DESERET EVENING NEWS: SATURDAY, APRIL 13, 1901.



The Introduction of the Fulness of the Gospel in the South Seas.

Written especialy for the Deseret News by Andrew Jenson.

CHAPTER 1 (1843).

Calling of the First Missionaries to the Pacific Islands-Departure from New Bed ford, Mass.-Death of Knowiton F. Hanks.

At a council meeting of the Twelve Apostles in the Church of Jesus Christ of Latter-day Saints, held at Nauvoo, May 23, 1843 Addison Pratt was ordained to the office of a Seventy and blessed and set apart to go to the Paoriginal states of the second Benjamin F. Grouard and Knowlton F. Hanks were blessed and set apart to accompany Elder Pratt as missionaries to the Pacific Islands. Brother Grouard was also ordained a Seventy by Orson Hyde. These were the first El. ders of the Church of Jesus Christ of Latter-day Saints who were called and sent out to labor as missionaries among a people who did not speak the Eng-lish langunge. Elder Rogers was appreside over the mission. Elder Pratt had been a seafaring man in his younger days; and during one of his voyages, in the year 1822, he had stopped at the Sandwich Isiands, and spent about three months there. He was much charmed with he climate and productions of the islands, and one day, when in conversa-tion with President Brigham Young in Nauvoo, he expressed a strong desire to revisit them. Brother Young asked him if he would be willing to take a mission to the islands of the Pacific Ocean. He replied in the affirmative, provided other Elders could be sent Soon afterwards Benjamia ith him. F. Grouard, Noah Rogers and Knowl-ton F. Hanks volunteered to go, the rast named being a consumptive man who was much attached to Elder Pratt. These were some of the circumstances leading up to the appointment of the first Latter-day Saint mission to the Polynesian people

Chursday, June 1, 1843, Elders Rogers, Pratt, Grouard and Hanks started from Nauvoo on their mission for the Pacific islands, going on the steamer Sarah Ann, to St. Louis, Mo. Thence they continued the journey to Pitts-burg, Penn., where they arrived on the 12th. Elder Pratt left his companions at Evansville for Pleasant Garden, Ind and Brother Grouard left the same day for Philadelphia. Elder Hanks and Rogers tarried at Pittsburg till the 14th. when they also left for Philadelphia arriving there on the 23rd. Here they found Elder Grouard, and a few days later it was agreed that Brothers Grouard and Hanks should go on, and Brother Rogers await the arrival of Brother Pratt: Elder Rogers then spent some time preaching and baptizing i Delaware, Pennsylvania and New Jer sey, and in company with Elder Pratt whom he met at Mount Holliy on the 15th of July, proceeded to New York, and thence to New Bedford, Mass. where they found Elder Grouard. After subsequently meeting with some of the Apostles in Boston, Brother Pratt. the Apostles in Boston, Brother that hy counsel of Brigham Young, went to New Bedford to procure a passage for the four Elders destined for the Pa-the ship was anything but pleasant," the four Elders destined to find a writes Elder Grouard. "The captain was writes Elder Grouard. "The captain was ship going to the Sandwich Islands, he one of those self-important men who, engaged passage for himself and hi three companions on the whaling ship a few sallors, felt as though he was ab-

stand before God (they were small and great in capacity, for there were no children there). He awoke before he saw any further. As I thought it my last opportunity

with him, I sat up about six hours. I then called Brother Rogers, I laid down, and in about two hours he called m and said, 'He is dying.' I heard the death rattle in his throat, and spran up. He had placed his own hands high upon his breast, his left hand clasping his right. He died as he had lived calm and resigned, without a struggle ir an emotion,

"I never saw a more pleasant corps in my life, After we had dressed it in u neat burial robe, we wrapt it in a large winding sheet, and carried it of A plank was laid in the star board gangway. On it was prepared and sewed it up. To his feet was at-tached about 60 pounds weight. piece of canvass. In this we laid I

"Then the top-gallant sails were furied, the courses hauled up, and the main and mizentopsails were hove aback. The noble ship stopped her headway, and lay in gentle motion, as if to witness the solemn scene. "The American flag was holsted half-mast, as a signal that one of her noble countrymen had gone the way of all the earth. Then her generous crew gathered around, and with uncovereheads listened in breathless silence a very appropriate prayer made Brother Rogers, then they gently raised the end of the plank till the corpse slic off and struck in the water feet fore-most. My eyes followed him as he sank till a white speek vanished in the blue waters below. This was in latitude 25 degrees 34 minutes north, longitude 26 degrees 11 minutes west from Grenwich.

