

Search for Paradise

*The Story
of the Mutiny on the Bounty*

BY VANCE FERRELL



Harvestime Books

HB-311

Search for Paradise

by Vance Ferrell

Published by Harvestime Books

Beersheba Springs, TN 37305 USA

Printed in the United States of America

Cover and Text Copyright © 2005

by Harvestime Books

*For thousands of years, mankind
has searched for paradise.*

*For most of us, it seems so far
away. Some willingly journey to dis-
tant lands in quest of it.*

*But, after arriving there, it is
not always what they had expected.*

Introduction

Find Two Rocks

Go outside and find two rocks. Lay down one and walk 30 paces. That is 91 feet. Lay down a second one. That was the total length of the ship.

Then pick up two more, walk 8 paces in the other direction and lay something down at each end. That is 24 feet, the total width of the ship.

Then imagine 45 men living there for about a year, most of the time below deck in absolute darkness.

Consider the fact that only part of the area below decks was available. A full third of it (30 feet) was left empty, except for benches and empty pots—for plants! So 45 men had to live, eat, and sleep in an area 24 feet by 91 feet, with a few cubby holes below in the stowage.

Next, leave them there for ten months. —Then turn them free on a tropical paradise for almost half a year, with all the food and women they could ask for. Then put them back on that ship for a return trip halfway around the world.

And you have a recipe for disaster.

This is the story of the most famous mutiny in British naval history: the story of the mutiny on the *Bounty*.

Terms and Measurements

If you are a landlubber, you may need to read these nautical terms. But, if you think you are ready for action, turn to page 9 and climb on board.

The *Bounty* will weigh anchor on the 23rd and head out to sea. It may be a difficult voyage, so come prepared. **Destination: Tahiti.**

Terms and definitions given here apply to the contents of this book; so terms not needed (such as *bridge*, *forecastle*, *engine room*) are not included. In some instances, only the British definition of a word is given (such as *midshipmen*) or a more ancient definition (*cutter*). Most sample sentences are from the story.

Nautical terms:

Abaft - To the rear of (abaft the mainmast).

Aft - At or near the stern, or back end of the ship (he went astern).

Aft hatchway - The rear hatch; the one closest to the stern (the aft hatchway was the third one).

Amidships - The middle

part of the ship (he was amidships).

Ballast - The seawater or other substance carried in the deepest holds of a ship to keep it stable (the hold had ballast).

Beam - The width of a ship at its widest point (the beam was 24 feet).

Below - Under the main deck (he went below).

Below decks - Under the main deck (it was below decks).

Biscuit - The dried, hard bread eaten by the crew when at sea (the sea biscuit had become moldy).

Bilge - The water from leaks which collects at

- the bottom of the ship (they pumped the bilge).
- Bow* - The front part of the ship (he stood at the bow).
- Cape* - The southern tip of South America and Africa (they sailed for the Cape).
- Companionway* - The steps leading from one deck to another (up the companionway he went).
- Cooper* - The man in charge of the barrels (the cooper stowed the casks).
- Crew* - The men on the ship, other than the officers; the working men or able-bodied seamen (he ordered all the crew up on deck).
- Cutter* - Small boat, sometimes with a sail, carried on a ship (the cutter was still on deck).
- Downwind* - The direction away from where the wind is blowing (off it went downwind).
- Draft* - Depth of a ship in the water; the distance from the waterline to the bottom of the keel (it had a high draft).
- Fathom* - Measurement of depth, equal to 6 feet (it was 60 fathoms deep).
- Fix* - Obtain a location reading with the sextant (he obtained a fix at sunrise).
- Forward* - The front of the ship (the mainmast was forward).
- Forward hatch* - The hatch closest to the bow (the forward hatch was closed just in time).
- Freeboard* - The distance between the waterline and the main deck (it had a high freeboard).
- Galley* - The kitchen area (the sea washed into the galley).
- Guns* - Small cannon mounted on the side of the ship (these guns were placed on the deck).
- Hatch* - An opening in the deck through which cargo and men go below deck (it was lowered through the hatch).
- Helm* - The ship's steering wheel (he stood at the helm).
- High seas* - High waves hitting the ship (high seas tore at the ship).

Hold - Area below deck where cargo is stored (he went down into the hold).

Hove to - Sail into a sheltered area and let down the anchor (they hove to the bay).

Jolly boat - Small, general purpose boat carried on a ship (last to shove off was the jolly boat).

Keel - The backbone of the ship; the ridge running along the lowest part of the hull from stem to stern (it hit the keel).

Ladderways - The ladders leading from the hatches to below decks (they scrambled down the ladderways as fast as they could).

Larboard - The left side of a ship when facing the bow (off to larboard was the Point).

Lee side, leeward - The side of the ship away from the wind, downwind (it went lee of the ship).

Launch - The largest boat carried by a warship (the launch had been stolen).

Log - The ship's log contained a day-by-day

record of everything that happened (the log had been doctored).

Mainmast - The largest of the masts (the mainmast fell).

Man ropes - Ropes placed along and across the deck at the beginning of a storm, so men, holding onto them, would not be washed overboard (only the man ropes kept him from being carried away).

Marines - Men hired to help the officers keep the peace and prevent a mutiny (the ship had no marines).

Mast - The rounded, vertical posts which hold up the sails (ten months before the mast).

Master - The officer in charge of steering the ship (the ship's master gave the order).

Midshipman - A second-year student in training on board ship for commission later as an officer; on the *Bounty* he did not do the work of a seaman (there were several midshipmen).

Moor - To keep a ship in place with ropes tied to a pier, buoy attached to an anchor, or to another ship (we moored the ship).

Navigation - The ability to locate the position of a ship and know which direction it should go (he was an excellent navigator).

Patronage - The custom of hiring friends and relatives, so they could receive a salary and additional training and experience (patronage was the reason for it).

Platform decks - Short decks to the side, also called tween decks (men also slept on the platform decks).

Poop - The short raised deck at the rear of a ship (no seaman was permitted on the poop deck).

Port - The left side of a ship, when facing the bow (it was off to port).

Quarter - A section on each side of a ship near the stern (on the front quarter deck).

Quarters - Rooms where people retire at night,

also called *cabins* (it was the officers' quarters).

Reef - To roll up the sail, so that it is not blown by a strong wind (he close reefed the sails).

Rudder - The vertical board, at the bottom of the stern, which guides the direction of the ship (the rudder nearly hit the reef).

Seamen - Able-bodied seamen (abbreviated ABs by the British Admiralty back then), not including officers and midshipmen (officers and seamen).

Sextant - The navigational instrument used to measure the altitude of the sun or a star as an aid in determining location (the sextant fixed their location).

Sheathing - Metal plates on the hull of a ship (it had copper sheathing).

Starboard - The right side of a ship when facing the bow (a whale could be seen to starboard).

Steerage - The helm, related equipment, and area around it (they took turns at the helm).

Stem - The frontmost part of a ship (from stem to stern).

Stern - The rear of the ship (he stood at the stern).

Superstructure - All the cabins and other structures on a ship which rise above the main deck (it had no superstructure).

Tail wind - A wind blowing from the stern of the ship (we were blown by a tail wind).

Top sail - The highest sails on the ship (they reefed the top sail).

Trade winds - Winds, in certain latitudes, which blow constantly.

Watch - A four- or eight-hour shift to keep watch (it was his watch).

Waterline - Point on the hull that the surface of the water touches (the waterline edged higher).

Westerlies - Prevailing winds blowing from the west (it was a gusty westerly).

Windward - The direction toward which the wind is blowing, upwind.

Windward side - The side

Search for Paradise

of the ship from which the wind is blowing (the gull came from windward).

Yardarm - A horizontal pole on a mast, from which a sail is suspended (he threatened to hang him from the yardarm).

Nautical measurements:

Knot - One nautical mile per hour. A ship's speed is measured in knots. A nautical mile is 6,076 feet, and a land mile is 5,280 feet. So a ship traveling ten knots is moving a little faster than 10 miles per hour (the Pitcairn averaged 8 knots). In this book, "mile" means a U.S. mile.

League - A measurement over sea, which is equal to three nautical miles (They were 100 leagues from Brazil).

Chapter One

William Bligh

William Bligh was a rough one. A short, small-featured man, he came from Cornwall and was tough as nails. After the *Bounty* incident, he was court-martialed and convicted of using abusive language to a junior officer. Later in life, he was also involved in the fleet-wide *Nore* mutiny; and, still later, he was ignominiously removed from his governorship of New South Wales, after an uprising occurred because of his conduct. Bligh was a little Napoleon, variously described as irritable, truculent, overbearing, and a driver rather than a leader of men.

Yet he was also excellent at working out details, writing them down, and sending lengthy, whiny reports to his superiors about both the dolts he had to work with and his own rare abilities.

Britishers who wanted to attain officer status in the Navy started young. By the time Bligh was 21, he had been assigned to the *Ranger* as a midshipman. For eighteen months that assignment kept him working on or about the Isle of Man, a large island between Britain and northern Ireland. While there, he met a young man who lived on that island, Fletcher Christian by name. Young Christian wanted

to be a naval officer and had already been ship-board. The two became friends.

Then Bligh sailed away. He had been assigned to the position of ship's master of the *Resolution*, the flagship of James Cook. This was Captain Cook's third and last great voyage to distant lands.

As master of that ship, Bligh was in charge of

A pencil sketch of William Bligh drawn from life by George Dance in 1794, five years after the mutiny.

A second portrait of Bligh. The date is unknown; but it was probably completed within six years after the mutiny, since Bligh's actions tended to bring him into disfavor after that. This a copper engraving by R. Adlard, based on a painting by J. Russell. Below is Bligh's signature.

actually sailing the ship. He also oversaw the correct stowage of the hold. The job required a man who was a good seaman and outstanding in navigation. And Bligh had shown himself very capable in such matters. His problem was working with those beneath him; yet it was not until he later became commander of his own ship, that his evil temper would reveal itself to the full. Cook had seen some charts Bligh had prepared from earlier voyages, liked the quality of his workmanship, and highly recommended him to the Admiralty.

James Cook was the most famous British navigator of his time. He made three voyages to the South Pacific and mapped the area with remarkable accuracy. On his first voyage (1768-1771), he mapped New Zealand, explored the east coast of Australia, and claimed a large part for Great Britain. He named it New South Wales.

On his second voyage, he was the first to sail across the Antarctic Circle and said that a continent must lie somewhere beyond it.

But Cook's third voyage (1776-1779), the one Bligh took with him, ended tragically. Cook discovered the Hawaiian Islands (which he named Sandwich Islands, after the Earl of Sandwich) and then landed on the western coast of North America. Sailing up the coast, he made charts and explored the Bering Strait. Then he turned southward again to the Hawaiian Islands.

Unfortunately, while there, he became involved in a quarrel with the natives. A fight broke out and, during the fighting, James Cook was killed.

Bligh was disgusted over what had happened

and said so when he returned to London. He idolized Cook and always maintained that Cook would not have died if the other officers on shore with him had done their duty.

But this caused Bligh to be snubbed for a promotion because of his accusations against fellow officers. Eventually Bligh made his way back to the Isle of Man,—where he met and married Elizabeth Betham, a relative of Fletcher Christian.

Young Fletcher deeply respected this man who had sailed to faraway places with the great Captain Cook. As for Bligh, he always liked people who admired him, so he took time to teach the young man some navigational skills.

On Thursday, November 30, 1786 when Bligh sailed as captain of the *Britannia*, a commercial ship, he took young Fletcher with him. Sailing between Africa, the Caribbean, and England, it was Bligh's job to find cargoes to be carried home and do it at better prices than competitive ships. This included food, minerals, and slaves.

Bligh was only ten years older than Fletcher, and a warm friendship existed between the two men. Better than most men around him, young Christian knew how to humor Bligh when he was out-of-sorts.

That was until the two later became enemies.

Arriving back in England, Fletcher told his family how Bligh had shown him the use of charts and instruments, furthering his knowledge of navigation.

Lawrence Lebogue, an illiterate sailmaker from America, had been on that voyage on the *Britannia*. Later he also signed on board the *Bounty*. So he alone saw Bligh and Christian work together on both

voyages.

Lebogue later testified at the mutiny hearing (the “Great Inquiry”) that “Captain Bligh was the best friend Christian ever had.” But he also said that Bligh had treated his friend quite differently on the *Britannia* than he later did on the *Bounty*.

And, over a period of months, that led to a series of events which would startle the world.

Chapter Two

Breadfruit for the West Indies

Have you ever eaten breadfruit? You will find it in the tropics, and it is unusual. Although larger than a coconut, when cooked, it is like bread. With a high-starch content, it can be stored several weeks when properly prepared. When mixed with coconut milk, it makes an excellent pudding.

Early explorers of the Pacific, such as William Dampier, George Anson, and Captain Cook had brought back to Europe fascinating stories of this marvelous fruit and its fine qualities. They said it was the staple diet of the Pacific islanders and that they were able to obtain it for eight months out of the year.

Some of the wealthiest Britishers at that time were planters and merchants in the West Indies (today called the Caribbean islands). They owned vast sugar plantations and hardly knew what to do with all their money. Yet they had a problem: They did not want to spend so much of it feeding their slaves.

The natives on the islands had long since been slain, and slaves had been imported, primarily from

the general region in and around Nigeria, to work the lands. But most of the food had to be shipped in from faraway places. Bananas were not reliable, because, since they were not trees, the plants blew down in storms.

When those wealthy landowners heard about breadfruit, they were delighted. Breadfruit grew wild in Tahiti and other South Pacific islands. Looking much like grapefruit, their high starch content nicely satisfied the Tahitians. Could not some way be found to bring it to the Caribbean Islands?

Casting about for a way to get this done, the wealthy landowners offered to pay the costs of an expedition to bring breadfruit plants from the Pacific to their islands bordering the Gulf of Mexico.

Through wealthy connections in London, it was arranged that the Royal Society of Arts would offer a gold medal to whoever should succeed in transplanting the breadfruit to the West Indies in order to feed poor people there.

But there were no takers. The American Colonists were up in arms and a war was about to start. Soon the Boston Tea Party (1773), Paul Revere's ride and Bunker Hill (1775), and then the Declaration of Independence (1776) caught the headlines. The Revolutionary War had begun!

However, after the Battle of Yorktown (1781), King George III was embarrassed. He had lost the American Colonies. Now what could he do to regain world attention as a leading nation?

Once again the planters sent that petition for breadfruit to him, but this time they worded it differently: Would the British Government consider

paying to outfit a ship to bring breadfruit to the East Indies? If the crown would go along with the idea, the planters would get the breadfruit free!

Well, this was an idea King George liked. It could take everyone's mind off their recent defeat, a little over six years earlier, at the hands of the Americans. He would ignore the fact that the planters had enough money to easily pay for the expedition themselves; George magnanimously offered to let the British Government foot the bill. Anything to divert public attention to something else.

On Wednesday, May 16, 1787, the *Bethia* was purchased. It was a snub-nosed coastal trading vessel, built only two-and-a-half years earlier. Renamed the *Bounty*, plans were laid to reoutfit it for the trip. The eyes of the nation were turned to the laudable effort to help the impoverished landowners in the Caribbean feed their workers.

Within days, the ship was at Deptford Naval Yard, and outfitting for the journey began. Ships ordered to the South Seas always carried less sail than when on other duties, so the masts were shortened, giving her a lower center of gravity. This meant that, although it would not travel as quickly, it would be more likely to stay afloat in ocean storms. The Admiralty also ordered that the ship be outfitted with guns, so fourteen guns were mounted on her deck. By this time, the relatively small deck was becoming crowded.

Crowded? You have not heard the half of it. As mentioned earlier, the *Bounty* was only 91 feet long and 24 feet wide. Yet 45 men were to live on it for

months on end. The ship had no superstructure. All the quarters were below—in near total darkness, except for a few lanterns! Everything but steering and sail handling went on below the flush main deck: cooking, eating, sleeping, and storage of supplies. Most everyone and everything was packed in there.

There were no portholes. All fresh air and light had to come through the three-foot hatches, with low bulwarks around them, which led to the ladderways—when weather permitted them to be open.

Officers and gentlemen abaft the mast had headroom of 7 feet, and a few of them had the dubious advantage of having their own tiny, airless cabins, ventilated by slits in the doors. The seamen before the mast shared one open space, 6 foot three inches high, which directly abutted the galley and the pens

This sketch shows the appearance of the *Bounty*. It was a square rigger.

in which goats, pigs, and sheep were kept. In this room, next to the sewage and stench from the livestock, they ate and slept.

The Admiralty had ruled that a “*great cabin*” must be constructed below deck, to house the breadfruit plants on the return trip from the South Pacific.

This immense room was the full width of the ship and 30 feet long. It reached from the stern of the ship down as far as the rear of the aft hatchway. Everyone and everything else was crowded off into the forward part of the ship. Only the great cabin and Bligh’s cabin had windows.

Thirty-nine of the 45 men had to live, for months on end, within an average space of 30 square feet. The other six were down companionways in even smaller cells down in the hold, on platform decks where headroom was only 5 feet. Most of those platform decks were used for storage.

Within the great cabin, platforms had been erected with clay pots to hold 629 breadfruit plants. There were gratings on the deck and scoops on the sides to provide the plants with fresh air. The plants would do better than the men. By order of the Admiralty, no one was permitted to live, eat, or sleep in the well-ventilated great cabin, not even the captain.

On Thursday, August 16, 1787, William Bligh was appointed captain of the good ship, *Bounty*. His time as master of Cook’s *Resolution* had shown him to be an excellent navigator, good at keeping records, and making excellent charts. He was skilled in sounding, calculating, and negotiating. His expe-

rience on earlier commercial ships had also revealed him to be good at negotiating business trades. That experience would help him dicker a good price in Tahiti for breadfruit plants.

When he arrived four days later, Bligh found the ship only partly outfitted. Looking at the three small boats on the deck, strange to say, Bligh protested. He wanted three larger ones. For some uncanny reason he demanded and got a large 23-foot launch, a 20-foot cutter, and a 16-foot jolly boat. Later that launch would save his life.

Yet when the large boats were installed on *Bounty's* deck, there was hardly any room for men—with steerage, hatches, chicken coops, and ladderways all taking up space!

The only answer was to keep the men below in the gloom and cramp of the quarters below deck! Only a few would be able to come out, during their watch, to see the sun or stars and breathe the fresh air.

Chapter Three

Fletcher Christian

But now it was time for Bligh to select his crew. The problem here was “patronage.” Bligh was obligated to bring on board a number of relatives of in-laws and former benefactors. As a result, his crew included 20 officers and 25 able seamen, 45 in all.

But among the 25 seamen, five were midshipmen who were not able: They were “gentlemen,” relatives of relatives. No one expected them to haul ropes or climb masts. For example, Robert Tinkler was recommended by the ship’s master, John Fryer. Tinkler was Fryer’s brother-in-law.

Then, to top it off, Bligh hired on, as an able-bodied seaman, a half-blind fiddler, to provide music for the men each evening!

This meant there were no marines on board to enforce discipline. In addition, Bligh signed on a “commander’s cook,” to prepare meals mainly for himself, also a steward, and at the last moment an assistant surgeon. Along with the two gardeners, these were all listed as “able-bodied seaman.”

This left Bligh top-heavy in extras, shorthanded in working crew, and lacking the disciplinary marines.

Interestingly enough, as often happened at that time, a number of the men assigned to the *Bounty* (either pressed or transferred)—jumped ship as soon as they could and fled.

In their places, several volunteers signed on who wanted to see the world. Later events would reveal that it was those very volunteers who would join in the mutiny and finally sail away to oblivion with Fletcher Christian.

They would get their chance to see the world.

The *Bounty* is thought to have been the first ship of the Navy ever to have sailed with no experienced marines aboard; perhaps her crew of so many volunteers was why the ship could later be so easily captured by mutineers.

When *Bounty* finally came out of dry dock at Deptford on Monday, September 3, the carpenters and joiners remained on board, well behind schedule, and, day after day, delayed the start of the voyage. Bligh was continually frustrated and vented his anger on those about him.

Among the young men whom Bligh brought on board as “relatives of relatives” were Peter Heywood and Fletcher Christian, both from the Isle of Man. Heywood liked to write; and his later written reports, during the voyage and after the mutiny, are vivid. His mother’s pleadings for him at the Great Inquiry finally saved his life. Heywood thought highly of Christian.

Fletcher was 22 years old at the time he was mustered in. A few weeks later, on September 25, he turned 23. In striking contrast to Bligh’s white

pallor, Fletcher was brown skinned. Dark haired and remarkably muscular, he was 5 foot, 10 inches.

With the exception of the ship's master (Fryer at 34) and the other mate (Elphinstone at 38), 33-year-old Bligh was the oldest. All the rest were in their 20s.

By this time, Bligh was thoroughly frustrated. Weeks had gone by and sailing orders had not arrived from the Admiralty. The weather was perfect; yet it was a naval ship, and he dared not set sail until the orders arrived.

He occupied himself with writing letters to key officials, alternately praising his ship, his dedication, the expedition's purpose, flaws among the men and materials, and asking for a promotion to captain.

Three weeks passed; all of it with ideal weather. During the delay, Fletcher's brother, Charles, arrived from Madras, India. He came in on a commercial ship, the East Indies *Middlesex*. Young Christian did not want to lose this opportunity to see his brother; so he hired a small boat, which took him from the *Bounty* to the *Middlesex*, and boarded it as she was still sailing into the bay.

He had much to tell. Their only surviving sister had died that year, and there was other news from home. The two brothers went ashore and spent the evening and night there.

Years later, when Charles was 50, he wrote an autobiography which, although never published, still exists in manuscript format. He remembered in vivid detail that visit by Fletcher. It was the last time he

ever saw him.

“He was then full of professional ambition and of hope. He bared his arm, and I was amazed at its brawniness. ‘This,’ says he, ‘has been acquired by hard labor.’ He said, ‘I delight to set the men [the sailors on board the *Bounty*] an example. I not only can do every part of a common Sailor’s Duty, but am upon a par with a principal part of the officers.’ ”

Charles goes on to say that he spoke with another officer, who had sailed on an earlier ship with Fletcher, who told him that the young man had indeed done very well. He was indeed a hard worker, had won the respect of the sailors, and treated them kindly.

It is of interest that a mutiny had broken out on the *Middlesex* and been put down during its return trip home. This means Charles himself had seen one firsthand only a short time before. It is very likely that, as the brothers spoke together that night, that attempted mutiny was discussed in detail—along with the kind of punishment a seaman or officer could expect to receive if caught. No wonder Fletcher remained ashore all night. He learned a lot. Ideas that might return to mind later.

Two more weeks went by, and still no sailing orders. But finally they arrived on Wednesday, November 28. Bligh and the men were overjoyed. But, immediately, the wind, which for weeks had been favorable, changed and began blowing the other way.

Impatient to get started at last, Bligh raised anchor and set sail. During a brief change of wind, he tried to make a run for the open sea, but the wind changed again and the *Bounty* was forced to stop

at St. Helens, a small port on the Isle of Wight close to Spithead. It was mid-winter: Monday, December 3, 1787.

Three days later, after another wheedling letter requesting promotion was sent, he again attempted to clear the Channel. Out the *Bounty* sailed into the Atlantic—and was blown almost to the French coast! Quickly, it scuttled back to St. Helens for shelter, with many of its crew members suffering heavy colds.

Bligh would have to wait longer. But by now matters were becoming serious. Well-aware of the hardships that lurked at the tip of South America, Bligh wrote the Admiralty once again.

The plan had been to sail down along the South American coast, go around its southern end (Cape Horn, usually referred to simply as “*the Horn*”), and then sail into the Pacific and head toward Tahiti. That would be the shortest route to that breadfruit paradise.

But experienced seamen well-knew that the weather there would soon become terrible—even devastating—to ships trying to ply those waters. So Bligh wrote the Admiralty and requested permission to go around Africa if he found that storms at the Horn made a direct voyage into the Pacific impossible. Without such a paper, if he later changed course, he could be found guilty of not following orders when he returned home.

This time he received a quick response. He had his alternative written orders within two days. If conditions were too severe at the Horn, he had been granted permission to turn around and sail eastward to Africa and around the Cape of Good Hope.

Chapter Four

Into the Atlantic

On Sunday, December 23, 1787, the winds finally moved to the east, and the *Bounty* successfully set sail into the Atlantic.

Everyone quickly got into the routine of changing watches, setting and resetting the sails, and carrying on their other duties. That very first afternoon a seaman fell from a yardarm while unfurling the main top gallant sail. But he saved himself by a Herculean lunge at a stay.

The second day after leaving England was Christmas. Everyone had expected to celebrate it in tropical waters. But, instead, it was chilly and cold. Extra rum was issued to all hands, accompanied by beef and plum pudding.

Then, for three days and nights, cruel steel gray Atlantic rollers smashed over the struggling ship. On the 27th, her stern windows (by Bligh's cabin) collapsed under the weight of gale-driven salt water. Icy flood waters raced through the ship and broke an azimuthal compass, used to plot the ship's location and bearings. It was only with great difficulty that Bligh managed to save the precious timekeeper and his navigational instruments.

Everyone was miserable, chilled, wet. Several of the superstitious sailors were frightened. If this happened at the beginning of the voyage, what lay ahead? In addition, they had not even the comfort of hot food, for the stove could not be lit. Instead, rations of grog were added to their beer and they had to fill up with biscuits. There was nothing else.

Finally the storm abated, and they anxiously searched to see how much damage had occurred. Extra spars had been washed away, and seven full hogsheads of beer lashed together on the deck had disappeared. The only two casks of rum had split, dribbling their contents into the smelly bilge at the bottom of the ship. Even worse, the stern had been crumpled, and the supply of ship's biscuits had been contaminated. It was stored directly below the great cabin, and would laboriously have to be checked and repacked in the continual darkness of the hold, by the light of flickering lanterns.

The ship's three vital boats had been damaged. All knew that they had to be repaired immediately. If another storm arose, they might need those boats.

Bligh set to work drying the men's gear, their bedding, and the ship's interior. When the stove was finally lit, two men from each watch were detailed to wash and dry clothes. The hatches were opened to air the ship, and the lower decks were rinsed with vinegar water to keep down the growth of mold and mildew.

By now it was Monday, December 31, and the men were still sorting and repacking the spoiled biscuits, and hoisting planks from the hold to repair the boats.

New Year's Day, 1788, dawned bright and early. The ship was making good time, however an entire cask of cheese was found to be rotten. Yet the men were on their way at last, and everyone took heart. Surely, things would get better later on.

On Sunday, January 6, men on the *Bounty* sighted Tenerife, the largest island in the Canary Isles. It was an awesome moment. Snowcapped

Straight line = *Bounty's* course before the mutiny / Dashed line = *Bounty's* course after the mutiny / Dotted line = Course of the launch containing Bligh and his crewmen.

Mount Tiede, a volcano that still smoked ominously, was high above the small port. The ship had left England only twelve days earlier, yet already it seemed an eternity.

This would be an opportunity for much needed repairs and securing additional supplies. *Bounty* anchored in the bay by Santa Cruz, the island's capital; and Bligh immediately sent Fletcher Christian to pay the captain's respects to the island's governor, a Spanish grandee named Marques de Branchforte.

Bligh's choice revealed his liking and respect for young Christian. He could have sent Elphinstone, the first mate, or gone himself. The meeting was important; for, if not satisfactory, the French governor could have refused to sell supplies to the ship or even permit it to remain in port.

Unfortunately, it was the worst time of the year to obtain provisions at Tenerife. Indian corn, potatoes, pumpkins, and onions were in short supply and twice the summer's price. Beef was scarce and inferior. The ship's biscuit cost 25s (25 shilling) per hundred pounds, and chickens were an outrageous 3s each. Even the subtropical fruits, normally so abundant, were in pitiful supply: only a few dried figs and some half-rotten oranges. Water cost 5s a ton, delivered.

But the wine was good and plentiful. So Bligh bought 863 gallons of the cheapest type. He also took aboard two hogsheads of the finest Canary wine. According to his log, Bligh's plan was to later present it as gifts to high-placed British officials upon his return to England.

Nelson and Brown, the ship's gardeners, were sent off to search for botanical curiosities. All that they brought back was duly recorded by Bligh, for he loved to keep meticulous records to impress officials that he was a good skipper.

The log and Bligh's published narrative of the journey reveal observations on anchorage and the sea bottom, local precautions against smallpox by inoculation and quarantine, the ill-paved but light and airy streets, and general conditions in the capital city of Tenerife. No one could fault Bligh for not keeping records.

After five days at Tenerife, on Thursday, January 10, the *Bounty* weighed anchor and set sail for the coast of South America.

Once they were away from the Canary Isles, Bligh had some announcements to make.

First, he had to tell the men where they were headed. Surprisingly, this official information had never been given to them earlier! They had signed on board the ship, without ever having been told where they were going!

Yet it is likely that many already knew. This, no doubt, was the reason so many volunteers had offered to go on the trip. They had heard great things about the beautiful South Pacific.

Second, Bligh gave that which to them would seem terrible news. He said he had no way of knowing the length of the voyage, not even to the nearest six months, so he was cutting the bread allowance by one third.

In spite of the fact that the men were assured that any such shortage would be made up to them

in cash at the journey's end, many were angry. The seamen's lives were so miserable anyway, that they regarded food as one of the few rewards for having gone through another day.

There was yet another fact which cankered in the minds of the seamen: Bligh was both commander in charge of the ship and purser—in charge of the ship's accounts and thus of the food stores. Stories were rife in the British navy of captains who held both jobs, doling out too little food—so they could keep the extra money saved when the trip was over.

The men felt the food was their right, and Bligh was profiteering by not giving it to them.

The third announcement Bligh made that day was somewhat more cheering. The watches would be divided into three instead of two. This would mean that a man on watch duty would be on watch four hours and then off watch for eight. This would give more leisure time; and, in case of emergency, it would make more hands available for action.

The fourth announcement concerned Bligh's plan for Byrne, the half-blind fiddler. Each evening, from 4 p.m. onward, those who were off duty would dance to the fiddler. Bligh said he wanted activity for recreation, not indolence. Dancing by the sailors was a common practice back then, as a means of exercise.

Each watch needs an officer to command it, and Bligh gave charge of the new third watch to Fletcher Christian, which was a great compliment.

Chapter Five

Trouble on the High Seas

On Thursday, February 7, the *Bounty* crossed the equator. The southeast trade wind was now fresh and steady and the weather dry. More of the biscuit was put into casks to protect it from rats and insects.

On Sunday, February 17, they encountered a whaling ship which was bound for South Africa. A few days later, the *Bounty* left the northeast trade winds, entered the variables, and now and then met with a rough gale.

Bligh kept busy writing of how he thought ships should be maintained in tropical waters. It was hoped that this would earn him points with the Admiralty, when he returned to England.

In a later letter to his folks back home, Heywood wrote about this time:

“The number of large whales which we daily saw, in running down the South American Coast is wonderful; and two or three of them at a time frequently came alongside to windward of the ship and blew the water all over us; and were thereby so troublesome, that, to make them set off, we were obliged to fire at them with muskets charged with ball. They frequently bore three shots before they offered to stir.”

About the end of February, a westerly wind carried a number of the jungle's jewel-like butterflies to the decks of the *Bounty*. According to Bligh's records, they were only 100 leagues from Brazil. Several insects as large as horseflies also landed on deck.

By the end of the first week in March, they had reached the latitudes of the 30s and the weather began turning cooler. The men had to bring out the winter clothing stowed away below decks. On one day there was an 8° F. drop in temperature.

Only a month after Fletcher had been honored with the third watch at a special meeting called by Bligh on Sunday, March 2, Bligh announced that he had given Fletcher Christian a written order to act as a lieutenant. This placed him as second in command among the crew. (It should be kept in mind that Fryer, the master of the ship, remained in charge of the actual sailing.)

George Stewart was promoted to Christian's old post as master's mate.

Bligh obviously felt he needed support in his management, and entrusted the job to Christian. Apparently, he trusted him more than anyone else.

Fryer, the ship's master, would not have been miffed at not being assigned to second in command of the crew, for he had his hands full keeping the ship on course. A ship's master was never promoted to lieutenant.

But later reports indicated that Fryer *was* disgusted with Bligh. If Bligh treated his associates as sarcastically as he was writing about them all this time in his log and journals, then Fryer had good

reason to be fed up. Apparently, only Fletcher had learned to humor Bligh. No one else could stand him.

A week after Christian was made acting lieutenant, Bligh ordered Matthew Quintal flogged for insolence and contempt of Fryer. He was sentenced to two dozen lashes with the cat-o'-nine-tails. James Morrison, one of the midshipmen, was ordered to give them.

