

Volume 6, Number 1

# Adventist Heritage



S.D.A. MISSIONARY SHIP "PITCAIRN"



*It is estimated that 1500 people attended the dedication of the Pitcairn on September 25, 1890. The crowd paused as R. A. Underwood offered the dedicatory prayer.*

# Adventist Heritage

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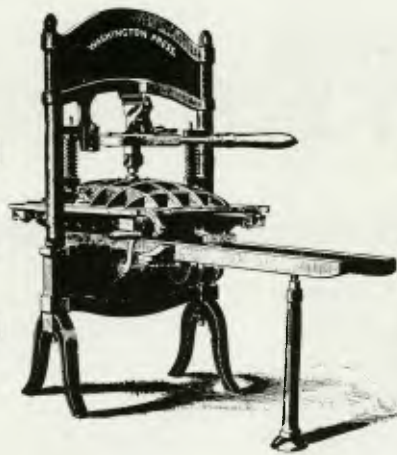
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Editor's Stamp

Once again an issue of *ADVENTIST HERITAGE* concentrates on mission activities which have played such an important part in the history of the denomination. From the exotic islands of the South Pacific to the parched deserts of New Mexico Seventh-day Adventists have put their limited resources to work in an endeavor to fulfill the gospel commission.

The fact that Seventh-day Adventists have not always felt so strongly about missions appears clearly in Fred M. Harder's account of the ship *Pitcairn*. The author, not content with telling only of the events involved in the building and sailing of this ship, has used the story as a means of prying into the Adventist mind of the late nineteenth century. As a result he concludes that the *Pitcairn*, associated by name with romantic legend, dramatized mission activity and thereby made it impor-

tant to Seventh-day Adventists. In doing so Harder reminds us that missions have an intellectual as well as an institutional history.

The latter kind of mission history appears in the accounts of River Plate Sanitarium and the Spanish-American Seminary. In both the familiar elements of dedicated workers, thin resources, trial and error, and eventual success appear, but the individual stories with their advances and reverses indicate that Adventist mission history is no simple affirmation of the idea of progress.

As more aspects of Seventh-day Adventist mission history are studied, the dynamics of apathy and devotion and of success and failure should become clearer. When that understanding is achieved, someone will be able to write the general history that is so much needed.

G. L.



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# PITCAIRN: SHIP & SYMBOL



FRED M. HARDER

**F**OR MOST Seventh-day Adventists today the mission vessel *Pitcairn* represents nothing more than one successful and well publicized missionary venture much on the order of the *Luzeiro* launches on the Amazon River or the missionary airplanes in New Guinea and Africa. A closer look reveals that, in fact, the *Pitcairn* was far more. In historical perspective the *Pitcairn* began an era of popular interest in and support for "foreign missions." Up until the time of the ship there had been little enthusiasm for foreign missions by the membership in general, though Ellen White had consistently emphasized the necessity of a worldwide gospel mission. Some church leaders also occasionally acknowledged the need for foreign missions, both through *Review* editorials and, after 1873, through actual missions development. Still, the Adventist populace remained relatively unexcited about missions. With the sailing of the *Pitcairn*, however, Adventists found a romantic and exciting symbol of the adventure of missions. Why did the *Pitcairn* have such an impact on Seventh-day

Adventists? To understand, one must survey the development of missions in the church.

In an early vision Ellen White saw "jets of light like stars" lighting the whole world, representing those who believed in the Third Angel's message. Later, in November, 1848, Mrs. White had the vision in which the publishing work shone "like streams of light that went clean round the world." Adventists, however, were slow in grasping this idea in spite of Revelation 14:6, which clearly indicated that the message was to be taken to every nation. Through the 1860's this verse was widely regarded as simply a sign of the last days, which Protestant missions were already fulfilling.

Perhaps this lack of a world view is easier to understand, when one remembers that vast numbers of immigrants were flooding the United States. Preaching the gospel to these people throughout America was, in effect, spreading the gospel to the whole world, or at least to the representatives of the whole world. Why go out to the world, when the whole world was coming to America? Even Uriah Smith, editorializing in the *Review* in 1859, suggested that the command to preach the gospel to peoples and tongues could be fulfilled in America. Some early Adventists assumed that the gospel commission had been fulfilled by spreading the

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*Fred M. Harder is a graduate student in history at the University of Nebraska.*



*Elder and Mrs. Isaac Sanborn were two of the first evangelists sent as "missionaries" to Minnesota in 1863.*

Courtesy Andrews University Heritage Room

Advent message before October 22, 1844. They believed that though the First Angel's message was intended for the world, the Third Angel's message was intended only for the saints. In time, however, growing numbers of interested non-Adventists, combined with the influence of Ellen White, caused Adventist theology to be re-examined. The conclusion emerged that the gospel must indeed be preached to all nations until Christ returned again.

This growing sense of mission resulted during the 1850's and 1860's in the sending of publications overseas. Ministers were as yet too scarce to be spared for foreign service. This helps to explain why the executive committee of the General Conference, which served also as the missionary board, did not send out its first foreign missionary until 1874. One should also remember that during the 1850's and 1860's evangelists in America were called missionaries. Thus, in 1863 Isaac Sanborn was sent as a missionary to Minnesota. In addition one should note that for J. N. Loughborough and Daniel Bourdeau to reach California in 1868, they had to sail south on the Atlantic, cross Panama overland, and then sail north to San Francisco—a distance of 7,000 miles. Six years later, Andrews would travel a shorter distance to reach Switzerland.

**I**N THE EARLY years foreign mission work was often left to individuals without official church support. Sometimes missionaries or would-be missionaries not only lacked official support but were discouraged from carrying out their missionary goals. One such case was that of Hannah More. While a missionary in Liberia for another denomination, she carefully studied materials sent to her by Stephen Haskell. In 1863 she accepted the Adventist message and also converted another missionary, Alexander Dickson, who soon after travelled on his own to his native Australia. Hannah More, released by her church, returned to America and was baptized. In Battle Creek she attempted to create some interest for missions but was thoroughly rebuffed by a group of believers uninterested in them. She died penniless and bewildered among friends of her former faith. Later on Ellen White rebuked the church in Battle Creek for its behavior towards Hannah More. Because the church failed to support mission work, individual initiative was necessary. Such was the case even in 1886, when John I. Tay travelled on his own to Pitcairn to convert the entire population of 110.

One of the earliest of these volunteers was the colorful Michael B. Czechowski, a former Polish Catholic priest, who fled Europe and became a Seventh-day Adventist in 1857. Although he longed to return to Europe as a missionary, the General Conference committee felt that he was too impulsive and rash to represent their church. As a result Czechowski solicited funds from the Advent Christians and sailed for Europe in 1864. In spite of his supporters, Czechowski preached Seventh-day Adventist doctrines, although for some reason he was careful not to mention that there were Sabbath-keeping Adventists in America. In 1867, however, Albert Vuilleumier, a leader of the Swiss Adventists, accidentally discovered a copy of the *Review* in Czechowski's possessions and established contact with the believers at Battle Creek. The Swiss were invited to send a representative and James Erzberger arrived at Battle Creek in June of 1869. Before he returned to Switzerland in September of 1870 he was ordained to the ministry.

The Missionary Society of the Seventh-day Adventists was formed in 1869 for the purpose of sending "the truths of the third angel's message to foreign lands, and to distant parts of our own country, by means of missionaries, papers, books, tracts, etc." In the same year a group of ladies in South Lancaster, Massachusetts, had formed the Vigilant Missionary Society. The following year Haskell organized the New England Tract and Missionary Society, and in 1873 he sponsored "T. and M." societies all over the United States. In many cases then, lay missionaries won the first converts in foreign lands long before the arrival of church-sent missionaries.

**F**INALLY, IN 1874, the denomination sent Andrews to Switzerland as its first official missionary. 1874, in many respects, marked the broadening of the Seventh-day Adventist world view. In that year the Seventh-day Adventist Educational Society was incorporated, paving the way for the first Adventist institution of higher learning, Battle Creek College. Also, the *Signs of the Times* began publication, one year before the founding of the Pacific Press. A camp meeting and General Conference were held in Michigan concurrently and as Uriah Smith said, this was the largest group of Sabbath-keepers to meet for many centuries. At this same camp meeting James White insisted that the church's mission was a worldwide mission, and he argued for the spreading of the Third Angel's message to the rest of the world. Two other events also took place in 1874. The first issue of the shortlived *True Missionary* appeared, urging Adventists to send missionaries to foreign fields, and Ellen White had a vision concerning missions. This, as she recorded it, was what the heavenly messenger said to her: "You are entering too limited ideas of the work for this time. You are trying to plan the work so that you can embrace it in your arms . . . [But] your house is the world." She appealed to the church to never lose sight of the fact that the message they were bearing was a worldwide message. Specifically she named Oregon, Europe, Australia, and the islands of the sea as mission sites to be developed.

In accordance with Ellen White's counsel, Seventh-day Adventist missionaries began to sail forth throughout the world. Andrews, of course, blazed the path to Europe. In 1875 Seventh-day Adventist missionaries went to Germany, in 1876 to France, and in 1877 to Italy. Also in 1877 John G. Matteson went to Denmark, and in 1878 William Ings opened the work in Great Britain. Missionaries went to Norway in 1878 and to Sweden in 1880. Within the next few years missionaries also went to Australia (1885), to South Africa (1887), to Hong Kong (1888), and to Argentina (1891). In 1882 Haskell helped bring together the first European Council of Seventh-day Adventist Missions in Basel. In 1886 the book entitled *Historical Sketches of the Foreign Missions of the Seventh-day Adventists* was published in Switzerland. This book and the magazine *Home Missionary*, begun in 1889, both aimed at promoting missionary spirit within the church.

It is important to note, however, that this growing recognition of a responsibility for missions did not mean that the idea of mission service was greeted with enthusiasm. As late as 1886, the year the *Pitcairners* were converted, and four years before the *Pitcairn* was built, Ellen White wrote a letter which appeared in the 1886 edition of *Histori-*

*cal Sketches*. The letter discussed the need for missionaries in Europe and rebuked Americans of European descent who were reticent in bearing the burden of mission work:

There is a great lack of the missionary spirit among those who can labor in the German, the French, and other languages. How can you who have received the truth, feel so little burden for those of your own tongue in other countries? Is your interest selfishly shut up to your own church? God pity your narrowness!

She went on to note that missions had been neglected, and that where the missionary movement did exist, it was far in advance of the missionary spirit. She then said:

It is true there is an interest to see success attend the efforts to unfurl the banner of truth in foreign lands, but there has been a lack of heartfelt sympathy with the laborers, and real burden of soul that the means invested may do its work.

In concluding her appeal for missions, Ellen White urged:

Let none indulge the thought that we have attempted too much. No, no; we have attempted too little. The work which we are now doing ought to have been done years ago. Our plans must enlarge, our operations must be extended. What is needed now is a church whose individual members shall be awake and active to do all that is possible for them to accomplish.

During the same year that these words were published, the news of Tay's success at Pitcairn Island electrified the church. By 1890, four years later, when the *Pitcairn* set sail on her first missionary journey, the church's sense of mission had fully awakened and Seventh-day Adventist missions, because of the *Pitcairn*, embarked on a new day.



*Most of the children who crowded on board the deck on dedication day had contributed their Sabbath School offerings to help build the ship.*


Courtesy Andrews University Heritage Room

**T**HE STORY OF the *Pitcairn* itself goes back to 1876, when James White and John N. Loughborough, on impulse, sent a box of Seventh-day Adventist literature to Pitcairn Island, along with letters asking people to read the material carefully. Though the publications were regarded with suspicion at first, later cautious study helped to prepare the way for the arrival of Tay in 1886.

In 1848, at the age of sixteen, Tay had begun his career as a seaman equipped with two books given him by his mother—the *Bible* and *Mutiny on the Bounty*. As he read the account of the mutiny and the subsequent settlement of Pitcairn, Tay became fascinated by the island. During the Civil War he served on the U. S. Sloop-of-war *Housatonic*, where his interest in Pitcairn was rekindled after meeting a shipmate who had visited the island. After the war he settled in Oakland, where he accepted the Adventist message in 1873. While promoting missionary work on ships in Oakland harbor, he met the captain of the *Ocean King*, who had recently called at Pitcairn, and who spoke highly of the Pitcairners' character. From that time on Pitcairn Island was very much on Tay's mind, and in 1886, when he was told to take a sea voyage for his health, he determined to try to reach Pitcairn. With this in mind, he took along many books, tracts, and papers. Tay made arrangements to sail on the *Tropic Bird* to Tahiti as ship's carpenter and agreed to work without wages in return for Sabbath-keeping

privileges. The *Tropic Bird* left San Francisco harbor on July 1, 1886, and arrived in Tahiti on July 29. Tay then discovered that he might have to wait as long as two years before going on to Pitcairn. Within two months, however, he had obtained passage on the *H. M. S. Pelican* and would have arrived at Pitcairn on Sunday, October 17, had not the captain ordered the engines slowed down so as not to disturb the islanders on their day of worship. The Pitcairners had a law forbidding outsiders to live on the island, because they had encountered problems previously. They allowed Tay, however, to spend one night, and the next morning they voted unanimously to allow him to remain on the island for a time. While there he gave Bible studies, beginning with the sanctuary doctrine, and used charts to explain Daniel 2 and 7. On his first Sunday there he spoke for half an hour on the Sabbath question. He must have been a quick worker, for the next week the Pitcairners all met on Sabbath. Five weeks after Tay's arrival at Pitcairn a yacht, the *General Evans*, came down from San Francisco and Tay was able to return on it to Oakland. When Tay informed the church of his visit to Pitcairn and the results, the whole denomination was surprised and rejoiced at the unexpected

*A copy of the Pitcairn's clearance papers, which was reproduced in the souvenir book, incorrectly states that the ship was navigated with seven men.*

SEC. 4201, REV. STATS.	CUT. NO. 481.	
THE UNITED STATES OF AMERICA.		
CLEARANCE OF VESSEL		TO A FOREIGN PORT.
District of San Francisco	Port of San Francisco.	
<b>These are to certify all whom it doth concern,</b>		
<p>That J. M. MARSH, Master or Commander of the AMERICAN SCHOONER "PITCAIRN," burden 115 Tons, or thereabouts, mounted with.....Guns, navigated with 7 Men, built and bound for PITCAIRN ISLANDS, having on board Missionary Goods, hath here entered and cleared his said vessel, according to law.</p>		
* * * *		
<p>Given under our hands and seals, at the Custom House of San Francisco, this 17th day of October, one thousand eight hundred and ninety, and in the 116th year of the Independence of the United States of America.</p>		
[SIGNED.]	<i>W. B. Hamilton,</i> <small>Dep. Naval Officer.</small>	[SIGNED.] <i>E. C. Fulle,</i> <small>Deputy Collector</small>

Courtesy Loma Linda University Heritage Room





*As the ship was originally constructed, the berths, galley, and cabin were all below deck.*

session. This committee was composed of Claude Eldridge, Charles H. Jones, John N. Loughborough, William C. Sisley, and Asa T. Robinson. Though the price of the ship had already been voted on, apparently some were dissatisfied, for the issue was discussed at length once more. Captain Eldridge thought that the cost of a ship would be about \$30,000. Jones argued that the church could have a ship built and outfitted for \$20,000 in San Francisco. Then Tay made a touching appeal on behalf of the Pitcairners awaiting baptism, asking the church to send a minister by chartered ship to Pitcairn if

news. California Adventists, closely connected with the Pacific Ocean, became intensely interested in evangelizing the Pacific Islands.

Thus, during 1887 there was much talk in California about building or purchasing a ship for missionary purposes. The idea gained increasing support and the California Conference in October of 1887 passed a resolution favoring the purchase of a ship to be used for spreading the "Third Angel's message" to the islands of the Pacific. Articles in the *Review*, the *Signs*, and the *Youth's Instructor* had sustained the initial excitement of Tay's report, and when the General Conference convened in Oakland on November 13, 1887, the delegates were ready to move on the issue of a missionary ship. At the first day's session, Alonzo T. Jones read the resolution passed two months earlier by the California Conference, and then read a longer resolution, entitled *An Act to Provide for the More Efficient Transportation of Missionaries to the Islands of the Pacific Ocean*, which recommended that up to \$20,000 be used to purchase or build a vessel that would be ready for service early in the year of 1888. The committee, which was appointed to consider this resolution, included Jones, Captain Claude Eldridge, Marvin Brown, John O. Corliss, and L. C. Chadwick. On November 22 the Committee on Missionary Ship reported that while they believed the ship was very necessary, they felt that everyone should be able to take part in this missionary enterprise. Since the International Sabbath School Association had already ear-marked its contributions in 1888 for the London Mission, the committee recommended that the project be postponed until the following General Conference session in 1889. They further recommended that a committee of five, of which two should be on the Pacific Coast, study the matter of a missionary vessel during the year 1888 and report its findings at the next annual

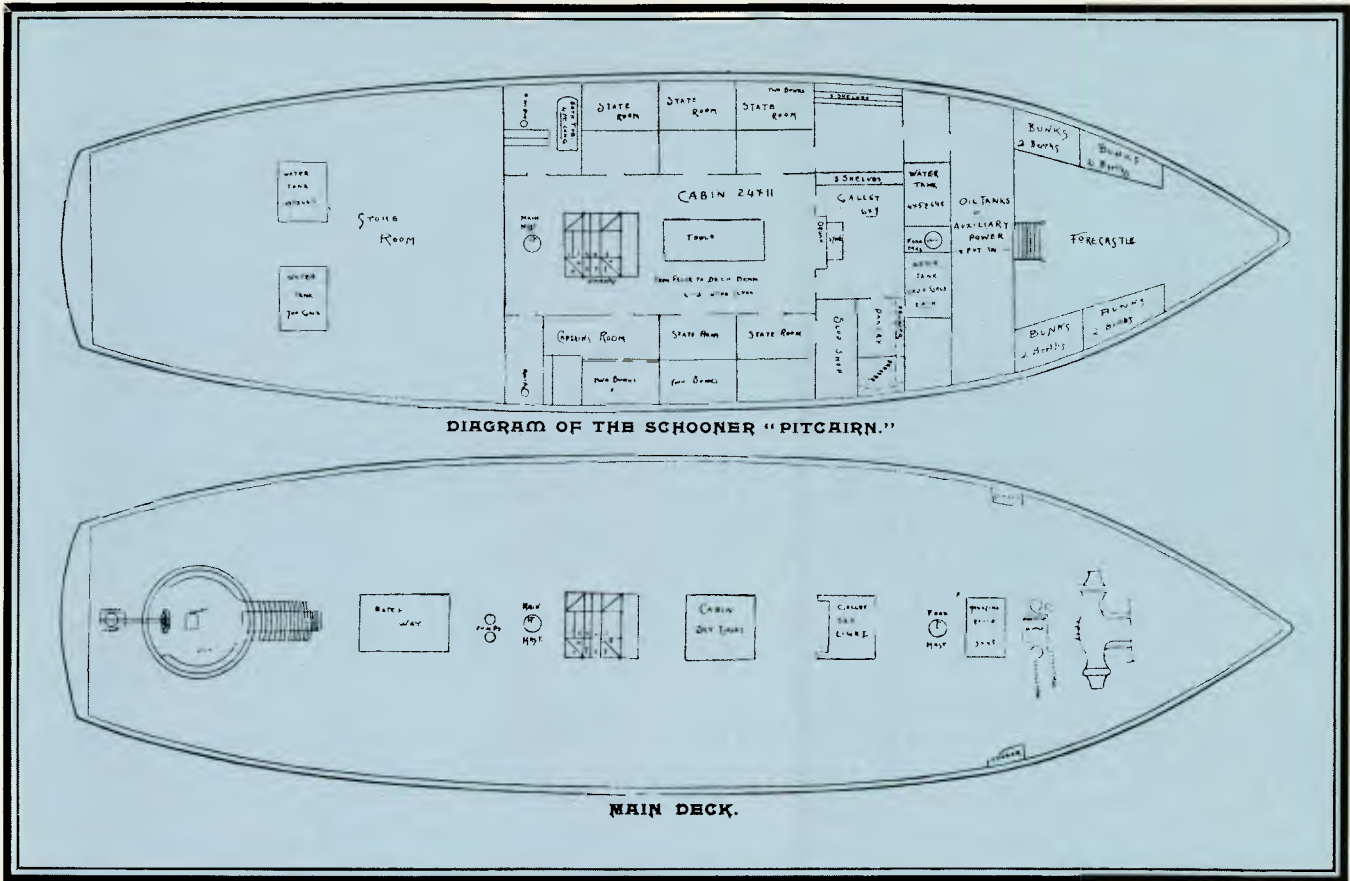
they could not build or buy a ship. Jones ended the discussion and stated on behalf of the committee that when the time came to procure a ship, it would be cheaper to buy instead of build.

In April, 1888, the committee met and decided to send Elder Andrew J. Cudney of Lincoln, Nebraska, and Tay to Pitcairn and other islands to determine the requirements of a missionary vessel before the upcoming session of the General Conference. Cudney sailed for Honolulu aboard the *Sonoma* on May 20. In Honolulu he accepted the offer of Brother Burgess, who proposed to buy a schooner which was offered at forced sale for \$1,100. The Conference was to spend about \$900 for outfitting the vessel and if, after the trip, the Conference wanted to keep the ship, it could be bought from



*In addition to their abilities in sailing, among them the eight Seventh-day Adventist crew members also spoke English, French, German, Spanish, and the Scandinavian languages.*

Courtesy Loma Linda University Heritage Room



A diagram of the schooner was included in the souvenir book published by the Pacific Press.

Burgess for the price it had cost him. Cudney gathered a crew and on July 31 he sailed the *Phoebe Chapman* towards Tahiti, where he intended to pick up Tay, who had left Oakland on July 5. Tay reached Tahiti in about thirty days and waited six months for Cudney to show up. After three months Tay met a man from Honolulu who described the *Phoebe Chapman* to him, saying that a house had been built on the main deck, that sand was used for ballast, and that it was loaded with furniture. Tay immediately wrote to George I. Butler and said that he did not want to sail on the *Phoebe Chapman* as he did not consider it safe, and would Butler please send someone else to take his place. By the end of the year Tay had given up hope of seeing the ship and sailed for San Francisco aboard the *Tahiti* on January 14, 1889. Cudney was never heard from, and the General Conference session of 1889 passed a resolution extending sympathy to his family.

It was at this General Conference session in Battle Creek, after a long and impassioned appeal by Corliss, that the decision to build the missionary vessel was finally made. Corliss pointed out, as it is recorded in the *General Conference Daily Bulletin* for October 24, that:

Other people who do not profess to have any special mission have already built and equipped a score of ships for work in the Pacific Islands. Why should not Seventh-day Adventists, who profess to believe in the return of the Lord to earth in the very generation which has already nearly run out, much more have a vessel for missionary purposes, properly manned, to carry the truth to these isolated parts of the earth?

