


A Journal of Adventist History

Adventist Heritage



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Joan Francis, a 1973 graduate of Atlantic Union College, joined its history department in 1989. She earned her MA from Andrews University in 1974 and her DA from Carnegie Mellon University in 1990. She has taught World History, Urban American History, Latin America and the Caribbean, and Women in History, as well as resurrecting African American History after an absence of almost two decades. She received a Zapara Award for excellence in teaching in 1991 and was named a Black Scholar of New England in 1992.

Lawrence T. Geraty is President of La Sierra University, where he also serves as Professor of Archaeology. Married to the former Gillian Keough, he came to La Sierra in 1993 after heading Atlantic Union College for over half a decade.

David W. Knott, professor of English at Atlantic Union College, specializes in American literature. He is noted for the area tours he leads for visitors to the campus and annually for new faculty and staff. A native New Englander, he graduated from AUC in 1951. He earned his MA degree from Syracuse University in 1958. He has taught at AUC since 1965. He earned a Zapara Award for Excellence in Teaching in 1992.

Neal Norcliffe is a 1992 graduate of Atlantic Union College. He teaches English at AUC's English Language Institute and at Clinton High School, Clinton, Massachusetts.

Cho Prescott is a pseudonym.

Alberto Sbacchi, professor of history at Atlantic Union College, was born in Palermo, Italy. He earned a BA from Columbia Union College in 1962; an MA from Pacific Union College in 1963; and a PhD from the University of Illinois in 1974, the year he came to AUC. In January of 1994, the Government of Italy conferred upon him the highest honor it awards to civilians—a Knighthood of the Order of Merit of the Italian Republic. He is an authority on Italian colonialism in Ethiopia and on the state of the Italian government before the Second World War. (He spent five years in the mid-'60s as head of the history department and librarian of Ethiopian Adventist College.) He is the author of several books and numerous articles and is listed in the 1981 edition of the *Directory of Scholars and Specialists in Third World Studies*.

Lawrence E. Smart came to Atlantic Union College in 1977 as alumni and development director, after a career as an educator in the Atlantic and Canadian union conferences and the Far Eastern Division. Now retired, he still volunteers his time to the AUC alumni office and serves as a consultant. In his travels around the Far Eastern Division, he became acquainted with many of the alums about whom he has written in his article about AUC's Asian connection.

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THE EDITOR'S STUMP

Accepting Dorothy Comm's invitation to edit an all-Atlantic Union College issue of *Adventist Heritage* was easy. Putting it together wasn't. The challenge was to tell—even to begin telling—AUC's story in only 48 pages? After all, it took Myron Wehtje 255 pages just to narrate the events of the school's first 50 years in *And There Was Light*, the book he wrote for our centennial in 1982.

There's ever so much more we would love to have been able to tell you about our college. For instance, we feel that one of our strengths is our location in literary and historic New England. Just a half hour's drive from Concord, an hour from Boston, and an hour and a half from Cape Cod, AUC offers students and faculty members hundreds of choices for enrichment, entertainment, and recreation.

Another strength is the variety of opportunities we offer nontraditional students, such as our Adult Degree Program and our Center for Innovative Education, which offers certificate and diploma courses by computer.

We'd also like to boast about what some of our academic departments are doing these days. But we can't do everything! So we've narrowed our focus to what we feel makes us what we are and sets us apart from our sister Seventh-day Adventist colleges—our diverse, creative, colorful, wonderful, often challenging people.

In *Then, Now, and Tomorrow: Perspectives on Education at Atlantic Union College*, Ann Parrish, professor of English, wrote about AUC as a multi-

cultural community. During the first term of 1882, all but one of the first 19 students were from New England. "They were white, earnest, and with pronounceable names," she wrote.

"However, as the school grew, it soon lost its homogeneity," she continued. "I think it is safe to say that through most of its 100-year-old history, this campus has had a student body more diversified in race, cultural background, and national origin than has any other Adventist campus in North America.

"Perhaps coming to terms with that diversity, becoming an accepting and accepted part of a school family so oddly—so frighteningly—different from one's own family is as important a part of AUC's educational heritage as are its academic programs."

And so, I hope you enjoy reading about AUC and its people. In addition to the authors, two other people have made major contributions to this issue: our former president, Lawrence T. Geraty, who planned the issue with me as he was on his way out AUC's door, headed for La Sierra University, and Myron Wehtje, professor of history, who answered innumerable questions and verified facts so that this issue would be as accurate as possible.

Unless otherwise noted, photos are from the Oscar R. Schmidt Heritage Room at the G. Eric Jones Library or the alumni and public relations office.

—Jocelyn Fay

As the new chair of the *Adventist Heritage* managing board, it is my privilege to alert readers to a transition that is taking place with this issue. Ronald Graybill (PhD, Johns Hopkins University), Associate Professor of History and chair of La Sierra University's Department of History and Political Science, will again assume the editorship of *Adventist Heritage*. This is especially appropriate because of Ron's dual interests in nineteenth-century American cultural and denominational history as well as his newly honed skills in photography (which he is employing this summer as chief of photography for the Madaba Plains Archæological Project in Jordan).

The journal's new half-time managing editor is Gary Chartier (PhD, University of Cambridge), whose special interests revolve around contemporary Christian theology and ethics, as well as political theory, and who is currently completing a book on the idea of friendship. His commitment to La Sierra University during the last few years—demonstrated by largely volunteer assistance to the School of Religion, the Student Association, and other campus entities—has been exemplary. We are pleased that his abilities as a wordsmith along with his broad knowledge of Adventist history and theology can now be put to work on *Adventist Heritage*, the continuing publication of which we believe is one of the important commitments La Sierra has made to both scholarship and solidarity with Adventism.

Both of these editors are La Sierra University alums, who are now giving back to the institution that helped shape their intellectual development. They are assisted in this endeavor, of course, by a talented staff and board whose names you will find listed elsewhere. I note particularly the name of Kent Rogers, a graduate student in the Department of

English, who is serving as assistant managing editor.

Most importantly, the board wishes to thank Dorothy Minchin Comm (PhD, University of Alberta), longtime Professor of English and specialist in writing, who, as editor-in-chief, sometimes almost singlehandedly kept the journal going through difficult times. We are pleased she has agreed to stay on as assistant editor following the completion of this, the last issue for which she is responsible as editor-in-chief. It was she who arranged with Jocelyn Fay, guest editor of this issue, for a retrospective on Atlantic Union College, Dorothy's *alma mater* and the denomination's oldest college that continues to function in its original location. Given my own long and recent history of involvement with that institution, I am especially pleased to help play a part in bringing its fascinating story to a wider audience.

In January of 1994 La Sierra University's trustees reviewed and approved in concept an organizational document for the new *Adventist Heritage*, thus giving it a new lease on life—though it is expected to become more self-sustaining as the months go by. It will continue to be a journal of Adventist history and life, as Dorothy defined it. One can expect articles that are rigorous and accurate, analytical, contextual, and interpretive. If you have ideas or suggestions, please communicate them to the editors. We look forward to participating in the Adventist dialogue for a long time to come and remember that, like Frederick the Great, we “love an opposition that has convictions,” rather than the merely tolerant, whose peak “is most readily achieved by those who are not burdened with convictions” (Alexander Chase).

—Lawrence T. Geraty

The School by the Nashua

By Clio Prescott

As early as the 1870s, the town of Lancaster, Massachusetts, emerged as the center of Seventh-day Adventism in New England. Situated in the Nashua Valley of central Massachusetts, the attractive, semi-rural town was accessible to Adventist believers from all directions. The town was also home for a relatively large and growing Adventist congregation that moved in 1878 into a newly constructed church building at the intersection of Narrow Lane and Sawyer Street in the village of South Lancaster, which lay between the north and south branches of the Nashua River. Most importantly, perhaps, Lancaster was the hometown of Stephen N. Haskell, the president of the New England Conference.

After his ordination to the ministry and election as conference president in 1870, Haskell became the preeminent figure in New England Adventism. An energetic leader and skillful organizer, the former soap-maker was determined to do everything possible to advance the Adventist cause in New England. Among other things, he increasingly nurtured

the dream of establishing a school to train young people to serve the denomination in New England. That dream finally became a reality in 1882.



At a "quarterly meeting" of the New England Conference, held in the Village Church in South Lancaster in early February, 1882, Haskell gained formal approval for the founding of a school. In succeeding weeks he and his wife Mary, Pastor Dores A. Robinson of the Village Church and his wife Edna, and Maria L. Huntley were foremost in promoting the project. Haskell recruited Goodloe Harper Bell and Edith Sprague, former members

of the Battle Creek College faculty, to teach at the new school. Bell, one of the most prominent Adventist educators at the time, would also serve as principal.

The new institution, essentially an elementary school, opened on April 19, 1882, in a former carriage house across Sawyer Street from the Village Church and a short distance behind Haskell's house on Main Street. Nineteen students attended on the opening day, but by the end of the spring term on June 28, the enrollment had risen to 24. Half of the students were from Lancaster, and most of the others came from other locations in the various New England states other than Connecticut.

Although the enrollment had not quite fulfilled expectations, Haskell and the other boosters regarded the opening term as a success. During the summer of 1882 the leaders made plans to conduct a fall term. When the enrollment doubled during that term and then kept climbing, the confidence of the founders seemed to be justified. In November, Haskell wrote, "The blessing of God has accompanied

our school so far, and we consider this a clear indication that advance steps should be taken.”

The continued growth and prosperity of the school obviously required larger, permanent facilities. In 1883 the constituents of the school decided to purchase property and construct new buildings. That decision made it necessary to place the school on a firmer legal basis, and so on December 12, 1883, it was incorporated under the name of South Lancaster Academy. Contributions from “stockholders” soon made it possible to begin construction on two tracts of land to the north of the school site and west of Main Street.

Chapin Henry Harris was the foreman of the work crew that constructed a classroom building on the more northerly parcel of land. Known for many years simply as “the Academy,” it remains in use today as Founders Hall. On the more southerly parcel of land, a short distance from the Village Church, the builders erected a residence hall known at first as “the Students’ Home” (and eventually, after its enlargement, as East-West Hall). Unfortunately, the new buildings were not ready by the time of the scheduled opening of school in 1884. The fall term did not begin until after the dedication of the new buildings on October 17.

Because Goodloe Harper Bell had returned to his home in Michigan, a new principal greeted the students in the fall of 1884. Dores Robinson accepted a temporary appointment as Bell’s replacement while the school board searched for an educator to take the principalship. Other

additions to the faculty included Sara Jane Hall, a woman of commanding presence, who would have a profound influence on hundreds of students in her English classes over the next quarter century.

Robinson’s caretaker term ended in 1885, when Charles C. Ramsey arrived from Healdsburg College in California to assume the principalship. Confident, energetic, and visionary, Ramsey set out to transform the little school. Among other things, responding especially to the needs of a young Vermonter named Rowena Purdon, he introduced a secondary curriculum that included courses in Latin. He also labored to convince the academy’s supporters of the need to enlarge its mission in another sense. Ramsey believed that the school should do more than train workers for the denomination. In his view, education was important for its own sake. There was resistance to some of Ramsey’s initiatives, and he left, disillusioned, in



1888—but not before presiding over the first secondary-level graduation, in which Rowena Purdon and three other young women received their diplomas.

Although George Caviness, the next principal, was a classicist like Ramsey, he was an ordained minister, and so his appointment inspired renewed confidence among those who had become concerned

about the spiritual life of the school family. Most of the lingering suspicions were dissolved by early 1889, when Ellen White and Alonzo T. Jones preached to the students about righteousness by faith during a revival series conducted in the Village Church.

Under the steady leadership of Caviness, the school gained renewed support and grew in enrollment. The expanding enrollment made it necessary to enlarge Academy Hall and to construct a large, new dormitory on Main Street, a short distance from the east of the classroom building. Before the new building could be completed (to accommodate young women, young men, and at least some of the faculty), Caviness left in 1894 to become president of Battle Creek College; his successor, Joseph Haughey, oversaw the completion of the project.

Haughey, influenced strongly by discussions in 1891 at a denomination-wide educational convention in Harbor Springs, Michigan, came hoping to carry out various reforms that would make education at the academy more distinctively Adventist. Increasingly, however, he was distracted by the financial problems confronting the school as a result of the national depression of the mid-1890s. Declining enrollments and mounting

debts finally forced the sale of the new dormitory to a group that was planning to open a sanitarium in Lancaster. In 1899,

Opposite Page: The dormitory, later to become West Hall when East Hall was added to it.

Above: East and West Halls, which lived their whole lives as dormitories before being razed in the 1960s.

Haughey returned to Michigan, and Frederick Griggs, a promising young member of the faculty of Battle Creek College, became the new principal of SLA.

Serving from 1899 to 1907, Griggs provided exceptional leadership during the earliest years of the new century. In addition to rebuilding the academy's enrollment, expanding its curriculum, and reducing its indebtedness, as well as adding a west wing to the old dormitory near the Village Church and providing new work opportunities for students, he cultivated high morale among students and faculty alike. As a result of Griggs' efforts, South Lancaster Academy was a flourishing institution when Benjamin F. Machlan became principal in 1907.

The former principal of an academy in Indiana, Machlan was destined to head the school during three separate periods—from 1907 to 1909, again from 1912 to 1916, and finally from 1921 to 1927. His 12 years of service would make him one of the two longest-serving principals/presidents in the history of the institution. His personal warmth and engaging manner made him one of the most beloved.

During Machlan's first two terms of service and the intervening principalship of Charles S. Longacre, the academy maintained much of the momentum generated in the Griggs era. The enrollment reached a new high of 225 on the opening day of

Many students paid their way through school by working at the E. E. Miles Company, manufacturer of diaries, pocket dictionaries, and scrap-books. Miles established the company on the west side of the campus in 1903.

school in 1907 and remained strong for many years. Religious enthusiasm continued at a high level. Much of it was harnessed to an upsurge of interest in foreign missions. Student activities became more varied and interesting. Some extracurricular energy went into the publication of a student paper, *The Student Idea*, which made its first appearance in 1907 and soon claimed 700 subscribers. A fire in Academy Hall in 1907 and a smallpox quarantine in 1912 were among the big stories covered by the paper. So was the completion in 1913 of a new



building located to the west of Academy Hall. Named in honor of the brother of a New York donor, the Browning building became the new home of the teacher-training department and the elementary-grade classrooms.

Following a term of service in Australia, Machlan was back at the helm of the school when World War I began in 1914. However, he transferred to Washington Missionary College in 1916, a year before the United States entered the war. William G. Wirth succeeded him; M. E. Olsen led the school through the remainder of the war period and into the postwar era. Then Otto John and George Lehman headed the school briefly before Machlan's return in 1921.

Steep inflation resulting from the war effort caused serious difficulty for the school. Unusual adjustments had to be made in

charges for student meals and in pay for teachers, among other things. Undeterred by such developments, students demonstrated their patriotism in a variety of ways, including knitting sweaters (even in classes) and baking cookies to send to those serving in the armed forces. When an influenza epidemic struck central Massachusetts late in the war, public-spirited students also went out into surrounding towns to care for the ill.

Meanwhile, dozens of students were drafted into military service, and others volunteered in anticipation of being drafted. After the war it was calculated that at least 76 former SLA students had served in the armed forces during World War I. At least three of them died during the war. Many others experienced serious difficulties,

sometimes including imprisonment, because of their noncombatancy and Sabbath observance. The armistice of November 11, 1918, meant even more to them, of course, than to the students back in South Lancaster, whose classes were canceled so that they could celebrate.

The end of the war was not the only source of excitement in South Lancaster in the fall of 1918. During that same season the academy was transformed into Lancaster Junior College. When Machlan returned in 1921, therefore, he became a junior college president. The veteran educator was not content with that status, however. He soon won approval for the upgrading of Lancaster Junior College to a four-year college. In 1922 the institution was renamed Atlantic Union College. In the fall of 1922 there was an encouraging 25 percent increase in enrollment, but there was disap-

pointment when the Massachusetts legislature authorized the school to grant only the Bachelor of Theology degree and not the hoped-for Bachelor of Arts and Bachelor of Science degrees.

Other important organizational developments occurred in the 1920s. In 1920, shortly before Machlan's return, the students formed an association called the "Student Movement." In 1926 that organization replaced *The Student Idea* with a new-style school paper that has carried the name of *The Lancastrian* ever since. (A few years later, after the Machlan era, the student organization began sponsoring a yearbook, known after 1931 as *The Minuteman*.) Dormitory clubs, complete with Greek letters, were also formed during the 1920s.

Yet another important organization, formed in 1926, was the school's alumni association. The alums chose Rowena Purdon as their president. Since her graduation from the old academy in 1888, she had served intermittently on the faculty (most recently as a mathematics teacher). After a brief stint as principal of Greater New York Academy, she came back in 1928 to stay. For the next 26 years, Purdon would serve the school in various capacities, including that the institution's pioneer historian.

