

Adventist Heritage

Vol. 5, No. 2



JOSEPH BATES

DISPLAY COPY ONLY
PLEASE DO NOT TAKE



5 TH YEAR ANNIVERSARY ISSUE

With this issue, *ADVENTIST HERITAGE* closes its fifth volume. *ADVENTIST HERITAGE* was begun in January of 1974 at Loma Linda University and was published in cooperation with the Division of Religion. Its aim, as stated in the editorial in the first issue, was to "nourish an interest in Adventist history. While we want to adhere to the highest standards of historical scholarship; we also desire to appeal to the general reader." Throughout its five year history, this aim has remained unchanged. Beginning with volume two, *ADVENTIST HERITAGE* became an official publication of Loma Linda University, published by the University Library's Department of Archives and Special Collections.

During the lifetime of the journal, there have been a number of personnel changes. Without mentioning these people by name, we recognize that without their contribution, *ADVENTIST HERITAGE* would not have become the respected journal that it is. Several have worked for years without pay in addition to carrying on their regular professional duties at the institutions where they teach. These deserve a special word of appreciation. In addition, there are those who, though having been paid for their services, gave more than would normally be expected so the journal would be a success.

Throughout its history, those of us connected with the journal "have discovered the fascination of the Adventist past. *ADVENTIST HERITAGE* still seeks to communicate this fascination to you — our readers." Our goal is to do this even more effectively in the volumes that follow.

J. R. N.

COVER: This early portrait of Joseph Bates was made when he was approximately 26 years old.

Courtesy: G. T. Anderson

Adventist Heritage

A JOURNAL of ADVENTIST HISTORY

EDITORS

Jonathan M Butler
Loma Linda University
Gary Land
Andrews University

ASSISTANT EDITORS

Ron Graybill
Ellen G White Publications
Eric D Anderson
Pacific Union College

CONSULTING EDITORS

Godfrey T Anderson
Loma Linda University
C. Mervyn Maxwell
Andrews University
Richard W Schwarz
Andrews University

MANAGING EDITOR

James R Nix
Loma Linda University

ASST. MANAGING EDITOR

Lydia J. Daly
Loma Linda University

DESIGN AND LAYOUT

A. Fred Knopper
Loma Linda University

PHOTO EDITOR

Jerry E. Daly
Loma Linda University

EDITORIAL CONSULTANTS

Dalton D Baldwin
Everett N Dick
Frederick Hoyt
Maurice D. Hodgen
Wayne Judd
Paul J. Landa
Donald R McAdams
Wm Frederick Norwood
V. Norskov Olsen
J. G Smoot

MANAGING BOARD

Norman J. Woods, *Chairman*
James R Nix, *Secretary*
Godfrey T Anderson
Dalton D. Baldwin
Jonathan M Butler
Maurice D. Hodgen
Gary Land
Paul J. Landa
George G. O'Brien
George V. Summers

Winter, 1978 / Volume 5, Number 2

Published by Adventist Heritage Publications
Loma Linda University Libraries

ISSN 0360-389X

Editor's Stump

3

Articles

The Logbook of Captain Joseph Bates,
of the Ship EMPRESS, 1827-1828
by Michael Ooley

4

Health Reform and the Bible
in Early Sabbatarian Adventism
by P. Gerard Damsteegt

13

Barbados' Battle Creek Doctor:
Charles J. B. Cave, 1870-1939
by Glenn O. Phillips

22

The Return of the Thief:
The Repeal of Prohibition
and the Adventist Response
by Larry White

34

Heirloom

Adventism on the Picture Postcard
by Daniel W Berk

48

Bookmarks

Men and Women who Matched Mountains
by C. Mervyn Maxwell

54

Legacy: A Medical Heritage
by Richard B. Lewis

56

Cumulative Index

Volumes 1-5 (1974-1978)

59

•Adventist Heritage is published semi-annually by the Department of Archives and Special Collections, Loma Linda University Library. Bulk rate postage paid at Loma Linda, California. Copyright 1978 by Loma Linda University Library, Loma Linda, California 92350.

•Subscription rates: \$2.50 a copy, \$5.00 a year (additional postage outside U.S.). Available back issues are sold at the single copy rate.

•Subscription orders, change of address notices, editorial correspondence, and manuscripts should be sent to: Adventist Heritage, Loma Linda University

Library, Loma Linda, California 92350.

•Adventist Heritage invites manuscripts. Each will be considered, but no responsibility will be assumed for unsolicited material.

•Adventist Heritage is indexed in the S.D.A. Periodical Index and The American Historical Review.

•Adventist Heritage is available in microform from University Microfilms International.



A LOOK AT OUR HERITAGE



Though some ADVENTIST HERITAGE back issues are out of print, we do still have supplies of several numbers. These are available at \$2.50 each post paid while our supplies last.

Vol. 1, No. 1 January 1974
 Vol. 1, No. 2 July 1974
 Vol. 2, No. 1 OUT OF PRINT
 Vol. 2, No. 2 OUT OF PRINT
 Vol. 3, No. 1 Summer 1976

Vol. 3, No. 2 Winter 1976
 Vol. 4, No. 1 Summer 1977
 Vol. 4, No. 2 Winter 1977
 Vol. 5, No. 1 Summer 1978
 Vol. 5, No. 2 Winter 1978

The



Editor's Stump

The tenth issue of *ADVENTIST HERITAGE* showcases, in various ways, the health emphasis of Seventh-day Adventism. This was largely a matter of editorial serendipity, as the major articles came to us unsolicited. Once we saw the health theme taking shape, we nudged it along in assigning the pictorial essay and book reviews.

The health reforming sea captain, Joseph Bates, left one of the most personally revealing spiritual documents in Adventist history. The pioneers provided mostly public sermons and pamphlets, books and records, but Bates kept a logbook on the ship *Empress* that documents an inner spiritual pilgrimage during the ten months surrounding his conversion, 1827-1828. Michael Ooley offers us a first glimpse at the Bates journal and sketches an intimate portrait of much more than a "health reformer."

P. Gerard Damsteegt studies American health reform in the 1830's as a Biblically-motivated movement. The scriptural basis for healthful living — for example reference to the body as a "temple of the Holy Spirit" — found its way into Sabbath-keeping Adventism. Much later, scientific arguments for health reform would supplement the Biblical approach.

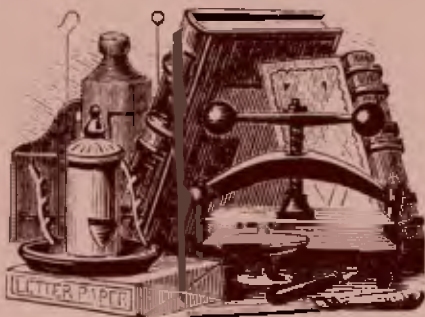
The Adventist health interest both institutionalized and politicized in the late nineteenth century. Without organizers and promoters like Dr. John Harvey Kellogg and his Barbados counterpart, Dr. Charles J. B. Cave, the vision and zeal of early health reformers might now be only a matter of historical curiosity. Glenn Phillips studies just one among many attempts around the world to adhere to the Battle Creek "blueprint." The picture post-cards, described by Daniel Berk, graphically illustrate the impressive development of Adventist health centers. A "medical missionary" effort that ultimately failed was the American prohibition movement. Since Adventists had enthusiastically supported prohibition, its repeal received a good deal of attention in the *Adventist Review and Herald*, as Larry White documents.

Both *The Vision Bold* and *Legacy*, reviewed by Mervyn Maxwell and Richard B. Lewis respectively, are important recent publications featuring Seventh-day Adventist health and medical outreach of more than a century.

Our own publication, *ADVENTIST HERITAGE*, completes its fifth year.

J. M. B.

Adventist Heritage



HAVE YOU MISSED A COPY?

Adventist Heritage magazines are mailed at a special bulk rate and are generally considered non-forwardable. Please send us your change of address notice

PROMPTLY

so we can keep our files current. There will be a **\$1.00 SERVICE CHARGE** for all replacements of issues mailed to your former address.

Loma Linda University Library
Loma Linda, California 92350



The
LOGBOOK (1827-1828)

of CAPTAIN JOSEPH BATES
of the SHIP *Empress*

Michael Ooley

Editor's Note The Joseph Bates logbook is probably unique among the historical records that have survived from any of the co-founders of the Seventh-day Adventist Church. Written immediately after his conversion to Christianity, it provides a window into not only the struggles that Bates, like every "new born" Christian experiences in his life, but it also provides intimate glimpses into the type of character and personality that Bates had. It is the frankness and candor with which he expresses his innermost feelings in his logbook during those long, lonely hours at sea that helps us to better understand and appreciate Joseph Bates.

The journal of the ship *EMPRESS* began on August 9, 1827 — the day Bates left his New Bedford home, and ended on the 16th of June, 1828 — one day before his return. It was his final voyage, and the only voyage he made after becoming a baptized Christian. It should be remembered that Joseph Bates had little formal education. The spelling in his journal is often poor, capitalization is indiscriminate, and punctuation is almost nonexistent. The excerpts in this article read as they appear in the journal, with the imperfections retained.

I must not quarrel with the will
Of highest dispensation, which herein
Haply had ends above my reach to know.

John Milton, *Samson Agonistes*

Michael Ooley wrote this article in completion of requirements at Loma Linda University for a double major in History and English

This illustration of a brig from the early 1800's is similar to the ship *EMPRESS* of which Joseph Bates was captain.

Courtesy: The Whaling Museum, New Bedford, Massachusetts



THE THING THAT strikes one the most while reading the logbook of the *Empress* is Joseph Bates' view of God. For him, God was everywhere. He was the Creator and the Ruler of all things, a Power acting constantly in the daily affairs of men, an Omnipresence that Bates found both overwhelming and reassuring. Bates' record flowed without interruption for ten months, as day after day he faithfully recorded the dull events that made up ship life. God was mentioned in each of his entries.

Bates' daily entries in the journal went beyond showing him merely as an experienced sea captain. They revealed much of the private, inner man: the loving husband yearning for the wife he cannot see, the affectionate father remembering the birthday of each of his children; the shrewd Yankee trader impatient with the languid pace of South American businessmen, and above all, the newly-born Christian constantly struggling to control his greatest enemy — himself.

At times the book assumed the proportions of a child's letters to God. The child was Bates, who had only recently been "born again." His wife and a community religious revival persuaded him to be baptized into the Christian church just a few weeks before he began his voyage. His writing often sounded plaintive, dejected, impatient, exuberant, or introspective. Yet over and over, in spite of his mood changes, he returned to the idea of a trusting God.

When leaving his family, Bates lamented in his log:

My Wife When we parted this morning I really expected to see you again but Providence saw fit otherwise to order it and I hope in his own good time he will cause us to meet with joy & rejoicing, I cannot seem to realize that I have parted with my family Surely the Lord has reconciled me to this dispensation of his Providence

It was a constant struggle for Bates to reconcile himself to what he viewed as divine dispensation. Bad weather, set-backs in his business, and separation from family were all seen as acts of Providence sent to him as lessons.

At one point, after an unsuccessful attempt to sell his cargo of rice and farina (a fine meal prepared from cereal and various other plant products, used as a cooked cereal or in puddings) at Rio de Janeiro, he headed south toward St. Catherines, Brazil, and commented:

this dispensation was Intended no doubt to humble me under the mighty hand of the Lord and I hope it may have its sanctifying effect — the Lord knows what a poor feeble worm of the dust I am and what is the best for me —

22. 1826

No. 27. Twenty seven,

IN PURSUANCE of an ACT of the CONGRESS of the United States of America, entitled "An Act concerning the registering and recording of Ships or Vessels,"

Joseph Bourne of New Bedford in the State of Massachusetts Merchant

Seal
Joseph Bourne
Register

having taken or subscribed the Oath required by the said Act, and having sworn that he together with Abner Bourne Benjamin Guamba & Oliver Crocker, all of New Bedford aforesaid, Joseph Bates Junr. of Fairham David Thatcher Peter Thatcher and Elisha Huskell of Boston in the state aforesaid are the true and only Owner of the Ship or Vessel called the Empress of New Bedford whereof the said Joseph Bates is at present Master, and a Citizen of the United States,

as he hath sworn,

and that the said Ship or Vessel was built at Rochester state aforesaid in the Year One thousand Eight hundred and twenty four; as appears by a Temporary Register N. 454, Issued at the Port of New York on the 8th day of December 1826. now surrendered on a partial change of Property

Seal
Renee Freeman
Call

And said Temporary Register having certified that the said Ship or Vessel has one deck and two masts and that

her length is seventy two feet, nine & a half inches her breadth twenty feet six inches her depth nine feet seven inches, and that she measures One hundred Twenty five & 7/95 tons, that she is a Brig

has a square Stern no Gallies and a Burt head: And the said Joseph Bourne having agreed to the description and admeasurement above specified, and sufficient security having been given, according to the said Act, the said Brig has been duly registered at the Port of New Bedford

Given under my Hand and Seal at the Port of New Bedford this Ninth day of August in the Year one thousand eight hundred and Twenty seven.

Although Bates saw adversities as providential tests, this did not cause him to view God as unjust or tyrannical. He readily accepted the idea that there is a cosmic struggle between good and evil, and men are merely cogs in the machinery of an overall divine plan. Rather than rebelling against such a concept, he took comfort in it. At times of crisis he attempted to leave things in God's hands, a solution he found reassuring.

Upon returning to New York from Brazil he discovered that his father had died. In spite of his feelings of intense personal grief, he was strengthened by the thought that this, too, figured into God's plan. Of his father he wrote:

O what would I have given to have been near him before he took his final exit to the realms of eternal bliss. for he is now no doubt praising that God in heaven whom he so long worshiped here below that I might have received his final blessing & forgiveness I drop my pen grief fills up the mighty void. the Lord is good he does not afflict us willingly

He had no difficulty correlating his father's death with his concept of a merciful God. He believed God was a Being who grants both reward and punishment, the source of fair wind and foul.

On one occasion Bates decided to ship out of port on Sunday, an action he usually tried to avoid. He promptly encountered two days of adverse winds, which he took as a sign of divine displeasure, and vowed that never again would he break the Sabbath.

At another time, while sailing off the Brazilian coast, he suddenly found his ship in the midst of a school of flying fish, quite a number of which landed on the deck. Bates praised the Lord for providing his men with fresh fish to eat, and doing it in a way reminiscent of "the miraculous manner of the Israelites being supplied with manna."



GOD WAS LITERALLY his constant companion. Day after day journal entries began in praise and ended in thanksgiving. While trading in the ports of Brazil, he often spent hours at a time on shore, seeking solitude in the forests or the hills, where undisturbed, he could read, sing, and meditate upon his Redeemer.

Though he very often sank into deep spiritual depressions, he never attempted to blame God for his trying times. The fault was entirely his own, and he was quick at self-condemnation. While in one of his states of despondency he wrote

The registry for the brig EMPRESS, dated 1827, gives a detailed description of the ship of which Joseph Bates was captain.

Courtesy: The Whaling Museum, New Bedford, Massachusetts

O, I wish I did not feel so stupid about eternal things, It does not seem to be faith that I lack so much as it does spiritual vigor to arouse me from the Luke warm state of Lethergy in which I feel myself sinking O Lord I desire still to put my trust in the[e] let come life or death.

Bates was a self-examining Christian of the strictest sort. He never allowed himself to feel that he had achieved a state of righteousness. Often when depressed he referred to himself as cold and stupid, and he continually beseeched the Lord to grant him patience, the trait he needed so desperately when dealing with the Brazilian customs officers and businessmen.

Indeed, it was his impatience, his quick temper, that was his greatest problem. He struggled constantly against his "unruly passions," and feared that there might be a "dreadful spirit" within him. While in one port he wrote

Began this day wrong by finding fault and showing a peevish temper. O Lord I pray the[e] to forgive me and enable me to be more watchful in future may I ever strive to guard this unruly member my Tongue and live to the honor and Glory of God —

Like most impatient people, he demanded much from himself and much from the people around him. However, his impatience was not entirely of a selfish nature. Many times he displayed very generous qualities, qualities which he dismissed rather lightly himself.

While in Rio Grande, Brazil, for example, he visited the local prison and discovered some American seamen among the inmates. He not only continued to visit them and supplied them with a steady stream of tracts, but he eventually wrote a letter to the American consul and secured their release.

Twice during the voyage his ship was stopped by South American privateers. The second time the pirates removed six Brazilian passengers from the *Empress* and threatened to take them all as prisoners. Bates demanded their release. Considering his own rather helpless position, he displayed a remarkable amount of courage. Pirates operated out of Buenos Aires, Argentina, and quite frequently plundered ships trading with Brazil during those years. They were regarded as dangerous, and the Brazilian government dispatched war ships to hunt them down. In Bates' encounter with them, the pirates allowed the Brazilians to go free, and the captain lost only his ship's telescope, some clothing, and a few religious tracts. He thanked the Lord for providing protection and shrugged off his own actions, saying simply that he hoped the pirates would gain something by reading the stolen tracts.

In spite of those and other examples of admirable qualities in his character, Bates had a very low opinion of himself. As he saw it, the only thing of value that he had to offer anyone was the news of his saving Lord, and this he offered to all who would listen. He was a man compelled to witness, and the group to which he witnessed the most was his crew.

Pictured is a Bible that belonged to Joseph Bates. On his 1827-28 voyage, Bates would often retreat into the hills when he came to a port to read, pray and sing in solitude. Courtesy: Andrews University Heritage Room



The good which a single religious captain may do can hardly be calculated.

Richard Henry Dana, *Two Years Before the Mast*



AMONG SEVENTH-DAY Adventists the trip of 1827-28 is probably best remembered because it was Bates' temperance voyage. Bates was highly regarded by the church. He was considered one of its founders, and many Adventists tend to point with a certain amount of pride to this trip as a unique example of temperance evangelism. They see it as a trip in which a newly converted Christian captain required that his hard-living, hard-drinking crew give up swearing and alcohol, and that they at least made some attempt at Sunday observance.

In a way, of course, this was true. Bates tried to clean his men up and made them behave more decently than most sailors were used to behaving, and he did do it for religious reasons. However, it is probable that Bates' temperance voyage was not as unusual as many Adventists think.

In the book *Two Years Before the Mast*, Richard Henry Dana wrote of the type of voyage a sailor made under a religious captain:

In the first place, as I have said, a kinder state of feeling exists on board the ship. There is no profanity allowed: and the men are not called by any opprobrious names, which is a great thing with sailors. The Sabbath is observed. This gives the men a day of rest, even if they pass it in no other way. Such a captain . . . will also have regular religious services . . .

Dana's account was written about a dozen years after Bates' voyage, but it does suggest that the requirements that Bates put upon his crew might not have been altogether uncommon.

Bates was not always sure of the success of his mission to his men. Early in the voyage he wrote happily:

I believe that I have not heard the name of God taken in vain since we sailed this is something rare amongst Seamen but I hope & trust the Lord will show us greater things than these ere long by leading these men to see themselves as they are.

However, within a few weeks he was less enthusiastic. Though a number of his men came to the daily morning and evening worships and the Sunday church service, he compared them to the "stony ground hearers." By the time the *Empress* reached Brazil, some of the sailors had developed powerful thirsts and Bates had his hands full trying to keep certain members of the crew sober. He gave his men shore leave on Saturdays so that they could be on board the ship to attend church services on Sundays, a plan which, he discovered, worked better in theory than in practice. On one Saturday he wrote:

Permitted part of my men to go on shore this afternoon that they should have no excuse for polluting the holy Sabbath — they got to drinking and finally disputing and I am glad to get on board one hour later than usual leaving one man on shore not to be found.

Bates lectured, counseled, and reproved his men, but to no avail. Two members of the crew made a regular practice of getting drunk whenever the opportunity presented itself, and on one such

In the opening entry of his logbook, dated August 9, 1827, Joseph Bates expressed his regret at having been separated from his wife and family

Courtesy: The Whaling Museum, New Bedford, Massachusetts

By the Emperor from a vessel towards Paraitia
Thursday Aug. 9th 1827 My Wife - When we parted
this morning I really expected to see you again but Providence
was fit otherwise to order it and I hope in his own good time
he will come us to meet with joy & rejoicing, I cannot seem
to realize that I have parted with my family, surely
the Lord has reconciled me to this dispensation of his Providence.

De my diary - The Emperor was standing out of the harbor
when I got on board all things regular crew appear sober
and steady - at dinner Pilot on board asked a blessing at table
at 6 PM Pilot left us - At sunset in the Vingaro Tanni standing
to sea - Called all my crew around me read their respective
names requested that each should be called by their respective
names and each one use their exertions to perform their
duties assigned them with other necessary instructions
respecting the Discipline and usage of the vessel - and
kneelt down in their midst in supplication & prayer to God
to direct us in all our ways, and bless our friends that were
left behind us. I observed that I should allow an
sincerity in board and hoped we should have a pleasant
voyage. one of the crew replied he hoped so, said this was
a very good beginning and all seemed to acquiesce.

Friday 10th South side of Sanucku in sight, pleasant weather
after Breakfast called all hands into my Cabin, read a
Chapter in the Bible beginning at the 2^d Chap^r of Malai where I
kept at home, and prayed with them, at sunset we again
knelt down in supplication to that God who hears our prayers.

occasion Bates scolded them bitterly, even threatening to put one man on shore. "But," he wrote, "it appeared to have no good effect."

Because of his own very intense religious commitment, he worried about the souls of his men. He prayed for them always, and prayed for himself, too, that he might be a worthy example for them. In his contact with them he feared only one thing — that he might bring reproach upon the cause of God.

He constantly tried to guard his temper while dealing with the crew. When he did release his anger, it was usually in the form of angry shouts or scolding. However, on one occasion, quite beside himself, he struck the cook for contradicting him and disobeying a command. He immediately experienced feelings of remorse, and asked the Lord for forgiveness.

In spite of Bates' sense of guilt, the sailors themselves probably regarded the incident as relatively minor. At the time, captains of sailing vessels were regarded almost as laws unto themselves. Though officers could be held accountable for cases of brutality, they were allowed to use various forms of corporal punishment on uncooperative seamen. Flogging was still a common punishment and was not abolished on American ships until 1850.



THERE WERE A few times when he seemed to tire of the role he had adopted for himself, and he became depressed with the prospect of being continually surrounded by unresponsive sailors. Discouraged, he remarked at one time that his men seemed to be getting worse instead of better, and while he was in the port of St. Catherine's he lamented, "Oh that I had or could find one person here to converse with about the realities of another world if he or she were a believer in Jesus . . ."

He saw witnessing as his duty and he continued to do it, not only to his crew, but with many others with whom he came in contact. It has already been mentioned how he visited the prisoners and gave them religious tracts. He also made it a point to contact American businessmen and government

workers. Occasionally, he found an interested party, but more often the people were as unresponsive as his sailors seemed to be, and he felt that most people laughed at him for his efforts.

All his trials, all the laughing, all the discouragement seemed forgotten, however, for a few ecstatic days on the way home, as two of his crewmen came to Bates with the announcement that they had committed their lives to Christ. After speaking with the first man, Bates broke out in praise:

The God of mercy be adored that calls our Souls from death and Saves by his creating word and new creating breath — I think that I have enjoyed more comfort within a few hours than I have for a grate while before, shall I tell the cause, yes I will, for why should I be Silent while Angels are rejoicing for what is done, well then I have reason to believe that James Stubbs is born again, he says he thought the change took place yesterday, he did not tell me until this morning. O my unbelieving hart, yesterday at this time as appears above I was in doubts, afraid to trust that Good God who had already appeared for us, and at my Private devotions this morning I felt as though I must give them up and thought that the Lord would probably convert them hereafter but this young mans case has been a special one for more than a week past. O Lord I thank and praise the[e] and as he himself Says I know not what way persue to praise the[e] enough.

For Bates, these conversions made all the struggles worthwhile. However, in spite of his constant worrying over the fates of his men, the most trying part of his long, ten-month voyage was not his attempt to Christianize his crew, it was being separated from his family.

. . . wife? — rather a widow with her husband alive! Aye, I widowed that poor girl when I married her . . .

Captain Ahab,
in Herman Melville's *Moby Dick*

ALTHOUGH BATES WAS a constant traveler, and was often away from home for months, and even years at a time, he had very close family ties. Prudence was an extremely patient wife, willing to put up with her husband's long absences.

In his autobiography Bates said that leaving for this voyage was much more difficult than was any other trip. He did not make it clear in the logbook exactly why this was so, but it seemed to be that the revival he experienced while at home and his newly awakened Christian feelings drew him even closer to his wife and children.

After three weeks at sea he wrote:

I shall not forget that memorable morning for I had often thought of the approaching hour of



Prudence Bates was a very patient wife who was greatly appreciated by her husband, Captain Joseph Bates.

Courtesy: Loma Linda University Heritage Room

This was Joseph Bates' home in Fair Haven, Massachusetts, where his family anxiously awaited his safe return home from the sea.

Credit: Pacific Press Publishing Association

Separation, and had not the Lord given me Strength I know that I Should not have been able to commend my Dear Wife & Children to his care in the manner that I did.

He wrote of Prudence often in his journal. He praised her as a woman and a wife, and referred to her as a gift from God. Whenever he had the opportunity, he wrote to her, sending the letters on ships that were returning to America before his own. Several times he mentioned that he hoped this would be his last voyage, and prayed that Providence would not cause him to lead the life of a sea captain any longer.



He missed his children too, especially his youngest daughter, Eliza, who was only eight months old when he departed. Within the pages of the logbook he inquired about the children constantly, wondering about their health, and faithfully remembering each child's birthday.

But the long separation without any communication from his family took its toll on his nerves. Not knowing what was happening, fearing that his family might not be well-cared for, he occasionally gave rise to a rather morbid tone. "If my little Daughter Eliza is living," he wrote, "She is this day twelve months old . . ."

Bates was also troubled by bad dreams, which naturally caused him to worry even more. One night he dreamed that he returned home, only to find his wife deathly ill, her face muffled with plasters. He was told by others in the room that she had been this way for three months. The following night he dreamed that his brother Franklin had died. He heard the news, when he met his wife and his mother returning from the funeral. Another night he saw his wife dressed in black, as if in mourning. All these tended to disturb him greatly, and he feared that they might be signs of trouble at home.

As time passed and his business affairs dragged on slowly, Bates became extremely impatient to return to his family. He experienced feelings of intense loneliness and home sickness during his long absence, and sadly he could no longer recollect the face of his daughter, Eliza.

When he was returning to America, it seemed the *Empress* could never sail fast enough to suit him. As he got closer to home, he became even more anxious. A few days before he reached New York, he wrote

O Lord thou hast been our front and rear garde hetherto still preserve us we pray the[e] and return us to our Dear families & friends in thine own good time and thine Shall be the praise My Dear Wife by this time is looking verry anxiously for me I hope the good Lord will grant her some manifestation of our Safety & Safe return —

Upon his return home Bates happily abandoned the life of sea captain, and for the next few years never strayed far from home. But later, with the preaching of the Millerite message and the rise of the Adventist church, he was ready to travel again, for a much different cause

SELECTED SOURCES

BOOKS

- Bates, Joseph. *The Autobiography of Elder Joseph Bates* Battle Creek Steam Press, 1868. Facsimile reproduction printed by Southern Publishing Association, Nashville, Tenn., 1970.
- Dana, Richard Henry, Jr. *Two Years Before the Mast* New York: Random House, 1936.

OTHER SOURCES

- Bates, Joseph. Logbook of the ship *Empress*, voyage from August 9, 1827 to June 16, 1828. (The Original is located at the Old Dartmouth Historical Society Whaling Museum in New Bedford, Massachusetts. The copy used in this study is on file at the Heritage Room of the Loma Linda University Library, La Sierra campus.)



The port of New York, where Captain Bates returned after his ten-month voyage in 1828, probably appeared much like this 1837 drawing.

Credit: Charles Scribner's Sons



HEALTH REFORM

AND THE BIBLE IN EARLY SABBATARIAN ADVENTISM

P. Gerard Damsteegt

NINETEENTH CENTURY America experienced a crescendoing emphasis on the subject of healthful living which resulted in a health reform movement. Among the reasons for this phenomenon were a growing concern for health due to a general dissatisfaction with the medical profession, and an increasing agitation of various Christians against health destroying practices. In the eighteenth century, Methodists and Quakers expressed concern with regard to intemperance. The strong influence of John Wesley, Dr. Benjamin Rush and Lyman Beecher was especially noticeable. The health reform movement was turned into a moral crusade by Sylvester Graham, one of its greatest leaders. Other personalities who played a major role were the medical doctors Russell T. Trall, James C. Jackson, Larkin B. Coles, William A. Alcott, Isaac Jennings, John Bell, and Arthur H. Grimshaw, and laymen like Dio Lewis and Horace Mann. Some results of this movement were the establishment of the American Temperance Society (1826), the American Temperance Union (1836), the American Physiological Society (1837), and the American Vegetarian Society, (1850).