The General Conference recommended that measures be taken immediately to buy or build a ship of suitable size and construction for operations among the islands of the Pacific Ocean. It was proposed that a sum of not less than \$20,000 be raised through donations, and that the ship be ready for service early in the year of 1890. A board of three persons experienced in nautical affairs was to be appointed to superintend the building of the missionary ship. When the motion was made to adopt this resolution, Captain Eldridge, who two years earlier had said a ship would cost \$30,000, objected to spending so large an amount of money and said \$10,000 would be sufficient. He also thought it was unnecessary to have steam auxiliary power. The *General Conference Daily Bulletin* records that "he was brought up on sailing vessels, and was something of an old fogy." Tay and Elder Lane supported the report, but Elder William C. White was in favor of making the sum considerably

smaller. Eldridge then moved to amend the report by substituting "not to exceed \$12,000" for "not less than \$20,000;" this was carried and the recommendation of the committee was revised.

**E**LDER E. J. WAGGONER introduced a resolution which urged Sabbath Schools throughout the world to pledge their missionary contributions during the whole year of 1890 to the project and that state and local officers "keep this object before the schools, so that their interest in the missionary work and their liberality may be increased." Elder White objected, however. He felt that the important thing was to teach the children the value of mission work, and so he asked, "should their offerings be confined for one whole year to the work of the isolated dots in the Pacific Ocean?" A few days later the International Sabbath School Association met and after discussing the resolution, amended it so as to devote the contributions of the first six months only to the purchase of the ship. Since everything had to be done by a committee, on November 9, 1889, an appropriate group was named to superintend the building. Jones, Eldridge, and Tay were all former seamen, and they began their work immediately, visiting shipbuilders on both the Atlantic and Pacific Coasts, submitting plans and specifications, and obtaining estimates. It was decided that the costs of building would be cheaper on the west coast and, on April 22, 1890, a very detailed contract was signed by Jones and Tay with Captain Matthew Turner of San Francisco, whose shipyard was located in the Straits of Carquinez at Benicia, thirty miles north of Oakland. Turner was to deliver the schooner complete in "hull, spars, and iron work" by July 31, 1890. The cost to be paid at different stages of the work was to be \$7400. Because the vessel was to be used for missionary purposes, Turner agreed to donate \$500, thus lowering the net price to \$6900. The contract had one unusual provision in it; it stipulated that no work would be done on the ship on the seventh-day Sabbath. Turner began working right away and Tay supervised the building nearly every day. Right on schedule the ship was launched on Monday night, July 28, 1890, at 10 p.m., in order to take advantage of the high tide. Fifteen or twenty Adventists from Oakland came up to Benicia to witness the event. Instead of the usual beer and wine, a lunch was served between seven and eight o'clock, after which a religious service was held for an hour. Because the large crowd, two to three hundred people, were mostly non-Adventists, Loughborough and Ellet J. Waggoner explained the purpose of the ship and the mission venture.

Shortly before the launching date, Elder Edward H. Gates, president of the Colorado Conference,

attended the mid-summer meeting of the General Conference Committee at Battle Creek. The committee spent several days in a futile search for a leader for the Pitcairn expedition. One evening, when greatly distressed over this problem, Gates went out to a grove and prayed. He later related his experience in a letter he wrote to Sabbath School members of the Potomac Conference on October 20, 1932:

I confessed all my sins, and prayed for complete victory, promising to do anything the Lord asked, only that I might be free from my distress and sense of condemnation. Just then what seemed almost an audible voice said to me, 'Would you be willing to go to the islands in charge of the *Pitcairn*?' I said, 'Yes, Lord, only lift this terrible burden.' Soon relief came and I returned to my room.

The next day, July 18, 1890, Elder O. A. Olsen, president of the General Conference, asked him to take charge of the *Pitcairn*.

**A**FTER THE LAUNCHING, the ship went into the hands of the riggers and those who were to outfit it. Also, at this time, the committee in consultation with the Foreign Mission Board decided because of cost not to include auxiliary power. The ship had no name, and so Sabbath School members were invited to submit suggestions. Hundreds did. The decision was finally left with the Foreign Mission Board who, after almost naming the ship *Glad Tidings*, decided to name it *Pitcairn*.

The *Pitcairn* was a two-masted schooner with the foremast and mainmast both about eighty feet tall. The ship itself was about one hundred feet long, twenty-seven feet wide, and ten feet deep. The net tonnage was 115 tons, and the ship carried nearly sixteen hundred yards of sails which were made in Chicago. A church member in South Dakota donated a full set of flags to the ship, twenty-eight in all. There were eight berths in the forecabin which were to be capable of accommodating twelve crew members. Next to this was the galley and then the cabin. Occupying the center of the ship below deck the cabin was eleven feet wide by twenty-four feet long and six feet three inches high. Besides furniture, the cabin contained an organ and a bookcase. There were six staterooms in that small space capable of accommodating eighteen passengers. There were also two toilet-rooms and one bath-room. The after part was left vacant for storage with the exception of two large water tanks. Underneath the cabin floor were fifty tons of ballast composed of slag, and the bottom of the ship was coppered to protect it from the worms of the south seas.

The building committee reported to the General Conference in 1890 that it had tried to economize in every way possible and yet have a substantial,

The first missionaries to sail the *Pitcairn* were Elder and Mrs. E. H. Gates (l), Elder and Mrs. A. J. Read (r), and Mr. and Mrs. J. I. Tay (standing).



Courtesy Loma Linda University Heritage Room

compact ship. Although the final cost totaled \$18,683.05, the committee was quick to point out that the cost of the vessel alone, rigged for the sea, came under the \$12,000 allowed for its construction. The provisions for a two-year cruise, furniture, fittings, and supplies added several thousand dollars. However, almost \$16,000 worth of donations had been received, nearly covering the entire cost of building and furnishing the ship. Besides the cash donations, thousands of dollars of books were donated by the Review and Herald Publishing Association, the Pacific Press Publishing Association, and the Good Health Publishing Association.

Another responsibility of the building committee was that of selecting a crew. The carefully chosen crew of eight were all Seventh-day Adventists, and among them could speak English, French, German, the Scandinavian languages, and Spanish.

The dedication ceremony of the *Pitcairn* took place in Oakland on September 25, 1890, at 2:30 in the afternoon. Since the California camp meeting was in progress at the time, about fifteen hundred persons were able to attend. The *Pitcairn*, moored to the wharf at the foot of Washington Street, was decorated with flags, ensigns, streamers, and signals. Captain Eldridge of the Foreign Mission Board served as marshal of the day and master of ceremonies.

The long dedication program began with the singing of a hymn. Elder Waggoner then read from Psalms, Luke, John, and Matthew and Elder Loughborough gave the opening prayer. The main event took place following the report of the building committee. Elder Olsen spoke of the great gospel commission and of the signs of the end: socialism, nihilism, and anarchy. Then he gave a brief history of the Advent movement and the missionary work, which was being carried out around the world by Seventh-day Adventists. In conclusion, he introduced the missionaries: the Reads, Gates, and Tays, and thanked all for the interest that they had shown in the project. After Olsen's address, Elder Milton C. Wilcox read a long poem he had written especially for the occasion. The final hymn was sung to the tune of "All Things are Thine" but had new words, which were written especially for the dedication ceremony. A member of the General Conference Committee, Rufus A. Underwood, then offered the dedicatory prayer, after which the Doxology was sung. Finally, Elder Alonzo T. Jones,

editor of the *American Sentinel*, offered the benediction.

**D**URING THE MONTH which elapsed between the dedication and the sailing of the *Pitcairn*, Gates and the other missionaries visited the Rural Health Retreat near St. Helena and Healdsburg College. Back in Oakland, provisions were bought and stored, and the crew made finishing touches on the vessel. Before the date of sailing, several short trips were taken in the bay, mostly to give rides to Sabbath School members from San Francisco and Oakland. The night before the *Pitcairn* sailed an emotional memorial service took place in Oakland. The next morning, October 20, 1890, was foggy, but by noon the day was clear and beautiful. The crowds began to gather at the wharf by 1 p.m., and many boatloads of people went out to say good-bye to those on board. At 2:45 in the afternoon the ship weighed anchor and was towed by a tug out into the harbor far enough to catch the outrunning tide. Gates described their departure in his first entry of the logbook:

Three or four hundred of the brethern and sisters of Oakland and San Francisco lined the Wharf, and three hearty cheers followed the vessel as she moved off, while handkerchiefs fluttered in the breeze as long as we could see a person distinctly.

Shortly after the tug left her, the *Pitcairn* collided with a schooner and tore a large hole in the schooner's tail. Fortunately, the *Pitcairn* escaped with no damage and continued on her voyage.

Just outside the Golden Gate the wind died down shortly after sunset, and the ship rolled most of the night. In the morning, after a long night, land was still in sight. The first night was indicative of the rest of the *Pitcairn's* journey as the missionaries suffered from sea-sickness a good deal of the time.

Gates wrote for the *Review* on March 3, 1891, that:

... on every side were seen missionaries lying round, with convenient receptacles at hand ready for instant use. I felt very uncomfortable, but was not sick enough to pay tribute to Neptune, though I felt very anxious to do so.

Quite often the missionaries were not even well enough to be on deck; sea-sickness left them very weak. Mrs. Tay became so ill that they feared for her life, and even the smallest physical exertion often tired Gates so much that he had to go to bed. At one point a beautiful sunset moved Gates to remark that if they could only feel well physically, they could receive much enjoyment from the trip.

In addition to sea-sickness, the missionaries suffered also from what Gates called "most wretched cooking." He complained that the poorly prepared food weakened them, and that unless they changed cooks they would "all be used up" before they reached land. The ladies finally relieved the cook of his chores and the meals improved considerably.

All was not misery as the *Pitcairn* continued on her journey from San Francisco to Pitcairn Island. Gates took particular pleasure in reading widely from *Mutiny on the Bounty* to a biography of Marie Antoinette. Along with the other missionaries and the crewmen, he followed a program of Bible and language study and also studied the different missionary fields of the world. And though studies occupied a large portion of Gates' day, interesting diversions occasionally interrupted the routine of shipboard life. On several occasions, Elders Read and Gates baited a hook with beef and attempted to catch a shark, and for two days the missionaries were entertained by a visiting duck for whom Tay built a cage. They also looked at stars through a telescope and observed schools of porpoises. As they neared the equator the weather became warmer, and when they crossed the Tropic of Cancer, Gates "put on a straw hat, and seriously considered the matter of taking off my heavy underclothes." On Friday, November 14, the *Pitcairn* crossed the equator at exactly 3:08 p.m. Gates got out his camera and took a picture of the deck to commemorate the moment. At the same time, Elder Read "got a bottle of equatorial water to preserve as a relic."

**T**HE LONG VOYAGE gave rise to a uniquely religious benefit, an increased spiritual perception. Gates became acutely aware of God's power during the course of a bad storm: "... as the bow of our ship went up to the skies, and then down to the depths, we could better understand the meaning of Ps. 107:23-25." Gates also gave a particularly beautiful description of one evening worship in the logbook entry for October 30, 1890:

At night we held our evening worship on deck. It was a beautiful sight to see 10 or 12 bowed together on the deck, the sound of flapping sails mingling

October 20, 1890. Monday.  
-> About 2.30 in the afternoon, the  
*Pitcairn* sailed out of the bay  
of San Francisco, towed by a tug.  
Three or four hundred of the  
brothers & sisters of Oakland and  
San Francisco lined the wharf, and  
three hearty cheers followed the ves-  
sel as she moved off, while hand-  
kerchiefs fluttered in the breeze  
as long as we could see a person  
distinctly. Two skiffs were  
towed by us for some distance,  
the nearer one being under the  
control of Bro. S. N. Carter, and con-  
taining, among others, Dr. Ching  
Wook, and his daughters. We  
had on board, in addition to our  
regular company, Mrs. Ellen Bixby,  
Mrs. M. J. Baker & daughter, Mrs. Ed-  
ward, and Alta Wayman, who  
left us on the tug that towed us.  
About opposite the San Fran-  
cisco wharfe the sails were set  
and the tug left us.  
Soon after this our vessel

The opening page of Captain E. H. Gates' logbook describes the departure of the *Pitcairn* from Oakland on the afternoon of October 20, 1890.

with the prayers, while overhead the stars shone in splendor. Venus, hanging not far above the horizon, shone with a glory seldom seen on land. God's handiwork is clearly seen here. We do not fear, for he will guide and protect us.

Pitcairn Island was sighted at 11:30 p.m. on November 24 "appearing to be but a little streak above the horizon." Early the next morning, the missionaries worshipped together and thanked God for His "goodness in giving us such a long journey in safety." Soon a boat manned by Pitcairners arrived bringing oranges, bananas, and pineapples. "Never were we more glad to see men," wrote Gates, "and we thought we never tasted anything so good, as we had not tasted any fresh food for weeks." After the missionaries safely passed through the hazardous entrance to Bounty Bay and landed on the island, they "felt light headed, and staggered like drunken men" since they did not have their land legs yet. The missionaries received "a most hearty welcome" from the islanders, and spent a few days resting and sightseeing before beginning their work. During the three and a half weeks that the missionaries remained at the island they baptized eighty-two Pitcairners.



During the month between the launching of the Pitcairn and its sailing for the South Seas, many Adventists took short excursions around the bay.

Before the *Pitcairn* returned to the island nearly two years later, it underwent major structural alterations in Auckland, New Zealand, after Gates consulted with William C. White and other church leaders. As living below decks was unbearable in the tropics, the cabin, forecabin, and galley were brought above deck and the ship was refitted as a brigantine. In addition, auxiliary power was added to help the ship in and out of ports. Unfortunately, the *Pitcairn* was still plagued by inadequacies and at the 1895 General Conference the committee on the *Pitcairn* recommended on February 27, that:

Whereas, Experience has demonstrated that the capacity of the ship is inadequate to meet the present and constantly increasing demands for more room for passengers and freight, the discomforts to passengers in a ship with such limited cabin accommodations being very great; . . . we recommend that the *Pitcairn* be placed on the market at \$10,000, and if sold, that a larger and more commodious vessel be built for the island work.

However, the *Pitcairn* was neither improved nor sold at the time; it was not feasible to buy a larger, more expensive ship when there were growing demands on mission funds from more promising areas of the world. Because of expensive maintenance, however, and because steamship connections within the islands had improved, the *Pitcairn*

was sold in 1900. After she left Seventh-day Adventist hands, the *Pitcairn* changed owners at least four times, sailed to Alaska, Mexico, and finally sank in a storm off the Philippine Islands on October 17, 1912.

Thus, the career of the *Pitcairn* ended on an ignoble note, very different from its decade of mission service. Altogether, the *Pitcairn's* six voyages opened the work in the Society Islands, Cook Islands, Samoa, Tonga, Fiji, and Norfolk. And so the Advent message spread through the South Pacific, fulfilling the prophecy of an English writer, Sir John Barrow, who predicted in his book, *The Eventful History of the Mutiny and Piratical Seizure of H. M. S. BOUNTY*, which was printed in 1851, that: "They [Pitcairners] may thus at some future period, which is not at all improbable, be the means of spreading Christianity and consequently civilization throughout the numerous groups of islands in the Southern Pacific . . ." This was accomplished, though not without cost; Captain J. M. Marsh and John Tay both died during the course of the first voyage.

**F**ROM ITS VERY beginning of Adventist service, the *Pitcairn* had created excitement. Just how great that excitement was is suggested in the souvenir book printed to commemorate the sailing of the first Seventh-day Adventist missionary vessel:

Upon no enterprise that has ever arisen among the Seventh-day Adventist people has there been greater or more widespread interest manifested than in that of the missionary ship. It has called forth the sympathies and prayers of all. It has opened hearts and hands.

What was it about the *Pitcairn* and her ten-year career that so captivated the Adventist imagination? What inspired Sabbath School members across the country to give their pennies for the construction of the *Pitcairn*? Why was a souvenir booklet printed and made available by the Pacific Press in not one but three different bindings? How many other mission ventures had almost weekly coverage in the *Review*? And what was it about the *Pitcairn* that made little boys dream of becoming its cabin boy? These questions suggest some of the mystique which surrounded the *Pitcairn* and her destination.

It is certainly no exaggeration to say that the *Pitcairn's* name points to her most attention-getting facet, that is, her destination, Pitcairn Island. The island, with all its romantic connotations, was probably the most important factor responsible for the new interest in missions and especially in the new mission ship. Among the poems quoted in the souvenir book was one lifted from Henry Wadsworth Longfellow's longer poem, "The Building of the Ship." The compilers of the book added an opening line:

Pitcairn, sail on; thou bearest the message of the King.  
 "Fear not each sudden sound and shock,  
 'Tis of the wave and not the rock;  
 'Tis but the flapping of the sail,  
 And not a rent made by the gale!  
 In spite of rock and tempest's roar,  
 In spite of false lights on the shore,  
 Sail on, nor fear to breast the sea!  
 Our hearts, our hopes, are all with thee,  
 Our hearts, our hopes, our prayers, our tears,  
 Our faith triumphant o'er our fears,  
 Are all with thee,—are all with thee."

Though Longfellow's poem was not written for the *Pitcairn*, its sentiment was correct, for many romantic poets had a definite literary preoccupation with Pitcairn Island. Earlier in the nineteenth century Pitcairn had received much poetic attention. Lord Byron wrote a 1400-line poem, "The Island, or Christian and His Comrades," based on William Bligh's account of the mutiny. William Cullen Bryant wrote "A Song of Pitcairn Island," and some literary critics maintain that Samuel Taylor Coleridge's most famous poem, "The Rime of the Ancient Mariner," is in some allegorical way about the story of Pitcairn and its settlement. Mark Twain took a typically satirical look at Pitcairn in his short story, "The Great Revolution in Pitcairn," first printed in *The Atlantic Monthly* in 1879. In the story Twain pokes fun at the religiosity of the Pitcairners. According to Twain, their pious gullibility made them vulnerable to the fraudulent claims of a fictional revolutionary who visited the island. Yet even through his satire, Twain affirmed the usual literary view of Pitcairn Island life. Through literature, Pitcairn came to stand for romantic adventure, freedom, and the overthrow of tyranny, and above all, piety and righteousness. Bryant's poem ended with a *Bounty* mutineer and his Tahitian wife offering a prayer,

To Him who gave a home so fair,  
 A lot so blest as ours,  
 The God who made for thee and me  
 This sweet lone isle amid the sea.

Literary romanticizing of Pitcairn took its cue, however, from several eyewitness accounts of the island which circulated widely in the mid-nineteenth century. Walter Brodie, a world traveler stranded on the island for a month, wrote in his book *Pitcairn Island and the Islanders*, printed in 1851 that:

. . . there never was, and perhaps never will be, another community who [sic] can boast of so high a tone of morality, or more firmly rooted religious feelings, than our worthy and true friends the Pitcairn islanders . . . [they are] the most simple, innocent, and affectionate people it was ever my lot to be thrown amongst . . . it is the realization of Arcadia, or what we have been accustomed to suppose had existence only in poetic imagination,—the golden age . . .

In 1848 the *Times* of London printed a typical report from a British captain who had called at Pitcairn.

He wrote, "The island is romantic and beautiful; the soil of richest description, yielding almost every tropical fruit and vegetable; in short, it is a little paradise." Thus, by the time Adventists became interested in it, Pitcairn Island had gained a reputation as a romantic paradise, not only from poems and short stories, but also from historical accounts and from newspaper articles.

The *Review and Herald* references to Pitcairn written before the construction of the ship corroborate the usual view of the island. In 1871 Loughborough reprinted a newspaper story from the San Francisco *Chronicle* about Pitcairn, which dwelt at some length with the Pitcairners' morality and also with their need for supplies and funds. When Corliss wrote a series of *Review* articles in 1888, he rhapsodized on the Pitcairners' conversion to Christianity in the first decade of the century. One article, written on January 24, stated:

What a sudden transformation was wrought by those daily Bible lessons. Where nothing had been seen but the grossest wickedness, were now established 'all the blessings of civilization.' Order and cleanliness became the characteristic of all; dwellings were improved, and the land was cultivated. Public worship was established according to the forms of the English Church, and a most happy, blissful condition of society was created.



This sextant was used on the first voyage of the Pitcairn by Captain Gates.

The Pitcairn-as-paradise theme was again echoed by Elder Gates in his first report from the island, published in the *Review*. He described the island as “beautiful and enchanting, in fact, a very paradise.” Gates wrote that the Pitcairners were “probably the most virtuous people on the face of the earth,” calling them “the most warm-hearted people we have ever seen.”



By 1892 the cabin, forecastle, and galley were brought above deck and auxiliary power was added to help the ship in and out of ports.

**S**O ADVENTISTS, ALONG with the rest of the world, shared a picture of Pitcairn as a heaven on earth, a tropical paradise where virtue and exotic flowers flourished side by side. It is no wonder, then, that Adventists became excited in 1886, when they learned that this tropical paradise had accepted the Third Angel’s message. Their excitement must have been augmented, too, by the realization that Pitcairn had the attention of the English-speaking world. Any news coming from Pitcairn Island was news that could be and actually was published in newspapers across America and Britain. Pitcairn had already had a tremendous amount of publicity before 1886, and its history and very name were enough to spark at least mild interest in most people. Christians were particularly proud that

Pitcairn’s people had all become converted in the early 1800’s. When Tay returned from the South Seas in 1886 to report that Pitcairn, the island known for romantic beauty and piety, had become completely Seventh-day Adventist, church members responded with an enthusiasm that had never before been seen.

Of course, some peculiarly Adventist factors were as important to the success of the missionary venture as was Pitcairn’s renown. First of all, the conversion of the islanders had “fallen into the church’s lap,” so to speak. When Corliss wrote in the March 6, 1888, *Review* that the world at large was astonished by the conversion of the Pitcairners, he might have added that the Seventh-day Adventist church at large was astonished, too. According to the souvenir book, the island’s conversion came as a very pleasant surprise which caused “much rejoicing” in the church. Pitcairn’s conversion was seen as a striking indication that the time was ripe for mission work. Corliss, in the same March *Review*, wrote:

If it was the will of Heaven that that vast island field should receive attention which it was not having, when the time for that attention to be bestowed should in the providence of God arrive, it is only reasonable to suppose that he would then call attention to that work in some signal manner.

For Corliss, Tay’s report of Pitcairn’s conversion was God’s “signal manner” of drawing attention to missionary needs. Corliss further wrote, “God has mysteriously preserved them, and it may be too much to assume that his providence has been specially over them, that through them the attention of his people might be called to the enlightenment of the inhabitants of Polynesia in the Third Angel’s Message.”

Psychologically, Pitcairn’s conversion provided tremendous impetus to further mission work. It must have seemed the perfect missionary success, for the entire population was converted. Everyone on the island kept the Sabbath; they slaughtered all their pigs, and almost all of the inhabitants were baptized by immersion in Bounty Bay. When readers of the *Review* learned that a whole society, however small, had become Adventists, large-scale success in mission work may have seemed a bit closer to reality. Then too, Pitcairn’s conversion was a reminder of the power of the gospel and of the goals of mission work. Pitcairn served as an example of what all Adventist missionaries before 1890 and since have dreamed of accomplishing.