Back home in London later, he told the Board of Inquiry that all Quintal had done was complain about the unnecessary cutting down of the regular food supply.

The three most prominent midshipmen on board were Peter Heywood, Edward Young, and George Stewart. Of the three, Heywood wrote the most. When the *Bounty* arrived at the Cape of Good Hope, at the southern tip of Africa, Heywood sent a letter back home describing the trip up to that point. Our knowledge of the voyage to Tahiti comes from Bligh's logs, Heywood's letters, and the testimony given later at the Great Inquiry.

On Saturday, March 23, at 2 o'clock, a crewman sighted land. It was Tierra del Fuego, bearing southeast. By this bearing they soon found themselves in sight of land above Cape St. Diego. They were too far to the windward of Staten Land to attempt going through Straits le Maire, as the wind was southwest, so they immediately halted off east. Then they proceeded more slowly. Peter Heywood describes it:

"At noon the next day, the east part of Staten Land made its appearance. This land is exceedingly high:

the summits of the mountains are chiefly rocks, most of them entirely covered with snow and have altogether a very wild and desolate appearance. The only natives belonging to it, and which we saw in vast numbers, are seals, porpoises, and whales; and the birds are wild ducks, albatrosses, petrels, and many other sea-birds.”

Departing, the ship headed south. All hands knew what was ahead:—an attempt to go around the horn of South America at the worst time of year.

Chapter Six

Gale Force Winds

After leaving land there was pretty good weather for only a day or two; but as soon as they were clear of it, they began to feel the Cape Horn climate! From the 25th of March till the 18th of April, everything was one continual gale. Bligh later said there was less than four hours of quiet through the whole time.

On April 1, 1788, Bligh penned in his log:

“It blew a storm of wind, and the snow fell so heavy that it was scarce possible to haul the sails up and furl them from the weight and stiffness.”

The next day he wrote:

“At 6 in the morning, the storm exceeded anything I had met with and a sea higher than I had ever seen before . . . from the frequent shifting of the wind broke very high and by running in contrary directions became highly dangerous.”

Two weeks later, amid another storm, he wrote:

“I cannot expect my men and officers to bear it much longer . . . from the violent motion of the ship the cook fell and . . . broke one of his ribs, and one man dislocated his shoulder.”

That same day, Bligh wrote in his log: “The storm exceeded what I had ever met before.” There were

yet three weeks to go. The next day he reported that snow was falling in large flakes. At other times there was hail which was sharp and severe. The entire ship was battened down. The only access to the lower deck was through the aft hatchway and Bligh's own mess place. Below decks was more of a closed cave than ever before.

Throughout the ordeal, they had more canvas spread than close reefed top sails, but usually only reefed courses. Somehow, in the midst of all this, they managed to catch some porpoises and an albatross, which they ate.

In his later report at the Great Inquiry, Bligh quoted this from his ship's log:

“Repeated gales seem now to become more violent, the squalls so excessively severe that I dare scarce show any canvas to it. The motion of the ship is so very quick and falls so steep between the seas that it is impossible to stand without man ropes across the decks.”

After beating about for approximately three weeks, against the fiercest headwinds, the ship began leaking and everyone was totally exhausted. Bligh gave the order to turn around. By this time they were pumping every hour, and many were sick. Nearly every night all hands had been called three or four times.

How much more could the 91-foot ship of wood endure?

And so it was that Bligh was finally forced to turn back and head east—and sail more than three quarters of the way around the world in the other direction, by way of Africa, through the Indian Ocean and past Australia.

According to Heywood, the turnaround was made in the forenoon of April 18. On the 22nd, according to Bligh.

Everyone rejoiced. Bligh wrote: "I ordered the helm to be put [to] a weather to the universal joy of all."

Ordering the ship to bear toward the Cape of Good Hope and the southern tip of Africa, Bligh ordered fresh hog meat to be served. By this time, most of the poultry, sheep, and hogs had died from the severity of the storm.

Now they had a different problem: The strong tail wind blew the smoke from the stove into all quarters. It was only with great difficulty that a fire could be lighted or to get anyone to even bear the smoke below deck. Four men took turns cooking a meal, but suffering terribly through the ordeal. Soon 12 men were out of service, as a result of severe headaches and vomiting.

With such a powerful tail wind, the ship traveled from one cape to the other in only 33 days. Peter Heywood describes the journey in a letter he sent from Simon's Bay to England:

"I suppose there never were seas, in any part of the known world, to compare with those we met off Cape Horn, for height, and length of swell. The oldest seamen on board never saw anything equal to it, yet Mr. Peckover (our gunner) was on all the three voyages with Captain Cook.

"From that day, till we made this land, we had the wind constantly from the westward so that we had only been a month and three days making the run between the two Capes, which was I dare say, as great a

run in the time, as ever was performed; and I have the happiness of telling you that the *Bounty* is as fine a sea boat as ever swam. She does not sail very fast; her greatest rate is 8 or 9 knots; but once she went ten, quartering, which is quite sufficient. We made the Table Land on the 23rd of May and anchored in this bay on Saturday night following. We shall leave this place in about a fortnight [two weeks] and proceed for Van Dieman's Land, to wood and water; afterwards to New Zealand; and then to Otaheite."

Otaheite was the name back then for Tahiti.

On his way to the Cape of Good Hope, Bligh tried to find Tristan da Cunha, but was unable to locate it. On Tuesday, May 23, they hove to at the Table Land. Arriving at the Cape, he saluted with his guns and, as a return salute, heard an equal number of guns. Four days later, on Saturday the 27th, the ship anchored in Simon's Bay in False Bay, Cape of Good Hope.

Although at a distance from Cape Town, they were better able to focus their energies on making the needed repairs. The entire ship had to be recaulked and every piece of the stores and provisions checked.

Fresh meat and vegetables with soft bread were served to the men every day. By the time the ship was ready to sail, everyone was feeling good again.

It took 38 days before the *Bounty* was refitted and provisioned. At four o'clock on the afternoon of Tuesday, July 1, 1788, the ship set sail. She saluted with 13 guns, which were again returned. It was the last time Fletcher Christian would ever see a European settlement.

Years later, the last survivor of the mutineers,

John Adams, was asked several times to relate his understanding of why the mutiny occurred. In the last of these accounts, he mentioned something about the Cape of Good Hope. Adams told Captain Beechey in 1823 that Christian was under some obligation to Bligh and that their “original quarrel” took place at the Cape and “was kept up until the mutiny occurred” later on.

Therefore, something happened during those 38 days in Simon’s Bay which set the two men against one another. It is known that Christian had borrowed money from Bligh at that time. Nineteenth-century historians believed that may have been the cause of the argument.

It is of interest that Bligh, in his later testimony before the Great Inquiry, declared that Christian and he had never disagreed until the day of the mutiny. That, of course, was Bligh’s effort to avoid any blame for what had happened. There is evidence that Christian was quite upset with Bligh before the mutiny started.

Sitting in a comfortable chair, reading about this today, it is difficult to imagine what the conditions back then were actually like. When those 45 men sailed from southern Africa that day, they would not see another human for weeks. They had no communication with the outside world. The Indian Ocean was vast and offered no hope of a friendly port of call in case of emergency or disaster. Ahead lay the even bigger Pacific Ocean.

Bligh was the absolute master of everything that touched their lives. Because he considered everyone on board incompetent, and let them know it,

pressure could not help but increase.

Fortunately, the crew had Fletcher; he was friendly and kind to them. He would talk, work, and play with them. In a later letter, Peter Heywood mentioned that Christian was powerfully built and, during recreational activities, could jump from inside one barrel to the inside of another. He could also hold a heavy musket at arm's length and ask that it be measured as absolutely level. Occasionally, during free time, he also taught math and classical languages to young Heywood.

As the ship crossed the Indian Ocean, it enjoyed westerly winds during its passage. Yet they were boisterous and sometimes brought hail, snow, and high seas. One time the helmsman was thrown over the wheel and badly bruised. Fortunately, no great storms were encountered.

But there was another storm, an ongoing one—on the ship itself. Tensions continued to mount, as Bligh ridiculed crewmen and officers and swore at them.

On one occasion, Bligh ordered a supply of cheese to be brought up on deck and aired. When the cooper opened one of the casks, Bligh declared that two of the cheeses were missing. "They must have been stolen," he thundered.

Quietly the cooper reminded him that the barrel had been opened while the ship was still lying in the Thames River, back in England; and that by order of Mr. Samuel, the clerk, the cheeses had been sent to Captain Bligh's home. At this point, Fletcher stepped forward and politely gave supporting evidence to the fact.

Chagrined, Bligh cut short all further conversation and ordered the cheese ration stopped from both officers and men until the man who had taken the cheeses returned them. Turning to the cooper, Bligh swore at him and said he would flog him if anything further was said about the incident.

Bligh had been caught in the act of stealing those cheeses himself, and now the entire ship knew about. Something Bligh did not want the Admiralty back home to learn about.

Chapter Seven

Out from Adventure Bay

In August, they arrived at Adventure Bay in Tasmania. Bligh had planned to hove to in New Zealand, but he decided this port would do as well. For several weeks they remained there during outfitting, as additional supplies were brought on board. They saw Tasmanian aboriginals, eagles, blue herons, and parrots; and they caught fresh fish. While exploring, Mr. Nelson, the ship's botanist, found a tree which was 33½ feet in diameter.

Ordering some men to gather *ti-trees*, which were in abundance he set to work, drying the leaves to make tea and storing up some of the thin branches for later use in making brooms. Christian and William Peckover, the gunner, were in charge of getting the wood and water for the ship. William Purcell, the ship's carpenter, was on the wooding crew and, among others, received sarcastic comments from Bligh for supposedly slow performance.

But Bligh omitted an incident from his later *Narrative of the Mutiny*, which was fully recorded in his ship's log. On August 26, probably because of abusive comments by Bligh, Purcell directly refused

to obey an order to hoist water into the hold. In addition, he answered Bligh back “in a most insolent and reprehensible manner.” Normally, the captain of a British naval ship would have had the man confined until he could be tried back in England. But Bligh needed every crewman and, with the crowded conditions, he dared not try confining men any more than they already were. So Purcell was sentenced to “laborer’s duties.”

But Purcell did not labor, somehow convincing Fryer that he did not need to since he was a warrant officer or that he had carpentering to do. Keep in mind that Fryer was also disgusted with Bligh.

It was a meaningful event, and one which Bligh failed to handle well. Thus, the example was given that men could get away with minor rebellion.

James Morrison, the boatswain’s mate, left two accounts of the voyage. Writing about Adventure Bay, he said that “seeds of eternal discord” between Bligh and some of his officers were sown there. He said:

“Bligh found fault with the inattention of the rest to their duty, which produced continual disputes, everyone endeavoring to thwart the others in their duty and in this way they found their account and rejoiced in private at their good success.”

In other words, under Bligh’s withering sarcasm the men tried to avoid criticism of themselves, by creating problems among the others. In this way, when things did not get done properly, they could have the additional satisfaction of seeing Bligh blow up over nothing.

Back at sea once again, the troubles continued. In an argument with Bligh, Fryer, the ship’s master,

refused to co-sign the expense books with him, demanding that Bligh sign a statement that Fryer's behavior on the voyage had been good. Later he capitulated and signed the books. But the incident revealed what men were beginning to recognize: Any of them might be given a damaging report by Bligh when the ship arrived back home.

Three days before the Fryer incident, John Huggan, the ship's surgeon, got in trouble. He had been caring for James Valentine, a seaman, who had an infection in the arm. Because of Bligh's withering attitude, no one had notified him of the problem. Valentine died on the day Fryer refused to sign the books. Bligh should have been notified earlier of the seaman's condition, but everyone was trying to avoid him.

A few days later, Huggan said that three men had scurvy. Bligh said it was not possible. (One of the points Bligh repeatedly complemented himself on, in his logs, was the health of his men.) Sensing Bligh's feelings about the subject, thereafter the men would complain of pains in their legs. With satisfaction, they would see Bligh fly into a rage, declaring they did not have scurvy, and Huggan saying they did.

At the same time, because of the increasing problems, Huggan the surgeon turned more and more to drinking. According to Bligh's log, some days he lay drunken in bed all day. Yet, aside from complaining, Bligh did nothing to stop it.

Two weeks after Valentine was buried at sea, a crewman sighted one of the islands in the Tahitian group in the distance. Bligh made final measure-

ments with his sextant and took his ship east of the island's position. Then turning, he sailed westward with the wind behind him, just as the Polynesians regularly did. Approaching from windward, he could handle the ship better. This brought him to Mehitia, 60 miles to the east of the main island of Tahiti. Finally, at 6 p.m. on Saturday, October 25, 1788, they saw the tips of the main island illuminated in the final moments of the setting sun. Eleven months had passed since they left England on December 23, 1787.

Located about 2,800 miles southeast of Cook's Sandwich Islands (modern Hawaii), Tahiti had 402 square miles and a coral reef completely surrounding the main island. Waterfalls and rapid streams cut through steep mountains in the rugged interior. Between the mountains and the shore was a belt of fertile soil, where most of the natives have always lived.

Chapter Eight

Arrival at Tahiti

At 4 a.m. on Sunday morning, *Bounty* hove to, waiting to get a final fix at sunrise. Point Venus and Matavai Bay were only four leagues away; yet slow, variable winds hindered them from entering it.

As the sun arose on the larboard side, the deep green shadow gradually faded away—and before the eyes of the weary, lonely men was an island paradise.

There were massive black precipices of lava rock, rising from valleys of deep, twisted emerald green. Thin, high waterfalls appeared to merge with wisps of smoke from early morning fires.

Slowly, under Fryer's guidance, the ship drifted through the inlet between the reefs. It was 9 a.m. and the ship had not yet lowered anchor.

—And now, from everywhere they came!

Canoes and outriggers were in the water all over the bay. From all sides they were headed toward the ship!

As soon as they reached the *Bounty*, men and women swarmed up on the deck. Bligh soon found

he could not see his own crew, so many natives were on board. What a welcome!

It would be a welcome which would continue for months to come.

What was so special about Tahiti? The black beach that edged the lagoon of Matavai Bay was of little consequence. Beyond its mile-long shallow curve was a green jungle which was not really important either. It was the people and their way of life which made the difference.

Off to starboard, One Tree Hill could be seen above the jungle. Off to larboard was the low flat peninsula called Point Venus. That had been Captain Cook's outpost during his stay at Tahiti, and Bligh decided to make it his land base also. Straight

Tahiti is today a French dependency in French Polynesia, with many islands. The principal places named in our story are Tahiti (the largest island); Matavai Bay, with Venus Point nearby; Toaroah Bay; and the nearby island of Moorea.

ahead, the land lay flat for some distance, with a river spilling fresh water down its center into the blue Pacific.

But, immediately, Bligh and his men had to contend with the mob which had crowded on board, bringing gifts of fruit and nuts and offering all the friendship the men could ask for.

Chiefs of lesser rank approached Bligh and wanted to know what had happened to Captain Cook. They had heard from a passing ship that he had been killed on another island, and they wished to confirm the fact. As for Bligh, he was becoming increasingly impatient. The sun was lowering in the sky, and he needed to move the *Bounty* to a safer and more permanent anchorage. Yet he dared not try to do this while visitors overran the decks. So, biding his time, he tried to appear friendly.

William Peckover, the gunner, had been in Tahiti on all three of Captain Cook's expeditions and spoke fairly good Tahitian. He proved invaluable while the crew was there, learning the language.

Finally, the last canoe shoved off, the last native man had disappeared in the darkness, and the ship settled down for the night.

Early the next morning, Bligh had the ship moved into seven fathoms of water, a quarter mile from the shore of Point Venus.

That early dawn start may not have been widely appreciated on board. The reason was that Bligh let it be known that any women, that wished to, could remain on the ship that night. Many did.

Tahitian living had begun. If a man was attractive or insistent enough to persuade two to stay with

him on a given night, no one objected. Little did Bligh realize events he was setting in motion. He would later reap a whirlwind of discontent when they left this strange island. He would almost die as a result.

Within a few days, the most important chiefs had come to see Bligh. The local leaders uniformly told him that, in exchange for the variety of gifts he was handing out, he was welcome to all the breadfruit plants he wanted. On Sunday, November 2, Bligh met the child Tu. This boy-god was carried about; and no ordinary Tahitian could approach him, without being slain by guards.

Because of Bligh's arrival, Tu's parents would eventually gain great prominence in the island group. More about that later.

From that Sunday onward, Bligh knew he was accepted; and he went forward with plans for collecting, potting, and storing the breadfruit plants (which the Tahitians called the *uru*). The only anxiety of the various chiefs was that Bligh might reconsider and take back his offer. They wanted the metal tools he offered to give them when the great cabin was eventually filled with breadfruit plants.

Early that same Sunday, Fletcher was sent ashore with a party of eight men to erect a tent on Point Venus. This was to be the nursery for the plants. It was agreed that no Tahitian men or women would enter that general area without permission. Here the plants could receive special care until the ship was ready to sail.

This shore party included Peter Heywood and William Peckover. Because Peckover spoke Tahitian and understood their ways, he was placed in charge

of all the trading for provisions. David Nelson, the ship's botanist, and William Brown, the assistant botanist, were among the permanent shore party. All the others on the shore party rotated from time to time.

With the breadfruit project and reprovisioning well in hand, Bligh next turned his attention to repairing the ship. A lot of work had to be done; and, for the first time, Bligh seemed to be in no rush to do it. Apparently, the Tahitian way of life was over-coming him too.

And so a new routine quickly developed: Along with the freedom to have women aboard each night, Bligh allowed two men shore leave each day.

As for Bligh, he kept himself quite occupied! Called *Parai* by the natives, Bligh spent part of each day entertaining chiefs and their wives to huge meals. As part of the local custom, which he quickly adopted, he would often put the food and wine into their mouths. Most feasts were accompanied by gift giving.

On shore, he was entertained as royalty with ceremonies, presentations, and still more feasts. As though he were a great king from a distant land, he was carried across rivers, placed in canoes and dragged up streams, and danced and sung to.

At many of the ceremonies, Bligh was draped in bark cloth in honor of his greatness.

The Tahitian language has no letter B, so William Bligh was called *Pry*. In fact, their language has very few consonants. There are only 17 letters in the Tahitian alphabet.

Chapter Nine

One Month into Another

Time passed. Week followed week. And still Bligh stayed at Tahiti.

You can be sure that it did not take long for Nelson and Brown to slip and pot the 1,015 breadfruit plants and place them under the tent at Point Venus, preparatory to later being taken on board the ship and stored in the hold in the great cabin. Within two weeks the task was easily completed.

Bligh could have sailed for home almost immediately. But he chose not to do this. And so the weeks passed and, for the most part, there was little to do.

Half of *Bounty's* men would never see England again. Some would die horribly, their blood seeping into the already red soil of the Tahitian islands.

But, for the moment, they were in paradise. They had sailed 27,086 miles to get here, and they fully intended to enjoy life while they were here.

Daily, Bligh's officers and men were living more and more like Tahitians.

Tahiti was a garden, with tropical creeper and vine, breadfruit, coconut, orange *vee-apple*, pineapple, and mango. In this paradise, called an island, was hibiscus, gardenia, plantain, banana, and

sweet potato. An abundance of fresh fish was always available. Crystal clear water, from high up in the interior mountains, flowed in the brooks and streams.

Then as now, no one lived in the shade of the coconut trees; it was too dangerous. At any time, a skull-cracking nut might fall.

The Tahitians taught their children the best baits, when and where to catch each type of fish, what could be eaten from the sea and what to avoid. The young learned how to rear dogs, swine, and fowls. Girls were taught how to beat the bark of the mulberry tree into the white cloth (*tapa* cloth) which they wore, and which was used to furnish their houses and beds. Preparing the cloth was done during several weeks each year and was hard work. Boys learned each plant and tree and the use of its leaves or timber for making huts, boats, paddles, and sails.

When, on June 19, 1767, Captain Samuel Wallis first discovered the island, he asked what it was called. The islanders replied, "O Tahiti," which meant, "It is Tahiti." For the next hundred years, the British called it "*Otaheite*."

The main island of Tahiti is 37 miles long. It was born when two volcanoes emerged from the Pacific, touched together, and then cooled in a figure 8 pattern, with one large and one small lobe. Most Tahitians have always lived on the narrow strip of flat land running around most of the entire island. The highest peak, Orehena, is 7,352 feet high.

The Tahitians were usually over six feet tall, and towered over the pale-faced Englishmen. Among

them now was Fletcher Christian, also tall and equally muscular. He did more than observe their life; he fully took part in it.

Christian was a favorite among them all. During these long months, Fletcher Christian and his young friend, Peter Heywood, spent their time living like the Polynesians around them. Before long, Heywood began compiling a dictionary of the Tahitian words he was rapidly learning. Fletcher's new name was *Titreano*. As Heywood later recounted the events, wherever Fletcher went, his new name was called; and he was invited to meals and other entertainments. Those entertainments included wrestling, javelin throwing, stilt walking, and kite flying. With Heywood and his Tahitian friends, he would drink coconut milk or the narcotic *yava*. With his friends, he would fish under blue skies or by torchlight from canoes, wear garlands of perfumed flowers, or have perfumed oils massaged into his body. They would rub noses in greeting, and sit cross-legged on piles of soft *tapa* at great feasts.

All the men from the *Bounty* appreciated the lush amounts of food, so high in starch and flesh, which was readily available. For months they had been half starved. There was always lots of fish, fruit, and vegetables cooked in the same pit. Some of it was made into a pudding wrapped in banana leaves. Bligh wrote down one recipe; it was grated *taro* and coconut milk.

And then there was the breadfruit.

The breadfruit tree was tall and stately. The fruit hung down and, baked in pit ovens, tasted like freshly baked bread or sweet potatoes. It could be

eaten at any stage of ripeness.

The light, easily worked wood of the breadfruit tree was used for surf boards, drums, bows, and sterns of canoes. It was also used to make furniture. The solidified sap was used as chewing gum. The liquid sap was spread on *tapa* cloth to make it shine, used to glue together gourds for drums, or as caulking material for canoes.

So you have had a view of an earthly paradise. But there were some other unusual things about this paradise; some of it more sinister. The seamen knew all of this when they later decided to return to it.

Tahiti in the 1780s had no single king; instead, they had small clandoms, each with one ruling family, called the *Ari'is*. All the *Ari'is* were related, yet there was no overall sovereign.

Because all that a chief's feet touched belonged to him, it was customary to carry him everywhere. The people did not want to lose their property! As soon as a commoner saw him, he must bare himself to the waist. Even the seamen were required to do this. (Bligh got around that problem by declaring that, back in England, he saluted his king by taking off his hat. Because he was the gift giver, that excuse was accepted.)

Only the lightest skinned and fattest of each *Ari'is* family's children was declared to be the next ruler, to be carried around. As soon as that decision was made, his parents need no longer be carried. In order to perpetuate their lightness and overweight size, the *Ari'is* would interbreed among themselves, of-

ten with brothers and sisters.

The chiefs had the power to take what they wanted. The priests had the power to kill whom-ever they selected. More about that soon.

A majority of the children born to Tahitians were slain by their parents. Abortion and infanticide were as common as eating or fishing. Each extended family lived all together, and there was no privacy in any way. Mothers and sisters together took care of all the younger ones. Each child might possibly know who his mother and father was, but all the women raised him. Anyone could beat him. Children were public property.

When it existed at all, marriage was loose. Daughters were taught by their group mothers to have as many men as possible. Men chose as many women as they wanted and fought over them.

Tattooing was invented in Tahiti. They called it *ta'tau*. The English name for them was *tattows*. Fletcher Christian and his fellows were among the first Englishmen ever tattooed. It was only by being tattooed that they could be accepted. It was a painful process; and, when it was done by natives, dangerous infection leading to death could result.

Yet custom required that everyone be tattooed. Boys and girls were held down by relatives during the excruciating pain of the process, as large portions of their bodies were disfigured. Sharp blows with a hammer against a knife, with black ink on it, sliced down deep into the flesh. When the one being tattooed could take no more, he was beaten and the process continued. On and on it went for hours. For days the pain remained. A week or so later, the

youth was dragged back for more tattooing.

In time of danger or war, the people were rallied by a crier sent abroad to blow blasts on the *pu*, the triton shell trumpet. From time to time, wars were fought between the clans. No one was safe at such times.

But, frankly, no one was safe the rest of the time either. This was because of the priests, who could kill anyone they chose, anywhere, any time. Each dead corpse was just another victim for the *marae*.

Was this really a paradise? There were no real family relationships. The land stalked with death. A curse was upon the island. For gifts, the women offered themselves to anyone who passed by. Everyone who stayed there for a time had his morals dragged down.

In addition, it was only because of their continual presence that the Europeans were tolerated. Time would tell what would happen to Englishmen living there who were not constantly offering gifts.

We will also learn that the Europeans' newfound friends were quite willing to betray anyone—for a price.

It has been said that the *Bounty* remained so long in Tahiti because the breadfruit plant was out of season. But this was not correct. There were several varieties of breadfruit, and some were in season at different times of the year. One variety bore fruit all year long! Add to this the fact that breadfruit do not reproduce by seeds, but by shoots or suckers springing from the roots of trees, as bananas do. So any of the breadfruit varieties could

be propagated all year long.

Within a couple weeks after arrival, Nelson announced that the collection of plants could begin. Work began on November 7, when 110 shoots were collected. By the 15th, they had 774. So, in two weeks time—all the breadfruit plants had been collected by Nelson and Brown!

After waiting another month to complete repairs and make sure the shoots had taken successfully, they could have been brought on board and the *Bounty* could have sailed home.

Instead the ship remained for another 20 weeks, and the breadfruit shoots were kept during that time in the large tent on shore.

It is true that very strong westerlies blow during the winter months, and Bligh might have had a difficult time returning via the Endeavour Straits between Australia and New Guinea then. In addition, from November to April was the rainy season—and also the time of typhoons.

So Bligh decided to remain in Tahiti for awhile.

Yet, while there, he should have taken exploratory expeditions to other islands. Instead, he enjoyed himself on the main island, and let the officers and crew do likewise.

Actually, it was the island and not the weather which caused Bligh to remain so long. But, never before had a British ship been in the South Seas at this time of the year, and climatic conditions were not fully known. Trouble was nearing.

Chapter Ten

Move to Toaroah Bay

Early in December, to the surprise of the Englishmen, a terrific storm arose. The wind changed and Matavai Bay, located on the northern coast of Tahiti, became as rough as the open sea. *Bounty's* hatches had to be lashed and the ship rolled and pitched intensely.

On shore, a wet-weather river suddenly appeared which threatened to wash breadfruit shoots out of the tent and into the sea. Fletcher managed to divert the stream and save the plants. But something had to be done.

By December 6th, as the ongoing storm abated for a time, a leading island chief, Teina, came on board. He told them he wanted to say good-bye—since, he said, soon the ship would wash ashore and they would all perish!

On the 9th, the drunken surgeon Huggan was found in the great cabin. Brought out on deck, he died. It was said that the fresh air was too much for him. He was taken ashore and buried in a grave lying east to west, as some earlier Catholic Spanish visitors had taught the islanders. Ledward was appointed surgeon, a position he had held *de facto*

for weeks.

Never before had a British ship been in these waters during the winter, and Bligh was discovering what winter weather could be like in the South Pacific. The Tahitians knew all about the coming storms, but they did not wish to disturb Bligh, since he kept giving them gifts. Besides, if the storms later smashed the ship, the chiefs would be able to salvage everything on board!

So it was not only the storms arrived that Bligh was told that Matavai Bay was positively dangerous during the rainy season between November and April.

But when Bligh decided to move the ship to a sheltered bay on the nearby island of Moorea, the chiefs of Tahiti quickly objected. They wanted the presents to keep coming to them, not to their rivals on other islands!

Teina was especially concerned. He had been half promised some muskets and Moorea was the home of his arch enemies. Wailing and cajoling, Teina pled with Bligh to go around to the other side of Tahiti—to the district of Pare. Bligh was doubtful; but, after being led to the top of One Tree Hill, he could see the sheltered bay on the other side. The natives called the harbor Toaroah (it is today called Taravao). Located on the west side of the largest half of the double island of Tahiti, Toaroah was sheltered from the northerly and westerly winds.

Quickly, Bligh ordered Christian to transfer the tent and breadfruit shoots to the ship. Then the ship went from the windward to the leeward side of Tahiti.

But, in the process, the men, lazy and out of practice, and gorged on food, made several mistakes—and the ship grounded on a coral reef in Toaroah Bay. Fortunately, thanks to the copper sheathing, no hole had been torn in the hull. More errors were made trying to get the ship off the reef, but finally the task was completed. The earlier teamwork at sea had vanished during weeks of idleness and feasting.

As soon as *Bounty* was anchored and buoyed in Toaroah harbor, there was rejoicing and feasting everywhere! The gifts would keep flowing at Tahiti after all. Teina and his wife, Itia, were especially pleased because Pare was their district. (The child Tu, mentioned earlier, was their child.)

On December 28, Bligh ordered Christmas celebrations and fired a cannon for Teina, who was awed and terrified by it. Soon, in his requests, he started asking for a cannon.

Fletcher's new campsite for the breadfruit tent was on the edge of a *marae*—a place where human sacrifices were made. It was littered with the bones of Tahitians who had been sacrificed to the gods on special occasions. From time to time, chilling chants were heard from the trees as new sacrificial ceremonies occurred. The Englishmen were camping on the edge of the killing ground used by Teina's priests!

No one on this—or any neighboring— island could know when their priests would send out men to strike down another victim. Their agents would go furtively through the jungle, suddenly leap out and hit a man on the head with a stone hatchet, then drag the body off to the *marae* where it would

be cut up.

This way of life resulted in continual fear. Women watched to see where their men and sons were. No one ever knew when one would be slain as a sacrifice. Although the women were never able to stop the killing, as soon as the man was struck down—if a woman could but touch the body, it would be “defiled,” and their family would be permitted to bury it. But, having lost that corpse, the agents would go off through the jungles and kill someone else.

This was paradise?

The priests of the *marae* wore helmets of *sennit*, with feathers ten feet high. They also wore cloaks and long draperies, and made a striking appearance as they marched along with their retinue of priestly helpers (the gang members who would go out and slay the inhabitants), each carrying a vertical staff with strips of white *tara* cloth dangling from it. At other times, the priests, in full regalia, were rowed across the bay in special processions as the fearful natives watched from shore.

While *Bounty* remained in the sheltered bay, Fletcher Christian made sure he remained ashore; Bligh and the other officers did likewise. Everyone, able to do so, stayed off the ship. Those forced to stay on it for any length of time generally slept, until their time came to go on as watch or go on shore leave. Bligh had almost no duties assigned to the men, and time bred contempt.

At 4 p.m. on January 5, 1789, Bligh was told that some men had deserted. Quickly rowing to the ship, he found that the man on watch was sleeping;

it was Thomas Hayward (a different person than young Peter Heywood). Normally, this would be grounds for death, but Bligh had something else on his mind. The launch had been taken!

This was the largest of the three lifeboats. Rousing the ship for an immediate roll call—Bligh found three men missing: Charles Churchill, the master-at-arms; John Millward, a seaman; and William Muspratt, Bligh's personal cook.

Hayward was immediately put in irons; and, in his log and to the men, Bligh later blamed all the officers for the crisis, declaring them to be negligent and worthless. The missing men had escaped with eight muskets, probably to barter for goods and assurance of silence in their hideouts.

Bligh was anxious to chase after them; but natives, even more anxious for rewards, quickly brought the news that the deserters had abandoned the launch in Matavai Bay, transferred their possessions to a local outrigger sail-canoe, and had headed for the atoll of Tetiaroa, some 30 miles northward.

Intent on obtaining his own nice reward, Teina's brother, Ariipaea, offered to lead a search party. But bad weather prevented him for a week from launching his outriggers.

While awaiting word of what the search party might have found, Bligh discovered something even worse: The unused sails stowed below were rotten! This was a terrible neglect! Ultimately it was Bligh's responsibility. He had been paying too much attention to the chiefs and not enough to the ship.

When the weather cleared, Bligh sailed to Tetiaroa and, letting down the launch, went to shore

with some men and captured the runaways. But Bligh treated them leniently.

While at Tahiti, several men were flogged by Morrison at Bligh's orders. On one occasion, one of the ship's lines was cut. A question arose whether it had been done intentionally to hole the ship on the reef so it could not leave Tahiti, but this mystery was never solved.