Machlan became seriously ill in the fall of 1927, left the college in December, and died the following May. Nelson H. Saunders served as acting president until Otto John arrived in 1928 to assume the presidency. Soon after John took office, the secondary program gained a principal of its own and began to reemerge from the shadow of the college. As a result, John was able to devote most of his attention to the needs of the collegiate program. As it turned out, that was fortuitous, for the college struggled to remain afloat during the depression of the 1930s. One of the most important achievements of the John administration was to persuade the leaders of the General Conference of Seventh-day Adventists to

back away from their recommendation that the school revert to junior-college status. Another accomplishment was the consolidation of the campus through the purchase of the land lying between the classroom buildings to the north and the dormitories to the south. The physical plant was significantly improved by the construction of a science building on a part of the newly acquired land. Donated by E. E. Miles, a local entrepreneur who for decades had employed large numbers of students in his bindery adjacent to the campus, the new building was expected to improve the school's chances of winning regional accreditation. Although John did not secure accreditation during his presidency, he did gain authority for the college to offer the BA degree. At the spring commencement in 1933 he awarded Atlantic Union College's first BA to Rowena Purdon.

In 1936, midway through the Great Depression, G. Eric Jones took office as president of the college. Presidential in appearance and manner, he was a popular leader for the next dozen years. One of his aims as president was to improve the college's relations with the surrounding communities. He accomplished this goal at least partly through his participation in the Rotary Club. Among Jones's other key objectives were the enlargement of the college's facilities and the beautification of the campus. In 1938 he announced a college expansion program, and in spite of the depression—and, later, the outbreak of World War II—he pressed forward with it until the end of his administration.

A new women's dormitory facing Main Street was ready for occupancy in the fall of 1940. Preston Hall, the college's first major brick building, also provided new space for the cafeteria. Midway through World War II, the Jones administration took another important step in the expansion program by acquiring the Thayer estate, located several hundred feet north of the campus, along Main Street. Before the end of the

war the old mansion was the site of administrative offices and classrooms. Other improvements included the construction of a gymnasium across George Hill Road from the center of the campus. Before leaving in 1948, Jones also saw the beginning of work on a modern administration complex southwest of the intersection of Main Street and George Hill Road. His successor, Lewis N. Holm, brought the main part of that complex to completion; Lawrence M. Stump was president when Machlan Auditorium was ready for use in 1954.

The improvement of the college's physical plant helped to make possible the greatest achievement of the Jones administration: regional accreditation. After historian Godfrey T. Anderson became the college's first academic dean in 1943, he led the faculty in a concerted effort to remedy various academic deficiencies. That effort was rewarded on December 7, 1945, when the New England Association of Colleges and Secondary Schools voted to accept Atlantic Union College as a member institution.

Accreditation came just in time for the college to benefit from the return of World War II veterans, who could receive GI Bill of Rights benefits if they attended accredited institutions. About a dozen former AUC students had died in the war, but scores of others returned during the postwar era and boosted the college's enrollment to unprecedented levels. As they came back to the campus, they felt a special rapport with Jones and with Rochelle Philmon Kilgore, a prominent English teacher, who had been especially active in mustering support for them while they had been in uniform. Kilgore was then at the peak of an AUC career that would last for more than 50 years.

The college made a further academic advance in 1954, when the Commonwealth of Massachusetts authorized it to offer the Bachelor of Science degree. One of the new BS degrees was in nursing. The new nursing program involved close cooperation between the college and the New England Sani-

tarium and Hospital in Stoneham, Massachusetts. A student seeking a four-year degree in nursing would spend his or her first year at AUC, the next two years at the "San," and the final year back at AUC.

One of the most important developments of the 1950s was the emergence of the College Church as an independent entity. For many years the College Division of the Village Church had been holding separate meetings on the campus. Following the completion of Machlan Auditorium in 1954, President Lawrence M. Stump pushed for the formation of an independent congregation at AUC. After the Southern New England Conference gave its approval, the new congregation was organized on August 27, 1955, with highly respected Gerald H. Minchin of the college's religion department doubling as pastor.

The decade of the 1960s was one of the most lustrous in the history of the college. As the country enjoyed prosperity, waves of baby boomers arrived on campus, sending AUC's enrollment higher and higher. In the fall of 1964, student numbers climbed by 25 percent and passed 700 for the first time. Robert L. Reynolds, the first alum to serve as president, provided effective, consensus-building leadership for most of the decade. The faculty became larger and better-trained. Program II, an alternative core curriculum, was designed for students who preferred courses with an emphasis on discussion and writing.

Growth in enrollment made expanded facilities necessary. Two of the most important changes in the physical plant were the acquisitions of the old Atlantic Union Conference building on Prescott Street and the mansion off Main Street formerly owned by the Thayer and Bigelow families that came to be known simply as the "White House." Those buildings provided much-needed space for academic departments. The college gained additional space when South Lancaster Academy severed all of its connections with the campus and moved

to a new building on George Hill Road, west of the college. Reynolds left to his successor, Herbert E. Douglass, another alum, the advancement of his most ambitious project, a modern library facility on the west side of the mall that had emerged at the center of the campus. The new library was nearly completed when Douglass left the college midway through the 1969-1970 school year. In April 1970, librarian Oscar Schmidt led a book brigade of hundreds of students and teachers in the transfer to the new building.

William G. Nelson, who became president in 1970, was the first of a series of CEOs with roots largely in the American West. He gave the college steady leadership at a time of difficult adjustments. In recent years the once overwhelmingly white student body had become more diverse. Against the backdrop of the American civil rights movement, significant numbers of black students had enrolled at AUC. The black students themselves were a diverse group, coming from New York City and other cities of the Northeast, Bermuda, and the West Indies, among other places. Almost inevitably, racial tensions had developed on campus. By the beginning of the Nelson administration, those tensions had become a serious problem. However, the new president, the new academic dean, S. Eugene Gascay, a joint student-faculty committee, and others of both races successfully defused the problem. One result was the faculty's nearly unanimous vote to charter the Black Christian Union.

Meanwhile, Nelson and his administrative associates were also wrestling with serious financial problems, including an



unbalanced budget and an alarming debt. With the crest of the baby boom past and enrollment subsiding, it became necessary to carry out rigorous retrenchment measures and to seek extraordinary assistance from the Atlantic Union Conference. By 1972, the administration had

achieved financial stability. Renewed financial soundness made possible a number of additions to and improvements in the physical plant. Those changes included the restoration of Founders Hall for use by the religion department and of Thayer Hall for the music department, the acquisition of the John E. Thayer Ornithological Museum on Main Street for the art department, and the beginning of construction on a fieldhouse adjacent to the gymnasium on George Hill Road. The fieldhouse was completed during the presidency of R. Dale McCune, who led the college from 1975 to 1980.

One of the important academic innovations of the decade of the 1970s was the

Above: After a human chain transferred books from the library in Haskell Hall to the new G. Eric Jones Library in 1970, Roland Madore and Milton Fish carried librarian Oscar Schmidt and his last armload of books into the building.

Opposite page, left: Pre-nursing students pose for a photo in 1955. AUC established its Division of Nursing in 1964 and graduated its first AS recipients in 1966. Prior to that, nursing students went to the New England Sanitarium and Hospital (now New England Memorial Hospital) School of Nursing to complete their degrees.

Adult Degree Program. Beginning with just five students in July 1972, it grew rapidly, attracting older students who could study at home between brief seminars conducted on campus at six-month intervals. For much of its history after 1974, the program was led by Otilie Stafford, an outstanding professor of English.

Following a heart attack and then heart surgery, Nelson left the presidency in 1975 to teach in the education department. A year after R. Dale McCune came from Walla Walla College to serve as president, Larry Lewis transferred from the same institution to become dean. Important changes in the late 1970s included the achievement of parity in pay for women and an increase in lay representation on the board of trustees.

When McCune left in 1980 to become provost of Loma Linda University's La Sierra campus (now La Sierra University), Lewis assumed the AUC presidency. Unlike most of his predecessors, Lewis had spent much of his earlier career in the classroom. He had expertise in several fields, including religion and psychology.

One of the highlights of the Lewis administration was the year-long celebration of the college's centennial, leading up to the climactic alumni homecoming weekend of April 16-19, 1982. Some of the centennial events (planned by a commission led by alum Susan Willoughby of the

behavioral science department) were held in the recently completed College Church, across Main Street from Haskell Hall. Another important addition to the campus was a new science building erected near the library and Founders Hall. Replacing a building that had burned in 1981, it provided new and much improved facilities for the biology, chemistry, and home economics departments.

Demographic shifts made it very difficult to maintain a stable enrollment at AUC. That problem in turn helped to create a climate of concern about the college's future. Responding to restlessness among some teachers, staffers, and board members, Lewis and some of the other members of his administration left office in 1985. He remained at the college to teach in the education/psychology department, where he soon became the chair, received recognition as a superior teacher, and emerged as one of the most respected voices of the teaching faculty.

Lawrence T. Geraty, a prominent Biblical archaeologist, came from the Seventh-day Adventist Theological Seminary at Andrews University to serve as president from 1985 to 1993. He worked extremely hard to boost enrollment, burnish the image of the college, and strengthen relations with nearby communities. However, he may be remembered best for his ceaseless efforts to present the ethnic diversity of the student body (including significant numbers of African Americans, Puerto Ricans, Bermudians, Haitian-Americans, Asians, and Brazilians, among others) as one of the greatest attractions and strengths of the college. Geraty also tried to achieve greater diversity in the faculty, staff, and administration. Before the end of his presidency,

an African American woman was serving as dean and a Hispanic man headed the college's student life team.

In the early 1990s the national recession contributed to a leveling off of the college's enrollment and a tightening of its finances. The burgeoning Electronic Distance Learning program, which used computers to reach students in prisons and other facilities, raised hopes for a significant increase in revenues. However, in the meantime the president and his associates struggled to raise the funds necessary to build a long-anticipated dining commons. Efforts to resolve various interpersonal conflicts also sapped the energy of the administrators before Geraty accepted an invitation in 1993 to become the president of La Sierra University.

While Carol Allen served as acting president, a search committee looked for the best person to lead the college into the twenty-first century. On the recommendation of that committee, the board of trustees voted to invite James J. Londis, an alum and former religion professor at AUC, to assume the college presidency. On December 14, 1993, Londis accepted the position. Daunting challenges (many having to do with money) awaited the new leader. Fortunately, those challenges were balanced by numerous assets: a beautiful, spacious campus in a culturally rich region; supportive trustees and Atlantic Union Conference officials; interested constituents and alumni; lively students; and a dedicated, resilient faculty committed to Adventist liberal arts education.

References

References for this article are available upon request.



AUC's Architecture*

Although it is far more than bricks and mortar that gives a college its distinctive personality, Atlantic Union College's architecture sets it apart from other Seventh-day Adventist college and university campuses. AUC's buildings include a national historical treasure (the Thayer Conservatory of Music), a denominational landmark (Founders Hall), and an architectural gem that was once an ornithological museum (the Mabel Bartlett Art Gallery).

Pictured here are a few of the most historically or architecturally significant buildings on campus.

Founders Hall: *Where It All Began*

When Stephen N. Haskell's New England school opened in 1882 after several years of planning, he had to house students in a carriage house, the upstairs of a print shop, and the basement of the small church. He personally arranged for the purchase of a school site in Lancaster,

his home town, and sent out a call for gifts to build a school building and dormitory. In only one year he had raised \$75,000 to erect a surprisingly spacious, well-built, three-floor structure and a large dormitory only a block away.

The school building was a good example of the High Victorian architecture in vogue in 1884. Its warmer west side was given decorated windows and larger classrooms to utilize the sun's afternoon heat. A bell was hung in the Mansard tower, and a boardwalk built to connect the building with the new dormitory.

The "Academy," as it soon came to be known, was at first larger than necessary; only one room was completed. Within a few years its three classroom floors were all in use and a

busy broom factory was functioning on the ground floor. The building's offices, classrooms, and chapel were practical and in constant use thereafter, but with the passage of time the space was badly carved up with renovations. At first primarily a classroom structure, it successively became an administration building, an office building, the acad-



emy and lower grade building, and finally the college music department. The Victorian lines faded and floors sagged, and the structure came close to being razed as its matching dormitory had been.

Instead, in 1976 an extensive restoration was completed. The entire area of the two main floors was redone in Victorian decor to function as the campus religion center. Art works and a large collection of Adventist memorabilia were installed. Especially significant is the Miller Chapel, which contains matching full-length portraits of William Miller and his wife, Lucy Paulina Miller, done by the famous American primitive artist Horace Bundy.

Today this venerable structure is the oldest Seventh-day Adventist educational building still standing.

**The College Church:
Blending Tradition and
Contemporary Design**

The college church's contemporary design differs from the modified Georgian architecture of most of the AUC campus buildings, but the building materials of brick and natural wood and the landscape design help it blend into the campus. The building was completed in 1980.

A significant feature of the sanctuary is the light tower. This is an area approximately eight feet wide, spanning the entire length of the sanctuary at the top of the central roof support. Natural light enters through translucent panels at the top and is reflected softly from the walls of the tower to the sanctuary floor 56 feet below. The effect is similar to that found in a large cathedral: a heightened sense of reverence and an uplifting of the spirit.

**Stephen N. Haskell Hall:
The Administration Building**

Almost on the site of first settler John Prescott's 1672 house, the college dug a cellar hole in 1938. In President G. Eric Jones's office down the street in Thayer Hall (now known as the Thayer Conservatory of Music) hung a large picture of an imposing building. Until World War II was over and the construction materials became available, that was all there would

Opposite page: Miles Hall, home of AUC's mathematics and computer science departments, ceramics and design studios, and darkroom.

Left: Founders Hall, AUC's original administration and classroom building, was built in 1884. A bell hung in its tower and a boardwalk connected it to the dormitory.

Right: The White House, home of AUC's English department, was purchased by the college in 1965. It once was the home of Eugene Van Rensselaer Thayer and his bride, Susanne BegeLOW. Photo by David Adamson.



be of the long-planned new administration building.

By the late 1940s materials were available and the climbing enrollment and cheap GI labor made possible the beginning of construction. The building was finished and dedicated in 1952 for the seventieth anniversary of the college. It contains administrative offices, the campus computer center and bookstore, classrooms, and the business administration/secretarial science and nursing departments.

The north end of the complex houses an auditorium named for Benjamin F. Machlan, under whose presidency in the 1920s the school became a four-year college. The whole complex memorializes Stephen N. Haskell's driving spirit in founding the school—its rotunda floor epitomizing the motto of Haskell's own life, "Let there be light in all the world."

E. Edgar Miles Hall: *It Saved the College*

In 1931 President Otto M. John was faced with a crisis brought on by the great depression: the school would be lowered to the status of a junior college during the following term because of its generally weak program, particularly in the sciences. Because the school was unaccredited, its BA degree was not being accepted by graduate schools in any case.

For help, President John turned to E. E. Miles, a long-time minister and Bible teacher in South Lancaster. Miles had started a private bindery where students could work. It had grown and prospered.

Thus Miles was able to present the acutely needed laboratory space to the school as a gift—and to save the institution from educational oblivion. In 1933, the school was authorized by the state to grant the BA degree, and the General Conference withdrew its order to reduce the program to a junior college. Miles died shortly after the goal had been reached.

Miles Hall currently houses the mathematics and computer science departments. The lower floor contains ceramics and design studios and a darkroom.

of deep and earnest convictions, Sears was held in highest estimation by his friends and parishioners. Due to ill health, Sears retired from the ministry after six years and four months with the First Church of Christ in Lancaster. An able writer of prose and hymns, Sears' best-known hymn was the Christmas carol "It Came Upon a Midnight Clear." Originally occupying a site where Haskell Hall now stands, Sears' early Victorian home was moved to George Hill Road, where it serves as a staff residence.

The Sears Home: *Birthplace of a Christmas Carol*

Hamilton Sears (1810-1876), an 1837 graduate of Harvard Divinity School, was installed as the minister of the Unitarian Church in Lancaster on December 23, 1840. Known as a man



The Thayer Properties: Reminders of Lancaster's Age of Elegance

**The Thayer Conservatory of Music:
The Nathaniel E. Thayer Estate**

When Nathaniel Thayer arrived in Lancaster in 1796, he followed four ministers who had met untimely deaths. But Thayer's pastorate lasted for 47 years. During that time he became one of the leading lights of the new theology that resulted in the Unitarian movement.

In the mid-nineteenth century, Thayer's wealthy sons took down his small parsonage and constructed a palatial Victorian manse complete with a mansard roof and the largest formal hall and staircase in New England. The family prospered, eventually becoming one of the richest in the nation. By the 1880s the mansion was again redone and extended.

