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HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN SWITZERLAND

A Thesis

Presented to the

Department of Church History and Doctrine

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

by

Dale Z. Kirby

May, 1971

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PREFACE

An interest in the history of The Church of Jesus Christ of Latter-day Saints in Switzerland was aroused early in the author's life. This interest developed through the hearing about the conversion of his maternal great-great-great grandfather Johannes Zollinger to the Mormon Church in Urdorf, Zurich, Switzerland, in 1861. About one year later the Zollinger family emigrated to Zion, sailing from Liverpool, England, on the "windermere" on March 15, 1862. They joined other Latter-day Saint emigrants in Providence, Cache County, Utah, where they settled. Since this time some twenty of Johannes Zollinger's descendants have served as Mormon missionaries in the German-speaking nations of Europe. The author had the privilege of serving in Switzerland from December 1958 to June 1961. During this time he labored in Arbon, Riehen, Pratteln, Winterthur, Zurich, Basel and completed his mission as the Director of the Bureau of Information on the Swiss Temple grounds in Zollikofen, Switzerland. In 1969, while doing graduate work in LDS Church History and Doctrine at the Brigham Young University, the author found that a complete history of the Mormon Church in Switzerland had never been written. Knowing that the written history of The Church of Jesus Christ of Latter-day Saints would not be complete without

this segment of its history, the author undertook the task.

A careful study was made of all known available material pertaining to the history of Mormonism in Switzerland. Some of the more useful sources of information concerning the LDS Church in Switzerland were:

1. Mission manuscript histories. There are numerous volumes of large loose-leaf folios containing the history of the missions in which Switzerland was involved. Some of these were the Italian-Swiss Mission Manuscript History, 1850-1851; the Swiss Mission Manuscript History, 1851-1940; the Swiss and Italian Mission Manuscript History, 1854-1860; the Swiss-Italian-German Mission Manuscript History, 1861-1868; the Swiss-Austrian Mission Manuscript History, 1946-1959; the Swiss Mission Manuscript History, 1962-1970; the French-East Mission Manuscript History, 1961-1970; the Italian Mission Manuscript History, 1969-1970; the European Mission Manuscript History was also consulted. These are located in the LDS Church Historian's Office in Salt Lake City.

2. The Latter-day Saints Millennial Star and Der Stern, LDS Church publications in Europe containing pronouncements of Church programs and doctrines, news of emigration companies, correspondence and annual statistical reports. Complete sets are available at both the Church Historian's Office and Brigham Young University.

3. The Swiss and German Mission Manuscript History by Andrew Jensen. There were several volumes of materials compiled by Elder Jensen as he served as Assistant Church

Historian. Located in the Church Historian's Office in Salt Lake City.

4. The Improvement Era, The Instructor, and The Church News section of the Deseret News were valuable sources of material pertaining to Switzerland.

5. Books and articles on specific problems relating to the general history and the history of the LDS Church in Switzerland.

6. Journals, diaries, letters, memoirs, and personal interviews from leaders, missionaries, emigrants, and members have provided the author with much eye-witness material valuable to this history.

The library of the Church Historian's Office at the Church headquarters in Salt Lake City was the chief source of information on the history of the LDS Church in Switzerland. Here the Church assembled the manuscript histories, journals, reports and other useful materials. Other materials have been taken from the Brigham Young University library in Provo, Utah, and the Utah State Historical Society Library in Salt Lake City, Utah.

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CHAPTER I

SWISS HISTORICAL BACKGROUND

INTRODUCTION TO THE COUNTRY

Switzerland, best known for its lofty Alpine peaks, precision watches and political neutrality, is among the smallest of the modern nations of Europe. It is surrounded by the great nations, Germany, France, Italy, Austria and the tiny principality Lichtenstein. Because Switzerland is pluralingual it has three official names: DIE SCHWEIZ in the German language, SUISSE in the French language, and SVIZZERA in the Italian language. Swiss postage stamps and coins are marked HELVETIA, the Latin name for the country. The English name Switzerland is a form of "Schwizerland," the name by which the Swiss called their country until mid-eighteenth century.[1] This name was adopted from the original name "Schwyz" chosen by a group of communities which united together in an alliance in the thirteenth century. Through the centuries this alliance has grown to include the twenty-two Cantons[2] and three half-Cantons which

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[1]E. Bonjour, H. S. Offler, and G. R. Potter, A Short History of Switzerland (London: Oxford University Press, 1952), p. 2.

[2]A Canton is a geographical division, much like the designation, state, in the United States.

now constitute present-day Switzerland.

Switzerland is the most mountainous country in Europe with the snow-clad Alps and the Jura Mountains covering about three-fourths of the land. This causes the estimated population of 6,237,000 to be crowded into the cities of Geneva, Lausanne, Bern, Luzern and Zurich which lie on the plateau that reaches across the nation. There are approximately 340.6 persons per square mile in Switzerland.[3]

Swiss political neutrality, established at the Congress of Vienna in 1815, enabled the nation to remain free from the economic setbacks suffered by other European nations because of the world wars. This has made Switzerland a nation of economic stability. The economic well-being of the nation is among the highest in Europe with a per capita income of $2,244.00.

CHRISTIANITY REACHES SWITZERLAND

The exact date of the introduction of Christianity into Switzerland is not known. At the time when Jesus Christ was active in his ministry in Palestine, the whole area of modern Switzerland was under the administration of the Roman Government. It was during the Roman occupation of the area that Christianity was brought to the Helvetian.

The accounts of the introduction of the Christian

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[3]George R. Potter, "Switzerland," Encyclopedia Britannica (1970), XXI, 544.

faith into Switzerland are mostly legendary. It is the opinion of most historians that the new faith came into the area as a part of the Roman culture, being brought in by merchants, workers and soldiers. The oldest and most often quoted legend holds that a Christian legion, recruited by the Romans from Thebais in Egypt and commanded by an officer Maurice, was massacred in Lower Valais, by orders of Emperor Maximianus, who was carrying on persecutions against the Christians throughout the empire. This incident, which took place between 280-300 A.D., gave the present-day St. Moritz its name.[4] It is certain that Christianity was known in that area by 381 A.D., since the first Catholic Bishop on Swiss territory was residing at Martigny at that date.[5]

At the time when this bishopric was active in Martigny, Christianity was being introduced in Geneva from Gaul, again not by formally called missionaries but by means of merchants and government officials. From these two starting points Catholicism spread into Lausanne, Solothurn, Augst (Basel), and Zurich. It continued its spread over the Alps into Chur, Bregenz and Arbon. Chur became the location of another bishopric in the middle of the fifth century.

The Roman culture and religion were not yet firmly

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[4]Lina Hug and Richard Stead, Famous Nations (New York: G. P. Putnam's Sons, 1893), p. 42.

[5]Johannes Dierauer, Geschichte der Schweizerischen Eidgenassenschaft (Bern: Verlag Herbert Lang and Cu AG, 1967), V, 11.

established in Helvetia, for the Alamanni, a Teutonic tribe, crossed the Rhine River and the Jura mountains and took possession of northern Helvetia around 406 A.D. A few years later, in 443 A.D. the nation of the Burgundians settled on the shores of Lake Geneve, thus possession of the whole territory fell under Teutonic rule.[6] At this time the Alamanni were worshippers of nature-deities. On the other hand the Burgundians had already been Christianized in the Arian faith, with its denial of Christ's perfect divinity.

The religious scene in Switzerland again changed when the Germanics fell under Frankish rule beginning in 469 A.D. Three decades later the great war-lord Clovis converted to the orthodox Christianity that had come with the Franks from Rome.

> To the Merovians and the Carolingians the alliance of Church and state was fundamental; it proved to be the most effective means of governing and educating the heterogeneous empire. In the great missionary work which remained to be done, the Church could therefore rely on active support and rich endowments from the Frankish rulers.[7]

With this state support of religion and new numbers being converted to the faith, new bishoprics were founded in Geneva, Lausanne and Sion in French-Switzerland, and in Basel, Vindonissa and Chur in the east.

When the Catholic monks from Ireland, led by St. Columbanus, arrived in Switzerland, new impetus was

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[6]W. D. McCracken, The Rise of the Swiss Republic (New York: Henry Holt and Co., 1908), p. 23.

[7]Bonjour, Offler, and Potter, p. 253.

given to the Christianizing of the country. From 610 to 623 A.D., the missionary monks were active in the eastern areas of Helvetia. At the latter date, St. Columbanus went into Italy, leaving behind his favorite follower Gallus, who was too ill to travel.[8] Gallus lived east of Arbon, which was the beginning of the world-famous abbey of St. Gallen. In the next decades St. Gallen and the other monastic settlements such as Reichenau and Einsiedeln did much in the conversion of the people in eastern Switzerland to Christianity.

Meanwhile, Roman Catholicism was gaining in strength in French-Switzerland, replacing the Arianism that had previously been introduced there. At the beginning of the sixth century Geneva was the location of a bishopric, as were Lausanne and Valais. In the next centuries church and state continued to grow closer until 800 A.D. when Pope Leo III crowned Charlemagne Emperor of the West. Charlemagne almost totally united church and state in his empire. This caused the abbies to flourish and brought about the erection of many churches and cathedrals throughout Switzerland. Thus the established religion in Switzerland was Roman Catholicism and so it remained until the Protestant Reformation which brought many significant changes into the religious life of the Swiss.

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[8]Ibid., p. 51.

PLATE I

HULDREICH ZWINGLI

THE IMPACT OF THE PROTESTANT REFORMATION

Since the establishment of Christianity into Switzerland no movement has had a more profound effect on the religious life of the Swiss than did the Protestant Reformation. When Martin Luther opened the flood gates of protest against the abuses of Catholicism in Germany, the Swiss reformer Ulrich Zwingli jumped at the opportunity to instigate a reform movement in his own country. The Reformation on the Continent came because the people regarded the Catholic Church as being degenerate. Joseph Fielding Smith, who became the tenth President of the Mormon Church in 1970, said regarding the reformers:

> Their mission was not . . . to set up the Church of Christ . . . . They were called to be forerunners of that eventful day and did much to prepare the world . . . It was the Spirit of the Lord which rested upon them and inspired them to fight against the abominations and practices of their times committed in the name of religion.[9]

Thus as the Spirit of God moved upon the people of Europe, they were given "a keener sense of discernment and moral discrimination . . . by which men perceived the degradation within the Church."[10] This "spiritual force" caused Zwingli to look deep into both the religious and political aspects

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[9]Joseph Fielding Smith, Essentials in Church History (13th ed.; Salt Lake City: Deseret Book Co., 1950), pp. 19-20.

[10]Hyrum L. Andrus, Mormonism and the Rise of Western Civilization and the Second American Revolution: Era of Preparation (Brigham Young University Extension, 1966), p. 3.

of life in Switzerland. Displeased with what he saw, Zwingli set out to reform and humanize both church and state in Switzerland.

THE REFORMATION OF EASTERN SWITZERLAND

Zwingli activated his reform movement in eastern Switzerland in Glarus where he began his ministry. After observing the slaughter of young Swiss mercenary soldiers as they fought for the glory of other nations on foreign soil, Zwingli openly attacked this practice in his sermons. After a short period of these attacks he was forced to seek seclusion at the Roman Catholic Monastery at Einsiedeln. Here he was able to get an eyewitness look at the abuses of the Roman curia. His ensuing sermons included strong outcries against what he regarded as "degenerate Romanism." In 1858 Swingli accepted the office of people's priest in the Grossmunster, principal church of Zurich. From this place of prestige Zwingli's doctrines of political and religious reform spread to Schaffhausen, St. Gallen and into Appenzell. In the late 1520's Basel and Bern became supporters of the Zwingli reform movement.

THE FOREST CANTONS RESIST

However, in the Waldstatten, or Forest Cantons of Zug, Uri, Luzern and Schwyz, where traditional Catholicism had a stronghold, Zwinglian reform met fierce opposition. A military confrontation at Kappel in June of 1859 ensued,

but a skirmish was averted through negotiation and "all ill feeling, indeed, subsided when the two armies came in sight of each other."[11] The Peace of Kappel was short-lived when the Zwinglian cities of Zurich and Bern cut off the mercantile supply from the Waldstatten, thus turning the fury of the Forest Cantons on Zurich. Again the place of confrontation was Kappel, but this time Zurich was unprepared for battle and Bern was slow at coming to aid and in the battle Zwingli was slain. This established Catholicism even stronger in the Forest Cantons, Luzern becoming the Catholic center of Switzerland. This was not, however, the death of Zwinglian Reform in Switzerland, for Heinrich Bullinger, "a gentle humanist and warm admirer of Zwingli"[12] was to carry out his religious reform movement in the eastern Cantons where a foundation was firmly laid.

CALVINISM AND FRENCH SWITZERLAND

The reform movement was introduced into French Switzerland by the itinerate reformer William Farel, who preached throughout the cantons of Vaud and Neuchatel under the protection of the Bern government.[13] Farel was a controversial figure, having been expelled from Basel as a fanatic. His "preaching always excited the mob and his harangues generally ended in a schuffle." At times "he

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[11]Hug and Stead, p. 266.

[12]Bonjour, Offler, and Potter, p. 162.

[13]McCraken, p. 204.

would stop a priest on the road and fling into the river the host or the relics he carried."[14] When he went to Geneva in 1532 "his very name so stirred the Catholics there that he was obliged to flee for his life."[15] But because Geneva needed the political support of Bern, Farel and one of his disciples, Vandoir, were able to establish themselves in Geneva in 1534, where they promoted the Zwinglian doctrine.

In 1536, two years after Farel began his work in Geneva, John Calvin, who had recently written his famous Christianae religionis institutio, came through Geneva. "Farel was deeply impressed by the profundity and incisiveness of his young friend's book . . . invited him, adjured him in God's name to stay."[16] Calvin's presence in Geneva soon had a profound influence on both the secular and ecclesiastical institutions of the city, but not without opposition which forced him to flee into temporary banishment in Strassburg until 1541. Upon returning Calvin gained the upper hand in church and state affairs and Geneva became a "place of glory" to those who followed his doctrines. Soon Calvin's disciples were to gather by the thousands from many nations to Geneva. Contrary to what might have happened, however, Calvinism did not spread into all of French-Switzerland. Zwinglianism was to expand its grasp into the Cantons of Vaud and Neuchatel.

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[14]Hug and Stead, p. 275. [15]Ibid.

[16]Bonjour, Offler, and Potter, p. 168.

PLATE II

JOHANNES CALVIN

In 1850 the religious population of Switzerland included 1,417,774 Protestants, 971,820 Catholics and 3,146 Jews.[17] Thus the Protestant Reformation had opened the way for the establishment of other religions in Switzerland.

THE SONDERBUND WAR

After the Protestant Reformation had broken down Catholic domination in Switzerland, many religious and political conflicts continued to prevent the unification of the country. The Sonderbund War of 1847, however, did finally lead to the establishment of the Federal Constitution of 1848. The Sonderbund War began developing when the liberal cantons of Switzerland joined in an alliance known as the Concordat of the Seven, wherein they mutually agreed to defend their cantonal rights. Meanwhile the conservatives were doing almost the same thing, calling their alliance the League of Sarnen. These alliances were not confessional in character until 1834 when the Articles of Baden were written up. These contained a program of ecclesiastical reform and transformed the struggle into a religious quarrel. When the Protestant controlled Canton of Aargau suppressed its monasteries in 1841, Catholics claimed a breach of the Federal Pact of 1814 which allowed the free exercise of religion. They rose up in indignation and

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[17] Latter-day Saints Millennial Star (Liverpool and London, England, 1840-1970), XIV (January 1, 1852), 3, hereafter cited as Millennial Star.

stormed the cantonal capital Aargua, but were defeated. The Protestant controlled liberals concluded that "the riot had originated in and been supported by the monasteries." This led to their being dissolved and their subsequent secularization, which aroused the "Catholic world far beyond the frontiers of Switzerland."[18]

The militant order of Jesuits aligned themselves behind the Catholics and soon a struggle developed "in which the whole of Switzerland and all classes of the people took a feverish part; rarely had civil war in Switzerland been preceded by such profound disturbance."[19] The Jesuits were declared a "national peril" and liberal Protestants in Bern and Aargau attacked their monasteries in Luzern. In December of 1845, seven Catholic cantons, Luzern, Uri, Schwyz, Unterwalden, Zug, Fribourg and Valais joined into a secret alliance known as the Sonderbund. A National Diet in Bern declared the Sonderbund a violation of the 1814 Constitution which "provided that no canton should enter upon alliances which might be prejudicial to the confederation or to the right of other cantons."[20] The Diet decreed that the Sonderbund should be dissolved. The seven Catholic cantons refused and General William Henry Dufour led the Protestant troops into war against the Sonderbund. After thirty-five days of civil war, resulting in 128 deaths and 435 being wounded, the Catholic cantons were defeated.

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[18]Bonjour, Offler, and Potter, p. 259.

[19]Ibid., p. 260. [20]Ibid., p. 272.

THE FEDERAL CONSTITUTION OF 1848

Following the Sonderbund War, the various religious and political factions in Switzerland joined together in Bern to attempt to unite the nation. From the National Council developed the Federal Constitution of 1848. Supreme in this Constitution were "the rights of the people and the citizen":

> The Bund (Constitution) secured freedom before the law, freedom of settlement, of worship, of the press, of association, and of trade and industry. This time it was not, as under the Helvetic Republic, a catalog of abstract principles, but of real liberties which had been won by hard struggles.[21]

Thus after many centuries of turmoil, from internal and external sources, the Swiss were finally able to sit down as a unified body, with political and religious diversity, to set forth the direction the nation was to follow in the future years.

With the official declaration of religious freedom thus established, the stage was set for the introduction of The Church of Jesus Christ of Latter-day Saints into Switzerland.

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[21] Bonjour, Offler, and Potter, p. 272.

CHAPTER II

THE INTRODUCTION OF MORMONISM INTO SWITZERLAND

MORMON BEGINNINGS IN AMERICA

The Church of Jesus Christ of Latter-day Saints[1] was officially organized on April 6, 1830, with Joseph Smith "its first elder[2] . . . who was called of God, and ordained an apostle of Jesus Christ."[3] Prior to the organization of the Church in Fayette, New York, Joseph told of having received several heavenly manifestations. Of special significance was the experience he had in the spring of 1820 when he sought God through prayer, desiring divine direction as to which of the churches or sects he should join. While praying, Joseph later wrote, there appeared to him "two Personages whose brightness and glory defy all description

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[1]Hereafter the above Church may be designated as the Church, Mormon Church, the Restored Church, and Mormons interchangeably.

[2]An elder is an officer of the higher or Melchizedek Priesthood of the Church. This term is also used to designate any leader of high position in the Mormon Church.

[3]The Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952), 20:2. This book contains revelations mainly given to Joseph Smith in the nineteenth century and is accepted as scripture by Latter-day Saints, hereafter cited as D & C.

. . . one of them spake unto me, calling me by name and said, pointing to the other, This is My Beloved Son. Hear Him!"[4] Upon asking the Lord which church to join, Joseph Smith was told to "join none of them for they are all wrong."[5] Joseph later went on to say that he had received "a promise that the fullness of the Gospel should at a future time be made known unto me."[6] After a period of waiting and preparation of three and a half years, Joseph Smith was again visited by an angelic being who introduced himself as Moroni. According to Joseph Smith the messenger said,

> . . . that the preparatory work for the second coming of the Messiah was speedily to commence, that the time was at hand for the gospel in all its fullness to be preached in power, unto all nations that a people might be prepared for the millennial reign.[7]

Joseph was then informed that he was to be instrumental in accomplishing this.

Thus, on September 22, 1827, the angel Moroni again appeared to Joseph. This time he intrusted to Joseph some plates which contained:

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[4]Pearl of Great Price (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952), Joseph Smith 2:17. This is another volume of Mormon scripture and contains the writings of ancient prophets as well as those of Joseph Smith; hereinafter cited as P. of G.P.

[5]P. of G.P., Joseph Smith 2:19.

[6]Joseph Smith, History of The Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts (2nd ed. rev.; Salt Lake City: Deseret Book Co., 1966), IV, 536; hereafter cited as DHC.

[7]Ibid., p. 357.

> the history of ancient America . . . from its settlement by a colony that came from the Tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian Era.[8]

With the help of an ancient instrument called "the Urim and Thummim" the young Prophet "translated the record by the gift and power of God."[9] This record was named the Book of Mormon. Hence members of The Church of Jesus Christ of Latter-day Saints are often called "Mormons" because of the acceptance of this book as holy scripture.

Following the coming forth of the Book of Mormon, Joseph Smith experienced other heavenly manifestations. In the spring of 1829, two such manifestations took place. In the first, on May 15, 1829, John the Baptist appeared to Joseph Smith and conferred upon the priesthood John himself had held when he baptized Jesus Christ in early Christian times. The second manifestation took place in June 1829, when Peter, James, and John conferred upon Joseph Smith the ancient apostolic priesthood, thus enabling the Prophet to act in the name of God. Therefore, The Church of Jesus Christ of Latter-day Saints makes the claim to be a restored Church and not an off-shoot or a body in protest against Catholicism. Being convinced that the restoration of the ancient gospel actually happened and having the divine injunction impressed upon his mind to take the gospel to all nations, Joseph Smith in 1830, set out to accomplish this far-reaching task.

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[8]Ibid. [9]Ibid.

UNTO EVERY NATION

The first missionary activities of The Church of Jesus Christ of Latter-day Saints were in the eastern United States where the "restoration movement" began. Samuel Smith, brother of the Prophet Joseph Smith, began active proselyting in New York in early summer of 1830. In the fall of that year, four Mormon missionaries went to the American Indians on the western frontier of the United States. Mormon memberships soon grew and when the second annual conference of the Latter-day Saint Church was held in Kirtland, Ohio, in June of 1831, there were more than 2,000 present. Missionary activities next spread into eastern Canada and covered the northeast United States. In April of 1837, Latter-day Saint missionaries were sent to Great Britain. This mission was highly successful with several hundred British joining the Church in the next four years. These extensive proselyting efforts were accomplished by a church still few in number, amidst poverty and bitter persecution.

PERSECUTIONS AND THE MARTYRDOM OF JOSEPH SMITH

From the earliest days of the Mormon Church, it has faced great opposition and persecution. Because of these persecutions, Joseph Smith and his followers were forced to move from place to place during the first decades of the Church's existence. Soon after its organization in New York, the saints were forced to flee to Ohio in 1831. Part of

them remained there, until 1838, while others settled in Missouri during this period. Finally opposition became so intense in these two states that refuge was taken in Illinois in 1839. Persecution, however, did not subside and after endless arrests on false charges and many incarcerations Joseph Smith, the Mormon Prophet, was finally martyred June 27, 1844, at Carthage, Illinois. Many thought and some hoped that this would be the end of The Church of Jesus Christ of Latter-day Saints. But Brigham Young, successor to Joseph Smith and leader of the Mormon exodus to the west, carried forth the divine assignment to teach the "restored gospel" to every nation, kindred, tongue and people.

MISSION TO ITALY

At the General Conference of The Church of Jesus Christ of Latter-day Saints in October, 1849, Brigham Young called several apostles to go on missions. Among those receiving calls was Lorenzo Snow who was chosen to go to Italy.[10] Called as Elder Snow's companion on this important mission to Europe was Joseph Toronto.

Accordingly these men traveled to Italy via New York and London, where they called Thomas B. H. Stenhouse, a recent convert to Mormonism, and Jabez Woodward, also a recent convert, to accompany them. This group arrived in

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[10]Andrew Jenson, Church Chronology (Salt Lake City, Utah: Deseret News Press, 1914), p. 38.

Geneva, Italy, on June 25, 1850.[11] One week later Elders Stenhouse and Toronto went to visit the Protestant Valleys of Piedmont; later Elders Snow and Woodward met them there, and on September 19, 1850, they "ascended a high mountain, which they named "Mt. Brigham" near La Tour, Valley of Luzern, Piedmont, Italy, and organized themselves into the first branch in that country."[12] Elder Snow later wrote that:

> There has long been an intimate connexion [sic] between the Protestants here and in Switzerland. I intend to avail myself of the circumstance that the gospel may be established in both places.[13]

FROM ITALY TO SWITZERLAND

Lorenzo Snow called T. B. H. Stenhouse to carry the message of the "restored gospel" into Protestant Switzerland, beginning at Geneva. Before sending Stenhouse on his way, the four missionaries again ascended "Mt. Brigham" where Elder Snow "ordained Stenhouse a High Priest, and prayed that his way might be opened in Switzerland for carrying forth the work of the Lord in that interesting country."[14] In a few days Elder Stenhouse traveled across the Alps to Geneve, where he began preaching December 1, 1850, being the

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[11] Ibid., p. 39. [12] Ibid., p. 40.

[13] Millennial Star, XIII (January 15, 1851), 25.

[14] Eliza R. Snow, Biography and Family Record of Lorenzo Snow (Salt Lake City, Utah: Deseret News Co., 1844), pp. 174-175.

first Latter-day Saint to set foot on Swiss soil and the first President of the Swiss Mission."[15]

EARLY EFFORTS IN FRENCH SWITZERLAND

The early efforts of T. B. H. Stenhouse to spread the message of the "restored gospel" in Geneve immediately aroused the attention of the Genevese. Stenhouse carried two pamphlets by Lorenzo Snow with him into Switzerland. They were The Voice of Joseph and The Ancient Gospel Restored, which Stenhouse used to introduce the gospel to the people. Later in a letter to the editor of the Millennial Star, Stenhouse called Geneva the "Protestant Rome" and said that the "coldness of Calvinism was a barrier to preaching from house to house" and that "no man ever knew a stranger invited into the house of a Genevese."[16] In February of 1851 Elder Snow crossed the Alps, in a terrific snow storm, and met with Elder Stenhouse. During this visit Apostle Snow dedicated the land of Switzerland for the preaching of the gospel. He reported that Elder Stenhouse had aroused interest among "some intelligent Swiss gentlemen" and "he was much pleased with the prospect of establishing the gospel in Geneva." "I feel free," he wrote, "and in a free atmosphere and to prophecy good of Switzerland."[17]

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[15]Andrew Jenson, Latter-day Saint Biographical Encyclopedia (Salt Lake City, Utah: Deseret News Press, 1936), p. 385.

[16]Millennial Star, XIII (June 15, 1851), 187.

[17]Ibid., p. 23.

Stenhouse later reported "that since Elder Snow visited and left his blessing on the place, investigation has increased day by day."[18]

Evidently the first convert baptisms in Switzerland took place in March of 1851. In a letter to the Millennial Star, official Mormon Church organ in Great Britain, dated April 1, 1851, Elder Stenhouse reported, "commenced to baptize and thinks that Protestant Switzerland will keep pace with Papal Italy in yielding her sons and daughters to the everlasting gospel."[19]

OPPOSITION BRINGS SUCCESS

In May of 1851, the first organized opposition to Mormonism in Switzerland appeared. A Reverend Guers of the Calvinist Church of Genève organized an "exposé" against Mormonism in Genève which attracted a "large audience." As the people began to leave the hall after the lecture, Elder Stenhouse stood outside the entrance and handed out The Ancient Gospel Restored, the tract Lorenzo Snow had published earlier in Italy. Stenhouse reported that the exposé had "given us more notoriety in one night than we might have accomplished by our own efforts for some months."[20] Stenhouse accompanied his landlord home from the exposé,

> Their conversation centered, naturally, on religion. Though not a member of the Church, the landlord was very disgusted with the patent exaggerations, half-truths and falsehoods which the speaker had repeated.

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[18]Ibid., p. 186. [19]Ibid., p. 108. [20]Ibid., p. 186.

> A few days later the landlord asked Elder Stenhouse to baptize him.[21]

The landlord, a Mr. Fredrick Roulet, was soon ordained an elder and because of his knowledge of both the French and German languages did much to further the efforts of Stenhouse in both French and German Switzerland.

In the fall of 1851 Elder Stenhouse proceeded to take the gospel to Lausanne, in the Canton of Vaud where he baptized several people. By the end of 1851 there were twenty members of the Church in Geneva and a small group in Lausanne.[22] In the spring of 1852 Elder Francois Stoudemann and Elder Robert Morel arrived in Switzerland and the first branches (congregations) of the Church were organized. Elder Stoudemann was called to preside in Lausanne and Elder Morel in Geneva.

SERGE L. BALLIF

Among the people to join The Church of Jesus Christ of Latter-day Saints in Lausanne in 1852 was Serge L. Ballif, a Protestant minister, and a man of education and wealth. Ballif gave liberally of his means to the elders and poor saints and made it financially possible for Elder Stenhouse to publish a pamphlet called Le Reflecteur. This publication began in February of 1853 and was a further step in promoting

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[21] Deseret News, Church News [Salt Lake City], December 20, 1958, p. 16.

[22] Snow, pp. 204-205.

PLATE III

LE REFLECTEUR, FIRST LDS PUBLICATION IN SWITZERLAND

LE RÉFLECTEUR

ORGANE DE

L'ÉGLISE DE JÉSUS-CHRIST

DES

SAINTS-DES-DERNIERS-JOURS

Heureux est l'homme qui craint le Seigneur et qui a une grande affection pour ses commandements.
Sa race sera puissante sur la terre, la postérité des justes sera bénie.
La gloire et les richesses sont dans sa maison, et sa justice demeure éternellement.
Ps. CXII. 1, 2, 3.

PREMIER VOLUME

1853

GENÈVE
T. B. H. STENHOUSE, ÉDITEUR
Cours de Rive, 42.

a knowledge of the gospel among the Saints and to publicize the message of Mormonism in French-Switzerland. It was also an attempt to solve the problem of not being able to hold public meetings. In the next months, Ballif financed the publication of 1,500 of these pamphlets each month, which were distributed in public places until the magazine was suspended in December of 1853.[23]

INTO GERMAN-SWITZERLAND

On February 14, 1853, Elder Stenhouse, with his landlord, Elder Roulet and Elder Ballif as companions, left Geneva on a mission to Basel about 125 miles distance. Of their arrival in that city he wrote:

> . . . we were not a little surprised to find 'Das Buch Mormon' in a booksellers window. On inquiry, we found that a brief history of the 'Mormons,' originally published in a Berlin Journal, had found its way into the German journals in this country, and had created more or less interest for the latter-day work of God.[24]

The bookseller, being in search of truth, had heard of the Book of Mormon from a book dealer in Germany and had sent for the book, which had been translated into German by John Taylor in Hamburg in 1852. Although the bookseller showed interest in the Church, it is not known whether he joined, nor did Stenhouse report any other baptisms before he and his companions left the city.

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[23]Journal History of The Church of Jesus Christ of Latter-day Saints, January 31, 1853, located in the Church Historians Office; hereafter referred to as Journal History.

[24]Millennial Star, IV (April 9, 1853), 235.

Shortly after this initial visit to Basel, Elder George Mayer was sent to the city, where some interest had been aroused through the publications left there earlier by Stenhouse and through the influence of a respectable manufacturer who was a brother to one of the members of the Church in Lausanne. When Mayer sought police permission to stay in Basel, he was questioned concerning the Book of Mormon and marriage in Utah. When he refused to be classified as either Protestant or Catholic he was sent away.[25] Mayer moved outside the city limits of Basel-Stadt in Basel-Land where he was under the jurisdiction of a different local government. He began preaching in the small village of Birsfelden and baptized sixteen persons in a short while. Mayer then traveled to Zurich, where he continued to teach the gospel to the German-speaking Swiss in December of 1853.

FIRST CONFERENCE IN SWITZERLAND

The first General Conference of The Church of Jesus Christ of Latter-day Saints in Switzerland was held in Geneva on December 25, 1853, under the leadership of Elder Stenhouse. The General Authorities, i.e., those on the highest level of leadership, were sustained and Elder Thomas B. H. Stenhouse was recognized as President of the Swiss Mission. There were six traveling elders present at the Conference including Elder Morel of Canton Geneva, Elders Stoudemann and Savage of Canton Vaud, Elder Ballif from Neuchatel, Elder Secrist from Basel and Elder Mayer from

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[25] Millennial Star, XV (July 23, 1853), 235.

Zurich. "Reports from the various Cantons represented that 144 had been baptized, 4 had emigrated and 20 had been excommunicated."[26] There were 116 in attendance at the conference.

AREA DIVISIONS

In order to facilitate the administration of the missionary work in Switzerland, the country was divided up into conferences or districts in October of 1854. These were the Geneva Conference, which included all of French-Switzerland, the Zurich Conference, having jurisdiction over Canton Zurich and eastern Switzerland and the Basel Conference, comprising the cantons of Basel-Stadt and Basel-Land. Traveling elders were called to preside over each of these areas.

When Daniel Tyler succeeded as President of the Swiss Mission in 1854 he reported that:

> Operations were going forward . . . , although feelings were running high against the Mormons wherever the elders were active, . . . and the churches and the press were united in their attacks upon the Church of Jesus Christ of Latter-day Saints.[27]

Thus in the early 1850's Mormonism was firmly established as a religious phenomenon in Switzerland.

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[27]James Bagely, "Historical Sketch of the Swiss German Mission," unpublished manuscript in Church Historian's Office, Salt Lake City, p. 3.

CHAPTER III

GROWTH DESPITE OPPOSITION

JOSEPH SMITH ON OPPOSITION

Joseph Smith, the Mormon Prophet was the object of continual opposition from the time he told the world of his heavenly manifestations until he suffered a martyr's death. He bore these persecutions well and without malice. Toward the end of his life he philosophically said:

> The enemies of the Church will never get weary of their persecution against the Church . . . He that will war the true Christian warfare against the corruption of these last days will have wicked men and angels of devils, and all the infernal powers of darkness continually arrayed against him. When wicked and corrupt men oppose, it is a criterion to judge if a man is warring the Christian warfare.[1]

He further said that it had always been the lot of the people of God to suffer opposition, but in bearing it well they would be greatly rewarded.

EARLY OPPOSITION

During the first years that the Mormon elders taught the gospel in Switzerland, there arose immediate opposition to the work. It will be remembered that Elder Stenhouse was

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[1] DHC, V, 141.

Switzerland a short time when a Protestant minister, Reverend Guers, held an "exposé" to warn the Genevese against Mormonism. Early in 1851, a tract of forty-six pages was issued by a group of twenty protestant clergymen against the Church. T. B. H. Stenhouse wrote, in answer to this pamphlet, a booklet called The Mormons, Saints of the Last Days and Their Enemies.[2] In the booklet Stenhouse, who was to earn a substantial reputation for his literary ability, systematically answered all the charges made against the Mormons and gave a brief history of The Church of Jesus Christ of Latter-day Saints.