The loss of Brother Hanks was se verely felt by the three remaining mis donaries, as their deceased companie was truly a good man, and a worthy brother. On the 9th of November, 1843, the Timoleon arrived at St. Nicholas, one of the Cape Verde Islands. Some of the Elders went on shore, procured don keys and rode to Bravo, a village sh iles in the interior. They also sel etters to America by the brig Susan of Salem, Mass., which happened to b at the island when they called. Afte aking in a supply of fruit the Timo eon continued her voyage, Nov. 10th aking a southeasterly course. On the)th December she crossed th quator and the close of the year foun r making slow progress in the direction of the Cape of Good Hope, Africa The Elders spent a great deal of their me while on board the Timoleon eading and studying; they also lecured to each other privately on the les of the Gospel, as the captain ald not permit them to hold regula nectings on board. They also con-ersed freely with their fellow-passengers and the sailors about religion whenever they had the opportunity and, to their great joy, their testimony was believed by some of them. As a matter of recreation they occasionally dulged in fishing with hook and line

three hundred inhabitants, who lived introduced as missionaries. The king developed and the second s and chiefs were quite anxious that one of the Elders should remain with them, On the 9th of May, 1844, after tarryand Brother Pratt, after taking the ag nine days at Tubai, the Timoleon alled for Tahlti, with Elders Rogers subject into prayerful consideration, soon became convinced that should he sailed for failed, with Ender's Roker's and Grouard on board, leaving Elder Fratt behind. After a prosperous voy-age they reached that island on the 18th of May, and on the 14th they leave the island of Tubuai, then he would be running away from duty, so he concluded to stay. May 3rd. As the captain was going

nchored in the harbor of Papeete. The following detailed account of the ist introduction of the fulness of the ospel on the island of Tubual is alled principally from the private jour. at of filder Addison Pratt: April 39, 1844, at 2 o'clock in the morn-

ig, on board the Timoleon, Elder ratt heard the cry of "land aboy," he ethwith went on deck and obtained plain view of the island of Tubuah, oon afterwards he imparted the good ws to his missionary companions, Elrs Grouard and Rogers, who slept bew. Early in the morning the ship ran own along the coral reef which sur-ounded the island; and when it came an opening in the reof, leading into smooth water inside, a canoe was en coming out to meet the ship, which on board the Timoleon, busily engaged in writing letters to his family and oth w tacked its main top sail and lay As the canoe was approaching Elder att observed, by looking through his rs in America. May 5th (Sunday.) A favorable y glass, that the natives manning the ttle craft were precisely like those had been familiar with on the Sand breeze sprang up and toward evening the crew succeeded in getting the ship ch Islands. His heart leaped for ju ound to the other side of the Island r they looked like old acquaintances A boat came out from Mataura, having When they came alongside the ship der Grouard on board, and the two Elders were soon in council together about their prospects of separating; the captain and most of the passengers heir canoe dropped under the lee-main chains. Elder Pratt jumped onto the rail and greeted one of the natives, who was just mounting the chain plate, with anded May 6th, Elder Pratt packed his bagthe word, "aloha," The native grasper Elder Pratt's extended hand with grea gage and landed together with Elder Grouard, who had also spent the night on board. On reaching the shore they

warmth, and shook it with a cordiality peculiar to the race. Elder Pruit calle out, "haere mai of" (come here you) The native understood him and immeiately jumped on board. In the broken onversation which ensued, it was as ertained that there was plenty of pro-isions to be obtained on the island and Captain Plaskett thereupon ordered two boats lowered preparatory to going on shore. Elder Rogers was the nly one of the missionaries who ac-ompanied the party who landed that n Tubuat. The native canoe piloted the way for the boat through an opening in the eef, and they reached the Island in The party remained on shore

luring the night. May 1st. The boats returned to the hip loaded with hogs, hens, cocoanuts, ine apples, plantains, bananas, yams, olne apples, plantains, tora, bread fruit, etc. "As we had been shut up on ship board for seven months," writes Elder Pratt, "it is not easy to describe the sensation the sight of such luxuries produced upon us, The aptain, who had remained on the isl and, sent word that all the passenger might go on shore if they desired to g We were not long getting ready f the boat. When we came to the e had to watch our chance to dodge through the passage, as the surf was olling over the reef in great co tion. The scenery around us was gran indeed. The clearness of the water was xtrame; it afforded a beautiful view of the bottom even when it was ver teep. Among the great variety of curi us coral formations, we could see large numbers of beautifully colored tish porting at lefsure, and also a variety f handsome sea shells. After passing ie reef we found ourselves in smooth vater, and now rowed at leisure to the anding place near the village meeting use, which was the only building we ould see from the ship, for the nativ illage stands in a thicket of co ad other beautiful trees. The inhabitants came down to bid us welcome went to their houses, and they created us with great hospitality Brother Grouard and I were introduced as missionaries and the people were very glad to see us. As I, with my limited knowledge of the Hawailan lan-

