Ligman Named WWU Acting VP for Academic Administration

Scott Ligman has been named Walla Walla University (WWU) acting vice president for academic administration. Ligman’s appointment began July 1 following the departure of Ginger Ketting-Weller who is now dean of the School of Education at La Sierra University. Ligman is currently WWU associate vice president for academic administration, a position he has held since 2008. He also holds the rank of professor in the Department of Biology where he served for nine years as chairman. Ligman earned his doctoral degree in zoology with an emphasis in physiology and neurobiology from Oregon State University, and his master’s and bachelor’s degrees from Andrews University. Read more from Walla Walla University HERE.

Adventist Group Wins at World Choir Games

Student singers from the Oakwood University, located in Huntsville, Ala., took home three awards from the world’s largest choir completion last week. At the seventh World Choir Games, the Oakwood Aeolians won the Championship Trophy in the “Spiritual” category, besting 15 other choirs for the honor. The 42-member Aeolians also won one of several gold medals in two other categories: “Music of Religions” and “Musica Contemporanea.” The international event was held in Cincinnati, Ohio, from July 4–14, and included more than 15,000 choristers in 362 choirs. The Aeolians were the only Adventist representatives at the event. Read the full story from the Adventist News Network HERE.

GC Appeals for Ordination Unity

Since the beginning of 2012 several union conferences within North America have expressed support for, or commitment to, the ministerial ordination of women. The world church is currently engaged in a study of the theology of ordination and its implications scheduled for completion by the 2014 Annual Council of the General Conference Executive Committee. In the light of this current study and the previously referred union actions, world church officers have unanimously issued an appeal for unity in ordination practices. The appeal calls for: 1) unity in respecting a global church action (i.e. the 1990 and 1995 General Conference actions)
Conference Session decisions on ministerial ordination); 2) each union executive committee to carefully review the far-reaching effects of pursuing a course of action that is contrary to the decisions of the General Conference in session; and 3) each union to participate in the current study about the theology of ordination and its implication. Read more from the Adventist World HERE.

Adventist Health Notes
Tom Russell, CEO of Adventist Medical Center in Portland, Ore., was recently named a 2012 Grassroots Champion for the state of Oregon by the American Hospital Association. Walla Walla General Hospital (WWGH) has been designated as an Accredited Chest Pain Center — the eighth such center in the state of Washington. WWGH has also received a $90,000 grant from the Sherwood Trust for the Enhancing the Healing Environment campaign to remodel patient’s rooms on the Med/Surg unit. So far, more than $1.1 million has been raised for the project. The goal is $2.1 million.

A Story of Fraud and Deception
When the 149 delegates gathered in South Lancaster, Mass., for the 33rd General Conference session in 1899, they received an urgent appeal for funds from Ellen White for the mission work in Australia. Most of the delegates responded, pledging $3,478 ($96,611 in today's dollars). That amount, though, did not include an additional pledge made by a special guest to the session — Captain Henry Norman. He had come with Frank Westphal, the church’s pioneer missionary to Argentina. Impressed with the appeal, he pledged an additional $5,000 (nearly $140,000 today) for the cause in Australia. The amens were loud when that special pledge was announced, but as the days progressed, it became clear that Norman was not what he had seemed. Learn a good lesson for today by reading the full story by James R. Nix from the Adventist Review HERE.
Ligman Named Acting Vice President for Academic Administration

By: Rosa Jimenez

Scott Ligman has been named Walla Walla University’s acting vice president for academic administration. Ligman’s appointment began July 1 following the departure of Ginger Ketting-Weller. The former vice president for academic administration has taken the position as the dean of the School of Education at La Sierra University.

Ligman is currently the university's associate vice president for academic administration, a position he has held since 2008. He also holds the rank of professor in the Department of Biology where he served for nine years as chairman of the department. Ligman earned his doctoral degree in zoology with an emphasis in physiology and neurobiology from Oregon State University, and his master's and bachelor's degrees from Andrews University.

Ligman will serve as the associate vice president as well as the acting vice president for academic administration until a new vice president is approved by the university board.
The Aeolians of Oakwood pose after winning in the World Choir Games category of “Spiritual” songs. Fifteen other choirs competed in the category, and more than 360 choirs entered the international competition. [photos courtesy Oakwood University]

Oakwood’s Aeolians win awards in world choir competition

Jul. 16, 2012 Cincinnati, Ohio, United States

Oakwood staff/ANN staff

Student singers from the Seventh-day Adventist Church’s Oakwood University, located in Huntsville, Alabama, took home three awards from the world’s largest choir competition last week.

At the 7th World Choir Games, the Oakwood Aeolians won the Championship Trophy in the “Spiritual” category, besting 15 other choirs for the honor. The 42-member Aeolians also won one of several gold medals in two other categories: “Music of Religions” and “Musica Contemporanea.”

The international event was held in Cincinnati, Ohio, United States, from July 4 to 14. The Aeolians were the only Adventist representatives at the event.

“The Aeolians rose to the challenge and on their debut at the World Choir Games … and made a great impact,” said Aeolians Director Jason Max Ferdinand.

Oakwood University is an institution that is directly affiliated with the Adventist Church’s world headquarters.

Earlier in the summer break from school, the group practiced new songs for the competition individually. They later held group rehearsals remotely using Google Plus. All 42 members met for a final rehearsal at the university campus the weekend before the competition.

The World Choir Games, sponsored by the Interkultur Foundation in Germany, is the world’s largest choral competition and is held every two years. Interkultur’s website says the goal of the event is to “[bring] people of all nations, cultures and ideologies together in peaceful competitions and songs.”

More than 15,000 Choristers in 362 choirs competed in 23 musical categories.

The City of Cincinnati (@CityofCincy) tweeted following an Aeolians’ performance during the week: “The Aeolians of Oakwood University from Huntsville, AL, lifted our souls and the roof at the...”
Director Jason Max Ferdinand leads the Aeolians in singing The Holy City during the World Choir Games in Cincinnati, Ohio, last week.

Cincinnati Masonic Center!

The next World Choir Games will be held in Riga, Latvia, in 2014.
On Ordination Questions, G.C. Leadership Appeals for Orderly Process

‘Appeal’ Issued to Guide Unions, Conferences

By Mark A. Kellner, News Editor

The world leadership of the Seventh-day Adventists has issued a highly unusual “appeal for unity” to regional administrative units of the church that have either taken or are considering independent action regarding the ordination of women to gospel ministry. The request comes in a statement issued June 29, 2012 in response to actions by several union conferences, including two in North America.

The union conferences, the key constituent elements of the church’s worldwide General Conference, have indicated either a willingness to ordain women, or to take independent actions that would permit such ordinations in their territories. At present, the Seventh-day Adventist Church does not ordain women to ministry, following votes at General Conference sessions in 1990 and 1995 on the question where the issue was a major focus of the international delegation.

The appeal, a general version of which is available online, was prepared and unanimously accepted by consensus by the General Conference officers, a group of 40 senior leaders of the church, including the 13 division presidents who also serve as vice-presidents of the General Conference.

The appeal begins by noting the recent local actions and/or proposals, as well as reminding both the union conferences and the church’s wider membership that the entire subject of ordination is under study by the worldwide Adventist family, with results due in 2014. Once those results are received, the document states, the G.C.’s Executive Committee, the highest interim authority between quinquennial international sessions of the church, will decide whether to make further recommendations on the ordination issue to the 60th General Conference Session in San Antonio, Texas, in July 2015.

Until then, a move “to change or modify ordination practices is a global one and necessitates a decision from the world body,” the document stated.

“For any union to introduce a different ministerial ordination practice is seen, by the rest of the Church, as readiness to set aside a world Church decision and proceed in another direction,” Adventist leaders wrote. “Such actions, taken at the very time when the world Church is engaged in a study and discussion of the matter, pre-empt the process and any decision that might come from it.”

The leaders pointed to the collaborative approach to key decisions that has characterized Seventh-day Adventist polity since the church’s organization nearly 150 years ago in 1863: “The essence of unity in Seventh-day Adventist organizational functioning is the mutual commitment of all organizations to collective decision-making in matters affecting the whole family—and the acceptance of those decisions as the authority of the Church. The action of any union in pursuing a different course of action represents a rejection of this key value in denominational life.”

At the same time, the appeal noted, “General Conference officers welcome and invite unions to participate in the global study of ordination. This study will be the most widespread and thorough study the Church has undertaken on this topic. Earlier studies have been conducted by commissions. This is the first time that a study of ministerial ordination engages the whole Church through the 13 divisions.”
The leaders acknowledge that the question of women's ordination has been a topic of deep concern to many within the movement: "… We realize that sharply differing convictions with respect to ministerial ordination for women exist in our global family. We also realize that the passage of time without finding satisfaction for the tensions on this question can give rise to frustration and the erosion of confidence that a timely and mutually satisfactory resolution can be found."

However, the Adventist world leaders said they "earnestly appeal" to the unions involved to:

1. Operate in harmony with the decisions of the worldwide church;
2. Avoid any independent action contrary to the decisions taken by the global body of the church in 1990 and 1995;
3. Communicate to their constituents the implications of independent action for the health of the wider denomination;
4. Actively engage in the established global discussion about the practice of ordination slated to report in 2014 and 2015.

As of December 31, 2010, the Seventh-day Adventist Church had 60 unions with conference status and 59 unions with mission status. Organized as a General Conference in 1863, the Seventh-day Adventist Church has 17 million baptized members and is active in 209 countries and territories around the world. An estimated 30 million people attend Seventh-day Adventist worship services weekly.
With eager anticipation, 149 delegates from 28 conferences in the United States, plus another eight conferences in Europe and Australia, gathered in South Lancaster, Massachusetts, on Wednesday, February 15, 1899. They were there for the opening of the thirty-third session of the General Conference of Seventh-day Adventists—the seventh General Conference session to convene outside Battle Creek, Michigan, then the location of the denomination’s headquarters. General Conference president George A. Irwin called the meeting to order.

The Captain Arrives
On Monday, February 27, Frank H. Westphal, the church’s pioneer missionary to Argentina, reached the session. A special guest, Captain Henry Norman—whom Westphal had met on a ship en route to the session and with whom he’d had opportunity to share something about his religious faith—accompanied him.

Two days later President Irwin read to the conference attendees an urgent appeal for funds from Ellen White in Australia for the mission work there. Many responded. The General Conference Daily Bulletin later reported that 126 delegates pledged $3,478 [$96,611 in 2012 dollars] for the work in Australia—not including pledge number 96, made by Captain Norman.

One can almost still hear the amens that most assuredly arose from the congregation when Captain Norman, a Methodist, spoke his pledge: $5,000 [$138,889 in 2012 dollars]! Including this unprecedented generous gift, the grand total—pledged or donated—for Australia amounted to $8,478 [$235,500]!

George A. Irwin: George Irwin was General Conference president during the time of the Captain Norman affair. That evening Signs of the Times editor M. C. Wilcox added a postscript to the letter he had written to Ellen White in Australia. It read, “After the reading of one of your testimonies today, over $8,000 was raised in cash and pledges to be paid soon. One sea captain said he would give $5,000.” This is the earliest known letter written to Ellen White that mentioned the captain and his pledge.

Norman told certain delegates at the session that he wanted “to do the Lord’s will,” and that as a result of his business and a legacy an uncle left him, he had “all the money that [he] can use.” He said he was thankful that the Adventists were “willing to take it and use it for the Lord.” Later the captain made an even more magnanimous offer by pledging $400,000 [$11,111,111] for the work of the General Conference and for missions. Nothing at this point indicated anything other than a sincere Christian with a “very humble spirit” who indicated his desire to join the Adventist Church and keep holy the seventh-day Sabbath.

The General Conference session adjourned on the morning of March 7. That afternoon an approximately 150-person delegation—including the captain and Westphal—boarded the train in South Lancaster for the 30-hour trip to Battle Creek.

The Captain’s Physical Appearance
Word soon spread throughout the Adventist community in Battle Creek that Captain Norman, Adventism’s new wealthy benefactor, was in town. The only known physical description of him was written by Dr. Lottie Isbell Blake 70 years after the captain’s arrival there. Blake, an African-American, was a medical student at the time, and she heard Norman speak at a meeting Dr. John Harvey Kellogg arranged for Battle Creek Sanitarium workers, presumably held Sabbath afternoon, March 11.

“He was a small man with a low, receding forehead,” Lottie wrote. “He was lavishly decorated with jewelry upon his fingers, and the gems flashed as he waved his hands about freely to emphasize his remarks. His complexion

. . . was strange. Almost unnatural. It was gray. His hair was gray, and both skin and hair presented the most remarkable sameness of coloration.”

After sundown on March 11 the General Conference Committee met. Among the business items considered was the appointment of J. O. Confliss to serve as a “minister-missionary” on Norman’s ship. The captain
was invited to attend. Previously he had indicated his interest to financially support a minister to serve as chaplain on his ship, *Fox Hall*, which reportedly sailed between Melbourne, Australia, and Singapore. The immense potential for evangelism was not lost on the members of the committee, given that the captain's ship was said to carry from 1,500 to 2,500 passengers per month between those two ports. Approval was voted unanimously. The captain later also offered the church his yacht that he reportedly kept docked in Bath, Maine. It was to be used for missionary work in the harbor of New York City.

**The Captain Goes Courting**

Following that evening meeting the captain and Westphal left Battle Creek for Wisconsin, where Westphal's parents lived. It appears that while there, Norman developed an interest in Frank and Jacob Westphal's 28-year-old sister, Minnie. With the encouragement of her two older brothers, Minnie consented—albeit reluctantly—to break her engagement to another young man in order to marry the captain.

Captain Norman had specifically requested that his donation pledges not be publicized. The March 14 issue of the *Advent Review and Sabbath Herald*, however, carried a brief news note regarding the $400,000 pledge. Professor E. A. Sutherland again mentioned the $400,000 gift in an article about the Battle Creek College debt published in an April 4 issue of the magazine. The story also was picked up by newspapers all across the country.

A letter sent to Ellen White in Australia mentioning the captain's gift was written on March 18 by her longtime friend Jennie Ings. Other letters and reports referring to Captain Norman also were sent to Ellen White, including correspondence from President Irwin. On March 26 Irwin wrote, "This gift will be a great help to the cause at this time, and to our own people, provided they relate themselves properly to it. Instead of sitting back and thinking that now as the money is coming in, they will have no more to do, they should press right into the work, and redouble their energies." He also expressed his confidence in the captain, saying that he seemed to be an "honest" and "very modest" man.

**Preparation for Service**

Despite the fact that plans involving Norman and his ship continued to move forward, no evidence has been found that he actually returned to Battle Creek after leaving for Wisconsin on March 11. Because of the passage of time with no word from Norman, by early April some members apparently were starting to question whether he was an imposter. President Irwin, in a letter dated April 5 to Elder W. H. Saxby in Kentucky, expressed his take on the rumors then making the rounds in Battle Creek: "In regard to Captain Norman, I will say that we have not heard anything definitely about him since he left here, although there is a rumor current in Battle Creek that he has been down in Springfield, Ohio, courting [Kittie] Miller [while apparently still courting Minnie], and the prospects are that they are to be married... I have all along felt that he was not an imposter, but of course, only time will tell."

Meanwhile, in Australia, the issue of the *General Conference Daily Bulletin* detailing the March 1 offering taken for work in that country finally reached Ellen White at her Sunnyside home on April 6. The exciting news about Captain Norman's gift soon became the basis for a chapel talk at the Avondale school, as well as for meetings at the church.

**The Captain Goes Courting—Again**

What Irwin reported as rumor in his letter to Saxby was soon confirmed. Announcement of Norman's engagement to Katherine ("Kittie") E. Miller, the 31-year-old editor of the Ohio Conference paper *The Welcome Visitor*, was made on April 6 in Springfield, Ohio. Several newspapers and at least one Adventist conference paper announced the pending marriage.

Meanwhile, back in Battle Creek, in anticipation of traveling to Singapore to meet Norman's ship, Corliss applied for a passport. His wife and two children also were listed on the application. Corliss is reported to have spent about $400 ([$11,111]) of his own funds preparing for the venture.

**Things Turn Sour**

With no word from Norman, by late April Irwin no longer seemed so optimistic regarding the captain's promised gifts, and wrote that "it is rather questionable now" whether the pledges would materialize. Sufficient uncertainties now existed regarding whether Corliss would ever connect with Norman's ship, *Fox Hall*, to cause the General Conference Committee to discuss the situation on April 26 and then again the next day. The committee voted to pursue temporary employment possibilities for Corliss, who eventually accepted a position at Pacific Press.

On April 28, the day before President Irwin was to leave on a trip to Australia, he wrote to Kittie. His postscript read: "Elder F. H. Westphal... is of the opinion that the Captain is an unmitigated fraud; and he verifies the statement that he was after his sister, and trying to arrange with her [at] the same time that he was with you; and he had some of the same story to tell her, only more. He tried to get two thousand dollars out of her. ... So it seems as though... the whole thing is a fraud."

Persistent rumors exist that Captain Norman was never heard from again after he left Battle Creek, although it does seem likely that he went to Springfield, Ohio, to see Kittie Miller at the time their engagement was announced. Whatever the captain's movements were, when told years later the story indicated that "Captain Norman went down to the station [in Battle Creek], took the train for New York City, and no one has seen or heard of Captain Norman since that time." Inquiries by cable and mail brought no information.

It doesn't take much imagination to sense the deep feelings of embarrassment and hurt that Kittie Miller, as well as Frank Westphal and his younger sister, Minnie, surely felt when they discovered that they had been conned. The same also could be said for Corliss, Irwin, and others.
In Australia

For whatever reason, the Lord chose not to give Ellen White advance warning on the Norman situation. On May 4 in far-off Australia she wrote a handwritten letter to Captain Norman appealing for funds to aid the work there. Given the challenges in communication at the time, she had not yet heard about his disappearance. If she hadn’t received any information about it before Irwin’s visit to Australia, however, she did so soon after his arrival. In a June 1 letter to a Brother Haynes, Ellen White wrote, “Captain Norman . . . has proved a fraud. Not one dollar has been realized. He has disappeared, no one can tell where. It is a strange affair, and a great disappointment to us.”

Writing from Australia on July 19, Ellen White also commented about the Norman affair in a letter to her friend Mrs. S.M.I. Henry: “If [Captain Norman] had kept out of the way, then the work begun [in South Lancaster] would have gone through the churches, and we could have had sufficient to erect a sanitarium. But the spirit of sacrifice stopped there and then.”

On August 2 Irwin sailed for San Francisco, California, arriving August 25. While there, he related the “Norman” affair to those at Pacific Press as well as to members in Oakland and St. Helena, and about $2,000 was raised for “the cause in Australia.” On September 10 Irwin once again “spoke on the Norman case” at the Kansas camp meeting.

It seems likely that the president continued telling the “Norman” story at various stops on his return to Battle Creek.

President as Pastor

Eventually President Irwin reached Battle Creek. While there, on October 1, he responded in a most caring and pastoral way in a letter to Kittie Miller, placing the blame for the situation largely on church leaders and not on her. He then wrote, “Covetousness had so taken possession of all our hearts and minds and lives that our spiritual discernment was befogged and beclouded, so that we were in a position to be deceived by that emissary of the evil one when it came in the shape of a gift that would relieve the burden from the cause without our making self-sacrifice. Had this so-called Norman gift materialized at that time in our then present condition, it would have been the greatest curse that ever came to the denomination, because it would have simply confirmed us in our spirit of covetousness.”

