

The Mormon Voyage of the Whaleship *Timoleon*:

Launching Latter-day Saint Missionary Work in the Pacific

Fred E. Woods



Addison and Louisa Barnes Pratt. (Courtesy LDS Church Archives, Salt Lake City, Utah)

"The *Timoleon* is an excellent seaboat, but not a fast sailor; she makes sure passages, but not quick ones." So wrote Addison Pratt, a Mormon missionary who spent nearly seven months aboard the whaling vessel that launched Latter-day Saint missionary work in the Pacific. Whaling ships like the *Timoleon* and the *Charles W. Morgan* had one purpose but many functions. While hunting whales around the world, they might serve as vessels of discovery, as unofficial agents of diplomacy, as vessels of mercy, and even as deliverers of faith. It was in this last role that former whaleman Addison Pratt got to know the *Timoleon*—a ship named for an ancient Greek statesman and general of

Corinth, whose name combined the Greek words for honor (*timo*) and lion (*leon*).

Addison, the fourth of twelve children, was born in Winchester, New Hampshire, and commenced a career as a whaleman at the age of 20, in 1822 on the ship *Rambler* of Nantucket, William Worth, master. His sea journeys included a six-month stay in the Sandwich (Hawaiian) Islands. In 1838, Addison Pratt joined The Church of Jesus Christ of Latter-day Saints. Three years later—the same year that the *Charles W. Morgan* embarked from New Bedford on her maiden voyage—Pratt, with his wife Louisa and their four daughters, migrated

with other Saints to Nauvoo, Illinois, designated gathering place for The Church of Jesus Christ of Latter-day Saints, on the banks of the Mississippi.

While living in Nauvoo, Pratt became familiar with Joseph Smith, Brigham Young, and other Church leaders. When Pratt expressed a desire to see the islands again, Young asked if he would be willing to lead a Church mission there. Already Latter-day Saint missionaries were spreading throughout America and Europe to attract converts, but no one had yet undertaken a mission to the islands of the Pacific. When Pratt agreed, Benjamin F. Grouard, Noah Rogers, and Knowlton F. Hanks volunteered to accompany him.

Benjamin F. Grouard, of Portsmouth, New Hampshire, 'was also an experienced seaman. At the age of 14 he had left his home and gone to sea, traveling throughout the world. Because of his oceanic experience, he was well suited to accompany Pratt on a mission to the islands of the Pacific.

Noah Rogers of Bethlehem, Connecticut, joined the LDS Church in 1837 and emigrated with his wife to Missouri in 1838 to be with the Saints. In 1840, after having spent part of the summer in prison due to local persecution, he migrated with the Saints to Nauvoo. At 46 years of age he was the oldest of the four elders going to the Sandwich Islands and was, therefore, appointed president of the mission.

Knowlton F. Hanks, age 27, was the only bachelor of the group. According to Pratt's daughter, he was "a consumptive man, and a person much attached to Brother Pratt. He 'was raptured with the descriptions Brother Pratt gave of the islands, and risked his life in going to sea in the hope that he would reach a land that would be much easier on him." According to Grouard, "He felt determined to perform the mission or die in the attempt."

On May 24, 1843, one week before leaving, "Addison Pratt presented the tooth of a whale,

coral, bones of an albatross' wing and skin of a foot, jaw-bone of a porpoise, and tooth of a South Sea seal as the beginning for a museum in Nauvoo." In preparation for their missions, Pratt, Grouard, and Rogers were ordained Seventies, following the proselytizing pattern established in the New Testament. On Brigham Young's forty-second birthday, the missionaries left Nauvoo, to begin the first Latter-day Saint mission to the Pacific.

The families left behind had to learn to cope with their absence. Louisa Pratt wrote of the poignant feelings she experienced in anticipation of her husband Addison's departure:

I had greatly desired that he might be sent to our kindred in the eastern states, but never had such a thought entered my mind that he would be sent to a foreign land. My four children had to be schooled and clothed, and no money would be left with me. In those days nearly everything was trade; making it more difficult for a mother to be left to provide for herself and four children. My heart felt weak at first, but I determined to trust in the Lord, and stand bravely before the ills of life, and rejoice that my husband was counted worthy to preach the gospel.

