people, many of whom had gathered for their first glimpse of Mormonism.

The pageant was well publicized prior to the performance, and Mormon opponents also gathered that same evening. At the conclusion of the production about twenty-five people with picketing placards assembled outside the Ulster Hall and vocally warned the departing audience of the "evils of Mormonism." Much anti-Mormon literature was distributed by the picketers, and one placard accused Mormons of being "wolves in sheep's clothing."

The Sunday following the pageant, religious leaders in Belfast went to their pulpits and publicly denounced Mormonism. Reporters "happened" to be present, and a flurry of anti-Mormon statements appeared in the morning newspapers during the following week. Typical of the reports was one which appeared in the Tyrone Constitution on November 23, 1962 quoting a prominent Presbyterian leader as saying, "The Mormon Church . . . must be regarded not as one branch of the Church among others, but as an 'eccentric religious society to win converts away from the Christian faith to their own heresy.'" The Presbyterian leader also warned his listeners to close their doors on the Mormon missionaries if any should call.

Another important outcome of the highly controversial pageant involved television. The British Broadcasting Corporation extended an invitation to President Covey to appear and be interviewed on one of their programs. When asked, "Does it not cheapen the Gospel of Christ to go two by two to the doors of the people," the Mormon leader replied, "It is hard to improve on the approach of the Savior in which



He sent His disciples two by two to the doors of the people."

A missionary quartet from the North British Mission, "The Mormon Sons," traveled to Ireland during the first week in January, 1963 and performed for a week in the cities of Belfast, Londonderry, and Portadown. The four Mormon elders entertained two thousand people with song and through a television appearance reached an additional 25,000 Irishmen. The added humor of the missionaries from Salt Lake City interested many Irish people in Mormonism who previously had had little contact with the Church.

Undoubtedly impressed by the success of the young singers, President Covey organized a similar missionary quartet known as the "Mormonaires." The popular singing group traveled more extensively than did the previous quartet and made proselyting part of their numerous performances. In 1965 the singing Irish missionaries were sent to the Irish Republic for an extended visit, and they often appeared on one of the successful variety shows in Dublin. The Mormonaires sang before tens of thousands in the predominantly Catholic region before they were recalled to Ulster. The group also made a record album of Irish folk songs and Mormon hymns which became a popular item in music stores throughout Ireland.

In typical Mormon tradition, singing helped to dispell prejudice and also interested many Irishmen in the once unpopular Church.

#### Public Relations

With the rise of Mormon activity in Ireland, the opposition naturally increased, especially among religious leaders many of whom were still convinced that Mormons were not Christians. One reverend

in County Armagh printed and distributed more than one thousand leaflets stating, "If it were only a question of these people [Mormons] being another Christian sect, it would be a different matter. I could have fellowship with them, but I could have no fellowship with Mormons." A similar statement appeared in the Belfast Telegraph during 1963 exclaiming:

Do these Mormons want us to sell our souls to American sectarianism? Do they honestly think we are going to submit to an American take-over bid? We had Christianity here before America was ever heard of. We do not need Joseph Smith to teach us the Gospel. . . . We poor British don't seem to enjoy any favour from God at all. The only hope for us is to be saved by American religion, Mormonism, Jehovah Witnesses or some such set up.<sup>1</sup>

Likewise, the Carrickfergus Advertiser and the East Antrim Gazette each printed a letter which stated:

Due to the activity of the sect known as the Church of Jesus Christ of Latter-day Saints or alternatively called Mormonism (after this Book of Mormon) which they put on equality with the Holy Scriptures, the Carrickfergus Open-Air Witnesses have launched a door-to-door campaign selling anti-Mormon literature in the hope that this anti-Christian sect will be recognized by all who wish to remain faithful to God and the Bible.<sup>2</sup>

The challenge arose to the Mormons in Ireland to convince the Irish that Mommons were and are Christians and believers in Jesus Christ!

To counteract the anti-Christian charges against Mormonism, several plans were inaugurated. Mission leaders believed that personal contact would be a key factor in making Mormonism appear more favorable. The religious pageant previously mentioned helped to gather Mormons and non-Mormons together in a large group, and President and Sister Covey later visited several government officials and gave them books and pam-

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

phlets telling about Mormonism. Other visits were made to prominent citizens in Belfast and surrounding areas, and the same literature was presented. On a few occasions, the Irish refused to receive or acknowledge the visits of the Mission President as indicated in a letter from a mayor in Southern Ireland stating he saw no purpose in the visit since there were ample spiritual leaders in his city. For the most part, however, the Mission President and his wife were courteously received by the government and civic leaders.

Since President Covey was formerly a member of the faculty of Brigham Young University in Provo, Utah and a competent instructor in the field of business administration, he was accepted by the Belfast Technical College as a part-time instructor in business management. Although his purpose was not to proselyte for the Mormon Church, the Mormon leader was able to demonstrate that Mormons were also capable of making achievements and contributions in areas other than religion.

Another program to dispell prejudice during Covey's administration was the "At Homes" held periodically in the mission home. Friends and contacts of the missionaries, citizens and businessmen, were invited to attend socials at the mission home and were received and entertained by President and Sister Covey and the Mission Home staff. The purpose of the "At Homes" was to show the "fruits of Mormonism" through films, slides, illustrated books, and personal contact with members of the Mormon Church.

Undoubtedly one of the most unusual attempts in the area of public relations occurred in March, 1963 when two missionaries were sent to enroll as part-time students in the Trinity College in Dublin, Ireland. The missionaries were there long enough to associate with

many other students and introduce them to Mormonism even though there were no known converts gained from the experiment.

These programs and several others have unquestionably raised the image of Mormonism among the Irish and to some degree convinced some that the Mormon Church is a Christian denomination. When asked about the transition of the Church's image, President Covey answered:

I believe that the Mormon Church is accepted to a degree in Belfast and some of the Northern cities, as a Christian denomination. However, I am sure that there are hundreds of thousands of people who today still believe old prejudices and consider us anti-Christ or Communistic.

The gradual elimination of prejudices has been due to the impact of hundreds of missionaries contacting tens of thousands of people and demonstrating in deed and word the Christian model. This has been effected by the conversion of almost 3,500 good Irish people, and by the impact of the many programs where thousands of non-members are involved either as active participants or as observers.

Also playing a vital role in removing these age old prejudices are public relations programs to reach the top elements in society; the active seeking of favorable media responses and grass-roots publicity; the sponsoring of cultural events and open-houses where top names, prominent government and business leaders were invited; the supporting of worthy and popular social causes; and business dealings with scores of prominent Irish businesses. All this and more help bring forth the truth regarding the Christian character of Mormonism.<sup>1</sup>

### Chapels

One great factor inhibiting the growth of the Church in Ireland during the past century has been the lack of adequate meeting places. As recently as June 30, 1962 President Bernard P. Brockbank, president of the Scottish-Irish Mission, noted:

Our great problem in Ireland is that we have not had proper places to hold our meetings. The chapel called "The

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<sup>1</sup>Covey, loc. cit.

Mount" in Belfast is an old renovated home partly settled and cracked, not justifying repairs or any expenditure because of its inadequate facilities. We have checked many pieces of land for purchase in Belfast during this last quarter [three months] and I am sure that we will sign for places to meet soon.<sup>1</sup>

Two months later, August 5, 1961, marked the beginning of a chapel building program, and during the next five years, four beautiful chapels were constructed in Northern Ireland.

The Belfast Chapel on Holywood Road was begun on August 5, 1961, and after much work and financial sacrifice, the chapel was ready for use on November 17, 1963. Of the occasion, President Covey noted:

It was a great day in the history of the Irish Mission--a new day, a beginning in which the full program of the Church had its first opportunity in the form of a beautiful, magnificent physical facility to go on . . . . In the long history of the Church in Ireland, this is the first physical structure that will enable the full program of the Church to be carried out in grand style.<sup>2</sup>

Three other chapels were soon constructed; one in Londonderry, one in Portadown, and one in the Cavehill area of Belfast. Groundbreaking ceremonies for the Londonderry Chapel were held September 22, 1962, and the Chapel was dedicated on November 6, 1966 by James A. Cullimore, Assistant to the Twelve Apostles. Groundbreaking ceremonies for the Portadown Chapel were held June 14, 1963, and Elder Cullimore dedicated the building on December 11, 1966. The second chapel in Belfast, the Cavehill Chapel, was begun on July 19, 1963 and was ready for use toward the first part of 1967.

The four chapels have stood as monuments to Mormonism in Ireland and have convinced many that Mormonism is for the Irish as well as Americans.

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<sup>1</sup>Quarterly Historical Report, Scottish-Irish Mission.

<sup>2</sup>Quarterly Historical Report, Irish Mission.

Mormons have previously been accused of conducting aggressive campaigns in Ireland and then returning to Utah to leave the Irish converts unattended and lacking guidance. The newly constructed chapels and the local leadership have given great impetus to the fact that, as previously quoted, the Mormons in Ireland "have come to stay."

Two mission presidents, Brockbank and Covey, have given their views on the effect and importance of the chapels. Said Brockbank, "The new chapels have given the Church recognition and stability in Ireland and the Church will progress much faster and reach a fine class of people. Much of the prejudice is disappearing as a result of the new buildings and the attitude of the members of the Church."<sup>1</sup>

President Covey similarly stated that the chapels play "a very important role in several ways." He continued by giving four primary reasons.

First, in lifting the over-all image of the Church, which softens hearts, prepares ways and undermines prejudices. Second, in inspiring more dedication and real basic pride toward the Church in our own saints. Third, it more effectively facilitates the execution of the full program of the Church, which is really the heart of the plan of life and salvation, for only in the program of the Church do people undergo the basic character development to gradually save and exult themselves. Fourth, great missionary tools for investigations to come to meetings, to participate in your programs, etc.<sup>2</sup>

The Mormon Church had access to a piece of property on Groomsport Road in Bangor, Northern Ireland on which they have anticipated for a number of years building a chapel. One of the prominent protestant churches in that area, however, has prevented them from doing so by placing a restrictive covenant on the property, and through some legal

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<sup>1</sup>Brockbank, loc. cit.

<sup>2</sup>Covey, loc. cit.

technicalities have refused the Mormons the right to build a chapel on the estate. Several attempts to lift the restrictions have failed, and at the time of this writing the restriction is still in force. Permission has recently been given by the Church to the mission president to purchase another piece of property in Bangor.

#### Temple Work

Until the Irish Mission was organized in 1962, few Irish saints had the opportunity of going to the London Temple to perform their temple work. Shortly after Covey arrived, he accompanied John Moore, Ireland's oldest Mormon convert, to London where the elderly gentleman was able to receive his long awaited temple ordinances.

One year later, forty-five Irish saints, the largest group ever to attend from Ireland, traveled to the London Temple. On July 11, 1963, the party sailed from Belfast, arrived in Liverpool, and from there traveled by railroad to London. A bus took the group to the Temple in Surrey, where in one week the Irish saints performed over twenty-five hundred ordinances for themselves and their deceased ancestors.

The following summer of 1964, a larger group of sixty-four Irish saints participated in the Temple excursion to London and completed many temple ordinances. The organization of the Irish Mission has literally made it possible for many Irish saints to receive the blessings and benefits of the London Temple which otherwise might have not been attained had the mission not been organized.

#### Free State Reopened

Mormon activities in Southern Ireland had been minimal since the

close of World War II. At that time many of the members emigrated, and few missionaries had been assigned to revive the work in that locality. Occasionally Church authorities in Britain would send two missionaries to the Irish Republic but little good was accomplished. In 1959 missionaries were reassigned to Dublin and were there off and on until early in 1961 when they were finally withdrawn. After the Irish Mission was organized in 1962, no attempt was made to reopen the south for nearly eight months or until the foundation was firmly established in the north.

During March, 1963 six missionaries were transferred to the Free State, and two of them enrolled in the Trinity University in Dublin. By June of that same year, the missionaries had located in Dublin, Limerick and Cork and had established new small branches in the latter two cities. Dublin Branch had retained a small nucleus of twenty to thirty members. President Covey and a few of the missionaries conducted a street meeting in Cork on August 9, 1963, and over two hundred Irish men and women attended. "Never has a crowd drawn so readily or listened so attentively," said Covey, "without any heckling or contention or with such a positive response."<sup>1</sup> After ten months of proselyting, the missionaries under Covey's administration gained their first converts from the Irish Free State, and on December 26, 1963 a man and his wife from Dublin were baptized members of the Church of Jesus Christ of Latter-day Saints, the first to do so from that region for a number of years.

Certainly one of the highlights of the first three years of the Irish Mission was the visit of President and Sister Covey to Eamon

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<sup>1</sup>Quarterly Historical Report, Irish Mission.



deValera, President of the Irish Free State. Part of the Mormons' beliefs is that their doctrine will be "proclaimed . . . before kings and rulers."<sup>1</sup> Also, Mormons believe that the Lord has said pertaining to the kings and rulers of the world, "And again, I will visit and soften their hearts, many of them for your good, that ye may find grace in their eyes, that they may come to the light of truth, and the Gentiles to the exaltation or lifting up of Zion."<sup>2</sup>

In the latter part of December, 1964, President and Sister Covey were in the Irish Republic and received notice that they would be able to visit President deValera. This they did by presenting the revered Irish leader with several Church books and conversing with him for a half hour on the principles of Mormonism. President deValera told them he had visited Salt Lake City in 1929 and had been in the famed Tabernacle on Temple Square. He also said as a young boy he had heard of the Mormons and the stories of polygamy associated with them. The remainder of the time was spent discussing Joseph Smith and the gold plates of the Book of Mormon.

In part, this experience was the fulfilling of a promise given to the Coveys by President David O. McKay. When he set President Covey apart as mission president, he told him that through many of the political leaders in Ireland, they would be influential in raising the standard of Mormonism.

By the end of 1967, there were one hundred seven members of the Mormon Church in the Irish Republic. The membership of the Dublin Branch had grown from thirty-two members in 1962 to fifty-four members in 1967.

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<sup>1</sup>D. & C. 1:23.

<sup>2</sup>Ibid., 124:9.

The remaining membership was located in small branches in Drogheda, Waterford, Tralee, Dungarvan, Limerick, Cork, and Dun Loaghaire. In December, 1967 there were thirty-eight missionaries in the Republic of Ireland.

As to the future of Mormonism in the South of Ireland where ninety-four percent of the population belongs to the Roman Catholic Church, two mission presidents have voiced their opinion. President Brockbank stated that "In Southern Ireland progress is very slow, but I feel that many will become interested in the Church in the near future because of the changes being made in the Catholic Church."<sup>1</sup>

President Covey recently stated:

I believe we will live to see more than one stake in Dublin, perhaps a stake around Limerick, and one on the Southern tip around Cork and Waterford. People in Ireland are basically good people. They have lived under a medieval religious system for centuries. Even though it will take time, considerable patience, faith and faithfulness, the Lord will work the miracle through trusted servants.

The South is beginning to open and to liberalize itself somewhat. The ecumenical spirit is helping along these lines. However, some real obstacles in terms of meeting halls, building programs, and the actions of the Catholic Church when they become aware of the permanence, real motivation and possible impact on their flocks are yet to be seen.<sup>2</sup>

The future may prove to be interesting for the Mormons in the Irish Republic.

#### Auxiliary Development

One of the purposes of the Irish Mission was not only to gain converts, but also to train the members to work together in the various

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<sup>1</sup>Brockbank, loc. cit.

<sup>2</sup>Covey, loc. cit.

Church auxiliaries for the mutual betterment of both old and young. These auxiliaries included the women's Relief Society, the Primary for the young children, and the Mutual Improvement Association for the teenagers and young adults.

Relief Society. In 1962 there were seven small Relief Society groups functioning in Ireland, and in the next three years the number rose to sixteen. Sister Covey served as president of the Relief Society for nearly two years, and by that time the organization was sufficiently complete so that one of the Irish sisters could preside. Part of the activities of the women's organization included monthly seminars and inservice training. The women also made and maintained all the baptismal clothing used in the Belfast chapels. A mission-wide "Garden Fete" netted a total of over one thousand dollars when the Mormon women made and sold many useful household items. The Irish Relief Society had one hundred percent subscription for the Church-wide Relief Society Magazine, and numerous publications and booklets were printed for the aid of the lady members in functioning together. Interfaith socials with other religious groups also helped the women better understand each other. During the three years, three Church leaders representing the Relief Society traveled to Ireland and met with the Irish saints. Belle S. Spafford, President of the Relief Society General Board, Aulda Parker Young, Secretary to the Relief Society General Board, and Hazel S. Love, a member of the Relief Society General Board, all visited and helped unite the Irish Mormon women. Certainly the strengthening of this organization did much to aid the growth of Mormonism in Ireland.

