

LDS CHURCH IN THE TUAMOTU ISLANDS OF FRENCH POLYNESIA

Compiled by Gerald Faerber
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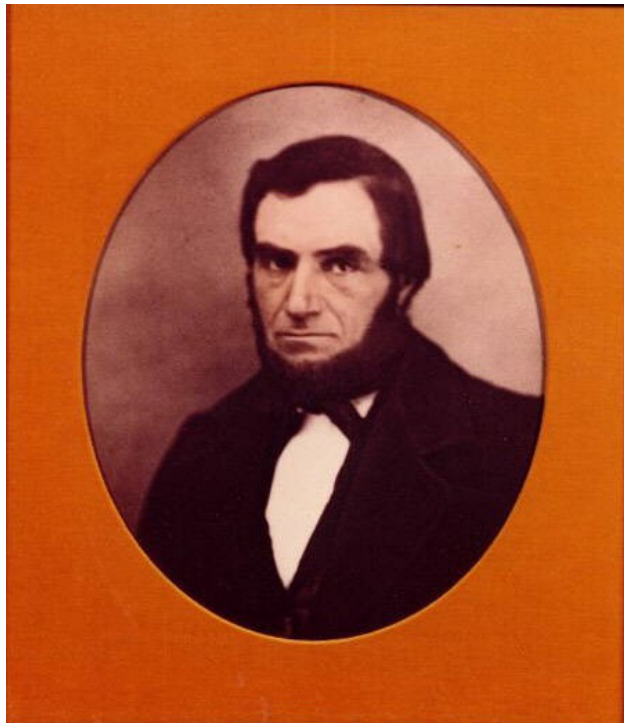
French Polynesia consists of islands in five archipelagos: The Windwards, Leewards, Tuamotus, Australes and the Gambiers. The Tuamotus islands consist of 78 islands of which 41 are populated. Most of them are low lying coral atolls. The largest is Rangiroa, whose lagoon is large enough to contain the entire island of Tahiti. The population of the Tuamotus has risen and fallen several times due to various economic and political reasons. Due to the barren soil of ground up coral, not much would grow on these atolls. The main work on the islands was from the Coconut Trees. The natives would remove the coconut meat called copra (rave i te puha) and ship it in gunny sacks to Papeete. The second source of income prior to the 1970s was diving for pearl shells (hopuraa parau). After the 1970s cultured black pearls and tourism became important. In the early years travel was by copra boats. Missionaries will remember sleeping on top with the smell of diesel fuel and copra. In more recent times air strips have been built and travel is by plane. This history will consist of three phases. First was the time period of 1844 to 1852. Second will be the return of the LDS missionaries in 1892 to World War II. The final period will bring the history up to the present.



Map of the Tuamotu Islands

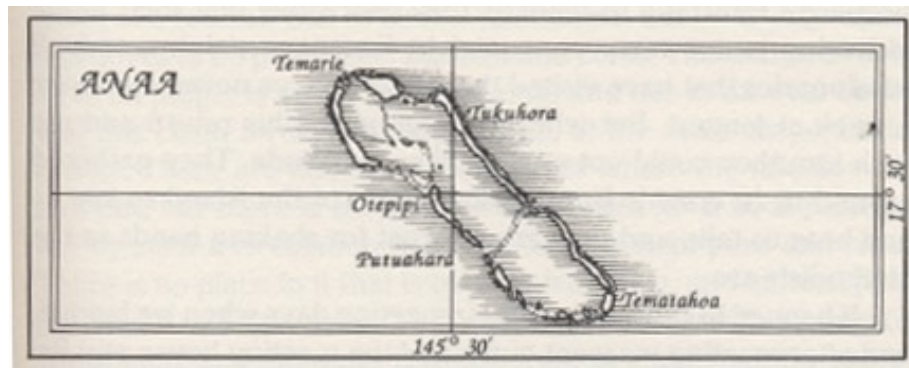
Missionaries arrived in French Polynesia in 1844. Addison Pratt remained in Tubuai and Noah Rogers had stayed in Tahiti. Benjamin Grouard left Tahiti in April 23, 1945 for the Tuamotus. On

May 1, 1845 he landed on the island of Anaa. He was surrounded by two or three hundred people speaking Paumotian, a dialect similar to Tahitian. When the confusion subsided a bit, one of the chiefs, speaking in Tahitian (which some of the people could use if necessary), began a serious interview of the newcomer. He wanted to know Grouard's background and intentions. Elder Grouard told him he was an American who desired to stay among them and teach the gospel of Jesus Christ. This pleased the chief greatly. "Missionary," the chief said, "your talk is good, and the governor and chiefs are well pleased with it. You are the first missionary from the land of the white people that ever came to our poor land to live among us." Before that time only Tahitian missionaries had been willing to make the sacrifice to live on Anaa.



Benjamin Grouard

Over the months ahead the Tuamotuans proved eager to hear Grouard's message, and he had much success. The second day he was on Anaa, Grouard met with the chiefs of the five villages of the island. He learned that there were only about one hundred nominal Christians among the two to three thousand inhabitants.

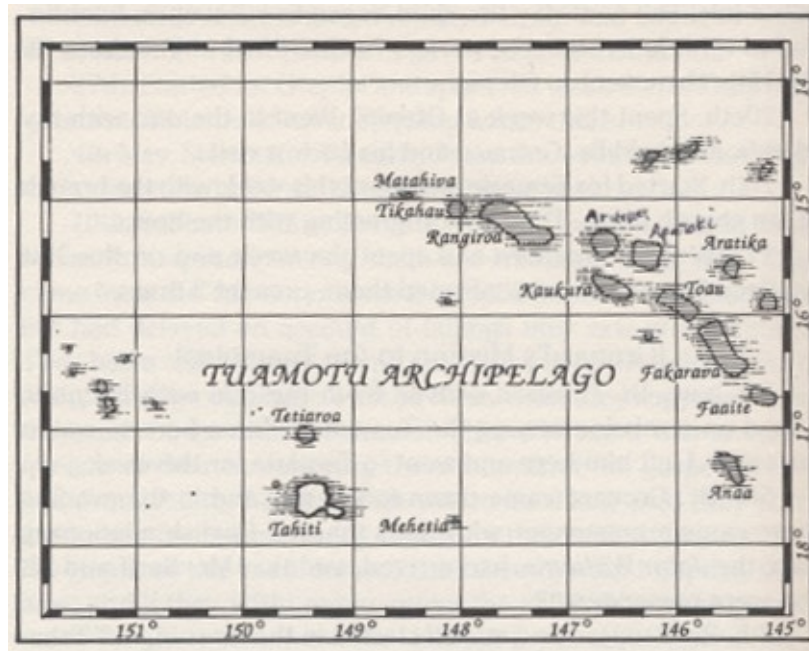


Only twenty-five days after he arrived, Elder Grouard baptized 6 converts. By mid-June, 24 had entered the Church. Soon after this, Grouard made a fifteen-day tour of the other villages on the island. He preached thirty-one times publicly, held many gospel discussions and conversations, and baptized 29 more people. From then on the Church grew rapidly. Another tour, which lasted into early August, brought 195 baptisms in the outer villages and another 65 at the home base. He now had 355 local converts. On September 21, Grouard organized five branches with seventeen officers and 620 members in good standing. All this had been accomplished within four months of the first baptisms. (UIS)

This success and the bright prospects for many more converts led Elder Grouard to seek assistance from Brother Pratt. He worried, however, about the time that would be involved in sending for him. If Grouard sent a letter it might take eight months for Pratt to come to Anaa. After prayerful consideration he decided to go after his distant companion himself in a pahi Paumotu, a large native-built double canoe. On October 14, Elder Grouard sailed for Tahiti with a crew of eighteen, sufficient food for the voyage, and a fair wind. Several days out, about evening, the little crew sighted the tiny island of Mehitia, where they wanted to put in for the night. In an effort to make better time they began running toward the island at full sail. A stiff gust of wind came up and carried the foremast away. Minutes later the mainmast blew down. The next few minutes nearly completed the disaster. The double canoe crashed into the reef and was broken up. Fortunately the people of the island saw the problem and rowed out to give assistance. No lives were lost, but the canoe was irreparably damaged. Although Elder Grouard's crew were experts in building pahi Paumotu, time was passing. During the next two weeks, while a new vessel was being constructed, Grouard used the delay to advantage, preaching the gospel to the natives of the island and baptizing two of them, but at the same time praying that a ship would appear to take him to Tahiti. His prayer was answered, and by rowing five miles out to sea he was able to hitch a ride to his destination. About twenty-four hours later the ship docked at Papeete. Elder Grouard had nothing but the clothes on his back, but the Saints at Papeete kindly ministered to his needs. Almost immediately he sent a message to Pratt on a vessel, the Artarevedre, which was making a round trip to Tubuai.

Upon receiving Grouard's request for help, Elder Pratt left for Tahiti. Once united on Tahiti, the elders worked a district called Tiarei for a month and then sailed for Anaa, arriving there on February 3, 1846. They set to work teaching school, preaching the gospel, and administering to the sick. In order to keep all the branches happy, Grouard and Pratt divided the island and then rotated their visits from place to place. Converts continued to enter the waters of baptism.

Elder Grouard decided to marry. Elder Grouard, now twenty-seven years old, rationalized that it was not good for man to be alone. Being wedded to his field of labor, as Pratt put it, he decided to take a wife and remain in the islands. Grouard was united to Tearo, a native girl, in April 1846. Tearo was a member of the Church, "the prettiest and best girl on the island." A year or two later this marriage ended tragically when she, being seriously ill, died at sea, leaving Grouard with an infant daughter, Sophronia. Needing a mother to care for his child, Grouard married again; this time he chose Nahina, the daughter of a chief on Anaa. She gave birth to three sons.



Addison Pratt Journal Version see pages 266-300: On Dec 4th 1845 Benjamin Grouard wrote a letter to Addison Pratt. Grouard wrote, "If you don't accept, I will come to Tubuai for you in this native vessel, for I am determined to have your assistance on Anaa come life or death; and if I should be drowned in consequence of starting in such a frail bark, my death will be upon your hands as you would not come with Captain Lajot." On December 15th Pratt left Tubuai for Tahiti. He arrived on December 20, 1845. There he had a happy reunion with Benjamin Grouard. While waiting for transportation, Pratt met a converted Englishman named John Hawkins who had just baptized the first seven natives on Tahiti. He would prove to be a valuable leader in the Tuamotus. The Protestant ministers protested to the governor and claimed we taught a plurality of wives and then said we were using the meeting houses in Anaa illegally. The governor sided with Grouard and Pratt. On January 13, 1846 Grouard and Pratt left on a pahi paumotu but got no further than point Venus. They were able to get passage on another boat on January 27, 1846. They landed on Anaa February 3rd. (Landing on was literally true. There is no pass for a wharf on Anaa. The boat had to land on the leeward side of the coral atoll.) The members were excited for their arrival. Four days later they had 4 baptisms in Tukuhora. A few days later they had 10 baptisms in Otepipi. Next in Putuahara they had 9 baptisms. Grouard suggested they divide the island and each of them would take care of the members in their villages. Grouard had Putuahara and Tematahoa while Pratt had Tukuhora, Temarie and Otepipi. Pratt established schools for young and old. On February 22nd Pratt baptized 13 people in Tukuhora. On March first he baptized 2 people in Temarie. On March 8th 28 persons were baptized. Nine more persons were baptized on March 12th. On March 17th Grouard talked to Pratt about marriage. He decided to marry a native woman named Tearo. He did so without the approval of Pratt. In April Grouard prepared to return to Tahiti, but word came of war breaking out again, so he turned his preparation into a tour among the outlying Tuamotus. He wanted Pratt to supervise the branches on Anaa. "You have a better facility to preside than I have, and I like to pioneer better than you do." Between June 6 and September 18 Grouard and a large crew of friends set out in a pahi paumotu and visited the larger

coral islands north west of Anaa. Natives of Anaa, ever good seaman, had gone ahead and told of the expected visit of "Turati" Gruard and company made twelve stops on nine or ten islands (Faaite, Fakarava Toau, Kaukura, Makatea, Tikehau, Rairoa (Rangiroa), Arutua, Apataki). He baptized on six of them, in all 116 souls. In these islands especially, but to a lesser extent in Anaa, the mission was in direct contact with primitive peoples hardly one step from heathenism, and many steps from Christianity.

