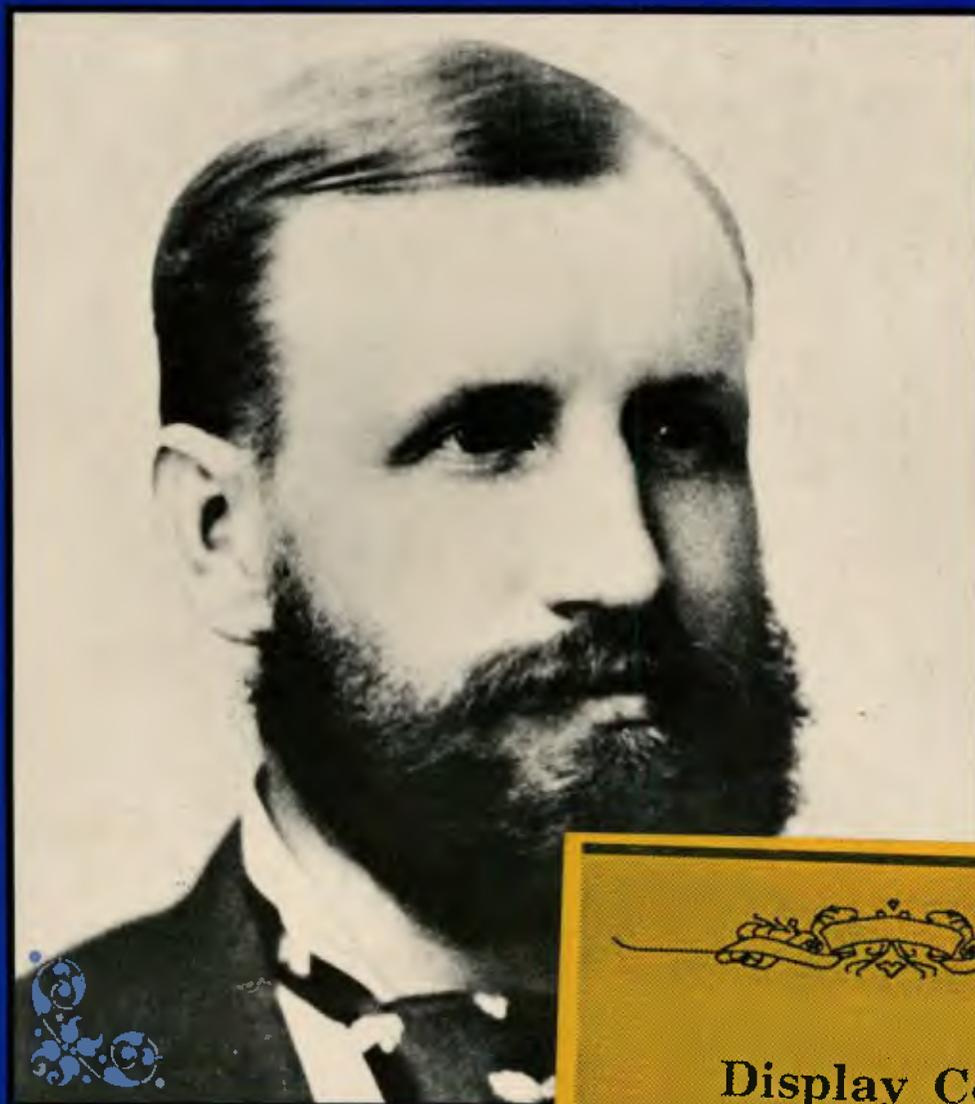


# Adventist Heritage

A JOURNAL OF ADVENTIST HISTORY



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## ABOUT THE CONTRIBUTORS TO THIS ISSUE . . .

**MAURICE HODGEN, Ed.D.**, Guest Editor for this issue of *Adventist Heritage* is Dean of the Graduate School at Loma Linda University. An educator of distinction, he has served the Seventh-day Adventist church at Solusi College (Zimbabwe), Heldeberg College (Republic of South Africa) and Loma Linda University. Keenly interested in historical studies, he has authored the book *School Bells & Gospel Trumpets* (reviewed in this issue), offered a college level course in oral history and edited the Newsletter of the Association of Seventh-day Adventist Historians for several years.