By the end of February 1789, Bligh was beginning to prepare the ship and the breadfruit plants for the return trip to England. Cockroaches were everywhere, so Bligh ordered cats to be put on the ship to catch them. Part of the chicken coop behind the ship's wheel was torn up and made into shelving for the extra tubs of breadfruit plants.

Two weeks passed, while a downpour of rain covered everything. When the skies cleared, Bligh sent the cats ashore, told the sailors they could only take as many souvenirs as could be stowed in their private chests, and ordered a thorough search for stowaways.

Over a thousand flourishing breadfruit plants were ferried to their new home. Pens were filled with 25 pigs and 17 goats. Then everyone waited.

Chapter Eleven

Farewell to Otaheite

Finally, on April 4, a favorable wind blew up. Weighing anchor, the good ship *Bounty* made its way between reefs and shoals and headed out to sea. Otaheite—Tahiti—disappeared behind them, and with it went some of the happiest times these men had ever known.

The ship carried with it gifts for King George III, as well as presents for leaders in the Admiralty. Teina finally got his muskets and several rounds of ammunition, as well as some pistols and the ship's two dogs, Venus and Bacchus. Bligh wrote in his log:

“At five o'clock . . . we bade farewell to Otaheite, where for twenty-three weeks we were treated with the greatest kindness and fed with the best meat and finest fruit in the world.”

Back on the high seas, Bligh immediately set to work to get the men in good working shape. Never had there been a crew more unprepared for a half-way-around-the-world trip on a small wooden vessel than was this crew. All their happiness and memories were behind, none in front. England had little to offer most of them.

Bligh had them practice handling sails and

lines, in order to prepare themselves for the dexterity they would need when they encountered the dangerous squalls and reefs at Endeavour Straits.

On April 13, they came across an island, which Bligh found on the charts to be Aitutaki. Fresh breezes alternated with calms and opposing currents, so it was not until April 23 that they reached Nomuka, a low island on the eastern limits of the Friendly Islands (today called the Tonga Islands). But, sending out a boat for wood and water, they ran into trouble. The men of the place were not at all friendly, tried to steal the casks of water being hauled, and grabbed at the axes of men chopping wood. When spoken sharply to, they raised a club and menacingly stood their ground.

When on the 25th, Fletcher, who was in command of the watering party, reported the situation to Bligh, he was scornfully rebuked. Bligh called him a cowardly rascal, asking if he was afraid of a "set of naked savages while he [Christian] had arms." To this, Fletcher replied, "The arms are no use while your orders prevent them from being used."

This had not been the first confrontation between Bligh and Christian since leaving Tahiti. At the Great Inquiry, Fryer reported that, earlier while they were getting the men used to working the ropes and sails again, Bligh "had some words when Mr. Christian told Mr. Bligh, 'Sir, your abuse is so bad that I cannot do my duty with any pleasure. I have been in hell for weeks with you.' Several other disagreeable words passed which had been frequently the case in the course of the voyage."

It had been several weeks since the craft had

weighed anchor at Tahiti, and apparently Bligh's meanness had been exhibited.

On the next day, the 26th, Christian was again on the island collecting water with a party of men. Bligh ordered Fryer to get over there and get the lazy men moving faster.

The watering hole, where the men were at, was located a quarter of a mile inland from the beach, and was the same one previously used by Captain Cook. Arriving at the beach, Fryer asked directions from the two men guarding the boat. Giving orders that the men should get the boat away from land, he went inland. A native man and woman, both appearing friendly, walked with him. Soon he met Matthew Quintal rolling a cask of water to the boat. He was surrounded by natives. Fryer returned to the shore with him. As soon as the cask was loaded, the two walked back toward the watering hole.

Again they were met by the man and woman. This time they indicated that Fryer should join them in a meal. Fryer said no, but gave the woman a jew's harp, as a gift, and a few small nails.

Almost immediately, Quintal screamed, "Fryer, there is a man going to knock you down with his club!" Turning, Fryer saw the same man holding a club in the air, ready to bring it down. At this, the man fled.

Reaching the watering hole, Fryer found that Christian was filling the barrels as fast as he could, but there were islanders around who frequently heaved stones. A chief repeatedly pointed a very long spear at Fletcher, who was armed with a musket and bayonet. Seeing this, Fryer ordered Christian

to get the casks to the beach, empty or full. Then he offered nails to some of the natives if they would help.

Arriving at the beach, they found that the two men had ignored Fryer's order and kept the boat beached. While playing tricks with the boys, someone had stolen their grapnel. However, there were replacements back on board. Asking the men standing nearby what had happened, they told Fryer that natives from another island took it and had already paddled away.

When Fryer reported the incidents, Bligh exploded at the news of the missing grapnel and demanded swift retribution. Fryer tried to reason with him, saying it was not that serious.

But Bligh was set on vengeance. As Fryer was supervising the unfurling of some sails, Bligh unexpectedly gave a call to arms. Astonished, Fryer wondered what had happened. There were still natives on board and canoes at the side. Rushing over, Fryer learned that Bligh had taken prisoner the chiefs on board! Two of them were of very high rank.

One of the five chiefs was sent back and another native made signs indicating that the grapnel had, indeed, been taken to another island. But Bligh ignored this; and, aware that his men did not want to fight the natives when it was not necessary, He called the crew cowards and a "parcel of good-for-nothing rascals," saying he would "trim them all." He even aimed a pistol at William McCoy, threatening to shoot him for not paying attention while Bligh shouted.

Soon the wives and children of the chiefs pad-

dled near, weeping. In an agony of remorse, they beat themselves and cut off some of their own fingers. Eventually, Bligh gave up and handed the chiefs over to them.

It was generally agreed by his crew that the next ship which stopped at this island would pay dearly for what Bligh had done.

Fryer reported all this at the Great Inquiry back in London. He said that if Bligh had gone ashore after that tirade, he would have been murdered by the natives.

Yet this irrational behavior was typical of Bligh. And Fletcher was the one who received much of it.

The *Bounty* sailed overnight towards Tofua, but within a few hours the wind dropped almost to a calm. As they approached the island, they found a live volcano belching smoke and flame high into the atmosphere.

The next incident occurred on April 27 and was not mentioned in Bligh's published reports, but was later noted by others. Fryer and Morrison agree that Bligh was walking about the quarterdeck and noticed a pile of coconuts, which he had previously declared to be his, stacked between the guns. (They had previously been bought, 20 for one nail.) Somehow they looked as if there might be less there than previously.

Calling for Fryer, Bligh said someone had stolen some. He then ordered all the coconuts on board brought to the deck. Trying to mollify the situation, Fletcher, deeply hurt by the accusations, said, "I hope you don't think me to be so mean as to be guilty of stealing yours?" To this Bligh retorted, "Yes,

you hound, I do! You must have stolen them from me or you could give a better account of them!" Then, turning to the other officers, Bligh cursed them all as thieves and scoundrels who had joined the seamen in robbing him. Then, again turning to Fletcher, Bligh cursed him and told him he would have him stripped of any rank when they reached England. He also declared that only half the officers would make it home; the rest would be made to jump overboard before Endeavour Straits or left behind in Jamaica.

Then, waving his arm at them all, Bligh said that everyone's grog rations would be stopped and their allowances of yams reduced. Adding that he was confiscating coconuts from the officers to make up for his loss, Bligh concluded that if more were taken tomorrow, still more yams would be reduced.

In reviewing the later evidence, Fletcher's brother, Charles, decided the coconut incident was the final, irrevocable, insult.

Chapter Twelve

Crisis in the Pacific

The officers gathered by themselves and began quietly talking, as the seamen set to work to hide their yam rations. If what followed were not so dramatic, the coconut episode would be laughable. But momentous events are started by a little incident—especially when it is the culmination of months of similar crises.

At the Great Inquiry, Purcell, the carpenter, testified that later the same day, Christian ran forward from the quarterdeck with great tears welling in his eyes. Stopping him, Purcell asked what was wrong. “Can you ask me and hear the treatment I receive?” was the reply. Purcell said he had received similar treatment. But Christian told him that, as a warrant officer, he, Purcell, could not be flogged. Then Christian added,

“But if I should speak to him as you do he would probably break me, turn me before the mast and perhaps flog me. And if he did, it would be the death of us both, for I am sure I should take him in my arms and jump overboard with him.”

If Christian were ever to defy Bligh, he would lose his chance of promotion back home. But by not defying him, in Bligh’s estimation he would be a

weakling to be bullied.

Purcell testified that Christian then wept and said:

“I would rather die ten thousand deaths than bear this treatment. I always do my duty as an officer and a man ought to do, yet I receive this scandalous usage.”

Then breaking down and weeping more, he added, “Flesh and blood cannot bear this treatment.” Christian felt his entire future was in the hands of an irrational tyrant, and he thought his career to be finished. It was the only time any men on board ever saw Fletcher in tears.

From comments he later made to fellow mutineers we know what happened next.

As the afternoon wore on, Fletcher walked for a time deep in thought. Then, going down to his compartment, he gathered together his Polynesian curios and gave them away to others. He tore up his letters and papers and threw them overboard. He wanted no one to know of his miseries, even though they pointed to Bligh as the cause. The logs he had kept of all that had happened were now destroyed.

Fletcher Christian wanted out. Instead of blaming Bligh or battling with him, Fletcher just wanted to get off the ship. Perhaps he could lower a boat in the darkness that night and quietly pull away . . .

Taking a few men into his confidence, he went back and forth collecting items here and there, which he could later use. Nails and other barter items were given him by Purcell, the carpenter.

Throughout the day the ship was almost becalmed. There was no wind, yet Fletcher continued to concentrate on his seemingly futile plan to sail a

boat away in the dark of night.

As evening approached, Bligh sent his servant John Smith with a message to Christian: He was invited to eat supper with Bligh that night and also the next night. Fletcher sent back a reply that he did not feel well. Turning to the other officers, Smith asked if one of them would come to supper. All had previously agreed among themselves that they would accept no more invitations to meals with Bligh. But Thomas Hayward (not Peter Heywood), the one who had been placed in irons back at Tahiti, stepped forward and agreed to go. He probably knew he needed to get back on Bligh's good side, if he would ever be promoted back home. The other officers hissed at him as he left.

As night fell, a little wind blew and with it a light rain. But the sky cleared by 10 p.m. and moonlight fell upon the ship. Bligh came up from his cabin and to leave his orders for the night with Fryer, who later commented that it was one of those rare times that Bligh was on speaking terms with him. For a few moments they discussed the breeze and the youthful moon. If all went well, they would reach the coast of New Holland with the waxing moon, which would greatly increase their safety in passing through the dreaded Endeavour Straits.

At midnight, Peckover and his watch relieved Fryer's men. Among those on this watch were Edward Young and George Stewart. Fletcher was due to be up at 4 p.m. to oversee his watch, yet he was not sleeping.

Strong conflicts were apparently within him. The futility of his plan weighed him down. Finally, at 3

a.m., Fletcher fell asleep on his bunk, only to be awakened at 4. Exhausted by lack of sleep and all that had happened in the previous 24 hours, he was not certain what to do.

Leaning over the railing, Fletcher looked down at the water. There was only a couple hours before dawn. What should he do?

Just then Matthew Quintal, the first to receive the lash on the voyage, walked over and spoke with him. Quintal said he had heard what Fletcher was planning to do—but why not let others go with him? Many were tired of “Old Breadfruit,” as Bligh was called by some of the men. Isaac Martin, the black-bearded American seaman who had also tasted the “cat,” overheard the conversation and joined eagerly. He said he and others would be willing to go with Fletcher. Instead of trying to leave the ship, seize it! he said.

Suddenly aroused, Fletcher called for Charles Churchill and Matthew Thomson, two others who had been whiplashed, and told them of his plan. They called in Alexander Smith and he supported it also. (Remember that name; under his other name, John Adams, he will figure prominently in the story later.) Then William McCoy and John Williams were quietly called up on deck, and they agreed to join the plot. All had received harsh treatment.

The men scattered and recruited still more.

Fletcher Christian, acting mate of His Majesty’s Armed Vessel *Bounty*, had started a mutiny against the ship’s commander, Lieutenant William Bligh. It was destined to become the most famous mutiny in British naval history.

Chapter Thirteen
"You Are My Prisoner!"

Christian's plan was simple enough. Guard the ladderways; take Bligh, and with him Hayward (not Heywood), Hallet, and Samuel; and put them in a cutter and lower it into the ocean.

Raising a gang went smoothly, for everyone knew who would be the quickest to join the mutineers. But they would need arms. Fortunately, Fryer, the ship's master, regularly left the keys to the arms chest with Coleman, the armorer. Since it was still Fletcher's watch, he simply went to Coleman, woke him up, and told him he needed the keys to the chest so he could shoot a shark near the ship. The half-awake man handed them over, and went back to sleep.

Hallet, who should have been on watch, was sleeping on the chest. Roused by Christian and told to get to work, he immediately left without a backward look and told Burkitt to draw the three chickens hanging on the mainstay and prepare them for breakfast.

Crowded around the arms chest were the key conspirators. They were cautioned to be careful and not shoot anyone, only threaten. The cutlasses, pis-

tols, muskets, and bayonets were only to be deterrents. Of threats there would be many, but there was to be no bloodshed.

Fletcher was self-controlled through the entire takeover of the ship, although his emotions were strong.

It is a remarkable fact that everyone agreed that Bligh had been acting as though he were out of his mind. Although few agreed on what the solution was, yet all saw Bligh as the cause of the mutiny.

Loaded with weapons, the mutineers headed to the forward ladderway and started up it. But, looking down, Hayward (not Heywood) saw their guns and, in awed terror, demanded to know what was happening. He was told the captain had commanded the men to exercise at dawn.

Not believing the yarn, Hayward started aft toward Bligh's compartment to awaken him. Not far off, William McCoy, tattooed and scarred from knife fights, had been loading his musket on deck. Immediately he banged it heavily three times on the deck—to warn his companions below to get up on deck quick!

Just then, Christian emerged from the hatchway, carrying a musket with a fixed bayonet and an ammunition box in his left hand and a cutlass and pistol in his right.

Turning to Burkitt, he ordered him to take the pistol. When the young man hesitated, Fletcher yelled, "Lay hold on it!"

From that moment, Fletcher Christian was fierce in all that he said, although all his actions were carefully controlled. Constantly threatening death or in-

jury, he kept everyone in fear of him, including his own party.

On the run now, Fletcher caught up with Hayward, "Hayward, *Mamoo!*" said Christian, using the Tahitian word for silence, and threatened him with a drawn cutlass.

With the men behind him watching Hayward, Fletcher now slowly descended the aft ladderway. Fryer, who slept directly opposite Bligh's door, was sound asleep. Pausing for Burkitt, Mills, and Churchill, he stood before the door.

Bursting through it, Fletcher shouted, "*Bligh, you are my prisoner!*" Awake in an instant, Bligh shouted back, "What's the matter? What's the matter?"

When he saw the blade of a cutlass at his throat, he yelled, "Murder!" Over him stood Fletcher Christian, fiercely angry and beaded with sweat.

Looking about him, Bligh saw balding Churchill, one of the tallest men on the ship stooped over him, with unsightly scars of a severe scalding earlier in life, holding a weapon. Beside him was Mills, one of the older men. Next to him was Burkitt, with deep smallpox pits in his face. The scene was horrifying.

By this time, Fryer was awake and the prisoner of John Sumner and Quintal. Fryer's brace of pistols were taken from him.

Churchill shouted up the ladder for rope to bind Bligh. When they did not seem to respond quickly enough, a hollered threat speeded them up and a cut line was sent down.

Bligh, his hands bound behind him, was hustled up the ladder. On deck, he eyed Fletcher angrily,

“What is the meaning of all this?” But Christian’s response was the more fierce. “Can you ask, when you know you have treated us officers and all these poor fellows like Turks?”

Having exchanged the cutlass for a bayonet, which he held to Bligh’s chest, he told him in no uncertain terms why the mutiny was taking place.

Then Christian ordered the small cutter to be put out, preparatory to lowering it into the sea. Turning to Hayward and Hallet, he told them they were to be put into that boat. Both midshipmen were afraid to get into the boat.

As for Byrne, the half-blind fiddler, he climbed into the boat and sat there and wept. He feared for his life; but he was told by others to get out and stay in the ship, since the launch might be too full.

In the confusion that followed, everyone on board had to decide who he would stand with: Bligh or Christian. No one liked Bligh; there was no doubt about that, but uniting with Bligh might get them back to England. However, Bligh would have to cross a good distance of the Pacific, to Timor, in a fairly small boat. Should they renounce their loyalty and return to the islands or sail with Bligh to Tofua?

For many, the call of paradise was too great. They threw in with Fletcher.

It was finally decided that the launch—the largest boat—would have to be given to Bligh. Slowly the men got into it, amid many arguments as to who would go and who would remain on board the ship. Fryer pled that his brother-in-law, young Tinkler, might be permitted to go. Christian agreed.

Throughout it all, Christian received a constant

tirade of abuse from Bligh. He shouted himself hoarse, trying to rouse the men to retake the ship. But he had no supporters. Not one person there cared to do anything Bligh said. And, with all the weapons on the other side, it was thought prudent to be quiet.

The day before, Bligh had repeatedly refused to answer when Christian asked why he was ill-treated. But today, when Bligh asked the same question, Fletcher was very specific in his reply. It is true that many men wanted to return to Tahiti, but Fletcher’s reason was Bligh alone—and he made it very clear this was the reason.

At this point, several of the mutineers urged Christian to shoot Bligh. It was only because of Fletcher Christian that Bligh was not slain that day. Indeed, it was the very fierceness of Christian’s demeanor, throughout the ordeal, that kept the other men from taking the law into their own hands.

After many had shouted at him, Bligh appealed to Fletcher for mercy and said that, if command of the ship were given back to him, he would forget all about the matter. To this Christian replied, “It’s too late, Captain Bligh!”

Then Cole and Purcell begged him to stop. Fletcher reminded them that they well-knew how he had been treated. To this, Cole replied, “I know it very well, Mr. Christian. *We all know it*, but drop it, please!”

Bligh then asked for arms, in case he met wild natives later. This request was met with derisive laughter.

Then Churchill turned to Fletcher and said, “The launch waits only for Bligh.” At that, Christian gave

the order to lower Bligh into the waiting boat.

“Come, Captain Bligh,” he said, “Your officers and men are now in the boat and you must go with them. If you attempt to make the least resistance you will instantly be put to death.”

At this, a group of armed mutineers untied his hands and forced him over the side, and he climbed down a rope ladder. At this juncture, more bargaining went on. Fletcher threw down to Bligh his own compass (the ship already had one). Additional food, water, and clothing were thrown down, along with a little pork, a quadrant, and three cutlasses. The 23-foot launch was so overloaded that it had only 7 inches of freeboard.

Chapter Fourteen

Harrowing Trip Home

By this time a fresh wind had sprung up. Gradually, the two vessels apart; each headed in a different direction Both were equipped with sails. Fortunately, Bligh had been given a spare set of navigational equipment.

But, as the launch first began to pull off, Christian, standing on top of the poop deck, tossed Bligh a fourth cutlass.

Bligh later recounted that he saw one of the men on deck dance in the Otaheitian manner. He said he also heard cries of "Huzzah! for Otaheite!"

There were 25 men on the *Bounty*, and there was no doubt where they headed, now that Bligh was off the ship.

With Bligh in the launch were 17 men. There would have been more, but Churchill told Christian they must keep young Peter Heywood and George Stewart on board because, if anything happened to Fletcher, no one would know how to steer the ship.

As soon as he got the launch moving, and as the *Bounty* receded in the distance, Bligh began questioning each of the men with him in order to establish his theory that a large number of men had

planned the mutiny for some time, and solely with the purpose of returning to Tahiti. Hopefully, this would shift responsibility from himself as the reason for what had happened.

To begin with, the launch headed for the island of Tofua, with its smoking volcano. But they were met by rock-throwing natives. Norton was slain, and the crew had to jettison extra clothes and equipment in order to distract their pursuers long enough to get away in the boat. It is believed that news of his treatment of the Nomukan chiefs had preceded him.

Back in the launch, Bligh announced they would have to go some 1,200 leagues nonstop to Timor. Fortunately, they had an excellent navigator with them: Bligh himself. Carefully he doled out the food and water. He also continued to keep careful records, and wrote:

“All agreed to live on one ounce of bread and a quarter pint of water a day . . . in a small boat 23 feet long.”

In another log notation, Bligh wrote this:

“Sleep, though we long for it, is horrible . . . we suffer extreme cold and everyone dreads the approach of night . . . the least error in the helm would in a moment be our destruction. The misery . . . has exceeded the preceding . . . The sea flew over us with great force and kept us bailing with horror and anxiety . . . another such night would produce the end.”

For 21 out of the 43 days, they had rain and never caught any fish. They were packed in so tightly that no one could lay down. On May 29, after negotiating the treacherous Great Barrier Reef, they landed on the Australian coast.

Farther up the coast, on May 31, Purcell, furious with Bligh's ways, said that he was as good as him; and, besides, it was Bligh's fault that all this had happened. There could have been a second mutiny right then, but the majority decided to let it pass. Not one man was sympathetic toward Bligh, but they needed him in order to get home. Fryer could no longer stomach him. Henceforth, Bligh always carried a cutlass.

Once the ship had left Australia and was in the open sea again, the men began sickening. The situation looked bad; but, on June 12, they sighted Timor, a Dutch settlement. Two days later they reached Coupang. Here they convalesced for two months. On July 18, David Nelson, the botanist, died of a fever.

The little launch had sailed 3,618 nautical miles across the Pacific to the friendly Dutch settlement at Timor. For 41 days they had fought starvation, thirst, pitiless sun, and the cruel sea itself. The feat remains the world's most celebrated open-boat voyage.

Purchasing a ship, the *Resource*, in Coupang, and towing the *Bounty's* launch, they set sail for Batavia, 1,800 miles away. By this time, Fryer was boiling mad and made trouble for Bligh at every opportunity. But, since Bligh was always doing that to everyone else, it was mutual.

To make a long story short, only 12 of the 19 men returned to England; the rest died en route. (Those who died were Hall, Elphinstone, Linkletter, and Lamb. Ledward disappeared; it was not certain if he fell overboard or jumped ship.)

Bligh worked out a neat trick at Batavia, where their ship weighed anchor on October 1. As many of the others had at various times on the journey home, he too became sick. But he used it as an excuse to leave the other men in the charge of Fryer, so he could depart early on a ship bound directly for England. He sailed on the *Vlydte* with his two servants, Samuel and Smith. It was after he left that Elphinstone and Linkletter died.

On March 14, 1790, Bligh landed on the Isle of Wight, and days later was in London. News of his arrival created a sensation. Initially, the press only had his side of the story; but, in later years, as fuller details became known, public opinion turned solidly against him.

Bligh did everything he could to castigate the mutineers in the eyes of others. He even wrote a letter to Heywood's brokenhearted mother, to tell her that her son was no good.

Chapter Fifteen

From Tubuai to Tahiti

Fletcher Christian was in charge of the ship, and it was clear that he knew exactly how to run it. He was 24 years old. There was no slackening of discipline; yet, as a captain, he was kind to his men. When a problem could be solved by group planning, he would call for a committee meeting. Acting master's mate, George Stewart was chosen as second-in-command. Fletcher felt that young Heywood, only 17 years old, was not yet qualified for the position.

By this time, Alexander Smith had changed his name to John Adams.

We know what took place from accounts by Peter Heywood and James Morrison, on their return to England, and by Captain Edwards, captain of the *Pandora*. We also know from notes written later on Pitcairn by John Adams.

Bounty was the first European vessel to be totally free upon the Pacific. No other band of men before them had the choice of where they would go on those waters or how long. But, because they had illegally seized the ship, they did not dare journey to any island where the British Admiralty might later

find them. There was actually nothing to keep the crew from doing anything they wanted. Fletcher knew if he tried to stop them, they would mutiny against him. But he well knew the danger in returning to Tahiti, so he tried to direct them to a different island.

Moving his belongings into Bligh's cabin, Fletcher carefully studied the ship's charts. Then he announced that the ship was to sail to Tubuai, 350 miles south of Tahiti.

Some of the men liked this, but others did not. A few threatened mutiny, but there was no attempt to do so.

On May 24 the *Bounty* sighted Tubuai, and the next day anchored outside the reef. No Britisher had ever landed on this island, which was why Fletcher selected it. Yet he did not know what they would encounter on land. He found out quickly enough.

When he ordered the small cutter launched, with Stewart in charge, immediately, a large number of war canoes came toward them. Throughout this crisis, and those of the next several days, Christian tried repeatedly to pacify the natives, but always without effect. So the ship left for Tahiti.

But Fletcher was still determined to settle on Tubuai. Arriving at Tahiti, he was heartily welcomed by Teina, who gave him livestock, flowers, and plants. Then the *Bounty* returned to Tubuai, where Christian hoped he could use some of the livestock as presents to pacify the natives. Seven Tahitian women accompanied them. One was Jenny, the new wife of John Adams. Another was Mauatea, soon to be called Isabella (or, more commonly, Mi'Mitti). This

was Fletcher's wife. Eight Tahitian men and ten boys also went with them.

This time they were welcomed at Tubuai. But that which doomed the settlement to failure was the fact that, when Christian's men settled on a plot of land owned by one of the three tribal chiefs, the other two turned against them and initiated warfare. At one point John Adams was captured, and Christian managed to rescue him. After several battles, the company finally had to retreat to the ship. If they had not had firearms, they would all have been slain.

It is true that the islanders kept the Europeans from settling on Tubuai; but it is also true that many of the men wanted to return to the happy times at Tahiti. So Christian set sail for that which, for the mutineers, was the most dangerous island in the South Pacific.

On August 20, the *Bounty* arrived in the lee of Mehetia, where the remaining trade goods, arms, ammunition, alcohol, clothes, and other goods were divided among all the men. Two days later, they had dropped anchor in Matavai Bay. It was mutually agreed that everyone would be free to leave the ship and go his own way.

Still more items were divided up: lead, spare belts, some canvas, etc. Two household images, belonging to a Tubuai chief, were given to Heywood to present to Tu. When given, they made a sensation throughout the island.

It was nearing time for the final parting of the ways. En route to Tahiti for the last time, Fletcher Christian had made an agreement with his men. We

know about it from a letter which Peter Heywood wrote to his mother from Tahiti after the mutiny. That letter, and his mother's pleadings, helped save his life at the Great Inquiry when he later stood before it in chains.

In the letter, he told of Christian's final request to his men, after gathering all of them together on deck:

"Gentlemen, I will carry you and land you wherever you please. I desire none to stay with me, but I have one favor to request, that you grant me the ship, tie the sail and give me a few gallons of water, and leave me to run before the wind, and I shall land upon the first island the ship drives to. I have done such an act that I cannot stay at Otaheite. I will never live where I may be carried home to be a disgrace to my family."

At this, Edward Young, one of the midshipmen, and seven others stepped up to him and said:

"We shall never leave you, Mr. Christian; go where you will."

The men who decided to remain with Christian were these: *John Williams, William Brown, Isaac Martin, John Mills, William McCoy, Matthew Quintal, Edward Young, and Alexander Smith.*

It should be explained here that, when he signed on the *Bounty* back in England, "Alexander Smith" was the name by which he had registered himself. But he later maintained that John Adams was his real name. At any rate, he changed his name back to John Adams at about this time. Henceforth, we shall refer to him as John Adams.

A crew of 45 had left England on the *Bounty*; 25 had mutinied; upon leaving Tahiti the ship would only have nine. Why did the others decide to stay at

Tahiti, when pursuit by the British was a certainty? Apparently, few of the mutineers believed Fletcher's warnings.

Gradually, the men and their belongings were freighted on the cutter from ship to shore. Finally, the task was completed.

On the final night before departure, Christian came on shore to be with some of his old crewmates. Heywood wrote that Fletcher took him off alone and told him to give himself up to the first British ship that would inevitably come in pursuit of the mutineers. Heywood added:

"We had spent some two hours together, when Christian arose and it was with difficulty that we spoke to each other. It was a sad farewell. He stepped into a canoe and we saw him no more, for in the morning the ship was gone."

The night was the 21st of September, 1789. It was the last that civilization ever saw of Fletcher Christian.

Chapter Sixteen

Departure into Oblivion

When Christian left Tahiti, he knew he would have to take women with him. Otherwise, no men would go to help him manage the ship. To get women, he would have to kidnap most of them.

On the last night on the ship, as on every night before it, there were women. With the exception of Jenny, John Adams' wife, and Mi'Mitti, Fletcher's wife, all the other women on board thought they were only there for that one night and would return to shore the next morning. But when morning came, they found the ship was already a mile outside the reef, heading past Moorea.

Fletcher succeeded because he quietly cut the anchor rope in the night instead of hauling it aboard. Then, slowly, the ship began sailing off in the darkness. (Over 150 years later, that anchor was found, and is now in the Auckland War Memorial museum in New Zealand. *Bounty* is known to originally have carried five anchors. We will later learn how one of the other anchors was discovered.)

Upon discovering her plight, one woman immediately jumped overboard and swam for shore. But none of the others had the courage to follow her ex-

ample. *On board were nine mutineers, plus six Polynesian men, 19 women, and a little girl—35 people in all.*

Late that afternoon, the ship was opposite the atoll of Tetiaroa. Yet still the kidnapped women did not dare jump overboard. At this point, each of the mutineers selected one of the women, three more were selected for the six Polynesians. Then *Bounty* turned back to Moorea (which was inhabited), and a canoe carried six women to shore. They were the oldest and were complaining the most.

Then the *Bounty* sailed away and disappeared from history. It would be 20 years before anyone would know what had happened to the ship or its crew.

The ship had left the Tahitian paradise in search of another. But had Tahiti really been a paradise? Even in times of relative peace, the murders, perpetrated by the priests of the *marae*, brought fear to everyone.

But, by the time of the *Bounty's* departure, there was already fighting on shore. A couple days before their final departure, Mi'Mitti learned from relatives that a plot was afoot by Tahitian warriors from the island—to overrun the undermanned ship and take control of it. Fletcher sailed off just in time.

Soon after the departure of the *Bounty*, Teina, urged on by his wife, Itia, took the tools and muskets given him by Bligh, and started a war to conquer all other chiefs in Tahiti. He planned, afterward, to initiate war against the neighboring island of Moorea.

By the time a British vessel arrived in search of

the mutineers, two of them had already been slain in feuds.

Paradise? Far from it. So far, the men of the *Bounty* had not found paradise.

The ship that sailed away from Tahiti in that late September day was no longer a British war vessel. It did not even look like one. Only one seaworthy small boat was on board. Many of the sails had been cut up for other purposes or given away. Booms and spars had been lost in the fighting at Tubuai. The ship needed recaulking. The deck timbers had shrunk, permitting rain water to leak through onto whatever was below decks.

In addition, there were hardly enough men to sail the ship or keep watch. There were few charts of those seas back then, and little to indicate shoals and reefs. It must have been a most difficult voyage, requiring men to labor long hours throughout the 8,000-mile voyage that they were now embarked upon.

It was not until 1958 that various records were finally pieced together to reveal the details of that voyage. Prior to then, it was thought that the *Bounty* went directly from Tahiti to Pitcairn, a distance of 1,200 miles. Professor H.E. Maude, of the Australian National University in Canberra, spent years researching into the matter. His accounts, earlier discoveries, records, and recollections provide us with the following view of what happened:

When he left Tahiti for the last time, Fletcher thought of sailing to the Marquesas, but he knew this would invite early discovery. So he looked for

islands which were undiscovered or not where they were supposed to be. To begin with, the ship sailed westward to the Tongan archipelago. In the process, Fletcher and his men tried to learn from the Polynesians on board methods they used to discover new islands: waves, currents, birds, and clouds.

From accounts passed down by Jenny in 1818 and by others on Pitcairn and other islands, the *Bounty* passed near the Cook Islands. Evidence indicates he discovered Rarotonga and then went to Tongatapu, where they stayed two days. Later they probably stopped at Tofua, a low island of the Lau Group in the south of the Fijian Islands.

From there, they turned eastward.

While checking through the charts, Fletcher came upon an island which was listed as being in the southeastern Pacific—yet had only been discovered a few years before. Intrigued, he wondered if the battered ship could make the long journey. Would his men have confidence enough to remain with him during the lengthy voyage?

What was this island Christian had found on his maps?

Chapter Seventeen
The Island
that Time Forgot

Far out in the Pacific Ocean, on the outer edge of the Tuamotu Archipelago, there is a little island that time forgot. But on July 2, 1767, it was found—and then lost again.

A midshipman on board the British sailing ship, *Swallow*, climbed the ship's masthead and soon after called out, "Land ahoy!" He had sighted a previously unknown island.