On September 24, 1846, members of the Church from ten branches assembled at Putuahara, Anaa, for the first Mormon conference in the Pacific. 651 members from the five branches of Anaa, 81 members from Matea, 17 members from Aura, 10 members from Rairoa and 18 members from 3 other Tuamotu islands. There were 61 members from Tubuai in attendance.

On September 25th Pratt decided to return to America to see his family. He had not heard from his wife in almost 4 years. While waiting for a boat, they continued their teaching, preaching, blessing, and baptizing for two more months. A new meeting house in Temarie was dedicated on November 1, 1846. By this time, in spite of many hardships, Pratt and Grouard had baptized more than a thousand souls into the kingdom. Pratt left the Tuamotus on November 14, 1846. Grouard remained on Anaa. Pratt left Tahiti for the States on March 29, 1847.

Elder Grouard's Work Between 1847 and 1850

While Pratt was away, Grouard remained busy. He selected Englishman John Hawkins, who was converted in the islands, to work with him. Hawkins was an avid teacher, and he expanded the work much farther into the Tuamotus. Grouard spent most of his time during Pratt's absence in Tahiti and Tubuai building and selling boats.

Pratt's second mission and closing the mission

Addison Pratt and James Brown arrived in Tahiti in May 24, 1850. By this time the French were firmly in control. For a time the law of religious toleration worked for the benefit of all non-Catholic missionaries. But the government, under Governor Bonard, had become uneasy about the presence of so many Americans within its domain. The government's uneasiness about foreigners and its preferential treatment of Catholicism combined to create a near-impossible situation for the Mormons. Addison Pratt was jailed in Papeete until November 1850. In January 1851 Addison Pratt went to Tubuai to be reunited with his wife and children who had arrived separately in Tubuai the previous October. James Brown remained in Tahiti while learning the language and proselyting in the districts until May 1851. In May 1851 John Hawkins was voted to preside over the Tuamotus assisted by James Brown, Simeon A. Dunn and Sydney Alvarus Hanks, who was the brother of Knowlton F. Hanks who had died at sea on the first voyage to Tahiti in 1843.

Brown and Hanks labored on Anaa. Hanks and Hawkins, whose wife was from Arutua, visited the outlying islands. Elder Jonathon Crosby also spent some time in these coral islands. (SFC 28)

James S. Brown, a young, energetic veteran of the Mormon Battalion March to California, attracted too much attention to himself. While laboring on Anaa, he displayed an American flag, sketched a map of the Battalion route, made another map showing the location of the gold fields in California (he had been at Sutter's Mill when the first gold was discovered), and sympathized openly with the Polynesians when they complained of the French rulers. All this was carefully

noted by four Catholic priests who had recently established themselves on the island. Brown was incredulous when a French man-of-war brought gendarmes to arrest him, place him in chains, and transport him to Papeete. On November 10, 1851, he was tried before the governor and some associates. Four days later Elder Brown was told that he must leave the protectorate on the next boat. Elder Grouard made sure the next boat was the Ravaai, the mission ship. They set out on the seventeenth of November and traveled south to Raivavae, which was outside the protectorate at that time. Elder Pratt, who had been teaching there with little success, was replaced by James Brown on December 9th 1851. Grouard and Pratt sailed on to Anaa and other islands in the Tuamotus and finally back to Tubuai, where they arrived on January 9, 1852.

From the biography of James S Brown, Giant of the Lord we read:

James S. Brown left for Anaa on May 18, 1851. He finally arrived on July 28, 1851 with Alvarus Hanks and John Hawkins. He was greeted by a man who gave him five pearls and said he had seen him a vision as one who would be their president. On August 5th Hanks left for Takaroa and Hawkins left for Arutua. Brown was left alone to care for the members and preach the gospel. There were 900 Mormons on Anaa in the five villages. There were 2 to 3 thousand people living on the island at that time. He organized a school. He soon had 65 students. The Catholic priests were mad at him. They wanted to use our church buildings for their schools. He baptized 51 people in August. In August he was telling the people about his adventures in the Mormon Battalion and work in the California gold fields. The Catholic priests reported him to the French government leaders as an American recruiting the natives. Early in September he started another school in a different village with 50 students. The conflict with the Catholic priests continued. The conflict over the schools was decided by the governor in Brown's favor. On September 19th he went to a third village Tenatahoa where he healed the sick, preached and baptized 18 persons. He opened another school with 41 students. On October 5th he presided at a conference at the main village of Putuahara. Several more baptisms were performed. School attendance had increased to 100 students. On October 29th a French man of war ship arrived and James Brown was arrested and taken to Tahiti for trial. He was convicted on November 14. and banished from French protectorate. He was able to escape to Raivavae on December 9th which was outside the French protectorate. (Giant of the Lord, The life of a Pioneer, James S. Brown)

Sidney Alvarus Hanks was in Takaroa in 1851.

Addison Pratt and Benjamin Grouard left Raivavae on the 10th of December 1851 for Anaa. They arrived at the village of Putuahara, Anaa on the 19th of December. Pratt was greeted by many members he had baptized on his previous mission. They told them of the problems they had endured since the expulsion of James Brown. He visited and preached to members on the other villages of Otepipi and Tukuhoa. Grouard and Pratt were able to get a boat back to Tubuai and left Anaa on the 24th of December. After stopping at Metia, they finally arrived at Tubuai on January 9, 1852. It was decided that due to the persecution and lack of success among the Tahitians, the missionaries would return to the States, Addison Pratt left with his family on May 16th 1852. (Journals of Addison Pratt).

The government announced a law in March 1852 that placed all religious affairs at Papeete under

state control and created a new office of district minister to direct and correlate the religious activities in Polynesia. At the same time, missionaries were ordered to keep to one district. They were also supposed to preach only when they had been asked to do so by written invitation of their congregations. Neither Mormons nor Protestants adhered to these laws when they could avoid them. The American missionaries left on May 16th 1852. (Addison Pratt left with his family and Benjamin Grouard left with his Tahitian wife and children.) The remaining missionaries (Crosby, Layton, Whittaker and Alexander) left in September 1852.

When Elder Grouard reported the status of the mission in Salt Lake City, he said there were between fifteen hundred and two thousand members of the Church on at least twenty islands spread over hundreds of miles of water. He said, "As a general thing they are faithful and zealous Saints."

Two Americans were left James S. Brown until Nov 1852 and Alvarus Hanks who remained until about 1860 and converted the Englishman John Hawkins who stayed in the islands with his native wife into the 1890s.

Elder Brown remained on Raivavae and some other islands in the vicinity for almost a year. When he left Tahiti for home on November 27, 1852 he was deeply disturbed about the general condition of the Church in the islands. He observed, as did his companions who had left the same port in May, that among the population there was a general decline in morals. The prohibition on liquor had been repealed, more licentious dances were growing in popularity, and venereal diseases were at near-epidemic proportions.

But the event that almost broke Elder Brown's heart was the so-called Mormon revolt on Anaa. When he arrived on Tahiti in November 1852, he was carefully watched by the police. He did not at first understand why, but through notes passed to him by young men from Anaa, he learned that a number of Church leaders from that island were now on Tahiti, held prisoners for having been involved in the murder of a policeman and a Roman Catholic priest. This event occurred after President Pratt, Elder Grouard, and their families had left the islands in May 1852. About this time four Catholic priests had begun to proselyte intensely among the people of Anaa. They gathered a congregation of around thirty members, most of whom were reported to be employed by the government. These priests also gained the offices of "district ministers" and forbade Mormon meetings. The Mormons were not supposed to read, sing, or pray. One evening while a prayer meeting was underway, a partially drunken gendarme, accompanied by two priests, entered the Mormon chapel at Putuahara and told the Saints to stop their meeting. One woman remained on her knees. The gendarme drew his sword and swung it over his head to bring it down on her. The tip of the sword caught on a cross beam, and one of the brethren grabbed a fishing spear and ran it through the gendarme, killing him. In the scuffle that followed, one of the priests was killed with the gendarme's sword, evidently by one of the Mormons. The other priest escaped with serious cuts on his face. He managed to get word of these events to government headquarters in Papeete, and shortly a contingent of troops was on the little island. Before the troops left, five priesthood bearers, Tefatina, Reifara, Maru, Mafeuta, and Temutu, had been hanged from a beam tied between two coconut trees. A number of others, including several women, were chained and taken

to Tahiti, where Brown later found them working in the mountains, building a road under very harsh conditions.

French Polynesia, 1852-1892 - 40 Years alone

When Elder Brown left, only Sidney Alvarus Hanks remained of all the foreign missionaries, who had come to the islands. He was in the east Tuamotus and out of touch with the rest of the mission. There are reports of Alvarus on Takaroa and Takapoto about 1860.

Addison Pratt undertook a fourth mission in 1856. He arrived in Tahiti on the first of June. He was restricted to Tahiti and not allowed to preach. "Two chiefs, one from the island of Anaa and the other from Taroa, hearing that he was at Tahiti, went down for the purpose of taking him back with them. But the government disapproved and said that "Pratt had done all the preaching that he would be permitted to do there." Pratt learned that Elder Sidney Alvarus Hanks was hidden away among the Tuamotu islands unnoticed by the French, where he carried on and had "baptized nearly all the inhabitants of one island and large numbers on the other islands." When Hanks learned of Pratt's arrival, he went to Tahiti to find him but failed. Pratt was greatly saddened by reports of persecution and was heartened to know of those still faithful to the cause. Failing to obtain permission to minister, he took the ship home having been in Tahiti about four months. (SFC 29-30)

Hanks evidently stayed in the islands until about 1862. In addition to him, there were a number of local elders and other priesthood bearers who carried on the work of the Church. John Hawkins, who had worked closely with the Utah missionaries before their departure, assumed the leadership of the Church in Tahiti for a time. He was an inter-island sailor and trader who was converted to the Church by Addison Pratt, and who worked as a missionary while the Utah elders were in the islands. He remained active as a Mormon missionary until at least 1864. He later joined with the Reorganized LDS Church, but for many years he served well in the original faith.