Primary. In 1962 just seven branches of the Church were regularly conducting Primary for the younger children and within three years a total

of twenty branches Primary organizations. There were several problems hindering the growth of this program as the children were scattered throughout the cities, and since few members owned automobiles, transportation to and from the meetings was difficult to find. Often the bus fares were beyond the means of the children and their parents. However, considerable growth was attained in this auxiliary aided by the visits of LaVern Parmley, Edna M. Faux, and Berniece Einzinger, all officers and members of the Primary General Board. In addition to the regular classes and activities, Primary choruses were organized and "Father and Daughter Nights" were held which strengthened family bonds.

Mutual Improvement Association. Inasmuch as many young people were converted to the Mormon Church during 1962-1965, a concentrated effort was made to maintain the interest of the young converts in the Church. By 1965 there were over one thousand Irish youth enrolled in the Mutual Improvement Association Programs organized in nearly thirty branches. Monthly sponsored dances in the cultural hall of the chapels helped provide social activities for the young Mormons as did athletic programs such as soccer, basketball, table tennis, and occasional hikes. A Girls Summer Camp Program got underway, and every three months an M.I.A. youth conference was sponsored where roadshows, drama, and speech contests were regularly held. Aiding the development of the M.I.A. program were the visits of Florence Jacobsen, President of the Young Women's M. I. A. Board of the Church; G. Carlos Smith, Superintendent of the Young Men's M. I. A. Board; and Pearl Johnson, a member of the General Board.

There were also some problems in this program due to inade-

quate facilities to carry on the proposed program and a great need for experienced leadership to help plan and guide the various activities. The four chapels constructed in Ireland plainly demonstrated the need for other similar buildings in order to carry on programs such as the M.I.A.

As the missionaries gained the converts, young and old alike, plans were made to incorporate them into the full-scale program of the Church or at least into the part of the program that was able to be carried out with the physical facilities and leadership available.

#### Administrational Changes

During July, 1965 President and Sister Covey were released as mission leaders in Ireland, and President and Sister Rolland L. Jaussi were assigned to preside. At the close of his three years' administrative assignment in Ireland, President Covey stated, "The Lord taught us that with His help, 'it could be done.'" When asked what he considered were the major accomplishments during his administration, President Covey answered:

I feel the major accomplishments were the conversion of approximately 2000 people; the strengthening of several of the older branches in Belfast; the establishing of many new branches in the North, South, and on the Isle of Man; and opening of approximately 32 cities to the gospel; the establishing of the mission home, the establishing of the building construction program in Londonderry, Portadown, Holywood in Belfast, and Cavehill in Belfast; the establishment of the full program of the Church; the developing of leadership training programs, the establishing of mission board and district boards. In short, laying the foundation for future Church stakes and the taking of the gospel to millions of people who have lived in centuries of darkness.<sup>1</sup>

As to the immediate problems facing Church growth in Northern

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<sup>1</sup>Ibid.

Ireland, he also replied:

One of the great needs is to pay the price in basic foundation work in the small cities.

I believe we are on our way in Belfast. The climate is very positive and favorable, and the growth will be considerable, particularly as we convert more of the trained and educated classes. The real problem at present in establishing a stake in Belfast is that people can carry the program financially, but they don't. They are economically at the basic survival level and it would take great faith in the unseen to bring about the material and spiritual blessings which would enable many of them to make the contribution of which they are capable.

I understand another pressing problem in Northern Ireland is the emigration spirit which is rampant among many of the leaders. Still another problem is the need to build additional buildings in Belfast, to carry on the full program of the Church and to increase the conversions.

I continually preached a single standard in public and in private consistent with the counsel of the Brethren, which was to discourage emigration. While I was in Ireland we had very little emigration. In two or three instances where certain faithful families were absolutely vital to the growth and development of struggling new branches I actually requested the saints who desired to emigrate to stay to establish the foundations of the branch before leaving, giving them the promise that if they would put God's Kingdom and His righteousness first all else would be added unto them. These promises were fulfilled again and again. At the present time the branches are stronger; the families are stronger both materially and spiritually for their dedication. A few of these families have emigrated since and it is my understanding that the emigration problem is becoming increasingly significant and a real drain on the crucially important leadership in the struggling young mission.

In my opinion, however, both the immediate and long range problem is one of faith.<sup>1</sup>

Original intentions were that this thesis and the history of the Irish Mission would end in 1965, but the author feels it appropriate to acknowledge President and Sister Rolland L. Jaussi who presided in Ireland from 1965-1967 and President and Sister Theron M. Ashcroft who are currently serving there. The Church in Ireland has grown under the administrations of Presidents Jaussi and Ashcroft as it did under the

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<sup>1</sup>Ibid.

administration of Presidents Brockbank and Covey.

To present an idea of the present (1967) standing of Mormonism in Ireland, the author took the opportunity to write to President Ashcroft who responded in the following letter:

Dear Mr. Barlow,

I will try to answer a few of your questions in your letter of December 15, 1967. We had quite a few missionaries go home for school and we are down now to 174. Of that number, 128 are laboring in the North of Ireland and 38 are working in the South (the Republic of Ireland). There are also eight elders on the Isle of Man.

We have a total membership of 3,671 in the Irish Mission. Of that number there are 107 members in the Republic and 3,564 in the North and on the Isle of Man. Our largest branch, the Cavehill Branch, here in Belfast, has a membership of 937 and they are meeting in a new chapel. The next largest branch, the Mountpottinger Branch, here in Belfast, has a membership of 627 and they also meet in a new chapel, known as the Hollywood Chapel. The Stranmillis Branch is next with 418 and the Rosetta Branch has 332 members (these two branches will be combining in a new chapel which will be started about the first of April). The Rathcoole Branch is next with 267 members and then Portadown with 156 members. There is also a new chapel in Portadown. The Londonderry Branch has 154 members and they also have a new chapel. Bangor has 148 members and we have permission to purchase ground there for a building site. These are the largest branches. Omagh is next with 86 members and we have applied for permission to search for property there. Following Omagh is Douglas, Isle of Man with a membership of 82 and we have permission to search for a piece of property there and are considering a lot we have found. Coleraine has 74 members; Larne has 65 members; Ballymena has 63 members; Lisburn has 60 members; Dublin has 54 members and Newry has 34 members. The rest of the branches are very small; Newtonards has 19 members and it goes down from there.

I think that the future of the Church in Ireland is very bright. There were 298 baptisms in 1964; 292 in 1965; 405 in 1966 and we have 465 so far in 1967 with two weeks to go. I hope this is the information you were seeking and you can find these figures useful.

Sincerely yours,

(Signed)  
Theron M. Ashcroft  
Mission President<sup>1</sup>

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<sup>1</sup>Letter from Theron M. Ashcroft, President of the Irish Mission, December 23, 1967.

Also indicative of the Church's accomplishments in Ireland is the number of towns where branches are presently established.

TABLE 1  
BRANCHES OF THE CHURCH IN IRELAND,<sup>a</sup> 1967

Belfast District	Northwest Ulster District	Mission District	Irish Republic
Carrickfergus	Antrim	Armagh	Cork
Cavehill	Ballymena	Douglas	Drogheda
Lisburn	Ballymoney	(Isle of Man)	Dublin
Mountpottinger	Coleraine	Larne	Limerick
Portadown	Dungannon	Limavady	Dun Laoghaire
Rathcoole	Enniskillen	Newry	Waterford
Rosetta	Londonderry	Newtonards	Tralee
Shankill	Omagh		Dungarven
Stranmillis			

<sup>a</sup>Information for this table were obtained from the Quarterly Historical Report, Irish Mission.

Furthermore, the following chart represents the combined efforts of all who have served as missionaries in Ireland since 1962.

TABLE 2  
GROWTH OF THE IRISH MISSION<sup>a</sup>

	1962	1963	1964	1965	1966	1967
Number of Missionaries	94	150	149	169	185	174
Membership	1,494	2,296	2,682	2,926	3,380	3,671 <sup>b</sup>
Baptisms	462	814	316	292	405	465
Number of Branches	13	19	29	29	29	31

<sup>a</sup>It should be noted that approximately 75% of the present Church membership is located in the greater Belfast area.

<sup>b</sup>This figure is up to December 23, 1967.



Evidently, the two statements quoted at the beginning of this chapter were true. The circumstances are favorable for the Irish receiving the gospel, and now that they have the privilege of so doing, they are embracing it.

## CHAPTER XI

### DESTINY OF THE IRISH MISSION

The research thus far has dealt primarily with the past history of Mormonism in Ireland, but mention should be made as to the possible future of the church in the country. To do so, it is necessary first to note a staggering internal problem in Ireland not connected directly with but yet possibly holding the answer to the question of future church growth.

#### An Impending Crisis

While the majority of European countries have doubled or tripled in population during the last century, Ireland has decreased by nearly one-half. From a total population of 8,177,945 in 1841, Ireland's population has dwindled to 4,243,403 in 1961. Racial annihilation is an impending crisis typically illustrated by John A. O'Brien's book, The Vanishing Irish, the Enigma of the Modern World. Many Irishmen have become extremely concerned about the population decrease which is especially acute in Southern Ireland where the population has fallen from 6,529,000 in 1841 to 2,818,341 in 1961. What now constitutes Ulster or Northern Ireland in the northern six counties has decreased less drastically, from 1,648,945 to 1,425,062 during the same period. Although the rate of decrease has lessened in the recent past, some authorities have stated that unless there is a change in the current trend in population decline, the Irish face the possibility of extinction. Even

though the impending crisis does not seem imminent, whether or not it occurs will have a direct bearing on Mormonism in Ireland in the distant future.

The statistics previously quoted are given in the following table:

TABLE 3  
STATISTICS ON IRELAND'S POPULATION DECLINE<sup>a</sup>

Year	(Ulster) Northern Ireland	(Irish Republic) Southern Ireland	Total Population
1841	1,648,945 <sup>b</sup>	6,529,000	8,177,945
1851			6,552,385
1861			5,798,564
1871			5,414,377
1881			5,174,836
1891			4,704,750
1901	1,236,952	3,221,823	4,458,775
1911			4,390,219
1931	1,243,000	2,933,000	4,176,000
1951	1,370,921	2,960,593	4,331,514 <sup>c</sup>
1961	1,425,062	2,818,341	4,243,403

<sup>a</sup>Statistics for this table were compiled from Francis Hackett, Ireland, a Study in Nationalism, *op. cit.*, 399; John A. O'Brien, The Vanishing Irish, The Enigma of the Modern World (New York, New York: McGraw-Hill Book Company, Inc., 1953), 13-14; and Britain, An Official Handbook, 1966 Edition, Prepared by the Central Office of Information, London, England, 15.

<sup>b</sup>Population of six counties that now constitute Ulster, Northern Ireland.

<sup>c</sup>Some authorities claim that the .02 percent gain between 1946-1951 may be attributed to a larger than usual number of foreigners moving to Ireland.

Ireland's population loss is attributed to three factors: (1) emigration, (2) too few marriages and (3) too late marriages.<sup>1</sup> Even

<sup>1</sup>John A. O'Brien, *op. cit.*, 17.

though the three factors have been noted primarily in the Republic of Ireland, it is likely that the loss in Northern Ireland may be attributed to the same reasons. Political separation does not easily abolish cultural ties.

### Emigration

Though emigration from Ireland began before 1840, there was a great upsurge of Irish fleeing their country beginning in 1845 due to the famine. Between 1845 and 1852, 1,495,000 Irish men, women and children left their homeland during the eight year period,<sup>1</sup> and a good share of them sailed for America. Irish immigration to America alone during 1831-1900 was as follows:

TABLE 4

NUMBER OF IRISH IMMIGRATING TO AMERICA  
DURING THE NINETEENTH CENTURY<sup>a</sup>

Years	Number Immigrating
1831-1840	207,381
1841-1850	780,719
1851-1860	914,119
1861-1870	435,778
1871-1880	436,871
1881-1890	655,482
1891-1900	388,416
	Total 3,818,766

<sup>a</sup>Statistics for Table 4 were obtained from Thomas A. Bailey, The American Pageant (Stanford University, California: D. C. Heath and Co., 1956), 324.

Of the immense movement to America it has also been noted:

Tens of thousands of destitute Irish, fleeing the Land of

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<sup>1</sup>Ibid., 20.

Famine for the Land of Plenty, flocked to America in "the Black Forties." In lesser numbers they emigrated to Australia, Canada, and other lands. Ireland's great export has been population, and the Irish take their place next to the Jews as a dispersed people. Before many decades had passed, there were more people of Irish blood in America than on the "ould sod" of Erin's Isle.<sup>1</sup>

The emigration rate has declined since the turn of the century, but the Irish have continued to leave their country in less staggering numbers. The fact remains, however, that they have and are continuing to emigrate which is a vital factor in the population loss.

### Too Few Marriages

A second factor attributed to Ireland's population decline is the low rate of marriages. While the marriage rate in Ulster is slightly higher than that of the Republic of Ireland, both are below that in other countries. For several decades Ireland has had the lowest marriage rate of any country in the civilized world. In 1936 a survey was taken of married women under 45 years of age, and the following was observed:

TABLE 5

A COMPARISON BETWEEN SIX COUNTRIES ON MARRIED WOMEN UNDER FORTY-FIVE YEARS OF AGE<sup>a</sup>

Country	Married Women under 45 years of age
United States	145 per 1,000
Wales	123 " "
England	123 " "
Scotland	105 " "
Ulster (Northern Ireland)	97 " "
Irish Republic <sup>b</sup>	73 " "

<sup>a</sup>Statistics for Table 5 derived from John A. O'Brien, op. cit., 27.

<sup>b</sup>Southern Ireland is twenty-five percent lower in this figure than any other country in the world.

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<sup>1</sup>Bailey, op. cit., 325.

What effect has the Roman Catholic Church had on marriages in Southern Ireland where 94% of the population is Catholic or in Northern Ireland where one-third is Catholic or on the whole population, 76% of which belong to the Catholic Church? Has the high esteem for the celibate priests and nuns been carried over into the lives of the lay members who may prefer celibacy over matrimony? One priest answers:

Unfortunately it has. This is particularly true in families where one of the children has become a priest or nun. The number of the remaining children who remain celibates is as a rule unusually high. . . . The Irish need to be reminded that marriage is also a vocation . . . in fact, the one intended for 95 percent of the people upon whom rests the indispensable duty not merely to contain the race but to increase it . . . .<sup>1</sup>

A second Roman Catholic leader has similarly noted:

It would seem that over the years the practice of celibacy by large numbers became a part of their [the Irish's] social customs, their traditions, and their way of life . . . . So it is with the practice of bachelorhood and spinsterhood among the Irish. Started during the years following the Famine, continued for many years, it gradually became an integral and accepted part of the way of life . . . .<sup>2</sup>

He also added:

Another factor tending to deepen and extend the wholesale practice of celibacy in Ireland is the enormous reverence for the priesthood and the religious life which obtains among the Irish. It is without parallel anywhere on earth, and produces far more vocations than any other nation. Nearly every family aspires to have either a priest or a nun among its members, and preferably both . . . . Add to this the fact that priests' brothers and sisters are most numerous in Ireland and touch the life of people at almost everyturn. . . . Unconsciously the young grow up with an outlook on life not substantially different from that of their celibate spiritual leaders, guides, and counselors. . . . thus is the idea of celibacy inextricably interwoven into the pattern of their emotions, thoughts, dreams, and aspirations so that they tend in this regard to react like monks and nuns wearing lay garb and living in the world instead of in the cloister.<sup>3</sup>

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<sup>1</sup>O'Brien, op. cit., 31.

<sup>2</sup>Ibid., 229.

<sup>3</sup>Ibid., 230.

Whether or not Irish Catholicism accounts for the main influence for non-marriage is questionable. It does, however, as noted, have a considerable impact on the inhabitants of Ireland.

### Too Late Marriages

When the Irish do get married, the comparative age of marriage is the oldest of any nation in the world.<sup>1</sup> In the 1926 census, the average age of marriage for men in Ireland was 34.9 years and 29.1 for women. The corresponding figures for the 1946 census were 33.1 years for men and 28.0 for women. In contrast, half the men in the United States during this same period were married at 24.3 years, and half the women were married at 21.6 years. At the age when more than half the men and women in the United States were not only married but raising families, the overwhelming majority of Irish men and women were still bachelors and spinsters!