Philip Carteret, captain of the *Swallow*, was on a voyage around the world. Carefully checking through his charts, he found no island in that area, so he marked the new one down and named it "*Pitcairn*," after the young man who first saw it.

In the ship's log he wrote:

"It was like a great rock rising from the sea, about five miles round, apparently uninhabited, with trees on it and a stream of water running down one side. The surf breaking upon the rocks rendered landing difficult. After examining it from the ship, I called it 'Pitcairn Island,' in honor of my midshipman, and sailed on."

From its appearance, the island seemed unin-

habited. But it had good soil and water and, because it was mountainous, it ought to receive enough rainfall.

In a book called *Hawkesorth's Voyages*, in the *Bounty's* library, Fletcher found a description of this island which Carteret had found.

Pouring over his charts, 22 years after the island's discovery, Christian came upon Carteret's notation, which had been duly recorded on all Admiralty maps. Could he find that island? More important, would other ships be likely to find it also?

Fletcher headed the ship southward. He would have to loop far into the south in order to find favorable winds. But, when they found them, they had to spend two months tracking back and forth into strong, cold headwinds. The *Bounty* had always been a slow ship, and now it seemed even slower.

A few days after the dawning of the new year of 1790, the ship reached the spot where the island was supposed to be,—but it was nowhere to be seen!

Yet, for Christian, the fact the island was lost was actually good news! The island had been improperly recorded by Carteret,—and no one knew where it was! This is the kind of island he wanted!

Pitcairn was far from any other inhabited island, and in an out-of-the-way location. (Indeed, it is one of the most isolated islands in the entire Pacific!) It was small enough to be difficult to find and, with its pounding surf, almost impossible to land at. In addition, it had appeared to Carteret to be uninhabited.

Deducing that it was the longitudinal reading which was in error, Christian zigzagged, first east

and then west, along that line of latitude. Christian cruised for weeks trying to find it, and nearly had another mutiny on his hands before sighting it.

Carteret had also written this in his log:

“It was not more than five miles in circumference, and seemed to be uninhabited; it was, however, covered with trees . . . It lies in latitude 25° 2' S, longitude 133° 21' W . . . It is so high that we saw it at the distance of more than 15 leagues, and it having been discovered by a young gentleman, son to Major Pitcairn of

Pitcairn Island was formed anciently by a volcano. A high island, it has steep cliffs. The mutineers landed in the rocky cove, they called Bounty Bay, where the *Bounty* later burned. Pitcairn Island is 1,300 miles southeast of Tahiti. The highest point is a 1,100-foot ridge, west of the island's center. Pitcairn is only 2 miles long by about a mile wide, with a circumference of six miles.

the marines . . . so we called it Pitcairn's Island."

Captain Carteret had been more than three degrees off in his reckoning of longitude, an error of 178 nautical miles west of the true position.

Finding the correct latitude required careful handling of the sextant. But finding the longitude was much more difficult back then, for it required an accurate chronometer. Because the earth spins west to east, to get longitude from the sun you have to know the exact time of day. This was why Captain Carteret was off on the longitude and why Fletcher Christian suspected the longitude was the problem—not the latitude.

On the morning of January 23, 1790, they sighted Pitcairn at last! A voyage from Tahiti of nearly 8,000 miles and four months was nearing its end. The *Bounty* had left England on December 23, 1787, over two years earlier.

Circling the island to see what it was like, they found it to be two miles long, a mile wide, and ringed with a rugged coast of cliffs. However, for the next 48 hours, the ship was hurled about by violent swells which made landing impossible. But throughout all that time they could clearly see the island—and saw no signs of life.

People who have lived on Pitcairn all their lives relate that there are only a few really calm and safe days for landing at the island. Finally, Christian took the advice of the Polynesians on board and decided to wait no longer. The seas had subsided somewhat; this was their chance.

Because the wind was blowing from the cold southeast that day, a party sent out in the boat rowed

in to the western side of the Island (today known as the backside, or simply *Tedside*).

In the boat was Christian, Brown, Williams, and McCoy, along with three Tahitians. Managing somehow to land on the boulders, they pulled the boat up and walked inland.

Here they spent two days walking around the island, through the thick undergrowth, finding signs of ancient paths and evidences of an earlier civilization.

The mid-summer air was humid and enervating, for sea breezes do not penetrate the green canopy. But they found no attacking animals. Instead, they had come across mulberry trees for making cloth, candlenut trees for light, pandanus palms for thatching. There was water, but no animals or mosquitoes. There were coconut trees and breadfruit trees in abundance.

All this, plus the mangoes, plantains, oranges, sweet potatoes, hogs, goats, and chickens aboard *Bounty* would provide them with a nice home.

They also discovered that the northeastern slopes (which would be downwind from the antarctic blasts of winter) were gentle and suitable for planting. Evidence was to be seen of earlier gardens planted there by mysterious people now gone. Just below that area was the closest thing to a safe landing area. They named it Bounty Bay.

The climate was temperate, not tropical. Here at last, they could find the paradise they had been searching for! Everything they could ask for.

But there was one problem which, in the months and years to come, they would discover: They had brought themselves.

Chapter Eighteen

The Hunter and Hunted

Back in England, Bligh had to face a formal court-martial for the loss of *Bounty*. It was held at Spithead on October 22, 1790. As commander of the vessel, his word prevailed, unless he chose to make charges against the others who returned. If he had, then Fryer and Purcell, the two remaining key officers, could also speak in their (and the others') defense. But, although Bligh had already published accounts of their bungling, at the court-martial he did not dare accuse them, lest they tell what he had done.

The court ruled that Bligh was exonerated.

On April 16, 1791, Banks, a relative of Bligh's who had been the one to keep him in favor with the Admiralty and King George, got him an appointment to command a second breadfruit voyage to the South Pacific! Although Bligh treated the crew roughly, this second expedition was successful. But when the breadfruit was delivered to the West Indies plantations,—the slaves refused to eat it!

Returning to England from that second breadfruit voyage, public opinion had finally turned against him. Enough evidence had become avail-

able through published reports of several crewmen, that Bligh was in disgrace with the public. In addition, crewmen from his latest voyage also reported on his irascible temper.

But now, let us turn the clock back to March 24, 1790. Ten days after Bligh's return from his disastrous voyage which ended in mutiny, King George III ordered a ship to be sent in pursuit of the mutineers. Accordingly, the Admiralty appointed Captain Edwards to outfit a ship and go after them.

Never a man to compliment anyone, Bligh told anyone who wanted to listen that Edwards did not have enough sense to get to Tahiti and back. Kindly words were not one of Bligh's strong points. However history does indicate that Edwards was not as skillful a navigator as Bligh.

The *Pandora* was a frigate of 24 guns and, when ready to sail, had 160 men. After successfully rounding the Horn of South America (and, interestingly enough, sailing close to Pitcairn where nine mutineers now lived), the *Pandora* arrived in Matavai Bay on March 23, 1791.

Immediately, Joseph Coleman boarded it from a canoe—and was clapped in irons for his trouble. Then George Stewart and Peter Heywood came out in a double canoe—and, protesting, were also enchained. Then the unsuspecting Skinner arrived, and the same happened to him. Although protesting loudly that they had not wanted to join the mutineers, Edwards would hear none of it.

Soon Edwards' men found poor, half-blind Michael Byrne (the fiddler), wandering around among the trees.

Nine more *Bounty* men still remained on Tahiti. They were all away on the island of Papara on a special mission, for they had been hired by Teina as mercenaries to fight for one clan against another. Teina had not only befriended the mutineers, but had employed them to conquer the entire island for him. Ariipaea, Teina's brother, had worked out the arrangements to entice the mutineers to their district of Pare and then employ them to help conquer the other clans on Tahiti, with the plan that they would eventually extend their rule over all the neighboring islands.

But Stewart and Heywood had remained aloof from it all, preferring to live near Montavai Bay with another chief (whose daughter Stewart had married).

In the months that had passed since Fletcher and his followers had sailed away on the *Bounty*, Thompson had shot a native. Soon after, he shot Churchill for stealing some of his muskets. In return, natives stoned Thompson to death. Those had been the two most violent of the mutineers, and both were now gone.

Without the help of Stewart and Heywood, the other mutineers had built a 30-foot boat. It was then that they were hired by Teina to begin a war of conquest of Tahiti. But when Cole and Skinner saw how many natives were innocently dying, they pulled out of the war and went to live near Stewart and Heywood.

If this had ever been a paradise, it was now a blood bath.

As the war was in progress, news of the arrival

of a British warship in Matavai Bay reached everyone's attention.

Teina quickly saw this as an opportunity for more rewards. He would step forward, reveal the location of the mutineers, and gain great gifts for himself. But Edwards did not need his help; and, when it was refused, Teina hid himself. He no longer had the mutineers to protect him; and, in betraying them, he feared reprisals from the Englishmen and from the other chiefs.

(After the warship left, the island returned to separate clandoms. In later years, Teina used every visiting warship as a means of gaining favors. Eventually he was able to hire enough mercenaries that Tu finally did conquer the entire island and founded the Pomare dynasty).

At this juncture, Morrison, Norman, and young Tom Ellison gave themselves up. As with several others, they had expected Bligh to have spoken a good word in their behalf. But Bligh had been silent; the only one he had defended was himself.

Edwards sent men out to chase down the remaining mutineers. All the mutineers were treated terribly. They were chained and forbidden to speak in English or Tahitian on pain of instant death. The truth was that Edwards was terrified that his own crew might mutiny.

In order to be certain that the men could not escape, Edwards had a cage built on the aft part of the ship's quarterdeck. Infamously known as "*Pandora's box*," it was 18 feet by 11 feet, with each of the only two entrances 2 feet square. At the top were two 9-inch square openings for ventilation.

Fourteen men were inside.

This torture continued for two months while the ship, *Pandora*, was refitted. On May 8, 1791, the ship sailed out of Matavai Bay. Edwards had been commanded to find Christian also, but he had no idea where to look. At the beginning of August, he gave up the search and headed home.

As he neared the Great Barrier Reef, off Australia, Edwards foolishly made inadequate safety precautions one night—and the ship ran aground.

By 6:30 that morning, it was obvious that *Pandora* was lost. Finally giving order to abandon ship, the prisoners were released and everyone jumped over the side.

When Edwards took roll call on a sandbank three miles away, he found 31 of his men had been lost. Four of the prisoners were also gone: Stewart, Hillbrant, Skinner, and Sumner.

The cruelties done by Edwards to the mutineers were constant and ongoing. We do not have space here to recount them all. Eventually, four open boats were able to take the entire party across the sea to Coupang.

It was not until the prisoners were aboard the *HMS Gorgon* in March 1792, in Cape Town, that the prisoners were treated more decently. On June 19, they arrived at Spithead and were transferred to *HMS Hector* in Portsmouth Harbour.

For three months, the prisoners were held on the *Hector*. While there, they were permitted to have writing paper and ink. Immediately, Morrison wrote his own defense (the *Memorandums*). He also wrote out the defense of others as they dictated to him. In

addition, Morrison worked on his *Journal*, a lengthy record of all his travels since December 1787. Heywood was busy writing too.

They knew it would be difficult, since Bligh could not be cross-examined. In addition, Bligh's *Narrative*, which they now read, would be evidence at the trial—and it was terribly slanted in favor of Bligh, and Bligh alone.

On September 12, 1793, the then survivors were brought to trial aboard the *HMS Duke*. Each was charged with mutiny and, if found guilty, death was the sentence; but recommendations for mercy could and would be heeded.

If Bligh had included one sentence from his original manuscript, everything would have been different: "*As for the officers . . . they endeavoured to come to my assistance, but were not allowed to put their heads above the hatchway.*"

But, instead, back in England he consistently spoke and published as though all the men were in favor of the mutiny.

Heywood was granted a free pardon on October 24, because of the pleadings of his mother and the intercession of certain influential friends. Morrison was found guilty, but also given a pardon. Norman, Coleman, and McIntosh were acquitted, as was Byrne, the partially blind fiddler. Muspratt was cleared on a technicality.

Ellison, Burkitt, and Millward were found guilty and, on October 29, 1792, were hanged.

Chapter Nineteen

The Facts Come Out

It was fortunate that Peter Heywood was freed, for he immediately set to work to clear the name of Fletcher Christian, expose the truth about William Bligh, and explain the real reason for the mutiny.

He began by writing a letter to Fletcher's brother, Edward, who had assumed that Bligh was right and it was all Fletcher's fault. But, upon reading that letter, dated November 5, Edward Christian immediately set to work. He found his interviews with Heywood, Morrison, and Fryer, the ship's master, to be especially helpful. Edward labored unceasingly, interviewed most of the freed men, contacted other people, and gradually built a case—which he published in the newspapers. The series of articles were reprinted throughout Britain, Scotland, and even in Australia and America. (This should come as no surprise; for, by this time, the mutiny on the *Bounty* was well-known throughout the civilized world.) Meanwhile, Morrison published his *Memorandums*.

All this time, Bligh was away on that second breadfruit expedition to Tahiti on the ship *Providence* (August 2, 1791, to September 6, 1793); so

he did not learn about the total reverse in public sentiment until his return to England.

In 1794, Edward Christian published still more facts. It was based on interviews with six crewmen who had not mutinied, but had returned with Bligh (Fryer, Hayward, Peckover, Purcell, Smith, and Le-bogue), and interviews with five who had returned to Tahiti with Fletcher (Coleman, McIntosh, Byrne, Heywood, Muspratt).

Later still, F.H. Bond, the father of Frank G. Bond, the first lieutenant on the *Providence* during Bligh's second breadfruit voyage, published letters by his son. Frank Bond had the same position on that voyage that Fletcher had on the first one—and Bond reported that Bligh was an ego-maniac demon.

Here is but one paragraph from Lieutenant Bond's description of Bligh:

"The very high opinion he has of himself makes him hold everyone of our [naval] profession with contempt, perhaps envy; nay the Navy is but a sphere for fops and lubbers to swarm in, without one gem to vie in brilliancy with himself. I don't mean to depreciate his extensive knowledge as a seaman and nautical astronomer, but condemn that want of modesty in self-estimation. To be more specific, I will inform you he has treated me (nay all on board) with the insolence and arrogance of a *Jacobs*: and notwithstanding his passion is partly to be attributed to a nervous fever, with which he has been attacked most of the voyage, the chief part of his conduct must have arisen from the fury of an ungovernable temper."

The British Admiralty had been able to locate and capture the mutineers on Tahiti. But where were the others? Where had Fletcher Christian sailed in

the *Bounty*?

You will recall that the men who decided to remain with Christian were *John Williams, William Brown, Isaac Martin, John Mills, William McCoy, Matthew Quintal, Edward Young, and Alexander Smith*. (In addition, when the *Bounty* left Tahiti, it also took with it six Polynesian men, 19 women, and a little girl—35 people in all).

It was inevitable that a British naval ship would eventually reach the island of Pitcairn.

It was only a matter of time.



This topographical map of Pitcairn Island will provide you with an idea of the hilly nature of the island.

Chapter Twenty

Reign of Terror

Our sources of information about events during the first years at Pitcairn primarily come from John Adams, who related earlier events to several sea captains which stopped at the island, and from Jenny, Adams' wife, who, after her husband's death, told many things to Pitcairn descendants, as well as to a Captain Dillon.

We left the Pitcairn story as the mutineers were preparing to land. It had been four months of long hours and little food, since they left Tahiti on September 23, 1789, and first sighted Pitcairn on January 23, 1790.

It was now January, the hottest month in the year, and the men and women had to unload a 215-ton vessel and carry everything up a steep, narrow path in temperature which frequently exceeded 90° F. in the shade. Throughout the unloading process, they were extremely careful; for none could know whether armed savages might be lurking in the woods, ready to attack them.

There was no certainty how much lurching *Bounty* could take, anchored in the open sea near the rocks. So it was finally agreed to run the ship

onto the rocks a little to the left of the narrow beach and directly below a 700-foot peaked cliff, known today as Ship Landing Point (also called The Edge).

When everything worthwhile had been unloaded—including the planks from the hull,—the ship was set on fire. They knew they were in danger of being discovered as long as the ship could be seen. Fires were lit only at night, so no smoke could be seen out at sea. A watch was stationed for years on a summit, to watch for passing ships—and sound a warning throughout the community.

The first baby was born on a Thursday in October 1790 and was named Thursday October Christian by his father, Fletcher. Soon more children were born. By 1793, six children had been born on the island.

Christian divided the settlement into sections and soon all were busily engaged in building homes, clearing land for gardens, and setting out trees. Salt was obtained from the sea and an abundance of fish was available.

There was so much evil elsewhere on the planet, but at last they were in a world of their own making. Could they make this into the paradise they had been searching for?

Life in their little world took on the routine of daily living. One day, while rummaging through his sea chest, Christian discovered, deep beneath the spare clothing, the Bible his mother had placed there years before.

As he held it in his hands, he recalled how she would read to him from it when he was a child at her knees. Fletcher well-knew that she felt this was

the best gift she could give him.

One day he took it to a cave on the mountainside and began reading in it. Many were the hours that he spent there.

And then another began coming to the cave with him. It was Alexander Smith who, after the mutiny, changed his name back to John Adams.

As the days passed into weeks, Christian's book brought a wonderful peace into Adams' life. For he was finding what Christian had also discovered: that his sins could be forgiven through the grace of Christ. Moreover, the Bible taught how a person could, through the same enabling grace, be an overcomer, obey the Ten Commandments, and resist temptation to keep on sinning.

Adams begged Fletcher to teach him how to read. Using the Bible, gradually Christian helped him learn.

But, in spite of this, the next five years became a nightmare for the small colony. Williams, McCoy, and Quintal had always been heavy drinkers; and, now finding it not available, they began experimenting with native plants. McCoy had been raised in a distillery and, fevered with his old thirsts, searched for an alcoholic drink. Eventually he found it in the root of the ti-tree (today called the tee tree).

Then one day, Williams' wife fell from the cliffs to her death while trying to gather eggs from the nests of seabirds. Williams, half drunk most of the time, demanded that one of the other wives be given him. Going to the home of one of the Tahitian men, Talalu, he took his wife.

Vowing revenge, Talalu got the other Tahitian

men to unite with him in a plot to kill all the European men.

Warfare began, that led to one death after another. It was a sickening experience. A Polynesian man and woman were killed, then Williams was shot.

While hoeing in his garden, a Tahitian man crept up on Fletcher Christian and shot him in the back, instantly killing him.

A shot was fired at McCoy, but missed. Then Mills, who trusted the Polynesians and ignored warnings, was shot by them. While trying to flee, Martin was wounded but managed to run to Brown's house, where he died. As for Brown, he was stoned and then shot.

John Adams was shot in the shoulder. Immediately he began running but tripped and fell. The Tahitian ran over and stood over him. This should have been his end; yet, when the trigger was pulled on the musket pressed into his side, it misfired. John lay there, paralyzed with fear. Cursing, the Tahitian took full aim and fired again. Mysteriously, once again the musket misfired.

Two bullets, which never left the barrel, changed the future course of Pitcairn Island.

Shocked into leaping to his feet, the wounded Adams fled into the underbrush and hid. Arriving back home, he was protected by the women, as was Young. Those two men (and Christian now dead) had never mistreated or spoken harshly to them.

An uneasy truce followed. Then Menalee, one of the Tahitians, shot one of his countrymen, wounded another, and then fled into the woods and joined Quintal and McCoy in hiding. Shortly after, the two

shot Menalee.

Then the women axed one of the Tahitians while he was sleeping and Young shot the other. All the Tahitian men were now dead. It was October 3, 1793, and McCoy and Quintal came out of hiding. A few days later, Thursday October Christian had his third birthday.

But McCoy's distillery started up again, and he and Quintal reveled under its maddening influence. One day, McCoy went totally off his rocker. Tying a heavy stone to his body, he jumped off a cliff, just below Christian's house.

Soon after, drunken Quintal threatened to kill everyone if he was not given Fletcher's widow. Recognizing that he meant it, with the help of the women, Young slew him with an ax.

And now, at last, peace returned to the island. Never again was the use of alcoholic beverages allowed. It was outlawed. The year was 1798.

Learning about Adams' studies in Christian's Bible, Young joined him and taught him to read and write even better. In turn, John Adams taught him the things he had learned from the Bible.

Eight years had passed since the mutineers first landed on Pitcairn Island. John Adams and Edward Young were now the sole survivors of fifteen men who had come to the island.

Two years later, 36-year-old Adams cared for him as Edward Young, 34, died of an asthma attack. For the first time, an islander had died a natural death. It was 13 years since they had left England.

What the islanders did not know was that they were soon to find the paradise they had so long sought.

Chapter Twenty-one

Paradise Begins

Who was this man, John Adams? The only surviving male, John Adams, later told visiting sea captains that he had been born at Hackney, England, of poor but honest parents. His father had drowned in the Thames River, leaving John and three other children as orphans. He was brought up in the poorhouse, where he received very little education and less of religion. He had signed on the *Bounty* as Alexander Smith. It is believed that he used an alias because he had earlier deserted from another ship.

But, now, all that was past. Adams was in a different world than England. He was in charge of a village on an island separated from the rest of the globe. Pitcairn Island is one of the most isolated places to be found anywhere.

Of all the men on the island, John Adams now stood alone, the only adult male. What was he to do? The future seemed dark and bleak. Would he ruin things, as those before him had done?

The *Bounty* had arrived at Pitcairn in January 1790. Now it was ten years later: 1800. Could the horrible living be stopped? Was it to continue forever? What could he—one person—do to prevent it

from recurring?

There were now 11 women and 23 children on the island. Soon those children would be grown, and there would be even more people there. Adams began to realize that he had a great responsibility to lead them into a better way of life. But he was not sure where to start.

As he later told the story to the sea captains, going over one day to the coast and climbing up to Christian's Cave, he lay down and spent some time gazing out over the sea. He thought over the experiences of the past and recalled the many happy times they had experienced, as Christian read to him from the Bible and they talked about how the island might have a better way of life.

Then, as he was thinking of these things, he fell asleep. In his own words, he describes what followed:

"I had a dream that changed my whole life. There seemed to be standing beside me an angel who spoke to me, warning me of my past life. Then he called me to repent—and go down and train the children in the way of Christian's Bible."

At this, Adams awoke with a start and felt he had been in the presence of God. Kneeling down, he wept and asked for help.

We today know where Christian's Cave is located. The little community is in the northeastern part of the island, with Bounty Bay just below it. To the northeast, beyond Christian's garden, is a hollowed-out cavity in a large, high rocky overlook above the ocean. It is quite secluded.

From that day onward, John Adams carried with him a deep and abiding sense of mission. He totally

forsook the last vestiges of his former way of life and dedicated himself to teaching the Bible—its standards and principles—to those in the community. But he gave special attention to daily instructional classes with the 23 children and youth.

As for the 11 women on the island, they were so thankful for the change in lifestyle, the freedom from drunkenness and fear of violence and death, that they gave no opposition. Never before in their lives—either in Tahiti nor at Pitcairn—had they experienced such happiness.

This dramatic changeover occurred in the year 1800. Edward Young had died only recently.

John Adams had four children of his own, but he was very fond of Fletcher Christian's eldest son, which had been the first child to be born on Pitcairn: Thursday October Christian.

(That boy had been born on a Thursday in October, 1790, so his father had given him that name. Later, when the sea captains came, Thursday was told that, because Pitcairn was east of the International Dateline, he had really been born on a Friday. Upon learning that fact, he immediately changed his name to Friday October Christian. Later still, he named his firstborn son, Thursday October Christian—because of when he was born.)

By now, Fletcher's son, (still called Thursday), was ten years of age. Adams told him of the dream and Thursday asked that he might learn to read his father's Bible. When not teaching the other young people, Adams took young Thursday to the cave and taught him how to read from his father's Bible.

Sorry for his past life and zealous for the honor

of God, this tough old sailor became a softened man and continued teaching everyone on the island about the love of God. He prayed for them and conducted morning and evening worship, a custom that is still practiced on the island.

As the people of the island gathered morning and evening to study the Word of God together, they grew strong in its messages. A depth of character and a firmness to do the right began to mark their bearing.

A wonderful peace came into their lives, and with thankfulness of heart they determined never to return to the old ways of life. They did not want the Tahitian ways or the European ways. They wanted something better—and they were finding it.

From the Bible, they learned their duty to be kind and helpful to one another. They also learned the importance of obedience to the will of God as revealed in Scripture. They were discovering the peace which comes from obeying the Ten Commandments through the enabling grace of Christ.

Repeatedly, they found in the Bible that, when the people of God anciently did not obey His moral law, the Ten Commandments, the results were always disastrous. Together, from the written Word, they found that which many others in our time have yet to learn: that God means what He says and that He sent His Son, Jesus Christ, to enable man to obey His rules of conduct. It had become clear to the Pitcairn Islanders that those who refuse to obey Heaven's moral law always suffer.

When it was suggested that a small school be built, the five older boys (Thursday Christian, Charles

Christian, Daniel McCoy, George Young, and Arthur Quintal) quickly set to work and soon, with the help of the younger boys, their first schoolhouse was completed.

At first, the daily program consisted of study from the one Bible. That was the only book on the island! Those were happy times for all.

On one occasion, Adams asked Arthur Quintal and Robert Young to prepare a plot of ground for some yams. When the ground had been plowed, he offered them a little gunpowder as payment. But they both declined, saying they would rather have some extra lessons out of the Bible. Adams was happy about that. It revealed how fully the Bible was helping them.

John Adams diligently sought to teach his people the importance of prayer: prayer for protection, prayer for guidance, and the prayer of thanksgiving. On one occasion when he and some of the women went out fishing on the south side of the island (the side with the roughest seas), the surf broke their canoe. It was impossible to scale the cliffs; and, so gathering them together John offered a simple prayer for strength to swim to a distant point on the island's shore. All reached it safely. Afterwards, gathering the others on the island together they shared the story of deliverance.

It was experiences such as these, combined with daily study, prayer, and kindly living, which day by day brought strength and self-control to this quiet people on Pitcairn Island.

Each morning, when Adams awoke, he began the day with earnest prayer to God that he might

guide his people aright. John had never had any formal schooling, and yet now he was both pastor and teacher to the entire island. He felt his need of divine help; and, day by day, it was given as he needed it.

John Adams had become a good man. Attentive to the needs of others, speaking a kindly word, doing what he could to help; he set a pattern which the others followed. Yet it all came from prayer and study of the holy Bible.

If anyone became ill, John went and prayed with that person. Consistently he asked God for help and then went forward, doing what he knew to be right. He had learned that the principles of the Bible the best principles one could have to guide him.

On this island where looseness of morals and indifference to religion had once prevailed, a wonderful new way of life was being discovered. The sordid round of crime, drunkenness, and treachery that had marred its early history was fading off to a distant memory, as a new generation was growing to maturity.

Every child born on Pitcairn had a Tahitian mother and a European father. Yet all came under the influence of the book Adams had opened to them: the Book of God.

The two oldest youths on the island were Thursday October, born in 1790, and his brother Charles, born in 1793. In 1806, when he was 16, Thursday October decided to marry Susannah. She was the youngest of the Polynesian girls brought to the island and, before the death of each, had first been the wife of Young and then of Quintal. She and October had six children.

Chapter Twenty-two

An Astounding Discovery

Europe waited for years to learn the fate of the *Bounty*. Even before Bligh returned with news of the mutiny, on February 17, 1790, the *Cumberland Pacquet* arrived in England and erroneously reported that the *Bounty* had successfully reached the West Indies with that load of breadfruit. Then another report declared came that the ship was totally missing and apparently everyone had been lost at sea! What had happened? Then Bligh returned, ahead of his men, and reported the mutiny.

Immediately, the *Pandora* was then sent in pursuit of the mutineers. Those brought back were tried and some were hanged.

*But what had happened to the *Bounty*?* Where had Fletcher Christian taken it? For many years, this was a deep mystery.

Then, eighteen years later on February 6, 1808, an American whaling ship, *Topaz*, chanced upon the incorrectly charted rock. Captain Mayhew Folger was puzzled, since it did not agree with anything on the maps.

The young men who rowed out from the island

and came on board were quite open about explaining that they were children of the mutineers of the *Bounty*. Folger quickly knew he had solved the fate of the *Bounty*, and he sent news back to England via the Consul in Valpar also.

But few in England were interested. Just then, Britain was leading the nations of Europe in a protracted war against Napoleon, emperor of France. News about the mutineers became lost amid those years of fighting, which would continue until the Battle of Waterloo on June 18, 1815.

But then, on September 17, 1814, a far more serious contact was made. This time two *British ships*—both naval frigates—discovered this island which was not on their charts. Captain Sir Thomas Staines, commander of the *Briton*, and Captain Pipon, of the *Tagus*, had been hunting for an American man-of-war, *Essex*, which had been seizing English whaling ships. Headed for Valparaiso from the Marquesas Islands, they suddenly came in sight of land they were not expecting. They thought Pitcairn was 200 miles away.

The time had come. Adams recognized the flags and well-knew his arrest and return to England for trial was imminent. Calling Thursday, he asked him to go out and meet them. Although he expected no mercy from the British captains, he did not reveal the ominous danger to Thursday.

Accompanied by 18-year-old George Young, Thursday, now 24, paddled out in a small canoe to the side of the *Briton*. Captain Staines was astonished to hear the young man call out in good English, “Won’t you heave us a rope now?”

Climbing on board, the mystery of how English-

speaking people happened to be on this little island was quickly explained by the boys. Their deportment and natural, easy manners interested everyone.

To the question, "Who are you?" Thursday replied with frankness, "I am Thursday October Christian, son of Fletcher Christian, the mutineer, by a Tahitian mother, and the first born on this island."

They then ate lunch with the captain and he observed how they prayed before taking food. When asked why, they told him that John Adams had taught them to do this.

All this was amazing to these naval men. The simple piety of these young men, living so far from all civilized lands, yet in the vicinity of islands whose inhabitants were sunken in heathenism, vice, and ignorance—was simply astonishing!

Then Captain Staines and Captain Pipon went ashore, saw the colony, and interviewed John Adams. After speaking with them for a time, Adams stood to his feet and offered to return with them to England to face trial.

At this the women, who had been listening nearby screamed. Jumping to their feet, they ran to Adams and, falling at his feet, threw their arms around him and wept and wept. Calling to the captains, they pled that they not take John Adams, since it was his influence and teaching which had brought peace to an island on the verge of destroying itself.

Both captains were deeply touched by the scene and resolved not to disturb the colony. Upon their return to England, an official report was presented, with the request that John Adams not be sought for.

Since William Bligh was now dead, the Admiralty decided that the case should remain closed.

This news, which Staines and Pison brought back to Britain, rocked the civilized world! It was published in newspapers throughout the globe. People were fascinated with this small island in the Pacific that had become a paradise of peace and a paragon of virtue. It seemed incredible, yet it was true: Bible principles, accepted and practiced, could actually change mankind for the better.

By 1908, the island was populated largely by children and teenagers; the oldest youth was 24. In the years that followed, a number of ships stopped by Pitcairn. Each was anxious to obtain further insights into the story of the *Bounty* and the mutineers. Both Adams and the Tahitian women told what they knew. Because of all these reports, down through the years, it is possible to provide you with the information in this book.

By the time Captain Beechey arrived in 1825, Fletcher Christian's second son, Charles, had married a Tahitian woman. Adams asked Beechey to officially marry him (Adams) to his blind and ailing wife, Jenny, who had borne him his only son, George.

Beechey was the first to fully explore this island paradise. He described an idyllic existence. The Pitcairners were innocent, kindly, and helpful to one another. They were very faithful in attending morning and evening religious services, and maintaining an active Christian experience. None were hermits or monks, for they were busy with productive work throughout the day—caring for children, working in the gardens, making canoes and using them. Theirs was a life of practical Christianity.

On March 6, 1829, John Adams passed peacefully to his rest at the age of 65. Thursday October Christian, now 39, became the recognized leader of the colony. With the passing of years, still more vessels stopped at Pitcairn and reported on the remarkably clean, honest, hardworking people to be found there. They noted that it was attributable to the reading of the Bible. That fact was quite obvious.

New insights are ever to be found by those studying that book, which was given us by God. And this was to be the experience of the faithful Christians on the island of Pitcairn. Coming in at night from their gardens, they would study the Bible to learn more of its treasures.

In 1876, the little group came upon the truth that Jesus was soon to return to earth for His own. How this cheered their hearts. All they had was the Word of God; and they knew that as they studied and trusted their lives to it, they would be guided aright.