According to F. Edward Butterworth, an RLDS missionary, Hawkins continued to work as an inter-island trader after the missionaries left. He kept his relationship to the Church a secret from the government, but he appointed five local brethren to work with him in the ministry. Each of the others established a store where Hawkins could supply goods and provide leadership support without being suspected by the police. He lived in Arutua. (ROR)

Several islands Saints stand out as stalwarts. Elders Tihoni and Maihea are known to have withstood imprisonment and many other ordeals rather than deny what they knew to be true. Each of them tried to keep the Saints in his area active and faithful to the gospel.

During the period of severe religious persecution, partly to avoid arrest and so they could perpetuate church services, island Saints adopted new names for their groups and held meetings in secret. Some of the groups were the Isrealites, Abrahamites, Darkites, Whistlers and Mormons. They each had held on to particular teachings and doctrines. The island groups perpetuated branch organization, patterns of worship and teaching of the gospel particularly in the Tuamotus. Takaroa was a major center of the church in those years. Alvarus Hanks had made his headquarters in

Takaroa. A visitor in Kaukura noted that there had been a continuous branch there since the Americans left. Tehina was a leader on Anaa and Tihoni was a leader on Katiu. (SFC 33)

The Tahitian, Tuamotuian, and Tubuaian Saints kept the Church alive in the islands for forty years. Church President Brigham Young suggested to Walter Murray Gibson, a missionary who was sent to the Pacific in 1861, that he might call on the Saints in the Society Islands if it was convenient, but Gibson became involved in the Church in Hawaii and never visited French Polynesia. No other LDS missionaries were sent to French Polynesia until 1892.

Persecutions continued for many years. Government and Catholic harassment of the Saints on Anaa and other Tuamotu islands was so intense that it became dangerous for one to espouse Mormonism openly. This fact, in combination with an absence of an appointed authority who could resolve differences regarding doctrine and procedure, allowed dissensions to arise that ultimately broke the Church into factions. Not until 1867, when the government extended general religious toleration throughout the protectorate, were any of the factions allowed to worship openly. By that time the LDS Church in French Polynesia was in a thoroughly disorganized state. (UIS)

Two missionaries from the Reorganized Church (Sanito) on their way to Australia came to Tahiti on December 13, 1873. They visited the Tiona settlement and, unfortunately they convinced most of the Saints that they represented the church that had inherited the authority of the Prophet Joseph Smith after his martyrdom in 1844. They claimed that Brigham Young and the Utah Mormons were apostates and that the authority to lead the Church had been given to Joseph Smith III, who was the leader of the Reorganization. The next RLDS missionary to claim authority over the Saints in the islands was William Nelson, who arrived in 1879. He was followed by Thomas W. Smith, an apostle in the Reorganized Church, who arrived as an assigned missionary in 1884. There were ten active branches in the Tuamotus when Apostle Smith held a conference on the island of Kaukura. These branches were 2 on Kaukura, 2 on Rangiroa, and 1 each on Makatea, Manihi, Takaraoa, Takapoto, Apataki, and Tikehau. By the end of the conference two more branches were converted by Apostle Smith – Apathou and Hao. (ROR). Before Mormon elders returned in 1892, Nelson and Smith had led a fairly large number of LDS members into their church (Sanito). (UIS) In the Tuamotus the saints in Takaraoa, Kaukura and Hikueru remained faithful to their Mormon teachings. However, former members on Rangiroa, Manihi and Ahe had joined the Sanitos.

Reopening the Mission 1892

After the closing of the LDS mission in French Polynesia in 1852, the mission in Hawaii was the only Pacific one to remain open for the next several decades. In 1888, however, missionaries were sent from Hawaii to Samoa to establish the LDS Church there. By the summer of 1891 the mission in Samoa with headquarters near Apia was well under way. Though the mission was only three years old, President William O. Lee decided it was time to open new fields of labor. Then, with the blessings of the Church's First Presidency, he began making plans to send elders to Tahiti. Soon afterwards Elder William A. Seegmiller arrived in Samoa on October 4, 1891, President Lee asked

him whether he would be willing to help with the reopening of Church work in Tahiti. He accepted the call and, eleven days later, when Tahitian Bibles and a dictionary arrived, he set to work learning the language.



Joseph W. Damron

Elder Joseph W. Damron, Jr. was selected to go to Tahiti with Elder William A. Seegmiller. When the steamer Richmond left Apia harbor, both men were apprehensive about what lay ahead for them in Tahiti, but they wrote of their conviction that they could succeed in this new assignment.

Their apprehension stayed with them through the entire voyage, in no way lessened by the natural beauty of Tahiti, which they could see as their ship glided to its mooring. How would they be accepted by the people, the government? Could they find any Mormons from the early era? ["[In] all that crowd," wrote Elder Seegmiller, "not one did we know; it seemed strange, and we were indeed strangers." It was January 27, 1892. The Tahitian Mission of The Church of Jesus Christ of Latter-day Saints was open again after a hiatus of forty years.

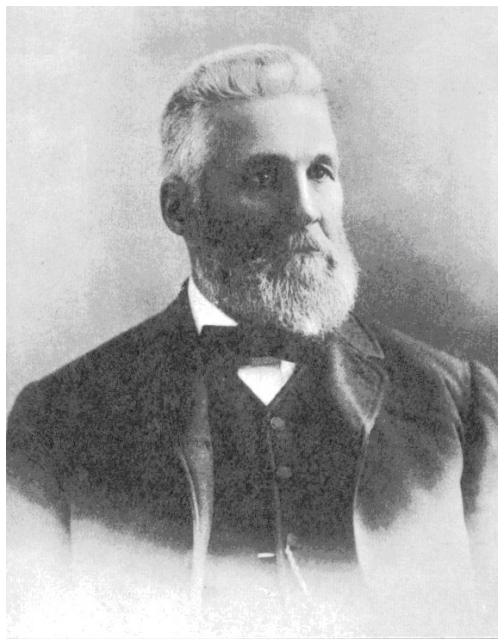
As soon as they were settled, Elders Damron and Seegmiller began carefully studying the local situation. Through visits to Mr. Turnball, manager of a local firm, and Mr. William F. Doty, U.S. consul, they learned a little about the government situation. First, the territory was officially called *Establissements Francais de l'Oceanie*. The protectorate, as it had been known to earlier LDS missionaries, was now a colony. Between the 1840s and 1880s, the French had laboriously assembled the five archipelagos of the area (the Society Islands, the Marquesas, the Tuamotus, the Gambiers, the Australes, and the isolated island of Clipperton) into one governmental entity headed by a governor and council. (Note the Leewards were not included.) Although the French

had hoped the islands would bring them an economic advantage, by this time these hopes had not materialized. Mr. Doty assured the elders that there were no restrictions concerning preaching the gospel or "carrying out our duty."

One day, shortly after they arrived, Elders Damron and Seegmiller learned about a group of Mormons who lived outside of Papeete at Faaa. On February 8, 1892 Amaro, the Tahitian neighbor who had adopted them, took them there. They discovered that the supposed Mormons were actually RLDS. A Tahitian RLDS elder, Tupuni, explained that there were over two thousand members of the Reorganized church in the various islands. This meeting was the first of hundreds of encounters between elders of the two churches.

Because they could speak neither Tahitian nor French, their missionary work moved slowly in the early months. Both elders were troubled by this and so informed the First Presidency. In order to improve communications between Salt Lake City and Tahiti (all communications had previously been sent through the mission president in Samoa), the First Presidency appointed Elder Damron temporary president of the newly organized Tahitian Mission and instructed him that he and Seegmiller were to report directly to Salt Lake City each month. Damron learned of his appointment on April 29, 1892.

The First Presidency listened to the elders' pleas for help and called Elder James S. Brown, now sixty-five years old and missing one leg, to go to Tahiti as president of the mission. He was the only living member of the earlier mission group. Brown's son, Elando, and Elder Thomas Jones, Jr., were called to accompany the veteran elder.



James S. Brown

By June 1, when the three reinforcement elders arrived, Damron and Seegmiller had not

accomplished much that was visible. But they were beginning to use the Tahitian language fairly well, and they did know the lay of the land. What they wanted now was to get some converts and especially to find members of the Church who had remained faithful since the early mission closed.

Not long after his arrival, President Brown was invited to use Mr. Atwater's hall for religious services. Three days later the elders were informed that they would not be "permitted to labor as ministers" among the people of the colony. After consulting the American consul, writing letters, and seeking French legal counsel, they learned that they could legally preach if they notified the appropriate authorities, the mayor or local magistrate, in writing before holding each service. Brown said that because of this restriction they were "practically shut out from holding meetings."

Then, on August 22, 1892 Damron was visited by an employee of a wealthy part-Tahitian named Mapuhi, who lived in the Tuamotu Islands. Mapuhi claimed to be a member of the Church and wanted to see the missionaries.

He later proved to be a true Latter-day Saint. He shared with the elders and Saints his three schooners and his home, which the missionaries described as a seven-room mansion, larger than the fine homes of Papeete. Mapuhi had joined the Church as a small boy when Sidney Alvarus Hanks ministered in the Tuamotus. As a young man he had learned the trade of shipbuilding, and by trading pearls and pearl shell with the island people, he had become known as the "pearl king."

Brown learned that after he and Seegmiller had sailed for Tubuai, Brother Mapuhi had come to Tahiti. The elders were eager to sail with him to Takaroa, his home island, and see the Saints of that part of the colony. They sailed from Papeete on October 26, in Mapuhi's 105-ton schooner, Teavaroa. After stopping briefly at a couple of islands where the RLDS were in the majority, the Teavaroa docked at Takaroa on November 1. They found a large chapel under construction since 1891.

On this island Elders Damron and Jones found a branch of one hundred Church members who had resisted the RLDS missionaries. After the elders met with these Saints, these faithful island people concluded that authorized messengers had indeed finally come from the Church in Salt Lake City. On November 6, they officially accepted Damron and Jones as their missionaries. By early December, thirty-three people had been added to the Church. The Takaroa Branch was organized, holding regular meetings, and even building a stone meetinghouse. Brother Mapuhi was the motivating force behind this effort. (UIS)

Gradually a more complete picture of the Church in the Tuamotus began to emerge. One day Elders Damron and Jones heard about Saints on Anaa, and another day they learned of Saints in Katiu. In December they discovered that all the Tuamotu Saints were led by an old man, now blind, named Maihea. He said he had received his authority while Pratt and Grouard were in the islands. This venerable leader from Anaa had called a conference of all Tuamotu Saints to be held on the island of Faaite beginning January 6, 1893. When Damron and Jones learned about this, they wrote to Tahiti and asked their mission president to make every effort to join them at the scheduled conference.

President Brown returned from Tubuai. He had scarcely landed in Papeete on December 1, 1892 when he learned from his son, Elando, that Elders Damron and Jones, who had left Papeete in October, were having success in the Tuamotu Islands. A conference of all the Saints in that area was planned for early January 1893, and Brown's help was needed.

By leaving Papeete on December 15, Elders James S. and Elando Brown arrived at Takaroa on the twenty-sixth. Several days later, they, in company with Damron and Jones and six boatloads of local Saints, sailed for Faaite.