**A**DVENTISTS HAD ANOTHER special reason for their strong interest in the missionary ship and its destination. In 1888 and 1889 the *Review* had carried notices of Elder Cudney’s attempt to reach Pitcairn. After his ship, the *Phoebe Chapman*, was reported missing, the *Review* printed whatever





*This illustration of the Pitcairn appeared on the cover of the paper back edition of the souvenir booklet entitled The Story of the Pitcairn, published by the Pacific Press in 1890. Courtesy Loma Linda University Heritage Room*

news they could on the status of that ship. If it is painful for us to read letters sent to Mrs. Cudney to buoy up her spirits, it must have been agonizing for all those who knew Cudney and were involved with his trip. When the *Pitcairn* started off for the South Pacific, Adventists prayed not only for the welfare of the missionaries and safe passage of the ship, but probably also that the ship would succeed in reaching Pitcairn and thus, in some way, justify the death of Cudney and his fellow workers. The success of the ship was thus a matter of daily interest to Adventists.

Not only were church members interested in the *Pitcairn*, but they were also involved in its actual construction. And of course, this involvement generated even more interest, for most Sabbath School members invested money, if not time and concern, in the ship. Ernest Lloyd, long-time editor of *Our Little Friend*, remembers shining shoes and selling magazines as a nine and ten year old boy to earn pennies for the ship. Actual construction of the ship was even delayed for a year so that Sabbath Schools throughout America could devote all mission contributions from December of 1889 to June of 1890 to the building fund. In this way, the special *Pitcairn* offerings, reinforced by frequent *Review* articles, made sure each Adventist had a stake in the mission ship.

In retrospect, whatever it was designed to do, the

*Pitcairn* served its greatest function as a symbol of widening popular interest in missions with a concomitant expansion of mission work. The *Seventh-day Adventist Encyclopedia* supports this view by stating, "the ship became a symbol of successful gospel work, which inspired greater financial support for missions." Today, the *Pitcairn* has historical significance beyond its mission voyages. It is a convenient symbol, from which it is possible to date the beginning of a new era in Seventh-day Adventist mission work.

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MERCEDES DYER

# ESTABLISHING RIVER PLATE SANITARIUM

**O**N A CLEAR evening River Plate Sanitarium and River Plate College are visible for a distance of many miles. These two institutions, which stand upon a slight elevation surrounded by wheat and flax fields in the fertile rolling plains of the province of Entre Rios, Argentina, are situated about twenty-five miles out in the country from the provincial capital of Parana.

For more than three-quarters of a century they have sought to witness to the wisdom of Ellen G. White's counsel that schools and sanitariums should be established in the country. There, she stated, people might enjoy nature's healing properties, receive instruction in the care of the body, practice healthful living by working in the open air, and experience the transforming power of the gospel message through the study of God's word.

The development and growth of these two institutions has made possible the expansion of Seventh-day Adventism in South America. Before the turn of the twentieth century a school, which became the Camarero School, located on land donated by one of the German-Russian farmers of Entre Rios was begun. In time it developed into River Plate College. In 1908, just ten years after the school first started, the foundations for a sanitarium were beginning to take shape. The story of the development of this medical center is a progressive one, and it has its

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roots in the origins of Seventh-day Adventist penetration into South America.

From 1885 onward a number of immigrants from Europe almost simultaneously began keeping the seventh-day Sabbath in different parts of the South American continent. There were small groups among the French, Swiss, Italian, and Spanish colonists in Uruguay, Chile, and in several Argentine provinces. In Entre Rios, the province between the Uruguay and Parana Rivers in Argentina, a number of Russian-Germans received the Sabbath message. Names of some of these early believers have been prominent among the Adventist leaders in South America for nine decades.

In 1890 George Riffel wrote the General Conference that there were twenty Adventists in Entre Rios and asked that a missionary be sent. Riffel had immigrated to Argentina ten years earlier from Russia by way of Brazil, but had been driven out by grasshopper invasions, which consumed his crops for two successive years. He emigrated to the United States and settled in Kansas, where he became a Seventh-day Adventist. In 1888 he returned to Entre Rios with three other Adventist families who were also from Russia and shared his new faith with friends he had left behind.

The General Conference Mission Board took notice of Riffel's call for help. Three colporteurs, Elwin W. Snyder, C. A. Nowlin, and A. B. Stauffer went as the first missionaries to the area in 1891. They had to support themselves with their sales, and since they had no Spanish books, nor could they speak that language, they were forced to use a translator or seek out the English and German speaking colonists with whom they could communicate. Within their first years they made good sales so long as English and Protestant people were accessible. But there were so few such people that the canvassers scoured the country from Brazil to Patagonia and even covered the Falkland Islands searching out the English-speaking people.

**T**HE COLPORTEURS WON a number of converts, including Lionel Brooking, a twenty-one year old English railroad mechanic apprentice who had been a YMCA worker in Buenos Aires. He joined them as the fourth Adventist literature evangelist in South America.

The next person to be sent by the Seventh-day Adventist Mission Board was Richard B. Craig. He



*The Riffel family served with three other families in Entre Rios for many years. George Riffel (far right) is responsible for writing to the General Conference in 1890 and requesting more workers for the area.*

Credit Review and Herald Publishing Association

arrived in March, 1893, to direct the canvassing work and to be in charge of the book depository. He held an institute for the four colporteurs during 1894.

The first Seventh-day Adventist minister to enter South America was Frank H. Westphal. He was called by the Mission Board to be superintendent of the East Coast Mission, which embraced Argentina, Uruguay, Paraguay, and Brazil, and he sailed from New York on July 18, 1894. After visiting England he stopped at several ports along the Brazilian coast. His brother-in-law, William H. Thurston, took the same boat on his way to Rio de Janeiro to also begin mission work for the church.

The Westphals arrived in Buenos Aires on August 18. Richard Craig met them, helped them through customs, and lodged them in his home. After a week of getting settled, Westphal left his wife and two small children in Buenos Aires while he sought out and baptized the new believers in the provinces of Entre Rios, Santa Fe, Corrientes, and even in Brazil. Everywhere he went he preached the gospel, taught the people, and baptized the believers.

During his first thirteen months in his new field Westphal was home barely six weeks. After an extended trip he returned to Buenos Aires and found that his little daughter had contracted measles and then scarlet fever and had died. She had been buried in the Chacarita Cemetery two weeks before. A missionary from another denomination had helped with the burial services.

The missionary family in South America increased again in 1895. Lucy B. Post from Ohio was asked to do Bible work in Argentina, but was first to spend a couple of years in Uruguay. John McCarthy, who was an Argentinian and had returned

home from a study period in the United States, was granted missionary credentials by the General Conference. Ole Opegard arrived in Buenos Aires on October 8 of that same year. He was a Norwegian who had studied nursing at Battle Creek. He sold books and did medical missionary work among the English and Scandinavians south of Buenos Aires. Jean Vuilleumiers, an ordained minister, also came with Opegard to work among the French-speaking people.

In the middle of 1896, Nelson Z. Town, who had been canvassing in Scotland since 1891, joined the Adventist family as secretary-treasurer of the mission; his wife accompanied him. About this time the Westphals rented a large eighteen-room house in the city of Buenos Aires, which served as the mission headquarters and was, according to Town, large enough so that the Adventist workers could all live under one roof.

Town and Westphal observed the needs of the people. Many were unable to read or write, especially in the rural areas, and there were few physicians to care for the sick. The country people showed a woeful lack of knowledge about health and the care of the body. Very few of the rural children had opportunities for an education. Obviously, schools and medical workers were badly needed.

**A**S EARLY AS 1896 Town appealed to the General Conference Mission Board for medical workers and teachers. "We are looking eagerly forward to the time when a good physician and some missionary nurses may be sent to this field," he wrote. Then he anxiously awaited the arrival of the *General Conference Bulletin*, hoping that he would read the news of actions taken "with regard to sending



*Pictured in this photograph of early Argentinian workers are: (first row, seated l-r) F. H. Westphal, O. Oppegard, N. Z. Town, (second row, standing l-r) J. Vuilleumier, and E. W. Snyder.*

medical help and teachers to this field.” Calls like this, however, were coming to the Mission Board from Central America, Syria, Egypt, and Palestine. The Philippines, India, and China were also unopened fields. Physicians were being considered for these.

Arthur G. Daniells, chairman of the Seventh-day Adventist Mission Board in 1901, wrote on August 8, 1901, to Dr. Robert Habenicht, who was practicing medicine and teaching at the school of nursing at the Iowa Sanitarium which he directed:

I am pleased to learn from your letter of July 28 to Bro. Spicer that you are ready to go to the regions afar off to give the light of this message to people who are in darkness. I almost feared you would not be willing to give up your prospects at Colfax for the uncertainties of a missionary field, but I see that you are ready to go.

He cautioned the family to consider the field where they should go:

... You will, of course, go abroad to stay until the Lord comes or until He calls you to some other field. You have a wide range. By that I refer to the fact that you are both preacher and doctor ... I would say go where you will find territory and people enough to make use of your experience and preparation for useful service for a great while—that is until the end ...

The Mission Board had suggested that they go to Central America, but Daniells wrote that he and William A. Spicer, secretary of the Mission Board, had been talking about other fields, perhaps Bombay, South America, or the Philippines. Daniells suggested that they look up facts regarding these countries and

... please give the question prayerful study... The Lord will direct and then if you are faithful you will be kept and blessed. Don't rush off too hurriedly.

Spicer also wrote the Habenichts on August 8 and asked that they consider the Philippines, Egypt,

Syria, and Palestine, where work had begun with the German colonists around Jaffa. Dr. Habenicht's knowledge of the German language would be a great help in that field. "And there is China and beyond is India," he added. South America was also calling for physicians and both Argentina and Brazil were the home of many German settlers. "But," added Spicer, "thus far the way has been closed because of the fact that the examinations for medical registration must be taken in Spanish."

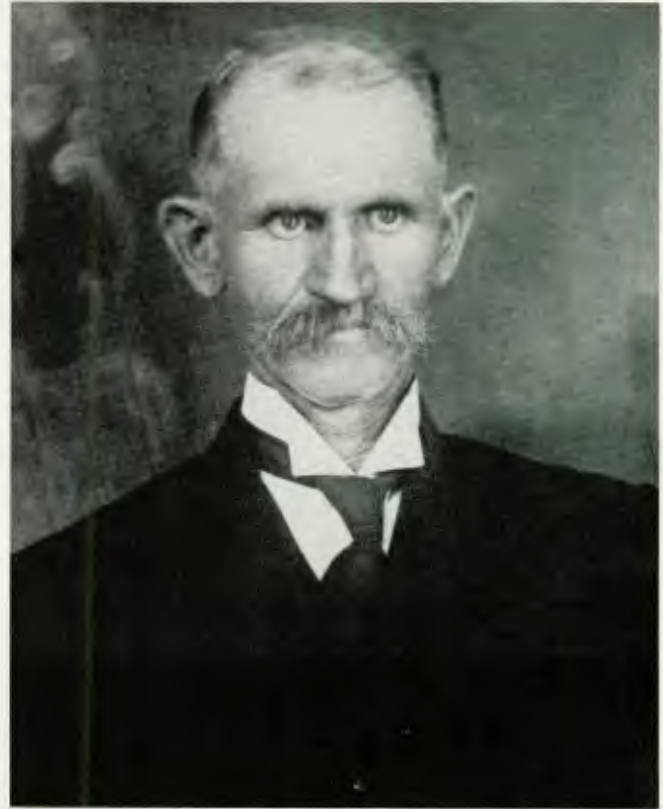
The Mission Board encouraged workers to choose their own field of labor, Spicer continued:

... We do feel anxious that every man find just the place that God has for him ... If you have decided convictions ... please write the Mission Board at Battle Creek to this effect.

He closed by saying:

Am glad you have the little ones to take with you into the fields. The home is a powerful influence in the needy lands abroad and even the children are missionaries indeed ...

The Habenichts chose to go to South America and sailed from New York the last of October, 1901. They stopped in England, since no steamers went directly to South America from New York. They arrived in Buenos Aires on December 2. Eight days



*Dr. Robert H. Habenicht was instrumental in helping to build and administer River Plate Sanitarium and devoted twenty-two years of his life to the work there.*

Courtesy Mercedes Dyer

later their daughter Liria was born; Judson was nine and Cleo was two. They had lost Roberta at the age of four just a few years earlier.

They planned to set up treatment rooms in Buenos Aires and work while learning the Spanish language in preparation for the qualifying examinations. But this was not possible, so they proceeded on to Entre Rios in January. The train trip to Rosario, the second largest city of the country, was a rather uncomfortable trip, for it entailed sitting on wood-slat seats and avoiding the sparks which flew in the open windows from the wood-burning engine. Passengers had to keep alert that their clothing did not catch fire. From Rosario a river steamer took them up the Parana River to Diamante, Entre Rios. A horse-drawn Russian wagon took them from the Diamante harbor up the long, steep bank into the city. Then they moved across the fields and valleys, fording streams and rivers and bumping from one rut to another for the remaining fourteen miles to the Adventist school. The whole trip took about thirty-six hours.

**C**RESPO, ENTRE RIOS, had been suggested as a place to set up medical practice. This farming community was the home of the Riffels and other Russian-German believers. Elder Westphal had organized the first Seventh-day Adventist church there in 1894. This was the place where, on September 15, 1898, plans were drawn up for the Camarero School, which was located about ten miles from Crespo near the small village of Puigari and across the creek from the Camarero trading store.

A concentration of Adventist believers was scattered around the Crespo area. Dr. Habenicht decided to begin his medical practice in this community. But before setting up his clinic in the village, he needed to secure permission from the local authorities in the provincial capital of Parana.

Dr. Habenicht talked with the local druggist who spoke German, and who seemed very anxious that Habenicht begin work in the village. He offered to go to Parana to help Habenicht secure the permit. They agreed to go the distance of about thirty miles together.

Because Habenicht did not understand the Spanish language and did not speak German very well, he confided with Westphal, who was living in the vicinity, that he did not feel clear to go alone with the druggist. Westphal arranged that John Maas, who had only recently arrived to work at the new Camarero School, should accompany the doctor.

When Maas and Habenicht arrived at the station as appointed, the druggist must have been surprised to see someone with Habenicht. He decided that he would drive rather than take the train as they had planned, but he insisted that Habenicht

and Maas take the train. They thought that if the druggist was going to drive, they would drive too. Then the druggist changed his mind again and told them he would take the train and meet them in Parana the next day at an appointed hour and place.

After all night in the horse-drawn wagon, Maas and Habenicht arrived at the specified place in Parana. They found that the druggist had come and had gone with the early morning train. Neither could make himself understood, for they did not speak Spanish. However, in a restaurant they met a German gentleman with whom they could communicate. He found an English-speaking man to help them. This man proved to be the British proconsul. He knew all about the druggist. The proconsul explained that the druggist had been acting the part of a doctor and did not want any competition. Knowing Habenicht could not speak Spanish, he thought he could prevent his getting the permission needed to practice. The druggist had already been to see the president of the health board before their arrival. The proconsul gave the two missionaries a letter of introduction to the health official and sent an interpreter with them. In a few minutes Habenicht had the required permission and he and Maas rejoiced all the way back to Crespo.

On March 1, 1902, Habenicht officially opened a medical office in Crespo. It was in one of two rooms that the Habenicht family occupied as living quarters. The first patient who initiated the medical services was the "comisario," the chief officer of the village.

Almost immediately Dr. and Mrs. Habenicht were busy. Sometimes they had as many as thirty to forty office calls and treatments in one day. Four or five wagons frequently stood in front of their door. The sick, many of whom had been driven long distances, waited on straw covered wagon beds. One man, who had been paralyzed for four years and had been to all the large cities for help, had been pronounced hopeless. He was brought in and rapidly recovered with the treatments he received. A patient with a fast growing tumor had the tumor successfully removed and returned home well. A blind patient had a cataract removed and went away rejoicing because his sight had been restored. With these successes, the Adventist doctor was gaining a reputation. People were coming from the neighboring towns, cities, and surrounding country.

**A**T THE END of his first month's work, Dr. Habenicht wrote that he had secured another house nearby, which he was using for his office and treatment rooms. He was kept busy and said he needed help. Although the country had been ravaged with locusts and the people had lost all their crops, he had taken in over three hundred pesos and stated

that the Lord was blessing his efforts.

To help Habenicht, Lionel Brooking, who had been colporteur since his conversion to Adventism, left for Battle Creek and spent two years training at the sanitarium. By 1902 he had returned to assist Dr. Habenicht with the treatments.

Two afternoons a week Habenicht traveled the ten miles by horseback or wagon to the new Adventist Camarero School near Puiggari. He taught vocal music, physiology, and simple treatments to the eighteen students enrolled. Evenings were devoted to language study. After five months he was teaching the Sabbath School lessons in Spanish. His German had improved enough so that he was preaching in that language.

On August 19, 1902, Town wrote to the *Review and Herald* that the work was being blessed by the Lord.

. . . As we are now right in the time of wheat sowing, we have proposed to the brethren that they put in a crop for the Lord, to help in starting a medical institution in this field. About one hundred and thirty acres of wheat and flax have been promised toward this . . . Dr. Habenicht has the Spanish language sufficiently to be able to take his examination . . .

With the growing fame of the Adventist country doctor, physicians in the provincial capital and the surrounding cities were becoming alarmed. They did not want this kind of competition. Opposition from the medical ranks was threatening the growth of any permanent kind of medical institution.

Town wrote that medical work had been put off too long. Formerly in Argentina, immigrant physicians had been allowed to take a general examination that would earn them a license to practice anywhere in the country. Up until May, 1902, Uruguay would still permit the general examinations. But Argentina had recently passed a new law. It required all foreign doctors to pass examinations in each year's course work studied by the students in the medical schools in Argentina. Paraguay had also passed the same demanding laws and now Uruguay had completely barred all foreign doctors and chemists from practicing in their country. No new physicians were allowed to take the examination or work in Uruguay.

Dr. Habenicht's medical permit allowed him to practice in the rural areas where no other physician was available. He continued to care for the sick who came to him or called for him. But all the time there was strong opposition from the medical circles in the cities.

Westphal reported to the General Conference in Washington, D. C. on May 15, 1905, that Dr. Habenicht was having

. . . many difficulties in securing recognition. His time is being divided between ministerial work and private practice. We hope that he will soon receive the necessary paper from the government.

**D**ENOMINATIONAL LEADERS HAD hoped that a sanitarium could be built in the city, where the attention of the people would be called to the Adventist work. But the national laws were restrictive. Furthermore, there was much prejudice against the "Sabatistas." People who were against the Adventist work circulated rumors to keep patients away. Habenicht's life was threatened a number of times. He wrote in the December 6, 1906, *Review* that:

I have spent some time in trying to revalidate my medical diploma in this country, but for the present have had to give up the idea of receiving national recognition because of the prejudice against North Americans, especially those who are professionals. One of the secretaries told me that it was useless to try, as they would not allow me to pass; but this was not till I had spent three months and had visited the offices more than fifty times to get the privilege to try the examination.

Although he was greatly disappointed in not getting national licensing for medical practice, Dr. Habenicht was not discouraged. He combined ministerial work with the medical work, often taking extended missionary trips throughout the northern provinces of Argentina and into Paraguay. He related that this was wild country, with mountains to cross, crocodiles in the rivers, and monkeys in the trees, but worst of all were the tigers and the snakes. He had to be alert to dangers on every side, underfoot, and overhead. On his return from these trips, he reported that new believers had been baptized, Sabbath Schools had been organized, and interested persons were getting ready for baptism. He preached the gospel everywhere and held public meetings, presenting the prophecies and the distinctive Adventist beliefs. He visited from house to house, treating the sick, holding Bible studies, and teaching people how to better care for their bodies and keep healthy. His work opened doors in many places. He wrote in the *General Conference Bulletin* for June 7, 1909:

If we could only have the proper workers, there is no limit to this kind of work which the Lord could do through us. If we had hundreds of people properly trained, in whose hearts the love of this message is the first thing, we could place them all over the field, and they would be lights wherever they are.

The work was an integrated missionary work of caring for the whole person. Habenicht described his method as follows: after he had given a few simple remedies and treatments to a sick person, he spoke to the people who stood by. There were always the curious who wondered what the doctor would do. He would say, "Our sick man is better; why can not we have a little meeting?" He would ask the man of the house for permission, and then talk about the goodness of God, how Jesus would take away sins, and then he would read the thirty-



*Construction of the sanitarium at Entre Rios continued only as quickly as funds were received to purchase the necessary materials.*



*At the time this photograph was taken the roads around the sanitarium had not yet been paved.*

second Psalm. After the meeting, he announced that if others were ill, he would be happy to visit them and help in any way he could. If some wanted Bible studies, he would visit them in their homes and study with them. This kind of ministry attracted so many people that at the evening meetings the house and yards would be overflowing.

Sometimes these medical missionary trips called for much ingenuity and endurance. Roads were non-existent in many areas, so cattle trails or paths along the riverbanks became the routes followed. Habenicht wrote in the same *General Conference Bulletin* that:

Once we had to make a journey of about three days' ride; but the heavy rains made it impossible to cross the rivers, and we were greatly delayed, and found it almost impossible to get food, so that during the three days we had very little to eat. When we came to the swollen rivers, we had to swim across, and by means of a rope suspended across the river, would pull our things across, and get our horses over, and proceed on our way.

Dr. Habenicht was finally granted permission to take a general examination in Parana which qualified him to practice in the province of Entre

Rios. The provisions of the regulation, however, indicated that if a national doctor should come to the vicinity, he would have to leave.

**I**N 1907 HABENICHT purchased about 180 acres of land and built a two-story home with eight rooms, a kitchen, and a bathroom. The home was beside the Camarero School. At this time, Habenicht was also acting director of the school and continued his practice in his home. He described what life was like in the June 2, 1909, *General Conference Bulletin*:

... we could not go to bed during the whole week. I have sometimes traveled sixty miles in a wagon to see a patient, and upon returning home have found as high as ten wagons waiting for me, with their patients, or a wagon waiting to take me off again fifty miles or so in another direction. Sometimes Mrs. Habenicht would be called to attend some other person while I was away, and the children would be left alone until one of us returned. And when we got back, the people were filling the house, as high as eighty coming in one day.

The Habenicht's had five children by this time; Robert Harvey and Herald Ambrose had been born in 1905 and 1906 respectively. At times the house was so filled with patients that everyone had to watch where they stepped.

The Habenicht's dining room served as operating room and at times they had to clear off the dishes from the table to prepare for an operation to take place there. Surgical instruments were sterilized in the kitchen oven. Judson, the oldest son, helped by giving the anesthetic. It became impossible to work in these facilities with such a lack of help. A sanitarium had to be built.

At the annual meeting of the Conference of Gualequay, October 17-27, 1907, action was taken to construct a sanitarium in connection with the school at Camarero. A governing board was appointed. The amount of 2,910 pesos was promised at that meeting, plus about eighteen acres of flax, twenty acres of wheat, and four acres of oats. Habenicht donated 2,000 pesos. Contributions from Jose Weiss, Daniel Weiss, George Riffel, Oswaldo Frick, Enrique Block and his wife, and Godofredo Block, made up the remaining 910 pesos.