Noble stories and wonderful principles were to be found within its pages. The more they studied, the more they learned. The secret of their success was that they tried to only do that which they found in God's Book. The Pitcairners were not interested in following any of the non-Biblical traditions, inherited by the Christians down through the centuries from paganism. They were ever searching to regain the primitive truths of ancient Christianity. They wanted to deepen their paradise.

The story of Pitcairn was not finished. The first of several more exciting adventures began only ten years later.

Chapter Twenty-three *Another Journey* *To Pitcairn*

At the age of 16, John Tay went to sea. He became a ship's carpenter, and during the Civil War, young Tay served on the warship *U.S.S. Housatonic*. When he left home, his mother gave him a Bible and a book called *The Mutiny on Board the Bounty*.

For a time, he left the Bible unread. But the story of the mutiny on the *Bounty* interested him deeply. Then he met a fellow seaman who had stopped at Pitcairn with one of the ships which passed it. The seaman had actually set foot on the island and talked to the descendants of the mutineers! This intrigued Tay more, and he determined to find a way to someday also visit Pitcairn.

Tay was amazed at what he heard about how Christianity had dramatically changed the people on Pitcairn. This prompted him to open the Bible his mother gave him, and began reading in it.

Gradually, the objective became fixed in his mind—to find the peace and happiness which the Pitcairners had! Alone one night, John Tay knelt and dedicated his life to God. As he continued study-

ing, he kept learning more truths from its pages.

Tay was determined to visit the Pitcairners, whose lives had so much helped him. He not only wanted to speak with the descendants of the mutineers . . . but now, the more so, since they were fellow Christians. He wanted to thank them.

Spurred on by the changes the Bible had already made in his life, like the Pitcairners, John also sought to regain the primitive beliefs of the ancient Christians.

In 1886, John was finally able to sign on the ship, *Pelican*, which was bound from San Francisco to the Orient, with plans to stop by Pitcairn. He worked as a carpenter to pay for his passage; and, in the early morning of October 19 the ship sighted the island. When the longboat from the island came out, Tay climbed into the boat and went ashore. After carefully interviewing him, the villagers decided he could remain on the island till the next ship arrived.

John Tay arrived on a Monday and spent his first days on Pitcairn in Simon Young's home. The two spent many hours talking. Simon was the pastor of the Pitcairn church, which everyone on the island faithfully attended. From an abundance of later reports, we know what happened next.

John began by telling Simon about the debt he owed the people of Pitcairn Island. When he learned about the genuine happiness that God had brought into their lives, he reviewed his own shattered life—and determined to make his own peace with God.

In the hours that followed, the two had a lot to talk about. As a sailor, John had stopped at many

ports all over the world. Everywhere he had witnessed unhappiness and misery, yet he had also met with Christians who loved God's Word. Simon had much to share about life on Pitcairn.

Gradually, the conversation turned to the Bible, which had been the source of happiness for both men. While discussing new Bible truths which both had discovered, the conversation eventually turned to a discovery by John which was startling to Simon; yet, because he knew the Bible so well, it was obvious when Simon stopped to think about it. Their conversation went something like this:

"Simon, I have found in the Bible something which Christians in earlier years had, which has since gotten lost. It has brought me a lot of courage."

"What did you find, John?"

"It was right here in the Bible and quite obvious when I realized it. I had been keeping Sunday holy, but Sunday holiness is not in the Bible!"

Simon Young sat there for a long minute and then replied:

"Well, I had wondered about that. About ten years ago, some papers were dropped off by a passing ship. They were mailed by someone in California. Since we don't get a lot of mail, we read it through and it mentioned something about this.

"But actually, I hadn't seen anything about Sundaykeeping in the Good Book either. I guess it was something the Church of England taught and Fletcher Christian learned back in England.

"When he was a boy, Fletcher attended church on the Island of Man. Adams had never set foot in-

side a church before he got converted here. Before he died, Fletcher had passed on to him some of what he had learned back in Britain. That is why we keep Sunday.

“But, John Tay, I want you to know, *here at Pitcairn Island, we only go by the Bible.* We decided long ago to only go by that book. Doing that has changed our lives. John, if what you have to say is in the Bible, we want to know about it. But it has to clearly be there. What I am saying is, can you prove it from Scripture?”

“What turned me around,” John replied, “was the fact that Jesus never kept Sunday. When I discovered that, I knew something was odd. Jesus is my pattern; I am to live like Him. Yet He didn’t go to church on Sunday! He never said it was holy.”

“Oh, well, that’s simple enough,” replied Simon. “Christ’s disciples changed it later on. You know, well, it was changed at the resurrection of Christ. When He came out of the tomb, the Sabbath was changed to Sunday.”

“That sounds good, but where does it say so in the Bible?”

By this time, Simon was becoming very thoughtful. His voice trailed off as he said “Well, I—I’m not sure . . . Let me think about this a minute.”

“Besides,” said John, “neither the disciples nor the Apostles would have a right to change the Sabbath. *It’s part of the Ten Commandments!* Only God could do that. He would have to say, ‘I have changed the Bible Sabbath, the seventh-day Sabbath, to Sunday, the first day of the week.’ ”

“Well, yes, I guess that’s right,” said Simon in a soft voice. Another long pause while he thought. “And

there's no place in the Bible where we are told that."

After packing a lunch, Simon hiked with John northwest from Adamstown, where the Pitcairners live, to Adams' cave for the afternoon so they could continue their conversation.

Arriving at the cliffs above the ocean, with their Bibles they climbed the hill to the cave. If you have been there, you know it is a rather steep climb. Once seated in the mouth of the cave, they were sheltered from the wind, with a spectacular view of the ocean stretching out before them. As usual at Pitcairn Island, the seas were choppy.

"This is what John Adams saw," said Simon, "as he studied the Bible after Fletcher Christian's death."

"Yes, and I understand that this is where he first knelt and dedicated his life to God."

"That's right," Simon replied. "But now, back to what we were talking about. Why are people keeping Sunday now if the seventh-day Sabbath is the only weekly Sabbath in the Bible? How did Sunday keeping enter the Christian church?"

"Well, I wondered about that too. But it's in the history books. What happened back then may not be well-known, but it's not hidden. Historians have repeatedly written about it. They tell how, for more than two centuries after the Bible was finished, all the faithful Christians kept the seventh-day Sabbath.

"But then, about 300 years after Christ died on the cross, the Roman emperor, Constantine, made an edict requiring everyone in the vast empire to keep Sunday holy. That happened in A.D. 321. That edict had a lot to do with spreading Sunday wor-

ship among the Christians. Before that time, the followers of Christ generally kept the Bible Sabbath while the pagans worshiped their god, Mithra the Sun god, on the first day of the week, which was called the Sun Day.”

Simon gave a low whistle. “Well, that is something. Back when there were only a few Christians, it got switched over. But what do we know about the Sabbath before then?”

“Simon, the seventh day was the only weekly Sabbath throughout Bible times. Let’s start back at the beginning, when our world was first created.

“The seven-day weekly cycle was first given in the Garden of Eden. That was when God first gave us the Sabbath. Here is what the Bible says . . .

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

“And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.”—*Genesis 2:1-3*.

“God rested on it. He blessed it. And He sanctified it. —He set it apart as holy. That makes the Bible Sabbath pretty special!”

“Why did He give it to us? Simon asked.

“It was given as a memorial of Creation. When we keep the seventh-day Sabbath, we honor the God who made everything. We acknowledge that we worship Him and not false gods. Only the true God is the Creator; all the others are idols.

“That ought to make the seventh-day Sabbath very important,” Simon remarked.

“It surely does. Look at this:

“It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.”—*Exodus 31:17*.

“Later, God came down and stood on Mount Sinai and proclaimed the Moral Law to all the people. In the *Fourth* of the Ten Commandments He explained why He gave us the Sabbath.”

“Remember the Sabbath day, to keep it holy.

“Six days shalt thou labour, and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

“For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.”—*Exodus 20:8-11*.

“That is a clear statement, and it’s right in the heart of the Ten Commandments. God gave us the seventh-day Sabbath, so we would remember that He is the Creator. God spoke the Ten Commandments with His own voice.

“Couldn’t we remember Him just as well on Sunday?” Simon asked.

“In order to do that, God would have to create the world again, so He could institute a different memorial day at the end! He only did it once, and at the end of Creation Week, He gave us the Bible Sabbath.

“Your birthday is the anniversary of when you came into the world. It commemorates the event. That is what your birthday is,” said John.

“The Bible Sabbath is the birthday of the world. By a definite act of God, written in Genesis 2:1-3, the seventh day was declared by our Creator to be the weekly anniversary of the creation of this planet, several thousand years ago. Can a person change his birthday, from the day of the year on which he was born to another day?”

“Well, that would be impossible,” responded Simon.

“If he were born on June 8, he might tell others he was born on June 2, but that would not change his birthday. It would still be June 8. In the same way, the seventh-day Sabbath—the birthday of our world—cannot be changed to any other day of the week.

“The seventh-day Sabbath proves that the Creator is the only one in all the world that we are to worship. The only weekly Sabbath God ever gave us is the seventh-day Sabbath. It is by keeping His Sabbath that we honor our Creator.”

“But—” Simon asked, “but perhaps it was only given to the Jews and we can worship on a different day.”

“Simon, who was the first Jew?”

“Abraham was the first Jew! Yes, that’s right, we all know that!” Simon said, “God made the seventh day the Sabbath thousands of years before any Jews lived!”

“But,” Simon added, “thousands of more years passed till the time of Christ. Could the week have gotten changed during that time?”

“No, for two reasons: First, the Jews kept it week after week down through the centuries, so it couldn’t

get lost.”

“Well, that’s right.”

“And, second, if there was any problem, while Christ was here on earth, He would have brought it back to the right day of the week. Instead, He kept the same seventh day that the Jews kept.

“Could it be that Jesus didn’t think the law was important enough to concern Himself with?”

John chuckled, “The Ten Commandments not important enough? Without them, men and women would have no standard of conduct. We could all commit adultery and steal from one another. Instead, in His most important sermon, the Sermon on the Mount,—Jesus said it was extremely important that we obey that moral law. In fact, He said He had come to place it on an even more solid basis.”

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”—*Matthew 5:17-19*.

“But what’s that about ‘not come to destroy, but to fulfill’?” Simon asked. “Does that mean ‘not come to destroy, but to abolish’?”

“At first, I wondered about that too. The Greek word for ‘fulfill’ is *pleroo*. It is also used in 1 John 1:4, ‘That your joy may be full’ (also in John 15:11; 16:24; 17:13). The word means ‘to fill up, make more full.’ Another example is in Philippians.”

“Fulfil ye My joy, that ye be likeminded, having the same love, being of one accord, of one mind.”—*Philippians 2:2*.

“Paul is telling the Philippians that they can greatly deepen—fill up to full measure—his joy, by being Christlike. The Greek word, translated ‘fulfil,’ is *pleroo* again. He was not telling them that, if they were Christlike, they would abolish or destroy his joy!

“Christ did *not* say, ‘I am not come to destroy the law, but to destroy it!’ That would have been a nonsense statement. He said, ‘I am come to help you, by My grace, to obey the moral law of God more fully.’ Jesus knew that this was the only way they could have happier lives.’ Those that live clean, moral lives are always happier.

“Jesus always kept God’s law and the Bible Sabbath, which is part of it. Here is what the Bible says:

“And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read.”—*Luke 4:16*.

“For I came down from heaven, not to do Mine own will, but the will of Him that sent Me.”—*John 6:38*.

“Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O my God: yea, Thy law is within My heart.”—*Psalms 40:7-8*.

“I have kept My Father’s commandments, and abide in His love.”—*John 15:10*.

“Christ kept the law, and He is our example,” said Simon thoughtfully.

“Yes, Christ is our example. We should live a life like His, a Christlike life.”

“By this we know that we love the children of God, when we love God, and keep His commandments.”—*1 John 5:2*.

“He that saith he abideth in Him ought himself also so to walk, even as He walked.”—*1 John 2:6*.

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps.”—*1 Peter 2:21*.

“Has there been no change in God’s moral law?” asked Simon.

“None, whatsoever,” said John. “The law of God tells us what God is like. His law does not change, because He does not change.”

“For I am the Lord, I change not.”—*Malachi 3:6*.

“Jesus Christ the same yesterday, and to day, and for ever.”—*Hebrews 13:8*.

“The works of His hands are verity and judgment; all His commandments are sure. They stand fast for ever and ever.”—*Psalms 111:7-8*.

“Men may change, but God does not change. And the morals God wants us to keep do not change.”

“Okay,” replied Simon Young, “So Christ kept the moral law of God and the seventh-day Sabbath. — *But how can we know which day that is now?*”

“Jesus kept the seventh-day Sabbath back then. But has there been any change in the calendar since the first century when He was on earth? That was 2,000 years ago! Could it be that the ‘seventh day’ on our calendars today is not the ‘seventh day’ that Jesus kept holy? Could the number of days in the week have changed since then? Has the calendar been changed? It’s hard to explain it. In other words, is the seventh-day, today, the same seventh-

day they had back then?”

“I was really interested in finding that out,” said John Tay. “Checking it out, I learned that the calendar *has* been changed—but the only change was in the month and the year, not the week.

“We know that Christ kept the right day as the Sabbath. That is solid. So the only question would be whether the *weekly cycle* has changed since then.

“This is what happened: We know there was one calendar change! It happened in October 1582. The change shortened the number of days in that month from 31 to 21, but the weekly cycle was not changed. Every week that month still had seven days! Thursday, October 4, was followed by Friday, October 15.”

1582
OCTOBER

	1	2	3	4	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

[A little history: The Julian calendar was in use when Jesus Christ was upon the earth. Its originator, Julius Caesar, died 44 years before Christ was born. This calendar which continued in use for 15 centuries was not accurate in the length of its year; for it was 11 minutes, 14 seconds too long. What was needed was our method of “leap years.” By 1582, the vernal equinox of March 21 had receded to March 11, making it ten days off schedule.

A change was recommended by astronomers, and Gregory XIII happened to be the first one to officially call for the change. So the corrected calendar with its leap year was called the Gregorian calendar. It began to function on Friday, the 5th of October 1582. Friday the 5th was changed to Friday the 15th. So that particular month was ten days

shorter—but the length of the weeks in that month remained unchanged. This is due to the simple fact that the number of days in the month, or in the year, has nothing to do with the number of days in the week. Thus the weekly cycle was not affected in any way.]

“Well, I can see that,” Simon commented, “Do we have any other evidence that the new calendar did not affect the weekly cycle?”

“We sure do. Because a pope was the first one to listen to the astronomers and call for a calendar change, only the Catholic nations of Europe made the change. All the other nations waited centuries to make the switch. Yet all that time, while monthly dates on the different calendars were different, the days of the week were the same everywhere.

“By the time England made the changeover, in 1752, their calendar was off by 12 days.”

1752
SEPTEMBER

		1	2	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

[*Some more history:* Spain, Portugal, and Italy began using the new calendar immediately in 1582. Part of Germany made the changeover in 1583 and the rest of the nation waited until 1700. About that time the Netherlands, Sweden, and Denmark also accepted it. Eventually, in 1752, England and the American colonies made the changeover. Finally, in 1917 (Turkey), 1918 (Russia), 1919 (Serbia), and 1923 (Greece), the last modern nations adopted it! Between 1582 and 1923 was 341 years of confused calendars in Europe, yet all that time everyone was using the same days of the week.

The *Encyclopedia Britannica* calls it the “unalterable

uniformity of the week,” for the weekly cycle has never been affected by calendar changes.]

“Well then, it is clear that we have the same seventh-day on our calendar that Jesus had!” exclaimed Simon.

“Exactly right,” said John Tay. “The evidence is remarkably solid that the seventh day—Saturday—on our calendars today is the same as in the time of Christ.

“*First*, we can know that God, who made the world and gave us the seventh-day Sabbath as a memorial of Creation, has protected the weekly cycle so we today can know what day of the seven-day week is the Bible Sabbath.

“Indeed, He did this so well—that every nation throughout the world has always had a seven-day week! That is a well-known fact. It’s because God made the world in six days and rested the seventh, that all the children of Adam and Eve have a seven-day week. It is a proof that the Creation story in Genesis 1 and 2 is true!

“*Second*, we can know because historians—and even astronomers—agree that no change has ever been made in the weekly cycle.

“But there is also a *third* powerful evidence: God has given us more than written proof of the permanence of the weekly cycle and the seventh-day Sabbath,—He has given us *living proof*: the Jewish race.”

“What do you mean, John?”

“Every other Near-eastern ethnic group has disappeared: the Hittites, the Sumarians, the Babylonians, the Assyrians, the Moabites, the Philistines—all are gone. But the Jews remain—and with them

the seventh-day Sabbath!

“It has been 3,400 years since God gave the Jews manna in the wilderness, in Exodus 16, and told them to carefully keep each seventh-day Sabbath when no manna fell. By a miracle, God gave no manna each Sabbath and twice as much fell to earth on each sixth day. *Those miracles proved which day of the week was the Sabbath day!*

“Yet from that time down to the present, the Jews have kept the Sabbath. There is no possible way it could get lost, as long as there are Jews. And down through the centuries, God has always kept that one race alive.

“Orthodox Jews scattered throughout the world have kept a strict record of time. They have carefully observed the seventh-day Sabbath throughout the ages. The existence and testimony of the Jewish race is alone enough to settle the matter.”

“Well, according to that,” Simon noted, “the seventh day on our calendar is the Bible Sabbath; and the first day of the week on our calendar, Sunday, is not the Bible Sabbath. But isn’t Sunday anywhere in the Bible?”

“Oh yes, it surely is,” said John. “But, of course, it’s not called Sunday. The Bible name for it is the ‘first day.’ Some people have offered thousands of dollars for a Bible verse which says the sanctity of the seventh-day Sabbath has been transferred to the first day of the week. But no one ever claims the money, for there is no such Bible verse!

“In fact, it is quite easy to search for that Bible verse: Simply look up all the ‘first day’ texts in the Bible. Those are the ones which talk about Sun-

day.”

Along about this time, it was getting later in the afternoon and the two headed back down the hill to Simon’s home. In order to conserve their limited supply of whale oil for the lamps, the Pitcairners generally retire early. But, anxious to learn more, after supper the two sat at the table with their Bibles by the steady glow of a lamp.

“John, I want to read those ‘first day’ passages in the Bible.”

“All right, we’ll go through each one. If there is a Bible reason to keep the first day of the week holy, it will have to be in one of these verses. But, remember, we should find a definite command of God for changing the seventh-day Sabbath to the first-day. We cannot just assume something which is not there.”

“I agree, John,” was Simon’s reply. “It should be a definite Bible command—or I should stop keeping Sunday holy. I will stand by that.”

“There are only eight texts in the Bible which mention the ‘first day.’ The first is Genesis 1:5, where the first day of Creation Week is spoken of. No Sunday sacredness there. It was just one of the six working days of Creation Week.

“The other seven are in the New Testament. We should carefully look at each of them.

“Matthew 28:1 is the first one in the New Testament. Here we see that the *Sabbath ends* before the first day of the week begins—and that is all that this passage tells us.”

“In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene

and the other Mary to see the sepulchre.”—*Matthew 28:1*.

“Everyone knows when Christ died. He died on ‘Good Friday.’ Everyone knows when He rose from the grave. It is called ‘Resurrection Sunday.’ Between those two is the Bible Sabbath. Christ rested on the Sabbath, after He created the world (Gen. 2:1-3); and He rested in the tomb on the Sabbath after He declared ‘It is finished!’ and died on Calvary.

“Mark 16:1-2 is the second ‘first-day’ text, and Mark 16:9 is the third. All they tell us is that the Sabbath was past before the first day began. They are two different days. Sunday is not the Sabbath.”

“In the Bible, isn’t Sunday ever important?” asked Simon.

“It is just one of the six days for work,” replied John. “God spoke with His own voice in Exodus 20:9-10 and told us what Sunday was for.”

“Six days shalt thou labour, and do all thy work. But the seventh day is the Sabbath of the Lord thy God.”—*Exodus 20:9-10*.

“The seventh-day Sabbath is holy; the first day is one of the six working days, nothing more. Many years after the resurrection, Mark knew of no first-day sacredness. Here is the second ‘first-day’ text in the New Testament.”

“And when the Sabbath was past . . . very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.”—*Mark 16:1-2*.

“Mark 16:9 is the third.”

“Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils.”—*Mark 16:9*.

“Luke 24:1 is the fourth ‘first-day’ text in the New Testament. Nothing new here.”

“Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.”—*Luke 24:1*.

“Luke does point out, in the two preceding verses (Luke 23:55-56), that some of Jesus’ most faithful followers ‘rested on the Sabbath day according to the commandment’ (the Fourth Commandment of Exodus 20:8-11). In all His years of instruction to His disciples, Christ the Master Teacher had said nothing about Sundaykeeping—or we would see His followers faithfully observing it. Sunday sacredness is foreign to Scripture; it’s not there. Instead, *after the death of Christ*, they were keeping the Sabbath.”

“It is obvious that the disciples wanted so much to embalm the body of Jesus as soon as possible,” said Simon. “Yet they had to wait until Sunday to do it, since Christ had taught them to sacredly keep the seventh-day Sabbath.”

“That’s right,” said John.

“John 20:1 is the fifth ‘first-day’ text in the New Testament. Again the same simple record of the early morning experience and nothing more.”

“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.”—*John 20:1*.”

“What about Christ’s appearance to the disciples on the first day after dark?” asked Simon.

“Yes, that is the sixth ‘first-day’ text (John 20:19). As with the others, John’s record gives no account

that Jesus ever mentioned the first day of the week. What John does say is that the disciples were gathered together 'for fear of the Jews.' He specifically points out that this was not a worship gathering. They were simply in hiding, gathered together 'for fear of the Jews.' They were huddled together, afraid that they too would soon be killed as Jesus was."

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."—*John 20:19*.

"Some have suggested that the disciples were celebrating Christ's resurrection. That is not true, for they did not yet believe Jesus had risen. They were frightened men with a dead Saviour, for all they knew. Twice Mark mentions that, by that time, they still could not, or would not, believe it (Mark 16:11 and 16:12-13). Later Christ appeared to them (Luke 24:33-37), but He had a difficult time convincing them it was He. We have looked at the last of the six 'first-day' texts in the Gospels."

"That sweeps away all chance that Christ changed the sacredness from the seventh to the first day," Simon said. "But what about Paul? Did He change the Sabbath to Sunday?"

"He was only one of the Apostles. He would have no right to change the Ten Commandments. Even though Paul's writings are a large part of the New Testament, yet he mentions the first day only once. But first, let's look at the only mention of it in the book of Acts. Luke tells us this:

"Turning to Acts 20:7-11. After having spent

seven days at Troas, Paul and his missionary company held a farewell gathering with some of the believers that night, which lasted till midnight.

“According to Bible time, the *first day* of the week begins on Saturday evening, at sunset, and ends Sunday evening at sunset. Since the Acts 20:7-11 meeting was held on ‘the first day of the week,’ *and at night*, it must therefore have been held on what we today would call ‘Saturday night.’ For the first day of the week, according to the Bible, had already begun at sunset on Saturday evening. Had it been held on what we today call ‘Sunday night,’ the meeting would have been held on the second day of the week.”

[Notes: “It was the evening which succeedeth the Jewish Sabbath. On the Sunday morning the vessel was about to sail.”—*Conybeare and Howson, Life and Epistles of the Apostle Paul, Vol. 2, p. 206. This is the most authoritative and complete book on the life of the Apostle Paul.*

“The Jews reckoned the day from evening to morning, and on that principle the evening of the first day of the week would be our Saturday evening. If Luke reckoned so here, as expiration of the Jewish Sabbath, and held his last religious service with the brethren at Troas . . . on Saturday evening, and consequently resumed his journey on Sunday morning.”—*Dr. Horatio B. Hackett, Commentary on Acts, pp. 221-222. Dr. Hackett was Professor of New Testament Greek in Rochester Theological Seminary.*]

“After that Saturday night meeting at Troas (Acts 20:7-11), came Sunday morning, just another working day, and Paul’s company immediately set to work. They set sail that night. But Paul preferred to go alone part of the way. So that morning, Sunday morning, he walked nineteen miles across a point of land to Assos, where his friends took him on

board the ship (Acts 20:11-14).

“If Sunday was Paul’s holy day, why then did he stay with the brethren at Troas seven days and then leave them on Sunday morning in order to walk nineteen miles that day? The Bible says, ‘for so had he appointed’ to do. That was planning quite a bit of work for Sunday.”

“That really helps explain the passage,” said Simon. “But what about ‘to break bread’ in Acts 20:7. Could it be that they held a communion service at that night meeting?”

“If they did, it was on Saturday night. But, actually, ‘to break bread’ was the first-century way of saying, ‘to eat a meal.’ The disciples broke bread daily ‘from house to house’ (Acts 2:46). Even if they had held an actual communion service that night, this would in no way make it a holy day. The Lord’s Supper may be celebrated on any day.”

“But isn’t the Lord’s Supper held in commemoration of Christ’s resurrection?” asked Simon.

“The Lord’s Supper commemorates Christ’s death, not His resurrection,” replied John. “The Bible says that, as often as we partake of it, ‘Ye do shew the Lord’s death till He come’ (1 Cor. 11:26).

“It is interesting that a far more important meeting was held, on the following Tuesday night, with the Ephesian elders (Acts 20:17-38). They were called in from a distance, especially for it. Just holding a meeting does not make a day sacred.

“So the book of Acts is as silent on first-day sanctity as are Matthew, Mark, Luke and John.”

“Did the Apostle Paul always keep the Bible Sab-

bath?” asked Simon.

“Repeatedly, in the book of Acts, we are told that Paul worshiped on the Sabbath day (Acts 13:14, 42; 16:13; 17:1-2). Paul’s ‘manner’ was the same as Christ’s ‘custom’: to keep the seventh-day Sabbath (Acts 17:1-2 and Luke 4:16).”

“You mentioned that there was one more ‘first-day’ passage,” said Simon.

“Yes, and it is the only one mentioned by Paul in all his writings. Only God, the Creator, can change the Sabbath to another day. But, surely, if the Sabbath had been changed to Sunday, Paul would have mentioned it. Here is this last first-day passage:

“Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.”—*1 Corinthians 16:1-2*.

“That is the eighth and last ‘first-day’ text in the New Testament, and the only one in Paul’s writings.

“Paul wanted the believers to save aside money for the poor folk in Jerusalem. He was an evangelist who didn’t like to make calls for money in Sabbath services. ‘That there be no gatherings when I come’ is what he said. Paul knew that if the people did not lay aside at home systematically, on a basis of weekly income,—there would be a gathering when he came—not only a gathering of money but gathering of people also.

“So he said, ‘Let every one of you lay by him in store.’ This plan had no connection with a weekly collection at a church service. It was to be laid aside

at home. This text in 1 Corinthians 16 exactly agrees with the Fourth Commandment. On Friday, we prepare for the Sabbath. Then, on Sunday morning, another work week has begun and we can tally up our income from the previous week and pay our bills. There would not be time on Friday afternoon to do this, before the Sabbath began at sunset. Bookkeeping and the keeping of accounts is not to be done on the Sabbath; and, according to Paul, it should not be crowded into Friday when we are preparing for the Sabbath.

“So there we have it, all the passages where the first day is mentioned in the Bible—one in Genesis, six in the Gospels, one in Acts, and one in Paul’s writings. In none of them do we find any indication of a new holy day, much less a direct command of God to observe it in place of the seventh-day Sabbath.”

When they turned in that night in October 1886, Simon had a lot to think about. He was pastor of the Pitcairn Church, but Thursday October Christian II was the recognized leader of everyone on the island.

Thursday October II was Fletcher Christian’s grandson and son of Thursday October I, Fletcher’s oldest son. (Both had been born on a Thursday in October, hence the names; you will recall that Fletcher’s son later changed his name to “Friday.” But his son, Thursday II, kept that name until his death).

After the death of John Adams in 1829, Thursday, at the age of 35, had been unanimously voted to be the leader of the colony. When he died about

39 years later, his son (Thursday II) took his place.

The next morning, Simon Young told John Tay that they ought to go over to Thursday's cabin and visit him. Of course, there would surely be additional questions, but they needed to tell Thursday what they had already studied.

Since it was a nice day, once their conversation got started, the three of them walked over to The Edge and sat down. This is the place where the Pitcairners go to look down into Bounty Bay, and beyond it to passing ships. It was from this spot, 96 years earlier in 1790, that the mutineers watched as the stripped hull of their ship, *Bounty*, burned and sank beneath the waves—destroying the last evidence of their flight from the British Admiralty.

Below the three men was the narrow channel their longboats had to pass through, between the rocks, when they headed out to passing ships. On the right was Adams' Rock, a well-known marker. Immediately below them was the Landing, where their longboats were stored.

Seated on the grass, they had a lot to talk about. As the hours passed, Thursday listened and asked questions just as earnestly as Simon had the day before. Eventually, it was time for lunch.

Afterward, the three decided to walk down the dirt road to the landing. As it is most of the time, the surf was pounding the rocks off shore, as well as the rocky coast at the base of the cliffs.

John asked where it was that McCoy had jumped from the cliff. Thursday replied that it was out of sight to the left of them, past Fletcher Christian's cabin. William McCoy had been the one who in-

vented a way to make liquor on the island, and it led to his death.

Sitting down by at the upper end of the landing, so as not to be too near the noise of the surf, they continued talking for a time. Then they headed back up the hill, past the cabins on both sides in Adamstown, and out to some gardens southwest of the village.

By this time, all the essentials which John Tay and Simon Young had discussed the day before had been covered. All three men recognized how extremely important this subject was. There were only a few days before the coming Sunday church service, when everyone would gather together.

They had found a quiet location; no one was working in this particular garden this afternoon. Sitting down on a hillock at its edge, the three were silent for several minutes. Both Simon and John knew that Thursday was thinking about what he had learned in the past few hours.

In front of them were rows of yam plants. John knew there would be a good harvest before long. He also knew he would not be on the island by the time that harvest came.

Exactly what kind of harvest is coming? John thought to himself. He had come so far . . .

Just then, Thursday October spoke.

“I have been deeply impressed with the Scriptures you have brought to us today,” he said slowly. “Indeed, I guess I am astounded to think that somehow so many of us had looked past all that so long and had not seen it.

“But,” and there was another pause as he col-

lected his thoughts, “*there are four questions I still have*. If you can satisfy them, I will,—I would be satisfied.”

“Whatever I can do to help you,” replied John. “All that matters is what it says in the Word of God.”

“I know that,” Thursday said softly. “That is what has made Pitcairn Island a lighthouse to the world for so many years. We have stood by the Bible, and it has changed our lives so much.” Another silence, then he added, “To whatever degree we obey more fully in the future, God will bless us all the more.”

“I agree,” quietly concurred Simon.

“Four questions?” asked John Tay.

“Yes,” Thursday replied, “I believe four will round out our conversation very well and fill in the gaps.”

“*First*, my grandfather taught John Adams that Sunday was ‘*the Lord’s day*.’ I guess he had been taught that as a boy by the Anglican priests on the Isle of Man, off the coast of England. I’m not sure he got it from the Bible. Would you explain this.”

“I understand; so many feel that way. Let’s see what it says in the Bible,” replied John Tay.

“Revelation 1:10 is the verse of Scripture that is supposed to refer to Sunday.”

“I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet.”—*Revelation 1:10*.

“Significantly, that verse doesn’t say anything about Sunday! So we have to look elsewhere in the Bible to find out what John the Revelator meant when he said ‘*the Lord’s day*.’

“We know that, when it comes to the commandments of God, “we ought to obey God rather than

men" (Acts 5:29); and, while on earth, Jesus our Example did just that. He kept His own holy Sabbath and we can be sure He kept it correctly.

"In fact, Christ said *He was the Lord of that day!* Let's read it here in Mark."

"And He said unto them, The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath."—*Mark 2:27-28 [cf. Matthew 12:8, Luke 6:5].*

"This verse tells us two things: that the Sabbath was made for all men, not just the Jews, to help them stay close to God; and that Jesus is the Lord of that day. —So it is the Lord's own day! *It is the 'Lord's day.'* Jesus didn't refuse the Sabbath or ignore it—He called it His own. The seventh day is the Lord's day, Christ's holy day.

"He never said He was Lord of Sunday, but He definitely said He was Lord of the Sabbath.

"His claim to lordship over the Sabbath is based on the fact that He is our Creator. At the end of Creation Week, He is the Lord who rested on this seventh day, blessed it, and set it apart as holy.

"As you know, there are a number of Bible verses which tell us that Christ was the one who created the earth (John 1:1-3, 10; Eph. 3:9; Col. 1:14-17; Heb. 1:1-3).