The fleet of Takaroa Latter-day Saints arrived at Faaite on December 31. It was evident from the large number of canoes and boats in the lagoon that others had already arrived. Elaborate preparations had occupied the local members for weeks before the gathering. Available food of all kinds-pigs, coconuts, fruits, fish, canned goods, and so forth-was amassed for the expected throng. But more exciting than the anticipated feasts, the renewal of friendships, and the exchange of information and gossip, was the joy of having men among them who were missionaries of the Mormon Church.

According to Elder Damron, not many minutes after they came ashore, Elder Brown and his companions were visited by a delegation of older men who were led by Maihea. Maihea came almost immediately to the point by asking a series of questions: "Are you the real Iatobo (James) that brought us the Gospel forty years ago? Second, Are you now representing the same Gospel as before?" He also asked the location of different villages on Anaa, the island where Elder Brown had labored while on his former mission. Being convinced, he said with joy: "We receive you as our father and leader, but had you not come back personally we would have refused to receive any foreign missionaries, as so many false teachers have been in our midst and decoyed many from the Gospel of Christ." Maihea then related how he and his people had prayed constantly that God would again send them missionaries with the light of truth and the Holy Spirit to bless them. Their prayers had been answered after forty years of waiting. The dispute about who had the authority and who was the rightful successor to Joseph Smith would remain a problem for the missionaries for the years to come. The author recalls having a special Sanito lesson in the 1960s, which was used to teach about the correct priesthood authority.

During the conference meetings April 6-7 the elders learned that there were now ten branches with 425 members, most of them comparatively recent: only seventeen veterans of the early mission were known to be still alive or faithful to the Church. The missionaries ordained Tehina of Anaa and Karere of Katiu as elders. A number of other Polynesian elders were sustained in their positions as branch presidents. (UIS)

Members attended from ten branches (8 from the Tuamotus) - Anaa 25, Faaite 36, Fakarava 50, Takaroa 160, Kauehi 11, Raraka 27, Aratika 21, Katiu 20.

Following the January conference the Browns, father and son, sailed for Anaa, where they taught the gospel until April. Elders Damron and Jones remained in the vicinity of Takaroa.

Version from Giant of the Lord: "We had arranged with Mr. Henry Marvin for passage on the schooner Avaroa to the Tuamotu islands on Dec 15th. On the 20th we stopped at Niau 100 people all Sanitos. Stopped at Apataki on the 23rd. The governor had been Brown's servant 40 years

earlier. Brown lanced his carbuncle. He was healed. On Dec 26, they landed at Taroa met Elder Joseph Damron. He preached there on the 28th. On Dec 31st they landed at Faaite with six boatloads of saints. On Jan 1st in the first conference meeting Brown asked how many people were there that knew him on his first mission. Seventeen people stood up. The presiding officer of the church in the Tuamotus was a blind man, who had been baptized by Brown 40 years before. He quizzed Brown and accepted him. He said if Brown had not come he would not have accepted the young missionaries. Preached to them all week. On Jan 9th James and Elando sailed for Anaa. Arrived there the same day. The French gendarme forbade James to enter the meeting house at the village of Temeria or preach in his house. The following Sunday Jan 15th they had three well attended meetings in private homes, On Monday he went to the village of Putuahara where the gendarme and priest had been killed in 1852. The former thriving village of 2000 had now dwindled down to 65 people as the able bodied men were away pearl diving. On Sunday Jan 4th , he preached in the village of Otopipi. There were 31 native members of the church there. Feb 17th man fell from a tree and broke his arm in three places. Brown blessed him and he recovered. He spent March visiting Putuahara and Tuuhora. On March 31 Elders Damron and Jones came from Fakarava with members in preparation for conference set for April 6th 1893. (Same time as dedication of Salt Lake Temple). Five people were baptized and ordained three native elders and appointed two of them to preside over the church. Word had arrived that 8 new missionaries had arrived in Tahiti. Brown decided to return to Papeete. They set sail for Taroa. On April 12th they stopped at Apataki where Brown met several people he had baptized on his first mission. They were not friendly. On April 16th they reached Taroa. Messrs Marvin and Mapuhi gave them a big welcome. On April 27th they met the Governor of all the Tuamotu islands as well as the governor of Taroa. They were friendly. On May 1st they left Taroa for Fakarava. They landed there the next day and were invited to dinner by the governor. They arrived in Papeete May 6th. James Brown had been ill and it was decided at an Elders conference on May 25th that he should return to the States. He turned over mission affairs to James Damron.

After Brown left the islands, the work proceeded without any serious problem until late March 1895, when a relatively new political administrator of the Tuamotu islands, E. A. Martin, decided to create difficulties for the Mormons and, later, for all of the non-French religious groups, specifically the Mormons, RLDS and the Seventh-Day Adventists. Martin accused the Mormon elders of being "beggars, spongers off the natives, idlers who had nothing to do in our own country." These accusations were leveled at Elders Eugene M. Cannon and Carl J. Larsen on March 30, while they were en route to Takaroa for a semiannual conference. On that same day, Administrator Martin dispatched a command to Elders Thomas Jones Jr. and George E Despain on Takaroa that the regular conference not be held. According to Elder Cannon, Martin declared that he had not sanctioned the conference and that those who had called it would be "taken to judgment" if his order was not followed. Martin also ordered the missionaries in the Tuamotus to cease teaching the gospel. His orders were followed. (UIS)

During the next six months President Frank Cutler spent countless hours writing legal petitions; meeting with Mr. J. Lamb Doty, U.S. consul (who was a great friend to the Mormons); and arguing the Church's case directly before Governor Martin of the Tuamotus and Governor Papinaud of the French colony. Cutler assured Governor Papinaud that Latter-day Saints "obey,

honor, and sustain the law" and support the local government. His main request was for a license to preach. Such a license was never granted, but because of pressure applied through U.S. Consul Doty, Governor Papinaud ordered his subordinate, E. A. Martin, to desist from his unfriendly acts and to allow the Mormon elders to continue their work. The missionaries were, of course, very happy to have the obstacles removed from their way, but six months had been lost.

One positive result of the Martin affair was that President Cutler found it necessary to reevaluate the status of the Church in the islands in order to write convincing letters to the government. President Cutler learned that Mormons made up one-fifth of the total population of the Tuamotu Islands. There were at that time 255 Mormon families. He also found that the RLDS and Roman Catholics each had approximately 1,000 followers in the Tuamotus and that the Protestants and Mormons each had about 700. At the end of 1895 there were sixteen LDS branches in the Tuamotus. There were in the whole mission a total of 1,043 Church members, including children. It now seems ironical that the LDS mission was called the Tahiti or Society Islands Mission during this era; it might better have been called the Tuamotu Mission.

In 1896 Andrew Jenson, assistant Church Historian visited the islands: He toured some of the Tuamotu islands with Mission President Frank Cutler. They visited Makatea,, Rangiroa, Kaukura, Arutua, Apatika, Manihi, Apataki, Takaroa and Fakarava. There were 984 members in 14 Tuamotu islands. There were three conferences in the mission. Lower Tuamotu with Elder Carl J. Larson as president and Upper Tuamotu with Elder Thomas L. Woodbury as president. The third conference was Tubuai. The walls of the Takaroa chapel were up, ready for the roof. They were meeting in a temporary building.

1896 membership in the Tuamotus: Anaa 57, Faaite 85, Fakarava 50, Aratika 14, Takaroa 130, Kauehi 32, Raraka 13, Katiu 59, Makemo 51, Hao 114, Amanu 8, Tauere 3, Marokau 75, Hikueru 128. Total = 819. President Cutler had 8 missionaries in 1896.

The members built meeting houses and social halls. Some were made out of niau (woven coconut palms). Others were more substantial, built out of coral rocks. At least four fine coral rock chapels, some with organs, were constructed on Takaroa, Hikueru, Marokau, and Anaa with funds raised almost entirely from diving. The Takaroa chapel was finally dedicated by mission President William A. Seegmiller on April 1, 1910. The chapel at Hikueru was destroyed in 1903 by the cyclone. The chapel at Takapoto was destroyed by the cyclone of March 25, 1905. Chapel at Hao was dedicated in 1913. (SFC 70)

In the Tuamotus the Church had fine stone chapels built or under construction in all fourteen branches. During April conference 1898 at Hikueru in the Tuamotus, President Miller explained to the Saints the need for a building in Papeete. The Saints in the Tuamotus were relatively prosperous. Most of their income was derived from diving for pearl shell and from making copra (dried coconut meat). For the chapel they made donations of \$602 and promises of another \$400.

An important part of Tuamotu life was pearl-shell diving. The missionaries frequently recorded their impressions concerning its good and bad effects upon the people. In the romantic and sentimental lore of the Pacific, the Tuamotus are frequently called the "Pearl Islands." Even in the

best days of pearl and mother-of-pearl diving this was a misnomer: only a few of the seventy-eight Tuamotu Islands have provided the right environment for mussels to survive and thrive.

Because of this sensitive ecological system, the French government began restricting the yearly diving area before the turn of the century. These restrictions caused the people to gather to a different island each year, usually from August or September through November or December. Shell diving is risky work. In most years of the early part of the century, five to ten divers drowned.

The stakes were high but so were the returns. In 1898 and 1900, elders reported that good divers could earn as much as one hundred dollars a day. Others averaged from sixteen to thirty dollars. But most of the people did not know how to use their profits wisely. Church and government leaders lamented the fact that most money gravitated quickly to the hands of traders. Thousands of dollars in francs were consumed in liquor and gambling, with prostitutes, or on useless trinkets. Traders competed with one another for the bounty. They sold foreign goods to the divers at outlandish prices and brought most of the local people into serious debt. This was an ongoing problem for many of the Tuamotu Saints. (On one occasion the Takaroa Saints earned five thousand dollars in three days of diving.) Because of their work as divers the Tuamotuans were usually wealthier than the people of Tahiti and the Leeward Islands.





People in the Tuamotus had a hard time making a living other than during pearl diving season. The islands did not produce much food due to the poor soil on the coral atoll. The main source of income was drying the coconut meat (copra) and selling it to the trading boats and the annual pearl diving season that moved from island to island. (SFC 75-6)



Gathering



Husking



Drying



Shipping

President William Chamberlain had 3 missionaries serving on Hikueru in 1900. In 1900 there were 13 branches in Tuamotus: Anaa (two branches Putuhora and Tukahora) 38, Faaite 60, Hao 35, Hikueru 80, Katiu 32, Kauehi 33, Makemo 26, Marokau 25, Rotoava 20, Taenga 11, Takaroa 96, Tetamanu (Fakarava) Total = 473 members

For the mission president to visit the far scattered Saints in the branches required considerable stamina, faith, ingenuity and endurance to obtain passage in commercial ships and make connections island to island. The following entry in the mission record for 13 January 1902 suggests a little of this part of island missionary life. " President Jos. Y. Haight arrived today from a four months visit through the Tuamotu islands. He was feeling well and reported having visited the islands of Fakarava, Takapoto, Takaroa, Taenga, Hao, Ravehere and Anaa, meeting with the Saints living in the branches of those islands. In some branches the Saints were feeling well and

trying to live their religion, in others they were very slack." (SFC 53) Later in 1902 25 members were excommunicated in the Hikueru branch.