If Irwin’s letter to Kittie is a valid indicator of the candor he expressed in his various talks to church members about the Norman experience, his willingness to be so vulnerable publicly is refreshing.

On January 16, 1900, Ellen White wrote to Review and Herald office leaders and said: “I see that by this Norman case the Lord tested and proved men, to see what they would do under temptation. If the money promised had been given to the various objects specified, more harm than good would have been done to our people.”

This was Ellen White’s last reference to Captain Norman—at least by name.

Evidence of Fraud

Despite efforts to locate records of the captain’s ship, alleged to be named the Fox Half and registered to sail between Singapore and Melbourne, to date none has been located, nor any evidence to support his claims to ownership of other vessels.

Several accounts state that Norman’s nationality was English. Despite the claim that he was from Bath, Maine, no record of a Henry Norman born in England has been found in any census records for Bath, or Sagadahoc County, Maine, from 1850 to 1900. To date it has been impossible to determine his actual origins.

The captain was also remembered as “living high” the entire time he was with the Adventists. In no instance did anyone recall his ever paying for anything.

Lessons to Be Learned

Several lessons are suggested from the Captain Norman experience. Large financial gifts have the potential to impact negatively on the giving of smaller donations. In reality it is the privilege of all—however rich or poor—to do their part in sustaining the work of God. Also, it’s important to remember that God does not always choose to reveal everything to His messengers. Consequently, Ellen White knew nothing more regarding Captain Norman than what church leaders told her. Apparently God wanted His people to learn important lessons from this situation that could not have been learned had Ellen White been shown ahead of time the captain’s true character and intentions.

How a person reacts to disappointments and embarrassments in life demonstrates much about that individual. Although the Norman experience was highly embarrassing to the major parties involved, all reacted positively in the aftermath and continued serving the church in various leadership roles.

All of us make mistakes, but the real measure of a person is how he or she reacts when such things happen. Do we forsake God and/or become critical of His church? Or do we move forward, believing that God still loves us and still wants to work through us? All the key individuals from the Captain Norman story chose by God’s grace to move forward!

Most important, we must keep close to God. President Irwin believed that had church leaders kept close to God, the Norman situation could not have happened.

As we approach the end of time, the need to stay close to God becomes increasingly important. President Irwin’s openness and candid admissions regarding the Captain Norman situation seem especially refreshing today when very
few in our society are willing to accept responsibility for their actions. The president’s actions probably also go a long way toward explaining why today the Captain Norman incident is all but forgotten.

James R. Nix is director of the White Estate in Silver Spring, Maryland. This article was published June 21, 2012.
THE CAPTAIN GOES TO CHURCH

By James R. Nix

Presentation Originally Given March 28, 2011

With eager anticipation, 131 delegates from twenty-eight conferences in the United States, plus another eight conferences in Europe and Australia, gathered in South Lancaster, Massachusetts, on Wednesday, February 15, 1899. They were there for the opening of the 33rd session of the General Conference of Seventh-day Adventists. Held in the recently enlarged church adjacent to the campus of South Lancaster Academy (later Atlantic Union College), this was the seventh General Conference session to convene outside Battle Creek, Michigan, then the location of the denomination’s headquarters. The weather was cold—with about two feet of snow on the ground. In fact, opening the session was postponed a day due to the horrendous weather that prevented about seven-eighths of the delegates from arriving in time for the originally announced opening on the 14th. Standing six-feet tall, the gray-haired, blue-eyed General Conference President, George A. Irwin, called the meeting to order promptly at 10:00 a.m. In the afternoon, during the roll call of delegates, it was reported that among the eighteen who were still on their way were Elder Uriah Smith, then associate editor of the Review and Herald, and Dr. John Harvey Kellogg, medical director of the Battle Creek Sanitarium. The doctor later commented that this was the first General Conference session he had attended in twenty years.

The Captain Arrives

At the end of the first two weeks of the session, although committees had met and reports had been received, in the thinking of at least one delegate—Signs of the Times editor Elder M. C. Wilcox—not much business had occurred. But that was all about to change! Two days earlier, on Monday, February 27, Elder Frank H. Westphal, the church’s 41-year old, sandy-haired, reddish-bearded pioneer missionary to Argentina, reached the session. Standing 5-feet, 8 1/2 inches tall,
with blue eyes,17 the newly arrived delegate from South America soon was officially seated. He was accompanied to the conference by a special guest, Captain Henry Norman.18

Upon their arrival, Captain Norman recognized Mrs. S. M. I. Henry19 who was seated at the side of the platform with Nettie Irwin,20 wife of the General Conference president. After being introduced to Mrs. Henry, the Captain mentioned to her that several years earlier he had attended a series of her lectures given in Washington, DC, for the Woman’s Christian Temperance Union, of which she was their national evangelist.21 Upon learning that Mrs. Henry was a Methodist prior to becoming an Adventist, the Captain shared with her that his own background was Methodism. However, he confessed that for some years he had been dissatisfied with his church because “he knew that it was lacking in many things spiritually.” The Captain asked Mrs. Henry how she became a Seventh-day Adventist. In reply, she handed him a copy of her pamphlet, “How the Sabbath Came to Me.” He also related to her the providential story of how he happened to accompany Elder Westphal to the General Conference session, and stated that now he realized “he had come among the people of God.” The two did not talk long due to the meetings. 22

Two days later, Wednesday morning, March 1, President Irwin read to the conference attendees several communications from Ellen White, who was then in Australia. One testimony was a particularly urgent appeal for funds for the mission work in that country. Not only was the president moved to respond, but so also were many of those who heard him read the appeals. Opportunity was therefore given to all who wanted to do so either to donate cash right then, or to make a pledge. Heading the list were President and Mrs. Irwin, pledging $100.00 [$2,585.39 in 2010 dollars].23 Among those making pledges were Elder Frank Westphal, pledging $50.00 [$1,292.70], and his younger brother, Elder Joseph Westphal, a delegate from Kansas, who pledged $100.00 [$2,585.39].24 Others stood in such rapid succession that the secretary protested he could not get all the names and amounts recorded from
those making pledges. President Irwin advised that the stenographers record the names and amounts since they were used to writing rapidly.25

Pledged Gifts

Of the 126 pledges reported in The Daily Bulletin of the General Conference, 94 were for $25.00 [$646.35] or less, one was for $38.04 [$983.48], twelve were for $50.00 [$1,292.70], one was for $75.00 [$1,939.05], and the remaining sixteen were for $100.00 [$2,544.68] each. In addition, a general offering totaling $48.96 [$1,265.81] was received, resulting in a grand total of $3,478.00 [$89,920.01] for the work in Australia. That accounted for all but pledge number 96, made by Captain Norman. Despite the passage of time, one can almost still hear the “amens” that most assuredly arose from the congregation when Captain Norman spoke his pledge: $5,000.00 [$129,269.71]26 Including this unprecedented generous gift, the grand total—pledged or donated—for Australia amounted to $8,478.00 [$219,189.73]! An additional pledge for $100.00 [$2,544.68] was also made for sanitarium work, including the Scandinavian sanitarium.27

Shortly after Captain Norman made his pledge, Elder Frank Westphal described to the excited delegates how he happened to meet the Captain. Having only about $300.00 [$7,756.18] in the mission’s treasury in Argentina, plus a few funds of his own, Elder Westphal questioned whether he even should attempt to attend the General Conference session. Partway across the Atlantic Ocean between South America and England the thought came to him, “Lord, why did you let me come away from that field?” After arriving in England, Elder Westphal spent a few days in Southampton checking ticket costs for the transatlantic voyage to New York City. As he reported to the delegates, he soon discovered that two steamship lines were available to him—the American line and the Hamburg line. Discovering that the American line was cheaper than the Hamburg line, Elder Westphal described what
he did next. “I presented the matter to the Lord in prayer, and finally cast a lot, and the lot fell in favor of the Hamburg line. I had no sooner got on board than I came in contact with Captain Norman, who is not of our faith, but has just given $5,000 [[$129,269.71] to the work in Australia.”

Although Elder Westphal did not say so, given his ability to speak German he may also have thought about special witnessing possibilities on the Hamburg line.

That is the extent of Elder Westphal’s story as reported in the Daily Bulletin. However, from other sources we learn that on Wednesday, February 15, 1899, Elder Westphal and Captain Norman set sail from Southampton on the ship “Saale” under the command of Captain C. August Johann Mirow bound for New York City. Already aboard were 270 passengers who had traveled from Bremen, Germany; an additional eighteen passengers joined the voyage at Southampton. On the passenger manifest in the column headed “Profession, Occupation, or Calling of Passengers” someone penciled “Gent” by the name of “Capt. H. Norman.” Both the Captain and “Mr. F. H. Westphal” were listed as traveling unaccompanied. As regards their nationality, a check mark in the column for English citizens is recorded for the Captain while Mr. F. H. Westphal has a check mark after his name in the “Foreigner” column. Since Elder Westphal’s name is listed immediately under Captain Norman’s name, and both men were assigned to cabins, it is fair to wonder if possibly they roomed together on their transatlantic voyage. Nothing has been found to indicate conclusively either way. A little over a week after setting sail, the ship docked in New York City on Friday, February 24. What the two men did over the weekend is unknown. The next thing recorded about them is Elder Westphal being seated as a delegate at the General Conference session on Monday, February 27.

The nine-day Atlantic crossing had provided Elder Westphal sufficient time to share something about his religious faith with Captain Norman, and also for the Captain to discover that Elder Westphal’s beliefs were quite similar to his own. As already described, Captain Norman told Mrs. Henry during their
brief initial conversation two days earlier that for some time he had been questioning Methodism. In concluding his comments to the delegates, Elder Westphal stated that he could now see the Lord’s leading in the way he arrived at the session including also his personal pleasure that Captain Norman had decided to attend the conference with him. The Daily Bulletin records that that last observation resulted in a number of “amens” from the congregation. The morning session lasted from 9:30 a.m. until they adjourned for lunch.

Following the close of the morning meeting, most delegates went by invitation to a “thoroughly vegetarian dinner” in the nearby east dormitory of the academy. The meal was hosted by energetic, 5-foot-4 ½-inch tall, blue-eyed, dark brown haired, Dr. John Harvey Kellogg. In summarizing the day for readers of The Daily Bulletin, the unidentified writer described it as being a “red-letter day.”

That evening, March 1, Elder M. C. Wilcox added a P.S. to the letter he wrote to Ellen G. White in Australia. It read, “After the reading of one of your Testimonies today, over $8,000 was raised in cash and pledges to be paid soon. One sea captain said he would give $5000.” This is the earliest known letter written to Ellen White that mentioned the Captain and his public pledge for the work in Australia.

Two days later, on Friday morning, Captain Norman sent a message to Mrs. S. M. I. Henry requesting a meeting with her during the 9:00 to 9:30 break between sessions. When she found him, he asked that they go to a less public place to visit. The two went to one of the committee rooms where they found a quiet corner to sit and talk. “I want to talk with you,” he told her, “about a very important matter which has come to my mind, because you have been a Methodist, and I have known you in your W.C.T.U. work.” He continued by saying, “I want to do the Lord’s will. I am a man of a great deal of money. I have in my business all the money that I can use, and have a legacy, by the death of an uncle in England, with which I have become heavily burdened. I was not able to sleep last night. This [General]
Conference debt about which I have heard came upon me in such a way that I could not rest, and I could not throw it off. It seemed to me that my money lying in the Bank of England was like the talent wrapped up in a napkin.”

The Captain proceeded to ask Mrs. Henry’s advice regarding what he should do. She responded that the Lord needed to advise him, she was in no position to do so. However, she assured Captain Norman that the Lord wanted to use the money, but that he needed to get specific instructions from God on how best to use it. They concluded their brief visit with prayer. At noon when Mrs. Henry went to her room she again prayed for the Captain, but this time she also prayed that if the brethren were not able to make good use of such a sizeable amount of money, that God would restrain him from giving it. But if they could make good use of the funds, she prayed that God would make it happen. Afterward, she wrote the Captain a quick note telling him that she was praying for him.

The Captain’s Expanding Generosity

Following the afternoon session, just before the Sabbath began, President Irwin came to visit Mrs. Henry. She was not at all surprised when he told her that Captain Norman had informed him that he was going to give $400,000.00 [$10,341,577.11] for the work of the General Conference and for missions. This was the amount the Captain reportedly had in his Bank of England account—the accrued interest on the principal of 400,000 British pounds [$49,639,570.14], the full amount of which would not come to him until he turned 55. His actual annual income from the estate, he said, amounted to $50,000 [$1,292,697.14] per year. President Irwin invited Mrs. Henry to attend a small prayer service with the Captain in “Brother Jones” room in the old dormitory immediately.” She attended and later reported that the group had a wonderful season of prayer. Something seemingly not widely discussed at the time was that the $400,000 gift was not to come to the church until the following May, after
Captain Norman could return to London and arrange for the transfer of the funds from the Bank of England to the General Conference.\textsuperscript{46}

Mrs. Henry was particularly impressed with Captain Norman’s “very humble spirit” during the Friday afternoon season of prayer. He requested that they not spend time talking about his gift. His comment was “I am thankful to you brethren that you are willing to take it and use it for the Lord, for I did not know what I would do with it.” He continued by asking, “I want you to pray for me. I have been a business man in the world, and I feel the need of special spiritual power.”\textsuperscript{47} However, as events soon revealed, despite the Captain’s “humble spirit” and his request for anonymity, his pledged gift did not go unnoticed, or unreported.

Although Captain Norman was not yet a member of the Seventh-day Adventist Church, that evening and the following day he observed his first Sabbath. It was a full one, with Elder J. A. Brunson from the General Conference in Battle Creek\textsuperscript{48} speaking Friday evening. The following morning, meetings began at 5:30 with a prayer and praise service. S. M. I. Henry spoke about “The Home” at 8:00, followed by Elder A. F. Ballenger, who spoke for the 11:00 church service. His topic was the Laodicean Message of Revelation 3. During the afternoon, President G. A. Irwin read more stirring communications from Ellen White “regarding the education our children should have.” At the conclusion, the congregation broke into song, singing “Blessed Assurance.” As reported in The Daily Bulletin, “The spirit of 1844 came in toward the last, and rejoicing flowed forth from every lip.” The meeting closed with an ordination service.\textsuperscript{49}

On Monday afternoon, March 6, at the conclusion of a report by the Committee on Plans, three men, all of whom had kept their first Sabbath two days earlier, spoke briefly to the assembled delegates. They were: Brother T. H. Balcom,\textsuperscript{50} a Baptist minister; Brother C. H. Nelson,\textsuperscript{51} a First-day Adventist
minister; and Captain Norman. Elder F. H. Westphal introduced the Captain who then expressed his joy at finding “this people.” The Captain went on to say that for quite a few years he had been looking for someone who believed about as he did. He recounted how he had started to go east, but the Lord led him west. About two months earlier, he told the delegates, he left Singapore heading to Glasgow, Scotland, to get his ship repaired. After doing so, a voice seemed to say to him, “You go home,” which he finally did. He believed that the Lord was in his doing so because it was on his way to the United States that “Brother Westphal” told him about “a people called Seventh-day Adventists.” Captain Norman went on to tell the delegates that about eighteen years earlier he had seen five Adventists picking cotton on Sunday in Texas. He affirmed, “I am glad that I have found you, and I am here to stay.” *The Daily Bulletin* reported that voices responded, “Amen.”

The Captain ended his remarks by commenting that the previous Sabbath was his first, but that with God’s help he intended to serve the Lord faithfully. He affirmed that he had committed his all to the Lord, and asked for the prayers of those present. Although up to then he had made a lot of money, he stated that he did not expect to make another dollar in the world. Regarding the reason behind his decision to join the Adventists, the Captain is reported to have told someone that nobody previously had ever asked him to attend church, and that he was waiting for just such an invitation as was given him by Elder Westphal. Interestingly, the Sabbath question was not new to him. Elsewhere, President Irwin described the Captain’s spiritual search: “It seems as though he had been feeling after the light for a long time—in fact, wrote a book at one time upon the Sabbath question.”

The 1899 General Conference session adjourned at 11:15 a.m. on Tuesday, March 7. During the closing prayer, Elder J. N. Loughborough specifically prayed for the two ministers plus Captain Norman who had kept their first Sabbath three days earlier.
Overnight Trip to Battle Creek

Later that afternoon, at 1:22 p.m. to be precise, the train the delegates boarded in South Lancaster, Massachusetts, left on the first leg of its thirty-hour overnight trip to Battle Creek. At nearby Worcester, four special coaches were provided for the approximately 150-person delegation. In Albany, New York, “the train was made a special, consisting of a baggage car, four day coaches and a sleeper.” Not everyone returned to Battle Creek on the special delegate train, some returned on their own.57 Around 10:00 a.m. the following morning, Wednesday, the delegate train reached Niagara Falls where it stopped for an hour so the delegation could view the wonders of the world-renowned falls. Being the only passengers on the train, evening and morning worships were held on it, along with social interaction and “councils and committee work . . . along the way.”58 The minutes of at least one of those committees record that it met as the train travelled through Ontario.59 The group finally arrived in Battle Creek around 8:30 p.m. that Wednesday evening.60 The Captain and Elder Westphal, both of whom apparently were part of the delegation traveling on the special train, upon reaching their destination were among thirty-five of the delegates housed at the Battle Creek “College Homes.” Both also ate their meals in the dining room.61

For legal reasons, on Thursday morning, March 9, the Conference reconvened for five minutes in the “Dime” Tabernacle before formally closing the session.62 During the next few days, various church organizations and associations held post-session meetings.

The Captain’s Physical Appearance

Word soon spread through the Adventist community in Battle Creek that Captain Norman, Adventism’s new wealthy benefactor, was in town. The only known physical description of him was written by Dr. Lottie Isbell Blake63 seventy years after the Captain’s arrival in Battle Creek. In 1899,
Lottie Isbell\textsuperscript{64} was a student attending the American Medical Missionary College operated by Dr. John Harvey Kellogg in connection with the Battle Creek Sanitarium. She recalled that Dr. Kellogg arranged for a meeting so that all Sanitarium workers could listen to Captain Norman. Everyone was excited to see this rich man. Lottie’s recollection was that the meeting was held in the Tabernacle on a Sabbath afternoon [presumably March 11].\textsuperscript{65} The Captain was already speaking when she arrived. “I recall to this very moment,” Lottie wrote, “how struck I was by his general appearance.” She went on to say, “He was a small man with a low, receding forehead. He was lavishly decorated with jewelry upon his fingers, and the gems flashed as he waved his hands about freely to emphasize his remarks. His complexion, when I first viewed him, was strange. Almost unnatural. It was grey. His hair was grey and both skin and hair presented the most remarkable sameness of coloration. Other young women among the Sanitarium helpers marked this peculiarity also and later commented extensively about it.”\textsuperscript{66}

After sundown Saturday night, March 11, the General Conference Committee met. Among the business items considered was the appointment of Elder J. O. Corliss to serve as a “minister-missionary” on Captain Norman’s ship. The Captain was invited to attend the committee meeting that evening. Previously he had indicated his interest to financially support a minister to serve as chaplain on his ship\textsuperscript{67} “Fox Hall”\textsuperscript{68} that reportedly sailed between Melbourne, Australia, and Singapore. The immense potential for evangelism was not lost on the members of the Committee, given that the Captain’s ship was said to carry from 1,500 to 2,500 passengers per month between those two ports.\textsuperscript{69} Consequently, not only was approval of Elder J. O. Corliss for the chaplain’s position voted unanimously, but also authorized was the new chaplain’s travel expenses so that he and his family could meet the Captain’s vessel “Fox Hall” at Singapore on June 28. Julia Corliss, wife of the newly approved chaplain, confided in her diary her reaction regarding their new, totally unexpected, assignment, “This involves a walking by faith. May the Lord help all concerned, and order the work, and all its interests Himself. He knoweth
the hearts of all men. May His wisdom be given to us that we make no mistakes that will injure a single soul."  