Traveling by riverboat to St. Louis and then up the Ohio River, the missionaries eventually reached New England. There they visited among larger Latter-day Saint ecclesiastical units to solicit funds for their passage before arriving in New Bedford, Massachusetts, on September 21, nearly four months after leaving Nauvoo. As America's leading whaling port, New Bedford was the most likely place to find a ship bound for the Sandwich Islands, where Pacific whalers called to refit and resupply.

The first American Protestant missionaries had departed for the Sandwich Islands in 1819, and eight companies had gone out in the 24 years since, several of them traveling on board New Bedford whaleships. By 1840, the population of New Bedford was assessed at about 12,000

inhabitants. While the 1841 New Bedford directory lists over a dozen Christian churches, there is no mention of the Latter-day Saints, probably because the first public Mormon sermon was not preached in New Bedford until the following year. In early 1842, Elder William Hutchings preached in New Bedford's "Liberty Hall." At that time, only one known Latter-day Saint lived in the city.

The local churches would not allow the Saints to preach in their buildings, and halls could not be obtained. Hutchings and other Mormon missionaries therefore preached in private homes during the winter and spring. However, in the summer of 1842, a member of the Society of Friends named Daniel Butler allowed the Saints to gather for their meetings in an "old building formerly used as a hemp loft attached to the old rope walks."

By the winter of 1843 a branch (small congregation) was formed, and by the fall of the same year, the Mormons could boast of 100 Latter-day Saints in the New Bedford Branch. By the following spring the number had decreased to 60, as during the early 1840s Church members in New Bedford and other cities of the eastern United States were encouraged to gather to Nauvoo, Illinois, where thousands of Latter-day Saints clustered to strengthen each other, receive instructions from Church leaders, and help in building a temple.

Pratt tried to book passage for him and his companions to go to the Sandwich Islands, but no vessels departing that fall were bound for those islands. Hearing that the whaleship *Timoleon* would be embarking on October 9 for Tahiti and the Society Islands, 2,000 miles south of the Sandwich Islands, the missionaries decided to launch their proselytizing efforts there.

The stoutly built, 33-year-old ship *Timoleon* had been launched in nearby Dartmouth by the noted shipbuilders Thatcher Magoun & Sons. At 104 feet in length, she was very similar to the *Charles W. Morgan* in size and design. Addison

Pratt described her as slow, but "an excellent seaboat," meaning very safe. The ship was managed by 33-year-old Asa T. Lawton, a native of Portsmouth, Rhode Island, who would invest in 17 whaling voyages, mostly in connection with Joseph Dunbar.

In negotiating their fares at \$100 each, the missionaries found that they lacked sufficient funds. "We found by comparing we had not one half enough money to pay our passage, & we had no clothing nor any means of getting any neither did we know from whence our required help was coming, but we trusted in the Lord," Benjamin Grouard wrote. At an autumn 1843 Church conference in Boston, Brigham Young petitioned, "We want to send four missionaries to the Pacific Islands, and we want a little clothing, and beds, and money to pay their passage. Can you do something for them?" Two days later, Young delegated the responsibility to the members in the Boston region. "While waiting in this state of hope & anxiety, wondering from what source the Lord would send us the help he had promised us, Br. [Brother] Phillip B. Lewis, a member of the N.B. [New Bedford] branch of the church, came to us & asked us if we had the required means for our journey." Phillip B. Lewis, a tinner from Marblehead who had lived in New Bedford since 1829, converted to Mormonism in 1842. "We frankly told him our true situation & circumstances," Grouard continued. "He told us to give ourselves no more uneasiness as he would see that our passage was paid & we provided with all we stood in need of to make us comfortable on our passage."

Grateful for the assistance, the missionaries were nonetheless deceived in the purchase of their fare. Benjamin F. Grouard noted:

When Addison Pratt made the purchase for our passage, the owner whose name is Lawton [Lawton] told him, that as other passengers were going the room would be entirely occupied, but if we would take our passage in the forecastle among the sailors we could go, but he would

make no reduction of our fare. . . . We learned after we got to sea that he had lied most basely to us. The cabin passengers paid the same price as we did, & while we were cooped up in a small place 7 by 9, 4 of us in number, & fed on the very coarsest of sea fare, having to wait on ourselves, they had plenty of room and good food, & two or three to wait on them.