As the missionaries began their labors in other Swiss cities, they were almost immediately met by the spirit of opposition. Shortly after Stenhouse began preaching in Lausanne, the city council passed a law forbidding the Mormons to hold public meetings. When George Mayer began to labor in Basel in 1853, he was immediately called before the director of the police. Upon declaring his intention to preach "the Book of Mormon and the Patriarchal Order of Marriage" he was sent away.[3] The Canton of Neuchatel did not welcome the Mormons either. There a mob stoned Elder Charles R. Savage in early 1854.[4]

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[2]Der Stern, XIIC (June 1, 1967), 250.

[3]Millennial Star, XV (July 23, 1853), 470.

[4]Millennial Star, XVI (May 6, 1854), 282.

ZURICH IMPRISONMENTS

Down through the centuries, Zurich, Switzerland has been the scene of a great number of clashes between religionists. It was there that the patron saints Felix and Regula were beheaded in medieval times. Ulrich Zwingli's reform movement began there, and the battle leading to the Peace of Kappel took place there in June of 1829. This traditional spirit of religious intolerance still prevailed when Mormon missionaries began proselyting there. Elder George Mayer, "one of the most zealous and capable men"[5] ever to represent Mormonism in Switzerland, met stern opposition in Zurich in 1854. He had only spent a few months in the Zurich area when persecutions began, and this because he had succeeded in baptizing sixty-four persons into the Latter-day Saints Church. He wrote:

> . . . the preachers, finding that their craft was in danger, commenced publishing many lies against me, such as that I spoke against their laws. One preacher . . . Ashman, a baptist, published . . . many lies and said he hoped the authorities would drive me out of Zurich and vicinity.[6]

Shortly after this Mayer was arrested and ordered to leave. The Elder stayed out of the sight of authorities and continued to baptize. He later went to the police and asked why he had to leave. "The director . . . said I was ordered out, and that was enough for me to know, and if I did not go

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[5]Bagely, p. 3.

[6]Millennial Star, XVI (July 1, 1854), 415.

willingly, they would force me."[7] He was then threatened by a force of fifteen police, but he persuaded them he was "their friend and had come to do them good, and God and the Holy angels knew it."[8] He was finally imprisoned eight days, only to be released through the influence of members of the Church and the American Consolate.

Persecutions in Zurich and surrounding areas continued to grow as described by Elder William S. Budge who labored with Elder Mayer in Weiningen, a small village outside Zurich, where the following incident took place:

> About 8 o'clock in the evening while Brother Henry Hug had gone to baptize two persons, a crowd gathered around the house, howling and swearing at us. They forced open window shutters . . . and entered where they were met by two or three of the Hug boys who endeavored to persuade them to leave . . . . The mob being in search of Elder Mayer and myself . . . several men . . . dragged me to the door. The brethren . . . made an effort and succeeded in rescuing me when a general fight began . . . seven or eight persons against fifty who composed the mob. At this stage a small light . . . was extinguished . . . Sister Ragula Hug immediately whispered . . . to follow her. I did so and by some crowding we reached the doorway when a man got hold of me by the hair. I quickly gave him a thrust in the stomach with my elbow . . . I ran from the house . . . decided to walk to Zurich where I arrived about 2 o'clock in the morning, my body bruised, my head uncovered, and my clothes very much torn.[9]

Knowing the situation to be dangerous, but not willing to forsake the Zurich saints, Budge returned to Weiningen where he was arrested and marched eight miles at gunpoint to Zurich where he was imprisoned. He described the jail as follows:

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[7]Ibid. [8]Ibid.

[9]Jesse R. S. Budge, Life of William S. Budge (Salt Lake City: Deseret News Press, 1915), p. 44.

> . . . a small, dark, dirty underground dungeon, the ceiling of which was almost on the level of the street. The only light admitted was through a very small narrow opening close to the ceiling, . . . there was a rough wooden bench, and some old ragged, dirty blankets lying on the floor beside it, which constituted all the furnishings . . . the cell was very damp. I leaned against the cleanest part of the wall a good many times during the day, but never sat down for a period of twelve hours.[10]

Finally Budge was taken to another prison and then released, but he was to be the victim of thirteen more arrests in the next weeks. During this time he met secretly with the saints and organized them, then fled to Geneva.

In spite of the persecutions, Mormonism continued to grow in Switzerland. A general priesthood council of the Church was held in Geneva in October, 1854. Reports given indicated that about three hundred had been baptized since the beginning of the mission.[11] At this conference Elder T. B. H. Stenhouse was released as mission president and Elder Daniel Tyler became president.

PUBLICATIONS TO ALLAY OPPOSITION

Because of the increasing opposition met by Mormon missionaries, the leadership of the Swiss Mission began printing their own publications. The first of these was called Der Darsteller der Heiligen der Letzten Tage (The Representer of the Latter-day Saints). The prospectus of the monthly magazine declared the intentions of the editors

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[10] Ibid., p. 45.

[11] Millennial Star, XVI (November 11, 1854), 705.

were "to instruct the Latter-day Saints in the principles and doctrines of the everlasting gospel . . . and to enlighten and disabuse the public mind respecting us, our doctrines and our motives."[12] This publication did much to accomplish the goals but the power of the clergy-controlled press made missionary activity almost impossible in Switzerland for a time.

A STANDSTILL

Concerning the slowdown of missionary activity in 1855, Mission President Tyler wrote:

> In the French portion, namely the Cantons of Geneva, Vaud, and Neufchatel [sic] the work is almost dead . . . for a year and a half past nothing scarcly has been done. Occasionally a person is baptized, but generally speaking there is no inquiry.[13]

Concerning the German cantons he said:

> The progress of the work did not agree . . . with those in authority, and, consequently, our brethren were arraigned before Mayors, Judges, etc. imprisoned and finally banished from the country. At present there is not a missionary in German Switzerland.[14]

During this time leadership in the established branches of the Church was taken over by the native Swiss. Convert baptisms during 1855 numbered fifty-six in all of Switzer-

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[12] Millennial Star, XVII (May 19, 1855), 318.

[13] The Mormon (New York City: September 15, 1855), p. 3.

[14] Ibid.

land.[15] Some forty of these were performed by a local member Daniel Bonelli.[16]

OPPOSITION FROM WITHIN

The spirit of opposition found its way into the ranks of the Church itself in the late 1850's in the land of the Alps. This was especially true in the Zurich and Basel Branches of the Church. In Zurich, Henry Baer, former president of the Zurich conference, openly rebelled against John L. Smith who succeeded Daniel Tyler as Mission president in 1856. Baer sent the police after the elders and said he would fill the dungeons of Zurich again with saints.[17] Others followed Baer into apostasy, causing eighteen to be excommunicated from the Church in Zurich. The spirit of apostasy arose in Basel when four members, who had done much to sustain the elders decided to emigrate. Needing money they attempted to force the elders to pay them for what they had done. These families displayed such unchristianlike conduct they too were excommunicated.[18]

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[15]"Swiss Mission Manuscript History," MSS, 1876; in the Church Historian's Office, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. All the various manuscript histories, diaries, journals, etc., cited hereafter, unless otherwise noted, are also found in the above office.

[16]Millennial Star, XVIII (November 29, 1856), 762.

[17]Jabez Woodard Diary (October 24, 1857).

[18]Jacob Foutz Secrist Journal (November 26, 1854).

REBAPTISMS

When John L. Smith took over the leadership of the mission, he proposed a rebaptism movement in the mission to overcome apostasy. "The proposition was unanimously received"[19] and the elders began visiting each branch where they rebaptized those desiring to revitalize their faith in Mormonism. By the end of the year 1857 there were eight branches in the mission and 525 members. Statistics for the year included 182 baptisms, 44 emigrations, and 84 excommunications.[20] The elders spent much of their time in the next years "engaged in trimming up the branches and lopping off such hangers on" as would not repent and show their repentance by their works, since which time the spirit of the Almighty has increased among the Saints . . . "[21] This practice was a carry-over from the "reformation movement" that was taking place in the Latter-day Saint Church in Utah at the same time. Among the strong proponents of the movement was Jedediah M. Grant, counselor to President Brigham Young. In an address given in Provo, Utah, in July of 1855, Elder Grant said:

> The Church needs trimming up, and if you will search, you will find in your wards certain branches which had better be cut off. The kingdom will progress much faster and so will you individually . . . for they are

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[19] Deseret News (Salt Lake City), January 12, 1857, p. 3.

[20] Bagley, p. 4.

[21] Swiss-Italian-German Mission Manuscript History, December 6, 1881.

> only dead weights to the great wheel . . . I would like the work of reformation commence and continue until every man had to walk to the line . . . Purify yourselves, your houses, lots, and everything around you on the right and on the left, then the Spirit of the Lord can dwell with you.[22]

This movement had positive effects in Switzerland where many who had become imbittered or indifferent again sought fellowship with the saints. The wave of apostasy, causing the instigation of the reform among Latter-day Saints, culminated in 1862 when 239 members were excommunicated in Switzerland. This "trimming up" process caused the priesthood to be suspended in the branch of St. Imier.[23]

WIDESPREAD OPPOSITION

The decade from 1858 to 1868 was filled with widespread opposition to Mormonism in Switzerland. Missionaries and members alike were subjected to many forms of persecution, violence and imprisonment. At times government and police officials sided against the Mormons. In many places the elders could no longer travel without "purse or scrip"[24] because of a newly passed Vagrant Act. Mormons in the Canton of Geneva were unable to pay tithing "owing to

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[22]Brigham Young, Journal of Discourses (Liverpool: Orson Pratt, 1856), III, 60.

[23]Swiss-Italian-German Mission Manuscript History, February 16, 1882.

[24]This method of travel has been employed by missionaries of the LDS Church in various times. It simply means the elders carried no money or letters of recommendation but relied solely on the hospitality of others for food and lodging.

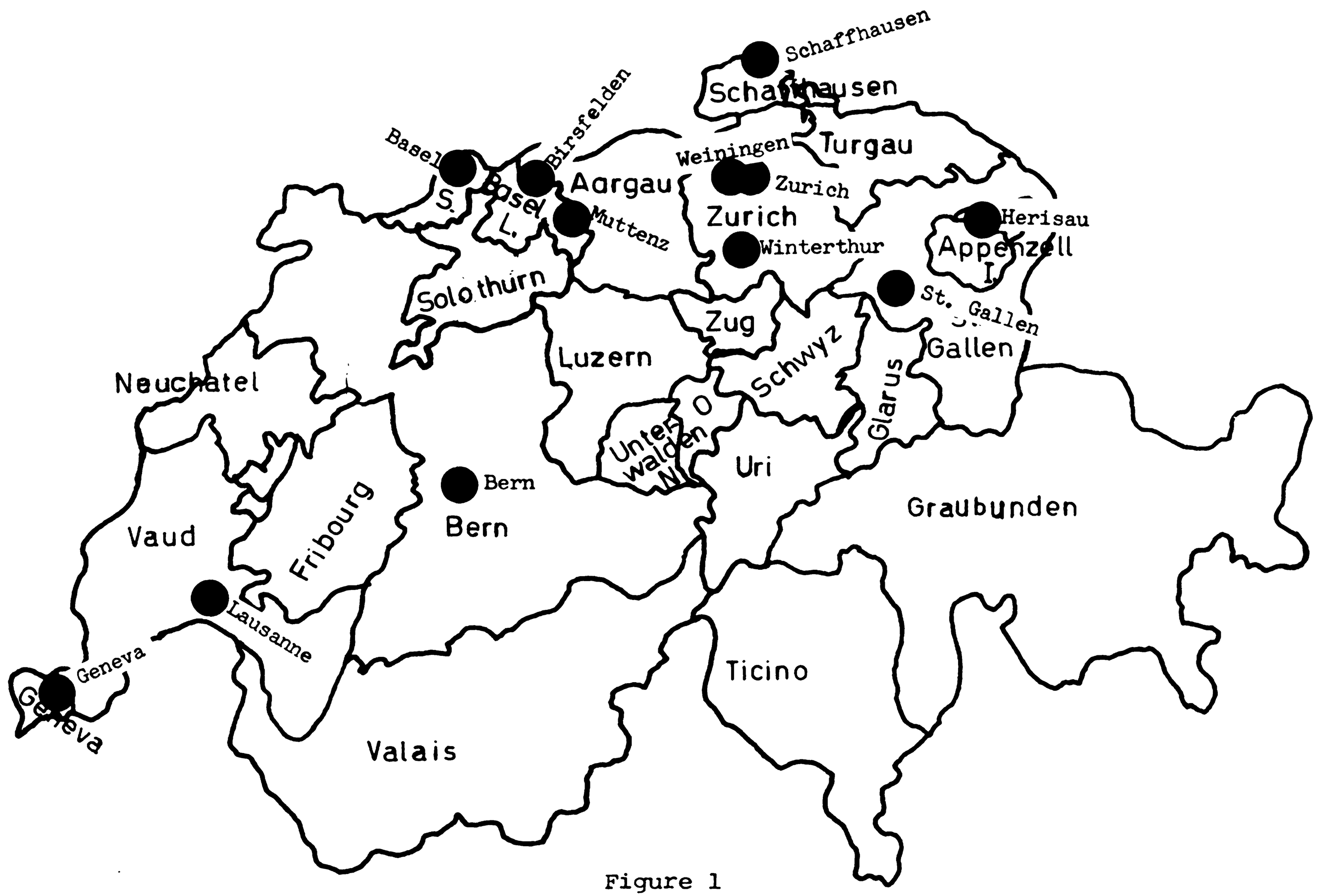

Figure 1

Map of Missionary Activity in Switzerland, 1850-1860

governmental restrictions."[25] Members were fined and often imprisoned for such things as lodging the elders, meeting after dark, reading the Bible in public and promoting Mormonism among their neighbors. Meetings had to be held in forest areas outside of cities because rented halls were no longer available. Missionaries' lives were so greatly endangered that they had to travel at night, and mob violence became so acute that on many occasions baptisms had to be performed under the cover of darkness. The Canton authorities in some areas seized many hundreds of tracts, and because there was no secure place to work, Der Darsteller, monthly publication of the Swiss Mission, was discontinued in 1861. During these turbulent times President Jabez Woodard, fourth president of the mission, said, "I have never seen such stormy times. Some of the weak Saints have gone overboard, and if it keeps on blowing, we shall soon be rid of the chaff, and light wheat also."[26] Mission statistics substantiate the above statement. For example in the year there were 149 convert baptisms in the mission, while at the same time there were 156 excommunications.

SOURCE OF THE CONFLICT

The primary cause of the persecutions suffered by Mormons in Switzerland during the last half of the nineteenth

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[25] Millennial Star, XIX (October 3, 1857), 634.

[26] Millennial Star, XX (May 29, 1858), 346.

century was the Mormon doctrine of plural marriage.[27] Because of the unusual nature of this doctrine, it drew widespread attention on the part of the press. Traditional Christianity had emphasized monogamy and the Mormon doctrine of polygamy led the press into printing many slanderous stories and lies about Brigham Young and the Utah Mormons. The press in Switzerland was quick to use these stories as they came to Europe via American newspapers. The clergy in Switzerland felt they had found the fallacy of Mormonism and used the media of the press to promote a campaign against the Church. The fire of opposition was kindled when the government of the United States passed several laws[28] prohibiting the practice of plural marriage and when Mormons refused, for a time, to submit to these laws, Mormonism became a by-word to thousands of Christians.

MORMON PREDICTIONS FULFILLED

Included in Latter-day Saint theology is the idea that the elders of the Church would be sent forth to declare the gospel to the world and that following the voice of warning through the elders would come the "voice of thunderings . . . lightnings . . . tempests . . . earthquakes . . .

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[27]The doctrine of plurality of wives was first made public by Joseph Smith in 1843. From this time some Mormons practiced the principle. In 1852, after the saints were in the Salt Lake Valley, Orson Pratt gave a public discourse on the subject.

[28]These laws were: The Anti-bigamy Law of 1862; The Edmunds Bill of 1862; The Edmunds-Tucker Law of 1887.

and famines . . . and pestilences of every kind."[29] Leaders of the Swiss mission on two occasions voiced these same sentiments. In 1864 when persecutions were raging against Mormons in Switzerland, President William Riter wrote:

> . . . if I had the strength I would shake the bonds of Switzerland and with a voice of thunder proclaim the curses of God that would come upon this nation for persecuting Elders and Saints. May the honest in heart be gathered out, the wicked fully warned of the destruction which is coming on them . . . May those who fight against the truth receive from the hands of an indignant and just God the punishment they so richly deserve."[30]

In the same year Paul Schittler "prophesied of the judgments of God which would come upon the inhabitants of Switzerland because of their persecutions of the Saints."[31] In the minds of LDS Church leaders, the cholera epidemic that raged throughout the Canton of Zurich in 1867-1868 was the fulfillment of the above predictions. The elders traveling in the area had to take every precaution to avoid the disease. "Yet, not withstanding the scourge, the missionaries spent their time in various branches. The plague increased . . . there often being as many as forty or fifty deaths in a day."[32] Latter-day Saints held their meetings in the woods outside of town and none of the Zurich saints was affected by the disease.

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[29] D & C 43:25.

[30] Swiss-Italian-German Mission Manuscript History, February 22, 1864.

[31] Ibid., February 29, 1864.

[32] Millennial Star, XXIX (October 12, 1867), 652.

A TURNING POINT

In 1864 a decision was passed down by the Secretary of the Department of Interior in Switzerland that tended to lessen the opposition facing Mormonism in that country. This decision came forth as the result of an inquiry made by an LDS citizen in Chur who had been subjected to various annoyances due to his faith. Seeking the protection of federal authorities he asked the question: "Whether the Mormons are to be acknowledged as a Christian sect or not."[33] Mr. Karl Schenk gave his official opinion after a study of the doctrines of the Church and declared, "In regard to this confession of faith, the undersigned department expresses for itself the opinion: that the 'Mormons are a Christian sect.'"[34] The Federal Council of Switzerland declared the saints to be entitled to "the protection of the Swiss laws, so far as their own citizens belonging to that faith were concerned."[35] Through this decision "and with some judicious management on the part of the presiding elders, open persecutions have been avoided."[36]

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[33]Manuscript History, June 25, 1901, p. 2.

[34]Ibid.

[35]Millennial Star, XXXI (September 11, 1869), 598.

[36]Ibid.

EASIER TIMES

In the next two decades there was to be substantial Mormon growth in Switzerland. Die Reform, third LDS periodical in Switzerland, which was first published in 1862, continued to give direction and encouragement to the saints during the stormy 1860's. This publication was superseded by Der Stern in 1869. The latter magazine was first edited by Karl G. Maeser, a gifted man of education who had joined the Mormons in Germany in 1854. During the 1870's there was an average of 180 baptisms in Switzerland per year. There arose a new interest among the people with meetings being attended by large numbers of non-members seeking a better understanding of Mormonism. Joseph F. Smith, president of the European Mission, reported of his visit to Switzerland that "the Spirit of the Lord is striving with the people. Everywhere we noticed a marked change. Religious liberty has increased wonderfully within the last decade."[37]

One exception to this spirit of increased religious liberty took place in Bern in 1876 when Mission President John U. Stucki was arrested because of a short article on polygamy contained in the pamphlet, Ein Wort der Vertheidigung (A Word of Defense), printed by the Church the previous year. A district judge had called it immoral, fined Stucki fifty franks, and "confiscated the whole edition . . . based

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[37]Millennial Star, XXXVII (June 21, 1875), 394.

on a law which forbids the spreading of obscene literature."[38] Stucki appealed to a higher court, which upheld the decision, but the Supreme Court of Switzerland reversed the decision of the lower courts "and declared their proceedings . . . as being in violation of the liberty of the press, guaranteed by the Constitution of Switzerland."[39] Positive press coverage of the proceedings were published in every newspaper in the country which caused many to inquire about the Church.

Persecutions continued in Switzerland in the 1880's, and were stirred up by the anti-polygamy legislation in America which had much press coverage in Europe. This was especially true in the more remote areas of the Alpine valleys such as in Simmanthal, in the Catholic controlled Cantons of Solothurn, Aargan and Luzern. The Protestant sects in eastern Switzerland, it was reported in 1882, were giving the Church much attention and "flooding the country with their vile slanders and lies."[40] Mormon missionaries in Switzerland were hopeful that these things would cause the thinking people of Switzerland to seek information concerning Mormonism.

Again in 1884 a case involving the Mormon Church reached the Swiss courts. The issue was that missionaries

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[38] Millennial Star, XXXVIII (March 27, 1876), 203.

[39] Ibid., p. 412.

[40] Millennial Star, XXXXIV (May 15, 1882), 316.

FRITZ BLANKE

WER SIND DIE MORMONEN?

ZWINGLI VERLAG ZÜRICH

ist entscheidend und das ist für uns unmöglich. Die Frage ist, ob wir an Christus oder an Josef Smith glauben wollen.

Die Mormonen wollen einerseits das Christentum in seiner ursprünglichen Reinheit wiederherstellen, anderseits über das Christentum hinausführen. Sie glauben: Die Offenbarung Gottes ist mit Christus noch nicht abgeschlossen, sondern sie ist weiter an die Menschheit ergangen durch Josef Smith. Der Mormonismus will eine höhere Religion sein als das Christentum. Aber die sog. Offenbarungen des Josef Smith, die angeblich das Christentum überbieten sollen, sind Erfindungen eines Hellsehers, Einfälle eines Phantasten. Das Christentum bedarf in seinem Wesen keiner Vervollkommnung. In Christus ist die göttliche Offenbarung an das Menschengeschlecht erfüllt. Jesu Botschaft wird nie durch eine bessere ersetzt werden: Himmel und Erde werden vergehen, aber meine Worte werden nicht vergehen. Und Paulus sagt: Wenn ein Engel vom Himmel euch ein anderes Evangelium predigte, als das wir euch gepredigt haben, der sei verflucht. Wir brauchen keine neue Offenbarungsreligion. Der Glaube Jesu und der Apostel genügen uns.

Noch einmal sage ich: Wir anerkennen den Glaubenseifer der Mormonen und ihre sozialen und wirtschaftlichen Errungenschaften, aber wir lehnen dennoch den Mormonismus als eine gefährliche und verderbliche Irrlehre mit aller Deutlichkeit ab. Die Religion der Zukunft ist nicht der Mormonismus, sondern das wahre, das echte Christentum.

had been preaching:

> . . . primarily with the view of increasing the number of females, then they will actually increase the Mormon sect, and thereby, as a natural result, also polygamists, for their immoral community.[41]

The district judge found Elders Schoenfeld and Hochstrasser guilty; they were banished from Canton Aargau and were fined 100 francs each plus having to pay court costs.

OPPOSITION IN THE TWENTIETH CENTURY

Opposition to The Church of Jesus Christ of Latter-day Saints in Switzerland has been mild and insignificant in the twentieth century when compared with the persecutions the saints had to endure in the previous century. This new tolerance probably came as the result of the Swiss becoming more international in their economy and more liberal in their social and religious thinking. Another factor was the issuance of the Manifesto by Wilford Woodruff, fourth President of the Mormon Church. This declaration was printed in October of 1890 and announced to the world the end of the practice of plural marriage. This announcement took away the ammunition with which anti-Mormons had loaded their guns from the early 1850's. One should not take this to mean that opposition to Mormonism was immediately suspended in Switzerland, for isolated cases of persecution, court trials and arrests continued in the twentieth century.

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[41] Millennial Star, XLVII (January 5, 1885), 2.

THE FEDERAL COURT CASE OF 1908

Probably the last serious case of organized persecution against Mormonism in Switzerland took place in June of 1908. This case developed in December of 1907 when the elders of the Church were arrested in Chur for their proselyting activities which concentrated "principally on women and young ladies . . . in the absence of the male element of the household."[42] The Cantonal Police arrested the men and they were tried before the district court of Chur where they were "deemed guilty of violating the Public Peace and code of morality,"[43] jailed three days and fined ten francs each plus court costs. In an attempt to put an end to this type of persecution, Swiss Mission President Serge L. Ballif hired Dr. H. Ruefenacht in Bern and appealed the case to the Federal Court of Switzerland. The case was heard by nine federal judges who "reversed the decision passed down earlier by the court in Chur."[44] This decision lessened arrests of Mormon elders for their teaching polygamy. Concerning the general condition of Mormon Church activities in Switzerland during this time, Elder Ballif wrote:

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[42]Typewritten copy of "Decision of the Federal Court of Switzerland" (unpublished manuscript in Church Historian's Office, Salt Lake City), p. 3.

[43]Ibid., p. 4.

[44]Manuscript History, July 15, 1908.

> A great change has come over many of the people in these countries. Their hearts and minds have been cleared of the prejudice and ill feelings which they entertained against the Latter-day Saints, and they are willing to listen to the servants of the Lord expound the principles of the everlasting gospel.[45]

This atmosphere of religious tolerance continued generally through the next two decades. Missionaries occasionally were stopped and questioned by police. One elder was jailed for a few hours in Zurich in 1923. In 1925 two elders were banished from Switzerland into Germany. Persecutions were again frequent during this year causing mission president Hugh J. Cannon to meet with the national police chief to attempt to determine why missionaries were being so frequently arrested and banished. The reason given for these arrests was that local police felt that there was not any need for any more new religions. This was the reason given for the banishment of missionaries from Pratteln, Schaffhausen, Chur, Zurich and Bern.

CONTINUED PRESS OPPOSITION

From the earliest years of missionary activities in Switzerland, the press has been unfavorable toward The Church of Jesus Christ of Latter-day Saints. This trend has continued until the modern era and is the primary source of opposition to the Church in Switzerland. In 1959, Elder Elray L. Christiansen, a General Authority of the Church, toured Switzerland to evaluate the general condition of the

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[45] Millennial Star, LXIX (February 28, 1907), 142.

Church at that time. Upon his return to Church headquarters in Salt Lake City, he reported the following to the Church leaders:

> One of the hindrances to our further growth and progress in Switzerland is the utter lack of understanding of our activities and motives in this country. We still have a universally, unfriendly press accessible to a vigorous anti-Mormon clergy, but closed to us.[46]

This tool against Mormon growth in Switzerland has been relatively effective in turning many against the Church in recent years. A typical article from a newspaper in Reinach, Canton Aargau in 1961 was entitled, "The Pearl of Great Price and the Gentile Pigs, or Watch Out." It said in part that only the "illiterate and naive" could fall for Mormonism, then said:

> So stands Mormonism, a grotesque religious conglomerate with parts of far-east religions: (Buddhism), paganism-cosmic-mythological system (doctrine of different worlds -plurality of Gods); Islam (polygamy, abstinence); Jewish (Theocratic government-law abiding); Roman Catholicism (infallible authority); Protestantism (freedom of the mind of the sect, but not the individual); Rationalism (especially of the conviction that the revelations of God are not closed up with the Bible).[47]

This was typical of the articles printed against the Latter-day Saint Church in Switzerland. Other subjects generally discussed were Joseph Smith's "Golden Bible" in reference to the Book of Mormon, Plural Marriage, the Word of Wisdom, and during the 1960's claims that Mormons are racially prejudiced.

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[46]Elray L. Christiansen, typewritten report to the First Presidency on Swiss-Austrian Mission, unpublished manuscript in Church Historian's Office, Salt Lake City, Utah.

[47]Swiss Mission Manuscript History, July 29, 1961.

OPPOSITION AGAINST CONSTRUCTION OF CHAPELS

Since 1960 the Latter-day Saints have been actively building chapels in Switzerland. In several cities strong opposition had to be overcome before this was possible. In Ebnat in Toggenburg opposition was so strong that property could not be bought directly by the Church but had to be purchased by an individual Church member who in turn sold it to the Church. When permission to build was sought,

> . . . the city council used an old law of 1920 that said Mormons were not allowed to enter Switzerland . . . [although] the Highest Court in Switzerland decided that the Mormons were allowed to enter Switzerland in the latter part of the last century.[48]

This incident, given an anti-Mormon coloring, appeared in forty-nine German and three French newspapers in Switzerland.[49]

This same opposition was experienced in Luzern. After the Church had purchased some property there for a chapel, such great pressure was exerted on the seller of the property, that the Mormon Church sold the property back that the man might live his life in peace. In Zurich it took several years to obtain property. Because Mormonism was continually represented by the press as being a false sect, whenever land owners found the buyer to be the Mormons, they would either refuse to sell their property or would raise the price beyond reach.

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[48]Swiss Mission Manuscript History, December 31, 1961.

[49]Ibid.

Thus despite opposition the Mormon Church membership had grown to 3,683 in 1960, besides the thousands of others who had emigrated. The Church owned nine of its own chapels or meeting halls in 1960. Other real estate owned by the Church included the mission home in Zurich, Switzerland, and the Swiss Temple in Zollikofen, Canton Bern.

In recent years The Church of Jesus Christ of Latter-day Saints has made other attempts to improve its image in Switzerland. One method has been to meet with city and state officials and let them know first-hand of the intentions of the missionaries. Some success has been attained in getting positive press coverage of such meetings. Mission leaders have invited the press to such events as the ground-breaking ceremonies and the dedications of new chapels, this too has helped overcome the barriers Mormon missionaries have faced.

Table 1

Baptisms, Membership and Branches of the LDS Church in Switzerland, 1850-1970

Year	Baptisms	Membership	Branches
1850	28	28	1
1852	43	71	2
1853	73	144	3
1854	97	284	4
1855	56	315	8
1856	41	481	7
1857	182	521	9
1858	NR*	NR	10
1859	NR	NR	11
1860	102	442	12
1861	211	NR	12
1862	149	587	NR
1863	NR	NR	NR
1864	NR	NR	NR
1865	NR	NR	NR
1866	NR	NR	NR
1867	NR	NR	NR
1868	NR	NR	NR
1869	NR	NR	NR
1870	93	NR	NR
1871	NR	NR	NR
1872	NR	563	NR
1873	108	671	NR
1874	156	556	19
1875	156	584	20
1876	117	504	21
1877	163	760	22
1878	127	530	20
1879	96	507	19
1880	102	642	18
1881	101	558	20
1882	126	462	20
1883	202	538	21
1884	148	655	21
1885	98	610	18
1886	105	595	19
1887	55	684	19
1888	63	512	19
1889	90	602	19
1890	78	642	17
1891	108	660	17
1892	146	539	16
1893	98	548	16
1894	95	528	16

*No report.

Table 1 (continued)

Year	Baptisms	Membership	Branches
1895	71	591	16
1896	42	591	15
1897	95	776	15
1898	132	692	15
1899	118	747	15
1900	158	859	14
1901	168	881	15
1902	166	947	16
1903	147	1082	16
1904	63	782	14
1905	120	876	15
1906	84	927	NR
1907	117	NR	NR
1908	94	NR	NR
1909	90	NR	NR
1910	141	NR	NR
1911	127	NR	NR
1912	127	NR	NR
1913	130	NR	NR
1914	75	NR	NR
1915	86	NR	NR
1916	53	NR	NR
1917	45	NR	NR
1918	58	NR	NR
1919	NR	NR	NR
1920	91	NR	NR
1921	124	NR	NR
1922	NR	NR	NR
1923	128	1438	13
1924	81	1420	16
1925	59	1428	16
1926	85	1446	17
1927	64	1495	16
1928	82	1444	16
1929	37	1627	8
1930	73	1526	8
1931	40	1628	9
1932	62	1652	8
1933	21	1647	13
1934	17	1755	14
1935	18	1736	14
1936	32	1827	15
1937	40	1910	15
1938	55	1931	13
1939	55	2038	13
1940	10	NR	NR
1941	NR	NR	NR
1942	NR	NR	NR
1943	NR	NR	NR

Table 1 (continued)

Year	Baptisms	Membership	Branches
1944	NR	NR	NR
1945	NR	NR	NR
1946	16	1493	17
1947	49	NR	NR
1948	NR	NR	NR
1949	29	1633	18
1950	90	1716	19
1951	167	1815	20
1952	86	1898	20
1953	91	1917	20
1954	131	2021	20
1955	121	2210	20
1956	97	2562	21
1957	131	2480	22
1958	156	2802	22
1959	129	2959	22
1960	321	3683	25
1961	322	NR	NR
1962	165	NR	NR
1963	184	NR	NR
1964	134	NR	NR
1965	78	NR	NR
1966	33	NR	26
1967	43	NR	27
1968	59	NR	29
1969	71	NR	
1970*	35		

*From January to July.

CHAPTER IV

EMIGRATION

Daniel, known in Old Testament times for his ability to interpret dreams and foresee the future, said that "to the time of the end [of the world] many should run to and fro upon the earth."[1] Isaiah, the great prophet-statesman, foretold the time when "the Lord's house shall be established in the top of the mountains, . . . and all nations shall flow unto it."[2] Leaders of The Church of Jesus Christ of Latter-day Saints have taught that these times are those which were foreseen by Daniel and Isaiah and that their predictions are being fulfilled through the programs of the Church.[3] One of these has been the emphasis placed on "gathering to Zion" and the resultant emigration of the tens of thousands who have left their native lands throughout the world and have gathered to Utah and the Rocky Mountain area.

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[1]Daniel 12:4.

[2]Isaiah 2:2.

[3]Joseph Fielding Smith, Conference Report (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1966), p. 13; hereafter cited as CR.

THE DOCTRINE OF GATHERING

Whenever Mormon elders were sent into the world to proclaim the doctrines of the Church, their message was, "Go ye out of Babylon,[4] gather ye out from among the nations, from the four winds . . . go ye forth unto the land of Zion."[5] Zion during the nineteenth century meant Utah and the Rocky Mountain area. The Church taught that the gathering process was to make it possible to build temples. In Mormon theology, temple building is an important phase of religious life. Joseph Smith taught concerning gathering:

> The main object was to build unto the Lord a house whereby He could reveal unto his people the ordinances of His house and the glories of His kingdom, to teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose.[6]

The Prophet further said that unless one goes to the house of the Lord and receives all the ordinances one cannot receive the fullness of salvation[7] "and cannot obtain celestial thrones."[8] With this emphasis on participation in temple activities one can readily see why European Latter-day Saints were eager to go to Zion.

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[4]In LDS theology the term "Babylon" means the wickedness of the world in general. See D & C 1:16; 35:11; 64:24; 133:14.

[5]D & C 133:7-9.

[6]DHC 5:423.

[7]Ibid., 6:184.

[8]Ibid., 6:319.

