

HISTORY
OF THE
NETHERLANDS
MISSION

OP DEZE PLAATS WERDEN DE EERSTE BEKEERLINGEN TOT DE
KERK VAN JEZUS CHRISTUS VAN DE HEILIGEN DER
LAATSTE DAGEN IN NEDERLAND GEDOOPT
GERRITA v.d. WOUDE + BOUWDINA v.d. WOUDE POTGIETERS
+ ELIZABETH WOLTERS
OPGERICHT DOOR DE KERK VAN JEZUS CHRISTUS
VAN DE HEILIGEN DER LAATSTE DAGEN
1-OCT-1861

by keith c. warner

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HISTORY OF THE NETHERLANDS MISSION OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1861 - 1966

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August 1967
Date

Richard Cowan
Chairman, Advisory Committee

G. Burroughs
Member, Advisory Committee

C. Riddle
Chairman, Major Department

Typed by Glenna L. Webb

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PREFACE

Inasmuch as the Dutch are a part of the Church of Jesus Christ of Latter-day Saints in Europe, a written history of Mormonism would not be complete without including the Church in The Netherlands.

The writer made a careful study of the available material pertaining to the problem. Some of the more informative sources on the history of the Mormon Church in Holland were:

1. Netherlands Mission General History: A manuscript in several large-leaf folios extending from 1841-1966. Located in the Latter-day Saint Church Historian's Office in Salt Lake City.
2. The Latter-day Saints Millennial Star and Der Ster, containing pronouncements on Church programs and doctrine, news of emigrant companies, correspondence, and annual statistical reviews. Complete sets are available at both the Church Historian's Office and the Brigham Young University Library.
3. Netherlands Mission Quarterly Report: A manuscript in several large loose-leaf folios extending from 1920 to the present. Located in the Latter-day Saint Church Historian's Office in Salt Lake City.
4. Books and articles on specific problems relating to the Mormon Church in the Netherlands.
5. Journals of mission presidents and missionaries and taped interviews with eye-witnesses pertaining to specific problems and development in the mission.

The library of the Historian's Office at the Church Headquarters in Salt Lake City was the chief source of information on the history of Mormon activity in The Netherlands. Here mission records have been

assembled. The Brigham Young University Library at Provo, Utah was also very useful in providing many books and articles containing information relating to the Mormon Church in Holland.

The purpose of this work is to summarize the history of the Netherlands Mission from its beginning in 1861 to 1966 and to give an account of the proselyting activities of the Mormon missionaries and the effects of their message on the growth and development of the mission and the Church in Holland.

CHAPTER I

HISTORICAL REVIEW OF CHRISTIANITY IN THE NETHERLANDS

Introduction to the Country

The Netherlands is a small kingdom lying on the North Sea in north western Europe. Its official name in the Dutch language is Koninkrijk der Nederlanden or Kingdom of the Netherlands. The word Netherlands means "Low Countries."

Large portions of the country lie below sea level. Need for land gives impetus to dike building and water drainage from the cut-off areas. In memory of their struggle with the sea, the Dutch coined a saying: "God created the water but the Dutch created the land."¹

A poet has described Holland as:

A Country that draws fifty feet of water,
In which men live as in the hold of nature.
And when the sea does in upon them break
And drowns a province,
Does but spring a leak.²

Holland is one of the most densely populated countries in the world. Since 1900 the population has risen from 5.2 million inhabitants to 12.2 million in 1966, or 941 persons per square mile. By

¹Samuel Van Volkinburg and Eyon Kaskeline, "The Netherlands," Colliers Encyclopedia (Crowell Collier and MacMillan Inc., 1966), XVII, 313.

²The Latter-day Saints Millennial Star (Liverpool), XXIX (January 21, 1867), 108. Hereafter cited as Millennial Star.

1970 the population should reach 13 million. Holland is therefore confronted with housing, employment, and land reclamation problems. As a possible solution the government is encouraging emigration.³

The people call themselves Netherlanders but are known by English-speaking countries as "the Dutch."⁴

An index to the character of life in modern Holland can be seen in the fact that 70% of the housewives have a vacuum cleaner and only 3% a refrigerator. Its "fleet of bicycles" is second numerically in the world. Compared with other countries Holland is poor in automobiles. There is only one to every 33 inhabitants.⁵

Christianity Reaches Holland⁶

The beginning of Dutch civilization coincided with the dawn of the Christian era. Christianity, however, was not preached in the Netherlands until three centuries after the death of Christ. During the ministry of Jesus Christ in Palestine the Romans began to occupy and to colonize the Low Countries. They invaded the

³Digest of the Kingdom of the Netherlands (The Hague: Netherlands Government Information Service, 1963-64), p. 57.

⁴The term "Dutch" is derived from an old Germanic word meaning "people."

⁵News Digest from Holland (The Netherlands Information Service, July 19, 1966).

⁶The word "Holland" is never used by the Dutch as a reference to the Netherlands. It applies to only two of the eleven provinces of the Kingdom. However, "Holland" will be used in this paper interchangeably with the word "Netherlands."

Netherlands under the command of Drusus, stepson of Emperor Augustus, and maintained power until the 4th Century.⁷

The Roman occupation facilitated the spread of Christianity because they built roads and bridges that made travel easier. However, the Christian religion did not come from Rome but from Greece.

The founder of the first bishopric in the Netherlands was an Armenian named Servatius. He lived for forty years among the Dutch-- first at Tongeren and then at Maastricht. Servatius died in 384, "revered as a holy man by his converts." His preaching marked the first known introduction of Christianity in Holland. Maastricht is credited as the first Christian community.⁸

A century after the death of Servatius the Franks in southern Holland were converted to Christianity. In 496 King Clovis accepted baptism. As a matter of course the example of the King was law to his followers.⁹

The conversion of Clovis was a signal triumph for the Christian Church, since the church won thereby the protection of a powerful ruler who had unified the Franks. Christianity among the Franks came from Rome.

It was the policy of the early church to christianize

⁷Peter Brecklayer, Hollands' House (Haarlem: Jon Enschede and Sons, 1939), p. 11.

⁸Adriaan J. Barnouw, The Pageant of Netherlands History (New York: Tongmans, Green and Co., 1952), p. 7.

⁹Adriaan J. Barnouw, The Making of Modern Holland (New York: W. W. Norton and Co., 1944), p. 15.

heathen beliefs:

Pope Gregory instructed its (the churches) missionaries not to destroy but to transform what was pagan. Inherited rites and practices that were dear to their converts were given a new religious content. Groves and wells and hilltops were ancient deities used to be worshipped were rededicated to Christian saints.¹⁰

Presently some of the oldest churches in the Netherlands stand on sites which were originally the scenes of pagan ceremonies before the advent of the Christian missionaries.¹¹

The Frisian in the North remained Pagan until 700 A. D. when Willibrord, a native of Northumbria, successfully introduced Christianity among them. Early pagan resistance to Christianity was illustrated by King Radbod's reluctance to accept it. Before his baptism he asked Willibrord where his dead forefathers were. Willibrord replied: "In Hell, with all other unbelievers." Consequently, King Radbod decided he would rather go to hell and be with his ancestors "than dwell with the little starveling band of Christians in heaven." Afterwards, he attempted to destroy the churches and to expell Christianity for his Kingdom.

After the death of Radbod, Willibrord resumed his missionary work under the protection of Charles Martel. He destroyed pagan images and founded churches in Northern Holland. Soon afterwards, he was consecrated bishop of all the Frisian. Thus rose the

¹⁰Barnouw, The Pageant of Netherlands History, p. 7.

¹¹Ibid.

episcopate of Utrecht.¹²

Later St. Boniface, the German Apostle, was murdered near Dokkum, Friesland in 755 A. D. This was the last outbreak of resentment against Christianity in the Netherlands. Christianity was thus established in the "Low Countries."¹³

The Dutch Reformed Church and Religious Freedom

During the Protestant Reformation John Calvin exerted a profound influence on the Dutch mind. This resulted in the founding of the Calvinist Reformed Church in Holland:¹⁴

Dutch Calvinism appears to have originated in France about the middle of the sixteenth century, by way of Belgium when the first ecclesiastical organ of the reformed religion of the Netherlands was set up. . . . During the war of liberation Calvinism acted as a powerful inspiration and was an important factor in the final success.¹⁵

To settle religious questions a national synod convened at Dordrecht in 1618. After one hundred and fifty-four sessions the doctrinal position of the Dutch Reformed Church was decided.

This "Synod of Dort" has been called the First Protestant Ecumenical Council.¹⁶ The convocation brought unity among the

¹²John Lothrop Motley, The Rise of the Dutch Republic (New York: Harper and Brothers, 1855), I, 21; Henry Smith Williams, The Historian's History of the World (London and New York: Hooper and Jackson, 1908), XIV, 277.

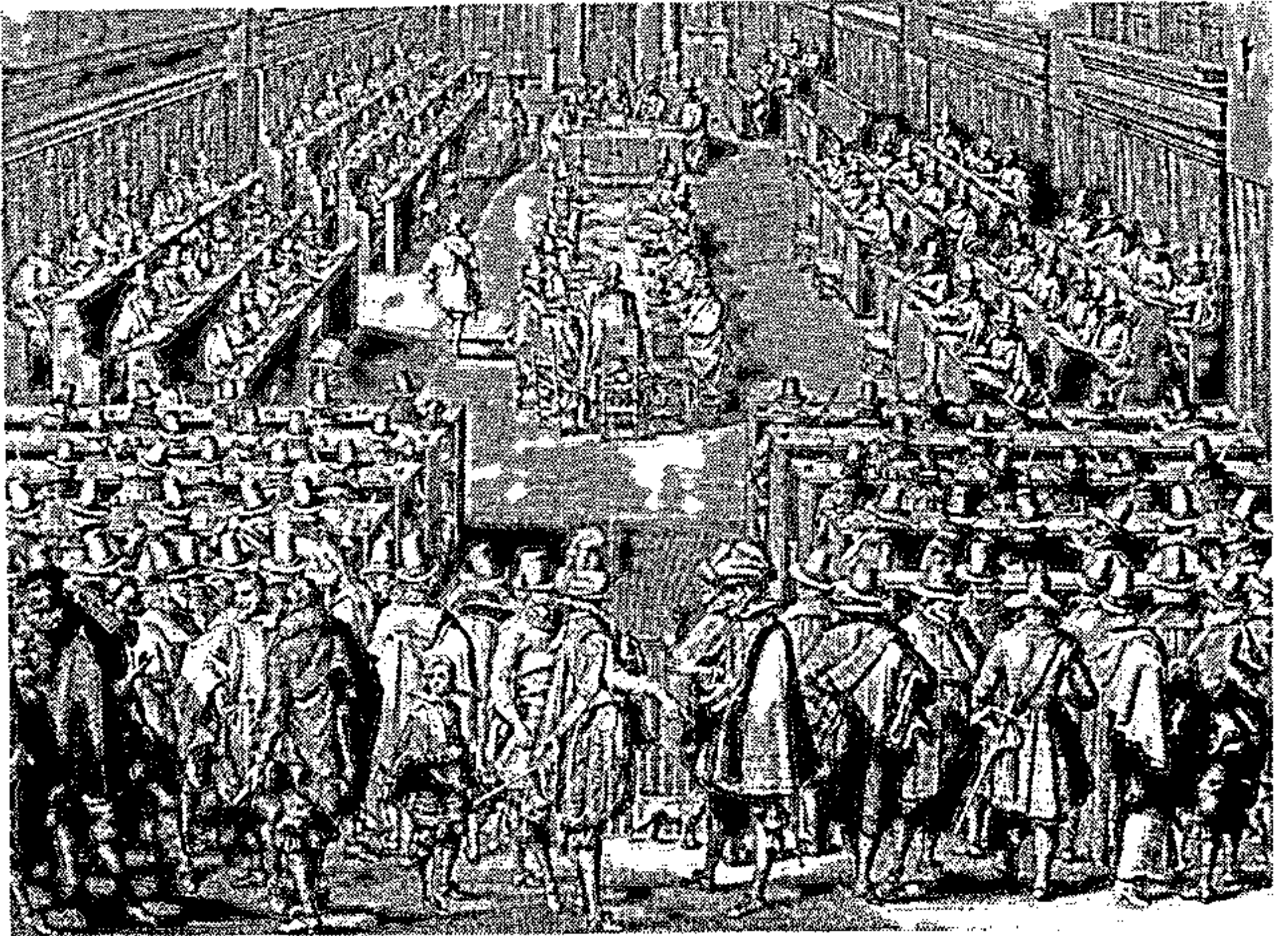
¹³Ibid.

¹⁴Bartholomew Landheer, The Netherlands (Los Angeles and Berkely: University of California, 1943), p. 34.

¹⁵Paul Zumther, Daily Life in Rembrandt's Holland (New York: the MacMillan Co., 1963), p. 80.

¹⁶See PLATE I, page 6.

PLATE I



The Synod of Dordrecht 1618

(Courtesy of the Church of Jesus
Christ of Latter-day Saints Historian's
Office, Salt Lake City, Utah.)

dissident factions of the Reformed Church.

The synod also did a great deal to improve popular education and ordered a new translation of the Bible. The new translation, which is called the "States-General Version," is still the popular bible used in Holland. By 1651 the Reformed Church achieved the status and power of a State Church.¹⁷

After a long struggle for national independence against the French and Spanish, the Netherlanders established the Kingdom of the Netherlands. A constituent assembly met on March 29, 1814 in the New Church in Amsterdam and adopted a Constitution. The Constitution prescribed that the King be a member of the Reformed Church. However, it was not intended that an official state religion be established. Therefore, the Constitution provided for "freedom of religious worship" and guaranteed equal protection for all religious denominations.

In 1848 the Constitution underwent a revision. Emphasis was given the principle of Church and State separation. The revised constitution also prescribed equality of religious denominations. However, all public religious services were restricted to buildings and enclosed places.¹⁸

Since the Constitution's adoption, the Netherlands has been noted for religious freedom. In 1966 approximately 40% of the population were members of the Reformed Church, and about the same

¹⁷William Griffes, Young People's History of Holland (Boston and New York: Houghton, Mifflin and Co., 1903), p. 233.

¹⁸Landheer, The Netherlands, pp. 71, 92, and 108.

percentage were Roman Catholics. This left about 20% who had no church affiliation. The trend since World War II has been an increase in the Catholic Church membership and no church affiliation.¹⁹

With the official introduction of religious freedom, the stage was set for the introduction of the Church of Jesus Christ of Latter-day Saints in Holland.²⁰

¹⁹In 1930, 36.4 percent of the population were members of the Roman Catholic Church; 43.9 percent were affiliated with various branches of the Reformed Church and 14.4 percent had no church affiliations. In 1947 the percentages were respectively 38.5, 41 and 17. Amry vandenBosch, Dutch Foreign Policy Since 1815 (The Hague: Netherlands, 1959), p. 140.

²⁰The Church of Jesus Christ of Latter-day Saints purports to be a re-establishment of the original church founded in New Testament times--not an off-shoot or protestant faction from the Roman Catholic Church. Hereafter the terms Mormon Church, Latter-day Saint Church, Restored Church, and the Church will be used interchangeably to denote this Church.

CHAPTER II

THE OPENING OF THE NETHERLANDS MISSION

Orson Hyde's Visit to Holland

Obedient to the mandate of Jesus Christ "to go into all the world and preach the gospel to every creature," the Church of Jesus Christ of Latter-day Saints has been from its beginning a missionary church.¹ Shortly after its founding a revelation emphasized that elders² be sent on missions to all nations of the world:

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations. . . .³

The first missionary to carry the message of the "Restored Church" to the Netherlands was Orson Hyde. He had been called on a mission to Jerusalem in April, 1840. He journeyed through Holland in June, 1841 on his way to Palestine. While in Rotterdam he visited a Jewish Rabbi to whom he explained the object of his trip to the Holy Land and also testified of the Gospel.⁴ In a letter to Joseph

¹Mark 16:15

²An Elder is an office in the Melchizedek or Higher Priesthood in the Church.

³Doctrine and Covenants, 133:8.

⁴Andrew Jenson, Encyclopedic History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret News Press, 1941), p. 569; Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, B. H. Roberts, ed. (2nd ed. rev., Salt Lake City: Deseret Book Co., 1960), IV, 495.

Smith, Elder Hyde mentioned his discussion with the Rabbi:

I told him (the Rabbi) that I had written an address to the Hebrews, and was about procuring (sic) its publication in his own language; (Dutch) and when completed, I would leave him a copy. . . . I soon obtained the publication of five hundred copies of the address and left one at the home of the Rabbi. He being absent from home, I did not see him.⁵

"An Address to the Hebrews" was the first Mormon publication in the Dutch language; however, it was intended only for the Jewish people. It is unknown who translated the pamphlet from English to Dutch. Elder Hyde probably had someone do it since he did not speak Dutch.⁶ This tract written by Orson Hyde was the first "non-English tract" published for the church.⁷ He remained in Rotterdam for a week and then traveled to Amsterdam where he again visited a Jewish Rabbi:

I remained in Amsterdam only one night, and a part of two days-- I called on the President Rabbi here, but he was gone from home. I left at his house a large number of the new addresses for himself and his people. . . .⁸

Shortly after this Orson Hyde departed for Germany. Neither the impact of his visit nor of his pamphlet on Holland is known. While Latter-day Saint Elders occasionally visited Holland after Orson Hyde's visit, it is not known that any attempt was made to

⁵Times and Seasons, II (October 15, 1841), 570.

⁶Marvin Hill, "An Historical Study of the Life of Orson Hyde, Early Mormon Missionary and Apostle from 1805-1852" (unpublished Master's Thesis, Dept. of Religion, Brigham Young University, 1955), p. 53.

⁷Improvement Era, LXIX (October, 1966), 865.

⁸Times and Seasons, op. cit.

preach Mormonism. The Low Countries waited another twenty years until any real proselyting work commenced.

Call and Arrival of the First Missionaries

The year 1861 marked the beginning of several vital events. The overland telegraph line was completed, Abraham Lincoln was inaugurated President of the United States, and the Civil War began. This same year the Netherlands abandoned slavery in the Dutch West Indies.

During that memorable year two Elders from Utah landed at Rotterdam: Anne Wiegers van der Woude, a Frisian, originally from Franeker, Netherlands, and Paul August Schettler, a German. Elder van der Woude had been set apart by Apostle Wilford Woodruff on April 1, 1861 to preach in the Netherlands. A short time later, April 21, 1861, Elder Schettler was commissioned by John Taylor, also an Apostle. They left Salt Lake City on the 26th of April. They crossed the plains with a church sponsored wagon train, and sailed aboard the S. S. "Etna", arriving in Rotterdam on August 5, 1861.⁹

Paul Schettler had emigrated to the United States in 1859. He joined the Church in New York City in 1860 and soon afterward immigrated to Utah.¹⁰

⁹"Netherlands Mission History," MSS, 1861; In Historian's Office, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. Hereafter cited as "Mission History."

¹⁰See PLATE II, page 12.

PLATE II



PAUL AUGUST SCHELLER

He presided over the Netherlands Mission from 1861-1862. He and Arne Wieggers van der Woude were the first to officially commence proselyting work among the Dutch. Schettler was born on August 13, 1827 at Neuwied, near Coblenz, Prussia. He emigrated to the United States in 1856, where he joined the Church in New York. He was baptized by George Q. Cannon in 1860. He arrived in Rotterdam on August 5, 1861 accompanied by A. W. van der Woude. Later he was transferred to Switzerland, where he remained until 1864. He was treasurer of Salt Lake City for twenty years. In 1872 Schettler visited Holland as a member of the Palestine Party, en route to the Holy Land. In July, 1874 he suffered a stroke which disabled him. He died on November 3, 1884.

Anne Wiegers van der Woude evidently was the first Netherlands convert to the Church, though not living in Holland at the time. He joined in 1852 while employed as a shipbuilder in Cardiff, Wales. Accompanied by his wife and three children, he sailed from Liverpool in January, 1853 for the New World.¹¹

First Missionary Efforts

After spending a week in Rotterdam, Elders Schettler and v.d. Woude separated. Van der Woude went to Amsterdam and Schettler to Zeist, near Utrecht, to visit relatives. Because of newspaper opposition, Elder Schettler was unsuccessful in his attempt to convert his relatives:

In a few days, after I had preached to them a little of our doctrines, they found out that I had become a "Mormon", though I had never mentioned the word; and it was very difficult to prevail upon them to listen to sound reasoning from that very hour, because their minds had been prejudiced against us to a great extent through the reading of the most vile and slandering reports in Dutch and German newspapers.¹²

He spoke to his relatives' preacher and other "learned men" who knew him personally. They all were convinced of the integrity of his purpose in Holland but believed he was "deluded and a fanatic." Because he had no literature about the church, Elder Schettler wrote to Basel, Switzerland for some books and pamphlets in German. After

¹¹Andrew Jenson, "Anne Wiegers van der Woude," Latter-day Saints Biographical Encyclopedia (Salt Lake City: Jenson Historical Co., 1901-1926), IV, 357-358; See B. H. Roberts, A Comprehensive History of the Church (Salt Lake City: Deseret News Press, 1930), V, 82.

¹²Millennial Star, XXIII (September 21, 1861), 614.

receiving them, he left Zeist and went to Amsterdam to work with van der Woude.¹³

While in Amsterdam Schettler and v.d. Woude met a Mr. Meyerse, who introduced them to two private societies of Bible readers. After speaking to them Elder Schettler gave them a pamphlet entitled "Authenticity of the Book of Mormon," which he had translated into the Dutch language. No further mention is made of this pamphlet.

Coincident with these missionaries effort to proselyte in Amsterdam, clergymen aroused opposition. They went about warning the people not to converse with the "horrible Mormons," who were "trying to seduce the people."¹⁴

First Baptisms

On the 21st of August Elder v.d. Woude left Amsterdam to introduce the message of the "Restoration" to his relatives in Workum, Friesland. His preaching there caused "much excitement" among the people and the ecclesiastical authorities. Soon afterward he went to Leeuwarden, but did not remain long because he was opposed by the clergy on the "grounds of polygamy." Then he went to Dokkum to contact relatives again.

While in Dokkum he preached "in a farmer's barn, which was very crowded with people." Among them were the first converts to the church in the Netherlands:

¹³Ibid.

¹⁴Ibid., (November 16, 1861), 760.

They felt very glad to hear me, (the people) and wanted me to preach on the next Sunday again in another barn near to Broek by Akkerwoude, (sic) where was a large congregation of people. This opened my way and I baptized one man and two women.¹⁵

The earliest Church membership records indicate that the first converts lived at Broek, near Akkerwoude, a village under the municipality of Dantumadeel, Friesland.¹⁶ On October 1, 1861, v.d. Woude baptized Garrit W. van der Woude, ^{A.} Bandina ^{Bouwelina} van der Woude Potgister, and Elisabeth Wolters. These were the first converts to the church in the Netherlands.¹⁷

See cover.

Elder Schettler continued to proselyte in Amsterdam and on December 23, 1861 he baptized three converts. One of these was Hendrik van Steeten, who was soon ordained to the Priesthood and performed a local mission before emigrating to Utah.¹⁸

The first year ended with six members and two missionaries.

Organization of the First Branch and
Final Efforts of the Missionaries

By May 10, 1862 fourteen converts had been baptized in Amsterdam; therefore, the first branch of the church was organized in Holland.

Though the elders "encountered diverse kinds of opposition to their labors in disseminating the principles of the gospel," the proselyting work and the branch in Amsterdam progressed "favorably."¹⁹

¹⁵Ibid.

¹⁶Edgar Lyon, "Land Marks in the Netherlands Mission," The Improvement Era, XXXIX (September, 1936), 546.

¹⁷See PLATE III, page 16.

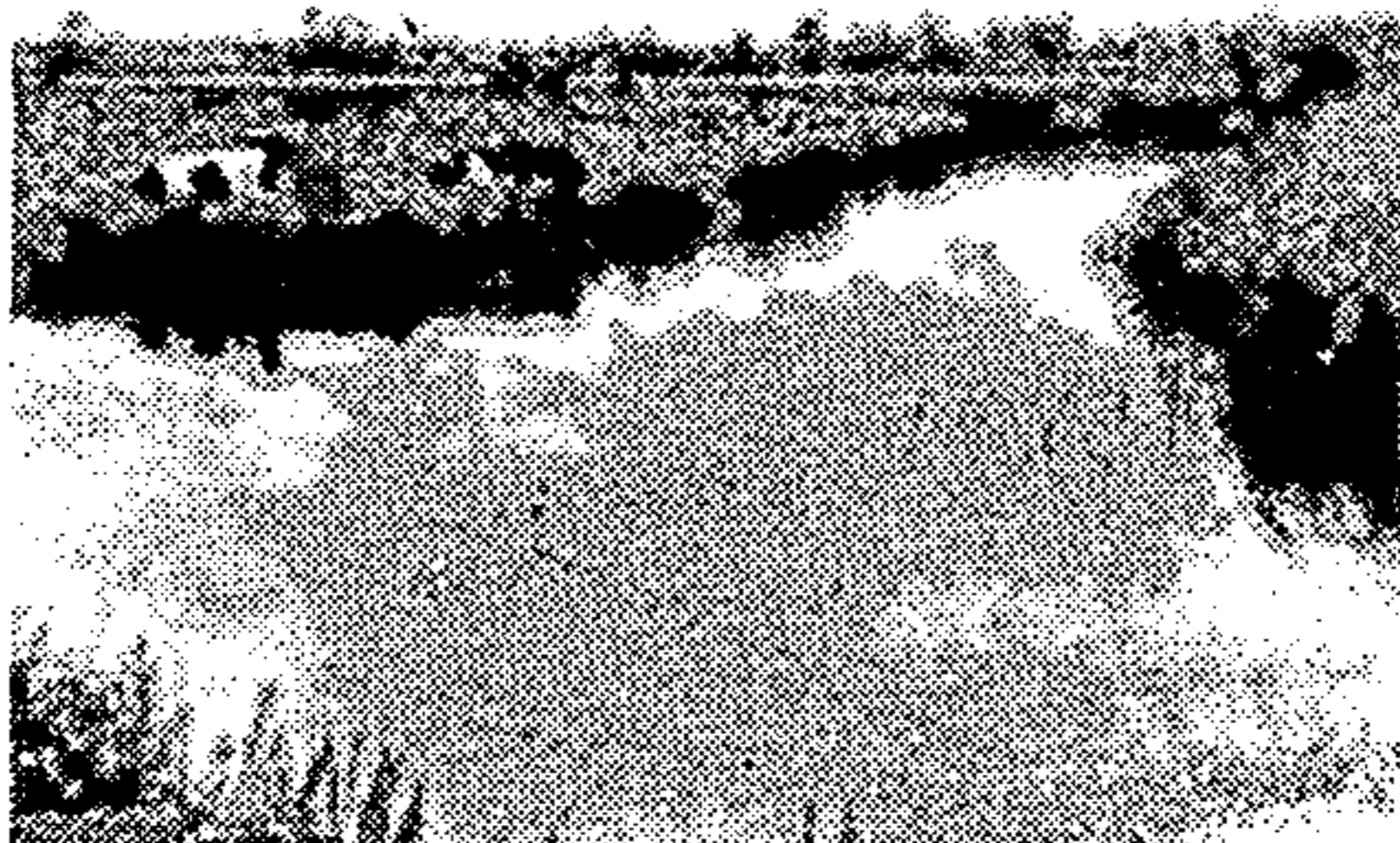
¹⁸"Mission History," January 20, 1904.

¹⁹Millennial Star, XXV (May 10, 1863), 299.

PLATE III



Site where the first baptisms were performed in Holland on October 1, 1861. The first baptisms were administered by Anne Wiegers van der Woude near Broek, in the province of Friesland.



The place at which the baptisms were performed--in the so-called "Soekerie Wasch"--is located in the body of water to the right not far past the point of land.

In September, 1862 Paul Schettler transferred to Basel, Switzerland so he could assist the European mission president. He had labored "most faithfully" in the Netherlands as the first president of the mission.

Anne v.d. Woude remained in Holland and continued his missionary efforts until June 1, 1863. Then he returned to America taking two emigrants with him.

Apparently Paul Schettler returned to Holland after v.d. Woude's departure and continued missionary work until about November of that year. He was assisted in his efforts by the European mission president and a local missionary. They extended their efforts from Amsterdam to Gorinchem, Leeuwarden, Rotterdam, Werkendam, and Heukelom. They succeeded in baptizing twelve converts. In November these missionaries apparently left Holland and returned to Switzerland. The local missionary emigrated to America.²⁰ Paul Schettler returned to America on March 3, 1864 from Switzerland.

There were thirty-three members of the Church in Holland at the close of 1863. Once the missionaries left Holland, no replacement arrived until a year later.

Receptivity of the People

Missionary work in Holland progressed, though slowly, through the efforts of the first missionaries. However, the Dutch seemed reluctant to accept their message. Elder v.d. Woude attributed their reluctance to "false rumors":

²⁰"Mission History," 1863. The European mission president was John L. Smith.

There are many honest-hearted people in this country who are seeking after the truth, but owing to the prevalence of false reports concerning 'Mormonism' and the 'Mormons' it is difficult to make much progress.²¹

Elder Schettler concluded that people's aversion to their message was due to tradition:

The national character of the Dutch is to stick to the traditions of their fathers more than other nations, and this spirit is manifested in all their customs and fashions.²²

The first missionaries to the Netherlands concentrated their activities in four of the eleven provinces. Apparently they did so in an effort to contact relatives and to remain in largely populated areas. Their greatest success was in Amsterdam.²³

Knowledge of "Mormonism" preceeded the arrival of these missionaries in the Netherlands. Six years before organized missionary work commenced in Holland, a Dutch book entitled History of the Origin, and the Adventures of the Mormons was published.²⁴ It was an anti-Mormon book. How widely read this book became is not known, but it did represent the common prejudice and unwillingness of the people to listen to the message of the "Restored Church" when the first missionaries arrived. In the preface the author stated:

All that is strange and uncommon in the balance of American sects, is brought together in Mormonism. Based on a palpable deception, this religious denomination--which only twenty-five years ago consisted of but six members--has developed into a well organized

²¹Millennial Star, XXIII (September 21, 1861), 760.

²²Ibid., p. 822.

²³See MAP I, page 19.

²⁴

W.H. Kirberger wrote this book. It was published in Amsterdam.

THE NETHERLANDS

MISSIONARY ACTIVITY

1861-1863



MAP I

Hafey

religious body that at present has branches all over the world, and a membership of 300,000.²⁴

Apparently to the Dutch "Mormonism" was a "prey of lies" and "deception." The first missionaries were quick to learn this as did their colleagues for many years after the opening of the mission. This was perhaps one of the major reasons why the missionary work progressed slowly in Holland for the first twenty years.

The First Emigrants

After the departure of Paul Schettler in November, 1863, no missionary from Zion labored in the Netherlands for a year. During this interlude, however, local members succeeded in interesting a small religious sect called New Lighters or Zwijndrecht Brotherhood in the message of "Mormonism." About fifty of them joined the Church. A non-Mormon scholar observed:

Dutch interest in the Mormons began first among the religious group called the Zwijndrecht Brotherhood (so named from Zwijndrecht, near Rotterdam), . . . (They were) shippers of turf, day laborers, and vendors of matches. They had little education, and they were inured to hard labor. . . . The members of the Brotherhood studied communism based partly on Acts 2:44. These people were given to exposition of biblical prophetic passages, equalitarian sociological concepts, and some vaguely pantheistic ideas, and they were skeptical of theological learning.²⁵

Shortly after the conversion of the New Lighters to the Mormon Church, they emigrated to Utah. They left as a group on June 1, 1864. These emigrants constituted the first company of Dutch converts to

²⁴Mission History," 1855.

²⁵Henry S. Lucas, Dutch Immigrant Memoirs and Related Writings, (Assen: van Gorcum and Co., 1955), p. 398.

emigrate to America.²⁶

Organization of the Mission

In November, 1864 Joseph Weiler arrived in Rotterdam from America. The Presidency of the Church of Jesus Christ of Latter-day Saints sent him to the Netherlands to preside over the mission. On his arrival, he found twenty-five members of the Church. At this time there were three local Elders, and one ordained Teacher in the Priesthood.

Upon Weiler's arrival in the Netherlands, Holland became a separate mission. The Netherlands from 1861 to 1864 was a part of the Swiss, Italian, and German Mission. However, on November 1, 1864 the branches of the Church in the Netherlands were detached and organized into "The Netherlands Mission."²⁷

A further change occurred on January 31, 1891. Belgium, which previously had been a part of the Swiss-German Mission, was transferred to the Netherlands Mission. German speaking Elders had labored in Belgium for twenty-five years; however, since most of the people spoke French or Flemish, work in German was difficult. For this reason Belgium became a part of the Netherlands Mission.