In this article P. Gerard Damsteegt continues the study of early Sabbath-keeping Adventism which has appeared in his book on Foundations of the Seventh-day Adventist Message and Mission, Grand Rapids, Michigan: Eerdmans Publishing Co., 1977.

In analyzing various specimens of health reform literature during the period of the Second Advent movement and the early Sabbatarian Adventists (pre-1863), one notices the frequent use of Biblical arguments to impress people with the importance of healthful living. The following discussion illustrates the importance of the Biblical and moral dimensions for health reformers in general and Sabbatarian Adventists in particular.

At a time when Christians in general viewed disease as a divine punishment for sin, health reformers indicated that disease was generally caused by man himself. They had adopted the rationalistic principle of cause and effect. Whatever one sows he shall reap, both morally and physically.

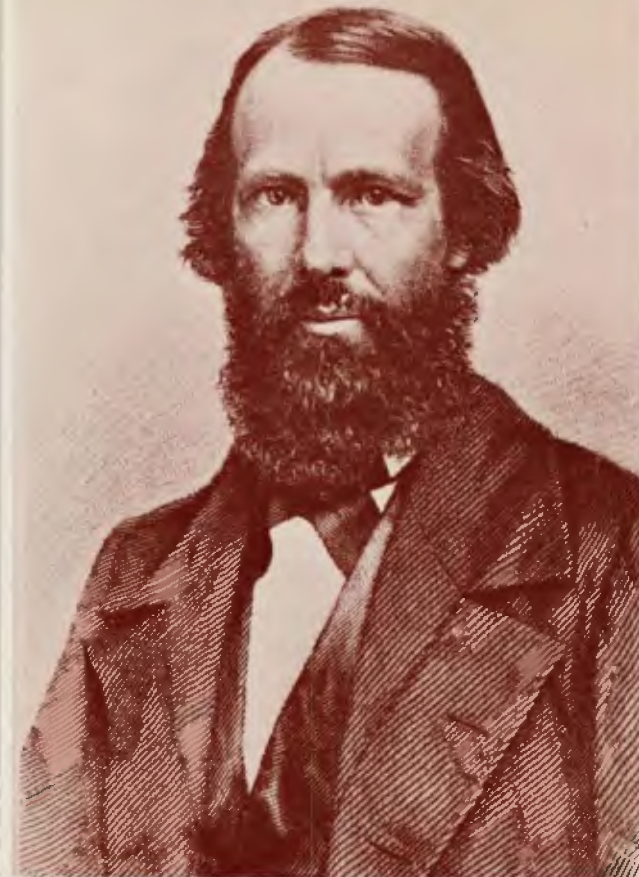
Health reformers attributed the major cause of man's suffering to transgression of God's law — the moral law in the Decalogue and the physical law of nature. William A. Alcott felt that it was even of more importance to obey the latter law than the former:

— There is no known atonement for our transgressions of physical law. As surely as we transgress, we must, sooner or later, suffer the penalty. . . . If we do it in ignorance, it makes no known difference. The punishment must come on ourselves or our posterity; perhaps on both. For the sins of parents, physically as well as morally, may be visited upon their children to the third and fourth generation, if not to the thousandth.

Credit: Harvard University Press



Lyman Beecher, clergyman and temperance advocate, was dedicated to educating people on the evils of intemperance.

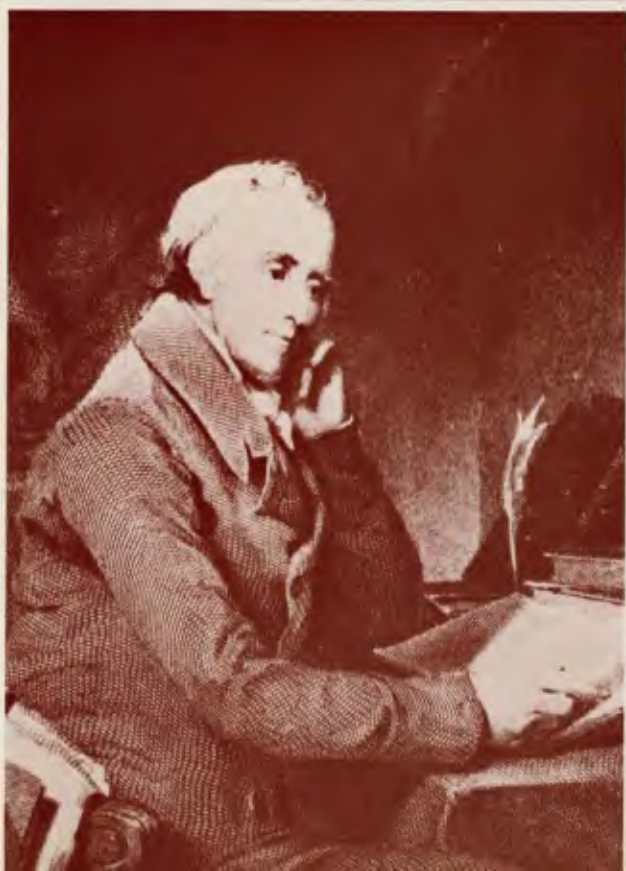


Credit: Review and Herald Publishing Association

Dr. Russell T. Trall, founder of the Hygieo-Therapeutic College in New York, was one of John Harvey Kellogg's first medical teachers.

Dr. Benjamin Rush was a medical educator and prolific writer who was adamant in his opposition to the use of alcohol.

Credit: G. P. Putnam's Sons



Longevity and perfect health, therefore, could only be achieved by strict obedience to God's laws. The famous Lord Palmerston remarked that "the Maker of the universe has established certain laws of nature for the planet in which we live, and the weal and woe of mankind depend upon the observance or neglect of those laws." Larkin B. Coles asserted that "nineteen-twentieths" of the physical infirmities are the result of "willing ignorance and disregard of the laws of health" and added that whoever "violates the laws of life and health, sins against God as truly as though he break the ten commandments." He concluded that obedience to "natural law is in direct line with the path which leads to heaven," resulting in enjoyment in this life and a foretaste of the glory to come. Sylvester Graham defined "true religion" as consisting of "perfectly obeying all the constitutional laws of human nature, for this would be fulfilling our two fold relationship to God; our duty to ourselves and our relation to our fellow creatures."

IN THIS LIGHT IT is not surprising that John Bell went so far as to suggest that those whose life style conflicted with general health principles must also be unsound in their religious beliefs. Similarly Coles asserted that a healthy soul is

HOW TO TREAT THE SICK

Without Medicine.

BY

JAMES C. JACKSON, M. D.,

PHYSICIAN-IN-CHIEF

OF

OUR HOME ON THE HILL-SIDE,

DANVILLE, LIVINGSTON CO., N. Y.

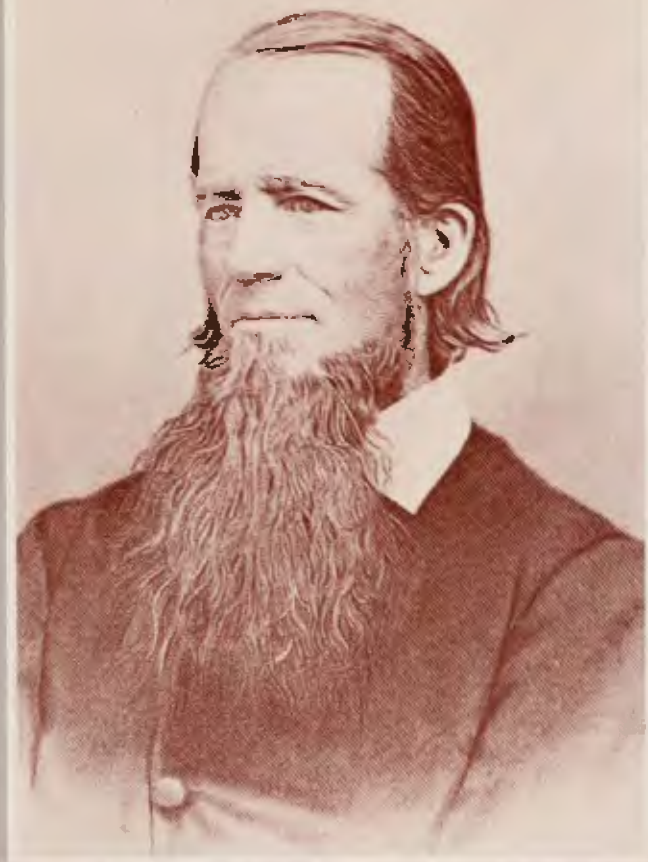
*The Nature cures the sick
Like God, she touches weakly things, and they
Revive, and put forth wondrous beauty Bring
Your sick and suffering ones, where gently she
Can handle and caress, and uree them. Then
Their forms, though delicate and frail shall grow
To strength and large endurance.*

AUSTIN, JACKSON & CO., PUBLISHERS,

DANVILLE, LIVINGSTON CO., N. Y.

HARLEY, MASON & CO. 21 MURRAY ST. NEW YORK

1869.



James C. Jackson, M.D., played a major role in the health reform movement. He established "Our Home on the Hillside," a sanatorium in Dansville, New York, where the importance of hydrotherapy was stressed as an alternative to the use of medicines.

Dr. James C. Jackson wrote many books on the subject of health. One of his major works, HOW TO TREAT THE SICK WITHOUT MEDICINE, covered a vast assortment of diseases and illnesses and stressed nature as the best healer.

dependent on a healthy body as both its medium of development and their mutual sympathy. Asenath Nicholson criticized the spiritual leaders and ministers for having failed to admonish their flock to obey God's natural laws, adding that "their physiology, as well as their theology, should be after the standard of truth." The current ignorance of the masses on health reform was directly ascribed to the little knowledge of the metaphysicians on these subjects.

Another frequently used argument by health reformers was the significance of eating and drinking to the glory of God. Promoting the *gloria Dei* and preserving the human body in the greatest possible degree of health and vigor for this purpose was seen as a major responsibility of Christians. Yet strong language was directed against those Christians who neglected this aspect of living. William Goodwell gave up all hope of a present reformation

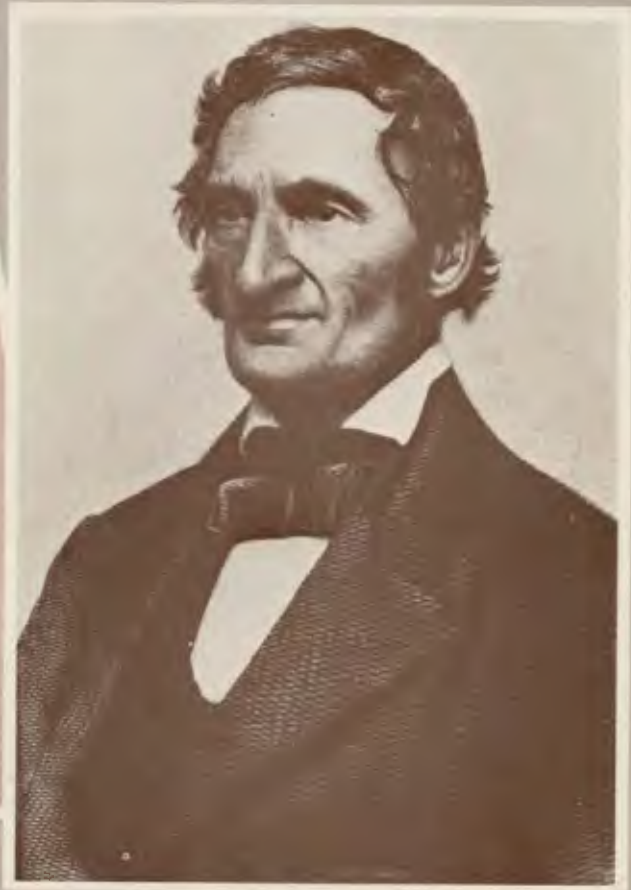
of the world and a purification of the church "until all Christians learn to keep the body under, and eat and drink for the glory of God." Coles questioned whether we could glorify God in the Spirit "while living in the known violation of the laws that belong to our spiritual being set forth in Scripture." He supplied his own answer: "Certainly not. Nor can we, in any possibility, suitably glorify God in our bodies, while we violate the laws which God has attached to them." Both liquor and tobacco, he said, destroy a sense of moral responsibility, and lead "its devotees to spend money more cheerfully for its debasing sensualism than for the glory of God." Tea drinking, William Alcott felt, conflicts with Biblical principles.

The concept of the relationship of the body to its Creator was a favorite motivation for observing health principles. Coles brought out that our bodies belong to God on the basis of His creatorship, making it "the duty of every individual, for his own sake,

TEA
AND
COFFEE:
THEIR
PHYSICAL, INTELLECTUAL AND
MORAL EFFECTS
ON THE
HUMAN SYSTEM.
BY
DR. WILLIAM A. ALCOTT.
BEST EDITION.
FOWLER & WELLS, PUBLISHERS,
753 Broadway, New York.

Dr. William A. Alcott was very outspoken on the effects of tea and coffee drinking and wrote this book to make the public aware of their harmful consequences. Courtesy: Loma Linda University Heritage Room

William A. Alcott believed very strongly that a person should not abuse his body because our bodies are loaned to us by God and we should treat them as His property. Credit: Harper and Row



and the sake of God, to inform himself of the laws of organized life, and religiously obey them." He maintained that "it is as truly a duty to read and be informed on this subject, as it is to study the precepts of the Bible. The study of the Bible first, and the study of the laws of life next." Ignorance on this subject, he felt, was one of the greatest causes of human suffering.

Alcott denied that people could use their bodies as they please. He said that all our powers and faculties are the Lord's. "We are only his stewards; or, at most, the borrowers of his property." As Christians, therefore, we have not the right to waste God's property which He has merely lent us. Others made reference to the parental responsibility of educating the children given on loan to the parents by God.

Attention was also focused on the body as an acceptable and living sacrifice. Coles recalled the Apostle Paul's admonition that Christians present "their 'bodies a living sacrifice' upon the altar of Christ." He wrote, "If the physical system is subjected to habits which are antagonistic to its laws, then it wars against the soul." Considering current conditions among Christians, he wondered "if the bodies offered upon Christ's altar were examined by the scrutiny to which Jewish sacrifices were subjected, what would be the result? How many would be left upon the altar accepted?"

Health-impairing indulgences were categorized as idolatry. Coles referred to the unnatural appetites as "idol lusts" which, at the present time, did more damage than lusts condemned by the seventh

commandment. He saw tobacco as the greatest "idol god in Christendom," requiring the largest sacrifice upon its altar. It wasted physical and moral energies as well as time and money.

Consideration for others was another argument for good health drawn from Paul. A. H. Grimshaw insisted: "we are to avoid all habits, customs, &c. which may lead our neighbor into temptation, or 'put a stumbling block' or an occasion to fall, in our brother's way." There was little doubt that this pertained to substances like tobacco, alcohol, tea, and coffee. Referring to the pollution effects of tobacco smoke, Alcott posed the question: "Does he love his neighbor, who gradually, though it may be very slowly, poisons him? . . . And do they love their families as they ought, who poison them by inches?"

An important motive for health was being "temperate in all things." Coles defined temperance as "moderation in the use of right things, and total abstinence from wrong things." For example: "temperance in the use of bread is moderation; temperance in regard to strong drink is total abstinence." One of the most elaborate Biblical arguments for temperance was *Bacchus*, written by Ralph Barns Grindrod and dedicated to the American Temperance Societies.

Health reform also had its place in the quest for human perfection. Graham pointed to the original perfection of man and the present obligation to achieve a nature perfect in its kind. He advanced the idea that it was man's natural, civil, moral, and religious duty to cultivate the physical symmetry and beauty because of its important relationship to the perfection of our whole nature. Reference was made to Saul, Daniel and his three friends.

In view of current detrimental influences of erroneous appetites, Coles called for a change in life-style and "perfecting holiness in the fear of God." Nicholson argued that the eating and drinking pattern of ministers as well as their talking and preaching ought to be to God's glory because "all are required to make the perfect man in Christ Jesus." It was said that many pious individuals, due to their lack of knowledge, could not be the perfect men and women they would like to be, signifying the importance of understanding and observing the laws of nature.

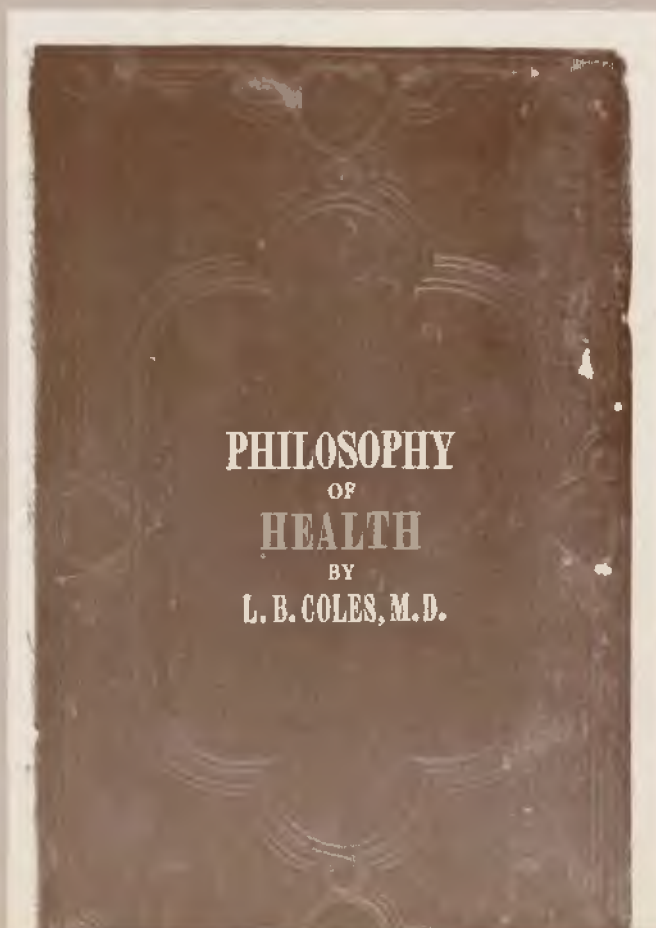


HE CONCEPT OF the nearness of the millennium — the dawn of a new age — was employed as health reform motivation. Graham predicted an increase in longevity if people would reform their living habits. He supported his reasoning with a prophecy in Isaiah 65:20, 22, which mentioned a period in earth's history "in the Gospel dispensation when the law of God shall reign in the hearts and govern the actions of mankind," during which

"human life shall be greatly prolonged" and "there shall be no more thence an infant of days, nor an old man that hath not filled his days but their days shall be as the days of a tree." Nicholson emphasized that in these last days a holy church was being prepared "where Christ can take up his abode," putting an end to infant mortality and illness. This was not to be done by "miracles" nor by "any change in the laws of nature," but by a "simple turning to the primitive state of things; by going back to first principles; by fulfilling God's laws [natural and moral], and making them honorable." Obedience to the natural laws of health prepared the way for Christ's coming. An end to the continuous consumption of flesh foods would hasten the millennial dawn.

Having presented the subject of health reform in various churches on Sunday for about three years, Coles was strongly convinced that it was the responsibility of every Gospel minister "to study the laws of physical life, and their bearings on the soul" so that "he may be able to speak on this subject correctly; and, by an example of obedience to physical law, to preach it forcibly to his people." He thought certain people should first be helped physically before approaching them spiritually. As a result of certain stimulants and narcotics, he said, addiction to the "enervating and deadening influence on the intellect

Larkin B. Coles, M.D., believed as Dr. Jackson did that an individual did not need medicine in order to stay healthy. His book, PHILOSOPHY OF HEALTH, gives many guidelines for individuals to follow in order to enjoy good health.



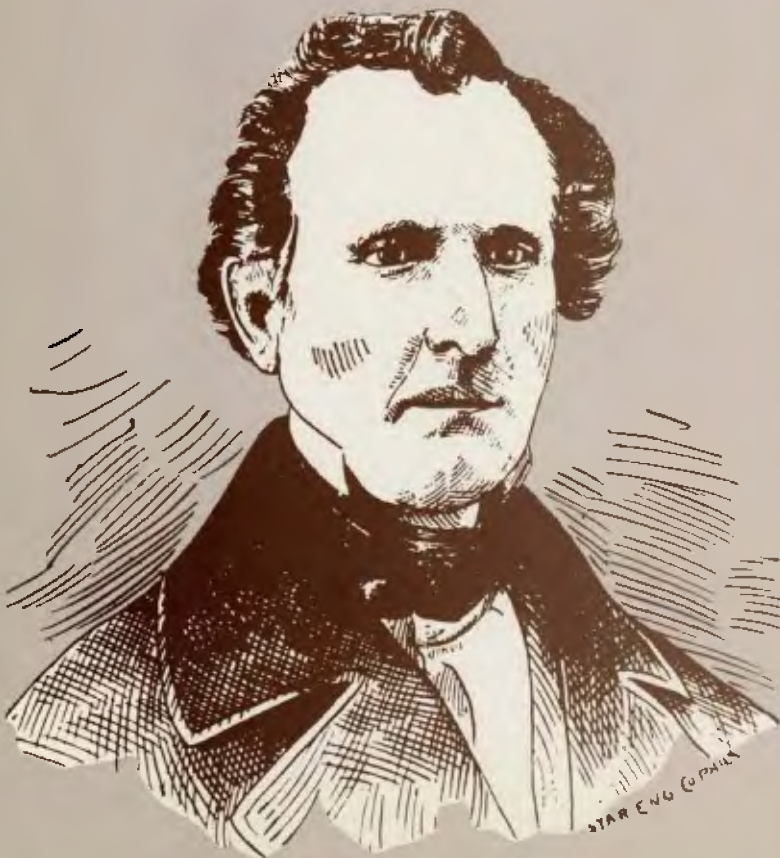
and the heart . . . must be broken before the Gospel and the Spirit of God can convince of sin and lead to the Cross."

The consumption of health destroying substances was seen as a waste. Quoting the yearly amount of money spent for tea, Alcott bemoaned the good the redirected expenditure might have done. Thirty thousand Gospel ministers could be supported and fifty to sixty times the foreign missionaries could be sent. It was strange to "waste, every year, over our tea cups, nearly sixty times as much as we pay for the support of foreign missions!" Considering the money spent for tobacco, Coles calculated that the annual "robbery on the Savings Bank of Christ" was such that the churches were "serving that 'earthly, sensual, devilish' idol with more than five times as much zeal and devotion as they are the Saviour of the world." The American church was spending "5,000,000 for annual consumption of tobacco, and less than one million for Christ and His cause abroad."

Sylvester Graham's teachings against the use of flesh meats, alcohol and overindulging the appetite as well as his emphasis on getting the proper amount of sleep and exercise had a strong influence on the health reform movement.

Courtesy: James R. Nix

Sylvester Graham, originator of graham flour, was an advocate of health reform and wrote much on healthful eating practices. His book, TREATISE ON BREAD AND BREAD-MAKING, is one example.



WHEN ADVENTISM CAME upon the scene in this environment, it was inevitable that a number of its followers were influenced by health reform concepts. In analyzing the early publications of the Sabbatarian Adventists, one discovers a growing emphasis on the significance of health as it is related to the individual religious experience, the imminent coming of the Lord, and the mission thrust of the church. The reason for this growing interest cannot alone be attributed to the contemporary health reform movement, but credit must also be given to the impact of Ellen G. White's 1848 vision, her views on the relation of health and religion, and the attitude of some of the leadership on the subject.

Mrs. White's vision drew attention to the "injurious effects of tobacco, tea, and coffee." Soon after, Joseph Bates, who had had an active career in the temperance movement, alerted the early believers to this vision and reminded them of their current backslidings from their self-sacrificing practices during the significant year of 1844. He, therefore, urged them to refrain from health destroying habits.

A

TREATISE ON BREAD,

AND

BREAD-MAKING.

BY SYLVESTER GRAHAM.

"Bread strengtheneth man's heart."—HOLY WRIT.

BOSTON:

LIGHT & STEARNS, 1 CORNHILL.

1837.

Among Sabbatarian Adventists, one of the first Biblical arguments used to appeal for a concern for healthful living was that of idolatry. Already in 1851 Ellen White called the use of tobacco an "idol." This was further elaborated in the *Advent Review and Sabbath Herald* by James M. McLellan who stated that those who use tobacco are covetous and that covetousness was idolatry. J. H. Waggoner appealed to believers to keep themselves from idols by abstaining from unhealthful habits. A little later Mrs. White included tea and coffee as idols also.

The complete development of our spiritual powers, it was argued, required the full cooperation of all our mental facilities. The conclusion was made that truly good Christians would not use unhealthful products because unhealthful habits impair the mental powers.

Adventists increasingly viewed the transgression of physical laws as a moral issue and thus a sinful act. It was reasoned that God is the Author of "man's organic structure," implying that "God's will is as manifest in this organism as in the ten commandments." Those who injure this "divine workmanship" through unhealthful things take a position in conflict with the will of God which signified rebellion against God, and "sin." Sin, therefore, was seen as "the transgression of the law, written by the finger of God in the whole organism of a man, as well as in the Bible." Unconscious violation of physical laws was considered a sin of ignorance with conscious violation a moral sin.

Daniel T. Bourdeau approached the theological dimension of health from a slightly different way by associating the use of tea and tobacco with the transgression of the Decalogue, not just with transgression of the laws of the human organism. He argued that "if tea and tobacco are injurious to our health, as far as we use these herbs, we violate a principle of the sixth commandment, which says, 'Thou shalt not kill.' And let us remember that we profess to show a respect for all of God's commandments."

There was a growing preoccupation among Sabbatarian Adventists with the human body. The physical dimension of man's nature was related to the spiritual dimension as was the case with most other Christians, but it was seen as the habitat of God's Spirit. This view, therefore, elevated the temporal bodily structure to the category of a temple in which the divine Presence dwells. In this light, James White asserted that it was quite unlikely that the Holy Spirit would dwell in those who used unhealthful substances like tobacco, snuff, and tea.

Health was also associated with the Pauline concepts of Christian perfection, the glorification of God, and the idea of the body as a living sacrifice. Moreover, bad health prompted Paul's sin of gratification.



The visions of E. G. White on the importance of healthful living had a strong influence on Seventh-day Adventists and aroused their interest in the health reform movement.

Courtesy: Loma Linda University Heritage Room

Elder Daniel T. Bourdeau spoke out against the use of tea and coffee, arguing that the use of these beverages was a transgression of the sixth commandment.



Credit: Pacific Press Publishing Association

Among Sabbatarian Adventists, health was closely associated with Christ's return. Healthful living was seen as an indispensable facet of the believer's preparation for the Second Advent. Bates, therefore, stressed the necessity of cleansing body and spirit, and perfecting holiness because continuation of unhealthy defiling practices would prevent entrance into the New Jerusalem.

Courtesy: Loma Linda University Heritage Room



James White estimated that thirty missionaries could be sustained on the money Sabbatarian Adventists formerly used for their yearly purchases of tea and tobacco.



ELLEN WHITE indicated that the use of unhealthful substances would prevent the final sealing of the individual with the seal of the living God. She also associated the concept of Christian perfection with the Second Advent, for "Christ will have a church without spot, or wrinkle or any such thing to present to his Father." Mrs. White urged greater "cleanliness among Sabbath-keepers" as preparation for Christ's return because "God would have a clean and holy people, a people that He can delight [in]." She also said that "our souls, bodies, and spirit are to be presented blameless by Jesus to

the Father, and unless we are clean in person and pure in heart, we cannot be presented blameless to God."

In referring to health destroying practices, J. N. Andrews stated: "Deceive not yourself. If you would stand with the Lamb on Mount Zion, you must cleanse yourself from all filthiness of flesh and spirit, and perfect holiness in the fear of God." In view of the imminent return of Christ, McLellan urged people to live healthfully and "crucify the lusts of the flesh" because otherwise it will be impossible to stand before the Lord at His coming. One correspondent of the *Review and Herald* pointed out that to preserve a healthy body was an indispensable part of the preparation for the latter rain, the special final outpouring of the Holy Spirit just before Christ's return.