The *Timoleon* left New Bedford on October 9, 1843. The exertions of their efforts and the exposure of sea life soon began to tell on the

ailing Knowlton Hanks. Incapacitated by his tuberculosis, he died just three weeks into the voyage. Addison Pratt recorded Hanks's burial at sea and its emotional impact upon him, his companions, and the crew:

Friday, Novr. 3d, 1843. A day of days to me is this, & long to be remembered. For this morning at half past five o'clock died my dear friend & beloved brother in Christ, Knowlton F. Hanks. . . . After we had prepared him in a neat burial robe, we wrapt him in a large winding sheet &

Where Was the CHARLES W. MORGAN When the Missionaries Went Whaling?

THE BRAND-NEW WHALESHIP CHARLES W. *MORGAN* had set sail from New Bedford in September 1841. In October 1843, when the *Timoleon* left New Bedford, the *Morgan* was hunting sperm whales along the equator in the South Pacific between the Galapagos and Marquesas Islands.

In May of 1844, when the Mormon missionaries arrived at Tubuai and Tahiti, the *Morgan* was far to the north, approaching the Gulf of Alaska in "strong breezes" to hunt right whales on the "Northwest Coast" off Alaska.

While the *Morgan* herself did not carry missionaries, she called several times at Lahaina, the center of missionary activity in the Sandwich Islands, and under the good influence of her pious captain, Thomas Norton, her crew took a temperance pledge before the ship returned to New Bedford.

When Noah Rogers returned on the whaleship *Three Brothers* in the summer of 1845, the *Morgan* was outward bound on her second voyage, which began in June 1845. This time she headed for the Pacific by way of the Indian Ocean, so she did not pass close enough to "speak" the *Three Brothers*, but her whaling took her to New Zealand, Fiji, Tonga, and Samoa, about 2,000 miles west of Pratt and Grouard.

When Addison Pratt returned to the U.S. in the summer of 1848, headed for Utah, the *Morgan* was also headed for home, arriving in December 1848. Under a new owner, Edward Mott Robinson, she would return to the South Pacific in 1849, where she was engaged in whaling when the Pratts returned to French Polynesia. Nelson Haley's lively account of this voyage of the *Morgan* was reissued by Mystic Seaport in 1990 under the title *Whale Hunt*.

John F. Leavitt's *The Charles W. Morgan* (revised in 1998) offers a full history of the ship. For more information about the *Charles W. Morgan* and life on a whaleship, see the new interactive multimedia CD-ROM Buzz Card® *The Charles W. Morgan: Voyages of the Past, Present & Future*, available for \$19.95 from the Museum Stores. To order and take advantage of your member discount, call 860.331.2665.



carried him on deck, a plank was laid in the starboard gangway, on it was prepared a piece of canvas, there we laid him & in it we sewed him up, to his feet was attached a bag of sand of about 60 lbs. weight . . . then her generous crew gathered around, & with uncovered heads listened in breathless silence to a verry appropriate prayer, which was made by Bro. Noah Rogers. Then they gently raised the end of the plank till the corpse slid off and struck in the water feet foremost. . . . As he sank my eyes followed him till a white speck vanished in the blue waters below.

"His death caused a vacancy that we felt sorely through the whole mission, but we felt to say, thy will O Lord be done," Grouard commented.

The narrow confines of a whaleship offered the the Saints little place to engage in private prayer. Two of their number were full of gratitude when they finally had a chance to petition the Lord in privacy during a brief stop at St. Paul Rocks, just north of the equator in the Atlantic. Noah Rogers recorded on February 22, 1844: "Grouard and myself ascended this Mountain first, which is two thousand feet high where we had a chance to kneel down by a rock and pray to the Lord without being disturbed, which was the first opportunity we had had for four month[s] which we considered a great privilege."