Thirty-four members composing the Belgium branches were transferred to the Netherlands Mission. Subsequently, the mission was

²⁶Kate B. Carter, Our Pioneer Heritage, VIII (Salt Lake City: Daughter of Utah Pioneers, 1965), 22.

²⁷Andrew Jenson, Encyclopedic History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret News Press, 1941), p. 570.

re-named "The Netherlands-Belgium Mission."²⁸

Missionary Efforts in Belgium

Misch Markow, a Serbian, introduced the message of the "Restored Church" to Belgium in 1888. Markow was a convert to the Mormon Church in Constantinople, Turkey. He arrived in Antwerp, Belgium in September and became acquainted with a family named Esselman, who later joined the Mormon Church. Through this family a number of others were converted. Before returning to his native country, Markow reported his labors in Antwerp to the Presidency of the Swiss-German Mission. He also suggested that missionaries be sent to Belgium.

After the departure of Markow, three missionaries arrived in Antwerp and in two months baptized eighty converts. These missionaries established branches of the Latter-day Saint Church in Liege, Brussels, and Antwerp.²⁹

Belgium intermittently constituted a part of the Dutch Mission until February 24, 1924.

When the French Mission was organized in October, 1912, the Belgian branches located at Liege, Seraing, Verviews, and Brussels were transferred to form a part of the new mission. At that time one hundred and seventy-nine members were transferred to the French

²⁸"Mission History," January 31, 1891.

²⁹Frank I. Kooyman, "Liege Conference History," MSS, p. 3; In Church Historian's Office of Church of Jesus Christ of Latter-day Saints, Salt Lake City; See Map II, p.

Mission.³⁰

When World War I broke out, the Latter-day Saint Church closed the French Mission. On May 15, 1914 the Flemish-speaking part of the Belgian branches were annexed to the Rotterdam District. At this time with the approval of the First Presidency, the "Netherlands-Belgium Mission" was renamed "The Netherlands Mission."

After the War on August 20, 1923, at a meeting of mission presidents and conference (district) presidents, it was decided to reorganize the French Mission. Consequently, the Swiss, French, and the Liege Conferences (districts) were united and placed under one president. The purpose of this move was to facilitate the opening of the new branches in Switzerland, France, and Belgium.

Later at a conference in Liege, on February 24, 1924, the French Mission was again officially organized. The Belgium branches again passed from the jurisdiction of the Netherlands Mission to the French Mission.³¹ There was a tacit understanding, however, that the Flemish-speaking part of Belgium was still a part of the Netherlands Mission.³²

The major impact of Belgium on the Netherlands Mission was that it required the missionaries to learn to speak Flemish and French in addition to speaking Dutch:

³⁰Ibid.

³¹"Netherlands Mission Quarterly Report," August 20, 1923; In Historian's Office, Church of Jesus Christ of Latter-day Saints, Salt Lake City. Hereafter cited as "Quarterly Report."

³²Frank I. Kooyman, "Antwerp Conference History," MSS, p. 4; In Church Historian's Office of the Church of Jesus Christ of Latter-day Saints, Salt Lake City.

The greatest difficulty which the brethren find in laboring in Belgium is they're unable to speak the languages spoken there-- French, Wallon, and Flemish. The latter, however, is merely a dialect of the Dutch language, differing from this, perhaps, as much as Norwegian from Danish.³³

The First Conferences in Holland

When Joseph Weiler arrived in the Netherlands in 1864, he was unable to do missionary work for several months due to illness. After his recovery he commenced to contact the members and to find new investigators.

He received instructions from the Mormon European mission president to "find capable men" and to ordain them as local missionaries to preach "to a people who . . . lay in darkness and in the shadows of death."³⁴

Obedient to these instructions Weiler requested Peter Lammers of Amsterdam to "come into the ministry and travel with him to preach the Gospel."

Joseph Weiler ordained Lammers an Elder at the first regular conference of the Church in the Netherlands. It was held on October 22, 1865 at Gorinchem in a school building. At this time there were three organized Mormon "branches" or churches, via., Amsterdam, Rotterdam, and Gorinchem. At the conclusion of the conference four persons were baptized.³⁵

³³"Mission History," December 11, 1893.

³⁴"Journal of Joseph Weiler," October 14, 1865, p. 31; In Church Historian's Office of the Church of Jesus Christ of Latter-day Saints, Salt Lake City.

³⁵Ibid., October 22, 1865, p. 34.

Weiler proselyted three years (1864-1867) in Holland during which time he baptized twenty-six converts. Furthermore, during his presidency the Netherlands became an official mission of the Church of Jesus Christ of Latter-day Saints.

CHAPTER III

DIFFICULTIES AND OPPOSITION ENCOUNTERED BY THE NETHERLANDS MISSION

Difficulties Encountered by the Missionaries

During the first five years of missionary work, several factors impeded the growth of Mormonism in the Netherlands. The difficulties stemmed primarily from the law, difficulties in learning the language, adjustment to Dutch customs, and lack of church literature.

Legal Problems. In 1866 Joseph Weiler reported that the "Law of the Land" represented an almost insurmountable problem to the growth of the mission: 66

We find it very difficult to obtain a suitable place to hold meetings, even by paying for it. We would willingly occupy the public squares, and even the street, to sound the words of life; but the laws are so stringent in this (so-called) Christian land, that all religious worship is confined within the walls of a house; and when we officiate in the ordinances of the Gospel, by baptizing men and women after repentance, . . . We must seek the shades of night for the solemn occasion. If we should presume to worship our God in the open air, we would subject ourselves to a heavy fine, or confinement and servitude within the walls of a prison.¹

Language and Customs. Other factors that deterred the growth of Mormon Missionary work were the difficulties in studying the "strange language" and adjustment to peculiar customs. A missionary

¹Millennial Star, XXVIII (December 22, 1866), 815.

complained:

The pioneers of the Gospel in this land have had a great deal to contend with; first, a strange language to acquire--a language that is almost wholly without literature, and so far as any apparent future benefits concerned, totally devoid of interest . . . for outside of Holland, the Dutch is scarcely ever spoken. Secondly, to adapt themselves to customs entirely different from those that they have been accustomed to; for instance, to make a meal from a dish of conglomerated sour-croust and potatoes, chopped wheat bread, buttermilk, pop, etc. It is true that such matters are not of much importance, yet they all help to make up the aggregate of trials.²

Lack of Literature. Another missionary ascribed the mission's slow progress to prejudice arising from false publicity:

It is true, the prospect before us is not the most flattering in the world, on account of the many obstacles we have to encounter in a new country, being destitute of our books printed in the language of the nation, and the lack of means to bring our doctrines properly before the people. Plenty of books are published against us, and the public journals are teeming with all manner of lies, to prejudice the minds of the people against the truth and like the Galileans of old, we are everywhere evilly spoken of.³

Prejudice against the Mormon Church became so prevalent that whenever the word "Mormon" was mentioned, the people often refused to listen any further. Some priests acquiesced in every principle until the question came: "Who, and what are you?" The answer "Mormons" would be sufficient cause to end the conversation and sometimes the missionaries were ordered to leave.⁴

The missionaries believed many acknowledged the credibility of their message but the people were unwilling to "embrace it":

²Millennial Star, XXIX (February 16, 1867), 108.

³Ibid., XXVIII (December 22, 1866), 815.

⁴Millennial Star, op. cit., p. 108.

They have little inclination to embrace it, and leave the old beaten paths and errors of their fathers, especially when they are made acquainted with our 'Mormon' name.⁵

First Dutch Tracts. The obstacles encountered by Mormon missionaries were such that after five years of proselyting only eighty-eight people had been baptized.⁶ In an attempt to curtail prejudice, in June, 1866 missionaries published the first Dutch tracts. One was entitled Understandest Thou What Thou Readest of which 2,000 copies were printed.⁷ The other was entitled Advice to All Those Who Desire Happiness and Eternal Life of which 1,000 copies were published.

These tracts contained the doctrines of the Mormon Church and "created considerable excitement . . . and considerable inquiry."⁸ With these tracts the missionaries hoped to break the "shell of tradition":

We have just had printed one thousand copies of the 'Voice of Warning', and if the people will buy, and read them, we hope they will render us much assistance, in breaking the thick shell of tradition which seems almost impenetrable over the minds of the inhabitants of this land.⁹

⁵Ibid., XXVIII, p. 815.

⁶See Appendix C, page 154

⁷See PLATE IV, page 29.

⁸Frank Kooyman, "The Netherlands Mission," Diamond Jubilee, (1936); In the Church Historian's Office of the Church of Jesus Christ of Latter-day Saints, Salt Lake City. A tract by Orson Hyde had been published in Holland in 1841 but it was intended only for Jewish people. A pamphlet entitled Authenticity of the Book of Mormon had been translated by Paul Schettler in 1861 but little is known concerning this tract. It is doubtful that it was ever published.

⁹"Mission History," November 27, 1866.

PLATE IV

Verstaat gij ook hetgeen gij leest?

Geleefde Lezer!

Men hoort in deze dagen veel, zeer veel over de waarheid spreken, maar zelden hoort men de waarheid zinnen; daarom vloeijen er zeer veel verkeerde denkwijzen en dwaze begrippen van de waarheid voort. — Er bestaat maar ééne waarheid, die is nu God; daarom kan het op het terrein van Godskennis maar één weg der waarheid geven. Om die ééne waarheid doelachtig te worden, is men over het algemeen het woord lezer, regelaar moet bijna een ijjelijk reeds op den weg tot de waarheid te zijn, of alrede de waarheid zelve te bezitten. Men doet niet naar Jakob. 1: 5. — Het waarachtige hebben is vergeten en een nagezogen van formulieren wordt hielden genoemd.

Men ziet, dat de menschen in het algemeen zijn eigene, en niet den dien God verordende weg inslaan, om dat ééne menschen er d' alreede te worden, hetwelk hem alleen in d' waarheid kan leeren. Men kan

First tract published in the Netherlands Mission--June, 1866. It was a four-page treatise. Two of the four pages were devoted to the articles of the Mormon faith supported by numerous bible references.

Later other pamphlets and tracts were published. Once the missionaries had literature in the Dutch language they began to teach the principles of the Mormon Church with more "confidence":

The brethren have also labored under great disadvantages, in not having our works in the language, so that the people could read them. Now, however, they have the 'Voice of Warning' and the 'Latter-day Saints' Faith' by Joseph the prophet, and two or three others. The brethren feel confident that these will do good. . . .¹⁰

Afterwards, many tracts and pamphlets appeared, including the Parry-series, the Morgan tracts, the Rays of Living Light, and the Centennial Series. The publication of other church literature, including books in the Dutch language, will be discussed in Chapter IV.

Opposition Encountered by the Missionaries

In spite of the missionaries' efforts to deter prejudice, it continued to impede their success. For the first forty years of Mormon proselyting in Holland opposition came principally from three sources: irate mobs, ecclesiastical authorities, and the press. The chief effect of opposition on the mission was notoriety through publicity. 67

Opposition from Mobs.

Citizens of a village named Ommen stoned Pieter J. Lammers in 1867. Fortunately he did not die. It is not known who aroused the town to such drastic measures of resistance. Afterwards missionaries withdrew from Ommen for seventeen years. Later in 1884 a young convert, A. J. Smeding, returned to resume proselyting work. He was driven from Ommen with pitchforks:

¹⁰ Ibid., January 21, 1867.

The local Elder, Brother Smeding, has written me that he never thought there was so much joy in preaching the Gospel, and yet he had been driven out of a little city called Ommen with pitchforks, where I was also stoned seventeen years ago. In another place five students and a reverend gentleman made him so much trouble that the people closed their doors against him and his life was endangered.¹¹

In 1878 in a rented hall at Amsterdam, a crowd opposed

"Mormonism" with physical violence:

At one of the meetings some unruly persons created great noise and confusion, broke the windows of the hall and also the benches. They also abused and struck some of the Saints, women as well as men. There was also a great and turbulent crowd on the outside, in front of the door, and the brethren, in order to reach their homes in safety, had to escape by the rear. The following Sunday a meeting was held in the house of one of the brethren, when similar scenes were repeated, and the crowd who had gathered threatened to stone Elder Schettler if he made his appearance on the outside. A man whose wife is a member of the Church took an active part in stimulating the people to acts of violence.¹²

After several riotous meetings . . . the proprietor refused to rent the Hall any longer for our meetings, the police whose assistance I had sought not rendering the necessary aid. It was very evident that while the police commissioners proposed to be willing to render all aid needed, the aid sent was mere sham, they in their feelings being one with the people.¹³

Afterwards, opposition became so prevalent throughout Holland that it was impossible to rent halls to hold meetings. Bernhard Schettler, the mission president, ascribed the opposition to "fearful ignorance, coupled with dishonesty and an unwillingness to appear different in their worship to others . . ."¹⁴

¹¹Millennial Star, XLVI (September 8, 1884), 572.

¹²Ibid., XXVII (June 18, 1878), 315.

¹³Ibid., (April 3, 1878), 140.

¹⁴Millennial Star, op. cit.

There was also a great deal of unrest among the people due to wide-spread unemployment. This condition apparently affected the spiritual attitude of the people since "the churches were nearly empty."¹⁵

In 1880, after eighteen years of Latter-day Saint Missionary work the Dutch people still harbored ill feelings toward Mormonism:

When I walk around the streets, which are quiet, distributing tracts, the people yell at me, call me a false prophet. . . . They also have about a column of matter in their paper about me, warning the people in this country and elsewhere to beware of me and not listen to me . . . if we only had the privilege of preaching in the open air . . . for meeting places are closed against us, halls we cannot rent. . . .¹⁶

Later in 1898 two missionaries went through a harrassing experience in Hoogkerk. At this time there were no members of the Church in Hoogkerk or the vicinity. However, after diligent proselyting efforts, Elders Klaas Jongsma and Hyrum Hand succeeded in interesting a few families in "Mormonism" in Hoogkerk and Vierverlaten, towns near the city of Groningen. While the missionaries were visiting a family, workers at a nearby factory gathered near the house and made threats against the missionaries. When the elders left the home, the workers pommelled them. Elder Hand was thrown to the ground near a bridge. Afterwards, he was "kicked unmercifully, at which time the native wooden shoes rendered good service." Seemingly dead he was thrown into a ditch filled with water, but he managed to crawl out on the opposite side and escaped through a potato field. Elder Jongsma

¹⁵Ibid., XLV (August 27, 1883), 559.

¹⁶Ibid., (March 19, 1883), 202.

also received a severe beating before he escaped. The factory workers dispersed after their employer fired a few shots from a revolver "which made the raging mob recover their senses."¹⁷

The following year, 1899, citizens of Apeldoorn opposed the missionaries working in their community because a member of the Church died shortly after his baptism. Enemies of the Church attributed his death to this ceremony. Many of the leading papers in Holland circulated this opinion. At the burial of the dead member a mob gathered and pelted the missionaries with stones. Fortunately they were not killed.¹⁸

Opposition in Belgium. In 1896 a furious crowd of 400 or 500 people threatened to kill Elder John B. Ripplinger at Liege, Belgium. Ripplinger had been holding meetings at the home of a prominent citizen, whom he had baptized. Anti-Mormon newspaper articles aroused hatred among the citizens of Liege against Ripplinger. In its columns the press expressed regret "that such a respectable family should accept Mormonism."

A mob gathered outside the house and demanded that Ripplinger come out. After some damage was done to the premises, the police arrived and dispersed the mob. Afterwards, Ripplinger escaped without further molestation.

¹⁷Frank I. Kooyman, "Groningen Conference History," MSS, p. 3; In Historian's office of the Church of Jesus Christ of Latter-day Saints, Salt Lake City.

¹⁸Frank I. Kooyman, "Utrecht Conference History", MSS, p. 4; In Church Historian's Office of the Church of Jesus Christ of Latter-day Saints, Salt Lake City.

After this disturbance Elder Ripplinger received an invitation to meet with the minister of Public Instructions and Religion. Agitated clergymen of Liege precipitated the invitations by sending in "all kinds of misrepresentations about our doctrines, people, and Elders." After a long conversation about Mormon doctrine and plural marriage, the minister assured Elder Ripplinger that "freedom of religion was enjoyed in Belgium."

Prior to this time, no real mob violence impeded missionary work in Belgium. In spite of the lack of opposition few conversions to the Church were made. The only real success was made by John Ripplinger, who baptized one hundred converts between 1894 and 1897.¹⁹

Missionary work progressed slowly in Belgium because the people were uneducated. Another contributing factor was that Belgium was predominately Roman Catholic. When the missionaries contacted the people, they said: "My parents were Catholics, I now am and shall remain a Catholic, and I shall endeavor to raise my children Catholics." The people had little ambition and did not "fare to change their condition."²⁰

Opposition from the Press.

In addition to opposition from mobs, resistance stemmed from numerous slanderous newspaper and magazine articles, pamphlets and books.

The press proved to be a prosecutor as well as an advocate in its publicity about "Mormonism." Eight years before the organization

¹⁹"Mission History," February 6, 1897; Also De Ster, XII (November, 1896), 61.

²⁰Millennial Star, LXVII (October 19, 1905), 669.

of the Netherlands Mission a book entitled History of the Origin, and the Adventures of the Mormons was published. This was an anti-Mormon book. The writer stated that "all that is strange and uncommon in the balance of American sects, is brought together in Mormonism."²¹

Since this first anti-Mormon publication in the Netherlands many unfavorable books and newspaper articles have appeared.

In 1866 the Netherland Mission History reported:

Plenty of books are published against us, and the public journals are teeming with all manner of lies, to prejudice the minds of the people against the truth.²²

However, the prejudicial report on Mormonism proved advantageous to the Mission. It tended to arouse curiosity among the people. This often resulted in a personal encounter with the missionaries and led to an honest investigation of "Mormonism":

The newspapers here are talking a great deal about us and telling a lot of falsehoods and I always think the 'more the merrier,' for it will bring people to seek and find out what kind of people we are.²³

Formerly missionaries advertised church gatherings in the newspaper, however, when the press began to publish "lying articles", the articles aroused the curiosity of the people sufficiently that advertising was no longer necessary. The rented halls were frequently filled with non-Mormons anxious to see a baptism because newspaper columns asserted "that this was done in a tub filled with mud."²⁴

²¹"Mission History," 1841.

²²Millennial Star, XXVIII (November 27, 1866), 813.

²³Ibid., XL (March 11, 1878), 156.

²⁴Ibid., (June 19, 1878), 315.

A Turning Point. A turning point occurred in 1902 with regard to the publicity given the Church. From 1861 to 1902 most of the press publications had been anti-Mormon. However, in 1902 the Prins, an illustrated weekly, published a pro-Mormon article. The Mormon mission president reported:

. . . "De Prins", one of the leading illustrated magazines of Amsterdam, in its last number devoted two three column pages, to an article specially prepared and sent them including four large half tone engravings of President Joseph F. Smith and the Temple and Tabernacle. This magazine has since been seen in different windows in town, opened up, and posted in very conspicuous places, where the words "Het Mormonisme" and the photos attract no small amount of attention of those who pass by.

The author introduced the article as follows:

'Our readers have undoubtedly many times heard of the Mormons, but never before have genuine pictures of their sanctuaries appeared in the Netherlands. Now, when we have been able to secure such for De Prins, we give with pleasure, space to one of the adherents of this faith who has kindly furnished us the text to the pictures, from his own point of view. . . .'²⁵

Other newspapers followed the Prins' example and published pro-Mormon articles. Subsequently, both favorable and antagonistic articles appeared in the newspapers. The real turning point was not that one single positive article was published but that the press became open-minded. It permitted both points of view, both pro and con, to appear in its columns. Before prejudice seemed to dictate its policy. Once the precedence of fairness became established among the newspapers, when falsehoods appeared in print, the press permitted corrected articles also to appear in its columns.

In 1904, however, in a concerted effort by many newspapers

²⁵Deseret Evening News, August 20, 1902, p. 4.

an attempt was made to arouse resentment against the Mormon Church. Some newspapers devoted considerable space to articles antagonistic to Mormonism:

These appeared to have a common origin, but were so well distributed that the elders reported having heard of them in all parts of the country.²⁶

The source for these articles was a letter from a minister in Salt Lake City. The available information mentions that his name was Zimmer. Some newspapers opposed the anti-Mormon campaign and printed pro-Mormon articles. Several prominent Hollanders during the 1904 anti-Mormon campaign defended the Church. The Dutch delegate to the International Peace Congress in Boston wrote a favorable article for the Algemeen Handelsblad:

For many years the press in Europe has mentioned nothing about that remarkable people, but exaggerated and sometime printed false representations of married life among the Mormons. It is a pleasure indeed to see how by diligency and industry but above all untiring perserverance, a wilderness changed into fruitful fields. Poverty is unknown in Utah.²⁷

The final outcome of the anti-Mormon campaign proved to be "beneficial" rather than detrimental. The mission president, Willard Cannon, reported: "Considerable inquiry has been caused by it so that the net results will be beneficial rather than unfavorable."

The Polygamy Issue. Later, 1909 proved to be another year of anti-Mormon publicity. The issue was polygamy. In September the Staats-Courant, an official government publication, printed an article that unintentionally equated Mormon polygamy with White

²⁶"Netherlands Mission Historical Record A," p. 110.

²⁷"Mission History," April 1, 1904; See C. V. Gerritsen.

Slavery. Practically all the newspapers in the country reprinted the article. Later the managing director of the Kingdoms Bureau for Combating White Slavery issued a statement to correct the false impressions. However, the director still spoke critically of the polygamous practice in Utah:

As to polygamy, the Church has decided that it will obey the laws of the US, but for all that there are still numerous families in Utah who unmolestedly live in polygamy, which according to Dutch customs may be dangerous for those who come in touch with these families.²⁸

The Kingdoms Bureau for Combating White Slavery advised any woman planning to emigrate to the United States or join the Church to "contact them at the offices at the police headquarters at Amsterdam." Government officials issued a statement in the Haagsche Courant that they had made an "investigation and considered it desirable that those who were drawn toward Mormonism as a result of Mormon propaganda, should receive impartial information, not only the pro, but also the con."²⁹

The polygamy debate continued for several years in the newspapers. Two publications, the Eenheid and De Temple, during this controversy became allies to the Mormon cause. In 1925 the Eenheid published a pro-Mormon article by Theodore Roosevelt entitled "Theodore Roosevelt Refutes Anti-Mormon Lies":

On one occasion a number of charges were made to the administration while I was president about these polygamous marriages in Idaho and Wyoming, as well as in Utah, it being asserted that a

²⁸Ibid., October 1, 1909.

²⁹De Ster, XIV (December 15, 1909), 397.

number of our federal officials had been polygamously married. A very thorough and careful investigation was made by the best men in the service into these charges, and they were proved to be without so much as the smallest basis in fact. Every Mormon with whom I spoke assured me that since the public renunciation of polygamy, the law had been observed in this respect just as in other, and no one of them ever so much as hinted to me any desire on behalf of any possible offender of the type. The Mormon has the same right to his form of religious belief that the Jew and the Christian have to theirs; but, like the Jew and the Christian, he must not practice conduct which is in contravention of the law of the land. I have known monogamous Mormons whose standard of domestic life and morality and whose attitude toward the relations of men and women were as high as that of the best citizens of any other creed; indeed, among these Mormons the standard of sexual morality was unusually high. Their children were numerous, healthy, and well brought up; their young men were less apt than their neighbors to indulge in that course of vicious sexual dissipation so degrading to manhood and so brutal in the degradation it inflicts on women; and they were free from that vice, more destructive to civilization than any other can possibly be, the artificial restriction of families, the practice of sterile marriage; and which ultimately means destruction of the nation.³⁰

After the appearance of this article many others favoring the Mormon cause appeared. Polygamy remained an issue for several years but each time it became an issue, reliable articles were also published.

In 1929 proselyting work encountered another persistent anti-Mormon campaign. Twice a day on market days "salesmen" went about the city of Rotterdam and surrounding cities, following "the system of going door to door, selling their revelations." These "salesmen" sold pamphlets revealing Mormon Temple secrets. In reality this campaign was a business scheme.³¹

The Baptism Controversy. Baptism also became an issue in many newspaper articles. An article in the Nieuw Rotterdamsche Courant on

³⁰"Mission History," April 2, 1925. See Eenheid, April 2, 1925.

³¹Ibid., December 31, 1929.

February 1, 1922 described a baptism by immersion and concluded that this way of baptizing undoubtedly had a virtue that was lacking than the easier way of putting a drop of water on the forehead of the candidate.³²

In 1931 the Dutch Reformed Church weekly, the Heraut, published an article debating whether or not Mormon baptism should be recognized by the Church as Christian. The writer of the article reached a negative conclusion.³³ Later an article in the Hervormd Weekblad der Calvinistic Kerk appeared considering the question whether or not a Mormon could be accepted into the Dutch Reformed Church without rebaptism. The article concluded that if the Mormon church were considered Christian and that the baptism was performed in the name of the Trinity, then the baptism would be valid. The author concluded that Mormon baptisms appeared to be Christian but he "dared not say that it was a Christian church, although there were elements of true Christianity in it."³⁴

After 1935 favorable articles concerning baptism for the dead, the welfare plan, missionary work, genealogy, and the Mormon Church's building program appeared periodically in newspapers and various magazines.

Opposition from the Clergy

The clergy combated the spread of Mormonism through various

³²De Ster, XXVII (March 15, 1922), 93.

³³"Quarterly Report," January 31, 1932, p. 3.

³⁴Ibid., November 16, 1935, p. 18.

methods. In Delft ministers employed a "heeler" to follow the missionaries, to openly insult them in front of the people, and to warn the people against them.

Other ministers distributed anti-Mormon literature. Sometimes this approach backlashed because it aroused curiosity rather than resentment:

Many for the first time in their lives heard the missionaries bear testimony of the gospel of Jesus Christ. Here is good example of how the work of opposition is turned instantly to our purpose. Instead of rousing the ire of many community citizens against the Latter-day Saints and making enemies for us; this good parson (and others) got us many friends.³⁵

At times ministers published articles in the newspapers or wrote pamphlets and books against the Mormon Church. A group of Dutch Reformed ministers in Apeldoorn published a scurrilous anti-Mormon pamphlet in an attempt to impede the spread of Mormonism among their members. The pamphlet entitled Watch and Pray contained a warning against "deceptive methods" of the Mormon missionary, who was "trying to catch the faithful in their snares."³⁶

Writings of V. D. Valk. Since 1921 a series of writings by M. H. A. van der Valk constituted the principle source for the clergy's attack on Mormonism. V. D. Valk had been a Dutch Reformed Church minister but had been removed from office. In 1921 van der Valk published a booklet entitled The Prophet of the Mormons--Joseph Smith Jr. Many newspapers and magazines reviewed the booklet and acclaimed it as the best work about "Mormonism" in the Dutch language. This booklet,

³⁵Millennial Star, LXXV (September 4, 1913), 573.

³⁶"Quarterly Report," December 31, 1926.

for many years, became a source for anti-Mormon articles in the newspaper, for lectures against Mormonism in churches, and for scurrilous pamphlets.

Later in 1924 van der Valk published another booklet entitled The Mormons, Their Prophet, Doctrine and Life. Then in 1926 he published a booklet entitled The Mormon Doctrine. When this last mentioned booklet appeared in print, the Nieuwe Haagsche Courant asserted that the booklet was "horrible but authoritative and a suitable literature to be used against the stubborn Mormon propaganda that was going on in Holland."³⁷

One of the contentions of van der Valk's booklet concerned temple secrets:

He had been to America, but never was in Utah, although he claimed to have been there, he was reported to have stated 'that he, when in America, as a non-Mormon of course could not be admitted into the Endowment House, a temple-annex in Salt Lake City, but that he could give trust-worthy information about everything that happened there nevertheless.' Dominee van der Valk claimed he was in Salt Lake City for the first time in 1889, nine years before this alleged visit, the minister's veracity was justly doubted. Even in 1926 he evidently didn't know the Endowment House was no longer in existence.³⁸

After the publication of Mormon Doctrine salesmen began to sell a pamphlet on "Temple Secrets" in the market place in Rotterdam and surrounding towns as a campaign to resist Mormon propaganda.

Van der Valk's three publications for many years remained the source for anti-Mormon literature. In 1953 van der Valk wrote a letter to the mission president, Donovan Van Dam, inquiring about the position

³⁷Ibid., December 15, 1926.

³⁸Ibid.

of the Mormon Church in America. President Van Dam believed that van der Valk was "finally learning the truth about the Church in place of the misinformation he had harbored during the past years."

President van Dam felt that Dr. van der Valk had "softened" by the time of his death in 1954 and began to think that the "Prophet Joseph Smith perhaps was not as bad as he had painted him."³⁹

Effects of Opposition

During the history of the Netherlands Mission the press and ecclesiastical opposition vouchsafed for the church favorable publicity. Opposition activity "aided in opening the way for a more extended spreading of the Gospel." Missionaries also reported that opposition brought "people to seek and find out what kind of people we are."

At times the movie media was used as a means of hindering the propagation of "Mormonism," but it only "boasted" proselyting efforts:

Now and then some low-class moving picture theaters present such films as 'A Victim of the Mormons,' 'The Pearl of Utah,' or the 'Flower of the Mormons.' These only tend to stir up curiosity and bring many to an investigation of the gospel. Instead of hindering the work, they boast (sic) it.⁴⁰

During the history of the Church in Holland "there was just enough persecution to bring in investigators."⁴¹

³⁹Ibid., January 29, 1954.

⁴⁰Improvement Era, XVI (February, 1913), 386.

⁴¹Ibid., XIX (September, 1916), 1024.

CHAPTER IV

MISSIONARY WORK IN THE NETHERLANDS

BEFORE WORLD WAR II

Missionary Work Progressed Slowly

The first two Mormon missionaries preached (1861-1863) in four of Holland's eleven provinces and baptized thirty-three members. Later, mission president Joseph Weiler extended proselyting work to ten provinces. He had local missionaries assist him in distributing pamphlets in the provinces of North and South Holland, North Brabant, Zeeland, Utrecht, Gelderland, Overystel, Friesland, Groningen, and Drente.¹ By 1867, when Weiler returned to the United States, missionaries from America had baptized fifty-nine converts.² After experiencing difficulty in converting the Dutch to Mormonism the missionaries asserted that the people were "given over to hardness of heart":

Their ears are closed against the truth, and their hearts are hardened against the work of God, manifesting no desire to investigate our doctrines and some of those who have embraced them, have not the sterling worth and fortitude of a true Christian, to stand up in defense of the cause of truth. . . .³

During the next ten years (1867-1877), after Weiler's departure, seventy-eight converts were baptized. By 1877 there were one hundred

¹See MAP II, page 57.

²See APPENDIX C, page 154 and CHART I, page 60.

³Millennial Star, XXXIV (February 27, 1872), 139.

and fourteen members of the Church of Jesus Christ of Latter-day Saints living in Holland. During this same period one hundred and fifty-seven converts emigrated to America. However, with one hundred and fourteen members in Holland, conditions were more conducive to missionary work. The mission president, Peter J. Lammers, reported:

Two missionaries might live and work here, together better than one could a year ago, for there are saints, and consequently, more houses where the Elders may stay, than there were when I came here. Then there was only one village and one town where Latter-day Saints resided, but now I can travel, or go by the railroad cars from Dedemsvaart, to Zwolle, Olst, Deventer, Zutphen, Doesburg, Borculo, and then by sea to Amsterdam and Weesp; and, in each place, I find the houses of Saints to stay at where I may preach.⁴

Though conditions had improved, the people were given generally over to "corrupt practices" and were therefore "opposed to the gospel."

Sybren Van Dyk, mission president from 1871-1874, described the people as:

A slow and procrastinating people, temporally and spiritually, characteristically putting off until tomorrow what they could easily do today; that many would acknowledge the truth but would delay action.⁵

During 1877 and 1878 missionaries baptized only one convert. The mission president, Bernhard H. Schettler, felt "the most fearful ignorance, coupled with dishonesty, and an unwillingness to appear different . . . seems to hold the people back."⁶ During this time priests, government officials, police, and people broke up Mormon meetings.

⁴Ibid., XXXV (November 25, 1873), 749.

⁵Ibid., XXIII (April 8, 1874), 156.

⁶Ibid., XXVII (June 19, 1878), 315.