AS A RESULT of the rapidly expanding mission work there was an ever growing demand for financial support. It was Ellen White who called for a denial of unhealthy appetites so that money could be saved for the work of the Lord. In one of her appeals she employed arguments of economy, healthful living, and divine favor, stating that "if all would study to be more economical in their articles of dress, and deprive themselves of some things which are not actually necessary, and lay aside such useless and injurious things as tea, &c., and give what they cost to the cause, they would receive more blessings here, and a reward in heaven."

James White estimated that if Sabbatarian Adventists would donate their yearly expenses they formerly used for the purchase of tea and tobacco, the money "would be sufficient to sustain thirty Missionaries in new fields of labor."

In surveying the health principles and religion of nineteenth century American health reformers and Sabbatarian Adventists, researchers have found that health was intimately related to man's spiritual perceptions, his relationship to God, his preparations for the millennium or Christ's return, and his participation in God's mission to mankind.

The Biblical motives for healthful living seen among health reformers were found to be somewhat similar to those used among Sabbatarian Adventists. The major difference was noticed in arguments employed in reference to the coming millennium and Second Advent. It seems that many health reformers had post millennial convictions and envisaged the dawn of an earthly millennium in which the state of mankind would be considerably improved. Such a condition, they felt, could only come about when a reformation would take place, not only of man's moral but also his physical powers. Sabbatarian

Adventists, however, were convinced that the event of the Second Coming demanded a thorough preparation for perfecting the physical as well as moral powers of man so that they would receive the seal of the living God.



SELECTED SOURCES

BOOKS

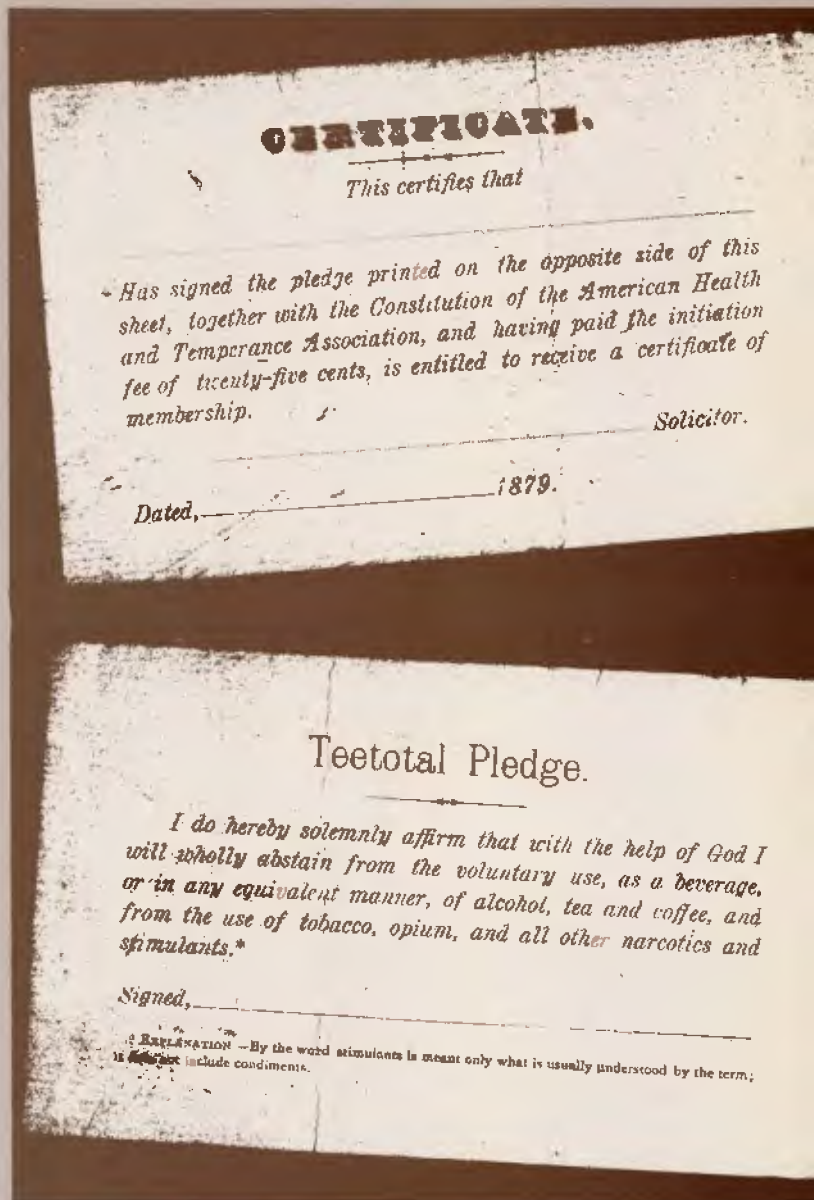
- Alcott, William A. *The Laws of Health: or, Sequel to "The House I Live In."* Boston: John P. Jewett and Co., 1859.
- Beecher, Lyman. *Six Sermons on the Nature, Occasions, Signs and Evils and Remedy of Intemperance.* New York: American Tract Society, 1827.
- Bell, John. *On Regimen and Longevity . . .* Philadelphia: Haswell & Johnson, 1842.
- Coles, L. B. *Philosophy of Health: Natural Principles of Health and Cure; or, Health and Cure without Drugs. Also the Moral Bearings of Erroneous Appetites.* rev. and enl. Boston: Ticknor, Read, & Fields, 1853.
- Graham, Sylvester. *Lectures on the Science of Human Life.* London: Horsef. Aldine Chambers, 1849.
- Grimshaw, A. H. *An Essay on the Physical and Moral Effects of the Use of Tobacco as a Luxury.* New York: William Harned, 1853.

PERIODICALS

Various articles from the *Review and Herald*: January, 1854-November, 1870.

LETTERS AND OTHER MANUSCRIPTS

- Daniels, Dexter to U. Smith. *Review and Herald*, Feb. 5, 1857.
- White, E. G. to Barnes, Letter 5, 1851.
- White, E. G. Manuscript 1, 1854.



This temperance pledge from the 1870's was circulated by the American Health and Temperance Association, which was founded January 5, 1879.

SOME OF THE SELECTED WOOD-CUTS, BORDERS AND ORNAMENTS APPEARING IN THIS ISSUE ARE THE COURTESY OF CROWN PUBLISHERS, INC., DOVER PUBLICATIONS, INC., AND THE NEW YORK PUBLIC LIBRARY.

Barbados' Battle Creek Doctor

Charles J. B. Cave

1879-1939



Glenn O. Phillips

Dr. Charles J. B. Cave, (1879-1939) was Barbados' first Adventist physician who served his church and his people for over thirty years. He lectured, preached, operated a sanitarium, health clinic and conducted nursing classes.

Courtesy Glenn O. Phillips

Glenn O. Phillips is currently teaching in the department of History at Morgan State University, Baltimore, Maryland.

IN CENTRAL AMERICA, the Seventh-day Adventist Church operates eight hospitals and thirteen medical clinics. In a further attempt to improve the medical services of the region, the church has recently established the Adventist University of Montemorelos in Mexico, the first Adventist university outside of the United States authorized to offer a degree in medicine. This continues the long tradition in which medical work has been viewed as the "right arm" of the Advent message.

Adventist pioneers in the Caribbean, as their counterparts around the world, considered the "health message" an integral part of their teachings. In the early 1880's, almost immediately after direct contacts between the early Adventists of Battle Creek and the peoples of Inter-America took place, plans were made to establish medical missionary projects in the area, but from the outset these attempts were plagued by numerous difficulties. Over a decade passed before specific action was taken, and in 1895, Dr. and Mrs. B. J. Ferciot and a Guyanese youth, Philip Giddings, a student of Battle Creek College and Sanitarium, arrived at

Georgetown, British Guiana (now Guyana) to establish the first medical mission. It was not long before Dr. Ferciot realized that the local government would not allow him to practice in the British colony because he did not possess a British medical license.

Discouraged but not despondent, the church's leaders arranged for Miss Stella Colvin, a trained Battle Creek nurse, to be sent to open a health clinic in neighboring Trinidad. Arriving at Port-of-Spain in August, 1896, Nurse Colvin cared for the sick and taught preventive medicine in the island until her death nine years later.

In 1905 Charles W. Enoch and his wife, both from Oregon and both trained at Battle Creek, opened "treatment rooms" in Barbados, a small British colony located three hundred miles northeast of Trinidad. The Enochs "treated patients according to the Battle Creek Sanitarium method" for almost two years. Thereafter, they moved to Trinidad to revive the medical work there, but shortly after Charles W. Enoch died during a colony-wide outbreak of yellow fever.

Poor living conditions have always contributed to epidemics. Twenty-thousand persons succumbed to one cholera outbreak in Barbados during 1854, and by the turn of the century Trinidad and British Guiana had become the burial grounds of numerous Adventist pioneering missionaries. Medical missionaries were at a premium. Those available hesitated to work in areas they considered unhealthy, and the church still made no effort to recruit and train nationals medically. However, at this time, one Barbadian youth decided to become an Adventist medical missionary.



CHARLES JEROME Bright Cave was born in 1879 in Bridgetown, the main city of Barbados, West Indies. Although Adventist teachings had reached the island's sunny shores by 1883, Cave's parents were not Adventists nor did they know about the few on the island. His father, a blacksmith, and his mother, a laundress, were members of the Anglican (Episcopalian) Church, the state church of this colony, often referred to as "Little England" because of its residents' deep regard for English tradition.

The first group of "Battle Creek" believers were not organized into a church until November, 1890, after the arrival on the island of Dexter A. Ball, a self-supporting American missionary. Few Barbadians were aware of Adventism until the arrival in 1894 of two Adventist colporteurs, Willis Hackett and Anthony Beans. Immediately after their arrival, they began to sell copies of *Patriarchs and Prophets*. During November, 1895, they wrote to leaders at Battle Creek with news that they had sold forty

copies of the book and were training three "colored canvassers." Hackett and Beans had concentrated their efforts in densely populated Bridgetown where Cave grew up.

As a youth, Cave was influenced greatly by his Christian mother. Even as a boy he exhibited deep religious convictions and displayed unusual academic ability. He was an ardent music lover and sang in two of the city's church choirs. He loved to play cricket and to study astronomy. On completion of his studies at the St. Leonard's Boys School, he was invited by the colony's Board of Education to serve as a pupil teacher at one of Bridgetown's Anglican schools, the St. Mary's Boys, where he taught for three years.

Cave's first direct encounter with Adventism came on his eighteenth birthday when his father gave him a copy of *Patriarchs and Prophets*, purchased from colporteurs Hackett and Beans. The book immediately aroused his interest in the "new teachings," particularly the observance of Saturday as the day of rest, and it raised questions for the young Cave. Could all the Anglican clergy — including the Archbishop of Canterbury — be doctrinally



Dexter A. Ball was a self-supporting American missionary who established the first group of believers into an organized church in 1890.

incorrect, and a handful of Barbadians and two American visitors be correct? The Church of England, with royalty at its helm, seemed to have all the power. Its followers in Barbados worshipped in the largest and most elaborate church in the colony, while the few Adventists met in homes or rented a hall on Green Park Lane.

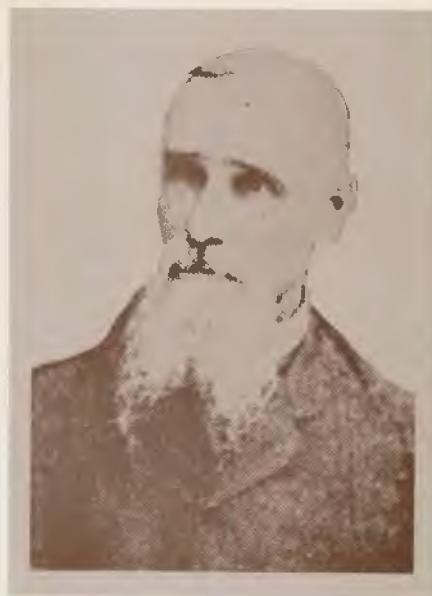
As Cave read more about the denomination's teachings, however, he concluded that he should become an Adventist. In the late 1890's this seemed a most unwise decision for a lad with such potential. It led to nearly total social ostracism and a denial of any hope for professional mobility. Although well aware of the consequences, Cave was baptized by Elam Van Duesen, one of the first Adventist ministers to settle permanently in the Caribbean. When Cave attended his first Sabbath services, the news quickly reached the Anglican Vicar of St. Mary's Church, the Reverend C. G. Clark-Hunt. The following Monday morning, in the office of the school's principal, the young man was asked to choose between Anglicanism and Adventism, with the declaration that in accepting Adventism he would be expelled from the school. Confident that he had a more important task to accomplish, he affirmed his new faith. The Adventists soon invited him to teach in their school and for two years Cave taught, as well as aided Van Duesen and others in the erection of the first Adventist church building in Barbados.

It soon became apparent that Adventism in the Caribbean would benefit greatly if Cave received additional training, specifically in the field of health care. Cave's parents supported the idea, and with small gifts, letters of introduction, and \$100 from his father, Cave left during 1901 for Battle Creek College in Michigan. His aim was to become a qualified nurse and return to serve the peoples of the Caribbean.



CAVE ARRIVED IN Battle Creek at an interesting and crucial time in the institution's history. Within a few months, the Battle Creek College was to relocate in Berrien Springs, and the buildings and facilities were to be turned over to the American Medical Missionary College Association. Both the Medical College and Battle Creek Sanitarium remained under the leadership of Dr. John Harvey Kellogg, who after many years of service had reached the height of his influence among Adventists. Cave's desire to become a nurse required that he remain at Battle Creek.

Dr. Kellogg had encouraged the training of black doctors and nurses from the beginnings of the Medical College. He had written that the institution was "a school to which all Christian men and women who are ready to devote their lives to Christian work



Credit: Review and Herald Publishing Association

Charles Cave was baptized by Elder Elam Van Duesen, one of the first Adventist ministers to settle permanently in the Caribbean.

will be admitted." As director he never allowed practices of discrimination to exist toward minorities. At this time, a growing number of Barbadians had been studying medicine at Howard University in Washington, D.C. But Cave desired to study at a medical missionary training school in order "to benefit humanity." An increasing number of blacks were receiving medical training in the United States, yet by 1900 there were still fewer than 2,000 black physicians in the country. Nearly seventy black nurses and doctors were graduated from Kellogg's American Medical Missionary College between 1896 and 1917.

Cave realized that it would be a great struggle to become qualified in the medical field. He was unaccustomed to the bitter winter weather in Michigan, and received no financial support from home; yet he persevered. He worked his way through school and for his labor was awarded eight cents per hour. At times his school days were twelve hours long. After classes he worked on the wards and in the laboratory of the sanitarium.

Cave was not the only West Indian trained at Battle Creek Sanitarium. Six other West Indian doctors had graduated from the institution. Probably the best known graduate was Dr. Ned Graves, who worked at the sanitarium for many years, mainly in the laboratory department.

On completion of the nursing course in early 1903, Cave received an invitation from Dr. Kellogg to study medicine at the institution. Cave's nursing instructors had recommended him as a brilliant student and an ardent supporter of the "Battle Creek

Sanitarium Idea." When the sanitarium was destroyed by fire in 1902, Cave did not become discouraged. He firmly believed that God had set up the sanitarium for a special purpose and that he should continue to attend the school. He believed so strongly in the function of the sanitarium that he wrote an article entitled "A Tribute of Sentiment to the Battle Creek Sanitarium," which appeared in the *Medical Missionary and Gospel of Health* journal then issued by the Medical Missionary and Benevolent Association. Cave wrote that the sanitarium had in one year "risen again, for the germ of its life was not and never can be affected by fire."

Cave's training as a physician at Battle Creek would greatly aid his services to the Caribbean community. As director of the medical school and sanitarium, Dr. Kellogg had become the country's leading authority on the effectiveness of massage, hydrotherapy, calisthenics, electrotherapy, thermotherapy, and other similar treatments for invalids and those suffering from chronic disorders. For many years the Battle Creek Sanitarium was headquarters for physiological therapeutic treatments in the United States. Cave studied these procedures at Battle Creek until 1905 and continued his clinical studies at the extension school operating in Chicago. Much of his practical training was gained by helping the poor residents of Chicago. In early 1907 he graduated in a class of twenty-two. After a brief internship at Bellevue Hospital Medical School in New York, the new Dr. Cave set sail for the Caribbean. Accompanying him were his bride, the former Eudora Skerret, an Antiguan from English Harbor, and her younger sister, Mabel. He met the young women at Battle Creek Sanitarium where they were both trained as nurses.

IMMEDIATELY AFTER his return to Barbados, Dr. Cave made plans to establish a local sanitarium where he would practice. Although a new venture to the Caribbean, by 1908 over forty sanitariums were directly or indirectly sponsored by the Adventist Church around the world from Norway to Australia. Not long after his return to the island in late 1907, the government granted Cave a license to practice medicine, and he opened the Hastings Hydropathic Sanitarium three miles southeast of Bridgetown. The local conference president, L. E. Wellman, wrote about the venture a few months later:

The work was started under very trying financial conditions, but has made fair progress in spite of the difficulties. The institution is not owned by the conference, but it is conducted in harmony with the principles believed in and practiced by us as a people, . . .



It was Dr. John Harvey Kellogg who suggested to Charles Cave that he study medicine while Cave was still a nursing student at American Medical Missionary College in Battle Creek.

Dr. Cave firmly believed in the teachings of the Adventist Church, and while he attended medical school, he had never been ruffled by the deteriorating relationship between Dr. Kellogg, Ellen G. White, and other Adventist leaders. But, like Dr. Kellogg, he felt that medical institutions could be operated more effectively by physicians than by the church's clergy.

Word of Dr. Cave's ability as a physician, his emphasis on preventive medicine, his concern for improved nutritional habits, and his compassion for the sick and poor, quickly spread throughout the island. His patients, comprised primarily of two groups of people, immediately realized that he differed from other physicians they had visited. The very poor residents, whom he never turned away for lack of money, visited his clinic on the outskirts of Bridgetown's slums. A small group of patients included the island's most affluent residents and



Courtesy: Loma Linda University Heritage Room

Charles Cave is pictured on the far right, second row from the bottom, as a student at the American Medical Missionary College.

wealthy visitors, especially from Europe, who came to the island to recuperate. Many of the latter group were acquainted with Cave's method of treatment and most could afford the needed therapies.

Dr. Cave remained a deeply spiritual man who spent many hours working for the growth and maturity of the Adventist Church in the Caribbean. He was often encouraged by conference and union leaders to join their ranks, but he always graciously refused. Rather, he wished to serve as leader of the local Adventist church, a position he held for over twenty-seven years. He was also head of the Bridgetown Tract and Missionary Society.

In response to an invitation to attend a regional meeting of south Caribbean denominational leaders held in Trinidad during 1911, he politely answered:

I have hardly time to write. Our work is very bright at present and it is all I can do to attend to



Courtesy: Loma Linda University Heritage Room

At the time Cave studied nursing and medicine under John Harvey Kellogg, M.D., the American Medical Missionary College was holding classes in the former Battle Creek College Building.

my business and work. It is impossible for me to attend the Conference. I am as busy as a bee . . . I can only hope that the Conference will be a success.

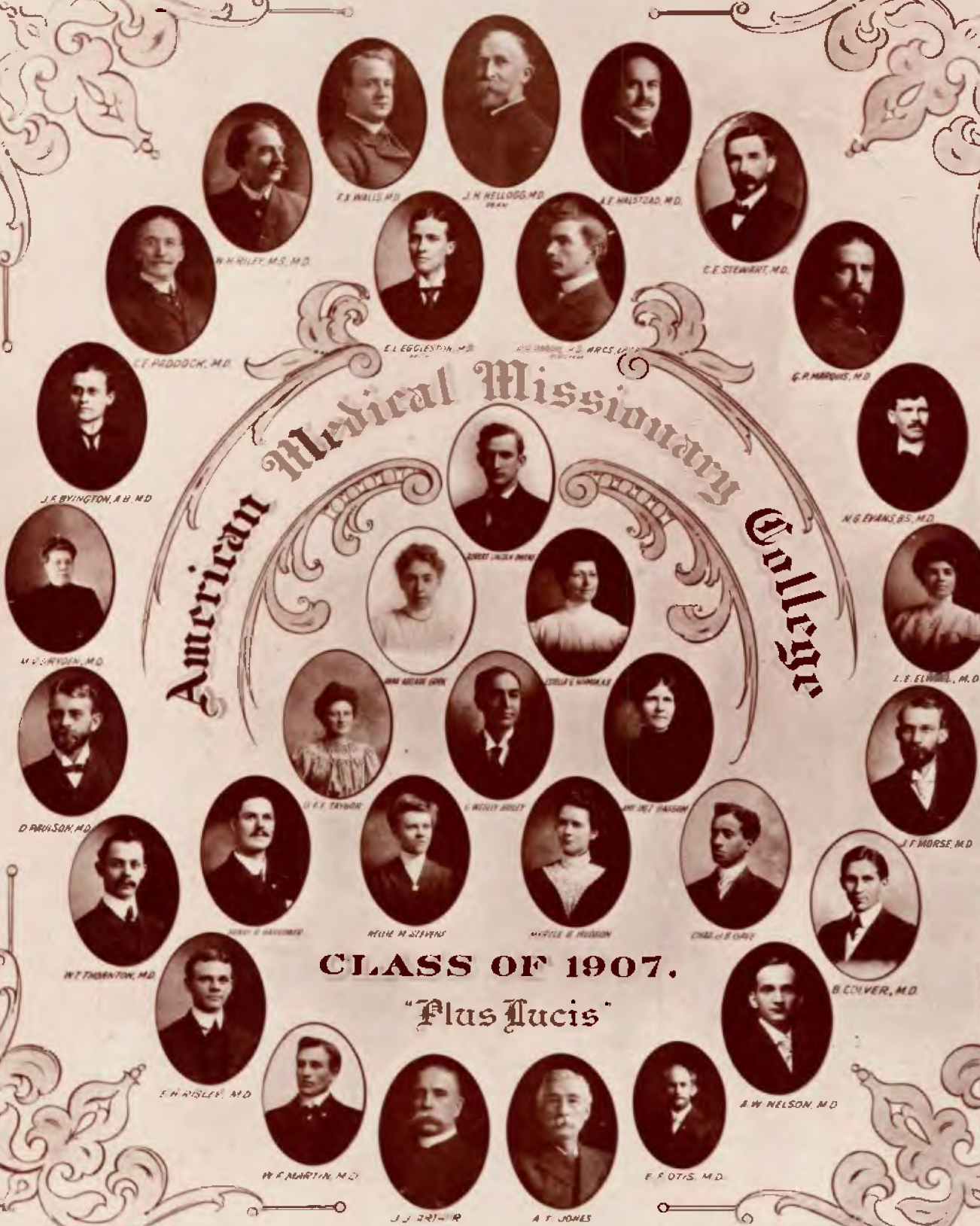
Cave was deeply concerned about the poor quality of public health conditions even among the church's members in the Caribbean. Beginning in January, 1914, he authored a column called "Hygienic Hints" for the local Adventist church paper, the *South Caribbean Gleaner*. In it he instructed readers regarding the dangers of flies and mosquitoes and the importance of fresh air, pure water (daily — internally and externally), healthful diets, systematic exercise, sunshine, and clean home surroundings. Church members benefited so greatly from his simple, forthright instructions that local conference leaders insisted that he be appointed first medical secretary of the local conference. Cave thus became the first West Indian to serve on an executive committee of a conference in the Caribbean. The doctor served willingly and worked tirelessly, giving health lectures and preaching on Saturday, Sunday, and Wednesday nights — all without salary.

Although World War I brought tremendous hardships to the inhabitants of the British West Indies, particularly through transportation stoppages and food shortages, resident Adventist missionary Nathan H. Poole could still write in April, 1915, that, "While the financial condition on the island is dull, yet business at the sanitarium is prosperous and Dr. Cave has his hands full."

Cave received his M.D. from the American Medical Missionary College along with twenty-one other classmates in 1907. He then fulfilled a brief internship at Bellevue Hospital Medical School in New York before returning to the Caribbean.

Courtesy: Loma Linda University Heritage Room

American Medical Missionary College



CLASS OF 1907.

"Plus Lucis"

- E. B. WALLIS, M.D.
- J. H. BELLOUG, M.D.
- J. E. WALSTAD, M.D.
- W. H. RILEY, M.S., M.D.
- E. EGGENTON, M.D.
- C. E. STEWART, M.D.
- C. E. PADDOCK, M.D.
- G. P. MARQUIS, M.D.
- J. E. BYINGTON, A.B., M.D.
- N. G. EVANS, B.S., M.D.
- M. J. CRYSTEN, M.D.
- L. E. ELWOOD, M.D.
- D. PRUSSON, M.D.
- J. F. TAYLOR
- J. F. MORSE, M.D.
- W. T. THORNTON, M.D.
- B. COLLIER, M.D.
- E. H. RISLEY, M.D.
- W. F. MARTIN, M.D.
- J. J. ZRIER
- A. T. JONES
- F. F. OTIS, M.D.
- A. W. NELSON, M.D.



Shown here is an interior view of the church Dr. Cave helped build in Bridgetown.



Dr. Cave returned to Bridgetown, Barbados, in 1907 and established the Hastings Hydropathic Sanitarium just three miles southeast of the city.

BY LATE 1915, Dr. Cave's expanding clientele forced the relocation of the sanitarium to a more spacious compound. He bought "Pavilion Court," originally built to house the families of British regimental officers stationed in the eastern Caribbean. The four-acre property could more adequately serve his appreciative clientele with its beautiful gardens and lawns that reached to the shores of the Caribbean Sea. Patients were encouraged to take advantage of opportunities to bathe in the calm blue waters.

As World War I dragged on and steamship routes to the Caribbean disappeared, many Adventist missionaries withdrew from the area. Consequently, when Albert J. Haysmer, president of the West Indies Union Conference at Kingston, Jamaica, visited Barbados in the summer of 1916, he remarked to the leaders at Washington, D.C., that the Adventists had "no workers in Barbados and the burden of the Church work has fallen upon the Doctor [Cave]." Missionaries visiting the island boarded at his home, now the denominational headquarters, which adjoined the sanitarium. Here at the "Barbados Sanitarium" he instructed all his patients, rich and poor alike, in healthful living and the importance of daily religious devotion. Estel C. Boger, president of the South Caribbean Conference reported in the March, 1918, issue of the union paper, the *Messenger*, that:

Dr. Cave and his assistants are doing a good work, and the light of this message is being given to a class of people not easily reached by our workers. One young lady from Canada accepted the truth and while in Boston, U.S.A. united with the church there by baptism.

Many of his patients from neighboring islands and England left the sanitarium physically improved and personally convinced of the principles taught by Dr. Cave and the Seventh-day Adventist Church.

One of Dr. Cave's most crushing experiences came in 1921, when his hard-working wife, Eudora, died after a short illness. She had been homemaker, sanitarium matron and manager, as well as financial advisor — all full-time jobs — for fourteen years. Her loss was a great blow to him.

Early in 1922, denominational leaders convinced Cave that his services were needed in a more direct way in Trinidad. So, after marrying his sister-in-law, Mabel Skerret, he settled in that colony. The medical society in Trinidad would not allow Cave to set up a sanitarium, so his practice was limited to calls at his Port-of-Spain residence.

In 1923 he decided to travel abroad in order to qualify to practice throughout the British Commonwealth. In June, he left for the University of Edinburgh, Scotland, where he studied for twelve months. As a graduate of the American Medical Missionary College, he could matriculate into the Universities of Edinburgh, London, and Dublin for further study. At Edinburgh, Cave received the Licentiate of the Royal College of Surgeons and the Licentiate of the Royal College of Physicians. From the University of Glasgow, he later received the Licentiate of the Royal Fellowship of Physicians and Surgeons, which qualified him to practice throughout the English-speaking Caribbean. While in Scotland he did not lose his enthusiasm for serving the church, and spent his spare time spreading Adventist teachings. Before long, a church was organized in Edinburgh.

Shortly after qualifying for these licentiates, Cave became ill. From his youth he had suffered inter-

mittently from a kidney ailment, but this time he suffered a severe attack of crippling rheumatism. Cave returned to Trinidad in January, 1925, and although partially incapacitated, served as pastor of the San Fernando Adventist Church for a year.