Benjamin F. Grouard provided a description of the 29 crew members, who ranged in age from 16 to 28, and the two families who sailed as passengers aboard the *Timoleon*:

The officers were not gentlemen, neither did they know [what] belonged to good manners. The crew were a mixture of good & bad—part were old sailors & part were farmers sons—some had run away to escape punishment for their crimes, & others were seeking their fortunes, but take them together they were much better than the captain and officers. Our passengers consisted of a Dr. Winslow, his wife, servant & three children, Mr. Lincoln & his wife all destined for

Tahiti, seeking their fortunes. Dr. Winslow in religion was a Unitarian as also was his wife, Mr. Lincoln & wife were baptists, & appeared to be an honest couple, the Drs wife I think was also an honest woman but a great lover of, that which is an abomination in the sight of God, popularity.

Dr. Charles Frederick Winslow, a Harvard-educated physician and scientist from Nantucket, was on his way to seek a fortune in Tahiti with his wife, Lydia Jones Winslow. Priscilla Lincoln and her husband Seth were very kind to the elders, especially the sickly Knowlton Hanks, and were to become the first two converts to Mormonism when two of the Mormon missionaries later began their ministry in Tahiti.

The *Timoleon's* captain, William Plaskett of Nantucket, tried the patience of his missionary passengers. "Our situation on board the ship was anything but pleasant, & there was no prospect of any change for the better," wrote Grouard. "The captain was one of these self important men, who because he has command of a ship & a few sailors, felt as though he was absolute monarch of the whole world—in a word, he was a kind of genteel tyrant, with a very large share of self conceit."

Addison Pratt documented the captain's alcoholic behavior:

January 17, 1844—Our Captain is a man that possesses much nobleness of soul, but his manners & habits have become verry unsteady through an intemperate use of alcohol, but when he is himself, he is quite full of sport & past time.

April 28, 1844—The captain . . . the 2nd mate & one of the boat steerers got so drunk they could hardly take care of themselves, this day I got the first insult from him (the captain) that he had been pleased to bestow upon me, tho he had been pleased to deal them out to most of the passengers & crew, long ere this, & they were generally with the least provocation as was this case.

"He would give us no liberty to preach on board because, said he, it is destructive to good discipline by encouraging familiarity between officers & crew," Grouard noted. In April 1844 Pratt wrote: "Made application to the Captain for the privilege of preaching to the crew, his answer was, 'If we get a fair wind, I will see.' So we have to be dependent on the winds for an opportunity to declair the glad tidings of salvation in a public manner to the ship's crew."

Although the winds didn't cooperate with the desires of the elders, they were able to share their message in private conversations. These had a sizable influence on the crew, as reported by Addison Pratt on February 11, 1844: "Tho our privilege among them is contracted, still there is some encouragement, the second mate told me today, he believed & intended being baptized, & most of the men in the forecandle have come under the penalty of a pound of tobacco fine, if they use profane language, this is a law they made among themselves, & among them there are many hopeful cases, these changes have been brought about by private conversations & lending books, & marking passages in their bibles."

Just three days later, Pratt recorded, "Received a present, new striped shirt, from Mr. Thompson the second mate, said we were preaching without hire, we deserved something."

The elders also enjoyed the excitement of being at sea on board a whaling vessel. On April 27, 1844, Pratt, the former whaler, described the crew chasing whales:

This morning saw a whale breach off the lee quarter, we tacked ship & stood for the place, soon discovered a shoal of Sperm whales, we ran the ship quite near them & lowered 4 boats, the 4th Mate's boat got in among them & harpooned one first, his crew then beckoned to the other boats by swinging their hats. . . . [T]he sight was fritefully grand, to see the ocean crimsoned for some distance around, & the whales sprouting up blood & lashing the ocean with their fins

& flukes (or tails), till the water was in a bloody foam, I never saw whales so docile before, if the weather had have been clear, I think they would have killed nearly all the whales in the shoal, but it was verry rainy & foggy.

On April 30, the *Timoleon* stopped at the island of Tubuai, 350 miles south of Tahiti. There were no missionaries on the island at the time of their arrival, so the inhabitants were eager to have one abide with them. Addison Pratt felt he should be the one to stay, so Rogers and Grouard, consenting with Pratt, remained on board to continue on to Tahiti.