The exact circumstances under which Elder Corliss and the Captain first met formally are unknown. Since Elder Corliss was a delegate-at-large at the General Conference session, and he worked on The Daily Bulletin staff there, it seems likely that the two men met in South Lancaster. At the least, Elder Corliss was very much aware of the Captain during the session, since both men were in attendance at the meeting on March 1 when the Captain pledged $5,000.00 for the work in Australia. Among those who also pledged that day were Elder and Mrs. Corliss. Their pledge was for $50.00. In addition, Elder Corliss spoke immediately following Elder Westphal's description of the providential way that he and the Captain met while sailing from England to the United States a few days earlier. Also, it seems that both Elder Corliss and Captain Norman were among the delegates who traveled on the special train back to Battle Creek following the session. Presumably, then, on one or more of these occasions the two men met formally.

The Captain Goes Courting

On Sabbath afternoon and evening, March 11, Captain Norman visited awhile with Elder and Mrs. Corliss. Following the evening General Conference Committee meeting, the Captain and Elder Frank Westphal left Battle Creek for Milwaukee, Wisconsin. From Milwaukee the Captain planned to return to the east coast. It is thought that the purpose for the trip to Wisconsin was for the two men to visit Elder Westphal's parents, who lived in New London, Wisconsin. But something else also happened, whether while the two men were there, or before, is unknown. Though not widely known at the time, Captain Norman developed an interest in Elders Frank and Jacob Westphal's 28-year-old sister, Minnie. How long the Captain and Frank Westphal remained in New London is unknown, but it was
long enough that Minnie—under the encouragement of her two older brothers, Frank and Joseph (probably especially Joseph), consented—albeit reluctantly—to break her engagement to another young man in order to marry the Captain.  

Meanwhile, back in Battle Creek the Corlisses were trying to adjust to the rapid change-of-events in their lives. Sometime later Elder Corliss described his reaction at being asked by the General Conference “to connect as a missionary on a certain vessel supposed to be plying between Singapore and Melbourne.” He recalled, “I had no burden for this, but . . . I consented to the arrangement. I spent much time and money in preparation for the journey to Singapore.” Others remembered things somewhat differently. One wrote, “No less a person than Elder J. O. Corliss was delegated to attend ‘Captain Norman’ in a world missionary tour to aid in the distribution of the wealth of the gentiles, and made proper disposition of property and packed his trunk for the journey.” Another recalled that at Captain Norman’s suggestion, “the Elder . . . had several white duck suits made to wear on the captain’s boats, and a white cap with the title Chaplain in letters of gold on its front.” The white suits reportedly were worn at the Conference as well as on the streets of Battle Creek. If the white suit story is to be believed at all, it seems highly unlikely that any were made and worn at the Conference since no chaplain was chosen until after the delegation returned to Battle Creek following the session.

As if the Captain had not already done sufficient for his new found faith, he now also offered the church his yacht that reportedly he kept docked in Bath, Maine. It was to be used by the General Conference for missionary work in the harbor of New York City. Originally costing $11,000 [$279,914.73], the Captain had bought it for $3,000 [$76,340.38] from a man who had caught the “Klondike [gold rush] fever.”

Debts, Debts, and More Debts
During the evening of March 13, the Seventh-day Adventist Publishing Association met again. Among the topics discussed was the indebtedness of Battle Creek College to the Review and Herald Publishing Association. Elder S. H. Lane, noting that the Review and Herald had first been printed in 1849, pointed out that 1899 was “the year of Jubilee, when according to Bible custom, wrongs were and should be righted.” Given that the college owed the Publishing Association $47,000 [$1,195,999.32], Elder Lane proposed that $15,000 [$381,701.91] of the debt be forgiven. He also suggested that $5,000 [$127,233.97] in books be given to the college so they could be sold by college students, thus further relieving the college’s debt. After discussion, Elder Lane’s suggestion was revised to that of a motion. Further discussion resulted in an amendment to the motion proposing that the entire college debt be forgiven. The amendment itself was soon amended to forgive $30,000 [$763,403.82] of the college’s debt, with the balance owed being given in books to be sold. Several objected to the new amendment, including Elder I. H. Evans who favored forgiving the interest that was owed, but not the principal, given that the Review and Herald Publishing Association itself was $240,000 [$6,107,230.58] in debt. A substitute amendment dealing with only the interest on the debt was then put forward. The meeting adjourned that evening to reconvene at 7:30 a.m. the following day.

Almost the entire morning was taken up discussing the question from the previous evening. Eventually it was agreed to forward the issue to the next annual meeting of the Publishing Association! In short, nothing happened regarding the college’s debt! But the lengthy, often spirited, discussion regarding it reflected the difficulty of dealing with the staggering debts owed by the various church institutions. It also helps to explain why Captain Norman’s various pledged gifts were so eagerly welcomed by church leaders.

Although Professor E. A. Sutherland, president of Battle Creek College, attended the General Conference session in South Lancaster, Percy T. Magan, dean of the college, did not. The discouraged
dean wrote to Ellen White on March 31. Simply put, he told her that the college’s debt was crushing them. Creditors wanted payment, but the school had nothing with which to pay its bills. He went on to report that upon finding out that the school was not going to get any of Captain Norman’s promised funds, the college organized its own fund raising effort, hoping to generate sufficient monies to help relieve the institution’s debt. Consequently, at the same time as the delegates were returning to Battle Creek by train from South Lancaster, the college students and faculty—following a day of fasting and a season of prayer—pledged over $5,000 [$129,269.71] (another account reported the total raised being about $6,000 [$155,123.66] to help reduce the institution’s debt.)

Meanwhile, on March 14, the trustees of the Foreign Mission Board voted that upon receipt of the promised donation from Captain Norman, they would send $200 [$5,170.79] to Finland to build a small missionary boat to sail among the small islands located along the coast of that country. Later that same day, March 14—a full four weeks after opening day in South Lancaster, Massachusetts, the last of the post-session church association and organization meetings closed in Battle Creek. Delegates began returning to their homes.

The Captain’s Gift Publicized

The March 14 issue of the *Review and Herald*, on the last page, carried a brief news note regarding the $400,000 [$10,341,577.11] donation that had been made during the just-closed General Conference session. It was only hinted at part way through the article that the $400,000 was a pledge, and not an outright cash gift. Although the name of the donor was not stated, this was the first mention of the gift to *Review* subscribers. Professor E. A. Sutherland again mentioned the $400,000 gift in an article about the Battle Creek College debt published in the April 4, 1899, *Review and Herald*. 
Despite Captain Norman’s request that his generous donations not be publicized, starting on March 16, the news of his $400,000 gift to the Seventh-day Adventist Church was also reported in newspapers all across the United States from Boston and New York City to Portland, Oregon, and Salt Lake City.⁹⁶ Some papers even described how the money was to be divided up and used: $200,000 [$5,170,788.56] for the General Conference; $100,000 [$2,585,394.28] for the Foreign Mission Board; and $100,000 for “work in India, Brazil, Australia, and the Argentine Republic.”⁹⁷ Several newspapers also summarized the miraculous circumstances surrounding Captain Norman’s attendance at the Conference.⁹⁸

The following afternoon, Friday, March 17, the General Conference Committee again met in Battle Creek. It voted to accept the yacht offered by Captain Norman. The committee also voted to provide 150 copies of Present Truth for distribution from the yacht. The Captain was not present at this meeting of the committee.⁹⁹

The second known letter sent to Ellen White in far off Australia mentioning the Captain’s gift was written on March 18 by her long-time friend, Jennie Ings. Addressing Ellen White as “My Dear Mother,” Jennie expressed her initial reaction at hearing about the Captain’s large gift. She commented that she felt “very strange for a moment.” Jennie then went on to say, “We know it is the Lord and not the man. But may the truth find a large place in his heart so that he may exchange his earthly possessions for the heavenly treasure.”¹⁰⁰

Three days later, on March 21, from Brooklyn New York, Mrs. S. M. I. Henry wrote to Ellen White describing her interaction with Captain Norman while in South Lancaster during the just closed General Conference session.¹⁰¹ This, along with the reports printed in the Daily Bulletins, was the most detailed account to date sent to Ellen White.
With the Conference now closed, during the next few days President Irwin started catching up on his correspondence. On March 22 he wrote to W. H. Gilmore in Pasadena, California. Among other things, the president expressed his regrets that the promised $400,000 gift from the sea captain (President Irwin did not mention the captain’s name in his letter) was recently reported in the *Review and Herald*. He described the reason for his hesitancy by noting that the donor “has to go to England [where] his money is deposited in the Bank of England.” Elder Irwin also stated that the donor who has “lots of money . . . did not want anything said about it, and it was rather premature that it was published in the REVIEW, as he did not promise to pay it until the latter part of May. But everything connected with the man seems so real and natural that I firmly believe that he means just what he said, and that he has the ability to back it up. However, I thought it would have been better not to have said anything at all about it, inasmuch as he did not want any blow made about it. He said it was simply what he ought to do. It seems as though he had been feeling out after the light for a long time.”

On March 26, President Irwin wrote a long letter to Ellen White in Australia, detailing some facts about Captain Norman not otherwise generally reported. The president told her that the affinity that developed between Captain Norman and Elder J. O. Corliss resulted from the fact that both men were from Bath, Maine, and that Corliss was a good sailor. President Irwin commented to Mrs. White that “This gift will be a great help to the cause at this time, and to our own people, provided they relate themselves properly to it. Instead of sitting back and thinking that now as the money is coming in, they will have no more to do, they should press right into the work, and redouble their energies. . . .” He also spoke about the “solemn responsibility” that accompanied receipt of the Captain’s gift “to disperse the means in a way that will be for the best interests of the work, and pleasing to the Lord.”

For the first time, President Irwin described in his letter to Mrs. Ellen White regarding how the Captain’s $400,000 gift was to be divided up: $200,000 was to go to the General Conference
Association; $100,000 to the Foreign Mission Board, and the balance was to be divided up among several projects, with $15,000 of the last $100,000 to go to Australia and $10,000 to the work in the southern United States. Like Mrs. Henry’s reaction to Captain Norman, President Irwin expressed his confidence in the man: “I feel quite clear that it will come out all right, as he seems like a very honest man, and withal a very modest man.”

A report in the March 28 issue of the *Review and Herald* seemingly indicates that Elder Frank Westphal was back in Argentina, his assigned field of responsibility. However, the printed letter apparently was written prior to the recent General Conference session since on April 27, President G. A. Irwin mentioned in a letter to the editor of the Ohio Conference’s *The Welcome Visitor*, that he had just met Elder Westphal and had a short conversation with him.

**Preparation for Service**

The March 30 issue of *The Welcome Visitor* reported that not only would Elder J. O. Corliss join the ship “Fox Hall” at Singapore in the latter part of June as chaplain, but that as a result of the $400,000 “raised for the work” at the recent General Conference session, five people from Ohio would soon be leaving the United States “for a missionary tour of one year.” The names of the five, it was promised, would be announced later. With this note the editor may have been offering a tantalizing hint regarding an interesting personal prospect then underway!

From Battle Creek on March 31, Ellen White’s grand niece, Addie Walling, wrote to her Aunt Ellen in Australia expressing pleasure over Captain Norman’s gift. She went on to say, “Elder Corliss and family are preparing to take the place of missionaries on his boat.” She also mentioned that Burr Corliss, John and Julia’s son, “has improved so much recently, he hardly seems like the same boy.”
Despite the fact that plans involving Captain Norman and his ship continued to move forward, no evidence has been found that he actually returned to Battle Creek after leaving for Milwaukee on Saturday night, March 11. Consequently, by early April some apparently were starting to question whether Captain Norman was an imposter. President Irwin, in a letter dated April 5 to Elder W. H. Saxby in Louisville, Kentucky, expressed his take on the rumors then making the rounds in Battle Creek. “In regard to Captain Norman, I will say that we have not heard anything definitely about him since he left here, although there is a rumor current in Battle Creek that he has been down in Springfield, Ohio, courting Katie Miller, and the prospects are that they are to be married, and he will take her back with him. I do not vouch for the truthfulness of this report, however, although it seems to come quite direct. I have all along felt that he was not an imposter, but of course, only time will tell.”

Meanwhile, far away in Australia, the issue of The General Conference Daily Bulletin detailing the March 1 offering taken for work in that country finally reached Ellen White at her “Sunnyside” home on Thursday, April 6. Her son, W. C. White, apparently did not have time to peruse thoroughly the newly arrived Bulletin until the following Sabbath morning, though others obviously did, because the exciting news about Captain Norman’s gift became the basis for a “good chapel talk by Bro. [E. R.] Palmer—the Avondale school principal—Friday morning. The gift also was the subject of the forenoon and afternoon meetings at the church at Avondale on Sabbath.”

W. C. White noted in his diary that he [i.e., W. C. White] spoke “without preparation” at the Avondale church praise meeting.

The Captain Goes Courting—Again

What President Irwin reported as rumor in his April 5 letter to Elder Saxby was confirmed through various American newspapers two days later. On April 7, the Boston Journal in Massachusetts, the Cleveland Plain Dealer in Ohio, and the Daily Gazette, of Xenia, Ohio, all announced something that
apparently others also were noticing—the Captain had taken an interest in Katherine ("Kittie") E. Miller, the 31-year-old editor of the Ohio Conference paper, The Welcome Visitor. Presumably Kittie was among the group of delegates, including Captain Norman, on the overnight train trip to Battle Creek from South Lancaster following the General Conference session. At least it is known that she visited Niagara Falls, and that she was one of several from Ohio who were in Battle Creek for several days in March before the meetings finally ended and everyone returned to their homes.

Announcement of Captain Norman’s engagement to Kittie Miller was made on April 6 in Springfield, Ohio. The following day, the Xenia, Ohio, Daily Gazette headlined its story, “Love at First Sight.” The wedding was reportedly scheduled to occur early the following month. That same day, the Boston Journal announced to its readers, “To Make Tour of World. Capt. Henry Norman and His Prospective Wife will Have a Unique Wedding Journey.” The Cleveland [Ohio] Plain Dealer reported, “Met At A Convention. Springfield [Ohio] Girl to Marry a Maine Millionaire.” All three newspapers stated that the two met at the “National Convention of Adventists” in March. According to the Boston and Cleveland papers, the wedding was scheduled for late April, after which “Captain Norman and his bride will start on a tour of the world about the first of May.” The Xenia, Ohio, Daily Gazette reported that the wedding would occur in early May, instead of late April. It also affirmed that a round-the-world honeymoon was being planned, including details about a visit to Palestine, plus the fact that the planned honeymoon would probably last about two years.

On April 11, the Galveston Daily News in Texas also reported on the pending marriage of Captain Norman and Kittie, including describing the two-year honeymoon and the planned visit to Palestine. Also reported was the fact that Kittie’s mother and brother were going to accompany the newlywed couple. Four days earlier, the Xenia Daily Gazette had mentioned in its report that a “Sister Clemens” would also be accompanying the others on the two-year round-the-world honeymoon.
At least one Adventist conference paper also announced the pending marriage. Several newspapers included reports that Captain Norman was visiting Kittie in Springfield at the time of the engagement announcement.

It is of interest that a couple of the newspapers reported that five people would form the round-the-world honeymoon party. That is the same number of individuals who—without any names being listed—it was reported a week earlier in the March 30th issue of the Ohio Conference’s paper, *The Welcome Visitor*, would be going on a year-long missionary trip as a result of the $400,000 gift made at the recent General Conference session. Was it mere coincidence that Kittie Miller—the prospective bride in the honeymoon party—was also the editor of *The Welcome Visitor*?

Three days later, in a letter dated April 14 to Elder J. H. Morrison of College View, Nebraska, President Irwin mentioned that he was on his way to the “Ohio State [Conference] meeting,” where he planned to “spend a few days.” The president expressed his “hope to run across Captain Norman there, or at least see Kittie. I would like to talk with him about Elder Corliss’s connection with the Captain.” Apparently Elder Corliss had done sufficient editorial revising on the new edition of *Bible Readings* that he felt he was entitled to royalties when the book was published. Unfortunately for Elder Corliss, the book committee viewed things differently! President Irwin described the potential problem: “I understand that Corliss is going to feel pretty sore, if he is not allowed royalty on ‘Bible Readings;’ and you know he is liable to talk quite a good deal; and I feared that perhaps he might prejudice the mind of the Captain, if he did not fully understand Corliss’s weakness in that direction.”

Two days later, April 16, President Irwin wrote a short letter to Kittie expressing his disappointment at not getting to meet her while in Mount Vernon for the Ohio State meetings. He indicated that there were some things he wanted to see her about prior to his sailing for Australia on
May 4. As outlined in his letter, President Irwin planned to travel to Springfield, Ohio, where Kittie lived, on Wednesday, April 19. His “Big Four” train\(^{136}\) was scheduled to arrive at 10:30 a.m. He would not remain there for long because he needed to continue on in order to catch the “Queen and Crescent” train\(^{137}\) from Cincinnati that evening as he headed south toward Graysville, Tennessee. Consequently, President Irwin asked Kittie if she would meet him at the train station, since he did not know where in Springfield she lived.\(^{138}\) Although what all they talked about is unknown, it seems that in fact they did meet on the 19th.\(^{139}\)

In a letter written two days earlier on the 17\(^{th}\) while President Irwin was still in Mount Vernon, and before he met Kittie on the 19\(^{th}\), he continued to express his gratitude for the “rift in the clouds” in terms of the church’s heavy indebtedness, thanks to Captain Norman’s “generous donation.” The president wrote, “If this money is forthcoming, as we expect, it will help us very largely in the work.”\(^{140}\)

Meanwhile back in Battle Creek, in anticipation of traveling to Singapore to meet Captain Norman’s ship, on April 21 Elder Corliss applied for a passport. The application described him as being 5-feet, 10-inches tall with blue eyes and “white or gray” hair. His wife, Julia, and two minor children, Lula V. and William B., were also listed on the application.\(^{141}\) In anticipation of his new position, Elder Corliss is reported to have spent about $400.00 [$10,341.88] of his own funds.\(^{142}\) It is apparent that this new assignment was coming at quite a cost to him personally!

