

Booklet

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DAME OF THE DEEP
THE SIX VOYAGES OF THE PITCAIRN

By Milton Hook



Seventh-day Adventist Heritage Series

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A Heritage Series: Debut - Adventism Down Under before 1885
By Milton Hook

ABOUT THE AUTHOR

Dr Milton Hook is the author of "Flames Over Battle Creek", a brief history of the early days at the Review and Herald Publishing Association as seen through the eyes of George Amadon, printer's foreman at the institution. Dr Hook's doctoral dissertation researched the pioneering years of the Avondale School, 1894 to 1900, and he has published some of these findings.

He spent three years as a mission director in Papua New Guinea. His teaching years include primary, secondary and college level experience, especially in Bible subjects, in Australia, New Zealand and America. He is an ordained minister, married and the father of two sons.

He would welcome any information which may enhance the content of this series.

First Voyage

"Oh! No!" the sailors cried, "we're wrecked on Oeno." Sure enough, their boat, the KHANDEISH, had run against that treacherous and uninhabited dot in the ocean near Pitcairn Island. To save themselves the crew rowed to Pitcairn in their lifeboat. There the Pitcairners cared for them while they waited for a passing ship to take them home.

Fifty days later the British ship, ENNERDALE, picked the sailors up and returned them to San Francisco. These men, rescued in late 1873, were loud in their praise of the hospitable Pitcairners. The American press highlighted the story and a public fund of gratitude was set up to collect goods and cash to send to the Pitcairn people. Adventist ministers James White and John Loughborough heard of the venture and donated a box of religious books and tracts. These were sent along in 1876, with an introduction letter, aboard the ST. JOHN.

However, on this occasion the Read-and-Believe method of evangelism went unheeded. Moses Young and the island school-teacher, Simon Young, together with Rosalind Young and a few others only glanced at some of the literature. They noted it was different to their Anglican faith and became suspicious of the contents. The box of books gathered island dust.

More books from the same source arrived on Pitcairn with the coming of the GOLDEN HUNTER and GOLDEN FLEECE later. On that occasion a spark of interest was ignited with Mary Ann McCoy

and she began to correspond with American Adventists. Her interest was shared with Edward Young and Sarah Grace Young. This trio met regularly to study the literature. Eventually, early in 1886, they separated themselves from their church, convinced the Saturday Sabbath should be kept holy. Their action created much discussion on the island regarding the Sabbath doctrine.

Prior to these events, in 1874, John I. Tay had become a Seventh-day Adventist. He had sailed the Pacific as a ship's carpenter with a life-long fascination for Pitcairn, but never actually visited the island. Eventually, he decided to go. With his church's consent the intrepid Tay made a deal with the captain of the TROPIC BIRD which plied between San Francisco and Tahiti. The agreement being he would work as ship's carpenter without pay provided he could have Saturdays off and bring along a large supply of books.

On arrival in Tahiti Tay made a similar deal with the captain of the British man-o'-war, PELICAN. This boat landed him at Bounty Bay, Pitcairn Island, on October 18, 1886, just a few months after the trio of Pitcairners had accepted the Adventist message.

At first the island administrators said they would be glad to entertain Tay only while the PELICAN lay off-shore for a few days. Their law forbade lengthy visits. That law was waived by unanimous vote the following morning and Tay stayed about six weeks.

During Tay's stay he visited house-to-house and attended their gatherings. Simon Young hosted him in his home. Young, being elder of the church, was receptive to Bible study so Tay discussed much with him. Some other families also received Bible studies and before the first week was over these studies became a regular public feature. In the school room Tay hung up his chart of the prophecies of Daniel and Revelation, captivating his audience with graphic descriptions.

On Sunday, as usual, the islanders gathered at their church. It was a simple structure of rough boards they had picked up as driftwood or

had hewn themselves. A thatch roof protected them from the weather and a tub of water by the door was utilized for washing their feet before entering the house of worship.

Tay attended the service and was invited to speak a few words. Standing near his seat he explained for thirty minutes his reasons for keeping Saturday as the Sabbath. The following Tuesday evening all gathered to hear more on the topic. Some said they would like to unite with the initial trio to observe the seventh-day Sabbath so Tay began making arrangements for an alternative service on the island. When Tay approached the magistrate, James Russell McCoy, on the Friday evening, he too expressed interest in observing the Saturday Sabbath.

The following morning a slow continuous ringing of the bell beckoned everyone to church. Mary Ann McCoy, the magistrate's sister, who had responded first by corresponding with White and Loughborough, wrote in her diary:

October 30, 1886. The Church of Pitcairn Island kept the Sabbath unanimously as the day of the Lord. This was the result of a month's labour among us by Brother John I Tay.

It was a dramatic turn of events for such an intimate society to be changed by a visitor. But, of course, the books had sown the ideas beforehand. Tay taught them more but the following month a yacht called which was bound for San Francisco via Tahiti so he took the opportunity to return home. Before leaving he promised he would return with an ordained minister to baptize his new converts.

Church response back in America was at first ponderous. In October 1887 the Californian Conference recommended that the General Conference buy a boat for mission work in the Pacific. At the November General Conference Session the delegates made the same recommendation but the executive committee had to postpone the project because of insufficient funds.

The mission boat idea languished until April 1888. When it was voted, as an interim measure, to send Pastor Andrew Cudney to baptize the Pitcairners and organize their church. He was also instructed to make a tour of reconnaissance among other islands and return with a report before they went ahead with buying their own ship.

Cudney found it difficult to get passage to Pitcairn. It was easier for Tay who could offer his services as a ship's carpenter. Believing he had a better chance of finding passage from Hawaii, Cudney decided to travel there first and then find a ship going past Pitcairn via Tahiti. Tay arranged to go direct to Tahiti and there meet up with Cudney before proceeding together to Pitcairn.

In Hawaii Cudney encountered similar difficulties finding passage. In desperation he bought at an auction a dilapidated schooner of about forty-five tonnes, the PHOEBE CHAPMAN, with finance from a fellow Adventist, N. F. Burgess. The initial cost of the vessel, together with the refitting expenses, was over US\$2000. Cudney hired a crew of six and set sail for Tahiti on July 31, 1888. They were never heard of again.

Tay waited in Tahiti for six months canvassing books and hoping that one day word would be received that Cudney and crew had been found marooned somewhere. Eventually he returned to California forlorn and broken-hearted. He had even found it impossible to get passage from Tahiti to Pitcairn because another mission group, now aware of his identity and intentions, thwarted his efforts.

The electrifying news, "Minister lost at sea", sped through the Adventist ranks and stung them into action. "We must have our own mission boat," they cried. The General Conference responded by voting to build their own ship.

Administrators budgeted US\$12,000 for the mission boat project but it was hardly sufficient. Throughout 1889 quotations were gained

from shipbuilders on the Pacific and Atlantic coasts. Not until April 22, 1890, was a contract signed with Captain Matthew Turner and work began immediately.

Tay hovered at Turner's shipyards in Benicia, California, every day checking the quality of the Puget Sound pinewood put into the construction. His professional carpenter's eyes wanted to guarantee no more mishaps at sea with the Pacific Island venture. The workmen called it "the five-day boat" because they normally did not work Sundays and the contract specified no work was to be done on it during Saturdays.