ITH RENEUED FERVOR, Dr. Cave returned to his homeland in 1926 and immediately reestablished his sanitarium in the same area in which it had been located since 1907. The sanitarium at "Harmony Hall" in Hastings was one half mile from his old property. His busy routine during the first weeks, however, greatly worsened his physical



Courtesy: Glenn O. Phillips

This was the entrance to "Pavilion Court" which housed Dr. Cave's "Barbados Sanitarium" from 1915-1921. The four-acre compound contained beautiful gardens and well-kept lawns that reached to the shores of the Caribbean Sea, where patients bathed as part of the medicinal treatment.

Dr. Cave attended the University of Edinburgh in Scotland in 1923 in order to become licensed to practice medicine throughout the British Commonwealth.

Credit: Oliver and Boyd, Tweeddale Court, 1933



Courtesy: Glenn O. Phillips

Pictured here is Mrs. Mable L. S. Cave, the doctor's second wife. She trained at the Battle Creek Sanitarium and aided in the operation of the Barbados Sanitarium and later was director of Cave's nursing home until her death in 1970.



condition. In spite of the temporary loss of the use of his legs, Dr. Cave did not digress from his objectives and remained very active. Each Sabbath he preached with great conviction and sincerity from a chair placed in the pulpit. His sermons were primarily about the nearness of Christ's second coming and the necessity of being ready. From week to week his sermons were the main topic of conversation among his hearers.



This photograph shows the entry way of the Sanitarium at "Harmony Hall," Hastings, where Dr. Cave continued to care for the sick on his return from studies in Scotland.

Courtesy: Glenn O. Phillips

About mid-1930, Gardiner reported in the conference paper that Dr. Cave had begun a nursing class with a membership of twenty-eight. This number was to be about the average size of subsequent classes. The enthusiasm with which Dr. Cave undertook this project brought Professor Gardiner to exclaim that "the doctor's heart is entirely wrapped up in this message."

The average nursing class studied for six months.



Charles Cave helped construct the King Street S.D.A. Church in Bridgetown, Barbados, in 1900 and was pastor of this church for thirty years in addition to fulfilling his other duties.

Courtesy: Glenn O. Phillips

Believing firmly that the church was not doing enough to reach the wider community, Dr. Cave began to speak and write about approaches Adventists should initiate to bring large numbers into the church. Two of his articles on Christian maturity and Christ's second coming appeared in the *Advent Review and Sabbath Herald*.

By the end of 1929, the Adventist Church in the Caribbean and in Barbados had grown considerably. Most importantly, youths comprised a higher percentage of new converts than ever before. Dr. Cave was convinced that for this trend to continue and for these converts to develop a high standard of Christian living and be able to help others, they should be taught to care for others as well as themselves. The doctor's ideas were supported by the new president of the conference, Professor L. H. Gardiner, formerly principal of Caribbean Training College in Trinidad. In this vein, nursing classes for interested Adventist ladies were begun after Cave regained the use of his legs.

Three sessions were held each week and early theoretical sessions were held in the schoolhouse adjoining the church. The more practical lessons were taught at the sanitarium. The course began with lectures on nutrition and simple first aid procedures. It later included a detailed study of physiology, hygiene, and anatomy. On several occasions, advanced courses in the study and practice of obstetrics and gynecology were taught to the most promising students. Dr. Cave's first advanced class was allowed to study at the government-owned and operated St. Michael's Infirmary and Maternity Hospital. This class graduated in April, 1931, and each graduate received a certificate issued by the Adventist Medical Missionary Association. Another certificate issued by the Barbados government authorized these nurses to practice midwifery. Graduates of this "Home Nursing and First Aid Class" were required to pass both written and oral examinations. While a few of these trained nurses worked closely with Cave at the sanitarium or

health clinic, the majority were encouraged to share their knowledge and skills with the community. Two of his students, Edith Moe and Ruby Haynes, along with Mrs. Mabel Cave, trained students in newly-organized nursing classes on the rudiments of nursing.

Nursing classes were held each year from 1930 to 1939. Many students of Dr. Cave found gainful employment in the nursing profession for decades. When the local government increased its requirements for practical nurses, graduates of Dr. Cave's courses were accepted as qualified to practice in the colony. Local government leaders and officials were aware of the strong emphasis on health care which the Adventists professed, and considered them great assets to the community.

Dr. Cave was far from satisfied, however, that this highly successful project was adequately reaching the community. Consequently, on invitation, he frequently lectured to non-Adventist groups, including the men's club of the Methodist church. He also regularly instructed members of the St. John's Ambulance Brigade. He often sat on the Barbados Board of Pharmacopoeial examiners. On numerous occasions colonial officials requested him to hold government related health positions, but he always declined since he felt that such offices would hinder his contributions to the cause that most needed his services.



Y THE MID-1930's his clientele included some leading British colonial civil servants; a large percentage of European, Canadian, and American tourists; members of the old Barbadian gentry; and the island's leading mercantile families. He also maintained close ties with the poor inhabitants of the island. His compassion for their economic plight seemed fathomless. For members of his church he founded a friendly cooperative society. As ex-officio trustee, he organized the society primarily to aid these poor members. Among the services provided by the society were sick and death benefits, as well as Christmas dividends and bonuses.

The Battle Creek-trained doctor made regular house calls, which frequently lasted into the night. At times, Dr. Cave had no supper. Many of his patients needed health care but were unable to pay, so quite often Cave himself paid for the medicine he prescribed. Cave believed he had an obligation to administer to the physical needs of others regardless of their economic capabilities, and also to cater to their spiritual well-being.

When Alfred R. Ogden, the newly-elected president of the Caribbean Union, arrived in Barbados in 1937, he reported that except for Dr. Cave, "we have not one single ordained or licensed minister on the

island," at a time when there were nearly one thousand baptized members in the church. While a guest in Cave's home, Ogden watched the doctor's activity and quickly learned of Cave's natural ability to lead and instruct lay members in both medical and religious matters of the church.

Although Cave had miraculously recovered from the crippling illness which had incapacitated him for half of the 1920's, he refused to follow his own teachings against working long hours with little rest. He seems to have justified his behavior by the fact that there was so much to be done for the growing church and the country's sick and needy residents.



Twenty-one graduates from Dr. Cave's gifted Nursing and Midwifery class of 1931 received diplomas from the Adventist Medical Missionary Association and certificates from the Barbados Department of Health Services.

Courtesy: Glenn O. Phillips

This group was the last Home Nursing and First Aid class to be taught. Dr. Cave died during the early weeks of the course, but it was completed by other physicians and medical personnel in the Barbadian community.

Courtesy: Glenn O. Phillips



HOME NURSING AND FIRST AID CLASS.

Under the Auspices of the Seventh-Day Adventist Medical Missionary Association, Takoma Park, Washington, D. C.

Authorized Teachers: CHARLES CAVE, L.R.C.S., L.R.C.P. (Edin.) L.R.F.P. & S. (Glasg.)
MABEL CAVE, Graduate Nurse (Battle Creek Sanitarium, Battle Creek, Mich., U.S.A.)

EXAMINATION ON THE SKELETON.

TIME 2 HOURS.

APRIL 2, 1939.

1. How are bones classified?
Mention 20 bones giving the classification of each
2. (a) What is the number of ribs? How are they classified?
(b) Describe the curves of the spinal column. What purpose do they serve?
3. Given a box of human bones, how could you detect:
- a cervical vertebra
- a dorsal vertebra
- a lumbar vertebra.
4. What bones enter into the formation of the acetabulum?
5. Give 3 kinds of movable joints with two examples of each.
6. What bones form the pelvis? Where is the iliopectineal line?
7. Where are the following:
Foramen Magnum?
Obturator Foramen?
Mental Foramen?
Olecranon fossa?
Mastoid process?
Coracoid process?
The great forchanter?
The Glenoid cavity?
The ensiform or xiphoid cartilage?
The external auditory meatus?
8. What is the common name for the scapula? Give a general description of this bone.
9. Define: Diaphysis, epiphysis, osteoblast, osteoclast, periosteum.
10. How does a bone grow in length?
How does a bone get its blood supply?
What function resides in the red marrow?

The final examination in anatomy which Dr. Cave prepared for his Home Nursing and First Aid class was given weeks before his death in May, 1939

Courtesy: Glenn O. Phillips

In early 1939 he began his ninth "Home Nursing and First Aid Class" with almost thirty students, but soon became seriously ill. Realizing the gravity of his illness hours before the end of his life, Cave called to his bedside two of his most promising and faithful helpers, Campbell Davis and Richard Codrington, and encouraged them to "carry on . . . like Joshua . . . the work," with the assistance of his wife. He emphasized that the medical work should not be allowed to decline, for it would truncate the effectiveness of the church's message in the Caribbean. Later that day, Friday, May 19, 1939, Dr. Cave died at his "Straiton" Dalkeith residence. He had done his best to make Seventh-day Adventism relevant to the needs of the Caribbean community.



IS DEATH SADDENED both those who knew him personally and those who had learned of his numerous contributions to his church and the Caribbean people. The funeral service was conducted the following day at the largest Adventist church on the island. Upwards to one thousand were seated in the church, with hundreds of others unable to enter. Many who attended had never before witnessed an Adventist service. The Caribbean Union president, Alfred R. Ogden, wrote, "The streets from the church to the cemetery, a distance of more than two miles, were lined with a mass of humanity" from all walks of the Barbadian society. In the 1930's this was a symbol of great respect for the memory of the departed. The island's leading newspaper, *The Barbados Advocate*, declared in an obituary that "Dr. Cave was the friend of all" and that "the community had sustained a tremendous loss by his death."

Dr. Cave's life and ministry to the church and the medical work in the Caribbean had been such a positive influence for over thirty years that the church where he had preached and taught most was renamed in his memory. The sanitarium, which Dr. Cave operated, continued under the direction of his widow, but without the assistance of a resident physician. During 1955, however, Nurse Cave agreed that the home, now a retirement and nursing facility, would be turned over eventually to the church. But it took another two decades before the institution began to function under the auspices of the Adventist Church as a diagnostic clinic, with personnel eager to face the growing challenges of surgical and preventive medicine in the Caribbean.

Dr. Cave's dedication, generosity and foresight made numerous lives more fulfilling. He reached out to all men as did his Divine Model. His commitment to share his faith and medical expertise still motivates a younger generation of Adventist believers in the Caribbean who are preparing to serve their church and countrymen. The Battle Creek-trained doctor never became a wealthy medical practitioner like many of his local counterparts. He was obsessed with the objective of alleviating human suffering and establishing a holy, healthy people. His sacrificial medical and pastoral work, his single-minded determination to serve his church and people of all classes with vision and humility, is his greatest legacy and is still unsurpassed and unparalleled almost forty years after his passing.



SELECTED SOURCES

BOOKS

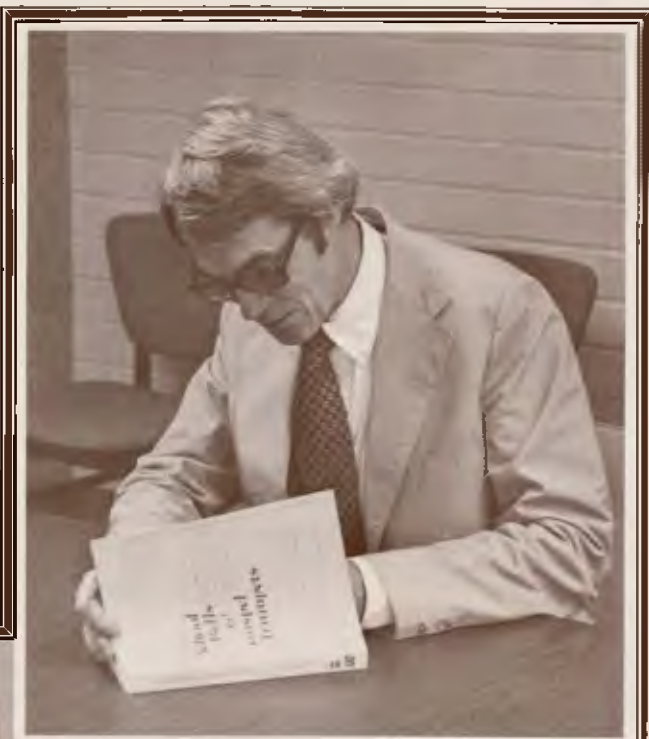
- Amundsen, Wesley. **The Advent Message in Inter-America.** Washington, D.C.: Review and Herald Publishing Association, 1947.
- Enoch, George F. **The Advent Message in the Sunny Caribbean** Port-of-Spain: Watchman Publishing Company, 1907.
- Phillips, Glenn. **The Making of a Christian College: Caribbean Union College 1927-1977.** Port-of-Spain: The College Press, 1977.

PERIODICALS AND NEWSPAPERS

- Barbados Advocate** — May 20, 1939.
- Field Gleanings** — December 1926-June 1939.
- The South Caribbean Gleaner** — March 1911-April 1915.
- West Indian Messenger** — January 1916-January 1925.

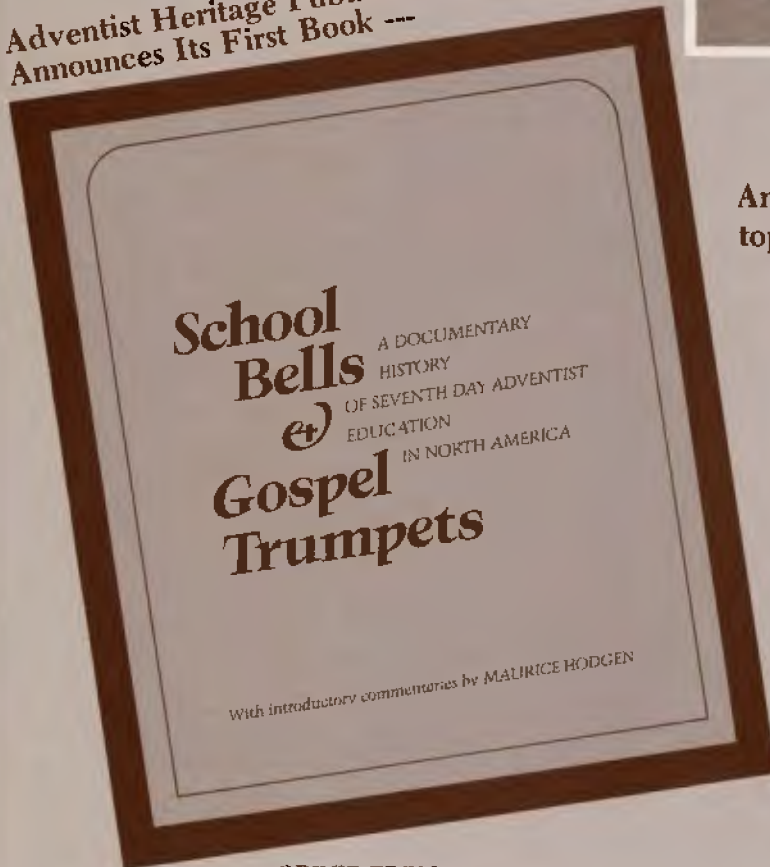
INTERVIEWS

- Interview with Richard Codrington, Strathclyde, St. Michael, Barbados in December of 1976.
- Interview with Campbell Davis, Booklyn, New York in August, 1976.
- Interview with Louise Jordan and Eunice Clark, Bridgetown, Barbados in November, 1976.



Dr. Maurice Hodgen, editor

Adventist Heritage Publications
Announces Its First Book ---



Among the topics included are:

- *Beginnings of Adventist Education
- *Curriculum
- *Administration
- *Relation of S.D.A. education to society

Regular price \$7.95*
Subscriber price \$6.75*

*California residents please add 6% sales tax.

ORDER FROM
Adventist Heritage Publications
Loma Linda University Library
Loma Linda, CA 92350

THE FIRST 50 ORDERS
WILL RECEIVE
A PERSONALLY
AUTOGRAPHED COPY.

THE RETURN OF THE REPEAL THE OF PROHIBITION AND THE ADVENTIST THIEF RESPONSE

Larry White

It was the greatest thief and outlaw in the world. It not only took the last shoes off the feet, the last coat off the back, the last morsel of food out of the cupboard, the last piece of furniture out of the house, the last panel of glass out of the window, and the last shingle off the roof, but it took the joy out of the heart, the song out of the mouth, the iron sinews out of the body, the nerves out of the muscles, the affections out of the soul, and the sparkling light out of the eyes, and made them ache for the last long sleep which knows no awakening until the resurrection. It transformed a man's step into a stagger, his clothing into rags, his songs into ditties, his words into curses, and his home into a brothel.



THE AUTHOR OF that statement was writing on an issue that came to be a very emotional one for Seventh-day Adventists — alcohol and the repeal of prohibition.

During her lifetime Ellen G. White had lent her prophetic voice to the temperance movement. Long before prohibition took effect, she had told the church, "We should be at the head in the temper-

ance reform!" As temperance reformers, Seventh-day Adventists expressed their strong opposition to the repeal of prohibition from 1932 to mid-1934.

Naturally, alcohol was the "thief" that was returning to the American lifestyle. Yet there was an institution connected with the sale of alcohol that both prohibitionists and repealers seemed adamant to resist, and that was the saloon. Saloons came to typify gambling, prostitution, a place where criminal elements met, and also the place where justice and politics were corrupted. So while repealers wanted their drink, they promised that the saloon would not return.

It becomes very difficult when looking back at the 1930's not to become judgmental and, in reality, criticize how Adventists reacted to repeal. We have lived in the atmosphere of alcohol all of our lives and have come to regard it as sinful, though a natural part of society. But for all prohibitionists, repeal posed a threat to their world; an idealistic world that was coming to an end.

Saloons had a notorious reputation for corrupting society. One issue on which both prohibitionists and repealers agreed was that the saloon should not return in the event that the Eighteenth Amendment was repealed.

Larry White wrote this article for a summer seminar in Adventist History at Pacific Union College. He is currently chairman of the History Department at La Sierra Academy.



Credit: University of Washington Press, Seattle



Credit: Little, Brown and Company



Credit: University of Washington Press, Seattle



Americans had not awakened on January 6, 1920, to find that prohibition had suddenly been thrust upon them. There had been a concerted effort by Protestantism and progressivism that had produced the Eighteenth Amendment.

Temperance reform was an important part of the nineteenth century evangelical effort to usher in the Kingdom of God. Between 1900 and 1920, Protestants still believed there was no hope of seeing the millennium if man persisted in consuming alcohol and producing crime and other evil effects resulting from that consumption. Evangelical Protestants sought to convert men to Christ to overcome the corruption of the world, and also to Christianize society through the force of the law. Prohibition was not only to restrain evil but to educate and uplift the individual.

The turn of the century also saw the rise of progressives who were convinced that government should take a more active interest in the affairs of each citizen, and protect society from the threat of "bigness." The liquor industry, with its vast financial resources and its alliances with commercialized vice and machine politics, seemed a natural target for a progressive attack. Prohibition and progressivism operated on the same moral plane. Both sought to curb the power of industrial and financial plutocracy, and both progressivism and the call for prohibition were humanitarian in purpose. The Protestant social gospel was the progressive message that environmental factors shaped human conduct. Moreover, progressivism was an expression of middle-class values, a fusion of free enterprise, capitalism, political democracy and evangelical Protestantism, with prohibition an important article of that middle-class faith.

A new wave of state prohibition laws had swept the country by 1917, and there were twenty-six prohibition states, meaning over one-half of the American people were living in saloonless regions. By January of 1919 the necessary two-thirds majority of states (thirty-six) had ratified the Eighteenth Amendment. Rejected in only three states, New Jersey, Rhode Island and Connecticut, the new amendment had enjoyed majorities of over eighty percent in the ratifying states. At the Anti-Saloon League convention in June of 1919, a great change in the sentiment of the American people was noted. Instead of just talking about temperance and prohibition, commercial, professional, and governmental people had taken action to get something done.



S COULD BE expected, Adventists were delighted with this turn of events. God was in the temperance movement. A *Review and Herald* writer said that when Nebraska became the thirty-sixth state to ratify the Eighteenth Amendment, it "was

one of the great days in human history." Now the person who sold liquor would be classed with the robber, and his saloon would be doomed. The church recognized that as long as there was sin in this world, crime and drunkenness would exist. But a euphoric spirit gripped the church, and since the United States had gone "dry" it was now time for all the world to follow the lead of the United States. Religious Liberty leader Charles S. Longacre assured the National Dry Federation, which was now reorganizing into the International Dry Confederation, that Seventh-day Adventists would cooperate for world prohibition. America was now coming to help the other nations free themselves from alcohol.

It is not our purpose here to trace the demise of prohibition during the 1920's. Suffice it to say that after twelve years there was tremendous pressure in the United States to either modify the Volstead Act, the law that enforced the Eighteenth Amendment, or repeal the Amendment altogether. Francis D. Nichol stated in the *Review* that the actual conditions of the country contrasted sharply with the ideal state that prohibitionists had promised. "[T]he particular policy in force at any one time must expect to be charged with the responsibility for every evil of that period." In *The Shadow of the Bottle*, another Adventist publication, reasons for repeal, as given by those who favored such action, were specified. Repeal would reduce crime, drunkenness, and bootlegging. Repeal would also increase property and Federal tax receipts, and improve the morals of the country.

The Literary Digest published some polls in the early part of the 1930's giving evidence that there was a growing sentiment for some sort of change in the prohibition law. Concern over the results of the poll were expressed in the columns of the *Review*. Though it was admitted that the poll could not fail altogether in indicating something, how could it be explained that so many Congressmen and Senators voted dry, if the poll was correct? Some reasons were also advanced in the *Review* why the poll could be wrong. For instance, certain interests might have counterfeited the ballots. Or *The Literary Digest's* pollsters might have miscalculated the proper ratio in sending the ballots in three different categories: ballots to the states, urban and rural areas, and between men and women. It was also pointed out that less than one-fourth of the ballots which were mailed were returned, while more than one-fourth of the total votes came from three wet states: New York, New Jersey, and Pennsylvania.

Though maintaining in March of 1932 that Congress was still quite dry, the church did begin an intensive promotional campaign to enlist its members in the battle between temperance and intemperance. Adventists were urged through the *Review* to "stand in your neighborhood as a sentinel . . . [so that] the footsteps of growing youth may be



Francis D. Nichol, author of WET OR DRY?, worked tirelessly for the cause of prohibition.

diverted from traveling the downward path." On June 6, 1932, a weekly column entitled "Temperance and Prohibition" was begun in the *Review*. It encouraged church members to fight any repeal effort. At the Spring Council of 1932 a Temperance Commission was formed within the General Conference. Members of this commission included Oliver Montgomery, Milton E. Kern, John L. Shaw, James A. Stevens, Henry T. Elliott, Charles S. Longacre, Harry H. Hall and Walter L. Burgan. It is interesting to note that because of the Depression and the financial condition of the church, a notice appeared in the *Review* reassuring members that the commission was not another *department* in the denomination, but the utilization of various already existing departments for the temperance cause.

A special campaign in the summer was organized to meet repeal pressure. To help carry out this work, the Temperance Commission began the American Temperance Society of Seventh-day Adventists. The Society's purpose was to educate the public about temperance through the use of public speakers, lectures at evangelistic services, rallies at camp meetings, and through the radio and press. A campaign was also begun to get people to sign a

pledge which read: "I pledge upon my honor that I will abstain from the use of all alcoholic beverages and encourage others to do the same."

The church also began to publish temperance material in conjunction with the temperance campaign. One of the first temperance books published at this time was written by Nichol and entitled *Wet or Dry?* The book attempted, as an advertisement in the *Review* stated, to combat the propaganda of a minority which was backed by the millions of the wealthy and was leading the majority to believe prohibition was a failure. It is "... the duty of every true Seventh-day Adventist, every true American Citizen to circulate it [*Wet or Dry?*] far and wide ... Let the people learn that economically, socially, and morally the country has benefited in a wonderful way from Prohibition."

Later, the *Review* ran advertising for the Nichol book by printing comments concerning it written by leading dry advocates. Mrs. Ella A. Boole, president of the National Woman's Christian Temperance Union stated, "I have read it with a great deal of interest. It is full of authentic facts in regard to the prohibition movement." The Superintendent of the

WET OR DRY?, written by F. D. Nichol, emphasized the benefits of prohibition and was distributed widely to help educate the American people of the need for continued prohibition.

Credit: Review and Herald Publishing Association



National Temperance Bureau, Edwin E. Dinwiddie, wrote that "you have rendered a real service to the prohibition cause at a most opportune time." The Book Review section of the *Alabama Christian Advocate* of March 17, 1932, said, "This little book, if it could find its way into every home in America, and be read by every voter in America, would do a world of good for prohibition."

With such favorable reviews, the church sent a copy of *Wet or Dry?* to all Congressmen with a personal letter enclosed. Adventist speakers warned of the results of repeal. Nichol spoke to a Woman's Christian Temperance Union meeting. Alonzo Baker, associate editor of the *Signs of the Times*, was in demand for temperance rallies, and helped to break down prejudice against Seventh-day Adventists.

Thus, the temperance work continued through the summer of 1932. The Autumn Council of that year basically reaffirmed the earlier prohibition goals, and added that the church's work was to be

Charles S. Longacre, Seventh-day Adventist Religious Liberty leader during the movement to repeal the Eighteenth Amendment, helped to establish the American Temperance Society. One of its goals was to educate the public on the evils of liquor.

Courtesy Mrs Ethel Hannum



One of the many cartoons found in Nichol's book, WET OR DRY?, which stressed the ridiculousness of repealing the Eighteenth Amendment, is shown here.

continuous and not spasmodic. The church placed itself in a no-compromise position when two modification ideas were being aired in the country. First, the church at this time discounted the use of a national referendum in determining the will of the nation on repeal. Only when the wets could secure enough votes in Congress to launch a new amendment should debate take place on a national referendum. The Adventist church also rejected a Canadian plan of governmental control of the manufacture and sale of intoxicants, feeling that that would not stop drunkenness or bootlegging.



WHILE SEVENTH-DAY Adventists were working hard for temperance, something else in the summer of 1932 held ominous portent for all temperance work. As Nichol stated, "In the immediate future loom the great political gatherings of this Presidential year. It is at these gatherings that the wet-and-dry question is almost certain to receive special attention."

The Republicans were the first to meet, doing so in Chicago in mid-June, and the delegates opted for submitting the prohibition issue to the country. Secretary of State Henry L. Stimson explained to the American people in a radio address that real good had been accomplished during the prohibition years, especially the suppression of the saloon. But it would be better to remedy any ills by allowing the states to deal with repeal as their citizens determined. He promised, though, that the federal government would continue to protect prohibition where it existed. In a letter to the *Review* Otto O. Bernstein of Brookfield, Illinois, wrote that he had placed a copy of *Wet or Dry?* in the hands of the Republican delegates.

If the Republicans took a fence-riding position on the repeal issues, the Democrats tore the fence down. As the *New York Times* said, "Early this morning the Democratic party [sic] went as wet as the seven seas. . . ." The Democrats of 1932, seeing an easy November win in their grasp, were determined not to be torn apart by the liquor problem as they had been in the 1920's. The 1928 election had been particularly distressing for Democrats when Al E. Smith, an avowed wet, was nominated to run on a dry plank.



Credit: Simon and Schuster
Al Smith, Democratic presidential candidate in 1928, though an avowed wet, ran on a dry platform.

In 1932, however, it seemed a little ridiculous " . . . for a jobless wet Democrat to wrangle with a jobless dry Democrat over liquor, when neither could afford the price for a drink."

On July 2, 1932, Franklin D. Roosevelt, the party's nominee and future president, exclaimed that from that day on the Eighteenth Amendment was doomed. Over a year later he asked the people not to use liquor excessively, and especially asked that no state authorize the return of the saloon. Chairman James A. Farley of the Democratic National Committee said the Party had to redeem its promise that the old-time saloon would not return.

Seventh-day Adventists were now facing a dilemma. Mrs. White had urged them to arouse the people concerning the evils of intemperance, that every man should set himself to destroy liquor, that the voice of the nation must demand its lawmakers to stop the liquor traffic, and that the government that licensed the liquor seller should be held responsible for the results. She had written:

Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and vote be cast on the side of temperance and virtue? . . . We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this



Franklin D. Roosevelt, elected president in 1932, sought the repeal of the Eighteenth Amendment, yet urged moderation in the use of liquor.

giant foe, our motto, no compromise and no cessation of our efforts till the victory is gained . . .