In March of 1908 a general meeting took place at Camarero, where it was decided that the conference should purchase Habenicht's farm as well as the eight-room house. The house, barn, and sixty acres would be for the new sanitarium and the other 120 acres of farm would belong to the school. A sanitarium committee was organized with Habenicht, Westphal, Town, Jorge Lust, and George Riffel as members. The name selected for the new institution was Sanatorio Adventista del Plata, or River Plate Sanitarium.

Walton C. John arrived in the middle of the year to take over the principalship of the school; thus,

Habenicht was relieved of that responsibility and could fully devote his energies to the new sanitarium and the medical work.

Another meeting was held in July of 1908. The conference officials reaffirmed that the local needs and the private practice which Habenicht had built up demanded that an institution be provided. A plan for a new building was adopted. It was to have two stories and be about seventy-five by thirty-five feet in dimension. The committee voted to begin construction just as soon as 6,000 more pesos could be gathered. They launched a campaign to raise money. Masons were already making bricks nearby on the bank of the river. The executive board voted that Habenicht should furnish wood for baking the brick.

Trees had been planted in April to beautify the area which had formerly been completely cleared of all natural vegetation in order to be sown with grain. On September 21, 1908, the sanitarium committee approved that the row of trees be divided between the sanitarium and the college, and that each institution pay for its half. It also voted that the school should irrigate the trees at least once a week.

Among other actions taken on September 21, 1908, were the following: to build a six thousand liter cylindrical water tank, to hire masons to construct the foundations for the new building, to purchase six single beds, mattresses and bedding, and to request the school to make available for sanitarium use a man, wagon, and four horses.

The following week the sanitarium committee accepted twenty-four articles delineating the administrative relationship of the school, the farm, and the sanitarium. Each would be administered independently, but should cooperate by lending wagons, horses, and help to each other as needed. Charges were fixed for rents and meals for the employees. Dr. Habenicht was allowed to pasture his two horses and two cows in the acreage which he had sold. He was also permitted, on October 1, to rent five rooms of his former home; rent payments of twenty-five pesos a month were assessed. Two rooms downstairs, one upstairs, and the two vestibules were reserved for housing employees of the sanitarium.

**E**ACH WEEK THE sanitarium committee met to decide the details of the construction, to hire workers, and to secure material needed for the new building. They drew up policies, rules, and prices for wages, rents, meals, and medical services. They authorized the printing of stationery and receipt books. There were many decisions that had to be worked out in the weekly committee sessions that followed.

On October 29, 1908, Westphal proposed that a

nursing course be organized consisting of three years of study. The students would help with the work of caring for the patients while learning nursing practices. They would be required to work eight hours a day their first year. Any overtime would be paid at the rate of ten centavos an hour. The sanitarium would furnish each student with two uniforms a year and ten pesos to buy their shoes. Sabbath work was to be reduced to a minimum, and no wages would be paid for work on God's holy day. It was decided that the course would begin on November 15, 1908. The first students accepted were Ida Hofer, Elvira Deggeller, Hannah Frick and Juan Cappeler, in that order.

The following week the executive committee had a long and interesting discussion of problems and plans. Habenicht and Westphal were commissioned to purchase immediately the beds and furniture needed.

Arthur Westphal was hired to be in charge of the records and Juan Montcreol was employed as mason. Other masons were also secured. French tile was selected for the floors of the sanitarium. Mrs. Habenicht and Mrs. Westphal were asked to look for a stove and kitchen equipment as well as the needed utensils for the dining room.

On November 15, 1908, the sanitarium officially opened with General Eduardo Racedo as the first patient. River Plate Sanitarium was becoming a reality.

Dr. Habenicht dedicated his energies to the construction of the building, the school of nursing program, and the care of the many patients who continually came for help. He also began a new home for his own family near the one which he had sold to the new institution. Hopes were running high that the vision of seven years was finally being transformed into brick and mortar.

In November, when classes at the school terminated for the summer, the rooms in the school building were made available for patients. Within



*Among the delegates from South America that attended the 1909 General Conference in Washington, D. C., was Dr. Habenicht.*



ten days every room on campus was filled to capacity, some rooms crowded with up to fifteen people.

Since there were no nurses yet, Dr. and Mrs. Habenicht gave all the treatments. Because it was more than they could care for, they requested help. Mr. and Mrs. Armando Hammerly, graduate nurses from the Adventist hospital in Gland, Switzerland, who were residing in Uruguay, came to assist with the treatments and nursing care. Also, Dr. Abel L. Gregory from Brazil and Dr. George Replogle from the United States were called along with two nurses from the States.

When March rolled around, the students returned for another school year. The patients had to be moved back into the old sanitarium, which was the former Habenicht home. Construction of the new building was progressing as the money came in to secure materials. As soon as a new room was finished sufficiently to accommodate patients, the room was occupied.

After Doctors Gregory and Replogle arrived in early 1909, Dr. Habenicht and his family left for the United States on March 6 to attend the General Conference session in San Francisco and to visit their family in Iowa. While the Habenichts were away, a representative from the Health Commission in Parana arrived at the sanitarium. Because neither Gregory nor Replogle were holding Argentine licenses to practice medicine, the health commissioner closed the sanitarium. City physicians, who were so opposed to the competition they were getting from the Adventist doctors, had heard of Dr. Habenicht's absence and had taken advantage of their opportunity to hinder the Adventist work by urging this action upon the health officers.

**M**R. AND MRS. Hammerly then left for Uruguay to begin medical missionary work there. Dr. Gregory remained for a short time and then also left. Though they were discouraged, the conference leaders continued the building and hoped for the soon return of Dr. Habenicht.

By July General Racedo had intervened and secured permission for the institution to reopen its doors. When Habenicht returned in August, patients started coming again. Before the windows or doors were in the new building, the patients were occupying the rooms.

The first floor was completed and filled with thirty patients by the end of 1909. The kitchen, dining room, and massage treatment rooms still were located in the old building, the former Habenicht home. Quarters were so cramped that meals were served in three turns.

Since there was much work and few to do it, patients who could work were given domestic duties or were assigned to help in the kitchen. Laundry



*This picture postcard of the sanitarium shows the porch and balcony area of the front of the building.*

facilities consisted of a tin shed, where clothes were rubbed and then boiled in large kettles outside. At times the nursing students were assigned to laundry duty.

An addition was built onto the main building to house the kitchen and a storage room, and at the beginning of 1910, the medical offices, dining room, and kitchen were moved from the old building to the new one. Things were improving. A new well was dug and water was pumped with a gasoline motor.

Louis R. Conradi from the General Conference visited the school and sanitarium in late November, 1910. After his thirty-six hour trip up the mighty La Plata River to Diamante Harbor, he traveled through the country roads where for miles he could see a light in the distance. He was informed that it came from the Adventist institution. At that time the school had eighty students and the sanitarium had space for forty in-patients in its two almost completed stories. Conradi wrote in the May 11, 1911, *Review* that:

The school building itself is a creditable structure, in keeping with the general style of architecture in the country . . . As for the sanitarium, I found a new two-story brick building nearly completed, with sufficient room for about forty patients . . .

Conradi was impressed with the amount and quality of work that was being done with very limited facilities. He must have enjoyed a bath and massage treatment, for he described them in detail:

. . . All this bath-room contained was a small stove to heat the water, a bath-tub, three massage tables, and a small dressing corner. With this meager equipment the room was crowded. The door opened directly outdoors; and when the wind blew, the patient felt it immediately. Notwithstanding all these drawbacks, the sanitarium was prospering . . .



*Both the college (background) and the sanitarium (foreground) can be seen in this photograph which was taken about 1917.*

Courtesy Mercedes Dyer



*By the 1920's when this aerial view was taken, the sanitarium and school campus included a number of buildings.*

Credit Southern Publishing Association

The doctors are often called out into the surrounding country, and . . . when I accompanied Dr. Habenicht on his calls, I noticed that everybody seemed to be acquainted with him; and from the hearty greetings received one could see that he was held in kind regard by Protestants and Catholics alike.

Conradi also mentioned the "plain and nutritious food" and that the matron tried to make the patients as comfortable as possible. Money had been promised from the General Conference for this institution and Conradi noted that it was "surely needed; and when received, it will place the sanitarium on its feet financially."

Physicians in the cities found their clientele diminishing, for patients were increasingly patronizing the River Plate Sanitarium for their medical needs. These physicians were instrumental in getting a law passed to restrict the growth of the sanitarium. Spicer visited in 1912 and reported in the May 9, 1912, *Review* that a law had been passed permitting only twenty-five in-patients. He added, "The house has this number now, and there are more than a dozen others in outbuildings . . . Our brethren thank God that the law recognizes their work even to this extent, and hope to see the restriction removed."

The newspaper publicity aroused the people in the area and they, with the help of important governmental friends of the sanitarium, had the law annulled. The publicity really helped the sanitarium, for during that year there were often as many as forty-five in-patients.

The first class of seven nurses graduated in 1912. Five entered medical missionary work: one among the Indians of Peru, two in the northern provinces of Argentina, and two in the local Argentine conference. The sanitarium employed the other two.

The sanitarium was beginning to see the realization of its objectives. Prejudice was being overcome and the institution was prospering. Graduates were carrying the medical missionary torch to the lands afar.

**D**R. CARL WESTPHAL joined Doctors Habenicht and Replogle in 1920. His diploma was readily recognized since his medical training was taken in Chile. Dr. Habenicht had finally received recognition equal to that of national licensure, but the attitude of the Latin countries made the sanitarium officials very aware that future growth of the medical work in South America was dependent upon the preparation of nationals to carry the leadership. The sanitarium graduates opened doors for the church throughout the continent with their self-supporting missionary services.

In 1923 Dr. Habenicht's health failed. He came to the United States hoping to recover and then return, but his years of untiring labor had spent his energies. Expecting that his health would allow him to begin a self-supporting school and sanitarium in Brazil, he sailed for Sao Paulo in August of 1925. His daughter Cleo and her husband Idyllo Brouchy--both sanitarium graduates--were running a medical treatment center there. But on September 21, just three weeks after he had arrived in Sao Paulo, Dr. Habenicht died and was laid to rest.

Dr. Carl Westphal became the medical director of River Plate Sanitarium in 1923 and served in that capacity for thirty-one of the forty-five years he practiced medicine. Much of the time he was the only physician at the sanitarium. There were hard times and economic crises during these years, but he continued the work and carried on the nursing school. During the later years of his administration better days came and expansion of the facilities



*Dr. Carl Westphal came to River Plate Sanitarium in 1920 and continued to work there until shortly before his death in 1965.*



*Dr. Carl Westphal (seated in the center) and Dr. Marcelo Hammerly (in the white coat to the right of Dr. Westphal) posed with the staff and student nurses for a photograph in 1950.*

*Courtesy Mercedes Dyer*



*To meet the growing demands placed upon it, the original sanitarium structure was expanded in the 1950's.*

*Courtesy Mercedes Dyer*



*During Dr. Marcelo Hammerly's directorship (1954-1967) River Plate Sanitarium was modernized and enlarged with several expansions.*

*Courtesy Mercedes Dyer*



*In the 1960's a further extension was necessary to care adequately for the increased number of patients.*

*Courtesy Mercedes Dyer*

began. He turned over the directorship in 1954; however, he continued working with the sanitarium until shortly before his death in 1965.

Dr. Marcelo Hammerly left Uruguay with his medical degree from the University of Montevideo in 1937. He assisted Dr. Westphal during difficult times for the institution and assumed directorship in 1954. During his administration the building was modernized and enlarged with several expansions. First class patient rooms were constructed and equipped with a heating and air-conditioning system. Telephones were installed in each room and with the arrival of public electric power to the



*A modern entrance greets the current visitor to the campus of River Plate College.*

BELOW

*The administration building of River Plate College appears much the same today as it did when originally built.*



*Dr. Pedro Tabuenca, present director of the sanitarium has been associated with the sanitarium since 1954.*

Courtesy Mercedes Dyer

community in 1965, the use of electrical equipment and around-the-clock lights became possible. One improvement followed another.

Not only has Dr. Hammerly been a respected physician, professor, author, builder, and administrator, but he also continues to inspire young men and women to study medicine, dentistry, medical technology, pharmacology, and other medical specialties, in order to fulfill the needs of the growing sanitarium.

In 1967 Dr. Hammerly turned over the administration to Dr. Pedro Tabuenca in order to dedicate more of his time to clinical practice. Although Dr. Hammerly retired in 1973 after thirty-six years of service to the institution, he continues to give valuable help as he is called upon. He has influenced many throughout the continent by his numerous books and articles on family and community health.

Dr. Pedro Tabuenca, a graduate of the National University of Buenos Aires, came to the sanitarium in 1954 and worked closely with Dr. Westphal and

Dr. Hammerly. His work continues that which was initiated and sustained by his three progenitors.

Significant changes and accomplishments have enhanced the progress of the sanitarium since 1967. A large three-story brick structure attached to the main building was completed. An olympic-size outdoor swimming pool provides a recreational facility. A staff of thirty physicians rotate for specializations in the United States and in Europe. The number of in-patients has so enlarged that reservations must be arranged well in advance for one of the 183 beds available in the sanitarium. Out-patients seek reservations in one of the three local hotels or in rooming houses which are always crowded.

The completion in 1969 of the Santa Fe-Parana tunnel under the Parana River and the hardtop roads from Parana and Diamante to the college and sanitarium community have connected these institutions to the outside world and the rest of the nation. An airstrip makes taxi plane service available from Rosario, Santa Fe, and other cities of the nation. The community has become an independent municipality with its own name, Villa Libertador San Martin.

River Plate College and River Plate Sanitarium are two institutions standing side by side. They

continue to cooperate in their mission of training workers to fulfill the gospel commission to all the world. After seventy years of training nurses, the sanitarium has turned over the nursing school to the college with the beginning of the 1978 school year. Both institutions are crowded and growing.

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## PULPIT DON'TS

TAKEN FROM THE *REVIEW AND HERALD*, MARCH 30, 1886.

**Don't preach more than sixty minutes.**

**Don't think to be immortal by being eternal.**

**Don't try to be eloquent; only try to be simple.**

**Don't preach your own doubt or the doubts of others. Your people have doubts enough of their own, and can always pick up more.**

**Don't preach science; not even the science of theology. Your pulpit is not a lecture platform, nor your church a classroom.**

**Don't try to be someone else. There is only one Person worth imitating; and the way to imitate Him is by living in Him.**

**Don't substitute gush for good sense, rhapsody for reason, and asseveration for argument. The Americans are a strong people, and they need a meat diet.**

**Don't mistake noise in a sermon for**

**eloquence, or noise in a prayer for devotion.**

**Don't use the long prayer to tell your congregation the news of the week, or the Lord the latest discoveries in theology.**

**Don't try to save the truth; the truth can take care of itself: save men.**

**Don't try to be prudent; only try to be brave. Even Paul begged his friends to pray for him that he might speak boldly as he ought to speak.**

**Don't imagine that you are the Board of Deacons, the Board of Trustees, the church meeting, and the Society; you are only the pastor.**

**Don't forget that it always takes two to perpetuate a scandal; one to listen as well as one to speak.**

**Don't forget that it always takes two to make a quarrel; and--**

**Don't be one of the two.--Christian Union.**



*Margaret A. Rowen*

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## PROPHETESS OF REFORM AND DOOM

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LARRY WHITE

**I**T WAS MONDAY, June 22, 1916, when Mrs. Margaret Rowen had a "vision" of coming world events, while in the presence of a group of women. She had been a Seventh-day Adventist for about four years, when she became a leader of a prayer group, which had been organized by the Southside church in Los Angeles. Many eyewitnesses testified to the unnatural physical state assumed by Mrs. Rowen in her visions. In one such vision her body was rigid, her eyes open

and staring upward, and she was oblivious to all that was happening around her. Many times the expressions on her face changed, as if she was looking at different things. One person commented that Mrs. Rowen usually did not breathe while in vision, but another stated that her inhalation of air was limited to an extreme minimum.

The news swept the church that God had chosen another prophetess, and many members began to advocate Mrs. Rowen. Among those who first supported her were P. W. Province, who was working in Oregon; J. F. Blunt; and later, Elder F. I. Richardson. Both Blunt and Richardson lived in Los Angeles at the time. Dr. and Mrs. B. E. Fullmer

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*Larry White is chairman of the History Department at La Sierra Academy.*

also became early followers and very ardent believers in the new prophetess' message. Dr. Fullmer had been sent by the president of the Southern California Conference to conduct a series of meetings in the Southside church. During these meetings Mrs. Fullmer, who was in misery and despair over the death of her infant son and her subsequent ill health, met Margaret Rowen. The latter, through fasting and prayer, restored Mrs. Fullmer's hope in God. Dr. Fullmer stated, "[b]ack to my home . . . came a transformed woman, and not in these six years have the shadows dimmed the joy and sunshine that returned with her." When Mrs. Rowen was accused of being an instrument of the devil, Dr. Fullmer began his own investigations into her message and, in order to further his study, the Fullmers shared a duplex with the Rowen family beginning in May of 1917.

Others too were affected by Mrs. Rowen's self-sacrificing spirit, her sincerity in striving to attain high moral and spiritual standards, and the suffering she endured while attempting to further the development of spiritual reform. The church organization became concerned as the Rowen movement progressed, so the Southern California Conference established a committee to investigate the prophetess. On February 24, 1917, the committee reported there was inconclusive evidence that the manifestations of Mrs. Rowen were of divine origin. They also concluded that some of her teachings were out of harmony with the Bible and Ellen G. White. Thus, the conference would not permit the presentation of Mrs. Rowen's beliefs before the church members. At the Los Angeles camp meeting of August, 1917, Arthur G. Daniells publicly stated that the evidence gathered so far had not proved Mrs. Rowen's divine prophetic gift. And again at the Los Angeles camp meeting one year later, Daniells repeated the unanimous conclusion that Mrs. Rowen was not inspired from heaven.

*A. G. Daniells, president of the General Conference, attended the 1917 and 1918 Southern California camp meetings and urged Adventists to beware of the teachings of Margaret Rowen.*



Credit Review and Herald Publishing Association



Courtesy Review and Herald Publishing Association

*After B. E. Fullmer's wife was helped spiritually by Margaret Rowen, he became one of Rowen's strongest supporters and published many of her writings.*

**S**HORTLY AFTER, THE Southern California Conference issued its committee report in February of 1917. Mrs. Rowen sought to prove her divine inspiration by proclaiming she had received a vision from God concerning the true facts of her parentage. She allegedly was told that she was not the daughter of Alfred and Matilda Wright but was an illegitimate child of Alfred Wright and May Gillette. After her birth, according to the story, Wright debated whether to drown the child at a wharf, but decided instead to take the baby home and tell his wife he had found her and had determined to raise her as their own. Through the vision, the story went on, God gave Mrs. Rowen the address of her real mother, now Mrs. Harold Mills, who lived near Philadelphia, Pennsylvania. Then, according to Mrs. Rowen, the following events took place. She wrote to her mother and Mr. Mills replied by asking Mrs. Rowen to come visit, which she did in the fall of 1917. While in Philadelphia, Mrs. Rowen had another vision and a Dr. Cavanaugh was called by the Mills to diagnose the problem. He then wrote a letter to Rowen's believers in California, describing Margaret's physical being while in vision. Mrs.

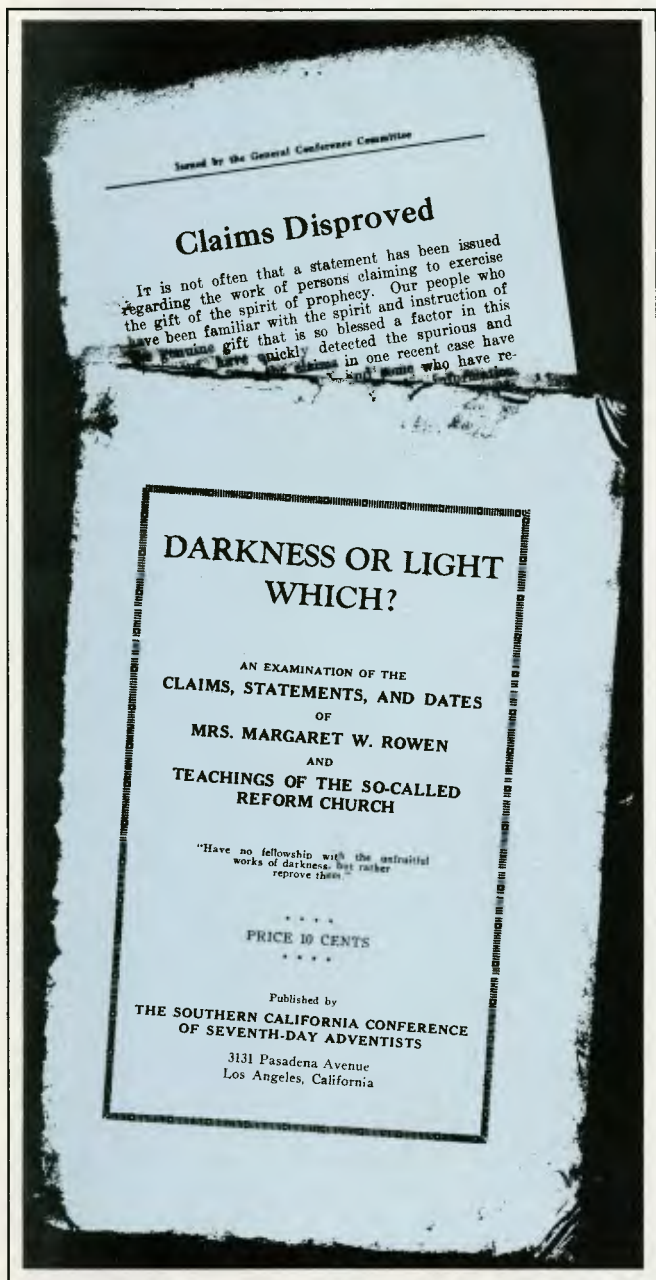
Rowen also brought back from Pennsylvania a photograph of herself and another woman about sixteen to eighteen years older. The remarkable resemblance between the two women was supposed proof that Mrs. Mills was her mother. A California trip planned by Mrs. Mills, however, was suddenly cancelled, when Harold Mills died of the flu. By his death, Mrs. Rowen became practically the sole owner of a considerable fortune in landed property as Mrs. Mills ostensibly was intent upon showering upon Margaret everything she had been deprived

from sharing with her in her earlier years.

After her trip east Mrs. Rowen wrote a letter to Daniells on November 26, 1917, which described the meeting with her mother. She indicated that she had distributed literature while in Philadelphia, had organized prayer bands, and had spoken to a Methodist church group. However, a letter sent to Daniells from Mrs. Sue Henley, who was Mrs. Rowen's sister, seemingly destroyed the parentage story, for Mrs. Henley stated that Margaret had stayed with her for five weeks between September and October of 1917. Mrs. Henley accidentally came across a letter which described the Harold and May Mills developments, and she made inquiries into the Mills, who were purported to live in Elkton, Maryland. Mrs. Henley found no such people holding title to any land. She also reported that Mrs. Rowen had gone only once to a Methodist evangelistic service and had given a two-minute testimony concerning God's goodness to her. She never spoke "one word that might be taken to mean anything other than she was still a Methodist" and talked to no one at the church or anywhere regarding prayer bands or Adventism. Mrs. Henley also made an inquiry about Dr. Cavanaugh in Philadelphia and again found no such person.