The building of the boat became the first specific project of the Sabbath Schools across North America. They responded generously in the first six months of 1890. Total cost of building and furnishing the boat was over US\$16,000. The engine and refurbishing added later was an extra cost. Church publishing houses donated several thousand dollars worth of books for sale in the Pacific. Church members brought gifts of food and bedding.

Taking advantage of a high tide at 10 p.m. on July 28, 1890, the boat was launched into the moonlit bay and later taken to San Francisco. There, two months later, a dedication service was held at the dockside by Pastor Ole Olsen, President of the General Conference, with over a thousand people present. Many suggestions for a name were submitted, including CARRIER DOVE, ANGEL OF MERCY, JOYFUL NEWS, PRESENTTRUTH, and ISLANDVISITOR. She was, instead, dedicated the PITCAIRN, although during planning the name GLAD TIDINGS was highly favoured.

The boat itself was approximately thirty metres in length, eight metres in breadth, and three metres in depth. Its tonnage was 1 71 gross. With a white hull and two masts carrying full sail she looked elegant slicing through the turquoise swell. On board there were sufficient berths for thirty people,. This maximum was never attempted because some space had to be utilized for food, books,

and other mission supplies. Its only power was the wind but it was so designed that if more funds became available then auxiliary power could be added. Indeed, in New Zealand on the maiden voyage that is precisely what was done.

First Voyage

Departure on Monday afternoon, October 20, 1890, was a memorable occasion. The dockside was crowded once again with hundreds of prayerful well-wishers. Drawing further and further away through the Golden Gate the passengers finally lost sight of the swaying forest of white handkerchiefs bidding them a safe voyage.

On board, of course, was the indomitable sixty-year-old Tay and his wife, Hannah. Pastor Edward Gates was the mission leader. He, too, was accompanied by his wife, Ida. The third missionary couple was Albert Read and his wife, Hattie.

The three ladies suffered from sea-sickness much of the time. Gates himself was not in good health from the start. En route he wrote in his diary, "I took a bath, which nearly tired me out". On another day he recorded he was "feeling very weak". The arduous voyage eventually took its toll in life and health.

The crew consisted of Captain Joseph Marsh; first mate, J. Christiansen; sailors, Gustav Alex Anderson, Charles Kahlstrom, and Peter Hansen; cook, Charles Turner; and cabin-boy, Nicholas Gathhofner. All except the captain's English-born wife, Ida, and their two children who also accompanied them, were Seventh-day Adventists. The crew were chosen from among hundreds of applicants not only for their sea-faring prowess but also for their foreign language ability. All European languages spoken in the Pacific--English, French, German, Scandinavian, and Spanish--were represented among the crew.

The trip south was uneventful except for a minor mishap at the Golden Gate when they struck another schooner, tearing a large hole in its sail but not doing any damage to the PITCAIRN.

They sighted whales, dolphins, turtles, and flying-fish; wrote letters in the hope of finding a passing ship; read books; washed and ironed their clothes; gave Bible studies to Ida Marsh and grammar lessons to the sailors; took photographs of the deck; experienced calm waters and rain storms; and sampled a souvenir bottle of sea water from the equator. The mundane turned once more to the memorable when they reached Pitcairn Island on November 25. It had been four years from the time Tay had first promised he would return with a minister.

During their three-week stay on the island the missionaries baptized eighty-two people in a natural rock-pool at the base of the cliffs. Prior to their baptism the Pitcairners determined they would eat no more pig's flesh. All pigs on the island were therefore destroyed. Gates and Read organized the church and instructed them how to conduct the various services on the American model. Youth, women's, and tract societies were begun. The latter became the avenue for mission enterprise as they communicated with the world by letter and distributed literature among passing ships' crews.

The bare-footed Pitcairners showed their American visitors the most gracious hospitality. Ida Gates wrote in her diary of the sumptuous meals provided--sweet potatoes, coconut milk, wild goat, oranges and other fruits--often eaten communally under the shade of the banyan trees. She enjoyed swimming lessons in the rock pool with Rosalind Young as her coach. "We that are not used to going barefoot have to wear our shoes and that hinders our learning to swim", she commented. After only one day on the island she sparkled, "This place is more like heaven than any place I was ever in".

When it came time to leave the visitors were ferried out to the PITCAIRN in the longboats. There was not a dry eye as they sang hymns and waved farewell. Three extra passengers were taken aboard--James Russell McCoy, and his sister Mary, as well as Heywood Christian. They wished to assist as missionaries and also visit relatives on Norfolk Island to share their new convictions.

In six days the PITCAIRN reached the French-controlled Society Islands. At Papeete, Tahiti, they gained permission to hold a public gathering. However, half-way through the meeting Gates had to dismiss them because of the rowdy interjections and tumult made by opposition. Some brawling developed in the crowd and one islander was imprisoned for a month.

Interest in subsequent meetings aboard the schooner waned, but the French and English settlers were anxious to buy books. A similar reception was experienced at Moorea Island and French-language books were left there with the people.

In his diary Gates wrote of some who showed a real interest in the Advent message. Among them was an English-Tahitian blacksmith, Mr Edgar Bambridge, who offered to translate "Bible Readings for the Home Circle" into Tahitian. He traveled around the Society Islands as an interpreter with Gates. Mrs Denney and her sister, together with William and Antoinette Stuart, later decided to keep Saturday as the Sabbath. So also did Paul Deane and his wife. Deane was a part-Tahitian leader of a different Protestant denomination. Likewise, the deacon of Deane's village church accepted the seventh-day Sabbath, and it did appear as if there was going to be an exodus towards the Adventist church. Opposition was lively but it simply served to agitate many others to enquire.

At Raiatea Island, further west, their ship-board meetings were attended by an American who had previously visited an Adventist camp meeting in Minnesota. A Dane who had two Adventist brothers in America also attended, as well as the son of a former Swedish consul. They all purchased books and the Scandinavians later joined the Seventh-day Adventist Church.

More book sales were made among the Europeans on Huahine Island before returning to Papeete. There had been dissatisfaction among some of the crew and Turner, the cook, left the boat at Papeete and took passage back to America. The PITCAIRN headed south to call at Rurutu Island.

A convert in Tahiti had a brother on Rurutu, and the native minister on the island was the son of a Pitcairn woman living there. Despite the fact that the French mission in Tahiti had sent ahead a letter warning the people against the new religion the locals listened attentively. Bible discussions were prolonged until midnights, including a session with the boy-king and his family. Requests for a permanent missionary were answered with a promise to send one later.

After four days at Rurutu the PITCAIRN then steered west to the Cook Islands, a group under British protection.

Arriving first at Mangaia Island they discovered there was no opening in the circle of coral reef to allow them an entrance. The only way to set foot on the island was to jump the reef in a small canoe. Local islanders paddled out to the PITCAIRN and took the missionaries over the reef one by one. Bobbing in the ocean, the steersman in the dugout watched for the biggest wave, then at his command the oarsmen furiously paddled the crest to take them over the top of the treacherous coral and into the blue lagoon.