But Adventists were also aware of her counsels against getting involved in politics, so some church members sent inquiries to the editors of the *Review* on how and for whom they should vote. The Temperance Commission in response issued the following statement:

. . . since the Seventh-day Adventist denomination is a religion and not a political organization, it therefore does not engage in partisan politics, nor does it advise its members for which political candidates they should vote.

It must be left to the conscience and judgement of the individual to vote for such candidates for public office as . . . he believes will best carry on the government in harmony with the voter's conception of what is right.

The only effectual way for an individual to support prohibition by vote at this time . . . is to vote for prohibition measures, and for such candidates for public office, irrespective of partisan politics, as stand in defense of right principles.

Adventists were urged not to discuss the principles of Christian temperance and prohibition as Republicans or Democrats, but to present the issue in a clear, dignified way. The issue of how much the church would be uniting with the state in prohibition was also raised. Readers of the *Review* were told that the Bible should not be made the basis for civil statutes, but the appeal to the individual conscience, "even of legislators, may properly be based upon religious as well as economic considerations."

The initial battle was lost, however. Franklin Roosevelt won the election, but he would not be coming to office until March of 1933, or for about four months. The war was only beginning and the readers of the *Review* were encouraged not to stop their education campaign. They were urged to redouble their efforts, for the country would not have voted wet if it had really understood what the return of liquor would do.

With the November mandate, Congress slowly moved to undo the Eighteenth Amendment. A District of Columbia Beer Bill came up to a subcommittee in late January, 1933. The bill spoke of 3.2% alcohol beer, but a *Review* article, in referring to a later beer bill, saw it as the entering wedge for stronger liquors and the eventual peril of repeal. Nichol spoke to that House District Subcommittee on the beer bill and stated that the beer drinker, no matter what his claims, could be drunk and not in full possession of his senses. Characteristic of Nichol, he told the following humorous story in an attempt to make his point:

A little boy asked his father, 'Daddy, when is a man drunk?' Replied the father, 'Son, you see those two men at the next table? When they look like four men, then you know you are drunk.' 'But,' cried out the boy, 'Daddy, there aren't two men there. There's only one!'

But no matter what the arguments or how many temperance stories were told to the Congressmen, they felt the pressure for repeal. Thus in February of 1933 the Congress passed a bill repealing the Eighteenth Amendment and sent the newly proposed constitutional amendment to the states for ratification. The bill passed both houses with sizeable majorities — 289 to 121 in the House, and in the Senate while fifteen states' senators divided their vote, both of the Senators from twenty-seven states voted for repeal. Those twenty-seven states represented eighty-one million people or about two-thirds of the country's population.



URING THE BATTLE that was now emerging over the adoption of the Twenty-first Amendment, Adventists were not alone in their opposition to repeal. In general, Protestant churches were in favor of keeping prohibition and defeating repeal. The Federal Council of Churches of Christ attacked Roosevelt for his emphasis on repeal. The Southern Baptist Convention urged all Baptists to vote dry and boycott merchants who sold beer. The Georgia Baptists, in particular, began their own educational temperance campaign showing the harmful effects of alcoholic drinks and the saloon. Baptists in the North were urged to do all in their power to preserve the Eighteenth Amendment. The Methodist Episcopal Church took a very strong, vocal position against repeal with Bishop James Cannon, Jr. as their spokesman. Though the Roosevelt Administration had placed undue pressure on the people for repeal, according to another Methodist Episcopal Church bishop, Bishop Cannon believed that dries would defeat ratification in at least half the states. In order to rally the dry forces a determined interdenominational group gathered in Washington, D.C., on March 7 and 8, 1933. It was reported in the *Review* that the purpose of the conference was to secure the greatest possible success through a coordination of all prohibition activities.

As the ratification process proceeded from state to state, subscribers to the *Review* were told that there were not enough wets in the United States to repeal the Eighteenth Amendment, and that only through the lack of effort, or a defeatist attitude, would the dries lose. The 130,000 Seventh-day Adventists in the United States were urged, "With voice and pen and vote let us support the dries until again, for the sake of our own youth and the youth of America, [we] drive liquor from the land." Time was of the essence, and

if we have given an hour of time in the last year to the dry cause, we ought to give a day of time now. If we have circulated ten pieces of temperance literature in the past year, we ought to circulate a hundred pieces in the year just ahead.

To make sure the church members acted as responsible citizens in exercising their right to vote in the ratification process the *Review* printed a list of the dates for nineteen state constitutional convention elections. A plea was made to Adventists to be sure to vote, for the balance of the nation, in effect, might be lost to the repeal effort if one prohibitionist stayed away from the polls and allowed his state to be carried by a majority of one wet vote. When the church member voted, he was to remember to vote for a dry delegate. A measure of accountability — for

Ads were run in the REVIEW for the book TEMPERANCE FLASHLIGHTS. The book was compiled as an educational devise that could be used by persons to show the need for prohibition

Credit: Review and Herald Publishing Association



Credit: G. P. Putnam's Sons

Bishop James Cannon, Jr., spokesman for the Methodist Episcopal Church, was strongly opposed to repeal, as were many Protestant church leaders.

all the murders, accidents, desolate homes, debauchery, insanity and all crimes caused by liquor — rested on the shoulders of each person who helped make America wet once again.

And yet through it all, there were subtle hints that the cause for which the church was so valiantly fighting was doomed. The Spring Council of 1933 voted to carry on special temperance campaigns only in the states where there was the best prospect for preventing repeal. Nichol wrote in the *Review*, "The challenge is to an ever greater courage — the courage to be on an apparently losing side. Right causes have rarely appeared either popular or winning."

The presses of the church's publishing houses made many types of temperance materials available to church members. Early in 1933 the American Temperance Society produced twenty little leaflets called *Temperance Broad-sides*, which sold for fifty cents per 1,000 copies. Some of the titles of the leaflets included: "American Youth in Saloon Days," "Does Prohibition Prohibit?," "Thirty-two Million Reasons for Prohibition," and "Will the Return of Beer Bring Prosperity?". A book of stories, songs, and poetry on temperance entitled *Temperance Flashlights* was advertised in the March 30 issue of

The Temperance Forces Are Wide Awake

THEY are lining up for a real battle, and they need to labor earnestly by "voice, and pen, and vote" to combat this great evil for there is danger ahead. They are using the printing press as never before, to show the people that the return of the saloon is a real thing, and to convince them that it is a menace to the welfare of every citizen rather than a herald of prosperity.

A NEW BOOK, just from the press, is

Temperance Flashlights

In Story, Song, and Poetry

A COLLECTION of Temperance Poetry, Dialogues, Readings, and Songs for Programs in behalf of Prohibition. Arranged and published by the American Temperance Society of Seventh-day Adventists, and printed by

THE REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.

"THE honor of God, the stability of the nation, the well being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evils of intemperance."—Mrs. E. G. White.

THE present situation calls for a new educational effort on the part of those who believe in Temperance and Prohibition. This book gives material for programs and lectures on this subject. The people, especially the young people, need to know what the saloon stood for in the old days, and what it will stand for again if it is permitted to return. And liquor without the saloon is like a child without a home.

The book is bright, and keen, and interesting, and up to date. The cartoons are especially convincing and instructive. The price is only 25 cents. Order today. It is time to do your bit. Tomorrow may be too late.

Send your order to your Book and Bible House



IN THE BALANCE



Credit: Review and Herald Publishing Association



the *Review*. A couple of the songs in the book were: "We Will Not Own Defeat," sung to the tune of "The Battle Hymn of the Republic":

Shall we, now that danger threatens,
meekly, humbly, bend the knee? We will not
own defeat!
We will educate our daughters, we will teach our
sons the truth,
How the use of liquor spoils them, robs them
of the strength of youth,
Turns their womanhood and manhood into some-
thing coarse, uncouth!
We will not own defeat!

and "We Will Not Use Liquor," sung to the tune of "Onward Christian Soldiers":

We'll be loyal soldiers
In the great campaigns;
We will fight for temperance
Till the right shall reign.
Wine and beer are harmful
To our home and town;
If we love our nation,
We will put them down.
Chorus:
Let us sign the pledge today
That will make us free,
'We will not use liquor.'
Sing it out with glee.

The Shadow of the Bottle, first published in 1915, was updated and reprinted. Along with books, the Temperance Society produced for free distribution some mailing stickers for the back of envelopes which read, "Retain the 18th Amendment. We Don't Want Liquor." Two lectures on alcohol were published which utilized slides in the presentations. An article in the *Review* stated that the slides made the statistics talk, and that one could use the lectures in the future, no matter how repeal was decided.

The church seemed eager to use the newspapers in order to combat their generally wet leanings. *The New York Times*, in talking about the final success of the repeal of prohibition, editorially commented what many newspapers believed:

Many years were required to bring the majority of the American people to the conviction that Federal prohibition had been a mistake from the beginning, had caused more evil than it cured, and had become an excrescence on the Constitution which ought to be cut out.

TEMPERANCE FLASHLIGHTS made extensive use of cartoons which depicted the use of alcohol as detrimental to society because it caused crime, poverty, perverted the youth, and broke down the basic family unit.

Adventists were thus urged to present their own temperance position by writing stories for the newspapers to print. Success "... in winning favorable consideration from newspaper editors rests entirely upon our determination to write the news for them."

Readers of the *Review* were told that it was now time to use the same powerful agencies the wets were using to combat the

... noblest and most effective of all governmental measures for the benefit of all the citizens of the country ... Never has it been more appropriate to 'agitate, agitate, agitate,' on these subjects, and to continue to 'educate, educate, educate' ...

Arguments against repeal and the use of liquor for a whole multitude of reasons were made in the *Review*. In a great majority of the articles, the stand against alcohol was taken from the viewpoint that it was a detriment to society as a whole. Rarely was liquor discussed in the light of what it actually did to the drinker himself. Instead, what liquor would cause the drinker to do was portrayed.

To combat the idea that the Eighteenth Amendment was not enforceable the *Review* raised the question whether the country should repeal its laws against murder, theft and other crimes since they were also being violated. The charge that more liquor was being sold in America now during prohibition and that there were more drunks than in any previous time prompted an appeal to the wets' sense of economic logic: if more liquor was being sold now, why repeal the law so that you will have to pay government taxes? It was the newspapers, a *Review* writer maintained, that were blowing the statistics on drunks out of proportion. It was news for a person to be drunk; alcohol was supposedly outlawed. An article by a state chairman of the Woman's Christian Temperance Union in the *Review* argued that if everybody drank it would not be news for a drunk to be on the streets and the newspapers would not print the story. Nichol reported a questionnaire by a man from Yale that said police chiefs were much tougher on drunks during prohibition than when liquor was legal. And Heber Votaw wrote,

Booze puts its victims on the street to reel and stagger, to vomit on the sidewalks or in the street cars, or to lie in the gutters. We saw one or all of these sights every day before prohibition. Who sees them at all now? And if at all, how often?

The positive aspects of prohibition were praised. Old breweries and saloons were turned into useful industries producing motorcycles, shoes, ice cream, and candy. Ex-bartenders were now fine, upstanding citizens of the community trying to build up society. Prohibition had seen the end of Sunday brawls and the Monday morning event of tearful women coming to the factory begging for advances

on their husbands' salaries because they had vanished at the saloon a few days earlier. Some of the benefits suggested in the *Review* would have been hard to prove, such as the claim that it was prohibition that had brought the prosperity of the 1920's; or, as a speech by an educator reprinted in the *Review* stated, the children of the Depression were suffering less than they suffered in the old saloon days because of drinking fathers.

Credit: Review and Herald Publishing Association



Daniel H. Kress, M.D., opposed repeal and argued that legalizing liquor would cause an increase in traffic accidents.

WHILE PROHIBITION WAS praised in the *Review*, in many more articles the evils caused by alcohol were attacked. It was now time to save the country from debauchery and not use the law to protect an enterprise that destroyed individuals, homes, and posterity. "Either the Constitution must be maintained and the liquor traffic destroyed, or the liquor traffic will eventually destroy this nation."

A quotation from *Counsels on Health* could be used to introduce the particularly strong case made in the *Review* against alcohol's effects on the young women of society: "Intemperance, licentiousness, and profanity are sisters." The white slave trade had its roots in the saloon. Every brothel had its own

private ice chest filled with liquor, and it was that liquid that turned virtuous girls to leading lives of corruption. A quotation from a Chicago paper of 1914 which was printed in the *Review* reported that the backrooms of 445 saloons contributed to the delinquency of more than 14,000 girls every twenty-four hours in Chicago. In an article by "A Slum Worker of Saloon Days" church members read that saloons were not the only place young women were ruined:

Do you know that many an innocent girl, invited by youth from the very best of families to join them in spending a pleasant evening together, has here taken her first drink and started on her downward course? . . . Do you know, also, that many a pure girl has gone in, determined to take nothing but soft drinks with her friends, but has been 'doped' and quietly taken away to the rooms upstairs?

Adventist women were reminded that it was through their prayers and the prayers of all the women of the United States that the saloon had been banished from the American scene. In the present situation they once again had the opportunity to pray that liquor would not again be tolerated in the country. S. A. Ruskjer, president of the Southern Union, wrote that "it is impossible to have sunshine in the home and moonshine in the cellar, both at the same time."

The home would also be affected by the loss of money if legalized alcohol returned. Instead of buying food, clothing and other necessities, men would spend money on liquor. It was predicted in the *Review* that banks would sustain great losses and withdrawals when people had the opportunity to buy legal liquor once again. Longacre used the statistic that bank savings deposits had increased over two hundred percent in a few years after prohibition's inception. Roosevelt claimed that legalized liquor would mean more revenue for the government, but that idea was rebuffed by *Review* writers when they said it would cost many times more to take care of the drunks and their families and to pay for the crime that liquor caused, than all the revenue received through taxes. In general, all legitimate businesses would suffer when individuals could freely purchase alcoholic beverages. An article printed in the *Review* by the president of Universal Pictures Corporation lamented the fact that "money being spent for movies would be freely spent instead for alcohol."

In another line of attack, a person's life would be tremendously jeopardized if alcohol reached the driving public. Daniel H. Kress, M.D. argued that accidents would be multiplied tenfold, and that there

THE NEW YORK TIMES, as well as other newspapers all over the country, heralded the news that prohibition had been repealed. Credit: The New York Times

PROHIBITION REPEAL IS RATIFIED AT 5:32 P. M.; ROOSEVELT ASKS NATION TO BAR THE SALOON; NEW YORK CELEBRATES WITH QUIET RESTRAINT

State House Bootlegger Is Barred in Maryland

Special to THE NEW YORK TIMES.
ANNAPOLIS, Md., Dec. 5.—Wet legislators here will patriotically support legal liquor. The State House bootlegger received formal notice today to discontinue his trade. The notice was served by a policeman on duty at the Capitol.

Throughout this session, the bootlegger has conducted a thriving business, a business which, he says, has been especially arduous because of the sudden demands made on him by legislators and their desire for prompt service.

While his services were cut off right hours before post-prohibition stuff could be bought, the bootlegger thought the legislators had obtained a sufficient reserve to carry them through until evening and legal liquor.

CITY TOASTS NEW ERA

Crowds Swamp Licensed Resorts, but the Legal Liquor Is Scarce.

CELEBRATION IN STREETS

Marked by Absence of Undue Hilarity and Only Normal Number of Arrests

MANY SPEAKEASIES CLOSE

Machine Guns Guard Some Liquor Trucks—Supplies to Be Rushed Out Today

Slowly gathering momentum from the time when the news began to spread just at nightfall that national prohibition was no more, the public rejoicing at the end of the long dry reign was carried on last night with restraint and absence of undue hilarity.

Thronging New Yorkers ventured into Times Square and other centers of the metropolis and many of the thousand restaurants, hotels and clubs fortunate enough to have received their licenses for the sale of alcoholic beverages were swamped.

But gay as were their spirits they were well-behaved. With the city's entire police force of 19,000 men mobilized to guard against overabundant celebrants, arrests did not exceed the normal number for any day of the last five years. Incidentally, official word that repeal was a fact did not go out to the police until 8:20 P. M. just about four hours after Utah acted.

Stores Fail to Get Stocks

The thronging to places of public entertainment was enhanced by the fact that only a handful of New Yorkers was able to drink a toast to the occasion with lawful liquor in their own homes. Because Utah did not make repeal effective until 5:32 P. M., retail liquor stores with only two exceptions were unable to obtain wines and whiskeys from the warehouses in the brief time left.

Indeed the supply of lawful liquor even in the licensed places was woefully scant. Only fifty-four truckloads of bonded liquor were released from the warehouses before they closed last night and the two largest warehouses shut their doors before the Twenty-first Amendment displaced the Eighteenth.

With 3,000 places licensed to dispense the newly legalized beverages in the metropolitan area and 2,000 more up-State, hardly one in a hundred was able to move in a stock in the few hours available. Some of the others, of course, had had the foresight to lay in supplies under medicinal permits during the dying days of prohibition.

Bootleggers and speakeasies came to the rescue, however, despite a stern warning from Police Commissioner Moran that his men would not tolerate any such activity. They operated with a little more caution than usual but nevertheless they took advantage of the occasion to dispose of a large part of their unlawful stock. The raids threatened by Mr. Moran proved few and on little known places.

Many Cordial Ships Close

At the same time Delegate A. S. Brown, former president of the Salt Lake Chamber of Commerce, sent out word to President Roosevelt over the Columbia Broadcasting System. He congratulated the President on the successful culmination of the repeal movement.

The whole proceedings were in keeping with the historic aspect of the occasion. Besides his official duties, he congratulated the President on the successful culmination of the repeal movement.

Continued on Page Fifteen.

The Repeal Proclamation

Special to THE NEW YORK TIMES.
WASHINGTON, Dec. 5.—The text of the proclamation by William Phillips, Acting Secretary of State certifying to the adoption of the Twenty-first Amendment repealing prohibition, follows:

WILLIAM PHILLIPS,
Acting Secretary of State of the United States of America.

To all whom these presents shall come greeting:

KNOW YE, That the Congress of the United States at the second session, Seventy-second Congress, begun and held at the city of Washington on Monday, the fifth day of December in the year one thousand nine hundred and thirty-two passed a joint Resolution in the words and figures as follows:

JOINT RESOLUTION
Proposing an amendment to the Constitution of the United States.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following article is hereby proposed as an amendment to the Constitution of the United States, which shall be valid to all intents and purposes as part of the Constitution when ratified by conventions in three-fourths of the several States:

ARTICLE.
Section 1. The Eighteenth Article of Amendment to the Constitution of the United States is hereby repealed.

Section 2. The transportation or importation into any State, Territory, or Possession of the United States for delivery or use therein of intoxicating liquors, in violation of the laws thereof, is hereby prohibited.

Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by conventions in the several States as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress.

And further, that it appears from official notices received at the Department of State that the amendment to the Constitution of the United States proposed as aforesaid has been ratified by conventions in the States of Arizona, Alabama, Arkansas, California, Colorado, Connecticut, Delaware, Florida, Idaho, Illinois, Indiana, Iowa, Kentucky, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nevada, New Hampshire, New Jersey, New Mexico, New York, Ohio, Oregon, Pennsylvania, Rhode Island, Tennessee, Texas, Utah, Vermont, Virginia, Washington, West Virginia, Wisconsin and Wyoming.

And, further, that the States wherein conventions have so ratified the said proposed amendment constitute the requisite three-fourths of the whole number of States in the United States.

NOW, therefore, be it known that I, William Phillips, Acting Secretary of State of the United States, by virtue and in pursuance of Section 160, Title 5 of the United States Code, do hereby certify that the amendment aforesaid has become valid to all intents and purposes as a part of the Constitution of the United States.

In testimony whereof, I have hereunto set my hand and caused the seal of the Department of State to be affixed.

Done at the city of Washington this fifth day of December in the year of our Lord one thousand nine hundred and thirty-three.

WILLIAM PHILLIPS

Roosevelt Proclaims Repeal; Urges Temperance in Nation

President's Announcement Is in Accordance With the Instruction of Congress Contained in the Recovery Act—Declares Social Evils of Liquor Shall Not Be Revived.

Special to THE NEW YORK TIMES.
WASHINGTON, Dec. 5.—President Roosevelt's proclamation of the repeal of the Eighteenth Amendment was as follows:

By the President of the United States of America.

A Proclamation.

Whereas the Congress of the United States in the second session of the Seventy-second Congress, begun at Washington on the fifth day of December in the year one thousand nine hundred and thirty-two adopted a resolution in the words and figures following to wit—

JOINT RESOLUTION
Proposing an amendment to the Constitution of the United States.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following article is hereby proposed as an amendment to the Constitution of the United States, which shall be valid to all intents and purposes as part of the

FINAL ACTION AT CAPITAL

President Proclaims the Nation's New Policy as Utah Ratifies.

PHILLIPS SIGNS DECREE

Orders 21st Amendment in Effect on Receiving Votes of Three Final States

RECOVERY TAXES TO END

\$227,000,000 a Year Automatically Dropped—Canadian Whisky Quota Is Raised.

Special to THE NEW YORK TIMES.
WASHINGTON, Dec. 5.—Legal liquor today was returned to the United States, with President Roosevelt calling on the people to see that "the return of individual freedom shall not be accompanied by the equivalent conditions that obtained prior to the adoption of the Eighteenth Amendment and those that have existed since its adoption."

Prohibition of alcoholic beverages as a national policy ended at 8:20 P. M., Eastern Standard Time, when Utah, the last of the thirty-six States, furnished by vote of its convention the constitutional majority for ratification of the Twenty-first Amendment. The new amendment repealed the Eighteenth and with it the ban on the sale of liquor under the Volstead Act which for more than a decade had held legal drinks in America to less than one-half of 1 per cent of alcohol and the enforcement of which cost more than \$200,000,000 in money.

Earlier in the day Pennsylvania had ratified as the thirty-fourth State and Ohio as the thirty-fifth.

Proclamation by President.

President Roosevelt at 8:35 P. M. signed an official proclamation in keeping with terms of the National Industrial Recovery Act under which prohibition ended and four taxes levied to raise \$227,000,000 annually for amortization of the \$3,300,000,000 public works fund were repealed.

But the President went further. Accepting certification from Acting Secretary of State Phillips that thirty-six States had ratified the repealing amendment, he improved the occasion to address a plea to the American people to employ their regained liberty first of all for national necessities.

Mr. Roosevelt asked personally for what he and his party had declined to make the subject of Federal mandate—that saloons be barred from the country.

"I ask especially," he said, "that no State shall by law or otherwise, authorize the return of the saloon, either in its old form or in some modern guise."

Makes Personal Plea

He enjoined all citizens to cooperate with the government in the endeavor to restore a greater respect for law and order, especially by confining their purchases of liquor to duly licensed agencies. This practice which he personally requested every individual and every family in the nation to follow, would result, he said, in a better product for consumption in addition to the break-up and eventual destruction of the notoriously illicit liquor traffic and in tax benefits to the government.

TAX PLAN OFFERED TO CURB EVASIONS, RAISE \$237,000,000

House Subcommittee Urges a Check on Personal Holding Concerns by 35% Levy.

Normal Income Tax of 4% and Revision of Capital Gains Are Also Proposed

Special to THE NEW YORK TIMES.
WASHINGTON, Dec. 5.—Broad tax reforms designed to increase the Federal revenue \$237,000,000 a year and prevent "the avoidance and evasion of the internal revenue laws" were recommended today in a report submitted to the House Ways and Means Committee by a subcommittee.

The full committee immediately began study of the suggestions, and Representative Doughton, the chairman, said a completed bill would probably be ready for presentation soon after Congress meets next month.

Changes sought are aimed principally at persons whose incomes are in the higher brackets, as well as at corporations now legally permitted to take advantage of what committee members said were "unfair but legal" provisions of the revenue laws.

Some discord was apparent within the committee, but no member would publicly express his feelings. "It isn't law yet, and it is not even part of the committee," said one member. "It must go to the House and Senate."

Nine Changes are Urged.

1. Establishment of a normal income tax rate of 4 per cent on the present 4 per cent on the first \$4,000 and 6 per cent on the remainder of net income, and revision of the surtax rate on a graduated scale, with the brackets reduced from 53 to 27; estimated to increase revenue \$38,000,000 annually.

2. Change for three years in the depreciation and depletion sections of the 1932 Revenue Act by reducing allowances by 25 per cent estimated to add \$85,000,000 for each of the three years.

3. Revision of the capital gains and losses section by retaining the method of adjustment and prescribing a scale-length of ownership; estimated to add \$30,000,000.

4. Amendment of the personal holding companies' section to prevent forming with large incomes from forming companies to evade taxes estimated to add \$25,000,000.

5. Abolition of certain sections of the "exchanges and reorganizations" provisions to "close the door to one of the most prevalent methods of tax avoidance" estimated to add \$18,000,000.

6. Imposition of a tax on dividends paid out of corporation earnings accumulated before March 1, 1913, estimated to add \$6,000,000.

7. Amendment of the foreign tax credit sections of the 1932 act; estimated to add \$10,000,000.

8. Withdrawal of permission for corporations which are affiliated through 25 per cent stock ownership to file consolidated returns estimated to add \$20,000,000.

9. Revision of the partnership losses section of the 1932 Revenue Act; estimated to add \$7,000,000.

Eager to expedite the "major problems," the subcommittee passed over a group of minor matters, according to the chairman, Representative Sam B. Hill of Washington. He said the subcommittee would continue study of these problems.

RATIFYING BY UTAH ENDS PROHIBITION

With Impressive Ceremony, the 36th State Follows Ohio and Pennsylvania in Day.

CONVENTIONS ALL SOLEMN

Moderation Pleas Are Made at Columbus—Hush Greeted Vote at Harrisburg.

Special to THE NEW YORK TIMES.
SALT LAKE CITY, Dec. 5.—The Eighteenth Amendment to the Constitution of the United States passed out of existence officially at 3:32 1/2 o'clock this afternoon Mountain standard time (5:32 1/2 New York time) with the ratification of repeal by the convention of Utah, the thirty-sixth required State.

The passing of national prohibition was marked by impressive ceremony in the hall of the House of Representatives in the State Capitol here.

To Delegate S. R. Thurman, a repeal leader of Salt Lake City, whose father was a member of the State's constitutional convention in 1895 before Utah was admitted to the Union, fell the honor of being the last to record his vote, the roll being called in alphabetical order.

His "Yes," placing the Twenty-first Amendment to the Constitution in effect was greeted by enthusiastic applause from the audience of a few hundred persons.

About ninety seconds later Ray L. Olson of Ogden, president of the convention who had been manager of the repealists' campaign, brought down his gavel and announced that the repeal amendment had been ratified. Notification was transmitted immediately to the White House by a special wire from the Capitol.

At the same time Delegate A. S. Brown, former president of the Salt Lake Chamber of Commerce, sent out word to President Roosevelt over the Columbia Broadcasting System. He congratulated the President on the successful culmination of the repeal movement.

The whole proceedings were in keeping with the historic aspect of the occasion. Besides his official duties, he congratulated the President on the successful culmination of the repeal movement.

Continued on Page Fifteen.

League Unless It Is Reformed; ...

would be no safety on modern city streets. Every highway leading out of a wet state into a dry state would be congested with drunks. Yet, as Longacre pointed out, this could help solve the unemployment problem, for it would take a million more policemen to patrol the highways. But how could the government really punish a man, as another *Review* article inquired, for manifesting the results of the sale of a beverage that the law sanctioned? It was, however, the government's responsibility to protect the innocent people that suffered violence and crime resulting from alcohol.

All kinds of liquor were now attainable by an adult. In response to the success of repeal, one writer in the *Review* said the world was now allowing the liquor element to control its political and commercial affairs. But it warned that this new generation, one that had not experienced alcohol before, would eventually have to pay a very expensive price for the lessons of experience.

Yet the church recognized that it had a continuing work to educate individuals in society concerning temperance. Even the *New York Times* stated that the end of prohibition was the time to return to some kind of temperance work. Repeal was a potential opportunity for an impetus in the cause of temperance. Though the *Review* column changed titles from "Temperance and Prohibition," to "Temperance and Health" in January of 1934, the goal of reaching the public and starting a reaction against the liquor traffic still remained. In fact, *Review* editor, Francis M. Wilcox, wrote that a return to prohibition was the final object once more, for "nothing is ever settled until it is settled right, and faith in the righteousness of their cause will lead the advocates of prohibition to continue their efforts in temperance reform . . ."

With that in mind, articles were printed in the *Review* in 1934 concerning the harmful effects on society since prohibition was repealed. In August of 1933 subscribers to the *Review* were requested to send in newspaper articles on all types of alcohol-related crimes. In mid-1934 Longacre republished an editorial from the *Los Angeles Times* stating the fact that not one of the wets' promises had been kept. Crime and criminals were still on the streets, and alcohol was being flaunted everywhere.