The captain had been so difficult to travel with that Pratt was surprised when Plaskett treated him kindly at the end of the journey:

May 9, 1844—Capt. Plaskett made me presents of several articles that are of much service to me, & told the King [of Tubuai] that if he did not use [treat] me well, when he returned he would redress my wrongs. I took leave of them, they went on board & were soon out of sight.

May 31, 1844—Capt. Plaskett, when he took leave of me told them [the natives] through his linguist, that if they did not use me well, & see that I wanted for nothing, when he returned with his ship he should take me away from them & carry me home, this has put them under much fear of looseing me, & this, tho quite unexpected from Capt. Plaskett is quite to my advantage, they seem quite anxious to retain a missionary among them.

The *Timoleon* continued on, depositing Rogers and Grouard at Tahiti. The ship then went whaling, but her voyage was cut short by Captain Plaskett's behavior. In February 1845 the U.S. consul at Tahiti sent the ship home under command of a U.S. Navy sailing master. He reported to the secretary of state that "complaints were made of brutal treatment on the part of the Captain, who was represented to be constantly in a state of intoxication totally unfit for the transaction of business necessary for

expediting the departure of the ship, and whenever upon deck or able to leave his cabin, on a state bordering upon insanity." The *Timoleon* arrived back at New Bedford on July 12, 1845 with just 100 barrels of sperm oil to show for a voyage that lasted 21 months and three days—a loss on the owners' investment estimated by Consul Chapman to approach \$20,000.

On Tubuai, Addison Pratt did not know the language of the natives, so he preached first to seven American sailors who were on the island to build a vessel out of salvaged parts of a wrecked ship. They helped him communicate with the natives, even as they listened to his evening gospel discussions. The Latter-day Saint missionaries followed the same pattern established by the Protestant missionaries, holding several preaching services each Sunday and normally also their baptismal services on the Sabbath, just before their scheduled meetings. Ellsworth explained, "Meetings consisted of hymns, prayers, confirmations, ordinations, and sermons. . . . School was conducted weekdays, with lessons in reading, arithmetic, geography, and, sometimes, chapters of the Bible. On Monday, Wednesday, and Friday evenings, Pratt held Bible study classes."

On June 16, 1844, Pratt recorded his first baptism among the sailors on Tubuai. The following month, Pratt further noted: "After the morning service I gave an invitation to all those who felt it their duty to be baptized to present themselves at a place appointed on the beach and I would wait on them. The multitude assembled there and there came forward, and I baptized, Charles Hill, John Layton, William F. Bowen, William Carrington, James Clark."

In a letter to his wife, Pratt described the sailors' conversions: "I doubt not but you will say, 'now my husband has got the desire of his heart,' when I tell you the six first persons I have adopted into the kingdom by baptism are sailors, and perhaps you ask, did you hammer the rust off them any? I will answer, could you see them on their knees, and hear their humble

petitions . . . you would say, 'there has been a great change wrought some how.'"

In a letter to Brigham Young, Pratt also related surprise at his success among the natives: "The Lord has greatly blessed my feeble efforts to spread the gospel. I have baptized fifty-seven persons on this island [Tubuai, which had a population of only about 200]. . . Among them are the queen, . . . a deputy king and his wife and daughter, . . . the head chief and his wife, . . . and several of the subordinate chiefs; so you see the reins of government are within the Church, and it has blundered me into a very awkward position, for if you will allow me to speak jestingly, I am prime minister of the island."

In his journal, Pratt expressed his love for the natives on Tubuai and the sincerity of their conversions. In talking with a native man nearing death, Pratt was asked:

"What is to become of me? I have been a warrior & a man of blood. . . ." Said I, "You did it in a time when you were swallowed up in heathenish superstition & ignoranc. . . [N]ow your trust must be in him whose blood is able to cleanse you from all your sins. And now do not let your mind waver, but place your hope & faith on him, & he will lead you safely . . . to that blissful abode of eternal rest." I left him, & in a few days he died, without any kind of sickness.

While Addison Pratt was enjoying success on Tubuai, Noah Rogers and Benjamin Grouard were laboring in Tahiti. On their arrival in Papeete, the capital of Tahiti, they found the island in turmoil. The French government, fighting the natives for control of the island, eventually ran the political affairs and initially allowed the Latter-day Saint missionaries to preach.