Mr and Mrs Harris, the Protestant missionaries so isolated on that speck in the ocean, were overjoyed to host the travellers that night. The following morning they had to go through the unnerving experience of jumping the reef again. The island boatmen waited in the calm waters watching the crashing foam on the reef. Once they spotted the king wave they thrashed the oars in its wash as it spilled over the rim of the reef and allowed the canoe to be swept out into the ocean as the giant wave receded. Timing was critical, but their skill and experience brought the missionaries alongside their beloved PITCAIRN again. They were soon on their way to Avarua, Rarotonga Island.

The Reads and McCoys were left on Rarotonga to canvas books while the others sailed north to Aitutaki atoll. Both groups made brisk sales. James McCoy contacted Frances Nicholas, secretary to the island governor. She reluctantly bought a book simply to get rid of

McCoy. Later she became convinced of the Advent message and served at the Avondale Press in Australia as a translator. Another local contact was Henry, recently graduated from the London Missionary Society training school on Rarotonga. He was about to depart for New Guinea as a young missionary aboard their boat, the JOHN WILLIAMS. He took along with him a copy of "Bible Readings for the Home Circle" to use as a teaching resource. Gates also donated many books to their ship's library.

Turning north-west toward the Samoan Islands, the PITCAIRN first visited Pago Pago and then Apia. As in the Society Islands the Roman Catholics and the London Missionary Society were well established in this group. Gates gained the impression that Adventists were not welcome. Nevertheless, many English, Scandinavian, French, and German books were sold, especially on health topics.

Zig-zagging its way westward across the Pacific the PITCAIRN turned south-south-west intent on visiting the Tongan Islands next. There, many more books were sold to European settlers, first at Vava'u, then Lifuka, and finally Nuku'alofa.

The idyllic scenery in the Tongan group especially impressed the travellers. Such scenery gave no hint of the murderous atrocities committed in times past during inter-clan warfare, and martyrdom suffered by European evangelists of the London Missionary Society almost a century earlier. Nor did it suggest the recent trauma experienced by loyal Methodists exiled for a time to Koro Island, Fiji. Methodist pastor, Shirley Baker, had become Premier of Tonga and the confidant of King George Tupou I. His political involvement led to his dismissal from the church. Taking advantage of a local split which developed, he set up the Free Church of Tonga in opposition to the Methodist Mission. Despite its name, Baker tried to force all Tongan Methodists to join. Communities not cooperating had their schools taken over, gardens destroyed, and persons harassed by the police. An attempt was made on Baker's life. In retaliation, Baker had the culprits savagely flogged. Then the British government

stepped in and ordered Baker's removal from Tonga for two years. It was during that interim and comparative calm that the PITCAIRN called.

Before leaving Tonga the Adventist missionaries visited King George Tupou I, then over ninety years of age, donating some books to his household. Nearly \$240 worth of books were sold in the island group. Their next port of call was Fiji to the north-west, another group of islands where cannibalism had prevailed and Christians had suffered martyrdom. A woman who had come with the PITCAIRN from Tonga to visit her father in Fiji introduced the missionaries to a number of leading families in the community. In Suva harbour visitors attended the missionaries Sabbath services aboard ship. During the week they sailed to Levuka on Ovalau Island, leaving the Reads and James McCoy to canvass books while the others did likewise on Vanua Levu and Taviuni Islands. They were well received, at times preaching in Methodist churches and being hosted in Methodist missionaries' homes. Returning to Levuka, and then Suva, it was decided Tay and his wife would remain there to foster the positive response already evident.

The original plan was for the PITCAIRN to survey interest in the Santa Cruz and Loyalty Islands, Vanuatu, New Caledonia, and Norfolk Island, then visit Australia. However, while in Fiji they sold out of some book titles, especially the medical volumes. Furthermore, it was almost twelve months after leaving San Francisco, much of that time being on the high seas. Personal health reserves were getting low. They revised their plans and instead sailed south-west for Norfolk Island.

Landing at Cascade Bay on September 30, 1891, the Pitcairners were glad to meet their relatives. Gates conducted the first Sabbath service on Norfolk in the home of Jane Quintal, McCoy's sister, on October 3. A few days later the boat was heading for Auckland, New Zealand. The Reads and McCoys remained behind on Norfolk to develop interest in the Advent message. Taking their place on the ship were six passengers as well as a boy to assist Gates.

In Auckland the party was hosted by Edward and Elizabeth Hare, Captain George Masters and his wife, Margaret, and many more of the Adventist community. Returning to Norfolk Island six weeks later the PITCAIRN called in at Kaeo, north of Auckland, to enable a visit with the Hare clan.

During the interval some on Norfolk had indeed taken an interest in Adventism. Only Mary McCoy remained behind and stayed for a short time with her sister, Jane Quintal, who later became a baptized church member. James McCoy and the Reads left Norfolk Island on November 30 aboard the PITCAIRN bound for Auckland - "the most disagreeable trip we have had," wrote Gates. For ten days they had to beat against head winds and high seas, with intervals of dead calm as an extreme to further frustrate progress.

While in Auckland the boat was extensively refitted and transformed into a brigantine. A cabin galley and forecastle were added and auxiliary steam power installed for easier manoeuvrability among reefs and in times of calm. Mr Brown, a boat builder, took about two months to complete the changes.

During the refitting first-mate Christiansen took passage to Sydney and canvassed books among the many nationalities at the docks. The other sailors, together with Read and McCoy, canvassed in the New Zealand countryside. Gates and his wife made an extensive speaking tour among the Adventists in Sydney, Melbourne, Ballarat, Adelaide, Hobart, Invercargill, Dunedin, Christchurch, Kaikoura, Wellington, Napier, and back to Auckland. While on their itinerary the sad news from Fiji reached them that Tay, the protagonist of the whole Pitcairn enterprise, had succumbed to influenza. In his weakened state he died on January 8, 1892, and was buried in the cemetery which overlooks Suva harbour. His wife, soon after, took a steamer back to America via Sydney.

Tay's death was followed by yet another tragedy. Captain Marsh's health suffered a major breakdown in Auckland. For over two

months he fought against liver and kidney failure and other complications, finally passing away on June 3, 1892.

Christiansen hastily returned from Sydney to take command of the PITCAIRN for its return home. Anderson stayed in the Hawkes Bay area to evangelize the many Scandinavian settlers and married Miss Esther Kelly of the Napier church. He achieved some success among his own people but he too suffered severe illness and died November 29, 1896, aged only thirty-four.

Anderson's place among the PITCAIRN crew was taken by Mr McCallum, a non-Seventh-day Adventist Englishman, who received studies and was baptized when they reached Pitcairn Island. Passengers included Pastor and Mrs Gates, the Reads, James McCoy, and Mrs Marsh with her children. New faces on board were Pastor Will Curtis and his family returning to America after five years service in Australasia. Five New Zealanders also joined the vessel - Mrs J. Plowman, sixteen-year-old Edith Hare and her younger brother Arnold, John Paap, and Margaret Teasdale. The four youth wanted to further their education in America.

Leaving Auckland on June 26, 1892, it took thirty-seven days to reach Pitcairn Island. It proved to be a horror stretch. They were lashed by severe storms with the ocean surface like whipped snow.