It's a long time since we said them. ever.

back to take his ship around to the Mataura side of the island, Elder Pratt returned with him for the purpose of getting his luggage ready for landing. Mr. Lincoln, a fellow passenger, also aturned to the ship after his wife, as the lady passengers had not yet been on shore; but Elders Grouard and Rog-ers were left at Mataura, as also Dr. 4.9. 4 Winslow. After returning to the ship, the lady passengers were greatly sur-prised to learn of Elder Pratt's intention to stay on Tubual and expressed much regret at being deprived of his company. They also showed him sun-dry acts of kindness before he finally parted with them, the long voyage hav-ROBINSON BROS. CO., SHOE BUILDERS, 124 Main St. ng endeared the passengers to each May 4th. Elder Pratt spent the day

> 1,000 feet high, and enjoyed one of the most beautiful views of his whole life. On the 31st some of the natives returned from the arrowroot fields to look for their missionary. Before leaving, Cap-tain Plaskett of the Timeleon had harged the natives with taking good are of their new friend. If they did tot, he would return, he said, and take im away from them. The natives were afraid that Elder Pratt might get pondent through being left alone so nuch, and therefore might want to cave them.

Under date of June 1, 1844, Elder Pratt wrote in his journal: "One year ago today I took leave of my dear famound Elder Rogers, Dr. Winslow, Mr. ancoln and wife, the captain and part of the crew. Elder Pratt was instructly. Long shall I remember the thrill-I to put up with the American ship uilders previously mentioned, who oc ng scene. Who can paint the painful ensations that came over me as I gave upled one of the best dwelling houses in this island. They treated the Elders he last look to my dear wife and children as they stood upon the banks of the great Mississippi with the tears trickling down their faces when the with great kindness from the beginning and their house had been the home o Ill the brethren so far during their stay steamer wheeled around. With my hand I beckoned a long farewell as the May 7th, Elder Pratt attended the vessel took me away on my passage around the globe. I spent much of this forning school at Mataura. The naives both young and old, met at sunday in solitude, meditation and prayer. ise. They opened their school by sing-Towards evening the schooner Lucy, Capt. McLain, came in from Tabiti The captain had seen the Timoleon gong and prayer, after which the adults ead from the Bible, followed by the children. Before leaving America the Elders had bought some bottles of sweet oil in New Bedford. With one of ng into Papeete just as he was passing out; he brings news from Tahiti to the effect that the French and natives are these Elders Pratt, Rogers and Grouard now retired to a secluded spot for at war, and that great distress exists. I feel great anxiety for my two breth-

en who have gone there." . Sunday, June 2nd, a newly erected prayer and consultation, and then con-May Sth, Elder Pratt, who felt much hapel in Mataura was opened to Elder lowncast at the approaching separa-ion from his brethren, spent the day in Pratt, who preached to six Americans with much liberty. The listeners were highly pleased with the discourse and decided to search the Scriptures thortheir company engaged in prayer and oughly in order to prove the truthful-ness of the doctrines they had heard. May 9th, Captain Plaskett finished is affairs at Tubual, and ordered "al board," Elder Pratt took leave of The following week Elder Pratt spent quietly at Mataura, most of the natives othe still being away digging arrowroot. Young Alexander declared himself a candidate for baptism. The next Sunlow passengers and the captain, Soon afterwards he saw the good Timoleon pass out of sight, and he then realized day (June 9th), Elder Pratt preached to eight Americans on the subject of apos. hat he was indeed alone with untried clends on a lonely island of the sea. May 10th, Mrs. Bourne, the native tacy from the original Church: and on Sunday, June 16th, he preached again wife of Mr. Bourne (one of the Ameri-an shipbuilders on Tubuai) offered to to a very attentive audience. " much of the spirit," he writes, ash Elder Pratt's clothes, which ofeavens were well pleased. After service I baptized and confirmed Ambrose Alexander, an American. I hope his companions will soon follow." This was May 11th, Two native missionaries ame and moved Elder Pratt with his ffects into a house which had been he first baptism and confirmation perepared as a future home for him. The welling, which was near the king's esidence, was fitted up in good style,