THE PERPETUAL EMIGRATING FUND COMPANY

To aid converts in their move to Zion the Church set up the Perpetual Emigrating Fund Company in September of 1850. The company was originally established by the sale of stock to provide means to be sent to aid the saints to gather in Utah. "Each adult person signed a promissory note that covered all expenses. As fast as the money was returned, it was again used to assist other saints on their westward journey."[9] The administration of the Fund was directed by the General Authorities of the Church, several of whom presided at different times over the European Mission with headquarters at Liverpool, England. From the Liverpool office ships would be chartered, then word would be sent to the mission president to select a company of saints to go to Liverpool, from which place they would embark for America. At times emigrants were able to pay their own fare, but more often they used the Perpetual Emigrating Fund. In the latter case, it was the responsibility of the traveling elders or the branch presidents to determine if the individuals were worthy enough to receive aid.[10] Often the mission president would accompany the group to Liverpool and in many occasions missionaries who had completed their missions were placed in charge of the

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[9]Carter E. Grant, The Kingdom of God Restored (Salt Lake City: Deseret Book Co., 1955), p. 474.

[10]Douglas D. Alder, "The German-Speaking Immigration to Utah" (unpublished Master's thesis, University of Utah, 1958), p. 45.

companies until the group reached the Salt Lake Valley. Annually, costs for voyages were printed in Der Stern. An example of such costs[11] is as follows:

	Adult	Child Under 12	Child Under 5	Child Under 1
Basel to Liverpool (train & boat)	90.0 Fr.	45.0 Fr.	45.0 Fr.	0.0 Fr.
Liverpool to New York (ship)	125.0 Fr.	62.5 Fr.	62.5 Fr.	12.5 Fr.
New York to Salt Lake (train)	187.5 Fr.	93.0 Fr.	0.0 Fr.	0.0 Fr.
Total Francs	402.5 Fr.	201.25 Fr.	107.5 Fr.	12.5 Fr.
Dollars (approx.)	$76	$38	$21	$2

This price included food from Liverpool to New York only. Individual travelers were responsible for this item the rest of the way.

> An 1859 publication suggested that the family heads should expect to spend 500 Francs (c. $95) for everyone over eight years of age and 400 Francs (c. $75) for those younger.[12]

Added to this each family had to provide its own bedding, eating utensils and dishes.

FIRST MORMON EMIGRANTS FROM SWITZERLAND

The first emigration plans for converts were announced in Le Reflecteur in December of 1853, when "Jabez

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[11] Der Stern, I (January 1, 1869), 127.

[12] Alder, p. 49.

Woodard was called to take charge of the emigration from Italy and Switzerland to the Valley."[13] The company consisting of fifty-eight saints, fifty-one from Switzerland and seven from Italy, accompanied by Woodard and President Stenhouse arrived in Liverpool on February 22, 1854. There they joined two hundred and thirty-five other saints and on March 12, they set sail on the ship John M. Wood and arrived in New Orleans on May 2, 1854.[14]

From this beginning "companies of Swiss departed almost every year . . . and the majority of the German-speaking immigrants came from the little Alpine country during the first thirty years"[15] of the Perpetual Emigrating movement. The saints were especially desirous of leaving Switzerland wherever and whenever they were denied the privilege of enjoying their religion. In 1864 a large group of emigrants left for London "amid the jeer and sneers of a large crowd of people who were hanging around"[16] the Zurich train station.

A "Penny Emigration Fund" was established in 1857 in an attempt to aid emigration, but the poverty of the saints prevented any substantial development of the idea. It was reported in 1861 that "many Saints . . . worked for ten cents a week . . . [and] have been in the Church for some

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[13]Swiss Mission Manuscript History, December 5, 1853.

[14]Jensen, Church Chronology, p. 50. [15]Alder, p. 11.

[16]Swiss-Italian-German Mission Manuscript History, March 6, 1864.

time, see still before them little prospect for deliverance."[17] Because of these conditions some had to wait as long as fifteen years to emigrate.

LETTERS FROM SWISS IN ZION

The desire of the saints to emigrate was often stimulated by letters from those who had previously gone. In 1870 The Millennial Star contained parts of two such letters. One was from an experienced farmer from the Bernese Oberland, then living in Logan, who wrote, "Here in Utah I would rather undertake to provide for a family of ten persons with less dread than I would in Switzerland for a family of two."[18] Not only the material benefits of Zion were lauded, but spiritual Zion was praised too. An educated Swiss lady living in Salt Lake City wrote to her sister:

> I attend the meetings in the tabernacle regularly, and, without a knowledge of the language, I know that every speaker who rises before me is animated by the Spirit of God. I have found Zion, and may our Heavenly Father in his mercy enable you, dear sister, to speedily join me in these peaceful vales.[19]

OFFICIAL CALL TO GO TO ZION

Added desire and longing for Utah came when European Mission President Joseph F. Smith attended the Swiss and

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[17] Ibid., December 6, 1861.

[18] Millennial Star, XXXIII (January 17, 1871), 46.

[19] Ibid.

German Mission Conference in June of 1875. He gave a sermon on gathering in Zion to aid in the building of the Salt Lake Temple and said:

> To this end I desire to recommend to you my brothers and sisters to labor diligently and be economical, wise and prudent with your means, that you preserve that which the Lord blesses you with, that you may gather up to Zion. And . . . go with a desire and determination to build up the Kingdom of God.[20]

He admonished the saints not to go for riches nor to benefit solely their temporal position, but they should go with the determination to build Zion.

EFFECTS OF EMIGRATION

Although the spirit of gathering to Zion was strongly preached, it often had a detrimental effect on the progress of the Church in Switzerland. Emigration limited the number of stalwart Mormons in the country and was one of the primary reasons causing the Church to struggle in its attempt to become an established organization there. One of the continual problems caused by emigration was that it totally disorganized branches when the branch leaders would suddenly leave for Utah. Concerning the St. Imier branch, President John L. Smith reported,

> This place was for a long time the most flourishing branch in the country, but since the imigration [sic], it has been just breathing its last and has had no real organization for the last three months.[21]

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[20] Millennial Star, XXXVII (June 21, 1875), 385.

[21] John L. Smith to George A. Smith, June 27, 1861.

The branch in Geneva faced the same problem. An estimated 400 people emigrated from Geneva between 1854 and 1894.[22] In the year 1861 there were 211 convert baptisms in Switzerland, and one third of that number emigrated.[23] During some years there were more emigrants than converts. This was the case in 1873, 1874, and 1901.

GOVERNMENTS OPPOSE EMIGRATION

In the years of emigration from Europe to America, United States government officials have only attempted once to curtail the movement. This was the result of the concern by Americans that the country was becoming a "dumping ground" for undesirable people from other countries. In 1882 Congress initiated a selection program which named lunatics, foreign convicts, idiots and persons likely to become public charges,[24] as being barred from entry into the United States.

In 1883 the American Consul in Basel reported to the State Department in Washington that about 400 Mormon paupers from Switzerland were being emigrated to the United States and "that in addition to being paupers, they were largely criminal outcasts."[25] Emigration officials in New York were

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[22]French-East Mission Manuscript History, January 10, 1961.

[23]Swiss-German and Italian Mission Manuscript History, December 30, 1861.

[24]Alder, p. 25.

[25]Millennial Star, LVX (June 18, 1883), 392.

instructed to hold the ship Nevada in quarantine and if the report of the Consul were correct, to prevent them from landing. Ben E. Rich, a returning missionary, gave the following eyewitness account of the incident:

> After thorough examination, it was decided that we were the richest company of paupers that the commissioners had ever landed . . . as they found the supposed paupers, had something between three and four thousand dollars over the amount they had already paid as railway fare.[26]

Two prominent New York newspapers both carried stories of the event. The New York Morning Journal wrote that:

> The converts were at once seen to be a very worthy class of people--better in fact than the average emigrants . . . The males and females about equal . . . the youngest were two babes born during the passage--the only 'paupers' in the crowd.[27]

The New York Herald told of all the talk that had been going on about the pauper Mormon emigrants but noted that the group was "remarkable for their cleanliness and health."[28]

A second attempt to stop Mormon emigration from Switzerland took place in 1886, this time instigated by the Swiss Consul in San Francisco. The Consul had apparently been told some untruths about the situation of the Swiss in Salt Lake City. This caused a public warning to be printed in the Berner Anzieger by the Bern Chief of Police who warned that the Swiss in Salt Lake were "in a very sorrowful and suffering condition through poverty." He further warned

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[26]Ibid. (August 20, 1883), p. 555.

[27]Journal History, June 18, 1883.

[28]Ibid.

that "Mormon missionaries are now laboring in the Canton of Bern, in order to mislead the people . . . and induce them . . . to emigrate to Utah."[29] President Schoenfeld personally visited the Chief of Police and found that he had been acting under "the Bundesrath" that was investigating the case and had authorized the issuing of the warning.

Schoenfeld further reported:

> He advised me that in order to avoid further and more serious trouble, it would be necessary to have a certified statement from the Swiss people living in Salt Lake City to the effect that the statement made to our Swiss Consul in San Francisco was untrue and that the Swiss people were not in a suffering and destitute condition.[30]

Within the month ninety-nine signatures from Swiss citizens in Salt Lake reached Switzerland. They were endorsed by Secretary of Utah Territory Arthur B. Thomas and acknowledged by Secretary of State of the United States Thomas Bayard in Washington.[31] Over 300 other petitions came from Swiss in Payson, Logan, Manti, St. George, and Mt. Pleasant. Elder Schoenfeld immediately took these to the President of the Swiss Confederation. After the conference, he felt greatly relieved, feeling that there was to be no anti-Mormon legislation on the matter. In spite of this, papers in Switzerland printed warnings for a year after. This incident also caused the Swiss authorities to search the Swiss and German Perpetual Emigration Fund and

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[29] Millennial Star, XLVIII (July 19, 1886), 332.

[30] Ibid.

[31] Der Stern, XVIII (July 15, 1886), 461.

the Bern Branch tithing book, no doubt a carryover from the same policies of the United States Government. Emigration from the Swiss and German mission that year was ninety-five persons.

GATHERING, A CONTROVERSIAL DOCTRINE

The Latter-day Saint doctrine of gathering brought much opposition to the Mormon movement in Switzerland. Several times elders were arrested because it was rumored that they were there to convert women "and induce them to emigrate to America."[32] This falsehood was printed over and over in anti-Mormon literature and newspaper articles causing the Swiss to be skeptical about the presence of the American Mormon missionaries in their villages and cities. In some areas it was rumored that missionaries encouraged Swiss women to leave their husbands and go to Zion.[33] Hearsay of this type caused a New York newspaper to observe that LDS emigrants on the Nevada, which arrived in 1883, had about equal numbers of males and females.[34]

SWISS COLONIES IN UTAH

The gathering of the Mormons from the nations of the earth created several problems for the Prophet-Statesman of

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[32]Swiss-German Mission Manuscript History, February 1, 1876.

[33]See Jabez Woodard Journal, August 7, 1856.

[34]Journal History, June 18, 1883.

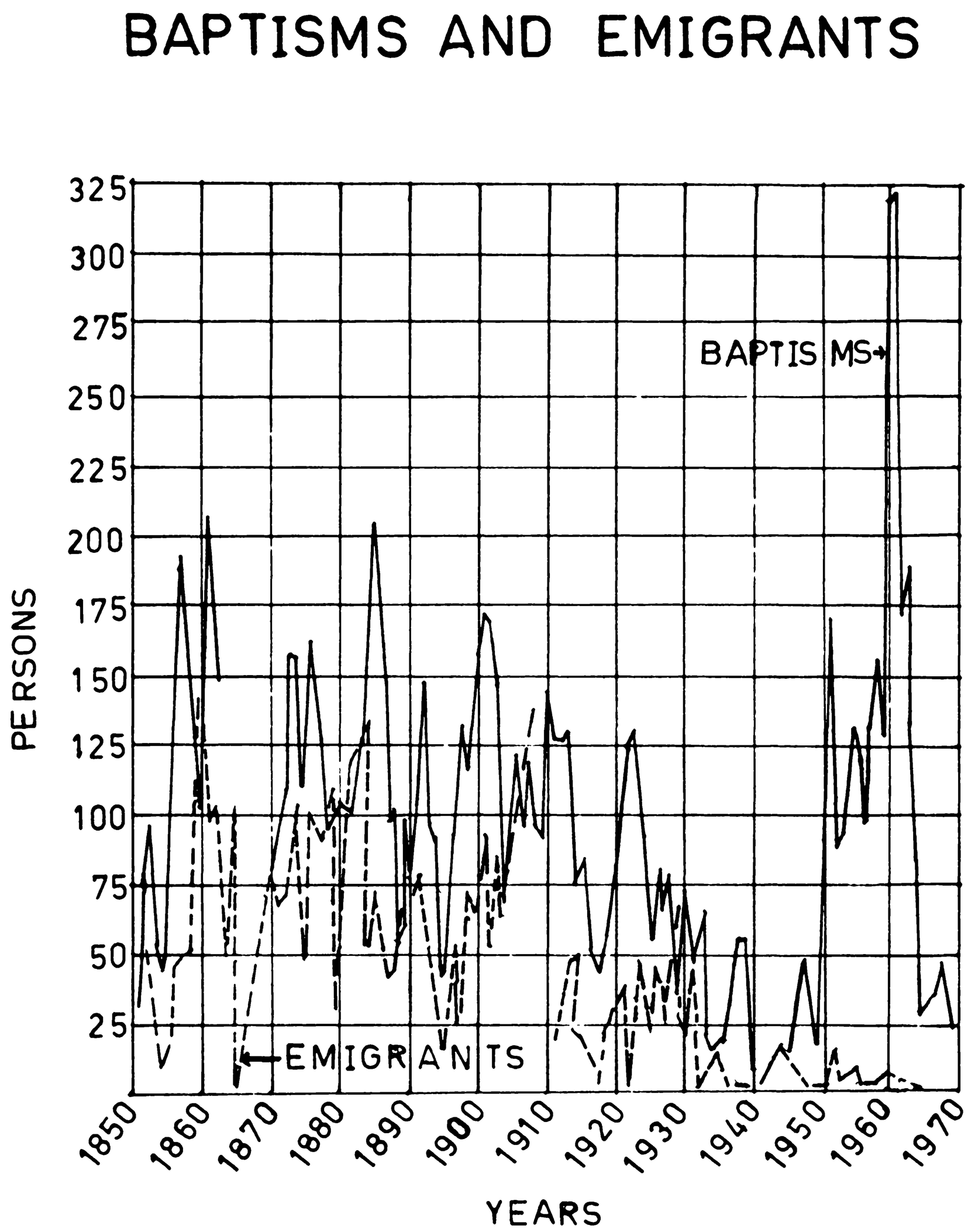

Figure 2

Baptisms and Emigrants, 1850-1970

the Church, Brigham Young. It was a challenge indeed for him to achieve a harmonious "Zion," society molded from such a heterogeneous group as were the immigrants. Among the countless considerations was that of the language barrier. To solve this problem President Young would often call companies of immigrants from a specific nation to go and settle a designated area. Such was the case in the fall of 1861 when President Young called Daniel Bonelli and "eighty-five persons of Swiss descent . . . and established the town called Santa Clara [in southern Utah] for the purpose of raising grapes and other fruits."[35] Midway, in Wasatch County, Utah, was another settlement which Swiss immigrants originally settled. This took place in 1863 when five Swiss families went to the area to make use of the mountain meadows to produce milk for cheese making.[36] Providence, in Cache County, is a third example of the Swiss settlement of a townsite. Between 1860 and 1862, John Theurer, "a Swiss convert induced many Swiss immigrants to go there to homestead."[37] Among those to go there were the Loosli, Baer and Zollinger families, the latter being the ancestors of the author. At least two other towns in the Rocky Mountains were settled by Swiss converts. These were Bern and Geneva, both

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[35]Alder, p. 135.

[36]Kate B. Carter, The Contributions of Germany, Holland, Italy, Austria, France and Switzerland to Utah (Salt Lake City: Daughters of Utah Pioneers, 1946), p. 376.

[37]Hyrum Campbell, Providence and Her People (Logan: Herald Journal Printing, 1949), p. 7.

located in the Bear Lake Valley in southern Idaho. Other centers of gathering for native Swiss in the Great Basin were Paris, Rexburg, Montpelier, Franklin, and Preston, Idaho; Payson, Eureka, Manti, Mt. Pleasant, Willard and Provo, Utah. At the turn of the twentieth century there were 1,469 native born Swiss in Utah.[38]

A POLICY CHANGE

The turn of the century brought a change of policy in the Latter-day Saint Church concerning gathering. This change came about because of two or three reasons. First, in 1887 the Congress of the United States passed the Edmunds-Tucker Law which called for the disincorporation of the Church and the dissolving of the Perpetual Emigrating Fund Company. On July 30, 1887, suits were filed against the Church and its property was confiscated. This action left thousands without the means of coming to Zion and caused the Church to change its policy on gathering. Leaders taught that Latter-day Saints should remove themselves from the wicked ways of Babylon, but Church leaders emphasized that:

> . . . we do not urge gathering . . . feeling that the work will be strengthened by most of the Saints remaining in the branches for a time and helping the elders carry the warning message of the gospel.[39]

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[38]John Paul von Grueningen, The Swiss in the United States (Madison: Swiss-American Historical Society, 1940), p. 59.

[39]Anthon H. Lund, CR, October, 1899, p. 19.

The Millennial Star, official Church organ in Europe, emphasized this policy in 1907. Church members in Europe were told 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 up the work abroad."[40] Other factors which probably contributed to the non-gathering policy were: "American restrictions on immigration as well as the fact that America was in the midst of a series of economic depressions."[41]

Latter-day Saints were further encouraged to remain in Europe through the words of Joseph F. Smith, now Church President, who visited the European Missions in 1906. In August of that year at the Conference of the Swiss and German Mission held in Bern, Switzerland,

> . . . the prophet, seer and revelator in speaking to that people held out his hand and said: The time will come when this land will be dotted with temples, where you can go and redeem your dead.[42]

This prediction, along with the previously mentioned reasons, had a noted effect on Latter-day Saint emigration from Switzerland. Between 1854, when the first emigrants left for Zion, and 1906 there were only eleven years when less than fifty Mormons emigrated from Switzerland. Since 1906

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[40]Millennial Star, LXIX (May 23, 1907), 329.

[41]James B. Allen and Richard O. Cowan, Mormonism in the Twentieth Century (Provo: Brigham Young University Press, 1969), p. 24.

[42]Der Stern, XXXVIII (August 15, 1906), 332.

there have been only seven years when more than fifty emigrants left their native country.[43]

The policy to discourage emigration continued through the next decades. In 1922, Max Zimmer, a native of Basel, Switzerland, and an official of the Mormon Church, wrote a forthright article against emigration in Der Stern. He said:

> . . . No missionary, and certainly no officer in the Church, is justified in spreading any emigration propaganda. We admonish our brothers and sisters and friends specifically to remain here and build up the Church . . . Any person who in any way encourages another person to leave his homeland does so in direct opposition to our Church leaders and should be taken into account for his actions by his superiors.[44]

Church leaders in Europe and America periodically re-emphasized the non-emigration policy, promising the saints who remained that they would "lose nothing and may gain much."[45]

Following the period of the World Wars in Europe, there was an upsurge in Mormon emigration from Europe due to a desire on the part of Latter-day Saints to forsake the uncertain political and economical conditions of their homeland. Although the wars did not take place on Swiss soil, Swiss saints left in large numbers after World War II. Church leaders, however, continued to discourage emigration. In May of 1950, the First Presidency of the Church wrote a

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[43]For statistical report on Mormon emigrants from Switzerland, see Chapter I.

[44]Der Stern, LIV (August 15, 1927), 80.

[45]Millennial Star, XCII (October 23, 1930), 774.

letter to all mission presidents in Europe which stated in part:

> We shall leave to your discretion the discouragement, within proper and discrete bounds, of emigration from Switzerland to the United States, particularly as to men who can be of help to you there.[46]

A low point of Swiss emigration was reached in 1954, with the fulfillment of Joseph F. Smith's 1906 prediction, that a temple would be erected in Switzerland. That year only six Swiss Mormons left for Utah and only eight left in 1955, the year the Swiss Temple was dedicated. Since that time, contrary to Church policy, there continued to be small numbers of people emigrating to Utah. Since the first Latter-day Saints converts emigrated from Switzerland in 1854, some 4,800 have left their native land for the United States. Thus the Latter-day Saints doctrine of "gathering to Zion" and the actual emigration of these thousands has had a great influence on the history of the Church in America as well as in Switzerland.

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[46]Swiss-Austrian Mission Manuscript History, May 8, 1950.

CHAPTER V

METHODS OF PROSELYTING IN SWITZERLAND

EARLY PROSELYTING METHODS

To fulfill the commandment to teach the gospel to every nation, kindred, tongue and people, The Church of Jesus Christ of Latter-day Saints has used a variety of methods. In the decades prior to 1900 Mormon proselyting in Switzerland was chiefly done by distributing literature of various types, tracting from door to door, cottage meetings and public meetings when permissable and forming acquaintances through converts and friends. From the beginning of the mission in 1850 until the turn of the century, missionary activities were very turbulent in Switzerland. The strength and types of opposition often determined methods used by missionaries in proclaiming their message of the restored Church.

DISTRIBUTION OF TRACTS AND PUBLICATIONS

It will be remembered that when T. B. H. Stenhouse first began missionary activity in western Switzerland he was armed with two tracts, written by Lorenzo Snow. Stenhouse began his work by distributing these pamphlets

apparently "from house-to-house" but found that Calvinism was a barrier to this type of proselyting.[1] Stenhouse also passed out these booklets in public places. For instance, following an anti-Mormon exposé in Geneva, Stenhouse placed himself outside the door and handed out The Ancient Gospel Restored.[2] This action led directly to several baptisms in Geneva and opened the door to the preaching of the gospel in Lausanne through friends of the Geneva converts.

When the Mormon elders entered German-Switzerland, they again used the distribution of pamphlets method. Jacob Secrist's activities in Muttenz, Canton Basel-Land began by the distribution of tracts, at times selling them but otherwise loaning them out. He reported that when he returned a week later the tracts had opened the way for "five hours of cottage meetings."[3] This method was among the most successful and continued to be used in Switzerland. Into the twentieth century, hundreds of thousands of tracts on a large variety of gospel subjects have been printed and distributed throughout Switzerland. Although Switzerland's Federal Constitution allows the free exercise of religion, in practical life this is not always true, for Mormons were forbidden to hold public meetings for many years. During these stormy years, it was the "printed word and house

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[1]See Millennial Star, XIII (June 15, 1851), 187.

[2]See Deseret News, Church News, December 20, 1958, p. 16.

[3]Jacob Foutz Secrist Journal, December 18, 1854.

preaching"[4] that kept interest in Mormonism alive. Members of the Church aided missionaries a great deal by distributing books and pamphlets and preparing the way for elders.[5] In many instances the distribution of tracts and attacks by the press caused people to write mission headquarters to inquire about the doctrines of the Church.

HOME OR COTTAGE MEETINGS

By the distribution of tracts and pamphlets, the missionaries hoped that enough interest could be aroused that they could hold large group meetings. Since many local or cantonal authorities forbade Mormons to hold public meetings, these groups met in the privacy of someone's home. This was a desired goal for the missionaries. When monthly reports were tabulated, the success of the mission was measured, to a degree, on the number of cottage meetings held. A typical report such as the following one for the year 1900 gives a picture of such reporting:

14,943 Houses visited
4,348 Return visits--invited
7,677 Gospel discussions
43,120 Tracts given out
1,243 Books given out
1,149 Meetings held[6]

One can see from this that a high price, in time and effort,

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[4]Millennial Star, XIV (October 9, 1852), 525.

[5]Millennial Star, XXXIV (October 8, 1872), 72.

[6]Der Stern, XXXIV (February 18, 1901), 56.

had to be paid before a cottage meeting could be held. But the efforts were well spent, for the gospel was most successfully taught in these private circles. From cottage meetings have come many baptisms as well as new doors being opened into other friendship circles.

PROSELYTING WITHIN FAMILIES AND FRIENDSHIP CIRCLES

Through family ties and friendships the doors were often opened for the establishment of the gospel in new cities. Among the first baptisms in Lausanne was a man whose wife had joined the Church a few weeks before in Geneva.[7] When Elder Mayer was sent into German-Switzerland he was able to successfully begin proselyting activities by going to:

> . . . one of the brothers of a member in Lausanne who was a respectable manufacturer. Through the influence of this family, Elder Mayer soon made a number of acquaintances, who read our publications and manifested considerable interest.[8]

Thus the work spread from city to city, from village to village throughout Switzerland.

OPEN AIR MEETINGS

Latter-day Saints held two types of open-air meetings in Switzerland. The first type was a "street meeting." These were held usually on the town square in

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[7]Letter, T. B. H. Stenhouse to President Lorenzo Snow.

[8]Millennial Star, XV (July 23, 1853), 470.

cities of substantial population such as Zurich, Basel, or Geneva. The preaching and singing of Mormon missionaries on the street corner drew large crowds, sometimes causing considerable disorder. These disorders brought upon the elders the displeasure of local authorities, and Mormons were soon forbidden to hold these "street meetings." The second type of open-air meetings resulted from Mormonism being so disliked in Switzerland. These meetings were held in the woods some distance out of the city. There were several reasons for this type of open-air gatherings, the first being to avoid the disturbance of those who were set on stopping the Mormon movement in Switzerland. For this reason these gatherings usually got little publicity, but were nonetheless a good method of spreading the "Restored Gospel" to those who were in attendance by personal invitation. Another reason why meetings were held in the woods was because the saints had no meeting places of their own and were often refused when attempts were made to rent such a place. In some areas the Mormons were simply too poor to afford a meeting hall.

SECRET MEETINGS

In some areas, persecution became so violent, that the only contact missionaries could make with the people had to be done in secret. This was especially true in eastern Switzerland in the 1850's and 1860's. Elder William Budge, who experienced being incarcerated several times, told of having to hold secret meetings in Canton Zurich and of having

to keep out of sight of the police in order to remain free.[9] Others told of having to "preach the gospel amongst the people unknown to the authorities of the land."[10] Another type of secret meetings were baptismals. Many a convert to Mormonism was baptized at night in Landschlacht on Lake Constance "where a member owned a dock in order to avoid being disturbed."[11] In 1864, Swiss Mission President William Nebeker reported that "missionary operations here are conducted on somewhat of an undercurrent principle, . . . owing to a want of religious liberty."[12]

HANDBILLS AND POSTERS

Another method used to promote Mormonism in Switzerland in the nineteenth century was handbills and posters. These were used to notify the public of impending conferences, lectures and other meetings. Handbills were often distributed by the thousands which announced the visit of a high Church official to a city. At times Swiss authority refused to allow posters to be used.[13] When missionaries put them up they were immediately removed. The elders

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[9]Life of William S. Budge, November 25, 1854.

[10]Letter, Jacob Secrist to Mrs. Secrist, January, 1855.

[11]John Lyman Smith Journal, July 1862. See also Swiss-Italian-German Mission Manuscript History, May 9, 1861.

[12]Millennial Star, XXVI (November 5, 1864), 718.

[13]Millennial Star, LVIX (January 14, 1884), 28.

philosophically remarked that at least those who tore them down read them, if no one else.

NEWSPAPER NOTICES

Periodically the newspaper media were used to promote publicity for the Church. Such a method was unsuccessfully attempted in Zurich in 1872. The mission president reported the following:

> Elder Wileken has felt impressed on account of the fearful indifference manifested in the city of Zurich to advertise our meeting. The notice appeared in the newspaper once, when an order was sent to the printer from the president of the city . . . requesting that his advertisement should not appear any more.[14]

Newspaper advertising in connection with Der Stern was successfully accomplished in 1871. The following notice appeared in a dozen Swiss newspapers in that year:

> Incredible, but true! For one franc and fifty centimes I will tell anyone how to become happy, both temporally and spiritually.
>
> B. Kirchhofer, Geneva

This advertisement brought "many visitors and whole bundles of letters asking for this information."

> After receiving the above money he (Kirchhofer) sent the inquirer a printed letter, with the advice to become a Latter-day Saint, when he would realize the fulfillment of his wishes to the utmost, giving our address, as we were the men authorized to give full particulars with regard to the Mormon Church.[15]

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[14] Millennial Star, XXXIV (February 20, 1872), 124.

[15] Millennial Star, XXXIII (October 10, 1871), 652.

SWISS LANGUAGES AND MORMON PROSELYTING

One of the greater challenges to Mormon proselyting in Switzerland is the unusual and complex language situation of the nation. There are four languages used within this small country; they are German, French, Italian, and Romansch. Besides these languages, it is estimated that there are some twenty-two dialects of Swiss-German.[16] The other languages had their dialects too. These were retained by Swiss at all levels of education in an attempt "to maintain individual or area identity."[17] Recent statistics show that 74.4 percent of the Swiss claim German as their mother tongue, 20.2 percent have French as their native tongue, 4.1 claim Italian as their mother tongue, and 1.0 percent speak Romansch, a form of old Latin.[18] It is common to hear these languages intermixed in conversation. It is not unusual to hear "Merci vielmal, Tschau" (French, German, and Italian), in a commonly-used good-bye expression used by the Swiss.

For the Mormon missionary, one foreign language poses a serious problem, but the above situation was almost overwhelming to some. It complicated almost every phase of Church activity, especially record keeping, meeting planning, proselyting, and publications. To combat this language

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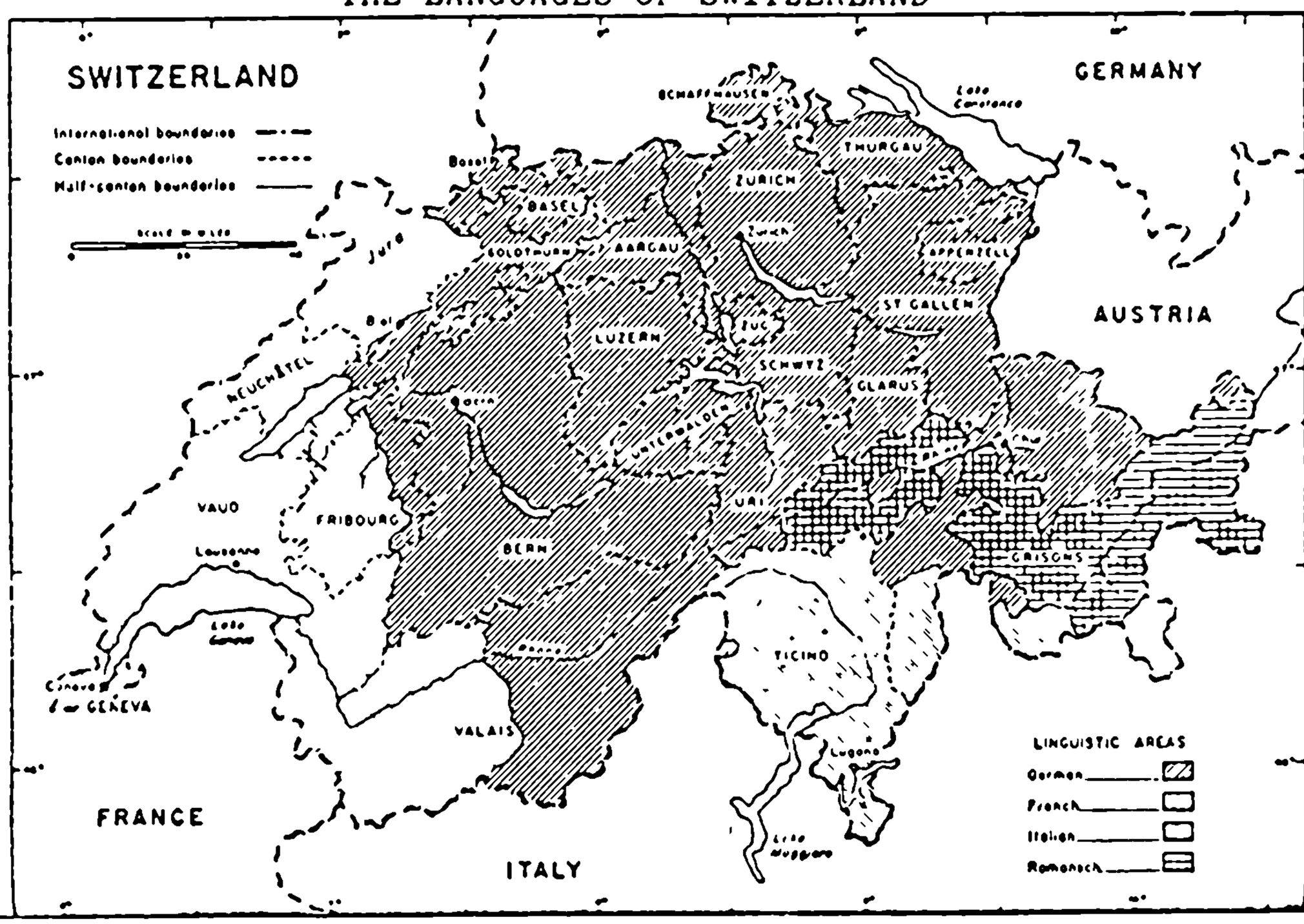
[16]Kenneth D. McRae, Switzerland, Example of Cultural Co-Existence (Toronto, Canada: The Canadian Institute of International Affairs, 1968), p. 15.

[17]Ibid., p. 16. [18]Ibid., p. 2.

THE LANGUAGES OF SWITZERLAND



Swiss Population, 1960: 5,400,000

German-speaking	74.4 percent
French-speaking	20.2 percent
Italian-speaking	4.1 percent
Romansch-speaking	1.0 percent

Figure 3

Map Showing the Languages of Switzerland

barrier, the Latter-day Saint Church called men to missions in Switzerland who were natives of the country who had emigrated to America. For instance, of the fifty-five men who have served as mission presidents in the Swiss area, fifteen were born in German-speaking Europe.[19] All others had served as missionaries in their earlier lives and had acquired a knowledge of the language in that manner.

Missionaries arriving in Switzerland without language training would be assigned to labor in a specific language area. Many times they would live with Mormon families for several weeks to learn the language before becoming actively engaged in proselyting work. Mission presidents often requested that:

> . . . able and good men be sent from Zion, who were born in these countries, or at least who have acquired the German language, and who at once could enter with their whole energy upon their performance of their duties as missionaries.[20]

Mission calls, as far as possible, were made accordingly, but as time went on, the number of native-born became fewer so new approaches had to be taken.