Things Turn Sour

Things now began to move rapidly, but in quite a different direction than originally expected. Whether it was something President Irwin learned from Kittie Miller during their April 19 visit in Springfield, Ohio, or information that came to him from some other source, by April 26 the president no longer seemed so optimistic regarding the Captain’s promised gifts. On that date, $250 [$6,463.49] in
tithe received by the General Conference from W. H. Gilmore of Pasadena, California, elicited a very appreciative thank you letter from the president. In contrast to his previous letter to Gilmore\textsuperscript{143} in which, without naming Captain Norman, President Irwin had described in some detail the Captain’s promised gift, the president now wrote, “Things have somewhat changed since that writing, and it is rather questionable now whether that materializes. I will not have time to write the particulars why I fear this, and perhaps it would be premature, anyhow, as we still live in hopes that something may come from it.”\textsuperscript{144}

Although not yet ready to announce it publicly, sufficient uncertainties now existed regarding whether Elder Corliss would ever connect with Captain Norman’s ship the “Fox Hall” to cause the General Conference Committee to discuss the situation on the afternoon of April 26. It was voted that the General Conference Secretary should contact church leaders in California regarding whether Elder J. O. Corliss might work either at the Pacific Press or at Healdsburg College.\textsuperscript{145} The General Conference Committee met again the next day, the 27\textsuperscript{th}, at 4:00 p.m. Again they discussed the case of Elder Corliss. Temporary employment at the Battle Creek Church was suggested as well as possible camp meeting appointments—until a response was received from California. Another possibility mentioned was the Religious Liberty Association.\textsuperscript{146}

Sometime also on the 27th, President Irwin visited with Mrs. S. M. I. Henry about Kittie Miller and Captain Norman. In a brief note to Mrs. Henry the next morning enclosing Kittie’s address, the president asked Mrs. Henry to write Kittie “a real good, motherly letter. I am very sure she would appreciate it.”\textsuperscript{147} Coincidentally, April 27 was also the last issue of The Welcome Visitor that listed Kittie as editor.\textsuperscript{148} She had served in that capacity only briefly—since the September 15, 1898, issue.\textsuperscript{149} It seems that the Ohio Conference had purchased a printing press for Mt. Vernon Academy so decided to transfer production of the paper from Springfield to Mt. Vernon.\textsuperscript{150}
The Captain’s Scheme

On the 27th President Irwin also received the letter from Kittie Miller written by her on April 25. The following morning, his last day at the office before leaving by train for the West Coast from where he would set sail for Australia, President Irwin responded to her. Although Kittie’s letter to President Irwin has not been located, there are sufficient clues in his response to indicate why he no longer had hope of ever seeing any of the Captain’s several promised donations. After telling Kittie how glad he was to hear from her and acknowledging that the entire Captain Norman “thing is still a mystery,” President Irwin said, “I shall feel very anxious to know the final outcome of this, and I presume that you will be likely the first one to hear anything from him, if he turns out to be all right.” The president asked her to keep him updated while he was out of the country, inviting her to write to him at “‘Sunnyside,’ Cooranbong, New South Wales, Australia.” “Sunnyside” was Ellen White’s home in Australia. President Irwin planned to visit Mrs. White there while in Australia. After offering some kind, pastoral comments to Kittie, the president closed his letter with an enlightening postscript:

“LATER: Since dictating the foregoing, I have met Elder F. H. Westphal, and had a very short conversation with him. He is of the opinion that the Captain is an unmitigated fraud; and he verifies the statement that he was after his sister,151 and trying to arrange with her the same time that he was with you; and he had some of the same story to tell her, only more. He tried to get two thousand dollars [$51,707.89] out of her, on the plea that that was part of the will—that this American woman that he married was to give two thousand dollars152 to an institution in India; and of course he was not to furnish the money, as it was in your case, as you know. I thought this might be of interest to you—to know that Brother Westphal himself verifies the report that you heard. So it seems as though the case is quite clear now, to my mind at least,
that the whole thing is a fraud. Can not write more now, as it is less than an hour till train time."  

In another letter also written on the 28th thanking a donor who sent $100 [$2,585.39] on his pledge for Australia, President Irwin confided that “the probabilities are now that the Captain Norman donation will not materialize.”  The president was even more definite about Captain Norman when responding to a woman from Louisiana who wrote inquiring about possible financial help from the General Conference for her church. He wrote, “Now in regard to the assistance toward your church: I do not know what we can do at the present time, as there is no fund from which we might draw for such a purpose. We had hoped to receive quite a large donation from Captain Norman, who was at the Conference; I am sorry to say that it has developed, beyond doubt, that he was a fraud, and that we will not realize anything from that source.”

Rumors Regarding the Captain

Persistent rumors exist that Captain Norman was never heard from again after he left Battle Creek. What still is unclear is whether in fact the Captain did return there from Milwaukee, before then totally disappearing. As already mentioned, it does seem that he went to Springfield, Ohio, to see Kittie Miller at the time their engagement announcement was made. Whatever the captain's movements were, when told years later the story went something like this: “It wasn’t long [after the delegation—including an unnamed secretary—arrived in Battle Creek from South Lancaster] until there was an engagement for marriage. Then one day... Captain Norman came to this young lady to whom he was to be married, and told her that there were urgent business matters in New York City to which he must attend and he would have to be gone for a few days, but he would be back. He told this young lady he was embarrassed that he did not have funds with him in ready cash to make the trip, probably
explaining that he had not anticipated going up to South Lancaster and staying so long. At any rate, he asked this young lady to advance some money to him, and of course as they were to be married soon and soon all of his wealth would be partly hers, this young lady went to the bank, took out $300 [\$7,756.18] in savings and put it into the hands of Captain Norman.

“Captain Norman went down to the station, took the train for New York City, and no one has seen or heard of Captain Norman since that time.” Another writer added his recollection that “belated enquiries by cable and mail brought no information regarding anyone of the captain’s name or description.”

Unless a person is totally devoid of all human feelings, it does not take much imagination to sense how Kittie Miller, as well as Elder Frank Westphal and his younger sister, Minnie, must have felt when they discovered that they all had been conned and that both young ladies had been betrayed by Captain Norman. However they discovered it, there can be no question regarding their deep feelings of embarrassment and hurt over being misused. The same could also be said for Elder J. O. Corliss, President Irwin, and others at the time when they came to realize the same thing.

President Irwin Travels to Australia

Whatever all the actual facts, given the dramatic turn of events during the previous couple of weeks, it may almost have been with a sigh of relief that President Irwin left Battle Creek by train on April 28 to cross the continent to Vancouver, British Columbia. From there he was booked to sail on May 4 to Australia on the refrigerated passenger ship, SS Aorangi. The president did not sail alone. Several other individuals are known to have sailed in the group with him: Susannah Sisley (in her 79th year of age); Mrs. [Maude] Boyd and her daughter, Ella; Mrs. J. E. Fulton and family [they disembarked in Fiji]; plus several others who are unnamed in the report of the trip.
That same day, May 4, in far off Australia, Ellen White wrote a handwritten letter to Captain Norman.\(^{166}\) When typed on May 15, it resulted in a 5 ½ page appeal to the Captain for funds for Australia.\(^{167}\) Specifically, Ellen White appealed for money to hire Bible workers and to pay the wives of ministers to follow up potential interests following camp meetings in Australia. Copies of her letter to the Captain were also sent to W. C. Sisley, manager of the Review and Herald; F. E. Belden, Ellen White’s nephew and an officer of the Review and Herald; Dr. J. H. Kellogg, director of the Battle Creek Sanitarium; and C. H. Jones, manager of the Pacific Press.\(^{168}\) Due probably to the sailing schedule of the mail ship to the United States, the letter to Captain was not actually mailed until May 24.\(^{169}\) Presumably the other copies went out in the same mail.

Given the challenges in communication at the time, not only had Ellen White and her son, W. C. White, not heard about Captain Norman’s disappearance, but apparently neither had they heard that President Irwin was even then on his way to Australia. It seems that letters generally took about four weeks to travel each way between Battle Creek and Australia, depending upon train and ship connections.\(^{170}\) Consequently, information was often greatly out-of-date by the time recipients could read and respond. Seemingly unaware of President Irwin’s pending visit to Australia, on May 9 W. C. White wrote letters to both the president and to the General Conference secretary, L. A. Hoopes. In his letters, White described the appreciation that everyone felt at the news regarding the financial relief for Australia that was soon coming.\(^{171}\) He also mentioned hearing that “Sr. Boyd and her daughter Ella are to come on Captain Norman’s yacht from London to Melbourne. I wish Dr. [E. J.] Waggoner’s family could come with them.”\(^{172}\) Obviously it did not turn out to be “Captain Norman’s yacht” on which Maud Boyd and her daughter, Ella, travelled to Australia!

Meanwhile, back in Battle Creek the General Conference Committee continued to wrestle with possible assignments for Elder J. O. Corliss. He would later recall, “Knowing as I did that the Conference
was very short of funds, and Eld. Irwin being in Australia, and others not knowing what to do in the case, I requested the privilege of being permitted to work in some part of the field that would relieve the General Conference of financial responsibility in my case. I chose California because that seemed the farthest away from the seat of confusion that was rife, on account of the disappointment in not getting the expected half million donation." The General Conference Committee minutes for May 9, 1899, confirm Elder Corliss’s recollections.

The following day, May 10, the General Conference Committee took the following action: “It was moved and voted unanimously, that we accept Brother Corliss’s proposition that if the Committee will pay the fare of himself and wife to California, he will consider the Committee under no further obligations in his case.”

Away off in Australia, earlier that same day, May 10, W. C. White wrote a follow-up letter to President Irwin in which he again described the impact that hearing about the offering taken at the General Conference session for Australia was having on the local members: “Since then I have been able to refer to the record of Captain Norman’s gift showing that they, making sacrifice at the conf., have been abundantly rewarded as was the faithful widow.”

Understandably, back in America Elder Corliss, his wife, daughter, and son wasted no time leaving Battle Creek following the Committee’s action authorizing to pay their travel expenses to California. They left town on Monday, May 15 on the 9:00 a.m. train, arriving in Oakland, California about 8:00 p.m. on Friday, May 19. Everything happened so quickly, the manager of the Pacific Press expressed surprise when shortly after Elder Corliss and family arrived in California, the elder walked into the Pacific Press.

Australia

27
President Irwin and his group stopped in Honolulu, Hawaii, and Suva, Fiji, on their way to Australia. Following their Pacific Ocean voyage, the plan was for the President and his group to arrive in Sydney by June 1. However, when President Irwin’s ship docked in Brisbane on Sabbath, May 27, Elder G. C. Tenney, the local pastor who met the General Conference president at the dock, handed him a letter from Elder A. G. Daniells, president of the Australasian Union Conference. In the letter, Elder Daniells suggested that rather than continuing by ship on to Sydney, President Irwin instead should take the train from Brisbane to Cooranbong, a distance of about seven hundred miles. The President reported that he was happy for the suggestion as he “was sick of the vessel and ocean travel.” After visiting Brisbane Sunday and Monday, on Tuesday morning President Irwin boarded the train for his trip to Morisset, the station closest to Cooranbong where the Avondale school was located. He changed trains once, arriving in Morisset on Wednesday, May 31, at 10:00 AM. Through miscommunication, nobody was at the station to meet him. Fortunately, the young man who hauled things for the school was there to pick up something. President Irwin placed his luggage on the cart and then walked the four miles from the station to the school.

The previous Friday, May 26, Ellen White traveled into Summer Hill, a suburb of Sydney, accompanied by Sarah McEnterfer. The following Monday, Elder A. G. Daniells and W. C. White took the evening train from Newcastle to Sydney. Elder White had appointments in Sydney on Tuesday and Wednesday morning. Apparently Ellen White stayed with “Sister Tuxford” in Summer Hill, while W. C. White slept at A. G. Daniells’s home. Although President Irwin reportedly thought that the three had gone into Sydney to meet him, given Elder Daniells’s earlier instructions to the president to disembark in Brisbane that seems unlikely. Whether Elders Daniells and White actually checked to see if President Irwin had arrived on the ship in Sydney as originally scheduled is unknown. What is known, as described by President Irwin, is that W. C. White and his mother returned home to Cooranbong Wednesday.
evening. The train they were traveling on was crowded to Hornsby, but not so on the rest of the ride to Morisset. They were met at the station by “[Iram] James and [someone named] Woods.”

The following day, Thursday, June 1, Mrs. White and her son showed the president around the school grounds in her carriage. She then invited President Irwin to stay with her and her staff in her “Sunnyside” home. Regarding that day, W. C. White noted in his diary, “Had long talk with Eld. Irwin.” Thus, by June 1, if Ellen White had not already become aware from some other source about Captain Norman’s disappearance, she learned about it during her visit with the president. In a letter to a Brother Haynes written on June 1, Ellen White wrote, “The Captain Norman, who it was stated, in our papers, donated such large sums, has proved a fraud. Not one dollar has been realized. He has disappeared, no one can tell where. It is a strange affair, and a great disappointment to us. We did hope for the financial help we so much needed: but this is one thing among the ‘all things’ that work together for good to those that love God.”

Around noon on June 1, a cablegram was sent from Cooranbong to Battle Creek informing the General Conference leaders that President Irwin had arrived safely in Australia. The following notice was printed in the July 6 issue of the Review: “A CABLEGRAM from Elder G. A. Irwin, at Cooranbong, New South Wales, June 1, says: ‘Arrived safely in Sydney, on time, June 1, 1899, in the forenoon. Am well as usual. Pleasant weather during voyage. All others reasonably well.’ This dispatch left Cooranbong about noon, June 1, and arrived in Battle Creek at 7:47 in the morning of June 1, or about four hours before it started.” The cost per word for telegrams from Australia to the United States was $1.51 [$39.04]. Consequently, a set of predetermined messages was prepared previous to President Irwin’s trip that allowed him to send coded, single-word telegrams that conveyed much additional information beyond the one-word he paid to send.
The next day, Friday, June 2, President Irwin, Ellen White, and W. C. White also spent the day talking. In the evening W. C. White read *General Conference Bulletins* until 11:00 pm. Whether these were additional mailed copies that had finally arrived, or some that President Irwin brought with him from Battle Creek, is not known. What is known is that W. C. White arose late Sabbath morning, unprepared to lead the service at Dora Creek where he (his mother, and President Irwin, as well as presumably his own family) attended. In the afternoon, mother, son, and President Irwin spent more time talking. Unfortunately, W. C. White recorded nothing in his diary about the various topics that he and his mother discussed with the president. In fact, Captain Norman’s name is not once mentioned in W. C. White’s diary!

On June 5, while President Irwin was still visiting Ellen White in her “Sunnyside” home, she wrote to her son, Edson, in the United States describing her puzzlement over the entire Norman situation. “All the money we have received from Battle Creek is three thousand dollars. It is a strange thing that occurred in reference to Captain Norman. I understand all that business of his liberal donations is a fraud. He has not the means he so liberally donated. What do you make of this man, that he should deceive the whole conference as he has done? And Brother Corliss has moved, in preparation to get ready to go on his boat or vessel, and has expended for preparations four hundred dollars [$10,341.88]. What does it all mean?” All day June 7 and 8 President Irwin, Ellen White, and W. C. White again counseled together.

From Battle Creek, on June 7, General Conference secretary, Elder L. A. Hoopes, wrote to W. C. White. Describing the situation with Captain Norman, Elder Hoopes wrote, “You will remember that in my letter I made mention of the offer that Captain Norman had made, and that I could tell you more in the next mail. I am frank to say that I did not understand nor know all that he had promised, when I wrote you before. I had heard rumors, but I was a little fearful that they were rumors. But I had every
evidence to believe, from the human standpoint, that the offer was genuine. Doubtless Elder Irwin has
told you ere this something of the situation. We have heard nothing from the Captain since Elder Irwin
left; and as the pledge was to be paid in the month of May, everything seems to indicate that there is
nothing to it. However, I can freely say that I have been very much nonplussed to know what to do in
the matter. I had almost thought that so much publicity had been given to the matter that the man had
been driven to destruction; and if he had any inclination to withdraw his offer, it would only be
increased by the turn that some were taking in his case. I can not say what influence that has had on his
mind, if any. I can only say that I am disappointed thus far, and await with patience the developments,
and trust that God will help us to see all that is needful for us to see and understand.”

With feeling and understanding Elder Hoopes also discussed Elder J. O. Corliss’s situation: “Elder
Corliss has gone to Oakland, Cal. It was quite a bitter disappointment for him not to go on the Captain’s
vessel. He felt that he must have his family away from Battle Creek; and he very much preferred to go
to Oakland, Cal., and, if possible, have a small place out in the country a ways, and plant some fruit
trees, and spend a good share of his time taking care of the place, and ride in to Oakland and do what
work he had to in the office. The same would be true with his son, whom he expects to work in the
Pacific Press. His daughter Lulu is a practical nurse, and will have all she can do in the city.”

Meanwhile, on June 14 in Buenos Aires, Argentina, Mary, the wife of Elder Frank Westphal, gave
birth to a stillborn son. The loss of their baby boy was an additional sadness that befell the Westphal
family during this time. Fortunately, Elder Westphal had just returned from the United States, so he was
there to go through the sad ordeal with her. The stillborn baby was buried June 16, 1899.

A day later, on Sabbath, June 17, over in Australia, W. C. White was still trying to catch up with
his reading of the General Conference Bulletins. He also talked with his mother regarding General
Conference matters. That day President Irwin preached what W. C. White described as “a good sermon.”

The next day, in a letter written from California on June 18, Elder Corliss explained his current situation to Ellen White: “You may be somewhat surprised to receive a note from me written from the Pacific Coast. It is not necessary to tell you why I am here, suffice it to say that the ship chaplaincy to which I was appointed by the General Conference was not permitted to mature, and so my course seemed to be directed to this part of the country. I am consequently here working under the auspices of the California Conference, and have been assigned work in the city of San Francisco.”

Ellen White’s Unclaimed Letter

Meanwhile, Ellen White’s letter addressed to Captain Norman arrived in Battle Creek on June 24, exactly a month after it was mailed from Cooranbong, Australia, on May 24. Given that Captain Norman had not been seen or heard from for several weeks, the letter obviously remained unclaimed. By the time the letter arrived in Battle Creek, not only had President Irwin been in Australia for several weeks, but Elder and Mrs. J. O. Corliss were already on the Pacific Coast. For some time after its arrival General Conference secretary, L. A. Hoopes, kept the unopened letter in his office desk. One of the three individuals to whom he told that he had the letter expressed the opinion that as Secretary of the General Conference, if anyone had a right to open it, he did. By Elder Hoopes’ own admission, letting his curiosity get the better of him, eventually he opened and read the letter. After doing so, he also let three other church leaders read it, though reportedly none of them discussed the letter with anyone else.

On July 5, Edson White responded from Battle Creek to his mother’s letter in which she had inquired about his take on the Norman affair. He told her, “You mention the Capt. Norman matter. This
subject is a pretty sore spot with our people here I find. From all I can learn he is simply a confidence man, who has tried other denominations, even the Catholic, the same as ours. This is not certain however. . . . Brother Corliss is certainly in a bad position and further than that I know nothing.”