formed by Divine authority upon the south Sea Islands. By this time the the Branch. natives had all returned from their acording to the place and native taste, and was quite comfortable. The king arrow root digging. Elder Pratt had commenced to teach a class of natives rganization of the kind affected on ent Elder Pratt a bedstead with high n English, but labored under much dis advantage for the want of text books. he Pacific islands, and was named the Subuai branch of the Church of Jesus nsects were plentiful on Tubual at that Under date of June 20, 1844, he write

hrist of Latter-day Saints. part of the season, the natives also prein his journal: "In the evening a number of natives came in to the house pared a table and settee for their diswhere I live, and by the help of my friend, Mr. Hill, I preached to them a long time. I am surprised at their ig-norance, even in regard to the most simple teachings of the Bible. has been missionaries on these islands about fifty years, and they have taught the natives nothing but licentlousness. n the subject of man's creation. asked them what these missionaries had really taught them. The woman with whom I live said that Mr. Davis, an English missionary, who resided at the village of Tiraboo, Tahiti, used to choose a female out of his congregation to sleep with before leaving the house, the after he had administered the Secravhlle ment on the Sabbath; and the mission aries who were here on Tubuai used to tell the Church members that it was not wrong for them to have sexual inands of bringing them to see their lost tercourse with each other, but that the He must not do it with the people of the world. On one occasion some foreigners came here to build a vessel, and while here some of them desired to marry native women; but the missionaries lible instructions and prayer. Sunday, August 4, Elder Prait reached two discourses to the natives old them that there was no sense in marrying them because when they left Mataura by the help of Brother Hill; island they would naturally leave also baptized Haametue, a Tahitian their wives; but if they wanted women, they might take and live with them ad administered the Sacrament for the rst time on Tubuai. He made bread while they were here, and they did as they were told." flour for the occasion and for wine e substituted cocoanut milk. Sunday, June 23rd, Elder Pratt preached again to his American convening he confirmed Haametue and essed his child. Elder James S. Brown, in speaking of regation, which paid him very good at-ention. In the evening a number of natives came to see him and hear him alk. By the assistance of Messrs Bourne and Hill, who interpreted for nim, he was enabled to teach them the principles of the Gospel, and the evengets to be some two or three feet high ng was spent in talking, singing, readng, praying, etc. 'his is still (1893) generally use Occa Two days later (June 25th), Elder broughout these islands by the Latter-Pratt commenced a regular English school. There were a number of halfiay Saints. Some times they also use the cocoanut oil to anoint the sick. Unbreed children on the island whose parents were anxious that their offconsciously we here in Utah do the fiesh of the cocoanut is taken to France and Germany and the oil is pressed spring should learn the English lan-Other children desired to beguage. ome students also, besides some of the rom it and refined, and then white men's wives who were young chipped and sold for olive oil, and we He commenced his school with about urchase it as such. August 7th, all the inhabitants of the wenty-five pupils. After that Elder Pratt was visited siand of Tubuai assembled at Mataura a sort of legislative body to adop nearly every evening by natives, who ways and means for the benefit of the ame to receive instruction from him inhabitants. The king presided. One old man with much enthusiasm called n the pdinciples of the Gospel. Mr Hill, who was taking a deep intererst in the work, generally acted as interupon the people to listen to the teach-ngs of their missionary, who had come preter. among them. During the proceedings if the following day the assembly pro-On the 27th of June a schooner arived from Tahiti, bringing Elder Prati letter from Elders Rogers and Grou osed to build Elder Pratt a hou ard, and another from Dr. Winslow. In the evening of the 28th, a native wooon as they got through with their resent labors in connection with mannan with a sick infant came to Elder facturing arrow root. August 13, a native-built schooner ommanded by Mr. Foster, an Ameri Pratt's lodging asking for medicine. By the assistance of Mr. Hill Brother Pratt took advantage of the an, arrived at Tubuai, and on the owing day Elder Pratt preached to Mr oster and his crew for two hours. He pportunity by explaining the principle f administering to the sick, as taught n the Bible, to a number of eached to them again in the evening vho were present. Prior to this Elder the 15th Pratt had administered successfully o two men. "One of these," he writes Angust 22, Elder Pratt left his resi-ence in the village of Mataura (where 'is teacher in the school; he is a batch had lived since his first arrival on elor, but a very exemplary man, and I consider him the best native I have seen the island) and started for Mahu, the lace where the Elders first yet; he is with me much of his time. Once he was taken violently ill with He went by water around the island in a canoe, accompanied by Alexander, Pauma, Nabota and his fever, and was sick 36 hours before 1 vife and two other young natives. Ow knew it. Imemdiately on being in formed of his condition, I took som ing to contrary minds, the party was obliged to land and spend the night on consecrated oll and went to the house where he lived, where I found that his the way. When they arrived at Mahu the next morning, they were received nurse had prepared a trough full of liquor to wash his head in, as he was with much joy, and Elder Pratt was soon made quite comfortable; the famin great pain. I told him that I would administer to him, which I did, applyy (Nabota and wife), with whom he ing the oil both internally and exter-nally. I then instructed them not to had lived at Mataura, insisted on com ing with him to Mahu, in order to take good care of him, as they feared that none of the people in Mahu would be we the liquor which they had or This took place about dark, and about in hour later the man came to able to do as well for him as they quite well and spent the evening in singing and conversing with the com-pany that happened to be at my house. bluo. As soon as Eider Pratt had settled down in his new home at Mahu, the natives flocked in both day and night to see and talk with him. He could The other subject of my administration was a man who had considerable doubts about the principle of healing: to see and taik with him. He could now converse a little in the native lan-guage, and his separation from Eng-lish speaking people in Mataura be-came a point in his favor. A number of the people of Mahu soon offered