LANGUAGE TRAINING SCHOOLS

In 1937, the German-speaking missions in Europe attempted to overcome the language barrier by setting up a mission school in Cologne, Germany.

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[19]Alder, pp. 21-22.

[20]Millennial Star, XXXI (September 11, 1868), 597.

> The plan was to have missionaries in the school for a month or six weeks, to be instructed in the correct study of the German language and in practical and effective ways of tracting, and of general missionary work under the careful supervision of a devoted and enthusiastic elder.[21]

Mission records do not indicate the success or longevity of this school. Other attempts to give missionaries formal language training were not made until 1964 when the Language Training Mission was instigated at the Brigham Young University in Provo, Utah. After a missionary received his call to a German-speaking mission, he spent eight weeks in intensive language training, thus enabling him to be more effective in proselyting upon arrival in Europe.

ITALIAN AND ROMANSCH SWITZERLAND

Proselyting activities of Mormon missionaries in Switzerland have been mainly among the French and German speaking Swiss until the 1960's decade. Work first began among the Italian-Swiss in 1961. Ground work was laid for this action by President William S. Erekson when he took steps to introduce the gospel to the people there.[22] Because only one percent of Swiss speak Romansch, no attempt has been made as yet to reach these people as a group. There is only one instance on mission records of the baptism of a person whose mother tongue was Romansch. This

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[21]Swiss and German Mission Manuscript History, January 22, 1937.

[22]See Chapter VII for detailed account of this effort.

conversion took place in 1864 in the Canton of Graubunden. The young man was baptized by Elder C. C. Schramm. There was no hope at that time that this conversion would open the way "to spread the gospel in that canton,"[23] this being a strong Catholic area, and no progress was ever made in that direction.

FRENCH SWITZERLAND

From 1850, when Elder T. B. H. Stenhouse first began missionary activities in French Switzerland, until October, 1912, this area was under the same administration as the rest of German-speaking Switzerland. During this period, French-speaking Switzerland was a district separate from the rest of Switzerland and once an elder was assigned to labor in this area, he generally remained there. The area was called by several different names including the French Conference, Franco-Swiss Conference, Jura Conference, French-Swiss Conference. The first branches of the Church in Switzerland were in Lausanne and Geneva. Other branches have been at La Chaux de Fonds and Neuchatel.

On October 15, 1912, these four branches and all the area of French-speaking Switzerland became a part of the newly organized French Mission and was known as the Lausanne Conference.[24] During World War I the French Mission was

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[23]Millennial Star, XXVI (April 16, 1864), 221.

[24]History of the Swiss District of French Mission, unpublished manuscript.

disorganized and the branches and membership of the district reverted back to the jurisdiction of the Swiss and German Mission. French-Switzerland again became a district in the French mission on December 23, 1923, when the French Mission again began to function following World War I. During the next sixteen years, Mormon activities in French-Switzerland were directed from headquarters of the French Mission in Paris. In 1939 when World War II conditions caused the Mormon missionaries to be withdrawn from Europe, French Switzerland again was under the leadership of the Swiss and German Mission.

ROBERT A. SIMOND

Elder Thomas E. McKay, President of the Swiss-Austrian Mission at the beginning of World War II, appointed Robert A. Simond as President of the French district of Switzerland. Elder Simond had joined the Latter-day Saint Church in Lausanne, and had done much for the growth of the Church in that branch. During the war years he "was constantly mobilized as a lieutenant in the Air Protection Corps,"[25] but in spite of this he periodically visited all of the branches, holding conference regularly and helping maintain regular activity. Elder Simond published a "Monthly News Bulletin" which "contained translations from the teachings of Church Authorities and news items of

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[25]Robert A. Simond, "Report of Conditions in the Swiss District during the War Years." (Unpublished manuscript.)

various branches."[26] During these difficult times there was a record attendance of meetings in French Switzerland and this in spite of the lack of fuel causing meeting places to be cold and uncomfortable. During these years there were twenty-five convert baptisms. Following the war Elder Simond continued to serve the Church in Switzerland in a variety of callings, including those of being head gardener for the Swiss Temple and First Counselor in the Swiss Temple Presidency.

Thus French Switzerland has made a substantial contribution to the history of The Church of Jesus Christ of Latter-day Saints in Switzerland. It has been an area fruitful in convert baptisms, many of whom have emigrated to the United States.

CITIES WITH MORE THAN ONE LANGUAGE

In the nineteenth century and in the early twentieth century, Mormon missionaries usually traveled alone and would remain in a specific area where they could handle the language. In the early twentieth century, Mormon Church leaders changed this practice and required the elders to live and work in pairs. In order to meet the challenge of bilingual cities such as Bienne/Biel, an elder trained in the French language would be assigned with an elder who could speak German. As they would knock on the door of the homes in Bienne/Biel it worked this way. If the person who

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[26] Ibid.

came to the door said "Bonjour," the French-speaking missionary would carry the conversation. If the greetings were "Guten Tag or Grotze," the German-speaking elder would introduce the message of the "restored gospel." In this way "tracting" could go forward in these language border cities without having to bypass someone who was interested in the message.

THE LANGUAGE BARRIER AND CHURCH PUBLICATIONS

In order to keep new converts to Mormonism aware of Church activities in Switzerland, the Church has printed a variety of publications.[27] These were also used by missionaries and members to be given or sold to others who were interested in learning about Mormonism. The language situation in Switzerland made it difficult to keep such publications going year after year. Early Latter-day Saint publications in Switzerland were Le Reflecteur, 1853-1854, in French; Der Darsteller, 1855-1861, in German; Die Reform, 1862-1864, in German; then Der Stern, which began in 1869 and has continued to the present. Der Stern was also a German language publication, but to be useful to the French-Swiss, parts of it were in the French language. In 1967, this magazine became a part of the unified Church publications, and became the main periodical of all German-speaking European saints. Le Etoile served the same purpose

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[27]For a list of the main Latter-day Saint publications in their various languages, see Appendix B.

in French Switzerland as did La Stella in Italian Switzerland.

WITHOUT PURSE OR SCRIP

At various times Latter-day Saint missionaries in Switzerland have attempted to accomplish their missionary labors without purse or scrip. For most of the nineteenth century this method was eliminated due to a "Vagrant Act" passed in 1858.[28] In 1901, the method was tried again.

> Instead of going per railroad as usual to attend conference in Zurich, the elders left their perspective fields, walked through the country, visited towns and villages where the gospel had not penetrated . . . The Lord has attended them, friends were raised up to administer to their wants, fruitful conversations were indulged in . . . and good meetings were held in school houses and in private dwellings for the first time in the history of these places.[29]

This method was attempted in recent times. Feeling there were many small villages in some areas that had never had the opportunity of hearing the "restored gospel," pairs of missionaries were called in the summer of 1961 to ride their motor bikes into these areas without purse or scrip. Because of the limited success of the undertaking, the idea was soon abolished.

MODERN PROSELYTING PLANS

Before mid-twentieth century, there was not any specific method of proselyting used by the Latter-day Saint

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[28] Millennial Star, XX (June 5, 1858), 363.

[29] Millennial Star, LXV (August 1, 1901), 501.

PLATE V

DER DARSTELLER, FIRST GERMAN LANGUAGE PUBLICATION BY LDS CHURCH

Der Darsteller

der

Heiligen der letzten Tage.

Die Wahrheit wird stets durchdringen.

N° 1. Mai 1853. 1. Band.

Der vorzüglichste Zweck welchen wir bei Herausgabe dieser Monatschrift haben, ist: die Heiligen der letzten Tage in den Grundsätzen und Lehren des ewigen Evangeliums, so wie in der Geschichte der Entwicklung dieser Grundsätze in unseren Tagen zu unterrichten. Um diesen Zweck zu erreichen werden wir nicht viele selbst verfaßte Artikel einrücken, sondern unsere Zuflucht nehmen zu den periodischen Zeitschriften welche die Kirche in England, Amerika, Australien, Brittisch Indien, u. s. w. herausgibt. Ferner zu der Geschichte des Propheten Joseph Smith's, sowie zu einer Menge anderer urkundlicher und musterhafter Werke welche seit dem Ursprunge der Kirche, im Jahre 1830, von Zeit zu Zeit das Licht erblickt haben.

Aber, während wir die Heiligen unterrichten, werden wir uns bemühen auch Artikel erscheinen zu lassen welche, durch ihre biblische Natur und ihre Logik geeignet sind die öffentliche Meinung in Bezug auf uns, unsere Lehren und unsere Absichten aufzuklären und zu enttäuschen.

Wir werden auch kund geben die Fortschritte des „Werkes der letzten Tage" am großen Salzsee und in den übrigen Theilen Amerika's, auf den Sandwichs- und Gesellschafts- Inseln, auf dem Vorgebirge der guten Hoffnung, in Australien, Hindostan, Deutschland, Skandinavien, Malta, Gibraltar, Italien, der Schweiz u. s. w.

„Der Darsteller" wird hauptsächlich theologisch sein, da unser Beruf darin besteht das Evangelium zu predigen, und nicht darin uns in politische Angelegenheiten zu mischen.

Indem wir den Segen des Allmächtigen auf unsere Bemühungen herabflehen, übergeben wir diese kleine Monatschrift dem Publikum, betend daß sein göttliches Licht alle Jene erleuchten möge welche selbe lesen.

Der Herausgeber.

Church to teach the gospel to mankind. "Occasionally an able mission president would devise a plan which the missionaries under his jurisdiction would follow."[30] In Switzerland tracting continued to be the primary technique in meeting the people. Following the World Wars in Europe, Church leaders sought more effective methods of proselyting and in the next decades four consecutive plans came forth. In 1950 the Swiss-Austrian mission adopted a set of lessons called "A Plan for Effective Missionary Work" and also known as the Anderson plan, being mainly formulated by Richard Anderson. The Book of Mormon was to be used as the key to conversion in this plan and missionaries in Switzerland distributed thousands of copies throughout Switzerland in the early 1950's. In the plan were twenty-eight possible cottage meeting topics and the missionaries' objective was to "get into the homes immediately and present their message . . . in a systematic and clear manner which led to the desired goal of conversion."[31] The success of this plan was such that Mormon Church leaders published another, somewhat less extensive plan, which they advised be used throughout the world.

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[30]James B. Allen and Richard O. Cowan, Mormonism in the Twentieth Century (Brigham Young University Extension, 1964), p. 139.

[31]Ibid.

THE SYSTEMATIC PLAN

In 1952, Latter-day Saint Church authorities in Salt Lake City published a new lesson plan entitled "A Systematic Program for Teaching the Gospel." This plan was translated into the languages of Switzerland and used beginning in 1953. Missionaries continued door-to-door tracting, seeking those willing to listen to the seven cottage meeting discussion outlined in the plan. Some of the earlier converts who had joined the Church through the twenty-eight cottage meeting Anderson plan expressed doubts about baptizing a person into the Church after only a few gospel lessons, but the "Systematic Plan" emphasized that:

> Agreement may be gained on these fundamental doctrines in a relatively short time through a logical presentation of gospel principles, fortified with scripture, together with reading, convincing testimony, and sincere prayer.[32]

There were ninety-one baptisms in Switzerland the first year the "Systematic Program" was used, but as missionaries became more effective in its use, baptisms rose to 131 in 1954 and 121 in 1955. During the six years this program was used, from 1953 to 1959, there was an average of 119 baptisms per year.

THE DYER PLAN

The "Systematic Program" for mission proselyting in

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[32] A Systematic Plan for Teaching the Gospel (Salt Lake City, Utah: Deseret News Press, 1952), p. 6.

Europe was replaced by the "Dyer Plan," authorized by Elder Alvin R. Dyer, who was appointed by Mormon Church President David O. McKay in 1960 to preside over all the missions in Europe. Elder Dyer's plan was called "The Message of the Restoration" and contained "the essentials of a complete proselyting program."[33] It included a daily schedule of missionary activities, missionary study program, and other extensive instructions. The watchword for missionaries under this system was IMMANUEL, or God is with us.[34] This plan outlined six lessons and was designed to bring the new convert into the waters of baptism at this time.

When President Dyer toured the Swiss Mission to present this plan in August of 1960, he challenged the missionaries to attain new heights in convert baptisms, feeling each elder should baptize five people into the Church through this new program. The next year saw an increase of 192 baptisms over 1959, bringing total conversions for 1961 to 321.

To help these new converts become fully involved in the program of the Mormon Church, new emphasis was placed on fellowshipping by the older members. Missionaries were urged to use the new member in getting "referrals" or names of the relatives and friends of the new convert who also

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[33]Alvin R. Dyer, The Message of the Restoration (Frankfurt, Germany: The Church of Jesus Christ of Latter-day Saints, 1961), p. 1.

[34]Ibid., p. 2.

might be interested in the Church. This way the new member felt himself integrated.

A UNIFIED WORLD WIDE SYSTEM

Another change in Mormon missionary proselyting methods in Switzerland took place following a world seminar for all mission presidents held in Salt Lake City in June of 1961.

> The purpose of this seminar was to more effectively coordinate all missionary activities of the Church and to put into effect a new uniform method of teaching the gospel.[35]

This system was called "A Uniform System for Teaching Investigators." This plan was effective world-wide and in the next two years more than 210,000 people joined The Church of Jesus Christ of Latter-day Saints.[36] This growth in convert baptisms led to a broadening of the organization of the Church in Switzerland and the introduction of a more complete gospel program.

MISCELLANEOUS PROSELYTING PROGRAMS

To supplement the "Uniform System" other programs have been instigated in Switzerland. In recent years the missionaries have taught English language classes in many cities as a means of making new friends to whom they can teach the gospel. In 1962, Mission President William S.

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[35]Allen and Cowan, p. 142.

[36]Ibid., p. 143.

Erekson gave permission to four elders to organize into a vocal quartet. They were called the "Four Saints" and received nationwide press exposure when they won second place in the "Grand Prix Brunnenhof," an international talent contest held each year in Basel.[37]

Another program which focused positive attention on Mormonism was the organization of a mission basketball team which won wide acclaim as it competed with the best teams in Switzerland. In the fall of 1962 Alexander Schreiner, chief organist of the Salt Lake Tabernacle Organ, toured Europe. While in Switzerland he gave several concerts in the cathedrals of the country. These attracted large audiences and good press coverage. In an attempt to gain support from civil authorities, Swiss mission leaders and missionaries sought audiences with mayors of the cities in which they were proselyting. At these meetings the city officials were presented with a booklet giving the history of the Church, and a Book of Mormon. These books were also distributed in the public libraries of Switzerland.

In 1965 the Church took part in the New York World's Fair by erecting a pavilion where the message of the restored gospel was made known to thousands of visitors. Many of these people left their names desiring more exposure to Mormonism. Among the things people remembered most from the pavilion was a film entitled "Man's Search for Happiness."

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[37]Swiss Mission Manuscript History, February 12, 1962.

When the World's Fair ended, a German sound tract was made for this film for use in Europe. When it was shown in Switzerland it attracted huge crowds and opened many doors to the missionaries.

Another successful method of proselyting used in the 1960's was that of holding public lectures on Mormonism. The mission printed some 80,000 handbills which were distributed in Zurich, Bern, and Basel. Hans Ringger, prominent Zurich businessman and patriarch to the Swiss Stake, gave the lectures. Because Elder Ringger was a native Swiss, these lectures did much good to break down barriers faced by Mormon missionaries in Switzerland.

Over the years The Church of Jesus Christ of Latter-day Saints has put forth a great effort to take the message of the restored gospel to the people of Switzerland. It can truly be said that "the voice of the Lord" has gone forth in this land, "that all that will hear may hear."[38]

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[38] D & C 1:11.

CHAPTER VI

THE WAR YEARS

During the years from 1900 to 1913, mission presidents of the Swiss and German mission reported that the work was progressing especially well throughout Switzerland. They reported that the branches of the Church were in a thriving condition and that their only real problem was the shortage of missionaries to take the gospel to the thousands who had not yet heard the "message of the restoration."[1] However, this feeling of tranquility was soon to change when in August of 1914 Germany declared war on Russia and France. The following decades would illustrate the impact that the political, social and economic aspects of international conflict have on Mormon Church growth and activities.

WITHDRAWAL OF AMERICAN ELDERS

When World War I broke out there were 160 missionaries in the Swiss-German mission, the majority laboring in Germany. Three weeks after the first active fighting along the French-German border near Basel, Switzerland, mission president Hyrum W. Valentine called all the elders laboring

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[1]Millennial Star, LXIX (February 21, 1907), 143.

in Switzerland to a special meeting in Basel. Here he "advised the elders that they might expect to be released to return home at any time." He told them that the mission was "in a somewhat disorganized condition on account of the war" and that there was "no communication between Switzerland and Germany."[2] Four days later, on August 26, the first missionaries who were evacuated because of the war, left for Liverpool and the United States. On August 30, Hyrum M. Smith, President of the European Mission, sent a telegram from Liverpool stating: "RELEASE ALL MISSIONARIES, AND TAKE IMMEDIATE STEPS TO GET THEM HERE FOR SEPT 16TH AND 30TH SAILINGS."[3] During the next month the missionaries were all released, many of them in Germany fleeing to neutral Switzerland, and embarking for Liverpool from Basel. By October, 1914, the majority of the American elders were gone from Switzerland.[4] President Valentine was advised by the European mission headquarters that if he thought he was able to do any good by remaining in Switzerland, he was "at liberty to do so."[5] Thinking there would be some value to his remaining there, President Valentine, his wife and secretary to the mission Karl Measer Pack remained in Switzerland until 1916. During this time leadership in the

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[2]Swiss-German Mission Manuscript History, August 22, 1914.

[3]Ibid., August 30, 1914.

[4]Ibid., October 15, 1914.

[5]Ibid., November 14, 1914.

branches of the Church was taken over by the native Swiss.

SWISS MORMONS CARRY FORTH THE WORK

The evacuation of the American elders from Switzerland necessitated the calling of local members to carry leadership responsibilities throughout Switzerland. Although many members were called to guard the Swiss borders, those who remained at home did an excellent job in continuing the programs of the Church. In May of 1916, Valentine wrote:

> It is really remarkable the zeal which our local saints show for the work in which we are engaged and it is a pretty safe sign of the depth of their convictions. The work is going forward and we are even spreading a little rather than retrenching, and if this war was over and we had a few leaders . . . the work would go along with leaps and bounds.[6]

President Valentine reported that not one single branch was closed for the lack of willing leaders and that the "local brethren were never so happy in the gospel before." He further reported that the hardships of war "had strengthened many" even to the extent that in "1915 tithing increased greatly."[7]

Members not only carried forth the programs of the Church within their own ranks, but missionary proselyting continued as well. In 1915 and 1916 a total of 139 convert

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[6]Hyrum W. Valentine to Joseph Jensen, May 10, 1916, located in Church Historian's Office, Salt Lake City, Utah.

[7]Hyrum W. Valentine to Denmark Jensen, January 12, 1916, located in Church Historian's Office, Salt Lake City, Utah.

baptisms took place. Some of these had been taught the gospel by the American missionaries before they left, while others had been aroused in their interest in Mormonism by house-to-house tracting that was being done by local Swiss members. When the missionaries began returning after the war they reported "that the local brethren . . . had continued missionary labors in Switzerland . . . with considerable zeal and energy and many additions to the Church had been made."[8]

During these years, the morale of the Saints in Switzerland was strengthened by Der Stern, which continued as a semi-monthly publication. Work on Der Stern was done by Max Zimmer, who subsequently became acting president of the Swiss Mission during World War II.

AID TO THE NEEDY

The conditions brought on by war found many families in the Swiss-German mission destitute. This was especially true in Germany. To aid these needy saints in Germany, the Swiss Relief Society, an auxiliary organization of the Church, gathered food and clothing. Switzerland had its needy, too, because of the numbers of German families living there, whose husbands and fathers had gone to war.[9] Aid to these people was greatly supplemented by the Church in

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[8]Swiss-German Mission Manuscript History, May 18, 1919.

[9]Ibid., August 26, 1914.

America which authorized the purchase of many tons of foodstuffs through the United States Liquidation Commissioner in Paris, France. Mission President Hugh J. Cannon of the Swiss-German Mission acted as Church agent in the purchase and distribution of these goods,[10] and the mission home in Basel was the place from which supplies were sent into Germany.

Another program used in the Swiss-German mission to aid the needy saints began in 1919. This program brought undernourished German children from Austria and Germany into Switzerland where they would live with Mormon families until they could recuperate from the horrors of war. The case of one of these children is often repeated by members.

> . . . He remained in Switzerland [only] a few weeks, but his case was so hopeless that it was decided to send him back to his parents as T.B. had already taken a hold on his frail undernourished body. This little boy three days before he died, when passing through the mission office insisted on paying his tithing from money that the members of the Church had given him to help him on his way home.[11]

The number of children who were aided in this way is not known, but this shows the feelings of closeness that existed among Latter-day Saints while thousands of others entertained feelings of hate.

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[10] Ibid., December 1, 1919.

[11] O. K. Winters, "Wonderful Progress in the Swiss-German Mission," The Improvement Era, XXV (November 1921), 744.

APOSTATE INROADS

The activities of The Church of Jesus Christ of Latter-day Saints were somewhat curtailed in Switzerland during World War I because of efforts on the part of the "Reorganized Church of Jesus Christ of Latter Day Saints." The later church was organized in America in the nineteenth century by those who became disaffected with Mormon Church leadership after the death of Joseph Smith. This group had an active branch in Basel in the early twentieth century. When the American missionaries left, these people attempted to gain inroads into the Basel branch. They attended Mormon Church meetings and caused considerable trouble.

> One, a Herr Schwager had on one occasion become so enraged that he tore a book from President Valentine's hand, and threw it on the table like a mad-man, shouting: 'You haven't the truth.' President Valentine had to be quite firm with him before he would go away.[12]

These troubles continued for some time, but the "Reorganites" found the Mormons unwilling to join their group.

A few other incidents took place in the absence of the American elders. Some of the converts in the Oten branch brought some of their old traditions with them into the Church. Not long after the elders left for America they began dressing their deacons in robes and placed candles on the sacrament table. These irregularities were corrected by President Valentine when he toured the mission holding "ward conferences" with each branch.

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[12]Swiss-German Mission Manuscript History, July 13, 1916.

CONDITIONS BETWEEN WARS

In 1919, the Latter-day Saint Church again called missionaries to labor in the countries involved in World War I. As the missionaries began to return to Switzerland they found that the local elders had done an outstanding job of carrying forth the work. Not only were the branches flourishing, but active proselyting was being effectively done. In 1919 the Swiss Saints were thrilled by the visit of Apostle George Albert Smith, President of the European Mission. Upon hearing of his pending visit the Sunday School children in Basel branch learned a famous Mormon children's hymn called "Jesus Wants Me for a Sunbeam" in English. This singing deeply moved President Smith as did his words of love and comfort that he spoke to the Saints.[13]

By 1921 there were 115 missionaries actively proselyting in Switzerland. Of this number only 15 were Americans.[14] Mission President Serge F. Ballif made a plea to Church leaders for 1,000 more missionaries from the United States. These, he said, could take the message of the restored gospel to "the 190 million souls in the Swiss and German Mission."[15] The year 1921 there were 128 convert baptisms in Switzerland, with sixteen flourishing branches of the Church.

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[13]Ibid., October 31, 1919.

[14]Journal History, October 18, 1921.

[15]Ibid.

DEVELOPMENT OF CHURCH AUXILIARIES

Within The Church of Jesus Christ of Latter-day Saints there are several programs called Church auxiliaries. These are designed to help members of the Church gain a greater understanding of the gospel as well as to offer them uplifting social and recreational opportunities. When Fred Tadje became president of the Swiss and German Mission in 1823 he did much to build these organizations within the mission. New emphasis was given to the Mutual Improvement Association, the recreational auxiliary program for youth, and to the Sunday School, for the educating of all saints in gospel principles. President Tadje later reported that:

> The success of the Sunday Schools . . . in these lands was so great that it became necessary to publish a periodical dealing exclusively with Sunday School problems. Our object was, above all, to systematize and to promote the Sunday School work in the missions.[16]

This periodical was called Unsere Sonntagsschule (Our Sunday Schools) and was printed in Dresden, Germany. Concerning this publication Elder Tadje went on to say:

> However, after this magazine had been published for about two years it became apparent that the other organizations needed similar instructions and attention. To meet this situation, it was decided in the fall of 1926 to discontinue the publishing of the Sunday School organ and issue quarterly . . . a magazine which would contain the outlines for all auxiliary organizations with special departments for . . . Priesthood quorums, teacher-training class and local tracting societies.[17]

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[16]Fred Tadje, "Messages from the Missions," The Improvement Era (March 1929), p. 413.

[17]Ibid., p. 413.

The new periodical called Der Wegweiser (The Signpost) began in 1925 and continued until 1936 and was also printed in Dresden. To further inhance the activities of the mission President Tadje instituted "district conventions" where the members and missionaries met and discussed how to use the auxiliaries as an aid to missionary work. Also discussed was:

> . . . the new missionary and how best to develop him; tracting; cottage meetings; use of organizations as missionary factors; country work; some practical ways of decreasing expenses; conditions that contribute to the misconduct of missionaries; (and) how to reduce gossip in the branches.[18]

President Tadje reported that these efforts to improve the auxiliaries "played a significant part in allaying prejudice and winning friends for the Church."[19]

It was during this interim between the wars when several important doctrinal books of the Mormon Church were translated into German. Among them were Gospel Doctrine, by Joseph F. Smith; A Rational Theology, by John A. Widtsoe; The Articles of Faith and Jesus the Christ, by James E. Talmage; and The Teachings of Joseph Smith, compiled by Joseph Fielding Smith. These translations were done by Max Zimmer, a devoted member of the Church from Basel. He also translated many lesson manuals for the auxiliaries during these years.

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[18] Ibid., p. 414.

[19] Ibid., p. 412.

WORLD WAR II

As the political and military conditions developed toward World War II in Europe, many changes took place in the activities and programs of the Mormon Church in Switzerland. Because of Switzerland's determination to remain neutral and free, the Swiss Government called a general mobilization of the Swiss Army on September 2, 1939. Also "at this time the Swiss people were warned through their newspapers to be aware of any, to report any suspicious looking foreigners, as spies infested the country."[20] Mission President Thomas E. McKay wrote to the missionaries each a letter,

> . . . in which they were requested to set a [daily] goal of from 4-7 hours tracting and visiting friends . . . but due to the troubled condition and the suspicious nature of the people it was not possible or advisable to continue this procedure. The elders were repeatedly stopped and questioned by the police, and the Swiss people generally showed a slight feeling of resentment towards the foreign missionaries. It was rather difficult to engage in a gospel conversation as most people preferred to discuss the war.[21]

During this time Elder McKay cautioned the elders to be very careful about their behavior, warning that they were being watched closely and that they "didn't want any hypocrites in the mission"[22] and that they should "avoid loud talking, loud laughter, and all other forms of boisterous-

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[20]Swiss Mission Manuscript History, September 5, 1939.

[21]Ibid.

[22]Ibid., August 4, 1939.

ness."[23] Missionaries were further told to "please don't under any circumstances make pictures of fortifications, barricades or groups of soldiers,"[24] and to keep close touch with their rooms. "Call or check up at least every three or four hours to see if there is a telegram, phone call or express letter."[25]

By mid-September tracting was impossible in most areas in Switzerland. Missionaries were instructed to visit and encourage members of the Church. Branches throughout Switzerland were weakened in leadership as many Latter-day Saint men were required to remain at their places of mobilization. About this time those missionaries who had been in Switzerland only a short time were returned to America. Mission presidents throughout all of Europe "reduced their forces to the extreme limit."

> At first it was hoped that missionaries could be retained to encourage the members and help them spiritually rather than . . . proselyting, but upon more mature consideration and upon advice from American Consular authorities, it was decided to reduce the number of missionaries in all European countries.[26]

The First Presidency of the Church cabled the European Mission leaders and instructed them to release all of the four hundred elders in Europe. Of the forty-six working in Switzerland, thirty-nine left by the end of October.

Five elders were left in Switzerland to aid President Thomas McKay to whom the responsibility of leading the

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[23]Ibid., September 4, 1939. [24]Ibid.

[25]Ibid. [26]Ibid.

Church in Germany, Austria and Switzerland had been given. As during World War I, leadership of the branches was turned over to local members. In Basel, although the sounds of war could be heard, branch members continued to work regularly on the meeting house, which they completed in the summer of 1940.[27] As the war continued to spread throughout Europe, President Thomas E. McKay and the five remaining American elders all returned to the United States. Before Elder McKay left he appointed Elder Max Zimmer to preside over the affairs of the Church in Switzerland, Germany and Austria.

MAX ZIMMER

That The Church of Jesus Christ of Latter-day Saints continued to function and grow in Switzerland was greatly due to the efforts of Elder Max Zimmer. Elder Zimmer had joined the Mormon Church in 1910, after his mother had hesitatingly accepted a tract on Mormonism from an elder who called at the family home. Not long after joining the Church he began to serve as editor of Der Stern, a position he held for ten years. He also edited Der Wegweiser, magazine of the Swiss-German Mission auxiliaries, for twelve years. These and several leadership experiences, plus his untiring efforts to promote the programs of the Church in Switzerland qualified him to take the responsibility of leadership when all of the American missionaries were withdrawn. Zimmer

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[27] Ibid., April, 1940.

devoted full energy during the next several years to keep the Mormon movement active. He continued all the auxiliary programs of the Church and whenever possible he held special conferences with the branches. Many times these could not be held "because all the men [were] called by the Swiss Government to guard the border."[28] In 1943, Elder Zimmer traveled throughout Switzerland with a lecture called "Utah, the Land of Wonders in America, the Home of the Mormons."[29] This lecture drew large crowds of interested people and stimulated new enthusiasm within the Latter-day Saints in Switzerland. In 1944, Elder Zimmer obtained permission from the Nazi Government in Germany to visit the American elders of the Church in German prison camps. Then he administered comfort and courage. "Those men, many of whom were inerted for periods reaching into years, will never forget the kindness of this man."[30] During 1945, several former missionaries from the Swiss Mission, who were serving in the Army of the United States, were able to visit Swiss branches. Contact with Church headquarters in Salt Lake City was very limited during these years. Occasionally Elder Zimmer got a letter from Thomas E. McKay who continued to serve as mission president and periodically a Church publication would arrive from England or America. Whenever these publications were

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[28]Max Zimmer to Thomas E. McKay, June 16, 1940.

[29]Ibid., March 15, 1943.

[30]Deseret News, Church News, November 15, 1947, p. 7.

available, Elder Zimmer would translate its contents into German and distribute it among the Swiss Saints to encourage them to remain true to the faith. In July of 1945, a more direct contact with the Church in America was felt when Elder Hugh B. Brown of the Latter-day Saint Servicemen's Committee visited Switzerland. Although on official military assignment, Elder Brown was able to visit the branches of the Church in Zurich and Basel where he spoke to the gathered saints. He reported, "I spoke to them through an interpreter and they drank like thirsty men on the desert." In Basel, he spoke five and one half hours, "which again indicates how absolutely starved these people were for some word from Zion."[31]

After the cessation of hostilities in May of 1945, Elder Zimmer

> . . . related how plans were discovered in the German Embassy in Switzerland . . . for the construction of . . . concentration camps in Switzerland by the Nazis after their planned seizure of that land.[32]

The unexpected heavy losses and reverses at Stalingrad caused Nazi leaders to forego the invasion of Switzerland. Elder Zimmer continued his report:

> The names of several of our Swiss members were found to be on the list of those intended to be sent to these camps, so it is with gratitude in our hearts that our Swiss Saints thank God for having spared their land.[33]

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[31]Ibid., August 25, 1945.

[32]West German Mission Manuscript History, March 10, 1946.

[33]Ibid.

Because of the mobilization of the majority of Swiss men into the Army to guard the borders, very little proselyting was carried forth in Switzerland during World War II. President Zimmer's activities were mainly concentrated on keeping those already in the Church in activity. Concerning the general condition of the Church during these years he reported:

> Although we have been spared from the actual hostilities, we too felt the bad, demoralizing influence of the war. We had to fight hard against it, especially to help our younger people be true to the Church and live according to its teachings. The great majority of the Saints proved to be true to the faith.[34]

SWISS NEUTRALITY AIDS POST-WAR REVITALIZATION

Although activities of The Church of Jesus Christ of Latter-day Saints did not come to a standstill during World War II, conditions caused a need for a revitalization of the work among the Swiss after the war.

Swiss neutrality, established in the Congress of Vienna in 1815 and carefully guarded by the Swiss during World Wars I and II, proved to be of great value to the Mormon Church as it set out to provide for the spiritual and temporal needs of Church members throughout Europe following the wars. Because of this neutrality, channels of communication between Switzerland and other nations had remained mainly open during and after the wars. As Latter-day Saint

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[34]Deseret News, Church News, November 24, 1945, p. 6.

Church leaders sought to re-establish contact with the scattered saints in the war-torn nations of Europe, they used Swiss neutrality and these open lines of communication to a great advantage. One of the immediate uses of these lines of communication was to help the destitute saints in Germany.

CONCERN FOR OTHERS

One of the principle doctrines of The Church of Jesus Christ of Latter-day Saints is that one is "to love his neighbor as himself."[35] Latter-day Saints believe that "Pure religion and undefiled before God . . . is this, To visit the fatherless and widows in their affliction . . . ,"[36] as also the poor."[37] These principles were put into practice following World War II, when Mormons throughout the world exerted great effort to aid their needy fellowmen in Europe. Max Zimmer, who continued to preside over the Swiss Mission until spring of 1946, did much for the success of this undertaking.

In the spring of 1946, Elder Ezra Taft Benson, member of the Quorum of the Twelve Apostles of the Mormon Church and President of the European Mission, was assigned by Church leadership to make an extensive tour of Europe. "He was assigned not only to attend to the spiritual affairs of the Church, but also to direct the distribution of

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[35]Matthew 19:19. [36]James 1:27. [37]D & C 83:6.

welfare food, clothing and bedding to the distressed Saints."[38] Accordingly Elder Benson traveled from England to Switzerland. There with the help of Max Zimmer, they gained permission to travel into west Germany. Using neutral Switzerland as a base of operations, Elder Benson began to send aid to the needy saints and also set forth to re-organize the missions, dissolved because of the war.[39] Elder Benson secured the assistance of the International Red Cross, whose headquarters were located in Geneva,[40] to help him in giving aid to the needy. This agency gave assistance in bringing undernourished German and Austria children into Switzerland for recuperation, a practice also carried out after World War I. When Mormon Church Welfare supplies began to arrive in Europe, they were stored in the Red Cross warehouses in Geneva.[41] In October of 1946, the Swiss Army sold four hundred used blankets to Max Zimmer for about sixty cents each, and these too were sent to Germany.[42] These efforts to aid the poor and needy of Europe won world-wide acclaim for The Church of Jesus Christ of Latter-day Saints. United States President Harry S. Truman gave

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[38]Allen and Cowan, p. 45.