Two weeks later, writing from Australia on July 19, Ellen White commented about the Norman affair in a letter to her friend, Mrs. S. M. I. Henry: “The three thousand dollars raised in the General Conference, assembled at South Lancaster, is all that came from that wonderful donation. The fifteen thousand dollars appropriated by Mr. Norman, where is it? If he had kept out of the way, then the work begun there would have gone through the churches, and we could have had sufficient to erect a Sanitarium. But the spirit of sacrifice stopped there and then.”

On Tuesday afternoon, July 25, a meeting was held in the Avondale School Chapel. While discussing things occurring in Battle Creek, Ellen White mentioned the non-existent gift when describing how the college hoped to get the General Conference to forgive the interest on their debt, and later still, the entire debt itself. She said, “They thought they had quite a good slice from this bogus man, which we do not know what he is nor who he is.”

President Irwin Returns to America

On Wednesday, August 2, President Irwin sailed for San Francisco on the SS Alameda, accompanied by Elder and Mrs. S. N. Haskell. Sometime later that month, in a letter to the Haskells, Ellen White reflected on the possible impact of the supposed Norman gift on church members: “I was a few nights since presented with some illustrations of the Norman great generosity; and it has come out that there are those that may study this as an object lesson, and inquire, are they disappointing the Lord, as that man has disappointed the General Conference?”
Although long before now church leaders realized that nothing was coming from Captain
Norman’s promised donations, among rank-and-file Adventists news about his disappearance and his
non-forthcoming donations apparently traveled slowly. On August 21, writing from St. Helena,
California, Ellen White’s long-time friend, Jennie Ings, commented, “It is not long since I learned that the
money Capt Norman promised at Gen Conf. time has never appeared. . . .”217 This lack of information
among the general church membership was about to change.

On Friday, August 25, President Irwin, along with pioneer Adventist minister Elder Stephen N.
Haskell218 and his wife, Hetty,219 arrived in San Francisco following a “steamy voyage” from Australia. A
telegram was sent to Battle Creek informing church leaders of their safe arrival on the West Coast.220
The Haskells had served as missionaries in the South Pacific for twelve years. On Sabbath all three were
too tired to attend church in Oakland, California, until in the afternoon. Morning and evening meetings
followed the next week at the Pacific Press Publishing Company, then located in Oakland.221 The
publishing house closed during the meetings to enable employees to attend. On Sunday morning
President Irwin related the “Norman” affair, plus read from Ellen White’s testimonies.222 Despite no
formal appeals during the meetings that week, “about $2,000 [was] raised [51,707.89] . . . in Oakland
and St. Helena” for “the cause in Australia.”223 The Haskells and President Irwin left Oakland on
Tuesday, September 5, heading by train to the Kansas camp meeting. They arrived the following
Sabbath morning. On Sunday morning, September 10, once again President Irwin “spoke on the
Norman case.”224

In a letter written September 12 to President Irwin and Elder Haskell, Ellen White expressed her
regrets that after people’s limited generosity at the General Conference session in supporting God’s
work, their subsequent actions were as disappointing as “in the Norman case.”225 On several occasions
during the ensuing few months, Ellen White repeated the same thought, though in slightly different words. 226

After leaving the Kansas camp meeting, during the next several weeks President Irwin, often accompanied by Elder and Mrs. Haskell, visited a number of other church meetings. It seems likely that the president continued telling the “Norman” story, though at which of his several other appointments he did so is unknown. 227

President as Pastor

Eventually President Irwin reached Battle Creek, where he stopped briefly between his travel and speaking appointments. While there, on October 1 he responded in a most caring and pastoral way to Kittie Miller’s letter written September 18. 228 He mentioned to her that not only had he shared the entire Captain Norman experience with Ellen White while visiting her in Australia, but “I have told it a number of times publicly; and I presume I will tell it several times more before I get through with the series of meetings that we are to hold.” He went on to assure Kittie, “I will tell you frankly that I have spoken of your connection with it, but it is in a way that when the whole thing is laid out so that all can see the lesson to us as a people that was in that experience, anyone who would be disposed to laugh at you before, is not inclined to at all. I do not tell this to give notoriety to your name or anyone else attached to it, but simply to impress the lesson that was in it that cannot be impressed successfully otherwise. . . .”

If President Irwin’s letter to Kittie is a valid indicator of the candor he expressed in his various talks to church members about the Norman experience, his willingness to be so vulnerable publicly is refreshing. He went on to say to Kittie, “Before I get through, all can see that the greater blame attaches to us as leaders in positions of responsibility, than to yourself; and if there is anyone who needs
laughing at, it is us; for I believe that the attitude that we sustained toward the so-called Norman, influenced you, to a great extent, in what you did; and the very fact that we were taken in with this man is an evidence that we did not stand in that relation to the Lord that we should have stood, or he could not have so successfully deceived the whole of us. . . .”

Due to the large indebtedness of the General Conference and several of its institutions, President Irwin continued, “I can see now very plainly, Kittie, why we were in a position to be so deceived by that man. Covetousness had so taken possession of all our hearts and minds and lives that our spiritual discernment was befogged and beclouded, so that we were in a position to be deceived by that emissary of the evil one when it came in the shape of a gift that would relieve the burden from the cause without our making self-sacrifice. Had this so-called Norman gift materialized at that time in our then present condition, it would have been the greatest curse that ever came to the denomination, because it would have simply confirmed us in our spirit of covetousness.”

Before closing, the president again reaffirmed to Kittie that she had his confidence as well as that of the “leading brethren in general. They do not look down upon you, by any means, because of it; for, as I said before, if anybody needs to be laughed at, and made a subject of ridicule, it is those of us who stood in a position where we ought to have discerned the spirit of the man, and what the devil was trying to do to thwart the purposes of God.” He signed his letter, “Your brother in Christ, Geo. A. Irwin.”229

On Tuesday, October 3, while still in Battle Creek, President Irwin chaired a meeting of the General Conference Committee, to which some others who held responsible church positions were also invited. It was the first time he had chaired the committee since returning from Australia. During the meeting, “Elder Irwin gave a general history of the Norman matter.” This resulted in someone
mentioning that Ellen White had written a letter to Captain Norman. Elder S. N. Haskell informed the group that Mrs. White had told him that she wrote to the captain expressing her gratitude and thankfulness for his gift. During the discussion, the General Conference secretary, L. A. Hoopes, did not mention that he had opened and read Ellen White’s letter. Later, Elder Hoopes called together the members of the General Conference Committee, along with Elders Haskell and A. G. Adams, the treasurer of the General Conference, plus two stenographers from his office, and told them what he had done. Elder Hoopes did not read Ellen White’s letter to Captain Norman to the group, but he did repeat, based upon his memory, essentially what Elder Haskell had earlier told them about the letter.  

That same day, Elder Hoopes wrote to Ellen White describing his actions. The very apologetic General Conference secretary also returned to her the letter that she had written to Captain Norman. The secretary said, “I do not try to screen myself in the least; for I feel that I did wrong: I violated the trust confided in me as a secretary. The same spirit of curiosity that led Eve to partake of the forbidden fruit led me not to clearly discern between what was Conference business and what was somebody else’s private business. That does not screen me in the least. I did wrong.”

After describing the receipt of her letter on June 24, and his subsequent actions, Elder Hoopes continued, “It is difficult for me to express my sorrow for the breach of trust; but I feel, Sister White, that a keen and tender conscience is better than to cover any such matter up, let it be either great or small.”

The secretary also expressed the fact that during “this Norman experience” he prided himself that while others were either expressing their confidence in the man, or were ridiculing the thought, he had remained neutral—merely waiting to see what was going to happen. He acknowledged that he had not discerned—in his words, “the leading of the Spirit of God, that I can see now was in our midst, and
might have corrected us before we had gone so far.” He went on to say, “For one I mean to profit by the experience. I never was so convinced of the utter necessity of our being where we can discern the leadings of the Spirit of God as I am in this whole transaction. . . .” He signed his letter, “Your unworthy brother, L. A. Hoopes.”

“A Humbug”

Two days later, on Thursday evening, October 5, the members of the Adventist’s Dime Tabernacle in Battle Creek received the unhappy news about Captain Norman. On October 7, in an article datelined Battle Creek, the Grand Rapids Herald published in nearby Grand Rapids, Michigan, reported on the Thursday evening meeting. The title of the news article read, “He Was A Humbug. Adventists Were Fooled by Captain Norman.” It went on to summarize briefly the details of the story, including how the Captain happened to attend the General Conference session in South Lancaster, Massachusetts; the fact that “he was made the social lion during the several weeks of the conference;” that he had promised use of his steamship for transporting the church’s missionaries, followed by a later pledge of $400,000 for missions; and the fact that after coming to Battle Creek following the conference, he had also become engaged to a “prominent Adventist young lady from Ohio.” The article concluded by saying, “Norman continued to make one continuous sensation, and his liberality was telegraphed to the newspapers all over the country. Finally Norman quietly disappeared. Last night at a meeting in the Adventist church it was announced that it had been ascertained that Norman was a fraud and an adventurer, and no $400,000 and a missionary ship would be forthcoming from him. He lived in clover while in this city and was royally entertained.”

Expressing her own disappointment at the unexpected turn of events, Mrs. S. M. I. Henry wrote to Ellen White on October 11 regarding “the strange experience which we all had with Captain Norman,
to whom you refer in your letter.\textsuperscript{234} I believe with you that if he had kept out of the way, as it has
turned out, it would have been a great deal better for all concerned; and still probably it was necessary
for us all to learn a lesson which could only be learned in some such way. I confess that for myself I am
very much puzzled over the whole matter; but we have not time to stop to try to search into that which
the Lord evidently does not at present intend to make clear to us. For myself, I am determined to learn
the lesson which this experience should teach us.”\textsuperscript{235}

“Relief of the Schools” Campaign

In a letter to President Irwin and Elder Haskell, apparently mailed from Australia on October 24,
1899,\textsuperscript{236} Ellen White expressed her on-going concerns for the large debt that Battle Creek College still
carried. In her letter, she volunteered to help reduce the debt by proposing a plan that came to be
known as the “Relief of the Schools Campaign.”\textsuperscript{237} In essence, she would donate the royalties from the
sale of her forthcoming book on the parables of Jesus (\textit{Christ’s Object Lessons}) if the two publishing
houses would print the books for free. As she stated in her letter, printing the books for free would cost
no more than the suggestion made during an earlier discussion that that the Review and Herald
Publishing Company forgive the approximately $80,000 [\$2,068,315.42] owed them by the college.
Further, Ellen White suggested that faculty and students actively participate in selling the books, with
the funds all going to reduce the debt of the college, and the debts of other Adventist schools. Mrs.
White also suggested that her wages be reduced to $15.00 [\$387.81].\textsuperscript{238} President Irwin, wrote on
November 24, 1899, from Mount Vernon, Ohio, responding favorably to Ellen White’s very generous
and supportive offer.\textsuperscript{239} By 1902 Ellen White was able to report that over 200,000 copies of \textit{Christ’s
Object Lessons} had been sold to help reduce school debts.\textsuperscript{240}
Earlier in November, President Irwin was scheduled to speak at a general meeting in Mount Vernon, Ohio. On November 3 he sent Kittie Miller a personal invitation to be present. Since the workers in the Ohio Conference were being invited to attend the meeting, the president expressed his hope to Kittie “that you will not stay away on account of any past experience. I shall give you my word that I will not in my talk about the Norman experience, allude to the personal part of it in which you are connected.” It is not known whether Kittie accepted the president’s invitation.

On January 16, 1900, Ellen White wrote a 6 ½ page typewritten letter addressed “To my brethren in responsible positions in the Review and Herald Office.” It was typed and mailed on January 30. The first four pages contained strongly worded counsel regarding specific financial matters in Battle Creek. But before closing she addressed her concerns to the unnamed brother [L. A. Hoopes] who without authorization opened her letter to Captain Norman. Since the situation had been openly discussed on October 3 among church leaders, it appears that Mrs. White decided to include all of them in her response.

She began by saying that she had no objection to every word of the letter being printed. In fact, she suggested, probably it would be best to publish it, since “impressions have been made which are unfavorable to the work which God has entrusted to me. Certainly there is opportunity to gain from that letter a clear impression of the work being done here, which needed means to carry it forward, rather than an impression that the work given me was not of God, because the Lord did not show me the fraud.”

She said that when she wrote to Captain Norman, she credited the reports “of my brethren who were supposed to be under the influence of the Holy Spirit. There certainly seemed to be genuine evidence given, and I wrote according to this evidence, supposing that there was no deception.”
continued by describing how a short time after the letter was sent to Captain Norman, she “said to some
one, ‘I am impressed that that man is a fraud.’ That impression urged itself upon me, and then I began
to wonder what had become of my letter.”

Continuing with her observations, she said that “truth, integrity, [and] uncorrupted judgment,
would have returned the communication to me untampered with. . . .” However, since the “wrong has
been fully confessed, I just as freely forgive.” Even so, she wrote, “the impression made upon the mind
of the one who read the letter was not to his advantage or to mine.” A few lines earlier she had stated,
“I understand it all now. I see that by this Norman case the Lord tested and proved men, to see what
they would do under temptation. If the money promised had been given to the various objects
specified, more harm than good would have been done to our people.”

This was Ellen White’s last reference to Captain Norman—at least by name.

Impact of the Captain’s Pledges Not Helpful

From comments made by Ellen White and others, the Captain Norman episode had a negative
impact on the finances of the Seventh-day Adventist Church between 1899 and 1901. Rather than his
gift causing most of the massive church debts to disappear as many had thought would happen, other
means had to be found to deal with them. An unsigned article in the second quarter, 1900, issue of the
General Conference Bulletin summarizes well the financial fallout from what was described as the
“‘Captain Norman’ episode.”

“AN APPEAL FOR THE WORK IN AUSTRALIA

“Just at this time there is being circulated to all Seventh-day Adventists in America a leaflet
having the title of this article. The reader of the leaflet will observe that it is made up of a special
communication addressed to the General Conference while in session at South Lancaster, Mass. A wonderful missionary spirit was aroused at the reading of this communication, which began to materialize in the brethren making donations and pledges for the work in Australia. It was at this juncture that the ‘Captain Norman’ episode turned the attention of so many in another direction, the influence of which has been felt in a great many ways in the matter of giving. . . .”

Was Captain Norman a Fraud and Swindler?

As noted, General Conference secretary Elder L. A. Hoopes stated in his June 7 letter to W. C. White, “I . . . almost thought that so much publicity had been given to the matter that the man had been driven to destruction; and if he had any inclination to withdraw his offer, it would only be increased by the turn that some were taking in his case. I can not say what influence that has had on his mind, if any.” If the General Conference secretary had questions, it’s only natural more than a century later that the same question might come to mind now. Listed below are several points that seem to indicate less than total integrity on the part of the Captain:

1. Captain Norman’s whirlwind courtship with Kittie Miller, lasting three or four weeks at most, raises serious questions. In addition, accounts of their courtship and engagement end with his “borrowing” several hundred dollars from her before he vanished.

2. The fact that apparently the Captain had no further contact with Kittie Miller following his departure from Springfield, Ohio, shortly after their engagement also causes one to wonder about the integrity of his original intentions.

3. Meanwhile, during the same time Captain Norman was “courting” Kittie Miller, he also was pursuing Elders Frank and Joseph Westphal’s younger sister, Minnie; in her case trying to get $2,000 [$51,707.89] from her.
4. One storyline that apparently the Captain used in his scam included a claim that he had inherited much money (400,000 British pounds) from an uncle who had died recently in England. In order to inherit the money, Captain Norman had to be 55 years old. Also, according to the uncle’s Will, in order to inherit the money his nephew must marry an American woman who was willing to make a sizeable donation to some out-of-the-country charitable organization. The Captain was not to make the donation, but rather the woman, whom ostensibly the Captain would then marry, and all his newly acquired wealth would be theirs together.

5. Unknown to anyone then was the fact that Captain Norman was already married—at least that is what is indicated on the passenger manifest for the “Saale,” the Hamburg line ship that he and Elder F. H. Westphal sailed on from Southampton, England, to New York City—on their way to the General Conference session.

6. Despite efforts to locate records of the Captain’s ship alleged to be named the “Fox Hall,” and registered to sail between Singapore and Melbourne, to date none have been located. The stories about the Captain’s ship—or ships—vary. Several accounts stated that he owned one ship; others said it was several vessels that he owned. The April 11, 1899, Galveston Daily News stated that “he was for a long time captain of a boat plying between Melbourne and Singapore. Now he is owner of several vessels.” No evidence to support any of these claims has been found.

7. Likewise, despite checking late 1898 (or even early 1899) Port of Entry records for a ship named “Fox Hall,” nothing to date has been located for Glasgow, Scotland, the port to which Captain
Norman claimed to have taken his ship for repairs about two months before traveling to the United States.  

8. Several accounts state that Captain Norman’s nationality was English. Despite the claim that he was from Bath, Maine, no record of a Henry Norman born in England has been found in any census records for Bath, Maine, from 1850 to 1900 (nor for that matter, for Sagadahoc County, Maine, for those same years). Other stories claim that New York City was his home—or at least that his elderly mother lived there. Given the various claims made about his background, to date it has been impossible to determine his actual origins. 

9. Later accounts of the Captain Norman story also include his “borrowing” funds from a number of Adventists in Battle Creek on the promise of repaying the loans as soon as he received his money from the Bank of England in London. This was in addition to the money that those same stories claim Kittie Miller gave him. The report is that altogether Captain Norman swindled hundreds of dollars from various Adventists.  

10. The Captain was also remembered as living high the entire time, both during the closing days of the General Conference session in South Lancaster and during his time in Battle Creek. In no instance did anyone recall his ever paying for anything—all was furnished free of charge to him as a result of his promised large donations (none of which resulted in anything—pledged money, yacht, or free ship travel—ever coming to the church from him.)  

An unanswered question regarding the Captain Henry Norman story is whether the name, “Captain H. Norman,” that he gave to the Hamburg line when he sailed on the “SS Saale” from Southampton to New York City on February 15, 1899, was his real name. Unfortunately, with no other details to go on, it has been impossible to verify birth records, or any other information about the
Captain’s identity. If his original intent was to swindle someone when he left England for the United States, it seems most unlikely that he used his actual name. In those days before passports were mandatory for all travelers, but merely were optional, “Captain H. Norman”—whoever he actually was—would not have had to give his real name when purchasing his passenger ticket. However, if in fact he was traveling under his real name, once the con was underway it may explain why he urged people to say nothing about his pledged gifts—a less publicity the better in terms of not getting caught. It may also explain why not too long after the news about his large gift was printed in newspapers, no further contacts with him have been confirmed. In short, to date the facts relative to “Captain Norman’s” actual name and identity remain unknown.

A Possible Clue?

A one paragraph news item in the April 16, 1919, issue of The Patriot published in Harrisburg, Pennsylvania, was entitled “Crossed Sea in 16-Foot Boat.” The story that followed read: “London. April 15.—The recent death at Hull of Captain Henry Norman, local shipbuilder, recalls a world-wide sensation he created about a quarter of a century ago by crossing the Atlantic from New York to London in a cockleshell boat, only sixteen feet long for a wager. He afterward recrossed the Atlantic from London to New York in the same cockleshell boat.” Although highly unlikely that the deceased was the Captain Norman in our story, to date, nothing further has been found about this person.