"But, in addition, there are several other passages in the Bible where the seventh-day Sabbath is called 'the day of the Lord.' The Sabbath is the *day unto the Lord* (Ex. 16:23, 25; 31:15; 35:2), the *day of the Lord* (Ex. 20:10; Lev. 23:3; Deut. 5:14), and *His own day* (Isa. 58:13). All those verses clearly explain what the Apostle John had in mind when he wrote Revelation 1:10. Throughout the

Bible, the 'Lord's day' is the seventh-day Sabbath. Nowhere does God call Sunday His day.

"The Apostle John well-knew which day was the Lord's day; it was the Memorial Day of the Creator (Gen. 2:1-3; Ex. 31:17), the Memorial Day of the Redeemer (Ezekiel 20:12, 20). It is the Lord's day, a day God wants to share with you and me, now and throughout all eternity to come (Isa. 66:22-23)."

Thursday October Christian sat there and thought about that for a time. Then he said:

"All right, *second*, isn't there some talk that the Sabbath is Jewish; and since we are Gentiles, we can worship on a different day?"

"That is a good question, Thursday," John replied. "The Sabbath was given to mankind 2,000 years before the first Jew. Abraham lived about 2000 B.C. and the world was created about 4000 B.C. The weekly Sabbath and marriage are the only two institutions which come down to us past the garden of Eden. Both were given to us—to all mankind—by the God of heaven.

"It was not Jews that the Lord created during Creation Week. He created the world and our first parents, who would be the ancestors to all the rest of us. So the command of Genesis 2:1-2 applies to all human beings. In that passage, God set apart the seventh-day Sabbath as the day on which to worship Him.

"We are told the same thing in the Fourth Commandment: The seventh-day 'is the Sabbath of the Lord thy God' (Ex. 20:10). And He says it is His because of something He did—create the world,—not because of anything the Jews did (Ex. 20:11)."

“Remember the Sabbath day, to keep it holy.

“Six days shalt thou labour, and do all thy work.

“But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

“For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.”—*Exodus 20:8-11*.

Once again there was a pause as Thursday stared at that commandment in Exodus 20. “All right,” he said, “*this is my third question*.”

“I’ve also heard that there was no law before the Ten Commandments were given on Mount Sinai. Therefore it was only a local ordinance, given to the Jewish people.”

“That’s another good point, Thursday. But, of course, it could not be true—or only the Jews would have to refrain from killing people and committing adultery. Only they would need to worship God or honor their parents.

“Besides, the Bible says that there can be no sin where there is no law, for sin is the transgression of the law. So if the moral law—the Ten Commandments—did not exist before Sinai, then there could be no sin. Man cannot be judged as being a sinner, if there is no law that he is required to keep.

“Here are several verses which explain this:

“Where no law is, there is no transgression.”—*Romans 4:15*.

“Sin is not imputed [reckoned or counted] when

there is no law.”—*Romans 5:13*.

“Sin is the transgression of the law.”—*1 John 3:4*.

“We are told that it is only by the law that we have a knowledge of sin.”

“For by the law is the knowledge of sin.”—*Romans 3:20*.

“I had not known sin, but by the law.”—*Romans 7:7*.

“And yet there was so much willful sin and breaking of God’s law by the time of Noah, that the wicked were destroyed by the Flood (Gen. 6:5-7, 11-13).”

“For until the law, sin was in the world,—but sin is not imputed [considered as sin] when there is no law.”—*Romans 5:13*.

“Adam sinned (Rom. 5:12), and so did Cain (Gen. 4:7, 10-11), and the Sodomites (Gen. 13:13; 2 Peter 2:7-8).

“But, like Noah, Abraham was different. He obeyed God and His laws.”

“Because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.”—*Genesis 26:5*.

“Adam and Eve, Cain, Noah, the antediluvians, and Abraham—all lived *before* the time when the Ten Commandments were repeated on Mount Sinai. The Bible says there was sin before Sinai, and the Bible also says there was obedience to God’s law before Mount Sinai.

“The events in Exodus 16 are a dramatic example of the fact that the people knew about the Bible Sabbath before it was spoken at Sinai in chapter 20. Reading through chapter 16 clearly shows that the people knew about the seventh-day Sabbath and were expected to obey it.”

John Tay fell silent and there was another pause. Then Thursday said. "Let me ask this: What about the resurrection? *That would be my fourth question.* We have been told that we keep Sunday in honor of the resurrection of Christ?"

"Another very worthwhile point," replied John. "May I ask this: What are the greatest events in human history?"

Following the conversation closely, Simon now blurted out, "Well, I guess it would be the Creation of our world, the day Christ died on Calvary, and— and Christ's Second Coming,"

"That's right. In Gethsemene on Thursday night and on the cross on Friday morning and afternoon, our salvation hung in the balance. By sundown Friday it was all settled. The price had been paid. The salvation of those who would accept it was assured. Then came the Sabbath day *of rest for Jesus*, our Lord, in the tomb. On Sunday, He rose and another work week began.

"It was inevitable that Christ would rise from the dead on the first day, but He did not have to die for us on Friday. He could, without sin, have gone back to heaven. Christ was not obligated to save a world in rebellion against His holy law.

"Frankly, the resurrection of Christ is in no way as important as is His death on the cross. Those who wish to abandon a clear command of God to keep the seventh day—for some other day of their own choosing—would do well to keep Friday holy in honor of Calvary.

"Actually, Christ gave us a definite *memorial* of both His death and resurrection, and it is not Sun-

day. Both events are symbolized by the ordinance of baptism. Romans 6 clearly tells us that.”

“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?

“Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

“For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection:

“Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.”—*Romans 6:1-6*.

“In the rite of baptism, we symbolically die with Christ, are buried with Christ, and rise in newness of life with Christ. In baptism, we commemorate Christ’s death, burial, and resurrection. (But, of course, only water baptism—immersion under the water—can fulfill that symbol; sprinkling cannot do it.)

“Some say that Sunday is the memorial of our *redemption*. But, according to the Bible, the seventh-day Sabbath is the memorial, not only of Creation, but also of redemption. Several Scriptures clearly state this.

“*First*, obeying the Sabbath is a sign, or symbol, that we acknowledge Him as our Creator.”

“Wherefore the children of Israel shall keep the sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever: for in six days the

Lord made heaven and earth, and on the seventh day He rested, and was refreshed.”—*Exodus 31:16-17*.

“*Second*, keeping it holy is a sign that He is our Redeemer.”

“Moreover also I gave them my Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.”—*Ezekiel 20:12*.

“*Third*, worshiping God on the Sabbath is a sign that we belong to Him.”

“And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.”—*Ezekiel 20:20*.

“*Fourth*, faithfully observing it week by week is a sign that God that is sanctifying and preparing us for heaven.”

“Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you.”—*Exodus 31:13-14*.

At this, Thursday October rose to his feet, with the comment, “I have no further questions just now. But I do need more time to think this over.”

“I understand,” said John Tay. “And you, Simon?”

“It would be well if Thursday and I spent the evening talking together, studying our Bibles, and praying about this. As you know, John, this is a big decision.”

“I surely understand, Simon,” replied John.

Back in Adamstown, John ate supper with Simon. Then, excusing himself, Simon went over to Thursday’s cabin and the two spent the evening pouring over their Bibles and talking.

As for John, he walked out to The Edge, and

stood there for a long time, alone . . . just looking at the waves below him, beating on the rocks.

“The waves have been beating on those rocks a long time,” thought John, “but they are still there.”

He wondered what effect his message would have on the people of this island in the next few days.

As usual, everyone was up the next morning as the first glimmer of light colored the sky. Because whale oil for the lamps has to be purchased from passing ships, Pitcairners make use of every bit of daylight they can find.

The night before, Simon and Thursday decided to talk with John again the next morning at a quiet location not far from Adamstown. But the next morning, Thursday did not come, and Simon and John talked alone for awhile.

Then Thursday arrived out of breath and apologized for being late.

“I was up late last night, reading by lamplight,” he explained. “After you left, Simon, I remembered a book that a sea captain gave me several years ago. A theology book printed at Oxford, it contained learned arguments against the Sabbath.”

By this time, John wondered what was coming next. He found out quickly enough.

“Actually, John, all the arguments which it mentions about the Bible Sabbath you’ve already answered. That really impressed me,” Thursday said. “But the book also presented a different type of objection.

“It said we should keep Sunday instead of the seventh-day Sabbath—*because the law of God has been done away with!* It said we’re no longer un-

der law but under grace, so our behavior doesn't count. Whatever we do, we're going to be saved anyway!

"John, can you help explain this? The author used big words and it is confusing."

"Whatever I can do to help you," replied John Tay. "The answers are in the Bible, for that's all we can go by."

"I agree, John, I agree. Whatever we Pitcairners decide on this matter, will be based on the Bible. I can tell you that.

"Let's start with this," said Thursday. "What about the fact that the law of God was 'nailed to the cross.' According to the book, if that is so, we don't need to keep the Sabbath any more."

"If that is so we can break all the other commandments too. There is more to it than just getting rid of the Sabbath," said John.

"I hadn't thought about that," said Thursday. "The Ten Commandments are all locked in together. We can't get rid of one without getting rid of the others."

"If the Ten Commandments have been abolished," responded John, "We don't have to do anything moral! We can break all the commandments, go to heaven, and there live with crooks and criminals who spent their lives breaking it.

"You are right, because the Sabbath commandment is in the middle of the moral law.—To do away with part of it would be to do away with all of it—and that, the Bible says, we cannot do."

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said,

Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty.”—*James 2:10-12.*

“We know that we dare not do away with the sixth commandment, about murder, or the seventh about adultery. So we cannot do away with the fourth—about the seventh-day Sabbath.

“We dare not do away with the Moral Law of Ten Commandments,—and God, who is far wiser than us, did not do away with it either.”

“But what is this about ‘nailed to the cross’?” asked Simon.

“Here are the two passages you have in mind.”

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.”—*Colossians 2:14.*

“Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby.”—*Ephesians 2:15-16.*

“This does not mean that Jesus took a hammer and nailed a roll of ordinances to the cross,” continued John, “But it does mean that *some law or set of laws ended at that time. What law would this be?* We know that the Ten Commandments, the moral law of God, did not end at the cross. It is just as wrong today for one to steal, lust, or swear as it ever was.

“Christ did not come to destroy the Ten Commandment law. He came to fulfill it, that is, give us a

perfect example of obedience to it.”

“I have kept My Father’s commandments, and abide in His love.”—*John 15:10*.

“For this is the love of God, that we keep His commandments.”—*1 John 5:3*.

“He that saith he abideth in Him ought himself also so to walk, even as He walked.”—*1 John 2:6*.

“Leaving us an example, that ye should follow His steps.”—*1 Peter 2:21*.

“As His custom was, He went into the synagogue on the Sabbath day, and stood up for to read.”—*Luke 4:16*.

“God is not fickle, God is not changeable. Neither does His moral law change, which is a mirror of His character.”

“Jesus Christ the same yesterday, and today, and forever.”—*Hebrews 13:8*.

“For I am the Lord; I change not.”—*Malachi 3:6*.

“No nation would dare destroy its laws. Neither does the God of heaven abolish His. It cannot be emphasized too strongly that *sin is the breaking of the law of God. If there is no law, there is no sin!*”

“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.”—*1 John 3:4*.

“You have laws right here on Pitcairn Island. If you abolished them all, anyone could do anything they wanted. That was the condition of things when the mutineers first came here. They terrorized the place!”

“That’s right!” said Simon.

“Jesus did not die on Calvary to destroy the moral law. He did not die so we could sin. He died so we can stop sinning. Look at what the angel told Mary

at the incarnation of Jesus. It was a prediction of why He had come to earth.”

“And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins.”—*Matthew 1:21*.

“It was because God’s Ten Commandment Law *could not* be set aside that Christ had to die! If the Moral Standard given us by Heaven could have been abolished, then Christ need not have died to meet its holy demands. God’s holy moral law is as enduring as His own character.”

“Well, I can see that,” said Thursday. “But the Bible says something was eliminated at the cross; what was it?”

“Let’s look at those two passages again,” said John.

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.”—*Colossians 2:14*.

“Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby.”—*Ephesians 2:15-16*.

“Something called ‘ordinances’ were taken away at the cross. Because of Christ’s death, something was no longer needed. It would not be the moral code that God gave to mankind. But, because Christ died, something else was not needed.

“What are the laws in the Bible?” Simon asked.

“*First* and foremost, there are the Ten Commandments. They were written by God Himself on tables of stones (Ex. 31:18), the most enduring natu-

ral substance on earth. They are as enduring as God's character! 'Think not that I am come to destroy the law,' said Christ (Matt. 5:17).

"*Second*, there are the ceremonial, sacrificial ordinances—the ritual laws of worship. *Those are the laws which were nailed to the cross.* These are the 'handwriting of ordinances that was against us' (Col. 2:14). They are the 'commandments contained in ordinances' (Eph. 2:15). No longer did lambs have to be sacrificed at the Temple, for the Lamb of God—Christ—had been offered up for us all. Type had met antitype. The sacrifices helped the people look forward to the cross and have faith in the Redeemer to come. But the death of Christ did away with—abolished—the reason for those sacrifices. That is what was nailed to the cross. Gone were the blood offerings, the meat and drink offerings, the special yearly holy days;—for Christ, God's Lamb, had been sacrificed to meet the demands of the law and, by His grace, enable us to obey it also."

"But what about just below that, in Colossians 2:16? The 'Sabbath days' were taken away also?" asked Thursday.

"That is explained in verse 17," replied John.

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."—*Colossians 2:16-17.*

"It was not the 'Sabbath day' which was taken away, but the 'sabbath days'; 'days' plural. Those were the yearly holy days, or yearly 'sabbaths.' They were shadow laws, pointing forward to events later

to be fulfilled, primarily the death of Christ. But the weekly Sabbath points back to Creation.

“The first of those yearly sabbaths was the Passover feast. Blood was to be sprinkled on the edges of the door frame, as a symbol that the blood of the coming Redeemer would deliver the believers in the home from destruction that night. The story is in Exodus 11 and 12. The Passover, observed in the spring of each year, symbolized that Christ would become our substitute. But when Christ died on Calvary, no longer did we need to sacrifice lambs at the yearly sabbath of the Passover. The same for the other yearly feast days.”

“I see,” responded Simon. “That which remains is the weekly Sabbath, which is in the heart of the moral law.”

“And the reason it remains,” said John, “is because it is not a *shadow ordinance*, pointing us forward to the death of Christ; but it is a memorial of Creation and God’s power to sanctify us.”

“Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.”—*Exodus 31:16-17*.

“There is another passage of Scripture which also mentions *those ‘shadow laws.’* And it identifies them. It says the ‘shadow laws’ were the sacrificial ordinances.”

“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then

would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me.”—*Hebrews 10:1, 3-5*.

“At the exact moment when Christ died on Calvary, the veil of the Temple was torn from top to bottom, signifying that God was done with the sacrificial system (Matt. 27:51). The sacrificial system was ended; it was ‘nailed to the cross.’

“On the cross, Christ cried out, ‘It is finished!’ (John 19:30). It was the sacrificial services, the shadow laws, which were finished—*not the Ten Commandments*, not the Sabbath of Creation. A complete atonement had been provided, and it was up to men whether they would accept it.”

“Are there any other Bible verses which could cause confusion about the weekly Sabbath?” asked Simon.

“There is one in Romans,” replied John. “Just as Paul warns against any longer regarding the ceremonial meat, drink, and yearly sabbaths of the sacrificial laws in Colossians 2:16; so, in Romans 14, he again speaks about this problem of the ceremonial meats and drinks that some converted Jews were demanding be kept by all the followers of Jesus. The entire chapter should be carefully read. Apparently, they were also demanding that the ceremonial yearly sabbaths—*the feast days*—continue to be kept also. Rather than hit it head on, Paul asked

the Christians to be tolerant of one another; if some still wished to keep the Passover, he was telling them, let them do it.”

“One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.”—*Romans 14:5*.

“One man thinks that these yearly feasts are important and should be kept. Another thinks that every day is the same, as far as the feast days are concerned. Since the feast days are not involved in the moral law of God, let each do as he thinks best. But regarding such things as adultery, lying, cheating, Sabbath breaking, or murder—there is no question. Through the grace of Christ we are to obey God’s Moral Code.”

“Well, I must say,” said Thursday October, “this is really something. I never realized all this before.” He thought a little bit. “But there is one more question that I have for you.”

“However I can help,” said John. “The answers are always in the pages of the precious Word of God. If we cannot find it there, we cannot accept it.”

“That theology book,” responded Thursday, “said we are saved by grace and do not need to obey the law. But I can see that we do have to keep the Ten Commandments. Why, that is what has brought so much happiness to Pitcairn Island! We have never had one criminal act on the island,—ever since John Adams gathered everyone together and began teaching them the Bible and the Ten Commandments.”

“And, of course, it was all done through the enabling grace of Jesus Christ,” said John. “Apart from His help, moment by moment, we cannot of our-

selves put away sin and serve God.”

“Exactly,” said Thursday, “Before they accepted Jesus as their Saviour, no one on the island could stop their fighting, drinking, arguing, and killing.”

“That’s right, Thursday, that is exactly what ‘law and grace’ are all about,” John responded. “We have to obey God’s moral law, but we can only do it through the empowering grace of Jesus Christ. In His strength, we can do all that God asks of us.”

“I believe that, John!” said Simon.

“And I do, too,” Thursday added. “The *error* is that we are saved by grace and do not need to obey the law. The *truth* is that we are saved by grace—which enables us to obey the law. It is as simple as that.”

“Right,” said John, “Christ came to save us, not in sin, but from sin.”

“She shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins.”—*Matthew 1:21*.

“And the Apostle Paul valued the Moral Law. Here is what He said about it . .

“Wherefore the law is holy, and the commandment holy, and just, and good . . . For we know that the law is spiritual: but I am carnal, sold under sin.”—*Romans 7:12, 14*.

“That which he opposed were efforts by Judaizing Christians to force Christians to keep the shadow laws. Another thing that bothered him were those who thought they could obey the Ten Commandments in their own strength, apart from the enabling help, moment by moment, of Jesus Christ.

“We are required to obey God’s commandments, but only with the continual help of Christ can it be

done. We gladly do it because we love Him.”

“This is the love of God, that we keep His commandments.”—*1 John 5:3*.

“By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”—*Ephesians 2:8-10*.

“Christ makes it possible for us to put away sin and obey; His gospel is God’s power which leads to our salvation.”

“But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”—*1 Corinthians 1:30*.

“I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”—*Romans 1:16*.

“God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”—*Romans 8:3-4*.

“This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people.”—*Hebrews 8:10 (Psalm 119:11)*.

“Do you have any other questions, Thursday?”

“No, I don’t.”

“What about you, Simon?”

“Mine are all answered too.”

“John,” said Thursday October Christian, “We

are so very appreciative that you have come to visit with us. But, as you know it is now Friday, and our people will all gather together for church on Sunday morning. We must earnestly pray that right decisions will be made."

"Yes, it is crucial," added Simon Young. "All these years, we have stood together as an undivided family. It would be unfortunate if we split at this time."

"Yet we must individually stand for what is right. We cannot do otherwise. We must obey what we learn in the Bible," Thursday said.

"The three of us have been doing a lot of praying over the last several days. We surely cannot have too much of it at a time such as this," Simon added.

At this, the three knelt and pled with the God of heaven to guide them through the coming days and to help their loved ones make right decisions.

The decision was made to wait until the Sunday service to present this to the others.

John spent the remainder of the afternoon helping in the garden, while Simon and Thursday worked on duties they had neglected for the past few days.

At sunset that Friday evening, the Bible Sabbath began; and John prayed earnestly with Simon at its beginning.

Sabbath morning, everyone was up early. Most of the villagers were busily preparing for Sunday: washing clothes, cleaning their houses, and all the other things that Sundaykeepers throughout the world do the day before.

Since Simon Young was the island pastor and Thursday October Christian its recognized leader, they were in a position to absent themselves that

Saturday. Packing lunches and their Bibles, with John Tay they climbed that steep hill to Christian's Cave. From its height, they had a dramatic view of the ocean which extended out for miles.

The day was for them a Sabbath treat, for they spent it in sharing treasures learned in a lifetime of Bible study. One was the interesting story of the fire in the gate of Jerusalem. God predicted it would happen if His people did not keep the Sabbath. Eventually the prediction was fulfilled. God also said that, since they had not kept the Sabbath for centuries (about 490 years), their land would be taken from them and it would lie fallow for 70 years, to make up for the 490 years of Sabbaths they had not kept! (Jeremiah 17:19-27; 52:7-14; 2 Chronicles 36:11-21). God is serious about wanting His people to keep His Sabbath. Every one of His commands, when kept, brings a promised blessing with it. Problems result when it is not obeyed.

Simon shared Psalm 119, the longest chapter in the Bible, with the others. It is filled with promises for those who will obey God's commandments.

Sunday dawned bright and early. The nice weather from the preceding week continued; and soon everyone on the island was heading toward the Pitcairn Church—a large, single room structure in the village square in the center of Adamstown.

Visiting outside gradually died down as each one filed in and took a seat. Parents, old folk, and children—all were present. John Tay, the only visitor to the island, quietly took a seat in the back row.

On the podium sat Pastor Simon Young and Thursday October Christian II, the acknowledged

leader of the island.

After singing several hymns and praying together, Pastor Young arose and stepped to the pulpit. Heartily welcoming everyone, he told them that, as usual, there would be a combined lunch afterward. All would eat together. This came as no surprise, and the ladies had already prepared for it.

Then Pastor Young mentioned the visitor they had with them that week—a lay minister from the United States who, for years, had worked as a ship's carpenter on the high seas.

Then Pastor Young asked if John Tay had any words to speak to the group. When John arose, Pastor Young asked him to come up front and address the congregation.

That one talk changed the entire island. Surely, a lot of prayer preceded it.

John began by explaining how, years before, the story of the Pitcairners' faith had led him to start reading the Bible again—and to dedicate his own life to God. He told them of the great debt he owed them; and how he had journeyed to Pitcairn if, possibly, he might bring them a blessing in return.

He told them that, just as they tried to rely solely on the Bible and its truths, he had tried to do that also.

Then, beginning at Genesis 2:2-3, John explained to them about the Bible Sabbath. This was something quite new to all but two of the Pitcairn Islanders. He showed them that only the seventh-day Sabbath was in the Bible, and there was no mention, anywhere in its pages of Sunday, the first day of the week, as being sacred.

Turning to Exodus 20:8-11, John read to them from the Fourth of the Ten Commandments. Yes, the Bible Sabbath was in the heart of the law of God (Ex. 20:3-20)—right there alongside commandments against adultery, lying, and killing.

The Pitcairners listened intently to what he had to say, as John showed that the seventh day was the only weekly Sabbath in the Bible. He then explained how an attempt had been made to change the Sabbath to Sunday—not by God but by men—but not until several centuries after the Bible was finished!

John concluded by showing them in Scripture that God's people, down at the end of time, would be keeping all the commandments, not just nine of them.

Revelation 12 briefly told how God's faithful ones were persecuted during the Dark Ages; but in the end-time, the remnant of God's people in the last days would be obeying God's law.

"And the dragon [Satan through an apostate church] was wroth with the woman [the true church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."—*Revelation 12:17*.

Also down at the end of time, just two verses before the second coming of Christ, God's faithful ones would be obeying the Ten Commandments through the enabling grace of Jesus Christ.

"Here is the patience of the saints: Here are they that keep the commandments of God, and the faith of Jesus."—*Revelation 14:12*.

John ended by showing that, among the last two pictures we have in Scripture of God's faithful ones—

as eternity is about to begin—are these:

“Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”—*Revelation 22:14*.

“For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord.”—*Isaiah 66:22-23*.

People throughout the church were deeply moved by the truths they had learned.

When John Tay had concluded his talk, he asked the congregation how many wanted to keep the Bible Sabbath, the seventh-day Sabbath. People began rising to their feet, as Pastor Simon Young stepped to the podium. Standing beside John, Pastor Young said he had made his decision. He told everyone that, henceforth, he was going to worship God on the Bible Sabbath instead of on the first day of the week.

Then Pastor Young asked if anyone else wanted to dedicate themselves to keeping the Bible Sabbath. Still more in the audience began rising to the feet. Then Thursday October Christian II stepped to the podium and announced that, beginning right now, he would only keep the Bible Sabbath.

By this time, everyone in the room was on his or her feet: mothers, fathers, children, and older people. All, that is, except one.

Only Moses Young held out. An elderly man, he was the island magistrate.

After an earnest and heartfelt prayer, led by Pastor Simon Young, it was time for the combined lunch.

But the villagers were eager to learn more, and they spent the rest of the day doing so. The Pitcairners were unprejudiced by the customs of the Western World, handed down from the time of Emperor Constantine in A.D. 321. They wanted to do whatever the Bible said.

At a special meeting on Monday morning, John, Simon, and Thursday met with Moses Young; and Tay answered each of Moses' questions, one after the other. When their meeting was completed, Moses also accepted the Bible Sabbath.

As the next weekend approached, everyone on the island spent Friday preparing for the Bible Sabbath. That evening, as the sun set, they began observing it.

The following morning, everyone gathered at the little white-washed church and held a praise meeting.

Then, at Pastor Young's request, John gave another sermon.

He explained that it was clear that Jesus commanded His disciples to keep the seventh-day Sabbath years later—even after His death on Calvary. We know that from a verse in Matthew 24, the chapter in which Jesus predicted many future events.

“But pray ye that your flight be not in the winter, neither on the Sabbath day.”—*Matthew 24:20*.

When asked about certain events which would not begin occurring until 39 years after His death (the destruction of the Temple, in A.D. 70, and events

after that), Christ commanded His followers to pray that, in spite of all the difficulties they would encounter in future years,—they must continue to keep the Bible Sabbath!

John explained that it was because of the Sabbath commandment at the Creation of the world (Gen. 2:1-3) that, everywhere in the wide world, the week is always seven days in length and God's Sabbath is always the seventh of those days. The Bible Sabbath was in effect long before Mount Sinai, when the Ten Commandments were given. It goes all the way back to the seventh day of Creation Week (Gen. 2:1-3).

John explained how, in nearly 200 languages, ancient and modern, the seventh day is called the "sabbath," "rest day," or something similar.

That evening at sunset, the first Sabbath for the Pitcairners ended. The following day, according to the Bible, the first of the six working days began; so they went to work in the fields. They believed the words of God in Exodus 20:9, that it was a common working day like the others. The Pitcairn Islanders have never kept Sunday holy since then.

In the days and weeks which followed, John told them more. It was all there in the Bible, and they examined it for themselves.

He also explained, in greater detail, how nearly three centuries after the death of Christ, the Roman emperor Constantine (A.D. 274-337), in consultation with church bishops in Rome, decided in A.D. 321 to change the day of worship to Sunday.

Historians recognize that Constantine was a politician and did that in order to unite the two larg-

est religions in the empire into one: The worshipers of Mithra worshiped their Sun God on the first day, which they called the Sun day. The Christians worshiped Christ on the Bible Sabbath, the Seventh day. The plan to unite the two religions was successful. Mithraism died out within half a century, and the pagans united with the Christians in worshipping on Sunday.

Uniting the empire in one religion helped unify the nation in its wars against the gradually encroaching Gothic hoards in the north. But the compromises led to the ruin of thousands of faithful Christians. Gradually, more pagan practices came into the church, such as the worship of statues.

John Tay's Bible studies convinced the people of Pitcairn that the seventh day was the only true Sabbath—the only day that God ever commanded us to keep holy.

John Tay stayed with the Pitcairners for five weeks. During that time, he helped them in the gardens and orchards, and took part in cutting wood for the stoves. But, when they realized he was a ship's carpenter by trade, his help proved invaluable in repairing some of the longboats.

According to the record, after five weeks with the Pitcairners, a passing ship stopped and his newfound friends took him out to it in the longboat. Many tears were shed that day, for a close attachment had formed.

Eventually, by ship Tay reached San Francisco. After a voyage lasting seven and a half months, he finally returned to his home and family in Oakland, California.

Chapter Twenty-four

In Later Years

When John Tay left Pitcairn Island, he promised the people he would send others to come and visit them. Arriving back home, he told other Sabbathkeepers about what happened. Encouraged, they launched a project to build a missionary ship to go into the Pacific and share the Bible Sabbath with the islanders. John was asked to take charge of building the ship. It took three years to complete, cost \$19,000 (a lot in those days), and was named *Pitcairn*.

On October 20, 1890, a century after the mutineers had landed on Pitcairn and four years after John left the island, a ship by that name set sail from San Francisco. It carried John Tay and his wife, a crew of eight, and two Seventh-day Adventist pastors and their wives.

The missionary boat arrived at Pitcairn Island on November 25, after 36 days of sailing. They were heartily welcomed, and soon 82 persons were baptized as Seventh-day Adventists.

“Pitcairn observes Saturday as the Sabbath, as all the islanders belong to the Seventh-day Adventist Church.”—*National Geographic*, December 1957, p. 745.

“Islanders are hard hit when too many ships call on Saturday, the Adventist Sabbath, because their religious principles will not permit them to trade then. In 1956, 14

ships came on Saturdays. The people still go out to the ship and give some fruit away, but they will not buy or sell on that day.”—*Op. cit.*, p. 770.

The *Pitcairn* was the first Seventh-day Adventist missionary ship, and it completed many voyages around the Pacific. About the same size as the *Bounty*, it was three feet wider and heavier. In 1900 it was sold, and later was wrecked on the coast of Borneo.

Now for a closer look at the island of Pitcairn and the people who live there:

Pitcairn Island is a lonely rock 1,300 miles southeast of Tahiti. Stark against the sky, a pinnacle of rock rises 700 feet. Sailors call it the Ship Landing Point. At its base is the rocky cove called Bounty Bay. The top of Pitcairn is a rolling area of gray-trunked pandanus trees and thickets of dark-green rose apple. The highest point is a 1,100-foot ridge above Palva Valley, west of the island’s center. Pitcairn is only 2 miles long by about a mile wide, with a circumference of six miles. Adamstown, where everyone on the island lives, is about 300 feet above sea level.

The island lies on the Great Circle Route, still taken by some steamships today, about halfway between Auckland and Panama, which are 6,500 miles apart. The Thames River estuary, from where the *Bounty* set sail so many years earlier, is 8,300 sea miles from Pitcairn Island.

The men of Pitcairn make dugout canoes and longboats. The canoes are used for fishing close to shore. In calm weather a fleet of several boats would be launched for fishing grounds offshore.

Each longboat is 37 feet in length, has 14 oars, and can carry 70 people. They are framed in native mango wood. There are three of them today. Passing ships contribute the planking. When a longboat is pushed out into the surf, the men row hard. Once free of the incoming surf, the rudder is put in place, the mast erected, and the boat sails out to the hove-to ship.

Pitcairn men are considered the finest surf boatmen in the world. They begin training at the age of 14, and by 15 each boy becomes a crew member and pulls an oar. However, what they are doing is quite dangerous; and, from time to time, boats are damaged and men injured.

Until recently, once a year some of the men sailed in a longboat 125 miles to deserted Henderson Island, to obtain a year's supply of miro wood that was used to repair boats and to make carved souvenirs to sell to passing ships.

For several years, Irving Johnson, captain of the yacht *Yankee*, carried them and their longboat to Henderson for the precious wood. But one year, they almost did not get any of it.

"We hoped to make the trip in a quick overnight run, load logs on Friday, and sail back on Saturday, their Sabbath. However, the wind came around ahead and prevented us from making it, so the skipper asked the islanders if they would load the ship on Saturday. They answered that they would go back to Pitcairn with *no wood* rather than work on their Sabbath!"—*National Geographic, January 1942, p. 42 [italics theirs]*.

They were eventually able to get the wood without breaking the Fourth Commandment.

With the passing of the years, various parts of

the sunken *Bounty* have been discovered. While fishing in 1933, islander Parkin Christian found its rudder and one pintle. Parkin later raised them by grappling.

The rudder was fished up from six fathoms of water and consisted of several lengths of worm-eaten planks. It is now in a museum at Suva, Fiji.

In February 1957, using an Aqua Lung, divers from the yacht *Yankee* found the ship's anchor in 50 feet of water. Because anchor chains were not used back then, when the ship was burned, the anchor rope was destroyed, leaving the anchor in place on the ocean floor. This 12-foot anchor is identical in size and shape to the one found in Matavai Bay. The *Bounty* anchor is now on display in Pitcairn square in Adamstown—near the store, post office, and church.