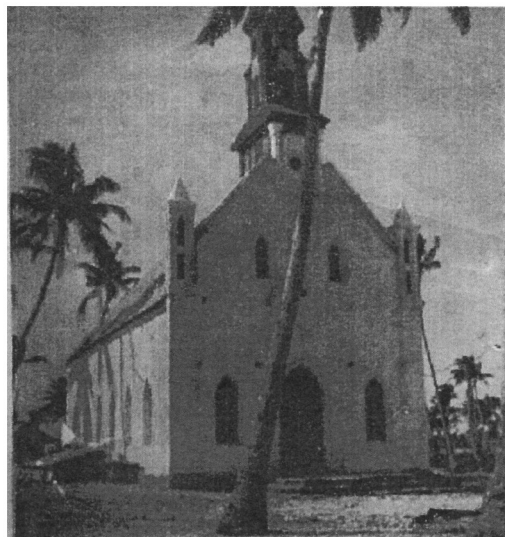
In February of 1903 a cyclone hit 80 Tuamotu islands. Hikueru, Hao and Marokau were the hardest hit. Most of the islanders had gathered in Hikueru for the annual pearl diving season. Hao and Marokau were depopulated. Elder Sheffield and Allen on Hikueru saved their lives by tying themselves to coconut trees. All the island buildings were destroyed. An official death toll stated that over 600 people had lost their lives - over one fifth of the Tuamotu population (SFC)

On the 24th and 15th of January 1903 a terrible Hurricane and Tidal wave struck the Tuamotu Island group, sweeping everything in its path and drowning many of the population. Elders H. J. Sheffield, Jr. and Eliza Allen, returned to Papeete from Hikueru on the first steamer to travel following the storm. They had been laboring on Hikueru during the diving season. They reported great loss to both life and property, they themselves narrowly escaped with their lives. Out of an estimated 1700 natives who had gathered at Hikueru for the Pearl. shell diving season 375 of these were killed. Altogether 515 were known to be dead, among them an estimated 100 members of the church. Not a house and very few trees were left standing on some of the Islands. After the storm in Hikueru, the people suffered greatly for want of food and water. The efforts of the Josephite missionary and our two Elders in distilling some 250 gallons of water per day by means of an old tank and pipes, saved the entire population until outside help could be secured.

Before the islands could recover another cyclone hit in March of 1905. The chapel in Takapoto was blown over. Another large storm hit in February 1906. On Takaroa the only building left standing was the large stone LDS chapel.

In 1905 Elder Adelbert Clawson visited 15 Branches in the Tuamotus (Kaukura, Kauehi, Apataki, Katiu, Tehere, Makemo, Aratika, Taega, Faaite, Hikueru, Fakarava, Hao, Takaroa, Marokau and Anaa).

In 1905 Phosphates were discovered in Makatea, a raised island near the Tuamotus. Many members migrated to Makatea to work in the mines. There was a branch of the church in Makatea.



Takaroa Chapel in 1906

Elder L. A. Miner and Elder L. A. Harper were sent to the Gambier Islands in 1907, to close up that section of the mission and sell the little meeting house there. There were no members of the church among the Gambier Island people. The little meeting house had been built by the Marokau saints who went there after the hurricane in 1903. Since then nearly all had returned to their homes in the Tuamotus.

Mission conferences were held regularly each April and October in the first years of the century. In April 1902 the conference was held on Hao. However in 1904 the French governor objected on grounds of the disruption caused by large numbers of islanders leaving their islands and congregating on one Tuamotu island. A law was enacted on April 14, 1904 prohibiting Tuamotu islanders from going from one island to another. The Mormons and Sanitos appealed to the US consul William F. Doty as the Catholics were not affected. On February 22, 1905 a new governor arrived and he changed the restriction. These semi-annual conferences became an important part of the lives of the members of the church. On April 4-6 1910 President William Seegmiller held conference on Takaroa. The stone chapel was finally dedicated and a new branch presidency was called with Mohi as president and Marere as first counselor and Pou a Moo as second counselor. Baptisms were performed, children blessed, brethren ordained and lessons were taught.

In April 1913 President Franklin Fullmer held conference on Hao. Toae a Maire conducted. A new coral meeting house was dedicated.

The annual gathering for the diving season also created an unusual opportunity for the Mormon missionaries as well as other ministers. The large number of Church members so assembled required attention and care, but the large number of non-Mormons likewise offered a good audience for the gospel message. Several converts were baptized during almost every diving season.

During President Fullmer's time an attempt to provide schooling for our people was undertaken. Schools were established at Takaroa and Hikueru, with missionaries doing the teaching. However, this was somewhat short-lived, as on 17 August 1914 the Governor of the Tuamotu Islands forbade them to teach school on any of the islands.

President Rossiter helped members financially by going to Takaroa during diving season in 1915.



Takaroa Members 1915

During his administration, President Rossiter succeeded in getting the saints get out of debt. Instead of the natives buying their goods at the regular stores, a supply house was established, for them, operated by members of the church under the direction of the missionaries. All shell obtained by the members was placed in a large shell house, and the value of the shell credited to the member's account. Fifteen shells per day were allotted for the purpose of providing them with food and other necessities. The natives sold their shell and obtained nearly 100,000 francs (\$20,000) which was used to pay all their old debts.



Members Jan 1, 1917

President Rossiter gained official church status in April 1917. The French governor was impressed with how the church had helped the Tuamotu saints get out of debt in Takaroa and Hikueru.

The chapel at Marokau was dedicated 7 April 1917 by Elder George A. Compton. About 180 saints from Marokau, Hikueru, Hao, Taenga and Tauere were present for the exercises.



Marokau Chapel 1917

A beautiful chapel erected at Hikueru at a cost of \$6000 was dedicated on 8 November 1918 by President Ernest C. Rossiter. About 700 saints and 200 visitors were present. Seven tons of fruit and vegetables from Tahiti, 30 pigs 8 turtles and a boatload of coconuts and tremendous quantities of fish and bread were provided for the festivities which followed the dedication.



Hikueru Chapel Dedication November 8, 1918



Hikueru Chapel Dedication November 8, 1918

Another unfortunate event took place in November 1918 when the dreaded Spanish Influenza broke out and swept like wildfire through Tahiti and neighboring islands taking a toll of between 3800 and 4000 lives. However the mission records indicate only 10 to 15 saints died in the epidemic.

In 1918 Phosphates were being mined in Makatea, Tuamotu.

Even though life was more convenient for those who could afford it, and even though the population was on the rise, most Polynesians of the area continued to make their living by subsistence farming in the Society Islands and by making copra and diving for pearl shell in the Tuamotus.



Members in front of Takaroa Chapel 1918.



Note the elaborate "Rameumpton" pulpit

Note the portico had not yet been built

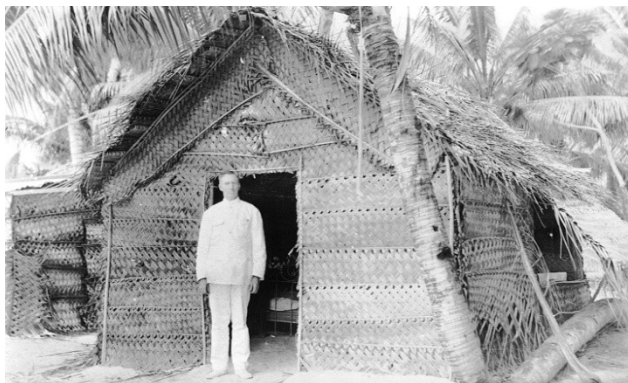


Takaroa chapel in 1920

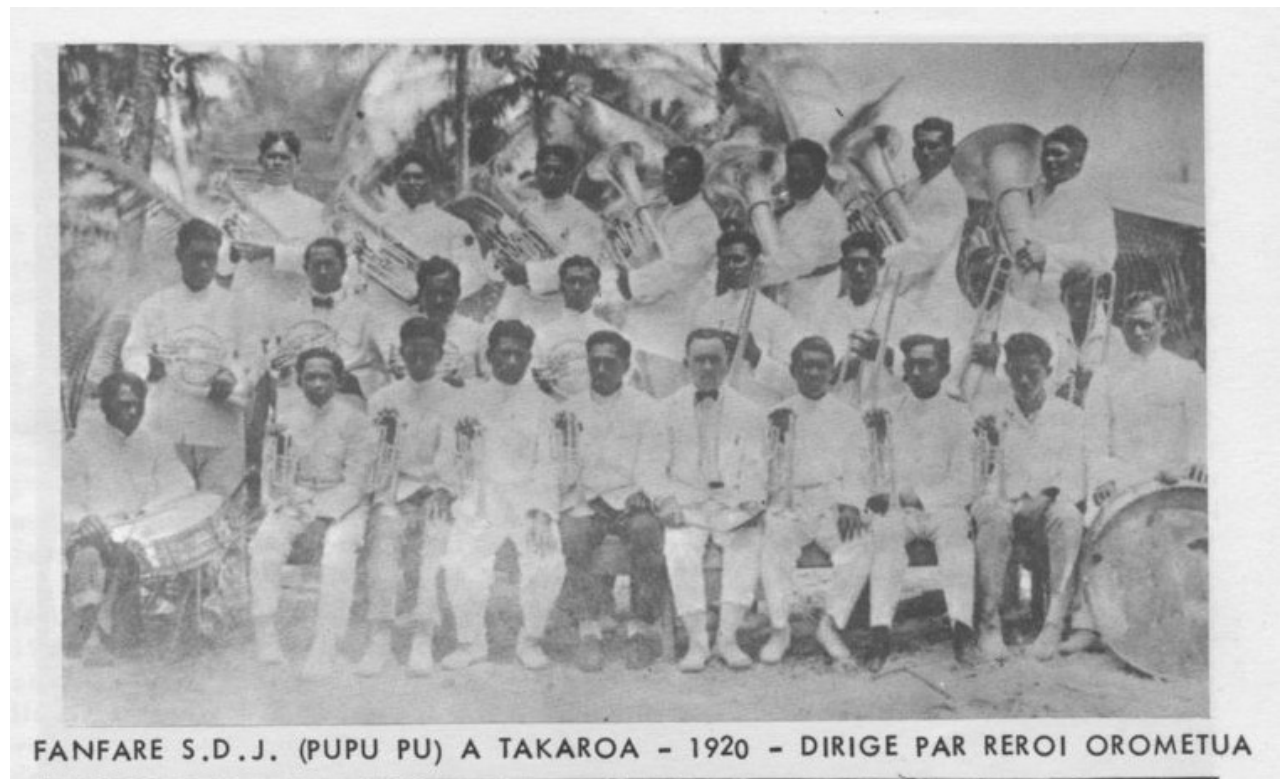


Mapuhi Takaroa Branch President 1921

President Leonidas Kennard visited the Tuamotu islands in 1920. He is seen here in Hikueru. Note the “hot” missionary attire.



In 1920, Elder LeRoy Mallory, a talented musician, started a band on the island of Takaroa. Within a year and a half he had trained the musicians so well that they became the most popular musical group in the islands. They stayed together for several years, frequently travelling from island to island in the Tuamotus and occasionally going to Tahiti to perform.