One sail was blown to pieces before the rest were stowed below deck. They tied an oil keg on the windward side to help break the crashing seas and lowered the storm anchor. Ropes were stretched across the deck to assist the sailors in danger of being swept overboard. Day after day they were buffeted at the mercy of the elements. No passengers were allowed on deck. Curtis reported, "Great mountain - like waves, with their foam-crested tops towering far above us, came rushing on as though they would pass entirely over us. The roar of old ocean was terrible!"

Gate's dyspeptic health fared badly in the storms. His wife also did poorly. They decided to minister among the Pitcairners for a year,

hoping to regain their health rather than risking more bad weather on the way to San Francisco. The Reads decided to locate on Tahiti. They disembarked on August 25 and began nurturing a nucleus of believers, being the first resident Adventist missionaries in the Society Islands.

The PITCAIRN sailed back under the Golden Gate on October 8, 1892, after almost two years absence. Experience taught them that subsequent voyages should be of shorter duration. Poor nutrition during sea-sickness bouts, disturbed sleep, and lack of proper exercise in such a confined space proved to be major factors injurious to their health.

Reflecting on the mission enterprise the church took comfort in the knowledge that book sales among other missionaries, literate islanders, and European settlers were a resounding success. That literature would influence many to accept Adventism. In addition, a church was firmly established on Pitcairn Island. Furthermore, the Society Islands, Fiji, and Norfolk Island showed promise of a developing interest in the Seventh-day Adventist mission.

Second Voyage

In San Francisco, while waiting for another voyage, more improvements were made to the PITCAIRN. Better lights and rigging were fitted and the deck cabin was enlarged. A room where visitors could inspect and purchase books was also provided. Christiansen remained the captain for the second voyage. His crew consisted almost entirely of fresh names -- J. Werge, Lars Jensen, John Chilton, James Bennie, Nils Johnson, Ludwig Drenson, and finally Hansen of the first voyage. Among the supplies were about twenty-two tonnes of books stowed below deck, together with a windmill and farming implements for Pitcairn Island, and timber for missionary homes.

The new missionaries going to the South Pacific were Benjamin and Iva Cady, John and Fanny Cole, and Elliot and Cora Chapman. Experience indicated that books on health and home treatments

were eagerly bought by those in the islands. Capitalizing on this interest Dr. Merritt Kellogg toured with them, giving treatments and lectures. Miss Hattie Andre, a recent graduate of Battle Creek College, also went to fulfil the need for a trained teacher on Pitcairn Island. James McCoy was once again on board, returning to help sell books throughout the isles.

Leaving San Francisco on January 17, 1893, the party arrived at Pitcairn Island on February 19. They found Gates had spent his time caring for the spiritual needs of the people, building a missionary home after initially living in a tent, and organizing a literary society. From this society came the short-lived "Monthly Pitcairnian", a hand-written production of news items and pleasantries. It served merely as an outlet for creative talent in a society where any reporter's news was stale before pen was put to paper. Ida Gates had taught school and conducted health meetings for mothers. Her curriculum concentrated mainly on Bible history and grammar. Stenography was also attempted but most pupils saw little point in learning it. All classes began at 5 a.m., leaving much of the day for normal island pursuits.

While some of the missionaries caught their breath on the island, Cady, Gates, and some locals went with the PITCAIRN to Mangareva, an island dominated by the Roman Catholic mission. French and Spanish Bibles were sold to the people and the impression was gained that the islanders would be receptive to Pitcairners as missionaries. Mr Schmidt, a trader on Mangereva who was unhappy with the education his children were receiving, sent his three children (a sixteen-year-old girl and her two brothers, thirteen and eleven) to attend the new school opening on Pitcairn Island.

Miss Andre's school opened in April 1893. She coped with forty-two students ranging in age from fourteen to thirty-nine. In addition to normal school subjects she recognized practical talents, teaching the men-folk to make wooden curios and the ladies to do basket-weaving and dried leaf painting. (The large leaves of *Bauhinia monandra*, which grows profusely on Pitcairn Island and were

utilized by Hattie Andre, are now nick-named "Hattie Leaves"). This handiwork was then sold aboard passing ships. The younger age group in school were taught by Rosalind Young. Ida Gates operated a kindergarten.

While the school was in its infancy the PITCAIRN sailed westward to Tahiti, Huahine, and Raiatea Islands. Deane's group near Papeete, who were ousted by their former church, had grown to nearly eighty worshippers.

The people of Raiatea, approximately four thousand population, pled for a missionary, so Cady elected to stay with them initially. There were already two families keeping the Sabbath on that island. The local people helped to build a small house of native materials for the missionaries, one end of it being used temporarily for a school. When Cady later suggested a separate school be built he met with considerable indifference. "You don't need a schoolhouse or school books", said the spokesman, "Just use a stick to write the letters out in the sand, and the children can sit down any place outside." This reluctance was matched with bargaining. Some said to Cady, "We will accept your religion if you write to the President of the United States getting him to send battleships to drive away our enemies."

To assist Cady in his work the Chapmans also disembarked at Raiatea. They helped with the school and took charge of translating and printing literature.

From Raiatea the boat sailed south to Rurutu Island, a hilly place supporting seven to eight hundred people in an area approximately ten kilometres long and half a kilometre wide. Kellogg treated some who were sick and the islanders pled for him to tapu (cut himself in two), leaving half with them and half to continue with the PITCAIRN, so desperate were they for help. Their cry was answered with the arrival of missionaries during the next voyage.

Sailing then to Mangaia Island and jumping the reef, Kellogg treated more patients during a one-day stopover en route to Rarotonga. In

the Cook Islands Kellogg noted that there was no resident doctor among the entire seven thousand people. He stayed a week on Rarotonga Island performing a few surgical operations and caring for various maladies.

Continuing west the PITCAIRN visited Niue Island for the first time. It is a mass of coral rock almost bereft of soil, but somehow was managing to support about fifteen hundred people. Kellogg disembarked and walked the eight kilometres across the island from Avetele to the main town, Aloft, while the boat sailed around a promontory to meet him again. (The pilot who brought the PITCAIRN into port later became a Seventh-day Adventist).

In his walk Kellogg observed a school and native teacher of another denomination in every village. After treating over fifty patients he concluded there was a real need for medical mission work to be established there. He also lamented the fact that Christianity had introduced a spy system into the society. Some, called "holies", reported misdemeanours to the fakafili (judge) and a fine was divided up between the judge and the spies. "The result of this system", Kellogg wrote, "is to cause the people to fear the law instead of fearing God, and as they have but a very dim idea of the object and power of the gospel, they learn to practice deceit so as to avoid detection and punishment."

The PITCAIRN spent ten days at Niue before sailing to Vava'u Island, Tonga, where the harbour pilot warned them of a measles epidemic present. Not wanting to be held in quarantine elsewhere, they decided to press on to Fiji and Norfolk Island. The Coles remained on Norfolk. Kellogg preached there in a private home, and in the Methodist chapel, on the topic of temperance.