Conference officials then began more investigations into Mrs. Rowen's parentage claim. Through a process, which took about five or six years, the church acquired a large amount of evidence which proved the falsity of any association between Margaret Rowen and May Mills. An affidavit was received from George Benson, treasurer of Cecil County, Maryland, which stated that neither Harold nor May Mills had owned any property, real or personal, for the past ten years. Furthermore, H. Winfield Lewis, clerk of the Circuit Court for Cecil County, searched for the period 1871-1920 and testified that he had found no Mills who had ever owned any property.

Charles S. Longacre, secretary of the Religious Liberty Association, concluded the investigation by asking Mrs. Rowen to come east and show him the property belonging to Harold and May Mills. Mrs. Fullmer accompanied Mrs. Rowen on the trip and the investigation began on October 1, 1922. At first Mrs. Rowen only gave verbal statements as proof of the Mills' ownership, but Longacre pressed for a personal investigation. A large investigatory search was thus begun on October 5, with Mrs. Rowen, Mrs. Fullmer, Elder Longacre, Elder Frank H. Robbins (president of Columbia Union Conference), Elder James A. Leland (president of the East Pennsylvania Conference), and a notary public all participating. From the four different stops purported to be Mills' property, all the residents testified they had never heard of Harold or May Mills. Some of those residents informed Longacre that they intended to have Mrs. Rowen arrested for



Both the General Conference and the Southern California Conference of Seventh-day Adventists issued pamphlets disproving the claims of Margaret W. Rowen.

Courtesy Loma Linda University Heritage Room



libel, and at eleven p.m. one evening, he told Mrs. Rowen of those intentions. When Mrs. Rowen and Mrs. Fullmer failed to meet a breakfast appointment with Longacre the next day, he was informed that the two women had checked out of their room around midnight.

**A**LSO, THROUGH THE testimony of Mrs. Laura V. Havercamp, a personal friend of Mrs. Rowen's, it was learned that Margaret had paid Mr. Havercamp, a photographer, to make two pictures of her, one a normal picture and the other as an older woman. After the two pictures were put together, Mrs. Rowen demanded that Havercamp destroy the negatives.

After the above investigations became public, Mrs. Rowen still retained vigorous support from her followers. Matthew Larson attacked the investigations by saying in a letter to Charles Longacre:

... had Mrs. Rowen ever claimed any title or ownership to those properties? No! Had she ever claimed or said that she knew from personal knowledge that Mr. or Mrs. Mills owned or held, any rights or vested interests in them? No! Did she ever



claim that she had been shown in 'vision' that they held any such interests? No, emphatically, no! On the contrary, all the knowledge she claims, or ever claimed, in regard to this matter, was what her mother had told her . . .

As to the sudden departure from Pennsylvania by Mrs. Fullmer and Mrs. Rowen, Dr. Fullmer defended the action by saying Mrs. Rowen had become ill, for she was under such physical, mental, and nervous strain that her body had sunk under the pressure and her mind wandered in delirium. Mrs. Fullmer reportedly sent Fullmer a telegram stating, "Longacre dissatisfied, Margaret collapsed mentally, delirious. Wire something to save mind . . . Unless receive comforting message, all is lost."

These investigations took place in 1922, but even three years before, almost everything was lost, as far as Mrs. Rowen's followers were concerned. On August 27, 1919, a session of the Southern California Conference urged the churches to take a careful watch of the Rowen influence and the people believing in her message. Then, on November 8, 1919, Dr. and Mrs. Fullmer were disfellowshipped from the Carr Street church, and one week later the Southside church disfellowshipped Mrs. Rowen. Because she had failed to gain official church recognition as a prophetess, and because her parentage claim was not being accepted, Margaret Rowen now turned to forgery in an attempt to gain the proof that she was the successor to Ellen White.

One day Mrs. Rowen confessed to the Fullmers that God had shown her in vision a document in

*Mrs. Margaret Rowen went to great lengths to prove that she was divinely inspired, and eventually committed forgery and attempted murder in an effort to prove her point.*

Courtesy E. G. White Estate, Inc.

BELOW

*This faked photograph of Margaret Rowen and her "mother" was taken in an effort to prove that she was the daughter of May Gillette Mills.*



Courtesy E. G. White Estate, Inc.

Mrs. White's manuscripts which authorized and gave support to her work. The Holy Spirit then allegedly directed Mrs Rowen to the exact file, while she was visiting Elmshaven, Ellen White's home in northern California, and there she found the manuscript dated August 10, 1911. Because she was eager to have the manuscript to read, and because she feared William C. White, Ellen White's son, would suddenly find her, Mrs. Rowen took the paper from the file. Now, however, as she told the Fullmers, the document needed to be returned, but no one was to know it had been taken. The Fullmers felt it was their God-given duty to return the manuscript, and so they returned the document to the file on November 11, 1919. No one entered the vault for the next four weeks. Then on December 17, Elder Richardson made a call on Elder White and asked what could be done to find a manuscript concerning Mrs. Rowen that was said to be in existence. Both men searched the file beginning in 1910, for Mrs. Rowen had told Richardson that they need not go back before that year. While searching through the 1911 file, the document which acknowledged Mrs. Rowen as the next prophetess was found. But almost immediately W. C. White recognized the document as a forgery. Basically, there were eight faults which proved that "the St. Helena manuscript," as it came to be known, was false:

1. The genuine testimonies sent out in 1911 were addressed Elmshaven, not St. Helena.
2. The manuscript heading in the forgery was two lines, while the true 1911 documents only contained one line headings.
3. The length of the St. Helena manuscript paper was too long. It was legal size, while Mrs. White always used standard size sheets.
4. It was not the same brand of paper.
5. There were no file markings on the manuscript.
6. The manuscript was found loose and slipped in between the pages of the regular file.

7. The ribbon was black, while Mrs. White's secretary was using blue at the time.
8. The chirography of the signature differed radically from Mrs. White's.

**W**HEN THIS FIRST document was recognized as a forgery, another "St. Helena" document emerged. First, W. C. White received a letter from an Elsie Miller, dated December 21, 1919. She claimed to have stolen the original manuscript. Later in July of 1920, Mrs. Rowen wrote Elder White and explained to him that Elsie's mother had sent her the stolen document. This manuscript had a much better signature of Mrs. White's and contained holes, as if ripped from a file. Mrs. Rowen asked in conclusion:

Is there any way, Brother White, that you can help to place this precious document before the people in its proper light? Feeling satisfied that you will be glad to cooperate for the sake of the people and the great work of God, I am . . .

Actually, the entire forgery scheme was invented by Mrs. Rowen. A close friend of Margaret's, Mrs. Helen Despat, later confessed to helping Rowen in the forgery. Rowen told Despat to get a rubber stamp made of Mrs. White's signature, which had been removed from a book. Mrs. Rowen then produced a typewritten document, used the rubber stamp, and made two holes in the document corresponding to filing holes. Mrs. Despat later went home and threw the stamp into the fire.

The most secure proof that the St. Helena manuscripts were a forgery was the fact that Mrs. White was not in St. Helena on August 10, 1911. Both the *Review and Herald* (September 28, 1911) and the *Pacific Union Recorder* (August 17, 1911) reported that Mrs. White was at a Long Beach conference from August 7 to 20.



*This copy of the forged "St. Helena Manuscript" was widely circulated by Adventists in an attempt to disprove the claims of Margaret Rowen. On the reverse side of the letter there appeared an example of the genuine Ellen G. White signature as well as the forged signature from the letter.*

Courtesy Loma Linda University Heritage Room

St. Helena, California,  
August 10, 1911.

In the night season the spirit of the Lord came upon me and I was shown the great falling away among the remnant. Many times the written testimony was read from the sacred desk, and the reader himself failed to apply it to his own heart and profit by it. Rather than shape their lives by the words from heaven, they would permit that which condemned them to be wiped from the printed page. But I saw that God would keep his promises to Israel and would have a people -- a remnant unspotted from the world. To accomplish this I saw it was necessary to call for a reform in the church of God. I saw that the spirit of God moved upon a few to seek for a purification of heart. This work would rise and fall again and again; the allurements of the world seemed more than they could withstand. I then saw that just a little way in the future, after my labors were finished, that God would call one to give the cry -- the cry to the church of God: Repent! Repent! Lift up the standard. Purify yourselves for the coming of your King! I then saw little companies formed to call on God for help. I saw these earnest praying ones much annoyed by their brethren. Criticized and condemned, the messenger of God suffered much humiliation and condemnation, but she longed to see the church made white and clean, ready for the Savior's coming. Through all of her trials she was true to her calling. In her heart was the love that the Master would have for the brethren. I saw that many were shaken out because of the straight testimony, but the little praying companies increased until the church of God was honeycombed with earnest, praying people. I saw that many of the leaders refused to accept the messenger. I saw that the one sent of God was one of limited education, small in stature, and would sign the messages Margaret W. Rowen.

Ellen J. White



*The forged letter declaring Margaret Rowen as successor to Ellen White was discovered in this office building in Elmshaven by Elder Richardson and Elder White on December 17, 1919.*

But again, Mrs. Rowen's followers arose to defend the prophetess. Fullmer wrote that Mrs. Rowen did not write or compose the St. Helena manuscript, for her limited education precluded the possibility. Also, she did not know how to use a typewriter. It naturally followed, he stated, that there must be a third party who did the actual work of executing the letter.

In still another forgery, the third party was supposedly revealed--Elder W. C. White. One day, the Fullmers, Mrs. Rowen, and Elder and Mrs. Richardson were having dinner and they discussed



*On November 11, 1919, Dr. and Mrs. B. E. Fullmer sneaked a copy of a letter into the file which Margaret Rowen claimed was originally written by Ellen White.*

Courtesy Loma Linda University Heritage Room

some experiments of extracting oil from apricots. When Mrs. Rowen said the Lord had shown her that the oil came from the skins, Elder Richardson decided to investigate. At a laboratory he was informed that the seeds produced the oil, not the skins. This apricot story, one of several false statements by that time, proved to be the breaking point for Richardson, and he left the Rowen following. However, he received a letter purportedly from Elder W. C. White, dated May 24, 1924. In the letter White supposedly confessed to Richardson that he had found the original St. Helena manuscript, but had written it out in longhand, signed his mother's name, placed it in the file, and destroyed the original. White felt the confession was necessary, since Richardson had finally left the Rowen movement.

Naturally, Mrs. Rowen's followers responded to the new findings with an attack on Elder White. Julian Tvedt argued that W. C. White had copied the manuscript in an attempt to discredit Mrs. Rowen, and he added, "Let no man regard a secret confession in the light of an indulgence, for when a man, placed as custodian of sacred writings belonging to a people, has betrayed his trust, public confession will alone meet the requirement of God."

Mrs. Frances Huntington, however, confessed in a sworn statement on March 11, 1926, that she had been employed by Mrs. Rowen to travel to St. Helena, mail a letter, then return home.

Because of the strangeness of this mission, I gave particular attention to the envelope, noting [sic] the location and grouping of the name and address, and that the stamp was placed crookedly. I have recently seen the letter received by Elder Richardson, to whom the above was addressed, and by the aforesaid identifying marks, recognized it as the identical letter entrusted to me . . . I was wholly ignorant of the contents of the envelope, and performed the above service as to a friend, with neither knowledge nor suspicion as to any purpose or motive which might have prompted her request.

Clearly, one of the basic themes of the Rowen movement was to attack the church organization, as evidenced in the criticism of Elder White. The leaders believed the Reform Church they were advocating was to be a pattern of the great denomination, for the Seventh-day Adventist church had departed from the original faith and practice of their founding fathers. The Rowenites also stated that the Spirit of Prophecy and Mrs. White had been repudiated, that the house of God had been made into a house of merchandise, and that ministers who had been guilty of open violations of the seventh commandment had been retained by the church.

Some of the doctrinal beliefs of the Reform Church included: Christ's creation as an angel and his later elevation as the Father's son; God's lack of foreknowledge; and the raising of some of the dead

to help finish God's work. Mrs. Rowen also foretold on November 4, 1916, that a world-wide famine was imminent, and that the Lord had admonished his people to gather together all foods that were not perishable.

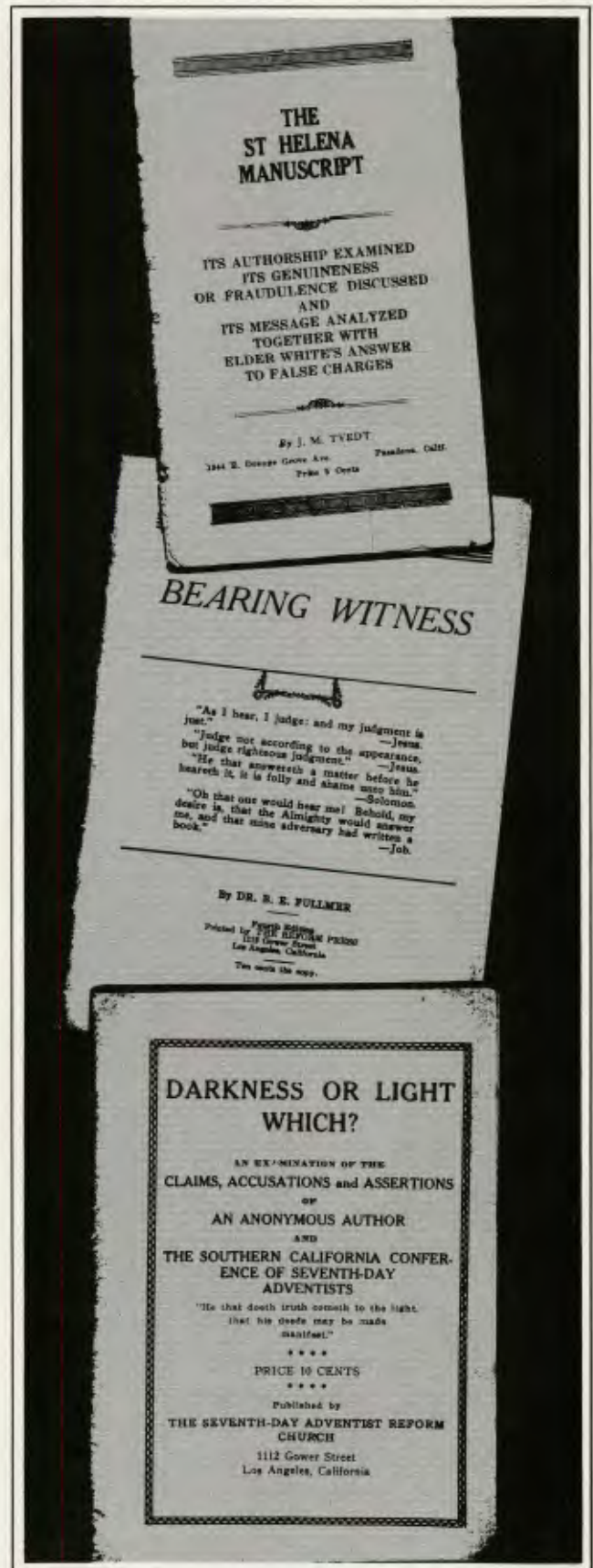
**B**UT THROUGH THE auspices of the Rowenites' official paper, *The Reform Advocate and Prayer-Band Appeal*, the means to proclaim Mrs. Rowen's most important prediction—the end of the world—was obtained. In the December, 1923, issue of *The Reform Advocate*, Mrs. Rowen wrote that she was told through a vision that the close of probation would occur on February 6, 1924. Then one year later, February 6, 1925, the world would be destroyed. Mrs. Rowen's followers took up her message and began proclaiming it across the country. D. F. Woertz and J. J. Hartman arrived in Portland, Oregon, spreading the news of the destruction of the world. They also testified that Mrs. Rowen had seen the people of Mars, and that the apostle Paul was preaching in Rome. Groups of Adventists in Takoma Park and Baltimore, Maryland, Boston, Massachusetts, and Los Angeles, California, began selling their goods, homes and property in order to prepare for Christ's return. About twenty families in Pasadena, California, also began selling their personal effects under the direction of Dr. J. Franklin Balzer. One of Mrs. Rowen's most ardent apostles, Robert Reidt, spread his doomsday message in the New York City area through publicity in the *New York Times*. The entire population of the world, according to Reidt, would be destroyed in a seven-day period following February 6. However, a cloud would descend from heaven, take the 144,000 in the air, and transport them to a gathering place outside San Diego, California. In all, about thirty-five people waited with Reidt on February 6, 1925.

The organized Seventh-day Adventist church had a difficult time trying to disassociate itself from Rowen's prediction concerning the end of the world. Elder A. G. Daniells stated in a newspaper article that there were no more than one hundred Adventists nationwide who were "reformed" and following Mrs. Rowen. And he characterized those who were awaiting Christ's return on February 6 as "honest, but very stupid."

Unfortunately some people wholly accepted Mrs. Rowen's message and were distressed over the impending destruction. One laborer, Edward Marquart, committed suicide by hanging himself in the cellar of his home, because he feared her prophecy. His pregnant wife and four small child-

*These are just a small sampling of the large number of publications issued by Margaret Rowen and her followers.*

Courtesy Loma Linda University Heritage Room



St. Helena, Calif.  
May 24th, 1924.

Eld. F. I. Richardson,

Dear Brother:

Since you have reached the place where you are no longer entangled with the Rowan movement, I feel I should explain a little matter to you.

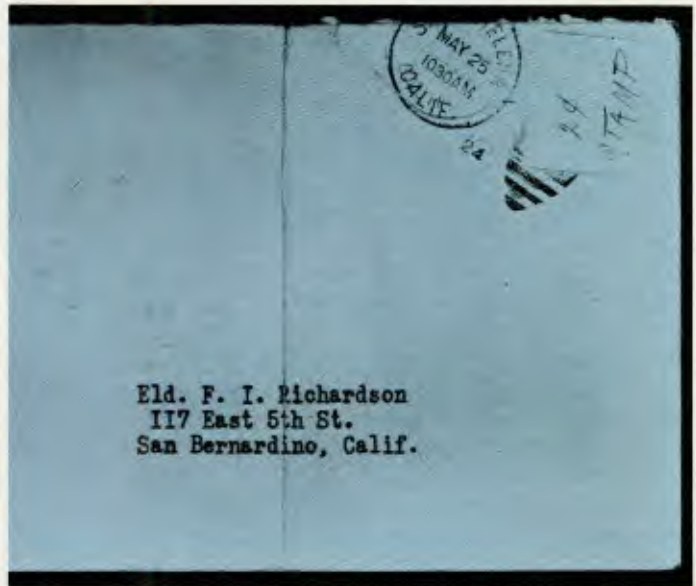
When you were in our office a few years ago and found that document in the file among other manuscripts, I said nothing to you as to who was really responsible for its existence but now that you are no longer under Mrs. Rowan's influence I think it best to tell you that I was the one responsible for it.

I found among Mother's unpublished manuscripts a similar document which I felt sure she would not want to come to light since Mrs. Rowan had proven herself to be of an evil spirit so I copied it in typewritten form, signed it, and placed it in the manner which you found it and destroyed the one written in Mother's hand along with other manuscripts which was of no value. I do not feel that this was a mistake but a wise act on my part to protect our people. I wish, however, to have you know who was responsible for it.

I am glad you are free from Mrs. Rowan's evil devices and that we both may be saved in the Kingdom. May God's blessing be with you.

Your Brother,

*W. C. White*



*After leaving the Rowan Movement, Elder F. I. Richardson received a letter supposedly from Elder W. C. White in which White confessed that he destroyed the original St. Helena manuscript and replaced it with one written out in long hand.*

ren had to await the world's destruction alone. Another, Karl Frederick Danzeisen, living near Temperance, Michigan, feared that his property (then worth approximately \$35,000) would become worthless on February 6, 1925, so he shot and severely wounded his wife and then killed himself.

A lighter side of the doomsday prophecy occurred in the *Mt Carmel [Pennsylvania] Item*, when it requested all its debtors to call and pay their bills before midnight, as "we don't want to be compelled to chase all over hell collecting accounts."

Because of threats on her life, Mrs. Rowen stayed in hiding on February 6, and when the advent day passed, and also the following week, without any significant occurrence, some of her followers requested the Los Angeles City prosecutor's office to investigate Mrs. Rowen and determine if she had made any financial gain from her prophecy. There were still, however, a few faithful who remained loyal after the "disappointment." Julian Tvedt, for instance, recalled the fact that Jonah had once declared that Ninevah would be destroyed. February 6, 1925, he said, was the date when the prophecy of Matthew 25 would be fulfilled, for Christ became married to His kingdom in 1925, not 1844. Mrs. Rowen, however, still forecast the end of the world, stating that its destruction would occur within one year after February 6, 1925. In September of 1925 she indicated there would be no winter months, for the plagues were on the land.

Credit: Review and Herald Publishing Association



*Elder W. C. White, Ellen White's son and custodian of her papers, became the object of attacks from Margaret Rowen and her followers.*

Courtesy E. G. White Estate, Inc.