372 Main St., Fine Repairing. Dr. J. Thomas, 26 Main Street. Deseret Dye Works, 125 S. W. Temple

one of the crew, on Tubual; he was hired to work on the vessel which was being built there. Sunday, July 21, 1844, after morning ervices, Elder Pratt gave an invitation to all who felt it their duty to be bap-tized to present themselves at a place

ward and were baptized by Elder Pratt. The names of the whites were Charles

Rogers & Co., 409-10 D, F, Walker Building. X. L. Furniture and Carpet Install-

a native of Greenock, Scotland, the other four hailed from the United States of America. The natives bapment House HARNESS AND SADDLE MAKERS Louis Hook, 166 S. State Street. (with whom Elder Pratt made his home), and Peuma, all three natives of F. Platt Co., 147-149 So. State.

Street

Temple.

First South.

JUNK

Western Junk and Metal Yard, 123 State

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Pantorium Co., 11 E. Third South.

LADIES' TAILORING

First Branch of the Church organized and the First Ordinations to the Friesthood on Tubual-First Administration of the Sac-rament-Opposition on the Part of Eng-lish Protestant Missionaries-Growth of Pantorium Co., 11 E Third South, LIVERY AND BOARDING STABLES Rubber Tired Carriage Sellers, 233 State Sunday, July 28, 1844, Elder Pratt oranized a branch of the Church with

MANTLES AND GRATES Ellas Morris & Sons Co., 21-23 W. S. Temple

MEAT MARRETS Rasband & Hawkins, 40 E. Second So.

MACHINES

Elder Pratt ordained Charles G, Hill n Elder and adopted him in the place MERCHANT TAILORS . O. Olsen, 325 S. Main the late Elder Knowlton F. Hanks, Pantorium Co., 11 E. Third South. s fellow missionary who died at sea, J. Hagman & Son, 172 So. State Street. also ordained John Layton a Priest Villiam Carrington and James Clark MONEY TO LOAN achers, and John T. Bowen and Amb-On Mortgages Wicks, 75 State. on Alexander, Deacons. In the afteron Elder Pratt preached a discours MONUMENTS AND TOMBSTONES . McKenzie, 139 W. First South.

anything about our \$3.00 shoes 1 for men. We're still building And building them as good as the Timoleon. The captain, whose name was Stratton, was a religious man and treated Elder Pratt with much kindness and made him a number of small presents. His wife was a native of Denmark. The following day (July 16th) when the crew again landed Elde Pratt preached the Gospel to them with apparently good effects. The ship sailed on the 17th, leaving James Clark,

tized were Nabota and

appointed on the beach, and he would wait on them. The multitude assem-bled at once, when four Americans, one Scotchman and four natives came for-

Tubuai; and Hamoe, the wife of Haa-matue, a native of Tahiti.

CHAPTER 3 (1844).

even members. It was the first branch



ands, paying \$100 for each pasenger The brethren in Salem and Boston contributed liberally toward helping th missionaries, as did also the brethrer in New Bedford, particularly Brother Philip B. Lewis, who donated \$300 to ward their passage and outfit. After paying their passage, the Elders had

30 left for contingent expenses. Monday, October 9, 1843, Elder Pratt. Grouard Hanks and Rogers, who had again met at New Bedford, boarder the Timoleon, Captain Plaskett, and go under way. Elder Hanks was suffering very severely with consumption when they sailed from New Bedford For several days after sailing from New Bedford the weather was rough and Elders Grouard and Rogers suffere considerable with spa-sickness, an experience which Elder Pratt escaped, he being used to sea-faring life.