A Turning Point is Reached

However, in 1880, missionary work began to gain momentum. By then opposition to the Church had declined, and the Church had been sufficiently publicized that people were more inclined to listen to the missionaries:

There is a fair field opening up in Holland and Elder van Dyk is anxiously looking for help to assist him in his labors among the people. We are protected in our right, so far as preaching and spreading the work is concerned, an instance of which occurred at our meeting on Sunday, when an individual tried to create a disturbance, but was promptly taken in charge by a policeman, who was close at hand.⁷

A reason for success in the Netherlands for the next ten years (1880-1890) was that the mission presidents employed much of their time translating and publishing literature in the Dutch language. A missionary observed that missionary work had been "very much retarded by not having books in the Dutch language. Scores of books might be sold if we had them, and they would greatly facilitate our labors."⁸

In 1881 Van Dyk spent his time strengthening the Church by writing and publishing in the Dutch language. In an attempt to coordinate Church activities and to strengthen the membership, President van Dyk sent a "circulating letter" periodically to the branches of the Church in Zwolle, Deventer, Zutphen, Almelo, Utrecht, Heukelum, Amsterdam, and Dedemsvaart:⁹

My time is divided between writing, distributing pamphlets and tracts and holding meetings in the houses of the members. I

⁷Millennial Star, XLII (September 6, 1880), 573.

⁸Ibid., XXVII (November 4, 1867), 704.

⁹"Journal of Sybren Van Dyk," August 27, 1873.

write, every week, on an octavo sheet of paper, extracts from Church works, or my own writing, as the case may be. That sheet travels from branch to branch, and is received everywhere with welcome . . . I have translated . . . 'The Only True Gospel,' and two thousand will be printed in a few days.¹⁰

During Van Dyk's three years as president of the mission (1880-1882) he baptized fifty converts. This was the greatest number of converts by one person during the twenty-one year history of the mission.¹¹

Also during his administration the second conference of the Church was held. On August 22, 1880 the second conference of the Mormon Church convened at Zwolle. It was held in a hotel. There were approximately one hundred and twenty in attendance. The objective of the conference was to encourage non-Mormons to investigate Mormonism. There were approximately forty non-members in attendance.

After Van Dyk's departure the mission remained seventeen months without an Elder from Utah. When the new mission president arrived, he found seventy-eight members scattered throughout Holland. This number comprised sixteen families. Six of these families were "boat-mans." Sensing their value as missionaries the new mission president, Peter J. Lammers, sent them out to proselyte:

I have six families who are 'boatmans;' they have little ships and are going from place to place, at the same time carrying the Gospel with them. They are like sheep in the midst of wolves.¹²

¹⁰Millennial Star, XLII (June 21, 1880), 397.

¹¹"Journal of Sybren Van Dyk," (June 17, 1882); Also see APPENDIX C, page 154.

¹²Millennial Star, XLIII (August 22, 1881), 559.

Through continuous proselyting and publicity by 1884 the Latter-day Saint Church was known throughout all Holland:

The 'Mormons' are heard of throughout the whole land. I cannot go to any village or city without some paper announcing it.¹³

During the presidency of Peter J. Lammers (1882-1884) fifty-seven converts were baptized into the Mormon Church. He baptized thirty-nine of these himself. He also devoted time to translation work like his predecessor. During his presidency five of Orson Pratt's tracts, aggregating six thousand copies, were published.

After the return of President Lammers to America in 1884, the Netherlands was left once again without a missionary from Utah. After ten months John W. F. Volker arrived. He found the country and the churches in deplorable condition:

The political condition of the Holland people is bad. Poverty prevails; many thousands of people in Amsterdam alone are without work, and they have processions and demonstrations every week, and sometimes they come in conflict with the police, and then it results in fighting. They have no desire to seek after the kingdom of God. The churches here are in a bad condition. In every denomination they have two classes of ministers--liberal and orthodox. . . . The churches here teach division, and anything to suit the people. . . . The people seem to be spiritually dead.¹⁴

President Volker spent time translating pamphlets and tracts into the Dutch language:

I began my labors in Amsterdam, and translated the "Gospel of Christ" into the Dutch language and had 10,000 copies printed. . . . I translated other tracts and sermons, which I sent around in manuscript form to the different branches, so they could hold meetings and read them, and be encouraged to faithfulness. I translated the Morgan Tracts Nos. 1 and 2, of which about 7,000

¹³Ibid., XLVI (May 5, 1884), 282.

¹⁴Millennial Star, XLVIII (November 29, 1886), 763.

each have been printed since that time, and almost all have been distributed.¹⁵

John W. F. Volker presided over the Netherlands Mission from 1885-1889. During his presidency three hundred and twenty-five converts were baptized into the Mormon Church.¹⁶

Furthermore, during his residence in Holland, he organized two auxiliaries of the Church in the mission. In 1886 President Volker organized the first Sunday School with seven children in the Amsterdam branch. By the close of the year two other Sunday Schools had been organized. Later, in May, 1888 Elder Volker organized the first Relief Society in Amsterdam with Sister C. Crezee as president.¹⁷

Translation of the Book of Mormon

The most important contribution J. W. F. Volker made to the Netherlands Mission was his translation of the Book of Mormon into the Dutch language. Elder Volker commenced translating the Book of Mormon into Dutch on June 30, 1886 and completed it on June 4, 1887. The remarkableness of this feat lies in the fact that President Volker had had only four years of experience in the English language. Later, he told his son, J. Henry Volker, who himself later became a mission president in Holland, that he "felt greatly helped--that he couldn't have done it without the Lord's help."¹⁸

Prior to beginning his translation work, Volker received

¹⁶See APPENDIX C, page 154.

¹⁷Millennial Star, XLVIII (November 29, 1886), 763.

¹⁸"Journal of John W. F. Volker," June 30, 1886 and June 4, 1887, pp. 118, 192.

permission to publish the Book of Mormon:

Elder F. A. Brown . . . arrived here on the 1st of March (1890), with instructions to have the Book of Mormon printed. This work having to be done, I commenced the correction of the translation, and it is now in such a condition that all that is to be done is to get it printed. This work will commence in July.¹⁹

Brown contacted a Mr. J. Bremer who published two thousand copies of the Book of Mormon. Copies of the first edition of the Book of Mormon were placed in stores throughout the country. Brown sent a beautifully gilded copy to the King requesting him to present it to Queen Emma. The Dutch Book of Mormon was the tenth published by the Church of Jesus Christ of Latter-day Saints in a foreign language.²⁰

The work of J. W. F. Volker was not the first attempt to translate the Book of Mormon into the Dutch language. In 1862 Paul A. Schettler, first missionary in Holland, reported that he had translated the Book of Mormon. Instructions were given to the Saints by reading portions of the manuscript in their meetings. If Elder Schettler finished his translation, it remained unprinted:

The first Dutch edition of the Book appeared in 1890, twenty-eight years later (after Schettler), and then by John W. F. Volker's translation and not Schettler's. Elder Schettler's translation apparently got lost if he completed his undertaking in the long interval or else perhaps his work was not considered good enough to be published. Elder Schettler was not a native Hollander. There is much in favor of the latter viewpoint, as it is doubtful a foreigner could render a meritorious translation in his first year in Holland.²¹

Once the Book of Mormon was published it proved to be an

¹⁹Millennial Star, op. cit.

²⁰Ibid., XLII (December 31, 1890), 42.

²¹"Mission History," September 24, 1862.

invaluable aid to the missionary because investigators had an official work of the Mormon Church to read. Lack of this important missionary aid had contributed to the slow growth of the mission before 1890. The year following its publication there was an increase in baptisms. Furthermore, the next twenty years proved to be a productive proselyting period.

When the first edition was exhausted the mission president, Sylvester Q. Cannon assisted by William De Bry, retranslated and corrected Volker's edition. This second edition consisting of 9,000 copies was issued in 1909.

Periodically, through the years, other editions of the Book of Mormon were issued. On March 27, 1952 a committee met to discuss a translation and publication of the Book of Mormon. All previous editions contained many errors primarily due to proofreading:

It was agreed that one of these books would be corrected and when approved corrections were finally made a copy would be sent . . . to the First Presidency for authorization for printing. It would be assumed by all concerned that this copy of the Book of Mormon would represent the final copy, and it would be understood that proofreaders thereafter would not be at liberty to make any changes from this approved copy. It was felt that the printer could correct his proofs against this approved original and that corrected proofs could be sent (to the mission to be proofread) against the approved original. . . . Only when approved page proofs were returned to the printer--proofs which contain no errors--would authority be given to proceed with the printing.²²

Publication of Other Church Literature

Doctrine and Covenants. On June 15, 1908 the first edition of the Doctrine and Covenants was published. The Dutch edition

²²Memorandum from Netherlands Mission, March 28, 1952; In Netherlands Mission file in Church Historian's Office.

contained all of the American edition with the addition of a more complete index. Hendrik De Bry translated the Doctrine and Covenants from English in collaboration with the mission president, Sylvester Q. Cannon.²³

The Dutch edition of the Doctrine and Covenants was the sixth foreign language version.

The second edition of the Doctrine and Covenants was translated in Salt Lake City by the Church's translation committee. This edition was issued in 1953.²⁴

Pearl of Great Price. In 1911 the Pearl of Great Price was first published. It was translated by William J. De Bry. The Dutch translation was the fourth foreign language version. In 1954 it was printed in two columns and in the new Dutch spelling. The translation work for this version was also done by the Church's translation committee in Salt Lake City. This edition contained 2,000 copies.²⁵

Mission Periodical. De Ster (The Star), the Netherlands Mission publication, first appeared on June 1, 1896 under the title Dutch Millennial Star. It was published under the direction of the mission president, George S. Spencer. For the first seven months it was issued as a monthly magazine; then it changed to a semi-monthly publication. In 1932 its name changed to The Star of the Netherlands. The Star is used largely in the interest of the auxiliaries of the mission.²⁶

²³De Ster, XIII (June 15, 1908), 188.

²⁴"Quarterly Report," May 11, 1953.

²⁵Ibid., December 16, 1953.

²⁶Frank Kooyman, "The Netherlands Mission," Diamond Jubilee (1936).

Bulletin. A missionary bulletin has been published for many years under various titles, viz., the Op Klompen, Netherlands Centennial, The Challenge, and The New Horizon.

Hymn Books. In 1884 the first Dutch L. D. S. hymn book appeared, containing fifty songs. It was without music. Two hundred copies were printed in Amsterdam. Luizine Hoving assisted the mission president, Peter J. Lammers, with the rhyming of the hymns.

The second edition, containing fifty-eight hymns, was published in 1892. It was also without music. While visiting the Netherlands in 1893 the president of the European Mission reported that there was still a need to improve hymn books:

The saints in this mission have a small collection of our hymns printed in Dutch, but not sufficient to give them the variety they desire, so they use also a hymn book not published by us. The selections from this book, used during the meetings we attended, were mainly from the psalms of David, set to metre. It would be very desirable for some of our poetical saints who understand Dutch, to increase the collection of our hymns in that language.²⁷

The third hymnal, published in 1895, contained 200 pages with 137 songs. William J. De Bry wrote the words to a number of the songs. This edition contained music for one voice. The fourth edition, the first volumn with music for four voices, appeared in 1899. It contained 175 hymns. Subsequent editions enlarged the number and variety of hymns.²⁸

²⁷Deseret Evening News, December 11, 1893; See Anthon H. Lund.

²⁸Kooyman, op. cit.

Status of the Netherlands Mission at Turn of Century

Due to the emphasis on publication of Church literature from 1880-1890, Latter-day Saint missionaries became more effective in their proselyting efforts. From 1890 to the turn of the century missionaries baptized 1,326 converts. This doubled the number of baptisms that had been performed the previous twenty-nine years. Up to 1890 there had been six hundred and twenty-four baptisms.²⁹

In 1897 the Netherlands Mission lead the other European missions in average number of baptisms per missionary per year. The European missionaries averaged one and a half baptisms each that year while the Netherland Mission elders averaged four.³⁰

Again in 1903 the Netherlands Mission ranked highest in baptisms per missionary among all other European missions. At the same time the expense of the Elders was the lowest. Cost was low because the missionaries lived with the people.

Early in 1903 Francis R. Lyman, an Apostle, visited Holland and advised the missionaries to dispose of "Conference (District) Houses" and to "scatter more among the people."³¹ Subsequently, the missionaries averaged eight baptisms each that year.³² The mission president, Sylvester Q. Cannon, attributed the missionaries' success to their living in the homes of the people:

²⁹See APPENDIX C, page 154 and CHART I, page 60.

³⁰"Mission History," February 11, 1897.

³¹"Netherlands Mission Historical Record A," 1903.

³²Conference Report (April 4, 1903), p. 18.

While there are various conditions existing in Holland that favor the spread of the Gospel, it is reasonable to suppose that it is due, in some measure, to the Elders living as they do.³³

At the turn of the century the Netherlands Mission comprised of two countries, namely Holland and Belgium. At the time the mission was divided into six conferences (Districts) with four in Holland and two in Belgium. Conference headquarters were in Rotterdam, Amsterdam, Groningen, Arnhem, Liege, and Brussels. Included in the six conferences were ten branches. Seven of them were in Holland and three in Belgium. The Rotterdam and Amsterdam branches consisted of more than four hundred members each, while the membership of the Groningen, Arnhem, and Dordrecht branches exceeded a hundred persons each.

In 1900 the Netherlands Mission had been in existence thirty-nine years. During this period about one hundred and seventy-seven missionaries from America had proselyted in Holland. They succeeded in baptizing a reported 1,950 converts into the Mormon Church. At this time a reported 1,664 members resided in Holland. Reports also show that six hundred and fifty-two converts had emigrated to America. There is a discrepancy of three hundred and sixty-four. Apparently records before 1900 were not accurately maintained, particularly between 1868 to 1879.³⁴

At the outset of the twentieth century the mission president, Sylvester Q. Cannon, asserted that there were "but two or three cities of considerable size in Holland where the Gospel has not been preached.

³³De Ster, VIII (August 15, 1903), 252.

³⁴See APPENDIX C, page 154.

Nineteenth century missionaries proselyted primarily in large cities. The major cities of missionary activity were Zwolle, Dedemsvaart, Amsterdam, Deventer, Almelo, Zutphen, and Leeuwarden.

Approximately 25% of the cities open to missionary work were small, country towns. The missionaries concentrated their efforts in the provinces of North and South Holland, Utrecht, Friesland, Groningen, and Gelderland. No proselyting was attempted in Zeeland because it was predominantly Catholic.³⁵

At this time the Dutch were described as "very religious":

Owing to the religious character of the people it is not difficult to gain access to them. . . . Preaching the Gospel is mainly by means of the Bible, with which the people are wonderfully familiar. Indeed, I know of no other people that are the equal of the Dutch in this regard. In consequence the Elders have to be well informed. . . .³⁶

Important Organizational Developments

Origin of Conferences. In 1893 the president of the European Mission visited Holland.³⁷ He left instructions that mission-wide quarterly conference meetings be held regularly for the elders laboring in the mission. There was to be a conference every three months. Two of these were to be general conferences for all members of the Church "in order to give the members of the respective branches in the mission an opportunity of becoming better acquainted." At this time there were ten branches in the mission. In accordance with these instructions the first Sunday in March, June, September, and December

³⁵See MAP II, p. 57.

³⁶Millennial Star, LXVI (January 28, 1904), 49.

³⁷Anthon H. Lund

THE NETHERLANDS

MISSIONARY ACTIVITY

1864 - 1900



MAP II

Hafey

were designated as dates for quarterly conferences.³⁷

Origin of Districts. A further organizational development occurred on November 1, 1897. The mission was divided into six "Conferences," namely, Rotterdam, Amsterdam, Groningen, Arnhem, Liege, and Brussels. The latter two conferences were in Belgium.

To eliminate confusion, in 1927 the First Presidency of the Church in America effected a change in the mission. The word "District" was substituted for "conference" when it referred to a "territorial division of the Mission."³⁸

New Emigration Policy. During the thirty-nine years of the mission's existence, approximately six hundred and thirty-two converts emigrated to America. Prior to the turn of the century emigration had been encouraged. However, early in the Twentieth Century, the mission president, Willard R. Cannon, advised Church members to remain in Holland since there was "no more efficient way of preaching the Gospel than by means of large, active branches."³⁹

In 1903 the European Mission president advised the members in Holland to remain there. In an address at a Conference in the Netherlands he stated:

We wish that you remain here. We wish that the Priesthood remain here . . . We wish that the sisters remain in Holland. We wish that you would strengthen the belief here.⁴⁰

³⁷"Netherlands Mission Record A," 1893, p. 16.

³⁸"Mission History," March 28, 1927.

³⁹Millennial Star, LXVI (January 28, 1904), 49.

⁴⁰De Ster, VIII (September 1, 1903), 258-259; See Francis M. Lyman.

Missionary Success to World War II

After the turn of the century, the mission president observed a more positive interest in religion among the Dutch people. Later another mission president asserted that the Dutch people manifested an attitude of justice and fairness toward the Church. This coupled with a numerical increase of missionaries, attributed to a rapid growth in the mission for the next thirteen years. From 1901 to the beginning of World War I in 1914 missionaries baptized 2,829 converts. This was an average of two hundred and seventeen baptisms per year.⁴¹

Though Holland was not involved in the fighting in World War I, its economy was effected. During the War years there was an average of only twelve missionaries from America proselyting in Holland. Previously there had been as many as eighty missionaries from America. Accompanying the decrease in missionaries was an ebb in baptisms.

At the conclusion of World War I there was a burst in baptisms. In 1920 there were fifty-four baptisms, but in 1921 there were two hundred and thirty-one. For the next eight years the missionaries succeeded in bringing many converts into the Church. Then in 1930 to 1945 the mission hit its lowest ebb in many years. The decrease was due to the depression and World War II.⁴²

Seventy-fifth Anniversary of the Mission

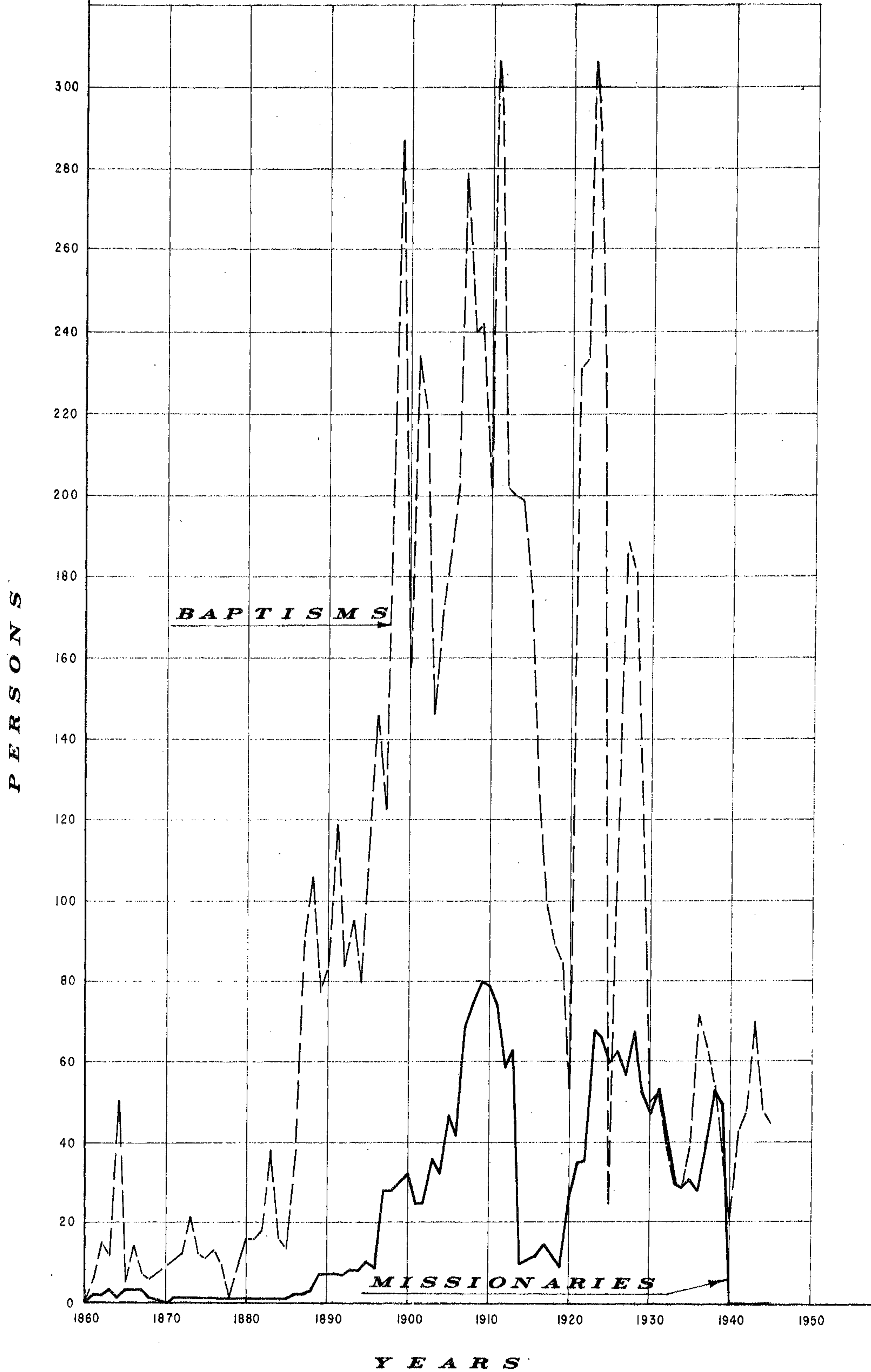
The Netherlands Mission celebrated its seventy-fifty year in 1936. On the 12th of November a monument was unveiled at Broek,

⁴¹See CHART I, page 60 and APPENDIX C, page 154.

⁴²Ibid.

CHART I

BAPTISMS AND MISSIONARIES FROM 1861 - 1945



Friesland to commemorate the first baptisms in the mission. "Much favorable newspaper comment and publicity resulted from the dedication of the monument. . . . to make the public Mormon conscious."⁴³

During the three quarters of a century of missionary work in Holland over 800 missionaries had proselyted in Holland. These missionaries succeeded in baptizing over 7,650 converts. Before the twentieth century, over 1,950 converts were baptized; however, from 1900-1936 over 5,700 baptisms were performed. Thus, an estimated 8,000 converts were baptized in the first seventy-five years.

Of this estimated 8,000 converts about 3,400 of them emigrated to the United States. Over 700 left Holland before 1900 as emigrants and after 1900 approximately 2,700. Most of these Church members settled in Utah.⁴⁴

Only three years after celebrating its seventy-fifty year, the Netherlands mission suffered a set back. In 1939 all missionaries from America returned to the United States. The mission was to be without elders from "Zion" for seven years. The withdrawal of the missionaries was caused by the turmoil of World War II.

However, this was not the first time that missionaries had to be withdrawn from the Netherlands. During World War I a majority of the elders also had to return to America. During the two World Wars the mission was left under the jurisdiction of local members.

⁴³"Annual Report," 1936; See also PLATE V, p. 62.

⁴⁴See APPENDIX C, page 154; Also Frank Kooyman, "The Netherlands Mission," Diamond Jubilee (1936); See also CHART I, page 60.

PLATE V



Monument at Broek, Friesland

As part of the seventy-fifth anniversary of the founding of the Mormon Church in The Netherlands, this monument was erected at Broek on the site where the first baptisms were performed October 1, 1861. This monument is on leased ground in the municipality of Dantumadeel.

CHAPTER V

WORLD WARS I AND II

The impact of the two World Wars on the Mormon Church in the Netherlands illustrates that political, social, and economic forces affect the activities and development of the Netherlands Mission.

World War I

On July 29, 1913 Austria declared war on Serbia. This set all of Europe in commotion because of the people expected a general war. Subsequently, all important nations in Europe began to mobilize their military forces.¹ Holland raised 200,000 servicemen who maintained vigil for four years.

During the War, Holland maintained a position of neutrality:

The ministers of foreign affairs, justice, marine, war and the colonies, authorized to that effect by Her Majesty the Queen, make known to all whom it may concern that the Netherlands Government will observe strict neutrality in the war which has broken out between Great Britain and Germany, powers friendly to the Netherlands . . .²

The populous concurred with the declaration of neutrality since it guaranteed them privileges not enjoyed by other countries.

¹"Mission History," July, 1913).

²Amry van den Bosch, The Neutrality of the Netherlands During the World War (Michigan: William B. Erdmans Publishing Co., 1927), p. 318; See "Declaration of Neutrality of the Netherlands in the European War," August 5, 1914.

Effects of War on Holland. Despite Holland's neutrality, the war adversely affected its economy:

In addition to thousands of Hollanders being thrown out of work because of war conditions, who have to be looked after by help committees, the country is now overrun with refugees from Belgium, especially from Antwerp.³

The influx of refugees in Holland caused food and housing problems which became as acute as those in the warring countries. Eventually, food prices doubled. This was due largely to the refusal of the West Indies colonies to ship food to Holland owing to "the dangerous passage on the seas." A shortage of wheat precipitated a rapid decline in Holland's bread supply which caused stealing of bread and breaking of shop windows. Frequent rioting occurred in Rotterdam and other large cities of the Netherlands.⁴

A frequent horror during the war was "sudden death" due to exhaustion or insufficient and poor food.⁵

When the United States entered the war, the relationship between America and Holland became strained. The United States placed an embargo on Dutch shipping:

The relations between the United States and Holland have been getting somewhat strained. Lately America has been trying to handle us not by argument or by persuasion, but by cutting off our supplies. She puts our ships under arrest by refusing bunker coal . . .⁶

³"Mission History," op. cit.

⁴Deseret Evening News, July 11, 1916, p. 5.

⁵Salt Lake Tribune, July 24, 1920, p. 5.

⁶Amry van den Boech, Dutch Foreign Policy Since 1815 (The Hague: Netherlands, 1959), p. 116.

The arresting of Dutch ships increased the already shortage of "food stuffs" in Holland. When the warring nations signed the Armistice, cessation of the fighting left the Netherlands with high prices, reduced wages, food shortage, wide-spread unemployment, and empty churches:

Food regulation and lack of sufficient food stuffs, with the manifold cares have required so much of the families' time, that they have had no time left, neither have they been in a mood to talk about religion . . . Anxiety for the future has put the whole people in a depressed, dissatisfied and unspiritual mood, the effects of which have hit all churches severely. . . .?

Effects of the War on the Mission. World War I adversely affected the progress of the Netherlands mission. Shortly before the outbreak of war, local members received appointments to preside over branches and districts. This was a precautionary measure in case Mormon missionaries returned to America.

In 1914, due to the mobilization of the Netherlands and European armed forces, most of the missionaries withdrew from Holland. Fifty-four of the sixty-three elders were released and sent to England. Subsequently, these missionaries were reassigned to the Eastern States and Northern States Missions. Nine elders remained in Holland to assist the mission president, Le Grand Richards, in presiding over the mission.

After the departure of the missionaries, local leaders assumed full jurisdiction over branches and districts:

Local brethren have been called to preside over most of the branches and they have all proved energetic . . . notwithstanding conditions here, which are not very encouraging, owing to the absence of most of the elders, which causes a great decrease in the work being

⁸Improvement Era, XVII (April, 1915) 551.

done among strangers.

Due to the shortage of missionaries, not only work among "strangers decreased but also the number of baptisms. Baptisms dropped from one hundred and twenty-two in 1913 to eighty-five in 1914.⁸ However, local women strengthened the depleted missionary ranks by distributing tracts and pamphlets among non-members.

Decrease in the number of conversions was also due to indifference among the people toward religion:

Instead of bringing people to a sense of the danger lying before them present conditions appear to make them more or less indifferent to religion, and it is no uncommon thing to hear of people rebelling against their Maker, and even denying entirely his existence.⁹

During the war the Dutch Government placed restrictions on the number of missionaries who could enter the country. This was due primarily to the shortage of food.

Despite retardation in the mission's growth, Holland's neutral position proved to be advantageous to the Mormon Church:

On account of the war, the mission office at Rotterdam was a central bureau for the elders in Germany. Help was given to missionaries leaving Germany and communication with the headquarters of their mission (maintained) . . . Money was sent to them and information by telegram. All this was possible on account of Holland holding a position of neutrality in the great conflict.¹⁰

When food shortage became a problem among Latter-day Saints in Holland, the Church alleviated suffering by holding collections

⁸Improvement Era, XVII (April, 1915), 551; See CHART I, page 60.

⁹Deseret Evening News, June 19, 1918, p. 3.

¹⁰"Mission History," 1918.

in the large branches to provide for the poor and unemployed.¹¹
 During the trying war years, 393 members of the Mormon Church emigrated to America. Many of these emigrants were local leaders.

Success of the Missionaries During and
After World War I

In spite of the difficulties encountered during the war, the mission forged slowly ahead. An average of eleven missionaries labored each year in Holland from 1914-1919. During these five years missionaries baptized 579 converts or 10.8 per missionary per year.

After the armistice the Dutch government rescinded its restriction on the number of missionaries who could proselyte in Holland. In 1920 the number of American elders rose from eleven to twenty. The next nine years following the war proved to be successful proselyting years. From 1921 to 1929 missionaries baptized 1,712 new members into the Church.¹²

[However, from 1930 to 1945 the mission progressed slowly.] This was due primarily to the depression and World War II.

World War II

A lesson was learned from World War I which continued to influence mission policy. Local leadership needed to be trained. In 1937 attempts were made to train local members to assume branch and district duties. At this time four of the fifteen branches were placed under local jurisdiction:

¹¹"Journal History," September 10, 1914.

¹²See APPENDIX C, page 154.

We have been endeavoring to train the local people to assume and bear all responsibility in conducting their affairs in the branches and districts. I am thoroughly converted to this policy inaugurated by President Widtsoe when he presided over the European mission. While there have been difficulties connected with the transition from missionary leadership to that of local leadership. . . . churches and branches in the mission field are securing a certain stability which they never had before, and there is a sense of permanence creeping into the organization that was never the case with the constant change of missionary leadership.¹³

In 1938 war again threatened the nations of Europe. In September, Holland and other European nations began to mobilize their defense forces because tension between Germany and Czechoslovakia erupted.

The American Consulate contracted the Netherlands mission president, Franklin Murdock, and requested permission to use Mormon Elders to transport American citizens to ports of embarkation in case of evacuation. All missionaries were advised to remain in their respective branches until the tension subsided. At the Munich conference difficulties between Germany and Czechoslovakia were settled.¹⁴

Shortly thereafter, Joseph Fielding Smith toured the European missions. While he was in Europe on August 24, 1939, the First Presidency in Salt Lake City ordered the evacuation of all missionaries in Germany. Those in the West German Mission were instructed to go to Holland.¹⁵

After France and England declared war on Germany, the Netherlands mission president instructed the missionaries to make preparation to

¹³Conference Report (October 22, 1937), p. 60.

¹⁴"Quarterly Report," 1938, p. 15.

¹⁵Ibid., 1939, p. 1.

leave Holland. They were divided into two groups. The first, consisting of thirty-four elders, left immediately for America. The second group, constituting thirty missionaries, remained and continued proselyting as long as conditions permitted.

On the 15th of September, 1939, the First Presidency in America sent instructions that all missionaries in Europe either be released or transferred to the United States. Furthermore, all but three mission presidents were directed to leave Europe. This counsel was consistent with the recommendations of the United States and European governments.¹⁶

When these instructions reached Holland, the second group of missionaries departed for America. This placed the entire jurisdiction of the mission in local hands.

Prior to the mission president's departure, all district conferences were cancelled and two branches were closed. Jacob Schipaanboord, Sr. of the Leiden branch was appointed acting mission president. He chose Arie D. Jongkees and Pieter Vlam as counselors. They were assigned to supervise all mission business and to visit the sixteen branches of the mission. During the war this mission presidency acted under the direction of Franklin Murdock, who resided in America.

Effects of German Occupation on the Mission and Holland. On May 10, 1940 the German Army invaded the Netherlands. On the 14th the German air force bombed Rotterdam which resulted in the death of

¹⁶Joseph F. Smith, Essentials of Church History (Salt Lake City: Deseret Book Company, 1953), p. 647.

30,000 civilians:

Thirty thousand innocent victims, among whom were scarcely any soldiers, perished during the half hour this loathsome raid lasted.¹⁷

The Germans claimed only 300 perished in the raid; however, a Rotterdam clergyman ironically stated at a memorial service: "I commemorate the 300 dead in our city of whom 900 fell in my parish alone."¹⁸

During the raid the Latter-day Saint chapel in Rotterdam was demolished. Furthermore, the bombing destroyed many residents and possessions of church members. To alleviate suffering the acting mission presidency collected (\$3,962.00) which was turned over to the Mormon Women's Relief Society in Rotterdam to be distributed among the members.¹⁹

Shortly after the German occupation, not only general mission conferences, but also all regular local Church services were cancelled. Later, however, usual church meetings resumed. During the occupation special attention was paid to the youth.

Throughout the occupation particular stress was given to keeping the youth active. The M.I.A. Mormon Youth Mutual Improvement Association and Sunday School organizations made important gains in enrollment. During the 1942-43 season, the M.I.A. increased enrollment 75 per cent.²⁰

During 1941 special meetings were held in different areas of

¹⁷Juggernaut Over Holland (New York: Columbia University Press, 1941), pp. 132-133.