[39]West German Mission Manuscript History, March 10, 1946.

[40]Ibid., March 12, 1946.

[41]Deseret News, Church News, September 7, 1946.

[42]For a detailed account of Mormon Church aid sent to Germany see Gilbert W. Scharffs, "History of The Church of Jesus Christ of Latter-day Saints in Germany between 1840 and 1968" (unpublished Doctor's dissertation, Brigham Young University, 1968), ch. 10.

government support of the project by aiding in the transportation of welfare goods from America to Europe.

GENERAL POST-WAR CONDITIONS IN SWITZERLAND

In the spring of 1946, Max Zimmer, who had acted as President of the Swiss Mission since 1940, was released and William F. Perschon was called as mission president. His immediate assignment was to contact each member of the Mormon Church throughout all of Switzerland. He found the majority eager to become an active part of Mormonism again, others "requested to be excommunicated and some wanted to be left alone,"[43] he reported. Perschon had to correct a few strange doctrines and practices that had found their way into some branches during the war.[44] In the year 1946, American Mormon missionaries began to proselyte again in Switzerland. They found many people ready to listen to their message of the "restored gospel," but the war had not lessened the desire on the part of some to put a stop to Mormonism. Opposition continued to be "agitated almost entirely by the pastors of the Reformed and Catholic Churches . . . being the only ones recognized"[45] [by the State]. In the next years the Latter-day Saint Church

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[43]Swiss-Austrian Mission Manuscript History, May 12, 1947.

[44]Ibid., June 25, 1947.

[45]Swiss-Austrian Mission Annual Report, December 31, 1949.

position in Switzerland was strengthened as the number of missionaries, doing active proselyting work among the Swiss, continued to grow. With this increase in the missionary effort, convert baptism also showed an increase.

Thus, in the face of the adverse conditions brought into being by the power of hate, expressed through war, The Church of Jesus Christ of Latter-day Saints continued strong on Swiss soil. Credit for the constant level of Church activity in Switzerland during the war must be given to such faithful Swiss as Robert A. Simond,[46] who served as district president in French-Switzerland and acting mission president Max Zimmer. These men spent endless time and effort in an attempt to keep up the faith and devotion of the Saints during the war and prepared the way for the revitalization of the programs of the Church following the war.

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[46]For a discussion on the work of Robert Simond, see Chapter V.

CHAPTER VII

THE SWISS TEMPLE

One of the highlights in the history of The Church of Jesus Christ of Latter-day Saints in Switzerland was the erection of the Swiss Temple in Zollikofen in the Canton of Bern, Switzerland. Among

> . . . the distinguishing features of The Church of Jesus Christ restored in our day and dispensation in the fulness, is the eternal nature of its ordinances and ceremonies. In the temple some of these most sacred ordinances and ceremonies are performed.[1]

The erection of the Swiss Temple set a new precedent in the Mormon Church in that it was the first European temple and the first temple where non-English languages would be used in the temple ordinances.

GENEALOGY, TEMPLE WORK AND EMIGRATION

As previously discussed,[2] Latter-day Saint theology strongly emphasizes the importance of temple activity, teaching that the fullness of the opportunities of eternity will be enjoyed only by those who thus participate. But in the Mormon Church, temple ordinances are not only performed

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[1]David O. McKay, "The Purpose of the Temple," The Improvement Era, LVIII (November 1955), 793.

[2]See Chapter IV.

for living persons, but also for those who have previously died. This doctrine was first taught in modern times by Mormon Prophet Joseph Smith at the funeral of Seymour Brunson in 1840. Later, in an epistle to the Saints, Joseph Smith instructed them that they could be baptized for their dead ancestors who "had died without a knowledge of the gospel."[3] He explained the ordinance to the saints saying:

> You may think this order of things to be very particular; but let me tell you that it is only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world for the salvation of the dead.[4]

The divine authority to do this work had previously been bestowed on Joseph Smith by a heavenly being the Prophet had identified as Elijah. Elijah had come to the Prophet Joseph in Kirtland, Ohio, on April 3, 1836, and bestowed upon Joseph Smith the priesthood to perform this temple ordinance. This priesthood and authority was to "plant in the hearts of the children the promises made to the fathers"[5] and would "turn the hearts of the children to the fathers."[6] Joseph Smith said this would be accomplished by the saints:

> . . . by building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads, in behalf of their progenitors who are dead and redeem them . . . which fulfills the mission of Elijah . . . [7]

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[3] D & C 128:5.

[4] D & C 128:5.

[5] D & C 2:2.

[6] D & C 110:15.

[7] DHC, VI, 184.

To this end, Latter-day Saints have spent endless hours and vast sums of money doing genealogical research on their family lines. In addition to this, Latter-day Saint temples have been erected throughout the world.

This genealogy and temple work was greatly emphasized in Switzerland after World War II. One missionary, Elder Johann Billiter, traveled extensively over the mission teaching these doctrines and assisting the saints in getting their family genealogical records started. In 1947, the Genealogical Society of The Church of Jesus Christ of Latter-day Saints began an extensive work of microfilming the records of all the churches in Switzerland and throughout Europe. This process allowed for the photographing of parish and congregational records and provided an economical method for the preservation of this valuable information. This program and the work of Elder Billiter caused many to get the "spirit of Elijah" and in turn they desired to emigrate to America where there were temples, wherein they could do the work for their dead. Thus, contrary to the desires of Church leaders, large numbers continued to emigrate to America after World War II. Others were left in a state of doubt and frustration because it was financially impossible for them to emigrate.

A PROPHECY AND THE NEED FOR FOREIGN TEMPLES

It will be recalled the President Joseph F. Smith, as he spoke at a conference in Bern, Switzerland, in 1906,

predicted that: "The time will come when this land will be dotted with temples, where you can go and redeem your dead."[8] He further predicted that "temples would be built in divers countries of the world."[9] He recognized the need for the erection of temples in foreign lands. Speaking of the members of the Church in foreign countries, President Smith said:

> . . . they need the same privileges as we do, and that we enjoy, but these are out of their power. They are poor and they can't get the means to come up here and be endowed, and sealed for time and eternity for their living and their dead.[10]

This sentiment was expressed by Church President David O. McKay almost a half a century later during his tour of the European missions. He said that there are "many people in the countries of Europe and Australia who will never be able to go to a temple unless the Church builds temples in their lands."[11]

SWISS TEMPLE PLANS ANNOUNCED

It was during President McKay's 1952 tour of the European missions that plans for a temple in Switzerland were publically announced. As President McKay and his party were preparing to leave the Edinburgh International Airport on August 22, "he made the announcement of the Church's

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[8] Der Stern, XVL (August 1, 1906), 332.

[9] Ibid.

[10] Joseph F. Smith, CR (October 1915), p. 8.

[11] Journal History, November 19, 1952.

decision to build the Berne Temple, first of several which will eventually be built in Europe."[12] This announcement followed the decision which had been made by the First Presidency and the Council of the Twelve Apostles who authorized on April 17, 1952, the erection of the Swiss Temple.[13] President McKay was authorized at that time to go to Switzerland and help select a temple site. Accordingly on May 29, 1952, President McKay, accompanied by Sister McKay and their son, David, left "for an important mission to Europe . . . this was a special mission, pertaining to temples . . . "[14] Speaking of the impressions of this extensive tour, President McKay noted that there "was a more tolerant attitude than I experienced a half century ago."[15]

REASONS FOR CHOOSING SWITZERLAND FOR A TEMPLE

Among the reasons why Switzerland was chosen, as the site for the first Latter-day Saint temple in Europe, was the tolerant attitude spoken of by President McKay. Although Mormonism had faced much opposition over the years, by mid-twentieth century this had mainly subsided. Not only was

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[12] Deseret News, Salt Lake City, August 22, 1952.

[13] Samuel E. Bringhurst, Temples of the Most High, ed. N. B. Lundwall (Salt Lake City: Bookcraft, Inc., 1966), p. 197.

[14] David O. McKay, CR (October 3, 1955), p. 9.

[15] Ibid.

Mormonism allowed to flourish in the country, but hundreds of other denominations found an atmosphere of tolerance in Switzerland. This spirit of religious freedom was later praised by President McKay in the Swiss Temple dedicatory prayer when he gave thanks

> . . . for the freedom loving government of Switzerland, which through the centuries has held inviolate man's free agency and his inalienable right to worship . . . without dictation from any man or group of men whomsoever.[16]

Thus freedom of religion, along with traditional Swiss neutrality, were among the reasons why the Mormon Church elected to erect a temple in Switzerland.

The multiple language condition of Switzerland was another reason for a European temple to be built there. It should be remembered that the Swiss temple was not to be erected just for the Swiss saints, but for the saints in France, Belgium, Germany, Austria, Italy, Sweden, Finland, Norway, Denmark, The Netherlands, Holland and the Latter-day Saint servicemen and their families stationed in Europe. Mormon temple ceremonies require a verbal communication and one can ready see the difficulty this language situation could cause. Since there is not a unified national language in Switzerland it was a natural place to erect a temple where a variety of languages would be used. Most Swiss speak two languages and many speak as many as five languages.

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[16]David O. McKay, "Dedicatory Address Delivered at the Swiss Temple Dedication," The Improvement Era, LVIII (November 1955), 795.

Furthermore, because of Switzerland's neutrality during the war years, thousands of refugees sought asylum in that country. These brought their native language with them. When the Church set up its program of ordinance work for the Swiss Temple, it called these refugees, who had been converted to Mormonism, with their divers languages, to officiate in the temple. In several cases the Church requested that these people seek employment in Canton Bern near the temple, so they could devote their leisure hours to temple work.

The geographical location of Switzerland also played a part in the decision the Church made to establish a temple there. Although Switzerland is not centrally located in Europe, it has a close connection with most European countries because almost every main rail line in Europe either goes through Switzerland or has a direct connection there. This was an important consideration since Latter-day Saints would mainly be coming to the temple by train. When the final decision was made to purchase a building site the statement was made that the chosen site was "only a four minute walk from the railroad station and street car terminal in Zollikofen."[17]

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[17]Bringhurst, p. 199.

PURCHASE OF THE TEMPLE SITE

The acquisition of the site for the Swiss Temple came only after long months of negotiations, legal battles and much fasting and prayer on the part of the Latter-day Saint leaders, missionaries, and members. Following the decision of Church leaders to build a temple in Europe, President McKay flew to Switzerland. He arrived at the Swiss-Austrian Mission home in Basel on June 26, 1952, where he went into conference with David Lawrence McKay, who acted as secretary, President Stayner Richards of the British Mission, President Golden Woolf of the French Mission, President Samuel E. Bringhurst and his counselor William Zimmer of the Swiss-Austrian Mission. During this meeting the decision was made that the temple "should be built in or near Bern, the capital city of Switzerland."[18] The next day President McKay and his party spent the day inspecting "several building sites, deciding on one in the southeastern part of the city." President McKay then left for Holland and authorized Samuel E. Bringhurst to proceed with the negotiations to acquire the site. President Bringhurst learned that the property that had been chosen "had just been transferred to the city of Bern, to be used as a teacher's college."[19] President McKay was informed of this situation by telephone. He decided to return to Switzerland and instructed President Bringhurst to locate some properties he could inspect for

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[18]Ibid., p. 197. [19]Ibid.

the site of the temple. President McKay arrived back in the first week of July and approved a site on the "Treuchel property on the corner of Laubeggstrasse and Bucherstrasse, a splendid location."[20] Investigation of this property disclosed that it was in the possession of five groups of heirs, totaling thirty in all, "who were widely scattered. The main heir, a banker in Bern, said he would exchange his equity for income property and use his influence with the others."[21] Negotiations for the property were being carried out through Mr. Herman Schulthess, a real estate man, and Hans Jordi, a building contractor, who were both working out of Bern. On July 8, 1952, "President Bringhurst met Hans Jordi and signed a purchase agreement for 3 1/2 acres of land at 60 Franks per square meter."[22] This agreement was made so Mr. Jordi could make the purchase of the complete five acres of the Trechsel property and then sell the desired three and one half acres to the Church.

The next weeks were spent corresponding to and contacting the heirs of the property. After much effort written statements were attained from all of the heirs. The banker in Bern promised immediate action on the deal but delayed for several weeks. It was now early October and President McKay wanted to make a definite announcement about

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[20]Swiss-Austrian Mission Manuscript History, July 3, 1952.

[21]Bringhurst, p. 197.

[22]Swiss-Austrian Mission Manuscript History, July 8, 1952.

the site at the October Conference. The weeks passed and no answer came. President Bringhurst said, concerning this period of waiting:

> All during the negotiating period we had prayed that the Lord would remove the obstacles and make possible the acquisition of the property. Finally during a sleepless night in October the thought occurred that perhaps there was a reason for the delay, and that we should pray for a decision and leave the matter with the Lord.
>
> The next morning . . . we telephoned the district presidents, asking them to contact all missionaries and request that they fast and pray the following Monday and Tuesday, that we might receive a decision concerning the proposed temple site.[23]

The answer to this united effort of prayer soon came when shortly after noon the following day, Mr. Schulthess called from Bern:

> . . . stating that at 11 A.M. that day he received a call from the banker, informing him that they were withdrawing from the market the property we were seeking and that it was no longer available.[24]

President Bringhurst said, "this answer so quickly, while a little disappointing, was a wonderful testimony to us all."[25]

Again the leadership of the Church in Switzerland sought a temple site. President Bringhurst informed President McKay by airmail of this latest development. At the General Conference of the Church in Salt Lake City, President McKay reported his travels through the European missions. He was unable to make a definite statement about the temple site but "expressed appreciation to . . . Elder William Zimmer, and two real estate men, Mr. Hans Jordi and Mr.

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[23]Bringhurst, p. 198. [24]Ibid.

[25]Ibid.

Herman Schulters [sic], who assisted President Samuel E. Bringhurst in choosing prospective temple sites in Switzerland."[26]

By late October of 1952, Mr. Schulthess had located several more prospective temple sites. These were examined and three were found favorable. One of these was soon sold and two-day options were placed on the others. Concerning the final choice between the two available properties, President Bringhurst wrote:

> I prayed earnestly for guidance, and accompanied by Mrs. Bringhurst, drove back to decide between the remaining two properties. The one considered choice number two the day before, now seemed to be more desirable. We left again for Basel, when a short distance out, we turned around, drove back to the site, and as we walked over it, all doubt seemed to leave and we felt certain we were on the site the Lord wished for the first European temple.[27]

Three days following this experience on November 18, 1952, President McKay called from Salt Lake City and President Bringhurst "related to him what had happened and recommended the new site."[28] He had already seen this area, but at the time of his visit, this site was not available. President McKay conferred with the leading men of the Church and within a few hours called President Bringhurst in Basel and authorized him to purchase the land "and said a check was on the way with which to consummate the transaction, and we were able to exercise our option within the time limit."[29]

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[26]McKay, CR (October 3, 1952), p. 11.

[27]Bringhurst, pp. 198-199. [28]Ibid. [29]Ibid.

It was at this time that it became evident that the "Lord did not allow"[30] the purchase of the first site, the Trachsel estate:

> It was on a slope, with the highest part facing a narrow 20-foot street on the south, a super state highway was planned on the west, and they took 100 feet of the highest part of the site on the south of the access road, which would have necessitated placing the temple on low filled ground.[31]

On November 20, 1952, President Bringhurst signed the purchase agreement for the site in the amount of 78,000 Swiss Franks or $16,000. This price included finished streets plus water and sewer lines. The property that was purchased contained seven acres and is "prominently situated above most of the surrounding area. To the south is the beautiful Aare River, the capital city of Bern and the Alps."[32] There was a well-kept national forest on the north and west part of the area. It is located in the village of Muchenbuchsee, about three miles north of Bern. The site is generally spoken of as being in Zollikofen because of the railroad station and street car terminal located there that is used by temple patrons.

By the time the temple site was purchased, Edwin O. Anderson had ready the plans for the temple. They were sent to Europe where William Zimmer, of Bercher and Zimmer, Architects, redrew the plans in German. Next, applications were filed for the building permit and to close an already dedicated street running through the property.

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[30] Ibid. [31] Ibid. [32] Ibid.

Swiss law required that a twenty-one day advertising period be allowed before a building permit can be issued. During this time the plans were placed on public exhibition in the City Hall. This public display of the plans brought new interest to the temple building project. Articles in local papers added to this interest. These public announcements also caused "the leading protestant minister of the town, with three of his members,"[33] to protest the granting of the building permit. Investigation proved that none of those protesting owned property next to or in the area of the temple site. The protestors questioned the right of the mission president to purchase property, this because "the Swiss Government recognizes only the Catholic and Protestant Churches, all others must be registered as 'Vereins' or associations."[34] To meet the demands of the protestors and to satisfy the recorder of the Property Register Office, a special meeting was called in Basel the following Sunday. At this time "the mission president was authorized by vote of those present to purchase the temple site in Canton Bern."[35] A copy of the minutes of the meeting was sent to the recorder establishing the necessary authority of the mission president under Swiss law governing "Vereins" to purchase the temple site.

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[33]Bringhurst, p. 200.

[34]Swiss-Austrian Mission Manuscript History, November 30, 1952.

[35]Ibid., December 7, 1952.

After satisfying these objections, the Canton officials said a building permit could be granted, "contingent upon the permission from the federal authorities in Bern to close the street through the site."[36] This situation was further complicated because consent had to be gained "from the Military Affairs Commission, because of the National Forest adjoining the temple site in the rear."[37] Several "outside people"[38] helped accomplish this "and on July 2, 1953, all obstacles . . . were removed . . . " and the Church had "full permit to go ahead with the building of the temple."[39] President Bringhurst had accomplished the assignment given him by President McKay almost one year before, and he "gratefully recognized the help of the Lord in guiding our efforts and influencing those with whom we dealt."[40]

TEMPLE ARCHITECTURE

Meanwhile William Zimmer had received further detailed plans from the Church officials in America with the instructions to make drawings and specifications to fit local conditions. President McKay went to Europe in August of 1953 to preside at the ground breaking ceremonies. Upon

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[36]Bringhurst, p. 200.

[37]Ibid. [38]Ibid.

[39]Swiss-Austrian Mission Manuscript History, July 2, 1953.

[40]Lundwall, p. 200.

arrival he "emphasized that this was a new type of temple."[41] Traditionally LDS temples have been towering structures, requiring several rooms for the performance of the ordinances. The Swiss Temple would be a breakaway from this because of the nature of the patronage to the temple. Since this temple was to serve several nations with their variety of languages, the use of modern communicative media was to be employed. Instead of a series of ordinance rooms, only two--a lecture room and the celestial room--would be all that were needed. The endowment would utilize films and tapes, which could be easily prepared for multilingual usage.

President McKay appointed Edward O. Anderson, a Salt Lake City architect, to design and make a scale model of these new electronic devices. At the time of this assignment, Mr. Anderson was in Los Angeles aiding in the construction of the temple there. In order to provide the best possible audio-visual equipment for the temple, Mr. Anderson sought help from the movie production companies in southern California, MGM, Fox and Paramount. This proved to be helpful because MGM helped Mr. Anderson produce a "process screen" that was later used in the temple. MGM was especially helpful because of the personal friendship between Mormon Prophet David O. McKay and film producer Cecile B. DeMille. With the help of MGM, Mr. Anderson constructed a working model of the screen-veil part of the temple ordinance room

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[41]Swiss-Austrian Mission Manuscript History, August 3, 1953.

one twelfth the size of the projected one. Pictures were then taken by LaMar Williams, screen photographer for Mr. Anderson.[42] This working model and the production were then shown to the Temple Building Committee[43] and the First Presidency which both gave their full approval for full-scale production. A full size screen and the needed electronic devices to operate it by remote control were developed in MGM studios in California. The pictures for the production were taken on the Pacific Coast and in the intermountain states. The tape recordings in languages were made in Salt Lake City, using Mormon immigrants and returned missionaries in the dialogues.[44]

The construction of the baptistry in the Swiss Temple was accomplished through the efforts of artists and workmen in America and Switzerland. Mr. Anderson employed Phil Malan, Salt Lake sculptor, to build the casts for the twelve oxen statues on whose backs the baptismal font would rest. Mr. Anderson had definite ideas about how these should look and had gathered pictures of various statues throughout the world, from which Mr. Malan made plaster cast models. These were taken by express van from Salt Lake City

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[42]Personal interview with Edward O. Anderson, July 10, 1969.

[43]The Temple Building Committee consisted of Joseph Fielding Smith, Richard L. Evans, Gordon B. Hinckley, and Edward O. Anderson. In the First Presidency were David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

[44]Personal interview with Anderson.

to New York and shipped from there to Belgium and to Brotal G.M.B.H. Foundry in Mendrisia, Tessin, Switzerland. This foundry was chosen because of their craftsmanship and because they were the only "lost wax foundry in Switzerland, a process enabling minute detail"[45] on the oxen. These were completed and arrived in Zollikofen just three months before dedication. They were truly works of art. When President McKay inspected the temple just before the dedication, he said this was "the finest baptismal room of any temple in the Church."[46]

The outer architectural design of the Swiss Temple was not an extreme change from the first temples constructed by the Latter-day Saint Church, but was somewhat of a deviation from the temples built by the Mormons in the late nineteenth and in the twentieth centuries. The most famous Mormon temple is located in Salt Lake City and has spires at both ends as do the Manti and Logan Temples. The Canadian, Hawaiian, and Mesa, Arizona Temples are without spires and are basically cross shaped. The three earliest constructed temples of the Church in Kirtland, Ohio; Nauvoo, Illinois; and St. George, Utah; were constructed with one spire on the east end. According to Swiss Temple Architect Edward O. Anderson, the basic outer design of these earliest temples was used in the designing of the Swiss Temple with some

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[45]Personal interview with Anderson.

[46]Swiss-Austrian Mission Manuscript History, September 6, 1955.

changes in the inner construction to meet the needs of the new electronic devices to be used in the presentation of the temple ceremonies. Concerning this new type of temple, Elder Anderson said:

> When President McKay told me that the Church was going to build this new type of temple in Switzerland, his description of it fixed a picture so firmly in my mind that I could draw it. Indeed, when in the designing stage some changes of the original concept were proposed, President McKay said, 'Brother Anderson, that is not the temple that you and I saw together." Of course the changes were dropped and the Prophet's concept carried through to completion.[47]

Evidently, President McKay had seen this new concept in a vision and was determined to carry out the construction of the Swiss Temple as he had seen it. This same inspired pattern was consequently used in the construction of the London and New Zealand Temples.

Swiss craftsmen were employed to do the work on the temple except for some specially designed electronic devices that were made in America. Especially members of the Mormon Church, whose particular professions or crafts could be utilized, were given opportunities to participate. William Zimmer, First Counselor to the Swiss Mission President, redid the basic plans into German and made them workable. Others, such as Michael Jager, Basel branch president, constructed the metal doors and the baptismal font bowl.

Edward Anderson went to the General Electric Company in Zurich about up-to-date lighting developments in Switzerland:

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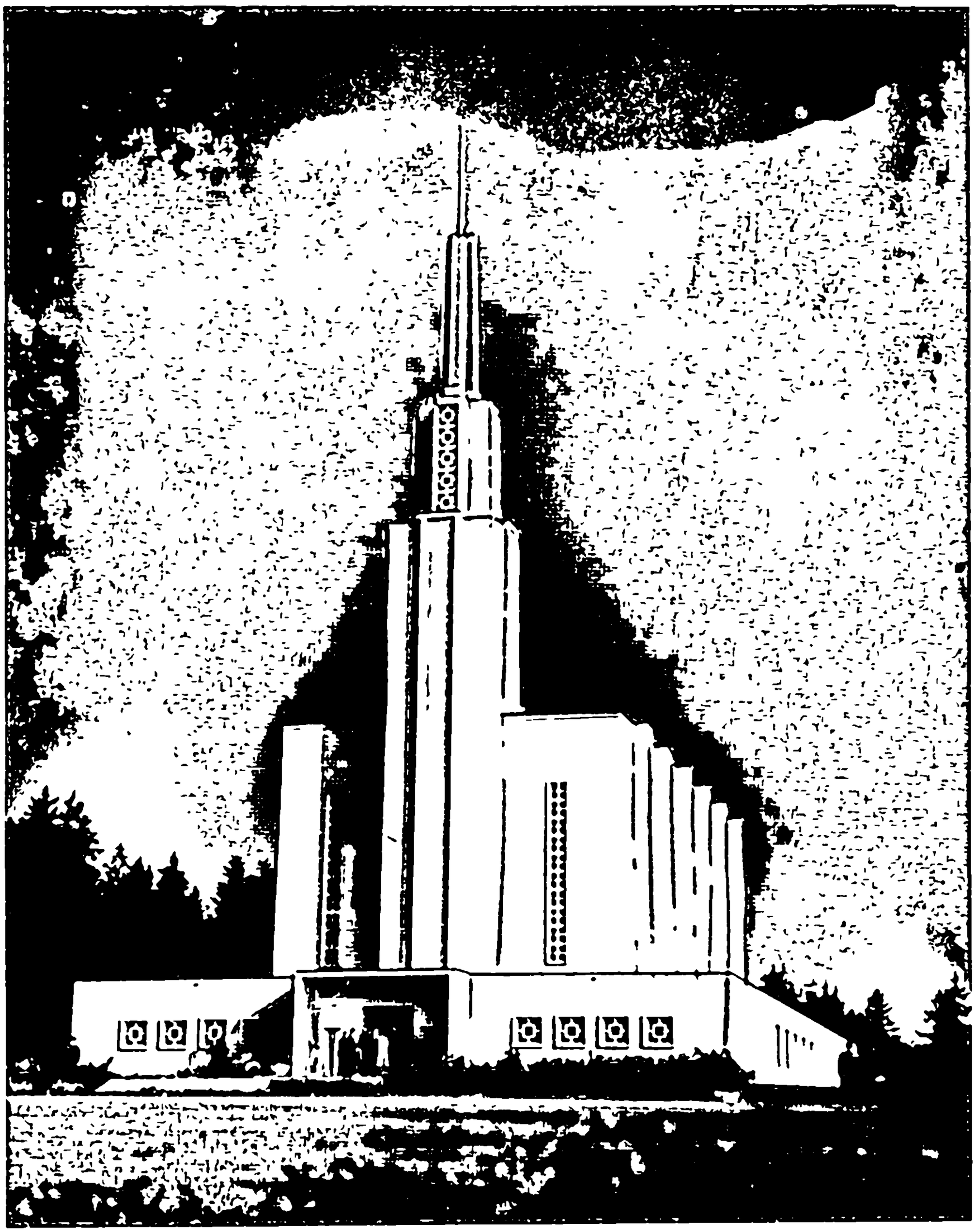
[47]Anderson interview. See also Millennial Star, CXX (September 1, 1958), 279.

PLATE VI

SWISS TEMPLE



During the course of the conversation, Bro. Anderson was shown a picture of the inside of a building which had been photographed to show how effective the lighting was. Bro. Anderson studied the picture for a few minutes and then asked, 'Do you know what building that is in which this picture was taken?' The gentleman answered, 'No, it was sent by the American offices.' Bro. Anderson said, 'That is the picture of the inside of one of the Mormon Temples, the Kirtland Temple, dedicated in March 1836.'[48]

GROUND-BREAKING

Whenever Latter-day Saints build a temple, three dedicatory services take place: ground breaking, the laying of the cornerstone and the final dedication of the temple. The ground breaking ceremony took place on August 5, of 1953. The rain that had been falling in Switzerland "for more than a month"[49] stopped and the prayers of the saints were answered as clear bright weather was ready for the occasion, which was attended by about three hundred people. Following the program the group marched to the southeast corner of the temple lot where President McKay broke ground for the erection of the temple.

CORNERSTONE LAID

Stephen L. Richards went to Switzerland in November of 1954 and laid the cornerstone of the temple. It was of light marble in the southeast corner of the building, behind

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[48]Marba C. Josephson, "The Erection of a Temple," The Improvement Era, LVIII (September 1955), 685.

[49]Bringhurst, p. 200.

this a "16 ounce copper box containing Church Standard Works, periodicals, tracts and a history of the mission."[50] The services for this event were held inside the unfinished building and were made possible by enclosing the windows and openings with plastic and placing heaters and benches in the open room.[51] About six hundred people attended this ceremony.

Following the laying of the cornerstone, concern began to grow about the completion of the temple by September, 1955, the projected date for the dedication and official opening of the temple. There seemed to be a lack of builder-architect coordination. On April 14 the tower was illuminated the first time. Leaders in Switzerland were more and more concerned about the slowness of the progress and "asked the members and missionaries to pray to the Lord for help in accomplishing the work on time."[52] On August 4, Edward Anderson arrived to speed up the work and to make final arrangements on the temple.

DEDICATION OF THE TEMPLE

Final plans for the dedicatory services were announced by President McKay before he left for Europe in August 1955. The famed "Mormon Tabernacle Choir" on tour of Europe that summer, would be included in the program. Other

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[50]Swiss-Austrian Mission Manuscript History, November 13, 1954.

[51]Ibid.

[52]Ibid., July 19, 1955.

Church authorities to be present were Spencer W. Kimball, Ezra Taft Benson, Henry D. Moyle, and Richard L. Evans of the Council of the Twelve Apostles, along with Gordon B. Hinckley, who was in charge of the audio-visual equipment, Nolan P. Olsen, in charge of the record keeping responsibilities, Edward O. Anderson, chief architect of the temple, and President and Sister Samuel E. Bringhurst, newly appointed Temple President and Matron.

Elder Hinckley, in whose care the temple ordinance films, tapes and information had been placed, arrived at the Basel airport on September 3, 1955. Because of the sacred nature of these things, the Church had hoped to avoid any public display of them. Swiss officials were cooperative and these things were taken into Switzerland in the following way, as described by Mission President Perschon:

> The recordings of the temple ceremonies were in two small barrel-like drums. The attention of the duty officers was taken from the two suitcases containing the temple ordinances because of these two unusual, small, barrel-like packages . . . We were, however, not permitted to take the temple recordings through customs . . . and were advised that the recordings would have to be sent to Bern, where further efforts could be made the next morning to clear them.[53]

The next day the officials at Bern were very cooperative, asking only a few questions concerning the content of the films and their uses. As they were explaining these things to the officer in charge,

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[53]Ibid., September 3, 1955.

> A friendly understanding seemed to come over him, and to an unusual degree for a Swiss tax official, he cooperated and filled out . . . the reports and . . . gave permission to take the recordings.[54]

Those responsible for these items

> . . . felt that their Heavenly Father had been with them and had used his influence upon man to bring these sacred recordings unmolested to the temple, to this end they had fasted and prayed.[55]

The temple clothing and the tape recordings were brought into Switzerland with the same cooperation shown by Swiss customs officials.

The temple was completed and ready for dedication of September 11, 1955. This was an unusual achievement under the circumstances and was not accomplished without great effort. "Two nights before that service, workmen labored all night long and expressed themselves as doing it willingly."[56] The dedicatory services began at 10:00 a.m. with President David O. McKay presiding. In his opening remarks he expressed thanks to God for "overruling matters that brought about the consummation of this beautiful temple" and to the "Mormon Tabernacle Choir who were seated in a circle around the celestial room, for their influence as they sang together as a group and as soloists." He remarked that "recently workmen labored all night long for several successive nights in order to accomplish this great

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[54]Ibid., September 4, 1955.

[55]Ibid., September 4, 1955.

[56]McKay, CR, September 30, 1955, p. 7.

feat--for such it has really been." Thanks also went to the "electricians and technicians who worked so untiring and devotedly . . . to install the necessary equipment to have a new presentation of the ordinances of the temple."

Following these expressions of gratitude, President McKay gave welcome to all present. Then he said:

> I welcome also the unseen, but, I believe, real audience among whom are former presidents and apostles of the Church headed by the Prophet Joseph to whom was revealed the essential ordinance of baptism for those who have died without having heard the gospel, President Young, President Taylor, President Woodruff, President Snow, President Joseph F. Smith, who 49 years ago last month in the city of Bern prophesied that 'temples would be built in divers countries of the world,' President Heber J. Grant, President George Albert Smith and . . . departed loved ones, whom we cannot see, but whose presence we feel.[57]

President McKay then gave a discourse[58] on the first principles of the gospel, temple marriage for time and eternity, and on other related subjects. He made clear the fact that the gospel lifts man:

> . . . from the low, selfish, envious, antagonistic, hateful level that characterizes the animal plane, right up to the Christ's . . . 'and will bring peace on earth and good will toward men . . . ' if man will accept it.

The eighty-two year old Prophet then offered the Dedicatory Prayer. Again a great feeling of gratitude filled the words of the Prophet, a gratitude for the restored gospel and the sealing powers of the priesthood. Gratitude was expressed "for the freedom-loving government

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[57]McKay, Improvement Era, LVIII (November 1955), 795.

[58]For a full account, see Appendix C.

of Switzerland" enabling the temple to be erected there. He then pronounced blessings upon the members of the Church throughout the world, that they would be faithful in temple work. "As a means of uniting thy children in the bonds of peace and love, this temple and other holy houses of the Lord are erected . . . " said the Prophet. Then the building and grounds were dedicated as a house "in which shall be performed ordinances and ceremonies pertaining to the happiness and salvation of thy children living in mortality and in the spirit world." The closing words of his prayer were:

> Accept of our offering, hallow it by the Holy Spirit, and protect it from destructive elements and the bitterness of ignorance and wickedness of bigoted hearts until its divine purposes have been consummated . . . [59]

The traditional three Hosannah shouts then followed. "President McKay remained at the Swiss Temple for the nine additional sessions, at which he addressed the congregations and repeated the dedicatory prayer."[60] With the help of an interpreter he also addressed the first three companies that went through for endowment work. There were an estimated 1200 people there for the dedicatory services. They came from many nations of the world. President McKay later remarked that "the veil between those who participated in those exercises and loved ones who had gone before seemed very thin" and that the dedication of the Swiss Temple "is

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[59]McKay, Improvement Era, LVIII (November 1955), 795.