Later that same year, 1957, Luis Marden found the line of the keel and the copper hull of the ship.

Because of where everything was found, we now know that Fletcher Christian dropped a stern anchor, then paid out enough cable to enable him to enter the rockbound inlet. A bowline was made fast to a tree. The ship was probably held thus, bow to shore while it was stripped of everything useful.

All that was worthwhile in the *Bounty* was taken ashore: top hamper, timber, all the metal that could be removed, sails, compasses, chronometer, glass from the great cabin windows, sheet lead for musket balls, forge, muskets, cutlasses, hand tools, pitch, earthenware, guns.

Then the *Bounty*, anchored in eight fathoms well outside the semicircle of Bounty Bay, was worked into the bay and run aground. The turbulent seas must have slammed its rudder from side to side un-

til it snapped off; and, with a final lift under the stern, the sea-worn vessel struck hard upon the rocks.

After taking the last of the useable planking, they set fire to what was left of the ship. But the rudder did not burn, because it had broken off. That is why it was later found.

Ships passing from Great Britain to New Zealand provided the island's chief contact with the world. A century ago, during the whaling era, more American ships stopped at the island than any other kind. At that time the dollar was the unit of currency; today the New Zealand and British pounds are standard.

Ships may arrive at any hour of the day or night. They do not anchor, but heave to about three miles offshore. Boatmen from Pitcairn climb on board and sell souvenirs to passengers and trade fresh fruit for the ship's groceries.

In addition to gardening, caring for fruit trees, chopping firewood, and fishing, Pitcairners make square ovens from soft volcanic rock, using an ax to shape it. The women bake bread twice a week.

No one may today land on Pitcairn Island without permission from the administrator in New Zealand. In addition, a small committee on Pitcairn must first give their approval. All passengers embarking for Pitcairn at Panama must take passage through to New Zealand (that is, purchase a ticket to New Zealand, not just to Pitcairn), because wind and sea sometimes makes it impossible for the boats to depart from Pitcairn to pick up passengers. In such cases, the ship must continue on to New Zealand.

When you arrive, you will find that the features

of the Pitcairners, both men and women, are more strongly European than you might have expected. They are tanned and brown skinned; but most are no darker than sunburned, brown-haired Englishmen. The women look more like Polynesians than do the men.

There are only half a dozen surnames on the island and, of them, about a third are surnamed Christian. Only three are the original surnames: Christian, Young, and McCoy. To avoid confusion, everyone is called by his given name, and no two Pitcairners have the same first name. By mutual agreement, each newborn child is not given the name of anyone alive on the island.

Everyone lives in Adamstown. The main street is Pitcairn Avenue, which parallels the sea. The houses are randomly located on both sides. On a flat square, cut into the steep slope, is the courthouse, church, and post office.

At the time of this writing, Tom Christian is the wireless operator for the island. He is required to be on the air twice a day, morning and night. The radio station is on top of a grassy hill, nearly 900 feet above sea level. The transmitter works on batteries, powered by a wind charger. Tom listens for ships' calls every morning and transmits every evening. His point of contact for regular communications is Rarotonga, 1,900 miles away.

Pitcairn is today a British protectorate, administered by a British Representative in New Zealand and a local Council. It became a British Crown Colony in 1838. The uninhabited islands of Henderson, Ducie, and Oeno are in the Pitcairn group. The Pitcairn Island group is 18 square miles

in size and has a population of about 80.

(You might wonder what happened to Tahiti: In 1903 it, along with several other islands, was organized into French Polynesia, a French possession. Its capital city is Papeete, on the main island of Tahiti. As you might expect, its later history was quite different than what happened to the Pitcairners.)

Since every British dominion on the globe is required to have a jail, the Pitcairners were asked to build one. This they did well over a hundred years ago, but it has never had an inmate. The door rusted half-open and remains that way to this day. The small building is used to store paint. That is because, through the enabling grace of Christ, everyone on the island keeps the commandments of God.

Since Pitcairn has no taxes or customs duties, postage stamps are the only revenue of its government. Each new issue of stamps (printed elsewhere) brings income from stamp collectors all over the world who wish to purchase those stamps.

In 1838, the people of Pitcairn drafted a constitution which was, in some respects, in advance of every other in the world. For example, every 18-year-old could vote. America did not grant that until 1971; England still does not have it. In 1838, women were granted the right to vote; but not until 1920 in America, and 1928 in Britain, were women given equal voting rights.

In the years which have passed since 1886, the church bell has tolled on Sabbath morning instead of Sunday, as it has called the people to worship. Each of the families has studied the subject and is convinced that the Bible Sabbath is right.

Over the years, a better way of life has opened

for this quiet people who pattern their lives according to the Bible. As they have studied, they have learned a simple, Biblical, way of life which has become a model for many in other lands.

We have noted that the people of Pitcairn depend on passing ships for much of their trade and supplies. One afternoon in 1990, a freighter dropped anchor a mile from the island. Tom Christian, the great-great-great grandson of Fletcher Christian, with several others, launched the longboat to go out to the ship.

But night fell before they had finished loading supplies. Then, the ship left,—and they discovered that they could not see the island! They did not know how to get back home.

Kneeling in the darkness, they prayed for help. Then, looking up, they saw a beam of light shining down on the island! The light remained there until they were close enough to see the island on their own; then it vanished!

Down through the centuries, the Lord has cared for His own. He is still doing so.

In the story of Pitcairn we find what the Bible can do for men and women. Ever since John Adams began studying Fletcher Christian's Bible, the Word of God has played an important role in Pitcairn affairs. A recent Bible census noted that there were 247 Bibles on Pitcairn. That is about three for every man, woman, and child on the island. It is the best read book on the island. The original Bounty Bible, the one that Fletcher Christian brought with him and John Adams used to come to Christ, is now in a wooden display case with a glass top in the Pitcairn Church.

Would you like to live on Pitcairn Island? I am sure there are many who would. However, though it may not be practical to move there, you and I can have the faith of the Pitcairn Islanders.

For it is the Word of God hidden in their hearts and their kindly way of life, as a result of obeying that Word, which has changed the Pitcairners. We do not need to go to Pitcairn Island to enter into that experience.

You and I can have it right where we are, as we open the Bible and obey what we find there.

HISTORIANS AND SCIENTISTS SPEAK ABOUT THE WEEKLY CYCLE

In 108 of the 160 languages of mankind, the seventh day is called “the Sabbath”! Dr. William Mead Jones of London prepared a chart proving this. (A copy of this chart can be obtained free of charge from the publisher of this book: Ask for “*The Chart of the Week*”). English is one of the few major languages in which the seventh day is not called “the Sabbath.”

Here are ten examples: Hebrew: Shabbath / Greek: Sabbaton / Latin: Sabbatum / Arabic: Assabit / Persian: Shambin / Russian: Subbota / Hindustani: Shamba / French: Samedi / Italian: Sabato / Spanish: Sabado.

“By calculating the eclipses, it can be proven that no time has been lost and the creation days were seven, divided into 24 hours each.”—*Dr. Hinkley, The Watchman, July 1926. [Hinkley was a well-known astronomer.]*

“The human race never lost the septenary [seven day] sequence of week days and that the Sabbath of these latter times comes down to us from Adam, though the ages, without a single lapse.”—*Dr. Totten, professor of astronomy at Yale University.*

“Seven has been the ancient and honored number among the nations of the earth. They have measured their time by weeks from the beginning. The origin of this was the Sabbath of God, as Moses has given the reasons for it in his writings.”—*Dr. Lyman Coleman.*

“There has been no change in our calendar in past centuries that has affected in any way the cycle of the week.”—*James Robertson, Director of American Ephemeris, Navy Department, U.S. Naval Observatory, Washington, D.C., March 12, 1932.*

“It can be said with assurance that not a day has been lost since Creation, and all the calendar changes notwithstanding, there has been no break in the weekly cycle.”—*Dr. Frank Jeffries, Fellow of the Royal Astronomical Society and Research; Director of the Royal Observatory, Greenwich, England.*

CHURCH LEADERS EXPLAIN WHAT HAPPENED

“Sunday is a Catholic institution, and its claim to observance can be defended only on Catholic principles . . . From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first.”—*Catholic Press, Sydney, Australia, August, 1900.*

“Protestantism, in discarding the authority of the [Roman Catholic] Church, has no good reason for its Sunday theory, and ought logically to keep Saturday as the Sabbath.”—*John Gilmary Shea, in the American Catholic Quarterly Review, January 1883.*

“It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church.”—*Priest Brady, in an address, reported in the Elizabeth, N.J. News of March 18, 1903.*

“*Ques.*—Have you any other way of proving that the [Catholic] Church has power to institute festivals of precept [to command holy days]?”

“*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her: She could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.”—*Stephen Keenan, Doctrinal Catechism, p. 176.*

“Reason and common sense demand the acceptance of one or the other of these two alternatives: either Protestantism and the keeping holy of Saturday or Catholicity and the keeping holy of Sunday. Compromise is impossible.”—*The Catholic Mirror, December 23, 1893.*

“God simply gave His [Catholic] Church the power to set aside whatever day or days she would deem suitable as Holy Days. The Church chose Sunday, the first day of the week, and in the course of time added other days, as holy days.”—*Vincent J. Kelly, Forbidden Sunday and Feast-Day Occupations, p. 2.*

“Protestants . . . accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change . . . But the Protestant mind does not seem to realize that in accepting the Bible, in observing the Sunday, they are accepting the authority of the spokesman for the church, the Pope.”—*Our Sunday Visitor, February 5, 1950.*

"We hold upon this earth the place of God Almighty."—*Pope Leo XIII, in an Encyclical Letter, dated June 20, 1894.*

"Not the Creator of Universe, in Genesis 2:1-3,—but the Catholic Church can claim the honor of having granted man a pause to his work every seven days."—*S.C. Mosna, Storia della Domenica, 1969, pp. 366-367.*

"The Pope is not only the representative of Jesus Christ, but he is Jesus Christ, hidden under veil of flesh."—*The Catholic National, July 1895.*

"If Protestants would follow the Bible, they should worship God on the Sabbath day. In keeping the Sunday they are following a law of the Catholic Church."—*Albert Smith, Chancellor of the Archdiocese of Baltimore, replying for the cardinal, in a letter dated February 10, 1920.*

"We define that the Holy Apostolic See (the Vatican) and the Roman Pontiff hold the primacy over the whole world."—*A Decree of the Council of Trent, quoted in Philippe Labbe and Gabriel Cossart, "The Most Holy Councils," col. 1167.*

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest [from the Bible Sabbath] to the Sunday . . . Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church."—*Monsignor Louis Segur, Plain Talk About the Protestantism of Today, p. 213.*

"We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday."—*Peter Geiermann, CSSR, A Doctrinal Catechism, 1957 edition, p. 50.*

"We Catholics, then, have precisely the same authority for keeping Sunday holy instead of Saturday as we have for every other article of our creed, namely, the authority of the Church . . . whereas you who are Protestants have really no authority for it whatever; for there is no authority for it [Sunday sacredness] in the Bible, and you will not allow that there can be authority for it anywhere else."—*The Brotherhood of St. Paul, "The Clifton tracts," Volume 4, tract 4, p. 15.*

"The Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her founder, Jesus Christ. The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant."—*The Catholic Universe Bulletin, August 14, 1942, p. 4.*

The Bible is your only safe guide. Jesus can help you obey it. Trust God's Word more than man's traditions.

LEADING PROTESTANTS SPEAK

BAPTIST: “There was and is a command to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will however be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, where can the record of such a transaction be found? Not in the New Testament—absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.”—*Dr. E. T. Hiscox, author of the Baptist Manual.*

CONGREGATIONALIST: “It is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath . . . The Sabbath was founded on a specific divine command. We can plead no such command for the observance of Sunday . . . There is not a single line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday.”—*Dr. R. W. Dale, The Ten Commandments, pp. 106-107.*

PROTESTANT EPISCOPAL: “The day is now changed from the seventh to the first day . . . but as we meet with no Scriptural direction for the change, we may conclude it was done by the authority of the church.”—*The Protestant Episcopal Explanation of the Catechism.*

BAPTIST: “The Scriptures nowhere call the first day of the week the Sabbath . . . There is no Scriptural authority for so doing, nor of course, any Scriptural obligation.”—*The Watchman.*

PRESBYTERIAN: “There is no word, no hint in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday, or Lent, stands exactly on the same footing as the observance of Sunday. Into the rest of Sunday no Divine Law enters.”—*Canon Eyton, Ten Commandments.*

ANGLICAN: “And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day.”—*Isaac Williams, Plain Sermons on the Catechism, pp. 334, 336.*

METHODIST: “It is true that there is no positive command for infant baptism. Nor is there any for keeping holy the first day of the week. Many believe that Christ changed the Sabbath. But, from His own words, we see that He came for no such purpose. Those who believe that Jesus changed

the Sabbath base it only on a supposition.”—*Amos Binney, Theological Compendium, pp. 180-181.*

EPISCOPALIAN: “We have made the change from the seventh to the first day, from Saturday to Sunday, on the authority of the one holy, catholic, apostolic church of Christ.”—*Bishop Seymour, Why We Keep Sunday.*

SOUTHERN BAPTIST: “The sacred name of the seventh day is Sabbath. This fact is too clear to require argument [Exodus 20:10, quoted] . . . On this point the plain teaching of the Word has been admitted in all ages . . . Not once did the disciples apply the Sabbath law to the first day of the week,—that folly was left for a later age, nor did they pretend that the first day supplanted the seventh.”—*Joseph Judson Taylor, The Sabbatic Question, pp. 14-17, 41.*

AMERICAN CONGREGATIONALIST: “The current notion, that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament.”—*Dr. Lyman Abbot, Christian Union, June 26, 1890.*

CHRISTIAN CHURCH: “Now there is no testimony in all the oracles of heaven that the Sabbath is changed, or that the Lord’s Day came in the room of it.”—*Alexander Campbell, Reporter, October 8, 1921.*

DISCIPLES OF CHRIST: “There is no direct Scriptural authority for designating the first day ‘the Lord’s Day.’ ”—*Dr. D.H. Lucas, Christian Oracle, January 23, 1890.*

BAPTIST: “To me it seems unaccountable that Jesus, during three years’ discussion with His disciples, often conversing upon the Sabbath question, discussing it in some of its various aspects, freeing it from its false [Jewish traditional] glosses, never alluded to any transference of the day; also, no such thing was intimated. Nor, so far as we know, did the Spirit, which was given to bring to their remembrance all things whatsoever that He had said unto them, deal with this question. Nor yet did the inspired apostles, in preaching the gospel, founding churches, counseling and instructing those founded, discuss or approach the subject.

“Of course I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the sun god, then adopted and sanctified by the Papal apostasy, and bequeathed as a sacred legacy to Protestantism.”—*Dr. E.T. Hiscox, report of his sermon at the Baptist Minister’s Convention, New York Examiner, November 16, 1893.*

HISTORIANS EXPLAIN HOW THE CHANGE OCCURRED

“There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise than the comparatively early period at which many of the corruptions of Christianity, which are embodied in the Roman system, took their rise; yet it is not to be supposed that when the first originators of many of these unscriptural notions and practices planted those germs of corruption, they anticipated or even imagined they would ever grow into such a vast and hideous system of superstition and error as is that of popery.”—*John Dowling, History of Romanism, 13th Edition, p. 65.*

“It would be an error to attribute [‘the sanctification of Sunday’] to a definite decision of the Apostles. There is no such decision mentioned in the Apostolic documents [that is, the New Testament].”—*Antoine Villien, A History of the Commandments of the Church, 1915, p. 23.*

“It must be confessed that there is no law in the New Testament concerning the first day.”—*McClintock and Strong, Cyclopedia of Biblical, Theological and Ecclesiastical Literature, Vol. 9, p. 196.*

“Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions. [Church] officers for whom the primitive disciples could have found no place, and titles which to them would have been altogether unintelligible, began to challenge attention, and to be named apostolic.”—*William D. Killen, The Ancient Church, p. xvi.*

“Until well into the second century [a hundred years after Christ] we do not find the slightest indication in our sources that Christians marked Sunday by any kind of abstention from work.”—*W. Rordorf, Sunday, p. 157.*

“The ancient Sabbath did remain and was observed . . . by the Christians of the Eastern Church [in the area near Palestine] above three hundred years after our Saviour’s death.”—*A Learned Treatise of the Sabbath, p. 77.*

“Modern Christians who talk of keeping Sunday as a ‘holy’ day, as in the still extant ‘Blue Laws’ of colonial America, should know that as a ‘holy’ day of rest and cessation from labor and amusements Sunday was unknown to Jesus . . . It formed no tenant [teaching] of the primitive Church and became ‘sacred’ only in the course of time. Outside the church its observance was legalized for the Roman Empire through a series of decrees starting with the famous one of Constantine in 321, an edict due to his political and social ideas.”—*W.W. Hyde, Paganism to Christianity in the Roman Empire, 1946, p. 257.*

“The festival of Sunday, like all other festivals was always only a human ordinance, and it was far from the intentions of the apostles to establish a Divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday.”—*Augustus Neander, The History of the Christian Religion and Church, 1843, p. 186.*

“The [Catholic] Church took the pagan buckler of faith against the heathen. She took the pagan Roman Pantheon [the Roman], temple to all the gods, and made it sacred to all the martyrs; so it stands to this day. She took the pagan Sunday and made it the Christian Sunday . . . The Sun was a foremost god with heathendom. Balder the beautiful: the White God, the old Scandinavians called him. The sun has worshipers at this very hour in Persia and other lands . . . Hence the Church would seem to have said, ‘Keep that old pagan name. It shall remain consecrated, sanctified.’ And thus the pagan Sunday, dedicated to Balder, became the Christian Sunday, sacred to Jesus. The sun is a fitting emblem of Jesus. The Fathers often compared Jesus to the sun; as they compared Mary to the moon.”—*William L. Gildea, “Paschale Gaudium,” in The Catholic World, p. 58, March 1894.*

“The Church made a sacred day of Sunday . . . largely because it was the weekly festival of the sun;—for it was a definite Christian policy to take over the pagan festivals endeared to the people by tradition, and give them a Christian significance.”—*Arthur Weigall, The Paganism in Our Christianity, 1928, p. 145.*

“Remains of the struggle [between the religion of Christianity and the religion of Mithraism] are found in two institutions adopted from its rival by Christianity in the fourth century, the two Mithraic sacred days: December 25, ‘dies natalis solis’ [birthday of the sun], as the birthday of Jesus,—and Sunday, ‘the venerable day of the Sun,’ as Constantine called it in his edict of 321.”—*Walter Woodburn Hyde, Paganism to Christianity in the Roman Empire, p. 60.*

“It is not strange that Sunday is almost universally observed when the Sacred Writings do not endorse it? Satan, the great counterfeiter, worked through the ‘mystery of iniquity’ to introduce a counterfeit Sabbath to take the place of the true Sabbath. Sunday stands side by side with Ash Wednesday, Palm Sunday, Holy (or Maundy) Thursday, Good Friday, Easter Sunday, Whitsunday, Corpus Christi, Assumption Day, All Soul’s Day, Christmas Day, and a host of other ecclesiastical feast days too numerous to mention. This array of Roman Catholic feasts and fast days are all man made. None of them bears the divine credentials of the Author of the Inspired Word.”—*M.E. Walsh.*

“Sun worship was the earliest idolatry.”—*Fausset Bible Dictionary, p. 666.*

“Sun worship was “one of the oldest components of the Roman religion.”—*Gaston H. Halsberge, The Cult of Sol Invictus, 1972, p. 26.*

“‘Babylon, the mother of harlots,’ derived much of her teaching from pagan Rome and thence from Babylon. Sun worship—that led her to Sundaykeeping—was one of those choice bits of paganism that sprang originally from the heathen lore of ancient Babylon: The solar theology of the ‘Chaldeans’ had a decisive effect upon the final development of Semitic paganism . . . [It led to their] seeing the sun the directing power of the cosmic system. All the Baals were thence forward turned into suns; the sun itself being the mover of the other stars—like it eternal and ‘unconquerable’ . . . Such was the final form reached by the religion of the pagan

Semites, and following them, by that of the Romans . . . when they raised 'Sol Invictus' [the Invincible Sun] to the rank of supreme divinity in the empire."—*Franz F.V.M. Cummont, Astrology and Religion Among the Greeks and Romans, p. 55.*

"When Christianity conquered Rome, the ecclesiastical structure of the pagan church, the title and the vestments of the 'pontifex maximus,' the worship to the 'Great Mother' goddess and a multitude of comforting divinities . . . the joy or solemnity of old festivals, and the pageantry of immemorial ceremony, passed like material blood into the new religion,—and captive Rome conquered her conqueror. The reins and skills of government were handed down by a dying empire to a virile papacy."—*Will Durant, Caesar and Christ, p. 672.*

"The power of the Ceasars lived again in the universal dominion of the popes."—*H.G. Guinness, Romanism and the Reformation.*

"Like two sacred rivers flowing from paradise, the Bible and divine Tradition contain the Word of God, the precious gems of revealed truth. Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, Tradition [the sayings of popes and councils] is to us more clear and safe."—*Di Bruno, Catholic Belief, p. 33.*

"Unquestionably the first law, either ecclesiastical or civil, by which the Sab-batical observance of that day is known to have been ordained, is the edict of Constantine, A.D. 321."—*Chamber's Encyclopedia, article, "Sabbath."*

Here is the first Sunday law in history, a legal enactment by Constantine I (reigned 306-337): "On the Venerable Day of the Sun ['Venerable die Solis'—the sacred day of the Sun] let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost—given the 7th day of March [A.D. 321], Crispus and Constanstine being consuls each of them for the second time."—*The First Sunday Law of Constantine I, in "Codex Justinianus," lib. 3, tit. 12, 3; trans. in Phillip Schaff, History of the Christian Church, Vol. 3, p. 380.*

"This [Constantine's Sunday decree of March 321] is the 'parent' Sunday law making it a day of rest and release from labor. For from that time to the present there have been decrees about the observance of Sunday which have profoundly influenced European and American society. When the Church became a part of State under the Christian emperors, Sunday observance was enforced by civil statutes, and later when the Empire was past, the Church in the hands of the papacy enforced it by ecclesiastical and also by civil enactments."—*Walter W. Hyde, Paganism to Christianity in the Roman Empire, 1946, p. 261.*

"Constantine's decree marked the beginning of a long, though intermittent

series of imperial decrees in support of Sunday rest.”—*Vincent J. Kelly, Forbidden Sunday and Feast-Day Occupations, 1943, p. 29.*

“Constantine labored at this time untiringly to unite the worshipers of the old and the new into one religion. All his laws and contrivances were aimed at promoting this amalgamation of means, melting together a purified heathenism and a moderated Christianity . . . Of all his blending and melting together of Christianity and heathenism, none is more easy to see through than this making of his Sunday law: The Christians worshiped their Christ, the heathen their sun-god [so they should now be combined].”—*H.G. Heggveit, Illustreret Kirkehistorie, 1895, p. 202.*

“If every Sunday is to be observed by Christians on account of the resurrection, then every Sabbath on account of the burial is to be regarded in execration [cursing] of the Jews.”—*Pope Sylvester, quoted by S.R.E. Humbert, “Adversus Graecorum Calumnias,” in J.P. Migne, Patrologie, p. 143 [Sylvester (A.D. 314-337) was the pope at the time Constantine I was Emperor].*

“All things whatsoever that were prescribed for the [Bible] Sabbath, we have transferred them to the Lord’s day, as being more authoritative and more highly regarded and first in rank, and more honorable than the Jewish Sabbath.”—*Bishop Eusebius, quoted in J.P. Migne, “Patrologie,” p. 23, 1169-1172 [Eusebius of Caesarea was a high-ranking Catholic leader during Constantine’s lifetime].*

“As we have already noted, excepting for the Roman and Alexandrian Christians, the majority of Christians were observing the seventh-day Sabbath at least as late as the middle of the fifth century [A.D. 450]. The Roman and Alexandrian Christians were among those converted from heathenism. They began observing Sunday as a merry religious festival in honor of the Lord’s resurrection, about the latter half of the second century A.D. However, they did not try to teach that the Lord or His apostles commanded it. In fact, no ecclesiastical writer before Eusebius of Caesarea in the fourth century even suggested that either Christ or His apostles instituted the observance of the first day of the week.

“These Gentile Christians of Rome and Alexandria began calling the first day of the week ‘the Lord’s day.’ This was not difficult for the pagans of the Roman Empire who were steeped in sun worship to accept, because they [the pagans] referred to their sun-god as their ‘Lord.’ ”—*E.M. Chalmers, How Sunday Came into the Christian Church, p. 3.*

The following statement was made 100 years after Constantine’s Sunday Law was passed: “Although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this.”—*Socrates Scholasticus, quoted in Ecclesiastical History, Book 5, chap. 22 [written shortly after A.D. 439].*

“The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never

observed at Rome or at Alexandria.”—*Hermias Sozomen, quoted in Ecclesiastical History, vii, 19, in A Select Library of Nicene and Post-Nicene Fathers, 2nd Series, Vol. 2, p. 390 [written soon after A.D. 415].*

“Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued.”—*Lyman Coleman, Ancient Christianity Exemplified, chap. 26, sec. 2, p. 527.*

“Constantine’s [five Sunday Law] decrees marked the beginning of a long though intermittent series of imperial decrees in support of Sunday rest.”—*A History of the Councils of the Church, Vol. 2, p. 316.*

“What began, however, as a pagan ordinance, ended as a Christian regulation; and a long series of imperial decrees, during the fourth, fifth, and sixth, centuries, enjoined with increasing stringency abstinence from labor on Sunday.”—*Hutton Webster, Rest Days, pp. 122-123, 270.*

Here is the first Sunday Law decree of a Christian council, given about 16 years after Constantine’s first Sunday Law of A.D. 321: “Christians shall not Judaize and be idle on Saturday [in the original: ‘sabbato’—shall not be idle on the Sabbath], but shall work on that day; but the Lord’s day they shall especially honour, and as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out [‘anathema,’ excommunicated] from Christ.”—*Council of Laodicea, c.A.D. 337, Canon 29, quoted in C.J. Hefele, A History of the Councils of the Church, Vol. 2, p. 316.*

“The keeping of the Sunday rest arose from the custom of the people and the constitution of the [Catholic] Church . . . Tertullian was probably the first to refer to a cessation of affairs on the Sun day; the Council of Laodicea issued the first conciliar legislation for that day; Constantine I issued the first civil legislation.”—*Priest Vincent J. Kelly, Forbidden Sunday and Feast-Day Occupations, p. 203 [a thesis presented to the Catholic University of America].*

“About 590, Pope Gregory, in a letter to the Roman people, denounced as the prophets of Antichrist those who maintained that work ought not to be done on the seventh day.”—*James T. Ringgold, The Law of Sunday, p. 267.*

In the later centuries, persecution against believers in the Bible Sabbath intensified until very few were left alive. When the Reformation began, the true Sabbath was almost unknown.

“Now the [Catholic] Church . . . instituted, by God’s authority, Sunday as the day of worship. The same Church, by the same divine authority, taught the doctrine of Purgatory . . . We have, therefore, the same authority for Purgatory as we have for Sunday.”—*Martin J. Scott, Things Catholics Are Asked About, 1927, p. 236.*

“Of course the Catholic Church claims that the change [of the Sabbath to Sunday] was her act . . . AND THE ACT IS A MARK of her ecclesiastical power.”—*From the office of Cardinal Gibbons, through Chancellor H.F. Thomas, November 11, 1895.*

Appendix

Finding the Haven

“They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep. For He commandeth, and raiseth the stormy wind, which lifted up the waves thereof. They mount up to the heaven, they go down again to the depths. Their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit’s end.

“Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven.”—*Psalm 107:23-30*.

Whether or not men go down to the sea in ships, there is a way they can find their desired haven.

The Pitcairners had to travel around the world to find theirs. We do not have to travel as far, for we can learn from their experience.

Why is there so much sorrow and misery in our world? How did evil begin? What is sin? How can we find a refuge from the storm? Here are answers you can use.

This is information the Pitcairners learned about 1890, which helped them understand the entire picture of why there is pain and suffering in our world, and why we must cling to God in the

midst of it. It will explain many things to you:

Before the entrance of evil, there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. Christ the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God. By Christ, the Father wrought in the creation of all heavenly beings. "By Him were all things created, that are in Heaven . . . whether they be thrones, or dominions, or principalities, or powers" (Col. 1:16); and to Christ, equally with the Father, all Heaven gave allegiance.

The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love,—homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service.

How Sin Began

But there was one that chose to pervert this freedom. Sin originated with him who, next to Christ, had been most honored of God and who stood highest in power and glory among the inhabitants of Heaven. Before his fall, Lucifer was first of the covering cherubs, holy and undefiled. "Thus saith the Lord God: Thou sealest up the sum, full of wisdom,

and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering." "Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28:12-15.

Lucifer might have remained in favor with God, beloved and honored by all the angelic host, exercising his noble powers to bless others and to glorify His Maker. But, says the prophet, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness" (Eze. 28:17). Little by little, Lucifer came to indulge a desire for self-exaltation. "Thou hast set thine heart as the heart of God." "Thou hast said . . . I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation." "I will ascend above the heights of the clouds; I will be like the Most High." Ezekiel 28:6; Isaiah 14:13-14. Instead of seeking to make God supreme in the affections and allegiance of His creatures, it was Lucifer's endeavor to win their service and homage to himself. And, coveting the honor which the infinite Father had bestowed upon His Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield.

They Pleaded with Him

All Heaven had rejoiced to reflect the Creator's glory and to show forth His praise. And while God was thus honored, all had been peace and gladness. But a note of discord now marred the celestial har-

monies. The service and exaltation of self, contrary to the Creator's plan, awakened forebodings of evil in minds to whom God's glory was supreme. The heavenly councils pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of Heaven; and in departing from it, Lucifer would dishonor his Maker and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed jealousy of Christ to prevail, and he became the more determined.

Pride in his own glory nourished the desire for supremacy. The high honors conferred upon Lucifer were not appreciated as the gift of God, and called forth no gratitude to the Creator. He gloried in his brightness and exaltation, and aspired to be equal with God. He was beloved and revered by the heavenly host. Angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was the acknowledged sovereign of Heaven, one in power and authority with the Father. In all the counsels of God, Christ was a participant while Lucifer was not permitted thus to enter into the divine purposes. "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He thus honored above Lucifer?"

Opposed to the Law of God

Leaving his place in the immediate presence of God, Lucifer went forth to diffuse the spirit of discontent among the angels. Working with mysteri-

ous secrecy, and for a time concealing his real purpose under an appearance of reverence for God, he endeavored to excite dissatisfaction concerning the laws that governed heavenly beings, intimating that they imposed an unnecessary restraint. Since their natures were holy, he urged that the angels should obey the dictates of their own will. He sought to create sympathy for himself, by representing that God had dealt unjustly with him in bestowing supreme honor upon Christ. He claimed that in aspiring to greater power and honor he was not aiming at self-exaltation, but was seeking to secure liberty for all the inhabitants of Heaven, that by this means they might attain to a higher state of existence.

God, in His great mercy, bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in Heaven. Again and again he was offered pardon, on condition of repentance and submission. Such efforts as only infinite love and wisdom could devise, were made to convince him of his error. The spirit of discontent had never before been known in Heaven. Lucifer himself did not at first see whither he was drifting; he did not understand the real nature of his feelings. But as his dissatisfaction was proved to be without cause, Lucifer was convinced that he was in the wrong, that the divine claims were just, and that he ought to acknowledge them as such before all Heaven. Had he done this, he might have saved himself and many angels. He had not at this time fully cast off his allegiance to God. Though he

had forsaken his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been re-instated in his office. But pride forbade him to submit. He persistently defended his own course, maintained that he had no need of repentance, and fully committed himself, in the great controversy, against his Maker.

A Master of Deception

All the powers of his master-mind were now bent to the work of deception, to secure the sympathy of the angels that had been under his command. Even the fact that Christ had warned and counseled him, was perverted to serve his traitorous designs. To those whose loving trust bound them most closely to him, Satan had represented that he was wrongly judged, that his position was not respected, and that his liberty was to be abridged. From misrepresentation of the words of Christ, he passed to prevarication and direct falsehood, accusing the Son of God of a design to humiliate him before the inhabitants of Heaven. He sought also to make a false issue between himself and the loyal angels. All whom he could not subvert and bring fully to his side, he accused of indifference to the interests of heavenly beings. The very work which he himself was doing, he charged upon those who remained true to God. And to sustain his charge of God's injustice toward him, he resorted to misrepresentation of the words and acts of the Creator. It was his policy to perplex the angels with subtle arguments concerning the purposes of God. Everything that was simple he

shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah. His high position, in such close connection with the divine administration, gave greater force to his representations, and many were induced to unite with him in rebellion against Heaven's authority.