Also of interest is Table 6 comparing six nations in the number of married women of childbearing age per 1,000 women.

TABLE 6

A COMPARISON BETWEEN SIX COUNTRIES ON  
MARRIED WOMEN OF CHILDBEARING AGE<sup>a</sup>

Country	Statistics
United States	142 per 1,000 women
Germany	125 " " "
England	121 " " "
Italy	119 " " "
Denmark	112 " " "
Ireland	74 " " "

<sup>a</sup>Statistics for Table 6 were obtained from O'Brien, op. cit., 29.

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<sup>1</sup>Ibid., 28.

It is evident that the percentage of women who marry in Ireland is almost one-half of that in other countries. Furthermore, sixty-four percent of Ireland's population is single, six percent is widowed, and only thirty percent is married, the lowest rate in the civilized world.<sup>1</sup>

The author desires to point out again that the data given is primarily for the Republic of Ireland except where otherwise noted. However, while the trends may not be as spectacular, it is the author's opinion that the three factors cited, i.e., emigration, too few marriages, and too late marriages, are largely responsible for the lack of population growth in Ulster or Northern Ireland as well.

The future of the Church of Jesus Christ of Latter-day Saints in either part of Ireland will undoubtedly be influenced by the three mentioned factors. If members continue to emigrate, qualified and substantial leadership will be lacking around which the future wards and stakes would be organized. Furthermore, Church growth comes not only from conversions, but from births in Mormon families as well. If the Irish Saints are influenced by the cultural trends to either not marry or marry late in life, the Church will obviously not grow as rapidly as if these traditions were overcome.

Since the nucleus of the Mormon Church is the family unit, it is the author's opinion that the Church in Ireland will not be on solid footing unless all the Irish converts overcome the apparently traditional views on and acquire new attitudes towards the importance of marital and family relationships as many have already done.

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<sup>1</sup>Ibid. Evidently these figures are referring to the Irish Republic and not the whole of Ireland.



Was Mormonism Intended for Ireland?

Although several non-Mormons have suggested that Mormons made a mistake by trying to gain converts in Ireland, it is evident that Joseph Smith, the Mormon Prophet, foresaw the optimistic future of the Church in Ireland as in all other nations. According to Latter-day Saint theology, the Mormon leader received several revelations indicating the Church was eventually to become cosmopolitan and worldwide. In 1831, just one year after the Church was organized, Joseph Smith claimed a revelation wherein he was told that the doctrines of the Church of Jesus Christ of Latter-day Saints were to be preached to "all nations, kindreds, tongues and people."<sup>1</sup> Later that same year, a similar revelation was given stating that the Gospel was for all people:

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men . . . the voice of the Lord is unto all men and there is none to escape . . . . Where the voice of the Lord is unto the ends of the earth that all may hear . . . [that] the gospel might be proclaimed . . . unto the ends of the earth and before kings and rulers . . . . I the Lord am willing to make these things known unto all flesh.<sup>2</sup> (Italics added.)

Two days later, November 3, 1831, another revelation was received, and Joseph Smith was told that "this gospel shall be preached unto every nation, kindred, tongue, and people."<sup>3</sup> And a similar revelation a few years later stated " . . . there are many yet on the earth, among all sects, parties and denominations . . . who are only kept from the truth because they know not where to find it."<sup>4</sup>

According to Latter-day Saint beliefs, it is plain that the claimed restored Gospel is being or will be taught to all nations. In

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<sup>1</sup>D. & C. 42:58.

<sup>2</sup>Ibid., 1:1-2, 11, 23, 34.

<sup>3</sup>Ibid., 133:37.

<sup>4</sup>Ibid., 123:19.

fact, Latter-day Saints are commanded to do so, and the author has found no statements where Ireland is to be excluded. It is well to note that since the Lord has commanded Latter-day Saints to take the Gospel to the Irish, it is also L.D.S. theology that ". . . the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."<sup>1</sup>

In 1842 just two years after missionaries were assigned to Ireland, Joseph Smith wrote a letter to John Wentworth and reiterated that the Gospel was for all nations. On March 1, 1842 he wrote:

It [the Gospel] has spread into England, Ireland, Scotland and Wales, where, in the year 1840, a few of our missionaries were sent and over five thousand joined the Standard of Truth; there are now numbers joining in every land. . .

Our missionaries are going forth to different nations . . . no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purpose of God shall be accomplished, and the Great Jehovah shall say the work is done.<sup>2</sup> (Italics added.)

To echo the words of Elder George Wilson who asked on September 17, 1884:

The Gospel is for all nations of the earth, then why not include Ireland? I, for one, am interested in having the Gospel preached in my native country. There are many in Ireland who are just as honest and virtuous as are to be found in any other part of the world, and why<sup>not</sup> give it an equal show with other parts of this great empire?<sup>3</sup>

When John Taylor began preaching in Ireland in July, 1840, he fulfilled part of a divine decree in that land to preach the Gospel to

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<sup>1</sup>The Book of Mormon (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1960), I Nephi 3:7.

<sup>2</sup>D.H.C., IV, 540.

<sup>3</sup>Millennial Star, XLVI (1884), 667.

"all nations." But if the Gospel is to be "sounded in every ear" there remains a great work yet to be accomplished in Ireland. Mormonism is now well established in that country, and the author knows of no reason why it will not remain.

#### Comparative Growth

Another indication of the accomplishment and potential future of Mormonism in Ireland might be made by making a few comparisons. In times past, comparisons have been made, but they have usually been comparisons of the growth of the Mormon Church in Ireland with the growth of the Church elsewhere in the British Isles and other European countries. Furthermore, the conclusions derived have usually been interpreted in such a way as to cast a dismal view on any future Mormonism may have among the Irish. The author proposes to make some different comparisons, however, which may give a new outlook on the future.

The proposed comparisons are not the growth of Mormonism in several countries, but rather the growth of several religious denominations within Ireland. The fact is recognized that Mormons have not gained an unusual number of converts in that country, but the question arises as to how rapid other religious denominations have grown in Ireland?

Table 7 lists some of the larger religious denominations in both Northern and Southern Ireland and gives the respective membership derived from the 1961 census.

TABLE 7

COMBINED MEMBERSHIPS OF RELIGIOUS DENOMINATIONS IN THE IRISH FREE STATE  
AND ULSTER, NORTHERN IRELAND, DERIVED FROM THE 1961 CENSUS<sup>a</sup>

Denomination	Membership
Catholic	3,171,020
Church of Ireland	448,816
Presbyterian	432,066
Methodist	78,541
Plymouth Brethren	17,248
Baptist	14,246
Congregationalist	9,838
Unitarian	5,613
Jewish	4,446
Reformed Presbyterian	4,163
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (1967)	3,671
Other Religions (Includes 144 Denominations)	18,636
No Religion or Information not given	35,150
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (1961)	371 <sup>b</sup>
	<hr/>
Total	4,243,383

<sup>a</sup>Statistics for Table 7 were obtained by combining information obtained in the 1961 census in both Ulster and the Republic of Ireland.

<sup>b</sup>According to the 1961 Census there were 371 Mormons in Ireland. Church records show there were 677 members.

As Table 7 indicates, Mormonism in Ireland with a membership of 3,671 ranks eleventh among the major religious denominations in all of Ireland if the 1967 membership is used. Even though this does not appear too impressive, consideration should be made of a few other factors.

First, the Roman Catholic Church, which claims 75% of the total population, has been represented in Ireland for over 1500 years. Second, the nine other ranking denominations which claim 24% of the population have been represented and seeking converts in Ireland for between two and three hundred years. Third, even though mention has been made of the first eleven religious denominations in Ireland, there remain another

54 recognized religious bodies in that country with more than ten members and another 88 religious groups with a membership of less than ten. It is little wonder that Ireland is known as the land of saints and scholars since it is one of the most evangelized countries in the world. Geographically, Ireland is one-third the size of Utah; yet there are 151 recognized religious groups in that country! Therefore, the eleventh place in which the Mormons rank is a respectable position.

How has Mormonism grown in Ireland in comparison to other religions also begun in America and organized about the same time as the Latter-day Saints? Or, how does the Mormons' progress in Ireland compare to that of other religious groups which have been proselyting in that country about the same number of years? Following is a comparison of the progress of several of these denominations in Ireland.

Seventh-day Adventists. The Seventh-day Adventists was organized in America by a woman, Ellen G. White, during May, 1863. In 1885, a native born Irishman returned and began preaching Seventh-day Adventist doctrine in Clones, Ireland. A branch consisting of seven members was organized in Dublin in 1902, and the Irish Mission of the Seventh-day Adventists was organized in 1908 with twenty members in Southern Ireland. Twenty years later, in 1928 membership rose to thirty-three, and the first church building was purchased. By 1960 the Church had grown to 250 members which increased to 275 by 1967. At the present time, there are nine Seventh-day Adventist missionaries, four congregations, and four chapels in Ireland.<sup>1</sup>

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<sup>1</sup>Milton V. Backman, American Religions and the Rise of Mormonism (Salt Lake City, Utah: Deseret Book Company, 1965), 254-261. Additional information obtained from D. W. Hunter at the Seventh-day Adventist Headquarters, 6840 Eastern Avenue, N. W., Tacoma Park, Washington, D. C. 20012. Letter dated September 21, 1967 and sent to author.

Christian Scientist (Church of Christ Scientist). The Christian Scientist denomination was also organized in America by a woman. In 1866 Mary Baker Eddy discovered "the science of Divine metaphysical healing" and organized a school in Lynn, Massachusetts in 1870. She established a church of fifteen adherents in Boston in 1879.<sup>1</sup> Doctrines of this denomination reached Ireland in 1884 when Christian Scientists in America and Australia began writing letters to their friends in Ireland telling of the new church. The first copy of Science and Health, a publication containing many of the Scientists' beliefs, reached Cavan, Ireland in 1885. According to the 1961 census, there were 326 members in Ireland with societies in Belfast, Bangor, Newry, Cork and Dublin.<sup>2</sup>

Jehovah's Witnesses. During 1868 in America, Charles Taze Russell withdrew from the Congregational Church and became an itinerant preacher during the 1870's. In 1884 he secured a charter in Pittsburgh, Pennsylvania enabling him to establish the Zion's Watch Tower Bible and Tract Society, commonly known as Jehovah's Witnesses. Because of their intensive proselyting, the Church grew at an astonishing rate from 100,000 in 1942 to nearly one million in 1962.<sup>3</sup> The Jehovah's Witnesses began proselyting in Ireland about 1900 when a group of Russell's followers were organized into a group in Dublin. According to the 1961 census there were 721 Jehovah's Witnesses in Ire-

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<sup>1</sup>Ibid., 366-377.

<sup>2</sup>Information received from Theodore N. Cook, Assistant Manager, Committees on Publication, Church of Christ, Scientist Headquarters, 107 Falmouth Street, Boston 15, Massachusetts.

<sup>3</sup>Backman, op. cit., 254-261.

land<sup>1</sup> and five congregations.

Church of the Nazarene. Phineas F. Breese organized the Church of the Nazarene on October 6, 1895 in Los Angeles, California, a church that has become the largest of ten "Holiness" Churches. After merging with several other similar religious groups, the Church continued to grow until 1966 it had a total membership of 425,000 and a Sunday School enrollment of nearly one million members.<sup>2</sup> The Church of the Nazarene started a camp meeting in Ireland in the summer of 1933, and by 1938 a congregation was organized with twenty-six members. According to the 1961 census, there were 303 members in Ireland with eight pastors and eight congregations. There is one congregation in the Republic of Ireland with 19 members.<sup>3</sup>

Salvation Army. Even though this religious group was not organized in America, it did begin during the nineteenth century and may serve as a comparison for the growth of Mormonism in Ireland. The Salvation Army was organized in England by William Booth on July 5, 1865. Organizing his followers similar to a military army, Booth waged a "war on sin" and employed the use of brass instruments and uniforms to unify his group.<sup>4</sup> The denomination has grown rapidly in the British Isles, and according to the 1961 census, there were 2,028 Irishmen who were members of the Salvation Army.

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<sup>1</sup>Information obtained from Watch Tower Bible and Tract Society Headquarters, 124 Columbia Heights, Brooklyn, New York, U.S.A. Letter received October 23, 1967. Only the active participating members are counted as members of the Jehovah's Witnesses. There were 268 acknowledged members in Ireland during 1967.

<sup>2</sup>Brent A. Barlow, "History and Doctrine of the Church of the Nazarene." Unpublished research project at Brigham Young University, Provo, Utah, 1966.

<sup>3</sup>Information obtained from International Headquarters, Church of the Nazarene, 6401 The Paseo, Kansas City, Missouri from Marlow Slater, Office Manager. Letter sent October 18, 1967.

<sup>4</sup>Backman, op. cit., 415.

In summary, the following is noted:

TABLE 8

MEMBERSHIP OF SIX RELIGIOUS DENOMINATIONS IN NORTHERN AND  
SOUTHERN IRELAND SINCE 1830

	Year Organized	Year Begun in Ireland	Membership, 1961 Census	Acknowledged Membership in 1967
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS	1830	1840 & 1884	371	3,671
Salvation Army	1865	--	2,028	--
Seventh-day Adventist	1863	1885	210	275
Jehovah's Witnesses	1884	1900	729	268
Christian Scientist	1870	1884	326	--
Church of the Nazarene	1895	1933	303	240

From Table 8 it is evident that the membership of the Church of Jesus Christ of Latter-day Saints is more than ten times larger than that of other denominations which originated in America. The Mormon Church also has a substantial number of members more than the rapidly growing Salvation Army. By these comparisons, the Mormon Church is doing remarkably well in seeking converts in Ireland.

Religious Denominations in the Irish Republic. Although the Mormon Church admittedly has had a difficult time gaining converts in Southern Ireland, so have other denominations organized during the last century. Roman Catholicism claims 94.8% of the population, and the Church of Ireland, Presbyterian, Methodist, and Jewish faiths account for another 4.85% of the people; so all in all, 99.95% of the people belong to these five denominations. In 1967 the Mormons had about 107 members in the Free State, but they have recently intensified their efforts in that area. It is worthy to note that of the 275 Seventh-day Adventists in Ireland, 175 of them live in the Republic of Ireland so they have



slightly out-performed the Mormons in that area.

The denominations in Southern Ireland derived from the 1961 census are represented on Table 9.

TABLE 9  
RELIGIOUS DENOMINATIONS AND MEMBERSHIPS IN THE IRISH FREE STATE  
DERIVED FROM THE 1961 CENSUS<sup>a</sup>

Denomination	Membership
Catholic	2,673,473
Church of Ireland	104,016
Presbyterian	18,953
Methodist	6,676
Jewish	3,255
Society of Friends	727
Baptist	481
Plymouth Brethren	401
CHURCH OF JESUS CHRIST OF LATTER- DAY SAINTS (1967)	107
Other Religions	3,627
No Religion	1,107
Information not given	5,625
	<hr/>
Total	2,818,341

<sup>a</sup>Information obtained from the Representative Body of the Church of Ireland, 52 St. Stephen's Green, East, Dublin 2, Ireland. September 14, 1967. 1961 Census.