One of the reasons for repeal was that once America had the law that so many had worked so hard to attain, the advocates of temperance rested in their work. Feeling secure that the victory was theirs, they failed to keep educating the public concerning alcohol. As Nichol put it,

Prohibition's worst handicap is not that it failed so dismally in dealing with a great evil, but because it has succeeded so well . . . the public has quite forgotten what it was that the prohibition fight was waged against.



Credit: Review and Herald Publishing Association

After the successful repeal of prohibition, Francis M. Wilcox, editor of the REVIEW, still urged Adventists to continue their efforts in temperance education.

Or as another writer stated, man must have the right principles in his character or law is futile.

An article printed in the *Review* proclaimed the fact that the repeal of prohibition was actually a conspiracy by fifty-three millionaires who controlled forty billion dollars worth of property. The article might have been right, but the reason seems to be more basic than that. It was a problem that is illustrated throughout the Bible: the satisfaction of appetite. Plainly, men just loved alcohol. And it had become respectable to drink it anytime or anywhere. Also, basic to man's human nature is his desire to have something that is forbidden to him. As Elihu Root is reported to have said, "When one is grown-up, compulsion through law creates revulsion." Man's apathy and his failure to keep alert to danger, man's appetite, and man's resistance to legal coercion, could only lead to the repeal of prohibition. Likewise, with the Seventh-day Adventist's concern for the welfare of his fellow man, the opposition to repeal could be expected.

SELECTED SOURCES

BOOKS

- The Shadow of the Bottle*. Takoma Park, Maryland: Review and Herald Publishing Association, 1937.
- Temperance Flashlights*. Takoma Park, Maryland: Review and Herald Publishing Association, n.d.

NEWSPAPERS

All references are to the *New York Times*.

- 1932: April 29, May 14, June 17, June 30.
- 1933: February 20-22, 24; May 18, 23, 25, 28; June 15; July 1; August 27; September 4; November 9, 19; December 5, 6.

PERIODICALS

- The Advent Review and Sabbath Herald*: January 23, 1919-May 3, 1934.

Suggestive Pledges

Lincoln's Temperance Pledge

BELIEVING that "the use of intoxicating liquors as a beverage is productive of pauperism, degradation, and crime, and believing that it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

A Good Pledge

I HEREBY solemnly promise, with the help of God, to abstain from the use of intoxicating liquors as a beverage (including wines, malt liquors, and cider), and to use all proper means to discourage the sale and use of the same.

A Pledge to Prohibition Retention

RECOGNIZING the personal benefits of total abstinence from alcoholic beverages, and the blessings that prohibition has brought to the highest interests of the nation, I pledge, God helping me, to abstain personally from all alcoholic beverages, to be loyal to the cause of true temperance, to use my influence for the retention of the Eighteenth Amendment in the Constitution of the United States, and to promote in every legitimate way the cause of prohibition in the national and State governments

A Short Pledge

I PLEDGE upon my honor that I will abstain from the use of all alcoholic beverages, and encourage others to do the same

Signed

Date Address

A sampling of some of the pledges for those who were interested in fighting the repeal of prohibition appeared in TEMPERANCE FLASHLIGHTS.



ERRATA FOR VOLUME 5, NUMBER 1

In the last issue of *Adventist Heritage*, parts of two sentences were inadvertently left out of Raymond F. Cottrell's article on "The Bible Research Fellowship — a Pioneering Seventh-day Adventist Organization in Retrospect." The sentences, beginning on page 44 and continuing on page 45, should have read:

They found its detailed analysis of Bible passages and the investigation of alternative possible interpretations of these passages — with a view to providing the church with a firmer Scripture basis for the proclamation of the Advent message — confusing and disturbing. Some of their comments, addressed to William H. Branson, president of the General Conference, are also a matter of record.



HEIRLOOM

Adventism on the Picture

Post Card.

Daniel W. Berk



THE BEGINNINGS of picture postcards date back to the early 1870's when the Rapheael Tuck and Sons Publishing Company in England produced their first lithograph pictorial postcards for the Christmas season. The year 1871 also saw the reduction of the English postal rates from a penny per half ounce to a penny an ounce, an act that marked a tremendous influx of additional mail. The demand for postcards increased.

The first commercially produced picture postcards in the United States were produced for the 1893 Columbian Exposition in Chicago. Because of the high technical quality of the "official souvenir" cards, visitors to the Exposition found that these cards were worth collecting in and for themselves,

Besides cards from my own collection, I appreciate Janet Jacobs and James Nix allowing me to use cards from their collections of Adventist postcards to illustrate this article.

Daniel W. Berk is department chairman of Physical Education at Loma Linda Academy.

not only as "souvenirs." Before the Act of Congress of May 19, 1898, privately printed postcards required two cents postage. After the Act became law, the private postcards were required to have approximately the same physical characteristics as the government issues and were printed to bear the phrase "Private Mailing Card — Authorized by Act of Congress, May 19, 1898" in order to obtain the same postal privileges as the one cent government cards.

By 1903 the demand for the picture postcard in the United States as a major means of communication had reached unprecedented proportions. View cards were being published, sold and mailed by the hundreds of thousands. The sheer number of postcards sent through the mails at the height of their popularity is staggering. In 1906 the *Post Card Dealer* reported that the United States annual consumption was 770,500,000. Official United States Post Office figures for the year ending June 30, 1908, cite 667,777,798 postcards mailed in this country. By 1913 the total in this country had increased to over 968,000,000 — and by this date the craze was reportedly on the decline!

HEIRLOOM

courtesy: Daniel W. Berk

Quoting from the *New York Tribune*, the *Post Card Dealer* in February of 1906, reported that, "The total number of picture postcards which passed through the New York post office in one week was about 200,000. Of these, half were from abroad. Often one steamer will bring in 50,000 to 60,000." More than a million postcards passed through the Baltimore post office during the Christmas 1909 season; in a single day that Christmas the St. Louis post office handled 750,000 postcards, and they weighed two-and-a-half tons.

In 1912 the *Dry Goods Reporter* announced the introduction of "steel die cards" (folded greetings) with envelopes to retail for five cents each. By 1913 vast numbers of folded cards were being stacked in retail outlets and postcards had to be unloaded to make space. One Western publisher advertised two million views of the United States at half their production cost. Unsaleable cards reached the all-time low price of five cents a dozen on retail racks. By the summer of 1913 several postcard manufacturers had gone into the greeting card business. The "golden age" of the picture postcard had passed.

It was just after the turn of the century, during the peak period of interest in postcards that views of Adventist related buildings such as churches, sanitariums, publishing houses, and other historically significant cards were first printed. Battle Creek Sanitarium, the largest in the world at that time and famous for its brand of health care and treatment, had many picture postcards printed to sell to patrons and patients. Even postcards of sanitariums not owned and operated by Adventists carried advertisements that their treatment was the best "west of Battle Creek" or "following the Battle Creek methods of treatment."

Postcards of Adventist institutions are of interest because they sometimes carry both interior and exterior views of buildings not otherwise preserved. In addition the messages on the back, the sender's signature, and even the cancellation date can be of historical significance. Today old view postcards can be found at postcard shows, antique shops or among the papers that a family has accumulated through the years

Loma Linda near Redlands, Cal.



ca. 1907-1915

SELECTED SOURCES

Books

- Carver, Sally S. *The American Postcard Guide to Tuck*. Brookline: Carves Cards, 1976.
- Kaduck, John M. *Rare and Expensive Postcards*. Des Moines: Wallace-Homestead Book Co., 1975.
- Miller, Dorothy, and Miller, George. *Picture Postcards in the United States 1893-1918*. New York: Clarkson N. Potter, Inc./Publisher, 1976.

HEIRLOOM

postmarked 1909

courtesy: Janet Jacobs



NEW ENGLAND
MELROSE

ca. 1907-1915

Front View Washington Sanitarium,
Takoma Park, D C



courtesy: Janet Jacobs



NEBRASKA SANITARIUM HASTINGS NEBR

postmarked 1914

courtesy: James Nix

ca. 1907-1915

Paradise Valley Sanitarium,
National City, California.
In full view of Pacific Ocean.



courtesy: James Nix

courtesy: Janet Jacobs

Iowa Adventist Sanitarium, Nevada, Iowa

postmarked 1913



HEIRLOOM



ca. 1907-1915



courtesy: James Nix

courtesy: James Nix



Glendale Sanitarium, Glendale, Cal
A Southern California Health Resort



courtesy: Janet Jacobs

postmarked 1908



HERBLOOM

postmarked 1905

courtesy: Daniel W. Berk



BATTLE CREEK, MICH. B C SANITARIUM. Aug 17-05
*in table - you cannot see any low ground of land
 in the building. I have been from basement
 of this building.*
 R. C. Fisher & Co.

courtesy: Daniel W. Berk

postmarked 1914



Battle Creek, Mich.
 Palm Garden, Sanitarium.

ca. 1916-1930

courtesy: Daniel W. Berk



NEW LOBBY. BATTLE CREEK SANITARIUM. BATTLE CREEK, MICH.—22

courtesy: Daniel W. Berk

ca. 1916-1930

postmarked 1908



Battle Creek, Mich. Battle Creek Sanitarium at night.

ca. 1916-1930



PERGOLA PROMENADE
 ON THE ROOF OF
 BATTLE CREEK SANITARIUM.
 BATTLE CREEK, MICH.—49

courtesy: Daniel W. Berk

THE ANNEX SOUTH LAWN SANITARIUM BATTLE CREEK

HERILOOM



courtesy: Daniel W. Berk

ca. 1911



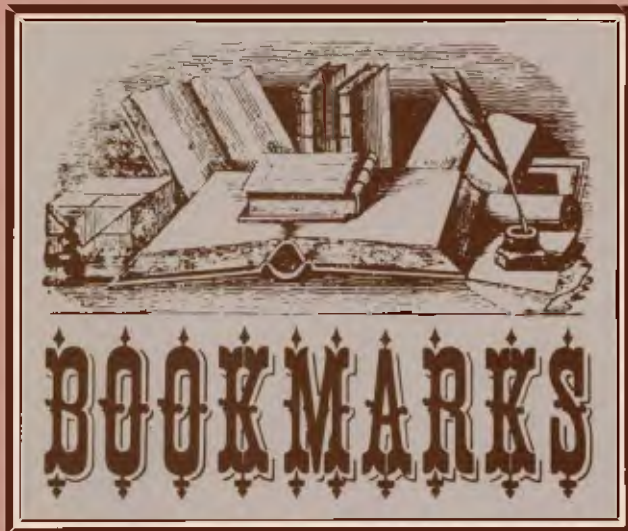
courtesy: Daniel W. Berk

ca. 1930-1945

courtesy: Daniel W. Berk



ca. 1916-1930



Men and Women who Matched Mountains

C. Mervyn Maxwell

Eds., Warren L. Johns, Richard H. Utt, *The Vision Bold: An Illustrated History of the Seventh-day Adventist Philosophy of Health*. Washington, D.C.: Review and Herald Publishing Association, 1977.

First off, *The Vision Bold* impresses one with its nearly three hundred illustrations, quite a number of them in color. (To some extent, the volume resembles an extra-large issue of *ADVENTIST HERITAGE*.) The pictures include numerous buildings long-since gone, nurses in uniforms long-ago outdated, and invoices of prices we can only dream of. Will Kellogg appears several times at various stages in his life, once with his physician brother in a telling pair of portraits — side by side but very different. Old street scenes turn up from the vicinity of sanitariums. San Diego's vacant lots are cluttered with For Sale signs during the drought that made possible the purchase of Paradise Valley. Many readers will be pleased to see what Mrs. John Harvey Kellogg looked like, and also Our Home on the Hillside. Most will not gag at the painting of Dr. Patin pointing with pride to the fruitage of his

C. Mervyn Maxwell is chairman of the department of Church History at the Theological Seminary of Andrews University.

favorite purgative

But *The Vision Bold* is much more than its illustrations. A paragraph like this by Dr. Rittenhouse is worth a thousand pictures:

If ever a man went knowingly, even joyfully, with his whole heart and his whole pocketbook into apparently hopeless debt, surely that man was John Allen Burden. He was not merely burdened with debt. He did not drift into debt or fall into it. He *marched* into debt, head held high, flags waving, bands playing. He was perhaps the only man who ever launched a major hospital with a twenty-dollar bill.

As Godfrey T. Anderson indicates in his introduction, *The Vision Bold* is primarily a "fascinating human-interest story of the beginning of the Seventh-day Adventist philosophy of health and the establishment of the church's early health centers." Men and women — J. A. Burden, Percy T. Magan, the Doctors Kress (Daniel and Lauretta), the Doctors Paulson (David and Mary), the Doctors Kellogg (John Harvey and Merritt G.), and many others — climb tall mountains because they have caught a grand vision of courageous service. They appear here as "real people who had problems and wrestled with them, who had doubts and vanquished them, who gave their time and effort in a generosity almost unbelievable today."

Six authors, selected with an eye to geography and genealogy, have contributed chapters. The range of their topics indicates the book's scope. Oliver Jacques, who writes the opening chapters on Elmhaven and on nineteenth century medicine, is a great-grandson of Ellen G. White. Richard W. Schwarz, who writes the chapters on Battle Creek and on the health-food industry, is a Michigander and an expert on John Harvey Kellogg. Richard B. Lewis, who provides a chapter on the Saint Helena Sanitarium and another on the Hinsdale Sanitarium is a Californian. Eric Were, who tells about the Sydney Sanitarium and related Australasian developments, is an Australian. Floyd O. Rittenhouse, assigned to the Paradise Valley and Glendale Sanitariums, is a later-in-life Californian. W. Frederick Norwood, who does the chapters on Loma Linda, is a long-time administrator of the Loma Linda School of Medicine and its predecessor, The College of Medical Evangelists (C.M.E.). Schwarz, Rittenhouse and Norwood are historians. The others are writers in a broader sense. Sprightly paragraphs and perceptive insights help justify the varied selection.

Among the well-known greats in Adventist health history, some lesser-known greats are not overlooked. We are delighted, for instance, to learn that two girls, employed in hard times by the Sydney health cafe, secured a key secretly so they could get to work at six a.m. without their employer finding out.



Richard H Utt, editor of *THE VISION BOLD*, is a free-lance writer and editor living in Rialto, California.



But the principal "heroine" of *The Vision Bold* is Ellen G. White, often referred to affectionately as the little lady from Elmshaven. The intrepid vision of the pioneers is traced repeatedly to Ellen White's visions. Oliver Jacques, in the first paragraph of the volume, sets its theme like the opening notes of a fugue.

The scene could hardly be more improbable: an elderly five-foot-two woman engaged in heated conference with a roomful of male educators and administrators on the subject of wage scales for physicians. The fact that she is even present at such a sensitive policy session is remarkable. The administrators disagree sharply, but it is her advice that prevails. Unquestionably, the last word is hers.

It is inevitable that *The Vision Bold* should be compared with D. E. Robinson's *The Story of Our Health Message* (1943, 1955). Both volumes cover approximately the same ground and from the same general point of view. *The Vision Bold* scores generous points for its illustrations, its more up-to-date prose, and its discussion of developments. On the other hand, *The Story of Our Health Message* is far ahead in the matter of documentation. *The Vision Bold* often fails to document even cardinal quotations. Even though it does contain new material, it frequently comes across as a competent digest of readily available secondary sources.

The Vision Bold can also be faulted for not living up to its subtitle. It is in no sense an "Illustrated History of the Seventh-day Adventist Philosophy of Health." One wonders, indeed, what an illustrated history of such a philosophy would look like. Nothing is said about the change in philosophy which attempted to relegate courses in physical medicine and religion at C.M.E. to the level, virtually, of non-credit electives. Nothing is said about the philosophical basis for tensions between the School of Medicine and the School of Health. Scarcely nothing is said, even, about pantheism, which was at one time vitally associated with the Lying Temple concept of healthful living. Kellogg's kind of pantheism is shrugged off twice with a passing reference. Actually, both the Doctor and the Adventist ministry at large were caught up in Kellogg's pantheism for a time. Ellen White said that the situation threatened to undermine the very foundations of Adventism (1903 *General Conference Bulletin*, p. 87). Here again, *The Story of Our Health Message* takes the prize for its primary-source documentation.

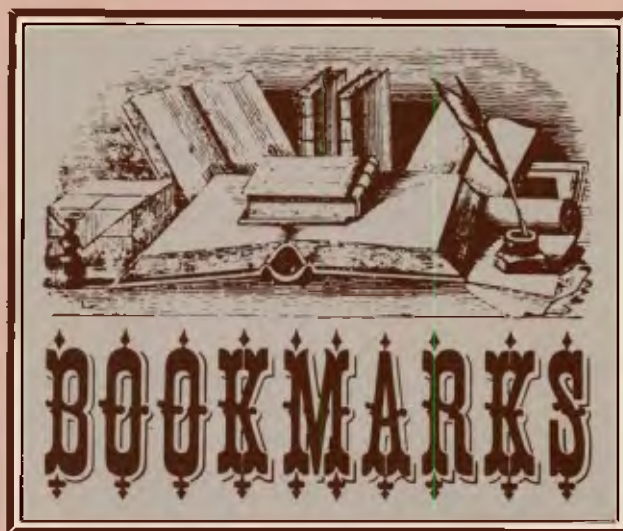
It seems to me that Professor Norwood's thoughtful and informative chapters would be even stronger if they diagnosed the "Battle Creek Syndrome" for what (in part at least) it really was, an allergic reaction to serious allergens like pervasive pantheism, pride in overbuilding, and an increasing appetite for independence. In fact, the striking ambivalence of the Adventist ministry and member-

ship towards Loma Linda throughout its history — a mixture of button-popping pride and tongue-clucking suspicion — deserves a full-length monograph by a historian who is also a psychologist and a theologian. This monograph, along with a full history of developments in the Seventh-day Adventist philosophy of health, remains to be written and needs to be.

In his otherwise splendid introduction, Dr. Anderson says that in *The Vision Bold* the "impact of the Kellogg brothers on the health program of the church is given credit long overdue." The statement is puzzling inasmuch as Dr. Schwarz, who gives the Kelloggs only two lucid chapters in this book, gave them a whole volume in 1970.

A few mistakes occur. The name of the lake on page fifty-two should be spelled "Goguac." The caption on page eighty-two should be corrected in light of the text on page eighty-one. Dr. Kellogg did not die just short of his "ninety-second" year (p. 86). He was already in his ninety-second year when he died on December 14, 1943, and was approaching his ninety-third year.

The Vision Bold has its flaws. Even these, however, serve admirably to remind us of work that needs to be done. And judged by what it is — a well-written and well-illustrated handbook to *The Story of Our Health Message — The Vision Bold* is an attractive volume that deserves a place on every Adventist caramel-coffee table.



Legacy:

A Medical Heritage

Richard B. Lewis

Richard A. Schaefer. *Legacy: The Heritage of a Unique International Medical Outreach*. Mountain View, California: Pacific Press Publishing Association, 1977.

Legacy is a small paperback of 240 pages with the subtitle "The Heritage of a Unique International Medical Outreach." Aside from the photographic cover design, symbolic of the medical profession, the book is without graphic illustrations, but it is rich in literary illustrations. It is not a book that the reader must finish before putting it down, but it is certainly one that the reader will return to until he has finished it.

The author, Richard Schaefer, has been employed by Loma Linda University in the office of public relations, with the responsibility of "community relations." His book is eminently readable. In addition, Schaefer's duties as a guide, telling visitors about the institution and its background, have honed his sensitivity to listener interest. The result is a book saturated with fascinating facts and incidents, making it a standout as a public relations organ.

Legacy has been well advertised, with widespread notices of publication. A short excerpt from one of

Richard B. Lewis is a semi-retired professor of English at Loma Linda University

these ads reveals the purpose of the book.

Legacy was designed especially for patients and personnel of Seventh-day Adventist medical institutions and out-patient offices 'to stand as a witness for God,' and 'to awaken a spirit of inquiry . . . ' It assumes that the reader knows nothing about the heritage 'of Seventh-day Adventist medicine,' Ellen G. White, or Seventh-day Adventist beliefs

The title and subtitle appear to limit the "legacy" to medical activities on an international scale. Actually some space is given to Ellen G. White and Seventh-day Adventist beliefs, albeit concentrated in several appendices in addition to the necessary reference to these interests inseparable from the medical heritage. The international feature of the legacy is treated with unexpected brevity.

The early chapters of the book present a brief history of the Seventh-day Adventist denomination as it developed out of the Millerite movement of the 1840's, with some attention to the part played by the young Ellen Gould Harmon White as a messenger of God to the groping organization.

The attention then turns to the development of the "health message" through the genius of John Harvey Kellogg, inspired by the counsels of Ellen White. The Battle Creek Sanitarium, the American Medical Missionary College, the Battle Creek fire, and the shift of the medical interest to California are treated briefly. The development of a medical school at Loma Linda — the College of Medical Evangelists — is treated in some detail since major emphasis is to be placed on the ultimate institution at Loma Linda, the Medical Center, with its cluster of schools

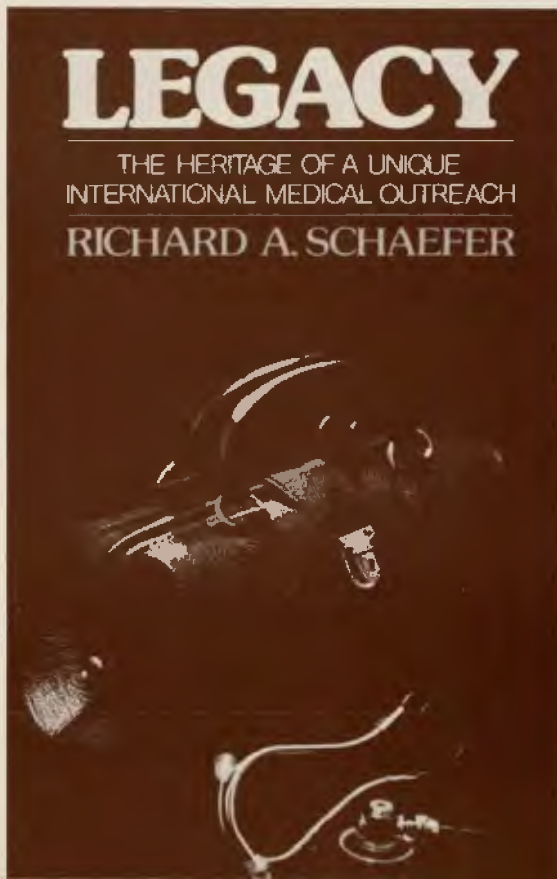


Courtesy: Richard Schaefer

Richard Schaefer, author of LEGACY, has included in his book a general history of the medical profession and its importance to the Seventh-day Adventist church

The book LEGACY portrays the interesting history of the Loma Linda University Medical Center as well as that of many other Adventist medical facilities

Credit: Pacific Press Publishing Association



Courtesy: James Zachrisson

Appendix material acquaints the reader with some basic Adventist viewpoints and additional information about the part played by Mrs. White in both the shaping of doctrine and the commitment of the young denomination to the truly remarkable expansion of medical interests

The validity of the account rests mainly on belief supported by evidence which is satisfactory to the author

Legacy is due a wide circulation. The fifty-two Adventist medical institutions located in twenty-three states, the District of Columbia, and Canada, as listed in the book (pp. 229-234) should account for thousands of copies for distribution among patients. Doctors' offices and minor medical facilities conducted by Adventists throughout the world, wherever English is read, should account for thousands more. The 100,000 suggested in an ad in the Loma Linda University Scope may well be reached.

The prospective individual purchasers will want to know more about *Legacy*. The bibliography, contained in the book, lists sixty-six books and twenty-five periodicals as sources for the extensive research announced in the preface. Of the sixty-six entries of books, thirty-six books are assigned to Adventist publishing houses, including the twenty-one authored by Ellen G. White. Eight of the periodicals are Adventist journals. The end notes, aside from the many Biblical references which are in footnotes, run heavily to Adventist sources. Many of the other books and periodicals listed are not referred to at all. Incidentally, the end note typically lists titles only, while the bibliography uses the regular alphabetical sequence by author. Thus, when the reader encounters a reference "John Harvey Kellogg, M.D., p. 24," he is puzzled to find that Kellogg is not listed as an author at all. He must search through the bibliography until he finds *John Harvey Kellogg*, a title, under Schwarz, Richard W. A reader interested in sources becomes weary of searching the bibliography for titles to match the references.

Of more concern than the inconvenience of the confused references, is the question raised by the books listed in the bibliography but slighted in the references and apparently in the research. For example, such an important book as *For God and CME* is referenced only once and then not regarding the subject of the book, Dr. P. T. Magan, who, with several other prominent leaders at Loma Linda, is given little or no attention.

Legacy does not pretend to furnish a complete history of Adventist medicine and health institutions. Rather it selects bits of history to give interest and color to the work now being done. Neither does it attempt a complete report on the current scene of Adventist health outreach. Rather it concentrates on the activity of the Loma Linda University Medical Center, especially such spectacular features as fetal

monitoring, the helicopter service, the traveling heart-surgery team, and the spectacular career of its alumnus, Dr. Harry Miller, the China Doctor.

Probably much more could have been included about the services furnished by the Loma Linda institution without hinting to the reader that the many wonders of modern medicine are unique to this particular center. Certainly much more information is available regarding the services being rendered by medical alumni of Loma Linda University throughout the world. Perhaps that needs a separate book. The "international medical outreach" is rather un-reached in this book.

The caveats are not meant as a derogation of the book, but only to discourage expectations beyond what the book was intended to do. It is a public relations device intended to enlist confidence in Adventist medical services for both Adventist and non-Adventist patients, especially those who patronize listed Adventist institutions. One could wish it were also intended to enlist confidence in all or most Adventist medical practices outside the institutions. Perhaps this is not possible. Perhaps it could have been possible to demonstrate in Adventist institutions the continuance of emphasis not only on those practices which parallel the great medical reforms of the last hundred years, but specifically those procedures which differed from the general practice, and which constitute the major contribution of Ellen G. White.

Legacy makes its point and is good reading. It is a statement of beliefs based on convictions and enthusiasm. It tells the story well, perhaps not the whole story.

The S.D.A. PERIODICAL INDEX will convert your back issues of Seventh-day Adventist periodicals into a valuable resource. Ideas and information for sermons, research papers, devotional talks, and church programs will be right at your finger tips when you subscribe to the INDEX.

You will receive two semiannual issues of the INDEX for \$7.

Send your subscription request today to:

S.D.A. PERIODICAL

INDEX

LOMA LINDA UNIVERSITY LIBRARIES
Riverside, California 92515

CUMULATIVE INDEX of Volumes 1-5 1974-1978

ASI. See Association of Privately Owned Seventh-day Adventist Services and Industries, Washington, D.C.

ADULTERY

The triumph and tragedy of Nathan Fuller. B.E. Strayer. bibliog AH 4:3-12 Sum '77

ADVENT

See also Second Advent

ADVENT CHRISTIAN CHURCH

M.B. Czechowski: pioneer to Europe. R. Dabrowski. bibliog AH 4:13-23 Sum '77

ADVENT movement of 1844. See First angel's message

ADVENTIST HERITAGE (LOMA LINDA, CALIF.)

The editors stump. G.G. Land. AH 1:4 Ja '74

ADVENTISTS

The editors stump. G.G. Land. AH 1:4 Ja '74
Sources of Adventism; as reviewed by G.G. Land. [book review] E.S. Gaustad. AH 2:62-63 Wint '75

The world's end. J.G. Whittier. il AH 1:14-17 Ji '74

AFRICA, SOUTH — HISTORY

Solusi: first Seventh-day Adventist mission in Africa. A. Sbacchi. bibliog il AH 4:32-43 Sum '77

AFRO-AMERICAN SEVENTH-DAY ADVENTISTS

[Soil left turned] [letter and response in reply to: The Utopia Park affair and the rise of northern Black Adventists. J. Mesar and T. Dybdahl. AH 1:34-41 + Ja '74] AH 1:68 Ji '74

The Utopia Park affair and the rise of northern Black Adventists. J. Mesar and T. Dybdahl. bibliog il AH 1:34-41 + Ja '74

ALBANY CONFERENCE, Albany, N.Y., 1845

After the great disappointment. D.T. Arthur. AH 1:5-10 + Ja '74

ANDERSON, Godfrey T.