[60]Clare Middlemiss, "With the President in Europe," Improvement Era, LVIII (November 1955), 847.

a most significant one as an event in the history of the Church."[61] "It was so glorious you could almost hear the angels sing,"[62] said Edward Anderson of the occasion.

Immediately following the dedication, the temple officiators began preparing the temple for ordinance work so that those who had traveled long distances might receive their ordinances. President Samuel E. Bringhurst and Nolan P. Olsen, recorder of the Logan Temple, with the help of some thirty specially trained missionaries began administering the temple ordinances. Language barriers were overcome by the spirit of the Lord and much patience and understanding. The first week, 285 endowments were performed along with twenty-nine sealings of couples. "These sessions were probably without parallel in the history of the Church. They lasted without break for forty hours and were held in six languages."[63] To help prepare the saints for this occasion, Richard H. Svade was called to travel one year throughout the missions giving special lectures on temple work.

Newspaper coverage of the preceding events was generally favorable and objective. Three Swiss newspapers, Die Zurcher Zeitung, Die Schweizer Illustrierte, and Die Berner Illustrierte all gave favorable remarks concerning

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[61] McKay, CR, September 30, 1955.

[62] Personal interview with Anderson.

[63] Swiss-Austrian Mission Manuscript History, September 21, 1955.

the building, the visitors from other nations and were especially complimentary to the Mormon Tabernacle Choir.

A NEW INFLUENCE FOR MORMONISM

The establishment of the temple and its ordinances has had a profound effect on the nations of Europe. Many thousands have become acquainted with The Church of Jesus Christ of Latter-day Saints because of the Swiss Temple. Each year thousands of interested people visit the temple grounds. One of the tour guides in Bern has included it on its bus tour of the area. It can be seen from one of the main Swiss train lines running from Bern to Zurich. A Bureau of Information serves to guide people on tours over the grounds and those in charge there are prepared to answer the questions of the inquirer. There were 30,000 visitors to the temple between September and December of 1955.[64] The people of the area have accepted the temple with pride. Many people in Zollikofen, not members of the Mormon Church, rent out their homes to the Latter-day Saint temple patronage, "in some cases they sleep on the floors"[65] to give the Mormons their beds. In the summer months it is a common practice for Latter-day Saints from many European countries to spend their vacations in Zollikofen doing temple work. President Walter E. Trauffer, second president of the Swiss Temple, reported that "many of the people . . . save their

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[64]Ibid., December 18, 1955.

[65]Deseret News, Church News (Salt Lake City), September 8, 1956, p. 6.

money all year"[66] so they can do this. Those who do not stay in the available homes in Zollikofen, often camp in the beautiful woods that form a picturesque backdrop of green, behind the cream-colored temple.

The Swiss Temple has contributed greatly to the strength and growth of The Church of Jesus Christ of Latter-day Saints in Switzerland and throughout Europe. Former Swiss-Austrian Mission President William Perschon reported that:

> . . . more faith, a finer spirit, and reflection for good upon the whole Church has been noted since the temple has been in operation. Emigration has practically stopped. Many of our members have small incomes, yet they go to the temple all the time.[67]

Another former President Jesse R. Curtis said that "the dedication of the Swiss Temple at Zollikofen, near Bern, has excited greater interest in the Church than ever before experienced in the history of the mission."[68] There was also an increase in the payment of tithing as the $1,600,000.00 temple was being erected. Several thousands of dollars came in from various parts of the world for the temple fund. One eighty-two year old lady, Therese Leucher, sent 100 Franks ($25.00) in half-Frank pieces to mission headquarters with a note saying: It is my wish that the Almighty God may accept the Temple just as sacred as he did

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[66]Ibid., September 13, 1969, p. 5.

[67]Ibid.

[68]Deseret News, Church News, May 14, 1960, p. 7.

the Kirtland Temple, although I will not be living when this holy building will be dedicated."[69] This truly was a "widow's mite" and she did not live to witness the dedication of the Swiss Temple. This was the spirit that accomplished the erection of the Swiss Temple and is the spirit with which temple work has been carried forth within that majestic structure. Charles Grob, who was called to be the third Swiss Temple president in August of 1969, expressed this same attitude when he said he planned on "dedicating my life to this call."[70]

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[69]Bringhurst, Improvement Era, LVIII (September, 1955), 685.

[70]Deseret News, Church News, August 16, 1969, p. 3.

CHAPTER VIII

ECCLIASTICAL EXPANSION

During the decade of the 1950's, The Church of Jesus Crhist of Latter-day Saints experienced a world-wide growth never before equaled in the 120 year history of the Church. The erection of Mormon temples in Switzerland, England and New Zealand "was tangible evidence of Latter-day Saint progress in Europe and the South Pacific."[1] Church growth in Switzerland kept pace with that of the rest of the world. Mission statistics show that 1,520 convert baptisms took place in Switzerland between 1950 and 1960. In 1961, Church membership in Switzerland was 3,683. Evidence of this growth in Switzerland as throughout the world was seen as Church authorities divided missions and created new ones.

DIVISION OF THE SWISS-AUSTRIAN MISSION

In an attempt to make the administration of Church activities more effective in the nations of Switzerland and Austria, these two countries were placed in separate missions in September of 1960.[2] This action was completed under the

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[1]Allen and Cowan, p. 53.

[2]Swiss-Austrian Mission Manuscript History, September 18, 1960.

direction of President Alvin R. Dyer of the European Mission. The Swiss-Austrian Mission had existed since 1838 when the Swiss-German Mission and the German-Austrian Mission were divded into the Swiss-Austrian, the East German Mission and the West German Mission. Most of the men who served as mission president over these two nations had felt that the mission covered too vast of an area to supervise properly. When Elder Elray Christiansen toured the mission in 1959 he suggested to the First Presidency of the Church that "the mission be divided," stating that there were "twenty-two branches in Switzerland, each one is in need of closer supervision, encouragement and education in Church law and order."[3] Jesse R. Curtis, mission president from 1956 to 1959, often expressed concern because some of the elders working in Austria were four hundred miles away from mission headquarters in Basel.

The official division of the Swiss-Austrian Mission took place in Zurich on September 18, 1960. President Dyer had called a general meeting of all members and missionaries at that time. Also present at the meeting were William S. Erekson of the Swiss-Austrian Mission and Elder Whitney W. Smith who was to become president of the Austrian Mission, with headquarters to be established in Vienna. In his remarks at the meeting President Dyer emphasized that

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[3]Typed copy of report filed in Church Historian's Office.

the "mission division was an attempt to intensify the missionary work."[4] He also said that the Swiss Mission would include all of Switzerland since French-Switzerland had been returned to the jurisdiction of the Swiss-Austrian Mission in July of 1960.[5] It was announced at that time that all missionaries then laboring in Switzerland would remain there. The same was likewise true with those laboring in Austria. Thus the growth of the Church in the Swiss-Austrian Mission led to this expansion of the administration of missionary activities in those two nations.

MORMON CHURCH ORGANIZATIONAL STRUCTURE

Another event that resulted from the incomparable Church growth in Switzerland in the late 1950's and early 1960's was the organization of the Swiss Stake in October of 1961. The name "stake" designates the ecclesiastical administrative body on the district level in the Mormon Church. The Mormon Prophet Joseph Smith was the first person in modern times to use the word "stake" in this sense.[6] Latter-day Saint scholars agree that the Mormon meaning of the word "stake" goes back to the poetic scriptural writings of Isaiah who wrote, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare

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[4]Swiss-Austrian Mission Manuscript History, September 18, 1960.

[5]Ibid., July 30, 1960.

[6]D & C 68:25.

not, lengthen thy cords, and strengthen thy stakes."[7]

Concerning this verse of Isaiah, Dr. Sidney W. Sperry, at Brigham Young University, has written:

> In this bit of poetry Isaiah refers to Zion under the figure of a tent with its necessary adjuncts, cords and tent pins ('stakes'). The area ('borders') covered by the tent will necessarily depend upon the distances the tent cords are extended, and the strength of the erected tent in turn depends upon the materials out of which the stakes are made.[8]

Hence the Latter-day meaning of the word has come to be a "major territorial unit of ecclesiastical jurisdiction comprising an indefinite number of wards,"[9] a ward being a unit of individual members presided over by a bishop and is the final link in the chain of communications that reaches from the individual Church member to the Prophet of the Church.

Concerning the importance of the Church organization and the individual member within the organization, President Harold B. Lee of the First Presidency of the Church has said: "Organization provides the means of bringing this program [the gospel] to both member and non-member. We must organize to grow. Through organization direction is given."[10]

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[7]D & C 82:14.

[8]Sidney W. Sperry, Doctrine and Covenants Compendium (Salt Lake City: Bookcraft, 1960), pp. 301, 302.

[9]William Allan Nielson (ed.), Websters New International Dictionary of the English Language (Springfield, Mass.: G and C Merriam Company, 1960), p. 2452.

[10]Deseret News, Church News (Salt Lake City), August 26, 1961, p. 9.

Elder Lee further emphasized that "organization . . . and the program of the Church are essential to the fellowshipping of individuals who come into it."[11] It was with these important factors in mind that an unprecedented seminar was held in Salt Lake City in June of 1961 attended by all mission presidents from throughout the world.

PREPARATIONS FOR THE SWISS STAKE

One of the key sessions of the world-wide mission presidents seminar was highlighted with an address by Elder Harold B. Lee, entitled "An Enlarged Vision of Church Organization and Its Purpose." Among other important points, Elder Lee emphasized that "the most perfect organization that we have been shown in this dispensation is what we call, what the Lord calls, stakes."[12] He further told of the perfection of this local level of Church organization, then said:

> Now because we've got the perfect model, a stake which is the most perfect administrative organization that the Lord has given us, we have a conception of the model we ought to be working towards.[13]

Then with the assignment, to work toward establishing stakes "in every mission district of the Church,"[14] Elder Lee instructed all mission presidents to:

> . . . start along a long, sometimes lonely trail which may be twenty to a hundred years . . . before we finally take a beginning district and develop it into a stake.[15]

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[11] Ibid. [12] Ibid. [13] Ibid.

[14] Ibid. [15] Ibid.

European Mission President Alvin R. Dyer, who was in attendance at the Mission Presidents Seminar, soon began to take steps along the road that was to lead to the organization of the Swiss Stake. Upon his return to Europe he told of the following:

> I met briefly with Presidents Moyle and Brown, also submitting to them a list of Potential Stake Organization for Europe for the years 1961, 1962 and 1963. The listing for 1961 which includes Hamburg, Zurich, Stuttgart, Berlin and Copenhagen was kept for submittal to President McKay. President Moyle talked of the possibility of coming to Europe this fall and if he came he would organize a number of stakes.[16]

With these preliminary steps taken and the goal set by Elder Lee to organize stakes in the missions of the world, President Dyer returned to Europe.

THE SWISS MASTER DISTRICT

Upon arrival at European Mission Headquarters, President Dyer contacted President William S. Erekson of the Swiss Mission and they began to access the general condition of the Church in Switzerland and the possibility of organizing a "Master District" as a step toward the organization of a stake there.

Interviews were held with many of the leading branch and district authorities in the next weeks. Following these interviews, President Erekson "noted that all the brethren with whom he had spoken felt that the time was right for

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[16]European Mission Manuscript History, July 14, 1961.

this organization."[17] Accordingly, Presidents Dyer and Erekson began making plans for the immediate organization of a "Master District." On August 1, 2, 3 a conference was held in Frankfurt, Germany, for all mission presidents in Europe. Here specific instructions were given to those presidents in whose areas stakes were soon to be organized. They were to prepare the minds and hearts of the people for this move. About two weeks later President Dyer flew to Switzerland where he and President Erekson discussed in detail the area proposed for the district organization. The day of August 19th was spent in the following manner:

> Interviews were held with the various brethren in leading Branch and District positions for the purpose of choosing the new presidency and other leaders for a District organization to be known as the North Switzerland District, combining the Zurich, Basel and Winterthur Districts.[18]

These were the areas in which church activity was the highest and their geographical locations made travel to meetings and other communications possible. The "Master District" did not include all of Switzerland but left the German-speaking Bern District organized as it was, as well as the French-speaking District of Switzerland.

Following the interviews with the leading men of the Church in Switzerland the secretary of the European Mission reported:

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[17] The Vision, Monthly Publication of the Swiss Mission, September, 1961, p. 20.

[18] European Mission Manuscript History, August 18, 1961.

> The feeling of Presidents Dyer and Erekson is that Wilhelm Lauener, present Winterthur District President, be called as the President of the New District. Brother Lauener accepted the call, after prayerful consideration and selected Michael Jager and Roland Datwyler as his counselors. These two brethren accepted the call as did Heinrich Roffler of Zurich as District Clerk.[19]

After these men had accepted the responsibility to lead the new district, President Dyer gave them instructions "as to their responsibilities and the necessary meetings to be held, in getting the new district underway."[20] These men then chose the district council which was made up of the following men: Carl Ringger, Wilhelm Zimmer, Alfred Graub, Hans Ritz, Fridolin Gallati, Hans Ringger, Andre Rickli, and Max Muller. Roland J. Fink was chosen as District Mission President.

The following day an area priesthood meeting was held in Zurich. At this meeting President Dyer made public the organization of the master district and noted that "the next step would be to convert the master district into a stake,"[21] and that this organization was designed to strengthen the Church in Switzerland. He admonished the missionaries in attendance to seek new converts to fill the leadership positions created by the new organization.

On Sunday, August 21, 1961, the Swiss Master District organizational meeting was held in Zurich with eight hundred in attendance. Elder Dyer presided over the

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[19]Ibid., August 19, 1961.

[20]Ibid. [21]Ibid., August 20, 1961.

meeting with President Erekson conducting the sustaining of the new North Switzerland District officers. Following the sustaining the new leaders were given an opportunity to express themselves. A report of President Lauener's speech said:

> He called for unity and support of the new organization and told of the inner struggle he had had before accepting the new position. He stressed that neither he nor any of the newly installed officers had sought for positions . . .[22]

When President Dyer spoke he gave more of the inner struggle President Lauener had experienced in deciding to accept this new call. He said:

> When the calling of presiding over the new district was presented to Brother Lauener, he seemed as not willing to turn the call down but felt uncertain and somewhat reticent, this because of the great effort needed to keep his new business going. He was told . . . that he must decide . . . and that it be made a matter of prayer, upon which President Dyer left the room, returning a short time later to find Brother Lauener on his knees praying to the Lord . . . returning a second time later to find Brother Lauener standing at the window looking out, but who turned and with a completely confident feeling said, 'President Dyer, if the call is for me I am willing to accept it.'[23]

President Dyer then addressed those assembled and told them of the significance of the event in the history of The Church of Jesus Christ of Latter-day Saints in Switzerland. He emphasized that because of the organization of the master district the leadership of the Church in that part of Switzerland was being taken from the hands of the mission

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[22]The Vision, September, 1961, p. 7.

[23]European Mission Manuscript History, April 21, 1961.

president and missionaries who were foreigners and being placed on the shoulders of the Swiss members. In speaking of the district council he said: "This body will support the Church and help it grow."[24] Then looking into the future, he said:

> These things are being done in preparation for a stake. There is no question but that the organization that has been made today will soon follow with the organization of the stake here in Switzerland. In reality it may be sooner than we think.[25]

Elder Dyer went on to stress that "a stake typifies the organization of the Church, it gives the members more opportunity for responsibility and thus for growth."[26] Others who spoke at the meeting were President Walter Trauffer of the Swiss Temple and President Erekson of the Swiss Mission. In the afternoon session of the conference the eight men who were called to the district council addressed the congregation, along with Nils Sandholm, second Counselor to President Erekson. Following the meeting those who had been called were set apart in their new callings. At the end of this historical conference, President Dyer remarked that,

> There was an abiding satisfaction that the Lord was pleased with that which was accomplished in the preparatory work that the north part of Switzerland might be organized into a stake.[27]

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[24]Ibid. [25]Ibid.

[26]<u>The Vision</u>, September, 1961, p. 7.

[27]European Mission Manuscript History, August 21, 1961.

AN INTERNATIONAL CONFERENCE

Following the organization of the master district in Switzerland, President Dyer and those laboring under him continued to lay the foundation for the organization of a stake in Switzerland. Again in September of 1961, Elder Dyer returned to Salt Lake City, this time to attend the one hundred thirty-first Semi-Annual Conference of the Church. This assembly of the Saints had international overtones as President David O. McKay noted that:

> Leaders and members of the Church have assembled in the great Tabernacle from far and near, from the islands of the sea, from the newly organized stakes in Europe, Australia and New Zealand, and from all parts of the North American Continent.[28]

This international feeling of the conference was further evidenced by the many times the world-wide movement of the Church was mentioned by the speakers. Typical of the theme of many of the speakers was the address by President Dyer, who said:

> The work continues to progress in Europe to keep pace with the rest of the Church . . . many thousands of wonderful people are accepting the gospel in these ancient lands. Many very prominent men and women are answering that has come to them through the efforts of the missionaries, and in the gospel net we are finding men of great influence and importance as well as those of the ordinary walks of life.[29]

It was also noted at this conference that "in the first eight months in 1961 there were 54,000 converts"[30] to the

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[28]David O. McKay, CR, September 29, 1961, p. 3.

[29]Alvin R. Dyer, CR, September 30, 1961, p. 51.

[30]Henry D. Moyle, CR, September 30, 1961, p. 88.

Church. This great growth in Church membership called for and made possible the organization of many stakes throughout the world. It was following this conference, while Elder Dyer was still in Salt Lake City, that final preparations were undertaken to organize the stake in Switzerland.

A STAKE OF ZION IN SWITZERLAND

In September of 1961, President Henry D. Moyle informed the mission presidents of Europe of his planned visits to the missions and the organization of stakes wherever possible. While in Frankfurt, Germany, he called President Hugh B. Brown in Salt Lake City asking him to study through the information "sent in by President Dyer recommending a stake be organized in Switzerland." President Moyle also requested "that the matter be brought before the Twelve, and if approved by them and the Presidency [of the Church] that a wire be sent."[31] Anticipating the approval of his proposal by Mormon Church leaders in Salt Lake City, Elder Dyer called President Erekson of the Swiss Mission and told him to make arrangements for a meeting of the North Switzerland district and the organization of the Swiss Stake. As expected, word of approval came from Church headquarters and the meeting was set for October 27, 1961. In the days prior to the meeting, Presidents Moyle, Dyer and Erekson held many interviews with those who were to

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[31]European Mission Manuscript History, October 24, 1961.

be called to lead the new stake organization. On Friday, October 25, a meeting was called to fill the positions in the stake presidency, high council and the ward bishoprics. The next day all missionaries in Switzerland held a mission-wide conference.

During one of the missionary conference sessions President Erekson told of an incident that had happened to Elder Roger Lee Marshall, then serving in the Swiss Mission. President Erekson said:

> Before Elder Marshall came on his mission, he and a group of elders were walking down the street in Salt Lake City when President McKay stopped them . . . asking their names and destiny. As it came to Elder Marshall's turn he replied that he was going to Switzerland. President McKay then said to Elder Marshall, 'Before you come home, you will see a stake organized in Switzerland.'[32]

Elder Marshall had only two weeks left to serve when this conference was held pending the organization of the Swiss Stake.

October 29, 1961, brought about "the most important and historical event of the history of the Church in Switzerland,"[33] the organization of the Swiss Stake of The Church of Jesus Christ of Latter-day Saints. This took place in Zurich, Switzerland, the city designated as the headquarters for the stake. In charge of the meeting, which was attended by almost nine hundred Mormons, was Elder Henry D. Moyle.

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[32]Swiss Mission Manuscript History, October 26, 1961.

[33]Henry D. Moyle, quoted in "The Stakes of the Church," The Improvement Era, LXV (March 1962), 201.

This was a meaningful occasion for him because he had started his missionary labors in that city as a young elder several decades earlier and "had asked himself if he could live long enough to see a stake organized there."[34] Other Mormon Church leaders present were Elders Alvin R. Dyer and Nathan Eldon Tanner, then assistants to the Council of the Twelve, along with President William S. Erekson of the Swiss Mission, and Walter Trauffer, President of the Swiss Temple. Sustained as stake president was Wilhelm Friedrich Lauener, with Roland Datwyler as first counselor and Hans Ringger as second counselor. All of these men were natives of Switzerland, Elder Ringger having been born into the Church, while the other two were converts.

WILHELM F. LAUENER

The newly sustained stake president Wilhelm Lauener had been a Mormon for eighteen years and was part owner of an engineering firm in Canton Zurich. His being called as the first stake president came following some interesting events. After joining the Church Elder Lauener desired to grow in the gospel and also to progress in his profession. This led to the emigration of the Lauener family to California where they resided in the Riverside Ward in California. Here Elder Lauener progressed in his profession, but more important for his calling as stake president he

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[34]Swiss Stake Quarterly Report, December 31, 1961.

gained experience in Church leadership while he served as elders quorum president in his stake. After about four years in America, the Laueners felt a desire to return to Switzerland, thinking they could better serve the Lord in their native land. Following much fasting and prayer the decision was made to return. As preparations were being made, an engineering firm in Tennessee called and offered Elder Lauener an extremely lucrative position with their company, but feeling the Lord wanted his services in his native land, the Lauener family returned to Switzerland. It was only a few years later that the calling as district president, and subsequently as Swiss Stake president, came. The writer has often heard President Lauener testify "that the Lord led us to America to learn to serve Him better and now we are back here because He wants us here."[35]

OTHER STAKE AND WARD OFFICERS

Chosen as high councilmen in the new Swiss Stake were Karl Ringger, Wilhelm Zimmer, Michael Jager, Fridolin Gallati, Max A. Muller, Willy Eckhart, and Fritz Leuzinger. Roland J. Fink was called as stake mission president and Heinrich Roffler was called as stake clerk.

The new stake was made up of five wards, two independent branches and several dependent branches with an

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[35]This information came from the personal missionary journal of Dale Z. Kirby, who spent ten days living with the Lauener family in June of 1960.

approximate membership of 1,900. The new wards and their bishops were as follows: Winterthur, Bishop Julius Bosshard; Zurich East, Bishop Heinrich Schwendener; Zurich West, Bishop Hans George Ritz; Basel First, Bishop Andre Rickli; Basel Second, Bishop Hans Rieben. At the time that Bishop Rickli was called to be bishop he had been a member of the Latter-day Saint Church only about eighteen months. Bishop Rieben was only twenty-four at the time he was sustained in his new calling.

Following the sustaining of these officers, President Moyle of the First Presidency addressed the congregation in German, having retained a knowledge of the language from his missionary days in Switzerland. He told the people of the Swiss Stake, it being the 341st in the Church, that this organization would do much to aid the growth of the Church in Switzerland. "Nothing happens in the Church that isn't right with the members. We are the Church. When the Church makes progress, we make progress," said President Moyle. Concerning missionary work he said,

> If it is not possible for us to serve a full-time mission, we can serve a stake mission . . . hold group meetings in our homes . . . and give referrals. Members are not completely converted until they have aided in the conversion of someone else.

He admonished the members not to criticize missionary work and that "the time would come when all missionaries in Switzerland would come from Switzerland." The stake mission was organized that day with ten missionaries. President Moyle told them that "100 stake missionaries should be

active in Switzerland" and concluded his remarks by telling the members of the Swiss Stake that "they would now be working with the complete Church program in Switzerland which would require increased devotion and activity."[36] Others to speak at this historical conference were Presidents Nathan Tanner and Alvin Dyer and William S. Erekson, President of the Swiss Mission. Although the stake organization was not complete on this day, the stake began to function as best it could.

The first quarterly stake conference of the Swiss Stake was held December 9, 1961. At this time the full organization of the stake high council took place, the auxiliary organizations of the stake were organized although not fully staffed, and ward organizations were completed. President Dyer attended this conference and spent several hours orienting the new officers of the stake in their duties. Several of these leaders gained further valuable instructions concerning their responsibilities when they attended the one hundred and thirty-second Annual Conference of the Church in Salt Lake City in March of 1962.

Thus The Church of Church of Jesus Christ of Latter-day Saints made significant progress in several ways in Switzerland in the mid-twentieth century. Hundreds of convert baptisms took place in the nation. This growth in Church membership resulted in the division of the Swiss-

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[36]Deseret News, Church News, November 11, 1961, p. 7.

Austrian Mission and the organization of the Swiss Stake. The stake organization took the direction of Church activities out of the hands of foreign leaders and placed it under the direction of local leaders. This was an important step forward in that it gave the Swiss Latter-day Saints the opportunity to grow under the cloak of leadership. The effect of the organization of the stake on the Church in Switzerland was summed up in a letter from Guido Muller, member of the stake high council of the Swiss Stake, who said in part:

> The organization of the Swiss Stake has had a very positive influence upon the Church programs in Switzerland. Before the Stake was organized all of the decisions concerning the Church were made by the mission leaders. After the stake was founded, the stake and ward officers had to learn to make decisions themselves. Through this, the members as individuals and the wards as groups have learned to be more dependable and more determined. When one carries great responsibilities it works wonders on one's character. This has taught the active members to be more dependable, reliable and more diligent. I am sure that many priesthood bearers and sisters in the Church have received great personal growth and benefit from service in the new stake.[37]

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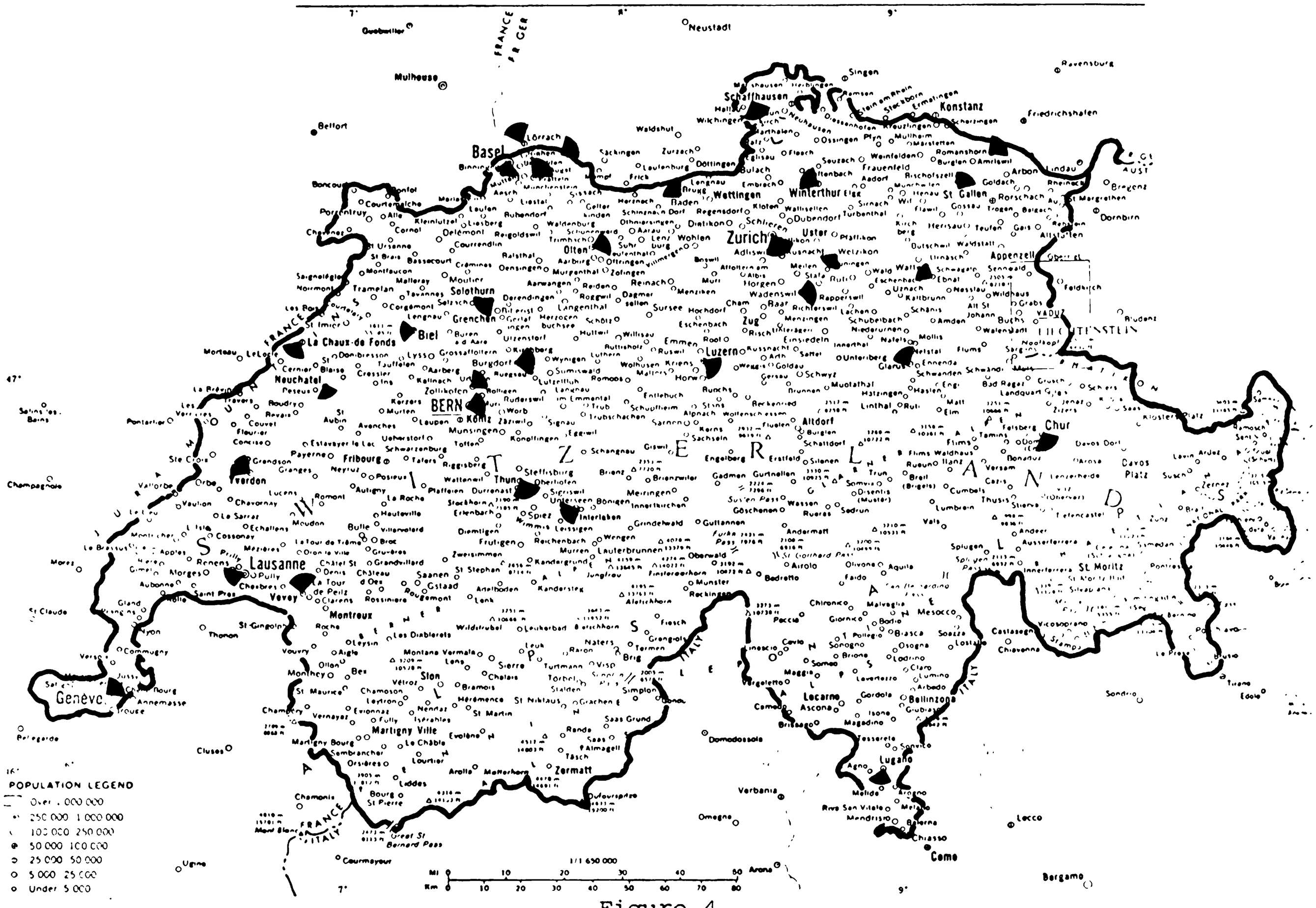
[37]Personal correspondence with Guido Miller, Arbon, Switzerland, August 3, 1969. Translated by Dale Z. Kirby.


POPULATION LEGEND
Over 1,000,000
250,000 1,000,000
100,000 250,000
50,000 100,000
25,000 50,000
5,000 25,000
Under 5,000
Basel
Zurich
Geneve
Lausanne
Vevey
Biel
Neuchatel
La Chaux-de Fonds
Solothurn
Grenchen
Olten
Winterthur
Wettingen
Schaffhausen
Konstanz
St Gallen
Uster
Appenzell
Zug
Luzern
BERN
Thun
Fribourg
Verdon
Montreux
Sion
Martigny Ville
Zermatt
Altdorf
Chur
Davos Platz
St Moritz
Locarno
Lugano
Bellinzona
Como
Mulhouse
Belfort
Neustadt
Ravensburg
Friedrichshafen
Bregenz
Dornbirn
Lindau
Singen
Lörrach
Säckingen
Zurzach
Waldshut
Frick
Laufenburg
Döttingen
Bulach
Frauenfeld
Romanshorn
Arbon
Rorschach
Rheineck
Altstätten
Feldkirch
Buchs
Vaduz
LIECHTENSTEIN
Glarus
Einsiedeln
Schwyz
Stans
Sarnen
Engelberg
Andermatt
Airolo
Bellinzona
Lugano
Como
Domodossola
Verbania
Omegna
Lecco
Bergamo
Aosta
Courmayeur
Chamonix
Martigny
Sion
Brig
Simplon
Saas Grund
Saas Fee
Zermatt
Lausanne
Montreux
Vevey
Geneve
Annemasse
Thonon
Evian
Nyon
Morges
Yverdon
Neuchatel
Biel
Solothurn
Olten
Zurich
Winterthur
Wettingen
Schaffhausen
Konstanz
St Gallen
Appenzell
Chur
Davos
Locarno
Lugano
Bellinzona
Como
Bergamo
Lecco
Verbania
Domodossola

CHAPTER IX

MORMONISM IN SWITZERLAND IN RECENT TIMES

The erection of the Swiss Temple in 1955 and the organization of the Swiss Stake in 1961 were noteworthy achievements for The Church of Jesus Christ of Latter-day Saints in Switzerland. These events also were marked highlights in the history of the Mormon Church in that land. They were a culmination of the efforts of the thousands of Latter-day Saints and missionaries who had contributed to the Mormon movement in that nation since its beginning in 1850. During the 1960's the Church undertook to expand its programs and improve its image among the Swiss. The erection of Latter-day Saint chapels contributed much toward the accomplishment of these goals.

MORMON OWNED BUILDINGS IN SWITZERLAND PRIOR TO 1962

Until mid-twentieth century Latter-day Saint-owned places of worship were very limited in Switzerland, but because of the acceleration of growth in Church membership, the Church undertook a program, beginning in 1961, to acquire property where chapels could be erected. By 1961 the Church had erected only three chapels in Switzerland.

They were the Basel Branch House dedicated in the spring of 1940 by Elder Ezra Taft Benson, the Biel Branch House completed in 1958, dedicated by Elder Spencer W. Kimball, and the Branch House in Zollikofen, adjacent to the Swiss Temple and a part of the Bureau of Information. Other congregations of Swiss saints met in either renovated buildings or rented halls. At times the only halls available were used on Saturday nights as places of drinking and parties of such a nature as to leave an odor foreign to the spirit of worship so important to Latter-day Saints. In 1962 it was reported that the Church owned four renovated buildings in Switzerland, used for places of worship. These were in Winterthur, Schaffhausen, Thun, and St. Gallen.[1] Mission headquarters were likewise located in a renovated house located at Leimenstrasse 49 in Basel. This had served as the "Mission Home" since 1916. This location had been adequate since most missionaries traveled to Switzerland by train from Le Havre, France, the place of embarkation of the ships bringing the elders from America. Beginning in 1959 missionaries began to fly from "Zion" to Switzerland and since the Swiss International Airport was in Zurich, Church leaders decided to move mission headquarters to that city. Property was purchased at Pilatusstrasse in April of 1962 where a new building for mission headquarters was dedicated four years later by Elder Ezra Taft Benson.

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[1]Swiss Mission Manuscript History, March 30, 1962.

PLATE VII

LDS MISSION HOMES IN SWITZERLAND

Mission Home from 1916 to 1962, Located at Leimanstrasse 49, Basel, Switzerland

Mission Home Since 1962, Located at Pilatusstrasse 11, Zurich, Switzerland

THE CHURCH BUILDING PROGRAM

Because of the large number of converts to Mormonism in the mid-twentieth century, Lattery-day Saint Church leaders were challenged to find a new means of providing places of worship for the new members. To accomplish this need, the Church developed what became known as the "Building Missionary"[2] Program. Members of the Church were called by Church authorities to volunteer an extended period of time to aid in the construction of Latter-day Saint chapels. These "missionaries" would be housed and fed by members where the construction project was underway.

> Skilled supervisors, mostly from the United States, accepted calls as building missionaries because of their devotion to the Church. These men often left established businesses and homes in order to accept assignments consisting largely of hard work in foreign countries.[3]

It was by this program that hundreds of Latter-day Saint chapels have been erected, at low cost, throughout the world. This program was first introduced to the Swiss saints in Basel in February of 1961 and was first used in the construction of the Ebnat-Kappel branch house beginning in March of 1963.[4]

A CHAPEL THAT FAITH BUILT

The erection of the Ebnat chapel was an example of the Swiss saint's willingness to sacrifice to accomplish a

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[2]Allen and Cowan, p. 117. [3]Ibid., p. 119.