Religious Denominations in Ulster, Northern Ireland. In Ulster, Northern Ireland, the Mormons have done much better and rank tenth out of sixty-six recognized groups. Of the 1.4 million population, Roman Catholics claim 33% of the population; Presbyterians, 31%, Church of Ireland, 24%; and Methodists, 5%; leaving the remaining 7% distributed among 151 various religious groups. All religions in Ulster are as follows:

TABLE 10

RELIGIOUS DENOMINATIONS AND MEMBERSHIPS IN ULSTER, NORTHERN IRELAND  
DERIVED FROM THE 1961 CENSUS<sup>a</sup>

Denomination	Membership	Denomination	Membership
Roman Catholic	497,547	Seventh-day Adventist	210
Presbyterian	413,113	Cooneyite	162
Church of Ireland	344,800	Christadelphian	125
Methodist	71,865	Free Evangelical	90
Brethren	16,847	Atheist	87
Baptist	13,765	Bible Pattern	86
Congregational	9,838	Free Methodist	80
Unitarian	5,613	Nonconformist	71
R' Presbyterian	4,163	Sikh	62
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, 1967	3,671	Spiritualist	56
Salvation Army	2,208	Greek Orthodox Church	51
Elim Church	1,768	Buddhist	50
Jewish	1,191	Independent Baptist	37
Free Presbyterian	1,093	Church of Wales	34
Society of Friends	1,067	Baha'l World Faith	32
Church of God	1,001	United Church of Canada	30
Protestant	980	Free Protestant Church	22
Pentecostal	959	Anglican Church of Canada	21
Undenominational	789	Protestant Christian Community	21
Jehovah's Witnesses	729	Radio Church of God	21
Moravian	677	Evangelical Lutheran	21
Apostolic Church	572	Protestant Norwegian State Church	21
Irish Evangelical	478	Free Baptist	19
Faith Mission	376	Bible Student	15
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, 1961	371	Chinese Religion	15
Church of Christ	364	Christian Fellowship	14
Fellowship of Independent Evangelical Churches	335	Apostolic Pentecostal	13
Christian Scientist	326	Combined Methodist and Presbyterian Church	12
Hindu	316	Singh	12
Church of the Nazarene	303	Humanist	12
Free Thinker	285	Free Pentecostal	11
Mohammedan	272	Emmanuel Mission	11
Lutheran	264	Other denominations <sup>b</sup>	252
Christian Church	253	Not stated	28,418
Interdenominational	251		
Assembly of God	249	Total	1,425,042

<sup>a</sup>Statistics for Table 10 were obtained from the information contained in the 1961 census. Government Information Service of Northern Ireland, Stormont Castle, Belfast, Northern Ireland, November 14, 1967.

<sup>b</sup>This heading comprises denominations each of which had less than ten adherents enumerated in Northern Ireland. Eighty-eight different terms were used in describing these denominations in the census returns.

### Summary of Comparative Growth

1. Of 67 recognized religious denominations and 88 smaller groups in Ireland, the Mormons rank eleventh among the 155 groups. Those churches with larger memberships have been proselyting in the country for several hundred years. The Catholics have been there for over 1500 years.

2. Of the religious denominations organized since 1830, the Mormons have the largest membership in Ireland.

3. Since 1962 when the Irish Mission was organized, the Mormon Church has grown proportionately faster than any other church in Ireland. More than 3000 converts have been gained since 1962.

### Mormon Optimism Toward the Irish

In one of the preceding chapters, a section was included entitled "Mormon Missionary Skepticism," and a few statements were quoted containing missionary skepticism about the growth of the Church in Ireland and the Irish people in general.<sup>1</sup> In nearly every instance, however, these statements were written or given by elders who had never been in Ireland or were made prior to the missionaries' entrance to that country. After working among the Irish, there seemed to be a marked change in attitude among the skeptical missionaries, and positive and complimentary remarks have been made in relation to the Irish and Mormonism. At the conclusion of the thesis, the author feels it is appropriate to include some of the statements of others who have given their opinions of the destiny of the

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<sup>1</sup>See pages 113-114.

Irish Mission, the growth of the Church in that country and the general character of the Irish saints.

As early as 1848 an article appeared in the Millennial Star stating "there are thousands of honest warm-hearted people in Ireland who, if they could but hear the truth, would receive it with great joy."<sup>1</sup> A few years later as the work commenced in Dublin, Elder Gilbert Clements wrote:

My heart is full of faith regarding the work in this great metropolis. When I walk through the fine, spacious streets and magnificent squares of this far-famed, beautiful city, and look upon the intelligent countenances of the people, I feel to exclaim in my heart—surely the Lord has a people here to be saved. And my constant prayer to the Lord is, that He will abundantly pour out His Spirit upon them, that they may receive the truth, and come to a knowledge of those principles, which alone will save and exalt them in the presence of God.<sup>2</sup>

In 1855 Elder John T. D. McAllister wrote from Belfast, Ireland that in a recent meeting "the spirit of prophecy came upon us, and we felt so good that we had to prophesy good concerning Mormonism in this land."<sup>3</sup> He added:

. . . it is really cheering when I look around and see those that I can call my children in the Gospel, and when they come forward and grasp my hand and say they know I am a servant of God, and bless His name they ever saw my face, and heard the words of life and salvation flow from my lips, it more than pays for all the hardships endured in Erin. I thank God I was ever counted worthy to come.<sup>4</sup>

He also noted:

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<sup>1</sup>Millennial Star, X (1848), 286.

<sup>2</sup>Millennial Star, XV (1853), 141-142.

<sup>3</sup>Millennial Star, XVII (1855), 334-335.

<sup>4</sup>Ibid.

On Monday, the day following Conference we went on a mountain called Cane Hill (sic, Cave Hill) . . . and when we reached the summit, Brother Ferguson led off three times three cheers for the advancement of Mormonism in Ireland. The brethren and sisters joined, and we made it echo again and again.<sup>1</sup>

Two months later Elder McAllister toured the Irish countryside and preached the Gospel, and after returning he wrote to President Franklin D. Richards in England:

. . . while walking the roads, I felt to bless the people, for I could see Ephraim all through my travels. Yes, brother Franklin, royal blood flows in the veins of Ireland's noble sons and daughters, and when they have the privilege of hearing the Gospel they will embrace it. Well, the time to favour Erin has come, and I rejoice that I have been counted worthy to work in the field known as the Belfast Conference.<sup>2</sup>

Elder John Scott had similar feelings toward the Irish as one year later in 1856, he likewise reported:

. . . I trust that myself and the brethren who are labouring with me will yet be able to show that there is some good stuff in Ireland. I can say that I never saw a spirit of willingness more strongly manifested, considering the circumstances and situations of the Saints, neither in the Valleys of the mountains, nor anywhere else, that I see in my Mission.<sup>3</sup>

And furthermore, in the Church socials, the Irish saints displayed the same congeniality and affability which was also noted by the same Elder Scott who wrote:

On Monday evening we closed our Conference with a soiree [evening social], to which Saints and stranger were alike welcome. Our hall was tastefully decorated with appropriate mottoes, wrought with native flowers and evergreen which adorned its walls, while it was filled with cheerful participants in Pleasure. And I must say, that though I have attended a number of Conferences and parties, got up in the best style in England and Wales, I never, no never saw, this side of Zion, such union, such openness, and such congeniality of spirit, in all my travels.<sup>4</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid., 474.

<sup>3</sup>Millennial Star, XVIII (1856), 561.

<sup>4</sup>Ibid., 699.

By 1862 President George Q. Cannon spoke and defended the Irish and their acceptance of Mormonism when he declared:

What is the reason, then, that they have not received the Gospel in Ireland as they have in Wales and Scotland? The reason is obvious. Because they have not been surrounded by as favourable circumstances. I understand there are more Saints in Glasgow and in Western Scotland who are Irish and of Irish extraction than there are of Scotch; and this proves that they are susceptible of the truth when circumstances are favourable for their receiving it.<sup>1</sup>

Even when there was limited growth in Belfast, Elder George Halliday wrote in October, 1863 that "I visited nearly every Saint privately; and although they number but few, yet I know of no Branch where there is more love and union among its members and Priesthood than there is in the Belfast Branch."<sup>2</sup>

Perhaps it was the dire poverty of the early Irish saints that accounted for apparent humility. Whatever it was, their oneness and spiritual unity were noticeably evident.

In 1884 the Church in Ireland experienced considerable growth in the Belfast area, and as previously suggested, the success was undoubtedly due to the positive attitude the missionaries held toward their work. Elder George Wilson, for one, was unusually optimistic about Mormonism in Ireland.

Since my arrival [wrote Wilson] I have been endeavoring to get an opening among the people, and have been able in a small degree to do so, but this is a thing pretty hard to accomplish. Through faith and perseverance, however, I hope to plant the standard of Zion in my native land, for I feel assured there are many honest people here, who will yet rejoice in the glorious light of truth.<sup>3</sup>

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<sup>1</sup>Millennial Star, XXIV (1862), 134.

<sup>2</sup>Millennial Star, XXV (1863), 751.

<sup>3</sup>Millennial Star, XLVI (1884), 379.

Just four months later in September, 1884 he added:

We are only the first installment of the force sent to establish the standard of Zion in this benighted land, and hundreds who now lie in darkness will yet be gathered out to swell the ranks of the faithful in the land of Zion. The Gospel is for all the nations of the earth, then why not include Ireland? I for one, am interested in having the Gospel preached in my native country. There are many in Ireland who are just as honest and virtuous as are to be found in any other part of the world, and why not give it an equal show with other parts of this great empire. It is plain to my mind that the Lord has a great and mighty work to perform in this land, or else the devil would not rage as he does. . . it cannot be asserted in truth any more than we cannot get a foothold in this country. We have demonstrated beyond the shadow of doubt that the Gospel can be preached in this country as well as elsewhere.<sup>1</sup>

Typical of the missionaries who had preconceived unfavorable notions about the Irish was Elder James P. Low. However, he soon confessed that:

My introduction to the Saints and few strangers I have met in Ireland, I must acknowledge, dispelled the unfavorable opinion I had conceived of the Irish Mission and people, and now I am prepared to say I have not met a more whole-souled or more honest people; and although troubled with their little faults like the rest of mortals, they are striving to overcome evil by doing good, and all seem willing to heartily co-operate with me in rolling forth the work . . . . My heart is full of faith regarding the work in this part of the Lord's vineyard.<sup>2</sup>

Elder Low continued:

I would say by way of encouragement that the school of experience for our missionaries in this land is so vast, and the training they get in coming in contact with the intelligence, mingled with the pure Irish wit of many is such that any Elder need not fear to come over when the time arrives, and the Lord calls, and I may candidly say, we have the best field for beneficial experience in the whole of the British Mission.<sup>3</sup>

Another typical statement of a previously skeptical missionary

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<sup>1</sup>Ibid., 667.

<sup>2</sup>Millennial Star, XLIX (1887), 348-349.

<sup>3</sup>Ibid.

who became "converted" was Elder Joseph W. Smith. He wrote to President Joseph F. Smith on October 20, 1900 and reported:

It was my fortune to labor for about seventeen months in the Irish conference, and, though I felt it was pretty nearly "descending below all things," to go there, my sojourn among those people cured me of all those feelings. I found the people in the north of the Emerald Isle possessing a very high degree of intelligence and moral character, and a few of them are opening their hearts to the Gospel. So that my former, ill-advised prejudice was changed to admiration and love for the people.<sup>1</sup>

And, when the missionaries returned, they did not easily forget the Irish friends they had made.

Never again, upon this earth wrote Elder Edward Clyde may I have the pleasure of beholding the faces of friends I have learned to love in that distant land. But I will pray for their welfare and ask them to pray for mine, so that, though the ocean may divide us till the end of time, our eternity may be spent together in the celestial glory of God.<sup>2</sup>

Even after the turn of the century, missionaries were commenting about their pleasant experiences in Ireland. Elder Heber J. Burgon related in 1904, ". . . I can truly say that some of God's best children are among the Saints of the Irish Conference, and I thank God I was sent to labor among them. In them I have found friends, brothers and sisters whom I have learned to love and whom I shall never forget."<sup>3</sup>

Bernard P. Brockbank, formerly president over the Scottish-Irish mission, said on December 5, 1967:

The new chapels give the Church recognition and stability in Ireland and the Church will progress much faster and reach a fine class of able people. Much of the prejudice is disappearing as a result of the new buildings and the attitude of the

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<sup>1</sup>Deseret Evening News, October 27, 1900.

<sup>2</sup>Millennial Star, XLIX (1887), 796.

<sup>3</sup>Millennial Star, LXVI (1904), 550.



members of the Church . . . . I am confident that the Church will prosper and grow in Northern Ireland at a greater rate than ever before and that there could be a stake in the Belfast area by 1969 . . . . There is still great prejudice against the Church in Northern Ireland because of much anti-literature and sermons that have been written and given by the ministers; however, this is decreasing and respect towards the Church is being manifest in most areas. . . . In Southern Ireland progress is very slow but I feel that many will become interested in the Church in the near future because of the changes being made in the Catholic Church . . . . The Irish are good people and they want the truth and down deep they have a great love for their Creator and as they see the difference in the doctrines of men and the doctrines of the Lord, prejudices towards the Church soften and the missionary is able to teach and reach the people. I think we will make inroads into the people within the next ten years.<sup>1</sup>

President Stephen R. Covey has recently said:

The Irish people basically live from their hearts rather than from their minds. They are unsophisticated, genuine, guileless, generous, humane, unrushed. In the bigger cities the spirit of work is gone from the working classes. Socialism, Satan's economic doctrine, has provided a short-cut and the spirit has pervaded other aspects of their culture and character, and undermined their capacity to make and honor commitments and covenants in the Church. There are, however, tens of thousands of very fine, trained, educated people, and hundreds of thousands in the working classes who as yet have the basic character strength and goodness and are responsive to the gospel. Their prejudices will gradually dissolve, and they are dissolving in the face of new divine experiences which faithful missionaries and saints can give to them.

I have a most positive feeling for the Irish people in the South, and particularly in the North. The people on the Isle of Man are more the character of the people in Britain, indifferent toward religion. I expect to see the kind of growth there which has taken place in Britain. There are sufficient support and basic goodnesses in this culture and society upon which the Church can build well and for a long time.<sup>2</sup>

Perhaps there is no other statement more optimistic about Mormonism in Ireland than that given by John Henry Smith, a member of the Council of the Twelve Apostles. It was under his direction that the Irish

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<sup>1</sup>Information was obtained from a letter dated December 5, 1967 written to the author by President Bernard P. Brockbank.

<sup>2</sup>Covey, loc. cit.

Mission was reopened and experienced rapid growth in 1884. The apostle visited in Ireland and then returned to Utah the following year. On April 6, 1885 in a General Conference of the Church, he declared:

I am inclined to believe that there are hundreds and thousands of people in Ireland who will receive the Gospel. My prejudices in regard to the Irish people have been wiped away in mingling with them. I found them among the purest stock upon the earth. Virtue is held at a high premium among them. The statistics of Great Britain show this fact that illegitimate births in Ireland constitute three percent, in England six percent and in Scotland, nine. I say this speaks volumes for Ireland and I trust that the Gospel may spread in that land and that thousands may receive its truth.<sup>1</sup>

The author desires to add his own appreciation for the Irish and express gratitude for the opportunity to serve in Ireland as a missionary for the Church of Jesus Christ of Latter-day Saints. It is his honest conviction, even more certain after conducting this research, that the Lord loves the Irish. May the Church continue to grow and expand in Ireland until the country becomes known as "The Land of Latter-day Saints and Scholars."

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<sup>1</sup>Journal of Discourses, XXVI (Liverpool, England: F. D. and S. W. Richards, 1885), 176-177. Speech given by John Henry Smith in the Logan Tabernacle, Cache County, Monday, April 6, 1885.

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APPENDIX A

STATISTICAL REPORT OF MORMON PROGRESS IN IRELAND, 1840-1967

The following statistical report for both northern and southern Ireland represents the number of Branches (congregations), number of Mormon missionaries in Ireland (see Appendix B), the total membership of the Church, and the number of baptisms, deaths and emigrations for the year indicated.

<u>Year</u>	<u>Branches</u>	<u>Missionaries*</u>	<u>Membership</u>	<u>Baptisms</u>	<u>Deaths</u>	<u>Emigrations</u>
1840	1	1-4	20			
1841	1	1-3	35			
1842	2	1-2	71			
1843	2	1-2	55			
1844	3	1	52			
1845	4	1	52	8		
1846	4	2	45			
1847	4	1	40			
1848	2	2-4	29	3		
1849	No report for this year					
1850	8	4	90	25		
1851	8	3	160	91	2	5
1852	7	3	140	35	1	5
1853	6	2	116	24	-	24
1854	5	8	101	25	1	16
1855	8	4	173	68	2	4
1856	8	6	210	99	-	53
1857	6	1	158	23	2	8
1858	3	1	94	19 <sup>5</sup>	3	--
1859	4	1	77	10	4	--
1860	4	1	80	15	1	--
1861	4	1	98	34	1	4
1862	4	0	55	1	-	3
1863	3	0	53	15	-	6
1864	2	0	39	8	-	4

\*Missionaries from America were often assisted by the Irish members so it is difficult to ascertain the number of full-time missionaries. Even though there were often only one or two missionaries, there were proportionately more converts. (See 1857 and 1861.) Further evidence of local proselyting is indicated between 1856 and 1873 when there were no missionaries from America but yet there were over sixty-two baptisms, during the same period.