\* \* \*

**JOHN CHRISTIAN, Ph.D.**, is Assistant Vice-President of Hinsdale Sanitarium and Hospital, in Hinsdale, Illinois. A long-time professor of history, he first presented the **HEIRLOOM** essay **WHERE APOLLO TUNES HIS HARP: WALLA WALLA IN THE 1890's** at the annual meeting of the Association of Western Adventist Historians, at Walla Walla College, in 1977.

**REUBEN L. HILDE** is Chairman of the Department of Curriculum and Instruction in the School of Education at Loma Linda University. Known for his excellence as a teacher, he has also served as Associate Director of the Office of Education for the Pacific Union, and Associate Director of the General Conference Department of Education. He is the author of nine books, including *Your Remarkable Mind*, *New Schools for a New Age*, *Showdown: Can SDA Education Pass the Test?*, as well as numerous scholarly articles.

**BOOKMARK FEATURE: SCHOOL BELLS & GOSPEL TRUMPETS**

**GEORGE KNIGHT** is Associate Professor of Educational Foundations in the School of Education at Andrews University, Berrien Springs, Michigan. His essay on **OBERLIN COLLEGE AND ADVENTIST EDUCATIONAL REFORMS** extends his already impressive record of research and publications on the history of Adventist education in North America.

An experienced elementary school teacher in Hong Kong and South China, **MRS. ANNA LEE** is currently completing her dissertation for a Ph.D. in Education at the Claremont Graduate School, Claremont, California. Her essay **TO THE DRAGON GATE: ADVENTIST SCHOOLS IN SOUTH CHINA AND HONG KONG, 1903-1941** draws upon her research for a master's thesis written for Loma Linda University's School of Education, in 1976.

**CARLOS SCHWANTES** is Professor of History at Walla Walla College, Washington. He received his doctorate in 1976 from the University of Michigan. His interest in the history of labor and radical groups stimulated the essay **WHEN OREGON OUTLAWED CHURCH SCHOOLS**, first read at the 1982 meeting of the Association of Western Adventist Historians, at Pacific Union College. His book *Radical Heritage: Labor, Socialism and Reform in Washington and British Columbia, 1885-1917*, was published by the University of Washington Press in 1979.

**GILBERT M. VALENTINE** is an Adventist Pastor in Sydney, Australia. His article on **WILLIAM W. PRESCOTT (1855-1944): ARCHITECT OF A BIBLE-CENTERED CURRICULUM** is based on research he did for a brilliant doctoral dissertation which he completed at Andrews University in 1982.

**WILLIAM G. WHITE, Ed.D.**, is Principal of Riverfield Academy in Rayville, Louisiana. His scholarly interest in the accreditation of Adventist colleges in North America began several years ago when he was Principal of Andrews Academy, in Berrien Springs, Michigan. **FLIRTING WITH THE WORLD: HOW ADVENTIST COLLEGES IN NORTH AMERICA GOT ACCREDITED**

\* \* \*

**FRONT COVER:** Pioneer Adventist Educator and Administrator William W. Prescott. The photograph was taken around 1892, when he was President of Battle Creek College.

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# Adventist Heritage

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*Andrews University*

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# Editor's Stamp

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## GUEST EDITORIAL

This issue of ADVENTIST HERITAGE retells more of the Adventist past but introduces a thematic focus as all the authors look at one topic, Seventh-day Adventist schools.

Adventists honor their schools for a variety of reasons of fact and feeling. The church's schools provide them a ready measure of success, having grown in size along with church membership. Moreover, they achieved at times patronage from upwards of half of the school-age Adventist children, in itself a unique accomplishment among Protestant denominations. Adventist schools have aimed to merit their own demanding approval, thereby aiming also to surpass secular standards of achievement. Adventist leaders since 1900 came from Adventist schools, knowing and well known by colleagues. Denominational centers cluster around the colleges, thus stimulating and attracting a varied interest. Ellen White wrote about, talked about, visited and almost always lived near Adventist schools. Generations of young Adventists met at Adventist schools, beginning their friendships and families determinative of lifestyle and employment. For all of these reasons, Adventists treasure their schools as essential to denominational progress and identity.