In New Zealand the PITCAIRN was well received again. Harbour authorities waived entrance fees because it was on mission business. In Auckland, Kaeo, and Whangaroa Kellogg once again gave temperance lectures. McCoy took separate passage to Melbourne in order to speak to the students at the Australasian Bible

School about mission work in the Pacific. The PITCAI RN sailed south to Napier and Wellington in time for a camp meeting, November 30 to December 12.

While in Melbourne McCoy learned the devastating news that his wife and a daughter on Pitcairn, had died of typhoid fever. He quickly rejoined the PITCAIRN in New Zealand and she made haste, arriving at the island February 6, 1894. Ellen White sent a letter of sympathy with the ship. Not until they arrived did they learn the full extent of the tragedy.

The disastrous chain of events began when the BOWDEN ran aground on Oeno reef on April 23, 1893. The captain and crew saved their lives by rowing the 112 kilometres to Pitcairn in small boats. Soon afterwards they were taken off Pitcairn by a passing ship, but one crew member suffering from typhoid was blamed for contaminating the island.

Later, a doctor on another passing ship treated the Pitcairners and they all appeared to recover, but from August to October there was a resurgence of the disease. Miss Andre and the Gates' escaped unscathed even though they spent much of their time nursing the sick and burying the dead. The harrowing experience did, however, drain Gates of his limited health reserves.

James McCoy's wife, Eliza, was the first fatality. Others to die were Ella, one of their daughters; Mrs McCoy's father and patriarch of the island, Simon Young; two of her brothers, Edward and John; Elias Christian and his son, Willie; Reuben Christian; Martha and Clarice Christian; Childers Young; and two year-old Emma Christian. Everyone mourned because in their closely-knit society all were inter-related.

Everyone except three or four of the islanders suffered the disease to some degree. All were stunned by its ravage. They were led to conclude that the general health principles being advocated by the

missionaries were beneficial and a reformation in living habits took place.

When the PITCAIRN left for San Francisco Maud Young, Henry Christian, and a surviving daughter of James McCoy, Winnie, were aboard with plans to further their studies in America. The Gates' also decided to return to America to fully recuperate their health. It was a slow leg of the trip. They experienced strong head winds and did not arrive until March 30, 1894, forty-eight days after leaving Pitcairn. Future voyages home were therefore begun from points further west of Pitcairn which allowed them to steer a north-easterly direction and catch better winds.

Third Voyage

A third voyage was planned for mid-1894. It proved to be a brief cruise in comparison to other years. Pastor John Graham, President of the North Pacific Conference, was chosen to captain the boat. Former hands, Werge, Johnson, and Chilton were among the crew members. New names were E. E. Hicks, G. W. Neilson, A. Larsen, R. K. Suhr, and cabin-boy Fred Tracey. Neilson had recently become a Seventh-day Adventist as a result of evangelism at Sydney's dockside when he visited Australia earlier.

The PITCAIRN continued to take an increasing number of missionaries to the South Seas, some, on this occasion, with their children. Dr Joseph Caldwell, accompanied by his wife, Julia, and two boys, planned to establish medical work on Raiatea but alterations occurred later. Other missionaries on board were George and Ada Wellman; Rodney and Carrie Stringer; W.G. Buckner and his wife, Rosa; Dudley and Sarah Owen together with their two children; and Miss Lillian White. At least three of these families- (Buckners, Owens, and Stringers) came as self-supporting missionaries. Maud Young was returning, and widowed James McCoy was also on board. Tied to the deck was a pile of lumber to be used for building missionary homes. Maximum use was always made of the space available.

Leaving San Francisco on June 17, 1894, they arrived at Pitcairn Island thirty days later. Northerly winds generally drove the ship fast until they reached the unpredictable equatorial zone. There they often experienced calms, frequent rain storms from any direction, and choppy swells. This particular 6,500 kilometre trip was punctuated with gales and sea-sickness bouts.

The weather was so wild at Pitcairn the crew doubted if a boat could be launched from Bounty Bay to meet them. But as they peered into the distance they saw a small black speck on the crest of the waves. It would appear then disappear in the trough of the seas. A few brave Pitcairners in their longboat battled a path toward them and before long the oarsmen were throwing oranges into the eager hands of the weary travellers. Against a howling wind the islanders shouted instructions to go to a relatively sheltered spot on the north coast. There the missionaries were ferried through the breakers. Captain Graham swooned as he alighted. For him the shore appeared to be moving just as violently as his boat. Buckner was so weak from seasickness he had to be carried up the steep hill and wheeled to the village in a wooden barrow. McCoy and Caldwell were soon after overturned into the sea and had to swim ashore while unloading freight from the PITCAIRN. The longboat was wrecked on the rocks and all its contents lost.

All rejoiced to be on terra firma again and those who were travelling further revelled in a brief respite to regain their strength before sailing to Tahiti. The Buckners remained on Pitcairn as self-supporting missionaries. His aim was to supervise the building of a boarding school and improve the system of water supply to guard against further outbreaks of typhoid fever.

When the PITCAIRN sailed away on this occasion Maud and Sarah Young joined the group as missionaries too, They had been given training in simple medical remedies.

On arrival in Papeete the PITCAIRN ran headlong into an icy reception. Cady's work at his Uturoa station on Raiatea Island, and

at nearby Avora where the French Roman Catholic mission was located, was having a telling effect and objections had been lodged with the governor in Tahiti. Anticipating angry scenes, the governor issued the captain with a letter insisting that the PITCAIRN not proceed to Raiatea. He also commented that he preferred any missionisation to be done by the French rather than Americans or British. Caldwell, therefore, realized he was not welcome and decided to move on. The Wellmans and Lillian White, nevertheless, disembarked at Papeete to await developments.

Avoiding Raiatea the PITCAIRN sailed to Huahine Island. After reporting to the customs officer they visited the queen--a sixteen-year-old girl whose government was cared for by a regent. Then they visited the native pastor of another mission group. He did not relish their call. Indeed, when the missionaries attended his Sunday service prayers were said both blessing and damning the Americans. A lay preacher asked for a blessing on the PITCAIRN but the native pastor asked the Lord to drop fire from heaven and consume the boat with its occupants.

The PITCAIRN next sailed south to isolated Rurutu Island which was not directly under the control of the governor in Papeete. Another regent ruled Rurutu because their local king was still a minor. This regent had received a warning letter from a mission group unfriendly to Adventists. Nevertheless, as soon as Stringer was ashore he began gathering some natives around him, extracting and filling their teeth. The islanders also learned he was something of a blacksmith, farmer, and nurse. Prejudice broke and the regent allowed the Stringers to stay as self-supporting missionaries. Sarah Young also remained to assist.

Graham then set sail for Rarotonga where the real pioneers of the Cook Islands, the Owen and Caldwell families, disembarked. Here, Caldwell was more welcome. The Reads, who had come with Graham from Tahiti, helped to establish the new missionaries. Owen searched the island and found housing and land difficult to rent. The governor finally allowed them to move into a substantial home built

for himself but which he had never used. There was land enough to keep a cow, horse, and extensive gardens. Instead of paying rent they received US\$110 a year to act as caretakers! Maud Young assisted Caldwell in what became known as the Avarua Adventist Hospital.