Lessons to be Learned

At least eight lessons—different in nature, but all important—are suggested from the Captain Norman experience.

1. A personal reflection. When researching topics such as the Captain Norman story where family sensibilities may still be involved—even a century or more later—care should be taken to
present one’s findings in the kindest, most redemptive manner possible. By that I do not suggest that facts be distorted or covered up, but common decency and Christian courtesy should be uppermost in the mind of the researcher who is working on a potentially embarrassing topic.

When I was in charge of the Adventist Heritage Collection at Loma Linda University, several times I commented to researchers that I hoped they were being as kind regarding what they were saying about this or that person in the paper they were writing as they would want someone else to be 100 years from now if their own story was being researched and written. More than one responded that they had never thought of it in quite that light. I asked myself that same question several times as I was writing this paper. Ultimately, of course, God only knows what exactly happened. Consequently, even our best researched conclusions should be expressed with humility, tact, and compassion toward those about whom we are writing—and all the more so if there are people still living who might be embarrassed or hurt by how we describe what originally happened to their ancestors.

2. Beginning with President Irwin’s earliest comments regarding the promised Norman gift, he expressed concern that once church members heard about the considerable gift pledged by the Captain, they would decide not to do anything personally in terms of supporting the church financially. This concern apparently is what actually happened. Large financial gifts have the potential to impact negatively on the giving of smaller donations.\(^{262}\) In reality, it is the privilege of all—however rich or poor—to do our part in sustaining the work of God.

3. Further, there is the temptation to give deference to individuals who it is perceived have a great deal of wealth. In short, the temptation is to give more influence to people with money than to
those without it. Yet we are better advised to act from principle rather than from being influenced in our decisions by the dictates of someone merely because we think they have money. Of course, the person who has money has every right to decide how it is spent. But the immediate popularity of the apparently “wealthy” Captain Normal is indicative of the potential problem that exists everywhere. The Captain Norman story reminds us that none are immune from being awed by wealth—or as in this case, by perceived wealth.²⁶³

4. Ellen White viewed the experience as an object lesson to General Conference church leaders. Just as they had disappointed the workers in the Southern Field when the funds promised them did not materialize, so likewise church leaders were disappointed when the promised funds from Captain Norman did not materialize.²⁶⁴ In this instance, God used the Captain Norman situation as an object lesson to teach a larger truth that He wanted His people to learn: the importance at all levels of treating others as we want to be treated.

5. God does not reveal everything to His messengers. Ellen White knew nothing more regarding Captain Norman than what God showed her, or what church leaders told her. The fact that God did not reveal Captain Norman’s true intentions to Mrs. White apparently caused some to question her prophetic calling. That was unfortunate. That God did not choose to reveal anything about the Captain to her certainly did not mean that God was not working through her. On the contrary, apparently God wanted church leaders and members to learn important lessons from this situation that could not have been learned had Ellen White been shown ahead of time the Captain’s true character and intentions, thus sparing them from his scams.

6. When problems arise, as was the case with the massive debt that various church institutions then owed, do we just sit back and let nature takes its course? Or do we do something to help
resolve the problem? Helping is what the Battle Creek College students and faculty did upon being informed that none of the Captain’s pledged gift was coming to the school. They fasted and prayed, and then they made pledges from their own funds to help reduce the debt. It also is what Ellen White did when she donated all the royalties from the sales of her forthcoming book, *Christ’s Object Lessons*. Again, students and faculty associated not just with Battle Creek College, but with other schools as well went door-to-door selling books. In the process, they reportedly raised somewhere between $200,000 \( \text{[$4,789,896.02]$} \) and $300,000 \( \text{[$6,928,489.91]$} \) toward paying off school debts.

7. How a person reacts to disappointments and embarrassments in life demonstrates much about that individual. Although the Captain Norman experience was highly embarrassing to the major parties involved in it, all reacted positively in the aftermath of what had happened. President Irwin, though not re-elected president of the General Conference in 1901, went on to become president of the Australian Union Conference from 1901-1905, vice president for North America from 1909-1911, and still later president of the Pacific Union Conference from 1910-1912. \(^{267}\) Elder Frank Westphal returned to Argentina, where he continued serving as a missionary until 1901. A few years later he returned to South America, where he then served for sixteen years in Chile. \(^{268}\) His sister, Minnie, was a teacher and remained a lifelong Seventh-day Adventist. \(^{269}\) Kittie Miller became a Bible worker, continuing in that capacity until her retirement many years later. \(^{270}\) General Conference secretary Elder L. A. Hoopes, also not re-elected in 1901, went on to become president of Union College as well as serving for several years as a missionary in Australia. \(^{271}\) Likewise, Elder J. O. Corliss remained a minister until his retirement several years later, serving most of the time in California except for two years in England from 1902-1904. \(^{272}\)
All of us make mistakes, and unfortunately many of us also will experience embarrassing, humiliating situations during our lives. The real measure of a person is how he or she reacts when such things happen. Do we forsake God and/or become critical of His church? Or do we move forward, believing that God still loves us and still wants to work through us? Like Joseph in the Old Testament and William Miller in early Adventism, both of whom also experienced embarrassment and terrible disappointments, all the key individuals from the Captain Norman story chose by God’s grace to move forward!

8. By far the greatest lesson to be learned is to keep close to God. President Irwin believed that had church leaders kept close to God, the Norman situation could not have happened. Christ warned His followers at the end of time to beware, because even they could be deceived. In short, it is easy to be deceived. There is a balance between being too trusting and overly naive. Presumably all involved in the Captain Norman story were committed Adventists, though at least in President Irwin’s mind, he and his colleagues were not prepared for what happened.

Although President Irwin does not describe the precise nature of the church leader’s spiritual problem, an interesting clue is found in an admittedly not so charitable account of the Captain Norman incident. The observer wrote that some church leaders “cited the captain’s arrival and his liberality as proof that the Lord had heard their prayers, and was rewarding them for their increased consecration to Him and His cause.” Consequently, as we approach the end of time, the need to stay close to God becomes increasingly important. President Irwin’s openness and candid admissions regarding the Captain Norman situation seem especially refreshing today when very few in our society are willing to accept responsibility for their actions. The
president’s actions probably also go a long way toward explaining why today the Captain Norman incident is all but forgotten.

1During the research process for this paper, I was grateful for helpful assistance from the following individuals: Bernie Martin-Beck (Westphal family); Doug Beck (Westphal family), Kim Brown (White Estate—main office); Merlin Burt (White Estate—Andrews University Branch Office; Director, Center for Adventist Research, Andrews University Library); Peter Chiomenti (General Conference Archives); Larry Crews (White Estate—main office); Lori Curtis (Loma Linda University Library); Mariane de Berg (White Estate—Avondale College Research Centre); Eugenio di Dionisio (Westphal family); Bill Fagal (White Estate—main office), Dee Ford (Member, Springfield, OH, Seventh-day Adventist Church), Dale Galusha (President, Pacific Press Publishing Association); Wendy Halder (Center for Adventist Research, Andrews University); Eve Hawk (Member, Springfield, OH, Seventh-day Adventist Church), Stanley Hickerson (Pastor—Stevensville, MI, Seventh-day Adventist Church); Roland Karlman (White Estate—Newbold College); Denis Kaiser (Doctoral student—Andrews University); Edward A. Kesting (Administrator, Corporation of the British Cemetery of Buenos Aires, Argentina); George Livingston (Local history collection librarian, Willard Public Library, Battle Creek, Michigan); Henry Martin (Westphal Family); Larry Onsager (Dean, Andrews University Library); Tim Poirier (White Estate—main office); Monte Sahlin (Ohio Conference); John Skrzypaszek (White Estate—Avondale College Research Centre); Ruth Taulbee (Member, Springfield, OH, Seventh-day Adventist Church); David Trim (Archivist—General Conference Archives); Ivan Leigh Warden (White Estate—main office); and Art Westphal (Westphal family).

2The Daily Bulletin of the General Conference, Worcester, Massachusetts, February 16, 1899, 5. The conference totals include three new conferences voted membership at the opening of the session: the British and German Conferences in Europe, and the Montana Conference in the United States. The Seventh-day Adventist Encyclopedia, Vol. 10, 593, lists 149 delegates, which would include the delegates that arrived late so were seated later.


6Diary, Julia Corliss, February 16, 1899. Copy of diary acquired from Merlin Burt, Andrews University.

7The Daily Bulletin, op cit., 1; Review and Herald, February 21, 1899, 128.

Battle Creek, Michigan, newspaper abstract notes compiled by Ross H. Coller describe the following: February 2, 1899, “Two big delegations, including Dr. J. H. Kellogg will leave for General SDA Conference opening in So. Lancaster, Mass, Feb. 7. Special cars to leave here Feb. 5 and Feb. 12.” Coller’s abstract notes also report the following weather temperatures in Battle Creek: February 7 “3-below in a.m.”; February 9, “11-below in a.m. Ice is a foot thick;” February 10, “17-below for coldest of winter;” and on February 12, “Mercury at engine house
reported 24-below.” Coller’s notes are located in the Local History Collection, Helen Warner Branch Library of the Willard Public Library, Battle Creek, Michigan.

The Ohio Conference’s paper, *The Welcome Visitor*, March 16, 1899, 1, 2, contained the following description of the weather-related travel challenges experienced by the Ohio delegates on their train trip from Buffalo, New York, on east to the session:

“As our train left Buffalo, the snow was falling gently, but as we proceeded, it came thicker and faster, with the wind blowing fiercely, until, on our arrival at Albany at 6 P.M. we learned that trains coming from the east were blocked by the deep snow, and it was probable that we should not get out of Albany that night.

“The word came to us, however, that an attempt would be made to get a train through to Boston. Half of the party concluded to say in Albany, while the other half braved the storm and the probability of being snowbound in some of the valleys of Massachusetts, and at 9 o’clock, preceded by two monstrous engines and a snow-plow, we started out, hoping to get to Worcester in time for an early morning train to South Lancaster.

“We went to sleep and rest, but at 12 o’clock awoke to the fact that we were snow-bound and side-tracked at Pittsfield, Mass., and had only made a run of fifty miles. Early Tuesday morning, an attempt was made to open the way to Springfield, but it was not long before the news came that two engines and a snow-plow were off the track twelve miles ahead.

“We were not at all discouraged with the prospect of remaining in our [railroad] car another day but held to the promise found in Rom. 8:28. By 2 o’clock in the afternoon the way had been opened from Albany to Boston, and a train bearing the remainder of our party, came from Albany, and they being transferred to our train, we had a pleasant reunion, and were soon on our way. . . .

“We reached Worcester about 8 P.M., too late for a train to South Lancaster. We spent the night in that place, and early Wednesday morning reached our destination in good health and spirits, ready to enjoy the blessing that we felt awaited us during the Conference.” [The group traveling from Ohio met in Detroit, Michigan, on Sunday, February 12, 1899, from where they left that evening to travel to South Lancaster, Massachusetts, arriving on Wednesday morning, February 15, 1899.]


9 *Review and Herald*, February 21, 1899, 128.

10 *The Daily Bulletin* February 16, 5.


12 Wednesday, March 1, 1899.

13 M. C. Wilcox to Ellen G. White, March 1, 1899, 3; M. C. Wilcox was then editor of *The Signs of the Times*; see *The General Conference Quarterly Bulletin*, Battle Creek, Michigan, First Quarter, 1899, 5; *Seventh-day Adventist Encyclopedia*, vol. 11, 1996, 609.


51


18 Captain Norman is not mentioned in the official record reporting the arrival of Elder Westphal; that the Captain arrived with Elder Westphal is mentioned in S. M. I Henry’s letter to Ellen G White, March 21, 1899, 5.

19 1839-1900.


22 Mrs. S. M. I. Henry to Ellen G. White, March 21, 1899, 5, 6.

23 All 1899 to 2010 dollar value ratios stated in brackets throughout this paper are calculated using the form at http://www.westegg.com/inflation. 2010 was the most recent year available on which to base comparisons at the time this revision of the document was prepared on February 12, 2012.


25 Ibid.

26 That the pledges were spoken and not submitted on slips of paper, see Ibid. Regarding payment of the Captain’s pledge, according to the Adrian [Michigan] Daily Telegraph, March 17, 1899, the pledge was “paid forthwith.” This report seems to be in error since no other source has been located indicating that the Captain ever paid his pledge. On the contrary, evidence indicates that he never paid it. For example, see the following letters from George A. Irwin to Elizabeth M. Taylor, April 28, 1899, 1; Ellen G. White, Letter 88, 1899, May [June?] 1, 1899, 1; and Letter 96a, 1899, July 19, 1899, 1. Likewise, a typed list of those who had paid their pledges is found in W. C. White Letterbook, no. 13, 300, 302. The list of names of paid donations and amounts is between letters dated June 20 and June 21, 1899. A total of $3292.25 [$85,120.23] in donations resulting from pledges made by 67 donors is listed. Captain Norman’s name is not included in the list. Also in The Grand Rapids Herald, October 7, 1899, news item entitled “He Was Humbug,” it clearly states that none of the Captain’s so-called largess was ever forthcoming—it was all just words.

27 Adding up all the pledges for Australia (including Captain Norman’s) listed in The Daily Bulletin, March 2, 1899, 132, plus the $48.96 that was collected in the offering, the total amounted to $8478.00 [$219,189.73] (not including the additional $100.00 [$2,544.68] pledged by N. P. Nelson and wife for sanitarium work [$50.00 [$1,292.70]) and the Scandinavian sanitarium ($50.00). For references to the general overall pledged and collected total of $8,400, see The Welcome Visitor, Springfield, Ohio, March 16, 1899, 10, and George A. Irwin to Ellen G. White, March 26, 1899, 1. President Irwin wrote in his letter, “I am very glad to say that the money is being quite rapidly paid in, and of the three thousand, four hundred dollars subscribed aside from Captain Norman’s five thousand, which is not due until the latter part of May, we have already received $2394.34. . . .”

28 The Daily Bulletin, March 2, 1899, 133.
The Saale was owned by the North German Lloyd Company of Bremen, Germany (Norddeutscher Lloyd Bremen). Built by the Fairfield shipbuilding Company of Glasgow, Scotland, the ship weighed 4,967 grt, was 439.6 feet long, 48.1 feet wide, and its single screw propeller enabled it to travel at 17 knots. The ship was launched on April 21, 1886. Designed as a passenger cargo vessel, it was capable of carrying 1,240 passengers: 150 in first class, 90 in second class, and up to a thousand in steerage. On June 30, 1900, four ships belonging to the North German Lloyd Company were involved in a fire while docked at the North German Lloyd Company’s wharf in Hoboken, New Jersey. The Saale was cut adrift, but continued to burn in the middle of the Hudson River where eventually it sank. When the incinerated hulk was raised, the charred remains of 99 victims caught in their cabins and elsewhere were recovered, including those of the captain. The large death toll on the Saale resulted from the fact that people trapped inside the burning ship could not escape through its small portholes. As a result, it was legislated by Congress that portholes must be large enough for a person of reasonable size to escape through them. After the fire, the Saale was raised, sold, and then rebuilt as a cargo ship. Between then and when it was scrapped in 1924, the ship sailed under various names. Information included in this endnote was gleaned from the “Saale” Wikipedia entry; the “Saale” entry on the “Shipping Times” Website; and Reginald L. Foster, “The Story of the Great Hoboken Fire,” Munsey Magazine, September, 1900, 769-778. As of February 23, 2011, see http://en.wikipedia.org/wiki/SS_Saale and http://www.clydesite.co.uk/clydebuilt/viewship.asp?id=684.

Captain Mirow was born October 21, 1854, in Lethe, Hanover, Germany; he died aboard the Saale when it caught fire while docked at its pier in Hoboken, New Jersey, on June 30, 1900. Reportedly one of the most popular captains in the fleet, Mirow remained with the burning ship even as others on deck jumped to safety in the Hudson River. After the fire was extinguished divers found what they were sure were the remains of the Captain’s body. It was so badly burned that it could only be identified by his pocket knife and his gold watch chain that had melted into a shapeless lump. Captain Mirow was awarded a hero’s death. On July 21, 1900, a service was held for him in the German Lutheran Church on Schermerhorn Street in Brooklyn. His ashes were sent to his widow in Bremerhaven, Germany. For information about the Hoboken fire and the death and memorial service for Captain Mirow, see http://www.maggieblanck.com/Hoboken/PhotosFire.html.

The Hamburg Line piers were located across the Hudson River in Hoboken, New Jersey. Presumably that is where the S.S. Saale docked rather than actually in New York City.

S.S. Saale passenger list; sailed February 15, 1899, from Southampton, England, to New York City.

Adding to the possibility that the two men were assigned to the same cabin was Elder Westphal’s comment to the delegates that “I had no sooner got on board than I came in contact with Captain Norman. . . .” (The Daily Bulletin, March 2, 1899, 133.) Since presumably the first place Elder Westphal would have gone upon boarding the ship was to his cabin, this adds to the possibility that the two men were assigned to the same cabin, and first met there.

The information in this paragraph was researched for this paper Dr. Roland Karlman of Newbold, England.

Mrs. S. M. I. Henry to Ellen G. White, March 21, 1899, 6.

The Daily Bulletin, March 2, 1899, 133.

The Daily Bulletin, March 2, 1899, 121.

M. C. Wilcox to Ellen G. White, March 1, 1899, 4.

Mrs. S. M. I. Henry to Ellen G. White, March 21, 1899, 6.

Ibid, 6, 7.

The then current exchange rate was 1 British pound equaled approximately U.S. $4.80.

There were two delegates at the conference named Jones (see The Daily Bulletin, February 16, 1899, 5): John F. Jones of the Atlantic Conference, and A. T. Jones, a delegate-at-large. Because no initials were given in the original source, it is presumed that the reference was to A. T. Jones since he was the better known of the two men.

S. M. I. Henry to Ellen G. White, March 21, 1899, 7.

G. A. Irwin to W. H. Gilmore, March 22, 1899, 3. See also G. A. Irwin to Ellen G. White, March 26, 1899, 2. In the March 26 letter the May date isn’t specifically mentioned, only that the funds would come after the Captain returned to London to arrange for its transfer.

S. N. I. Henry to Ellen G. White, March 21, 1899, 7.

Elder J. A. Brunson worked at the General Conference office then located at 267 West Main Street (now Michigan Avenue), Battle Creek, Michigan, General Conference Quarterly Bulletin, First Quarter, 1899, 11. Brunson became a Seventh-day Adventist in Ashville, NC, during the summer of 1894 (RH, Aug 24, 1894, 555; June 22, 1895, 64), under the preaching of G. I. Butler (RH, Aug 27, 1901, 558). Previous to becoming a Seventh-day Adventist, Brunson had been a Baptist (RH, Aug 28, 1894), including apparently a missionary to Japan (RH, Aug. 9, 1898, 16). What Brunson’s responsibilities were at the General Conference is unknown. Also, no obituary has been located for him in any Adventist periodical. The last location found for him was in Nashville, Tennessee (see The West Michigan Herald, February 17, 1904, 4).

The Daily Bulletin, March 5, 1899, 145.

He is referred to as J. H. Balcom in The General Conference Bulletin, February 27, 1899, 94. In the very next paragraph on the same page he is referred to as T. H. Balcom. That is the name he also is called in The General Conference Bulletin, March 2, 1899, 123. Nothing besides what is mentioned in these references is known about him.