North America has been a kind environment for Adventist educational institutions which launched themselves formally in 1872. Over the next thirty years, the familiar elementary schools, academies and colleges emerged, were defined in a variety of theoretical essays and became anchored in the denominational bureaucracy. Beginning about thirty years before 1872, the American public schools had emerged, refined by legal and legislative conflict. This larger picture contained other elements also, helpful to Adventists and others with schools in mind. Since the Revolution, for example, schools have been the honored partner of religion (with appropriate gestures toward separation of church and state) and hard work for assuring personal success and democratic republicanism. Further, religious pluralism and Jacksonian democracy combined with the absence of a national school

system to allow state arrangements favorable to eruptions of religiously sponsored schooling, checked by few legal or intellectual constraints. Indeed, landmark legal decisions tended to sustain the benign environment.

Onto this larger view, from within the Adventist perspective, our authors open several windows. But they provide us much more than rich anecdotal detail from the Adventist past. Each shows us an even larger past, setting the intricacies of events into a context of related events and ideas that allows us to understand our heritage even better. And because the Adventist experience seems to organize around persistent themes—church and state, home and foreign missions—to name two of these themes—thinking about the past becomes more interesting and useful when we include with the tales of the pioneers examination of these recurrent topics. For example, the Anna Lee essay about Adventist schools in Hong Kong and South China revives our memories of the valiant Abram La Rue and Harry Miller, M.D., as it informs us of emergent national Adventist leaders. But we come also to awareness that whatever the courage or vision of expatriate missionaries or national Adventist leaders, or however transcendent the power of the Gospel, social and political events in China greatly influenced the progress, form and content of Adventist, indeed of all Christian missions.

Another example of value from looking beyond the immediate narrative appears in Carlos Schwantes' article about the Oregon law requiring all children to attend state schools. The resolution of that dispute brought sighs of relief from Adventists who might also have discerned the hand of God in history. Yet the wider issues pressing then and now include what one Adventist scholar is calling the "bed-fellow principle"—how and with whom do we or should we associate in defense of principle. Is this association determined simply by short-term, in-church interests or might there be a larger bond of fellowship that still allows unique identity to Seventh-day Adventists.

Each of our authors offers from the Adventist heritage, stories of sustaining interest, because they are set in the wider context which is both similar and different from that in which we live.

M. Hodgen

GEORGE KNIGHT

# Oberlin College

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## and Adventist Educational Reforms

**T**he system of education in this Institute will provide for the *body and heart* as well as the *intellect*; for it aims at the best education of the *whole man*." This statement, so similar in intention to Adventist educational interest in the whole being—the physical, the mental, and the spiritual—appeared in 1833, many years before Adventists existed, as a statement of purpose for the newly established Oberlin Institute in northeastern Ohio.

Seventh-day Adventists have long had an interest in Oberlin because its educational ideals closely paralleled their own. Although Adventists established their first schools forty years after Oberlin began, virtually every reform advocated by Adventists then and later had been an Oberlin reform in the 1830's.

Early Oberlin, for example, was a literary institution dedicated to manual labor. The *First Annual Report* of Oberlin, published in 1834, emphasized that the manual labor department "is considered *indispensable* to a complete Education [sic]." Several reasons were given. Manual labor would "preserve the student's health," so students of both sexes were required to labor several hours daily. Further, "there being an intimate sympathy between soul and body, their labor promotes . . . clear and strong thought with a happy moral temperament." Moreover, the manual labor system assured financial advantages: "For while taking that

For the New York Observer.

**OBERLIN COLLEGIATE INSTITUTE.**

The plan of this Seminary was projected in July 1832. It owes its origin to the following facts. The growing millions of the Mississippi Valley are perishing through want of well qualified ministers and school teachers; and the great Head of the church has literally incited multitudes of youth to preach his Gospel, and train the rising generation for his service; but his people have not yet adequately provided for their education. In view of these facts the founders of the Oberlin Institute, having waited on God for counsel, and being encouraged by the wise and good, resolved to raise and build. Having surveyed the West till prepared to locate it in Lucas, Lorain county, Ohio, eleven miles south from Black River Port on Lake Erie. That situation is easy of access to youth from the East, who have the following inducements to go thither for education, if they design to labor in the West when qualified.