Elder Leroy Mallory dedicated a new chapel on the island of Fakarava in 1921.

Under the direction of President Alma G. Burton the MIA was organized in the Tuamotu branches. Here are some pictures taken by him in 1928.



Takaroa Members 1928



Takaroa members 1928



Takaroa Pupu Pu 1928

In 1927 two new districts were formed. They were called North Tuamotu, (centered at Takaroa), and East Tuamotu (centered at Hao). The third Mission district was Tubuai.

In 1928 a Fare pureraa niau was dedicated on the island of Amanu.



On 28 June 1931 the Taega chapel was dedicated by President George Burbidge. It had been built

on the same foundation he had made on his first mission in 1917.



Taega Chapel 1931

The 1918 Hikueru chapel was declared unsafe by the government due to rotting wood. A new foundation was made beside the old one. The new Hikueru chapel was dedicated 1 November 1931 by President George Burbidge. It did not have a portico in front.



Hikueru Chapel 1932

In 6 March 1932 the chapel in Nihiru was dedicated after being built in 24 days.



Nihiru Chapel 1932



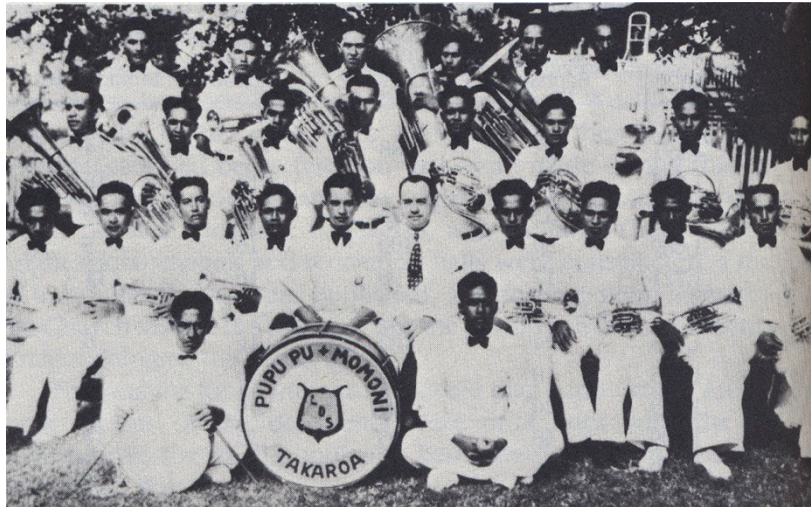
Nihiru Chapel 1966



President Burbidge in front of Amanu Chapel 1932

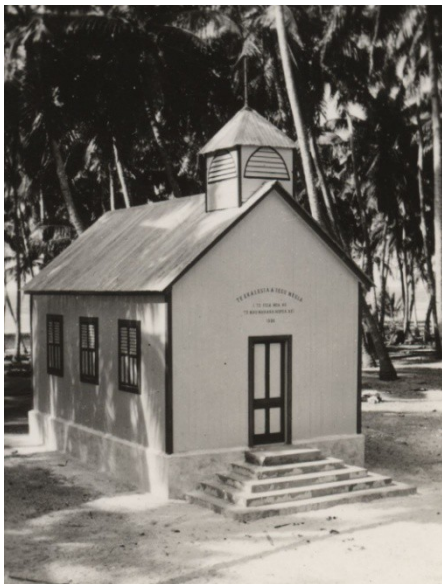
1930s There were 26 branches of the church. (With 3 in Tubuai and 1 in Papeete that emanated there were 21 in the Tuamotus. The largest branches in the Tuamotus were Amanu, Takaroa, Hikueru, Hao, Fakarava, Marokau, Tauere and Vahitahi.

One of the first things President Mallory did after his arrival in the mission in 1933 was to reorganize the Takaroa band, which had been more or less inactive since the time it was first organized on his first mission to Takaroa. With Taumata a Tekurevehe as leader, the band progressed rapidly and could play quite well. Once again the band served the Church and the colony by providing music for many special occasions. For April conference in 1935 the band journeyed to Papeete where they participated in the conference program. The program presented by the saints included 4 plays, singing and guitar groups and a concert by the band. So well advertised was this event, that by actual count there were 3208 people in attendance, which was acknowledged as the largest group ever assembled for a church event in the mission history.



This band was from the island of Takaroa, Tuamotus. Mission President LeRoy Mallory is seated in the middle (without a bow tie). Photo taken around 1935.

On 10 February 1936 the new chapel on the island of Vahitahi was completed and ready for dedication. Another wooden chapel was built on the island of Ravahere.



Chapel in Vahitahi



Chapel in Ravahere

Elder Robert Johnson helped with the renovation of the stone chapel in Hao. He had a miraculous experience when his life was saved when he fell from the top of the wall. The rebuilt chapel in Hao was dedicated by President Mallory during the October 1936 conference.



Hao Chapel Dedication October 1936

Missionaries and members built a wooden chapel in Fakarava. It was dedicated on 4 April 1938 under the direction of Francis B. Winkel.



Fakarava Chapel 1938

Elder Rufus K. Hardy, member of the First Council of the Seventy and veteran of many years of missionary work in New Zealand, arrived in Papeete on May 2, 1939. While he was in the islands he "had an outstanding influence," according to President Stevens. He chartered a schooner and toured the islands of Niau, Fakarava, Takaroa, Nihiru, Hikueru and Hao in the Tuamotus, Tubuai

in the Austral Group, and Tahiti.



Here is a picture of the chapel in Marokau taken in 1939.

A new branch was organized on the island of Tauere in 1939. The chapel on Raraka was dedicated on 17 February 1939 by Wiley C. Miller.



Tuamotu Branch conference in 1938 Elder Winkel is kneeling in white suit.

Missionary Ralph Richards recorded that there were 14 branches in 1940. President Eugene Cannon was instructed by the First Presidency to have all foreign missionaries return to the United States due to WWII. They all left by November 20, 1940.

World War II Departure of Missionaries

There were no American missionaries in the Tuamotus or anywhere in French Polynesia. The one exception was President Eugene Rossiter and his wife and 4 year old son were sent to Papeete to be caretakers of the mission in late 1941. (He had served as mission president from 1915-19,) He served there until 1944 , when he returned to the States due to ill health.

President Rossiter travelled extensively throughout the islands trying to keep contact with all the branches. However, he was handicapped by lack of missionaries to help him, and as a result, many difficulties arose in the branches. One of the most serious of these was the trouble that developed in Takaroa in 1942. One of the young women claimed she had been visited by an angel who had appointed her to head the church in Takaroa and had conferred upon her a greater power than possessed by President Rossiter or any of the Priesthood members of the church. She in turn conferred this power of the Trinity and, other various ancient prophets upon other members of the Branch and shortly, almost the entire Takaroa Branch was swept away by her professions. However, President Rossiter was able to straighten out the trouble. (Mission History)

President Edgar Bentley Mitchell arrived in Tahiti in 1945 to reopen the mission headquarters. June 1946 first 4 missionaries returned to French Polynesia after the war. Eight more arrived in 1947; followed by 4 more in 1948. Missionary work began again in Tuamotus.



President Bentley Mitchell at a branch conference on Nihiru April 1947

In February 1948 President Mitchell made a trip the Tuamotu island group to dedicate the amusement hall in Takaroa that had been started by President Rossiter. Lack of necessary building supplies had slowed the project to a standstill. However, shortly after the arrival of President Mitchell the work was restarted and pressed to completion.



Takaroa Fare Putuputuraa 1948

Life in the remote Tuamotu islands was isolated from outside affairs. Copra farming and pearl shell diving was the main source of economic growth. On Makatea there was income from the phosphate mines. Their language and traditional lifestyle had not changed much. In 1950 regular radio news broadcasts began. There were morning and evening broadcasts in Tahitian and French. Perhaps the most important news was the proposed arrivals of boats. A favorite pastime of the Tuamutians was guessing when the boat would arrive. “Afea te pahi e tae mai ai? Ia ite oe i te pahi, ua tae mai”. When will the boat arrive? When you see it.

A new Makatea chapel was built and dedicated in 1951. Elders Tregaskis and Almond did the construction with the help of local members.



Makatea Chapel 1951



There were a few members on the island of Kaukura in 1956

Missionary travel to the various islands was always difficult and subject to the whims of the captain of the copra boats. President McKay authorized the purchase of a mission schooner. In 1950 the Fandango yacht was renamed Paraita and arrived in Papeete. The mission schooner made mission travel easier.



Paraita

The first trip to the Tuamotus was on 23 October 1950. Visits were made to Marutea, Hao, Hikueru, Tauere, Nihiru, Taenga, Makemo, Raraka and Fakarava. In July 1951 a youth conference trip was made to the Tuamotus. Approximately 50 young people, members of the

basketball team,, band and string orchestra accompanied by President and sister Mallory and MIA leaders from Tahiti. Later in the 1950s the travel became less frequent due to the high cost of operation. The Paraita schooner made a visit to the upper Tuamotus in October 1960. (Fakarava, Makemo, Nihiru, Taenga, Hikueru, Marokau and Hao).

President Mallory took missionary focus off the Tuamotus in 1950. He assigned 7 of his limited number of missionaries to Tahiti because there has been a shift in population from the Tuamotus to the Society Islands, that is, Tahiti, Moorea, and the Leeward Group. The shift of Church members and the growth of branches in Tahiti-Moorea and Leeward districts was dramatic. In early 1947 there was only one branch on Tahiti and there were none in the Leeward Islands. By 1967 there were ten branches in Tahiti and Moorea, and eight in the Leeward Group. On the other hand, the number of branches in the Tuamotus dropped from eighteen to twelve during the same era. Until the 1950s the Church was strongest in the outer islands.

French Polynesia Census Figures

Island or Group	1946 census	1967 census
Tahiti	24,820	61,519
Moorea	2,838	4,370
Leeward	12,645	15,337
Tuamotu & Gambier	6,696	6,664

President Othello Pearce sent missionaries pearl shell season in Takaroa and Hikueru in 1952 to help the members with recording their earnings. President John Orton did the same thing in 1953. This was done throughout the rest of the 1950s and into the 1960s. Elders Hansen and Faerber went to help the members in Takaroa during diving season in November 1963.

Description of life i nake: Pearl shell diving season was usually in the far end of the lagoon away from the village with the fare toa and fare pureraa etc. The divers and their families would build temporary fare niaus near to diving spot. There would be a fare niau pureraa et fare toa i niau. When Elder Hansen and I arrived, the members took time off from diving to make us a fare niau with a bed of the center branches of the niau palms laid side by side. They fed us every day. The husbands would dive from 60 to 120 feet without scuba tanks and fancy masks to pry the mother of pearl shells off the bottom of the coral lagoon.



i Nake



Fare Pureraa

By the end of the 1950s missionary quota restrictions decreased the number of missionaries in Tuamotus. By the end of 1957 the membership of the church had increased in the society islands and decreased in the Tuamotus. The relatively modest numbers also reflect the difficulty of maintaining accurate records caused by the frequent relocation of church members. There were still six organized branches of the Church in the Tuamotus. But their numbers were greatly depleted. Hao 36, Hikueru 65, Nihiru 47, Taenga 34, Takapoto 22, Takaroa 43. At that time the islands of Ahe, Faaite, Fakarava, and Marokau each had only a handful of members and no officially organized branches. (SFC 139)

In the 1960s the main branches were in Ahe, Manihi, Takaroa, Takapoto, Hikueru, Hao, Marokau and Makatea.