Ibid., 170, 171.

Adrian Daily Telegram (Adrian, Michigan), March 17, 1899.
Nothing is known about the book on the Sabbath reputedly written by Captain Norman.


Review and Herald, March 14, 1899, 176.

Minutes, General Conference Committee, March 19, 1899, 7. Reference is made to a meeting of the committee appointed at the General Conference session to study the question of book royalties. The committee is said to have “met again, on March 8, on the train, while passing through Ontario.”

G. B. Thompson, “South Lancaster to Battle Creek,” New York Indicator, March 15, 1899, 1; Julia Corliss, wife of J. O. Corliss, records in her diary for Wednesday, March 8, 1899, that the special delegate train from Worcester, Massachusetts arrived at 9:00 pm.

The Training School Advocate, April 1899, 225, 226.

The General Conference Bulletin, “Extra,” Published Quarterly, March 16, 1899, 187. This brief meeting was necessary legally because the General Conference, being a Michigan corporation, had to officially convene in the State of Michigan—even though the meeting only lasted five minutes. See explanatory note in Ross H. Coller’s Battle Creek newspaper abstract notes for March 9, 1899, in the Local History Collection, Helen Warner Branch Library of the Willard Public Library, Battle Creek, Michigan.

1876-1976.

Pronounced “Isabel” according to Dr. Calvin Rock and Dr. Frank Hale, as stated in telephone conversations with Ivan Leigh Warden, March 1, 2011.

The suggested date for the meeting is Sabbath afternoon, March 11, because it is the only Sabbath known for sure that the Captain was in Battle Creek. In addition, Dr. Blake recalled, “After the Sabbath the Sanitarium management was prepared to entertain him, but much to the consternation of everyone, he could not be found. He had completely vanished” (Lottie C. Blake to D. A. Delafield, October 14, 1969, 2). However, the fact that Julia Corliss in her diary for Sabbath, March 11, 1899, makes no mention of Captain Norman speaking in the Tabernacle, but does record that he spent time visiting with her and her husband that Sabbath, calls into question whether Captain Norman’s meeting was actually held on Sabbath afternoon, March 11, as conjectured in this paper based upon Dr. Lottie Blake’s memory statement seventy years after the fact. It is possible that the meeting was held on Thursday evening or Friday afternoon or evening (Julia Corliss has nothing written in her diary for either Thursday or Friday, March 9 or 10). Consequently, it could be argued that if such a meeting was actually held, it had to be either Thursday or Friday. According to Julia Corliss’s diary the Captain left Battle Creek on Saturday night, March 11, precluding the meeting being held sometime the following week. Further, it is assumed that the public meeting in the Tabernacle was not held Saturday evening, March 11, because Captain Norman is recorded in the General Conference Committee Minutes as being present at the meeting of the Committee that met at 6:00 pm that evening, before he and Elder Westphal left for Wisconsin. Likewise, that the Captain did not return to Battle Creek after visiting Wisconsin, so the meeting was held on some subsequent Sabbath afternoon, is based on three assumptions: 1) no report of the Captain returning to Battle Creek after he left on March 11 has been found (see...
George A. Irwin to W. H. Saxby, April 5, 1899); 2), since apparently the Captain did not later return to Battle Creek, the meeting could not have been held the following Sabbath afternoon (March 18); also, according to Julia Corliss’s diary, on the March 18 Elder W. P. Holser spoke in the Tabernacle at 3:00 pm about the work in the Mediterranean field (Julia Corliss diary entry for March 18, 1899); and 3). Dr. Kellogg left Battle Creek for Europe Monday, March 20, providing evidence that the meeting could not have occurred on some subsequent Sabbath (See Ross Coller’s newspaper abstract notes for March 20, 1899, Local History Collection, Helen Warner Branch Library of the Willard Public Library, Battle Creek, Michigan; W. K. Kellogg to J. H. Kellogg, May 16, 1899, 2).

66 Dr. Lottie C. Blake to D. A. Delafield, October 14, 1969, 2.

67 George A. Irwin to W. H. Gilmore, March 22, 1899, 3; Minutes of the General Conference Committee, March 11, 1899, 1.

68 In S. M. I. Henry’s letter to Ellen G. White, March 21, 1891, she mistakenly refers to the name of the ship as “Foxhunt,” 7. The few other known references to the ship all call it the “Fox Hall.” [See Diary, Julia A. Corliss, entry for Sabbath, March 11, 1899, where she calls the ship the “Foxhall”; The Welcome Visitor, March 30, 1899, 4 where it is called the “Fox Hall”; and the Minutes of the “Sixteenth Meeting of the General Conference Committee,” April 26, 1899, 28, where the ship also is called the “Fox Hall.”] Google searches for “Foxhunt,” “Fox Hunt,” “Fox Hall,” and “Foxhall” have all turned up nothing that matches the description given by Captain Norman.

69 George A. Irwin to W. H. Gilmore, March 22, 1899, 3.

70 Diary, Julia Corliss, entry for Sabbath, March 11, 1899, emphasis in original diary. Copy of diary obtained from Merlin Burt, Andrews University.

71 The Daily Bulletin, February 16, 1899, 5.

72 J. O. Corliss to William C. White, December 18, 1899, 2.

73 The Daily Bulletin, March 2, 1899, 132, 133.

74 Diary, Julia Corliss, entry for Wednesday, March 8, 1899. Copy of diary obtained from Merlin Burt, Andrews University; Lottie C. Blake to D. A. Delafield, October 14, 1969, 1. See also The New York Indicator, March 15, 1899, 1; Training School Advocate, April, 1899, 225, 226. Although no specific statement that Captain Norman was on the delegate train has been located, every indication points to the fact that he did travel with the session delegates from South Lancaster, Massachusetts, to Battle Creek, Michigan.

75 As discussed in Footnote no. 65, the fact that Julia Corliss in her diary for Sabbath, March 11, 1899, makes no mention of Captain Norman speaking in the Tabernacle, but does record that he spent time with her and her husband, calls into question whether Captain Norman’s public meeting described by Dr. Lottie Blake was actually held on Sabbath afternoon, March 11, as conjectured in this paper (see Endnote, no. 77).

76 Diary, Julia Corliss, entry for Sabbath, March 11, 1899. Copy of diary obtained from Merlin Burt, Andrews University. According to Art Westphal, a grand nephew of Elder Frank Westphal, Frank’s parents lived in New London, Wisconsin. (For verification of that fact see 1900 Federal Census; Frank’s parents, “Gustav and Melia Westfal” are listed as living in New London, Waupaca County, Wisconsin.) It seems probable that when Elder
Westphal and Captain Norman left Battle Creek they were going to visit Elder Westphal’s parents, plus possibly one of Frank’s sisters.

77 Diary, Julia Corliss, entry for Sabbath, March 11, 1899. Copy of diary obtained from Merlin Burt, Andrews University.

78 Information from phone conversations with Art Westphal and Bernie Martin-Beck. Obituaries for Minnie Westphal-Hermann are found in Lake Union Herald, May 2, 1961, 13; Pacific Union Recorder, May 29, 1961, 14; and Review and Herald, June 1, 1961, 24.

79 Email from Art Westphal to author, March 4, 2011. Also, in separate conversations with Art Westphal and Eugenio di Dionisio, grandsons of Jacob Westphal, and Bernie Martin-Beck and Henry Martin, grandchildren of Frank Westphal, all four agreed that Frank Westphal’s personality was such that it is very unlikely he took the lead in pressuring Minnie to break her engagement in order to marry Captain Norman. Likewise, all four Westphal grandchildren were also in agreement that since Jacob Westphal’s personality was much stronger, doubtless he was the one who applied most—if not all—of the pressure on Minnie to break her engagement in order to marry the Captain. She reportedly did not want to marry an older man, but under pressure finally agreed to do so.

80 J. O. Corliss to W. C. White, December 18, 1899, 2.

81 [Dr. B. E. Fulmer], The Reform Advocate and Appeal, March 1926, 12.

82 Charles H. Giles, “The Sea Captain,” undated typescript, 2. According to Giles, “the Elder” who had the white suits made and then wore them publicly was “the Elder who had converted him [i.e., converted Captain Norman].” If true, then that person was Elder F. H. Westphal. However, no other contemporary evidence has been discovered that Elder Westphal was ever chaplain on Captain Norman’s ships. On the contrary, the only name found in contemporary records considered for that position was Elder J. O. Corliss. In fact, Giles is the only source that suggests otherwise. Consequently, it seems he was mistaken regarding who had made and then wore the white suits he described. In addition to not finding any contemporary evidence that Elder Westphal was ever considered to be the chaplain on Captain Norman’s ship is the fact that he could speak German, an ability very much needed in the part of Argentina where he and his family were serving as missionaries. Also, Elder Westphal’s wife and children were then in South America. Moving them either to Singapore or to Australia would have taken more time than the urgency of getting someone who could be ready to serve quickly on the Captain’s ships allowed. Consequently, if the story of the white suits and cap is at all true, presumably it was Elder J. O. Corliss and not Elder F. H. Westphal who was involved. The cost of having white suits made may also be part of the $400.00 that Elder Corliss is reported to have spent on preparations to serve as chaplain on the Captain’s ship. (See Ellen White Letter 243, 1899, Ellen G. White to J. E. White, June 5, 1899, 2.).

83 Charles H. Giles, “The Sea Captain,” undated typescript, 2. Since Elder Corliss was not asked to be chaplain while the Conference was in session in South Lancaster, Massachusetts, but received that invitation only after the group had returned to Battle Creek, it is very questionable whether he wore any white suits during meetings of the Conference, unless the writer was referring to the after-meetings held in Battle Creek.

84 Minutes of the General Conference Committee, March 11, 1899, filed in the General Conference Archives.

85 George A. Irwin to W. H. Gilmore, March 22, 1899, 3.

Ibid., 188.

For further background information regarding Battle Creek College’s indebtedness, see Percy T. Magan’s letter to Ellen G. White, August 3, 1899; Review and Herald, March 21, 1899, 186-189; Manuscript 103a, 1899, Ellen G. White, “Special Meeting,” July 25, 1899, 1; Manuscript 107, 1899, Ellen G. White, “The Debt on Battle Creek College,” Typed August 2, 1899, 1.

Although apparently not a delegate, E. A. Sutherland is listed several places in the minutes of the session (for example, see The Daily Bulletin, February 28, 1899, 105, 106. Also, on March 1, 1899, E. A. Sutherland and his wife pledged $50.00 for Australia, (See Ibid., March 2, 1899, 132.) Except for being elected to serve as a member of the International Sabbath-school Association, P. T. Magan’s name is not mentioned in the Daily Bulletin (See Ibid., March 16, 1899, 155).

Percy T. Magan to Ellen G. White, March 31, 1899, 6; see also Review and Herald, March 14, 1899, 176, where the amount pledged was reported to have increased to about $6,000 [$155,123.66]; March 21, 1899, 186 where the amount pledged was reported to be $5,500.00 [$142,196.69]; and April 4, 1899, 220, where the amount pledged was reported to be $5,250.00 [$135,733.20].

Minutes, Board of Trustees of the Foreign Mission Board, March 14, 1899,123, housed in the General Conference Archives.


The Welcome Visitor, March 16, 1899, 4.

Review and Herald, March 14, 1899, 176.

E. A. Sutherland, “A Dark Cloud,” Review and Herald, April 4, 1899, 220.

The Denver Evening Post (Denver, Colorado), March 16, 1899; New Haven Register (New Haven, Connecticut), March 16, 1899; Jackson Daily Citizen (Jackson, Michigan), March 16, 1899; The Daily News (Batavia, New York), March 16, 1899; The New York Times, March 16, 1899; The Evening Repository (Canton, Ohio), March 16, 1899; The Deseret Evening News (Salt Lake City, Utah), March 16, 1899; Adrian Daily Telegram (Adrian, Michigan), March 17, 1899; Advertiser (Boston, Massachusetts), March 17, 1899; Trenton Evening News (Trenton, New Jersey), March 17, 1899; The Cleveland Plain Dealer (Cleveland, Ohio), March 17, 1899; The Morning Oregonian (Portland, Oregon), March 17, 1899; The Grand Rapids Herald (Grand Rapids, Michigan), March 20, 1899; The Independent (New York City), March 23, 1899.


Jackson Daily Citizen, March 16, 1899; New York Times, March 16, 1899 (including also the account of Elder Westphal casting lots before deciding to sail on the Hamburg line); [Canton] Evening Repository, March 16, 1899; Deseret [Salt Lake City] Evening News, March 16, 1899; Adrian Daily Telegram, March 17, 1899; Cleveland Plain
Minutes, Sixth Meeting of the General Conference Committee, March 17, 1899.

100 Jennie Ings to Ellen G. White, March 18, 1899, 2.

101 Details from this letter have been previously described.

102 The obituary for a William H. Gilmore (June 7, 1841 – January 2, 1921) appears in the Review and Herald, March 10, 1921, 3. The place of death is not given. However, the obituary was signed by V. H. Lucas, who according to the 1921 Yearbook of the Seventh-day Adventist Denomination, Review and Herald Publishing Association, Takoma Park, Washington, DC, 261, lived at 2007 Morton Avenue, Pasadena, California. Presumably this William H. Gilmore is the same person as the W. H. Gilmore to whom President Irwin wrote.

103 Review and Herald, op cit.; the $400,000 gift was also mentioned in “A Dark Cloud,” Review and Herald, April 4, 1899, 220.

104 George A. Irwin to W. H. Gilmore, March 14, 1899, 3.

105 George A. Irwin to Ellen G. White, March 26, 1899, 2; see also George A. Irwin to Martha B. Carey, April 17, 1899, 1.

106 George A. Irwin to Ellen G. White, March 26, 1899, 2.

107 Review and Herald, March 28, 1899, 204, 205.

108 George A. Irwin to Miss Katharine E. Miller, April 28, 1899, 2

109 The Welcome Visitor, March 30, 1899, 4.

110 Addie Walling to Ellen G. White, March 31, 1899, 3,4.

111 IN this letter President Irwin refers to Katherine Miler at “Katie.” All of his later references to her call her “Kittie.”

112 George A. Irwin to W. H. Saxby, April 5, 1899, 1.

113 William C. White to A. G. Daniells, April 11, 1.

114 Diary, William C. White, entry for Saturday, April 8, 1899, Ellen G. White Estate collection, main office.

115 William C. White to A. G. Daniells, April 11, 1899, 1.

116 Diary, William C. White, entry for Saturday, April 8, 1899, Ellen G. White Estate collection, main office.

117 Katharine E. Weaver, January 27, 1868, to May 25, 1958. See Springfield [Ohio] Daily News, May 26, 1958, 2; and Columbia Union Visitor, July 17, 1958, 7; see also Sustentation Fund Application and Sustentation Fund
Application Blank, filed in General Conference Archives. The latter form includes a short note stating, “Sister Weaver (or Miller) as her maiden name was is the woman who became engaged to Captain Norman of wide spread fame in our denomination!” (Katherine E. Miller-Weaver was recalled late in life as being about five feet or five-feet-one-inches tall, thin build, gray hair, and wearing dark-rimmed glasses. The physical description was to the author by Delores Ford, a member of the Springfield, Ohio, Seventh-day Adventist Church, October 26, 2011. Delores remembered Kittie Miller-Weaver from having grown up in the Springfield Church.)

118 W. B. White to L. A. Hoopes, May 14, 1899, 2, 3.


120 A search of the Springfield, Ohio, newspapers, the Springfield Republic and the Daily Morning Sun for April 4-10, 1899, turned up nothing regarding Katherine E. Miller’s engagement to Captain Henry Norman. Likewise, both newspapers were checked for dates surrounding March 16, 1899. Nothing was found in either paper regarding Captain Norman’s $400,000 gift to the Seventh-day Adventist Church.

121 Daily Gazette, Xenia, Ohio, April 7, 1899, 1.

122 Boston Journal, April 7, 1899.

123 Cleveland Plain Dealer, April 7, 1899.

124 Boston Journal, April 7, 1899.

125 Daily Gazette, Xenia, Ohio, April 7, 1899, 1.


127 Three brothers are mentioned as having survived their mother. Which brother was to accompany the newlyweds on their round-the-world honeymoon is unknown. No names of the brothers are listed in their mother’s obituary (see Columbia Union Visitor, July 19, 1907, 7.)

128 Galveston Daily News, Galveston, Texas, April 11, 1899, 2.

129 Identity unknown.

130 Daily Gazette, Xenia, Ohio, April 7, 1899, 1.


132 The Cleveland Plain Dealer, April 7, 1899, 6; [Xenia] Daily Gazette, April 7, 1899; Galveston Daily News, April 11, 1899.

133 Daily Gazette, Xenia, Ohio, April 7, 1899; Galveston Daily News, April 11, 1899.

134 The Welcome Visitor, March 30, 1899, 4.

135 George A. Irwin to J. H. Morrison, April 14, 1899, 2.
Also known as the Big Four Railroad, commonly called the CCC & StL (Cleveland, Cincinnati, Chicago, and St. Louis Railroad). It operated from 1889 until bought in 1906 by the New York Central Railroad. It continued to operate under its earlier name until 1922.—Wikipedia, March 27, 2011.

The Queen and Crescent Route was a system of railroads in the Southeastern United States, connecting Cincinnati, Ohio ("Queen City"), with New Orleans, Louisiana (the "Crescent City"), and Shreveport, Louisiana.—Wikipedia, March 27, 2011.

George A. Irwin to Katharine E. Miller, April 16, 1899, 1.

George A. Irwin to Miss Katharine E. Miller, April 28, 1899, 1.

George A. Irwin to Martha B. Carey, April 17, 1899, 1.

George A. Irwin to W. H. Gillmore, March 22, 1899, 2-4.

George A. Irwin to W. H. Gilmore, April 26, 1899, 1.

Sixteenth Meeting of the General Conference Committee, Battle Creek, Mich., 2 p.m., April 26, 1899, 28.

Eighteenth Meeting of the General Conference Committee, Battle Creek, Mich., 4 p.m., April 27, 1899, 32.

George A. Irwin to Mrs. S. M. I. Henry, April 28, 1899.

The Welcome Visitor, April 27, 1899, 1.

The Welcome Visitor, September 15, 1898, 1.


In a March 3, 2011, telephone conversation with Art Westphal, grand nephew of Elder Frank Westphal, he recounted a family tradition that Frank talked his sister into breaking her engagement to a very fine man in order to marry Captain Norman. As conjectured earlier in this paper, this also is probably the reason why Frank and Captain Norman traveled by train to Milwaukee on Saturday night, March 11. Elder Westphal’s parents lived in New London, Wisconsin, as did possibly also Frank’s sister.

Westphal family members with whom the author has spoken are unanimous in stating that neither Minnie Westphal nor her family (including parents and brothers), had $2,000 (Equivalent to $51,707.89 in 2010 dollars). That this probably was not just a typographical error on the part of President Irwin’s stenographer is that the “two thousand” figure is used twice in the postscript in his letter—spelled out both times, and not just given in numerals.

George A. Irwin to Miss Katharine E. Miller, April 28, 1899, 1, 2.
154 George A. Irwin to Professor W. T. Bland, April 28, 1899.