They can there acquire as thorough an education as in the east, and at far less expense; they can be much more useful during their course of study; and an acquaintance with western character, formed by personal intercourse, will better prepare them for moulding that character when they shall enter upon professional service. This Seminary thus located, is also surrounded by 100,000 inhabitants greatly needing its benefits. Its site is upon 500 acres of good land given as a permanent farm by the owners of the town in which it is located; and in the midst of 5,000 acres to be occupied by a colony of the most valuable eastern families that can be obtained; some of which have already removed, and there fixed their residences, for the express purpose of sustaining this Seminary and otherwise glorifying God and doing good to men to the extent of their ability.

The grand (but not exclusive) objects of the Oberlin Institute are the education of Gospel ministers and pious school teachers.

For the bestowment of services, they will be provided with theological privileges, and the Seminary, like the one

inistry and school teachers for these services be obtained. Seminary will be youth, who are more advanced

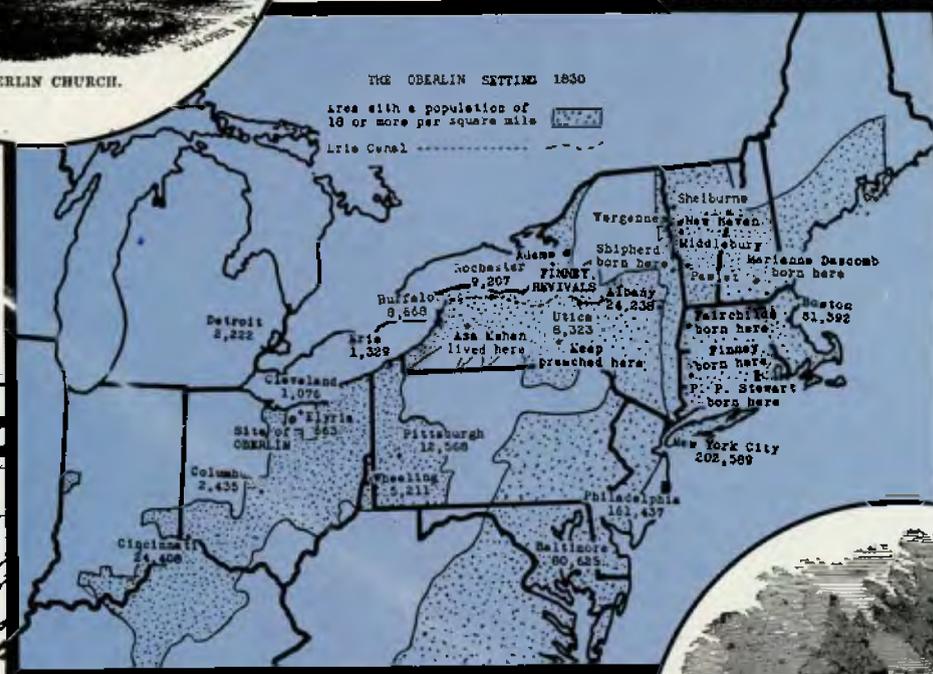
ture will provide for the for it aims at the best usual Labor Department (as is too common) in the literary department; A variety of agricultural will be; performed by

Right: First public announcement of the Oberlin Collegiate Institute, published in the autumn of 1833, in the New York Observer.



OBERLIN CHURCH.

Left: The Oberlin Presbyterian church, inaugurated late in 1844.



*E. H. Fane*  
*P. P. Pe*  
*Lane & H*  
*Jykes -*  
*Mc Lewis*  
*Bett*  
*Malton. of*  
*Doacourt of*  
*Beardly of -*  
*Bett & Wigg*  
*Emerson of -*  
*Adams - of*  
*Shels - of -*  
*H. John - of -*  
*Chas moor of*  
*Joseph Klant of.*  
*W. H. Wright of*

Above: The Oberlin setting in 1830.  
 Left: Memorandum detailing tools lent by the Oberlin Institute to students, faculty and colonists in the school's early days.  
 Right: Tappan Hall, a dormitory for the theological students at Oberlin, first occupied in 1836.