In 1902 the present house was completed by architect Ogden Codman, a leading American designer. The house, comparable to Edith Wharton's "The Mount," is one of the high points of the American architectural style known as the Georgian Revival. Its interiors, especially the Louis XVI elements, are some of the finest of its age found anywhere in the world.

Eventually, due to changing interests and fortunes, the massive old home became a burden. After the great hurricane of 1938 destroyed its formal gardens and much of its landscaping, the building was sold privately. Its works of art and rare collections, including a set of Paul Revere silver, were auctioned off in 1942. The house itself, with 140 acres of land, was sold abruptly to intermediaries acting on

behalf of the college.

The old manse quickly became the college administration building and library. When Haskell Hall was completed, "Thayer" was turned into a boys' dormitory for South Lancaster Academy. Today, as the Thayer Conservatory of Music, it is listed in the National Register of Historic Places for the State of Massachusetts.

**The Mabel R. Bartlett Art Gallery:
Former Ornithology Museum**

On the first property purchased on the main street of South Lancaster, a dormitory was erected in the 1890s. Late in the decade it was sold and converted into a sanitarium. The new medical institution, operated in close connection with the school, was housed in a five-story Victorian style frame structure. Soon patients were walking, sitting, and wheeling along Main Street in a kind of extended Battle Creek Sanitarium style. But what was acceptable in midwestern Battle Creek was a shock to the sensibilities of the elegant old New England town. Growing apprehension on the part of the townspeople crystallized, and steps were taken to have the sanitarium removed.



Opposite page, above: The Mabel R. Bartlett Art Gallery began its life as an ornithological museum, built by John Eliot Thayer. Photo by David Perry. Below: The Thayer Conservatory of Music was renovated by architect Ogden Codman, a leading American designer, for Nathaniel Thayer III in 1902. It served as an administration building and dormitory before becoming a music conservatory.

Left: Hamilton Sears's home, where "It Came Upon a Midnight Clear" was written, is now a staff residence on the AUC campus.

When John Eliot Thayer offered to purchase the sanitarium property, the negotiating church official asked for \$50,000—a sum he felt was too large for serious consideration. But Thayer, wealthy and determined, paid the large sum. The sanitarium building was dismantled and removed on the Thayer railroad to a choice location by the Middlesex Fells Reservoir, near Boston, where New England Memorial Hospital was established.

Thayer was an avid supporter of various philanthropies and a leading ornithologist. His strong interest in birds led him to build a small museum on the property he had bought to house his growing collections.

The building was designed by Rafael Gaustav, an architect responsible for the use in America of vaulted roofs characteristic of the Moorish architecture of Spain. It is related to his other Gaustav works such as the Boston Public Library.

The Thayer family's interests eventually moved elsewhere and public interest in the museum declined. In 1973, after several years of negotiations, the small plot with its classical building rejoined the campus from which it had been separated 70 years earlier.

As the Mabel R. Bartlett Art Gallery, it honors a distinguished, long-time art professor of the college.

The White House:

The E.V.R. Thayer Estate

In 1883 Eugene Van Rensselaer Thayer, son of the two famous families Thayer and Van Rensselaer, decided to build a manor house in Lancaster for his

bride, Susanne Bigelow, of the carpet-producing Bigelow family. He obtained the services of architect Ogden Codman, who created a classic English structure—leaded glass windows, rough-hewn interior, beams, dark-shingled exterior, half-timbered gables jutting all directions, all to be clustered under a group of towering pines.

The result was fascinating. The house, spreading at off-angles, became a favorite Thayer mansion. Its greenhouses, and especially its gardens, made it a year-round attraction.

In the 1920s the mansion was remodeled by another noted architect, Henry Forbes Bigelow. Taxes on the wealthy having soared enormously, a wing of the house containing the servants' quarters was detached and placed on a nearby corner. It still stands under the pines on that corner across from the college church, painted the original color and suggesting the original mood. The former foundation next to the house became an intimate garden.

After several changes of hands, the much-remodeled building was purchased by the college in 1965. By then the brown shingles had been painted, turning the structure somewhat ironically into "The White House." It houses the college's English department.

**Adapted from *The Architecture of Atlantic Union College: A Guide to the Campus*, published by the college's advancement office in 1986, with permission from John Wood, '69, who wrote the essays. Wherever possible, we have provided the original David Adamson photos printed in the brochure.*

Above: *The College Church, completed in 1980. Photo by David Adamson.*

Below: *Haskell Hall, AUC's administration building. Machlan Auditorium is on the right.*



European Students at AUC, 1882-1994

By Alberto Sbacchi

Writing about European students who attended Atlantic Union College is not easy, given the lack of pertinent information. Most of the available data is obtained from such sources as the *Student Idea*, the *Lancastrian*, *Accent on AUC*, the *Minuteman*, and the correspondence of Rochelle Kilgore. The other major tool used is Myron Wehtje's *And There was Light*, a history of the college's first 50 years.

Because of these limitations, the essay is a *survey* of European students' presence at "that New England School." It will attempt to answer the questions why Europeans came to study here, what they contributed, and how they fared. It does not claim to be a definitive study, but it provides a challenge for further research and invites comments and information from readers that can be incorporated in the projected second volume of the history of AUC, focusing on events beginning in 1928.

The total number of Europeans who attended AUC is not certain. Available statistics suggest about 115, from at least 18 European countries.

Through 1940, not more than two dozen Europeans studied in South Lancaster. After the Second World War, Europeans were eager to cross the Atlantic and try out the benefits American



education could offer. For this reason, the enrollment of Europeans at AUC quadrupled between 1950 and the 1990s to about 81.

There are several explanations for the limited presence of Europeans before the Second World War. One is that AUC

has always been a small school, at times little known. To this might be added the high cost of travel to North America from Europe during this period and the lack of financial aid for foreign students. International tensions discouraged Europeans from seeking education in the New World. Another important reason must have been the fact that AUC was not fully accredited until 1945.

European Students in South Lancaster: The First Half Century

In the spring of 1882, only 24 students were enrolled in "that New England school," which the next year became South Lancaster Academy (SLA). In a few years the number increased to over one hundred.

In the late nineteenth century, Lancaster was inhabited by wealthy people; in contrast, the academy students and faculty were poor and struggled with debts. Another peculiarity of the school was the composition of the student body, which was more diverse "in race, cultural backgrounds and national origin than

any other Adventist campus in North America.”

One of the earliest references to European students in South Lancaster is made in a negative context. Ellen G. White reprimanded the administration for lack of understanding toward a Norwegian boy who was expelled for various reasons, including a long list of class absences. In 1886, Mrs. White threatened not to endorse South Lancaster Academy unless she had evidence that “there is a true missionary spirit exercised constantly to save the erring and inexperienced youth.”

A more positive experience is described by another European student, Lucy Veysey, from England, whose father was also a member of the faculty. He was one of the many professionals to come to South Lancaster to enrich the student

experience and provide international perspectives.

Besides these two accounts there are no details of Europeans attending SLA during this early period. According to one source, during the 1890s the Eastern United States saw the arrival of increasing numbers of immigrants from Southern and Central Europe, some of whom found their way to South Lancaster. Among them were the Armenians escaping the persecution of the Ottoman Empire. But again, we are at a loss to document these arrivals at SLA.

By the turn of the 20th century Europe seems to have been represented by students from Norway, Sweden, Great Britain, Denmark, and Germany. Between 1907 and 1908 the school passed the 300 mark of enrolled students. The European presence is clearly established

in the following statement: “Of these 22 were from other countries,” including Canada. However, these students were isolated and found it difficult to be integrated into the student body.

In spite of these early difficulties in assimilation, the cultural and spiritual benefits of a Christian school began to be felt. Dorena Baily from Great Britain, when asked why she came to South Lancaster, answered: “My father wanted me educated in a Seventh-day Adventist school. As there were none in England, he sent me here.”

Another indication of the presence

Previous page: Rochelle Kilgore recruited a number of European students for AUC. One of them was Reinhard Jarschke, with whom she remained friends until her death. Jarschke, who directs the flight center at Pacific Union College, Angwin, California, met Kilgore when he was a student at Marienhoehe Seminary in Germany. He spent six weeks during the summer of 1955 chauffeuring her around Europe. He lived in her home while he attended AUC, graduating in 1959.

Above: Edeltraud Schmidt Ter Mate, who graduated from AUC in 1964, has returned to campus twice since then from her home in Middleburg, Netherlands. The first time was for the college’s centennial celebrations in 1982, when this photo was taken. The second was this past January, when she brought her 20-year-old daughter, Marit, to college. She is a librarian and English teacher.

Left: An honorary alum of European heritage was John Henry Weidner, right, who was awarded an honorary doctorate in 1992. During the Holocaust, Weidner established the Dutch-Paris Line, an underground network that rescued 1,000 Jewish people, Allied airmen, and political refugees. Weidner, who donated his memorabilia to AUC, is pictured presenting his medals to James Londis, AUC president. In the spring of 1994, the college established the John Henry Weidner Center for Cultivation of the Altruistic Spirit. This center, in addition to being the repository of Weidner’s diaries, correspondence, medals, and citations, promotes research and study in altruism through classes, lectures, concerts, exhibitions, social programs, and creative activities.

Right: European faculty members at AUC included Englishman W.R.A. Madgwick, professor of history, who spent 25 of his 57 years of denominational service at AUC, leaving the college in 1981.



of Europeans at South Lancaster Academy is in a 1908 notice in *The Student Idea*: "On Sunday 2 February the chief attraction in the dining room was the British table. Eleven Britons were present. . . ."

At about the same time, J. M. Erickson, from Sweden, attended Bible classes at South Lancaster Academy for one year. So did his children. Likewise Fred Gilbert, a London Jew, converted to Christianity and although penniless, with the help of the academy was able to finish his studies and after graduation became an Adventist minister.

Just prior to the First World War, the school became internationally minded because of interest in missionary service. French, German, and Spanish language courses were taught.

"In 1911 the Academy established separate departments in which French speaking students could study in their native language. It was hoped to convince mothers and fathers of French language to send their sons and daughters to SLA to be trained to become workers for millions of French people in North America."

In 1913 German-speaking students received the same privilege, but because of the First World War the "departments" were dropped. Germany was perceived, in the United States, as having started the conflict in Europe, and so German was not a popular subject to study.

In spite of these temporary setbacks, SLA students had been exposed to European culture and to new ideas. But European students at SLA, according to available data, were few. Not more than half a dozen are reported for the decades of 1910 and 1920. The war and the great economic depression of the late 1920s and mid 1930s further prevented students from attending the school at South Lancaster.

Early this century, another wave of

immigrants arrived on the East Coast. They were the special object of SDA evangelist campaigns, and converted members from Poland, Italy, Czechoslovakia, Denmark, Latvia, Greece, and Germany sent their children to South Lancaster to receive a Christian education.

Likewise, Jews converted to Christianity attended Lancaster Junior College (the school's name after 1918) as a result of Fred Gilbert, whose conferences for the Jewish community of Worcester increased the number of students and their cosmopolitan character. Many are reported to have had successful careers enhancing the reputation of their *alma mater*.

By 1939, when the Second World War erupted, Atlantic Union College could count about 10 European students. (It had become a four-year college in 1922.) During the war, crossing the Atlantic was impossible. Even after the re establishment of peace, war-torn Europe could not afford to send its sons and daughters to America to study. But with the reconstruction of Europe under the Marshall Plan and the beginning of the Cold War, the United States was willing to accept more western European immigrants. Refugees from Eastern and Central Europe and the Baltic countries also began to appear at AUC. After the war the number of European students attending AUC increased.

Statistical data shows that from the 1950s to the present over 80 European students have come to South Lancaster. This boom of Europeans was partly due to the high standard of living in the United States and the opportunities it offered to the newcomers from war-devastated Europe. During the computer age, the United States was at the avant garde of the world and many young men and women were attracted toward careers in electronics as well as experiencing the

benefits of Christian education. Furthermore, AUC was well represented by a determined and persistent recruiter, Rochelle Kilgore.

The Kilgore Factor

As Europe entered a period of reconstruction and economic boom from the 1960s to the 1980s, Kilgore was active in Europe because of her concern for the spiritual and physical well-being of American servicemen in Europe. She not only wrote letters to soldiers but also "extended her interests to young people of other countries. . . . A 1961 tribute to her noted that "she counsels young men of European countries, helps many of them to find ways of getting an education in the United States."

In a typical letter to the president of AUC Kilgore stated in 1960: "I have two good prospective students in England and I hope to have two more with whom I have been corresponding. . . . I am going to get to our schools in Austria and France."

Assisting servicemen, then, was just one of Kilgore's objectives. She was also interested in recruiting young men and women for SDA colleges, an activity that she started on her own and financed with her own money.

To increase the number of European students, she proposed that AUC provide them with financial aid. Thanks to her thoughtfulness, Europeans enjoyed the generosity of the Division Scholarship Fund, which provided each recipient with full tuition for the first year and fifty percent each succeeding year. Unfortunately, in 1970 the scholarship program for overseas students had to be revised and reduced because of financial constraints. Since then, aid to foreign

students has survived, although in reduced quantities.

For her many years of service to AUC, Kilgore is still fondly remembered for her many years not only as a recruiter but as a counselor and second mother to many European students. Numerous students from Holland, Germany, Austria, Belgium, France, Iceland, Great Britain, and other countries recall her assistance during their time at AUC.

Through the years, beginning in 1941, Kilgore constantly housed two to four foreign students in her home on the AUC campus. In 1986, in a letter to the president of AUC, she stated: "In the past 40 years, eighty-seven young men have lived in my home." By the time she died in 1993, she had supported and given hospitality to 90 students in her home.

Believing that nothing is free on this earth, Kilgore expected that in exchange for board she receive due compensation in the form of two hours a week of free labor in the garden or in the house and occasionally the charge of one dollar a month. One student was even allowed to transform a coal room into a dental

laboratory so that he could pay for his college expenses.

Her half-century of activities in favor of servicemen and European students made Rochelle Kilgore an unforgettable figure. To alums who were touched by this memorable woman throughout their college experience, she remains their most valued memory of AUC. At one time she corresponded with as many as 350 servicemen and students. She used to receive 35 letters a week and 800 Christmas cards from former students.

The large correspondence left after her death proves the important role played by Kilgore in bringing to AUC numerous European students. They expressed their gratitude for her help but also exposed freely their opinions to her. "My thoughts constantly return to AUC," one wrote. "AUC is a great school, it is great only because it is small. There is a student-faculty [relationship]

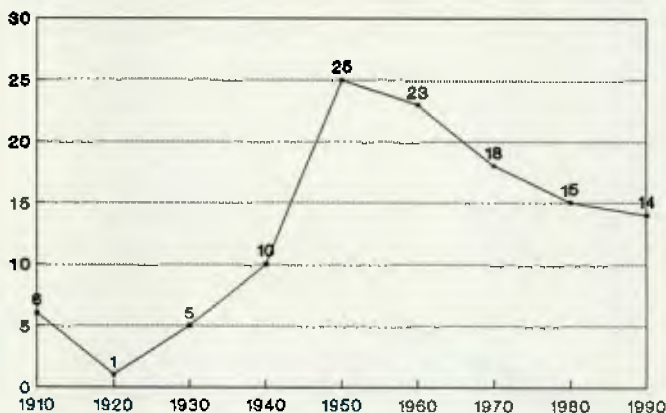
that perhaps is found no where else."

A critical letter shows that students trusted Kilgore with their real feelings: "I often think of AUC and my thoughts are pleasant . . . but I do not give a blanket endorsement of all AUC policies. I don't think . . . the place next to the Post Office should be off limit. Unfortunately young people at AUC will get out in this world filled with pitfalls. Restrictions at school are just small irritants that can often be out flanked. Only a strong realistic Christian life will keep an individual on the right track in this world."

Similarly, a mature student and a future lawyer, while reasserting the good received at AUC, resented the sense of



Number of European Students at AUC by Decades



restriction imposed on the faculty. "There is no place quite like the Alma Mater. College days were undoubtedly my happiest. Now if the school will uphold the integrity of their teachers progress is assured. . . . I hope that thought control will not be the result of removals. . . . I remember AUC for its capable teachers. If teachers are not given a bit of [intellectual] freedom, initiative will be stifled and the result will be patterned automatons." (Fortunately, this student's concern has proved to be unnecessary. AUC encourages free thought and the pursuit of academic freedom, which is in part the result of its high academic standing.)