155 George A. Irwin to Mrs. Elizabeth M. Taylor, April 28, 1899, 1.

156 George A. Irwin to W. H. Saxby, April 5, 1899, 1; Boston Journal, April 7, 1899; Charles H. Giles, op cit., 4; Galveston Daily News, Galveston, Texas, April 11, 1899, 2.

157 Lottie C. Blake recalled the amount being $200 [$5,170.79]. See Lottie C. Blake to D. A. Delafield, October 14, 1969, 2.


159 Giles, Ibid.


161 Review and Herald, August 15, 1899, 532. For Susannah Sisley’s obituaries (1820-1910), see Review and Herald, June 9, 1910, 23; Lake Union Herald, June 22, 1910, 6.

162 Maud (or Maude) S. Boyd, 1852-1937. For obituary see Review and Herald, August 19, 1937, 22. For biographical information see Maud Sisley Boyd, “Early Experiences,” Australasian Record, June 7, 1937, 1-3; Ava M. Covington, They Also Served, Review and Herald Publishing Association, 1940, 9-21.


164 Susie Virginia Newton-Fulton (1871-1950), wife of Elder J. E. Fulton. For her obituaries see Pacific Union Recorder, April 24, 1950, 12; Review and Herald, June 1, 1950, 20.


166 The White Estate does not have the handwritten original.


168 The record of the list of persons to whom Ellen White sent copies of her letters is located at the main office of the Ellen G. White Estate. For information about the four named individuals, see Seventh-day Adventist Encyclopedia, vols. 10 and 11: (Sisley) vol. 11, 615; (Belden) vol. 10, 182, 183; (Kellogg) vol. 10, 851-853; (Jones) vol. 10, 832, 833.

169 L. A. Hoopes to Ellen G. White, October 3, 1899, 1.
Based upon W. C. White’s 1899 diary, apparently the American mail to and from Cooranbong, N.S.W., Australia, was sent and received on either Tuesdays or Wednesdays during most of the year. (See diary entries for April 5 [Wed.], May 24 [Wed.], June 6 [Tues.], June 21 [Wed.], July 4 [Wed.], August 16 [Wed.], August 22 [Tues.], August 29 [Tues.], September 19 [Tues.], October 10 [Tues.], and October 17 [[Tues.].) During the last few weeks of the year the mail date seems to have changed to Mondays. (See diary entries for October 30 [Mon.], November 13 [Mon.], and November 27 [Mon.].) See also W. C. White’s letter to G. A. Irwin dated May 9 [Tues.] in which White states “The Oceanic mail closes this afternoon . . . .” The next day, May 10 [Wed.], W. C. White again wrote to G. A. Irwin, repeating the opening line from his letter of the previous day, “The Oceanic mail closes this afternoon . . . .”

Examples of when letters were written, sent, and received and/or responded to include Ellen White’s letter to Captain Norman written May 4, typed May 15, and mailed on May 24. Elder L. A. Hoopes recalled that her letter was received in Battle Creek on June 24, a full month after being sent. W. C. White mentioned Captain Norman in a letter to Elder Hoopes on May 9. The General Conference secretary’s response was written from Battle Creek on June 7, and was to be mailed the following day [Thurs.]. Likewise, Ellen White wrote to J. E. White on June 5 inquiring about what he knew regarding Captain Norman. Edson’s response was dated July 5 [Wed.] from Battle Creek. In it, Edson stated, “This morning I received your letter of June 5th.” He went on to say that he planned to mail his letter that evening. G. A. Irwin wrote to Ellen White on November 24 [Fri.]. He opened his letter by saying, “The Australian mail day has again arrived. . . .” On December 18, Elder J. O. Corliss wrote from Fruitvale, California, to W. C. White in Australia. Corliss opened his letter by saying, “Yours of Nov. 1 . . . has just come to hand.” In summary, although fairly consistent travel times for mail generally could be expected, such was not always the case!

170 William C. White to George A. Irwin, May 9, 1899, 1; William C. White to L. A. Hoopes, May 9, 1899, 1.

171 William C. White to L. A. Hoopes, May 9, 1899, 2.

172 John O. Corliss to W. C. White, December 18, 1899, 2.

173 Nineteenth Meeting of the General Conference Committee, Battle Creek, Mich., 9 a.m., May 9, 1899, 34.

174 Twentieth Meeting of the General Conference Committee, Battle Creek, Mich., 3 p.m., May 10, 1899, 35.

175 William C. White to George A. Irwin, May 10, 1899, 5.

176 Julia Corliss, Diary, entries for May 15 and May 19, 1899. Copy of diary obtained from Merlin Burt, Andrews University.

177 Charles H. Jones to William C. White, June 13, 1899, 2.


179 [Australasian]Union Conference Record, May 20, 1899, 8.


Manuscript 186, 1899, “Diary, May 1899, Ellen G. White, entries for Friday through Tuesday, May 26-30, 1899, 3-6. [There is no entry for Wednesday, May 31, 1899.]

William C. White, Diary, entries for Monday through Wednesday, May 29-31, 1899. Although W. C. White does not record that his mother returned home with him from Sydney to Cooranbong on May 31, President Irwin reported that Ellen White and her son returned home that day. See Review and Herald, July 25, 1899, 479.

Review and Herald, Ibid.

Ibid.

Spelled “Morissett” in George A. Irwin’s report in the Review and Herald, July 25, 1899, 479; W. C. White spells the name “Morrissett” in his diary, May 31, 1899. A Google.com search indicates that the correct spelling of the name is “Morisset.”

1863-1939.

William C. White, Diary, entry for Wednesday, May 31, 1899, Ellen G. White Estate collection, main office. The presumed identity of “James” is Ellen White’s farm manager, Iram James (1863-1939). The identity of the other person, identified only as “Woods,” is uncertain. Probably it is the same person who is named by Ellen White in Letter 61, 1899, April 2, 1899, 6, written to S. N. Haskell and his wife. In it, Mrs. White said that a man named “Wood” was boarding with her while volunteering his labor, along with that of others, to help clear two or three acres for the new hospital. According to Mrs. White’s diary entry for February 26, 1899 (Manuscript 183, 1899, 6), Wood was a recent convert from Awaba (a small community located about eight miles from Cooranbong) who already was sharing his new faith with others. His full name is unknown.

Review and Herald, op cit.

William C. White, Diary, entry for Thursday, June 1, 1899, Ellen G. White Estate collection, main office; see also G. A. Irwin, “My Visit to Australia,” Review and Herald, October 10, 1899, 653.

George A. Irwin to Miss Kittie Miller, October 1, 1899, [1].

Identity unknown.

Letter 88, 1899, Ellen G. White to Brother Haynes, May I [June 1], 1899, 1.

Review and Herald, June 6, 1899, 368, emphasis in original news note.

According to a typed document in the General Conference Archives entitled “Special Cable Codes,” the cost for cablegrams sent between Australia and the United States was $1.51 per word. For that reason, a detailed pre-worded message system had been worked out before President Irwin traveled to Australia. A number of pre-worded messages containing a variety of different wordings (such as “I arrived in Sydney on June 1, am well;” “I arrived in Sydney on June 1, am not very well;” “I arrived in Sydney on June 2,” etc.) were each assigned a different single-word code, thus greatly reducing the cost of sending the cablegrams. The code word for the message printed in the Review and Herald about President Irwin’s arrival in Australia was “Buglehorn.” Thus, when the
President cabled the single code word, his entire pre-determined message was printed in the Review at the cost of only $1.51 for the single-word code. This also explains why although President Irwin left the ship in Brisbane and traveled by train on to Avondale, the cablegram stated that he had arrived safely in Sydney. He used the pre-arranged coded message in order to save money, and there was no pre-determined message code for leaving the ship in Brisbane and then traveling on by train! See “Special Cable Codes arranged for communication between Elder Geo. A. Irwin and the S. D. A. General Conference office, Battle Creek, Mich., U.S.A.,” e, 2, filed in General Conference Archives, Box 3900, “Presidential—Topical Files 1863-1901—Miscellaneous.”

198 Diary, William C. White, entries for Friday and Sabbath, June 2 and 3, 1899, Ellen G. White Estate collection, main office.


200 Diary, William C. White, entries for Wednesday and Thursday, June 7 and 8, 1899, Ellen G. White Estate collection, main office.

201 Previous letter not found.

202 L. A. Hoopes to William C. White, June 7, 1899, 1.

203 Ibid., 1, 2.

204 Frank and Mary Westphal named their stillborn son, Earl Westphal. He is interred in the British Cemetery in Buenos Aires, Argentina (information supplied by Henry Martin, grandson of Frank and Mary Westphal, in an email to the author dated March 5, 2011). That Frank Westphal was for certain back in Argentina when his son was stillborn is based on the fact that according to the baby’s death certificate on file in Buenos Aires, the information about the stillborn birth was provided to the City by Francisco Enrique Westphal (this according to information received by the author in an email dated October 5, 2011, from Eugenio Di Dionisio of Argentina, grandson of Joseph Westphal, and grand nephew of Frank and Mary Westphal). Corroborating support that Frank Westphal was in fact back in Argentina is deduced from the fact that Elder Westphal sailed from New York City to Southampton, England, in company with Elder O. A. Olsen and several others on May 3, 1899, on the “St. Louis” (Review and Herald, May 30, 1899, 346). Elder Westphal then sailed from England to South America arriving in Rio de Janeiro on June 6, 1899, where he stayed one day before traveling on to Argentina (Review and Herald, August 22, 1899, 544). The date of Elder Westphal’s arrival in Argentina is not recorded in the Review and Herald, but there was sufficient time for him to arrive in Buenos Ayres prior to the birth of his stillborn son on June 14.


206 Diary, William C. White, entry for Sabbath, June 17, 1899, Ellen G. White Estate collection, main office.

207 John O. Corliss to Ellen G. White, June 18, 1899, 1.

208 L. A. Hoopes to Ellen G. White, October 3, 1899, 1.
209 L. A. Hoopes to Ellen G. White, October 3, 1899, 1.

210 Ibid.

211 James Edson White to Ellen G. White, July 5, 1899, 3.


213 Manuscript 103a, 1899, Ellen G. White, July 25, 1899.

214 [Australasian] Union Conference Record, July 31, 1899, 18.

215 This is the same ship that Ellen White and her party sailed on from San Francisco to Australia when they traveled there in 1891 (they arrived on November 21, 1891). For information about the SS Alameda, see http://en.wikipedia.org/wiki/USS_Alameda_%28ID-1432%29. Interestingly, the 17 year old Maori Adventist student from New Zealand, Maui Pomare, who came to the United States in 1893 to attend Battle Creek College and eventually graduated as a medical doctor in 1899 from the American Medical Missionary College, also traveled on the SS Alameda. See: http://www.immigrantships.net/v2/1800v2/alameda18930831.html.

216 Ellen G. White to Brother and Sister Haskell, Letter 221, 1899, August 1899, 3.

217 Jennie Ings to Ellen G. White, August 21, 1899, 2.


219 Ibid., 669.

220 Review and Herald, August 29, 1899, 564.

221 George A. Irwin to Ellen G. White, August 27, 1899, 2.

222 Hetty Hurd Haskell to Ellen G. White, August 27, 1899, 2. According to Mrs. Haskell, on the voyage from Honolulu to San Francisco the ship was very full, with “three persons in every room, besides many who were on the floor and lounges in the saloon.” Ibid., 1, 2.


224 Hetty Hurd Haskell to Ellen G. White, September 12, 1899, 1.

225 Letter 219, 1899, Ellen G. White to George A. Irwin and Stephen N. Haskell, September 12, 1899, 1.

226 Letter 221, 1899, Ellen G. White to Brother and Sister Haskell, August 1899, 3; Letter 163, 1899, Ellen G. White to P. T. Magan, October 21, 1899, 3-4; Manuscript 154, 1899, undated [typed November 18, 1899], 6; Letter 210, 1900, January 1900, 2; Letter 9, 1900, January 16, 1900, 5; Ellen G. White; General Conference Bulletin, Third Quarter, 1900, 165.

227 For a list of Elders George A. Irwin’s and Stephen N. Haskell’s seven appointments between December 12, 1899, and March 10, 1900, see Review and Herald, December 5, 1899, 796. All were from five to fourteen days in length.
As with Kittie Miller’s earlier letter to President Irwin, this one also has not been located in the General Conference Archives.

George A. Irwin to Katharine E. Miller, October 1, 1899.

L. A. Hoopes to Mrs. Ellen G. White, October 3, 1899, 1.

Ibid.

Ibid., 1, 2.

Grand Rapids Herald, October 7, 1899.


Mrs. S. M. I. Henry to Ellen G. White, October 11, 1899, 1.

The date was arrived at based upon George A. Irwin to Ellen G. White, November 24, 1899, 2. The file copy of Ellen White’s letter to President Irwin and Elder S. N. Haskell held by the White Estate is dated “November 1899” with a note that it was typed on November 21, 1899. From Elder Irwin’s letter, it appears that this information is in error. He states, “I was glad of [for] the communication that came in the last mail, that left your place about the 24th of October.” He then said, “We certainly think it is very generous on your part to be willing to give the proceeds of your forthcoming book to the schools. I do not see any reason why our publishing houses would not cheerfully accept the proposition.” It definitely sounds like Ellen White’s letter that just arrived was the first President Irwin had heard about her generous suggestion.

See Ellen G. White, Manuscript 10, 1900, typed January 29, 1900; Letter 243, 1903, May 11, 1903; Manuscript 46, 1903, May 15, 1903; Review and Herald, June 2, 1903, 22; Manuscript 88, 1903, August 9, 1903; Indiana Reporter, September 2, 1903, 2; Words of Encouragement to Workers in the Home Missionary Field, 1904, 27; Publishing Ministry, 1983, 364.

Letter 191, 1899, Ellen G. White to George A. Irwin and Stephen N. Haskell, November [said to have been typed November 21], 1899, 1-3.

George A. Irwin to Ellen G. White, November (October) 24, 1899, 1-3 (See Endnote, no. 264).

Letter 143, 1902, Ellen G. White to Mary Foss, September 12, 1902, 6.

George A. Irwin to Katharine E. Miller, November 3, 1899, [1].


Letter 9, 1900, Ellen G. White “To my brethren in responsible positions in the Review and Herald Office,” January 16, 1900, 4-6.

Letter 96, 1899, Ellen G. White to S. M. I. Henry, July 19, 1899, 1; Allen Moon to Mrs. Ellen G. White, August 9, 1899, 2; “Kansas Camp-Meeting,” Review and Herald, October 10, 1899, 657; “Special Appeal for Help,”Review and
Even if Kittie Miller and the Captain started their relationship on February 27, the day he and Elder Westphal arrived at the General Conference session (which seems highly unlikely), their courtship was very short. However, it seems very probable that they were engaged—or at least in what Kittie considered to be a very serious relationship—by the time she put the note in the March 30 issue of The Welcome Visitor stating that five people were going to be traveling around the world as part of the Captain’s largess; followed only a week later with public notices in several newspapers across the country that the two were engaged and would be traveling around the world on their honeymoon.

George A. Irwin to Katharine E. Miller, April 28, 1899, 1; The Reform Advocate, op. cit.; Giles, op cit., 4; Arthur L. White to Kathleen Stong, May 7, 1964, 3, 4; Lottie C. Blake to D. A. Delafield, October 14, 1969, 2.

George A. Irwin to Katharine E. Miller, April 28, 1899, 2.

Mrs. S. M. I. Henry to Ellen G. White, March 21, 1899, 7.

George A. Irwin to Katharine E. Miller, April 28, 1899, 2.

Passenger list for “Saale,” departing Southampton, England, for New York City, February 15, 1899


The ship’s passenger list indicated his nationality as English. Several newspaper accounts also state that he was English: The Denver Evening Post, March 16, 1899; New York Times, March 16, 1899; New Haven Register, March 16, 1899; Grand Rapids Herald, March 20, 1899; Grand Rapids Herald, October 6, 1899.

Boston Journal, April 7, 1899; The Cleveland Plain Dealer, April 7, 1899; [Xenia] Daily Gazette, April 7, 1899; Galveston Daily News, April 11, 1899; George A. Irwin to Ellen G. White, March 26, 1899, 2.

The Reform Advocate, March, 1926, 12. That New York City was his home might also be inferred from Captain Norman’s statement to the delegates at the General Conference Session where he said, “I started to go East, and the Lord has led me West. About two months ago, I left Singapore, bound for Glasgow, to have my ship repaired. When I got there and got the ship ready to go to sea, some one said to me,—not man, but the Lord,—“You go
home.” I finally decided to go home. On my way to this country . . . .” Since the Captain sailed from Southamton to New York City, it might be inferred that New York City was his home, though he may have been using “home” merely to indicate the United States. See The General Conference Daily Bulletin, March 7, 1899, 170.

259 The Reform Advocate, op cit.; Giles, op cit., 4; Arthur L. White to Kathleen Stong, May 7, 1964, 3, 4; Lottie Blake to D. A. Delafield, October 14, 1969, 2; Arthur L. White, The Australian Years, 1891-1900, 1983, 418.


261 S. M. I. Henry to Ellen G. White, March 21, 1899, 7; G. A. Irwin to Ellen G. White, March 26, 1899, 2; Adrian Daily Telegraph, March 17, 1899.


263 This lesson was included in the response given by Dennis Kaiser to my paper, March 28, 1911. The wording used here has been slightly edited in order to abbreviate somewhat his very helpful suggestion.

264 Manuscript 154, 1899, typed November 18, 1899, “Restitution Due to the Southern Field,” 5, 6; Letter 210, 1900, Ellen G. White to Brother Irwin, 1-3.


266 “Two hundred thousand” dollars in 1903 is equivalent to $4,789,896.02 in 2010 dollars, Letter 189, 1903, Ellen G. White to F. Griggs, August 26, 1903, 3; Manuscript 155, 1904, “Sermon/Sermon at Middletown, Connecticut,” September 4, 1904, 5; Manuscript 127, 1908, “Concerning Ellen G. White’s Donation of Books and Means to the Cause,” [no date], 1908, 2; Letter 102, 1908, Ellen G. White to Brother Terwilliger, February 11, 1908, 4; Letter 96, 1908, Ellen G. White to Alexander Gilmore, March 31, 1908, 2; “nearly three hundred thousand” dollars in 1907 is equivalent to $6,928,489.91 in 2010, Manuscript 131, 1907, “Sermon/Preaching the Word of the Living God [Loma Linda, California],” December 21, 1907, 12.

267 Obituary, George Alexander Irwin, Review and Herald, May 29, 1913, 528; Southwestern Union Record, June 3, 1913, [7]; Review and Herald, June 5, 1913, 543-545; Seventh-day Adventist Encyclopedia, vol. 10, 1996, 801.


269 Obituary, Minnie Westphal Herrmann, Lake Union Herald, May 2, 1961, 13; Pacific Union Recorder, May 29, 1961, 14; Review and Herald, June 1, 1961, 24.


George A. Irwin to Miss Kittie Miller, October 1, 1899, 2.

Matthew 24:24; see also Luke 18:8.

This part of lesson no. 8 was suggested by Dennis Kaiser during his response to my paper, March 28, 2011.