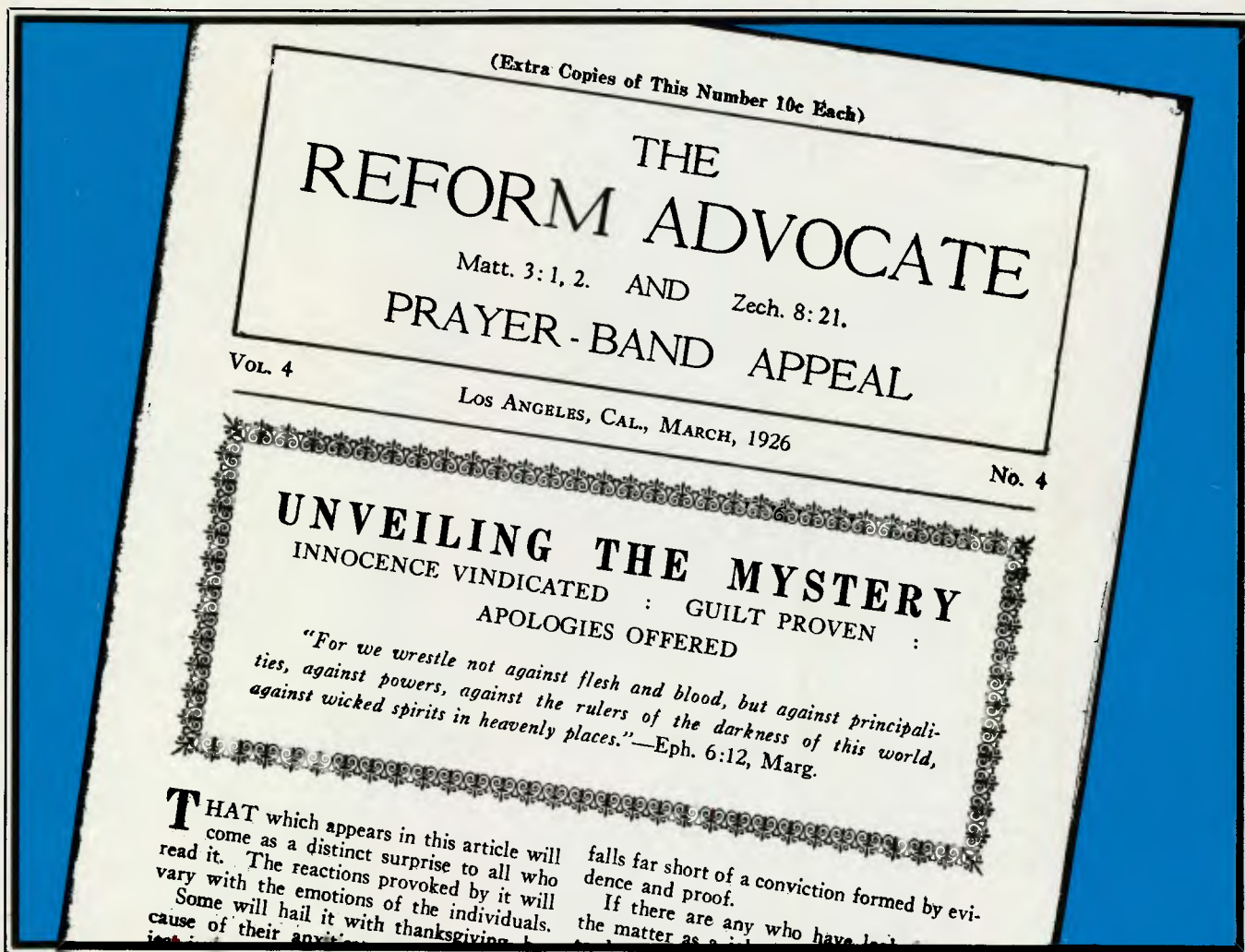
**T**HE ROWEN MOVEMENT was now definitely losing its force. In another attempt to prove her divine inspiration, Mrs. Rowen suddenly "died" on May 31, 1926, and was resurrected by God. But slowly many pieces of the Rowen puzzle had been linked together by her associates, and in the March, 1926, issue of *The Reform Advocate*, Fullmer acknowledged the prophetess' false claims. In asking forgiveness for any wrong he might have committed, Fullmer fully vindicated Elder White and asserted that Mrs. Rowen had knowingly duped her confiding friends into carrying out her deceptions. Fullmer, in addition, claimed Rowen was directly or indirectly responsible for many questionable documents such as the St. Helena manuscript, the Elsie Miller letters, and the W. C. White confessional letter. Later he charged Rowen with stealing funds from the movement's treasury. He itemized approximately \$4,500 that could not be accounted for in the records, and said Mrs. Rowen had spent large sums of money on her own personal desires. Fullmer admonished the subscribers con-

cerning Mrs. Rowen and her attempts to win believers by saying, "Keep your eyes and ears open, and your hands upon your pocketbooks, and stay at home."

Dr. Fullmer continued compiling evidence against Mrs. Rowen, since he planned to face her in the courts. In all, he assembled \$10,000 worth of cancelled checks that she had deposited in her account and determined that another \$7,000 was missing, through the reports of believers who had sent in money. In an attempt to destroy Fullmer and the evidence, Margaret Rowen conspired with Dr. Balzer and Mary Wade to murder him. About 9:30 p.m. on February 27, 1927, Fullmer received a call from a purported old friend who had arrived in California and asked Fullmer to come visit him at the Princess Auto Camp near Van Nuys. When Fullmer arrived at the designated cabin, Balzer and

*In the March 27 issue of The Reform Advocate Dr. B. E. Fullmer exposed Margaret Rowen as a fraud, based on the evidence he had assembled.*

Courtesy Loma Linda University Heritage Room



# Religious Tangle Aired in Court



## RIVAL FACTIONS PACK COURTROOM IN CULT TRIAL

The courtroom was crowded with representatives of two rival religious factions when Dr. Bert E. Fullmer, leader of one group, took the witness stand yesterday at the opening of the trial in which three leaders of the opposing faction are facing charges of conspiracy to commit murder and assault, in Municipal Judge Charles B. McCoy's court.

Dr. Fullmer was on the stand the greater part of the day, interspersing his testimony with direct charges of "forger, fake, swindler" and "cunning deceiver" against Mrs. Margaret Rowen, self-appointed prophetess, and her two co-defendants, Mary Wade and Dr. Jacob P. Tucker.

### MUTE EVIDENCE

The former associate of the three who now stand accused described dramatically the happenings of the night of February 27, when he says he was lured to an auto camp cabin by an anonymous phone call, beaten over the head with a piece of lead pipe and stabbed with a hypodermic needle.

—Illustrated Daily News Photo.

**Preliminary Hearing**—Of three persons accused of trying to murder Dr. Burt E. Fullmer began yesterday. Upper photo shows Judge Charles B. McCoy, Dr. Fullmer on stand identifying weapons, and Deputy District Attorney W. B. Heinecke. Below, Mrs. Margaret Rowen, one of the accused, shown in courtroom with her crutches.



# Woman Cult Leader Held On \$2,500 Bail In Murder Plot

LOS ANGELES, Calif., March 2. —Mrs. Margaret W. Rowan, religious leader, who at one time called upon members of her following to prepare for the end of the world, today was held in \$2,500 bail for preliminary hearing tomorrow on a charge of conspiracy to commit murder.

In arraignment proceedings she was accused of having plotted to slay Dr. Burt E. Fullmer, leader of an opposing cult. Fullmer charged that he was lured to a tourist camp near here and drugged and given a beating. He said the attack followed his threats to expose the activities of Mrs. Rowan and her followers.

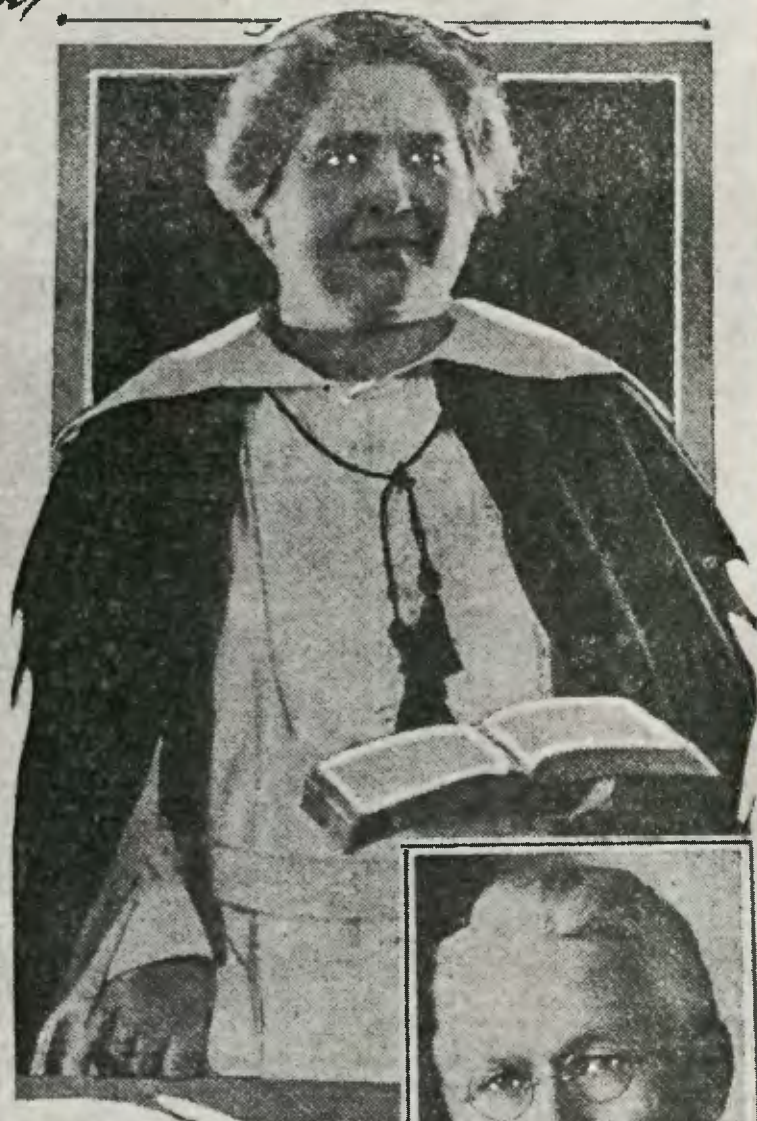
Dr. Jacob F. Balzer and Miss Mary A. Wade, members of Mrs. Rowan's cult, have been named with her in the conspiracy complaint, after being arrested at the scene of the asserted attempt to kill Fullmer. They admitted the attack, implicating the leader of their cult as the instigator.

Mrs. Rowan disappeared for more than a week following the attack on Fullmer. Her followers told authorities that she had been "called over the mountain tops." When Mrs. Rowan re-appeared late yesterday and surrendered to the police, she denied that she participated in the attack on Fullmer. Instead, she said she was attacked after complying with a telephoned request to appear at the tourist camp. She escaped and made her way to Phoenix, Arizona, by begging rides from motorists after her own car had broken down near San Juan Capistrano.

Efforts of the cult leader to drown herself when she "became tired of everything," while on her way to Arizona were frustrated, she said, when the waves at San Juan Capistrano beach washed her out of the sea.

Mrs. Rowan hobbled into police headquarters on crutches. Her son, J. A. Rowan of San Bernardino, at whose home she appeared on her return from Arizona, had persuaded his mother to surrender to the police.

1947



ABOVE—Mrs. Margaret W. Rowan, who after disappearance of week during which her followers told authorities she had been "called over the mountain tops," faces charge of conspiracy to commit murder. BELOW—Dr. Burt Fullmer, rival cult leader, her accuser.

Wade attacked him, beat him on the head with an iron pipe, and attempted to inject morphine and strychnine into him. However, campers surrounded the combatants and caught Miss Wade as she tried to flee. In the cabin the police found a pick, shovel, and canvas, all evidence that someone was to be buried. Balzer told the police, however, that he had no intention of harming Fullmer, but only wanted to "force him to retract the malicious untruths he has been circulating."

When the police began investigating the incident, it was learned that Mrs. Rowen had been seen at the cabin on the day of the attack and was later acknowledged as the chief conspirator in the case. The authorities sought her and found her abandoned car on March 1, 1927, near San Juan Capistrano. Finally, on March 8, Rowen surrendered to the police in Los Angeles, claiming she, too, had been lured to the auto camp and had been beaten. She then escaped from her assailants and fled to San Diego, where she conducted religious services. However, her story continued, she suddenly became despondent and attempted suicide in the ocean, but the waves hurled her back to the shore three times. Rowen then made her way to Phoenix, where she claimed to have first heard of Fullmer's attack. This story was not accepted by the police, and on March 10, 1927, Rowen, Balzer, and Wade were charged with attempted murder. However, Fullmer later had the charges reduced, and all three conspirators pleaded guilty to attempted assault with an intent to injure. Rowen, Balzer, and Wade were sentenced to prison. After serving one year of her sentence (and conducting evangelistic services in jail), Mrs. Rowen was released and later jumped her parole.

She then slowly drifted into obscurity. In 1929 she and Miss Wade were apparently sharing an apartment in Pasadena, trying to solicit funds and groceries for a "children's home." Later, in 1931, Mrs. Rowen was found living with J. J. Hartman in Miami, Florida, and was attempting to win the sympathy of Adventists in the area.

Though the Rowenites never numbered more than one thousand persons, Mrs. Rowen, by claiming to be aiding the Lord's work, lured several devoted Adventists to her service. This service became more and more deviant when Mrs. Rowen rejected the church's proclamation against her; Margaret Rowen wanted immediate recognition as the church's prophetess. A friend, Grace McCausland, offered the most sympathetic interpretation possible of the whole affair in an open letter which appeared in the June-August, 1926, issue of *The Reform Advocate and Prayer-Band Appeal*:

I believe that the power controlling Mrs. Rowen showed her these things and when she saw they were not being fulfilled she undertook to fulfill them. Imagine, if you can, how trying it must have

been to her, when she believed that God was speaking, if she did, to see these things pass over and over again, unfulfilled. Then imagine, as of old, a woman trying to help in that which it was impossible for her to do.

## SELECTED SOURCES

### LETTERS

- C. S. Longacre to Elder M. E. Kern. January 7, 1957.  
C. S. Longacre to Mrs. M. W. Rowen. December 21, 1921.  
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# THUS SAITH the LORD

Probation Will Close February 6, 1924

JESUS WILL RETURN to the EARTH

February 6, 1925

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AMOS 3 : 7. Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets

1st THESSALONIANS 5 : 4. But ye, brethren, are not in darkness, that that day should overtake you as a thief

After Margaret Rowen claimed to have a vision regarding the end of the world, she and her followers spread doomsday messages all across the country.

Courtesy Loma Linda University Heritage Room



# MISSION SCHOOL

## in the Homeland

M. KEITH RUYBALID

**D**ESPITE THE LOOMING spectre of World War II the leaders of the Seventh-day Adventist church moved toward the fulfillment of their long-held dream of establishing a boarding school for the training of Spanish-speaking youth. In the summer of 1942, a few months after the bombing of Pearl Harbor, the General Conference officers sent a telegram to Joseph Espinosa, Sr., the lay evangelist and leader for Spanish-speaking Seventh-day Adventists in northern New Mexico. The General Conference authorized him to offer \$5,000 for a parcel of land he had located fourteen miles north of the city of Albuquerque in a town called Sandoval in the fertile Rio Grande River Valley.

The owner of the land had previously advertised it for sale at a price of \$7,000, but the \$5,000 offer was accepted and the General Conference Bureau of Home Missions, under the direction of Louis Halswick, had set itself on a course from which there was no turning back. They began operating a mission school in the homeland which would be an innovative experiment involving bilingual education in advance of American educational trends.

Previously there had existed a Spanish Training School in connection with Arizona Academy in Phoenix. Financial as well as other problems had caused this school to be closed in the late 1920's. The problems arose because a separate Spanish school was operated on the same campus and used many of the same facilities as the academy for English-speaking students and the facilities were over-taxed.

On August 13, 1928, the General Conference Committee, with James L. McElhany as chairman,

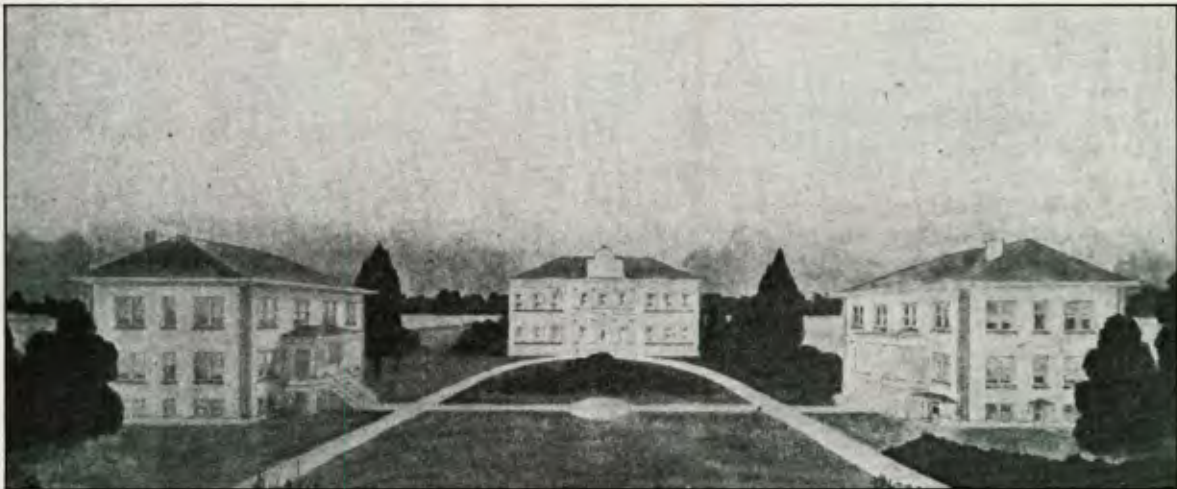
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*M. Keith Ruybalid works in the Risk Management Services of the General Conference of Seventh-day Adventists.*

considered a "memorial" from the Southwestern Union Conference. The committee requested funds to establish a Spanish secondary school temporarily in Laredo, Texas, and later a permanent school in San Antonio. The memorial was referred to the Autumn Council for consideration. The Autumn Council voted on October 3, 1928, "that the Bureau of Home Missions and the Educational Department keep in mind the educational needs of the Spanish young people, and that they study the problem of the Spanish-American school in counsel with the Southwestern Union and the Pacific Union Conferences." It further voted "that we thank the Pacific Union for the continuance of the Spanish-American Training School at Phoenix, and that we advise the Spanish-speaking students in the United States to attend the Phoenix school."

Despite the support of the Bureau of Home Missions and the General Conference, the Arizona school continued to decline in enrollment and finances and eventually closed. After its closing, the one individual who would not allow the Seventh-day Adventist church to forget its responsibility for the training of Spanish-speaking youth was Homer D. Casebeer. He served as secretary of the Spanish Department of the Bureau of Home Missions from 1930 until 1932, when he received a call to be president of the Chile Conference. In almost every letter he wrote to headquarters while serving as secretary of the Spanish Department, he stressed the need for a Spanish school on the secondary level.

A number of elementary level schools for Spanish-speaking youth were then in existence in various parts of Texas, Colorado, California, New Mexico, and Chicago and New York City. Casebeer wanted to take one of these schools and turn it into a secondary school. No doubt, if Casebeer had remained as secretary of the Spanish Department instead of going to South America, a school would



*Prior to the founding of the Spanish-American Seminary a Spanish Training School had been operated in connection with Arizona Academy in Phoenix but had been closed because of financial problems.*

Courtesy Loma Linda University Heritage Room

have been established much earlier than 1942.

Franklyn I. Perry, the man who took Casebeer's place, soon also recognized the need for a Spanish training school and, after being in office for only a few months, he began to mention the subject frequently in his correspondence with headquarters. Perry had previously been president of the Texas Conference, but his office was now in Glendale, California. William H. Branson, who had become secretary of the Home Mission Bureau in addition to his duties as vice president for the North American Division, also saw the great need for such a school and began to pursue the matter with his colleagues in Washington, particularly those in the Education Department.

During the 1930's churches composed primarily of Spanish-speaking people were organized. The evangelistic work of such men as George T. Vore in Colorado, George W. Casebeer (H. D.'s brother) in the El Paso, Texas vicinity, and other Spanish-speaking evangelists elsewhere in the southwest was flourishing. Most of the evangelists, like the Casebeer brothers, Vore, and Perry, were returned missionaries. Others were individuals who had been native workers in various Latin-American countries and had accepted calls to labor among the Spanish-speaking people in the United States. Because there was no training school for newly baptized Spanish-speaking members, there were few workers of Hispanic-American origin. It was this need for training these converts that gave impetus to plans for establishing a new Spanish secondary school. On October 27, 1937, the General Conference approved a survey commission during

the Autumn Council session. The action stated:

In view of the fact that we have no school for the training of our Spanish-speaking youth in the Southwestern section of the United States; Resolved, That the following committee be hereby appointed to make a careful survey of the field occupied by these people to find if possible a suitable location for such a school, this committee to report its findings to the Biennial Council: M. N. Campbell, F. L. Perry, J. D. Smith, R. L. Benton, Glenn Calkins, H. A. Morrison, E. F. Hackman.

**I**N THE LATE 1920's a school called "Colegio Adventista del Rio Grande" had been established near Yancy, Texas, by M. B. Van Kirk. He had hoped that this would become the Spanish training school both for the Southwestern Union and for the Inter-American Division. His hopes were dashed when the Inter-American leaders began planning for the establishment of their own school in Mexico. Although there were attempts to block this plan by Perry and others, the Division pushed ahead to start the school that would later become known as Montemorelos University.

The United States leaders were able to prevent the Inter-American school from being established on the United States side of the Texas-Mexico border. The Inter-American Division had planned at first to put the school on the United States side of the border, fearful of the uncertain political climate in Mexico at the time.

The survey commission that had been appointed began focusing on the city of El Paso, Texas, as a possible site for the new school. This may have been

because George Casebeer, who had previously been the traveling evangelist for the Spanish Department, was now permanently located in El Paso. However, Perry strongly favored the location also and wrote a long, strong letter urging its adoption. He retired shortly afterwards. Casebeer returned to the Spanish Department and replaced Perry in 1939. About this time the Lake Grove Indian Mission in Arizona was sold. The \$5,000 obtained from this sale, along with about \$15,000 that had been saved out of Home Mission Bureau funds, was considered an ample amount with which to begin the new school.

Before suitable land in the El Paso area could be located, the General Conference session of 1941 took place in San Francisco. This session gave prominence to the growth of Adventism in the area near Socorro, New Mexico, where the large Patrocinio Martinez family had recently come into the church as the result of the efforts of a colporteur by the name of Jose Ortega and George W. Casebeer. The growth of the church in the Dixon, New Mexico area also received considerable attention. The General Conference Reports in the *Review* stated:

Nowhere has there been noted so great an interest in the work as in New Mexico during the last two years, where the work is progressing in leaps and bounds. The descendants of the old Spanish inhabitants, dating back to the settlements of Coronado 400 years ago, are taking an active interest in searching the Scriptures. There are interests in all the towns in that whole section. In one town practically every resident was in attendance at our evangelistic meeting.

In 1940 a church school had been established in Dixon. Joseph Espinosa, Sr., had moved his large family from their hometown of Raton, New Mexico, to Dixon to attend the school. During the school year of 1941-1942 some high school courses were offered. Thus, it was logical that when the General Conference took action to establish a school on October 28, 1941, it was stated:

WHEREAS, For many years there has been need for a training school for Spanish workers; and

WHEREAS, An active interest among the Spanish-speaking people in Christian education has developed a school carrying elementary and academic work in the vicinity of Dixon, New Mexico; and

WHEREAS, Suitable land for such a school is available in that vicinity at moderate prices,

WE RECOMMEND, That the General Conference Executive Committee be asked to appoint a committee empowered to cooperate with the Southwestern Union Conference in carrying out plans for the establishment of a Spanish training school, with appropriate accommodations for Spanish students.

Members of the survey committee visited Dixon on their way back from the California meetings. They were impressed with the general area, but



*Dan W. Palmer was the first principal of the Spanish-American Seminary and served from 1942-1946.*

Courtesy  
General Conference Department of Education

thought Dixon was quite far from good transportation facilities. Therefore, the search for a suitable location moved in the direction of Albuquerque, which had excellent railroad connections with New York and Los Angeles. Many students would be coming from these two cities. Land was found and purchased near the town of Sandoval.