<u>Year</u>	<u>Branches</u>	<u>Missionaries</u>	<u>Membership</u>	<u>Baptisms</u>	<u>Deaths</u>	<u>Emigrations</u>
1865	2	0	41	9	-	6
1866	2	0	39	4	-	1
1867	2	0	44	8	-	-
1884	1	4	50	47	-	-
1885	1	2-4	82	21	-	1
1886	1	2	67	2	1	-
1887	1	2	73	9	2	4
1888	1	6-8	74	1	1	2
1889	1	6	62	4	-	15
1890	1	6	74	17	-	12
1891	1	6-8	54	4	-	16
1892	1	2	42	3	1	15
1893	1	4-6	50	10	-	9
1894	1	4	70	19	-	1
1895	1	4	79	19	2	1
1896	1	6	94	9	-	2
1897	1	8	105	12	-	1
1898	1	7	139	12	1	-
1899	1	9	125	8	-	8
1900	2	8	132	17	2	1
1901	2	8	122	26	3	12
1902	2	10	160	45	1	6
1903	2	15	156	8	2	5
1904	2	14	173	21	1	9
1905	2	12	194	18	4	9
1906	2	14	191	21	1	25
1907	2	11	167	23	1	11
1908	2	23	198	33	3	7
1909	2	24	276	66	1	19
1910	2	26	295	31	6	12
1911	2	25	296	10	3	8
1912	2	17	306	27	3	2
1913	2	18	334	35	2	4
1914	2	10	353	28	3	12
1915	2	7	328	8	5	3
1916	2	4	329	13	3	5
1917	2	3	353	27	6	-
1918	2	2	313	41	2	-
1919	2	1	307	6	1	-
1920	2	2	290	2	1	16
1921	2	5	281	2	1	-
1922	Irish Civil War		No report			
1923	2	7	214	12	-	-
1924	2	9	193	2	-	-
1925	2	7	194	16	-	-
1926	2	7	193	3	-	-

During 1867, Ireland was closed as a missionary field and included in the Bristol Conference in England. The few church members in Ireland were only visited occasionally from the missionaries in Bristol.

<u>Year</u>	<u>Branches</u>	<u>Missionaries</u>	<u>Membership</u>	<u>Baptisms</u>	<u>Deaths</u>	<u>Emigrations</u>
1927	2	6	204	25	-	-
1928	2	10	212	15	-	-
1929	2	8	218	6	-	-
1930	2	8	211	7	-	-
1931	2	4	214	8	-	-
1932	2	4	226	14	-	-
1933	2	6	217	4	7	-
1934	2	4-6	223	7	3	1
1935	2	4-6	218	4	-	2
1936	2	2-4	227	26	5	-
1937	2	8-10	273	25	1	-
1938	2	6-8	260 <sup>out</sup>	12	2	-
1939	No Report — Missionaries in September due to World War II					
1940	2	0	265	-	-	-
1941	2	0	271	-	-	-
1942	2	0	283	3	-	-
1943	2	0	288	2	4	-
1944	2	0	289	1	4	-
1945	2	0	299	-	2	-
1946	2	4	300	5	2	-
1947	2	8	304	4	-	-
1948	2	4	272	10	2	-
1949	2	4	243	7	1	-
1950	3	6-8	268	12	2	-
1951	4	6-8	326	58	2	-
1952	4	6-8	379	51	3	-
1953	4	6-8	346	17	-	-
1954	4	4-6	385	17	2	-
1955	4	4-6	379	23	-	-
1956	4	4-6	415	25	1	4
1957	5	8	410	33	-	-
1958	5	8-10	416	25	-	-
1959 <sup>a</sup>	5	12-14	543	28	1	4
1960	5	10-12	571	85	5	12
1961	6	17-60	637	155	-	2
1962 <sup>b</sup>	12	94	1,494	462	-	-
1963	19	150	2,296	814	-	-
1964	29	149	2,682	316	-	-
1965	29	169	2,926	292	-	-
1966	29	181	3,380	405	-	-
1967 <sup>c</sup>	32	174	3,671	465	-	-

<sup>a</sup>The increase in 1958-1959 from 416 members to 543 members came about with the twenty-eight baptisms plus a recount in the Belfast Branch. In 1958 Belfast Branch reported 307 members and in 1959 reported 418 members, after an apparent recount.

<sup>b</sup>The Irish Mission was organized July 8, 1962.

<sup>c</sup>Statistics for 1967 are up to December 23, 1967.

APPENDIX B

MORMON MISSIONARIES IN IRELAND

The following is a list of the Mormon missionaries who have been in Ireland. The year under which they are listed is the time of their arrival in the country.

<u>1840</u>	<u>1848</u>	<u>1855</u>
Reuben Hedlock John Taylor William Black James McGuffie Theodore Curtis	_____ Biggie _____ Jaques James McNaughton Samuel Reid	H. E. Bowering James Craig Edward Reid John Scott
<u>1841</u>	<u>1850</u>	<u>1856</u>
James Carrigan James Miller David Wilkie	H. E. Bowering Gilbert Clements John Lindsay Edward Sutherland	_____ Angell Almerin Grow _____ James James McGhie T. H. Rutledge Edward L. Sloan
<u>1843</u>	<u>1851</u>	
James Sloan	Richard H. Attwood Hayes G. B. Wallace	<u>1857</u>
<u>1844</u>		D. Wilkin
_____ Cairnes	<u>1853</u>	<u>1859</u>
<u>1845</u>	John McDonald Daniel Toner	Thomas Ward
Paul Harrison	<u>1854</u>	<u>1860</u>
<u>1846</u>	James Bond William Butler Matthias Cowley John Croston James B. Ferguson Samuel Kerr Patrick Lynch John T. D. McAllister	Thomas Crowley
Peter McCue Paul Jones		<u>1861</u>
<u>1847</u>		Jacob G. Bigler
Samual McClatchey		(IRISH MISSION CLOSED BETWEEN 1867-1884)

1884

Edward Clyde  
Robert Marshall  
James S. McMurrin  
Robert E. Sloan

1886

William Butler  
Joseph D. Smith

1887

D. H. Morris  
Harry M. Payne

1888

James P. Low  
Samuel Nelson  
Jacob Piercer  
Alix Rankin  
Henry Reid  
Edward L. Sloan  
William Wood, Jr.

1889

S. R. Brough  
Charles H. Criddle  
Alma H. Hale  
Lewis Hunt  
James B. Jardine  
Edward M. Perkins

1890

John P. Benson  
J. William Critchlow  
Joseph S. Donlas  
Robert G. Frazier  
Charles McCarthy  
James S. Stapley

1891

James R. Beus  
James B. Bracken  
Samuel A. King  
Joseph S. Lindsay  
James McHahan  
William O'Neil  
James M. Wardrop

1892

Thomas Henderson

1893

C. E. Carrol  
Job Hill  
Alonzo Lewis  
Hugh McKay  
E. N. Pugmire

1894

Charles A. Callis  
J. M. Dalton  
R. J. Kerr  
E. M. Lindsay

1895

Thomas Adams  
Charles Peterson  
Stephen W. Ross  
Francis Stowell

1896

William A. Bate  
Alexander Faddies  
John Hirst  
John W. James  
William O. Mawson  
Daniel Whipple

1897

F. J. A. Jaques  
Walter J. Knell  
Hector McQuarrie  
John W. Robertson

1898

T. Lousdale Allen, Jr.  
S. C. Duncan  
Peter G. Johnson  
John Francis Merrill  
Nels Nelson  
Joseph W. Smith

1899

William B. Baker  
Andrew Ferguson  
William A. Gray  
Gilbert M. Green  
Hyrum H. Hilton

1900

George A. Dixon  
A. M. Faddis  
John O. Freckleton  
W. F. Murphy  
Daniel T. Price

1901

Thomas B. Drury  
Lorenzo J. Durrant

1902

John F. Allred  
Orson Hyde Anderson  
Heber J. Burgon  
Edwin Cox  
Charles L. McMilne  
George A. Purrington  
Robert Welty  
George W. Willis, Jr.  
Robert Wills

1903

John S. Boyer, Jr.  
John S. Colbert  
Jedekiah M. Grant  
John William Holden  
Samuel F. Leigh  
John A. Leishman  
Alonzo J. Marchant  
Charles M. McCarthy  
Robert H. Moyes  
Edward M. Rower  
William R. Scott  
George Warren Tolley  
Myron E. Wade

1904

Edward E. Hill  
Alex Lindsay  
Francis Murphy

<u>1904 cont.</u>	<u>1909</u>	<u>1913</u>
Roy Passey Edward C. Thompson Benjamin F. Wood	John A. Beck Walter H. Bolton Samuel Campbell S. Lorin Corbridge Elysh David Harrison R. Merrill I. M. Osborn Joseph W. Riches	Clyde H. Beuison Harold H. Bishop Thomas C. Briggs Martin A. Farrell William R. Goates A. L. Hanks Amos C. Hatch Leland N. Holman Frank W. Munns P. L. Nelson
<u>1905</u>	<u>1910</u>	<u>1914</u>
Thomas Ray Burt Joseph S. Fife Edwain B. Harper Alfred N. Olsen Hugh R. Sloan Robert Toy _____	Jesse Crosby A. J. Danielson Horace Egan, Jr. W. W. Freckleton Cleon A. Harding William Johnson John M. Jones T. C. Jones T. H. McDonald Patrick H. McGuire John M. McMurdie Hemon LeRoy Pierson J. W. Randall William Roberts Parley J. Welch	Ira A. Hatch William G. Hoggan, Jr. Daniel H. Stuart
<u>1906</u>		<u>1915</u>
Arthur G. Berrett Jessee S. Brough John W. Fields William N. Hunsaker Thomas W. Ivins George H. LeCheminant Leo J. Neville Edward S. Tew		George Brooks W. W. Kent Leonard J. Wayment Sidney Wyatt
<u>1907</u>		<u>1916</u>
Thomas J. Bennett Albert Black Roy D. Hoagland Victor O. Jackson Eugene Pickett John Spackman William W. Summer		Joseph H. Ririe
<u>1908</u>	<u>1911</u>	<u>1917</u>
Laron Andrus Walter Sidney Beatle G. M. Bybee, Jr. Alma A. Ellis Lea L. Harris William D. Head L. S. Miles William M. Nelson John H. Ottley Geroge W. Perry Albert H. Powell David M. Powelson Andrew S. Rogers John S. Sharp Daniel P. Williams Joseph T. Wise	S. H. Cornaby W. C. Davidson John A. Empy Warren H. Fjeldstad James B. Gray James L. Madsen Albert E. Money W. A. Noble, Jr. Samuel J. Russon Charles H. Smith Norrall A. Smith Hyrum L. Sterling George V. Vincent George F. Wells	Alma Moss
	<u>1912</u>	<u>1918</u>
	George A. Clark Alva B. Enniss Grover P. Greaves Daniel H. Stewart	Arthur D. Evans
		<u>1919</u>
		Malcom Hunter
		<u>1921</u>
		Leo Bringhurst Leonard Brimley William Horlacker John J. Kirby Robert Warburton
		<u>1922</u>
		Alexander Criddle Claud W. Hinckley Edwin O. Stenquist

1924

Walter H. Allington  
George A. Baker  
John E. Bell  
Marcellus R. Clark  
Kenneth A. Curtis  
Ernest J. Johnson  
Maude E. Johnson  
Elmer H. Lloyd  
O. David Merrill

1925

William W. Burt  
Charles J. Ford  
Elizabeth W. Ford  
Ellis L. Rees  
John H. Smeath  
Daniel A. Thompson

1926

Cecil B. Crane  
David W. Eardley  
E. Vernon Derrick  
John N. Fraser  
Moroni B. Harrison  
Robert E. Harvey  
Cyril P. Maughan  
Lyman T. Nelson  
Rondo H. Robinson  
Adrian V. Toolson

1927

Kendall D. Garff  
Seth P. Leishman  
Boyd W. Madsen  
N. Glen Stanford  
Ervin R. Stoker  
Elmer D. White

1928

Edward L. Blacker  
Joseph S. Brough  
David A. Buchanan  
Erwin R. Stoker  
Byron Vance  
Lovell A. Youngberg

1929

Gordon L. Allen  
Farrell N. Beckstead  
Fred H. Cox  
Arthur S. Gailey  
Arlow W. Nalder  
Adrian L. Orme  
Alma C. Palmer  
Rulon S. Satterfield  
Cecil H. Toone  
William Yancy  
J. Ellis Yardley

1930

John Bunderson  
Otto Done  
Edward E. Drury  
Merrill H. Glenn  
Cyrus H. Gold  
James B. Harvey  
Conrad A. Johnson  
T. Bruce Jenkins  
Royal H. Jensen  
Raymond H. Swenson  
Ronald L. Wilson

1931

Eldon C. Ririe  
Frank R. Willer

1932

William H. Clawson  
George H. Curtis  
William R. Houston  
Glen F. Oliver  
W. Cleon Skousen  
Howard F. Wood

1933

LeRoy E. Anderson  
George H. Curtis  
William A. DeHart  
Stephen L. Dunford  
Donald J. Elggren  
Max R. Openshaw  
John C. Owens

1934

John R. Hicks  
J. Arvil Marcroft  
Ray L. Richards  
Albert R. Smoot  
John L. Van Orman

1935

Victor L. Bingham  
F. W. Fox  
Keith M. McFarlane  
David Y. Rogers  
Austin Scott

1936

Joseph W. Darling  
Parley P. Giles  
Eldon T. Lindsay

(The following elders  
sang periodically in  
Ireland as members of  
the Millennial Choir)

Clyde Barraclough  
Darrell M. Brady  
Ralph E. Baddley  
Wendall C. Fowler  
Theron L. Larkin  
Dudley M. Leavitt  
Alvin B. Keddington  
Leonard L. Moffatt  
Anderson Moyes  
Lural T. Pugmire  
Norman H. Roberts  
George W. Shupe  
Richard G. Smith  
Robert S. Stevens  
Joseph H. Stout  
David C. Thomas  
Bentram T. Willis

1937

Owen S. Brough, Jr.  
W. Burt Duxton  
Richard P. Evans  
Wendall C. Fowler  
Ronald H. Hebbon

1937 cont.

Coe R. Larkin  
 Ross L. Layton  
 Frank M. Marten  
 O. Clifford Merrill  
 Clarence E. Silver  
 Kenneth M. Williams

1938

D. Maxwell Butler  
 J. Alvin Campbell  
 Glen H. Grimmett  
 Ronald H. Hebbon  
 David S. King  
 E. Leon Mather  
 S. Grover Rich  
 Ellen Rose  
 William J. Shaw

1939

Marvin J. Ashton  
 Emmett L. Brown  
 Roy M. Elkins  
 J. Allen Jensen  
 Mark P. Lyman  
 Richard B. Mendenhall  
 Cyril J. Thorne  
 Ben K. Wallace  
 Don R. Wheelright

(Missionaries left,  
 Ireland in September  
 1939 because of World  
 War II.)

1946

Western N. Christensen  
 James Leo Mortensen  
 Arnold Ray Rawson  
 Leslie Mark Southworth

1947

Bruce S. Benedict  
 Grant R. Dalton  
 Wade M. Joyce  
 May P. Joyce  
 L. Vaughn Merrill  
 William R. Waite  
 Albert E. Walker  
 Carl C. Whatcott

1948

Melvin M. Fillerup  
 Richard D. Sagers  
 George C. Scott

1949

Same as 1948

1950

Arnold C. Baker  
 Noel B. Bowcut  
 M. Dallas Burnett  
 John L. Crockett  
 Ethyl C. Crowther  
 Merril Fowers  
 LeRee Gill  
 Forrest O. Hall  
 James B. Hill  
 Ross E. Lloyd  
 James A. Maxwell  
 Rita E. Miller  
 Stayner Richards

1951

John C. Bryner  
 Glade H. Calder  
 LoEne B. Cooley  
 Arnold J. Dance  
 Doris C. Horlacher  
 W. Duwayne Koplun  
 Sterling E. Otteson  
 Martin G. Reeder

1952

Daniel Beck  
 Charles Brandt  
 Archie de St. Jeor  
 Doris de St. Jeor  
 James H. Hayes  
 Gary Huxford  
 Gerald Litchfield

1953

Keith B. Christensen  
 Jack Chipman

1953 cont.