English missionaries preceded the Mormons at Tahiti and were certainly a mixed blessing for the proselytizing Saints. In 1795 a Mission Society had been formed "to spread the knowl-

edge of Christ among the heathen and other unenlightened nations." In 1818 this Society was renamed The London Missionary Society (LMS). The LMS arrived on the Society Islands in 1797 and taught the native Tahitians English, translated the Bible into Tahitian (1835), abolished human sacrifice, but did not approve the message the Latter-day Saint missionaries carried to the islanders. Because of the influence of the LMS, Grouard and Rogers were prevented from preaching to the natives. Nor were they yet fluent in the Tahitian language. Eager to proselytize, Grouard went to the waterfront to preach to incoming sailors. "A number of whale ships came in about this time & I had the opportunity of preaching to their Captains & crews," he wrote. "Many were believing & seemed detirmined when they got home to know still more of the matter. I baptized two from the ship Wm Penn; . . . had not the ship been bound to direct home I think several others would have been baptized."

Because of these arduous political and social circumstances encountered on Tahiti, Grouard and Rogers decided to preach on different islands. In the spring of 1845, Grouard chose to go east to the island of Anaa in the Tuamotus, while Rogers chose to go west to proselytize among the Society Islands, but was forbidden to preach there by the English missionaries. Having heard of troubles in Nauvoo, he left for home to protect his family. Rogers took his passage on the Nantucket whaler *Three Brothers*, returning from a four-year Pacific voyage.

Unlike Captain Plaskett, Captain Joseph Mitchell of the *Three Brothers* gave Noah Rogers permission to preach to the crew. After passing Cape Horn, Rogers wrote: "The Captain gave me leave to preach, which I did four or five Sundays: the result was that seven or eight believed, two of whom I baptized in Philadelphia. The Captain himself believed, but finding that he must obey also became very bitter, which rendered some part of the voyage rather disagreeable."

The *Three Brothers* arrived back in Nantucket on November 6, 1845. One of Rogers's converts, Franklin R. Tower, joined the other Saints in Nauvoo and helped the Saints by acting as a spy, as opposition to their presence increased in Illinois. Soon after, the Latter-day Saints crossed the Mississippi and began their trek west. Noah Rogers was traveling with his family and the exiled Saints when he died along the Mormon Trail in May of 1846.

Benjamin Grouard, in traveling east from Tahiti, did not meet with the same opposition Rogers had met, although his initial welcome to the island of Anaa was frightening. Grouard wrote, "As we drew near the shore I saw the beach was already lined with natives awaiting our arrival: & coming still closer, I could distinctly hear them shouting & jabbering like a flock of ten thousand wild geese. My feelings as I approached this strange land, & heard the wild shouts of these half civilized sons of the ocean, I cannot easily describe." Grouard noted further: "I had not however much time for reflection before we arrived at the landing place & leaping on shore, I was the next minute surrounded by some two or three hundred natives of both sexes & all ages: naked, half naked & clad; hooting, hallowing, laughing, & jabbering like a legion of evil spirits. They looked to me wild & savage & hearing the frightful savage noises they made, & not being able to understand a word, I realy did not know but what I had become a victim for sacrifice in very deed."

Grouard soon found, however, that the natives were eager to hear his message. As they rarely had a missionary visit, due to limited resources on their island, they respected him for his desire to live among them. In a short time, many joined the Church. "It afforded me great pleasure & satisfaction to witness the great change wich had taken place among those people since I had been among them," Grouard noted in his journal. "To hear them calling upon the Lord, who but a few short years before were the most ferocious savage canibals, & to hear them call too in the name of Jesus for God

to roll forth establish & build up his latter day work, it caused more joy in my bosom than I can tell. Yes, but a few short years have past since their large double canoes, manned with from 50 to a 100 men, 15 & 20 in number would return from the adjacent Islands loaded with the skulls of those victims they had slain in battle & whose body's they had eaten."