Originally the General Conference had believed that the Pacific Union Conference would help operate the new school. The General Conference possibly reasoned this way because the Pacific Union had had experience with the Spanish training school in Arizona. But the Pacific Union Conference only wanted to give financial assistance to help the institution get started and did not want to be involved in its ongoing operation. It is reported that their offer of initial assistance was rejected.

Despite the lack of support from the Pacific Union, which had the largest Spanish-speaking constituency in the United States at that time, the school would function for exactly ten years under the name Seminario Hispano-Americano or "Spanish-American Seminary." Its influence would be felt not only in the United States, but in many of the Latin-American countries as well.

**T**HE FIRST PRINCIPAL or "Superintendent" was Dan W. Palmer. He received the call to be principal at the first meeting of the school board. The meeting occurred in an unusual place. Palmer recalls that the entire Southwestern Union Conference Committee had come to the site for the new school and "under an old cottonwood tree by the canal by a headgate there the committee convened and asked me to come to begin building up a school to train Spanish workers."

In August of 1942 Elder and Mrs. Palmer moved from Southwestern Junior College, where they had been teaching, to Sandoval and took up residence in the main house on the "ranch." The staff for the first year included: George T. Vore; Sally Espinosa Sanchez, Joseph Espinosa's daughter; Malissa Martinez Ruybalid, who had been teaching in the Dixon school; Mr. and Mrs. Forrest Wilson, re-

turned missionaries from South America; and Mrs. Dan Kloss, a local resident.

Palmer had studied Spanish while attending Mt. Ellis Academy and Walla Walla College. He had further developed his skill in the language while serving as a teacher in the Ecuador Mission in the 1920's. He was a practical individual who liked to work on the land as much as in the classroom.

The first classrooms were constructed from an old adobe house which was joined to a chicken coop also made of adobe. The partitions were changed to make two large rooms. Mrs. Sanchez taught grades one through six and Mrs. Ruybalid taught seventh and eighth grades. Palmer and Ruybalid taught courses for high school students. Mr. Wilson was maintenance and construction supervisor; Mrs. Wilson was matron and dean of girls. Mrs. Dan Kloss taught music. She was not an Adventist, but was the wife of a real estate agent who lived near the school and later sold parcels of land to various teachers and Adventists who moved to the community. Elder Vore was pastor, Bible teacher, and boys' dean.

The school land contained a grape vineyard and an apple orchard. The first parcel of land was a very narrow strip that extended eastward to the Rio Grande River. The river bottom land was very rich in minerals and was easily cultivated, but up on the higher "west mesa" the soil was almost pure sand. Within the first two years the school purchased the

ranches on both sides, which brought the total possession to 240 acres. This land, however, was divided by the county road going south toward Albuquerque and north to the capital city of Santa Fe. Only eighty acres were arable. The climate was Mediterranean-like most of the year and the Spanish architecture of the ranch buildings gave the school an overseas appearance.

Palmer set out to "follow activities at the school and on the farm that were according to God's instructions for His schools." But his efforts were often frustrated by the difficulties associated with the World War II economy.

The students came from the Spanish-speaking constituency of the Texico Conference and from "all over the Southwest and California as well as some from New York, Juarez, and various centers where there were Spanish-speaking groups where our . . . denomination had been successful in winning converts." So the initial hope that the school would attract students from throughout the United States and other countries was fulfilled. Some local residents of the community later attended the school and a few became Adventists.

In the spring of 1944 Casa Larga Vista (house with a big view), the girls' dorm was built. In November of the same year El Faro (the lighthouse), the boys' dorm, reached completion. Both were constructed of concrete blocks, Spanish tile, and long wooden beams known as "Vigas." The students manufactured the tile on campus. The Vigas were formed out of large trees cut down in the near-by Sandia Mountains and were brought to the school by horse-drawn wagons. A neighbor gave the school a work horse worth over \$1,000.

Reinhold R. Bietz, president of the Texico Conference from 1943 to 1946, remembers participating in a ground-breaking ceremony the first week of his

*Casa Larga Vista, the girls' dormitory, was completed in the spring of 1944, and by November of that same year the boys' dormitory, El Faro, was also completed. Both dormitories reflected the Spanish influence in architecture by use of the Spanish tile roofs and long wooden beams.*

Courtesy General Conference Department of Education



presidency. He recalls "the wind was blowing so hard that by the time I was ready to turn the shovel the wind had blown the sand out of the shovel and there was nothing to turn."

**P**ALMER SERVED HIS last year as principal in 1945-1946. The following year, students dedicated their yearbook to him. In 1946 C. E. Fillman arrived to take charge. Fillman had been director of the Bolivian Training School, evangelist, and president of the Ecuador Mission, as well as principal of Jefferson Academy in Texas. He was a graduate of Southwestern Junior College and Oklahoma City University. He majored in Spanish and education. Fillman had been raised on a farm in Oklahoma and he was a very practical individual, with the special ability of uniting the disparate student body composed of young people from both rural and city environments. He maintained the good will and support of the community residents which had been gained by the previous administration.

Fillman recalls, "We were back on furlough after two terms in South America when Elder Walt Howe called us when in Oklahoma visiting my wife's folks, and wondered if we would be interested in the Spanish school. We just accepted the position without going to look at it. Where there was a need for our services and we were able to serve we did not look for an easy or particular kind of location or job."

Because he did not see the campus ahead of time, Fillman states that he was surprised that the buildings had been built on the sandy ground up on the mesa instead of on the grassy land nearer the road. The problem of the sand was very real in that it made it difficult to keep the buildings clean

inside, and sand dunes formed on the school grounds.

Fillman set about to remedy the sand problem by hauling in good soil from the river bottom land to cover the front of the campus. He started a lawn in the front of the buildings and behind them he used a bulldozer to create three levels. The seeding of these areas with alfalfa stopped the sand from blowing across the campus and into the buildings, except when there was a New Mexico "sandstorm."

In the early spring of 1947 construction began on a new administration building, because Fillman had recognized that the campus was in need of such a facility. It was surprising to Fillman that no administration building had ever existed. J.W. Turner, president of the Southwestern Union Conference, turned the first shovel of dirt. The \$85,000 for the building fund had come from a special General Conference appropriation. N. C. Wilson, Sr., vice president for the North American Division, also participated in the ground breaking. Almost all the subsidies for the Spanish-American Seminary had come from the General Conference during the entire period of the school's existence.

During Fillman's tenure the school applied to the General Conference to raise its status to a junior college. This application received approval on May 15, 1947. The school year of 1947-1948 was a very good one to begin offering college courses, inasmuch as the GI Bill made it possible for a large number of Spanish-speaking veterans, who had completed high school prior to army service, to attend the Spanish-American Seminary at government expense.

Several army surplus trailers and Quonset huts were obtained to provide housing for the veterans, their wives, and in some cases growing families.





*C. E. Fillman is responsible for many of the additional structures which were built at the Spanish-American Seminary.*

The trailers were hooked up to a central heating system and one of the married students, Roberto Padilla, took care of the heating unit for very little remuneration. His spirit of sacrifice and dedication typified the students and faculty of that time. Padilla later served as a pastor in northern California.

Classes began in the new administration building in January of 1948, and the first graduation exercises were held there the following spring. That summer a broom shop was started to provide work for the students. Dallas Colvin, a young man who had previously taught in Spanish mission schools in Texas and in California, managed the broom shop and also served as dean of men. He obtained a lucrative contract with Safeway stores and the broom shop succeeded almost instantly.

Four other teachers gave several years of service each to the Spanish-American Seminary. Max Trevino, Sr., a young man from Old Mexico, served successively as boys' dean, Bible teacher, Spanish teacher, and accountant from 1946-1950. Mrs. Trevino taught commercial subjects and served as registrar. Donald Welch, a graduate of Madison College, taught history, English, and biology from 1947-1952, and Mrs. Sally Espinosa Sanchez taught on the elementary school level and supervised student teachers. She had taught since the first year of the Seminary's existence. In 1948 she moved with her husband to Lincoln, Nebraska, where he enrolled at Union College.

In 1949 Fillman requested relief from his responsibilities; he had health problems which were

brought on by the climate and the strain of serving as principal. He also had taught Bible, math, and chorus, and had supervised construction of new buildings and strengthened the academic program.



*These early views of the Spanish-American Seminary show the sandy terrain surrounding the school before the landscaping was added.*

**L** EON REPLOGLE, THE son of George B. Replogle who served for many years as business manager of River Plate Sanitarium in Argentina, arrived to replace Fillman. Replogle and his wife had taught for many years. They had started the Bolivian Training School and directed the Lake Titicaca Training School for a time. His main goal was "to raise the spiritual and intellectual concept" of the Seminary.

Perhaps those standards were too high for some of the students, since a number of them either left or were sent home during the school year and both the boys' and girls' deans resigned before the end of the year. When the farm manager resigned, Replogle took over management of the farm and raised a bumper crop of tomatoes. Because the enrollment was low, Replogle recommended that the school be converted into a secondary boarding academy which would be open to English-speaking students. Neither the board nor the large Spanish-speaking constituency, that by this time had formed in the Sandoval community, favored the recommendation. Although Replogle's recommendations would later be followed, he was not the man who would carry them out. At the end of the academic year he accepted a position in the foreign language depart-





*Leon Replogle, who was principal for the academic year 1949-1950, attempted to improve both the spiritual and intellectual atmosphere of the seminary.*



*When good soil was brought in and landscaping became possible, the seminary took on a whole new look.*

Courtesy Sandia View Academy

ment of the Pacific Press Publishing Association.

Replogle's replacement was I. M. Vacquer, who had served as a minister and taught both in the United States and Latin America. While home on furlough, Vacquer was contacted by the General Conference Educational Department and was offered the job of administering the Spanish-American Seminary. The department told him to plan for only one year, since it might be necessary to close the school if the declining enrollment could not be halted. Most of the teachers had left, since they heard the school was going to close.

Vacquer's goals were, he recalls, "First of all, to make a survey, requested by the G. C. Educational Department to ascertain if the parents of the

Spanish youth wanted to have their children to have their education in Spanish, Secondly, to contact qualified teachers and invite them to work in the Seminary, and Thirdly, to try to 'sell' the school to the young people."

During the summer of 1950 he crisscrossed the United States to visit all the areas where there might be prospective students. He also drew upon his vast number of contacts both in the United States and other countries to attract students and obtain staff members. In the fall students came from New York City, Los Angeles, Chicago, Puerto Rico, Cuba, Mexico, Guatemala, and from throughout the southwest. The staff was also international in character. They came from such places as Puerto



*J. W. Turner, president of the Southwestern Union Conference, turned the first shovel of dirt during the ground-breaking ceremonies on April 14, 1947, for the school's administration building.*



*In the summer of 1948 a broom factory was begun to help provide work for students who needed to earn money for their tuition.*

Courtesy General Conference Department of Education

*I. M. Vacquer accepted the call to be principal of the Spanish-American Seminary in 1950 despite the fact that he was told to plan for only one year, since the future of the school was so uncertain.*

Courtesy General Conference Department of Education



Rico, Chile, Cuba, Panama, Brazil, and the United States. Malissa Ruybalid and Donald Welch were the only two teachers from previous years.

The enrollment also improved because William Goransson, district pastor for the Spanish-speaking people in the Albuquerque area, purchased a bus that transported students back and forth from Albuquerque. Goransson was a native of Denmark but had developed a strong love for the Spanish people while serving as a missionary for eighteen years in the Inca Union. He also taught Bible and evangelism subjects at the Seminary.

Almost overnight the transformation of the Seminary into a dynamic, progressive, international school occurred. At the end of the 1950-1951 school year the General Conference voted to appropriate \$60,000 to help start a dairy and make other necessary improvements to the farm and campus.

Vacquer hired Adolfo Bergold who was a native of Brazil as the new farm and dairy manager. When Bergold first arrived on campus some of the students who worked on the farm said to Vacquer, "This man is too old, he will not be able to do much work." After a few days they returned and stated, "Please tell Mr. Bergold to slow down. We have never seen a man that works as fast as this man does. He is going to kill us working. He never walks, he runs all the time." The students learned to respect and admire Bergold, and sometimes the entire student body would help clear the land for spring planting.

During 1950-1951 the boys' dean and Bible teacher, Reginald Mattison, established an outstanding Medical Cadet Corps. Dr. Everett Dick, national commander of the Medical Cadet Corps and Mattison's teacher at Union College, visited the Spanish-American Seminary to "review the troops." For the first time, the school began to feel as though it was part of the larger denominational education network.

The next academic year was also successful, but just when all was going well events that led to the demise of the Spanish-American Seminary were set in motion. Once the school was operating successfully, the General Conference felt that the Southwestern Union should take over its operation. This was probably a direct result of the fact that in 1951

the Bureau of Home Missions was dismantled on the premise that the local fields should have responsibility for foreign language work.

The Southwestern Union felt it could not operate two colleges, so the Texico Conference was approached with the idea of taking over the institution as the conference secondary boarding school. Calvin Gordon, president of the conference, initially resisted the idea, but when the Catholic church made an offer to buy the school, Gordon became convinced that Texico should take it over.

**E**LDER GORDON ACCEPTED a call to be president of the Central American Union in the fall of 1952, just after deciding to take over the Seminary. Gordon did not have to live with the consequences. His successor, M. D. Howard, however, strongly supported the school. The Texico Conference was unable to give much financial support at first, but the General Conference gave an initial subsidy of \$20,000 plus additional money over a three-year period to aid in the transition.

Vacquer continued as principal during the first year the school was called by its new name, Sandia View Academy. In 1953 he joined the General Conference Transportation Department in New York City.

Dr. Walton J. Brown succeeded Vacquer. He could speak several languages fluently, including English, Spanish, and Portuguese, and held a Ph.D. in history. He had served as president of River Plate College also. Brown organized an outstanding choir which toured the Texico Conference and gained support and attracted prospective students.

Sandia View Academy continues to serve the Texico Conference today, and meets the needs of students who come from Hispanic-American families and backgrounds as well as the English-speaking constituency. Since 1953 over four hundred students have graduated from the school. The Texi-



*The Spanish-American Seminary's Medical Cadet Corps was established during the 1950-1951 school year by the boys' dean and Bible teacher, Reginald Mattison.*

Courtesy General Conference Department of Education



*Taken a few years after the Spanish-American Seminary became Sandia View Academy, this photograph shows several of the main buildings on campus.*

Courtesy Sandia View Academy

co Conference might never have started the institution using its own resources, so the gift of the Spanish-American Seminary was of inestimable value.

The history of the Spanish-American Seminary reveals that the Seventh-day Adventist church was willing to invest much time, effort, and money to provide training for a minority group within the denomination. The seminary's motto was "The School with a Purpose." In a number of ways it fulfilled that promise. Many graduates and former students have contributed to the church and society in their chosen professions. Some may have been unable to obtain such an education elsewhere. Some have served as evangelists, pastors, and teachers primarily using the Spanish language. The first graduate, Maximilliano Martinez, has pastored several Spanish churches in the United States and has served as president of the Venezuela Mission. One of the last graduates, Robert Zamora, is a professor of religion at Columbia Union College. Other graduates have taught the Spanish language in denominational and public schools.

Not only did the Spanish-American Seminary

provide training for the students, but it also served as a unique educational experience for its teachers. For many it was their first denominational position. They improved their use of Spanish, their classroom skills, and their ability in human relations, and went on to serve with distinction in various parts of the denomination's world field.

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### ERRATA

Two photographs were incorrectly credited in the Winter, 1978, issue of *ADVENTIST HERITAGE*. The cover photo of Joseph Bates as a young man was courtesy of Mrs. George Taber and the copy of the registry for the ship *Empress*, which appeared on page 6, should have been credited to the National Archives and Record Service.

# POSTAGE STAMPS ENVELOPS & ADVENTIST HISTORY

ROBERT A. ROACH

**A**T THE SAME time the Advent movement was beginning in the nineteenth century, drastic changes were taking place in postal history. Postage stamps, which were introduced in 1840 by Sir Rowland Hill, postmaster of Great Britain, made it possible to prepay all mail by this device. In 1847 the United States became the fourth nation to adopt postage stamps, following Mauritius and Trinidad. At first rulers and other famous persons were the recurring theme on stamps, until pictorials of historic and current events, methods of transportation, industries, buildings, and finally the commemoration of great moments and persons in the history of each nation became standard procedure. Not surprisingly, Seventh-day Adventist history eventually gained its own recognition in the developing postal panorama.

In 1967 the Malagasy Republic (Madagascar) became the first country to recognize Seventh-day Adventists in this way by including the church at Tamative along with two other religious buildings (a Roman Catholic church and a Mohammedan mosque) as attractive forms of architecture in their culture. The stamp was issued in Tamative,

February 20, 1967. According to the official commentary regarding the church, it was dedicated in 1958 and is located between the old and new sectors of Tamative, a city of nearly 40,000 at the time, on the east coast of the island of Madagascar. The two towers, according to the information sheet on cultural buildings on the island, house the mission office, Dorcas Society quarters, a children's room, and living quarters for the mission director. The chapel accomodates from 250 to 300 worshippers.

In 1970 Western Samoa, on its eighth anniversary of independence, featured four early religious groups that came to the islands: Seventh-day Adventists, Congregationalists, Roman Catholics, and Mormons. That year the Seventh-day Adventists were celebrating the seventy-fifth anniversary of the opening of their work on the island. They were represented on a stamp by the sanitarium established by Dr. F. E. Braucht, who came to Samoa on the ship *Pitcairn*. He was supported for a time by Dr. M. G. Kellogg. Later they were joined by Dr. A. M. Vollmer and a small sanitarium was established at Tufuiopa about a mile from Apia. When Dr. Vollmer was compelled to return to the United States because his health failed, work at the sanitarium was suspended.

In 1970 the Loma Linda University Stamp Club prepared two special cachet envelopes commemorating the seventy-fifth anniversary of the *Pit-*

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*Robert A. Roach, a health education consultant, is president of the University Stamp Club at Loma Linda, California.*

# HEIRLOOM



cairn's trip to Samoa and the eightieth anniversary of its voyage to Pitcairn Island. Samples of the covers were sent to two people involved with Pitcairn's history: Dr. Arthur Delaney of New York, the leading authority on Pitcairn's postal history; and Miss Jennifer Toombs of England, the designer of Pitcairn stamps. Dr. Delaney felt that the connection of Adventism with the history of the islands should be depicted on Pitcairn postal stamps. Miss Toombs was also in agreement. As a result in 1975 the *Pitcairn* appeared on a stamp along with three other ships that are part of the island's history. In 1977 the island church was pictured on another stamp. The church was built about twenty-five years ago and is the only church on the island.

The most recent appearance of a Seventh-day Adventist subject on a stamp took place when the government of Malawi (British Nyasaland until 1966) issued its 1978 annual Christmas postal set




featuring four churches, one of which was the Malamulo Seventh-day Adventist church. For over seventy-five years Malamulo mission has been a combination college, hospital, and leprosarium.

# HERILOOM

Courtesy Robert Roach



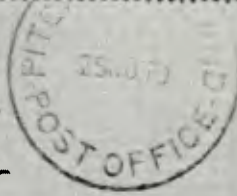
**First Sailing of the Ship**  
*Pitcairn*  
 OCT. 20, 1890 - 1970.  
**80th Anniversary**



embarkation Oakland, Calif.

First Seventh-day Adventist Mission Ship built. Sailed to Pitcairn Island, South Pacific - home of descendants of 'Mutiny on the Bounty'.

ARRIVAL: NOV. 25th, 1890  
 UNIVERSITY STAMP CLUB  
 LOMA LINDA, CALIF. 92354, U.S.A.

**Sailing of the Ship**  
*Pitcairn*  
 MAY 1, 1895 - 1970  
**75th Anniversary**



Destination: WESTERN SAMOA  
 Arrival: November 10, 1895  
 Dr. and Mrs. F. E. Braught  
 SDA Missionaries open Sanitorium at Apia  
 Cachet: UNIVERSITY STAMP CLUB  
 LOMA LINDA, CALIF. 92354, U.S.A.







**MISSIONS-100th Anniv.  
(1874-1974)**



HARRY ANDERSON, Artist  
C REVIEW & HERALD PUB. ASSN.

**J.N. ANDREWS sails for EUROPE  
BOSTON, MASS. Sept. 15th, 1874  
First Official Missionary for  
Seventh-Day Adventist Church**

Postmarks & Pioneers Cachet  
P.O. Box 686, Loma Linda, CA 92354



It may be of interest to note that *Scott's Catalogue*, which annually lists all the stamps of the world, pictures the lowest valued stamp when there is a series, merely listing the others in the set. In the Malagasy, Samoan, and Malawi sets the Adventist institutions are the lowest values in the set and therefore are pictured in the catalogue. The two Pitcairn issues are only listed.

Thus far five stamps have appeared from four nations featuring three churches, one medical sanitarium, and one missionary ship. It appears that the work of Seventh-day Adventists is recognized more by underdeveloped countries than in the more developed areas. No doubt the impact of Adventism has been felt more strongly in those areas.

In addition to being pictured on stamps many Seventh-day Adventist historical events have been recorded on envelopes. Collectors have produced a number of these envelopes and *ADVENTIST HERITAGE* is making available several of these commemorative covers to its subscribers.

**SELECTED SOURCES**

**CORRESPONDENCE**

Delaney, Arthur. April 20, 1970 and April 21, 1971.  
Toombs, Jennifer, April, 1970.

**PERIODICALS**

Various articles from the *Review and Herald*, November 4, 1948 to December 21, 1978.  
"Envelopes with a purpose," *Ministry*, May, 1974.