Brother Hanks, though not sea-sick, was confined to his bed most of the time. as the disease with which he was suf fering kept gaining on him every day The other missionaries took the best possible care of their sick companion daily rubbing him with flannels and

anointing him in the name of the Lord He never failed to receive immediat relief under such circumstances, but the Elders seemed to be powerless in regard to approaching the root of the lisease, which kept its regular marc reducing him from day to day, until he became almost a living skeleton. By the 1st of November his cough took i different turn; it was hard for him t raise the matter from his lungs, which seemed stuffed up, and on the 3rd of November he breathed his last. Elder Hanks was the first Latter-day Saint Elder who died at sea while on a foreign mission.

Brother Addison Pratt, in giving the particulars of Elder Hanks' sickness and death, writes

"I had no fearful apprehension of Elder Hanks till the 2nd (of November) at low 12. I was called by Brother Rogers to relieve him and stand my regular watch with Brother Hanks. then had fearful apprehensions that hi dissolution was near at hand. At. o'clock a. m. his extremities were and the large drops of cold sweat cov ered his emaclated system. with great difficulty he could raise strength enough to throw off from his lungs the rattling phlegm that was con tinually threatening to strangle him At that moment, as I stood watching him, he made a violent struggle to throw up the obstacle but through weakness was not able, and in the struggle he lost his breath, his eyes olled up in his head and I thought he had left us for over.

"I flew to Brother Grouard (who from unwearied attention had laid down to take a little repose), but before he could spring to his feet Brother Hanks caught his breath again and revived a little.

"Soon after some of the cabin passen gers came in to see him." Dr. Winslow recommended a little wine and water After taking that he revived so much that he wished to be shaved and have his hair combed. After this was done I talked with him some time about his departure. His mind was clear, calm and perfectly resigned.

Between 12 and 1 o'clock p. m. he g turn. This re-He could only had another strangling turn. duced his strength. speak in whispers after. Between 8 and 10 he fell into a drowse. After he awoke he whispered to me and said, I dreamed a dream. Do you wish to hear it?" I told him I did. He said: I dreamed I went to the spirits in pris-It was an immense space. looked to the east and to the west, and saw immense multitudes of people that locked just like people in real life. I said, Can these be spirits? I was as-sured they were. I looked to the north and saw a stand; somehody had just been preaching there, and they were dispersing from argund it. I saw no. dispersing from around it. I saw no Elder Prati to remain with then children among them. I pooked to see This was also according to hi children among them. I looked to see This was also according to hi if there were anybody that I knew, but saw none. I thought they were com- was loathe to part with hi children among them. ing together again in a few minutes, companions and cast his lot with and I should be there; then I should see strange people all alone, he felt con people I knew, I then awoke.' About | vinced that it was his duly to do so Il o'clock he had another dream, he | He could speak a few words of th heard the last trump sound, and saw Hawallan language, which the Tubuah the multitude which John saw, that no ans could partly understand. At this

word, he was a sort of a genteel ty nt, with a large share of self-conceit, e would give us no liberty to preach a board, "because," said he, "it is de-ructive to good discipline to encourage familiarity between officers and crew.' The officers were not gentlemen: other did they know what belonged to mod manners. The crew was a mix-ure of good and bad men.

Some of them were old sallors, and others were farmers' sons. Some had run away to escape punishment for their crimes, and still others were seek. ing their fortunes in foreign lands; but aking them altogether, they were much than the captain and officers teter Our fellow-passengers consisted of a Doctor Winslow, his wife, servant and ee children; Mr. Lincoln and wife designed for Tahiti, seeking thei Religiously Dr. Winslow wa nitarian; so also was his wife. Mr coln and wife were Baptists and ap

eared to be an honest couple. The octor's wife was also, I think, an hon woman, but a great lover of popumrity.

CHAPTER 2 (1844).

Arrival of Eide's Pratt. Rogars and Grouar on Tubusl-The First Preaching and th First Raptisms by Elder Pratt on the Paeffic Isles.