It Takes Time

God in His wisdom permitted Satan to carry forward his work, until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God's government included not only the inhabitants of Heaven, but of all the worlds that He had created; and Satan thought that if he could carry the angels of Heaven with him in rebellion, he could carry also the other worlds. He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great, and by disguising himself in a cloak of falsehood he had gained an advantage. Even the loyal angels could not fully discern his character, or see to what his work was leading.

Satan had been so highly honored, and all his acts were so clothed with mystery, that it was difficult to disclose to the angels the true nature of his work. Until fully developed, sin would not appear the evil thing it was. Heretofore it had had no place in the universe of God, and holy beings had no conception of its nature and malignity. They could not

discern the terrible consequences that would result from setting aside the divine law. Satan had, at first, concealed his work under a specious profession of loyalty to God. He claimed to be seeking to promote the honor of God, the stability of His government, and the good of all the inhabitants of Heaven. While instilling discontent into the minds of the angels under him, he had artfully made it appear that he was seeking to remove dissatisfaction. When he urged that changes be made in the order and laws of God's government, it was under the pretense that these were necessary in order to preserve harmony in Heaven.

In his dealing with sin, God could employ only righteousness and truth. Satan could use what God could not—flattery and deceit. He had sought to falsify the word of God, and had misrepresented His plan of government before the angels, claiming that God was not just in laying laws and rules upon the inhabitants of Heaven; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of himself. Therefore it must be demonstrated before the inhabitants of Heaven as well as of all the worlds, that God's government was just, His law perfect. Satan had made it appear that He Himself was seeking to promote the good of the universe. The true character of the usurper, and his real object, must be understood by all. He must have time to manifest himself by his wicked works.

The Work will Condemn

The discord which his own course had caused in Heaven, Satan charged upon the law and government of God. All evil he declared to be the result of

the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore it was necessary that he should demonstrate the nature of His claims, and show the working out of his proposed changes in the divine law. His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked.

Even when it was decided that he could no longer remain in Heaven, infinite wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of Heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and mercy of God in the destruction of Satan. Had he been immediately blotted from existence, they would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages, Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question.

A Lesson for All Time

Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The work-

ing out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government and His law is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its punishment.

To the very close of the controversy in Heaven, the great usurper continued to justify himself. When it was announced that with all his sympathizers he must be expelled from the abodes of bliss, then the rebel leader boldly avowed his contempt for the Creator's law. He reiterated his claim that angels needed no control, but should be left to follow their own will, which would ever guide them right. He denounced the divine statutes as a restriction of their liberty, and declared that it was his purpose to secure the abolition of law; that, freed from this restraint, the hosts of Heaven might enter upon a more exalted, more glorious state of existence.

Cast Out of Heaven

With one accord, Satan and his host threw the blame of their rebellion wholly upon Christ, declaring that if they had not been reprov'd, they would never have rebelled. Thus stubborn and defiant in their disloyalty, seeking vainly to overthrow the government of God, yet blasphemously claiming to be themselves the innocent victims of oppressive power, the arch-rebel and all his sympathizers were at last

banished from Heaven.

The same spirit that prompted rebellion in Heaven, still inspires rebellion on earth. Satan has continued with men the same policy which he pursued with the angels. His spirit now reigns in the children of disobedience. Like him they seek to break down the restraints of the law of God, and promise men liberty through transgression of its precepts. Reproof of sin still arouses the spirit of hatred and resistance. When God's messages of warning are brought home to the conscience, Satan leads men to justify themselves and to seek the sympathy of others in their course of sin. Instead of correcting their errors, they excite indignation against the reprovcr, as if he were the sole cause of difficulty. From the days of righteous Abel to our own time, such is the spirit which has been displayed toward those who dare to condemn sin.

Methods Unchanged

By the same misrepresentation of the character of God as he had practiced in Heaven, causing him to be regarded as severe and tyrannical, Satan induced man to sin. And having succeeded thus far, he declared that God's unjust restrictions had led to man's fall, as they had led to his own rebellion.

But the Eternal One Himself proclaims His character: "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Exodus 34:6-7.

In the banishment of Satan from Heaven, God declared His justice, and maintained the honor of

His throne. But when man had sinned through yielding to the deceptions of this apostate spirit, God gave an evidence of His love by yielding up His only begotten Son to die for the fallen race. In the atonement the character of God is revealed. The mighty argument of the cross demonstrates to the whole universe that the course of sin which Lucifer had chosen was in nowise chargeable upon the government of God.

Behold what Love and Hate

In the contest between Christ and Satan, during the Saviour's earthly ministry, the character of the great deceiver was unmasked. Nothing could so effectually have uprooted Satan from the affections of the heavenly angels and the whole loyal universe as did his cruel warfare upon the world's Redeemer. The daring blasphemy of his demand that Christ should pay him homage, his presumptuous boldness in bearing Him to the mountain summit and the pinnacle of the temple, the malicious intent betrayed in urging Him to cast Himself down from the dizzy height, the unsleeping malice that hunted Him from place to place, inspiring the hearts of priests and people to reject His love, and at the last to cry, "Crucify Him! crucify Him!"—all this excited the amazement and indignation of the universe.

It was Satan that prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Saviour's mercy and love, His compassion and pitying tenderness, were representing to the world the character of God. Satan contested every claim put forth by the Son of God, and employed men as His

agents to fill the Saviour's life with suffering and sorrow. The sophistry and falsehood by which he had sought to hinder the work of Jesus, the hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of unexampled goodness, all sprung from deep-seated revenge. The pent-up fires of envy and malice, hatred, and revenge burst forth on Calvary against the Son of God while all Heaven gazed upon the scene in silent horror.

When the great sacrifice had been consummated, Christ ascended on high, refusing the adoration of angels until He had presented the request, "I will that they also, whom thou hast given Me, be with Me where I am" (John 17:24). Then with inexpressible love and power came forth the answer from the Father's throne, "Let all the angels of God worship Him" (Heb. 1:6). Not a stain rested upon Jesus. His humiliation ended, His sacrifice completed, there was given unto Him a name that is above every name.

Selfishness Unmasked

Now the guilt of Satan stood forth without excuse. He had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he ruled the children of men, who were under his power, he would have manifested had he been permitted to control the inhabitants of Heaven. He had claimed that the transgression of God's law would bring liberty and exaltation; but it was seen to result in bondage and degradation.

Satan's lying charges against the divine character and government appeared in their true light. He had accused God of seeking merely the exaltation

of Himself in requiring submission and obedience from His creatures, and had declared that while the Creator exacted self-denial from all others, He Himself practiced no self-denial, made no sacrifice. Now it was seen that for the salvation of a fallen and sinful race, the Ruler of the universe had made the greatest sacrifice which love could make; for "God was in Christ, reconciling the world unto Himself" (2 Cor. 5:19). It was seen, also, that while Lucifer had opened the door for the entrance of sin, by his desire for honor and supremacy, Christ had, in order to destroy sin, humbled Himself and become obedient unto death.

What God Is Like

God had manifested His abhorrence of the principles of rebellion. All Heaven saw His justice revealed, both in the condemnation of Satan and in the redemption of man. Lucifer had declared that if the law of God was changeless, and its penalty could not be remitted, every transgressor must be forever debarred from the Creator's favor. He had claimed that the sinful race were placed beyond redemption, and were therefore his rightful prey. But the death of Christ was an argument in man's behalf that could not be overthrown. The penalty of the law fell upon Him who was equal with God, and man was free to accept the righteousness of Christ, and by a life of penitence and humiliation to triumph, as the Son of God had triumphed, over the power of Satan. Thus God is just, and yet the justifier of all who believe in Jesus.

But it was not merely to accomplish the redemption of man that Christ came to the earth to suffer and to die. He came to "magnify the law" and to

“make it honorable.” Not alone that the inhabitants of this world might regard the law as it should be regarded; but it was to demonstrate to all the worlds of the universe that God’s law is unchangeable. Could its claims have been set aside, then the Son of God need not have yielded up His life to atone for its transgression. The death of Christ proves it immutable. And the sacrifice to which infinite love impelled the Father and the Son, that sinners might be redeemed, demonstrates to all the universe—what nothing less than this plan of atonement could have sufficed to do—that justice and mercy are the foundation of the law and government of God.

It Will End in Ashes

In the final execution of the Judgment it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan, “Why hast thou rebelled against Me, and robbed Me of the subjects of My kingdom?” the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless.

The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour’s expiring cry, “It is finished,” the death-knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that “through death He might destroy him that had the power of death, that is, the devil” (Heb. 2:14). Lucifer’s desire for self-exaltation had led him to say, “I will exalt my throne above the stars of God . . . I will be like

the Most High." God declares, "I will bring thee to ashes upon the earth . . . and never shalt thou be any more" (Isa. 14:13-14; Eze. 28:18-19). When "the day cometh that shall burn as an oven," "all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. 4:1).

Eternally Secure

The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the Word of God, "Affliction shall not rise up the second time" (Nahum 1:9). The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom.

Enough May Be Understood

To many minds, the origin of sin and the reason for its existence are a source of great perplexity. They see the work of evil, with its terrible results of woe and desolation, and they question how all this can exist under the sovereignty of One who is infinite in wisdom, in power, and in love. Here is a mystery, of which they find no explanation. And in their uncertainty and doubt, they are blinded to truths plainly revealed in God's Word and essential to salvation.

There are those who, in their inquiries concerning the existence of sin, endeavor to search into that which God has never revealed; hence they find no solution of their difficulties; and such as are actuated by a disposition to doubt and cavil, seize upon this as an excuse for rejecting the words of Holy Writ. Others, however, fail of a satisfactory understanding of the great problem of evil, from the fact that tradition and misinterpretation have obscured the teaching of the Bible concerning the character of God, the nature of His government, and the principles of His dealing with sin.

It is impossible to so explain the origin of sin as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin, to fully make manifest the justice and benevolence of God in all His dealings with evil. Nothing is more plainly taught in Scripture than that God was in nowise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the Word of God; it is "the transgression of the law"; it is the outworking of a principle at war with the great law of love which is the foundation of the divine government.

—Chapter 29, *The Great Controversy*. This entire, remarkable book is available from the publisher.

BOUNTY AND PITCAIRN TIME LINE

- 1767 - Captain Samuel Wallis discovers Tahiti / Claimed by France in 1768
 —, July 2 - Philip Carteret, of British ship, *Swallow*, discovers Pitcairn Island
 1768-1771 - James Cook's first voyage into the Pacific
 1772 - 1775 - James Cook's second voyage into the Pacific
 1773 - Boston Tea Party
 1776 - U.S. Declaration of Independence
 1776 - 1779 - James Cook's third voyage into the Pacific (Bligh was with him)
 1781 - Battle of Yorktown / U.S. Revolutionary War ends
 1787, May 16 - *Bethia* purchased and renamed *Bounty*
 —, August 16 - Bligh appointed captain of *Bounty*
 —, December 3 - Bligh's first attempt to leave England
 —, December 23 - The *Bounty* leaves England, headed for Tahiti
 1788, January 6 - Tenerife in the Canary Islands is sighted
 —, March 2 - Fletcher Christian made acting lieutenant, second in command
 —, March 10 - Bligh gives Quintal 12 lashes, for complaining about the food
 —, March 23, 2 p.m. - Tierra del Fuego sighted
 —, March 25 to April 18 or 23 - One continual gale south of Cape Horn
 —, May 23 - sights land / May 27-July 1 - Ship refitted in South Africa
 —, August - Takes on additional supplies in Tasmania
 —, August 26 - Purcell refuses an order from Bligh, Fryer does not punish
 1788, October 25, 6 p.m. - Sights main island of Tahiti / Oct 26 - Anchors
 —, November 7 to 15 - Breadfruit collected / Ship remains 20 more weeks
 —, Early December - First bad storm / Nov.-Apr. - Storms from northwest
 —, December 9 - Huggan, ship's surgeon dies from alcoholism
 1789, January 5 - Three men desert, taking the launch / Recaptured soon after
 —, End of February - Begins preparing *Bounty* for departure
 —, April 4 - Weighs anchor and leaves Tahiti, bound for England
 —, April 13 - Sights isle of Aitutaki / April 23-26 - At Nomuka Isle, Bligh rages
 —, April 27, morning - Bligh angry over coconuts
 —, April 27, 8 p.m. - Fletcher Christian plans to leave in launch
 —, April 28, 4:15 a.m. - Quintal talks Fletcher into taking the ship
 —, May 24 - Fletcher Christian's crew at Tubuai / Aug 20 - At Mehetia
 —, May 29 - Bligh and crew in launch reach Australian coast
 —, May 31 - Second mutiny, caused by Purcell, almost occurs to Bligh
 —, June 12 - Bligh sights Timor - 41 days since left *Bounty*
 —, August 22 - *Bounty* drops anchor in Matavai Bay
 1789, September 23, early morning - *Bounty* departs Tahiti: Fletcher Christian, 8

- mutineers (John Williams, William Brown, Isaac Martin, John Mills, William McCoy, Matthew Quintal, Edward Young, and Alexander Smith), 6 Tahitian men, 19 Polynesian women, and a little girl leave Tahiti / Same day, 2 p.m. - Drop off 6 women at Moorea
- , October 1 - Bligh and crew reach Batavia in ship *Resource* / Bligh sails on *Vlydte* to England / Feb .17 - Erroneous report that *Bounty* reached W. Indies / March 14, 1790 - Bligh at Isle of Wight, few days later in London
- 1790, March 24 - George III orders ship sent after mutineers
- , October 22 - Bligh court-martialed / April 16 - Bligh exonerated
- , October - Thursday October born (later changed name to Friday October)
- 1791, Jan. 3 - Fletcher finds Pitcairn island missing / Jan. 23 - sights it / Jan. 23-24 - explores it / End of January - *Bounty* unloaded, stripped, burned
- , March 23 - Captain Edwards in *Pandora* arrives in Matavai Bay
- , May 8 - *Pandora* leaves Tahiti / Later runs aground
- , August 2 - Bligh departs on *Providence*, second breadfruit trip
- 1792 - Edwards on *HMS Gorgon*, arrives in Cape town / June 19 - in Britain
- 1793, February 6 - *Topaz*, American whaling ship, arrives at Pitcairn
- 1793 - Great Inquiry in England: Sept 12, trial aboard *HMS Duke* / Oct 24 - Heywood pardoned, begins writing / Oct 29 - three mutineers hanged
- , September 6 - Bligh returns on *Providence* from trip / People angry with
- , November 5 - Heywood writes letter to Edward Christian, who begins lengthy investigation and publication, with worldwide publicity / 1794 - more facts published by Edward
- 1791 to 1798 - Reign of terror on Pitcairn Island, all but two men die / 1798 - Only John Adams, 11 women, and 23 children remain on the island
- 1814, September 17 - Captain Thomas Staines, on *Briton*, and Captain Pipon, on *Tagus*, arrive at Pitcairn / Adams offers to return to England
- 1829, March 6 - Adams dies, age 65 / Thursday becomes leader of the island
- 1838 - Pitcairn becomes a British Crown Colony / Islanders draft constitution
- 1842 - Tahiti becomes French protectorate / 1880 - Made a French colony
- 1876 - Packet of papers from California sent to Pitcairn by ship
- 1886, October 19 - John Tay arrives at Pitcairn, from San Francisco on *Pelican*
- 1890, October 20 - Fourteen depart San Francisco on ship, *Pitcairn*
- , November 25 - The ship, *Pitcairn*, arrives at Pitcairn Island 36 days later
- 1933 - Parkin Christian finds rudder and one pintle
- 1957, February - Captain Johnson on yacht *Yankee* finds *Bounty* anchor
- 1957 - Luis Marden finds *Bounty's* keel line and copper hull
- 1999 - Tom Christian and others in lost boat see light and find island

Appendix

The Bounty Registry

As the *Bounty* was being prepared for its journey in the fall of 1787, men of various ranks and classes were gradually accepted as part of the crew. As each man signed on, he wrote his name in the official registry.

Listed below is that registry, along with brief thumbnail sketches of what happened to each man who signed on as a member of the crew. This is the first time that the registry of the *Bounty* has been reprinted in this manner. It includes Captain Bligh and his 45 crewmen.

But, actually, so much happened during the voyage, and afterward, that it can be somewhat perplexing to keep track of who did what, and what finally happened to each of them.

Relatively **little comment will be made about Bligh and Christian**, since they are discussed throughout the book.

Here you will find listed the men on the ship, **in the order in which they registered** to sail on board the *Bounty*. **Page numbers within parentheses** refer to the pages where each item is mentioned in the text of this book. Alongside the date of registration (the date in 1787 when each man signed up to ship out on the *Bounty*), **ages** are given at the time they were listed on the official registry. **“AB”** was the British naval term at that time for able-bodied seaman. The ABs were the deck hands;

they were not officers. “**Mid.**” stood for midshipman. These men were not required to do a seaman’s work, but were in training for a later time when they themselves would command ships. Initial capitals for these abbreviations are retained, as in the original.

Keep in mind that, as the ship neared the time of sailing, several seamen jumped ship. Their names were, at some later time, removed from the official registry, so are not listed below. The last ones registered below took the places of the men who deserted. These “last ones” are dated from September 7, onward.

To begin with, there were too many officers, not enough seamen, and no marines to keep order. In addition, five of the ABs were someone’s relatives and called midshipmen. Although listed as able-bodied seamen, they were not required to do any work. Bligh also hired on as ABs a half-blind fiddler and a personal cook. Add to this a steward, assistant surgeon, and two gardeners—all listed as ABs. Most of the officers and crew were in their 20s. Those listed below as “*officers*” were either officers in the beginning or were appointed officers during the voyage.

The following codes were added by the author:

Date underlined = An officer at some point on the voyage.

Name underlined = He figures importantly in the narrative.

Name in bold face = One of those who did not board the launch with Bligh, but returned with Christian to Tahiti. This included some who wanted to go with Bligh.

Name in full caps = One of the eight mutineers who went with Christian to Pitcairn.

Italicized comments = These were added by the present author.

Numbers in parentheses = The page number where

the incident is mentioned in this book.

THE REGISTRY OF THE BOUNTY

20 Aug - Lieutenant William Bligh - commander [age 33]. *Officer. Earlier history (9-13, 19). His logs important (34). Captured at beginning of mutiny (77). Returns to London (84). Successfully faced court-martial (99). Set out on second voyage to Tahiti (99). What happened to him in later years (105-106).*

20 Aug - John Huggan - surgeon [age ?]. *Officer. Because of ongoing ridicule, turned to drinking in the Indian Ocean (45). Died in a drunken stupor at Tahiti (59).*

20 Aug - John Fryer - master [age 34]. *Officer. In charge of sailing the ship (33). Early on, became angry with Bligh (44). Temporarily refused to co-sign the expense books (44-45). Heated argument with Bligh at Nomuka (66). Saved by Quintal (67). Captured at the beginning of the mutiny (77). Totally disgusted with Bligh after mutiny (83). One of the three main witnesses against Bligh at the Inquiry. Was later interviewed by Edward Christian (105, 106).*

20 Aug - Thomas Hayward - AB to 1 Dec 1787, then Mid. [age 20]. *Officer. [Do not confuse with Peter Heywood.] Caught sleeping on watch (62). Ingratiated himself to Bligh by accepting the dinner invitation on the last evening before the mutiny (73). Tried to warn Bligh of the mutiny, but stopped by Christian (76, 77). Ordered into the launch by Christian (78).*

20 Aug - David Nelson - botanist [age ?]. *Sent out with Brown to explore vegetation on Tenerife (30) and*

Tasmania (43). He and Brown collected and potted plants at Tahiti (51, 52, 57-58). Died at Timor of a fever (83).

20 Aug - **WILLIAM BROWN** - assistant botanist [age ?]. Had worked closely with Nelson (30, 52, 57-58). Joined mutineers and later sailed to Pitcairn. One of four mutineers which initially scouted the island (98). Stoned and then shot by the Polynesians (111).

27 Aug - William Cole - boatswain [age ?]. Officer. Begged Christian to halt the mutiny (79).

[Date not given] - Thomas Hall - ship's cook [age ?]. Died on return voyage to England (83).

[Date not given] - **Richard Skinner** - AB [age ?]. Did not want to join mutiny and, surrendering when Edwards arrived, was immediately arrested (100). Drowned when Edward's ship struck a reef (103).

27 Aug - William Purcell - carpenter [age ?]. Officer. Along with Peckover, ridiculed by Bligh at Tasmania (43). Refused to obey Bligh's orders (43-44). Begged Christian to stop the mutiny (79). Totally disgusted with Bligh afterward (82-83). Later interviewed by Edward Christian (106).

27 Aug - William Peckover - gunner [age ?]. Officer. Had been on all three voyages with Captain Cook (38). He alone could speak Tahitian when they arrived at the island (49). He had the second watch (73). Later interviewed by Edward Christian (106).

27 Aug - Lawrence Lebogue - sailmaker [age 40]. Officer. Illiterate American. He was the only one who had been on both voyages which Bligh and Christian took together (14). Testified at the Inquiry (14). Was later interviewed by Edward

Christian (106).

27 Aug - **Henry Hillbrant** - AB [age 24]. Captured on Tahiti by Edwards, was afterward drowned when Edward's ship struck a reef (103).

27 Aug - John Samuel - clerk [age 26]. Officer. One of only two devoted servants of Bligh (along with Smith). Both were the only ones to return with Bligh to England on the ship, *Vlydte* (84).

27 Aug - **George Stewart** - Mid. to 30 Nov., then AB [age 21]. Officer. One of the three most important midshipmen (34). The other two were Heywood and Young. Early promoted to Christian's old position as master's mate (33). Would have joined Bligh, but Churchill demanded he be kept on the ship (81). After the mutiny, he was appointed second-in-command by Christian (85). Did not want to join mutiny and, surrendering, was arrested as soon as Edwards arrived (100). Drowned when Edward's ship struck a reef (103).

27 Aug - **Peter Heywood** - AB to 23 Oct. 1790, then Mid. [age 15]. Officer. Also from the Isle of Man, where Christian grew up (22). One of the three most important midshipmen (34). Wrote more private letters during the voyage and on Tahiti than anyone else. Arriving at Tahiti, began a dictionary of the language (54). Would have joined Bligh, but Churchill demanded he be kept on the ship (81). Did not want to join the mutiny; but when he surrendered to Edwards, he was immediately chained (100). Began writing his defense on board the *Hector* (103). One of the three main witnesses against Bligh at the Inquiry. Given a free pardon (104). Wrote letter to Edward Christian and later interviewed by him

(105, 106). *His letters (32, 34-35, 37, 38-39, 41, 88, 89).*

29 Aug - William Elphinstone - master's mate [age 38].
Officer. Died on the return voyage to England, after Bligh abandoned them and departed on the Vlydte (83).

29 Aug - Peter Linkletter - quartermaster [age 30].
Officer. Died on the return voyage to England (83).

31 Aug - **ISSAC MARTIN** - AB [age 30]. *An American. Earlier he had been flogged and joined the mutiny (74). Was shot by Polynesians on Pitcairn (111).*

31 Aug - **Joseph Coleman** - armorer [age 36]. *Officer. Had the keys to the arms chest (75). Although not having wanted to join the mutiny, when he surrendered upon Edward's arrival, was arrested (100). Acquitted at the Inquiry (104). Later interviewed by Edward Christian (106).*

7 Sept - **Charles Churchill** - master-at-arms [age 28].
Officer. Deserted Bligh's ship with two others at Tahiti, prior to the mutiny (63), but caught at Tetiaroa (63). Had earlier received the lash (74). The first with Quintal to join the mutiny (74). One of three who helped Christian capture Bligh (77). Throughout the mutiny, he was the man who kept Christian moving rapidly through it (77-80). After returning to Tahiti, he was later shot by Thompson (101).

7 Sept - **ALEXANDER SMITH** - AB [age 20]. *He had earlier received harsh treatment from Bligh, and was one of first to join the mutiny (74). Married Jenny (86). Captured and almost killed at Tubuai, he was rescued by Christian (87). His real name was **JOHN ADAMS** (88). At Pitcairn,*

Christian began reading to him from the Bible and teaching him to read (110). Wounded in the shoulder by a Polynesian's musket (111), he fell and was twice shot at point-blank range, but each time the gun misfired (111). His dream, and subsequent lifework, was teaching the Bible and its standards to everyone on the island (114-118). He met the British sea captains (121), and died of old age, the last of the mutineers (122-123).

7 Sept - **FLETCHER CHRISTIAN** - master's mate until 2 Mar. 1788, then acting lieutenant [age 23]. Officer. Earlier history (22-24). Head of third watch (31). Elevated to assistant lieutenant status (33). Original quarrel with Bligh (40). Best friend the crew had (40). Scornfully ridiculed by Bligh at Nomuka (66). Received more ridicule off Tofua over coconuts (69-70). And still more (71). Planned to leave in the launch (72-73). Began planning the mutiny (74-76). Mutiny begins (76). Saved Bligh's life (79). Married Mi'mitti (86). Sailed from Tahiti (90) and arrived at Pitcairn (97, 108). His first son was born (109). He began going to the cave (110). He was eventually shot by the Polynesians (111).

7 Sept - **Thomas Burkitt** - AB [age 25]. Handed a pistol by Christian during the mutiny (76). One of three who helped Christian capture Bligh (77). Found guilty by the Inquiry and hanged (104).

7 Sept - **John Millward** - AB [age 21]. Deserted with two others at Tahiti, prior to the mutiny (63), but caught at Tetiaroa (63). Found guilty by the Inquiry and hanged (104).

7 Sept - **Thomas McIntosh** - carpenter's mate to 31 Dec. 1787, then carpenter's crew [age 25]. Officer.

Acquitted at the Inquiry (104). Was later interviewed by Edward Christian (106).

7 Sept - JOHN MILLS - gunner's mate [age 29].

Officer. One of three who helped Christian capture Bligh (77). Later shot by the Polynesians (111).

7 Sept - James Morrison - boatswain's mate [age 27].

Officer. Writer, who afterward figured prominently in lowering public opinion of Bligh. Ordered to flog Quintal (34). Ordered to flog several others (64). Thought Bligh would speak in his favor when he surrendered, but immediately chained by Edwards (102). Wrote his Memorandums and defenses of others, in preparation for the Inquiry (103). Found guilty, but given a pardon (104). One of the three main witnesses against Bligh at the Inquiry. Interviewed by Edward Christian (105). Published his Memorandums (105).

7 Sept - JOHN WILLIAMS - AB [age 26]. *Had earlier received harsh treatment from Bligh and was one of the first to join the mutiny (74). Sailing to Pitcairn, he was one of four mutineers which initially scouted the island (98). He began drinking heavily (110). When his wife fell from a cliff, he (half-drunk) demanded another wife (110). Shot by the Polynesians (111).*

7 Sept - John Sumner - AB [age 22]. *Helped capture Fryer (77). Drowned when Edward's ship struck a reef (103).*

7 Sept - John Hallet - Mid. [age 15]. *Officer. Sleeping on arms chest at the beginning of the mutiny (75). Ordered into the launch by Christian (78).*

7 Sept - Robert Tinkler - AB [age 17]. *He was Fryer's brother-in-law (21). During the mutiny, Fryer*

- begged that Tinkler be permitted to leave the ship (78).*
- 7 Oct - James Valentine - AB [age 28]. *As a result of an infection in the arm, he was the first of the crew to die (45).*
- 8 Oct - George Simpson - AB to 14 October, then quartermaster's mate [age 27]. *Officer. Remained with Bligh during the mutiny.*
- 8 Oct - Robert Lamb - AB [age 21]. *Died on the return voyage to England (83).*
- 8 Oct - **Thomas Ellison** - AB [age 19]. *Thought Bligh would speak in his favor, but chained by Edwards as soon as he surrendered (102). Found guilty by the Inquiry and hanged (104).*
- 13 Oct - John Norton - quartermaster [age 34]. *Officer. Norton was slain after landing at Tofua, just after the launch left the mutineers (82).*
- 16 Oct - John Smith - AB [age 36]. *Bligh's personal servant. Invited Christian to dinner prior to the mutiny (73). One of only two devoted servants of Bligh (along with Samuel); both of whom were the only ones to return with Bligh to England, when Bligh later boarded the Vlydte (84). Was later interviewed by Edward Christian (106).*
- 23 Oct - **William Muspratt** - AB [age 27]. *Bligh's personal cook. Prior to the mutiny, deserted with two others at Tahiti (63), but caught at Tetiaroa (63). Found guilty at the Inquiry, but cleared on a technicality (104). Was later interviewed by Edward Christian (106).*
- 23 Oct - **Matthew Thompson** - AB [age 37]. *Had earlier received the lash (74). One of the first to join the mutiny (74). After shooting Churchill, he was stoned to death by Tahitians in reprisal (101).*

- 23 Oct - **EDWARD YOUNG** - Mid. [age 21]. *One of the three most important midshipmen on board (34). Heywood and Stewart were the other two. Vowed to stay with Fletcher Christian (88). Shot the last Polynesian on Pitcairn (112). Slew the last deadly mutineer, Quintal, with an ax (112). Died of an asthma attack, the first person to die naturally on the island (112).*
- 16 Nov - **Michael Byrne** - AB [age ?]. *The half-blind fiddler (21, 31). Wept during the mutiny, but kept by the mutineers because the launch was too full (78). Acquitted at the Inquiry (104). Was later interviewed by Edward Christian (106).*
- 21 Nov - **Charles Norman** - carpenter's crew until 1 Jan. 1788, then carpenter's mate [age ?]. *Officer. Thought Bligh would speak in his favor, but chained by Edwards (102). Acquitted at the Inquiry (104).*
- 28 Nov - **WILLIAM McCOY** - AB [age ?]. *Bligh threatened to shoot him for not listening to his ranting (68). Had earlier received harsh treatment from Bligh and so one of first to join mutiny (74). Bangs musket to warn other mutineers (76). He not only joined the mutineers, but sailed to Pitcairn. He was one of four mutineers which initially scouted the island (98). On Pitcairn, he devised a way to make alcohol from the ti-tree and began drinking heavily (110). Hid in the woods when others were shot (111). Afterward went back to drinking, but then jumped off a cliff (112).*
- 28 Nov - **MATTHEW QUINTAL** - AB [age ?]. *The first one to be flogged (34). Saved Fryer's life at Nomuka (67). First to suggest to Christian that he take the ship (74). With Churchill, the first to*

join the mutiny (74). One of two who captured Fryer (77). On Pitcairn, began drinking heavily (110). Hid in woods as others were being shot (111). The last dangerous mutineer to die; axed to death by Young (112).

9 Dec - Thomas Denman Ledward - AB until 11 Dec. 1788, then acting surgeon [age ?]. *Officer. At Tahiti, on the death of Huggan, he became head surgeon (59). Disappeared on the return voyage to England; may have fallen overboard (83).*

Final tally: William Bligh sailed in the *Bounty* from England with a crew of 45. When the mutiny occurred, he departed in a launch with 19 men, but returned to England with only 12. The rest died en route. Of the mutineers, 16 stayed on Tahiti and 9 went to Pitcairn.

Captain Edwards was sent out in the *Pandora* to capture the mutineers. He caught all 14 still alive on Tahiti (the other 2 had been murdered). Of that number, 4 died on the trip home and 3 were hanged in England. (Of his own crew of 160, 31 died in a shipwreck.) Of those who went to Pitcairn, only 2 survived.

Additional information: For additional copies or information on these subjects, contact the address given below.



Additional copies: For additional copies of this book at remarkably low prices in boxful quantities, contact Harvestime Books, Box 300, Altamont, TN 37301 USA.

\$9.95

Journey to the other side of the world

Loaded with weapons, the mutineers headed to the forward ladderway and started up it. But, looking down, Hayward saw their guns and, in awed terror, demanded to know what was happening. He was told the captain had commanded the men to exercise at dawn.

Not believing the yarn, Hayward started aft toward Bligh's compartment to awaken him. Not far off, William McCoy, tattooed and scarred from knife fights, had been loading his musket on deck. Immediately he banged it heavily three times on the deck—to warn his companions below to get up on deck quick!

Just then, Christian emerged from the hatchway, carrying a musket with a fixed bayonet and an ammunition box in his left hand and a cutlass and pistol in his right.

. . . With the men behind him watching Hayward, Fletcher now slowly descended the aft ladderway.

The most famous mutiny in British naval history