¹⁸Sunday Chronicle, July 14, 1940.

¹⁹"Mission History," 1940, p. 3.

²⁰Improvement Era, XLIX (June, 1946), 372.

the mission. Meeting times varied due to "blackout," but all services were held. Priesthood meetings during the war were well attended, and "block teaching" (the Mormon practice of visiting every family of the congregation each month) continued to be done.

Occasionally the acting president of the mission appeared before German officials to explain Mormon Church affairs. The Germans thought this church in the Netherlands was strictly an American organization. Hence, they decided to confiscate Church property as "war booty":

Soon after the Nazi occupation, they threatened to confiscate the Latter-day Saint church property. They pretended it was American owned and therefore legitimate war booty. This was no idle threat since all Christian Science property was seized on just such grounds. Through the efforts of President Schipaaboord the confiscation of Church property was avoided. He convinced the German authorities that the Netherlands Mission was of Dutch origin, Dutch supported, and operated on a democratic basis which welcomed all nationalities.²¹

In spite of the withdrawal of the American missionaries and the German occupation, the Church continued to grow. In July, 1941 the acting mission presidency appointed 102 local or home missionaries in Groningen, Amsterdam, Dordrecht, The Hague, Schiedam, Delft, and Utrecht. They were to visit investigators and distribute tracts. Through their efforts between 1940-45, two hundred and seventy-five converts were baptized.²² Furthermore, three hundred and nine men were advanced in the Priesthood. During the German occupation no members of the Church emigrated to America.

The acting presidency also attempted to maintain contact with

²¹Ibid.

²²"Quarterly Report," December 31, 1941.

all branches of the Church. De Ster was the only mission publication permitted to be issued during the occupation. However, in 1941 due to paper shortage this periodical was discontinued. In its place a small leaflet was issued; however, further paper shortage necessitated that even this be discontinued. Thereafter, a stencilled sheet was sent to all branch presidencies.²³

Prisoner of War

In 1942 Pieter Vlam, second counselor in the acting mission presidency, was arrested by the Germans as a war criminal, and sent to Poland. While in various German prisoner of war camps, he procured permission to hold M.I.A. meetings and to organize a choir. This gave him the opportunity to preach Mormonism to anyone who was interested. This resulted in the conversion of J. Paul Jongkees, who later became the first president of the Holland Stake, an important Mormon regional ecclesiastical unit.

J. Paul Jongkees later recalled that at the time of the invasion of the Netherlands by German troops he was arrested as a former officer in the Dutch Army. In subsequent years he was imprisoned in war camps at Nuremberg, Stanislau, Poland, and Newbandenburg. There he met Elder Vlam, who was the only member of the Church in these various camps. While imprisoned, Vlam gained permission from the German commandant to hold M.I.A. meetings and to organize a choir. Jongkees attended these meetings with twelve other men. Six of them were eventually baptized.

²³Ibid., 1941.

In 1945 Vlam and Jongkees were liberated by the Russians.²⁴

Food Shortage and Loses Due to the War

On September 17, 1944 the liberation of the Netherlands began. In April, 1945 as a final desperate attempt to stop the Allied invasion of Holland, the Germans inundated seven hundred square miles of farm land.²⁵ This attempt to halt the invasion failed. Consequently, the German Army capitulated on May 5, 1945. Afterwards the Netherlands Government was reestablished officially in Holland.²⁶

Prior to the German surrender the Netherlands suffered from food shortage. This was due to three reasons: (1) the German occupation forces had eaten all Holland's food reserves, (2) the Germans flooded one-fourth of Holland's farmland--this destroyed any possibility of new crops being raised in sufficient quantity to meet the demand, (3) the British struck at Arnhem in September, 1944; the Dutch supported the attack with a complete transportation strike. As a counter measure the Germans decided to starve the Dutch into submission:

The large population centers along the North Sea Coast were completely isolated from the supporting farm lands around them. No movement of food was permitted into the cities. The urban populations were issued increasingly smaller rations which finally consisted of nothing more than two slices of bread and two potatoes a person each day. Fuel distribution was discontinued completely and people burned trees, wreckage, and their own furniture in a desperate attempt to keep warm . . . In the

²⁴"Mission History," 1942, p. 16.

²⁵Knickerbocker Weekly, September 25, 1944 and April 30, 1945.

²⁶Newsweek, XXV (May 14, 1945), 36.

first twelve weeks of 1945 over twelve hundred of the deaths in Amsterdam were directly attributable to cold and starvation. It was not uncommon for people to fall dead in the street from complete exhaustion.²⁷

During the food shortage Latter-day Saint church members also suffered. From different branches many members left for regions where more and better foodstuffs were obtainable. The church attempted to alleviate the starvation plight by distributing food. In the meeting-house in Amsterdam food was furnished daily to a number of people. Members of the Priesthood and Relief Society were in charge.²⁸ Mission headquarters, just prior to this period, was moved to Utrecht because the coastal region in The Hague was evacuated.

In the five years of Nazi domination, Holland sustained a loss nearly one half as great as its total prewar national wealth of twenty-one billion dollars:

In this period, approximately four hundred thousand homes were destroyed or badly damaged, two hundred thousand homes were plundered, six thousand farms were destroyed, and seven hundred square miles of land were inundated. Half of the country's forests were destroyed and forty percent of the livestock depleted. Nearly all of the railroad rolling stock and equipment, as well as half of the bicycles and most of the motor vehicles were confiscated. Blankets, clothing, household equipment, were all requisitioned to the full extent the country could bear. The tremendous Dutch war reserves of food and materials were all appropriated for the German war machine. In many cases whole factories were dismantled and shipped to Germany.²⁹

The government estimated that it cost \$240 million to rebuild Rotterdam alone. During the reconstruction period a Netherlands delegation submitted a bill for \$14,148,000,000.00 to the allied

²⁷Improvement Era, XLIX (June, 1946), 372.

²⁸"Mission History," 1944, p. 29.

²⁹Era, op. cit.

Reparation Conference at Paris.³⁰

Analysis of the Two World Wars Effect
on the Mission

The two World Wars illustrate that political, social, and economic forces affect the growth and development of the Church. During both wars some Church property was destroyed. Both wars created conditions which necessitated the withdrawal of the Mormon missionaries. However, during the First World War, a few remained and others came to replace them as they were released.

The two wars affected the mission in a positive and negative sense. On the positive side, war conditions precipitated the development of local leadership. This would have strengthened the mission had not war conditions given impetus to emigration. Increased emigration was perhaps the chief negative influence. In the first four years following both World Wars I and II there was a combined total of 1,607 baptisms. At the same time 1,583 emigrated. This shows a net growth of only twenty-four members.

³⁰"Quarterly Report," November 19, 1945.

CHAPTER VI

THE NETHERLANDS MISSION SINCE WORLD WAR II

Once the Netherlands Mission was reopened, four important events occurred which helped shape the image of the Church of Jesus Christ of Latter-day Saints in the post-war era. These events were the introduction of Church Welfare, the visit of President David O. McKay, the official recognition of the Church by the Netherlands Government, and the visit of the Mormon Tabernacle Choir. These events culminated in the organization of the Holland Stake, a regional administrative unit. The Dutch Stake was the first foreign language speaking Stake in the Latter-day Saint Church, and the first established on the European continent.

Reopening of the Mission

On February 28, 1946 Cornelius Zappey arrived in Rotterdam. He was the newly appointed Netherlands mission president. At the Amsterdam District Conference President Jacob Schipaannboord, Sr., Aris Jongkees, and Pieter Vlam were honorably released as acting presidency of the Netherlands Mission. The European Mission president, Ezra T. Benson, attended this conference to take charge of the release of the acting presidency and the official sustaining in office of the

new mission president.¹

Condition of the Church. President Zappey found the Mormon Church in a deplorable condition due to the war and the German occupation. He learned that adverse practices had crept into the Church. In some branches candles were lighted and placed on the sacrament table. This was done as an additional ritual in connection with the passing of the sacrament. In one of the branches the presiding officer had adopted the practice of putting on a black robe, symbolic of his priesthood, as a preparation to administering the sacrament to the congregation. In another branch the local leader, due to his previous affiliation with another denomination, had introduced a new procedure in singing. He would sing a solo part and then the congregation would repeat it after him. The Rotterdam branch had adopted a form of military regimentation. Leaders of the branch prevented the mission president from speaking or shaking hands with members of the congregation. At a church meeting he attended all members stood up in a militaristic manner until he reached the front of the hall.²

These adverse practices crept slowly into the Mormon Church in the Netherlands during and after 1942. For the first three years following the withdrawal of missionaries, the Latter-day Saints in Holland maintained contact with the Church in Salt Lake City through the mail. However, after the United States declared war on Germany, all contact

¹"Mission History," February 28, 1946.

²Taped interview with Jacob Oenes, a member of the Church of Jesus Christ of Latter-day Saints and in branch presidency at Groningen during the war, May 15, 1967.

with the authorities in America ceased.

These deviations entered the Mormon Church primarily for three reasons: (1) because of many of the Latter-day Saints previous membership in other denominations, (2) because all religious denominations united into one great brotherhood to defeat the Germans; hence, a spirit of tolerance existed between Catholics, Protestants, and Mormons, which prepared a fertile soil for the adoption of deviant practices, and (3) because of no communication with authorities in Salt Lake City or with the acting presidency in Holland.³ Faithful Latter-day Saints view this phenomenon as an example of what happens when they are cut off from the divine guidance in their Church--the Prophet.

Zappey also discovered that a schism had developed in the Mormon Church in Holland. A Dutch latter-day saint had returned to Holland after spending several years in America. While in the United States he was ordained a High Priest, an office in the Priesthood. When he found that the acting mission president was only an Elder, a lower office in the Priesthood, he claimed the right to direct the Church in Holland. He succeeded in winning the confidence of 30% of the Church's membership in Utrecht. Eventually, he was excommunicated from the Church. After the return of President Zappey he was restored to full fellowship.⁴

The mission president also found that hatred, distrust, and suspicion charged the atmosphere of all branches. This tension had originated because of the presence of two political factions in the

³Ibid.

⁴Ibid.

Church. One group consisted of Church members who sympathized with the German cause. The other constituted Latter-day Saints who opposed the German regime. Though all were members of the Mormon Church, each group refused to speak or associate with the other. At Church meetings they sat on opposite sides of the chapel. If the sacrament were first passed to "sympathizers," their opponents (Hollanders) would refuse it because they believed it would be wrong to take it with "hatred in their hearts."

Many members of the Mormon Church sought an opportunity to have private consultations with the mission president and confess their transgressions. Some excommunications had occurred during the war due to infidelity.

When Zappey finished a tour of the mission, he discovered that much of the mission home in The Hague had been destroyed and needed repairing; there was no church literature in the entire mission; members were scattered. Furthermore, due to a rigorous rationing of food, the government would not permit Mormon missionaries from America to enter the country.

Because it was impossible to travel many church members attended the meetings of other denominations in the neighborhoods where they lived.⁵ German soldiers had taken everything the Hollanders owned as spoils. It was reported that toward the end of the occupation: "most people can't come to church anymore on account of not having any

⁵Taped interview with Adriana Myer Zappey, wife of the mission president, Corneluis Zappey, May 7, 1967.

clothes."⁶

In May and June of 1946 a Latter-day Saint service man visited the Amsterdam and Rotterdam branches. He described the suffering:

These two branches suffered most acutely from the hunger, and, in spite of all mutual efforts and sacrifices, five or six of the branch members died of starvation. It seemed incredible until I heard accounts of that last terrible winter of occupation. Wheat had sold for \$1500 a bushel. One of the members including several children walked from Rotterdam to Groningen, about one hundred fifty miles, in the coldest weather, to keep from starving. In Amsterdam . . . the daily ration had been reduced to one-tenth of normal requirements.⁷

Church Welfare for the Netherlands

The primary problem confronting President Zappey after the reorganization of the mission was starvation and a solution to the hatred and distrust among members. He adopted a theme "Love One Another" which was preached throughout the mission. Zappey also persuaded the Netherland Government to permit missionaries into the country. In May, 1946 eleven Elders arrived from America. These were the first Mormon missionaries to proselyte in the Netherlands since 1939.

Also under Zappey's supervision, the Latter-day Saint Church immediately went to work to mitigate the suffering of its members. The mission president asked everywhere to locate a warehouse to store relief goods from America. Providentially, Zappey met a gentleman on a street corner who recently had constructed a large warehouse in

⁶Letter from Jacob Schipaanboord to Corneluis Zappey, October 12, 1945; among personal papers in possession of Adriana Zappey.

⁷Improvement Era, XLIX (June, 1946), 372.

Rotterdam. This he offered without fee to the Mormon Church.

Soon 11,134 boxes consisting of 640,767 pounds of food, fruit, and clothing arrived from America. Once a week missionaries distributed food and clothing to the members from this warehouse.

When Church welfare goods arrived and were distributed it was as though a miracle occurred in the Church. One week before commodities arrived members looked like "beggars." The following week, after their distribution, the saints looked like "millionaires." Officials of the Netherlands Government came to Zappey and said: "Listen, your people are dressed like millionaires, but what about ours." Consequently, the Church in Salt Lake City sent a shipload of welfare goods to the Red Cross in Holland.⁸

The mission president reported that as information about the Church's efforts to relieve hunger spread, the Dutch attitude toward Mormonism changed:

Since my last mission 22 years ago the attitude of the people towards our church has vastly changed. It is much easier to explain the gospel. Men and women of all ages and classes are willing to take time to listen. They all marveled when they heard of God's plan of taking care of those in need in our Church.⁹

From Welfare Square in Salt Lake City and similar storehouses, clothing and food valued by the Netherlands Government at more than \$1,000,000 were sent to the people of Holland. At first packages were sent by parcel post. Then by carload lots.

Later the Holland Saints sent a Bronze Plaque to the First

⁸Zappey, op. cit.

⁹Deseret News, October 5, 1946, p. 9.

Presidency in appreciation for the Welfare assistance. Likewise, the Minister of Foreign affairs of Holland decorated President Zappey with the Medal of Gratefulness because of the Church's welfare to the Netherlanders.¹⁰

Dutch Welfare for Germany

In an attempt to completely dispel hatred from among Latter-day Saints, the mission president started Church Welfare farms among the Hollanders. By doing this Zappey intended to bring the two opposing political factions in the Church to a point of reconciliation. Members planted potatoes on the sides of railroad tracks, in small backyards, and in rented fields which were normally used to raise tulip bulbs:

The priesthood went to work and within a short time every quorum had found a suitable piece of land for the project. It was recommended that potatoes and green vegetables such as beans, peas, and cabbage be grown. Potatoes are the basic food in Holland since they yield an abundant harvest. . . . In many branches the planting of potatoes was made a special occasion, and the branch members turned out en masse. There was singing, speaking and praying at the end of which potatoes were entrusted to the soil.¹¹

When members harvested their potatoe crop, they had many tons in excess to their needs. Providentially, the German mission president visited Holland and told of the hunger in Germany. Consequently, Dutch members of the Mormon Church decided to send some of their potatoes to their "brothers in Germany."¹²

¹⁰"Church Section," December 20, 1950, p. 2.

¹¹Cornelius Zappey, "Dutch Saints send Seventy Tons of Potatoes to Germany;" Among personal papers in possession of Adriana Zappey.

¹²Ibid.

Subsequently, during the first week in November, ten huge trucks left Holland bound for Germany with seventy tons of potatoes from the Dutch Church members for the Saints in Germany. President David O. McKay, president of the Mormon Church, eulogized this Christian gesture:

This is one of the greatest acts of true Christian conduct ever brought to my attention. The Dutch Saints are to be congratulated that they can perform this act of welfare service to members of the Church who live in a country which has caused them so much suffering and hardship during recent years.¹³

Later the Dutch Saints sent another ninety tons of potatoes to Germany along with sixty tons of herring. These potatoes also came from their local welfare farms. The herring was purchased with donated money.¹⁴

Welfare for Flood-Ridden Holland

In 1953 a gale struck Holland, resulting in the inundation of much of the provinces of Zeeland and South Holland. The flooding waters forced 300,000 people to evacuate their homes and caused the death of 2,000 people. No Mormon Church property was damaged. However, each of twenty-four branches of the Netherlands Mission collected clothing and money which they donated to relief agencies. The Latter-day Saint Church in Holland offered the Red Cross use of all church buildings in the flood-stricken area. The Netherlands Mission also gave the Red Cross over 4,000 pounds of sterling.

In Utah former Hollanders and missionaries formed a Flood-Help

¹³"Church Section," December 6, 1947, 1.

¹⁴"Quarterly Report," February 22, 1948.

Committee and sent her Majesty, Queen Juliana a check for \$17,830.92 to be used to alleviate suffering. Furthermore, hundreds of quilts were sent to Holland from Welfare Square in Salt Lake City.¹⁵

Effects of Welfare on Holland

The Welfare Program in the Netherlands improved the image of Mormonism in Holland. Propaganda against the Church decreased and many doors opened to the message of the Restored Church. The president of the European Mission, Ezra T. Benson, stated:

It was a great joy when the welfare supplies came through. It was also a great surprise to the military authorities and others to learn with what dispatch the supplies arrived from Zion, after arrangements were made, and the cable sent back to Zion, March 14, 1946, to start shipments. They could hardly believe that there was a church in existence with a hundred storehouses well stocked, ready to dispatch supplies to the suffering people of Europe. . . . Some fifty-one carloads, that means over 200 European carloads, or approximately two thousand tons, and I am sure that if the cost of transporting it on the European end was considered, it would total well over three quarters of a million dollars. The bulk of that, of course, has gone to the countries in greatest distress, Germany, Austria, Holland, Norway, Belgium, with quantities going to many other countries according to need.¹⁶

Leaders of the Mormon Church received letters of appreciation from Dutch members all over Holland. Excerpts from the following two letters typify their feelings:

With this letter we will thank you very much for the box that you sent us with some nice quilts. She is coming just on the good time. In Holland it is terrible cold now. It freezes, it snows, we are in the depth of winter. We have not enough to make fire, therefore we go early to bed. . . .

Your package we received very gratefully. . . . I could not return

¹⁵Ibid., February 1, 1953.

¹⁶Conference Report (April, 1947), p. 156; See Ezra T. Benson.

to Holland before June 10, 1945, after three years of forced slave labor in Germany. . . . When I arrived home, Father had already died from starvation like so many of my native people. The Germans had carried everything away: food, clothing, clocks, bicycles, radios, etc. . . . Once more my sincere thanks, and may God bless you. . . .¹⁷

Missionary Work Since World War II

Prior to the outbreak of World War II all missionaries from America returned to the United States. However, during the war (1940-1945) one hundred and two local missionaries baptized 135 converts into the Mormon Church.¹⁸ 275 See p. 71

During the first year following the liberation of Holland, fifty-six elders arrived from Utah. However, the primary duty of the elders was not proselyting work, but the distribution of Church commodities, and the assumption of branch duties. Many problems had developed during the war which required long hours of negotiation to resolve.¹⁹

The mission president released all local branch presidencies, and elders from America assumed jurisdiction in all branches. This was done because of local jealousies and adverse practices that had crept into the Church during the war. Holland was the only mission area in the Latter-day Saint Church during the first five years after the war with no local leaders in charge of branches. This may be due in part to the fact that many of the local leaders emigrated to America. Despite time

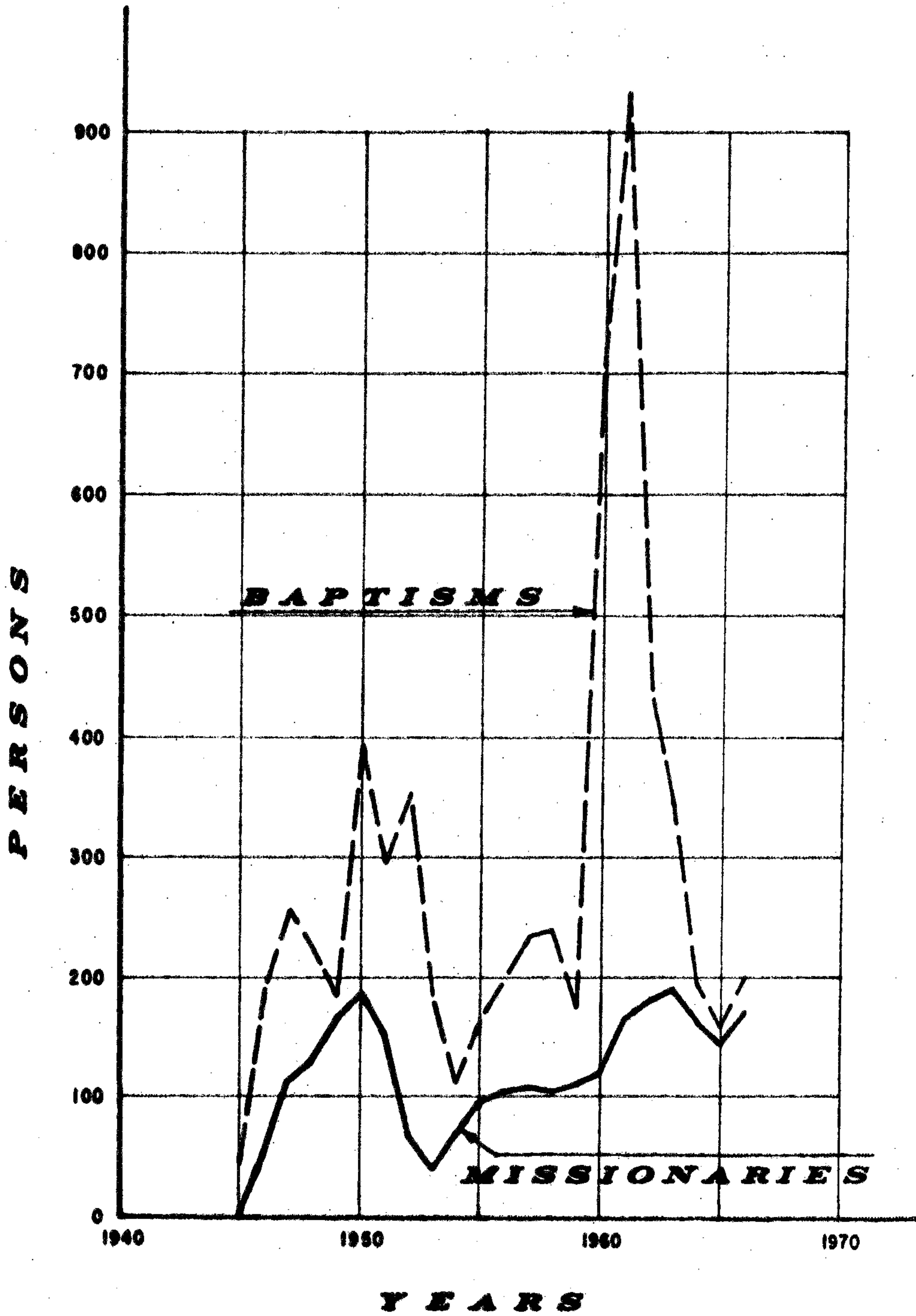
¹⁷Improvement Era, XLIX (March, 1946), 131; See Albert E. Bowen, The Church Welfare Plan (Salt Lake City: Deseret Sunday School Union, 1946), p. 49.

¹⁸See CHART II, page 86 and APPENDIX C

¹⁹For a discussion of these problems see CHAPTER VI, pages 76-105

CHART II

BAPTISMS AND MISSIONARIES FROM 1945 - 1966



consuming branch duties, missionaries baptized 1,028 converts from 1946-1950. This was an average of 2.03 per missionary. This was next to the highest rate of conversions per missionary in Europe and fifth highest in all mission areas in the Church.

From 1951-1965 missionaries baptized 4,697 converts. This was an average of 2.59 per missionary.²⁰ In Rotterdam on March 23, 1952 the largest baptism service in the history of the mission occurred. At this baptismal forty-six converts joined the Mormon Church.²¹

During the one hundred and five years of Mormon missionary activity in Holland (1861-1966), 4,665 missionaries from America have baptized 14,307 converts. This was an average of 3.1 baptisms per missionary each year or 136 convert baptisms a year.

During the twentieth century Latter-day Saint Missionary work has been performed primarily in large cities. The missionaries have done some proselyting in small, country towns. During the depression (1922-1935) some attention was directed to small towns but it resulted in few converts and the mission president eventually moved the missionaries back into large cities.

Twentieth century missionary activity has differed in three ways from the nineteenth century proselyting: (1) the province of Zeeland has been opened twice to missionary work, (2) the Flams speaking part of Belgium has become a part of the Netherlands Mission, and (3) more work has been done in North Brabant. It is apparent by

²⁰See APPENDIX A, page 150 and CHART II, page 86.

²¹"Church Section," April 23, 1952, p. 14.

comparing Map III with Map II, since 1900 more work has been done in south Holland, or the Catholic part of the Netherlands.

The principal cities of missionary activity have been Amsterdam, The Hague, and Rotterdam. Approximately 50% of the cities where missionary work was concentrated from 1901-1967 has been in the same cities that nineteenth century elders were proselyting.²²

Permanent Establishment of Local Leadership. In 1952 the mission president, Don Van Dam, reported that many branches were again placed under local leadership. At this time there were forty missionaries in Holland. One-half of them were married couples or lady missionaries. Most of the missionaries prior to this administrative change assumed duties in mission and auxiliary administration. This change was made so greater emphasis could be placed on proselyting work.²³

Later many of these local leaders either were released or emigrated. By 1955 only six native Dutchmen presided over the twenty-seven branches. Once again missionaries led the singing at meetings, played the organ, taught classes, and acted as auxiliary executives.

While on tour through Holland in 1955, Spencer W. Kimball, one of the Twelve Apostles, counseled the mission president to release the missionaries from branch duties for two reasons:

. . . first, the local people are not getting the training they are entitled, and secondly, the missionaries excuse themselves from proselyting while they do this local leadership work.²⁴

²²See MAP III, page 89.

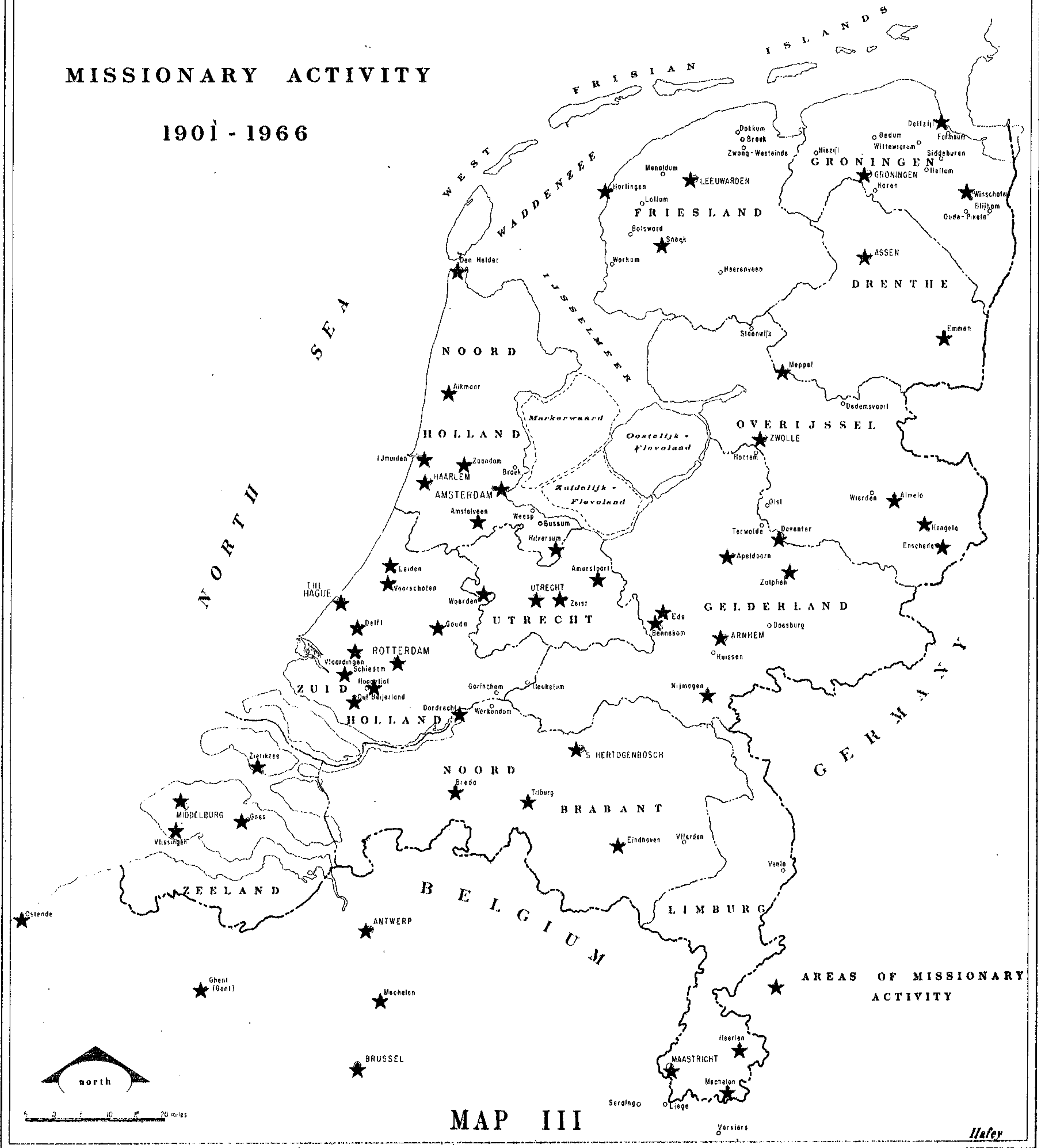
²³"Annual Report," 1953.

²⁴Letter to President David O. McKay and Counselors, Joseph F. Smith and Twelve from Spencer W. Kimball, October 7, 1955; in Church historian's office of the Church of Jesus Christ of Latter-day Saints.

THE NETHERLANDS

MISSIONARY ACTIVITY

1901 - 1966



MAP III

At this time Holland's missionaries had the lowest number of proselyting hours per missionary in Europe. Elder Kimball pointed out:

I am sure that both the missionaries and the leadership of the mission are capable of greater fruitfulness. . . . since 1907 there have been only about 12 of these years where the conversion per missionary were less than in the year 1954. They have ranged from 16 per missionary down to .75 in 1934 and 1.96 in 1954.²⁵

From 1956-1960 Holland was next to the highest in proselyting hours per missionary and highest in total hours worked in Europe. Furthermore from 1961-1965 the Netherland Mission lead the European areas in total hours and proselyting hours per missionary. During these five years Holland led all other mission areas of the Church in proselyting hours and was next to the highest in total hours worked. Netherland's missionaries during this ten year period averaged two hundred and forty hours a month proselyting. They baptized 3,611 converts. In doing this they raised the number of baptisms per missionary from the 1954 average of 1.96 to 2.60.²⁶

In 1960 Mormon President David O. McKay sent the mission president, J. Henry Volker, to Holland with specific instructions to release missionaries from branch duties. At this time there were thirty-four branches in the mission. Volker successfully placed thirty branches under local jurisdiction. This shift in leadership prepared the Netherlands for the establishment of a Stake.

²⁵Ibid.

²⁶See CHART II, page 86 and APPENDIX A, page 150.

HOUSE OF ISRAEL CONVERT POTENTIAL IN AMSTERDAM, HOLLAND



PROPHETIC DREAM OF ORSON HYDE

In the early part of March, 1840, I retired to my bed one night as usual, and while meditating and contemplating. . . the vision of the Lord, like clouds of light, burst into my view. The cities of London, AMSTERDAM, Constantinople, and Jerusalem, all appeared in succession before me, and the Spirit said unto me, 'Here are many of the children of Abraham whom I will gather to the land that I gave to their fathers; and here also is the field of your labors Let your warning voice be heard among the Gentiles as you pass; and call yet upon them in my name for aid and assistance. '

Joseph Smith, Documentary History of the Church of Jesus Christ of Latter-day Saints, B. H. Roberts, ed. (2nd ed. rev., Salt Lake City: Deseret Book Co., 1960) IV, 375-376.

President David O. McKay's Visit to Holland

In May, 1952, President David O. McKay, world-wide leader of the Mormon Church, visited Holland. His prime reason for being in Europe was to dedicate the Swiss Temple. ⁽¹⁹⁵⁵⁾ The purpose for President McKay's coming to the Netherlands was to visit with the Queen of Holland. President McKay made application for an audience with Her Majesty the Queen (Juliana) prior to his departure from America. When President McKay arrived he stayed at the Palace Hotel in Scheveningen and then proceeded to Soestdyk where the Queen resided. He received a gracious reception, after which, he praised the Queen for "her splendid address in the United States Senate only a few weeks previous." President McKay and Emma, his wife, explained "to the interested listener some of the principles of the Church, its missionary system, world-wide organ program, and the work among the Netherlands people."²⁷

At the conclusion of the half-hour audience, President McKay promised Queen Juliana a leatherbound, inscribed Book of Mormon. He sent it to her upon his return to Salt Lake City.