Having come so far with urgent supplies for Cady, Graham thought it best to approach the governor in Papeete once more. After a rough passage he arrived at Papeete on October 30 with his renewed request. Reluctantly, this time the governor gave Graham permission to land at Raiatea providing he unload only at the village of Uturoa and not arouse the French missionaries by exploring elsewhere. This they did as quickly as possible and arrived back in San Francisco on December 27, 1894.

Fourth Voyage

The 1895 cruise left San Francisco on May 1 with Graham as captain again. His young son accompanied him. Once again Hansen, Suhr, Werge, Nilson, and Chilton were crew members. The new hands were Peter Rosenfeldt, Christopher Treulieb, and cabin boy J. E. Floading.

Reinforcing the medical wing of missions Dr Frederick Braucht and his wife, Mina, travelled together with Edwin and Florence Butz and daughter, Alma; Edward and Ida Hilliard and daughter, Alta; Jesse and Cora Rice and child; as well as Rowen Prickett and his wife, Pauline. A Tahitian girl, who had gone with the Reads when they returned to America to do a medical course, was also on board bound for her homeland.

Thirty-six days of sailing brought them to Pitcairn Island. They found that since their last visit the Pitcairners had been busy felling timber and building a boarding school. "We are trying to race the Avondale project in Australia", Andre chuckled. The buildings were completed. However, for various reasons her vision of making Pitcairn a centre for training missionaries did not mature. The island was a centre of Adventist mission in the early 1890's and many Pitcairners left to

evangelize elsewhere, but as other centres in the South Pacific were developed then Pitcairn's extreme isolation made it impractical as a boarding school. It proved difficult to attract students from other places, even from the nearby Gambler Islands.

The Butz family remained on Pitcairn temporarily to assist Andre in her school, and Alfred Young went with the PITCAIRN to attend college in America. James McCoy's daughter, Emily, sailed with the purpose of assisting Dr. Braucht in his medical work.

On arrival in Tahiti the Wellmans and Lillian White boarded for transfer to Rarotonga. The boat also picked up the Chapmans returning to America on account of Cora's declining health. The Pricketts took up the translation and printing work established there by the Chapmans, and assisted Cady wherever possible.

Leaving Papeete, a call was made at Raiatea and then Rurutu where the Stringers were found to be settled and respected by the local people. A brief call was made at Rimitara Island also. Here they dined with local royalty and, with Cora Chapman as interpreter, sang hymns in English and Tahitian as a mark of friendship.

At Rarotonga the Rice and Wellman families, together with Lillian White, disembarked to assist Caldwell and Maud Young in their little hospital and pioneer schools on the island. They were shocked to learn that once more a missionary had paid the supreme sacrifice-- Sarah Owen, Mina Braucht's mother, had died on July 9. (The Owens had arrived on the previous voyage). The London Missionary Society agreed for the funeral service to be held in their church and little cemetery alongside. Dudley Owen and his children, bereft of wife and mother, were a pitiable little group as they boarded the PITCAIRN to transfer elsewhere. To keep the family together they thought it best to settle wherever the Brauchts were to establish themselves.

The PITCAIRN delayed its departure from Rarotonga until the local parliament dismissed. Twenty-four officials then took passage on the mission boat to Aitutaki and Niue.

The Hilliard family continued with the boat and settled on Tongatapu Island, becoming the first Adventist missionaries to reside in the Tongan group. Ida Hilliard taught a school in her home, giving Bible lessons each day.

John and Fanny Cole, with their little baby girl, Ruita, had transferred from Norfolk Island to the old capital of Fiji, Levuka, in mid-1895. Little had been done in Fiji since the death of Tay three years earlier. Before Cole left Norfolk he baptised five people and organized their church. Among those baptised was the island schoolmaster, Alfred Nobbs, together with his wife, Emily. In their closely-knit Anglican society those who broke from the traditional habits were maligned. Tension grew worse when Nobbs destroyed all his pigs rather than give them to his brothers as the relatives thought he should. Stephen and Melvina Belden had transferred from Sydney to help strengthen the infant church on Norfolk. They were in their mid-sixties and became firm friends with Nobbs but the church lacked a minister for a decade. The mission on Norfolk languished when Cole left for Fiji. Its loss was Fiji's gain.

Dr Braucht thought he may establish himself in practice in Fiji but the medical licensing authorities said his qualifications did not meet their requirements. For that reason he continued on with the PITCAIRN to Apia, Samoa, where he did gain acceptance. Owen, his father-in-law, assisted him in pioneering among this group of islands. Leaving Apia in late October the PITCAIRN sailed direct for San Francisco, arriving home in early December 1895.

Fifth Voyage

Captain Graham was in charge of the fifth voyage which set sail for Pitcairn Island on May 19, 1896. With him again were Hansen, Werge, and Rosenfeldt. New crew were J E Patterson, John Peterson, M. Benonisen, and Mr Ellingsen. The cabin-boy was

Daniel Fitch who later grew up to be a minister in America. This voyage proved to be just as long as the arduous first voyage in terms of distance covered, but they were not away from their home port so long.

The new missionaries on board were Herbert and Millie Dexter; Joseph and Cleora Green; Jonathan Whatley and his wife, Sophia, as well as their son, Roy; together with William Floding, a nurse. Alfred and Arthur Young were also returning to Pitcairn after attending college in America.

The party arrived off Pitcairn in moonlight after thirty-two days' sailing. They rolled up lengths of paper, soaked the tip in oil, lit it and waved the improvised torch to attract attention on the island. Someone ashore spotted the light and the longboats were launched. By 2 a.m. the Pitcairners were rowing the missionaries ashore for a six-day stay. Only Whatley and his wife remained behind to teach with islander assistance in the new industrial school modelled on one in Texas. The two dormitories and a dining hall with kitchen complex had been completed, opening New Years Day 1896.

After three years of teaching Andre was returning to America, sailing on the PITCAIRN only as far as Samoa where she took passage on a steamer. She was the poorest of sailors in small boats, growing bilious even in a gentle swell. The Buckners, too, returned to America on the regular mail vessel from Tahiti. At Pitcairn the Butz family also boarded the boat for they were under transfer to Tonga, taking with them Maria Young and Tom Christian as assistants. Once again, James McCoy joined the ship to work wherever needed. So also did Rosalind Young, poetess, teacher, and historian of Pitcairn Island.

When the group arrived in Papeete, Tahiti, they found Cady's home school operating with seven students. From his experience with the school on Raiatea he concluded that the influences of the local society, or, more particularly, the absence of any positive influence, broke down many of the moral values he was trying to teach. For

that reason the missionaries took a small number of students into their homes where they lived as part of the family units.

In Papeete some adult converts continued to worship with the missionaries. Bambridge was still with them. Three French women, Paul Deane, and some other Tahitians comprised the core of believers. About twenty kilometres away, at Paea, another small group had grown and were wanting to build their own church. Dexter, who had spent his boyhood in Tahiti, remained with Cady to nurture the expanding Adventist community. The Greens also disembarked at Papeete in order to continue the printing work, supplying literature for the Society and Cook Islands. This was necessary because Pricketts were transferring to Rarotonga to assist Caldwell in medical missionary work.