Other European correspondents accentuated the positive: "As long as we behaved we could come and go as we pleased." Another mentions, "[Kilgore] was the best public relations AUC ever had. She used her home as a 're education unit,' for young men no longer welcome in the dormitory." And lastly, a German student remembers, "she took an interest in me and that was the reason for coming to AUC." The sense of appreciation Kilgore engendered in many students is evident in the following letter from a European alum:

Probably nobody can so deeply appreciate the kindness and the good one receives from his fellow men as we foreign students who

have had the privilege of living at Mrs. Kilgore's home. We in a strange country, among strange people found a new home at her house, which today is just as precious to us as our former homes. Living at Mrs. Kilgore's for years, we have learned that the motto found in her class room is a living part of her daily life: I expect to pass through this life but once, if therefore, there is any kindness I can show, or any good I can do to any fellow beings, let me do it now, let me not forget or neglect it, for I shall not pass this way again.

AUC has benefited by progressive teachers and administrators who have left a mark on its centennial history. Its student body too makes "that New England School" a special one. It is a microcosm of the American population. It is a place where European students have come, some par hazard, others through specific planning, but all to be touched in one way or another. In the final analysis, it is important to know that AUC exists to mold young people for a better world.

References

References for this article are available upon request.

Opposite page, above left: Randi Moe, from Lillhammer, Norway, attended AUC during the 1990-91 and 1991-92 school years. She was pictured in the 1991 yearbook as a member of the sailing class and the Lady Flames basketball team.

Right: F.C. Gilbert graduated in the class of 1894 and became an Adventist minister. His own Jewish background led him to take an interest in leading others to belief in Christ.

Below: Osa-Karin Berg Canto, an AUC student from Sweden, graduated in 1966. She is now AUC's assistant vice president for enrollment management. In her former position as director of academic records, she provided the diploma her son Michael received in 1993. Her son Chris, left, graduated in 1994.

*Number of European Students at AUC
by Country and Gender*

<i>Country</i>	<i>Number</i>	<i>Male</i>	<i>Female</i>
Austria	1	1	0
Belgium	1	0	1
Denmark	3	2	1
Finland	6	1	5
France	10	7	3
Germany	26	19	7
Great Britain	20	12	8
Greece	2	1	1
Netherlands	4	2	2
Hungary	6	3	3
Iceland	5	4	1
Italy	6	3	3
Norway	7	2	5
Portugal	5	2	3
Russia	1	0	1
Spain	3	2	1
Sweden	4	3	1
Switzerland	6	2	4
Total	115	65	50

To Asia and from Asia

By Lawrence E. Smart

Since "that New England school" was established by the pioneers as one of the earliest educational centers of the newly organized and quickly developing Adventist church, it is only logical that many of Adventism's early missionaries came from New England.

J. N. Andrews, a New Englander who became the first official Adventist missionary to serve outside North America, made his home in Lancaster before his departure for Switzerland in 1874. In the early 1900's, denominational administrators Arthur G. Daniells and William A. Spicer, both returned missionaries, promoted foreign missions during their visits to South Lancaster Academy. In 1908 Harry W. Miller, a physician who had already served as a missionary in China, visited the school and spoke to the students, presenting the challenge of mission service in the Orient. And a class focusing on foreign missions was taught by Charles S. Longacre, principal from 1909 to 1913. Of the 35 students enrolled in the class, 25 eventually filled mission appointments.

Howard ('04) and Frederick ('08) Lee distinguished themselves in pioneer-

ing Adventist work in the Far East, and their family members followed their examples. The second generation of Lees includes Milton, who probably has preached more sermons to more Chinese people than any other living Adventist minister, and Donald and James, who

Many missionaries have found their way to the Orient by way of Atlantic Union College. A smaller but growing number of Asian students have chosen AUC to prepare them for service.

spent years in Korea, where their father had previously pioneered the program of the church.

Prior to World War II, the Seventh-day Adventist Church sent more missionaries to China than any other Protestant denomination. Among them were several from AUC, such as Paul Quimby, who spent considerable time studying in South Lancaster before moving west to

complete his education, and Rolland Brines, '10. Both became distinguished physicians in China.

Ezra ('18) and Inez Miles Longway arrived in what is now Thailand in 1918, just a few months after their marriage, to initiate Adventist work. They transferred to China in 1922. While holding several different administrative and evangelistic posts, Longway became a prolific producer of literature in the Chinese language, translating the Conflict of the Ages series and scores of other devotional and inspirational books. He spent his later years raising hundreds of thousands of dollars for Adventist medical and educational work in the Far East. By the time of his "official" retirement in 1986, he had given 68 years of service to Asia.

Arriving in Thailand while the Longways were still there were Forest Pratt, '18, and his wife, Jennie. Forest Pratt served as the first director of the Siam Mission. The Pratts also worked in the Philippines and Singapore.

During the years of World War II, many missionaries were interned in prisoner-of-war camps. While they suffered greatly, they continued to promote the

church's mission program. Among those who endured internment were several AUC alumni, such as Inez Longway and Charles ('28) and Violet ('31) Wittschiebe.

Paul ('35) and Retha Giles ('34) Eldridge were also interned in the Philippines after they were forced to abandon their posts in Japan. In 1947, the Eldridges returned to Japan and spent the next 15 years with the Japanese Voice of Prophecy, establishing a Bible correspondence school and a weekly radio broadcast. Then they moved to Singapore, where Eldridge became president of the Far Eastern Division.

Carl ('40) and Eva Longway Currie began their 50 years of mission service in Shanghai, arriving in 1940, just in time to be evacuated to Burma. A year later, they were evacuated once again—back to China. They spent the war years being

evacuated from one "safe haven" to another. After the war they worked in Taiwan, Singapore, and, after a brief sojourn in Africa, Hong Kong.

After peace returned to Asia, the Adventist Church's disrupted mission program was revived. Many pre-war workers returned to lead and guide the throng of new missionaries who answered the call of the church.

Donald ('54) and Russell ('63) Aldridge and their families were prominent in the educational branch of the church, serving as administrators of various schools in such locations as Singapore, Sarawak, Taiwan, and the islands of Micronesia.

Among the AUC women who have made their mark in the Far East is Gertrude Green, '29, who spent most of her adult life in Asia, first in mainland China and then in Thailand. Probably her most notable achievement was establishing a training school for midwives at Bangkok Adventist Hospital.

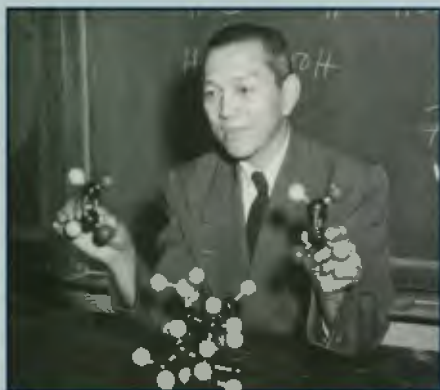
Marion Seitz Simmons, '33 has served several terms in various parts of the Far East, including the division headquarters in Singapore. She also was pastor of the Bangkok Adventist Hospital church, one of the largest churches in the division.

Since the early days of the student missionary program, AUC students have supported the church's worldwide. Since sending its first student missionary to the Far East in 1962, AUC has sent a total of 106

to that part of the world. Three of AUC's student missionaries during the 1993-94 school year are serving in Asia: Jennifer Sprague, a 1993 nursing graduate, in the Philippines; Rick Owen, teaching at the San Yu English Bible Center in Pingtung City, Taiwan; and Matt Seymour, teaching at the Osaka SDA English School in Osaka, Japan.

In addition to being a place where AUC graduates and students have worked, Asia also has also been the proving ground for others who have come from service there to work in South Lancaster, either at AUC or at the Atlantic Union Conference. Among those are former union presidents Willis J. Hackett and Francis Millard, former union treasurer and later president, Kenneth Tilghman, and former college president (1953-1960) Lawrence M. Stump. Lawrence Geraty, college president from 1985 to 1993, spent his childhood with his missionary parents in Burma, China, and Hong Kong. Geraty's father, Thomas S. Geraty has travelled to AUC from his California retirement home during summers to teach classes in the education department.

For many years Atlantic Union College has drawn a small but select group of Asian students who have distinguished themselves at the college and after completing their study programs. An example is Samuel Young, '59, who came to AUC from Hong Kong, returned to the Orient and then, after some years of leadership there, responded to a call to the General Conference, where he is special assistant to the president. He has served as a member of the AUC Board of Directors and



Above: Philip Chen chaired AUC's chemistry department from 1938 until his retirement in 1970.

Below: Asian Club members sold egg rolls, Korean dumplings, and fried rice at their booth at the International Food Festival in March, 1994. Profits from the food festival went to the college's international scholarship fund.

his activities on AUC's behalf have benefited the college in a variety of tangible ways. Last fall, in his capacity as executive secretary of the Chan Shun Foundation, he presented AUC with a check for \$300,000, the first installment of the foundation's \$1 million commitment to the college's new Chan Shun Dining Commons.

Today an active Asian Club on campus has nearly 40 members and draws students from almost every Asian country. The club's president, Chhan Touch, and pastor, Thysan Sam, are Cambodians who escaped from that country's infamous killing fields and found Christ in a refugee camp in Thailand.

For the second time, AUC will host about 25 students from Saniku Gakuin College in Japan this August. They will stay in the homes of South Lancaster residents while they take intensive En-

glish classes and learn about New England culture. Every other summer, AUC is the site of a Summer Seminar in New England for Japanese students. During alternate summers, Saniku Gakuin College students may participate in a program organized by Pacific Union College in Angwin, California.

While AUC has had comparatively few Asian students through the years, it had a strong Asian presence in the persons of Philip and Helen Chen and the six children they raised and educated in South Lancaster. Philip Chen chaired the chemistry department from 1938 until his retirement in 1970. Helen Chen, who also worked on campus and was well known by all the students, was named "Massachusetts Mother of the Year" in 1964. Presumably the Asian students who did venture to New England, so far from home, found the Chens reassuring

and helpful. Later Professor Owen Mattingly, of the mathematics department, and his Japanese wife, Miyo, gave support to the students from the Far East.

Although half way around the world from Asia, AUC has been tied to that continent by bonds of service since its earliest years. Although the people are different and the methods have changed, AUC's commitment to the global vision of the church remains strong.

References

References for this article are available upon request.

Clockwise: Helen Chen, who worked in the library for many years, was named "Massachusetts Mother of the Year" in 1964. The Chens raised and educated six children in South Lancaster.

Marion Seitz Simmons '33 has served several terms in various parts of the Far East. She is pictured here during a volunteer stint in Sri Lanka.

While his wife, Retha, concentrated on the correspondence school, Paul Eldridge, '35, established a weekly Voice of Prophecy radio broadcast in Japanese.

Lawrence T. Geraty presents a certificate to a Japanese student who had completed AUC's first Summer Seminar in New England in 1992.

Samuel Young '59, representing the Chan Shun Foundation, gives Carol Allen, vice president for academic affairs, a \$300,000 check from the foundation for AUC's new Chan Shun Dining Commons. Construction is expected to start this summer.



The Hispanic Exchange

by Ileana Douglas
with the collaboration of
Johanna Prestol-Dominguez '94

Since its founding, Atlantic Union College has evolved into a multicultural community, comprising students and faculty from more than 50 countries in different parts of the world. Especially since the 1940s, Latino cultures have been increasingly important in that community, but the greatest growth has occurred since the 1970s.

One of the groups experiencing substantial growth is the Hispanic community on campus. The 122 Hispanic students represent a wide range of cultures, values, and traditions, from Central America, South America, and the Caribbean islands. The rapid growth of the Hispanic population at AUC has not been confined to the student population. There has also been substantial growth in the number of Hispanic faculty and staff members, who number 18. (Of course, this increase in the Hispanic population is not limited to AUC—it is paralleled in other educational institutions across the country.)

Lingua Domus, now known as Chant Hall, functioned in the 1970s as a women's residence hall dedicated to the learning of languages. Photo by David Adamson.





The rapid growth of the Hispanic population at AUC is due in large part to the efforts and leadership of Lourdes Morales Gudmundsson, chair of the modern languages department from 1970 to 1979, who dedicated herself to the task of developing academic programs which would attract Hispanic students to AUC. She introduced a Spanish major and began a program of intensive English courses for Hispanic students with English as a second language. This led to the establishment in 1974 of the English Language Institute (ELI), with the full support of Adventist Colleges Abroad, for foreign students and Hispanics.

With the support of William G. Nelson, then president of the college, Gudmundsson founded a women's residence hall dedicated to the learning of languages. That house, called "Lingua Domus" from 1971 to 1979, was open to women already fluent in one language who wished to perfect their fluency in Spanish or French. According to Gudmundsson, this program attracted many students already fluent in one of

these languages who also became very fluent in English in order to complete requirements for their degrees.

During the 1960s and 1970s, population shifts brought Hispanic students from Cuba, Puerto Rico, Venezuela, Colombia, Brazil, and many other countries. Gudmundsson remembers her frequent travels to Central and South American colleges and academies to promote the new programs at AUC.

Eduardo Urbina, currently a teacher in the mathematics department, was able to attend AUC due to the efforts of Gudmundsson.

During that time, the International Club was organized at AUC, with members drawn from the Hispanic, Asian, and African students. The Zeta Omega chapter of Alpha Nu Gamma, the foreign language honor society, was established on campus. Among the requirements for membership were high academic standards and commitment to educational development. In this way, foreign and minority students were encouraged to take advantage of the educational opportunities available at AUC.

Gudmundsson, pioneer of those projects that opened doors to foreign students, recalls her 12 years at AUC as the most productive and satisfactory in her career. She went from South Lancaster to Antillian College, in Puerto Rico, to chair their Spanish department. Her daughter, Carmencita, a small child when her mother taught at AUC, will return as a student when classes begin next fall.

Although Lingua Domus has ceased to function, the English Language Institute continues to flourish and has helped encourage the presence of Hispanic young men and women on this campus, and

their participation in establishing an international community at AUC.

In order to respond to the needs of those students, AUC celebrates its diversity through various activities during the school year. These include the International Food Festival, Black Heritage Week, Latino Heritage Week, and the Fall Festival, during which different cultural groups can share more of their traditions.

In 1985, AUC welcomed Johnny Ramirez, former pastor/evangelist in Honduras, as associate chaplain. It was due to his efforts that "The Spanish Connection," a social club, was organized at AUC. Ramirez maintains that Hispanics have special needs as individuals to preserve their culture and roots as sources of identity. Often, he says, they need counseling, tutoring, and career guidance from someone who understands their culture and language.

The work that Johnny Ramirez began was continued by Eddie Medina when he joined the AUC faculty in 1988 as a professor in the social work department. Medina had a very personal commitment and mission to the Hispanic students at AUC.

Eddie, as he was usually called, was seen as the counselor and protector of the students; under his leadership the Coun-



cil of Hispanic Students for Progressive Action (CHISPA) was founded. One of the goals of CHISPA is to promote and develop activities to preserve the cultural background of the Hispanic students. CHISPA also provides academic assistance to those students needing tutoring in their classes, and religious activities to encourage the students' spiritual growth.

After Eddie Medina's untimely death in a car accident during the summer of 1992, CHISPA was left without its father until Eduardo Urbina, a professor at AUC since 1989, and Ileana Douglas accepted responsibility for the organization. In Medina's honor the club has established the Eddie Medina Scholarship Fund for Hispanic Students.

Another group growing on the AUC campus is the Portugese/Brazilian population. Many of those students come to study theology and then return to their

home countries to serve the Seventh-day Adventist Church.

AUC also can boast of many Hispanic alumni who have distinguished themselves in their fields. Here is a listing of a few of them:

Francisco Ramos, '66, pastor of the Leominster, Massachusetts, Spanish SDA church; Ariel Schmidt, '66, owner of the Atlantic Graphics Services, of Clinton, Massachusetts; Enid Schmidt, '66, a teacher at South Lancaster Academy from 1974-1987; Paula Lopez Ramos, '68, director of student apartments at AUC; Ailsa DePrada Deitemeyer, '69, a partner in the law firm of Choate, Hall, and Stewart in Boston and AUC's Alumna of the Year for 1994; Eduardo Urbina, '79, professor of mathematics and computer science at AUC; Vivian Rivera-Brimmer, '86, assistant director of the Center for Continuing Education at AUC; Carlos Rodriguez, '86, a pastor in the Florida Conference of Seventh-day Adventists; Omar Dicient, '92, a teacher at Pine Tree Academy in Freeport, Maine; and Amado Luzbet, '93, an assistant pastor of the Boston Temple.

In the August 19, 1984, issue of the Atlantic Union Gleaner, Pedro Geli, Jr., who at that time was Atlantic Union Con-

ference health, temperance, and Hispanic ministries director, expressed the hope of Hispanics in the Northeast and many others: "May we as God's people, brown, yellow, black, and white, all precious in God's sight, demonstrate to the world that in spite of ethnic, language, and social diversity, we can work together in love and thus hasten the day of His coming."