After receiving the Book, through her private secretary the Queen sent an expression of appreciation to McKay:

Her Majesty the Queen of the Netherlands wants me to convey to you her sincerest thanks for the beautifully bound, inscribed copy of the Book of Mormon. . . . It is Her Majesty's wish to express once more how much the discussion during your visit has interested her.²⁸

²⁷"Mission History," June 12, 1952.

²⁸Ibid., July 28, 1952.

The impact of President McKay's visit to Holland may never be entirely known. However, it was a thrill for many Dutch Saints for the first time in their lives to shake hands with the president of their church whom they regarded as the Prophet of the Lord. His visit may also have indirectly influenced government officials to give the Mormon Church legal status three years later. The mission president reported that President McKay's visit "was a great blessing to the entire mission. Although it was short, the newspaper publicity given him was most helpful."²⁹

Official Recognition of the Church

During the twentieth century the official recognition of the Church by the Netherlands Government was perhaps the most important step in creating a positive image of Mormonism in that country.

The first real attempt to acquire official recognition occurred in 1936. T. Edgar Lyon, the mission president, made application with the Department of Justice in conjunction with the celebration commemorating the seventy-fifth anniversary of the Netherlands Mission. This action met with a favorable reaction:

Official papers have been filed with the Department of Justice for the recognition of the Church. We have received several visits from Departmental Officers and their attitude seems to be friendly and sincere. The Crown at the present time is conducting a very thorough investigation into the doctrines of the church. We look for some definite action soon.³⁰

However, the Mormon Church waited another nineteen years

²⁹"Annual Report," 1952.

³⁰"Annual Report," 1937.

before the Netherland's Government awarded official recognition. This recognition entailed that the Latter-day Saint Church would be viewed as a "legal person," enjoying all rights which an individual possessed, namely, the right to sue, and to be sued; to receive legacies, and to hold property. Legal standing also guaranteed exemption from taxation on buildings and possessions. In addition to these rights and privileges official recognition lent a degree of prestige not enjoyed by an unrecognized church. Recognition also assured the missionaries "legal justification for their presence in Holland." It also meant less conflict with the police while missionaries engaged in proselyting work.³¹

In August, 1953 two lady missionaries met a young lawyer, Mr. Johannes Patty, who made a thorough investigation of the Mormon Church. Though he did not join the Church at this time, he offered his legal services freely to the mission.

Acting upon Mr. Patty's advice, the mission president, Donovan Van Dam, submitted a petition to the Dutch Parliament for legal recognition in 1953. Mr. Patty guided the document through proper channels, to guarantee its acceptance. He also prepared the original draft for the final papers:

By royal decree from Her Majesty, Queen of the Netherlands, issued by the Department of Justice on August 22, 1955, the Church of Jesus Christ of Latter-day Saints, was, for the first time in the history of the mission, given legal standing and

³¹"Latter-day Saint Journal History," May 29, 1934, p. 7; Letter to Presiding Bishopric by T. Edgar Lyon dated May 29, 1934, found in Church Historian's Office in Salt Lake City; Also see APPENDIX D.

recognized as a church in Holland.³²

Prior to this sanction Mormonism was merely a sect in Holland; afterwards, it was recognized as a church.

This gave the Church of Jesus Christ of Latter-day Saints the same rights, and privileges held by other recognized churches in the Netherlands. It meant that the Mormon Church possessed corporate capacity. The Minister of Justice summarized the significance of this legal status:

It would give the Church added prestige in the nation, possibly afford some relief from property taxes, bring her consideration for military exemption for missionaries with passports for Holland, offer the possibility of establishing a Church school when needed, and bring the missionary other advantages.³³

Van Dam asserted that this recognition prepared the way for a stake of the Latter-day Saint Church in Holland.

Tabernacle Choir Visits Holland

The same month the government granted the Church legal recognition, Dutch mass media gave Mormonism nation-wide publicity. These communication agencies announced that the Mormon Tabernacle Choir planned to visit Holland.

The famed Choir was well-known in the Netherlands. In 1951 the government owned radio station AVRO presented a "special feature of the day" which consisted of music by the Tabernacle Choir and a commentary by the assistant manager. AVRO rebroadcast the program

³²"Quarterly Report," August 25, 1955.

³³"Church Section," November 19, 1955, p. 8.

because it was so favorably received all over the country.³⁴

Before the arrival of the choir, the newspapers announced the coming of a "700 Mormon Choir."³⁵ Two programs were scheduled, one in Amsterdam's Concert Hall and the other in Scheveningen's Kurhaus Hall.

The choir arrived in Amsterdam on August 30, 1955. When the people of Holland realized that the choir members were all of European descent, they spread out the "Red Carpet."³⁶ The international character of the choir proved to be one of its chief assets on the tour:

Many Dutch members of the choir were finding relatives such as the Van Tussenbrocks, the van Oses (sic), van Ottens, the Wiegel sisters, the De Haans, Kerns, Bergouts, Rosendahls, and Bergs.³⁷

In Amsterdam the "Burgomeister" (mayor) officially welcomed the choir at City Hall. He noted the "high praise" accorded the choir members by the British press. Furthermore, he expressed confidence in the same reception in Holland. He stated:

I welcome you as Latter-day Saints. We have many religious denominations here, but we have room for you. We have always had religious tolerance in Holland. . . .³⁸

The mayor turned the canal lights on so that the choir could

³⁴"Quarterly Report," 1951, p. 57.

³⁵De Nieuwe Dag, July 28, 1955.

³⁶J. Spencer Cornwall, A Century of Singing (Salt Lake City: Deseret Book Co., 1958), p. 15.

³⁷Deseret News, August 31, 1955, p. 1; Also Salt Lake Tribune, August 31, 1955, p. 15.

³⁸Op. Cit., p. 116.

enjoy an illuminated boat trip through Amsterdam's water system.

As preparations for the choir's performance developed many critics asserted that few people would be in attendance:

At times we would hear such comments as these. 'Choirs are very unpopular in Holland and we feel we will have a small attendance.' 'The concert gebouw (hall) has never been filled for a choir.' 'Choirs are very unsuccessful box-office attractions in Europe.' Somehow we knew that the Tabernacle Choir would have no trouble filling the concert halls.³⁹

When the ticket office in Amsterdam opened every ticket was sold in less than two hours. Furthermore, hundreds had to be turned away. The concert hall had a seating capacity of about 2,600; however, 3,000 tickets were sold. Because sales were far greater than anticipated, requests were made that other concerts be arranged in Holland.⁴⁰

At both concerts the audiences gave the choir a standing ovation when Holland's National Anthem was sung in Dutch.

Reaction of the Press to the Choir

Immediately following the concerts, hundreds of newspapers published articles of praise or criticism:

The music critic of the independent Telegraaf H. J. M. Mueller, dedicated half a column to the concert. The choir is 'really excellent' he said, 'it is clear that the singers studied seriously and accurately. They have a disarming naivete and a cordial . . . expression. The pleasure the choir takes in its performance is great and shows a clear love for music. . . .' The Catholic Newspaper De Massdock said the choir's performance 'matched all reasonable demands. The choir sang with the greatest discipline . . . its sound was well balanced and preserved great homogeneity throughout the evening, but in general there was no moving inspiration. . . . Amsterdam's Het Patrol

³⁹Warren John Thomas, Salt Lake Mormon Tabernacle Choir Goes to Europe-1955 (Salt Lake City: Deseret News Press, 1957), p. 193.

⁴⁰"Quarterly Report," August 29, 1955.

commented 'it is an outstanding choir, possessing in its enormous number of voices a fullness of sonority which exists at every degree of volume, without ever any forcing.'⁴¹

Statements of criticism also appeared in various newspapers. A reporter asserted "more expression could have been achieved with their disciplined material . . . more expression and very much more artistry." Another writer wrote "despite everything the choir remained monotonous."⁴²

Effect of the Choir's Visit

The Netherlands mission president, Donovan Van Dam, commented that the choir had a "far-reaching" effect on the mission:

We could see how people talked about the concert, saying it had been something very special in their lives. And in two specific cases we know of conversions were made because of the visit of the Tabernacle Choir to the Netherlands Mission. . . . Yes, the members of the Tabernacle Choir performed a mighty missionary work when they toured Europe during the summer of 1955.⁴³

Later he reported:

There were some direct and remarkable results from the visit of the Choir. Not only in the feeling and spirit in the mission, in the favorable reviews and publicity that appeared, but by direct converts to the Church.⁴⁴

An example of a direct convert to the Church because of the Choir's visit to Holland concerns a Mr. Bartelles:

Mr. Bartelles in Den Helder was an investigator of ours, who seemed to take delight in arguing against us and fighting against the

⁴¹Thomas, Op. Cit., pp. 127-129.

⁴²Ibid., p. 131.

⁴³Ibid., pp. 196-199.

⁴⁴Interview with Donovan Van Dam, mission president in Holland 1951-1955, May 4, 1967.

truths of the Gospel. He was an intelligent man and had belonged to the Salvation Army--filling two missions for them: one to Indonesia and one to Denmark. We missionaries felt that he was not showing the right spirit of investigation, so we were on the point of dropping him. In fact, we were so little impressed with him that we didn't even tell him about the approaching visit of the Tabernacle Choir, but we went instead to those people who showed more promise in their attitude.

One day at work, as the employees stopped for their lunch hour, a fellow employee unwrapped his lunch which was wrapped in a newspaper. As the newspaper was spread out on the table, Mr. Bartelles noticed that it carried an announcement about the Tabernacle Choir's concert on August 31 in Amsterdam--a city which was several hours distance on the train from Den Helder.

Mr. Bartelles came directly to see us and to arrange for tickets. This surprised us very much. He attended the concert in Amsterdam, and then (the) next day as he contacted us, he was a changed man. In talking with us, he said, "I felt the choir members were not singing for the audience. They were singing for God." He told how their lovely music touched his heart and gave to him the testimony of the truthfulness of the Restored Gospel. Tears actually ran down his face as he asked for baptism. We will never forget his humility that day, nor the strength of his fervent testimony. It took two missionaries plus 400 singers, plus the spirit of our Father in Heaven to convert Mr. Bartelles of Den Helden (sic) but he is converted and is a faithful member of that fine little branch on the northern tip of Holland.⁴⁵

Radio and Television Publicity. The AVRO Radio Station broadcast a recording of the Amsterdam concert. Apparently the station managers were impressed with the response of the people because they continued to give the Church notoriety. In 1956 AVRO broadcast a twenty-five minute program about the Church. It consisted of a round-table discussion led by a Professor of Leiden University. The branch president in The Hague represented the Church. He gave a four minute introduction, after which he answered questions posed by a panel of ministers from various denominations in the Netherlands.

⁴⁵Warren John Thomas, Mormon Tabernacle Choir Goes to Europe--1955 (Salt Lake City: Deseret News Press, 1957), p. 197.

The friendly attitude of AVRO was also extended to the Church through their television facilities. In 1963 AVRO televised a twenty minute program entitled "More than Music." A Mormon missionary quartet sang a medley of Dutch children songs known to all the people of Holland. Afterward, the station assistant manager interviewed the Netherlands Mission president, Don Van Slooten. They discussed basic beliefs of the Church. The program concluded with the bearing of testimonies by members of the quartet.⁴⁶

Organization of the First Stake in Europe

Six years following the visit of the Tabernacle Choir, the Holland Stake was organized in the Netherlands. A Stake is a regional division in the Mormon Church organization. This event marked two firsts in the history of Mormonism: (1) the Holland Stake was the first stake organized by the Church in a country where other than the English language is spoken, and (2) it was the first stake established on the European Continent. This historical event occurred during the Centennial year of the arrival of the first Mormon missionaries in Holland.⁴⁷

The first public suggestion of a possible Stake in Holland occurred on May 1, 1960. At this time Alvin R. Dyer, assistant to the Quorum of Twelve Apostles, while speaking to the local leaders of the auxiliaries in the Netherlands Mission said:

⁴⁶"Quarterly Report," January 15, 1963.

⁴⁷"Church Section," March 25, 1961, p. 14.

The Lord has said there should be three stakes of Zion here in Europe and don't be surprised if you're one of them.⁴⁸

Two months later on July 25, President Dyer notified the mission that plans were being made to create an "Amsterdam Stake." Leaders in Salt Lake City intended that this stake include the Amsterdam, The Hague, and the Rotterdam Districts. He instructed the mission president, J. Henry Volker, to submit to him names of members who could become officers in a "greater Amsterdam district preparatory to the stake organization." The purpose of this enlarged district was to train officers for the anticipated stake.⁴⁹

In December, 1960 President Henry D. Moyle, a member of the First Presidency of the Mormon Church, related to the Netherlands missionaries the probability of there being a stake in Holland:

Before most of you men get off of your missions, we're going to have more stakes in Europe than you can shake a stick at. I'm sure that this building (The Hague chapel) will house a ward in the not too distant future.⁵⁰

This prediction was fulfilled on March 12, 1961 with the organization of the Holland Stake. At first the new Holland Stake was to be named the Amsterdam Stake. However, leaders in Salt Lake City changed the name to Holland Stake because it included two provinces, viz., North and South Holland, not just the Amsterdam District. Furthermore, there were no building facilities in Amsterdam at this time which could have functioned as a Stake House.⁵¹

⁴⁸"Diary of Hoyt W. Brewster, Jr.," July 2, 1960, p. 367.

⁴⁹"Quarterly Report," July 25, 1960.

⁵⁰"The Netherlands Centennial," March, 1961.

⁵¹Taped interview with J. Henry Volker, president of the mission when the stake was organized, September 2, 1966.

The formation of the first foreign-speaking stake of the Latter-day Saint Church was effected under the direction of Hugh B. Brown of the Council of the Twelve Apostles. He received assistance from Alvin R. Dyer and Nathan E. Tanner, Assistants to the Quorum of Twelve Apostles. The Holland Stake was the three hundred and twenty-sixth stake organized in the Mormon Church.

The new stake contained five wards, viz., Amsterdam East, Amsterdam West, The Hague, Rotterdam South, and Rotterdam North. It also included an independent branch at Delft and dependent branches at Leiden, Schiedam, and Vlaardingen.

J. Paul Jongkees, first counselor in the mission presidency, was named stake president. Bernard W. LeFrandt and Gerard Stoove assisted him as counselors in the presidency.⁵²

Effects of the Stake's Organization on the Mission

When the stake was organized, several changes were made in the Netherlands Mission. Of the thirty-four branches in the mission, nine of them were transferred to the jurisdiction of the stake. This left twenty-five branches in the mission.

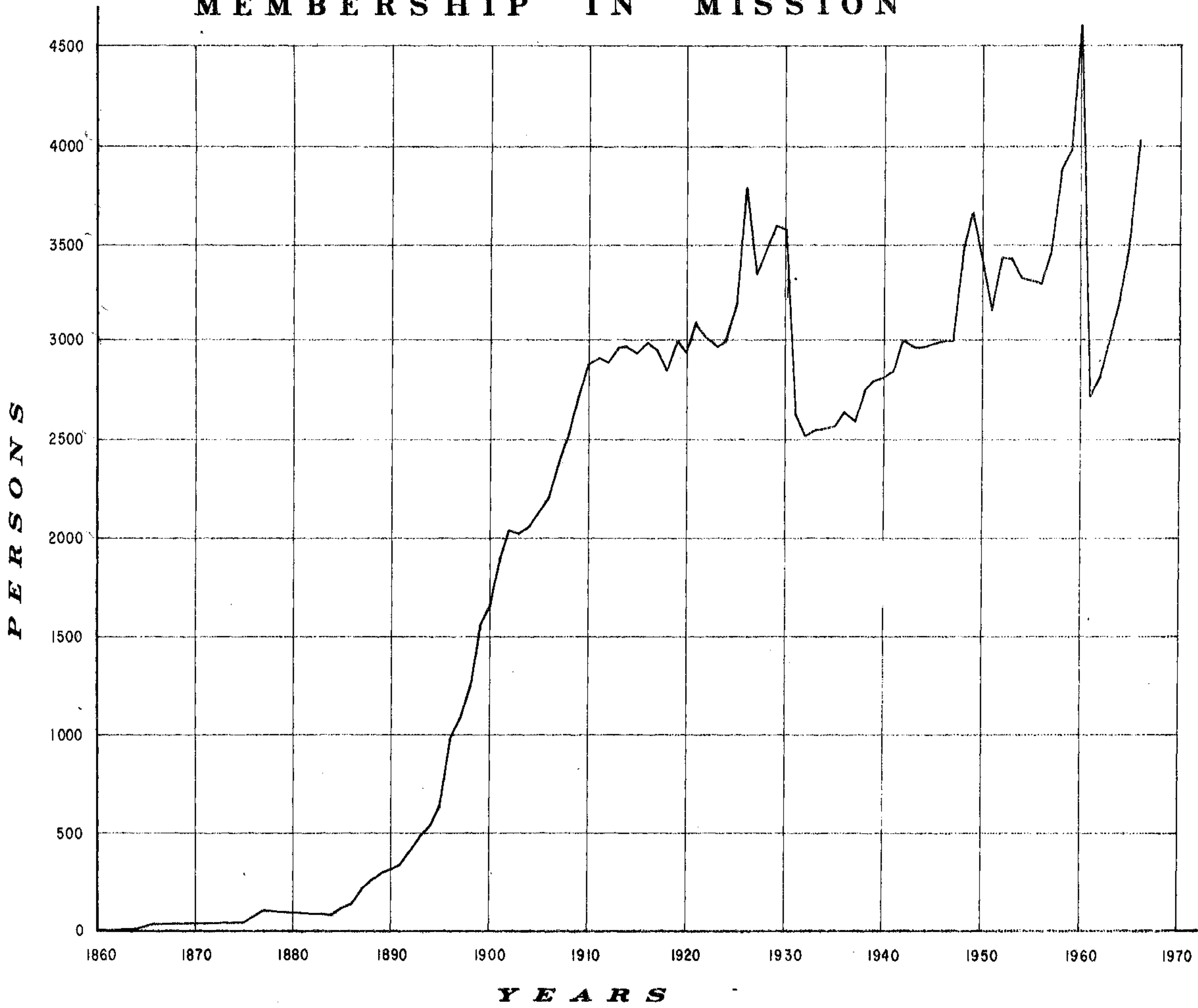
At the time of the stake's formation there were 4,581 members in the mission. Twenty-five hundred of these members or over 50% of the mission's membership became part of the new stake.⁵³ The major

⁵²"Church Section," April 11, 1961. A stake presidency consists of three presidents and a clerk. It is an ecclesiastical body which presides over several wards.

⁵³Volker, Op. Cit.; Also see CHART III, page 103.

CHART III

MEMBERSHIP IN MISSION



effect this had on the mission was depletion of leadership. Actually the stake took 90% of the local leaders and left the mission 10% of the leaders to preside over a little less than 50% of the total membership in Holland.

Prior to the stake's organization thirty of the thirty-four branches were placed under the jurisdiction of local leaders. After the stake's organization many branch leaders had to be released to fill vacated mission leadership positions.⁵⁴

J. Henry Volker summarized the effects the organization of the stake had on the Mormon Church in Holland:

It brings the real operation of the Church to the people of Holland. Up until the Organization of the Stake the missionaries had nursed everything along . . . The great thing of the organization of the stake is that it put the people on their own. They now had the responsibility of operating the Church in Holland--that is within the stake boundaries. It meant that they had to put the stake and church on a financial basis where they had to support it and not be supported fully by the Church . . . It threw them on their own. It made them realize that it is their church. It isn't a church from America. It's a church in Holland . . . It's a universal church--not an American Church . . . It's a world church. With the organization there it put the responsibility on the leaders that were appointed and also on the members that they had to get themselves in line to support those leaders. . . . It taught those people more than ever what the Priesthood meant. That the Priesthood is the ruling power that directs the church. . . . It has shown that they have leadership among them. That leadership can be developed. . . . It has taken away a great many of the jealousies that existed before in the branches because they realize that these people are chosen from and appointed directly from the president of the church and general authorities--rather than by the mission president. . . . They feel it is their own church now and they get something they've got to build up themselves.⁵⁵

⁵⁴Ibid.

⁵⁵Ibid.

President Van Slooten, mission president from 1962-1965, summarized the effects of the stake on the Mormon Church in Holland as: (1) developed more leadership-stake leaders, (2) increased the financial requirements of its members, (3) necessitated a greater spirit of sacrifice, (4) enabled members to receive patriarchal blessings, (5) provided for a frequent and direct contact with general authorities on an almost monthly basis, and (6) resulted in the introduction of many Church programs to the mission, namely, home teaching and family home evening programs.⁵⁶

All these advantages offered to Church members in Holland justify a statement made by Henry D. Moyle, member of the First Presidency of the Church:

"The Lord wants to have the Dutch people enjoy the full blessing of the Gospel and that can't be done unless there is a stake of Zion established here."⁵⁷

⁵⁶

Letter to Keith C. Warner from Don Van Slooten, July 5, 1967, pp. 8-9; See APPENDIX H, page 173.

⁵⁷

Brewster, Op. Cit., September 2, 1966, p. 34.

CHAPTER VII

CHURCH PROPERTY IN THE NETHERLANDS

Purchase of Property in the Netherlands

One of the paramount reasons that a stake could be organized in Holland was that the Mormon Church owned the necessary buildings to house such an organization. The Church-built chapel in The Hague became the Stake House because it contained the necessary office space for the presiding officers.

Prior to the twentieth century, meetings were held in rented halls. However, shortly after the turn of the Century (1908), the Netherlands Mission purchased its first building. This was the Excelsior Hall in Rotterdam. This building was used only as a chapel for meetings.¹

Halls continued to be leased or rented for branch meetings until 1920. The scarcity of buildings at that time made it necessary that the mission purchase its own halls and meeting places. It was almost impossible to lease adequate halls to meet the needs of the branches. Consequently, the mission began to purchase houses which were renovated and remodeled to contain a chapel and class rooms.²

¹Millennial Star, CXXI (February 27, 1908), 381.

²"Mission History," March 29, 1920.

All real estate of the mission was purchased in the name "Corporation of the Presiding Bishop of the Church of Jesus Christ of Latter-day Saints."³

The policy of purchasing buildings and remodeling them continued to be the primary program of the Church in Holland until 1960 with a few exceptions.

First Church-Built Chapel in Holland

In 1937 ground was broken in Rotterdam for the first church-built chapel in the Netherlands. The cornerstone was laid by Joyce Murdock, six year old daughter of the mission president, Franklin J. Murdock. It was a Dutch custom that a little child take part in the ceremony of laying the cornerstone of new buildings.⁴

The Church-built chapel became the Overmass Branch meeting house. A member of the Twelve Apostles dedicated the new chapel on April 3, 1938. This building cost \$17,000.00.⁵

Unfortunately, this building was used for only one year and six months. Early in May, 1940, the Germans bombed Rotterdam, reducing to ashes an area a mile square in the heart of the city. The Overmass chapel was demolished during this raid.

Following the war special building permits from the government had to be obtained in order to build chapels.⁶

³Ibid., March 12, 1920; See Richard R. Lyman.

⁴Improvement Era, XL (December, 1937), 732.

⁵Op. Cit., April 3, 1938. See PLATE IV, page 108.

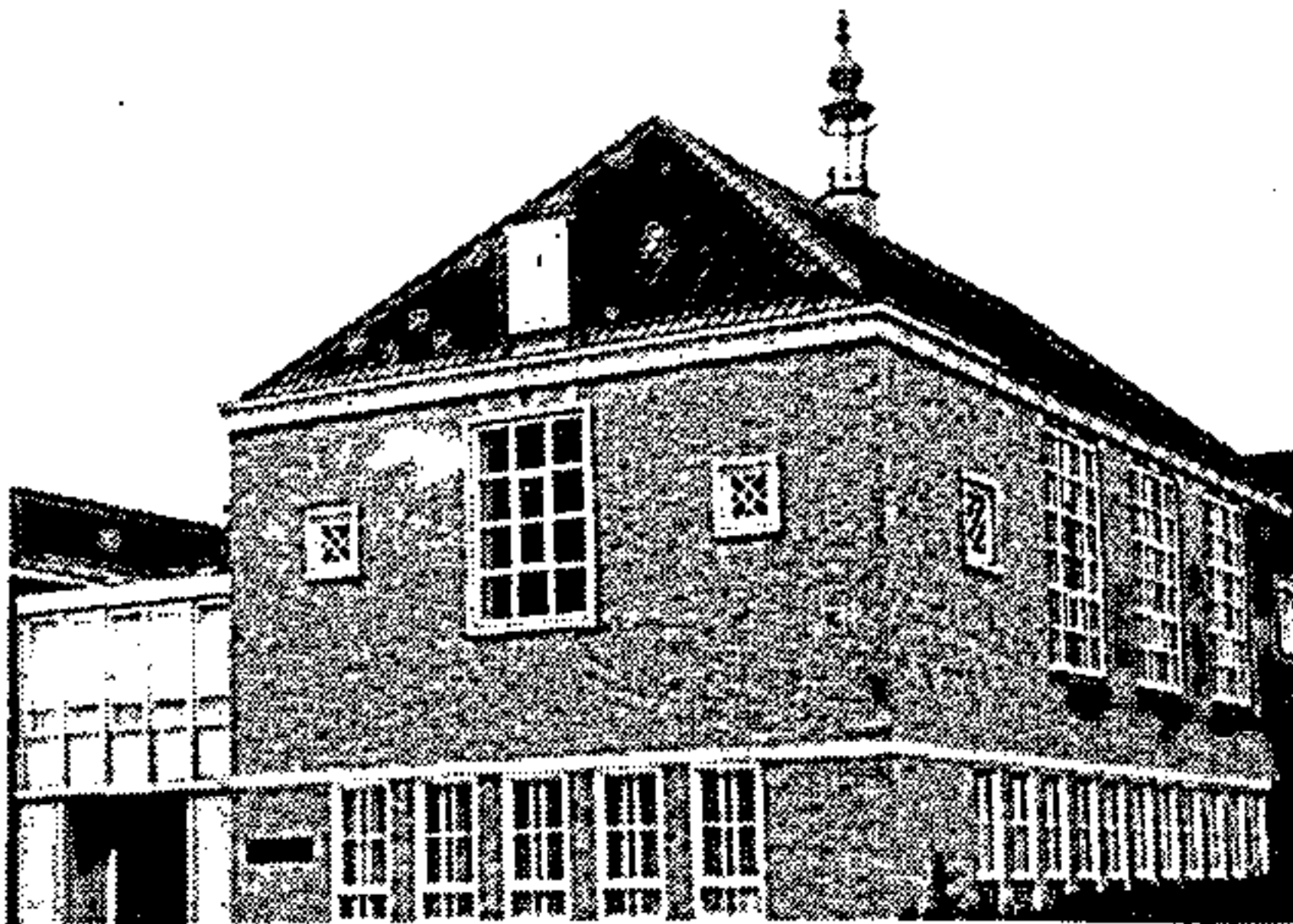
⁶Deseret News, December 28, 1949.

PLATE VI



^{North}
The Rotterdam South Ward Chapel. First built in 1937-1938. Later, it was rebuilt in 1954-1955. The building cost \$120,000. Spencer W. Kimball of the Quorum of Twelve Apostles dedicated the chapel on July 24, 1955.

*North Rotterdam chapel,
destroyed in bombing,
was rebuilt 1954-55 and
dedicated, not B'deem
South chapel.*



The Hague Ward Chapel. This chapel cost approximately \$95,000. ElRay L. Christiansen, Assistant to the Quorum of Twelve Apostles, dedicated this chapel in November, 1958. This chapel became the first stake-house.

In 1953 the mission received permission to rebuild the Overmaas chapel. The government allotted a new and larger site for the new chapel about a quarter of a mile from the former meeting hall. A member of the Twelve Apostles dedicated the new chapel on July 24, 1955. The building cost \$120,000.00. The building contained a chapel to seat two hundred and fifty people with a recreational hall opening in the rear where another two hundred and fifty could be seated during conferences.⁷

Purchase of Mission Homes

The first mission home in the Netherlands mission was a rented home in Rotterdam. This home, and later another on the same street, served as the mission headquarters until 1937. At that time a new building was purchased in The Hague. Consequently, the Excelsior Hall was sold. The mission president reported:

(We have completed) the sale of our mission headquarters in Rotterdam for 14,000 guilders and the purchase of a building at the Hague for 12,000 guilders. Our new quarters are on a very fine residential street, and the property cost something like 4,000 guilders. The building is in a very fine state of repair. It was built by the Seventh Day Adventist Church and is a creditable place for our mission headquarters in Holland.⁸

During the Second World War, this mission home was evacuated and later damaged due to the German occupation. Following the war it was restored and an extension added for additional offices.

The Hague remained the mission headquarters until 1961. After the Holland Stake was organized, the mission president, J. Henry

⁷"Church Section," August 6, 1955; See Spencer W. Kimball.

⁸Conference Report (October 1, 2, 3, 1937), p. 6; See PLATE VII, p. 110.

PLATE VII



Third Mission Headquarters

This mission home in The Hague remained the headquarters of the Netherlands Mission from 1937-1962.

Volker, moved the mission office from its boundaries. This move was precipitated by the lack of space in the mission headquarters, the influx of more missionaries, and because members of the stake continued to involve the mission president in their problems. Another purpose for moving the mission home was to get closer to the air port.⁹

On May 15, 1961 a new mission home was purchased in Huizen. It cost \$60,000.00. The Hague building became a Genealogical and Microfilming Laboratory. The new mission home consisted of three acres of property and a large mansion. After spending an additional \$60,000.00 to renovate the mansion, the Netherlands Mission Headquarters was transferred to the new mission home on January 15, 1962.¹⁰

Church Building Program in Holland

The remodeling of the new mission home in Huizen was part of the Mormon European Building Program in the Netherlands. This building program was formulated at a meeting of all mission presidents in Frankfurt, Germany on June 9, 1960. It was estimated that more than \$50,000,000.00 would be spent during a four or five year period building chapels in Europe. Approximately five million dollars was allocated for construction in the Netherlands. Local labor missionaries

⁹Interview with J. Henry Volker, October 7, 1966; See PLATE VIII, page 112.

¹⁰"Quarterly Report," January 15, 1960.

PLATE VIII



Fourth Mission Home of the Netherlands Mission

This mission office was purchased in 1961. On January 15, 1962 the Netherlands Mission Headquarters was transferred to this building. Originally, it was a training center for the Indonesian Bank. During the German occupation it was used as a battalion headquarters. This new mission home cost \$60,000.

were to be called to help in this vast building program.¹¹

Headquarters for Scandinavia, Belgium, and the Netherlands was established in Norden, Holland where an office building was purchased. Six locations were selected as priorities for new buildings in the Netherlands. The building policy of the Mormon Church was to construct chapels only in newly constructed, growing residential areas.

In Holland no private property was for sale. All property had to be purchased from the city government in each location where buildings were to be constructed. Unfortunately, in 1961 the Netherlands Government enforced a law that no more church buildings could be built due to the scarcity of labor and materials. This stopped all building plans in Holland for a year.

Later the government permitted the building of church chapels but under certain limitations. Fifty per cent of the churches permitted to be built were to be Catholic chapels, 40% Protestant, and 10% for all other denominations. The Mormon Church had planned to build more chapels than the combined total of all other denominations.