From Tahiti the PITCAIRN sailed to Rurutu against strong head winds, finally arriving on July 31. Rough seas on the west side of the island where the Stringers lived made a landing impossible. They were forced to the east side where they disembarked and spent the night in the young king's village. The following day they found the Stringers and Sarah Young undaunted despite some earlier sickness and other problems. Rats had eaten their vegetables growing in the garden and wild cats had killed their hens. Nevertheless, they were learning the language and the islanders were beginning to appreciate some of the Adventist message. Sarah Young left the Stringers at this stage to assist elsewhere.

A brief stay of four days at Rurutu came to an end and they set sail for Avarua, Rarotonga, to visit the Caldwell and Rice families. There they found the government had equipped a building for hospital work. Dr Caldwell was the appointed medical superintendent with Maud Young as chief nurse. The Rice family, living in the second largest village nearby, were doing well with their school. Timber, doors, and windows were unloaded for them to build a small house for themselves.

Before reaching Samoa the boat made two calls. The first was at Aitutaki atoll where the people were disappointed to learn the PITCAIRN could leave them no teacher-missionary. The second stop was the ship's first visit to Palmerston atoll where, about forty years previously, an English sailor had settled. His twenty-three children and their families, a meagre population of forty-three, all spoke English. The missionaries were invited to preach at their regular church service. (A native missionary of another denomination had been stationed on the atoll). Bibles and school books were left with these people before sailing on to Apia.

In Samoa they found Dr Braucht was establishing himself in medical missionary work. Dr Kellogg and his new wife, Eleanor, whom he had married in Australia, had arrived earlier. Kellogg was superintending the building of the mission hospital at Apia and Owen was assisting him. Floding was left to help Braucht and then the PITCAIRN sailed south for the Tongan Islands.

The ship arrived at Tongatapu Island on August 29. Sarah Young disembarked to help the Hilliards in their home. The Butz family, together with their house assistant, Maria Young, also settled there. A Tongan-language paper against Adventists was circulating in the area, having originated with another mission group, but Hilliard seemed of good courage. He reported he was learning the local language and in his initial twelve-month stay some locals showed interest in studying the Scriptures with him.

At this juncture Rosalind Young was forced to return quickly to Samoa and catch a steamer to America. She was diagnosed as suffering from a fast growing tumour and needing specialist surgery. The PITCAIRN continued on to Fiji to find the Cole family ailing and in need of a furlough. Just four months earlier some assistance for them had arrived from New Zealand in the persons of Pastor John Fulton and his wife, Susie. They, of course, brought with them their two little daughters, Jessie and Agnes. Edith Guilliard, a fifteen-year-old Napier girl, also accompanied them as house assistant.

Captain Graham determined to make the return trip home a reconnaissance cruise skirting Vanuatu and the Eastern Solomons, then sailing across the North Pacific to San Francisco. There was growing concern among church administrators over the boat's operating costs. Weighted against the lack of dramatic baptismal figures (except for Pitcairn Island), figures on paper indicated a reassessment of the whole mission venture was overdue.

English and French traders, as well as plantation owners, were already living in the Western Pacific. Roman Catholic and Protestant mission groups were also established. By comparison to the Eastern Pacific it was a much more inhospitable region. Tiny coral islands which can be traversed in less than a day are prevalent in the East. The Western island groups, however, are characterized by rugged terrain and dense jungles. Disease seemed to be more prevalent and cannibalism was still rife.

The PITCAIRN plied its way among these islands making courtesy calls at the Presbyterian mission near Port Vila and a medical mission station on Ambrym Island, Vanuatu. Further stops were made at Port Stanley on Malakula Island and Port Patterson in the Banks Islands. Sailing north to the Santa Cruz Islands they bypassed Vanikoro and Utupua Islands because the inhabitants were infamous for their treachery. Islanders rowed out to intercept the PITCAIRN and some more courageous ones boarded the boat in a bid to trade curios for tobacco. Eventually they realized there was no "tobac" on board and were content to trade for other items. Graham pressed on and called in on Mr Forest, a missionary-turned-trader, on Nendo Island.

Near the equator Graham arrived at Pleasant Island (Nauru), controlled by Germany. He went ashore in a dinghy. The government authorities, on learning of his mission, quoted the law saying, "Any religious teachers establishing themselves on the island without permission from the German authorities in the Marshall Islands were liable to a fine of one thousand marks or six months in gaol". Graham noted, however, that the indigenous

people had a smattering of Christianity and were very receptive. He reported, "We have not visited a place where we felt a greater desire to leave missionaries than here".

Any hope of leaving perhaps one of the Pitcairners on Pleasant Island was dashed by the brusque welcome at Jaluit in the Marshall Islands. Almost becalmed ten miles offshore, Graham decided to take the dinghy into the harbour with Hansen, Fitch, McCoy, and Christian as oarsmen. They had to row against strong currents for over three hours, but once again the German authorities curtly told them their mission was not wanted. They reinforced their displeasure by reminding Graham of the huge fine which could be levied, so the captain and his men took to the oars again, reaching the PITCAIRN just as night was settling over the sea.

On the following day, October 14, the PITCAIRN started on its long voyage across the North Pacific Ocean to San Francisco, a distance of nearly five thousand kilometres. Graham concluded, "The blessing of the Lord has been with us and His protecting care over us as we have sailed among the dangers of the sea, and to Him we give all praise".

Sixth Voyage

For six consecutive years the PITCAIRN had plied the Pacific. When this dame of the deep tied up in home port at the end of 1896 she was not to leave again for over two years. Lack of finance was the chief cause. However, the isolated missionaries grew desperate for supplies so a further trip was planned. It did not leave until January 23, 1899. During the interval McCoy worked as a ship missionary in San Francisco harbour.

There were no new missionaries on board for the sixth voyage. Gates, as leader of the island mission work, went with the express purpose of staying briefly at each island group to assess progress and future needs. William Crothers, at that time a bachelor who had already served in New Zealand selling books, travelled south again after a respite in his homeland. Pitcairner Ben Young was returning

to his island. Less personnel aboard meant more cargo could be carried. Lumber to build dwellings in the Society Islands and a portable church for Tonga were the bulky items loaded.

Werge was promoted to captain for the final cruise. His crew was an entirely new one - A. Andreason, E. Bersinger, F. C. Butz, E. Wigley, J. O. Harrison, T. Bennet, C. L. Harvey and cabin boy William Hiserman.

After an absence of over five years Gates was glad to visit with his beloved Pitcairners again. While the ship with James McCoy sailed to Mangareva Island to sell French and Spanish Bibles again, Gates and Crothers remained on Pitcairn Island. Almost every day, at 5 am, Gates held revival meetings. His stay was climaxed with yet another baptismal service, this time for a number of youth and backsliders.

At this time the Pitcairners also determined to pay tithe from their gardens. This produce was sold to finance mission expansion. The habit grew of marking each tithe coconut with the letters "LX", meaning "The Lord's Tenth". Gates expressed the need of the islanders to own a small ship of their own to take produce to the Gambler Islands rather than simply depending on the occasional sale with passing ships.