"Make us a name." bibliog AH 1:28-34 Ji '74

Tribute to Robert E. Cleveland. AH 1:54 Ji '74

ANDREWS, John Nevins, 1829-1883

The life and love of Annie Smith. R. D. Graybill. bibliog AH 2:14-23 Sum '75

ANDREWS UNIVERSITY, Berrien Springs, Mich.

Edward A. Sutherland, independent reformer. F.O. Rittenhouse. bibliog il AH 4:20-34 Wint '77

APOCALYPTIC LITERATURE

Comets and eclipses. D.L. Rowe, bibliog il AH 3:10-19 Wint '76

ARCHITECTURE

See also Church architecture

ARCHITECTURE, Church. See Church architecture

ARMAGEDDON, BATTLE OF

Seventh-day Adventists interpret World War One; the perils of prophecy. G.G. Land. bibliog il AH 1:28-33 + Ja '74

ARTHUR, David T.

After the great disappointment. bibliog AH 1:5-10 + Ja '74

ASCENSION (IN RELIGION, FOLK-LORE, ETC.)

Ascension robes and other Millerite fables: the Millerites in American literature. J. Ehrlich. bibliog AH 2:8-13 Sum '75

ASSOCIATION OF PRIVATELY OWNED SEVENTH-DAY ADVENTIST SERVICES AND INDUSTRIES, Washington, D.C.

Memories of E. A. Sutherland, J. W. McFarland and T. A. McFarland as told to M.M. McFarland. il AH 2:41-54 Wint '75

AUTOMOBILE INDUSTRY AND TRADE — HISTORY — UNITED STATES

William O. Worth: Adventist auto pioneer. G.S. May. bibliog il AH 1:43-53 Ji '74

BAKER, Alonzo Lafayette, 1894-

The San Francisco evolution debates. AH 2:22-31 Wint '75

about
The San Francisco evolution debates. por AH 2:22-31 Wint '75

BARHAM, Nigel G.

Walter E. Read and the British Union Con-

ference. bibliog AH 5:16-23 Sum '78

BARNHOUSE, Donald Grey, 1895-1960

about
The Seventh-day Adventist evangelical conferences of 1955-1956. T.E. Unruh. bibliog por AH 4:35-46 Wint '77

BARTEL, Deena

Union College: from corn fields to golden cords. bibliog AH 3:20-29 Wint '76

BATES, Joseph, 1792-1872

about
The life and love of Annie Smith. R.D. Graybill. bibliog AH 2:14-23 Sum '75

The logbook of Captain Joseph Bates, of the ship Empress, 1827-1828. M. Ooley. bibliog il AH 5:4-12 Wint '78

BATTLE CREEK, MICH. — HISTORY

Glimpses of early Battle Creek. G.G. Herdman. il AH 1:17-22 Ja '74

BATTLE CREEK COLLEGE, Battle Creek, Mich.

Edward A. Sutherland, independent reformer. F.O. Rittenhouse. bibliog AH 4:20-34 Wint '77

BATTLE CREEK COLLEGE — HISTORY

Brownsberger and Battle Creek: the beginning of Adventist higher education. L. Johnsen. bibliog il AH 3:30-41 Wint '76

BATTLE CREEK TABERNACLE, Battle Creek, Mich.

See Seventh-day Adventist Church (Battle Creek Tabernacle), Battle Creek, Mich.

BEAST of Revelation 13 (two-horned). See Bible — Prophecies

BELDEN, Franklin E., 1858-1945

about
"A few sterling pieces." G. Fattic. bibliog AH 2:35:41 + Sum '75

BERGHERM, William H.

about
The military chaplaincy and Seventh-day Adventists. E. N. Dick. por bibliog AH 3:33-45 Sum '76

BERK, Daniel W.

Adventism on picture postcards. bibliog AH 5:48-53 Wint '78

BIBLE — CRITICISM, INTERPRETATION, ETC.

The Bible Research Fellowship: a pioneering Seventh-day Adventist organization in retrospect. R.F. Cottrell. bibliog il AH 5:39-52 Sum '78

BIBLE — Interpretation. See Bible — Criticism, interpretation, etc.

BIBLE — PROPHECIES

Seventh-day Adventists interpret World War One; the perils of prophecy. G.G. Land. bibliog il AH 1:28-33 + Ja '74

See also
Armageddon, Battle of

BIBLE — PROPHECIES — UNITED STATES

The Seventh-day Adventist American dream. [adapted from: The rise of Adventism. E.S. Gaustad, ed. p. 173-206] J.M. Butler, jr. bibliog il AH 3:3-10 Sum '76

See also
U.S. — Prophecies

BIBLE conferences. See Clergy conferences

BIBLE RESEARCH FELLOWSHIP, 1943-1952

The Bible Research Fellowship: a pioneering Seventh-day Adventist organization in retrospect. R.F. Cottrell. bibliog il AH 5:39-52 Sum '78

BIBLICAL research, Seventh-day Adventist. See Seventh-day Adventist learning and scholarship

BOOKS — REVIEWS

Bates, Joseph
Autobiography. AH 2:63-64 Sum '75. Wayne Judd

Billington, Ray Allen
People of the plains and mountains, essays in the history of the West dedicated to Everett Dick. AH 1:44-45 Ja '74. Wilbur R. Jacobs

Daniells, Arthur Grosvenor, 1858-1935
Christ our righteousness. AH 4:61-63 Sum '77. Kent Seltman

Gale, Robert
The urgent voice: the story of William Miller. AH 3:58-60 Wint '76. Everett N. Dick

Gaustad, Edwin Scott
The rise of Adventism: religion and society in mid-nineteenth-century America. Ah 2:62-63 Wint '75. Gary G. Land

Graybill, Ronald D.
Ellen G. White and church race relations. AH 1:62-64 Ji '74. Eric D. Anderson

Graybill, Ronald D.
Mission to Black America: the true story of James Edson White and the riverboat Morning Star. AH 1:62-64 Ji '74. Eric D. Anderson

John, Warren L.
The vision bold. AH 5:54-56 Wint '78 C.

Mervyn Maxwell
Loughborough, J.N.
The great second advent movement. AH 1:60-61 Ji '74. Gary G. Land

McCumber, Harold O.
The Advent message in the Golden West. AH 1:48-49 Ja '74. Percy W. Christian

Martin, Walter Ralston
The truth about Seventh-day Adventism. AH 4:35-46 Wint '77. T.E. Unruh

Maxwell, C. Mervyn
Tell it to the world: Adventist history & theology. AH 4:62-64 Wint '77. Alice Gregg

Neff, Merlin L.
Invincible Irishman. AH 1:50-52 Ja '74.

William Fredrick Norwood
Olson, A.V.

Through crisis to victory, 1888-1901. AH 2:58-60 Wint '75. Richard W. Schwarz

Robinson, Virgil E.
James White: preacher, printer, builder, father. AH 4:60-62 Wint '77. Jerry Daly

Sandeen, Ernest R.
The roots of fundamentalism: British and American millenarianism, 1800-1930. AH 2:65-66 Sum '75. Gary G. Land

Schaefer, Richard A.
Legacy. AH 5:56-58 Wint '78. Richard B. Lewis

Syme, Eric
A history of SDA church-state relations in the United States. AH 4:60-61 Sum '77. John Kearnes

Thomsen, Russel J.
Seventh-day Baptists — their legacy to Adventists. AH 2:67 Sum '75. Margaret Schone Kearnes

Vande Vere, Emmett K.
Windows: selected readings in Seventh-day Adventist church history, 1844-1922. AH 3:61-63 Wint '76. C. Mervyn Maxwell

Weeks, Howard
Adventist evangelism in the twentieth century. AH 1:45-48 Ja '74. Jonathan Milne

Butler, jr.
Wood, Miriam
Congressman Jerry L. Pettis: his story. AH 5:62-63 Sum '78. John Kearnes

BRESEE, Floyd E.
about
The military chaplaincy and Seventh-day Adventists. E.N. Dick. por bibliog Ah 3:33-45 Sum '76

BROCK, Peter
The problem of the Civil War when Seventh-day Adventists first faced war. bibliog AH 1:23-27 Ja '74

BROWNSBERGER, Sidney, 1845-1930
about

CUMULATIVE INDEX of Volumes 1-5 1974-1978

Brownsberger and Battle Creek: the beginning of Adventist higher education. L. Johnsen. bibliog por AH 3:30-41 Wint '76
Letters from a Healdsburg College student. M. O'Neil. AH 3:51-57 Wint '76
BRYAN, William Jennings, 1860-1925
about
The San Francisco evolution debates. A. L. Baker. por AH 2:22-31 Wint '75
BURDEN, John Allen, 1862-1942
about
Early days of Loma Linda . . . and even before. K. J. Reynolds. por AH 2:42-50 Sum '75
BUTLER, Jonathan Milne, jr.
The Seventh-day Adventist American dream. [adapted from: The rise of Adventism. E. S. Gaustad, ed. p 173-206] AH 3:3-10 Sum '76
BYINGTON, John, 1798-1887
about
John Byington of Bucks Bridge. J.O. Waller. bibliog sources por AH 1:5-13+ J1 '74
CAMP-MEETINGS
Advent camp meetings of the 1840's. E. N. Dick. bibliog il AH 4:3-10 Wint '77
The world's end. J. G. Whittier. il AH 1:14-17 J1 '74
CARNER, Vern
Horace Greeley and the Millerites. AH 2:33-34 Sum '75
A Miller letter. AH 1:42-43 Ja '74
CAVE, Charles Jerome Bright, 1879-1939
about
Barbados's Battle Creek doctor: Charles J. B. Cave (1879-1939). G. O. Phillips. bibliog por AH 5:22-33 Wint '78
CHAPLAINS, MILITARY — SEVENTH-DAY ADVENTISTS
The military chaplaincy and Seventh-day Adventists. E. N. Dick. bibliog il AH 3:33-45 Sum '76
CHICAGO. World's Columbian Exposition, 1893
The Chicago World's Fair: an early test for Adventist religious liberty. B. McArthur. bibliog il AH 2:11-21 Wint '75
CHRISTIANITY AND POLITICS
See also
Seventh-day Adventists in politics
CHURCH AND LABOR
Labor unions and Seventh-day Adventists, the formative years 1877-1903. C. A. Schwantes. bibliog il AH 4:11-19 Wint '77
See also
S.D.A. — Relations — Trade-unions
CHURCH AND RACE PROBLEMS — SEVENTH-DAY ADVENTISTS
[Soil left unturned] [letter and response in reply to: The Utopia Park affair and the rise of northern Black Adventists. J. Mesar and T. Dybdahl. AH 1:34-41+ Ja '74] AH 1:68 J1 '74
The Utopia Park affair and the rise of northern Black Adventists. J. Mesar and T. Dybdahl. bibliog il AH 1:34-41+ Ja '74
CHURCH AND SOCIAL PROBLEMS
See also
Church and race problems — Seventh-day Adventists
CHURCH AND STATE
The Chicago World's Fair: an early test for Adventist religious liberty. B. McArthur. bibliog il AH 2:11-21 Wint '75
CHURCH ARCHITECTURE
Adventist church architecture in Michigan. G. G. Land. bibliog il AH 4:24-31 Sum '77
CHURCH buildings. See Church architecture
CHURCH WORK WITH FOREIGNERS — UNITED STATES
Unser Seminar. M. Soper. bibliog il AH 4:44-54 Sum '77
CHURCHES
See also
Church architecture
CHURCHES, SEVENTH-DAY ADVENTISTS — WASHINGTON, D.C.
Seventh-day Adventist headquarters from

Battle Creek to Takoma Park. K. Watts. AH 3:42-50 Wint '76
CITY evangelism. See Inner-city evangelism
CITY MISSIONS — UNITED STATES
See also
Lincoln City Mission, Lincoln, Neb.
CLEMENT, Lora E., 1890-1958
about
Lora E. Clement. L. Neff. por AH 2:48-54 Wint '75
CLERGY CONFERENCES
The Bible Research Fellowship: a pioneering Seventh-day Adventist organization in retrospect. R. F. Cottrell. bibliog il AH 5:39-52 Sum '78
CLEVELAND, Robert E., 1926-1973
about
Tribute to Robert E. Cleveland. G. T. Anderson. por AH 1:54 J1 '74
CLINTON THEOLOGICAL SEMINARY, Clinton, Mo.
Unser Seminar. M. Soper. bibliog il AH 4:44-54 Sum '77
CLOTHING AND DRESS — MORAL AND RELIGIOUS ASPECTS
Dr. Jackson's water cure and its influence on Adventist health reform. R. L. Numbers. il AH 1:11-16+ Ja '74
COLLEGE of Medical Evangelists, Loma Linda, Calif. See Loma Linda University, Loma Linda Campus
CONSCIENTIOUS OBJECTORS
See also
Noncombatants
Pacifism
COOK, Marietta V.
about
The Lucinda Abbey Hall Collection. R. D. Graybill. bibliog AH 2:55-57 Wint '75
COOPERATION, Interdenominational. See Interdenominational cooperation
COTTRELL, Raymond F.
The Bible Research Fellowship: a pioneering Seventh-day Adventist organization in retrospect. bibliog AH 5:39-52 Sum '78
CUDNEY, Andrew John, d. 1882
about
[Evangelization of Lincoln] [letter in response to: The Lincoln City Mission. M. McGuckin. AH 2:24-32 Sum '75] G. G. Land. AH 2:64 Wint '75
The Lincoln City Mission: A. J. Cudney and Seventh-day Adventist beginnings in Lincoln, Nebraska. M. McGuckin. bibliog por AH 2:24-32 Sum '75
CZECHOWSKI, Michael Belina, 1818-1876
about
M. B. Czechowski: pioneer to Europe. R. Dabrowski. bibliog por AH 4:13-23 Sum '77
DABROWSKI, Rajmund
M. B. Czechowski: pioneer to Europe. bibliog AH 4:13-23 Sum '77
DAMSTEEGT, P. Gerard
Health reform and the Bible in early Sabatarian Adventism. bibliog AH 5:13-21 Wint '78
DANIELLS, Arthur Grosvenor, 1858-1935
about
Edwin R. Palmer — publishing secretary extraordinary. D. R. McAdams. bibliog por AH 2:51-62 Sum '75
Seventh-day Adventist headquarters from Battle Creek to Takoma Park. K. Watts. AH 3:42-50 Wint '76

DENMARK — DESCRIPTION AND TRAVEL
Ellen White in Copenhagen. R. D. Graybill and G. Graybill. bibliog AH 1:36-42 J1 '74
DESTRUCTION of the universe. See Universe, Destruction of
DICK, Everett N., 1898-
Advent camp meetings of the 1840's. bibliog AH 4:3-10 Wint '77
The Adventist Medical Cadet Corps. AH 1:18-27 J1 '74
The military chaplaincy and Seventh-day Adventists. AH 3:33-45 Sum '76
about
A tribute to Everett Dick; as reviewed by W. R. Jacobs [book review] R. A. Billington, ed. por AH 1:44-45 Ja '74
DOWLING, John, 1807-1878
about
Horace Greeley and the Millerites. V. Carner. por AH 2:33-34 Sum '75
DRAFT, Military. See Military service, Compulsory
DYBDAHL, Tom, jr. auth. See Mesar, Joe
EASTERN QUESTION
Seventh-day Adventists interpret World War One; the perils of prophecy. G. G. Land. bibliog il AH 1:28-33+ Ja '74
See also
Turkey
EDUCATION and evolution. See Evolution and education
EHRlich, James
Ascension robes and other Millerite fables: the Millerites in American literature. bibliog AH 2:8-13 Sum '75
1844 movement. See First angel's message
EMMANUEL Missionary College, Berrien Springs, Mich. See Andrews University, Berrien Springs, Mich.
EMPRESS (BRIG)
The logbook of Captin Joseph Bates, of the ship Empress, 1827-1828. M. Cooley. bibliog il AH 5:4-12 Wint '78
END OF THE WORLD
See also
Armageddon, Battle of
Universe, Destruction of
ENGRAVING
See also
Wood-engraving
ESCHATOLOGY
The Seventh-day Adventist American dream. [adapted from: The rise of Adventism. E.S. Gaustad, ed. p 173-206] J. M. Butler, jr. bibliog il AH 3:3-10 Sum '76
See also
Universe, Destruction of
EVANGELISTIC WORK — HISTORY
The morning newspaper and the book of Daniel; as reviewed by J. M. Butler, jr. [book review] H. Weeks. il AH 1:45-48 Ja '74
EVOLUTION
Observations on the debate. AH 2:32 Wint '75
EVOLUTION AND EDUCATION
The San Francisco evolution debates. A. L. Baker. AH 2:22-31 Wint '75
EVOLUTION AND RELIGION
The San Francisco evolution debates. A. L. Baker. AH 2:22-31 Wint '75
EXHIBITIONS
The Chicago World's Fair: an early test for Adventist religious liberty. B. McArthur. bibliog il AH 2:11-21 Wint '75
See also
particular exhibitions, e.g. Chicago. World's Columbian Exposition, 1893
FATTIC, Grosvenor
"A few sterling pieces." bibliog AH 2:35-41+ Sum '75
FIRST ANGEL'S MESSAGE
After the great disappointment. D. T. Arthur. bibliog AH 1:5-10+ Ja '74
FULLER, Nathan
about
The triumph and tragedy of Nathan Fuller.

CUMULATIVE INDEX of Volumes 1-5 1974-1978

B. E. Strayer. bibliog por AH 4:3-12 Sum '77
FUTURE LIFE
Longings. [poem] [reprint] L. D. Santee. AH 1:68 JI '74
GAGE, William C.
about
Ethical politics: Adventism & the case of William Gage. J. Kearnes. bibliog por AH 5:3-15 Sum '78
GRAYBILL, Gerte, jt. auth. See Graybill, Ronald D.
GRAYBILL, Ronald D.
Ellen White in Copenhagen. bibliog AH 1:36-42 JI '74
The life and love of Annie Smith. bibliog AH 2:14-23 Sum '75
The Lucinda Abbey Hall Collection. bibliog AH 2:55-57 Wint '75
GREELEY, Horace, 1811-1872
about
Horace Greeley and the Millerites. V. Carner. por AH 2:33-34 Sum '75
HALL, Lucinda Abbey
about
The Lucinda Abbey Hall Collection. R. D. Graybill. bibliog por AH 2:55-57 Wint '75
HASKELL, Stephen Nelson, 1833-1922
about
Reflections of a pioneer: an autobiographical letter of Stephen N. Haskell. D. R. McAdams. bibliog f il AH 1:55-59 JI '74
HEALDSBURG College, Healdsburg, Calif. See Pacific Union College, Angwin, Calif.
HEALTH and religion. See Religion and health
HEALTH EDUCATION — HISTORY — UNITED STATES
Health reform and the Bible in early Sabatarian Adventism. P. G. Damsteege. bibliog il AH 5:13-21 Wint '78
HEALTH reform. See S.D.A. — Health principles; S.D.A. — Health work
HERDMAN, Gerald G.
Glimpses of early Battle Creek. AH 1:17-22 Ja '74
HILL, W. B. 1842 or 3-1905
about
Heirloom. [selections from his: Experiences of a pioneer evangelist of the Northwest] por AH 4:56-59 Sum '77
HUMPHREY, James K.
about
[Soil left unturned] [letter and response in reply to: The Utopia Park affair and the rise of northern Black Adventists. J. Mesar and T. Dybdahl. AH 1:34-41 + Ja '74] AH 1:68 JI '74
The Utopia Park affair and the rise of northern Black Adventists. J. Mesar and T. Dybdahl. bibliog por AH 1:34-41 + Ja '74
INNER-CITY EVANGELISM — LINCOLN, NEB.
[Evangelization of Lincoln] [letter in response to: The Lincoln City Mission. M. McGuckin. AH 2:24-32 Sum '75] G. G. Land. AH 2:64 Wint '75
The Lincoln City Mission: A. J. Cudney and Seventh-day Adventist beginnings in Lincoln, Nebraska. M. McGuckin. bibliog il AH 2:24-32 Sum '75
INTERDENOMINATIONAL COOPERATION
The Seventh-day Adventist evangelical conferences of 1955-1966. T. E. Unruh. bibliog il AH 4:35-46 Wint '77
INTERNATIONAL exhibitions. See Exhibitions
IRWIN, Charles Walter, 1868-1934
about
An Angwin portfolio. W. C. Utt. por AH 2:33-40 Wint '75
JACKSON, James Caleb
about
Dr. Jackson's water cure and its influence on Adventist health reform. R. L. Numbers. por AH 1:11-16 + Ja '74
JOHNSON, Leigh
Brownsberger and Battle Creek: the beginning of Adventist higher education. bibliog AH 3:30-41 Wint '76

JONES, Alonzo Trevier, 1850-1923
about
The Chicago World's Fair: an early test for Adventist religious liberty. B. McArthur. bibliog por AH 2:11-21 Wint '75
Letters for a Healdsburg College student. M. O'Neil. AH 3:51-57 Wint '76
JONES, Charles Harriman, 1850-1936
about
Edwin R. Palmer — publishing secretary extraordinary. D. R. McAdams. bibliog por AH 2:51-62 Sum '75
Publisher of the gospel. . . . D. R. McAdams. por bibliog AH 3:22-32 Sum '76
JOURNALISTS — CORRESPONDENCE, REMINISCENCES, ETC.
Lora E. Clement L. Neff. AH 21:48-54 Wint '76
JUSTIFICATION
Christ our righteousness; as reviewed by K. Seitman. [book review] A. G. Daniells. AH 4:61-63 Sum '77
KEARNES, John
Ethical politics: Adventism & the case of William Gage. bibliog AH 5:3-15 Sum '78
KELLOGG, John Harvey, 1852-1943
about
The American centennial: an Adventist perspective. J. R. Nix. por bibliog AH 3:11-16 Sum '76
LABOR AND LABORING CLASSES
See also
Church and labor
LABOR and the church. See Church and labor
LABOR DISPUTES
See also
Strikes and lockouts
LAND, Gary G.
Adventist church architecture in Michigan. bibliog AH 4:24-31 Sum '77
The editors stump; editorial. AH 1:4 Ja '74; 2:4 Sum '75; 5:2 Sum '78
[Evangelization of Lincoln] [letter in response to: The Lincoln City Mission. M. McGuckin. AH 2:24-32 Sum '75] AH 2:64 Wint '75
Seventh-day Adventists interpret World War One; the perils of prophecy. bibliog AH 1:28-33 + Ja '74
LA Sierra College, Riverside, Calif. See Loma Linda University, La Sierra Campus
LINCOLN CITY MISSION, Lincoln, Neb.
[Evangelization of Lincoln] [letter in response to: The Lincoln City Mission. M. McGuckin. AH 2:24-32 Sum '75] G. G. Land. AH 2:64 Wint '75
The Lincoln City Mission: A. J. Cudney and Seventh-day Adventist beginnings in Lincoln, Nebraska. M. McGuckin. bibliog il AH 2:24-32 Sum '75
LIQUOR LAWS
See also
Prohibition
LIQUOR PROBLEM
See also
Prohibition
LOMA LINDA, CALIF. — HISTORY
Early days of Loma Linda . . . and even before. K. J. Reynolds. il AH 2:42-50 Sum '75
LOMA LINDA UNIVERSITY, La Sierra Campus — HISTORY
The founding of the Southern California Junior College. J. I. Robison. il AH 4:48-59 Wint '77

LOMA LINDA UNIVERSITY, Loma Linda Campus
Early days of Loma Linda . . . and even before. K. J. Reynolds. il AH 2:42-50 Sum '75
McADAMS, Donald R.
Edwin R. Palmer—publishing secretary extraordinary. bibliog AH 2:51-62 Sum '75
Publisher of the gospel. . . . AH 3:22-32 Sum '76
Reflections of a pioneer: an autobiographical letter of Stephen N. Haskell. bibliog f AH 1:55-59 JI '74
McARTHUR, Ben
The Chicago World's Fair: an early test for Adventist religious liberty. bibliog AH 2:11-21 Wint '75
McFARLAND, J. Wayne
about
Memories of E. A. Sutherland. T. A. McFarland as told to M. M. McFarland. por AH 2:41-54 Wint '75
McFARLAND, M. Margaret
Memories of E. A. Sutherland; as told by J. W. McFarland and T. A. McFarland. AH 2:41-54 Wint '75
McFARLAND, Tilghman A., 1884-1976
about
Memories of E. A. Sutherland. J. W. McFarland as told to M. M. McFarland. por AH 2:41-54 Wint '75
McFARLAND, Tilghman A., jt. author. See McFarland, J. Wayne
McGUCKIN, Michael
The Lincoln City Mission: A. J. Cudney and Seventh-day Adventist beginnings in Lincoln, Nebraska. bibliog AH 2:24-32 Sum '75
MADISON COLLEGE, Madison, Tenn.
Edward A. Sutherland. independent reformer. F. O. Rittenhouse. bibliog il AH 4:20-34 Wint '77
Memories of E. A. Sutherland. J. W. McFarland and T. A. McFarland as told to M. M. McFarland. il AH 2:41-54 Wint '75
MAGAN, Percy Tilson, 1867-1947
about
Affectionately known as P.T.; as reviewed by W. F. Norwood. [book review] M. L. Neff. por AH 1:50-52 Ja '74
Edward A. Sutherland, independent reformer. F. O. Rittenhouse. bibliog por AH 4:20-34 Wint '77
MARSH, Joseph, 1802-1863
about
Comets and eclipses. D. L. Rowe. bibliog AH 3:10-19 Wint '76
MARTIN, Walter Raiston, 1928-
about
The Seventh-day Adventist evangelical conferences of 1955-1966. T. E. Unruh. bibliog por AH 4:35-46 Wint '77
MAY, George S.
William O. Worth: Adventist auto pioneer. bibliog AH 1:43-53 JI '74
MESAR, Joe
The Utopia Park affair and the rise of northern Black Adventists. bibliog AH 1:34-41 + Ja '74
METHODISM
See also
Camp-meetings
METHODIST CHURCH IN THE UNITED STATES
John Byington of Bucks Bridge. [New York] J. O. Waller. bibliog sources il AH 1:5-13 + JI '74
MILITARY SERVICE, COMPULSORY
The problem of the Civil War when Seventh-day Adventists first faced war. P. Brock. bibliog AH 1:23-27 Ja '74
MILLENNIALISM
The second coming. N. G. Thomas. bibliog il AH 3:3-9 Wint '76
The Seventh-day Adventist American dream. [adapted from: The rise of Adventism. E. S. Gaustad, ed. p 173-206] J. M. Butler, jr. bibliog il AH 3:3-10 Sum '76

CUMULATIVE INDEX of Volumes 1-5 1974-1978

MILLENNIUM

- See also
Millennialism
 Second Advent
MILLER, William, 1782-1849
 about
 Ascension robes and other Millerite fables: the Millerites in American literature. J. Ehrlich. bibliog AH 2:8-13 Sum '75
 The changing image of the Millerites in the Western Massachusetts Press. M. Warner. bibliog AH 2:5-7 Sum '75
 Horace Greeley and the Millerites. V. Carner. AH 2:33-34 Sum '75
 A Miller letter. V. Carner. AH 1:42-43 Ja '74
 The urgent voice: the story of William Miller; as reviewed by E. N. Dick. [book review] R. Gale. AH 3:58-60 Wint '76
MILLERISM. See Adventists: Miller, William 1782-1849
MILLERITE MOVEMENT
 Advent camp meetings of the 1840's. E. N. Dick. bibliog il AH 4:3-10 Wint '77
 After the great disappointment. D. T. Arthur. bibliog il AH 1:5-10+ Ja '74
 Comets and eclipses. D. L. Rowe. bibliog il AH 3:10-19 Wint '76
 The urgent voice: the story of William Miller; as reviewed by E. N. Dick. [book review] R. Gale. AH 3:58-60 Wint '76
MISSIONARIES
 Solusi: first Seventh-day Adventist mission in Africa. A. Sbaccchi. bibliog il AH 4:32-43 Sum '77
MORNING STAR (RIVERBOAT)
 Ellen White and Jim Crow; as reviewed by E. D. Anderson. [book review] R. D. Graybill. AH 1:62-64 Jl '74
MUNGER, Hiram
 about
 Advent camp meetings of the 1840's. E. N. Dick. bibliog il por AH 4:3-10 Wint '77
NEFF, LaVonne
 Lora E. Clement. AH 2:48-54 Wint '75
NICHOL, Francis David, 1897-1966
 about
 The San Francisco evolution debates. A. L. Baker. por AH 2:22-31 Wint '75
NIX, James R.
 The American centennial: an Adventist perspective. AH 3:11-16 Sum '76
 Marginal notes. [letter regarding his American centennial: an Adventist perspective. AH 3:11-16 Sum '76] AH 3:64 Wint '76
NONCOMBATANTS
 The problem of the Civil War when Seventh-day Adventists first faced war. P. Brock. bibliog AH 1:23-27 Ja '74
NUMBERS, Ronald Leslie
 Dr. Jackson's water cure and its influence on Adventist health reform. AH 1:11-16+ Ja '74
OAKES, Mrs. Rachel. See Preston, Rachel (Harris) Oakes, 1809-1868
O'NEIL, Maud
 Letters from a Healdsburg College student. AH 3:51-57 Wint '76
O'NEIL, Robert — CORRESPONDENCE, REMINISCENCES, ETC.
 Letters from a Healdsburg College student. M. O'Neil. AH 3:51-57 Wint '76
OOLEY, Michael
 The logbook of Captain Joseph Bates, of the ship *Empress*, 1827-1828. bibliog AH 5:4-12 Wint '78
OPEN AND SHUT DOOR
 After the great disappointment. D. T. Arthur. bibliog AH 1:5-10+ Ja '74
PACIFIC PRESS PUBLISHING ASSOCIATION, Mt. View, Calif.
 Publisher of the gospel . . . D. R. McAdams. bibliog il AH 3:22-32 Sum '76
PACIFIC UNION COLLEGE, Angwin, Calif.
 An Angwin portfolio. W. C. Utt. il AH 2:33-40 Wint '75
 Brownsberger and Battle Creek: the be-