Eventually, under careful supervision of the government, the Latter-day Saint Church completed a chapel in the East part of Amsterdam. It was difficult to obtain permission to build this meeting house because of its revolutionary design. No denomination had ever constructed a meeting house with a chapel, class rooms, and recreation hall under one roof in the history of church building in Holland. Permission was only granted after a model of the building was

¹¹Ibid., June 9, 1960.

submitted to the Netherlands building committee. A ground breaking ceremony was held in Amsterdam for the construction of the new Amsterdam East Ward building on March 16, 1963.¹²

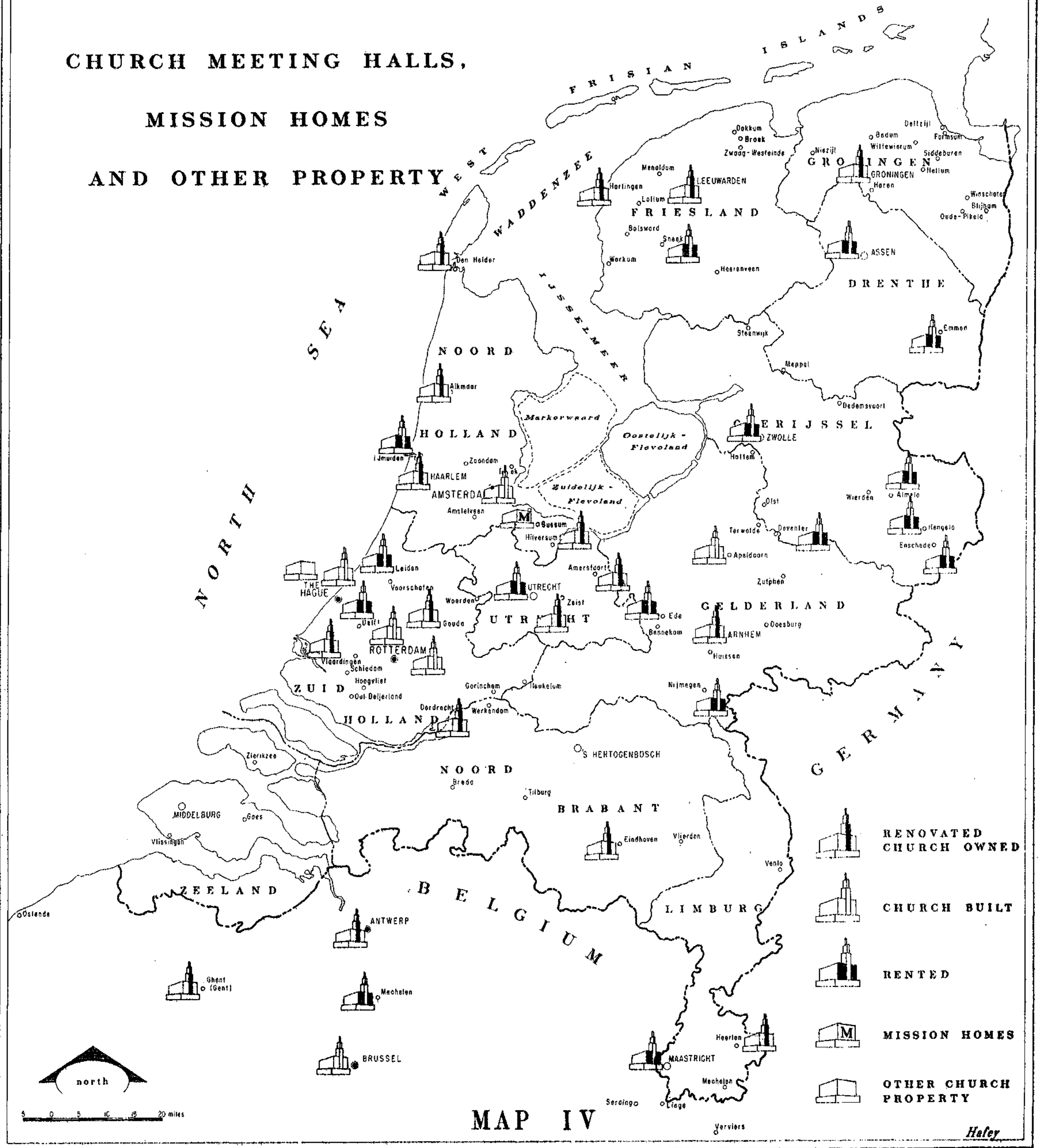
In 1966 of the thirty-eight buildings housing wards and branches in the Netherlands mission and Holland Stake, six were church-built chapels, sixteen were church-owned renovated buildings, and sixteen were rented halls.¹³

¹²Ibid., March 16, 1963.

¹³See MAP IV, page 115.

THE NETHERLANDS

CHURCH MEETING HALLS,
MISSION HOMES
AND OTHER PROPERTY



CHAPTER VIII

METHODS OF PROSELYTING IN HOLLAND

Early Proselyting Methods

Prior to 1900 missionaries proselyted chiefly by distributing literature, tracting, and holding block meetings. After 1900 several new methods were introduced.

Distribution of Tracts Methods. The distribution of tracts proved to be the most successful procedures used during the nineteenth century. J. W. F. Volker, the mission president from 1885-1889, described how it was done:

I began my labors in Amsterdam, and translated the 'Gospel of Christ' into the Dutch language, and had 10,000 copies printed. These I took and distributed at the houses of the people, stating that I would call again after three days. This plan gave me a good opportunity to talk with the people at their firesides.¹

The direct results of house to house distribution of tracts was not always encouraging, but the ultimate good accomplished was not doubted. The mission president reported that "many are the instances where one person has been found by a tract who has afterwards been the means of bringing family after family into the Church."² Missionaries asserted that the "poor" were the principle people proselyted to the church through the distribution of tracts:

We have distributed thousands of our tracts among rich and poor

¹Millennial Star, LI (July 1, 1889), 401.

²"Mission History," January 28, 1904.

alike; the former, however, seldom take the pains to read them and spurn us from their doors. . . . The poor receive our tracts readily and we occasionally get an opportunity of laying before them the principles of eternal life. . . . We find . . . it is to the poor that the Gospel is being preached. It is the poorest of the poor who accept the offers of life and salvation. . . . Many are convinced of its truth, and would gladly embrace it if they could muster moral courage enough to break the chains of the false traditions of their fathers of priestcraft with which they are bound.³

Block Meeting Method. In 1896 a missionary reported that block meetings were held as a means of promulgating Mormonism in the Netherlands:

We have held a number of block meetings wherever we could get the use of a house, as it is against the laws of this country to preach upon the streets. These block meetings seem to be the best plan to spread the Gospel here, as they have brought many to investigate and in a few cases some have asked for baptism.⁴

Missionaries held block meetings in any house in a city where they could get permission. After permission was received the elders would then go up and down the street on the block where the house was located and invite all the neighbors to attend the meeting. Before a block meeting was held, it was usually advertised in the newspaper.

Debate. Public debates were also often a useful means of propagating Mormonism. It was customary in Holland before and after 1900 to resolve controversial issues through debates. On July 12, 1896 a Mormon Elder debated with a Baptist minister at Ougree, Belgium. Many Baptists were in attendance and were impressed with the evidence which supported the doctrines of the Latter-day Saint

³Ibid., June 10, 1893.

⁴Deseret Evening News, December 5, 1896, p. 12.

Church. At the end of the debate they left the Baptist congregation and "were baptized into the true church."⁵

Difficult Years--1922-1935

During the nineteenth century missionaries used no systematic procedure in teaching Mormonism. Mormon Elders simply lectured or discussed the principles of the church.

From 1900 to 1926 public debates and distribution of tracts continued to be the general methods used in spreading Mormonism.

However, 1922 to 1935 proved to be very difficult years to do missionary work. This was particularly due to an economic depression:

Thousands parade the streets without work and several of our saints are among these unfortunates . . . Labor conditions are really serious in Holland at the present time and prices for food and clothing . . . are extortionally high and are beyond the reach of these poor people.⁶

At first the economic conditions turned "the people from religion to seek a temporal salvation in some one of the numerous political organizations."⁷

During these difficult years the only investigators and converts found were among the unemployed and those on the "dole."⁸

New Methods of Doing Missionary Work

Despite the depression 1925 through 1935 proved to be a new

⁵De Ster, XII (February 1, 1907), 60.

⁶"Annual Report," 1921.

⁷Ibid., 1913.

⁸Letter to Harold G. Reynolds (1937); In Church Historian's Office of the Church of Jesus Christ of Latter-day Saints, Salt Lake City.

era of proselyting methods in the Netherlands Mission. The mission presidents introduced the following new methods of doing missionary work: tracting without purse or scrip, open-air or street meetings, and canal boat proselyting. A missionary training school was also opened, and the mission received illustrated lectures from Church headquarters in Salt Lake City.

Open-Air Meetings Method. Prior to 1927 the Constitution of the Kingdom of the Netherlands prohibited street gatherings, particularly those of a religious nature. However, in 1927 open-air meetings were legalized for the first time:

Permission has now been obtained from officials of the larger cities to hold open-air meetings. This privilege has previously been denied us, and we think it marks the beginning of an era of more religious toleration and less opposition to 'Mormonism.'⁹

John P. Lillywhite, mission president from 1926-1929, reported:

All these meetings have been held under police protection and every consideration has been given us from these officials that we could desire.¹⁰

These open-air meetings resulted in an increase in number of tracts distributed, gospel conversions, and families of investigators visited. During this time the mission president reported that even Rotterdam allowed the missionaries this privilege:

During the last week of the year permission to hold regular street meetings in Rotterdam (was granted). This was the first time in the history of the mission that such permission was

⁹Improvement Era, XXXI (December, 1928), 161.

¹⁰"Annual Report," 1927.

given and it looked like a new era was dawning in the mission.¹¹

These street and park meetings were held regularly in most of the branches for the next few years.

During this period two new "districts" were opened to missionary work. One was the Over-ysel district and the other the Zeeland district.¹²

Proselyting without Purse or Scrip. In 1926 President Lillywhite decided to send missionaries into rural parts of Holland instead of confining their efforts to large cities:

I am just now considering another method of missionary campaign whereby I hope to be able to give the Elders some real missionary experiences, and also endeavour to reach a class of people that as yet haven't had a chance to hear the Gospel. I am planning to send the Elders by two's into the country districts to travel as much as possible without money, and thereby prove the people. This is the hold and really only successful way of doing missionary work, but it is new in this Mission. I have selected a half dozen good men who can speak the Dutch language, who are very earnest in their work and who are also willing to try out this method of preaching the Gospel in this country. I expect to be with them occasionally and check up on their work. If they can do it successfully it will open up a splendid field of new experiences for our Elders, which will have a tendency to make them better acquainted with the Lord and His work, and I believe will be conducive to excellent results in general. Missionary activities throughout the history of this Mission have been confined almost entirely to the larger cities. . . . I believe we can create a very different spirit in the Mission by breaking up this "rut" system or routine of doing things, and get out into a newness of missionary life.¹³

Mission School. During this period in an attempt to make the missionaries more effective, President Lillywhite instituted a school

¹¹"Quarterly Report," 1926, p. 13.

¹²See MAP III, page 91.

¹³"Mission History," April 22, 1926.

or training class. Elders upon their arrival in the Netherlands were placed in this school for a month to be instructed concerning the conditions of the country, the people, the language, and the message of Mormonism.

Canal Boat Proselyting. Because Holland contained many canals, streams, and lakes, it was decided that the most economical way to reach people in outlying villages was by water. Consequently, a small motor boat was purchased which contained living accommodations for four missionaries:

The work done by these boat missionaries . . . includes the distributing of tracts and lending small books to the people, who are, in turn, given the opportunity of inviting the Elders to return and explain the purpose of their mission and their valuable message. By this means these missionaries laboring on the boat have been successful in finding many seekers after the truth. During this month of this work sixty-nine friends, who afterwards became earnest investigators, were found.¹⁴

Though the country was suffering an economic depression, the Dutch during this period were described as being "readers of the Bible and naturally religious." The Bible was taught in many of the schools during this period.¹⁵

Illustrated Lecture Proselyting. Film-strips were sent from the headquarters of the Church in Salt Lake City. These lectures enabled the missionaries to "make more first contacts both at halls (where meetings were held) and at cottage meetings."¹⁶

¹⁴Millennial Star, LXXXIX (October 13, 1927), 652.

¹⁵Ibid.

¹⁶"Annual Report," 1935.

Sports Proselyting. During 1925-1938 missionaries formed basketball and baseball teams. The mission president encouraged participation in sports on a limited scale for the purpose of attracting and interesting young people in the program of the Mormon Church. In 1938 the missionary baseball team won recognition for the mission. At the conclusion of the year's play, the Dutch Club in Amsterdam presented the team a medal inscribed: "To the Mormon Missionaries in Remembrance of the fine baseball games we have played."

Results of New Proselyting Methods

Though 1925 through 1935 was a new era of proselyting methods, the number of baptisms performed declined. This was due particularly to the economic depression, disinterest in religion, and a decrease in the number of missionaries. During this period baptisms declined approximately 83% and the missionary force 55%.¹⁷

Post World War II Proselyting Methods

The Anderson Plan

Following World War II, four consecutive plans improved the efficiency of missionary work. The first of these, adopted in 1951 by the Netherlands Mission, was entitled "A Plan for Effective Missionary Work" or the Anderson Plan. This plan emphasized tracting with the Book of Mormon. It constituted a total of twenty-eight possible cottage meeting topics:

This plan stressed the necessity of the spirit of the Lord and

¹⁷See CHART II, page 86.

a thorough knowledge of the scriptures for success in missionary work. . . . In contrast to the traditional but less effective method of 'tracting', the missionaries objective in going from door to door was to get into the homes immediately and present their message. Stimulating questions were designed to involve investigators in the discussions. Special emphasis was placed upon reading the Book of Mormon as a key to conversion: 'God revealed the Book of Mormon to convince the honest--He expects us to use it.'¹⁸

Prior to the adoption of the Anderson Plan, a mission training school opened in The Hague for all new missionaries. The school was named "Nine to Five," indicating the number of hours spent in the school each day. The school constituted a two week training course in the lesson plan and the Netherlands language.¹⁹

Accompanying the Anderson Plan in 1951 were special investigator meetings. When missionaries scheduled an investigator meeting all elders in the district concentrated their efforts for two or three days contacting families, inviting them to attend. The mission president, John P. Lillywhite, reported:

The work in the Netherlands is steadily progressing. Missionary activity is being increased and intensified. Special meetings for investigators are held all over the country in the various branches . . .²⁰

During this period a missionary basketball team aided the mission in its proselyting efforts. At an invitational Basketball Tournament during "sports week" in Holland, the missionary team won the championship. Films of the game were shown in theaters throughout

¹⁸James B. Allen and Richard O. Cowan, Mormonism in the Twentieth Century (Brigham Young University Extension, 1964), p. 139.

¹⁹"Church Section," October 11, 1950, p. 4.

²⁰"Church Section," January 31, 1951, p. 13.

the country, which resulted in "much favorable publicity for the Church."²¹

Systematic Plan

In 1952 Church Authorities in Salt Lake City published a new lesson plan entitled "Systematic Program for Teaching the Gospel." The Netherlands Mission adopted this plan in 1953. Door to door tracting remained the principle means of finding investigators. This plan included seven cottage meeting discussions. Branches were encouraged to provide facilities to continue teaching new converts after their baptism. The Church translating committee in Salt Lake City translated the plan into Dutch and sent it to Holland.

The Dyer Plan

The Systematic Plan received a supplementation in 1960. In March of that year Alvin R. Dyer, assistant to the Twelve Apostles, arrived in Holland. President David O. McKay sent him to Europe as the European Mission President. He introduced a new lesson plan entitled "The Message of the Restoration."

The Message of Restoration included a door approach, the manner of conversion discussion, and the inquiry and challenge. The missionaries memorized an introduction which was presented from door to door while tracting. After gaining entrance into a home, missionaries did not immediately teach a doctrinal lesson but presented a brief memorized message concerning the necessity of learning truth through the Spirit of God. Then followed six lessons similar to

²¹Ibid., December 27, 1952, p. 12.

those in the Systematic Plan.²² Stress was placed upon application of the Message of the Restoration fundamentals:

A positive 'first contact' or 'door approach' message under the power of testimony, will assure good reception from the people immediately. This will lead them into an investigation of the gospel truths. The Manner of conversion, or First Appointment Lesson will set the tone or promise to testify of the Message by the power of the Spirit, by which the investigator can know the Truth, and how the things of God can be understood by spiritual reception. The Inquiry and Challenge lesson for baptism, is intended to determine investigator interest, ascertaining their readiness for the invitation to prepare for baptism. . . .²³

When Dyer introduced his new proselyting plan, he gave the Netherlands mission a quota of five convert baptisms per missionary. This quota amounted to five hundred and eighty baptisms by the end of the year. The mission president thought he was "talking through his hat." Never in the history of the mission had such a number of baptisms been performed in one year. The highest number of convert baptisms performed in one year up to that time was three hundred and ninety-six in 1950. However, this goal was attained.

During the months of September, October and November, missionaries performed one hundred and twelve baptisms. This was the highest number of baptisms in individual months in the history of the mission. The year ended with seven hundred and nine baptisms.

The following year (1961) missionaries baptized nine hundred and twenty-two converts. This surge of success was particularly due

²²The Message of the Restoration (European Mission: The Church of Jesus Christ of Latter-day Saints, 1961), p. 37.

²³Ibid., p. 1.

to the techniques embodied in the Dyer Plan.

While the missionaries used the Dyer Plan, they performed over 1,600 baptisms. This amounted to a rate of 13.5 baptisms a week in 1960 and 17.8 in 1961.²⁴

Reorganization of the Mission. In 1938 the Netherlands Mission had been divided into five districts with eight missionaries and four branches in each district. This was done to insure better supervision.

In conjunction with the introduction of the Dyer Plan, the mission president revamped the administrative organization of missionaries. J. Henry Volker, mission president from 1960-1962, divided the mission into two sections consisting of five districts each. Missionaries presiding over the districts were called "supervising elders." Later they were renamed "district leaders." The two sections were supervised by elders called "traveling elders."

Later the mission was again reorganized. This time the districts were grouped into five zones. The purpose of this reorganization was to increase efficiency, to get better reports, and to decrease the numbers of districts under one zone supervisor.

Missionary Proselyting Among the Youth. In 1962, also in conjunction with the Dyer Plan, Volker encouraged missionaries to organize softball teams among Dutch boys. Consequently, elders organized over seven hundred boys, ranging from twelve to fifteen years old, into seventy softball teams. Each pair of missionaries

²⁴Taped interview with J. Henry Volker, September 2, 1966; Also see CHART II, page 86.

throughout the mission attempted to organize a softball team. Games were played, and district winners determined. Then district winners competed with other district winners to determine five zone champions. Eventually a mission champion softball team emerged from the zone champions. The winning softball team received a personally autographed softball from Prince Bernhard, husband of Queen Julianne. The purpose of this proselyting method was to gain admittance into the homes of the boys playing softball. Missionaries baptized a number of boys and parents into the Mormon Church. This program received support from the Athletic Committee of Holland which resulted in a great deal of publicity. Missionaries were invited to appear on television twice to advertise the program. It was also mentioned on the radio a number of times. The chief effect for this program was nation-wide publicity.²⁵

World-Wide Mission Plan

Missionaries used the Message of the Restoration Plan from March, 1960 to October, 1961. However, in June, 1961, the first world seminar for mission presidents convened in Salt Lake City. The purpose of the seminar was to coordinate all missionary activities of the Mormon Church, and to establish a uniform world-wide method of teaching the principles of Mormonism. The Netherlands mission president, J. Henry Volker, attended the convocation. At the conclusion of the seminar a new proselyting plan, "A Uniform System for Teaching Investigators," was distributed for use in all missions

²⁵Ibid.

of the Church:

This plan, consisting of six cottage meeting discussions, embodied a refinement of the principles and techniques found in earlier outlines such as the 'Anderson Plan' and the 'Systematic Plan.' It was based on the experiences and suggestions of several mission presidents and Church leaders and was to be used world-wide.²⁶

After the adoption of the world-wide mission plan, President David O. McKay issued a challenge to all Latter-day Saints to aid the proselyting effort through participation in a two-fold plan: (1) members were to give names of potential investigators to the missionaries--this was called a "referral plan," and (2) members were encouraged to invite non-member friends into their homes so missionaries could teach them the principles of Mormonism--this was called a "group meeting." Associated with this plan was the admonishment of President McKay that "each Latter-day Saint bring at least one convert into the Church every year."²⁷

Study made of Baptisms from 1959-1963. A survey made in 1961 of one hundred converts in Holland showed that 40% of them were first contacted through member referrals and 60% through missionary tracting.²⁸

In 1963 Don Van Slooten, the mission president, made a study based on baptisms performed in the Netherlands Mission, omitting those occurring in the Holland Stake. The purpose of the study was to determine what percentage of converts remained active in the Church:

²⁶Allen, Op. Cit., p. 142.

²⁷Ibid., p. 140.

²⁸"The Netherlands Centennial," April 1, 1961.

Van Slooten's Study

	Baptisms	%Active	% Semi-active	% Inactive
1959	61	41%	10%	49%
1960	314	26%	9%	65%
1961	435	20%	10%	70%
1962	183	32%	14%	54%
1963	196	66%	15%	19%

The mission president concluded this study by stating: "This study indicates very forcefully the necessity of conversion before baptize converts only after "solid conversion."²⁹ To forstall inactivity among future converts Van Slooten placed the following restrictions on baptisms:

As a result of these findings . . . we required that the missionaries teach the full lesson plan before the candidate was baptized . . . that the candidate be living the Word of Wisdom and that he be attending church . . . that the candidate have a knowledge of the law of tithing and that he was committed to the payment of tithing.³⁰

Furthermore, President Van Slooten encouraged the missionaries to maintain contact with new members "until it was felt that they were fully fellowshipped into the Church." To facilitate the integration process, a series of fellowshipping lessons were developed. Van Slooten also instructed missionaries to proselyte among the "more educated a cultured people of the country rather than those of the extremely poor class." The mission president accredited this practice as the primary cause for the curtailment of baptisms after 1961.³¹

²⁹"Quarterly Report," December 9, 1963.

³⁰Letter to Keith C. Warner from Don Van Slooten, July 5, 1967, p. 3; See APPENDIX H, page 169 for entire letter.

³¹Ibid.

CHAPTER IX

DUTCH EMIGRATION FROM HOLLAND

Historical Over-view of Dutch Emigration

Historically, the motives for Dutch emigrants to America were social, political, economic, and religious. The first Dutch emigration occurred in 1623 when the Dutch West India Company settled a group of thirty families at the mouth of the Hudson River. Eventually, by 1664 approximately 10,000 Netherlanders lived in America.¹

The next significant emigration to America occurred in 1846, often referred to as the New Immigration or Great Migration. Its causes were partly social and economic but predominantly religious. The Seceders, a group who left the official Reformed Church in 1834, played a dominate part in the new immigration. The government passed a ruling forbidding more than twenty members of the Seceders to meet at one time.² They were not only discriminated against religiously but also economically:

First of all was the endeavor of the State for a brief space of time to restrain the Seceders, and subject them to police measures,

¹Henry S. Luca, Netherlanders in America (Ann Arbor: University of Michigan Press, 1955), p. 8.

²Bertus Henry Wabeke, Dutch Emigration to North America 1624-1860 (New York: The Netherlands Information Bureau, 1944), p. 88; Also see Arnold Mulder, Americans from Holland (New York: J. B. Lippincott Co., 1947), p. 118.

finer and imprisonment. Next, there also was the problem of discrimination, for only too frequently the public resented the presence of people who had severed ancient ecclesiastical ties.³

The Seceders visualized America as a vast virgin region wholly unoccupied. They also believed that religious restrictions would not be imposed upon them in the United States.

Catholic emigrants from Holland also flocked to America for religious reasons during the New Immigration. They settled primarily in the Fox River region in Wisconsin. They too had experienced difficulty with the State. The government refused them permission to set up an organization of bishops:

Nor were they allowed to establish a system of education in conformity with the traditional principles of their faith. . . . So, while the religious motive to emigrate to America was strong in the breasts of Dutch Catholics it was not so all-consuming a reason with them as it was among the Seceders.⁴

Netherlanders of the Reformed faith also departed for America during the new immigration. They settled primarily in Michigan, Ohio, Illinois, Indiana, Wisconsin, Iowa, Minnesota, the Dakotas, New York, and New Jersey.⁵

During the 1830's and 1840's economic deterioration served, like the policy of the government against the Seceders, to provide an incentive for emigration. Taxes increased, those "imposed on butchers and millers being especially onerous." The potato famine

³Henry S. Lucas, Dutch Immigrant Memoirs and Related Writings, (Assen: van Gorcum and Co., 1955), p. 1.

⁴Ibid., p. 3.

⁵Ibid., p. 1.

of 1845 and 1846 was a national catastrophe. Pork and beef disappeared from the table of the working people.

In 1848 the number of emigrants declined. Political changes improved social and economic conditions due to the abolishment of heavy taxes and laws enacted to end child labor and employment of women.

Apparently some of these early Dutch emigrants joined the Mormon Church. In the spring of 1853 some Hollanders living in Keokuk, Illinois, near a Latter-day Saint settlement named Nauvoo became Mormons and were about to begin their trek to Utah.⁶

First Emigrants of the Latter-day Saint Church

Religion, and not economic advantage primarily, brought the Mormon Hollander to Utah. This emigration which began in 1863 was inspired by a religious belief in a divine injunction to "gather" to Utah.

Mormon missionaries first arrived in Holland in 1861. At this time the Civil War was raging in the United States. Nevertheless, Latter-day Saint missionaries encouraged converts to "gather" to their Zion in the Rocky Mountains.

In June, 1863 the first Dutch emigrants, Christina Suzanna Meyers and Cornelia Ages, left Holland for Utah. They sailed from London aboard the S.S. "Amazon." A. W. van der Woude, one of the first missionaries to teach the message of the Restored Church in

⁶Lucas, Netherlanders in America, pp. 53, 332; Also see De Sheboygan Nieuwsbode, May 17, 1853.

the Netherlands, accompanied these first emigrants from Holland to America.⁷

A year later the first major emigrant company departed for Zion. This company consisted primarily of a group of converts won from a dwindling sect called the "Zwijndrecht Brotherhood" or "new lighters." They hailed the message of the Utah elders as a fulfillment of their own expectations:

Not well-versed theologians they were, but plain folk, children of the people. Stoffel Mulder, their leader, was a skipper; Maria Leer, their prophetess, a common woman. (They organized a religion-communistic brotherhood. . . . They labored mostly in the years 1816-1840, years of warfare and turbulence, politically and ecclesiastically, and the Brotherhood they established had already disappeared before there was time to pay them calm attention. Yet they too labored in their own way. They aroused spiritual life in a spiritless time, they raised their voices against the apostasy of the Gospel as they understood it; they preached a high ideal; an imitation of Christ, realized in life.⁸

One of their number, a sailor named Timmotheus Mets, became acquainted with the first missionaries, Schettler and Van der Woude, and eventually joined the Church. Later fifty people from the Brotherhood joined the Mormon Church. In 1864 Mets persuaded his family and his wife's parents, the Heystek family, to join a company of sixty people who planned to emigrate to Utah. Converts proselyted from the "new lighters" sect constituted this company:

. . . from Heukelom came the Exzalto, De Heus, and the Van Dam families, as well as two single persons, P. Oliviver and J. Van Dam; from Gorinchem, the widow Tol and her children, Keetje Valk, and J. Pol; from Werkerndam, the families of W. Heystek

⁷"Mission History," 1863.

⁸Kate B. Carter, Our Pioneer Heritage, VIII (Salt Lake City: Daughter of Utah Pioneers 1965), 21.

and A. Kuyk, as well as B. Keyzer and his daughter; from Rotterdam, the J. Huisman family, the widower Bosch and his children, and the widow Mets and her children; and from the province of Gelderland, the T. Bunne family.⁹

This company of Mormon Dutch emigrants left Rotterdam on June 1, 1864 for Utah via England. They sailed for New York from Liverpool aboard the s.s. "Hudson." During the voyage across the ocean, three children were born and nine died. These deaths resulted from measles which were brought unnoticeably aboard by a Jewish family. The disease remained undiscovered until the vessel was three days out at sea.

The company landed at New York on July 19th. Later these Dutch emigrants reached Salt Lake City on October 26th in the Captain William Hyde company. While crossing the plains two more died.

Contributions of Dutch Mormon Emigrants

Among the members of the first major Mormon company of Dutch emigrants was Timotheus Mets. He settled on a farm in Morgan County, Utah in 1865. Later, Mets entered into the mercantile business and eventually became superintendent of the Morgan Co-op (Church sponsored co-operative store) in 1874. From 1891-1892 Mets returned to Holland and presided over the Netherlands Mission. During his administration Belgium was added to the Dutch Mission.

Another member of the first major Dutch emigration was Dirk Bockholt. He too returned to his native land as a mission president. 1874-75
In civic life he served as clerk of Salt Lake county.¹⁰

⁹Lucas, Netherlanders in America, p. 398.

¹⁰Carter, Op. Cit., p. 22.

The following emigrants also took their places in a creditable manner: The Ekker brothers of Eureka and Mammoth, who came to Utah in the early seventies, became outstanding stock raisers. Gerrit De Jong Jr., professor of modern languages at the Brigham Young University, represented the professional class of Dutch emigrants to the United States.

Impact of the Emigration Policy on the
Mission and Native Hollanders

Every Mormon convert was a potential emigrant. Though missionaries instructed members to "gather" to Zion, the desire to emigrate apparently grew naturally out of conversion to Mormonism:

We are not under the necessity of preaching the gathering to the brethren here, for all who believe and obey the Gospel, are ready to bid adieu to their fatherland and gather with God's people but many are deprived of the happy privilege for want of the necessary means.¹¹

Apparently many Hollanders were interested in Mormonism because they envisioned the possibility of emigrating to the United States. They often thought the Church would pay for the cost of emigration. In 1866 Joseph Weiler, the mission president, reported that he was visited by relatives who purported to believe in the principles of the Restored Church. Upon interrogation he found that they:

Knew nothing of the principles of the Gospel, but had been stuck up with the idea that the Church would emigrate them. And they could have a much better living in Utah but I gave them to understand the Church did do business in no such way, and of course

¹¹Millennial Star, XXVIII (December 22, 1866), 815.

the less they had of me the better.¹²

Weiler's relatives lived in Heukelum. He had hoped to win several converts to the Church in that city.

Later, a letter from a native of Heukelum, who had emigrated to Utah, gave a report of conditions in Salt Lake City. He wrote that when he arose in the morning he thought a "light snow had fallen." He described how he found that a layer of salt covered the earth which had risen from beneath the ground during the night. He also related that land was expensive, and that one half of what he raised was demanded in payment; furthermore, one tenth was asked for threshing the grain, one tenth for tithing, and one tenth for milling. This letter was read in Heukelum. Afterward, no one in that city manifested interest in listening to the principles of the Latter-day Saint Church.¹³

Despite such difficulties missionaries continued to preach the gathering doctrine. Though many converts lacked the means to emigrate, after years of saving, they were able to depart for Utah. Records show that from 1861 to 1879 missionaries baptized one hundred and ninety-six converts. During this same period two hundred and two Dutch emigrated to the United States. These statistics indicate that during the first eighteen years of the Mission History emigration and baptisms about equaled one another.

A New Era of Dutch Emigration--1880's and 1890's

During the 1880's and early 1890's emigration among both

¹²"Joseph Weiler Journal," July 29, 1865, p. 21.

¹³Ibid., July 31, 1865, p. 21.

Mormons and non-Mormons gradually increased. However, from 1893-1898 emigration declined among Latter-day Saint Church members, and beginning in 1894 a corresponding decrease occurred in non-Mormon emigration. This was perhaps due to the financial depression being experienced in America. Another factor was the Spanish-American War in 1897-1898.¹⁴

Several reasons, in addition to the "gathering" policy of the Church, may be advanced to account for the large numbers of emigrants during the last decades of the nineteenth century.

One reason was mounting population in Holland during 1879, 1889, and 1895. Another factor was the crisis in Dutch production and marketing, which began about 1880. Conversely, in America wheat and corn production improved. Consequently, many poor farmers, and laborers thought it best to emigrate.¹⁵

Furthermore, the establishment of the Holland-America Line in 1873, which ran steamships between Rotterdam and New York, provided a direct route to New York and brought America nearer to the Netherlands. Later in 1885 competition among the steamship companies reduced the cost of transportation to the United States to as little as ten to twelve dollars.¹⁶

During the new era of Dutch emigration, the Mormon Church took steps to assist and encourage members to emigrate to Zion.

¹⁴Lucas, Netherlanders in America, p. 475; Also see CHARTS IV and V, pages 141-142.

¹⁵Ibid., p. 476.

¹⁶Ibid.

In 1885 the mission president, John W. F. Volker, advised the saints in Amsterdam to commence an emigration fund. He counseled members to "lay away 10 cents each every week for the emigration fund. . . ." ¹⁷

Change in Emigration Policy

By the turn of the century approximately six hundred and fifty members of the Church in Holland had emigrated to America. During this same period missionaries performed 1,950 baptisms.

However, early in the twentieth Century, authorities of the Church of Jesus Christ of Latter-day Saints introduced a new emigration policy. Leaders of the Church living in Salt Lake City visited the Netherlands Mission, and instructed the Saints to remain in Holland. Francis M. Lyman, a member of the quorum of Twelve Apostles, first mentioned the new policy in 1903 at a Conference in Rotterdam:

We wish that you remain here in Holland. We wish that the priesthood remain here . . . We wish that you remain here in Holland . . . You were born and brought up in Holland and if you leave, it will be difficult to return. We wish that the sisters would remain in Holland. ¹⁸

Because some members were determined to depart for America Elder Lyman discouraged hasty emigration and advised such members to counsel with the presiding brethren about departure to Utah. General authorities in Salt Lake City sent instructions to the mission president, William T. Cannon, that members first be "tried and proved before emigrating so that they would be able to resist the temptations

¹⁷"Journal of John W. F. Volker," November 4, 1885, p. 6.