President Kendall Young organized a district council in 1960 to give leadership and support to the members. At that time there were two Tuamotu districts. Hikueru district had the most branches with Faaite 29, Fakarava 28, Hao 83, Hikueru 114, Makemo 25 Marokau 43, Nihiru 40, and Taenga 37 for a total of 399 members. The Takaroa district with the branches of Ahe 24, Takapoto 40 and Takaroa 228 had a total membership of 292. (SFC 172). In March 1961 President Young made a tour of several Tuamotu branches. He visited Hao first. In Hikueru the members had been reactivated by Tauapiti Mariteragi. There was a small struggling Branch in Nihiru. Members from Takapoto were taken to Takaroa for a large conference. The old stone chapel was filled with members and over 50 priesthood holders. Takapoto and Takaroa were the stronghold branches. In Fakarava there were a few members who met in the LDS chapel. The former branch president had died and president Young called his grandson to be the branch president. (SFC 173-4) Elder Jerry Curtis dedicated a chapel on the island of Faaite in 1961.

Manihi

On Friday, December 29, 1961, Elders Fuhriman, Baker, and Sumner traveled to Manihi with Taapai Mataoa and Varova, former residents of Manihi and Ahe who had recently joined the Church and planned to stay there for a few months. They were well acquainted with the Reorganite population there since they had both previously been leaders in that church. At that time, Mervin Utahia was the only LDS member living on the island. In May 1962, Elder Fuhriman traveled to Manihi with Robert Mariteragi who stayed on the island to help organize a small growing branch with Mervin Utahia as branch president. There were now 7 members meeting in a small *niau* chapel. They held a good meeting there with about 50 people in attendance. When Elder Fuhriman returned two weeks later, there were 10 members, and three more were baptized two weeks after that on June 17th.

In 1962 events transpired that would forever change Polynesian Society (and the Tuamotus). The French government created the Centre d'Experimentation du Pacifique (CEP). This Pacific Nuclear Testing Center resulted in creation of jobs and drastic changes in population in the islands. Many people left the Tuamotus to go to Tahiti to work for the government in higher paying jobs. The remote islands of Moruroa and Fangataufa in the eastern Tuamotus were chosen for the actual test sites. The island of Hao, with an established branch of the church, became the site of an impressive military installation. As construction of the infrastructure for the first test in 1966 progressed, government control of the entire Tuamotus naturally tightened. President Stone was informed that no missionaries would be allowed on islands with military installations. Permission was granted for local missionaries Joel Hart and Michel Doucet to go to Hao. Later temporary permits were issued for American citizens to visit Hao on church assignment. In 1982 there was an LDS branch on Moruroa with Alfred Turiano as branch president. The last tests were conducted in 1996.



Elders Parsons and Short toured many Tuamotu islands in early 1963. In 1963 President Young sent missionaries to open the island of Rangiroa to missionary work for the first time in many years. It was a strong Sanito and Catholic island.

Three new chapels were constructed in the Tuamotus in the 1960s. On church owned land in Manihi the full time missionaries and members combined forces and built a wooden chapel. Elder Richard Bruce Low (Dita Orometua) dedicated the small chapel on 11 July 1964 with 87 people in attendance.



Manihi Chapel



Land was acquired on the island of Ahe from a member, Taapai Mataoa. He constructed a wooden chapel. President Thomas R. Stone made a Tuamotu trip in 1965 to Ahe, Manihi, Takapoto and Takaroa. President Stone dedicated the new wooden chapel on Ahe on 26 May 1965.



Ahe chapel 1965



Takapoto Chapel 1965



President Thomas R. Stone dedicated a new recreation hall on Takapoto on 28 May 1965.

The Makatea Branch was shut down in late 1965 when the phosphate mining came to a close.



Hikueru Conference 1965



Takaroa Conference held May 1965

Elders Harding, Heggie and Meservy served in the Tuamotus in 1966. Full time missionary Keith Harding dedicated a one room wooden chapel on Marokau on 3 April 1966. He had helped construct it in five weeks with his companion Mike Meservy and local members.



Marokau Chapel



During President Stone's administration, a detailed review of the viability of the dwindling branches and what to do with the old branch buildings, many is disrepair. Another challenge was tracking the location of the former Tuamotu members. Prior to this time there were three districts.

District 1. Hao, Amanu, Tauere, Vahitahi, Hikueru and Marokau.

District 2. Anaa, Faaite Fakarava, Niau, Raraka, Makemo, Katiu, Nihiru, Taenga, Raroia, Takume.

District 3. Ahe, Manihi, Apataki, Arutua, Kaukura, Rangiroa, Takapoto, Takaroa, Aratika, Kauehi.

Many islands had so few members that the branches were dissolved. Some islands were combined to have a large enough group for a branch. Two districts resulted.

District 1. motu i nia: Hao, Hikueru, Marokau.

District 2. Motu i raro: Takaroa, Takapoto, Ahi, Manihi. The decision was to focus on the strongest branches with the limited resources available.

President Karl Richards visited four branches in late 1966 (Ahe, Manihi, Takapoto and Takaroa). He found many problems and weakened branches. One exception was the branch of Manihi, which had been strengthened by the baptism of former Sanito leader Pitori Fauraa. (SFC 215)

Late in 1967 or early 1968 Elder Farmer was in Takaroa. The portico in front of the chapel had to be taken down for safety reasons. It has since been rebuilt.

President Karl Richards had been successful in increasing the missionary quota from 14 to 60 missionaries in March 1967. With more missionaries available, they were able to go to the Tuamotus again.

In 1968 President Richards sent missionaries to the more isolated islands in the Tuamotus. Elders Atkins and Bennett reported only small populations remained with only a very few inactive members. The loss of contact with the mission had resulted in the virtual disappearance of any semblance of branch activity on most of these islands. (SFC 215) There was only one Tuamotu district at this time.

As noted above the population center shifted to Tahiti in the 1950s and 1960s. Mission presidents had focused the missionary work on Tahiti and the Leewards. As the first stake on Tahiti was created in 1972, President Joseph Childers could again focus missionary work in the outer islands. This was also a result in new shifts in population. The population of Hao and Moruroa grew due to the bomb testing. However the population of other Tuamotu islands also was increasing due to a new industry of culturing black pearls. The cultivation of the old black tipped oysters for the mother of pearl shells (nacre) had decreased in the 1950s and 1960s. The demand for buttons and jewelry had decreased with the arrival of plastic buttons. However the Japanese had developed a new technique of grafting small cultured pearls produced the largest black pearl in the world in the lagoons of the Tuamotu islands. Tahitians started moving back to their ancestral islands where they still had land holdings in the Tuamotu islands. Perliculture on the islands of Takaroa, Takapoto, Manihi and Makemo particularly affected the church. Once again the islands were repopulated and LDS congregations on those islands began to grow. (SFC 237-8) Despite increased numbers of missionaries, President Childers did not have enough to send Elders to all the islands where members lived. He called travelling Elders with the specific assignment of

visiting as many of the Tuamotu islands as possible. The missionaries went ashore when the boat would deliver supplies and hold street meetings, distribute tracts and even showed slides about church programs if they were on the island during the evening. (SFC 240) Missionaries were having some success with the youth on Rangiroa. They requested a small building, which was built on leased land in January 1974. It had a small Elder's quarters and was built with left over construction materials so it did not cost the Church very much money.(SFC 241)



Rangiroa chapel 1976

In March 1976 just a few days before the first area conference was to be held, a group of more than fifty people showed up to meet Mission President Raymond Baudin. He thought they were investigators but soon learned they were members from the island of Taenga. There were no mission records of members on Taenga. They explained that the last contact they had had with the church was when Mission President Joseph Reeder visited them in the late 1950s. They had had no contact for over 15 years. That is an example of the difficulty of travel and record keeping in the Tuamotus with members who moved around a lot. Though the branch was no longer officially functioning, they held informal meetings in their old wooden chapel and the members retained their faith. Shortly after the area conference with President Spencer Kimball, President Baudin visited the members in Taenga. He reorganized the branch and called Kaheke Temanua as branch president. Missionaries were later sent to Taenga and they also reopened the branch at Hikueru in 1978. (SFC 245)

In April 1978, Elder John H. Groberg, a member of the Quorum of Seventy and the area administrator and Elder Tonga Paletua, newly called regional representative arrived in Tahiti to accompany President Baudin on a four day tour of the Tuamotus islands. also participating were mission counselors Myron Mataoa, Teuira Maro, Tiatia Teio and Andre Manea as well as Eugene Cales of church construction. Two small planes were chartered for the excursion. The group visited Manihi, Hao, Makemo and Takapoto. Well attended conferences were held on each island. Assessment of church properties were made and President Baudin met with Eugene Cales after their return to discuss the building needs of the mission. Several chapels in the Tuamotus needed to be remodeled or rebuilt. (SFC 245)

President Mack had served most of his first mission in the Tuamotus. He sent missionaries to Apataki. Rangiroa which had been temporarily closed was reopened to missionary work in July 1979.

A local couple Armand and Henriette Puputuaki, who were serving their second full time mission, were assigned to serve on the island of Ahe, after the branch president passed away in January 1981. (SFC 248)

The groundbreaking ceremony for the Takapoto chapel took place on 12 September 1980 under the direction of President Mack. The building was inaugurated on 21 March 1981 but was not officially dedicated at that time. It was a true celebration and cultural event for the Tuamotu saints. Boatloads of saints from nearby Takaroa and Manihi had arrived before President and sister Mack. After the inaugural ceremony, the activities continued for five days. There were church meetings, feasting, films, singing, dancing and sporting events. Teams from the islands of Manihi, Takapoto and Takaroa competed in sporting events and musical competition for which fifteen trophies were awarded. (SFC 249)

President C. Jay Larson presided over the mission from 1981 to 1984. He encouraged the members to be faithful tithe payers. He had heard reports that there were problems in the Takaroa branch. The mission held a conference on Takapoto inviting the members from Takaroa to attend. Only about twenty-five made the trip, and they confirmed that the members in Takaroa were not living the gospel as they should. He found that they were being punished for their wicked and haughty attitude. The coconut trees were not producing well, the breadfruit trees were barren and the fish were poisonous. The mission leaders preached for months, "Repent, keep the commandments, pay your tithing and the Lord will prosper you." In 1983 President Larson again went to Takaroa. "The breadfruit trees were producing, the copra production was a record levels and the problem of poisonous fish had diminished. Sacrament meeting attendance was 70% and tithing was up over 260%." (SFC 280) On the 27th of June 1983 President Larson dedicated the Takapoto chapel.