[4]Swiss-Austrian Mission Manuscript History, February 1, 1961.

task. For seventeen years the members of this small branch in the Toggenburg Valley had held their meetings in the farmhouse of Gottfried Abderhalden. Finally after acquiring land and getting a building permit from an unwilling city council,[5] who refused to attend ground-breaking ceremonies, construction on the chapel began.

Although the approximately thirty-six Mormons in the Ebnat branch were already extremely poor in material things, they pledged their willingness to house, feed and clothe the twelve labor missionaries who were called to aid in the construction of the chapel. To raise the extra money needed for the project many of the saints took extra jobs.

> The branch president took an extra job starting a furnace for a factory at four o'clock in the morning. He also started the fire on the building site so the workers could have heat by the time they arrived. At 8 o'clock he reported for his daily work, and in another factory he found a position as night watchman. His wife and two youngest children took over a paper route which took them up and down the hills of Ebnat on foot delivering papers, and Sister Abderhalden took in washing and sewing and turned the money over to the branch building fund.[6]

"Another dear sister went without fuel to heat her home in the daytime so she could keep a church builder."[7] Other members took care of yards for people who were on vacations and did other odd jobs.

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[5]See Chapter III.

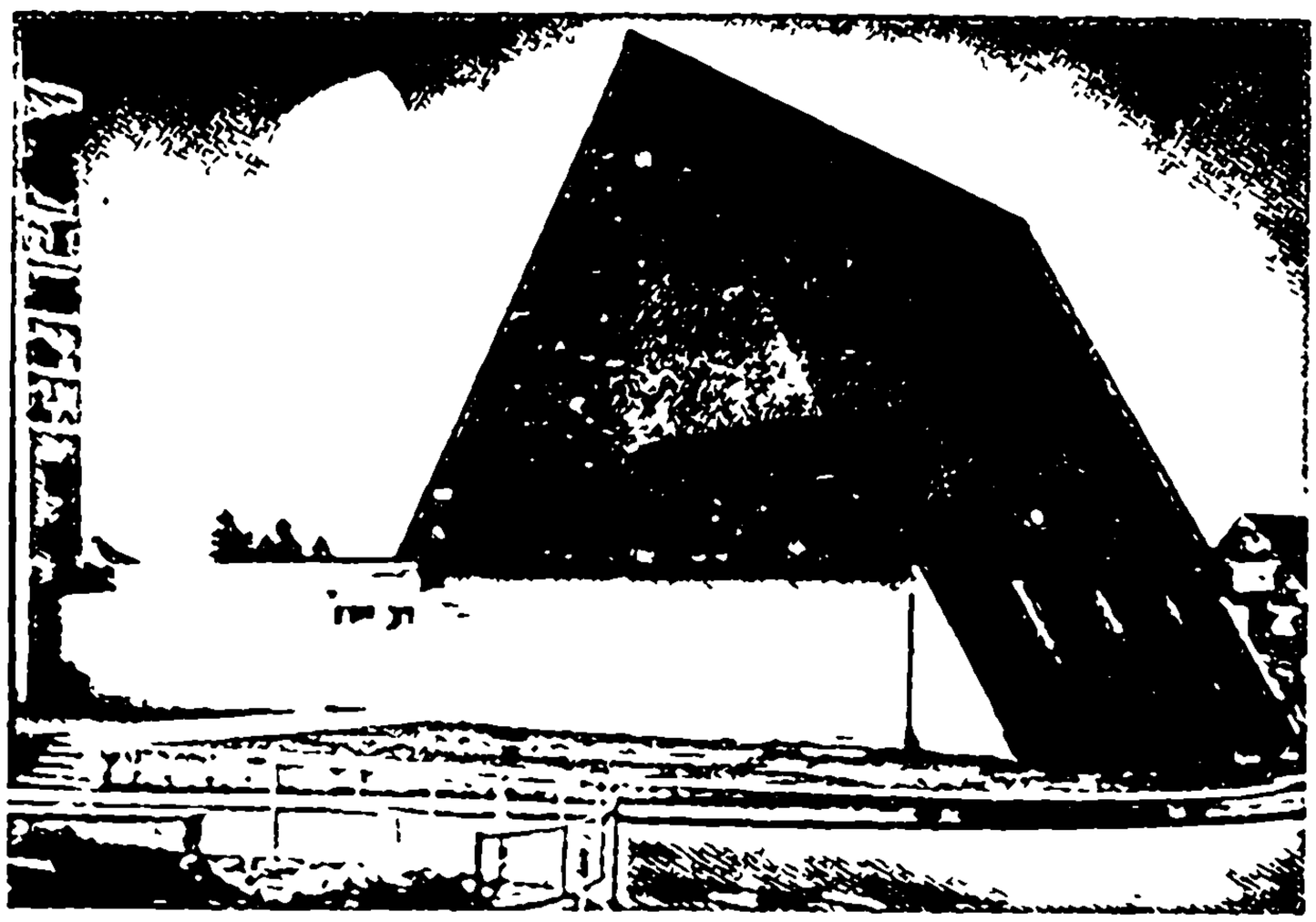
[6]Virginia Baker, "This Is the Church That Faith Built," The Instructor (July 1967), p. 259.

[7]Swiss Mission Manuscript History, September 18, 1965.

PLATE VIII

CHURCH BUILT CHAPELS IN SWITZERLAND

Basel Branch House, Dedicated in May, 1940



Ebnat Branch House, Dedicated in June, 1965

> All the time these people were feeding and caring for Church builders, this small branch was able to contribute 250 to 600 francs ($45 to $110) each month to the building fund so that the building would be free of debt when completed.[8]
>
> As the building neared completion and the furnishings came, there was great joy among the sisters as they washed the new dishes and silverware and carefully put them away in the lovely, modern kitchen, which was much better than they had in their own homes.[9]

When the Ebnat branch house was dedicated in 1965, this small congregation of self-sacrificing Latter-day Saints had overcome every obstacle "and had paid every penny of its share of the building . . . and had some money left over."[10] When the building was completed an open house was held. "The entire town council came; ministers from the two largest denominations came and took pictures. Children brought their school friends . . . "[11] Thus the faith of these saints had provided themselves with a beautiful place of worship and had done much to overcome the anti-Mormon sentiment that had hung in heavy clouds over the Toggenburg Valley for many past decades.

THE SWITZERLAND STAKE HOUSE

Another building project which did much to improve the image of the Church in Switzerland was the erection of the Swiss Stake house in Zurich. This building, which was to house the offices for the administration of stake affairs, as well as provide a place of worship for Swiss Saints, was begun in 1960 with the purchase of property. Again money was raised

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[8]Ibid. [9]Baker, p. 259. [10]Ibid., p. 161. [11]Ibid.

by the sacrifice of the saints within the boundaries of the Swiss Stake. The building fund was added to by the Brigham Young University Folkdancers who contributed money from their Zurich performance to the erection of the stake house. The building missionaries also helped to construct this building, which was dedicated on May 5, 1968, by Elder Ezra Taft Benson, President of the European Mission.[12]

In the 1960's the Mormon Church bought property for the erection of nine more chapels. These sites are located in Albisrieden and Opfikon near Zurich, in Baden, Wetzikon, Solothurn, Luzern, Lausanne, Geneva and Neuchatel.[13] In 1970 buildings were being erected by the Solothurn and Luzern branches in German-Switzerland. In French-Switzerland a chapel was completed in Lausanne in 1969 and plans are ready for chapel construction in Geneva and Neuchatel.[14] These latter three branches were under the jurisdiction of the France-Switzerland mission. Headquarters for this mission was moved from Lyon, France, to Geneva, Switzerland, in August of 1961. At that time the Mormon Church purchased two villas to be used as headquarters for the mission offices and for living quarters for the mission president and his assistants.

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[12]Swiss Mission Manuscript History, May 6, 1968.

[13]Personal correspondence with President M. Elmer Christensen of the Switzerland Mission, July 4, 1970.

[14]Personal correspondence with President J. Fielding Nelson of the France-Switzerland Mission, July 9, 1970.

INTO OTHER NATIONS

In 1858, Elder Jabez Woodard, President of the Swiss-Italian-German Mission predicted that, "The work of God will at length go from this land to other nations of the earth."[15] The fulfillment of this prediction began to take place in the decade of the 1960's as missionary proselyting activities spread into several of the nations surrounding the Mediterranean Sea.

Groundwork for this expansion was laid generally by members of the Latter-day Saint Church who were either stationed in these areas as members of the United States Armed Forces, or otherwise were employed there. This is how the Church became established in Beirut, Lebanon, when in 1961 Lebanon was placed under the administrative jurisdiction of the Swiss Mission. In 1962 the Church established a Servicemen's Branch in Beirut.[16] Mormon servicemen found the Lebanese very friendly and many showed a sincere interest in the gospel. After American armed forces personnel had laid a foundation by baptizing several Lebanese and creating an active branch there, it was decided to send missionaries into that area from Switzerland. Thus on February 24, 1964, "Elders Lee Adams and James Tolley officially registered with the American Embassy in Beirut as

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[15]Jabez Woodard Diary, April 11, 1858, located in Church Historian's Office.

[16]Swiss Mission Manuscript History, December 31, 1962.

missionaries in that area."[17] For one year the elders mainly worked among American military personnel living in Beirut while at the same time attempting to establish friendships among the native Lebanese.[18] "Friendlyizing was abandoned in 1965," however, "when six missionaries began active proselyting activities."[19] This proselyting took on the form of house-to-house tracting in 1966 when Mission President Rendell N. Mabey urged the elders to use this method since "the people in the middle east are easy to meet, and since many of them speak English and French . . . "[20] During the middle-east Arab-Israeli conflict in June of 1967, the eight elders working in that part of the Swiss Mission were evacuated to Zurich where they spent the next eight weeks in intensive study of the Armenian and Arabic languages.[21] By October 1969, there were two branches in Beirut. Both were functioning under the leadership of local priesthood bearers, with over two hundred active members of the Church in the city.[22] The "message of the restoration" was making its way into other nations in this same manner. Under the direction of the Swiss Mission presidents, branches for Latter-day Saint military personnel have been established in "Turkey, Greece, Rhodes, Crete, Cyprus, Iran,

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[17]Ibid., February 24, 1964.

[18]Deseret News, Church News, August 31, 1968, p. 8.

[19]Swiss Mission Manuscript History, March 13, 1966.

[20]Ibid., June 8, 1967. [21]Ibid., July 22, 1967.

[22]Deseret News, Church News, October 25, 1969, p. 5.

Saudi Arabia, Kuwait, Iraq, Jordan, Israel, Tunisia, Lybia, Ethiopia and Afghanistan."[23] The activity level of these branches was reported to be high with proselyting being done by local branch members.

FROM SWITZERLAND TO ITALY

It will be remembered that in 1850 Apostle Lorenzo Snow called Elder Thomas B. H. Stenhouse to go from Italy to Geneva, Switzerland, to carry the gospel message to that nation. Active missionary work, however, was stopped in Italy by 1862 and it was not until 1965 that the Mormon missionaries returned to that nation. This new proselyting effort was done under the direction of the Swiss Mission president who called the Italian-speaking missionaries, who had been laboring in Italian-Switzerland, to begin active missionary work in several Italian cities.

Groundwork for this move into Italy began in the early 1960's when Fabio Cagli, a Mormon scholar of Italian descent, was called to translate the Book of Mormon into Italian. Meanwhile President William S. Erekson of the Swiss Mission was making plans to begin active proselyting work among the Italian-speaking Swiss in the Canton of Tessin. On May 15, 1961, President Erekson and President Dyer drove to Bellinzona and Lugano where they surveyed the "possibilities of missionary work in these areas . . . "[24]

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[23] Ibid.

[24] Swiss Mission Manuscript History, May 15, 1961.

They also considered at that time the possibilities of re-introducing the gospel into Italy and felt that "the Italian area of Switzerland would be a logical place for the beginning of such."[25] "At the request of these brethren the First Presidency commences sending missionaries, who descended from early Italian converts to the Church,"[26] to the Swiss Mission. By October of 1962 Mr. Cagli had completed the translation of The Book of Mormon, The Doctrine and Covenants, The Pearl of Great Price, and The Joseph Smith Story.[27]

> Proof reading of the manuscripts was performed by Mrs. Paola Calvino of Basel, Switzerland whose father was a Waldensial minister. This scholarly linguist made many helpful suggestions and translated some of the standard tracts used in the uniform teaching plan. The others were done by Roman Bartoto, a former Swiss missionary living in Vicenza. Elder Marcellus Snow, a descendant of Lorenzo Snow and Phillip Cardon, serving as Italian-speaking missionaries in the South German Mission also rendered great service assisting with the proof reading.[28]

The printing of The Book of Mormon and the tracts referred to took place in March of 1964. There were 5,000 copies of The Book of Mormon printed. Printing of The Doctrine and Covenants and The Pearl of Great Price followed in 1965.

The use of the Italian language tracts began in March of 1963 when Mission President John M. Russon set up

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[25]Ibid.

[26]Personal interview with John M. Russon, August 10, 1970.

[27]Swiss Mission Manuscript History, October 6, 1962.

[28]Russon interview.

an Italian-speaking district in Basel to teach the gospel to some of the 700,000 Italian laborers in Switzerland. This district was made up of elders who had previously learned German who then were assigned to learn Italian too. This district was expanded into Bern, Zurich, and St. Gallen where thousands of Italian laborers and their families resided. Within a few months there were eight pairs of elders proselyting among these people. Similar proselyting was taking place in specially created Italian districts in Stuttgart, Munchen, and Wolfsburg, Germany.[29]

Active proselyting among the Italian-Swiss began in June of 1963 when four elders Anthony Camberlang, Douglas Condie, James Fischio and Robert Mascaro began laboring in the city of Lugano in the Canton of Tessin.[30] In July four more elders began laboring in Lucarno and Bellinzona. Work progressed very slowly in these areas with only a few convert baptisms in the next year. In August of 1964 President Russon met with all of the elders laboring in Italian-Switzerland. He reported that:

> It soon was apparent that things were not going too well with the Italian program in Tessin. There are only three investigators totally among the four teams and it is apparent that an immediate decision concerning the program and the future of the Tessin district needs to be made.[31]

The decision was that efforts to establish the Church in

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[29]Russon interview.

[30]Swiss Mission Manuscript History, June 26, 1963.

[31]Ibid., August 13, 1964.

Tessin should continue with the objective of moving from there into Italy. Meanwhile President John Russon of the Swiss Mission and Elder Ezra Taft Benson, European Mission President, were contacting people of influence in an attempt to begin missionary work in Italy. Among those contacted was "Mario Bacchiega an Italian attorney who had been in contact with the First Presidency and had offered his services in getting the Church established in Italy."[32] On November 23, 24, 1964, meetings were held with the Italian Secretary of Agriculture and Interior. The outcome of the meeting was favorable for the sending of missionaries to Italy.

> It was indicated that there would be no problem, that our missionaries would be accepted . . . by a simple letter requesting permission for them to stay for six months to a year in each of the areas where they were called to work. Further that our Church would be permitted to own and sell property.[33]

The Secretary of Interior arranged a further meeting with the Director of Non-Catholic religions in his department. President Russon reported that:

> . . . we had a very splendid visit with this gentleman and his aids and he indicated to us that there was religious freedom in Italy, there was no reason why our Church could not proselyte among the people there and he then proceeded to tell us how we could get our missionaries registered in the various areas.[34]

Thus the Italian government cooperated fully and helped open the way for Mormon elders to again proselyte in that nation.

Mormon missionaries began work in Italy on February 27,

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[32]Ibid., April 30, 1964. [33]Ibid., November 24, 1964.

[34]Russon interview.

1965, under the direction of President John M. Russon of the Swiss Mission. Permission to make this move was given by Elder Ezra Taft Benson who directed that an Italian Zone be organized for that purpose. Twenty-two missionaries were sent into Italy "in areas where . . . a serviceman's branch or group or a nucleus of Italian members"[35] were active.

> President Russon held an historic fast meeting in Lugano that memorable day with those missionaries at which the blessings of the Lord were invoked on this important venture. President Russon personally escorted the missionaries over the border to Italy. The initial cities opened were Brescia, Como, Milan, Pordenone, Torino, Verona and Vicenza. Three months later additional missionaries were sent to Florence, Livorno and Varese.[36]

These moves led to the official organization of the Italian Mission on July 22, 1966, under the direction of Elder Ezra Taft Benson. "President John Duns who had served as Servicemen's Coordinator and District President in Italy under Presidents Erekson and Russon, became its first president."[37]

The Tessin district of Switzerland remained under the administrative jurisdiction of the Swiss Mission until June of 1968 when it became a part of the Italian Mission. Since this time two or three pairs of missionaries have labored mainly in Lugano, with several attempts to move into "Locarno and surrounding towns but with little success."[38] By June of 1970 the branch in Lugano was "very strong and

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[35]Swiss Mission Manuscript History, February 27, 1965.

[36]Russon interview. [37]Ibid.

[38]Letter to Dale Z. Kirby from President Leavitt Christensen, Italy Mission, June 27, 1970.

united and is growing slowly but surely. Several strong families make up the base of the branch and there are several youths leading an active youth program."[39] Concerning the general condition of missionary work in Tessin, President Leavitt Christensen of the Italy Mission reported that,

> There is no opposition or obstacle from the clergy or press, in fact many of the other churches and clubs are quite respective and interested in learning more from a cultural point of view. Several favorable news articles have been published and the Church's address is published daily in the Church section.[40]

JURISDICTION OF FRENCH-SWITZERLAND SINCE WORLD WAR II

Following World War II, French-Switzerland was placed under the leadership of the Swiss-Austrian Mission. During the next decade three and four branches functioned in that area of Switzerland. These were at Geneva, Lausanne and Neuchatel. At times a branch was organized in La Chaux de Fonds. The combined membership of these branches was approximately 330 saints. In 1957 the French-Switzerland District was placed under the jurisdiction of the French Mission which directed Church activities there until July of 1960. When the French-East Mission was organized in January of 1961,[41] French-Switzerland became an important part of that mission, with mission headquarters located in Geneva.

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[39] Ibid.

[40] Ibid.

[41] French-East Mission Manuscript History, January 10, 1961.

RECENT DEVELOPMENTS IN FRENCH-SWITZERLAND

Since the organization of the French-East Mission in 1961, the Swiss district has been the strongest area of the mission. Convert baptisms for the area hit an all-time high in 1962 when 121 people joined the Mormon Church. Since that time conversions have dropped considerably with an average of less than twenty convert baptisms per year.[42] During this period there was an average of twenty missionaries laboring in the district. In May of 1970 there were seven branches in French-Switzerland. They were located in Geneva, La Chaux de Fonds, Lausanne, Neuchatel, Vevey, and Yverdon. Total membership in these branches was 831, and the branches were all "manned completely by local members."[43] These branches had "the highest activity rates of any area in the mission,"[44] according to France-Switzerland Mission President J. Fielding Nelson. In speaking of the French-Swiss, President Nelson went on to say that:

> The Swiss are a conservative people and do not accept the gospel easily. Once they are converted, however, they are generally more solid in the Church than the French people as a whole.

He further reported that missionary success in Switzerland "is coming more from working with the non-Swiss people."[45] Concerning persecution in French-Switzerland, President Nelson reported:

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[42]Nelson correspondence.

[43]Ibid. [44]Ibid. [45]Ibid.

> There is no persecution to speak of of members or missionaries. Naturally, being in the severe minority, the members are somewhat shunned by other people. It is obvious that the Catholic and Protestant churches are very strong in the area. They have a mutual tolerance and respect for each other, but are intolerant of any smaller groups, including The Church of Jesus Christ of Latter-day Saints.[46]

In spite of being greatly outnumbered by other religious bodies, Mormonism in French-Switzerland continues firm on the foundation laid there by Thomas B. H. Stenhouse who introduced the "message of restoration" into Switzerland beginning with the French-Swiss in Geneva.

CONDITIONS WITHIN THE SWISS STAKE

During the first decade after the organization of the Swiss Stake, there was very little growth in the number of members in the stake. When the stake was organized in October of 1961 there were 1,900 members in the fourteen wards and branches that made up the stake. By 1968 there were 2,426 members in the stake.[47] This apparent growth, however, came not only by convert baptisms but by the addition of three branches to the stake. This addition took place in April of 1966 when Chur, Ebnat and Wadenswil were placed under the jurisdiction of the Swiss Stake.[48] This lack of growth within the Swiss Stake led Swiss Mission

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[46]Ibid.

[47]Swiss Stake Quarterly Report, May 5, 1968.

[48]Letter to Dale Z. Kirby from Guido Muller of Swiss Stake High Council, August 3, 1969.

President Rendell N. Mabey to conclude that "the people of Switzerland have it so good it is difficult for them to be humble and close to God [since] Switzerland enjoys the highest standard of living in all of Europe."[49] Guido Muller, member of the high council of the stake said concerning stake growth:

> As far as growth in numbers of members, very little progress is being made. There are very few baptisms. I would rather believe that the number of members is decreasing, because many members desire to leave the Church. I believe there are two reasons for this. They are: Things are simply going too well for the Swiss people and they don't want to hear anything about the gospel. They have the feeling things will go ahead without God.[50]

Concerning the second reason why growth in the Swiss Stake is slow, Elder Muller went on to say:

> . . . several years ago the missionaries wanted to baptize as many members just as fast as possible. As a result many were baptized who were inwardly completely unprepared. There were a number of these in our branch. What has happened to them? Many became inactive immediately after baptism, others have joined other sects and therefore want to be relieved of membership in The Church of Jesus Christ.[51]

In summarizing the overall condition of the Swiss Stake the high councilman continued:

> In spite of these problems one may not correctly say that the Church is retrogressing or even at a standstill in Switzerland, because those members who have remained true and active have gained much strength because there is now more unity and they have to assume more responsibility. Outwardly there are some evidences of progress, but the true progress can only be seen in the heart of the individual member.[52]

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[49]Swiss Mission Manuscript History, September 28, 1966.

[50]Muller correspondence.

[51]Ibid. [52]Ibid.

Thus in the first decade of the Swiss Stake it generally fulfilled its purposes. Paul, the apostle of the New Testament, in speaking of the organization of the Church said:

> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come to the unity of the faith and of the knowledge of the Son of God . . . .[53]

The Swiss Stake did much toward accomplishing these things in the lives of the faithful Latter-day Saints in Switzerland.

THE SWISS MISSION IN THE 1960'S

Activities and growth in the Swiss Mission in the 1960's generally followed the trend of other missions in Europe. After an acceleration in the number of convert baptisms in the early 1960's, this phase of mission activity greatly decreased within the mission. The yearly average of convert baptisms in Switzerland was less than that fifty from 1965 to 1969 while missionaries numbered about seventy-five during these years. In July, 1970, there were nine branches of the Church under the jurisdiction of the Switzerland Mission. These were located in Bern, Biel, Burgdorf, Interlaken, Luzern, Olten, Solothurn, Thun and Zollikofen.[54] The majority of these branches were under the leadership of local members. Persecution of missionaries

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[53]Ephesians 4:11-13.

[54]Letter to Dale Z. Kirby from M. Elmer Christensen, President of the Swiss Mission, July 4, 1970.

and members generally stopped in Switzerland in recent times. "Some members develop problems of discrimination and ostracism in employment and social status: this is not widespread or serious."[55] In the Canton of Bern, Miriam Abbuhl, a young school teacher, lost her "position because of not belonging to the recognized churches of the land."[56]

Concerning the overall condition of The Church of Jesus Christ of Latter-day Saints in the Swiss Mission, President M. Elmer Christensen in July of 1970 reported:

> Within the Swiss Mission there are some fairly strong wards and branches. There are several branches, however, which lack sufficient priesthood leadership to carry out the Church program as it is contemplated. The absence of young people is generally conspicuous. Increase in membership through conversions is low and inactivity is prevalent due to inadequate home teaching, Relief Society visiting and general follow-up. The Church activity is limited and remains quite static.[57]

Thus in modern times the "message of the restoration" continued to affect the lives of thousands of individuals in Switzerland. Efforts were continued, by Mormon Church members and missionaries alike, to offer to the Swiss the opportunity of partaking of the "restored gospel." New efforts were made to teach the Italian-Swiss and through the work of the mission presidents the doors were opened for the re-establishment of Mormon missionary proselyting activities in Italy and Lebanon. These same men also helped establish

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[55]Ibid.

[56]Swiss Mission Manuscript History, January 15, 1961.

[57]M. Elmer Christensen letter.

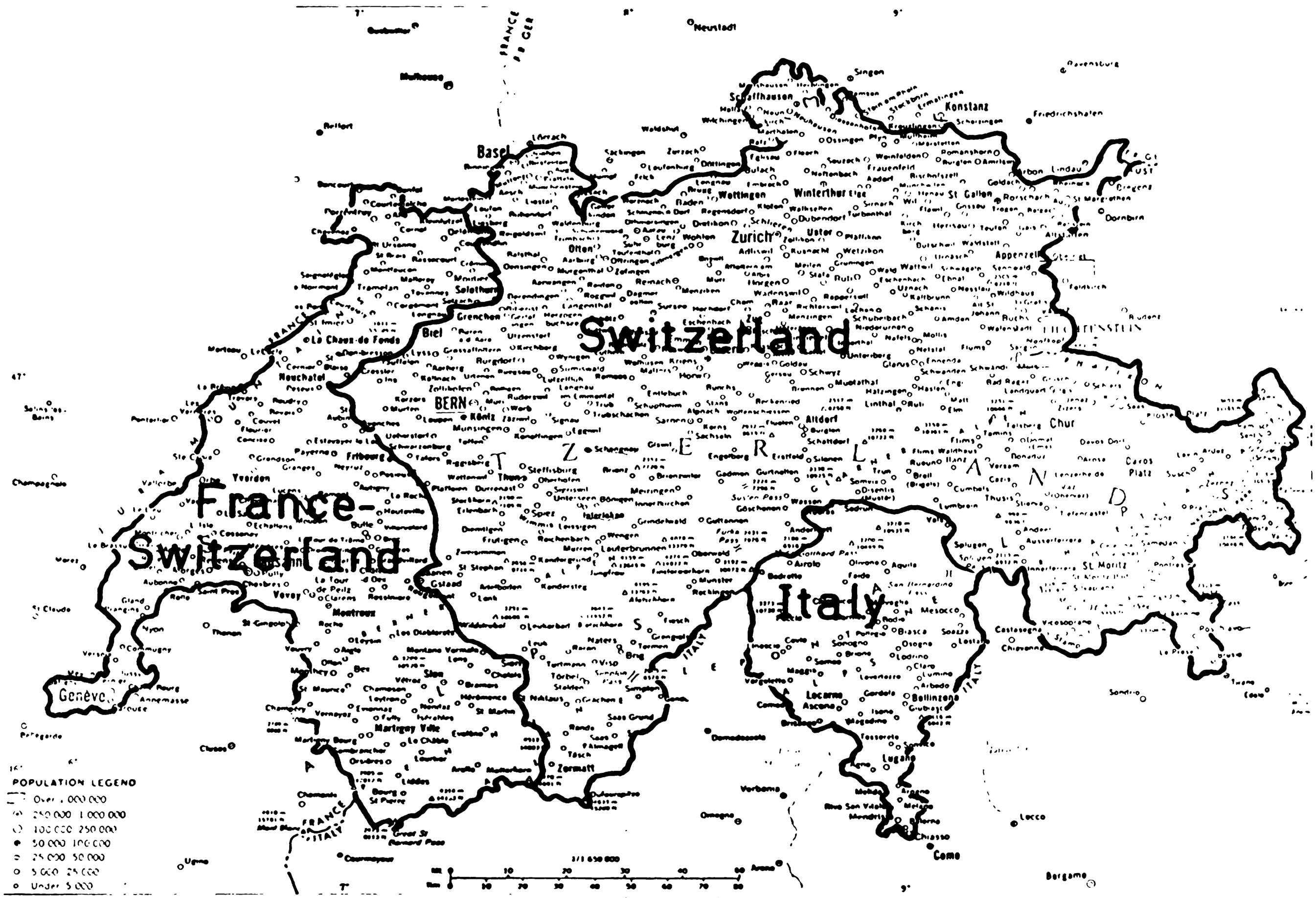

Figure 5

Map of LDS Mission Divisions in Switzerland

branches in more than twenty other nations. During the 1960's the Latter-day Saint Church did much to provide better places of worship and learning for the Swiss Saints. These are all indications of the slow but certain growth of The Church of Jesus Christ of Latter-day Saints in Switzerland.

CHAPTER X

RETROSPECT AND PROSPECT

FORCES DETERMINING CHURCH GROWTH IN SWITZERLAND

After extensive research and the writing of the history of The Church of Jesus Christ of Latter-day Saints in Switzerland, the writer can look back in retrospect and ascertain the forces and issues that have molded the history of Mormonism in that country. First, from the standpoint of Latter-day Saint doctrine, it is apparent that the history of Switzerland, prior to 1850, was a period of preparation for the introduction of the "message of restoration" into Switzerland by Thomas B. H. Stenhouse in 1850. Joseph Smith, revered by Latter-day Saints as a Prophet of God, taught concerning the nations of the world that "God puts up one, and sets down another . . . and made instruments of kings, unknown to themselves, to fulfill his prophecies . . . ."[1] In the case of Switzerland, the prophecy to be fulfilled was given by the Lord himself, who during his Palestine ministry said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall

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[1] DHC, V, 63.

the end come."[2] Swiss history prior to 1850 shows a long series of conflicts and battles, political and religious in nature, that finally culminated in the forming of the Federal Constitution of Switzerland in 1848. This document provided for freedom of religion and paved the way for the subsequent introduction of Mormonism into that nation two years later.

A forerunner to the 1848 Constitution and to the beginning of The Church of Jesus Christ of Latter-day Saints in Switzerland was the Protestant Reformation. John Taylor, third President of the Church, taught that the reformers Luther, Melanchton, Knox, Zwingli and Calvin did not bring back the pure Gospel of Christ, but that their work was done "under the influence of the Spirit of the living God."[3] This statement along with a study of the pre-1850 history of Switzerland led the author to conclude that divine concern for the eternal destiny of the Swiss opened the way for the "restored Gospel of Jesus Christ" to be introduced into that nation in 1850.

This study also led the author to conclude that the Swiss nation as a whole never accepted The Church of Jesus Christ of Latter-day Saints and its declared objective of offering the way of salvation to all mankind. Evidence of this conclusion was the fact that public officials, clergy

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[2]Matthew 24:14.

[3]John Taylor, Journal of Discourses (Liverpool: John Henry Smith, 1884), XXV, 263.

and laymen alike joined in attempts to oppress Mormonism in Switzerland. Mormons generally have been looked upon as a "false sect," founded by a false prophet whose doctrine of plural marriage labeled him as an imposter and anti-Christ. The clergy-controlled anti-Mormon press in Switzerland so labeled Mormonism in the thousands of pamphlets and newspaper articles that were printed over the years. This effort to oppress the Mormon movement did much to thwart Latter-day Saint Church growth in Switzerland.

Church growth in Switzerland was further stymied because of the conservative nature of the Swiss. They being essentially a reserved people, a Swiss national pride caused them to be slow to accept things of foreign origin. The Swiss are also a people who are tradition bound. Many times the missionaries were told, "I am a Catholic (or Protestant), my father was a Catholic, my grandfather was a Catholic and what was good enough for them, is good enough for me."

Another hindrance to Church growth in Switzerland was the emigration of the Latter-day Saint converts to the United States. This movement had a detrimental effect on the Church in Switzerland in several ways. It took away leaders from the branches and also greatly decreased the number of faithful saints in Switzerland. This made it impossible for the full gospel program to function in Switzerland. Hence, mission leaders have said that Church growth has been slow because there has been a

> . . . lack of members the investigators can see living the gospel. The branches are so scattered and small,

> and sometimes weak, that it is impossible for an investigator to get the proper perspective concerning the Church.[4]

On the other hand the emigration of some 4,700 Swiss Mormons to America has been one of Switzerland's greatest contributions to the Latter-day Saint Church. These have been devoted and faithful to the building of Zion. It is impossible to calculate their spiritual and material contribution to the cause. They also made a substantial contribution to the Mormon effort of colonizing the Great Basin, having settled several townsites in the Rocky Mountain area. Midway, a picturesque town in Wasatch County, Utah, has continued to hold onto many Swiss traditions with its annual Swiss Days Celebration.

After many years of persecution, negative press coverage and misrepresentation, the image of The Church of Jesus Christ of Latter-day Saints greatly improved in mid-twentieth century. This improvement came through efforts on the part of Church leaders to reach civic leaders and the press with the truth about Mormonism. To this end, pamphlets containing a picture history of the Church were presented to mayors, city councilmen, leading men in other churches, and other prominent people. These men in high places were invited to the dedication of Mormon chapels in Switzerland. The erection and dedication of the Swiss Temple gained a great deal of positive press coverage which helped to break down some of the old prejudices the Swiss

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[4]Swiss Mission Manuscript History, October 18, 1967.

had against the Church. Besides having done much to aid the Mormon cause among those not of the Latter-day faith, the Swiss Temple has made a significant contribution to the individual lives of thousands of Latter-day Saints throughout Europe. M. Elmer Christensen, President of the Switzerland Mission in 1970, said concerning the Temple:

> The Swiss Temple has materially strengthened the faith and pride of members of the Church. Non-members [of the Mormon Church] in all parts of the country have heard of or have seen the Temple and are favorably impressed by its architecture and dignity. Frequent complimentary comments are volunteered. Unquestionably, it has had a mellowing effect on the people in general and has won a reserved respect for the Church.[5]

On the occasion of the dedication of the Swiss Temple in 1955, Mormon Church President David O. McKay praised the Swiss nation for its political neutrality and religious freedom. These two factors certainly played an important role in the choice of Switzerland for the site of the first Latter-day Saint temple in Europe.

Political neutrality contributed much to the contribution of the programs of the Church in Switzerland and opened the way for the introduction of the gospel into other nations from neutral Switzerland. Because of this political stand the activities of the Church were able to continue even during World Wars I and II, whereas the Mormon movement almost stopped in many other nations. This study shows that the Mormon Church can continue to grow even when war causes

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[5]Personal correspondence with M. Elmer Christensen, July 4, 1970.

the economic and social aspects of life to be very adverse. During these times the gospel of Jesus Christ and the programs of the Church were of great comfort and assistance to the Latter-day Saints in Europe. The moral courage and faith of such Swiss stalwarts as Max Zimmer and Robert Simond did much to keep Church activities on a high level during the World Wars in Europe. After the wars, Swiss neutrality and the Swiss saints did much to allay the suffering of their fellow Mormons in other war-torn countries. Since World War II, Swiss political neutrality has allowed the presidents of the Swiss Mission to regulate the affairs of the Church in more than twenty other nations, from Swiss Mission headquarters in Zurich. It was from neutral Switzerland that the Mormon missionaries returned with the "restored gospel" to Italy and Lebanon.