¹⁸De Ster, VIII (September 1, 1903), 258.

and trials and not fall by the wayside after they arrived in Utah."¹⁹

The reasons for this new policy were two fold: (1) to strengthen the Church in Holland, and (2) to help members avoid unnecessary trials which many emigrants faced in Utah. Church leaders informed the Saints that there was "no more efficient way of preaching the Gospel than by means of large, active branches."²⁰

The year following the introduction of this policy, the number of emigrants decreased. However, the decline was only temporary. Subsequently, authorities of the Church in 1910 re-emphasized the Church's policy:

We advised strongly that it is against the principles and counsel of the authorities of the Church that men leave their wives and children and emigrate to America.²¹

Authorities again stressed the difficulties of emigration. They mentioned specially that the laws of the land were strict, many trials awaited the emigrant--such as the need to learn a new language, and difficulty in finding employment--and that experience proved that many Hollanders in America missed their relatives.

Emigration Since World War I

After the close of the First World War, emigration from the Netherlands briefly recovered both for Latter-day Saints and non-Mormons. However, this did not last long. The United States restricted the number of emigrants to 3,153 annually by the Emigration Act of 1924.

¹⁹Ibid.

²⁰Ibid.

²¹De Ster, XV (March 1, 1910), 74.

This caused a sharp decline in emigration. In 1923, one hundred and eighty members and 3,783 non-Mormons departed for America but in 1923 only twenty-five Mormons and 1,753 non-Mormons left for America. After 1929, due to the economic depression in the United States, emigration gradually decreased. It reached its lowest point in 1933 when no person embarked for America among Latter-day Saints and only one hundred and seventy-four among the non-Mormons.²²

Because the depression discouraged emigration, the branches of the Church became more stable. The mission president interpreted this condition to be a transitional period in the Netherlands Mission. Prior to the depression practically all members departed for America despite the Church's policy. However, once the depression's effects were felt, many who had listed their names with the American Consulate as prospective emigrants were unable to consummate their plan. Many members thought that friends and relatives in America would furnish the necessary means but the United States was also in a state of recession:

In cases where part of the family is in America, it is natural that the rest want to join them . . . Many, however, are following the advice given them, of staying where they are and helping to build up local branches. Slowly the attitude of the saints is changing. It is pointed out to them that labor is hard to find in America and Utah, too, and many emigrants are disappointed . . . Branches being put in hands of local charge, which is strengthening the impression that the Saints should stay here.²³

In 1936 a high was reached of one hundred and twenty-nine

²²See CHART IV and V, pages 141-142; See APPENDIX C, page 154 and APPENDIX E, page 159.

²³"Annual Report," 1929.

CHART IV

DUTCH EMIGRANTS TO UNITED STATES FROM 1861 - 1966

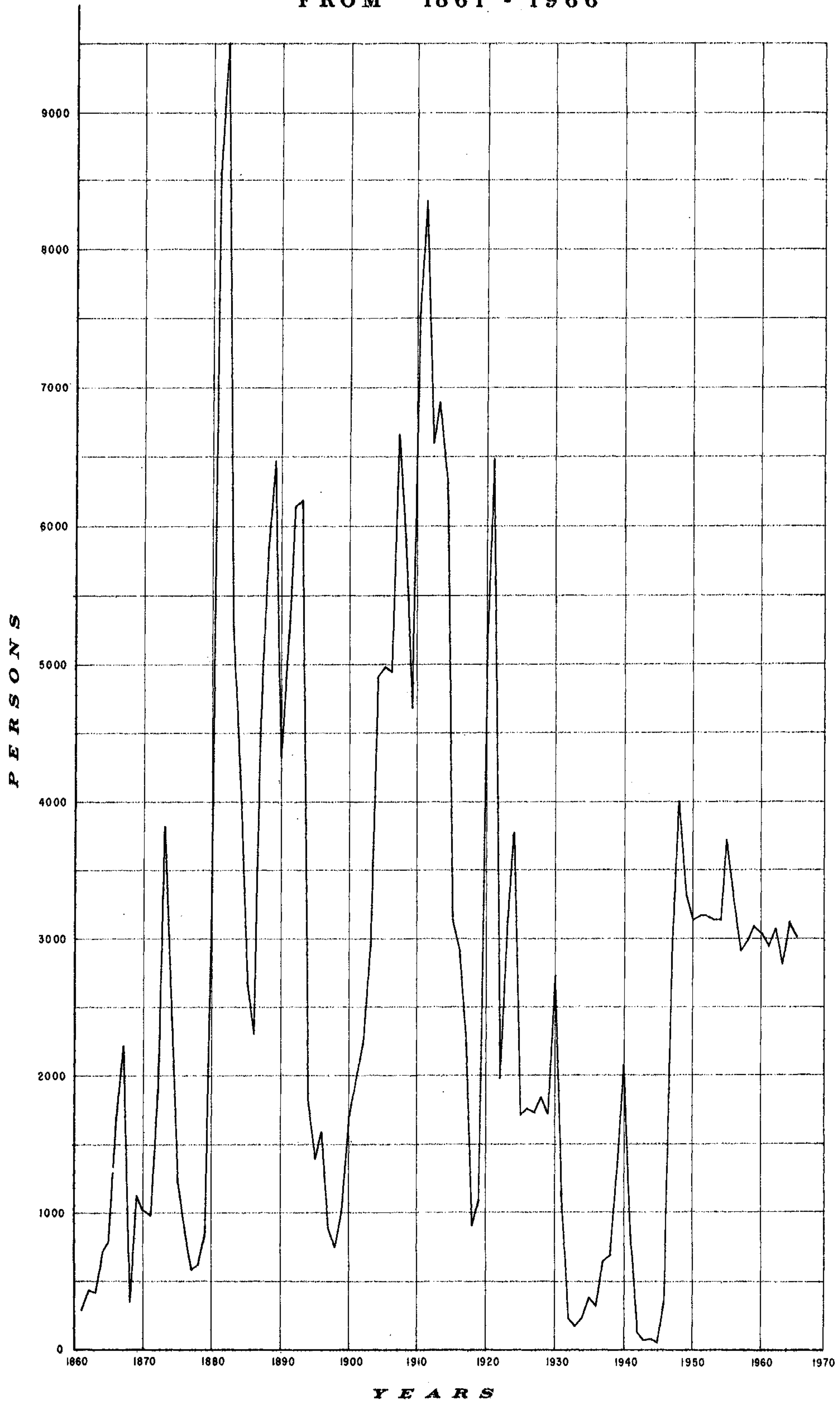
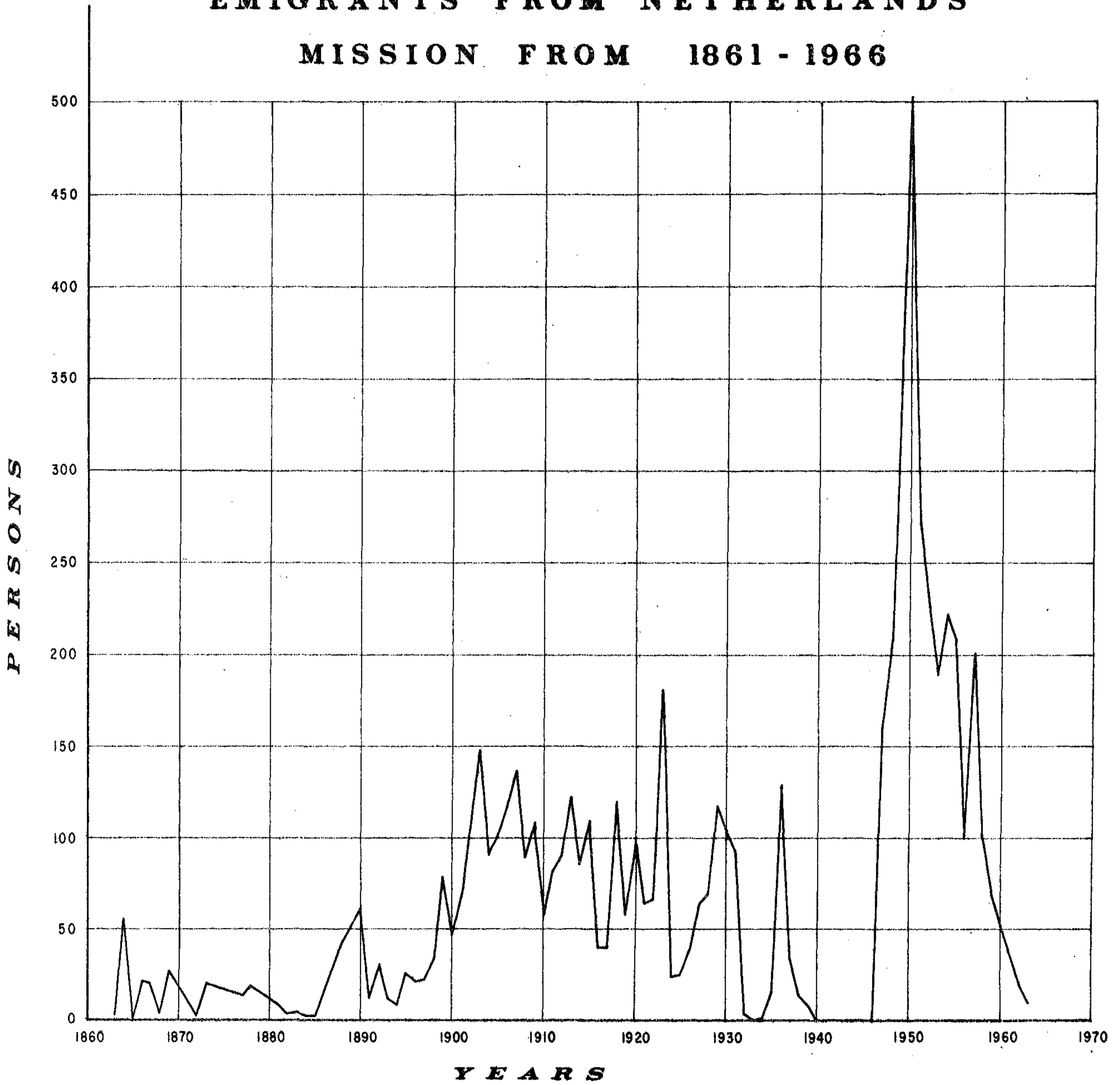


CHART V

EMIGRANTS FROM NETHERLANDS MISSION FROM 1861 - 1966



emigrants. The following year it fell to thirty-three. It continued to decrease until 1938. Then, World War II started. During World War II no members of the Mormon Church left Holland.

Emigration Since World War II

After the Second World War a new flow of Dutch emigrants began to enter the United States and Canada. In 1946 no Church members emigrated and only three hundred and fifty-five non-Mormons. However, once the war ended, a sharp increase in emigration developed. In 1947, one hundred and sixty Mormons and 2,936 non-Mormons left Holland. Due to the suffering experienced during the War, many Netherlanders desired to relocate. Many Hollanders also sought to improve their position economically by settling in other countries.²⁴

The Netherlands Government also began to encourage emigration after the Second World War. In 1950 the Crown set in motion an active emigration policy by providing assistance to people who wished to settle overseas. Later in 1952 the Government passed the Emigration Institutions Act. This act promised any family desiring to relocate the necessary money to defray emigration costs.²⁵

The principle reason for the passage of this bill was a crippled economy due to over population:

The Government is of the opinion that by giving the emigrant an opportunity to start a new life elsewhere in the world and by enabling them to develop their potentialities, which was not possible in their own country, it makes a contribution

²⁴See CHART IV, page 141; Also see CHART V, page 142.

²⁵Digest of the Kingdom of the Netherlands (Netherlands: Netherlands Government Information Service), p. 57.

which benefits not only the emigrants, and the Netherlands as a whole, but also the receiving country, whose general prosperity is promoted by the influx of these emigrants.²⁶

Furthermore, since 1900 the population of Holland had risen from 5.2 million to 11.7 million in 1962. During those years population increased at a rate of 140,000 a year. The government felt that if it did not encourage emigration the total population would reach 14.3 million by 1980. Consequently, the Government considered emigration desirable. Between 1945-1962, 390,000 Dutch emigrated with government aid. Most of these emigrants settled in Canada, Australia, and the United States.

The passage of the Emigration Institutions Act by the Dutch Government in 1952 prompted many Latter-day Saint Church members to leave Holland. Despite efforts of Mormon leaders to discourage emigration, the annual loss of local leaders and experienced members cut deeply into the membership.

Exclusive of the war years for which there is no record, between 1907 and 1954, missionaries baptized 6,684 converts and 1,615 children. During the same period two hundred and seventy-five were excommunicated and 7,076 either died or emigrated. This left a growth of approximately 1,000 members in the Netherlands Mission since 1907.²⁷

LeGrand Richards, a member of the Quorum of Twelve Apostles,

²⁶Ibid.

²⁷Letter to President David O. McKay and Counselors, Joseph Fielding Smith and Twelve by Spencer W. Kimball, October 7, 1955; in Church Historian's Office.

reported that emigration severely handicapped the mission in the development of membership and leadership:

This mission has some handicaps, due primarily to the fact that the Netherlands Government will pay the transportation for any of its citizens to any foreign land because of the crowded conditions in the Fatherland. The result is that there are only a few hundred more members in the mission today than there were when I left the mission forty-three years ago. In other words, the emigration almost keeps equal to the conversions, so it is very difficult to develop proper leadership in the mission.²⁸

Re-Announcement of a Non-Emigration Policy

In the 1950's the subject of emigration became "quite a sore point among Latter-day Saints in Holland." When the First Presidency sent Donovan van Dam, mission President from 1952-1956, to Holland, they advised him to encourage Church members to remain in the mission. There were two reasons for this policy: (1) they wanted local mission leadership developed, and (2) they wanted to build up and make missions permanent so that stakes could be organized at a later time.²⁹

The same year the new mission president arrived in Holland, the Netherlands Government passed the Emigration Institutions Act.

The following year, 1953, the First Presidency of the Mormon Church reiterated the Church's policy on emigration. They sent an official letter to the mission president stating that "no change should be made in the present policy of the Church." President Van Dam stated concerning this letter:

²⁸Letter to Joseph Fielding Smith by LeGrand Richards, September 23, 1959; In Church Historian's Office.

²⁹Taped interview with Donovan Van Dam, May 4, 1967.

We received a very specific letter from the First Presidency of the Church asking us to actively discourage immigration of the Saints to the United States and to try and influence them to remain in Holland, train themselves to be leaders in the Church, and to themselves do missionary work in assisting in the growth of the Church in the Netherlands.³⁰

Actually, the mission president received two letters in 1953 directing him to discourage emigration as much as possible. Authorities in Salt Lake City instructed him to encourage members to stay in their own localities and assist in strengthening the branches in the mission. One of the letters contained the following:

It is the present intention of the Church to do what is reasonably possible in providing temples throughout the world that the members may remain in the areas and yet have opportunity to receive the blessing of the temple ordinances, all to the end that the obligation placed upon us by the Savior of spreading the Gospel to all nations, tongues and people might be consummated in the shortest possible time.³¹

Apparently the passage of the Refugee Relief Act of 1953 by the United States Congress prompted the writing of these two letters. Church authorities felt that the passage of this bill would "create a desire in the hearts of some of the members of the mission to emigrate to the United States."³²

A newspaper in The Hague reported in its columns that the Church of Jesus Christ of Latter-day Saints had warned against emigration. The reporter asserted that the communication strongly advised against emigration and quoted an excerpt of the letter:

Therefore we stress once more that the Church can not supply

³⁰Ibid.

³¹"Quarterly Report," 1953, p. 52.

³²Ibid.

sponsors, neither housing nor work. Finding work is steadily getting more difficult in America. It is very doubtful that one improves himself economically by emigrating to America. And many Hollanders recently emigrated to America are dissatisfied with their situation in America.³³

President Van Dam reported that members of the Church received the announcement of this non-emigration policy with some ill-feeling. He stated that this policy did little to curtail emigration:

Unfortunately, we could see very little change in their attitude and very few of them decided to remain in Holland. We do have and know of several families because of this did decide to remain.³⁴

Emigration continued to hamper the growth of the mission and the development of leadership. Usually the most capable members emigrated.

Emigration constantly skimmed off the able leadership, leaving the elder priesthood members in the branches.³⁵ However, they could not be placed in the vacated positions:

Of the older priesthood members in our branches, many have lost their citizenship rights through unwise political activity during the war. They cannot hold public office nor emigrate. Up to now we have questioned the advisability of placing branch leadership in their hands.³⁶

The unfortunate and unwise political activity of some of the priesthood members was to join a socialistic organization referred to as the N. S. Bayers or National Socialistic Band. This group sympathized with the Nazi Party and supported it during the war. Many Netherlanders

³³Ibid., September 20, 1953.

³⁴Van Dam, Op. Cit.

³⁵Letter to the First Presidency and President Joseph Fielding Smith and the Twelve Apostles by ElRay L. Christiansen (1959); In Church of Jesus Christ of Latter-day Saints Church Historians Office (Netherlands Mission File).

³⁶"Annual Report," 1952.

joined this organization to find employment to keep their families from starving.

Factors Influencing Emigration

Several factors during the history of the Netherland Mission seemed to influence the influx of emigrants both among Mormons and non-Mormons. Financial depression often curtailed emigration:

The fact that the number of Dutch immigrants decreased sharply in the crisis years of 1857, 1873 and 1897, indicates an understandable reluctance on their part to face the difficulties that might await them in America in a period of financial depression.³⁷

Emigration also declined during war years:

In 1861, the first year of the Civil War, only 283 were admitted; in 1871, because of the Franco-Prussian War, only 993 came; in 1897 and 1898, during the Spanish-American War, the totals were 890 and 767, respectively.³⁸

From 1820 to 1949, 265,539 Hollanders left the Netherlands. Compared with the emigration from other European countries, this number of Dutch emigrants was relatively small:

The Germans, with a total of 6,119,937, rank first numerically among European immigrants to the United States. Next in order are the Italians with 4,764,480, the Irish with 4,611,643, the Russians with 3,343,889 and the English with 2,743,252 . . . Sweden sent 1,225,930 immigrants to this country; Norway, 812,693; Denmark, 339,524; Greece, 439,402.³⁹

Data from the United States Bureau of the Census show that there were no Hollanders of foreign birth living in Utah in 1850; there were 12 in 1860; 122 in 1870; 141 in 1880; 254 in 1890; 523

³⁷Lucas, Netherlanders in America, p. 475.

³⁸Ibid.

³⁹Ibid., p. 5.

in 1900; 1,392 in 1910; 1,980 in 1920; 2,325 in 1930; 1,857 in 1940; 2,336 in 1950; and 8,127 in 1960.⁴⁰ The 1950 statistics indicated that Utah ranked tenth among the states of the United States with foreign-born Dutch residents.

During the one hundred and five years of missionary activity in The Netherlands (1861-1966), 6,529 Dutch Latter-day Saints emigrated as compared to 14,307 convert baptisms. These figures illustrate that approximately 50% of the total Church membership in Holland has emigrated.

Since 1959 emigration among members of the Restored Church has decreased. This was partly due to the completion and dedication of the London Temple in 1958. Native Hollanders, who were members of the Church of Jesus Christ of Latter-day Saints, no longer needed to emigrate to obtain access to a temple. Other factors which assisted in curtailing emigration among Mormons were: (1) the establishment of the Holland Stake in 1961, and (2) the Building Program of the Mormon Church in Holland which started in 1962.

⁴⁰United States Census of Population (United States Department of Commerce--Bureau of the Census) 1850-1960.

CHAPTER X

SUMMARY AND CONCLUSIONS

In 1861 Paul Schettler and Anne Wieggers van der Woude arrived in The Netherlands and commenced promulgating Mormonism among the Dutch. Van der Woude baptized the first converts, three residents of Broek, on October 1, 1861. From 1861-1863 the first missionaries baptized thirty-three converts and established the first branch (congregation) of the Latter-day Saint Church in Amsterdam.

Since the efforts of the first missionaries, by 1961 4,665 missionaries served their Church in Holland. These elders succeeded in baptizing approximately 14,307 converts.

On November 1, 1864 the branches of the Church in The Netherlands were separated from the Swiss-German Mission and became known as The Netherlands Mission.

Missionary work in Holland progressed slowly for the first twenty years. This was partially due to difficulty in learning the language, opposition, and lack of church literature. However, the 1880's proved to be a turning point. By this time opposition to the Church had subsided, and Mormonism had been sufficiently publicized that the Hollanders were more inclined to listen to the missionaries. A contributing factor to the new success was the fact that the mission began to publish more Church literature in Dutch. During this period the mission presidents translated and published the Book of Mormon

and other Church books.

During the one hundred and five years of Mormon proselyting activity in the Netherlands, mob violence, opposition from the clergy, civil authorities, and the press vouchsafed for the Church helpful publicity and notoriety. Concerted opposition from these sources gave impetus within the Church to publish tracts, pamphlets, and books in Dutch.

During the nineteenth century Latter-day Saint missionaries encouraged converts to "gather" to their Zion in the Rocky Mountains. The first Dutch Mormon emigrants embarked for America on June 1, 1864. However, early in 1900 church authorities in Salt Lake City altered this policy and advised members in Holland to remain there to strengthen the branches and to assist in the propagation of Mormonism in their native country. Nevertheless, 6,529 converts emigrated to the United States, Australia, and Canada. This number constituted about 50% of the total baptized membership from 1861-1966. It was not until the middle of the twentieth century that emigration effectively declined. At the end of 1966 there was a total of 7,300 Latter-day Saint Church members residing in Holland.

The impact of the two world wars on the Mormon Church in the Netherlands illustrates that external forces--political, social, and economic--affect the activities and development of the mission. During both wars Church property was destroyed, American missionaries withdrew, and the number of baptisms declined. After the cessation of both wars, there was a noticeable loss of local leadership through

emigration. Coincident with the Second World War adverse practices crept into the Church. They illustrate the need for contact with the president of the Church--the Lord's prophet--and other authorized Church authorities.

Four events helped shape a positive image of the Mormon Church in Holland during the post-war era: (1) the introduction of Church Welfare, (2) the visit of President David O. McKay, (3) the visit of the Mormon Tabernacle Choir, and (4) the official recognition of the Latter-day Saint Church by the Netherlands Government. These events culminated in the organization of the Holland Stake, a regional administrative unit. Also during this period mass media--radio, television, and the press--gave the Latter-day Saint Church pro-Mormon publicity.

This study of the history of the Church in the Netherlands also illustrates that internal influences--methods, attitudes, and policies--affect the growth and development of the Church in Holland. Since World War II four formal missionary plans of proselyting were introduced. These plans enhanced the ability of the elders to more effectively promulgate Mormonism.

The Netherlands Mission has contributed three firsts in the world-wide development of the Mormon Church: (1) the first non-English tract, (2) the first non-English speaking stake, and (3) the first Latter-day Saint stake established on the European Continent.

Future of Mormonism in Holland

During the one hundred and five years of Mormon activity in The Netherlands, Church membership has remained relatively small. This seems to indicate what the future of the Church in Holland will be unless external changes occur to influence the Dutch people to become more susceptible to the message of Mormonism. President Van Slooten has asserted that such favorable changes are now occurring (1967):

It is very possible that the changes taking place in other churches, such as the Catholic Church, may result in the people of the Netherlands becoming more open-minded to change and the acceptance of the gospel. In summary, it is my opinion that there will be a slow but steady growth of the Church in The Netherlands, the rate of growth and the size which the Church will attain will be influenced by many factors. . . . (emigration, temple building, establishment of stakes, and ecumenism).¹

¹Letter to Keith C. Warner from Don Van Slooten, July 5, 1967, p. 8; See APPENDIX H, page 173.

APPENDIX A

NETHERLANDS MISSION COMPARED WITH ALL OTHER MISSION AREAS IN THE LATTER-DAY SAINT CHURCH

Area	Membership		Branches		Ave. Miss.		Total Miss.	Converts 1921-1925	Converts per Miss.	Monthly cost per Miss.	Cost per Convert	Daily Hours	Monthly Hours	Pros. per Month	Pros. per Hrs. Convert	1921-1925
	1921	1925	1920	1925	Zion	Local										
Neth.	2,943	3,370	17	18	48	2	50	940	3.73	\$29.42	\$95.00	11.73	357	143	460	

Compared to European areas:

Second highest rate of converts per missionary in European area.

Compared to all Church mission areas:

Fourth highest rate of converts per missionary of all 16 mission areas.

Compared to all Church mission areas:

Cost per month per missionary was lowest in Europe and fourth lowest in the whole church. (Near east, Hawaii, South Pacific, lower).

Lowest number of branches in European areas.

Area	Membership		Branches		Ave. Miss.		Total Miss.	Converts 1926-1930	Converts per Miss.	Monthly cost per Miss.	Cost per Convert	Daily Hours	Monthly Hours	Pros. per Month	Pros. per Hrs. Convert	1926-1930
	1930				Zion	Local										
Neth.	2,631		18		58	0	58	570	1.91	\$29.83	\$187.00	11.61	353	141	887	

Second highest rate of converts per missionary per year in European area.

Sixth highest rate of converts per missionary per year in all church mission areas: Next to lowest number of converts in Europe.

Cost per missionary per month was lowest in Europe and third lowest in whole church:

Lowest number of branches in European area.

Second lowest total missionaries in Europe and sixth lowest in all Church mission areas.

Area	Membership		Branches		Ave. Miss.		Total Miss.	Converts 1934-1935	Converts per Miss.	Monthly cost per Miss.	Cost per Convert	Daily Hours	Monthly Hours	Pros. per Month	Pros. per Hrs. Convert	1931-1935
	1935		1935		Zion	Local										
Neth.	2,635		18		39	0	39	178	1.98	\$30.23	\$370.00	8.52	259	104	1,268	

(All Europe down these years)

Lowest number of missionaries in European areas. Next to lowest number of branches. Second lowest in Europe for cost per missionary. Lowest number of proselyting hours and lowest number of missionaries in European area.

Area	Membership 1940	Branches	Ave. Miss. Zion	Total Miss. Local	Converts 1936-1940	Converts Per Miss.	Monthly Cost per Miss.	Cost Per Convert	Daily Hours	Monthly Hours	Pros. Hrs. per month	Pros. Hrs. per Convert	1936-1940
Neth.	2,832	15	52	0	52	225	1.32	\$28.19	\$256.00	9.78	298	119	1,084
Next to highest rate of converts per missionary in European areas.						Next to lowest number of converts and third from lowest in Church.							
Lowest cost in Europe.						Next to lowest number of missionaries in Europe and fourth lowest in all mission areas.							
Lowest cost per convert in European areas.						Next to lowest number of hours worked in European areas.							
Next to lowest cost per convert in Europe.						Next to lowest total hours in European areas.							

Area	Membership	Branches Under Local Leader.	Ave. Miss. Zion	Total Miss. Local	Converts 1941-1945	Converts Per Miss.	Monthly Cost per Miss.	Cost Per Convert	Daily Hours	Monthly hours	Pros. Hrs. per Month	Pros. Hrs. per Convert	1941-1945
Neth.	3,095	100%	0	0	0	0	0	0	0	0	0	0	
Branches and local leadership are lowest in European area and second lowest in whole Church.													

Area	Membership 1950	Branches 1950	Branches Under local Leadership	Ave. Miss. 1946-1950	Total Converts 1946-1950	Convert Per Miss.	Monthly Cost	Cost Per Convert	Daily Pros.	Pros. Per Convert	Cottage Meetings Per month	Pros. Per Month	1946-1950
Neth.	3,157	38	0%	127	1,028	2.03	\$41.00	\$217.00	3.83	692	1.8	117	
Next to highest rate of converts per missionary in European area; fifth highest in all mission area.													
Cost next to lowest in European areas and third lowest in whole Church.													
Next to lowest total membership in Europe.													
Only mission area in whole church with no <u>Local Leadership</u> control in branches.													
Cost per convert second lowest in European areas (Germany lower).													

Area	Membership 1955	Branches 1955	Branches Under local Leadership	Ave. Miss. 1951-1955	Total Converts 1951-1955	Convert Per Miss.	Monthly Cost	Cost Per Convert	Daily Pros.	Pros. Per Convert	Cottage Meetings Per Month	Pros. Per Month	1951-1955
Neth.	3,307	27	0%	89	1,086	2.44	\$44.60	\$219.00	0	998	26.9	203	
Next to highest rate of converts per missionary in European area.													
Next to lowest cost in whole church and lowest in European area.													
Highest number of cottage meetings in European area.													
Average cost \$58.68 for all church mission areas.													
Lowest in branches in European area.													

Area	Membership	Branches	Local Leadership	Ave. Miss.	Total Converts	Convert Per Miss.	Monthly Cost	Cost Per Convert	Daily Pros.	Per Convert	Cottage Meetings Per month	Pros. Per Month	1956-1960
Neth.	4,581	23		111	1,552	2.81	\$50.29	\$215.00	3.22	1,021	37	239	

Third from highest in converts per missionary in European areas.
 Next to lowest cost per convert in European areas.
 Lowest cost in Europe and next to lowest in whole Church.
 Lowest number of branches in Europe and next to lowest in whole church.
 Lowest number of missionaries in Europe. Lowest number of cottage meetings in Europe.
 Lowest rate of receipt in Europe.
 Cost in Church in 1956 \$60.46.

Area	Membership 1965	Branches 1965	Ave. Miss.	Total Converts	Converts per Miss.	Monthly Cost	Cost Per convert	Daily Pros.	Per Convert	Cottage Meetings Per month	Pros. Per Month	1961-1965
Neth.	3,459	31	172	2,059	2.40	\$74.00	\$368.00	324	1,208	33	241	

Lowest number of members in European areas.
 Lowest number of branches in European area.
 Next to lowest cost per convert in European area.
 Next to highest cottage meetings in Europe and lowest rate of receipt in European area.

Lowest number of converts in Europe and next to lowest all mission areas. (Africa lower)
 Lowest cost in European area and third lowest in Church mission areas.
 Average cost per month in Holland \$74.00. The combined average cost per month in all mission areas was \$81.63.