With the increase in Church membership on several different islands, the question of gathering together to America arose. The first Latter-day Saint conference to be held on Anaa took place on September 24, 1846. On this historic day for these island Saints, Pratt recorded these statistics: "At Putuahara, the Church assembled according to previous notice for conference & the following branches were represented, Tubuai 61, members, Metia, 14 members, on this island [Anaa] 5 branches number 651 members, Makea, 81 mem, Aura 17 mem, Rairoa, 10 mem, And on 3 islands of this groups of these in good standing are 18 members." The following day, Pratt noted the desire of these natives to gather with the Saints in the United States: "Many of them were anxious to go to America with me, but said they could not for lack of means."

The following month, Addison Pratt wrote to Brigham Young, "When we speak to them [the natives] about the gathering, they say, many of them, 'We are ready to go now!! But how are we to get there?' The only answer we can give is, The Lord will open the way." Eight years later, a vessel was purchased in San Francisco for this purpose, but the costs of maintenance and outfitting were excessive.

Because of limited communication with the Church in the United States, Addison Pratt decided to journey to Salt Lake City, the new headquarters of the Church, to receive counsel from Church leaders. On separating from Grouard, Pratt wrote: "I shall never forget the parting with Br. Grouard, he & I have been yoked together in the mission for 3 & a half years, we have withstood the frowns of pover-

ty, the opposition of men & devils, . . . the frowns of poverty & hunger, traveling over the sharp coral rocks & slippery Mountains with our toes out of our shoes & our knees & elbows out of our clothes, liveing part of our time on cocoanuts & raw fish & sleeping on the ground for the sake of obeying the Savior's commandments & preaching the gospel to the natives of the south sea Islands."

When Pratt finally returned to his family, who were now living in Utah, he was astonished at what he discovered: "[T]he children had all grown entirely out of my recollection, & none of them knew me. I left them June 1st, 1843. . . . this was the 28th of September, 1848. Such a cruel Separation causes emotions that none can know but those who experience it. It was more like the meeting of strangers, than the meeting of a family circle. I shall never forget it."

"The children came running to announce their father's arrival," Louisa Pratt recalled.

He looked rough and sunburned. None but the eldest daughter recognized him. The others did not seem pleased with his appearance. So much did we seem like strangers that we scarcely knew what to say to each other. . . . The scene evidently affected him, as the feelings between him and his children were coincident. It was sad to realize what a change the lapse of years brings, changing forms and features in the domestic circle, even to cause estrangement in long separation. Nothing short of the interest and advancement of the kingdom of God could justify so lengthy a separation. ■