By permission of Oberlin College



TAPPAN HALL.

exercise necessary to health, a considerable portion of the student's expense may be defrayed." In addition, the program aided "in forming habits of industry and economy." Finally, the system provided an acquaintance with the common things of daily life. "In a word, it meets the wants of man as a *compound* being, and prevents the common and amazing waste of money, time, health, and life."

Oberlin and later Adventist education advocated health reform. In the Oberlin Covenant of 1833, the founders agreed to eat only plain and wholesome food and to renounce smoking and all strong drink, "even tea and coffee." Physiology was a required course of study at the Institute. John J. Shipherd, the founder, considered "Biblical Instruction & Physiology, including Manual Labor," the most important departments in the school. "If these departments wane," he wrote, "the life current will flow out, and the *heart* of Oberlin die."

By the early 1840's, most Oberliners followed the health teachings of Sylvester Graham. These included adherence to a vegetarian diet, avoidance of "fats or gravies of any kind," abstinence from wine, cider, beer, tobacco, tea, coffee, and all other stimulants, the use of soft water for drinking, avoidance of pastries or sweets other than honey and maple syrup, the use of whole grain foods, plain cooking, prohibition of condiments such as pepper, mustard, and vinegar, condemnation of overeating and eating between meals, stress on thorough mastication, the avoidance of medicine, regular exercise in the open air, the use of adequate clothing that was not too tight, adequate sleep in well-ventilated rooms, and frequent bathing in warm or cold water.

A third similarity between early Oberlin views of education and those of later Seventh-day Adventists was a strong emphasis on the spiritual. In the forties and fifties, Charles G. Finney jealously guarded Oberlin's religious and spiritual heart. In 1846, he fought to block faculty efforts "to make Oberlin a literary institution at the sacrifice of its religious character." In 1851, Finney reminded the Oberlin graduating class that they were "not only educated, but educated in *God's college*—a college reared under God, and for God, by the faith, the prayers, the toils and the sacrifices of God's people. You cannot but know that it has been the sole purpose of the founders and patrons of this College to educate here men and women *for God and for God's cause.*" Oberlin was established to help usher in the millennium through evangelism and moral reform. Again, in 1859, he warned of spiritual erosion: "It matters not at all to me how much of money or of students or of any thing [sic] else they have. The more of these things the worse if the leaders fail to be intently aggressive in the direction of *spiritual progress.* . . . What is to be done to hold the college to the point for which it was established?"



*Health Reformer Sylvester Graham.*

*From Dictionary of American Portraits, Dover Publications*

#### MANUAL LABOR DEPARTMENT.

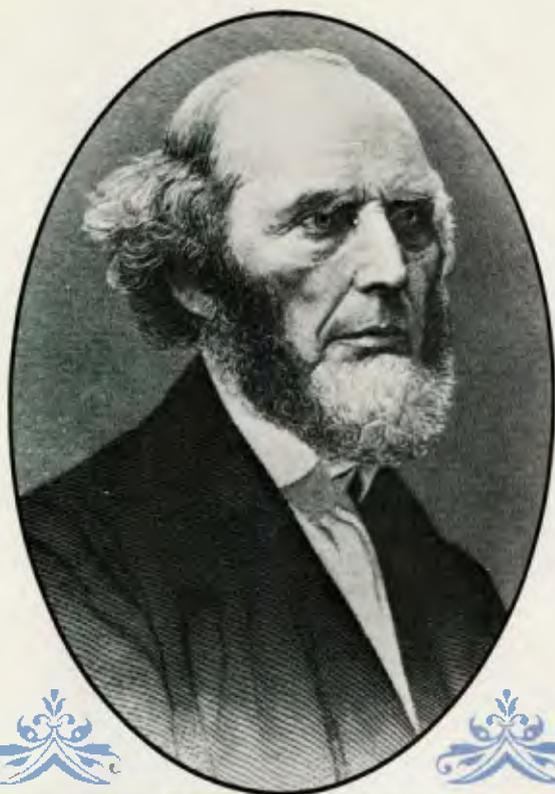
This Department is considered *indispensable* to a complete Education. It is designed first, to preserve the student's health. For this purpose, all of both sexes, rich and poor, are *required* to labor four hours daily. There being an intimate sympathy between soul and body, their labor promotes, as a second object, clear and strong thought, with a happy moral temperament. A third object of this system is its pecuniary advantage; for while taking that exercise necessary to health, a considerable portion of the student's expense may be defrayed. This system, as a fourth object, aids essentially in forming habits of industry and economy; and secures to the student an acquaintance with common things. . . . of man as a *compound* being, and prevents the waste of money, time, health and . . .