List of Netherlands Mission Presidents

Paul Augustus Schettler	1861-1862
Anne Wiegers van der Woude	1862-1863
Samuel Mets	1863-1864 (pro.tem.)
Joseph Weiler	1864-1867
Francis A. Brown	1867
Marcus Holling	1867-1869
Jan F. Krumperman	1869-1871 (pro.tem.)
Sybren Van Dyk	1871-1874
Local Elders	1874 (pro.tem.)
Dirk Bockholt	1874-1875
Peter J. Lammers	1875-1877
Johannes Hansink	1877
Bernhard H. Schettler	1877-1878
Frederik Peters or Peterson	1878-1880
Sybren Van Dyk	1880-1882 (second term)
Zwier W. Koldewyn	1882 (pro.tem.)
Peter J. Lammers	1882-1884 (second term)
Zwier W. Koldewyn	1884-1885 (second term)
John W. F. Volker	1885-1889
Francis A. Brown	1889-1891 (second term)
Timothy Mets	1891-1892
Alfred L. Farrell	1892-1893
Edwin Bennion	1893-1895
Asa W. Judd	1895-1896
George S. Spencer	1896
Frederick Pieper	1896-1897
Alfred L. Farrell	1897-1900 (second term)
Sylvester Q. Cannon	1900-1902
Willard T. Cannon	1902-1905
Jacob H. Trayner	1905-1906
Alexander Nibley	1906-1907
Sylvester Q. Cannon	1907-1909
James H. Walker	1909 (pro.tem.)
Brigham G. Thatcher	1909-1911
Roscoe W. Eardly	1911-1913
Thomas C. Hair	1913 (pro tem.)
LeGrand Richards	1913-1916
John A. Butterworth	1916-1920
John P. Lillywhite	1920-1923
Charles S. Hyde	1923-1926
John P. Lillywhite	1926-1929 (second term)
Frank I. Kooyman	1929-1933
T. Edgar Lyon	1933-1937
Franklin J. Murdock	1937-1939
J. Schipaanboord Jr.	1939-1946
Cornelius Zappey	1946-1949
John P. Lillywhite	1949-1952 (third term)
Don W. Rapier	1952
Donovan Van Dam	1952-1956
Rulon J. Sperry	1956-1960
J. Henry Volker	1960-1962
Don Van Slooten	1962-1965
Dale R. Curtis	1965-

APPENDIX C

YEAR	BAPTISMS	MISSIONARIES	EMIGRANTS	MEMBERSHIP
1861	6	2	0	6
1862	15	2	0	21
1863	12	3	2	33
1864	50	1	60	25
1865	5	3		23
1866	14	3	21	18
1867	7	3	19	35
1868	6	1	3	9
1869		1	26	
1870		0	No Record	
1871		1	No Record	
1872	12	1	2	42
1873	22	1	21	43
1874	12	1	18	37
1875	11	1	No Record	48
1876	13	1	No Record	
1877	9	1	13	144
1878	1	1	17	
1879		1	No Record	
1880	16	1	No Record	
1881	16	1	9	78
1882	18	1	2	78
1883	38	2	3	75
1884	16	1	2	97
1885	13	1	2	110
1886	39	2	3	137
1887	90	2	28	206
1888	106	3	42	255
1889	77	7	52	280
1890	84	2	62	310
1891	119	7	12	343
1892	84	7	31	424
1893	95	8	13	493
1894	80	8	7	545
1895	115	10	25	627
1896	146	9	21	997
1897	123	28	23	1090
1898	202	28	33	1262
1899	278	30	78	1562
1900	159	32	46	1664
1901	234	25	69	1905

YEAR	BAPTISMS	MISSIONARIES	EMIGRANTS	MEMBERSHIP
1902	221	25	110	2045
1903	147	36	147	2024
1904	171	32	90	2054
1905	184	47	100	2121
1906	204	42	116	2199
1907	279	69	135	2374
1908	240	75	89	2543
1909	242	80	118	2722
1910	306	79	58	2898
1911	202	74	82	2911
1912	200	59	91	2882
1913	199	63	122	2960
1914	176	10	85	2966
1915	128	11	110	2930
1916	101	12	40	2981
1917	89	15	40	2951
1918	85	12	118	2830
1919	104	9	57	3006
1920	54	27	97	2943
1921	231	35	64	3087
1922	234	36	66	3006
1923	306	68	180	2965
1924	230	66	25	2985
1925	92	60	25	3187
1926	133	63	37	3770
1927	189	57	64	3329
1928	181	68	69	3442
1929	116	53	116	3580
1930	50	47	104	3568
1931	53	53	92	2631
1932	43	40	4	2516
1933	30	30	0	2542
1934	29	29	1	2550
1935	40	31	15	2561
1936	72	28	129	2635
1937	64	40	33	2589
1938	55	53	13	2740
1939	34	50	8	2845
1940	21	0	0	2855
1941	43	0	0	2886
1942	48	0	0	2900
1943	70	0	0	2940
1944	48	0	0	2963
1945	45	0	0	3008
1946	190	56	0	3198
1947	258	115	160	3095

YEAR	BAPTISMS	MISSIONARIES	EMIGRANTS	MEMBERSHIP
1948	226	131	209	3447
1949	184	166	378	3631
1950	396	190	500	
1951	269	151	271	3157
1952	357	68	230	3428
1953	184	40	189	3419
1954	112	70	221	3321
1955	164	96	207	3307
1956	200	105	100	3295
1957	237	108	200	3442
1958	240	107	100	3855
1959	175	112	70	3950
1960	709	121	52	4581
1961	922	168	0	2732
1962	440	184	18	2825
1963	344	191	9	2999
1964	195	166	0	3231
1965	161	148	0	3453
1966	202	171	0	4006
Total	14,307	4,665	6,529	

350

APPENDIX D

Letter Concerning Official Recognition of the Church

I immediately consulted Mr. Winkel, the attorney who has been working on this matter in the past. In 1928 and 1929 he did some work in the question of official recognition of the church.

Answers to three questions:

First: What rights, privileges or benefits does a church have that is entitled to "Official Recognition," which are not possessed by a church that does not have such recognition?

1. When a church is officially recognized by the government, it becomes a "rights person," which means that it is viewed as a "legal person," enjoying all rights which an individual enjoys, such as the right to sue and be sued, to receive legacies, hold property, etc. As if our church were left a legacy, it would be very difficult to receive it, and hold it, perhaps even impossible.
2. An officially recognized church does not have to pay taxes on its buildings and possessions, except where used exclusively as business or commercial property. Last year, we paid Fl. 1860.43 in taxes on our four pieces of property in Holland--it appears that Fl. 1352.20 of the total paid would be exempt if we were recognized as a legally existing religious body. . . .
3. Many of our members are still forced to pay the religious taxes levied by the state, as that church in some cases refused to acknowledge that its members are no longer belonging to a state church, when they join an unrecognized body.

Second: It is probable that the Church of Jesus Christ of Latter-day Saints could obtain official recognition, and if so what action would have to be taken in order to obtain it?

1. The lawyer feels that we have a very good chance of obtaining it at the present time, although there is no guarantee that we shall obtain it. The procedure is as follows: a formal petition or request is presented to the crown, and is then referred to the legislative assembly for the adoption or

rejection as a resolution, but not as a bill to be enacted into a law. There are about fifty churches in Holland today which have received this recognition. Many of the minor sects and movements are not recognized, but that is because they have never attempted to obtain such recognition. Growing organizations usually take steps to be recognized, and it appears that practically all of those who apply, are granted the recognition requested.

Third: What would be the cost of securing and maintaining such a recognition?

1. The cost would be Fl. 350.00 filing fee, and Fl. 250.00 legal fee of the attorney.
2. . . . no costs for maintaining the status after it is obtained, other than a small fee . . . for annual registration, when tax exemption claims are filed.

Official recognition "would in no way" alter real estate titles.

Many members feel that if they must remain here in this land, that our church should seek a legal standing to increase its prestige. It is also possible that our missionaries would have less conflict with police powers while engaged in proselyting work, as they would have a legal justification for their presence in the land. Official recognition would, . . . give us much favorable publicity also. There is a great deal of freedom in this land, but it appears that there are good reasons--religious, social, and financial--why such a recognition would be to our advantage.

"Journal History," May 29, 1934,
p. 7. See letter to Presiding
Bishopric dated May 29, 1934
from T. Edgar Lyon.

APPENDIX E

Dutch Emigrants Admitted to the United States
From 1861-1949

<u>YEAR</u>	<u>NUMBER OF EMIGRANTS</u>	<u>YEAR</u>	<u>NUMBER OF EMIGRANTS</u>
1861	283	1905	4,954
1862	432	1906	4,946
1863	416	1907	6,637
1864	708	1908	5,946
1865	779	1909	4,698
1866	1,716	1910	7,534
1867	2,223	1911	8,358
1868	345	1912	6,619
1869	1,134	1913	6,902
1870	1,066	1914	6,321
1871	993	1915	3,144
1872	1,909	1916	2,910
1873	3,811	1917	2,235
1874	2,444	1918	944
1875	1,337	1919	1,098
1876	855	1920	5,187
1877	591	1921	6,493
1878	608	1922	1,990
1879	753	1923	3,150
1880	3,340	1924	3,783
1881	8,597	1925	1,723
1882	9,517	1926	1,753
1883	5,249	1927	1,733
1884	4,198	1928	1,843
1885	2,689	1929	1,742
1886	2,314	1930	2,738
1887	4,506	1931	1,143
1888	5,845	1932	231
1889	6,460	1933	174
1890	4,326	1934	186
1891	5,206	1935	374
1892	6,141	1936	342
1893	6,199	1937	646
1894	1,820	1938	698
1895	1,388	1939	1,259
1896	1,583	1940	2,097
1897	890	1941	823
1898	767	1942	139
1899	1,029	1943	77
1900	1,735	1944	71
1901	2,349	1945	50
1902	2,284	1946	355
1903	3,998	1947	2,936
1904	4,916	1948	3,999
		1949	3,330

<u>YEAR</u>	<u>NUMBER OF EMIGRANTS</u>
1950	3,148
1951	3,153
1952	3,153
1953	3,136
1954	3,136
1955	3,732
1956	3,270
1957	2,993
1958	2,997
1959	3,090
1960	3,035
1961	2,969
1962	3,073
1963	3,016
1964	2,828
1965	3,132
1966	3,130

APPENDIX F

REMARKABLE FAITH PROMOTING INCIDENTS OCCURRING IN HOLLAND

1906

Healing by President Joseph F. Smith

"President Smith arrived on August 8 in Rotterdam, Holland. Little Jan, the eleven year old son of Sister H. S. (full name was Jan Johannes Roothoff) has suffered much with inflamed eyes for many years. Usually they were as red as fire and gave him much pain. At last he could hardly see and was unable to attend school. When he heard that the Prophet of the Lord was going to visit Rotterdam, he told his mother "Of all the missionaries, the Prophet has the greatest power. If you will take me along to the meeting, I believe my eyes will get better, if the Prophet will look into my eyes." Accordingly, his desire was granted, and he was taken to the meeting. When the meeting was over, President Smith was at the door to shake hands with all present. When little Jan passed by, having his eyes covered with cloth bandages, President Smith took the boy's hand and spoke to him in a kind way. He then lifted the bandage a little and looked into the boy's eyes with compassion, at the same time saying a few words in English that the child did not understand. On the way home, Jan said: "Mother, my eyes are healed, I have no pain anymore, and I can see well again." (He later came to Utah, lived in Salt Lake City, and except for near sightedness, had normal eyes."

Frank I. Kooyman's notes
De Ster, XI (November 1, 1906), p. 349.

1907An Unusual Baptism Service

In The Hague Branch, a baptismal service of March 8, 1907, was to be held at Scheveningen. The weather was very stormy and it looked for a while as though it would be impossible to hold the service. Undaunted, however, upon reaching the sea shore, they engaged in prayer. After the prayer the moon appeared through the clouds, the wind ceased to blow and the ceremonies were performed without any trouble, although the breakers were seen to rule unabated a short distance away.

De Ster, XI, p. 151.

1924Remarkable Baptism

Sunday morning, it was a winter day, snowy, cold, and uninviting. We went to the baptismal place in the river, and I felt in my heart that it was a most uninviting day. As the elders, who were to baptize descended into the water, in the heavens, a ray of light shone through the clouds, they separated, it ceased snowing, and there, just on the spot where the elder stood with his candidate, a ray of light descended and shone upon those who were in the water. It remained there until all the candidates were baptized and as the last person went up out of the water, that ray of light disappeared and it began to snow again. My heart was thrilled as I felt that God was smiling his approval on that which was being done.

1926Power of the Priesthood Used Against Evil Spirit

We had a missionary in the mission field afflicted with an evil spirit, and his body tormented and tortured by the possession of that evil spirit. I came into the room upon one occasion and the evil spirit sprang upon me and seized my throat with a grip of iron shutting off even my ability to speak and almost to breathe. The elders stood about . . . with a feeling of fear in their hearts that the spirit would overcome me. He shouted with a voice that was most terrific. He declared himself to be the devil. "My name is Satan," he declared, "and I have more authority than you." And again tightening the grip upon my throat he declared, "I have more authority than you." I could not speak, but I looked the person in the eye and releasing his grip and falling upon the bed, that same voice declared, "No I have not more authority." He hid his face in the pillow and was subject to the power of the Priesthood.

We annointed him and I laid my hands upon him and I began to confirm the annointing of oil. When I reached the point in the prayer that "in the name of Jesus Christ," I was going to say "we rebuke the spirit," he sprang from the bed and pleaded: "No do not use that name, do not use that name." We placed him upon the bed and in the name of Jesus Christ, I rebuked that spirit and commanded it to depart from

him and the person who was afflicted fell limp upon the bed and slept for hours. . . .

Conference Report (1926), p. 125.

1956

First Stake President's Wife Healed

Sister Arie D. Jongkees in Rotterdam North was operated on for an intestinal obstruction early in October. The day following the operation she suffered an embolism and under the oxygen she lay dangerously ill for several days. The embolism cleared up, but her sight left her completely and the same day she was released from the hospital, she was administered to. Special fasts were held by the missionaries and members of the stake and many prayers were offered in her behalf. On Christmas day she was totally blind and she and her husband were quite discouraged. The morning after Christmas they knelt in prayer together and Brother Jongkees said that he had never offered a prayer with such pleading force, and with greater confidence in the faith of his wife. No sooner had they completed their prayer, when Sister Jongkees turned to her husband and said excitedly "I can see your face--I can see. I can see, I can see!" President Rulon J. Sperry and Sister Sperry visited her on December 30 and she told them the color of their clothing and said she could see the tears in their eyes. Miracles through faith have not ended.

"Quarterly Report," 1956, p. 116-117.

APPENDIX G

MISSIONARIES WHO DIED WHILE IN HOLLAND1899

Elder Joseph Hogan drowned while swimming in the Rhrine near Arnhem on August 6, 1899.

1900

Elder Adolph Keilholz died of a heart attack on January 25, 1900.

1906

Elder Melvin Hugh Walker died on April 29, 1906 of smallpox in Groningen. The Netherlands Government would not permit his body to be shipped home. Consequently, his body was interred at the Groningen cemetery.

Elder Abraham J. Gould also died of smallpox. He died on May 14, 1906 and was interred next to Walker. A memorial service was held on July 1. During the dedicatory prayer a Sister of the Groningen branch saw the spirits of Walker and her Uncle standing by the open grave "in cheerful mood." They were "enveloped in light, and before the prayer ended she saw them ascend in a shaft of light which grew fainter until they disappeared." De Ster, XI, p. 197.

1908

Elder John LeRoy Tripp died on April 14, 1908 from inflammation of the bowels after being in the mission only two months.

1914

Elder Hugh R. Woolley died due to heart and kidney trouble on February 7, 1914 at the mission office.

1922

Elder Albertus Rond died on September 15, 1922.

1923-1926

Elder Lafayette T. Hatch suddenly died due to a severe case of diabetes on September 25.

1946

Elder Gerrit Arie Jongejan, a missionary in Rotterdam, died as a result of gland trouble on November 3, 1946.

1951

Lillian Dahlsrud Lillywhite, wife of the mission president, died of a brain hemorrhage.

APPENDIX H

DIXIE COLLEGE, ST. GEORGE, UTAH 84770



FERRON C. LOSEE
PRESIDENT

*Office of
Financial Affairs*

July 5, 1967

Mr. Keith C. Warner
Ben Lomond Seminary
1015 Ninth Street
Ogden, Utah

Dear Keith:

Please accept my apologies for waiting this long to reply to your letter. Your letter arrived just as our family was leaving on vacation. Upon our return I became engaged in a very demanding schedule at the college, caused by the closing of our budgetary year. To top it off, as you may have read in the newspapers, Dixie College has hosted the National Intercollegiate Rodeo this year, and I have been acting as the Business Manager of this undertaking. All of these things have required that my working days begin early and extend often to the late hours of the night. I hope that my writing is not too late to be of use to you in the preparation of your master's degree thesis.

I shall try to answer your questions in the order that you wrote them in your letter. You first inquired concerning methods of proselyting emphasized. Probably the greatest over-all emphasis was placed on teaching the gospel. In analyzing the reports of most of the missionaries, we found that time was being reported in a number of proselyting categories, but only a relatively low amount of time was being reported in actual teaching of the gospel. It was found that many of the missionaries were not prepared to teach, and especially when it came to teaching the more advanced discussions of the lesson plan. As we emphasized teaching, we also emphasized personal preparation. As a follow-up, we held periodic progress review days in the mission home, at which times missionaries would return to the mission home and participate in a personal preparation day. The missionaries assigned as assistants to the President would generally conduct these progress review days, and they would actually have the missionaries give the discussions to them. This program was followed particularly with regard to the new missionaries. The missionaries were required to return to the mission home periodically until it was assured that they had mastered the lesson plan.

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In conjunction with emphasizing teaching the gospel, we used several methods of making contacts. A reasonable balance of time spent tracting was encouraged. When it was noted, however, that the heavy proportion of the missionaries' time was spent in tracting, he was encouraged to become more effective in his tracting in order that he might turn the tracting into teaching.

The coaching program was emphasized as a means of contacting people and teaching them. In this program the missionaries worked with the branch and ward authorities in contacting all members of record and teaching them the gospel. Both active and inactive members were included in this program of teaching. The missionaries encouraged the active members to invite their neighbors and friends to be present. This encouragement was likewise given to the inactive members. We found that this program was very successful in the activation of inactive members and also led the missionaries to prospective candidates for baptism. In addition, the program gave the missionaries the opportunity to do more teaching and thus to increase their teaching proficiency.

We emphasized the "every member a missionary" program. During the early part of our administration, an all-mission and stake meeting was held in the city of Utrecht, during which the members present were instructed through short skits how they might make teaching contacts for the missionaries. This "every member a missionary" program required constant follow-up in order to keep the members actively assisting the missionaries. The referral program was most successful among the newly baptized members of the church.

The local missionary program was also instigated as a means of increasing the missionary force. In this program each ward and branch called local missionaries who were trained by the full-time missionaries who worked closely with them in teaching the gospel to their friends and acquaintances. There was considerable enthusiasm for this program and baptisms were gleaned in many areas of the mission and stake as a direct result of this program.

Street tracting, street display boards, and, to some degree, street meetings were also used as a means of contacting people for teaching the gospel. Four missionaries were called to sing in a quartet which was known as "The Mormoonse Vier." During the noon hour in prominent places of several of the larger cities, these missionaries would present a program of song and invariably large crowds would gather to listen to them. The missionaries of the district would, at the same time, circulate through the crowd, making contacts with the individuals and requesting that they might come to their homes and visit with them. This method of contacting became increasingly successful as the publicity concerning this singing group spread through the Netherlands. They made several appearances on television and recorded a repertoire of musical numbers for one of the principal radio stations. Frequently these numbers were broadcast with the accompanying announcement that they were sung by the "Mormoonse Vier."

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Constant emphasis was placed on baptizing entire families. Permission of parents was required for the baptizing of children when the missionaries were not able to interest the entire family. Likewise, permission was required of the husband before the missionaries would baptize his wife if he himself chose not to be baptized.

I shall now comment on the inquiry which you made regarding the approach that was used which resulted in a drastic decline in baptisms but an increase in activity among those baptized. As you will recall, I had left Holland just three years previous to my being called as mission president. During those three years of my absence, I was very interested to read the reports of the increase in baptisms that was occurring in the Netherlands and throughout Europe. Upon our return, as we went to the various conferences in the mission, however, it seemed that the increased number of baptisms had not resulted in a proportionately greater number of members attending. I went through the records and listed all members who had been baptized during this three year period in the mission. Then I sat down with each branch president and requested a report on the activity of each of these members. This was done approximately six months after our arrival in the mission field. I found that the average activity rate in the Netherlands was approximately 20%, or in other words, two of ten of the people baptized during this period were attending meetings. Of those baptized in the branches in Belgium, one in ten on the average was attending meetings. I inquired of some of the bishops of the stake and found that the activity rate there was even poorer than I had found it to be in the mission. In the Rotterdam South Ward, for example, Symen ~~Pan~~^{Stam}, who served as bishop for approximately eighteen months, reported that he had gone out and contacted all of the approximately 125 (as I recall) members who had been baptized during this period of time in the Rotterdam South Ward area and he found that not one of them was active in the church. In the inquiries which I made of the branch presidents, I asked how long each person had remained active before he stopped coming. In nearly every case the response was that there had been very little contact between the person baptized and the church.

As a result of these findings, we felt that it was very important to emphasize preparation of the candidates before they were baptized and a period of fellowshipping of the new member after he was baptized. We required that the missionaries teach at least the full lesson plan before the candidate was baptized. We also required that the candidate be living the word of wisdom and that he be attending church. We required that the candidate have a knowledge of the law of tithing and that he was committed to the payment of tithing.

Regarding these things, I remember President Mark E. Petersen commenting to our missionaries in one of the conferences that he believed very definitely that a person could be contacted by the missionaries and could be moved by the spirit to

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gain a testimony just from this initial contact, but he said to them, "Before you baptize such people, however, be sure you build a foundation under that testimony by teaching them the principles of the gospel." He, likewise, emphasized the teaching of at least the full lesson plan before a candidate was baptized.

Subsequent to baptism, a series of fellowshipping lessons was given. These fellowshipping lessons were developed by President Petersen and were used by the missionaries of the Netherlands. We encouraged the missionaries to continue their contacts with new members until it was felt that they were fully fellowshipped into the church.

One incidental fellowshipping step which we observed to be successful in another mission was also followed in the Netherlands with some success. During the spring of the year, we invited all of the persons baptized during the previous year to an open house held at the mission home. The purpose of this was to let them become acquainted with the leaders of the mission and stake on an informal basis and to let them become acquainted with the mission home procedures. This was instigated late in our administration and was carried out only one time, but the comments were very favorable.

We also emphasized that the missionaries seek contacts with the more educated and cultured people of the country rather than those of the extremely poor class. We instructed the missionaries not to go into the poverty sections of the towns. Past experience in the Netherlands and probably in other lands bears out that the persons of the extremely poor class often have accepted the gospel more quickly and more frequently than those of the middle and upper classes. Probably the greatest need in the church in Holland today, however, is that of leadership and stability. We, therefore, felt that it was important to strive for converts that would bring this type of leadership and stability. I am sure that our requesting the missionaries to follow these practices resulted in a curtailment of the numbers of persons who would otherwise have been baptized. As I appraise the results of these instructions, I feel that the success in building leadership was fair in some areas and limited in others, but I am sure that the strength and stability of the branches will be achieved only as we bring persons into them who have the capacity and potential for leadership.

You request a listing of branches and wards that are in the mission and stake, listing them under the categories of "church-built chapels, "church-owned renovated buildings" and "rented buildings". I submit the following list from memory and hope that it is complete.

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I have listed some branches which are very small and during their history have had intervals where the church has rented buildings and held meetings and then, because of lack of activity, these branches have been closed as far as meetings are concerned.

When we departed the Netherlands, the church had a long-term lease, I understand, on the former mission home in the Hague. This property is located on the Laan Van Poot. I have heard, however, that this has since been sold to another organization. The church does own the mission home which is currently located in Huizen. At the time we departed the Netherlands, the church also owned several homes in the area of Hilversum and Huizen, which were occupied at that time by members of the church building committee. I am confident that these have since been sold, inasmuch as all building committee members have since been transferred from the area.

I am unable to report to you about the results that have been achieved by the missionaries in Zeeland. This area was opened for missionary work subsequent to our departure from the Netherlands. The areas of Heerlen and Maastricht were opened during our administration and very active branches exist in both areas at the present time. The Heerlen area was very receptive to missionary work with more persons being baptized in that area in one year than in any other single area of the mission or stake, as I recall. At the time we departed the Netherlands the area of Maastricht had produced several converts and there was promise of many more to be baptized. We understand that there have been many converts made in this area since that time. I have also learned that a missionary couple has been called with the male member serving as the branch president of the Heerlen Branch.

You request what the important developments were during the time of our administration. One of the most important developments, I believe, was the introduction of the fellowshipping program. At the request of President Mark E. Petersen, a survey was made of the branches and wards of the mission after this program had been in effect one year to determine the rate of activity of the converts of the prior year. We found at that time that more than 90% of those baptized during the prior year were active in church participation. Another significant development, I feel, was the introduction, or re-introduction, of some of the church programs in the mission and stake. Specifically, the ground work was laid for a more active M. I. A. program. Regular leadership meetings were held for the members of the branches of the M. I. A. in order that they could better learn the church program. The road show, speech and music programs were introduced and were being carried out in the stake and mission. The initial competitions held indicated that much improvement was necessary, but the enthusiasm for the programs showed real encouragement that the improvements could be made. During the last summer of our administration a very successful M. I. A. leadership camp was held. In subsequent years, we understand that this has grown and become an annual activity. It now has

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active participation of both the stake and mission. During the summer camp the M.I.A. program of the coming year is introduced to the ward and branch M.I.A. leaders.

Another significant development, I feel, was the introduction of the budget system to all of the branches of the mission. In most branches ^{upon our departure} the members were paying 20% of their branch operating costs as requested by the church. The branches were requested to accept the budget system in the late months of 1962. Prior to that time no budget assessments were made of the members of the branches. One hundred per cent of the operating costs were then being paid by the church.

Much new church literature was translated and published for the use of the saints, including the book Jesus the Christ. The publication program of the Netherlands at this time was geared to provide the text books for the various church programs one year following their use in the English speaking areas of the church. This, as you have probably observed in your reading of church publications, has since been improved to the point that the foreign speaking missions of the church, including the Netherlands, will receive the text material in the Dutch language in the same year that it is used in the English speaking areas of the church. A great number of the text books currently being used were translated and published from 1962 to 1965.

If I were to place emphasis on any one development that seems most important, it would be the growth and development which we observed in individuals who opened their lives to receive the influence of the gospel. This, of course, is an on-going process with the missionaries. We also observed this influence in the lives of many of the Dutch people. This is a development which is not measurable in quantity, but is truly significant in the life of the individual himself, and the lives of those whom he will influence. This, of course, is a development which every missionary and every mission president experiences.

You inquire regarding my opinion of the future of the church in the Netherlands. Except for brief periods, missionary work has been continuous in this area of the world for more than 100 years. During that period of time there have been thousands of members immigrate to the United States to give strength to the church in this country. In the Netherlands, however, the membership of the church remains relatively small (approximately 7,000 members if my memory serves me correctly). This seems indicative of what the future of the church will be in the Netherlands unless outside changes take place to influence the people and make them more susceptible to accepting the gospel. Some influences are already in operation which could affect the growth of the church in future years. Among these are the fact that the church has relatively recently built temples and established stakes in the European area and has encouraged and requested that the saints no longer

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immigrate to America. Despite these requests of the church leaders, immigration continues, but has perhaps been somewhat curtailed. A fact that has adversely influenced the growth of the church is the fact that all too often it is the more capable leaders of the church who have left and immigrated to America.

It is very possible that the changes taking place in other churches, such as the Catholic Church, may result in the people of the Netherlands becoming more open minded to change and the acceptance of the gospel.

In summary, it is my opinion that there will be a slow but steady growth of the church in the Netherlands, the rate of growth and the size which the church will attain will be influenced by many factors, including those mentioned above.

You request my opinion regarding the effect that the stake has had on the mission and the church members in Holland. One effect has been the development of some (but not yet enough) strong stake leaders. Because the demands are many and the workers are few, an extreme amount of dedication has been required of the leaders of the stake.

In many instances the carrying out of the full church program in the wards has been very difficult due to a lack of the depth of leadership necessary. There has had to be a great deal of doubling-up of assignments.

The establishment of the stake has increased the financial requirements of its members. Each member has more in church assessments in order to sustain the stake organization and activities and often has more costs of travel to attend stake meetings.

The above listed items lead me to believe that there is a greater spirit of sacrifice necessary and being shown by many of the church members in Holland as a result of the establishment of the stake. This is resulting in the building of great individuals and at the same time is putting some others to the test who are not willing to make the sacrifice and who fall into inactivity.

The establishment of the stake has had many positive benefits for the members of the mission. They are able, for example, to receive patriarchal blessings whereas most of them were not able to receive this blessing prior to the establishment of the stake. Members of the mission and the stake have very frequent contact with the general authorities of the church. During the two and one-half year period of my first mission, from 1956 to 1959, the people of the Netherlands

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received only one visit by a general authority, and that was Elder Elray L. Christiansen. With the establishment of the stake, they have direct contact with one or more members of the general authorities on an almost monthly basis.

The establishment of the stake has likewise resulted in more attention being given to the translation and publication program of the church. This has been a long-standing need and will greatly benefit the members of foreign speaking missions, including the Netherlands.

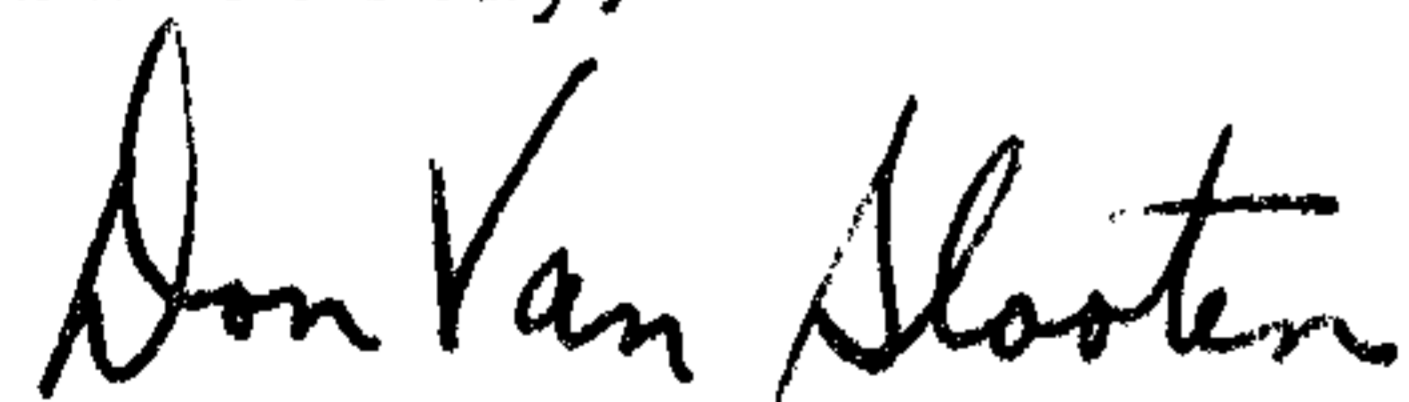
The establishment of the stake has likewise resulted in many of the programs of the church being brought to the mission, such as the home teaching program and the family home evening program.

Keith, I hope that these comments will be of benefit to you. In answering your questions I have tried to make an objective appraisal and give objective answers. If you should have any further questions or comments, please feel free to write to me.

I remember very well the positive influence that you and your brother, Kent, had as you commenced your missionary activities in the Netherlands. I also remember tracting in Dan Helder with either you or your brother when I was serving as a second counselor to President Sperry. Upon my return to the Netherlands as mission president I heard many positive reports regarding the work done by the Warner twins.

In closing, I want to wish you much success in the writing of your thesis and in your work in the seminary program.

Sincerely,



Don Van Slooten
Director of Financial Affairs

ph

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HISTORY OF THE NETHERLANDS MISSION OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
1861-1966

An Abstract
Of a Thesis Submitted to the
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In Partial Fulfillment
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Master of Arts

by
Keith C. Warner
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ABSTRACT

The "History of the Netherlands Mission, 1861-1966," gives a detailed account of the Mormon beginnings in Holland and attempts to trace the development of missionary proselyting. No attempt has been made in this study to record a comprehensive chronological history. Rather, emphasis has been placed on beginnings and major historical developments.

This study includes an examination of the Netherlands Mission records, mission president and missionary journals, and known printed material related to the Mormon Church in Holland. The principal source for information on the history of Mormon activity in The Netherlands is the Historian's Office of the Church of Jesus Christ of Latter-day Saints in Salt Lake City. Mission records have been collected and assembled there. Two large manuscripts, "Netherlands Mission History" (1841-1966) and "Netherlands Mission Quarterly Historical Report" (1920 to the present), kept in large loose-leaf folios, were useful because they contain eye witness accounts taken from diaries, journals, letters, and newspapers. Other informative sources were early Latter-day Saint periodicals and taped interviews with key eye-witnesses. The library of the Historian's Office contains copies of Mormon literature published in Dutch--tracts, pamphlets, periodicals, and books. The Brigham Young University

also possesses several books, and articles dealing with Holland and the Netherlands Mission.

In 1861 two missionaries from America took the message of Mormonism to The Netherlands. They baptized thirty-three converts and established the first branch (congregation) of the Church in Amsterdam.

Despite mob violence and opposition from the clergy, civil authorities, and the press, this aided the early missionaries in extending their work of promulgating Mormonism in that country. During the one hundred and five years of proselyting activity in The Netherlands (1861-1966), 4,665 missionaries served their Church in Holland. They baptized 14,307 converts; 6,529 of whom emigrated.

During the nineteenth century Latter-day Saint missionaries encouraged converts to "gather" to their Zion in the Rocky Mountains. Early in the turn of the century authorities in Salt Lake City discouraged emigration and advised members in Holland to remain there to strengthen the branches and assist in the propagation of Mormonism in their native country. However, it was not until the middle of the twentieth century that emigration effectively declined.

The Netherlands Mission has contributed three firsts in the development of the Mormon Church: (1) the first non-English tract published for the Church issued by Orson Hyde in 1841, (2) the first non-English speaking stake in the Latter-day Saint Church established in 1961, and (3) the first stake--a regional administrative ecclesiastical organization--of the Church of Jesus Christ of Latter-day

Saints established on the European Continent.

This study also outlines the growth of the Church and missionary organization, the development and improvement of proselyting methods, and the progress of the Church's building program in the Netherlands.

This study shows that external forces--political and economic--and internal influences--methods, attitudes, and policies--affect the growth and development of the Church in The Netherlands.

This study also illustrates that the image of the Church of Jesus Christ of Latter-day Saints has evolved from negative to positive.


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