Sources

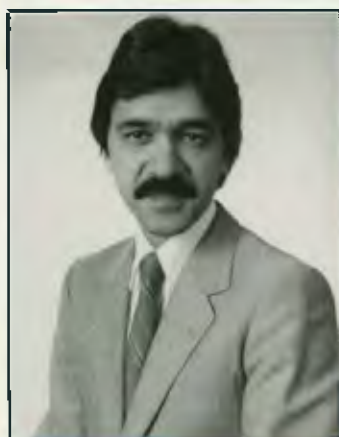
Sources for this article are available upon request.



Opposite page, right: Eduardo Urbina, associate professor of mathematics, is a 1979 AUC graduate. Left: Johnny Ramirez, associate professor of religion and associate chaplain, organized "The Spanish Connection," a social club, in 1985.

Above right: As chair of the Modern Languages department at AUC, Lourdes Morales Gudmundsson developed academic programs that would attract Hispanic students to the college. She introduced a Spanish major, as well as classes in English as a second language that led to the establishment of the English Language Institute.

Above left: Eddie Medina, assistant professor of social work, founded CHISPA, the Council of Hispanic Students for Progressive Action. One of the organization's goals is to help the Hispanic students preserve their cultural heritage. It also encourages their spiritual growth.



Yet With a Steady Beat: Blacks at AUC

by Joan Francis

In October of 1990, the first homecoming weekend for AUC's black alumni was held in Machlan Auditorium. It grew out of discussions held during the annual spring homecoming six months earlier by a group of black alumni, faculty, staff, and friends of AUC, who noted that many blacks never returned to their alma mater.

From this April discussion was born the Black Alumni of AUC, designed "to establish a bridge between the black alumni of the college and the college itself; to stimulate and sustain interest in the needs of black students of the college; to provide tangible support for the black students in the forms of scholarships and mentoring, and for faculty and staff of the college in the form of advocacy. . . . The development of this organization in 1990 was similar to the Black Christian Union organization that was formed 20 years earlier by the black students to meet their need for self worth, equality, and education. These two organizations highlight the contributions that blacks have made to AUC.

From the time that blacks were admitted to AUC (or its predecessors) in 1895 they have performed well, have been an essential part of the structure, have been active in leadership roles while attending, and have brought credit to themselves and the institution after leaving.

Yet their experiences here in a large part has reflected the situation prevailing nationwide. AUC's commitment to

Christian ethics has not always shielded them from unpleasant occurrences. However, Myron Wehtje's evaluation that "Atlantic Union College remained the most advanced of all Adventist colleges in racial understanding in spite of some difficulties" seems to be true even today.

"That New England School" started off in 1882 as a homogeneous white school, but it would not be long until it had a strand of African Americans and



other blacks as part of its fabric. Over the years it has educated a long list of outstanding black personalities. In spite of the difficulties that many faced, the completion of an education was their focus. Blacks came from New England, New York, Bermuda, the Bahamas, and the Caribbean islands to AUC to continue their educations. Most of them avoided anything that would cause a misstep which might result in their leaving without achieving their dreams.

As early as 1895, at the height of segregation, Herman DeMond, a black from Boston, was enrolled in South Lancaster Academy. He was described as carrying "quite an influence with those of his age and under."

Information about blacks at AUC in the early days is difficult to ascertain, yet



it is certain that Natelkka E. Burrell, a New Yorker by birth, entered South Lancaster Academy in 1910. Later, when she enrolled in the teacher training program at Lancaster Junior College, she was the only black. Natelkka "would sometimes be excused from the dormitory to spend nights with a girl friend in the village." Obviously she made many white friends, but it must have been quite an experience for her, for, as she later remarked when she graduated in 1917, the continued to be small. Information in 1930s yearbooks shows that they were scattered in every department and involved in many campus activities. For example, a review of the 1930s shows three black males in theology and four in history, one female and three males in English, four males in math and science, and one each in foreign language, piano and voice, and the commercial department. Some played in the orchestra and sang in the Adelpian Chorus. Archie Hairston, of New York City, a native Georgian, wrote the music for the class song in 1932.

But race relations were not always smooth. "In the thirties, one story goes, a group of white fellows, thinking that a black fellow student was paying too much attention to white girls, took him by force one night and threw him into a car,

then pulled him out of it and ducked him in the cold waters of

the Nashua."

During this decade about eight graduated; in the 1940s about 10. One student who attended in the late forties said that whether there was a quota or not was unclear, but each year only seven to ten blacks were graduated or came in as new students. There was a constant undercurrent of racial prejudice and discrimination. Yet the few who attended AUC were involved and active on campus. They had talent and used it. They were active as Sabbath school teachers and superintendents and leaders of Phi Delta Chi (the men's club) and were active in the glee club. They were found studying in all the major departments. Additionally, in keeping with the times, all the black females and males were placed on the same floor in their respective dormitories. This enabled them to develop a camaraderie that has lasted all these years. They remember in detail incidents and fellow students from the time. Hazel Edgcombe, for instance, recalls singing and playing and performing her junior and senior recitals. The students went to perform with the Robert Shaw Chorale, along with students from Holy Cross College, at Mechanics Hall in Worcester.

At least a quarter of the blacks who attended during this period were first-generation Americans or recent arrivals from overseas. With the growth of cities, more "urban students" came, and blacks increased in numbers from cities, Bermuda, the Bahamas, and the Caribbean islands, including Barbados and Jamaica.

Opposite Page: AUC's Human Relations Committee in 1967 included William Fagal, Jr., Joyce Hanscom, James Londis, Emory Tolbert, Jose Vega, Robert Reynolds, Paula Lopez, and William Allen.

Above: G. Ralph Thompson '56 came to AUC from Barbados. He serves as secretary of the General Conference of Seventh-day Adventists.

Below: John Grayson '64 teaches the Sabbath School lesson during alumni weekend, 1989. Grayson is a professor of religion at Mount Holyoke College, South Hadley, Massachusetts.

A few of the overseas students were Olive Edwards, Cuthbert Arthur, David Henry, Eric Gouldbourne, and Eric John Murray. Some returned to their homelands to serve, others stayed—but all excelled in their chosen careers.

The African Americans continued to come slowly but steadily. Many of those from the islands first experienced racism on a Christian campus, while at the same time most of the whites adjusted to the experience of living with persons of other ethnic groups and cultures.

The 1950s saw a more dramatic increase in the number of blacks on campus. The 1958 yearbook observed that “no two students are completely alike. A college welcomes the conventional and the unusual, the vivacious and the lethargic, the diffident and the resourceful.” And so the graduates in this period seem to fit this description. But all the black students did not feel welcomed. They dealt with racism in every aspect of campus life, sometimes winning, sometimes losing.

“A black student from the fifties remembers a class where on every test, the line between A and B was drawn just above his mark. When he finally got the highest grade on a test, the teacher gave no A’s at all.” Additionally, for three semesters in Preston Hall, the Kappa Nu Epsilon (women’s club) nominating committee selected a popular black student to run for president; three times the dean of women vetoed the nomination. She said there were not enough black women in Preston Hall to justify having a black president.” When word of this leaked out, the students, both black and white, rejected all the reports of the nominating committee until the dean allowed the student’s name to be submitted. Other forces also opposed the increasing number of blacks. A conference president is alleged to have said that there were too many black students at AUC and that

AUC should institute a quota system.

The black graduates in this decade exceeded 70 and again reflected the African Diaspora. There were Arjuna O. Cole from Sierra Leone, G. Ralph Thompson from Barbados, the Nembhard brothers from Jamaica, Bernard Benn from Trinidad, many from New York, such as Louis Dixon, and others from around the United States. In spite of the undercurrent of racism, they were able to enjoy a reasonable experience.

G. Ralph Thompson stated that he had no unmanageable problems. His experience was probably made easier because he was a minister who had already pastored before he arrived at AUC. He served as pastor of both his junior and senior classes. He also assisted H. E. Nembhard, who pastored the Hartford, Connecticut, and Springfield, Massachusetts, churches. Thompson also believes that because the president at the time, Lawrence M. Stump, had served as M.V. secretary of the South American Division and had worked in the Philippines, he was able to work with different groups of people.

Others like Earl Richards, ’54, continued the tradition of service; Richards held the positions of president of the Science Forum and vice president of Phi Delta Chi (the men’s club). Godfrey Jackson served as the senior class sergeant-at-arms. Every department of the campus seemed to have been colorized during the 1950s. And the number of black graduates in this decade increased from one in 1950 to 16 in 1957. Some still had to suffer indignities that made them vow never to return to the campus once they received their degrees. And as national events unfolded, including the Supreme Court’s ruling in *Brown v. Board of Education*, they must have wondered if educators at AUC would allow them to feel equal and included. But the ’60s were still ahead.

The 1960s marked a watershed in race relations not only in the nation but also at AUC. All the undercurrents finally burst out. Until this time black students had no black role models on campus, no one who could visibly identify with their concerns, although there were teachers and faculty who were kind to students. Yet the black students continued their outstanding tradition of leadership, scholarship and service.

In 1960, Llewellyn Mullings, an economics and business major, received the annual Wall Street Journal award as outstanding senior in the business department. Darrel Rollins served as spiritual vice president of the Student Association during the same year. While a freshman, John Grayson spoke during the Week of Prayer and was later in charge of joint worship. In 1965 Leroy Reese served as president of Phi Delta Chi. In 1967 Isaac Johnson won top prize in the SA Talent Festival, and he also functioned as SA vice president during the 1967-68 school year. Lenore Spence was one of the persons chosen for inclusion in *Who’s Who in American Colleges and Universities*. Lee Parson served as co-editor of the *Lancastrian* (AUC’s student newspaper) in 1969. The class of 1968 chose Emory Tolbert as its president.

In spite of all these accomplishments, many black students felt isolated and not affirmed by the larger society. As the civil rights movement grew, AUC was held up as an example of a Massachusetts college that had a respectable number of black and Hispanic students. But the students themselves felt they were not being treated equally. There were no black professors and no books on African American literature in the library. They needed to learn about themselves. Finally the college awoke to the fact that with so many excellent black students, black teachers would be necessary.

The new school year of 1965-66 saw

the usual crop of new faculty, but this time one of them was black. Alvin McClean, a professor in the English department, was the first black professor at AUC who identified himself as black, a welcome sight to the black students who were tired of hearing that "black people had no history" and other such false and demeaning statements.

On February 12-17, 1968, the first Negro History Week was conducted. According to the Lancastrian, "Ideas for such a week stemmed from discussions on race relations during the M.V. Weekend in September 22-23." Some students thought that human relations could be improved on campus if persons had more knowledge about other groups. The idea was presented to the Human Relations Committee, which in turn formed a subcommittee to plan the week. The theme for the week was "Understanding through Education." Massachusetts senator Edward Kennedy spoke on the first day. The program for the week also featured black history, art, religion, and education.

The chair of the Human Relations Committee, Emory Tolbert, '68 (who was also senior class president) remembers it this way:

Most of the credit for organizing the event

should go to Wayne Canton, an African American student from New York City. As head of the Negro History Week Committee, he was tenacious and tireless. He raised funds from various sources, sought speakers and presenters from near and far, and lobbied student groups and administrators for input.

With a modest contribution from the SA we were able to put together an impressive program. One of the more promising events was considered too controversial for AUC. . . . It was an all-African American theatrical group that presented Black American history in songs, sketches and dances. . . .

The presenters who passed scrutiny were quite good. . . . Our most famous speaker was Senator Edward Kennedy. Dr. John Christian, on the History faculty at AUC, used his friendship with Senator Henry Jackson of Washington to reach Kennedy's office. . . .

Most agree that one of the highlights of the week was the performance of the Black student choir organized by Isaac Johnson, '68, a senior English major. We sang a program of spirituals for the Friday night program. Unfortunately, many talented Black stu-

dents seldom appeared in college programs. That night the entire college community saw what we could offer. . . .

A group of Black artists in Boston exhibited their paintings in the library, in hallways of the administration building, and in the small student lounge. The images were powerful, disturbing and in most cases, altogether appropriate for an exhibit that meant to communicate the Black experience. This was a new experience for AUC.

Dr. Calvin Rock delivered the Sabbath sermon. I recall that the theme had to do with brotherhood.

This program was a landmark in the history of the school and a sort of coming of age for blacks at AUC. No longer would their voice be muffled on the campus.

Later that same year, Martin Luther King, Jr., was assassinated. Students led by Cecil Thompson joined the community in a service for the slain leader on the steps of the Clinton courthouse. A memorial service was held on campus. Speakers included McClean and James J. Londis of the theology department. AUC president Herbert Douglass read from the Old Testament, "Do you know that a prince has fallen?" What would befall the cause of civil rights? For AUC's blacks it was a time for leadership and organization.

The catalyst that sparked the organi-



Left: A portrait of Jon Robertson, left, founder and director of the Thayer Conservatory of Music and the Thayer Conservatory (now Symphony) Orchestra, hangs in the lobby of the conservatory. Pictured with Robertson are his wife, Florence, and Standley Gellineau, chair of the graduate social work program at Walla Walla College.

Right: Tysons Scott was president of AUC's Student Association during the 1988-89 school year.

zation was the denial of re-admission in 1969 to a black student, Ronald Dolger, because the administration believed he "had a bad attitude." But the underlying concerns were the incidents blacks had coped with for many years, plus the harassment of black students during the first Black History Week program. Additionally, blacks wanted to be understood and to function as full members of the community. So on September 21, 1969, students held a meeting on the patio of AUC's White House, which housed the English department. The outcome was the decision to form a black student union, and the formation of a seven-member committee to write a constitution for the organization.

As would be expected, this action caused a furor on campus. Some felt that these black students were creating a separatist organization. Some faculty were sympathetic, others openly opposed. The black students knew this was serious business and held many caucuses and prayer sessions, as well as a day of fasting on October 14. Three former AUC students, ministers in the Northeastern Conference, attended and participated in the discussions with the students.

The Lancastrian reported that the objectives of the union were focused in three areas—education, religion, and recreation. Educationally, the union planned to address curriculum changes, tutoring, and scholarships. The students also hoped to supplement the religious activities pro-

Susan Willoughby '56, chair of the sociology/social work department, chaired AUC's Centennial Commission, which was responsible for the celebration of the school's 100th birthday in 1982.

Opposite Page: In recent years, a number of Haitian students have studied at AUC. One of them, Junon Volny Joseph '89, who served as Student Association president in 1986, campaigned as the candidate "for everyone." Her political support cut across racial and ethnic lines.

gram on the campus.

The key factor in pushing the debate further was the declaration by President Douglass that he would support the black students' proposals, since he was "president of black students with all their aspirations as well as president of all other students." True to his word, he presented the proposals to the faculty on October 27, 1969. In the meantime the students established their union and chose officers. The sponsor was the lone black faculty member, Alvin McClean. He felt that the organization was important as a means of fostering self-identity for black people. Further, he believed it would reduce tension and would be a responsible body dealing with racial problems on campus. Its objectives were:

1. *to provide a source of cultural identity, and to have a base of support and guidance for all black students;*
2. *to foster and encourage an academic atmosphere and environment which would provide an impartial overview of the achievements of mankind;*
3. *to provide programs and activities that will have academic social and spiritual appeal for blacks;*
4. *to help combat racial prejudice and discrimination and to expose practices contrary to the concept of human brotherhood;*
5. *to establish effective communication between the off campus black community and AUC.*

The students were able to formulate their proposals so quickly because the issues they addressed were ones that touched them deeply. Additionally, many of them had come with high expectations from their various high schools. (For instance, most of the top officers and students from Northeastern Academy had come to AUC that school year.)

A spin-off of the discussions was the formation of the Black Studies Commit-

tee, chaired by Eugene Gasca (from the department of education), along with Alvin McClean (English), James Londis (religion), John Christian (history), and Alan Collins (art). The committee's task was to investigate a way of determining how meaningful recognition and emphasis could be given to black Americans and other cultural groups within the present curriculum. The group also discussed the possible formation of a black studies program.

Unfortunately, in the middle of the school year Herbert Douglass accepted an invitation to become an associate editor of the *Review and Herald*. Some of the black students felt that he had been "fired" because he supported their proposals. Later that year, some of the seniors were threatened, and a cherry bomb exploded outside a black student's room in Lenheim Hall. The black students eventually left campus and submitted a series of demands to the administration, with the understanding that if these demands were not met, all of AUC's black students would leave and inform the federal government—with the result that the school would lose some of its federal funding.