Takapoto members in front of new chapel 1983

In 1983 a series of five cyclones hit the Tuamotus. In January 1983 cyclone William hit the island of Hao with great intensity. The only two buildings left standing in the village were the LDS chapel and Catholic churches. Some people also sought refuge in the military base. The island had to be evacuated for a time. In March another cyclone hit Takapoto hard and then headed for Manihi and Kaukura. Takaroa was spared but most of the homes on Takapoto were destroyed. The new chapel was intact and was a place of refuge for the people. Two missionaries on Takapoto were unhurt but they lost everything. The only hope for the members on Takapoto was to have a good pearl diving season. They reported to President Larson four months later that it was double the harvest of the previous year. (SFC 292-3)

President Stephen Graham served as mission president from 1984 to 1987. He focused on training missionaries and involving members in finding. He divided the Tuamotu district presided over by Francois Tatarata into two districts. Tiave Mariteragi was called as president of the South Tuamotu district on 6 February 1987 with Tauraki Mariteragi from Makemo and Tearofa Mariteragi from Taenga as counselors. Tane Puaroo Papu was called as president of the North Tuamotu district on 10 May 1987 with Tihoti Maruake and Rehu Matapo as counselors. Papeete Patriarch Amosa Hapairai gave patriarchal blessings on the island of Hao. (SFC 286-7) Many new chapels were constructed in the Tuamotus. These chapels were permanent, hard wall construction with good roofs. Area President John Sonnenberg dedicated three chapels in the Tuamotu in April 1986. The Makemo and Taenga chapels were dedicated 21 April 1986.



Makemo Chapel 1986



Taenga Chapel 1986

The Manihi chapel was dedicated the following day 22 April. President Graham dedicated the new Hikueru chapel on 15 February 1987.



Manihi Chapel 1986



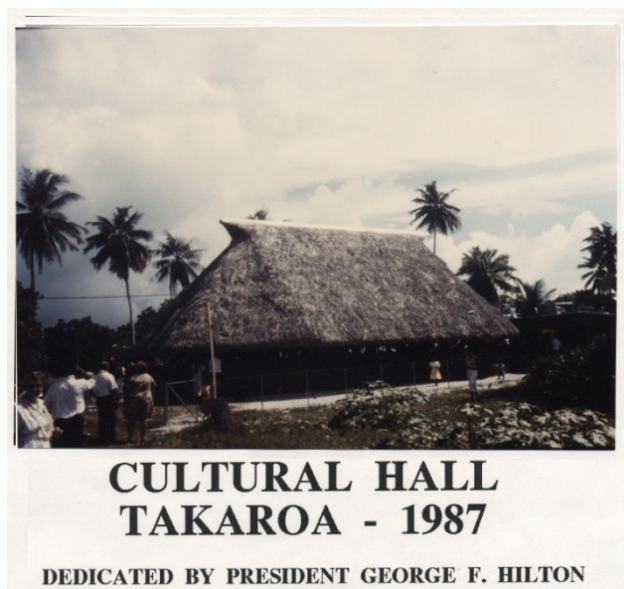
Hikueru Chapel 1987

On the 11 April 1987 President Graham dedicated a small chapel on the island of Ahe.



Ahe Chapel 1987

A decision was made to not tear down the historic Takaroa chapel but to renovate it.(SFC 287) A new cultural hall and class rooms were built.



In the 1988 census only 123 inhabitants were found to be still living on Hikueru. The population of this island makes a living by collecting copra. President George Hilton served from 1987 to 1989. He called a few district missionaries in the Tuamotus. The Fakarava group was reactivated during this time. President Hilton participated in several group conferences including Ahe, Rangiroa and Nihiru. In August 1988 a youth conference for over 100 youth from the Tuamotus was held in Papeete. Member groups came from the Tuamotu districts to attend the temple. This was before there was temple patron housing. So they usually stayed in the Fariipiti complex or a nearby elementary school. The Takaroa chapel was extensively renovated and a new cultural hall and classrooms were built adjacent to it. The new social Hall was dedicated 6 September 1987 by President Hilton. The Takaroa buildings were dedicated 18 April 1989 by E Arthur Kay of the first Quorum of Seventy and Pacific Area President. A temporary chapel was built in Nihiru and dedicated by president Hilton on 23 November 1988.



Nihiru Chapel 1988

A joint venture with the island government of Hikueru to construct a basketball court there took place in 1989. Plans for a building in Fakarava were developed. (SFC 291). On Dec 13, 1989 Area President Glen L Rudd dedicated the new Fakarava Chapel.



Fakarava Chapel left 1989. Cultural Hall was built later. This photo was taken in 2011.

Yves Perrin served as mission president from 1989 to 1992. In 1989 missionaries were once again sent to Rangiroa. Because of the difficulty of communications between islands in the Tuamotu districts, President Perrin felt more direct leadership from Tahiti would be beneficial. In February 1990 the two districts were combined into one and included the branches of Hao, Hikueru, Makemo, Manihi, Taenga, Takapoto, and Takaroa. Mission counselor Remi Teamo was called as president of the Tuamotu district, with Bernard Lin Sin and Marcel Ruahe as counselors. Three new branches were created in the Tuamotus: Fakarava, Rangiroa and French Polynesia. The

French Polynesia Branch, created for more efficient record keeping, gathered island members living on other scattered islands. The mission took direct responsibility for these branches. President Teamo travelled tirelessly throughout the branches of his district. President Teamo held youth conferences in the district. (SFC 308)

On the 6 January 1991 one hundred years after construction of the historic meetinghouse on Takaroa was begun, the Takaroa branch was divided. The division of this branch was an historic event for the entire "Tuamotu archipelago, which had known depopulation and economic adversity over the past century. The development of the black pearl industry slowly revitalized Takaroa's economic strength and increased the population. In just two years church membership had nearly doubled. At the time of the division of 452 island inhabitants, 308 or 68% were church members. Takaroa boasts the highest percentage of members on any island in French Polynesia. Tane Puaroo Papu and Betty Tama were called as the new branch presidents. In June 1992 President Perrin returned to Takaroa to call a new president of the Takaroa II branch. He selected Louis Palmer, grandson of Charles Tutu Palmer, who had been miraculously saved from drowning the day before. (SFC 309-10) The Fakarava chapel, built by two missionaries and a church construction worker, was dedicated on 13 December 1989 by Glen L. Rudd, Pacific area president. The chapel in Hao, which had withstood the onslaught of many tropical storms and the series of cyclones in 1983, was renovated and new classrooms were added. It was dedicated by President Perrin on 13 April 1992. (SFC 312).



Renovated Hao Chapel 1992

Membership in the Tuamotu branches in 1993 was 819 in the following branches: Takaroa 1 170,

Takaroa 2 172, Takapoto 123, Manihi 101, Makemo 84, Hao 159. (SFC 388)



President Victor Cave dedicated an addition to the Takapoto chapel on 7 August 1994

(Temple President Jay Larson and Benjamin Sinjoux show here with some primary children)

Population changes: Tuamotu & Gambier Population: 6,696 in 1946 and 6,664 in 1967. In 1983 there were only 8,100 inhabitants. The population of the Tuamotus was 15,370 inhabitants in 1996. In 2002 it was 15,862 and in the 2007 census the Tuamotus (including the Gambier Islands) had a population of 18,317 inhabitants. The large increase was due to the new black pearl industry and tourism industry.

President Tekehu Munanui dedicated an addition to the Hao chapel on 3 August 1998.

In 2000 there were 16 Branches in two districts in the Tuamotus.

The church rented two buildings on the island of Rangiroa for the branches in Tiputa and Avatoru in 2006.



Tiputa, Rangiroa Chapel 2006



Avatoru, Rangiroa Chapel 2006

Members from the various Tuamotu branches would reserve a week in the temple patron housing and come serve in the Papeete Tahiti temple in 2007-8 while I served there.

Starting in 2008 there has been a loss of interest in black pearls due to economic downturn. This has resulted in a population drop in Tuamotus.

President Matthew Smith dedicated the new Takaroa Chapel and rededicated the completely renovated original stone chapel on 20 November 2008.



New Takaroa Chapel 2008



Renovated 1891 Takaroa Chapel in 2008



Interior of renovated Takaroa chapel from 1891

Currently (2014) there are 2 Tuamotu Districts which are under the direction of the Mission President Benjamin Sinjoux. There are two Tuamotu district presidencies comprised of strong members from Tahiti, who make visits to the distant islands to hold conferences and provide leadership support. In the picture below, is seen one district presidency making visit by small boat to the smaller islands without airfields.



There are now over 1665 members in 14 branches on 13 islands in the Tuamotus. (2014) There are 10 permanent LDS chapels, two LDS chapels on rented land and two branches meeting in rented rooms. However plans may develop to build chapels on Apataki and Arutua. Due to the spread out nature of the islands and the difficulty and expense of interisland travel, it seems unlikely the Church will ever have enough members in the Tuamotus to support a stake.

The membership numbers for each branch are listed below as of 2012.

District Makemo 751

Fakarava	118
Hao	121
Hikueru	85
Makemo	136
Makemo district	56
Taenga	235

District Tuamotu 914

Ahe	97
Apataki	21
Arutua	21
Avatoru	113

Manihi	143
Takapoto	72
Takarua 1	258
Takarua 2	146
Tiputa	43

In 2019 parts of the Tuamotu District were incorporated into two Tahiti Stake

Faaa Tahiti Stake Split into Faaa Tahiti-Tuamotu and Faaa Tahiti-Takarua

FAAA Tahiti Stake split December 15, 2019

Elder K Brett NATTRESS and Elder Benjamin SINJOUX reorganized the Faaa, Tahiti stake on Sunday December 15, 2019. They split the stake and included the Tuamotu District wards and branches into the new stakes. The Makemo District remains part of the Tahiti Mission. There are now 11 stakes in French Polynesia.

Faa'a Tahiti-Tuamotu Stake Presidency:

Stake President: Gaël SINJOUX

First Counselor: Benjamin TUARAU

Second Counselor: Gilbert TUNUTU



Pictured left-to-right: Elder SINJOUX, Benjamin TUARAU, Gaël SINJOUX, Gilbert TUNUTU and Elder NATTRESS

Wards: Pamatai, Ruatama, Tavararo, Tefana, Tipaerui

Branches: Ahe, Apataki, Arutua, Avatoru, Manihi, Tiputa

Faa'a Tahiti-Takaroa Stake Presidency:

Stake President: Harold TEIVAO

First Counselor: Heiarii DAUPHIN

Second Counselor: Teihokura TEROOATEA



Pictured left-to-right: Heiarii DAUPHIN, Harold TEIVAO and Teihokura TEROOATEA

Wards: Ahurai, Farahei, Oremu, Puurai, Vairai

Branches: Takapoto, Takaroa 1, Takaroa 2

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Main references are *Unto the Islands of the Sea* by R. Lanier Britsch (UIS) and *Seasons of Faith and Courage* by S. George Ellsworth and Kathleen C. Perrin (SFC). Excerpts are used with permission. References for the early years are *The Journals of Addison Pratt* (S. George Ellsworth editor) and *Giant of the Lord, Life of a Pioneer James S. Brown*. The Sanito years are based on *Roots of the Reorganization, French Polynesia* by F. Edward Butterworth (ROR), *Autobiography of Andrew Jenson*, Mission records, and memories of many devoted former Tahitian missionaries.

Pictures are from collection of Gerald Faerber (Terii Orometua).