The three surviving Elders on board the Timoleon (Rogers, Pratt and Grouard) spent New Years day, 1844, in quie editation and praying earnestly that od, whose servants they were, would rosper their efforts and grant ther as on their missions. Jan. 3, 1844 they sighted the Tristan D'Acunha isl ands, lying southwest of Africa, in lat. 37 deg. south, and 20 deg, north of Greenwich. There are three Islands In the group, namely Tristan d'Acunha htingale and Inaccessable, first named island was inhabite 1844. After passing these island Timoleon took an easterly course on the 25th she doubled the Cape of Good Hope, and thence stood on for the Island of St. Paul, which was reached on the 20th of February. There thre boats were lowered, and twenty barrel of fish of the rock cod species, caught The next day (Feb. 21st) the passen including the missionaries, wen n shore and found fifty or sixty mis rable looking Frenchmen and one american, which constituted the inhabitants of the island. Elders Grouard and Rogers ascended a hill on th island, where they had an opportunit to pray undisturbed, a privilege which they had not enjoyed for months. Continuing the voyage, the Timole

nade the southwest cape of Van Die-nan's Land (Tasmania), March 26th; or the last day of March and the first o April she passed the islands called th "Three Kings," near New Zealand, and thence pursued her course toward the Society Islands.

April 30th, 1844, the Timoleon arrived at the island of Tubual, one of the Aus tral islands, situated in lat, 23 deg. 14 min. south, and long, 150 deg. east of Greenwich. The captain had not in tended to fouch at this island, but ir passing he concluded to send a boat the shore and learn if this land afford anything he wanted, his object being recruit the ship. This gave the m sionaries an opportunity of landing which they gladly embraced, after be ing shut up on board the ship for al most seven months. They found th natives on Tubual quite friendly an very religiously disposed, although there were no white missionaries on the island at the time; neither had there been for a great length of time. A soon as the inhabitants learned that the Timoleon, they were very anxious to have one or more of them stay with them. After due deliberation, the man could number, small and great, time the Island of Tubual had nearly regular habits, right clothing.

guage, could make myself understood a little, they soon began to urge me to with them instead of all three o us going to Tahiti. But I could not rec nelle myself to the idea of being left here alone by my companions, Still. was unable to satisfy the two nati aissionaries till I promised that would come back to them after I had seen Tahiti. We staid with them over night. The head of the family, with whom we lodged, was one of the Protestant native missionaries. He asked a blessing at meals; and before retiring to bed he read a chapter from his native Bible, then the whole household sang a hymn and he offered a prayer, luring which we knelt with them. His meek and humble appearance, the sol emn tone of his voice, and the reveren tial awe in which he and his family presented themselves before Delty, im pressed upon my mind such feelings o devotion that I cannot express.

May 2nd. In the morning the Elders attended church with the natives, and were again very favorably impresse with the solemnity which prevailed and also with the melodious singing After meeting, the brethren took a wall along the beautiful beach, and about noon when they were getting ready t return to the ship, some natives arrived from the other side of the island. and told the captain that provisions were more plentiful and cheaper there than where he had landed; he conluded to go and see, and the Elder accepted his invitation to accompany Consequently, after eating som food for dinner the party walked acros the island. The first part of their way led through taro patches and ther through a delightful valley lying be The ween two mountains. cross the Island from Mahu, where the Elders first landed, and Mataura, th other village, was about five miles. The sland king lived at the last named vil lage, and when the party arrived, he came out to welcome them with great cordiality. The villagers soon commenced to show their hogs, fowls and other articles, which they desired to sell; and the captain succeeded in mak-ing very good bargains with them by exchanging a poor quality of cotto loth for such provisions as he neede At Mataura the Elders also found fiv Americans, who were building a schoon er and were just then engaged in gath ring materials for that purpose from wreck of a French ship that had peen cast away here a few months pre tously, These five men, whose name Bourne, Charles G, Hill John Layton, Wm. J. Bowen and brose Alexander, were all from the New England States .Some of them had been on the islands for fifteen or twenty years and spoke the native language

To these Americans and the natives Elder Rogers, Pratt and Grouard were

CONSUMPTION is almost as deadly as ever, although physicians know they can cure it generally, beginning when most of the lungs are still sound, and even sometimes when a great deal of damage is done.

The people don't know it yet. They have been told; but they don't believe it; they don't act on it.

Scott's emulsion of cod-liver oil is one of the principal

means of cure. There are other helps: dry

air, sunshine, country, sleep,

knife, fork and plate, though they hemselves ate with their fingers while itting on the ground. To this dwelling he people sent him daily allowances o ood, which was generally well cooked. Thus provided with bodily comforts Elder Pratt began his ministerial labors among the natives of Tubuai. The Bi-ble had been translated into the Tahitian language by the London Mission ary society and circulated among the natives, of whom many had been taught to read. Hence the way had somewhat prepared for been preaching of the Gospel on the islands. and in a short time Elder Pratt horoughly enjoyed his labors on Tubuai. Being a kind and affectionate nan, he soon gained the hearts of the cople, and the natives began to call im father with much reverence. also became quite intimate with the king and the chiefs of the island, who reated him with much kindness from the beginning.

posts to support mosquito bars, as these

rated the oll.

s missionary companions, his

er was thankfully received.