Many teachers negotiated, and the committee on black studies continued its



work. There was enough good will on campus that on February 3, 1970, the Black Christian Union was incorporated into the structure of the Student Association by a nearly unanimous vote of the faculty. The new president, William G. Nelson, Sr., termed the incorporation of the BCU "a landmark in the institution of AUC." The Black Studies Committee also recommended the following:

The appointment of the president of the Black Christian Union as secretary for black affairs and as a member of the executive committee of the SA.

Senate membership to be increased to include three representatives from the Black Christian Union.

All faculty committees which involve student representation to include one black student nominated by the BCU.

Black students or faculty members to be included on all faculty committees.

Other recommendations that were approved included the formation of a new Human Relations Committee and the adoption of a formal statement on race relations. According to this state-



ment, "It should be the goal of the college to ensure a black minimum balance in administrative officers, teaching personnel, and student officers approximating the racial structure of the student body." The articulation of this goal made AUC one of the first SDA colleges to confront the issue of race relations.

In earlier years, blacks had demonstrated their individual abilities; now they had shown their strength as an organized group. They had pushed the college in the direction of justice and it had responded positively. As a non-black student, Cheryl Mattingly, wrote:

*There are people
Black people
City people
No longer strange people.
Friends.
This is what college has taught me.*

The new decade began with a new sense of being. Old feelings lingered, but some made a valiant effort to ensure that the statement on race relations was not forgotten. As interaction became more relaxed and frequent, with more students working together, lasting friendships developed between blacks and those of other races. Everyday battles in classrooms, dormitories, and the cafeteria still had to be fought, but with an increasing number of blacks in the student body the campus came more readily to accept the contributions of blacks.

This was most evident in the hiring of black faculty and staff. Alvin McClean was joined by a recent graduate, Edith Fraser, who taught in the sociology department in 1970. Both were gone by the end of that school year, but, undaunted, the president and dean looked for other qualified blacks to fill teaching positions. In 1972 two outstanding black faculty were added to the college. Music benefited from the presence of Jon Robertson

and psychology/behavioral science from that of Susan Willoughby. Both made indelible marks on the institution, their colleagues, and their students; the former remained on the faculty for five years, while the latter has made AUC her home until the present.

Robertson had been a familiar face on campus, performing as a guest artist in musical programs a few years before. He was studying at the Juilliard School of Music completing his doctorate when he was asked to join the AUC music faculty as chair of the department. He made two requests before he considered the offer: first, that the music department be moved from Founders Hall to the Thayer mansion, and, secondly, that he be able to form the Thayer Conservatory Orchestra (now known as the Thayer Symphony Orchestra). The administration agreed, and he came to AUC—becoming not only the first African American to head a major department at AUC, but also the first at any Adventist college in North America.

The music department was soon moved to Thayer Hall, and within a few months Robertson had also organized TCO as a link between the college and the community. Once the orchestra was off the ground, he started the Preparatory School of Music, which eventually served hundreds of youngsters. He also instituted various curriculum changes, defining the structure of the music program and insisting that each performance major have a second major not in music. (His goal was to ensure that AUC's music majors were as employable as possible.)

Not everyone welcomed the speed with which he was able to do things. In spite of his accomplishments, some felt that too much was happening too fast. "What happened in one year, I would have been perfectly happy if it had happened in ten years," was the response he received for his energy, creative vision,

and outreach. But the students loved him, were proud of him, and felt empowered by him. Unfortunately, in 1976 he left AUC and went to Sweden to study conducting. But the changes he made in the music department have stood the test of time, and subsequent department chairs have continued to build on the solid foundation he laid.

Susan Willoughby, '56, was the college's first black graduate to join the faculty. She and Robertson co-sponsored the BCU in 1972. Willoughby had completed a BA in chemistry at AUC, but she was returning with a doctorate in education from Harvard. After working on campus for eight years, she established the department of sociology/social work, serving as chair. She has seen the department accredited into the next century. Additionally, she returned to the classroom at Boston University School of Social Work to earn an MSW so that she could be qualified to teach all of AUC's social work courses. She also attended Boston University School of Medicine, from which she received an MPH. In 1986 she started the community-oriented Social Work Satellite Nutrition Center. In addition to her academic duties, she has engaged in a variety of other activities on- and off-campus—serving, for instance, as chair of the AUC Centennial Commission.

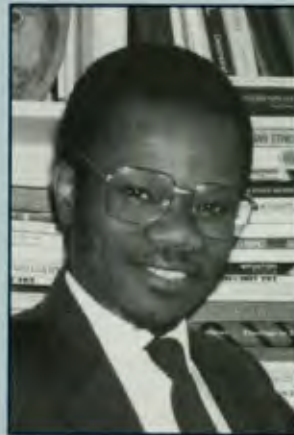
As sponsor of the BCU she has helped

numerous students, planned many programs, and initiated projects such as the purchase of robes for the BCU choir. As a spokeswoman for black issues on campus, she alerted one president to the fact that coming into to Haskell Hall must be intimidating for black students, because there were no faces like theirs in any of the offices. Soon there was a change in the look of Haskell Hall.

Always on the go, she has written a motivational book, *The Go-Getter*. In 1990 she received a Zapara Award for Excellence in Teaching and was named Alumna of the Year by AUC's Alumni Association.

In 1976, the year Robertson left, two new blacks joined the faculty, Carolyn Cooper, assistant professor of English, and Melvin Peters, assistant professor of religion. Still, altogether there were only three black teachers, and Peters left after only one year. Cooper remained for four more years and was instrumental in diversifying the curriculum of the English department. Since her departure, the

teaching of Caribbean and African American literature has fluctuated. In 1977, Lee Parson, '69, joined the college staff as assistant librarian. When Oscar Schmidt retired, she replaced him as librarian. She has updated the library and mounted outstanding displays. Slowly the campus was trying to attract black faculty as the black student population



Clockwise from top right: Three current black faculty/staff members: Lethiel Parson '68, library director; Bruce Wells, dean of men; Joan Francis '73, professor of history.

Gosnell Yorke was one of three new black faculty members during the 1989-90 school year. He taught in the theology department and was a sponsor of the Black Christian Union.

Susan Willoughby, '56, was the college's first black graduate to join the faculty. She chairs the sociology/social work department.

Carol Allen, vice president for academic affairs since 1992, has fulfilled the goal of the college's 1969 race relations statement that called for a "black minimum balance in administrative officers . . ."

continued to increase in the '70s.

The nation was moving in the direction of valuing all its people because of the civil rights movement. AUC continued to set the pace in Adventist education. Black students now had an organization through which to funnel their creative energy and complaints. The BCU was a dynamic organization, and the choir that was organized for the first Negro History Week became a fixture of the organization. Black students were seeing more black role models on campus. This encouraged them to be more active in college departments and clubs.

The '80s saw another effort to diversify the faculty. Rose Henry came to teach in the nursing department and Wil Kitching and Randall Phillips taught business. Kaestner Robertson, a student at Boston University, joined the music faculty. Mary Meade was appointed assistant dean and later served as cooperative education director. In 1985 Bruce Wells became the first black men's dean in an Adventist college apart from Oakwood. Henri Noel, AUC's first Haitian instructor, has chaired the modern languages department since 1989.

Even though it was difficult to retain these faculty members, others followed during the '80s. The middle of the decade saw a change in administrative leadership and a renewed commitment to diversity as an asset. A new drive was made to attract and retain black faculty. At the beginning of the 1989-90 school year, three new black faculty joined the college community. Gosnell Yorke, from Canada, became a member of the theology department. He was soon impacting the campus with his energy and challenging classes. He was instrumental in getting the theology department to become a member of the National Honor Society for Religious Studies and Theology, Theta Alpha Kappa. With Roger Preston, of the art department, he was the driving force

behind efforts to bring John Weidner, an Adventist rescuer of Jews and others during World War II, to the campus in April of 1990. Meanwhile, as the sponsor of BCU, he maintained the traditions of the organization.

Joan Francis, '73 was the first full-time female in the history department. And Jaeiza Harmal, from Washington, DC, was the newcomer in the sociology/social work department; her clinical background enhanced her teaching. Unfortunately, she taught at AUC for just one year, while Yorke remained on the faculty for only two, so once again the number of black faculty decreased. However, the school was fortunate to hire D. Robert Kennedy in 1991 to replace Yorke in theology and Juliette Willoughby and Margaret Howell-Walton to replace Harmal. More recently, Saul Torres joined the education department, Ninon Amertil the nursing department, and Gregory Allen the religion department.

This list might look impressive, but taken on a year-by-year basis, the largest number of black faculty has not exceeded six in any given year.

Vital staff support is exemplified in the persons of Gwen Ashley, the president's administrative assistant, who came to AUC in 1989; Fiona Ghosn in the registrar's office; Marjorie Whidbee and Sandra Caddell in the library; Alourdes Noel as assistant to the dean of women; and Betty Swanston in food services. The campus has worked to ensure that every facet of life, especially religious services, reflects the diversity of the student body. That this has gone beyond tokenism to an acceptance of using qualified persons of whatever color was clearly demonstrated by the appointment of John Nixon as senior pastor of the College church in 1992.

Slowly the campus has accepted the idea that everyone belongs. Black students competed more equitably for the

highest students' offices. The black-white coalition of James Coleman-Richard Tibbitts was elected to the SA presidency in 1971-72. Junon Volney Joseph captured the SA presidency in 1986, Tysone Scott did so in 1988-89, and Ruth Carnegie filled out the term after the president resigned in 1989-90.

Only two major episodes have strained relations in recent times—a trip by the New England Youth Ensemble (a predominantly white group) to South Africa in the 1988-89 school year and a proposed trip by the ensemble and the college choir in 1989-90. Both black and white students were among those who objected, although some tried to make the trip an exclusively black issue. Combined black-white opposition ultimately derailed the planned trip. The debate provided an opportunity for all groups on campus to share intimate feelings and experiences. Additionally, the Rodney King incident in California gave the entire campus an opportunity to hear of some of the lingering injustices that some blacks confront even in the 1990s.

Since the 1950s AUC has had an increasing enrollment of blacks. Figure 1 below illustrates the number of black graduates by decade since 1930.

In spite of progress, the challenges continued. While sponsor of the BCU, Yorke called the black faculty and staff together as a support group for the BCU students. Out of their discussions originated the Black Faculty and Staff organization. This group has been able to make suggestions, provide solutions, and work with administration on difficult issues, including personnel, ranking, recruitment, staff, and student concerns.

Simultaneously the faculty, staff, and some administrators began analyzing the lack of black alumni returning for homecoming weekends. In April 1990 a group of all black alumni and staff met. This was the beginning of another organization,

known as the Black Alumni of AUC. (It seems that before this, in 1977, there was an attempt to form an Afro-American Chapter of the AUC Alumni. The president then was Ashton Gibbons and the vice president was Susan Willoughby.

The Black Alumni of Atlantic Union College (BA/AUC) held its first homecoming in September 1990, and it was a notable success. Seventy or more alumni returned, including Cecelia R. Foster, a representative of the classes of 1945-47. Since then more alumni have returned and also have been donating money to help current black students. During the first BA/AUC homecoming weekend, \$10,000 was raised in gifts and pledges for a scholarship fund for current students. Each year the BA/AUC has given out about five scholarships. The black alumni also have been active in mentoring students. As Figure 2 above illustrates, the pool of black alumni is quite substantial. One needs to remember, however, that these numbers will be conservative, as some students came for a year or two and then transferred out or left.

Currently, blacks serve efficiently and comfortably in almost every capacity on campus. With other ethnic groups, blacks are continually seeking for better relations among all people. Finally in 1992, the fulfillment of the goal of the race relations statement in 1969 occurred. The statement read, "It should be the goal of the college to ensure a black minimum balance in administrative officers, teaching personnel, and student officers approximating the racial structure of the student body." Dr. Carol Allen, the first black female administrator, was appointed vice president for academic affairs in 1992, after a lengthy and thorough search process.

AUC continues to lead the way, and blacks remain in the forefront of those seeking to ensure that it is a college of which all people can be justly proud.

References

References for this article are available upon request.

Figure 1: AUC Black Graduates, 1930-1993 (by decades)

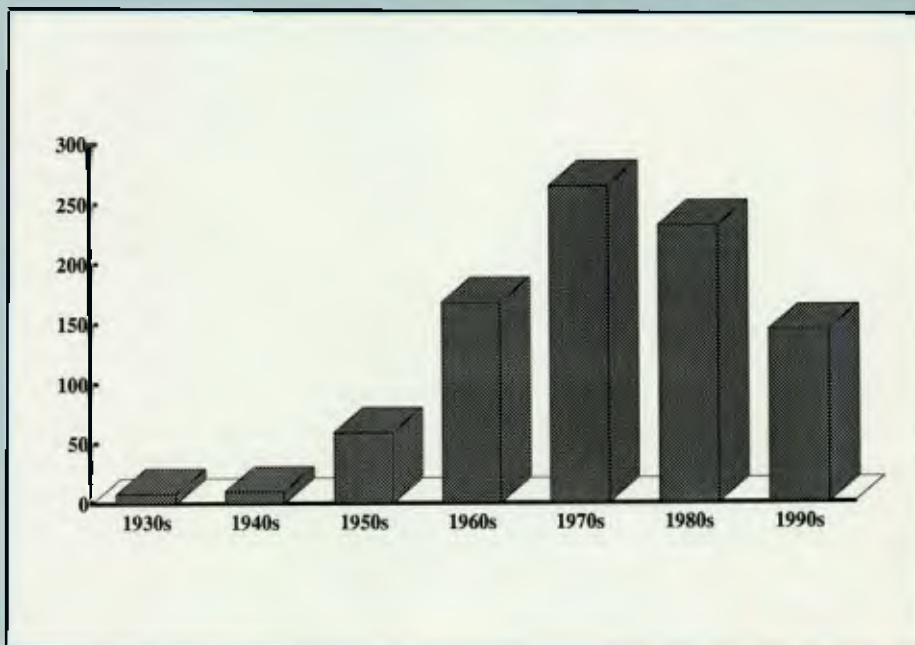
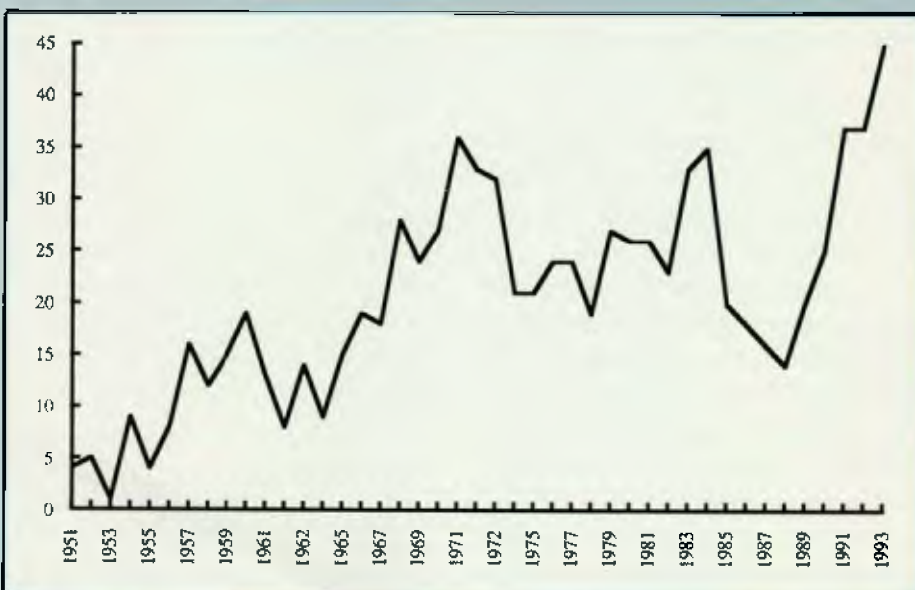


Figure 2: AUC Black Graduates, 1951-1993



South Lancaster Childhood*

Growing Up on (Well, Next Door to) the AUC Campus

By Jocelyn Fay

I remember the Bartlett Art Gallery as the Thayer Ornithological Museum, where stuffed birds nested in glass display cases.

I remember Browning Memorial School, not as a common brick building on the periphery of the campus, but as a gracious and stately white frame building smack in the middle of it.

I remember the Toy Cupboard Puppet Theater when it was pink and when it commanded attention on its corner of Main Street and George Hill Road. It made way for Lenheim Hall when it was moved to an inconspicuous spot down the road and painted gray.

I remember Zip Cosimi's restaurant on Prescott Street, where the novelty of sipping a soda fountain treat called an "orange cow" appealed to my sense of adventure.

I remember Flagg Street, which once upon a time cut across campus from Main Street to Maple Street, by the power house. Students walk over it every day now, probably never even imagining that it might have existed. They know it only as a

pot-holed driveway-entrance to the cafeteria, the parking-lot-that-once-was-a-tennis court, and the campus health center.