SOURCES

- "Abstract Log of the *Timoleon*." National Archives Building, Washington, D.C.
- "B.F. Grouard's Death," *Deseret Evening News*, April 7, 1894.
- Cannon, Eugene M. "Tahiti and the Society Island Mission." *The Juvenile Instructor* 32:11 (June 1, 1897).
- "The Church . . . at Toobaouai [sic] 1844-1882." The Church of Jesus Christ of Latter-day Saints, Historical Department, Library Archives Division, Salt Lake City, Utah.
- Council for World Mission Archives. Library of the School of Oriental and African Studies, University of London, available at www.cwrnmission.org.uk.
- Dispatches from the U.S. Consul in Tahiti, July 2, 1841 to December 31, 1850. National Archives Building, Washington, D.C.
- Ellsworth, S. George. "New Wine and Old Bottles: Latter-day Saint Missionary Work in French Polynesia, 1844-1852," *Voyages of Faith: Explorations in Mormon Pacific History*, Grant Underwood, ed. Provo, Utah: Brigham Young University Press, 2000.
- . *Seasons of Faith and Courage*.
- . *lion in Paradise*. Logan: Utah State University Press, 1959.
- Green, Doyle L. "Mission to Polynesia," part 3. *The Improvement Era* 52:6 (June 1949).
- Gregg, R. Ward, ed. *American Activities in the Central Pacific 1790-1870*, vol. 7. Ridgewood, New Jersey: Gregg Press, 1967.
- Grouard, Benjamin F. Journal. The Church of Jesus Christ of Latter-day Saints, Historical Department, Library Archives Division, Salt Lake City, Utah.
- Jenson, Andrew. "Addison Pratt," *Latter-day Saint Biographical Encyclopedia: A Compilation of Biographical Sketches of Prominent Men and Women in The Church of Jesus Christ of Latter-day Saints*, 4 vols. Salt Lake City: Andrew Jenson History, 1901-36. 3:698-99.
- Lewis, Phillip B. Journal. Brigham Young University-Hawaii Archives, Provo, Utah.
- "Manuscript History of the Eastern States Mission." The Church of Jesus Christ of Latter-day Saints, Historical Department, Library Archives Division, Salt Lake City, Utah.
- "Manuscript History of the Hawaiian Mission," March 17, 1854. The Church of Jesus Christ of Latter-day Saints, Historical Department, Library Archives Division, Salt Lake City, Utah.
- New Bedford Branch Record for 1842-1851. The Church of Jesus Christ of Latter-day Saints, Historical Department, Library Archives Division, Salt Lake City, Utah.
- New Bedford City Directory, 1841*.
- New Bedford Daily Mercury, 1843*.
- "New Bedford Port Society Records, Seamen's Records, Seamen's Register, 1832- 1925," New Bedford Whaling Museum Library, New Bedford, Massachusetts.
- "160 Years in Tahiti." *Church News*, published by Deseret News. October 30, 2004.
- Pease, Zephaniah W. *New Bedford Massachusetts: Its History, Industry, Institutions, and Attractions*. New Bedford: Chamber of Commerce, 1889.12-30.
- Pike, Douglas S., comp. "Noah and Eda (Hollister) Rogers & Family." n.p., 2000. Pratt, Addison. *The Journals of Addison Pratt*. S. George Ellsworth, ed. Salt Lake City: University of Utah Press, 1990.
- Journals and Autobiography. The Church of Jesus Christ of Latter-day Saints, Historical Department, Library Archives Division, Salt Lake City, Utah.
- Pratt, Louisa Barnes. *Mormondom's first Woman Missionary, Louisa Barnes Pratt: Life Story and Travels told in her Own Words*. Kate B. Carter, ed., 2nd ed. n.p.: Nettie Hunt Rencer, ca. 1950.
- Rogers, Noah. Journal, The Church of Jesus Christ of Latter-day Saints, Historical Department, Library Archives Division, Salt Lake City, Utah.
- Seaman's Hymns and *Devotional Assistant*. New York: American Seamen's Friend Society, 1843.
- Ship Registers of New Bedford*, vol. 1, 1796-1850. Boston: National Archives Project, 1940.
- Smith, Joseph Jr. History of the *Church of Jesus Christ of Latter-day Saints*. B.H. Roberts, ed., 7 vols., 2nd ed. Salt Lake City: Deseret Book Company, 1964.
- Starbuck, Alexander. *History of the American Whale Fishery*. 1876; reprint, Argosy-Antiquarian: New York, 1964.
- Times & Seasons* 4:68, 5:8, 5:21, 6:14, 6:20 (1843-46).
- Wood, Dennis. Summary log of the *Timoleon*. New Bedford Whaling Museum Library, New Bedford, Massachusetts.
- Woods, Fred E. *Gathering to Nauvoo*. American Fork, Utah: Covenant Communications, 2002.

Note: Addison, Louisa, and their children, as well as other LDS missionaries, returned to do missionary work in French Polynesia, along with Benjamin Grouard. However, their work was inhibited by the French, who created a law in 1852 that made it very difficult for foreigners to obtain legal status as ministers. Therefore, the Latter-day Saint missionaries withdrew from the area and did not return until 1892. Today in French Polynesia, there are over 20,000 Latter-day Saints in a population of about 262,000.

The author wishes to thank: Douglas Pike for his help in compiling materials used in this article; his research assistant Mark Sanderson for his assistance in gathering information for this study; Laura Pereira, assistant librarian at the New Bedford Whaling Museum Library; L. Reynolds Cahoon, assistant archivist for human resources and information services at the National Archives Building, Washington, D.C; as well as JoAnna Woods, Don Norton, Marcia Schmitt, and Andrew W. German for their proof reading and editorial contributions.

Fred E. Woods is a professor of Church History and Doctrine at Brigham Young University in Provo, Utah. He is also the executive director of the Mormon Historic Sites Foundation. Several of his articles on Mormon immigration by sea have appeared in The Log.