- ginning of Adventist higher education. L. Johnsen. bibliog il AH 3:30-41 Wint '76
PACIFIC UNION COLLEGE — HISTORY
 Letters from a Healdsburg College student. M. O'Neil. il AH 3:51-57 Wint '76
PACIFISM
 The problem of the Civil War when Seventh-day Adventists first faced war. P. Brock. bibliog AH 1:23-27 Ja '74
PALMER, Edwin R., 1869-1931
 about
 Edwin R. Palmer — publishing secretary extraordinary. D. R. McAdams. bibliog por AH 2:51-62 Sum '75
PEACE
 See also
 Pacifism
PETTIS, Jerry L., 1916-1975
 about
 Congressman Jerry L. Pettis: his story; as reviewed by J. Kearnes. [book review] M. Wood. por AH 5:62-63 Sum '78
PHILLIPS, Glenn O.
 Barbados's Battle Creek doctor: Charles J. B. Cave (1879-1939). AH 5:22-33 Wint '78
POSTAL CARDS — HISTORY
 Adventism on picture postcards.
 D. W. Berk. bibliog AH 5:48-53 Wint '78
POSTMILLENNIALISM. See Millennialism
PREACHING — AUDIO-VISUAL AIDS
 1843 Millerite chart. il AH 1:2 Jl '74
PREBLE, Thomas M., fl. 1844
 about
 Why Adventists became Sabbath-keepers. D. M. Young. bibliog il AH 2:5-10 Wint '75
PREMILLENNIALISM. See Millennialism
PRESTON, Mrs. Nathan T. See Preston, Rachel (Harris) Oakes, 1809-1868
PRESTON, Rachel (Harris) Oakes, 1809-1868
 about
 Why Adventists became Sabbath-keepers. D. M. Young. bibliog por AH 2:5-10 Wint '75
PROBATION (THEOLOGY)
 See also
 Open and shut door
PROHIBITION
 The return of the thief: the repeal of Prohibition and the Adventist response. L. White. bibliog il AH 5:34-46 Wint '78
PROHIBITION — UNITED STATES
 The Seventh-day Adventist American dream. [adapted from: The rise of Adventism. E. S. Gaustad, ed. p 173-206] J. M. Butler, jr. bibliog il AH 3:3-10 Sum '76
PROOF-READING
 Proof-reader's lament. [poem] [reprint] A. R. Smith. AH 5:64 Sum '78
PROPHECIES
 See also
 Bible — Prophecies
PROPHETIC charts. See Preaching — Audio-visual aids
PROVIDENCE AND GOVERNMENT OF GOD
 God's ways. [poem] F. M. Wilcox. AH 1:67 Jl '74
READ, Walter Edwin, 1883-1976
 about
 Walter E. Read and the British Union Conference. N. G. Barham. bibliog por AH 5:16-23 Sum '78
REFORM, Social. See Social problems
RELIGION and evolution. See Evolution and religion

RELIGION AND HEALTH

- Health reform and the Bible in early Sabatarian Adventism. P. G. Damsteegt. bibliog il AH 5:13-21 Wint '78
RELIGION AND SCIENCE
 See also
 Evolution and religion
RELIGION and temperance. See Temperance and religion
RELIGIOUS LIBERTY
 See also
 Church and state
 Persecution
 Sunday legislation
RELIGIOUS LIBERTY — UNITED STATES
 The Chicago World's Fair: an early test for Adventist religious liberty. B. McArthur. bibliog il AH 2:11-21 Wint '75
RELIGIOUS LITERATURE
 See also
 Seventh-day Adventist literature
REVIEW AND HERALD PUBLISHING ASSOCIATION, Takoma Park, Washington, D.C.
 Edwin R. Palmer — publishing secretary extraordinary. D. R. McAdams. bibliog AH 2:51-62 Sum '75
 Publisher of the gospel . . . D. R. McAdams. bibliog AH 3:22-32 Sum '76
REYNOLDS, Keid J.
 Early days of Loma Linda . . . and even before. AH 2:42-50 Sum '75
RIGHTEOUSNESS
 Through crisis to victory, 1888-1901; as reviewed by R. W. Schwarz. [book review] A. V. Olson. AH 2:58-60 Wint '75
RITTENHOUSE, Floyd O.
 Edward A. Sutherland, independent reformer. bibliog AH 4:20-34 Wint '77
ROBISON, James I., 1888-1961
 The founding of the Southern California Junior College. AH 4:48-59 Wint '77
ROWE, David L.
 Comets and eclipses. bibliog AH 3:10-19 Wint '76
SABBATH KEEPING — HISTORY
 Why Adventists became Sabbath-keepers. D. M. Young. bibliog il AH 2:5-10 Wint '75
SAN FERNANDO ACADEMY, San Fernando, Calif.
 The founding of the Southern California Junior College. J. I. Robison. il AH 4:48-59 Wint '77
SANTEE, L. D.
 Longings. [poem] [reprint] AH 1:68 Jl '74
SBACCCHI, Alberto
 Solusi: first Seventh-day Adventist mission in Africa. bibliog AH 4:32-43 Sum '77
SCHOOLS, SELF-SUPPORTING
 Edward A. Sutherland, independent reformer. F. O. Rittenhouse. bibliog il AH 4:20-34 Wint '77
SCHWANTES, Carlos A.
 Labor unions and Seventh-day Adventists, the formative years 1877-1903. bibliog AH 4:11-19 Wint '77
SCOPES, John Thomas
 about
 The San Francisco evolution debates. A. L. Baker. por AH 2:22-31 Wint '75
SECOND ADVENT
 Comets and eclipses. D. L. Rowe. bibliog il AH 3:10-19 Wint '76
 The second coming. N. G. Thomas. bibliog AH 3:3-9 Wint '76
 The world's end. J. G. Whittier. AH 1:14-17 Jl '74
SECOND ADVENT IN LITERATURE
 Ascension robes and other Millerite fables: the Millerites in American literature. J. Ehrlich. bibliog AH 2:8-13 Sum '75
SELF-supporting church work. See Schools, Self-supporting
SEVENTH-DAY ADVENTIST CHURCH (BATTLE CREEK TABERNACLE), Battle Creek, Mich.
 Adventist church architecture in Michigan.

CUMULATIVE INDEX of Volumes 1-5 1974-1978

G. G. Land bibliog il AH 4:24-31 Sum '77

SEVENTH-DAY ADVENTIST CHURCH, Washington, N.H.
Why Adventists became Sabbath-keepers. D. M. Young. bibliog il AH 2:5-10 Wint '75

SEVENTH-DAY ADVENTIST LEARNING AND SCHOLARSHIP
The Bible Research Fellowship: a pioneering Seventh-day Adventist organization in retrospect. R. F. Cottrell. bibliog il AH 5:39-52 Sum '78

SEVENTH-DAY ADVENTIST LITERATURE — HISTORY
Uriah Smith's small epic: the warning voice of time and prophecy. J. O. Waller. il AH 5:53-61 Sum '78

S.D.A. Association of Self-Supporting Institutions. See Association of Privately Owned Seventh-day Adventist Services and Industries, Washington, D.C.

S.D.A. Biblical Research Committee. See S.D.A. Biblical Research Institute

S.D.A. Biblical Research Institute
The Bible Research Fellowship: a pioneering Seventh-day Adventist organization in retrospect. R. F. Cottrell. bibliog il AH 5:39-52 Sum '78

S.D.A. General Conference. 27th, Minneapolis, 1888
Through crisis to victory, 1888-1901; as reviewed by R. W. Schwarz. [book review] A. V. Olson. AH 2:58-60 Wint '76

S.D.A. General Conference. 34th, Battle Creek, Mich., 1901
Through crisis to victory, 1888-1901; as reviewed by R. W. Schwarz. [book review] A. V. Olson. AH 2:58-60 Wint '76

S.D.A. General Conference — BUILDINGS
Seventh-day Adventist headquarters from Battle Creek to Takoma Park. K. Watts. il AH 3:42-50 Wint '76

S.D.A. British Union Conference — HISTORY
Walter E. Read and the British Union Conference. N. G. Barham. bibliog il AH 5:16-23 Sum '78

S.D.A. Caribbean Union Conference — HISTORY
Barbados's Battle Creek doctor: Charles J. B. Cave (1879-1939). G. P. Phillips. bibliog il AH 5:22-33 Wint '78

S.D.A. Columbia Union Conference — HISTORY
The triumph and tragedy of Nathan Fuller. B. E. Strayer. bibliog il AH 4:3-12 Sum '77

S.D.A. Nebraska Conference
[Evangelization of Lincoln] [letter in response to: The Lincoln City Mission. M. McGuckin. AH 2:24-32 Sum '75] G. G. Land. AH 2:64 Wint '75

The Lincoln City Mission: A.J. Cudney and Seventh-day Adventist beginnings in Lincoln, Nebraska. M. McGuckin. bibliog il AH 2:24-32 Sum '75

S.D.A. North American Commission on Rural Living. See Association of Privately Owned Seventh-day Adventist Services and Industries, Washington, D.C.

S.D.A. — CLERGY — CORRESPONDENCE. REMINISCENCES, ETC.
Heirloom. [selections from his: Experiences of a pioneer evangelist in the Northwest] W. B. Hill il AH 4:56-59 Sum '77

S.D.A. — EDUCATION — HISTORY
Brownsberger and Battle Creek: the beginning of Adventist higher education. L. Johnsen. bibliog il AH 3:30-41 Wint '76

Unser Seminar. M. Soper. bibliog il AH 4:44-54 Sum '77

S.D.A. — EDUCATION — SOUTH AFRICA
Solusi: first Seventh-day Adventist mission in Africa. A. Sbacchi. bibliog il AH 4:32-43 Sum '77

S.D.A. — Evangelistic work. See Evangelist work

S.D.A. — GOVERNMENT
"Make us a name." G. T. Anderson. bibliog il AH 1:28-34 JI '74

S.D.A. — HEALTH PRINCIPLES
Health reform and the Bible in early Sabbatarian Adventism. P. G. Damsteegt. bibliog il AH 5:13-21 Wint '78

S.D.A. — HEALTH WORK — HISTORY
Dr. Jackson's water cure and its influence on Adventist health reform. R. L. Numbers. AH 1:11-16+ Ja '74

S.D.A. — HISTORY
"Make us a name." G. T. Anderson. bibliog il AH 1:28-34 JI '74

Reflections of a pioneer: an autobiographical letter of Stephen N. Haskell. D. R. McAdams. bibliog f il AH 1:55-59 JI '74

Seventh-day Adventist headquarters from Battle Creek to Takoma Park. K. Watts. bibliog il AH 3:42-50 Wint '76

Uriah Smith's small epic: the warning voice of time and prophecy. [poem] J.O. Waller. AH 5:53-61 Sum '78

Windows: selected readings in Seventh-day Adventist church history, 1844-1922; as reviewed by C. M. Maxwell. [book review] E. K. Vande Vere. AH 3:61-63 Wint '76

S.D.A. — HISTORY — HISTORIOGRAPHY
Tell it to the world: Adventist history & theology. [book review] AH 4:62-64 Wint '77

S.D.A. — HISTORY — CALIFORNIA
The Advent message in the Golden West; as reviewed by P. W. Christian. [book review] H.O. McCumber. il AH 1:48-49 Ja '74

S.D.A. — HISTORY — DENMARK
Ellen White in Copenhagen. R.D. Graybill and G. Graybill. bibliog il AH 1:36-42 JI '74

S.D.A. — HISTORY — EUROPE
M. B. Czebrowski: pioneer to Europe. R. Dabrowski. bibliog il AH 4:13-23 Sum '77

S.D.A. — HISTORY — MINNESOTA
Heirloom. [selections from his: Experience of a pioneer evangelist in the Northwest] W. B. Hill. il AH 4:56-59 Sum '77

S.D.A. — HISTORY — SOUTH AFRICA
Solusi: first Seventh-day Adventist mission in Africa. A. Sbacchi. bibliog il AH 4:32-43 Sum '77

S.D.A. — HYMNS
"A few sterling pieces." G. Faticc. bibliog AH 2:35-41+ Sum '75

The life and love of Annie Smith. R. D. Graybill. bibliog AH 2:14-23 Sum '75

S.D.A. — MEDICAL CADET WORK — HISTORY
The Adventist Medical Cadet Corps. E. N. Dick. il AH 1:18-27 JI '74

S.D.A. MEDICAL WORK — PICTORIAL WORKS
Adventism on picture postcards. D. W. Berk. bibliog AH 5:48-53 Wint '78

S.D.A. — MEDICAL WORKS — BARBADOS
Barbados's Battle Creek doctor: Charles J. B. Cave (1879-1939) G. O. Phillips. bibliog il AH 5:22-33 Wint '78

S.D.A. — Military service. See Noncombatants

S.D.A. — MISSIONS — RHODESIA
Solusi: first Seventh-day Adventist mission in Africa. A. Sbacchi. bibliog il AH 4:32-43 Sum '77

S.D.A. — NAME
"Make us a name." G. T. Anderson. bibliog il AH 1:28-34 JI '74

S.D.A. — Organization. See S.D.A. — Government

S.D.A. — POETRY
The life and love of Annie Smith. R. D. Graybill. bibliog AH 2:14-23 Sum '75

S.D.A. — PUBLISHING WORK
Edwin R. Palmer — publishing secretary extraordinary. D. R. McAdams. bibliog AH 2:51-62 Sum '75

S.D.A. — PUBLISHING WORK — HISTORY
Publisher of the gospel. . . D. R. McAdams. bibliog il AH 3:22-32 Sum '76

S.D.A. — Race relations. See Church and race problems — Seventh-day Adventists.

S.D.A. — Relations — Political parties. See Seventh-day Adventists in politics.

S.D.A. — RELATIONS — TRADE-UNIONS
Labor unions and Seventh-day Adventists, the formative years 1877-1903. C. A. Schwantes. bibliog il AH 4:11-19 Wint '77

S.D.A. — THEOLOGY
The Seventh-day Adventist evangelical conferences of 1955-1956. T. E. Unruh. bibliog AH 4:35-46 Wint '77

SEVENTH-DAY ADVENTISTS, Afro-American. See Afro-American Seventh-day Adventists

SEVENTH-DAY ADVENTISTS AS SCHOLARS
See also
Seventh-day Adventist learning and scholarship

SEVENTH-DAY ADVENTIST AS SOLDIERS
See also
Noncombatants

SEVENTH-DAY ADVENTISTS AS WRITERS
Uriah Smith's small epic: the warning voice of time and prophecy. J. O. Waller. il AH 5:53-61 Sum '78

SEVENTH-day Adventist in military service. See Noncombatants

SEVENTH-DAY ADVENTISTS IN POLITICS
The editors stump; editorial. G. G. Land. AH 5:2 Sum '78

Ethical politics: Adventism & the case of William Gage. J. Kearnes. bibliog il AH 3-15 Sum '78

George A. Williams: an Adventist in politics. W. G. White. bibliog il AH 5:24-38+ Sum '78

The return of the thief: the repeal of Prohibition and the Adventist response. L. White. bibliog il AH 5:34-46 Wint '78

The Seventh-day Adventist American dream. [adapted from: The rise of Adventism. E. S. Gaustad, ed. p 173-206] J. M. Butler, jr. bibliog il AH 3:3-10 Sum '76

SHIPLEY, Maynard L.
about
The San Francisco evolution debates. A. L. Baker. por AH 2:22-31 Wint '75

SHIPMASTERS — CORRESPONDENCE, REMINISCENCES, ETC.
The logbook of Captain Joseph Bates, of the ship *Empress*, 1827-1828. M. Cooley. bibliog il AH 5:4-12 Wint '78

SHUT door. See Open and shut door

SLAVERY IN THE UNITED STATES — FUGITIVE SLAVES
See also
Underground railroad

SMITH, Annie Rebekah, 1828-1855
Proof-reader's lament. [poem] [reprint] AH 5:64 Sum '78
about
The editors stump. G. G. Land. AH 2:4 Sum '75

The life and love of Annie Smith. R. D. Graybill. bibliog AH 2:14-23 Sum '75

SMITH, Annie Rebekah, 1828-1855. The blessed hope
The life and love of Annie Smith. R. D. Graybill. bibliog AH 2:14-23 Sum '75

Smith, Rebekah
about
The life and love of Annie Smith. R. D. Graybill. bibliog AH 2:14-23 Sum '75

SMITH, Uriah, 1832-1903
about
Uriah Smith: wood engraver. J. P. Stauffer. bibliog por AH 3:17-21 Sum '76

Uriah Smith's small epic: the warning voice of time and prophecy. J. O. Waller. por AH 5:53-61 Sum '78

CUMULATIVE INDEX of Volumes 1-5 1974-1978

SMITH, Uriah, 1832-1903
"The warning voice of time and prophecy."
Uriah Smith's small epic: the warning voice of
time and prophecy. J. O. Waller. AH 5:53-61
Sum '78

SOCIAL PROBLEMS
The second coming. N. G. Thomas. bibliog
il AH 3:3-9 Wint '76

SOCIAL reform. See Social problems

SOLUSI COLLEGE, Bulawayo, Rhodesia
Solusi: first Seventh-day Adventist mission in
Africa. A. Sbacchi. bibliog il AH 4:32-43
Sum '77

SOLUSI Mission. See S.D.A. — Missions —
Rhodesia

SOPER, Marley
Unser Seminar. bibliog AH 4:44-54 Sum '77

STAUFFER, J. Paul
Uriah Smith: wood engraver. AH 3:17-21 Sum
'76

STRAYER, Brian E.
The triumph and tragedy of Nathan Fuller.
bibliog AH 4:3-12 Sum '77

STRIKES AND LOCKOUTS
Labor unions and Seventh-day Adventists,
the formative years 1877-1903. C. A.
Schwantes. bibliog il AH 4:11-19 Wint '77

SUNDAY LEGISLATION — UNITED STATES
The Chicago World's Fair: an early test for
Adventist religious liberty. B. McArthur.
bibliog il AH 2:11-21 Wint '75

**SURRENDER TO GOD — PERSONAL
NARRATIVES**
The log book of Captain Joseph Bates. of the
ship *Empress*. 1827-1828. M. Cooley. bibliog
AH 5:4-12 Wint '78

SUTHERLAND, Edward Alexander, 1865-1955
about
Edward A. Sutherland, independent reform-
er. F. O. Rittenhouse. bibliog AH 4:20-34
Wint '77
Memories of E. A. Sutherland. J. W. Mc-
Farland and T. A. McFarland as told to
M. M. McFarland. por AH 2:41-54 Wint '75

TAKOMA PARK, MD. — HISTORY
Seventh-day Adventist headquarters from
Battle Creek to Takoma Park. K. Watts. il
AH 3:42-50 Wint '76

TEMPERANCE
See also
Prohibition
"A few sterling pieces." G. Fattic. bibliog
AH 2:35-41 + Sum '75

TEMPERANCE AND RELIGION
The return of the thief: the repeal of Pro-
hibition and the Adventist response. L.
White. bibliog il AH 5:34-46 Wint '78

TEMPERANCE SOCIETIES
The return of the thief: the repeal of Pro-
hibition and the Adventist response. L.
White. bibliog il AH 5:34-46 Wint '78

TEXT-BOOKS
See also
Evolution and education

THEOLOGY, DOCTRINAL
See also
Millennialism

THOMAS, N. Gordon
The second coming. bibliog AH 3:3-9 Wint
'76

THREE ANGELS' MESSAGES
See also
First angel's message

TRACT SOCIETIES — UNITED STATES
Publisher of the gospel . . . D. R. McAdams.
bibliog AH 3:22-32 Sum '76

TRADE-UNIONS
See also
Strikes and lockouts

TRADE-unions and Seventh-day Adventists.
See S.D.A. — Relations — Trade-unions

TURKEY
Seventh-day Adventists interpret World War
One; the perils of prophecy. G. G. Land.
bibliog il AH 1:28-33 + Ja '74

UNDERGROUND RAILROAD

John Byington of Bucks Bridge. J. O. Waller.
bibliog sources AH 1:5-13 + JI '74

UNION COLLEGE — HISTORY
Union College: from corn fields to golden
cords. D. Bartel. bibliog il AH 3:20-29 Wint
'76

**UNITED SABBATH DAY ADVENTIST
CHURCH, New York, N.Y.**
The Utopia Park affair and the rise of
northern Black Adventists. J. Mesar and T.
Dybdahl. bibliog il AH 1:34-41 + Ja '74
[Soil left unturned] [letter and response in
reply to: The Utopia Park affair and the rise
of northern Black Adventists. J. Mesar and
T. Dybdahl. AH 1:34-41 + Ja '74] AH 1:68 JI
'74

U.S. — CENTENNIAL CELEBRATIONS, ETC.
The American centennial: an Adventist per-
spective. J. R. Nix. bibliog il AH 3:11-16
Sum '76
Marginal notes. [letter regarding his Ameri-
can centennial: an Adventist perspective.
AH 3:11-16 Sum '76] J. R. Nix. AH 3:64
Wint '76

U.S. — HISTORY — CIVIL WAR, 1861-1865
The problem of the Civil War when Seventh-
day Adventists first faced war. P. Brock.
bibliog AH 1:23-27 Ja '74

U.S. — RELIGION — 19TH CENTURY
The Seventh-day Adventist American dream.
[adapted from: The rise of Adventism. E. S.
Gaustad, ed. p 173-206] J. M. Butler, jr.
bibliog il AH 3:3-10 Sum '76

U.S. — SOCIAL CONDITIONS
The second coming. N. G. Thomas. bibliog il
AH 3:3-9 Wint '76

UNIVERSE, DESTRUCTION OF
Comets and eclipses. D. L. Rowe bibliog il
AH 3:10-19 Wint '76

UNRUH, T. E.
The Seventh-day Adventist evangelical con-
ferences of 1955-1956. bibliog AH 4:35-46
Wint '77

UTT, Walter C.
An Angwin portfolio. AH 2:33-40 Wint '75

WALLER, John O.
John Byington of Bucks Bridge. bibliog
sources AH 1:5-13 + JI '74
Uriah Smith's small epic: the warning voice of
time and prophecy. AH 5:53-61 Sum '78

WAR AND RELIGION
See also
Pacifism

WARNER, Madeline
The changing image of the Millerites in the
Western Massachusetts Press. bibliog AH
2:5-7 Sum '75

WASHBURN, Judson S.
about
Seventh-day Adventist headquarters from
Battle Creek to Takoma Park. K. Watts.
AH 3:42-50 Wint '76

WATTS, Kit
Seventh-day Adventist headquarters from
Battle Creek to Takoma Park. bibliog AH
3:42-50 Wint '76

WATTS, Kit
Seventh-day Adventist headquarters from
Battle Creek to Takoma Park. bibliog AH
3:42-50 Wint '76

WESSELS FAMILY
Solusi: first Seventh-day Adventist mission in
Africa. A. Sbacchi. bibliog il AH 4:32-43
Sum '77

WHEELER, Frederick, 1811-1910
about
Why Adventists became Sabbath-keepers.
D. M. Young. bibliog por AH 2:5-10 Wint
'75

WHITE, Ellen Gould (Harmon), 1827-1915
about
Brownsberger and Battle Creek: the be-
ginning of Adventist higher education. L.
Johnsen. bibliog AH 3:30-41 Wint '76
Publisher of the gospel . . . D. R. McAdams.
bibliog AH 3:22-32 Sum '76
Seventh-day Adventist headquarters from
Battle Creek to Takoma Park. K. Watts.
AH 3:42-50 Wint '76

**WHITE, Ellen Gould (Harmon) — CRITICISM,
INTERPRETATION, ETC.**
Ellen White and Jim Crow; as reviewed by
E.D. Anderson. [book review] R. D. Gray-
bill. AH 1:62-64 JI '74

**WHITE, Ellen Gould (Harmon) — EUROPEAN
LABORS**
Ellen White in Copenhagen. R. D. Gray-
bill and G. Graybill. bibliog il AH 1:36-42 JI
'74

WHITE, Ellen Gould (Harmon) — HEALTH
Dr. Jackson's water cure and its influence on
Adventist health reform. R. L. Numbers. il
AH 1:11-16 + Ja '74

WHITE, James Edson, 1849-1928
about
"A few sterling pieces." G. Fattic. bibliog
AH 2:35-41 + Sum '75

WHITE, James Springer, 1821-1881
about
Dr. Jackson's water cure and its influence on
Adventist health reform. R. L. Numbers. AH
1:11-16 + Ja '74
James White: preacher, printer, builder,
father; as reviewed by J. Daly. [book review]
V. E. Robinson. por AH 4:60-62 Wint '77
The life and love of Annie Smith. R. D. Gray-
bill. bibliog AH 2:14-23 Sum '75

WHITE, Larry
The return of the thief: the repeal of Pro-
hibition and the Adventist response. bibliog
AH 5:34-46 Wint '78

WHITE, William Clarence, 1854-1937
about
Edwin R. Palmer — publishing secretary
extraordinary. D. R. McAdams. bibliog por
AH 2:51-62 Sum '75

WHITE, William G.
George A. Williams: an Adventist in politics.
bibliog AH 5:24-38 + Sum '78

WHITTIER, John Greenleaf, 1807-1892
The world's end. AH 1:14-17 JI '74

WILCOX, Francis M., 1865-1951
God's ways. [poem] AH 1:67 JI '74

WILLIAMS, George Arthur, 1864-1946
about
George A. Williams: an Adventist in politics.
W. G. White. bibliog por AH 5:24-38 + Sum
'78

WOOD-cutting (Engraving). See Wood-engrav-
ing

WOOD-ENGRAVING, AMERICAN
Uriah Smith: wood engraver. J. P. Stauffer.
bibliog il AH 3:17-21 Sum '76

WORLD'S fairs. See Exhibitions

WORTH, William O.
about
William O. Worth: Adventist auto pioneer.
G. S. May. bibliog il AH 1:43-53 JI '74

YOUNG, David M.
Why Adventists became Sabbath-keepers.
bibliog AH 2:5-10 Wint '75

YOUTH'S INSTRUCTOR
Lora E. Clement. L. Neff. AH 2:48-54 Wint
'75

*The Cumulative Index to the first five volumes
of ADVENTIST HERITAGE was kindly pro-
vided by Mrs. Grace Holm, founding editor of
the Seventh-day Adventist Periodical Index,
and her Indexing Services staff.*

Postmarked Commemorative Envelopes of Adventist History

A TREASURED COLLECTORS' ITEM



In addition we have limited quantities of other envelopes commemorating previous historic events. Included are:

- various covers of the ship *Pitcairn*
 - 100th anniversary of J.N. Andrews' first missionary voyage
 - 100th anniversary of Battle Creek College
- Write for a complete list.*

Price: \$1.00 each
subscribers: 85¢ each

Available from:
Adventist Heritage Publications
Loma Linda University Library
Loma Linda, CA 92350