And *that* little brown building, built in the Craftsman era, I remember as the home of my third-grade friend, Jon Van Horne.

I grew up in South Lancaster.

My first sojourn on the Atlantic Union College campus lasted 15 years, from second grade through college. My

dad, a painting contractor, and my mom, a schoolteacher and then a grocery store clerk, moved to this town to give me a Christian education.

In the summer of 1991, I returned to my *alma mater* to work, after living elsewhere for 24 years. The move back home, just a few miles from my family's home in Princeton, brought along with it some interesting feelings.



One of them was understanding of how Rip Van Winkle must have felt. I came back to a town I knew—but didn't know. Walking around town, I'd say to myself, "Oh yes, this used to be . . ." It took several months to reacquaint myself with the town as it is, while reminiscing about childhood in a New England town that *was*.

Probably the biggest jolt came when I walked down Prescott Street, saddened by the decaying buildings that were, at one time or another, Ponte's garage, the post office, the Academy Cleaners (when they added greeting cards and gifts, the owners changed its name to the Academy Shop), Louie the Barber's, Roy's Bakery, and Zip's restaurant (later College Town Lunch), where Aunt Ruth's and my favorite table was by the window, where we could watch the passers-by.

Much of the center of town, the hub of my childhood universe, has been torn down to provide parking space for the Village church and the Southern New England Conference office. To this day I lament the loss of the Cream Crock, where Aunt Margaret used to take me for chocolate ice cream sodas.

As the "wheres" of childhood began coming back to me, so did the "whats." Soon after returning, I read Annie Dillard's book, *An American Childhood*, which challenged me to see how much I could remember about my own growing-up years.

Like Annie Dillard and other children of the '50s, my world was small—only as large as central South Lancaster and the main part of the AUC campus. In the summers after my ninth birthday, when I got a bicycle, I cycled up to the Lancaster Library, and occasionally I ventured as far away from home as Sterling Road, or Kilbourn Hill, but mostly we hung around our own neighborhood, within calling distance of home.

My parents and I lived in a big brown apartment house on Sawyer Street, next door to the Village church. Actually, our apartment was so close to the Village church that on a summer Sabbath, when the church windows were open, we could hear the service clearly from our front porch. That apartment house exists only in my memory, because it's been replaced by the church fellowship hall. What *does* remain of the old Cady house is about three yards of concrete wall that probably has no significance to anyone in the world but me. I fell off it once and broke my arm.

On the corner where the church parking lot is now, was Dever's Market, a mom-and-pop store that sold groceries. I frequently was handed a quarter and asked to run down to the corner for a carton of milk. The store always had plenty of soft drinks and candy to sell to the South Lancaster Academy dormitory students who lived across the street in East and West Hall.

The academy dorm was a massive, three-story building in the empty, grassy area between Chant Hall and Prescott Street. It housed hundreds of SLA students in its heyday, before somebody's small electrical appliance started the fire that destroyed part of it and eventually led to its demise. It wasn't long afterward that South Lancaster Academy became a day school.

The grove of pine trees behind East/West Hall was a wonderful place to play. The trees were smaller then and made a nice hideaway that could be a house or a fort or anything else we imagined.

Coming from there toward Founders Hall, which we knew as the music building, were three white buildings in a row. The first was Chant Hall, a faculty apart-



Previous page: Browning students march along Main Street in the Founders Day Parade, April 1952. (This was the year before the author started school, but she is pictured at left, just to the right of the "doctor," holding the hand of her aunt, Margaret Hirt, whose sister, Ruth Hirt, was first and second grade teacher at Browning.)

Clockwise from above right: Two grade-schoolers dressed in Founder's Day parade costumes. The Indian on the left is Robert Stotz. Around 1953.

Lynda Gardner and Jon Van Horne in costume as Dutch children for a Founder's Day parade. Around 1953.

Undated photo of Browning students marching up the now-nonexistent Flagg Street in a Founders Day parade. Browning Memorial School is in the background.

The author, dressed as Mary with her little lamb, for a Founder's Day parade, probably 1953.



ment building where my friend Lucille Schmidt lived. Then came Miles Hall, the science building. It was another fun place to play if you knew the people who had keys to let you into the basement storage room. Next in the row came Browning Memorial School. It had three stories above ground and a basement level that opened in back onto the playground, where I slid, swung, and see-sawed through hundreds, maybe even thousands, of recess periods.

I have no idea how many of us went to school there at any given time, but Browning was small enough that we knew everybody—big, little, and in between. Maybe that's because there were only four classrooms, two grades to a room. We were pretty good kids, as I recall. We launched dozens of student teachers on their careers. (It's possible, I suppose, that we even convinced a few that they didn't

really want to teach after all!) We faithfully earned our MV honors. We memorized poems and songs for the programs we put on for our parents every year. And we even had a school newspaper, the *Browning Memorial News*, that offered me an introduction to journalism.

Our world in the '50s was pretty much white, Adventist, and middle class, but I don't remember it as being exclusive. Our names reflected our ancestry—Guadagnoli, Van Horne, Badillo, Martinsen, Deitemeyer, Rodriguez. We didn't have many black and Hispanic classmates, but we had a few. They—and a few returned "missionaries' kids" like Bill Smart and Ruth and Laura Currie—helped us understand that the world was bigger than South Lancaster. (Mrs. Chen, who told us stories about China in Sabbath school and at camp meeting, also expanded our horizons.)

We even had a few non-Adventist classmates. Specifically, I remember a girl whose father was a minister in Lancaster. She came to our school because she sometimes had epileptic seizures, and her parents felt more comfortable sending her to Browning than to public school.

At some point in the fifth or sixth grade, a student teacher named Ardy Griswold taught us how to sing "White Christmas" in Spanish, and to this day "Navidad blanca" is part of my holiday vocabulary.

My childhood was filled with art and music. Besides art classes in school, Myron Mills and Lynda Gardner and I attended art classes every week at Dorothy Rand's art studio, about a block down Bolton Road. (A real estate agent held an open house there recently. Mrs. Rand's studio is now a family room. No smelly

chalks and erasers! No paint on the floor! No character!) In the early grades, before we were old enough to play real instruments, we played blocks and drums and bells and tambourines in a rhythm band.

And we learned safety songs. I still can sing two of them, one about remembering my name and address in case I got lost, and the other:

Ice skating is nice skating, but here's some advice about ice skating.

Never skate where the ice is thin.

Thin ice will crack and you'll fall in, and come up with icicles under your chin—If you skate where the ice is thin!

In fourth grade I joined beginners' band and learned to play the clarinet. Our director, Ellsworth Judy, taught us early in life to appreciate classical music. (My dad once asked, "You're playing *what?* 'Come, Sweet Death?'") But most of the kids I knew in the upper grades at Browning balanced that with a healthy dose of rock and roll. I used to fall asleep listening to the "top 20" on my radio, playing it very softly, of course, so as not to bring the music to the attention of my parents, who weren't as fond of Elvis as I was.

The Browning Memorial Elementary School Band (comprising intermediate-level players) was a spiffy looking outfit. We had maroon capes with gold satin linings. When we flipped our capes back over our shoulders, the gold satin shimmered in the sunshine.

April 19, Founders Day, was a major holiday on campus, one to be joyously celebrated with a tree planting and a parade. Band members led the procession, playing march music. Lacking a float, we rode high on a hay wagon from the farm. And as we bumped along, we prayed fervently that we wouldn't humiliate ourselves by falling off the wagon.

The rest of the school kids followed, dressed in costumes or riding bicycles they had decorated. Little kids came first, then bigger ones, then the seventh and eighth



graders, embarrassed to death that they had to be in the parade at all. Fortunately, it didn't last long, because the entire parade route just took us around the block.

In addition to Founders Day, spring brought Sabbath afternoon walks down behind the barn, where we found dog-tooth violets and other spring flowers—some of them planted, no doubt, by the legendary Thayer family. Spring also brought freedom from “leggings,” the corduroy or wool pants we girls wore to school under our skirts to keep our legs warm.

On hot summer afternoons our mothers got us out from underfoot by giving us ten cents and sending us to Rowell's Market. Rowell's was famous for its ice cream cones. A dime would buy us one double-scoop cone or two single scoops.

Autumn brought back the leggings, as well as the spectacular color of the maple trees between the union office (now Prescott House, a classroom building) and the music building (now Founders Hall).

In winter, we ice skated on Thayer Pond, trudging the long way home after dark, so nearly frozen and wet and sore we could barely move. Or we sledged down Kilbourn Hill, trying to land as close as possible to the creek at the bottom without falling in.

Television came into its own during my grade school years, and I often hurried through my homework to watch it. At lunch time I rushed home from school to watch Big Brother Bob Emery, a Bostonian who hosted local heroes like Ted Williams. After school, of course, was *The Mickey Mouse Club*. I idolized Annette Funicello and wondered why I had been cursed with blonde hair instead of pretty black hair like she had.

As a kid I went Ingathering, not because I liked it, but because *everybody* did it. I always came home from Ingathering field days with less money than anyone else in my car, but it was OK—the name of the game was participation.

I was baptized by Elder Knapp with most of my seventh and eighth grade classmates. I was certain that Jesus would come before 1960, and scared that I wouldn't be ready.

When it came to forming the spiritual values I live by today, probably nobody had a stronger influence on me than my seventh and eighth grade teacher, Evelyn Gardner.

Mrs. Gardner had the notion that her “people” (as she called us) should learn to appreciate our Adventist heritage early in life. She took us on field trips to places of denominational interest. One of them was the home of J. N. Andrews in North Lancaster. Andrews was living there when he was called to Europe to become the first Adventist overseas missionary.

Mrs. Gardner must have known that someday her people would find reason to question Ellen White's role in the Seventh-day Adventist church. She may also have known that some of our parents were using Ellen White quotations to discipline us. (I'm grateful that mine never did.)

And so at school we studied about Ellen White as a real human being, someone who wrote books that had something to say to us. Mrs. Gardner introduced us to books like *Steps to Christ* by assigning us to search for sentences or paragraphs we liked, and collect them in notebooks. And she helped us buy our own Spirit of Prophecy books with the help of her friend Bert Rhoads. He baked granola cereal that we kids sold from door to door to raise money to supplement whatever our parents were willing to put into this project. As a result, as an eighth grader I had a respectably sized Spirit of Prophecy library that included *Messages to Young People*, *The Desire of Ages*, *The Story of Redemption*, and *Steps to Christ*.

As a graduation gift, Elder Rhoads gave each of us Volume 1 of the *Testimonies* and arranged with the Book and Bible House for our parents to get discounts on

the other eight volumes. When I needed these books for classes later on, I had them, while other college students I knew had to borrow such basic books as *The Desire of Ages* from the library.

Another thing Mrs. Gardner did for us is unique in Adventism, I think. She wrote to Adventists we all knew, like *Review* editor F. D. Nichol and storyteller Eric B. Hare, and asked each to send her a personal copy of one of their favorite Spirit of Prophecy books. Those in our class who wanted to—and that was most of us—went through those books page by page, underlining in our own books the same thoughts these “famous” people had underlined in theirs.

As I recall, we did this during the part of the day when she read us stories, and I admit that we did it rather mindlessly, flipping through books with red pencils in hand, and underlining, without taking time to read what we were underlining. But eventually we did get around to reading the books, and then we began to appreciate their value.

I'm indebted to my seventh and eighth grade teacher and her elderly friend for the most-of-the-time positive feelings I've had ever since then for my church. And to many of the saints who lived and died in this town (I'm thinking of Nina Rowell's recent death at age 93 and eleven-twelfths), who made South Lancaster an accepting and secure place for me to grow up.

Sadly, I know that it was not so for all of us youngsters. Abuse of various kinds happened in those days, too. So did accidents and death. But in the composing of our lives, our South Lancaster childhoods played a substantial part. It wasn't *only* the academy and college students whose lives were molded by this institution and this town.

*Revised version of a chapel talk, November 26, 1991, and subsequent article in *Accent on AUC*, winter 1992. Please keep in mind that this is what I remember, not necessarily what was!

Living Peaceably

AUC in Its New England Religious Context

By David Knott

New England has always been fertile soil for religious concern and debate. Since the founders came in 1620, the role of individuals' relation to God has been a central theme. There was a feeling that the European experience had failed in leading human beings to live lives according to Biblical tenets. As the children of Israel, coming out of Egypt, had failed in their covenant relationship, there was a conviction that the Old World churches had failed in their mission. Here, then, was a land of beginning again, a New World, a second chance, a fresh opportunity to succeed. Book titles reveal this impulse: *The American Adam*, *Errand into the Wilderness*, *The Machine in the Garden*, *Virgin Land*. As Harvey Walsh writes in his introduction to William Bradford's *Of Plymouth Plantation*, to "Cotton Mather, looking back at the early seventeenth century, Governor William Bradford was the Moses who led his people to an English land of Canaan under the intimate guidance of God."

John Winthrop, leader of the Puritan settlement in Boston, threw out the challenge to his pioneer adventurers to

become an example to the world. In 1630, he wrote that if the colony would serve the Lord, God would "make us a praise and glory so that men shall say of succeeding plantations, 'The Lord make it like that of New England,' for we must consider that we shall be as a city upon a hill, the eyes of all people are upon us. So that if we shall deal falsely with our God in this work we have undertaken, and so cause Him to withdraw His present help from us, we shall be made a story and a by-word through the world."



Thirteen years after Winthrop wrote these words, settlers had moved as far west as Lancaster, some 30 miles from Boston. In this rich interval of meadowland where the two branches of the Nashua River met, with Mount Wachusett on the western horizon, the town of Lancaster began. In order to incorporate, the town needed a resident minister. It was not until 1653 that the town was able to persuade Joseph Rowlandson, the only graduate of Harvard College during the previous year, to accept this frontier community as his parish. Soon after his coming, he took as his bride Mary White, daughter of one of the town's most prosperous families. (It is from this White family that the lineage of Adventist pioneer James White can be traced.)

The founders of this town made every provision that they could that "The Lord should be in this place." The very first item in the original covenant between the town and the colony began: "First, for the maintenance of the ministry of God's Holy word . . .," followed by, "And further, we do covenant and agree

to build a convenient meeting-house for the public assembly of the church and people of God to worship God according to His holy ordinances . . .” The next item in the covenant deals with the compensation of the minister. Later (1708), at a renewing of the covenant, the Seventh Article read:

We also bind ourselves to walk in love one toward another endeavoring our mutual edification, visiting, exhorting, comforting, as occasion serveth, and warning any brother or sister which offendeth, not divulging private offences irregularly, but heedfully following the precepts laid down for the church dealing Matthew 18:15, 16, 17 . . .

In Lancaster’s old First Settlers Burial Ground is the grave of John Prescott, the man considered to be the founder of the town. The witness of his life led to the placement of these words on his gravestone:

Inspired by the love of liberty and the fear of God, this stout hearted pioneer, forsaking the pleasant vales of England, took up his abode in the unbroken forest. . . . His faith and virtues have been inherited by many descendants who in every generation have well served the state in war, in literature, at the bar, in the pulpit, in public life and in Christian homes.

King Philip’s War came to Lancaster in February of 1676, when an Indian attack destroyed the town. The Rowlandson home—its site marked today by a large pine on the north side of the AUC campus—was not spared. Mary Rowlandson has left a graphic account of the disaster that came to Lancaster and of her subsequent captivity. Her book, *The Narrative of the Captivity and Restoration of Mrs. Mary Rowlandson*, was published in 1682 and is considered a major contribution to the early literature of New England. She writes of witnessing the deaths of relatives and neighbors, of being wounded herself, and of being led away as a captive by those whom she believed to be the enemies of God.

As she was forced to leave her burning home, a bullet struck her and her child which she carried in her arms. From February to May, she experienced great physical and mental agony as she traveled with her captors. However, from her close experience with the Native Americans and despite what she thought of as their cruelty, she gained a grudging admiration for their fairness and their moral behavior. She comments that not “one of them ever offered the least abuse of unchastity to me in word or action.”

Her wounded child soon died, and it would seem from her account that only her faith in God sustained her. At the coming of dawn on those bitter winter mornings, her journal records, she praised God for preserving her life—and, on some occasions, her sanity—and for giving her the strength to keep her from taking her own life.

When she was finally redeemed from the Indians in May, she wrote:

. . . God’s power is as great now and as sufficient to save as when he preserved Daniel in the lion’s den or the three children in the fiery furnace. I may well say, as he, Ps. 107: 1, 2: “O give thanks unto the Lord, for he is good; for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy”—especially that I should come away in the midst of so many hundreds of enemies quietly and peaceably, and not a dog moving his tongue. So I took my leave of them, and in coming along my heart melted into tears, more than all the while was with them, and I was almost swallowed up with the thoughts that ever I should go home again.”