Stephen R. Covey\*  
 Loyal W. Flynn  
 Alfred B. Hughes  
 Eleanor Popham  
 Neil Ransome  
 Robert Wagstaff

1954

Ben Ray Shippen  
 Sheldon C. Snow  
 Dix K. Waddell

1955

Gary R. Bascom  
 Merrill D. Bellows  
 Ronald Q. Fredrickson  
 Harold Jacklin  
 Goerge D. Pace  
 Douglas Snarr

1956

Ross W. Baum  
 Alma L. Carpenter  
 Francis K. Dewsbury  
 Darwin S. Martell  
 Stephen G. McNiel  
 Travis L. Weaver

1957

Anthone E. Anderson III  
 David N. Bench  
 L. Clifton Goble  
 Mary Jane Grogbery  
 Joseph N. Hodgson  
 Ross A. Jenkins  
 James L. Wilde

1958

David X. Ashby  
 Darrell G. Baily  
 Dennis P. Blackhurst  
 Jack L. Booth  
 Glen L. Boyer  
 Don R. Peterson

\*Stephen R. Covey returned to Ireland in 1962 as  
 the first Mission President.

1958 cont.  
Leon Peterson  
Rulon H. Stocking  
Maria A. Stone

1959  
Victor J. Bruner  
Steven B. Coltrin  
Ralph A. Critchfield  
Richard C. Gehrke  
E. Clifton Coble  
Burton L. Guyman  
Don L. Harding  
Ned H. Hart  
Lee J. Godson  
William D. Liv  
Michael Moore  
Calvin E. Smoot  
Paul H. Thompson  
Norman D. Wright

1960 (Incomplete)  
Delbert G. Alder  
David E. Buchanan  
Dean R. Horrocks  
Conrad Michaelson  
David Parkinson  
Clyde D. Pierce  
Albert Roy  
Clyde G. Seely  
David Shaw  
Neil Swann  
David T. Worlton

1961 (Incomplete)  
Linda Andrews  
Bernard F. Austin  
Paul S. Christensen  
Brian Y. Crowther  
E. Bruce Farley  
Larry R. Fickland  
Frank Hillis  
Dean Horrocks  
Marlin H. Kent

1961 cont.  
Paul W. Kirkpatrick  
Duane Labrum  
Odella I. McIntyre  
Lorin Pugh  
Richard Riley  
Veronica M. Rose  
N. Lee Smith  
Edwin R. Tucker

IRISH MISSION  
JULY 8, 1962

Donald D. Assay\*  
Brent A. Barlow  
Ronald J. Bateman  
John P. Callis  
Rondin L. Cannon  
Dean M. Carroll  
Warren R. Cottrell  
Phillip G. Condie  
John T. DeMille  
William R. Decker  
Owen A. Dixon  
Gerry L. Ellis  
David W. Evans  
Michael J. Garbett  
Carol Godfrey  
John C. Hart  
Merrill C. Horne  
Stanley H. Jenkins  
Richard J. Kirk  
Robert J. Larsen  
Reed L. Lloyd  
Kent B. Morgan  
Karl T. Nichol森  
Ovid F. O'Neal  
John T. O'Reilly  
Franklin J. Platt  
George H. Reay  
Phillip S. Richards  
Carma S. Rollins  
Donald B. Rowley  
Larry O. Safford  
Charles E. Sanderson  
John R. Shields  
Judith K. Pratt

Irish Mission

Marsha L. Smith  
Wayne E. Smith  
William R. Swinyard  
Stephen G. Tanner  
Margaret N. Todhunter  
Larry E. Vest

February 21, 1962\*\*

Rex T. Davis  
Richard A. Heaps  
Benjamin Sibbett  
Ned E. Sweat  
Kenley R. Taylor

March 21, 1962

Stephen G. Carter  
Raymond G. Hackford  
William B. Handley  
Douglas C. Knudsen  
Eldon L. Millett  
Gene Mulleneaux  
Michael J. Neeley  
Walton L. Rice, Jr.

April 25, 1962

Joan Baker  
Kenneth J. Christensen  
Elaine King  
Jean Palmer  
Bruce G. Rogers  
Edward F. Scott  
John B. Storment

May 22, 1962

Stephen R. Covey (Miss. Pres.)  
Sandra R. Merrill Covey  
Toni Merrill

\*Forty missionaries called to the Scottish-Irish Mission were assigned to and released from the Irish Mission.

\*\*Date set apart as a missionary in the Irish Mission or, in a few cases, the date of arrival in Ireland.



June 4, 1962

Ronald A. DeNaughel  
 Steven C. Elcock  
 Sam L. King  
 Grace K. McQuaig  
 Lynn M. Nichol  
 Roger F. Sullivan  
 Richard F. Thomas  
 Kay A. Wind  
 Arthur H. Yeager

June 13, 1962

Jerry F. Battle  
 Ivin M. Einzinger  
 Larry D. Haws  
 Craig S. Jorgensen  
 Alan M. Justensen  
 Michael L. May  
 Sherril B. Porter  
 Donal Savage  
 Patricia B. Wilson

June 27, 1962

Michael R. Clements  
 John S. Davis  
 John P. Glover  
 Edward A. Hillery, Jr.  
 Michael J. Kennelly

August 22, 1962

Drew F. Bolander  
 David F. Brown  
 Berenice Kinnaird  
 Dennis J. Longman  
 Michael F. McNally  
 Russell S. Marriott, Jr.  
 James F. Minster  
 Lynn C. Sessions

October 17, 1962

Ronald K. Bell  
 Lyndon S. Clayton  
 Bryan A. Lowe  
 Thomas C. Mehegan  
 Thomas R. Olson  
 Arthur R. Piper  
 Ronald H. Roberts  
 James E. Sheffield  
 Neil M. Williams

October 31, 1962

Merlin B. Black  
 Donald E. Crockett, Jr.  
 James G. Kerr, Jr.  
 Kay L. Ryan

November 14, 1962

Max L. Stewart  
 Kenneth H. Wheeler

December 5, 1962

Victor E. Willey

January 16, 1963

Jerold R. Birkinshaw  
 Robert G. Heater  
 Donald J. Ruyan  
 Ralph E. Taylor, Jr.

February 6, 1963

Rosemary Call  
 Keith R. Dotson  
 Earl E. Green  
 James D. Green  
 Sharlotte Wood

March 13, 1963

Kenneth T. Allred  
 Marion R. Brown  
 James W. Campbell  
 Sidney M. Checketts  
 Jerry L. Clayton  
 Dean R. Conant  
 Kent I. Ferguson  
 Richard W. Hemming  
 Jerry C. Jacob  
 Roger L. Leavitt  
 William E. Lloyd  
 Douglas S. Nickle  
 Sheldon L. Porter  
 Rondo K. Sullivan  
 Robert B. Wentz

April 15, 1963

Charles D. Lynn  
 James L. Slade, Jr.  
 Roy F. Weindorf, Jr.

April 29, 1963

Joel N. Green  
 Warren G. Tate  
 Rebecca J. Tomlinson  
 Dennis G. Wilson

June 12, 1963

John R. Clement  
 Robert J. Cox  
 Kent H. Gibb  
 Gary H. Harrop  
 John P. Larsen  
 Kelly K. Matthews  
 Phillip R. Swensen

June 24, 1963

Michale P. Bott  
 Thomas L. Harkness  
 Tony R. Martin  
 Walter N. Stewart

July 3, 1963

Shaunna Crapo  
 Craig C. Smith  
 Daniel C. Harrison

August 21, 1963

Charles C. Garner  
 Gilbert R. Maxwell  
 Shirley Munteer  
 Fred R. Nelson, Jr.  
 DeEtta Owens

September 18, 1963

Richard M. Astle  
 Ronald D. Bracken  
 Lester R. Burrell  
 James K. Clark, Jr.  
 John H. Fawcett  
 James A. Hill  
 Joseph L. Hill  
 Gary G. McGiven  
 Richard O. Plothow  
 Julian T. Ried  
 Joseph K. Torgesen

October 16, 1963

Joseph J. Decker  
 Gregory E. Hafen  
 Gary L. Mayfield  
 Lawrence R. Mansell  
 Robert T. O'Connell  
 David L. Olsen  
 Robert G. Peters  
 Jimmie C. Powers  
 Richard O. Scothern  
 Everett R. Sharp  
 Richard B. Tuttle

November 13, 1963

Myrna Gammon  
 Robert B. Hyte  
 Jean A. Park  
 Nay Dean Peterson  
 D. LaMar Riding  
 David L. Rosser  
 Dennis P. Smith  
 Woodrow G. Sorenson  
 Leonard R. Stevens  
 Donald R. Tolman

December 4, 1963

Lanny D. Green  
 Terry A. Kelley  
 John W. McIllmoil  
 Richard E. Murphy  
 GaLynn F. Oaks

January 15, 1964

Larry M. Boyle  
 James L. Greer  
 Carl M. Johnson  
 Harold D. Lawder  
 Steven D. Rowley  
 William W. Tanner  
 Kent T. Wallis

February 19, 1964

J. Reid Burnett, Jr.  
 Stephen C. Downs  
 Norman M. Gagon  
 Arthur C. Haney  
 Thomas W. Simmons

March 4, 1964

Robyn Ann Root  
 Lawrence B. Christensen

March 8, 1964

Albert E. Walker

March 11, 1964

Dee Clayton Bassett  
 Jack D. Sim

March 25, 1964

Lyndell P. Harper  
 Leslie W. McClure

April 29, 1964

Judith Howell  
 Roy B. Nilsen  
 Gary K. Reynolds  
 Joseph M. Thompson

May 20, 1964

Jack R. Bingham  
 James E. Daily, Jr.  
 Barbara Madsen

June 17, 1964

Nan Covin  
 Nancy R. Daines  
 Albert N. Hansen  
 Michael D. Kunz  
 Jon C. Meikle  
 David F. Sturgeon  
 Laureen Taylor  
 Raymond A. White

June 24, 1964

Gary A. Ede  
 Curtis R. Groberg  
 Larry H. Madsen  
 Gerald L. Palmer  
 Michel B. Sheffield

July 1, 1964

Carl Halvor Fodnes  
 Frank R. Johnson, Jr.  
 Willard Z. Maughan  
 Steven L. Snider  
 Carl W. Stokes

August 19, 1964

Robert E. Boice  
 Mary R. Forman  
 Eugene A. Johnson  
 Barry O. Stokes  
 Michael R. Tollestrup  
 Dennis L. Wheeler

September 9, 1964

Paul C. Hardy

September 16, 1964

Dallas H. Arnell  
 William H. Greer  
 Joseph L. Heywood  
 Richard J. Johnson  
 Violet M. Loving  
 Helen B. Melrose  
 Adrian L. Merrill  
 Thomas L. Miller  
 Bruce L. Seedall  
 Nyle I. Youngberg

October 14, 1964

Blair R. Andersen  
 Robert L. Barney  
 Gordon J. Low  
 Melvin J. Rudd  
 Lila C. Rudd  
 Douglas P. Savage

November 13, 1964

Jay R. Baldwin, III  
 Delbert A. Morris  
 Gilbert J. Sorenson  
 Charles E. Stadler  
 Kenneth W. Wilks

December 2, 1964

Newell K. Bingham  
Lonnie R. Mayo  
Danny V. Priest

January 13, 1965

Robert L. Smith

February 24, 1965

Steven D. Adams  
Jerry L. Carter  
Gary A. Chambers  
Dennis M. Davis  
Clyde J. Hayes  
Richard R. Horlacher  
Andrea S. Jones  
Joseph B. Payne  
Kent W. Peterson  
Norma J. Rice  
Ronald J. Smith  
Jeffery J. Springer  
Richard L. Washburn  
Rex J. Winn

March 17, 1965

Richard L. Beard  
Michael H. Burton  
Craig M. Malcom  
Darryl L. Trickler  
Kent S. Tucker  
Cheryl L. Butler  
Jerald L. Peterson

April 28, 1965

Jerry L. Ferguson  
William L. Maughn  
Donald R. Petersen  
Dan L. Reeder

May 19, 1965

James A. Eldredge  
John D. Richards, Jr.

May 20, 1965

Rolland L. Jaussi (Miss. Pres.)  
Jean Weaver Jaussi  
Maureen Anne Haney

June 16, 1965

Robert R. Earl  
Craig R. Etherington  
Winston E. Hickman  
Clark H. Jenkins  
Joe R. Lentz  
Gary L. Starr  
Jeffery L. Sycamore  
Gordon C. Barton  
Val A. Robison

June 21, 1965

Roger M. Cunningham

June 23, 1965

Kenneth W. Anderson  
Gary M. McMillan  
Tamara W. Monson  
Sandra H. Smith  
Gregory L. Thomson

June 30, 1965

Allan R. Anderson  
Michael P. Christensen  
Zearl L. Dickemore  
Joseph R. Hill

August 14, 1965

Paul S. Higgins

August 25, 1965

Wayne R. Baker  
Don E. Cox  
Roy M. Ellefsen  
James E. Hallstrom, Jr.  
William C. Luker  
Dean C. Olsen  
Dennis R. Ostermiller  
David J. Robinson  
Vernon W. Smith  
Kenneth L. Stacy  
Joseph L. Yeates

August 27, 1965

Ronald M. Passey

September 15, 1965

Gary W. Allen  
Audrey R. Collins  
Craig P. Dansie  
Richard J. Fogg  
Ramah H. Keddington, Jr.  
Ted E. Lines, Jr.  
Michael T. Ricks  
George C. Spilsbury  
Terry E. Talbot  
Dan R. Widdison  
John K. Williams  
Alan D. Wright

October 13, 1965

Linda Rose Callahan  
George W. Cottam  
Kent G. Cragun  
Mark L. Dean  
Carroll M. Franklin  
John E. Furness, Jr.  
Garth M. Kendall  
Dwain R. Larsen  
David A. Medlyn  
Gary D. Morrill  
Glenn J. Nally  
Jerry D. Reynolds  
Alvenia H. Spicer  
Ernest W. Spicer  
Stanley W. Stokes  
William D. White  
Dennis C. Whitaker  
Leland C. Williamsen

October 16, 1965

Sheila A. Collins

November 14, 1965

William R. Wittē

November 17, 1965

Donal A. Brown  
Lonne L. Nalder  
Gregory G. Van Zweden  
Anthony D. Wanamaker  
Willard B. Wilde

December 1, 1965

Dale R. Jones  
 Rodney K. Moore  
 Dallace L. Nelson  
 Roger C. Peterson

January 1, 1966

Terry R. Adams  
 Charles I. Anderson  
 Keith B. Averett  
 Craig D. Bartholomew  
 Fred L. Davis  
 Charles W. Durr  
 Robert F. Fitzgerald  
 Evan H. Gibbons  
 Bruce R. Marley  
 John L. Mitchell III  
 Mark W. Mitchell  
 Warren J. Stuckie  
 Paul C. Ure  
 Owen Whiteman

January 26, 1966

Wayne T. Holt

February 9, 1966

William D. Brady  
 Christian E. Green  
 David R. Hambleton  
 Barry L. Nielson  
 Lowell V. Turley

February 23, 1966

Ronald E. Barrett  
 David E. Boothe  
 Ferris J. Critchley, Jr.  
 Ronald R. Daybell  
 Richard L. Nobis  
 James L. Peck  
 Lincoln R. Sherwood  
 David R. Wilson

March 9, 1966

Don R. Billings  
 Donald F. Davis  
 Blaine C. Fowers  
 Don L. McAllister  
 Dale Olsen  
 Barry D. Wilson

April 13, 1966

Milvin L. Coleman  
 John R. Ence  
 Lloyd R. Hardy

April 20, 1966

DeWayne Davies  
 Roy E. Stevens

May 18, 1966

Randy C. Willis

June 8, 1966

Phillip A. Cook  
 Michael G. Lance  
 Dennis G. Larson  
 James E. Stoker

June 15, 1966

James R. Avery  
 Charles T. Brown  
 Alfred C. Hart  
 Collins B. Jones  
 Richard R. Nelson  
 Donald T. Standage  
 Ernest R. Sumsion

June 22, 1966

Gaylon F. Gooch  
 Bruce J. Hayward  
 Duane K. Orchard  
 Vern J. Woolley

June 29, 1966

Michael J. Gebhardt  
 Mayghan M. Guyman  
 Don H. Halverson  
 Terry D. Madsen  
 James E. Martin  
 Dale A. Rosenlund

August 17, 1966

Douglas S. Moss  
 David W. Swearingen

August 24, 1966

David H. Bennion

September 7, 1966

McKell W. Allred  
 David G. Van Alstyne  
 Richard D. Crossley  
 Ray T. Fallows

September 14, 1966

James W. Blackinton  
 Dennis G. Christensen  
 Gean LaVerl Christensen  
 Anthony S. Earl  
 Robert L. Henderson  
 Reed J. Hill  
 Charles E. Stewart