An event in the history of the Mormon Church in Switzerland that showed a significant accomplishment was the organization of the Swiss Stake in 1961. It was Mormon Church policy at that time to organize a stake wherever there was the available leadership and enough active Church members. The area of northeast Switzerland fulfilled these requirements because of two factors. First, beginning at the turn of the century, Swiss converts remained in Switzerland at the encouragement of Mormon Church leaders. This allowed for new generations to be born into the Church who would learn Mormon Church administrative policies. Second, there was a great increase in the numbers of convert

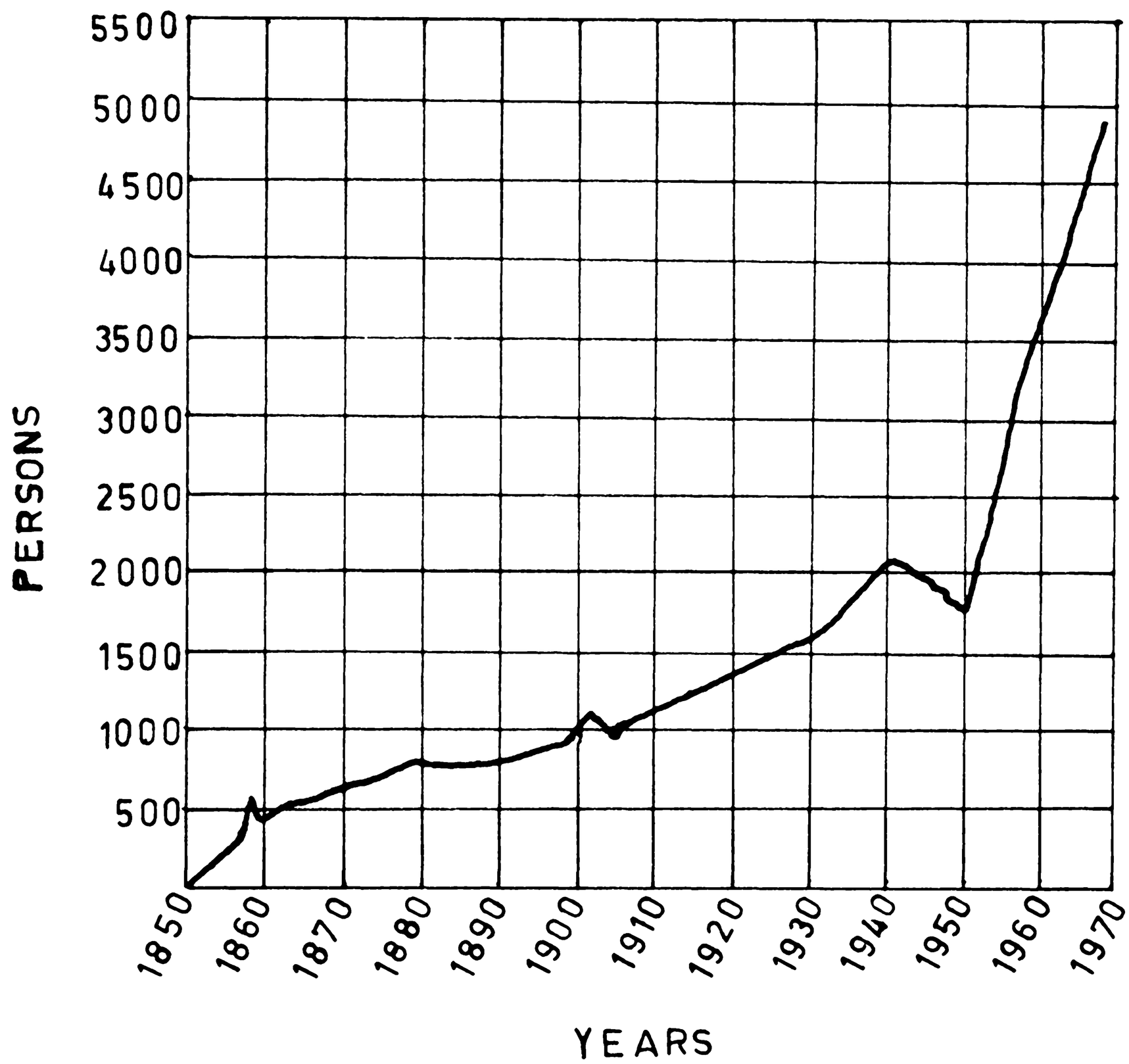

Figure 6

Mormons in Switzerland, 1850-1970

baptisms in mid-twentieth century. Many of these converts were people of education and talent who would carry responsibility within the ecclesiastical organization of the Church.

THE FUTURE OF MORMONISM IN SWITZERLAND

The future of Mormonism in Switzerland, though dependent upon many unknown factors, is predicted to be bright. In 1970, the proselyting work of missionaries in Switzerland was under the jurisdiction of three missions. The German-speaking area of Switzerland was under the administration of the Switzerland Mission with President M. Elmer Christensen leading the mission from headquarters in Zurich. French-Switzerland was under the jurisdiction of the France-Switzerland Mission led by President J. Fielding Nelson with headquarters in Geneva. The Italian-speaking Canton of Tessin was under the leadership of the Italy Mission President Leavitt Christensen. Concerning the future of Mormonism in German-Switzerland, President M. Elmer Christensen said:

> I would expect that converts to the Church should substantially increase within the next few years. As members seek to increase their circle of friends and apply the present programs of the Church, resistance is bound to decrease with a corresponding rise in the interest on the part of non-members. It seems quite apparent also, that the Catholic and Protestant Churches are losing control of young people and the strong support of the local government. This tendency should increase possibilities to appeal to more people also.[6]

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[6]Letter from M. Elmer Christensen, July 4, 1970.

Concerning the future of the Church in French-Switzerland, President Nelson of the France-Switzerland Mission wrote:

> The future of the Swiss District is very bright. It is almost certainly in this area that the first stake will be formed in this mission, although it will be several years hence . . . The Swiss District President, Mario Gugglari, has caught the vision of what must be done to build a stake. He has formed a High Council, and he and his members in the High Council are traveling a great deal between the branches to strengthen them and to train the priesthood officers. It is thrilling to watch the growth as the District President imbues others with the vision he has caught of the future possibilities of the Church in his district.[7]

A bright future is also expected in the Tessin District of the Italy Mission according to Mission President Leavitt Christensen. He said:

> The growth of the Lugano-Ticino area is dependent upon the desire and dedication of the members and missionaries serving there. There are no outside obstacles (ther than Satan's usual tactics) that block continual growth of the Church in that area . . . there is a strong base to build upon and the future looks bright. Good leaders are growing in the area and one of the Priests will shortly leave for a mission.[8]

To these statements, concerning the future of Mormonism in Switzerland, the prediction by the Prophet Joseph Smith in March of 1842 should be added. He said:

> Our missionaries are going forth to different nations . . . the Standard of Truth has been erected; 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 country and sounded in every ear, till

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[7]Letter from J. Fielding Nelson, July 9, 1970.

[8]Letter from Leavitt Christensen, June 27, 1970.

> the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done.[9]

Here the "prophet of the restoration" predicted that the programs of The Church of Jesus Christ of Latter-day Saints will go forth until the Lord shall call the work completed. "No man knows the hour or the day" when this shall be, but until then, Mormonism will continue to be an important part of the affairs of the human race in Switzerland.

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[9] DHC, IV, 54.

APPENDIX A

CHRONOLOGICAL LISTING OF THE PRESIDENTS OF THE LDS MISSIONS IN SWITZERLAND, 1850-1970

Name of President	Year	Name of Mission
Thomas B. H. Stenhouse	1850-1854	Swiss
Daniel Tyler	1854-1856	Swiss-Italian
John L. Smith	1856-1857	Swiss-Italian
Jabez Woodard	1857-1861	Swiss-Italian
John L. Smith	1861-1863	Swiss-Italian-German
Paul A. Schettler	1863-1864	Swiss-Italian-German
William W. Riter	1864-1865	Swiss-Italian-German
William P. Nebeker	1865-1867	Swiss-Italian-German
Joseph S. Horne	1867-1868	Swiss-Italian-German
Karl G. Maeser	1868-1870	Swiss-German
Edward Schoenfeld	1870-1872	Swiss-German
John Huber	1872-1874	Swiss-German
John U. Stucki	1874-1876	Swiss-German
Joseph S. Horne	1876-1877	Swiss-German
Henry Flamm	1877-1879	Swiss-German
Serge L. Ballif	1879-1881	Swiss-German
John Adler	1881-1882	Swiss-German
Peter F. Goss	1882-1883	Swiss-German
John Q. Cannon	1883-1884	Swiss-German
Fredrich Schoenfeld	1884-1888	Swiss-German
John U. Srucki	1888-1890	Swiss-German
Theodor Braendli	1890-1891	Swiss-German
John J. Schaerer	1891-1894	Swiss-German
John H. Stocker	1894	Swiss-German
George C. Naegle	1894-1897	Swiss-German
Peter Loutensock	1897	Swiss-German
Henry Bowman	1898-1900	Swiss
Louis B. Cardon	1900-1901	Swiss
David L. McDonald	1901-1902	Swiss
Levi Edgar Young	1902-1904	Swiss
Hugh J. Cannon	1904-1905	Swiss-German
Serge F. Ballif	1905-1909	Swiss-German
Thomas E. McKay	1909-1912	Swiss-German
Hyrum W. Valentine	1912-1916	Swiss-German
Angus M. Cannon	1916-1920	Swiss-German
Serge F. Ballif	1920-1923	Swiss-German
Frederick Tadje	1923-1925	Swiss-German
Hugh J. Cannon	1925-1928	Swiss-German
Frederick Tadje	1928-1931	Swiss-German
Francis Salzner	1931-1935	Swiss-German

APPENDIX A (continued)

Name of President	Year	Name of Mission
Philemon Kelly	1935-1937	Swiss-German
Thomas E. McKay	1937-1940	Swiss-Austrian
Max Zimmer (pro tem)	1940-1946	Swiss
Scott Taggart	1946-1949	Swiss-Austrian
Samuel E. Bringhurst	1949-1952	Swiss-Austrian
William F. Perschon	1952-1956	Swiss-Austrian
Jesse R. Curtis	1956-1959	Swiss-Austrian
William S. Erekson	1959-1962	Swiss
John M. Russon	1962-1965	Swiss
Rendell N. Mabey	1965-1968	Swiss
M. Elmer Christensen	1968-	Switzerland
<u>French Switzerland</u>		
Edgar B. Brosshard	1912-1914	French
Ernest C. Rossiter	1925-1928	French
Peter R. Christensen	1928-1930	French
Golden L. Woolf	1929-1933	French
Daniel J. Lang	1933-1936	French
Octave F. Ursenbach	1936-1938	French
Joseph E. Evans	1938-1939	French
Milton LeRoy Christensen	1957-1959	French
Edgar Bernard Brosshard	1959-1961	French
Henry D. Moyle, Jr.	1961-1964	French East
A. James Martin	1964-1968	French East
J. Fielding Nelson	1968-	France-Switzerland
<u>Italian Switzerland</u>		
Leavitt Christensen	1968-	Italy

APPENDIX B

NUMBER OF LATTER-DAY SAINT EMIGRANTS FROM SWITZERLAND 1853-1960

Year	Number	Year	Number	Year	Number
1853		1889	83	1925	45
1854		1890	73	1926	41
1855	15	1891	76	1927	25
1856	19	1892	46	1928	67
1857	44	1893	51	1929	27
1858	None	1894	30	1930	23
1859	55	1895	17	1931	38
1860	158	1896	32	1932	2
1861	88	1897	25	1933	None
1862	105	1898	31	1934	9
1863	47	1899	73	1935	3
1864	103	1900	68	1936	None
1865	17	1901	92	1937	1
1866	59	1902	53	1938	None
1867	1	1903	81	1939	1
1868	43	1904	66	1940	NR*
1869	68	1905	93	1941	NR
1870	73	1906	132	1942	NR
1871	69	1907	None	1943	NR
1872	71	1908	None	1944	NR
1873	110	1909	None	1945	NR
1874	107	1910	None	1946	NR
1875	48	1911	13	1947	42
1876	83	1912	22	1948	67
1877	113	1913	47	1949	63
1878	110	1914	50	1950	73
1879	109	1915	20	1951	54
1880	27	1916	None	1952	37
1881	50	1917	8	1953	55
1882	119	1918	5	1954	6
1883	123	1919	NR	1955	8
1884	133	1920	28	1956	19
1885	53	1921	34	1957	62
1886	68	1922	3	1958	34
1887	40	1923	47	1959	51
1888	42	1924	15	1960	34

*No report.

APPENDIX C

DEDICATORY PRAYER OF THE SWISS TEMPLE

BY PRESIDENT DAVID O. MCKAY[1]

O God, our Eternal Father:

On this sacred occasion, the completion and dedication of the first temple to be erected by the Church in Europe, we give our hearts and lift our voices to thee in praise and gratitude. Help us to free our minds from idle thoughts and our souls from selfish and envious feelings, that in sincerity and truth we may assemble as one in singleness of purpose in love of thee, of one another, and of all sincere people in the world.

We are grateful that in the spring of 1820, on the American continent, thou and thy Son Jesus Christ didst appear to the young man Joseph Smith; that thou didst introduce the Saviour of mankind by saying, "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.) We are grateful that under thy guidance and inspiration The Church of Jesus Christ was organized in completeness, with apostles, prophets, pastors, teachers, evangelists, etc. for the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:12-13.)

Such is the divine message in these latter days to all thy children, living and dead!

Through hearing thy Son, and by obedience to his word, we come to thee; and "To know thee and Jesus Christ whom thou has sent is eternal life." (See John 17:3.)

We are grateful that following the glorious revelation of thee and thy beloved Son, thou didst in the

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[1]The Improvement Era, LVIII (November 1955), 798, 847, 848, 849.

dispensation restore by heavenly messengers the Aaronic and the Melchizedek Priesthoods, and subsequently all the keys of the priesthood ever held by thy prophets from the days of Adam through Abraham and Moses, to Malachi who held the power to "turn the heart of the fathers to the children, and the heart of the children to their fathers" (Mal. 4:6) down to the latest generation.

All these rights, powers, and privileges were restored and delivered authoritatively in this, the greatest dispensation of all time.

We are grateful for the Constitution of the United States of America which permitted The Church of Jesus Christ to be established through heavenly messengers, and which grants to every man the right to worship God according to the dictates of his own conscience.

We are grateful for the freedom-loving government of Switzerland, which through the centuries has held inviolate man's free agency and his inalienable right to worship thee without dictation from any man or group of men whomsoever.

We are grateful that in the completeness of the organization of the Church every member has an opportunity to serve his fellow men having in mind the divine saying--"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

We express gratitude to thee for the leaders of thy Church from the Prophet Joseph Smith down through the years to the present General Authorities--The First Presidency, the Council of the Twelve Apostles, the Assistants to the Twelve, the Patriarch to the Church, the First Council of the Seventy, the Presiding Bishopric.

Continue to reveal to the First Presidency thy mind and will as it pertains to the growth and advancement of thy work among the children of men.

With humility and deep gratitude we acknowledge thy nearness, thy divine guidance and inspiration. Make even more susceptible our spiritual response to thee.

Bless the presidencies of stakes, high councils, presidencies of missions, bishoprics of wards, presidencies of branches and of quorums, superintendencies and presidencies of auxiliaries throughout the world. Make them keenly aware of the fact that they are trusted leaders and that they are to treasure that trust as they treasure their lives.

We are grateful that the members of the Church recognize that the payment of tithes and offerings bring blessings, make possible the proclamation of the gospel to

the ends of the world, and contributes to the carrying out of thy purposes through the building of chapels, tabernacles, and eventually temples wherever churches are organized in all lands and climes.

O Father, we sense that the crying need of the world today is acceptance of Jesus Christ and his gospel to counteract false teachings that now disturb the peace of honest men and women, and which undermine the faith of millions whose belief in thee has been faltering and unstable, because they have not yet had presented to them the eternal plan of salvation.

Guide us, O God, in our efforts to hasten the day when humanity will renounce contention and strife, when " . . . nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4.)

To this end bless the leaders of nations that their hearts may be cleared of prejudices, suspicion, and avarice, and filled with a desire for peace and righteousness.

As one means of uniting thy children in the bonds of peace and love, this temple and other holy houses of the Lord are erected in thy name.

Help thy people to realize that only by obedience to the gospel may loved ones who died without baptism be permitted the glorious privilege of entrance into the kingdom of God. Increase our desire, O Father, to put forth even greater effort towards the consummation of thy purpose to bring to pass the immortality and eternal life of all thy children. This edifice is one more means to aid in bringing about this divine consummation.

To this end, by the authority of the Holy Melchizedek Priesthood, we dedicate the Swiss Temple of The Church of Jesus Christ of Latter-day Saints, and consecrate it for the purpose for which it has been erected.

We dedicate to thee, our Heavenly Father, the ground, the building from foundation to turret, and everything pertaining thereto, including all fixtures and furnishings, and pray thee to accept it in completeness; sanctify it, and keep it in thy providence until all for which it has been designed shall have been accomplished.

Enable those who will be appointed custodians to protect it in purity that no unclean person or thing shall ever enter herein. Thou hast said that thy Spirit will not dwell in unclean tabernacles. Neither will it dwell in a house where unwholesome or selfish thoughts abide. Therefore may all who enter this holy temple come with clean hands and pure hearts that the Holy Spirit may ever be present to inspire, to comfort, and to bless.

May this building ever be held sacred, that all who enter may feel a peaceful and hallowed influence, and may those who pass the grounds, whether members or non-members of the Church feel a hallowed influence and substitute for a doubt or possible sneer in their minds, a prayer in their hearts.

Now, O God, our Heavenly Eternal Father, the faithful membership of thy Church, through love for thee and thy children, have erected to thee by tithes and offerings this holy house in which shall be performed ordinances and ceremonies pertaining to the happiness and salvation of thy children living in mortality and in the spirit world.

Accept of our offering, hallow it by thy Holy Spirit, and protect it from destructive elements and the bitterness of ignorance and wickedness of bigoted hearts until its divine purposes shall have been consummated; and thine be the glory, honor, and praise forever, through Jesus Christ, our Lord and Saviour, Amen and Amen!

APPENDIX D

LDS PERIODICALS PRINTED OR USED FOR MISSIONARY PROSELYTING IN SWITZERLAND

Title	Dates	First Editor	Where Published	Miscellaneous Information
Le Reflecteur	1853	T.B.H. Stenhouse	Geneva	French language publication
Der Darsteller	1855-1861	George C. Rieser	Geneva	Eleven issues only
Die Reform	1862-1864	John C. Smith	Geneva	
Der Stern[1]	1869-	Karl G. Maeser	Zurich[2]	No issues 1940-1970
Unsere Sonntagsschule	1923-1925	Serge F. Ballif	Dresden	Offical Sunday School publication
Der Wegweiser	1925-1936	Serge F. Ballif	Dresden	Official Priesthood Auxiliary publication

[1]Der Stern was published monthly except between 1882 and 1940 when it was a semi-monthly publication. In 1967 it became a part of the unified Church publication and began to serve as the main Church organ in all German-speaking missions.

[2]Der Stern has also been published in Bern, Hamburg, Basel Dresden, Karlsruhe and Frankfurt.

APPENDIX E

HISTORICAL HIGHLIGHTS OF LDS CHURCH IN SWITZERLAND 1850-1970

March 20, 1815	The Congress of Vienna granted political neutrality to Switzerland.
September 1848	The Federal Constitution of Switzerland provided the Swiss with freedom of religion.
October 1849	Brigham Young called Apostle Lorenzo Snow and Elder Joseph Toronto to open a Latter-day Saint mission in Italy.
November 24, 1850	Lorenzo Snow ordained Thomas B. H. Stenhouse to the office of a High Priest and set him apart as the first President of the Swiss Mission.
December 1, 1850	T. B. H. Stenhouse began proselyting activities in Geneva, Switzerland.
February 1851	Apostle Lorenzo Snow dedicated Switzerland for the preaching of the gospel.
March 1851	First convert baptisms into The Church of Jesus Christ of Latter-day Saints took place in Geneva, Switzerland.
May 1851	First anti-Mormon meeting held in Geneva, Switzerland.
September 1851	Proselyting activities began in Lausanne, Canton Vaud, Switzerland.
May 1852	First Latter-day Saint branches organized in Geneva and Lausanne, Switzerland.
February 1853	Publication of Le Reflecteur, first Latter-day Saint periodical in Switzerland.

February 14, 1853	Elders T. B. H. Stenhouse, Serge L. Ballif and Frederick Roulet began missionary work in German-Switzerland at Basel. They found a German Book of Mormon already there.
July 1853	George Mayer banished from Basel for preaching Mormonism in that city.
December 25, 1853	First General Conference of the Church held in Bern, Switzerland, with 116 in attendance.
February 22, 1854	Fifty-one Latter-day Saints emigrated from Switzerland to the United States.
May 1854	George Mayer imprisoned eight days in Zurich for preaching the gospel.
October 1854	Switzerland divided up into the Zurich, Basel and Geneva Conferences for administrative convenience.
May 1855	Publication of Der Darsteller der Heiligen der Letzten-Tage, first German periodical of the Mormon Church in Switzerland.
February 1856	A mission-wide "reform movement" was instigated to strengthen the Church in Switzerland. Excommunications and re-baptisms were many in the next four years.
August 1856	Mormon missionaries driven from the Cantons of Zurich and Appenzell by mobs.
January 1857	First converts to Mormonism in Bern, the capital city of Switzerland.
January 1858	Persecution of elders became so violent in Switzerland that travel by day was unsafe.
February 1861	Economic conditions of Switzerland plus anti-LDS activities caused many Latter-day Saints to face starvation.
July 1861	First German hymn book, published by Jabez Woodard.
August 1861	Mission headquarters moved to Basel, Switzerland.

March 1862	The Voice of Warning published in German.
July 1862	Mission headquarters moved to Zurich, Switzerland.
February 1864	Mission headquarters moved to Geneva.
March 1864	The Federal Council of Switzerland declared Mormonism to be a Christian sect, thus Swiss Mormons were entitled to the protection of Swiss laws.
April 1864	Baptism of Romansch speaking man in Canton Graubunden, the only Romansch-speaking convert on record.
April 1867	Mission headquarters moved to St. Imier.
October 1867	Cholera epidemic raged in Canton Zurich. Mormon elder said it came because of the persecution the Zurich people had heaped upon the Latter-day Saints.
January 1869	Der Stern published in Zurich, Switzerland, became the official Latter-day Saint Church publication for all of German-speaking Europe.
March 1870	Elder Fredrick Schonfeld arrived in Zurich, being the first elder to travel by railroad from the Salt Lake Valley. Journey took nineteen and one-half days from Salt Lake City to Zurich.
October 1875	The Doctrine and Covenants was translated into the German language and published by Henry Eyring in Bern, Switzerland.
May 1876	An LDS publication, A Word of Defense, declared obscene and the complete edition confiscated by a district judge in Canton Bern. Later the Supreme Court of Switzerland reversed the decision.
March 1882	The Pearl of Great Price translated and published in the German language in Bern, Switzerland.
June 1883	Emigration officials in New York hold the ship Nevada in quarantine to see if the Mormon emigrants were paupers as had been purported by the American Consul in Basel. Emigrants were found wealthy enough to enter the United States.

January 1885	Elders Fredrick Schonfeld and Rudolph Hochstrasser tried in the District Court of Zotingen and found guilty of teaching the immoral doctrine of polygamy.
November 1885	Seven Relief Societies and four Sunday Schools organized in the branches in Switzerland.
June 1886	Bern Chief of Police published a warning in the Berner Anzeiger telling of the destitute condition of Swiss Mormons in Utah and warning the Swiss not to listen to the missionaries.
July 1886	Over three hundred petitions from Swiss Latter-day Saints in Utah are presented to the President of the Swiss Confederation to allay the untruths of the article in the Bern newspaper.
May 1891	Mission headquarters moved to Bern, Switzerland.
October 1899	Mormon Church leaders began to discourage emigration of the Saints to America. Members were encouraged to build up the Church in their own nation.
January 1902	Mission headquarters moved to Zurich, Switzerland.
August 1906	LDS Church President Joseph F. Smith predicted that temples would one day dot the land of Switzerland.
June 1908	A case against Mormonism in Chur was heard by nine federal judges of the Federal Court of Switzerland, who declared that Mormon missionaries could preach the doctrines of the LDS Church without being subjected to police arrests.
August 1914	Missionaries began evacuation of Switzerland due to World War I.
September 1914	Local priesthood bearers placed in leadership of all Swiss branches of the Church.
June 1916	Mission headquarters moved to Leimanstrasse 49 in Basel.

August 1918	American missionaries begin to return to Switzerland.
October 1919	George Albert Smith, member of the Quorum of the Twelve Apostles and European Mission President visited Switzerland, the first General Authority to visit that country in five years.
January 1923	Auxiliaries of the Church developed in Switzerland. The Sunday School and MIA showed new growth. Unsere Sontagsschule printed for the Sunday Schools of the Mission.
January 1926	Der Wegweiser published for all of the auxiliaries of the Church in the Swiss Mission.
January 1937	Language training school for Swiss-German Mission set up in Cologne, Germany.
Year 1938	Max Zimmer translated several important Latter-day Saint doctrinal books into German.
September 1938	LDS missionaries evacuated from Czechoslovakia to Switzerland because of developing war conditions in Europe.
October 1939	The majority of the American missionaries in Switzerland leave for home due to war conditions in Europe.
November 1939	Elder Max Zimmer appointed as acting Mission President during World War II.
November 1939	Elder Robert Simond called to preside over French-Switzerland during World War II.
May 1940	Completion and dedication of Basel Branch House.
July 1945	Elder Hugh B. Brown, member of LDS Serviceman's Committee, visited Swiss branches.
March 1946	Elder Ezra Taft Benson arrived in Switzerland to begin a program of assistance to Latter-day Saints in war-torn Europe.

October 1946	Missionaries begin to return to the Swiss nation to teach the gospel.
June 1952	President David O. McKay arrived in Switzerland to choose a building site for the Swiss Temple.
November 1952	Building site for Swiss Temple purchased by Mission President Samuel Bringhurst.
August 1953	Ground breaking ceremonies for the Swiss Temple conducted by President David O. McKay.
March 1955	LDS servicemen's branches in Beirut, Lebanon and Aleppo, Syria, assigned to the Swiss Mission.
September 1955	The Mormon Tabernacle Choir gave concerts in Zurich and Bern. Concerts were attended by overflowing crowds.
September 8, 1955	President David O. McKay celebrated his eighty-second birthday anniversary in Bern, Switzerland.
September 11, 1955	President David O. McKay dedicated the Swiss Temple in Zollikofen, Switzerland, the first Latter-day Saint temple to be erected in Europe.
September 1955	Samuel E. Bringhurst appointed first President of the Swiss Temple.
April 1956	Thun Branch Chapel completed and dedicated.
July 1956	Chapel and Bureau of Information completed on the Temple grounds in Zollikofen.
March 1957	Walter Trauffer set apart as second President of the Swiss Temple.
July 1958	Biel Branch Chapel completed.
September 1960	Swiss-Austrian Mission divided into Swiss and Austrian Missions.
January 1961	The French-East Mission was created out of French-Switzerland and eastern France.
June 1961	Headquarters for the French-East Mission established in Geneva.

August 1961	Swiss Master District organized in northern Switzerland.
October 1961	Swiss Stake organized under the direction of President Henry D. Moyle with Wilhelm Lauener as stake president. The stake included five wards and three branches with 1900 members.
October 1961	Zollikofen Branch Chapel dedicated by President Henry D. Moyle.
October 1962	The Book of Mormon, The Doctrine and Covenants, The Pearl of Great Price and The Joseph Smith Story translated into Italian.
December 1962	Mission headquarters moved to Pilatus-strasse 11 in Zurich, Switzerland.
March 1963	Proselyting among Italian workers in Switzerland began.
June 1963	Proselyting among the Italian-Swiss in Tessin began.
February 1964	Missionaries from the Swiss Mission transferred to Beirut to begin prose-lyting among the Lebanese.
March 1964	Printing of Italian Book of Mormon.
April 1964	Mission home in Zurich dedicated by Elder Ezra Taft Benson.
June 1964	Biel Branch Chapel dedicated by Elder Ezra Taft Benson.
November 1964	Ebnat-Kappel Branch Chapel completed. This was the first chapel built in Switzerland with the help of the Church building missionaries.
November 1964	Presidents Ezra Taft Benson and John M. Russon met with officials of the Italian Department of Interior where the door is opened for the re-establish-ment of the LDS Church in Italy.
February 1965	Missionaries from Swiss, South German and Bavarian Missions formed into the Italian Zone of the Swiss Mission and begin proselyting activities in Italy.

July 1965	Ebnat-Kappel Branch Chapel dedicated.
April 1966	The LDS branches in Chur, Wadenswil and Ebnat added to the Swiss Stake.
May 1968	Completion and dedication of Swiss Stake Center in Zurich. Dedicatory prayer offered by Elder Ezra Taft Benson.
June 1968	The Italian-speaking Canton of Tessin placed under the jurisdiction of the Italian Mission.
May 1969	Lausanne Branch house completed.
October 1969	Charles Grob set apart as third President of the Swiss Temple.

APPENDIX F

A FRAUDULENT PROPHECY EXPOSED

by Elder Rulson S. Wells, of the First Council of Seventy

In its issue of August 16, 1907, a local paper, published in a southern Idaho settlement, under the headline, "What do you think of this?" quotes the following most remarkable statement:

WHAT DO YOU THINK OF THIS?

Lutius Gratiano, writing in the Hope of Zion, which was printed in 1739, in Basel City, Switzerland, said:

"The old true gospel and the gifts thereof are lost, false doctrines prevail in every church and in all the lands. All we can do is to exhort the people to be just, fear God, and shun evil, and to pray, pray.

"Prayer and purity may cause an angel to visit a deep distracted soul, but I tell you that God in one hundred years will again have spoken. He will restore the church again.

"I see a little people led by a prophet and faithful elders. They are persecuted, burnt out and murdered, but in a valley that lies on the shore of a great lake they will grow and make a beautiful Henlick (land), have a temple of magnificent splendor, and also possess the old priesthood, with apostles, prophets, teachers and deacons. From every nation will the true believers be gathered by speedy messengers. And then will the God Almighty speak to the disobedient nation with thunders' and lightnings' destructions, such as was never heard of in history before."

The book which contains the above may be found in the University library in Basel City, Switzerland.

As will be seen from the foregoing, the writer has not omitted to give his readers reference to the very source of his information; namely: The Hope of Zion, by Lutius Gratiano, printed in Basel, Switzerland, in 1739, which may be found in the University library in that city.

I wonder if the editor of the local paper referred to really intended to stand responsible for the plain assertion that this wonderful prediction is to be found in the above mentioned book; or has he permitted himself to be imposed upon by someone else? Personally, I would be very much

interested in learning who is really responsible for the foregoing statement; for, if it be true, it should be verified, and the name of Gratiano should become a household word, as one of the prophets to whom the future was unfolded with such clearness and detail as almost to rival the wonderful vision of its interpretation. But if, on the other hand, it be untrue, the perpetrator of this fraud deserves severe reprimand. For my part, I am free to admit, that I regard it as a "fake" and a fraud. About ten years ago, while visiting the Swiss and German Mission, I came to Basel, Switzerland, and having previously been shown a typewritten document almost if not exactly a copy of the article quoted above, I resolved to visit the library and, if possible, obtain the book. Through the courtesy of Herr Romell, a local emigration agent, with whom we had transacted considerable business, I succeeded in getting the book, Zion's Hoffnung, or, The Hope of Zion, by Lutius Gratiano, printed in the year 1739. Jointly with Elder Peter Loutensock, then presiding in that mission, I read it from start to finish, and, much to my regret and disappointment, I found in it no such prediction, and nothing that even resembled it. It was a book on piety, written by a devout Christian; at times it was almost prophetic, but it contained nothing that would justify the statement quoted above, of the document which had been shown to me.

Dr. David L. McDonald, who in 1901, presided over the Swiss Mission, subsequently visited this library, obtained the book, and read it, and, of course, was equally unsuccessful in finding the alleged prediction.

Finding, however, a paragraph which to him seemed prophetic, and relating to the coming forth of this latter day work, he photographed the page containing it. The following is a reproduction of the photograph:

(Written in German:) Beginning at the tenth line I translate as follows:

Then before the end of the world will the gospel manifest itself so powerfully throughout the entire world that the heavens and the earth shall confess that they must sooner perish than the word of Christ, and with such Almighty, God-given power shall common, unstudied people be endowed; the like of which people the world never would have used for such a high work of reformation upon the face of the earth; at the beginning there will be but little appearance that anything will be accomplished through them, that even the enemy and the revengeful dragon, together with his bride, the proud world, will actively ridicule them not less than the great Goliath did little David; then shall many a reasoner think, Oh! these shall little hinder such almighty spirits, of whom each one is stronger than all the men on earth.

This may well be regarded as prophetic, although much of it is found in the Holy Scriptures, from which, no doubt, the author gathered his information. It is, however, on that account, none the less, a prophecy, the fulfillment of

which we are witnessing, in our own day, in the development of the Lord's wonderful work; and now "common unstudied people," have been endowed with such "almighty, God-given power" or Divine Authority, that thinking, reasoning, man, may well exclaim: "Though the proud world may ridicule them as the great Goliath did the youthful David, though it may little think that the great work of reformation could be accomplished by the labors of these humble elders, whom the world would never have chosen; though they may persecute them, yet shall their effort avail little to hinder these mighty ones, sent forth and inspired of God, from accomplishing his mighty purposes!" However, there is nothing in this genuine quotation from Zion's Hoffnung, or for that matter in any other passage of that book, that would warrant the statement referred to at the beginning of this article, and let us hope that it will not be used, either at home or abroad in the mission field, in support of the great work of the Master. There is enough of real prophecy without using any that is hogus, to convince the honest in heart of the truth.

One would think that editors of newspapers and magazines would verify such remarkable statements before permitting them to be published. (Improvement Era, Vol XI, January, 1908, No. 3)

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