Sunday, May 12th, the natives assembled at sunrise for prayer. After break-fast they re-assembled for worship, when they offered Elder Pratt the us f the meeting house in the afternoon so that he might preach to the Ameri-cans. He accepted their kind offer and elivered his first public discourse 1 Tubuai.

After this Elder Pratt put forth every bossible effort to learn the language o he natives. For this purpose he fre uently visited the village school, while his offer to teach the people to read and write English was very kindly accepted. He also became very intimate with the American shipbuilders, some of whom oon began to feel highly interested i ne pure Gospel, as he taught it. onally for a change, he would also g nunting in the mountains, wild ducks and other game being plentiful on the island, and Elder Pratt being a good narksman with a gun.

On the 20th of May most of the na lves in Mataura prepared for diggine rrowroot, for which purpose they wer oing out to a sandy plain about fou niles from the village, where some tem sorary shantles were erected for th ceasion. Elder Pratt was invited company them, and in order to mal him comfortable they built a little hoù or shanty for his own special use stood near other shantles occupied natives under the shade of some trees about two rods from the beach Elder Pratt calls it a very lovely plac and writes that the natives treated hi with more kindness and attention they did their own princes. Nearly t entire population of Mataura move the temporary village on the 24th May, and the next day commenced the work of digging and gathering arrow root. This grew on the sandy plai-partially covered with trees of secon-growth. The root is found by the stall which runs up about 18 Inches high, ah

has broad leaves. The roots resemb potatoes and on Tubual they grow i all sizes up to two pounds weight. While the natives were engaged i

heir labors, Elder Pratt often walke ff by himself to engage in prayer an editation in the forests, and in the ountain side. On one of his walks ountain side. On one of his walk acious graveyard of ancient date, an making inquiries he was told by an I native who could speak a little Eng sh that Tubual once possessed a popu ation of nearly 3,000, while now the in bitants scarcely numbered 300. The land had become nearly depopulate a fatal disease-a sort of a plague ought them by a canoe which was own off from another island, and con ained some starved corpses when it eached Tubual. Near the graveyar nce stood a large and populous village ut all traces of it had disappeared ng ago. On the following Sunday, May 26th.

lvine service was held in the camp, hich was also visited by the American htpbuilders from the village. One of hem (Alexander), a young man, rought his testament along, and had a ong conversation with Elder Pratt. On he 27th Elder Pratt returned to the lings, and the next day (25th) acccom-articl some of his American friends on hunting expedition, on which he

but he finally mustered sufficient faith to receive the ordinance, and he immediately commenced to recover; he is now walking about the village." June 29th Elder Prait. In response to an urgent invitation, sailed in a large cance, acompanied by half a dozen na-tives around the island to Mahu, where

themselves for baptism. Sept. 1st. the branch from Matuara visited Elder Pratt at Mahu. After the morning services he baptized seven. ar led some of his American friends on cance, acompanied by half a dozen na-thunting expedition, on which he dives around the island to Mahu, where dimbed to the top of a mountain about the people received him with much all natives, namely, Ruitoru and Raita Fred Nelson, 27 West First So,

e proceedings of the day," writes Eld-Pratt, "were attended with much demnity. I cannot express the heart-Elias Morris & Sons Co., 21-23 W. S Temple. It gratitude that came over me when saw the tears of penitence trickle NEW AND SECOND HAND SEWING own their seaworn faces, nor the arm emotions that vibrated my heart

Wiles & Johnson, 29 E. First South Street. on their knees I heard them **OPTICIANS** hank the Lord that I had been casu ly thrown upon this island, and had

W. B. Rushmer, 73 W. First South St. J. H. Knickerbocker, 259 S. Main. me the humble instrument in his OSTEOPATH PHYSICIANS

After this Elder Pratt commenced to Dr. Browder, 212 D. F. Walker Building, old meetings regularly on Monday, PAINTS, OILS AND GLASS

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ow the first Elders administered the accament on the Society Islands, says PRESCRIPTION DRUGGISTS Wallace Bros, 102 W. S. Temple. D. Turngren, Druggist, 174 So. State St In the absence of bread Brother Prat used the uto or pulp-like substance ound inside of the cocoanut, when it **PHOTOGRAPHERS** as started to grow, and the spro-

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