September 21, 1966

Timothy M. Anderson  
 Danny J. Beard  
 Dean B. Connolly  
 Doyle G. Fullmer  
 Timothy L. Hopkin  
 Gregory P. Meacham  
 Ellis H. Nelson

October 10, 1966

Barry N. Johnson

October 12, 1966

Terry V. Park  
 Michael G. Todd  
 Gary L. Waite

October 26, 1966

Brent D. Chaston  
 Edwin J. Ford  
 Jack N. Hinrichsen  
 Dale H. Moss  
 Roger D. Thornton  
 Randall D. Sparks

November 9, 1966

Carey W. Brinkerhoff

November 16, 1966

Danny M. Kelly

January 16, 1967

Robert J. Bleakley

February 1, 1967Gordon L. Beardall  
Leslie G. Brown  
Michael T. Howells  
Harold K. Oborn  
John D. PassmoreFebruary 21, 1967Leo S. Barnes  
Donald M. Beard  
Curtis S. Beames  
Richard M. Bird  
John M. Brookbank  
Michael L. CosgraveMarch 8, 1967

James W. Easley

March 21, 1967

Gerarda H. J. Bals

March 22, 1967Roger N. Bybee  
Dennis R. KnightMarch 29, 1967Nelson K. Alger  
Kent A. Hoggan  
Myrtle W. Smith  
Thomas A. SmithApril 12, 1967John A. Clark  
Ronald D. Hunt  
Terry G. Loosli  
John P. Walker  
Jack H. WiddisonMay 5, 1967

Elizabeth A. Wallace

May 17, 1967Douglas E. Davidson  
Lloyd A. Henrie  
Douglas H. Latimer  
Ronald D. Liljegren  
Roy E. Sillito  
Mary E. Hamilton  
Donald R. JensenMay 22, 1967

Steve S. Bunting

June 7, 1967Douglas B. Dorton  
Bryan T. Jex  
Larry L. Moody  
John G. RobisonJune 14, 1967Carl M. Hatch  
Freddie E. Loghry  
John E. Smith  
Richard F. JordanJune 28, 1967Edwin A. Bingham  
Stanley R. Butler  
David B. Green  
Robert W. Hales  
Bruce W. Hamilton  
Richard E. Hunsaker  
Alan R. Taylor  
Ray W. WoodTheron M. Ashcroft (Miss. Pres.)  
Inez L. Parsons AshcroftMay 24, 1967

John H. Lock

August 9, 1967John C. Earl  
Gordon R. Hochalter  
Sidney W. Stohl  
Richard P. Taylor  
Michael D. TerryAugust 16, 1967David T. Hill  
Russell C. RichardsAugust 30, 1967Gary J. Bankhead  
Freemon E. Brown  
William L. Gentry  
Michael D. Hancock  
Edward A. Hinds  
David W. Jensen  
Henry J. Kohnke  
John H. Tanner  
Izola Mildren TannerSeptember 13, 1967Blaine F. Elswood  
King M. Jenks  
Mark A. Sonntag  
Ronald R. SteverSeptember 20, 1967Howard D. Hall  
Brisn D. Mulholland  
Roger C. Nelson  
Melvin H. Pedersen  
David B. RietbrockOctober 18, 1967Robert P. Crowther  
John R. Eames  
Darryl T. Hoopes  
David H. Jeppson  
Kent B. JohnsonLloyd N. Layton, Jr.  
Steven J. Lehnof  
Keith W. LeSueur  
Brent G. Plant  
Allen W. Pogue  
Scott W. Sonne  
Kenneth D. StuckieOctober 25, 1967Ronald W. Bess  
Tommy L. Edvalson  
Howard D. Hansen  
Kenneth W. Jensen

October 25, 1967 Cont.

Harold B. Lewis  
James H. Robinson  
Roger G. Williams

November 1, 1967

Marvin D. Pyper  
Andrew E. Schow, Jr.  
Steven O'Neil Wise

November 29, 1967

Dennis R. Stott

Additional Missionaries

Wesley M. Pack  
Helen Pack

William E. Wagstaff  
LaVon E. Wagstaff

## APPENDIX C

### IRISH MORMON PIONEERS IN UTAH

Adams, William--Born January 8, 1822 at Hillsborough, County Down, Ireland, son of Charles Adams and Cathrine Willes of Bagley Borough, County Cavan, Ireland. William and his wife and children came to Utah on October 27, 1849 in the George A. Smith company. He was a seventy and served a mission for the Church to Pennsylvania from 1870-1873. Later, he was a counselor to the president of the San Juan Stake. By occupation William Adams was a farmer merchant and stockraiser. He died at Bluff City, San Juan County, Utah. [Frank Esshom, Pioneers and Prominent Men of Utah. (Salt Lake City, Utah: Utah Pioneers Publishing Company, 1913), II, 710.]

Alexander, Robert--Born in 1826 in County Tyrone, Ireland. He was the son of \_\_\_\_\_ Alexander and Mary McFarland of Lurgan, Ireland. He came to Utah in 1852 in the Captain McGraw Company. [Ibid.]

Babbitt, Richard--Born July 2, 1842 in Ireland. He came to Utah in 1850. [Kate B. Carter, Heart Throbs of the West (Salt Lake City, Utah: Daughters of Utah Pioneers, 1950), XI, 397.]

Baxter, Robert Wright--Born February 2, 1819 at Donaghadee, County Down, Ireland, a son of John Baxter and Margaret Wright Baxter. He came to Utah September 25, 1855 with the Richard Ballantyne company. Besides being a member of the Nauvoo Legion, he also served as president of the 28th quorum of seventies. He also served as a high priest, patriarch, and home missionary. His occupations were farming and shoemaking. [Esshom, op. cit., 742.]

Black, George--Born May 6, 1823 in Lisburn, Ireland, a son of William Black and Jane Johnson. He arrived in Utah in 1850 and moved to Fillmore the following year. From there he moved to Sanpete County in 1855. When the first wagons left for St. George, George Black was in one of them. He was a veteran of the Black Hawk War. He died November, 1872. [Ibid., 759.]

Black, Joseph S.--Born July 14, 1836 in Lisburn, Ireland, a son of William Black and Jane Johnson. He served as a seventy, high priest, counselor to the bishop and a bishop in the Deseret Ward. He was a major in the Sanpete militia and a Spring City selectman. He died August 13, 1910. [Ibid.]

Black, William--Born August 20, 1784 in Lisburn, Ireland, a son of William Black and Mary Gardner Black. He came to Utah in September, 1850 in the James Pace company. He was a missionary to England for two years and was later ordained a high priest. He was also a soldier in the British army

for twenty years before coming to America. William Black was one of the founders of Spring City, Sanpete county in 1859. His death occurred January 28, 1873 at Rockville, Kane County, Utah. [Ibid.]

Black, William Jr.—William Black Jr. was born February 27, 1832 at Lisburn, Ireland, a son of William Black and Jane Johnson. He arrived in Utah in 1850. He was a seventy in the 18th quorum and president of the 21st quorum. He was later a high priest and presiding elder in Deseret, 1877. William Black Jr. assisted in locating Manti and Spring City as an early pioneer to Sanpete County. He was also a contractor on the D&RG railroad. He was a veteran of the Walker and Black Hawk Indian Wars and president of the Deseret Irrigation Company. He also assisted in locating the dams and canals at Abraham, Hinckley, Deseret and Oasis in Utah. [Esshom, op. cit., 759.]

Bonner, George—Born January 18, 1820 in Ireland. He came to Utah in 1857. [Ibid., 762.]

Bullock, Charles R.—Born July 18, 1840 in Ireland. He came to Utah in 1848 in the Brigham Young Company. [Carter, op. cit., IX, 475.]

Butler, William—Born August 15, 1827 at Carey, County Wexford, Ireland, a son of George and Nancy Colburn Butler. His parents died while he was in his teens so as a young man he left Ireland. Arriving in Canada he sought temporary employment, and shortly thereafter, 1849, he travelled to Council Bluffs, Iowa in the United States where he met the Mormons, Orson Hyde in particular. Young Butler decided to travel west with the pioneers, and on August 26, 1850 he entered the Salt Lake Valley with the Mormon pioneers. One month later he was baptized in City Creek near Salt Lake City. He returned to Ireland on a mission in 1853 and later returned to Utah where he lived as a stalwart pioneer the rest of his life. [Wilford Henry Butler, A Life Sketch of My Father, William Butler. Taken from his own handwriting. Unpublished biography written in Ogden, Utah during July, 1932. (Obtained from Mrs. Clifford (Ethyl) Butler, Orem, Utah.) Also Carter, op. cit., XI, 403.]

Cantwell, James Sherlock—Born November 24, 1813 in Dublin, Ireland, a son of Simon Cantwell and Wilhemine Sherlock. He came to Utah on December 14, 1856 in the Martin Tyler company. [Esshom, op. cit., 794.]

Cherry, William—In the Mormon Zion's Camp March from Kirtland, Ohio to Jackson County, Missouri, William Cherry taught the Mormon men the art of swordsmanship. [D.H.C., op. cit., II, 88.]

Clyde, Eliza McDonald—Born December 15, 1831 in Ireland. She came to Utah in 1850. [Carter, op. cit., XI, 406.]

Cornwall, Alexander—Born August 27, 1832 in County Down, Ireland, a son of Alexander Cornwall and Eliza Nael. He was a high priest and served a mission to Ireland. [Esshom, op. cit., 821.]

Cheney, Lucy Elzada—Born February 24, 1829 in Belfast, Ireland. She came to Utah in 1849 in the George A. Smith company. [Carter, op. cit., X, 448.]



Cuthbert, Susan M.—Born March 18, 1819 in Ireland. She came to Utah in 1848. [Ibid., IX, 480.]

Cornwall, Joseph—Born August 27, 1832 in County Down, Ireland, a son of Alexander Cornwall and Eliza Nael. He was a high priest and served a mission to Ireland. [Esshom, op. cit., 821.]

Diamond, James—Born June 22, 1833 at Crossland, County Kerry, Ireland, a son of James and Nancy Diamond. He came to Utah in 1847 in an independent company. He settled in Manti, Utah where he performed the first plowing of the soil. He later moved to Springville, Utah where he died April 21, 1875. [Ibid.]

Donnelly, Mary Ann—Born January 26, 1834 in Magerafelt, Londonderry, Ireland. She came to Utah in 1857 and later married George Black who was also from Ireland. [Ibid., 759.]

Donnelley, Mary Ann McKowan—Born in Ireland. She came to Utah in 1857. (She is possibly the same person as the one cited above.) [Ibid.]

Donnelly, Phil—Born in Ireland and came to Utah in 1857. [Ibid.]

Douglas, Agnes Cross—Born February 2, 1819 in Ireland. She came to Utah in 1848 in the Brigham Young Company. [Carter, op. cit., IX, 482.]

Douglas, William B.—Born February 2, 1819 in Ireland. He came to Utah in 1848 in the Brigham Young Company. [Ibid.]

Flanigan, James Henry—Born in September, 1822 in County Down, Ireland. He was converted to Mormonism and emigrated to America and became a resident of Nauvoo, Hancock County, Illinois where he was ordained a seventy. At a special conference held at Nauvoo in April, 1843, he was called on a mission to Virginia. In 1848 he was called on a mission to Great Britain where he labored faithfully until he was stricken with smallpox and died January 31, 1851. While in the mission field in Britain he wrote the pamphlet, "Priestcraft in Danger." [Andrew Jenson, Biographical Encyclopedia (Salt Lake City, Utah: Deseret News, 1901), III, 631. Also see Millennial Star, LXII (1900), 429.]

Foster, George—Born August, 1810 at Castleberg, Ireland, a son of George Foster and Mary Wallhena. He came to Utah in 1852 in the Thomas Tidwell Company. George Foster died June 1, 1888 at Whitney, Idaho. [Esshom, op. cit., 876.]

Freckleton, John Orr—Born March 3, 1835 in Keady, Ireland, a son of William Freckleton and Jane Orr. He came to Utah on October 5, 1862 in the A. P. Harmon company. He was a missionary to Scotland in 1857 and Ireland in 1900. In addition, he was superintendent of Sunday school, bishop's counselor, justice of the peace, Indian war veteran and railroad worker. He also had the honor of quarrying rock for the Salt Lake Temple. [Ibid., 878.]

Grahm, James Jr.—Born October 11, 1804 in Ireland. He came to Utah in 1849. [Carter, op. cit., X, 454.]

Henry, Andrew—Born in 1811 in Ireland. He came to Utah in 1851. [Ibid., XII, 443.]

Henry, Margaret C.—Born in Ireland. She came to Utah in 1850. [Ibid., XI, 420.]

Henry, Robert—Born in March, 1818 in Ireland. He came to Utah in 1850. [Ibid.]

Howard, William—Born January 17, 1815 at Belfast, Ireland, a son of Scott Howard and Catherine Babbington. He came to Utah in September, 1853. He was a seventy, missionary to Great Britain in the years 1868-1869, and was a real estate and iron foundry man by trade. He died December 19, 1890 at Holiday, Utah. [Esshom, op. cit., 944.]

Howard William Jr.—Born January 13, 1847 in Belfast, Ireland, a son of William Howard and Elizabeth Anderson. He came to Utah with his parents in 1853. He was a high priest, high councilman, bishop's counselor, president of state's counselor, ward teacher, Lieutenant in the Nauvoo Legion, county attorney and postmaster. He also held several county political positions and was a notary public and blacksmith. Mr. Howard was called to assist in settling the Bear Lake country in 1870. [Ibid., 944-945.]

Hyder, Sarah Jarrold—Born July 20, 1800 in Ireland. She came to Utah in 1851. [Carter, op. cit., XII, 443.]

Johnson, Sarah McGee—Born in Ireland. She came to Utah in 1850 in the Stephen Markham Company. [Ibid., XI, 423.]

Kenny, John—Born March 31, 1836 in Ireland. He came to Utah in 1858 in an oxteam company. Besides being an early settler in Deseret and Holden, Utah, he was a veteran of the Black Hawk Indian War and a farmer. [Esshom, op. cit. 984.]

Laird, James—Born December 25, 1825 in Ireland, a son of Edward Laird and Sarah Barr of Bonebefore, County Antrim. He came to Utah on November 9, 1856 in the Captain Willie Handcart Company. He was one of the first settlers in Spanish Fork in 1858, Heber City in 1859, and Parley's Canyon in 1862. By occupation he was a farmer. [Ibid., 994.]

Linton, Samuel—Born June 27, 1827 in Ireland, a son of William Linton and Elizabeth Selfridge. He came to Utah in 1853 and served as a seventy in the 49th quorum, as a high priest, and as a veteran of the Echo Canyon War and a farmer. [Ibid., 1007-1008.]

Lyons, Oscar Fitzallen—Son of Caleb Lyons and Sarah Biglow of Ireland. He was born December 25, 1838 and came to Utah in 1849. [Ibid., 1017.]

Mackay, Thomas—Born July 23, 1810 in Belfast, Ireland, a son of Mackay and Nancy Sloan of Ireland. He came to Utah in September, 1847 in the John Taylor and Edward Hunter company. He was a school trustee

from 1868-1871, a farmer, and a stockraiser. He died February 19, 1880 in Taylorsville, Utah. [Ibid., 1018.]

Macknight, James--Born December 11, 1828 in Ireland. He came to Utah in 1850 at the age of 22. [Carter, op. cit., 429.]

Marshall, George--Born July 4, 1826 in Ireland. He came to Utah in 1850, [Ibid., XI, 429.]

McCann, Sarah J.--Born March 17, 1819 in Ireland. She came to Utah in 1850 in the Stephen Markham Company. [Ibid., 430.]

McCann, Thomas R.--Born in Ireland. He came to Utah in 1850 in the Stephen Markham Company. [Ibid.]

McCarthy, John--Born April 6, 1830 (the day the Church was organized) in Rathware, Sneaden, Ireland, a son of John McCarthy and Catherine Gaffney. The family later moved to Australia where young John heard about and later joined the Mormon Church. On September 7, 1855 Brother McCarthy sailed from Sydney, New South Wales on the ship "Julia Ann" with a number of saints travelling to Utah. On October 3, 1855 the ship struck a reef, and the emigrants got ashore to a nearby island on a makeshift raft. They remained on the island until December 3rd when they were rescued by the crew of the "Emma Packer." He returned to the Society Islands and continued in the work of the gospel and baptized many. On April 14, 1856 Brother McCarthy arrived in San Francisco and travelled to Utah. In 1877 he served a mission to the British Isles. [Ibid., III, 103-104.]