Three weeks were spent at Pitcairn Island before sailing on to Papeete, Tahiti. Once again they were met by the Cadys. The Greens were preparing to return to America because Joseph was ill. Stringers had transferred to Papeete the previous year after battling against difficult odds for four years to try and generate an outpost on Rurutu Island. Stringer himself was about to supervise the building of a church in Papeete. One had already been built in nearby Arue. Funds were being gathered to build a third church at Paea.

Cady was anxious to sail to Raiatea with the PITCAIRN. He had bought a plantation of four thousand coconut palms which he planned to develop into an industrial school and training centre for

island missionaries. There were some Sabbath-keepers in the area but they were not organized into a church at that stage. The boat stayed at Raiatea a little over a week and then sailed for Rarotonga.

Gates sounded travel weary as he recorded his observations in the Cook Islands, but was happy to see the Caldwell and Rice families again. "After having been at sea for weeks and months, and having suffered from seasickness, these meetings with brethren and sisters on the little dots of land in mid-ocean are precious experiences", he wrote. In his opinion an industrial school similar to Cady's was needed in the Cook Islands too. The missionary families were, for the time being, taking a few local children into their homes to train them. At least one adult had already accepted Adventism--Frances Nicholas, who was attending the Avondale School in Australia.

While at Rarotonga a quick trip was taken to Aitutaki atoll enabling Caldwell to treat many cases on the spot. The local people there offered a house and land for a branch medical mission but staffing it was an impossibility.

On May 8 the PITCAIRN left Rarotonga to make calls at mission outposts in Samoa, Tonga, and Fiji. They arrived in Samoa in mid-May. Gates made the observation that opportunities abounded for more self-supporting missionaries to come to Samoa.

When they reached Tonga on Sabbath, June 3, they found all the missionaries were in good health and using the native language. Up to this time the Hilliard, Kellogg, and Butz families had concentrated their efforts on Tongatapu. The PITCAIRN therefore transferred the Butz family further north to Vava'u Island.

At this time some of the missionaries were leaving to attend the 1899 Australasian Union Conference Session at Cooranbong, Australia. Moves were already afoot to administer the southern Pacific region from Australia rather than America. Gates, therefore, took a steamer with Hilliard to Auckland and Sydney while the PITCAIRN plied its way to Fiji.

Werge sailed for Fiji on June 13. Ill health had forced the Cole family to leave Fiji and return home. Calvin and Myrtle Parker, with their little girl, Ramona, had already come from America to fill the gap. When the PITCAIRN called at Suva the Fulton and Parker families were eagerly waiting because they had received word of something special aboard for their work. Cole had written from America saying he had raised enough donations to buy a Columbian lever press as well as a font of type, and was planning to send it on the boat. They were not disappointed. To stop it sliding around inside its crate Cole had packed the press in Californian dried prunes. What a bonus!

Six voyages over a period of ten years had absorbed tens of thousands of dollars as well as the energies of scores of missionaries. This Advent thrust into the South Pacific was a bold one. The missionaries were motivated by Scriptures like Isaiah 42:4, Matthew 24:14; 28:19,20 and Revelation 14:6. By the end of the decade it was time to take stock.

Prior to the Advent of the PITCAIRN scores of martyrs, both white and native, Roman Catholic and Protestant, had fallen in the Pacific Islands. More were to follow.

Fifty American Seventh-day Adventist missionaries served in the Pacific during the time of the PITCAIRN. In addition, eight or nine crew members for each voyage were required in the vital task of transportation. Some of the crew had taken a leading role selling literature. Four of the missionaries died in their attempts to spread the Adventist message -- Cudney, Tay, Marsh, and Sarah Owen. Six others suffered premature deaths, arguably due to the delayed effects of tropical living conditions -- Anderson, Green, Stringer, Julia Caldwell, Pauline Prickett, and Hattie Read.

In most places the missionaries found a genuine welcome wherever they anchored. Initial acceptance did, however, sour in some places as proselytes were gained. For this reason it became increasingly difficult for doctors to retain their acceptance with some local

government authorities and the medical mission work, especially in the Cook and Tongan Islands, fell on hard times. Furthermore, French authorities in the Society Islands were piqued at the presence of foreign missionaries.

The large number of missionaries engaged in the work appears impressive at first glance. However, they were scattered over a vast area and served only a brief term before sickness overtook them or they transferred elsewhere. In many cases, after first learning the local language and becoming accustomed to the new society it was unfortunate they then moved on. In a talk at the 1901 General Conference Session Cady warned against imagining the Pacific Isles to be an "easy field" where Adventist missionaries would be more appreciated than at home. He said it was not a place for people who were attracted merely to the prospect of travelling overseas. "I have found", he said, "that when these people reach the islands, they want to travel home just as fast as they can go". He lamented, "While we have had quite a large number of missionaries go to those islands, at the present time we find that most of them have returned."

Cady himself was an exception to the short tenure of service. Statistics proved the value of his longer residence in just one island group. Gates, in his assessment, could not help but notice that the highest membership was in the Society Islands where Cady served and almost eighty were baptized. Sixty members remained on Pitcairn, the drop in numbers being due to the 1893 epidemic and emigration for personal or missionary reasons. About twenty converts were registered for Fiji, and ten for Tonga. Seven had been baptized on Norfolk Island. Two or three were baptized on Rarotonga, but none in Samoa.

At the Australasian Union Conference Session in July 1899 reports were given of the progress in the Pacific. It was a time, too, when the growing success of Avondale was advertised. It became apparent Cooranbong would be an ideal base from which Gates could foster enthusiasm for missions among the students and

administer his island mission work. Sailing the Pacific continually on a squeamish stomach was something Gates wished to avoid. He stayed on at the School conducting classes in missions and supervising translation work.

Gates requested that the printing work, formerly done in Papeete, be transferred to Cooranbong. This was done and Chapman came from America the following year (1900), bringing with him more equipment which was originally earmarked for establishing a printing office in Rarotonga.

These events represented a major shift in the development of mission work in the Pacific. It heralded the phasing out of American missionaries and the introduction of ones from Australasia who had trained at the Avondale School.

The American Foreign Mission Board agreed that Gates should administer the island field from Australia and it was voted to sell the PITCAIRN. In 1900 it was sold to Mr Nesbitt of San Francisco who made two trips along the west coast of America then resold it to Mr Clark in the Philippines. There the boat was renamed FLORENCE'S and suffered shipwreck on October 17, 1912.

After the sale of the PITCAIRN each missionary or island group eventually acquired a boat for their own use while administrators like Gates used commercial shipping whenever needed. Time demonstrated that Pitcairn Island became a somewhat neglected orphan, being the furthest from Australia. Evangelization in other British territories took hold more quickly in comparison to mission work in the German and French colonies.

Major sources for this booklet are the "Advent Review and Sabbath Herald", the "Bible Echo and Signs of the Times," the "General Conference Bulletin" (1895, 1897, 1900, 1901)," SDA Yearbook" (1891), the 1890 diary of Ida Gates, the 1890 diary of Edward Gates (otherwise known as the PITCAIRN logbook), and the author's personal collection of pioneer data.

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