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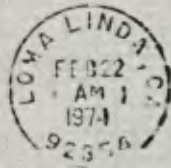
75th (1899-1974) AMMC.  
BATTLE CREEK, MICHIGAN



60th (1914-1974) CME-LLU  
LOMA LINDA, CALIFORNIA

Postmarks and Pioneers Cachet

ALUMNI POSTGRADUATE CONVENTION  
FEBRUARY 22 - MARCH 1, 1974



## 75th Anniversary Year V.F.W.



Loma Linda University Medical Center

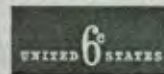
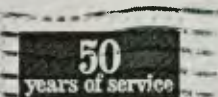


Proposed Loma Linda Veterans Hospital

Groundbreaking Ceremonies

June 16, 1974

University Stamp Club Cachet



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SEPT. 25, 1977


Jerry L. Pettis M.C.  
VETERANS MEMORIAL HOSPITAL




# HERILOOM

Courtesy Robert Roach

AU 100th Anniv. (1874-1974)  
Original **BATTLE CREEK COLLEGE (1874)**




BERRIEN SPRINGS, MICH. (Oct. 30, 1901)




James White Memorial Library  
**ANDREWS UNIVERSITY (1974)**  
Seventh-day Adventist School


Postmarks & Pioneers  
Loma Linda, CA 92354



BERRIEN SPRINGS, MICH.  
OCT 30 10 00 AM 1974



ANDREWS UNIVERSITY  
CONSERVATION  
UNITED STATES  
10c



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AND SABBATH HERALD

THE ADVENT REVIEW  
AND SABBATH HERALD

125<sup>TH</sup>  
ANNIVERSARY  
1850 - 1975

Postmarks & Pioneers  
Loma Linda, CA 92354



PARIS, ME.  
NOV 10 10 AM 1975  
04271



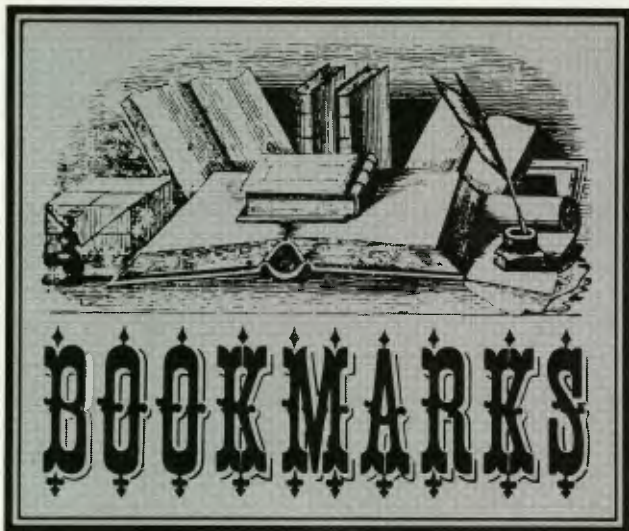
World Peace through LAW  
USA 10c



WASHINGTON, DC  
NOV 13 1975  
20013



World Peace through LAW  
USA 10c



## A. G. DANIELLS: THE MAKING OF A GENERAL CONFERENCE PRESIDENT

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F. DONALD YOST

John J. Robertson. *A. G. Daniells: the Making of a General Conference President, 1901*. Mountain View, California: Pacific Press Publishing Association, 1977.

Arthur Grosvenor Daniells occupied the presidency of the General Conference of Seventh-day Adventists for twenty-one years, longer than any other person. During his incumbency the church he led settled into a new organizational structure, passed through at least one severe crisis, and grew from a membership of 75,000 to 200,000. The qualities that shaped him as an administrator are portrayed in John J. Robertson's *A. G. Daniells: the Making of a General Conference President, 1901*.

Although this book outlines Arthur Daniells' childhood, youth, and ministry, it does not claim to be a conventional biography. Rather the author's purpose is to pursue "a quest for those elements of personality being forged by events of those early years which in turn may be reflected in later decades of leadership." (page 11) Both strengths and weaknesses in personal relationships and administration come under study, with emphasis upon the years of Daniells' New Zealand and Australian ministry (1886-1900). Writes Dr. Robert-

---

*F. Donald Yost is the director of Archives and Statistics at the General Conference in Washington D. C.*

son: "This book, therefore, is unique in that it attempts to open the heart and soul experience of a dynamic leader whose place is secure in Adventist history. To know this is to understand that history more fully." (page 12) The theme is that Daniells' early ministry was a laboratory for his later work.

Although narrative elements appear liberally in the book, the essential structure is not narrative but descriptive. That is, Daniells is held up for inspection in the light of his own evaluation of himself and in the light of counsel and advice that came to him through Ellen G. White, the church's divinely ordained messenger, and her son, William C. White, a man of singular administrative ability and wide experience.

The structure of *A. G. Daniells* appears to this reviewer to have grown out of the question: What factors caused denominational leaders to select a forty-two year old Arthur Daniells as their world president and continue their support through five more elections and two decades of leadership? The answers to that question take the form of a personality inventory. Such an inventory imposes upon the book a structure that seems to inhibit the author's freedom to portray a maturing Daniells with fluid brush strokes. Not all chapters are equally compelling.

Although the introduction and conclusion amply delineate the purpose and limitations of the book, individual chapters often lack that synthetic quality that would make them an appealing part of the whole. There are few transitional paragraphs to open and close chapters or sections. Interest is heightened, however, by frequent anecdotes and pertinent primary-source quotations.

The opening pages of the book contain a brief biographical synopsis and a portrayal of the Australian experience as Daniells himself saw it. The author then gives separate and specific attention to three major aspects of Daniells' personality, his abilities as speaker and administrator, his character traits, and his attitudes. Each aspect is delineated through the use of quotations from Daniells' correspondence and anecdotes that illuminate the facet being considered.

Arthur Daniells is pictured as a man who became a successful public speaker, not because of native ability, but because of dogged determination to respond wholly to the call to work in the Lord's vineyard. Earnestness made up for a lack of eloquence in his early years. Although zeal for evangelism characterized his entire public life, he often allowed administrative duties and pressures to keep him from the platform, despite urgent counsel of Ellen White.

His abilities as an administrator could not have received finer honing than they did in Australia. When first elected to a conference presidency he did not know the purpose of an agenda and scarcely

knew how to preside over a committee meeting. But he learned. With both Ellen White and her son, W. C., near at hand, he could and did benefit greatly from their experience and counsel. His early tendency to become personally involved in every aspect of the church's work would have meant disaster if maintained during his world presidency. Gradually he learned how to shepherd his special skills and personal strengths to be used where he could be of the greatest value to the cause he loved.

Dr. Robertson has chosen to examine four Daniells character traits: his activism, his resoluteness, his spiritual qualities, and his leadership of men. We first see Daniells as a man who caused things to happen. For example, he carried a heavy burden for overseas mission work. On his return from Australia to the United States in 1900, he saw much in both South Africa and England that deepened his convictions that every resource of the church's ought to be engaged in proclaiming the gospel in all the world. He was not satisfied simply to urge and promote missions; he drove others before him in fund-raising and recruitment. "Diplomacy was subordinate to his consuming passion to do so many things at once. He felt he had no time to stop and argue." (Page 51) He had to guard himself against plunging ahead without due regard for the opinions and feelings of his colleagues and subordinates.

The brief chapter on Daniells' resoluteness shows how his dauntlessness was often at odds with his certainty that what he was doing was right. The result brought him into personal struggles that few appreciated.

The same dogged determination to push through manifested itself in Daniells' earnestness in spiritual matters. Writes Dr. Robertson: "There can be little doubt that he knew how to pray and did, both as a regular habit of life and on crisis occasions." (page 65) He experienced some notable answers to prayer.

As a leader of men, Arthur Daniells put greater store in organizational structure than in personal relationships. He acted upon the concept that the individual worker must subordinate himself to committee decisions. He lacked the personal touch that some leaders of men bring to their relationships, a quality that smooths the way when committee action must indeed take precedence over a worker's personal desires or ambitions. As an exacting person, Daniells needed constantly to remind himself that not everyone saw things as he did. Ellen White counseled him concerning his relationships with those who were not strong, aggressive workers, and he benefited greatly from her advice.

In his final section Dr. Robertson examines how Arthur Daniells developed attitudes toward foreign missions, organizations, church institutions, and



*Dr. John J. Robertson is author of the book A. G. Daniells: the Making of a General Conference President, 1901.*

Courtesy John J. Robertson

the two Whites who meant so much to him, Ellen G. White and her son William, who was four years older than Daniells.

Because this future president of the General Conference was a part of the pioneering outreach into New Zealand and Australia, he carried with him through life a keen sense of proportion in the distribution of the resources of the church. After his visit to South Africa, England, and Denmark, and on his return to the United States in 1900, he became convinced that far too much in men and funds was being expended in America in comparison with other lands, especially those that could be future home bases. During his early years as president, he challenged American leaders to correct this imbalance, and he pressed the question home with his characteristic vigor.

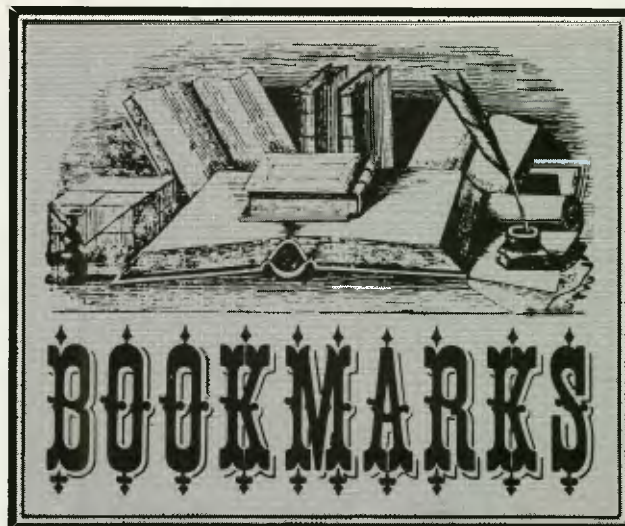
As portrayed by Robertson, Daniells' attitudes toward educational, publishing, and medical institutions were ill-defined until administrative issues relating to such institutions brought him face-to-face with the effects these issues had upon the evangelistic program of the church. He came to see the value of educational institutions through his trying experience in raising funds for the new Australian school, and he also developed a wariness concerning the aims of Dr. John Harvey Kellogg when he saw how pervasive and demanding the sanitarium work had become.

The final chapter, dealing with Daniells' developing relationship with Ellen White and William

White, reviews his earliest contact with the White family in 1878-79 and traces that relationship through more than twenty years of preparation for his larger work as world president. His confidence in the validity of the Spirit of Prophecy grew steadily. Although he found himself at times naturally inclined to move counter to Mrs. White's counsel, he maintained a steady course, determined to carry out the instructions that he believed to be of divine origin. Early in his presidency of the General Conference he pledged that he would use all his strength to prevent anything from occurring within the denomination that would dim the glory of the gift of prophecy that had been given to the cause he loved.

Dr. Robertson's brief chapter of conclusion emphasizes how Daniells' Australian ministry to a large extent (and by Daniells' own testimony) shaped him as a preacher, a worker for God, and an administrator. It also makes clear what the body of the book strongly implies, that measure for measure the strengths and weaknesses of Arthur Daniells nearly balanced one another. He is revealed as a controversial leader indeed, whose greatest measure of success may be found in his resoluteness, his long tenure devoted to institutional and missions growth, and his dedication to a Spirit-filled ministry.

This 129-page analytical biography will occupy an important place in denominational literature for at least two reasons: (1) It clears away many misconceptions about the contributions and the strengths of a highly respected twentieth-century church administrator in whose shadow we still operate, and (2) It opens the way for still more penetrating research into his public life since 1901 with the aid of tens of thousands of Daniells' letters now available in the newly opened General Conference Archives.



## TRIAL AND TRIUMPH ON A WESTERN FRONTIER

EMMETT K. VANDE VERE

Adriel D. Chilson. *Trial and Triumph on a Western Frontier: Thrilling Stories of Adventist Pioneering*. Elko, Nevada: Heritage Publications, 1976.

This informative, tightly-printed book concerning Seventh-day Adventism in Wisconsin is large for its size. Though not perfectly printed, its mistakes are easily overlooked because of its sturdy binding. Many pages are enlivened by full-page drawings by John Bauer and marginal whimsies featuring frogs, foxes, frisky squirrels, and other creatures sketched by John Mendel. Chilson is not as careful as he might be in arranging the "thrilling stories" in chronological sequence, yet withal there is a good flow of events from the early days around 1850 to the later ones around 1925.

An Appendix (pp. 181-187) contains thumbnail biographies of "The Wellcome Family" and "The Cady Family," but why a similar sketch of "The Hallock Family" (p. 133) is not placed there, too, is unclear. A helpful list of "Wisconsin Churches since 1852" with their locations and gatherers compacted onto four pages is a work of diligence and authority.

"Bibliography" and "Sources" (with the two inter-coded) contain the book's footnotes, some 133 of them from 192 pages of text are squeezed onto fewer than two pages. Publishers who are stingy with footnotes might take note of this apparatus.

*Emmett K. Vande Vere teaches history and political science at Andrews University.*

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The content of this book is almost wholly anecdotal in character, swiftly moving, attention holding, and rather skillfully styled. One example of this can be found in the following excerpt from pages forty-five and forty-six: "Following Indian trails, he [Charlie Herrmann] peddled his bike from whippoorwill to whippoorwill. When drowsiness overtook him, he would spread out his blanket on a bed of pine needles under the stars. His alarm clock was the yap of the coyote, the call of the loon, or the winnowing of the snipe."

Manifestly, this collection of stories is a work of love; Chilson's pencil traces each incident as though it belonged to the Book of Acts, and depicts each hagiology as though it should have a place in the eleventh chapter of Hebrews. He endeavors to convince readers that this aura is deserved, that the experiences of the pioneers in Wisconsin were fabulously "frontier," that this state's saints were stalwart expanders of the denomination both in the United States and overseas. This book, therefore should be close to the elbow of those who need stories for the campfire, the Sabbath School, and the sermon.

A few of these vignettes, however, may be somewhat suspect. It is not clear in what respect the 1871 "steam buggy" at Racine (p. 46) was "first," inasmuch as an 1859 "steam wagon" once operated in Henderson, Minnesota. (See *Minnesota, Forgotten River*, p. 123.) Also the idea that "The Old Rugged Cross" was "first" sung in the Friends Church at Sturgeon Bay is certainly contested by those who would nominate the old church in Pokagon, Michigan, for the same recognition. Then, too, the assertion that the "first camp meeting" among Seventh-day Adventists was held near Milton Junction in 1867 is questioned by Michigan folk who believe that that so-called encampment was merely a "State Convocation," and not a camp meeting such as was staged in 1868 near Wright, Michigan. But very likely this difference is largely a matter of semantics.

Nonetheless, as far as I am aware, this delightful book is the first attempt to generate a history that presents the story of Seventh-day Adventism in a single state. Consequently, Chilson has placed us in his debt and has taught all of us. It is also among the first books to delineate the Seventh-day Adventist church as a frontier church, which, of course, it was. Its predecessor in this respect is William B. Hill's *The Experiences of a Pioneer Evangelist of the Northwest*. Perhaps it should be pointed out herewith that both of these colorful works were produced by non-denominational presses.



*Adriel D. Chilson is author of the book Trial and Triumph on a Western Frontier: Thrilling Stories of Adventist Pioneering*

Courtesy Adriel D. Chilson

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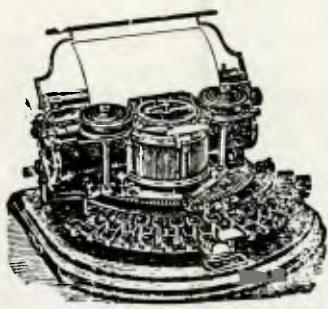
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# Marginal



# Notes

Dear Editor:

I am pleased with the overall review of my book *Legacy* in the Winter, 1978, volume of *Adventist Heritage*. My appreciation for the compliments, however, does not prevent me from replying to some inaccuracies which misrepresent the book and the people who helped with the project.

First of all, Dr. Harry Miller, "the China Doctor," was a 1902 graduate of the American Medical Missionary College in Battle Creek, Michigan. He was not an alumnus of Loma Linda University as indicated, incidentally, in the review. Miller became a physician approximately twelve years before the first class was graduated from the College of Medical Evangelists in Loma Linda. Such a misstatement could lead church historians to question the accuracy and credibility of the book.

Secondly, the hypothetical reference, "John Harvey Kellogg, M. D., p. 24," cited in one of the criticisms, does not exist. All book titles in *Legacy* are italicized. Any reader with enough interest to follow the references would recognize the italicized name as a book title, especially when followed by "p. 24."

The following statement is greatly appreciated: "*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." This comment, which I consider to be accurate and defensible, tells why major personalities in the history of Loma Linda "were given little or no attention," and also accounts for the success of the book. Hopefully, *Legacy* will spark a greater interest in SDA history.

My greatest objection is the statement, "Many of the . . . books and periodicals listed [in the bibliography] are not referred to at all." Only one book in the bibliography of ninety-one references is not referred to, and that was caused by a last-minute revision.

*Legacy* was designed to be a missionary book -- to be a witness for God. Misrepresentation, no matter how innocent, could ultimately hurt the witness of such a work. I appreciate the constructive criticism. It will influence the second edition.

Sincerely,  
Richard A. Schaefer

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## WHY I ATTEND MEETING ON RAINY SABBATHS



This article written by F. Marrow of Vernon, Iowa, appeared in the May 9, 1865, issue of the *Review and Herald*. In his letter to Elder James White, he stated the following:

*Bro. White: If you deem the following selections worthy of a place in the columns of the Review, I think it [sic] may do us as a people, good. It is good to be zealous in a good cause. The 16th reason would be a suitable one for some Sabbath-keepers to consider, who work themselves, also their teams, so that they claim that mercy to their beasts demands that they stay at home from meeting.*

1. Because God has blessed the Sabbath-day, and hallowed it, making no exceptions for rainy Sabbaths.

2. Because I expect *my minister* to be there: I should be surprised if he were to stay at home for the weather.

3. Because, if his hands fall through weakness, I shall have great reason to blame myself, unless I sustain him in my prayers and by my presence.

4. Because, by staying away, I may lose the sermon that would have done me great good, and the prayers which bring God's blessing.

5. Because, my presence is more needed on Sabbaths when there are few, than on those days when the church is crowded.

6. Because, whatever station I hold in the church, my example must influence others; if I stay away, why may not they?

7. Because on any important business, bad weather does not keep me at home; and church attendance is, in God's sight, very important. (See Heb. X, 25.)

8. Because, among the crowds of pleasure-seekers, I see that no bad weather keeps the

delicate female from the ball, the party, or the concert.

9. Because, among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ: true love rarely fails to meet an appointment.

10. Because, those who stay away from church because it is too warm, or too cold or too rainy frequently absent themselves on fair Sabbaths.

11. Because, though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well-grounded to bear that.

12. Because, there is a *special* promise, that where two or three meet together in God's name, he will be in the midst of them.

13. Because an avoidable absence from church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then like Peter, do not know Him.

14. Because, my faith is to be known by my self-denying Christian life, and not by the rise or fall of the thermometer.

15. Because, such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reasons for such neglect.

16. Because, by a suitable arrangement on the previous day, I shall be able to attend church without exhaustion; otherwise my late work will be as great a sin as though I worked on the Sabbath itself.

17. Because, I know not how many more Sabbaths God may give me; and it would be a poor preparation for my first Sabbath in Heaven, to have slighted my last Sabbath on earth.

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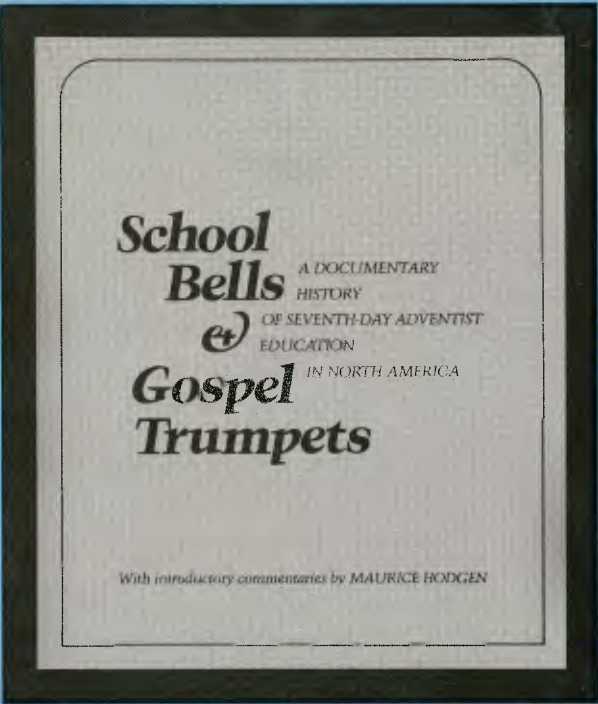
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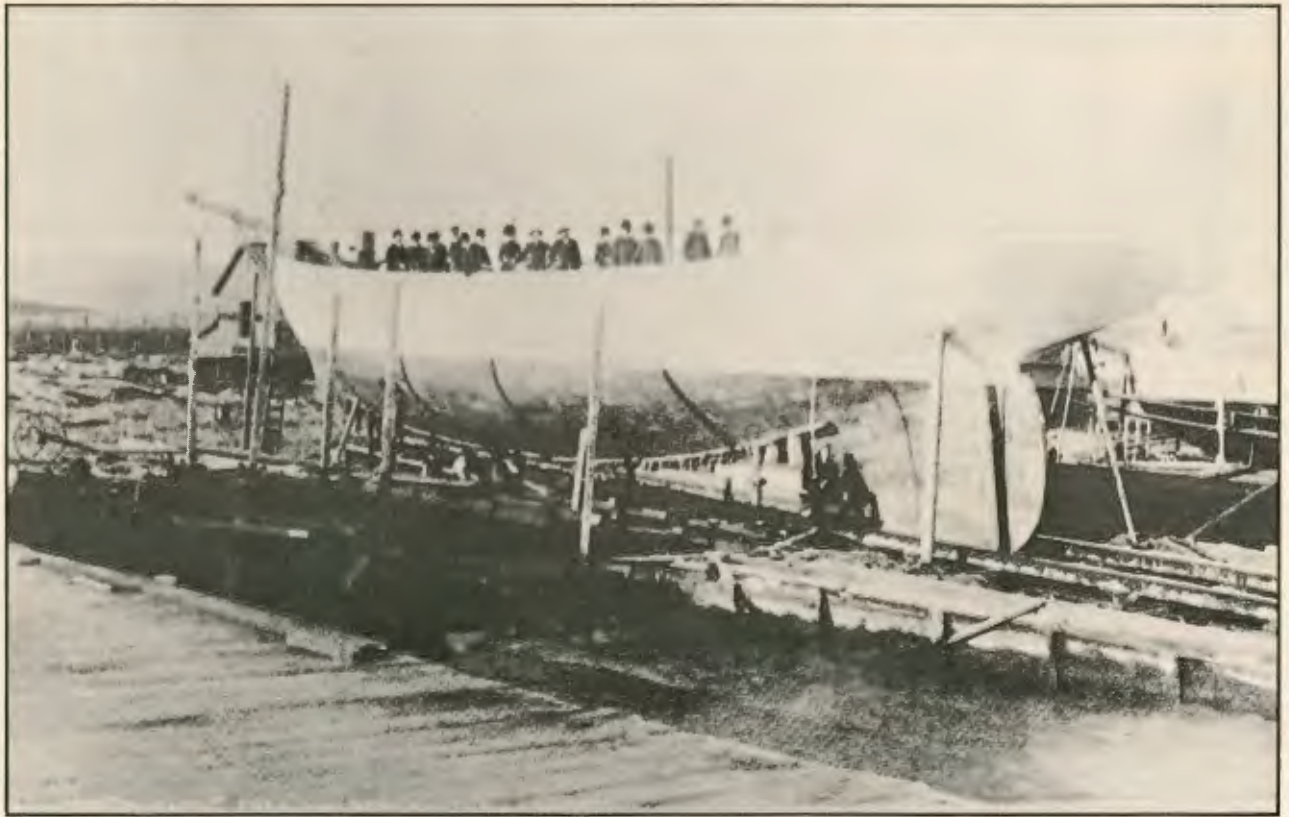
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*The Pitcairn was launched from Benicia on July 28, 1890, at 10 p.m. in order to take advantage of the high tide. Because of this, the only photographs from that day were taken before sunset.*