McCracken, Henry--Born in 1810 near Letterkenny, Ireland (near Londonderry,) a son of James and Sarah McCracken. He came to Utah on September 27, 1862 in the John R. Murdock Company. He was a missionary to England, and by profession he was a chemist. [Esshom, op. cit., 1056.]

McClenehan, Nancy--Born September 24, 1813 in County Tyrone, Ireland. She came to Utah in the later emigration of 1847 in the Asa Barton Company. [Carter, op. cit., VIII, 419.]

McDonald, Eliza--Born December 15, 1831 in Ireland. She came to Utah in 1850 in the Aaron Johnson Company. [Ibid., XI, 431.]

McDonald, Jane--Born July 17, 1827 in Ireland. She came to Utah in 1850 in the Aaron Johnson Company. [Ibid.]

McDonald, John--Born December 12, 1833 in Ireland. He came to Utah in 1850. [Ibid.]

McDonald, John Kilpatrick--Born in Ireland and came to Utah in 1849 in Ezra T. Benson Company. [Ibid., X, 464.]

McDonald, John Taaffee--John Taaffee McDonald was born April 11, 1830 in County Armagh, Ireland, a son of John Kilpatrick and Rachel Burck Taaffee. He came to Utah with his parents in 1849. He was a seventy, high priest, and a merchant. [Esshom, op. cit., 1057.]

McDonald, Joseph—Born October 15, 1841 in Ireland. He came to Utah in 1850. [Carter, op. cit., XI, 431.]

McDonald, Rachel B.—Born in Ireland and came to Utah in 1849. [Ibid., X, 464.]

McDonald, Robert—Born in Ireland in 1843 and came to Utah in 1850 in the Aaron Johnson Company. [Ibid., XI, 431.]

McDonald, Sarah F.—Born in 1802 in Ireland and came to Utah in 1850 in the Aaron Johnson Company. [Ibid.]

McDonald, William—Born in Ireland and came to Utah in 1850. [Ibid.]

McDonald, William—Born November 16, 1834 in Ireland and came to Utah in 1850 in the Wilford Woodruff Company. [Carter, op. cit., XI, 431.]

McDonald, William—Born in Ireland in 1805, a son of James McDonald and Sarah Ferguson. He came to Utah in October, 1850 in the Wilford Woodruff Company. He was a high priest and was appointed by Brigham Young to locate agricultural sections for settlement. He worked on the Nauvoo Temple and was a scout in the Echo Canyon campaign. In addition, his services were found in the Walker and Black Hawk Indian Wars. By occupation he was a farmer and a stockraiser. [Esshom, op. cit., 1057.]

McEwan, Henry—Born February 14, 1802 in Parish of Garvaby, County Down, Ireland. He came to Utah September 3, 1860 in the James D. Ross Company. [Ibid.]

McEwan, John—Born in February, 1824 at Bonbricly, County Down, Ireland, a son of John McEwan and Jane Thompson. He came to Utah in 1848. His services to the Church were as president of the 22nd quorum of seventies and secretary to Joseph Smith in Nauvoo, Illinois. He was also clerk in the Third Judicial District Court and postmaster in Provo, Utah. [Ibid.]

McEwan, Mary Smith—Born in April, 1815 in Ireland and came to Utah in 1851. [Carter, op. cit., XII, 449.]

McEwan, Matthew—Born April 11, \_\_\_\_ in Ireland and came to Utah in 1851. [Ibid.]

McFarland, James—Born May 18, 1818 in Ireland, a son of John McFarland and Mary Irving. He came to Utah in October, 1866 in the Joseph S. Rawlings oxtrain. Before coming to Utah he married Sarah Mitchell in Ireland. He was a high priest and helped settle Mill Creek near Salt Lake City. [Esshom, op. cit., 1057.]

McFarland, William—Born June 8, 1795 in Trillick, Tyrone County, Ireland, a son of Archibald McFarland and Mary Blair. He came to Utah September 25, 1855 in the Richard Ballantyne Company. He was a church patriarch, high priest and justice of the peace. [Ibid., 1058.]

McGuire, Patrick Henry—Born June 14, 1844 at Derry Lahan, County Davan, Ireland, a son of Bernard McGuire and Susan McHugh. He came to Utah

July 9, 1872. He was a bishop, president of the elders' quorum, Sunday school superintendent, county assessor, and missionary to Ireland, 1910-1911. [Ibid., 1059.]

McKay, Thomas--Born in Ireland, Thomas McKay came to Utah in 1847. (Possibly the same as Thomas McKay previously mentioned. [Carter, op. cit., VIII, 426.]

McLelland, Elizabeth--Born August 8, 1824 in Ireland and came to Utah in 1848 in the Brigham Young Company. [Ibid., IX, 499.]

McLelland, Thomas--Born March 28, 1819 in Ireland and came to Utah in 1848 in the Brigham Young Company. [Ibid.]

McMichael, Elizabeth--Born March 20, 1816 in Ireland and came to Utah in 1850. [Ibid., XI, 431.]

McMichael, Robert--Born August 9, 1811 in Ireland. He came to Utah in September, 1852 in the Abraham O. Smoot Company and lived in Sugar House near Salt Lake City. [Esshom, op. cit., 1061.]

McMillan, David--Born March 10, 1860 at Ballyrick (or Ballyrich), County Down, Ireland, a son of Hugh McMillan and Catherine Fowler. He came to Utah in October, 1890 in an independent company. He was a high priest, bishop, Sunday school superintendent; school trustee, coal mine inspector, and a coal miner. [Ibid.]

Moffitt, Andrew J.--Born in Inniskillen, County Fermanagh, Ireland on May 7, 1818, a son of James and Elizabeth Isabella Moffitt. The family came to the United States when he was an infant and located in Iowa where he grew up and married. His wife died soon after the marriage, and he started for California in the 1850's during the gold excitement. When he reached Salt Lake City he remained for a short time, and on July 24, 1852 he joined the Mormon Church. After a brief trip to California he returned to Utah and served as coachman for Brigham Young for several years. In 1860 he was sent to Manti by Brigham Young to assume the position of Bishop, a position he held until 1874. He was also a veteran of the Black Hawk Indian War. [W. H. Lever, History of Sanpete and Emery Counties, Utah (Salt Lake City: Tribune Job Printing Co., 1898), 160. Also see Jenson, op. cit., IV, 624.]

Montgomery, Robert--Born January 7, 1825 at Church, Ireland, a son of Robert Montgomery and Agnes Shepard. He came to Utah on September 22, 1862 in the Homer Duncan Company. He was a missionary to Indiana from 1898-1900, a high councilor, constable, justice of the peace, and farmer. [Esshom, op. cit., 1046.]

Morrison, John--Born in 1805 in Ireland. He came to Utah on October 16, 1852 in the Eli B. Kelsey Company. He married Sarah of Ireland in 1835. He was a high priest and assisted in building the Nauvoo Temple. He was a pioneer of Franklin, Idaho and by trade was a farmer. [Ibid.]

Moyes, Robert--Born in 1812 in Belfast, Ireland. Although he did not come to Utah, he joined the Mormon Church, and after his death in Ireland, his

wife, Elizabeth Hutchinson of Donegal, Ireland, brought their three sons to Utah in 1865. The sons were William, John Hutchinson, and Alexander Hill. Elizabeth Moyes died August 16, 1907 at Ogden, Utah. [Ibid., 1048.]

Newsome, William D.—Born in Ireland on February 21, 1832 at Arklow, County Wicklow, Ireland, a son of George H. Newsome and Sarah Prole. He came to Utah on November 10, 1865 in the Miner G. Atwood Company. He was a high priest, missionary to England, engineer, paperhanger and painter. [Ibid., 1068.]

O'Neil, John—Born April 6, 1828 at Grey Abbey, Ireland, a son of John O'Neil and Margaret Cummings. He came to Utah in 1864 and was a high priest, home missionary, justice of the peace, and captain in the Black Hawk Ward. [Ibid., 1082.]

Parish, Fanny—Born in Ireland and came to Utah in 1847. [Carter, op. cit., VIII, 419.]

Park, Gene Harvey—Born in Ireland. He came to Utah in 1851. [Ibid., XII, 451.]

Park, Samuel—Born in Ireland. He came to Utah in 1851. [Ibid.]

Pimm, John—Born September 13, 1815 at Bellatore, Ireland, a son of John Pimm and Ann Martin. As a young man, John came to Utah on September 12, 1857 in the Jesse B. Martin Wagon Company. Brother Pimm helped to settle St. George in 1861 and was a high priest, tithing clerk, field marshal, city serton, poundkeeper, and city assessor. He also served as postmaster in St. George, Utah. [Esshom, op. cit., 1106.]

Pollock, James—Born in Ireland. He came to Utah in 1847. [Carter, op. cit., VIII, 419.]

Plunkett, Sarah K.—Born in Ireland. She came to Utah in 1849. [Ibid., X, 465.]

Ralphs, Sarah Johnson—Born in Ireland. She came to Utah in 1849. [Ibid.]

Reid, John P.—Born February 25, 1825 in County Down, Ireland, a son of John Reid and Fanny White. He came to Utah in 1871, and his family followed in 1872. He was an elder, a farmer, and a gardner. [Esshom, op. cit., 1125.]

Reid, (Honorable) William K.—The Honorable William K. Reid of the law firm Reid and Cherry in Manti was born in Belfast, Ireland on October 21, 1848, a son of John P. and Margaret Kirkwood Reid. He learned the trade of French polisher in his youth. After his arrival in Utah in 1872, he taught school and studied law. He was admitted to practice in the Supreme Court of Utah on June 22, 1883. He was also elected to the office of prosecuting attorney in 1882 and was re-elected in 1884, 1886, 1888 and again in 1896. He was elected superintendent of schools in 1883-1885 and in 1887. In 1889 he was elected a member of the territorial legislature. During Cleveland's second administration, he was appointed probate judge of Sanpete County. [W. H. Lever, op. cit., 174-175.]

Reid, William Taylor--Bishop William Taylor was born July 21, 1830 in Drumbo, County Down, Ireland. He joined the Mormon Church in Belfast on January 9, 1848 and immigrated to Utah in 1862 and located in Provo. He was a teacher and major in the Black Hawk War in Sevier County. In 1867 he moved to Manti and was appointed county clerk and recorder. Later, he was county superintendent of schools, a position which he held for sixteen years. In 1877 he was appointed Bishop of Manti North Ward. [Esshom, op. cit., 1125.]

Rich, Nancy--Born in Ireland and came to Utah in 1847. [Carter, op. cit., VIII, 447.]

Sands, Robert--Born in Ireland. He was the fifth leader of the Mormon Tabernacle Choir. [Improvement Era, April, 1967, 26-27.]

Scott, Ann--Born in Ireland and came to Utah in 1851. [Carter, op. cit., VIII, 447.]

Scott, John--Born May 6, 1811 in Armagh, Ireland, a son of Jacob Scott and Sarah Warnock. He came to Utah in 1848 in the John Scott Company. He was a high priest, missionary to Ireland during the years 1854-1857, and had the distinction of serving as bodyguard to the Prophet Joseph Smith. He was also a colonel in the Nauvoo Legion and an Indian War veteran. [Esshom, op. cit., 1149-1150.]

Sinclair, William--Born April 17, 1817 in County Down, Ireland, a son of James Sinclair and Agnes Rowley. He came to Utah in 1863 and was a pioneer to Portage where he assisted in making canals and wagon roads in the early days. He was also a high priest. [Ibid., 1162.]

Sloan, James--Born October 28, 1792 in the county of Tyrone, Ireland. He joined the Mormon Church at an early age. He emigrated to America and received a patriarchal blessing from Joseph Smith, Sr. on February 6, 1838. During the winter of 1838-1839 he visited the Prophet Joseph Smith and fellow prisoners in Liberty Jail in Missouri. He passed through the Missouri persecutions and testified under oath in 1840 that his life had been threatened by the Missourians, that his property had been taken by them, and that he was obliged to "flee from the state with his family, greatly to his disadvantage." He was one of the early Mormon settlers of Nauvoo where he was appointed the first city recorder in 1840 and later the secretary of the Nauvoo Legion. He was also appointed the first notary republic in Nauvoo, and from 1841-1843 he was General Church Recorder. Under the date of February 10, 1843, Joseph Smith recorded in his history, "I prophesied to James Sloan, city recorder, that it would be better for him ten years hence, not to say anything more about fees." Brother Sloan and his wife were called on a mission to Ireland in 1843. Towards the later part of his life, he migrated to Salt Lake City and died a faithful member of the Church. [Jenson, op. cit., I, 254.]

Steele, John--Born March 21, 1821 in Holywood, Ireland, a son of John Steele and Nancy Kennedy. He came to Utah on July 29, 1847 as part of the Mormon Battalion immigration. He was a high priest and a missionary to Las Vegas, Nevada and later to Europe. He was a major in the Parowan Infantry, marshall of Parowan, mayor of Parowan, and postmaster. He had the distinction of working on the Nauvoo Temple. [Carter, op. cit., XII, 457.]

Stoddard, Anna T.—Born in Ireland and came to Utah in 1851. [Ibid.]

Teleford, Anna—Born in Ireland. She came to Utah in 1851. [Ibid., XII, 458.]

Teleford, Jane T.—Born in Ireland and came to Utah in 1851. [Ibid.]

Teleford, John—Born in Ireland. Came to Utah in 1851. [Ibid.]

Thompson, Matthew—Born August 21, 1832 in Lurgan, County Armagh, Ireland, a son of Matthew Thompson and Margaret Malarkey. He came to Utah on October 19, 1862 in the David P. Kimball oxteam company. He was a high priest, stone cutter for the Salt Lake Temple, and also worked on the Tabernacle. He also worked for the railroad, was a weaver, miner, and a farmer. [Esshom, op. cit., 1211.]

Wilson, James T.—Born October 7, 1828 in Ireland, a son of Thomas Wilson and Jane Ellis. He came to Utah September 3, 1852 in the Abraham O. Smoot Company as a farmer and stockraiser. [Ibid., 1253.]



HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS  
IN IRELAND SINCE 1840

An Abstract of  
A Thesis Presented to  
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by  
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## ABSTRACT

This thesis pertains to the efforts of the Mormons in establishing their Church among the Irish and is arranged to give a chronological account of activities there. A brief background of the establishment of Christianity in Ireland and a knowledge of numerous conflicts between Catholics and Protestants helps to understand the complex religious interaction occurring at the time Mormonism was introduced in that country. The difficulties encountered by the first Mormon missionaries in Ireland suggest reasons why the Church of Jesus Christ of Latter-day Saints did not expand as rapidly as it did elsewhere in Britain and other European countries.

Shortly after the missionaries arrived in 1840, a famine caused many Irish to emigrate to England and Scotland where some became Mormon converts. Many of the converted Irish emigrated to America, and several of them became prominent Irish Mormon Pioneers.

Mormon history in Ireland can be divided into three major campaigns. The first was from 1840 to 1849; the second from 1850 to 1867; and the third and permanent campaign began in 1884 and has continued to the present (1968). Each campaign is discussed in the thesis, and one chapter is devoted entirely to Irish opposition to Mormonism. Those who desired that the new religious doctrine not be taught in Ireland employed a variety of means to try and achieve their objective.

After the turn of the century, the image of the Mormon Church

in Ireland gradually changed from negative to positive due to many factors. Foremost was the fact that the worldwide image of the Church experienced a similar change. During the twentieth century there was a slow though gradual increase in membership among the Irish until World War II when Mormon missionaries were withdrawn. Due to their absence, a sharp decrease in activity occurred, but after their return in 1946, conversions and the membership both have steadily increased.

Until 1962, missionary work in Ireland had been supervised from England and Scotland, but in that year Church leaders organized a separate Irish Mission. Within a year the number of missionaries increased from the usual eight or ten to well over 150. Consequently, the Church membership rose from about 600 to nearly 3700 by 1967, and four new chapels have been built during the same period to accommodate the increased membership. The thesis includes statements of mission presidents describing the significance of recent growth.

The concluding chapter indicates that the Church of Jesus Christ of Latter-day Saints in Ireland ranks eleventh among sixty-seven religious denominations according to the number of members. Other statistics point to factors which could influence Church growth.

The appendices contain a statistical report of the year by year conversions and membership of the Church in Ireland. Also included are over one thousand names of Mormon missionaries who have served in Ireland since the work commenced there.