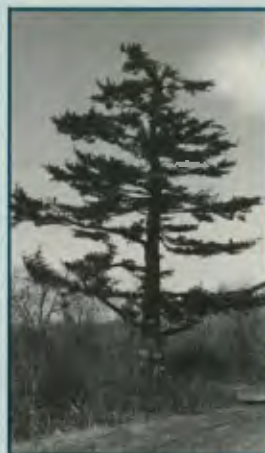
After she returned to Lancaster and the remnants of her family, with her eyes fixed firmly on God’s blessings rather than on her own anguishing experience,

Previous page: The Seventh-day Adventist church in South Lancaster was organized in 1864 with eight charter members, among them S. N. Haskell, founder of AUC. The building was erected in the late 1870s. One of several enlargements was made in 1899 to accommodate a General Conference session.

Left: The “Rowlandson pine,” planted by the town of Lancaster during the town’s bicentennial in 1853.

Center: Eight mansions appeared in Lancaster as the centerpieces of the Thayer family’s vast country estates. The most significant Thayer home, as far as the family was concerned, was Nathaniel Thayer II’s “homestead” built just behind the parsonage site in 1846. Nothing remains of this home. A Second Empire manse arose from a total remodeling in 1860. The home had the largest formal hall in New England, as well as a breathtaking three-story staircase. In 1902, Nathaniel Thayer III had the mansion redesigned by the architect Ogden Codman, who encased the older Victorian mansion inside a restrained new shell of Georgian Revival mansion and preserved the massive mahogany staircase.

Right: Swedenborgians built a church near the center of Lancaster that survives as the home of the Lancaster Current Topics Club.



she wrote:

... The Lord hath showed me the vanity of these outward things, that they are the Vanity of vanities, and vexation of spirit; that they are but a shadow, a blast, a bubble, and things of no continuance; that we must rely on God himself, and our whole dependence must be upon him. If trouble from smaller matters begin to arise in me, I have something at hand to check myself with and say, Why am I troubled? It was but the other day that, if I had had the world, I would have given it for my freedom or to have been a servant to a Christian. I have learned to look beyond present and smaller troubles and to be quieted under them, as Moses said, Ex. 14:13: "Stand still, and see the salvation of the Lord."

One cannot read Mary Rowlandson, or indeed, most of the founders of Lancaster, without being struck by the significance of scripture in their minds, by the strength of "words to live by" in crucial moments of life. On a marble tablet in the Lancaster library for all citizens to ponder today are the words: "The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever" [1 Peter 1:24, 25].

"Except the Lord build the house, they labor in vain that build it; except the

Lord keep the city, the watchmen waketh but in vain" [Ps. 127:1].

Nathaniel Thayer, whose legacy to the region and to AUC includes the well-known Thayer Conservatory, became the town minister in 1793. He served for 47 years, leading out in laying the plans for the magnificent structure known as the Bulfinch church. This Charles Bulfinch-designed "meeting house" is a National Historic Landmark and has been called one of the 14 greatest American structures of all time.

During his ministry, Thayer faced many tensions and challenges as other religious organizations sprang up in and around Lancaster. A search for Utopia, some new way of organizing society, was in the air. The Shaker Movement was strong in North Lancaster and in the towns of Shirley and Harvard. Later, transcendentalists established a utopian experiment at nearby Fruitlands, Swedenborgians built a church near the center of town, and a Millerite community flourished in nearby Groton.

The minister who followed Reverend Thayer left his imprint on Lancaster in a different way. Edmund Hamilton Sears was said to have had "a poet's sensitivity and prophet's conscience." His

words are now heard around as his great hymn, "It Came Upon A Midnight Clear," is sung each year at Christmas-time. A town historian wrote of him, "Mr. Sears made an impression in this place which the lapse of years has not effaced."

In 1791, the "United Society

of Believers in Christ's Second Appearing," commonly known as Shakers, established a center in nearby Harvard, where, despite much persecution, they flourished until 1918. Among Shakers' basic beliefs were celibacy, separation from the world, communal sharing of goods, confession of sins, equality of the sexes, and pacifism. They were interested in health, many were vegetarians, and evidence of their long lives is seen on the tombstones in their much-visited cemetery.

Under the leadership of Mother Ann Lee, they drew many members from the local towns, including Lancaster. Today, these towns do their best to keep the memory of the Shakers alive by preserving their buildings, architecture, furniture, and unique "loilipop" cemetery. The Shakers attracted many visitors to their community, among them Ralph Waldo Emerson and Nathaniel Hawthorne from Concord. When the Millerite community to the north in Groton disbanded, and when Fruitlands closed, a number of their residents came to the Shakers.

Swedenborgian meetings began in Lancaster before the middle years of the nineteenth century. Followers of Swedish religious thinker Emanuel Swedenborg formally organized in 1875, and their New Jerusalem church was built in 1881. The most famous missionary of this movement was John Chapman, better known as "Johnny Appleseed," whose birthplace and early home was on the west side of Lancaster in what is today the town of Leominster. He not only planted apple trees, but also carried Swedenborgian tracts with him wherever he went in the midwest. Johnny Appleseed was a vegetarian who did not want to harm any other creature and was characterized as "a religious zealot for whom apple trees in their flowering were a living sermon from God."

Another local development in the



religious foment of the nineteenth century was the coming of Bronson Alcott and the transcendentalists to Fruitlands, on the east side of Lancaster in what is today the town of Harvard. While not specifically a religious community, transcendentalism stressed health reform, vegetarianism, cold showers and naturally grown foods. (When Alcott advocated more light, fresh air, and comfort in schools, he was ridiculed.) Even though the experiment did not last long, its legacy of ideas and idealism had wide influence. Today, through the generosity of Clara Endicott Sears, there is a group of museums along a beautiful hillside that accompanies the old Alcott farmhouse and its Alcott mulberry tree. An American Indian museum, an art museum, and a Shaker museum also attract a variety of visitors and scholars to Fruitlands

This is the milieu in which the Seventh-day Adventist Church was established. Adventists organized a local congregation in South Lancaster in the 1860s, sent out their first foreign missionary in 1874, built a church in 1878, and founded

a school in 1882. The denomination held its General Conference session in the South Lancaster church (now known as the Village church) in 1899, and the school founded in South Lancaster by church pioneer Stephen N. Haskell has become Atlantic Union College.

A much more recent religious innovation in the AUC area was the founding of St. Benedict's Center by the Slaves of the Immaculate Heart of Mary. In 1958, under the leadership of Father Leonard Feeney, this Roman Catholic communal group purchased land in nearby Harvard. The strong views of Father Feeney led to a proclamation of celibacy for the community and a virtual separation from the Roman Catholic Church. Despite conflicts between liberal and conservative views over leadership after Father Feeney's death, the community continues to flourish today.

Perhaps it was the tolerant and liberal views of Nathaniel Thayer and his influence on the town over the years that allowed for the diversity of religious opin-

ions to live peaceably through the years. Lancaster was able to find room for a variety of views about forms of worship and the individual's relation to God. It is in this tolerant environment that AUC has flourished over the years.

References

References for this article are available upon request.

A few Shaker buildings remain in Harvard, Massachusetts, along with the Shaker's "holy hill" where they conducted religious services.

Several views of the Shaker cemetery in Harvard, Massachusetts, referred to as the "lollipop" cemetery because of the unique shape of the grave markers.



Four Influential Women at AUC

By *Randall Blackie and Neal Norcliffe*

Although Carol Allen, Atlantic Union College's vice president for academic affairs, recently served briefly as acting president, all of the duly elected heads of the institution have been men. Nevertheless, women have been very prominent throughout the history of the school. Four of those women are especially notable for their influence and contributions inside and outside the classroom: Sara Jane Hall, during AUC's formative years; Rowena Purdon, in its early and middle years; Rochelle Philmon Kilgore, in its middle period; and Otilie Stafford, in the contemporary era.

Sara Jane Hall

Born in Indiana in 1851, Sara Jane Hall became an important figure in the early Adventist educational system in South Lancaster, Massachusetts. She began teaching in Indiana at 14 and moved a year later with her family to Kansas. There she met a farmer named Reuben G. Hall, whom she married at the age of 18. A few years later the couple sold their farm and moved to Battle Creek, Michigan, so that Hall could continue her education. She studied English with Goodloe Harper Bell, who fostered her appreciation for literature and increased her love

of the English language. In 1882, Bell left to teach in South Lancaster and Hall graduated. She returned to Kansas, where she taught for two years. Then she moved to South Lancaster to replace Bell, who had moved back to Michigan.

To many of her students, Hall was an intimidating figure. She was tall and well composed—always expecting excellence from her students. In response to one student who came to class unprepared and complained of lack of time, she replied, "Time? Don't you have 24 hours like the rest of us?"

Her classes were marked by strict study, even to the point where it seemed tedious, but no work was ever done for the mere sake of passing time; Hall wished for all of her students to develop a love for the language as she had, and she realized that this could only happen if her students were given the tools and knowledge to understand it. Hall had a genuine interest in

her students and cared for them all.

It was nearly five years after she began work at South Lancaster Academy that she finally moved with her husband into their own house. Until then she had served as a house mother for an auxiliary men's dorm.



Rowena Purdon

The minds of her students were of great importance to her. One student remembered seeing her "sitting one sunny afternoon" in front of what is now called Founders Hall, "reading *Paradise Lost* to a young unlettered lad from the north country, who had met his soul's awakening and was sitting spellbound as she explained the poem to him."

Despite her rigorous standards and intimidating demeanor, her students had great respect for her. Often this respect developed into affection. Two

of her admiring students were Louis and Gladys Machlan. After moving to Avondale, Australia, Louis wrote, "I would like so much to be in your class this year." Gladys wrote, "I am more and more thankful I was taught by you, for there is such a difference."

Sara Jane Hall continued teaching at South Lancaster Academy until anemia placed her in the Springfield Sanitarium. She died at the age of 59 on August 4, 1910.

—Randall Blackie

Rowena Purdon

Rowena Purdon is another outstanding female figure in the history of the South Lancaster educational system. But she was reluctant, at first, to become a part of it. As a teenager, while attending a Vermont camp meeting, she tried earnestly to avoid the principal of South Lancaster Academy, Charles Ramsey, who was recruiting students. Although she had been impressed by a presentation he had given at one of the meetings, she had no interest in attending the new school in South Lancaster.

In her attempts to avoid the principal, she would dash off after meetings and find refuge in secluded spots where Ramsey would not find her. Nevertheless, she was unable to avoid him the entire week, and eventually he confronted her with the proposition of attending school in South Lancaster.

She responded by telling him that in order to be properly prepared for college she needed to take many more courses than Bible and grammar. Ramsey assured

her that the academy would offer every course she needed, including Latin, and by the next week she was enrolled at South Lancaster Academy. Although Latin was not officially taught at the academy at that time, Ramsey kept his word and taught Latin to a class of one—Rowena Purdon.

Purdon graduated from South Lancaster Academy in 1888. She officially joined the South Lancaster Academy staff in 1892 and eventually became the most

influential woman teacher to follow Sara Jane Hall. Although she became qualified to teach classes ranging from general history to physiology, her favorite subject was always mathematics. One student in her 1926 geometry class commented that "Miss Purdon was always at her best in the teaching of geometry. I shall never forget the delight she took in sharing with us the perfections of form and distance and the accuracy of angles and lines."

One of Purdon's greatest contributions to South Lancaster Academy was the establishment of an alumni association. Until 1926, there was no official alumni association. Class reunions and get-togethers were all left to the discretion of former students. However, Rowena Purdon and other alumni began campaigning for the establishment of an alumni association, and on May 14, 1926, a six-member committee of the faculty was appointed to make the necessary plans. Shortly thereafter, 56 charter members formed an association, and Purdon was chosen as its president.



Sara Jane Hall

Although the majority of her teaching was done in South Lancaster, her career there was interrupted more than once. In 1908 she moved to her native state of Vermont to be near her elderly parents. She returned to South Lancaster in 1918 after their deaths and became the director of the normal (teacher-training) program. She transferred in 1923 to the mathematics department, where she taught until the fall of 1926, when the principal of Greater New York Academy became ill and had to be replaced. She agreed to fill the position and remained there until 1928, when she returned once again to South Lancaster.

Purdon's demeanor was one of strength, determination, and discipline. She expected order and obedience from her classes, but always as a means to the achievement of other goals. Discipline and responsibility were values which had brought her success in her life and which she therefore desired to pass on to her pupils. She died on December 24, 1954.

—Randall Blackie

Rochelle Philmon Kilgore

Rochelle Kilgore was born on July 25, 1887, in Reynolds, Georgia. She began teaching full time at the age of 17. She received her first bachelor's degree from a college in Tennessee, and later earned another from Union College, Lincoln, Nebraska, in 1920. She taught at Union College for a total of 10 years and received a master's degree during that time.

She moved to South Lancaster to marry Charles L. Kilgore, treasurer of the Atlantic Union Conference. In 1936 she began teaching in the Atlantic Union College English department and served as its chair until 1960, when she focused her efforts on recruitment and alumni.

Her experience with overseas recruiting began shortly after World War II, when AUC president Lewis N. Holm sent her to Germany to recruit Seventh-day

Adventist servicemen who would soon be released from military duty. She made the trip to Germany 25 times, personally paying for all but one trip. She also boarded a number of students in her home. In her later years she focused on alumni work as editor of the *Golden Chapter Newsletter*, a publication designed for women and men who had graduated from Atlantic Union College 50 or more years ago.



Rochelle Kilgore

Her contributions were not confined to the church, however. She was a correspondent for the *Clinton Daily Item*, writing more than 15,000 column inches, and a member of the Lancaster Historical Society.

Rochelle Kilgore was a celebrated professor at AUC. In 1977 she became the first recipient of an honorary doctorate from the college. There is also a chapel named in her honor in Preston Hall, the women's dormitory, as well as well as a scholarship available to English majors.

As an English teacher at AUC, Kilgore was so popular that she would fill rooms with anxiously awaiting students even after classes had been moved because of limited capacity in a previous room. Her students were always attentive, but not because of an intimidating demeanor or strict classroom discipline. She was an intriguing teacher—and she spoke very softly!

Kilgore died in her home on campus at the age of 105, on February 23, 1993.

—Randall Blackie

Otilie Stafford

Otilie Stafford has long been a center of knowledge and energy on the campus of Atlantic Union College. Her interests and degrees range from history to English to music. As a student, a teacher, an advisor, and an administrator, she has continually contributed to the quality of AUC life.

Born in Middletown, New York,



Otilie Stafford

Stafford graduated from Union Springs Academy. She continued her education at Atlantic Union College, receiving a Bachelor of Arts degree in history and music in 1941. In 1948, Stafford completed a master of arts degree in English history and literature at Boston University, and in 1960, she completed a doctor of philosophy degree in literature, also at Boston University.

Along with short terms of teaching elementary school in Elmira, New York, and Hickory, North Carolina, Stafford also taught on the secondary level for five years in Philadelphia, Phoenix, and Boston. She has been actively teaching on the college level since 1948. Except for 1979-80, when she was a visiting professor at Loma Linda and Andrews universities, Stafford has been a member of Atlantic Union College's faculty continuously since 1951.

Stafford is probably best known for her teaching. Focused on topics ranging from ethics to 20th-century literature to Shakespeare, her classes are consistently challenging. Although students are sometimes intimidated initially by the work load and Stafford's tough reputation, they quickly learn to appreciate her classes, in which open discussion of important issues is consistently encouraged. Many students credit Stafford with being their most influential teacher.

Stafford has also helped to pioneer some of the most important and influential programs on AUC's campus. She helped to

start Program II (now the Honors Core Program), an advanced course load designed to push proven students. She was a key initiator of Fine Arts Week (for which she has directed many dramatic productions) and the Adult Degree Program (ADP). In the late 1950s, Stafford also initiated the stu-

dent arts publication, *Contours*.

Stafford is also an accomplished administrator. For most of the time between 1962 and 1989, she served AUC as chair of the English department. Under her leadership, the department has graduated many teachers now serving in the Adventist school system and elsewhere.

Stafford's first stint as director of the ADP began in the summer of 1974, when she established the first working office for the program. From 1989 to the present she has continued to work hard on the development of the ADP, including the difficult task of encouraging teachers, already bogged down with full loads, to teach during two-week winter and summer ADP seminars.

She has also chaired the Academic Self-Study Committee as it has prepared for several evaluation visits by the New England Association of Secondary Schools and Colleges (whose visiting teams have commented on the well-written reports she has authored), the committee that developed the current general education core, and the Long-Range Planning Committee. Stafford has also served on several General Conference committees, including the Committee on Academic Freedom and the committee that developed the new Seventh-day Adventist hymnal.

Next year Stafford will return to her first love, teaching full-time in the English department. —Neal Norcliffe



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