To accomplish the grand object hundred acres has been secured; seeded, (other clearing is in progress) with agricultural implements present wants, to be increased a horse power, which now propels saw, and turning lathe, to which experience shall prove expedient. supplied with tools. Others are to be allowed. The agricultural system is much more conducive to the support. A few apprentices, and a few natural mechanics, may be well employed, but a large majority can work in mechanism to but little pecuniary profit; while on the farm they can secure more health, and earn much of their support.



*Excerpt from the First Annual Report of the Oberlin Collegiate Institute (November 1834), emphasizing the indispensability of manual labor for a complete education. Insert: The original Oberlin College seal, showing students working in the fields.*

Oberlin College Archives



*Charles G. Finney, revivalist and educator who served as President of Oberlin College from 1851 to 1886.*

Loma Linda University Archives



*Oberlin President Asa Mahan, a strong advocate of a Bible-centered curriculum.*

By permission of Oberlin College

**T**he Oberlin attitude toward the literary classics was also similar to that developed by Adventist education reformers in the 1890's. The Oberlin *First Annual Report* noted: "the Collegiate Department will afford as extensive and thorough a course of instruction as other colleges; varying from some, by substituting Hebrew and the sacred classics for the most objectionable pagan authors." In 1835, the *Ohio Observer* reported that Oberlin President Asa Mahan was proclaiming the heathen classics "better adapted to educate heathen . . . than Christians. He believed the mind could be disciplined as well by the study of Hebrew and Greek Scriptures. . . . He would fill their minds with truth, facts, practical, available knowledge." Some Oberliners even went so far as to sponsor a burning of the classics—an occasion that brought a flood of abuse from the academic world.

Oberlin reformers matched their condemnation of the classics with their desire to uplift the Bible. They once stated this by saying that "the poetry of God's inspired prophets is better for the *heart*, and at least as good for the head, as that of the Pagans. . . . If we honored the Bible—if we put into its mould the youth committed to us—we must cast Homer, and his fellows, into the shade." It was their desire to "make the Bible a text-book in all the departments of education."

The Oberlin attitude toward novel reading was to become that of Adventists. The Oberlin viewpoint was captured in 1848 in the following lines from *The Advocate of Moral Reform*:

**PUT DOWN THAT NOVEL!**

*It is wasting your time. . . .*  
**PUT DOWN THAT NOVEL!**  
*It is perverting your taste. . . .*  
**PUT DOWN THAT NOVEL!**  
*It is endangering your morals. . . .*  
**PUT DOWN THAT NOVEL!**  
*It will ruin your soul. . . .*

This same attitude appeared five years earlier in this doggerel:

I loved her for her mild blue eye,  
 And her sweet and quiet air;  
 But I'm very sure that I didn't see  
 The novel on the chair.

I longed to have a quiet wife,  
 For noise quite drives me frantic;  
 But to be a novel reader's spouse  
 Is anything but romantic.

The live-long day does Laura read  
 In a cushioned easy-chair,  
 In slip-shod shoes and dirty gown,  
 And tangled, uncombed hair.

The children look like beggars' brats,  
 And little have they of breeding;  
 Yet this is but one of the many ills  
 That flow from novel reading.

For oh! the meals! I'm very sure  
You ne'er did see such 'feeding';  
For the beef is burnt, and the veal is raw,  
And all from novel reading.

According to the *Oberlin Evangelist* in 1858, novel reading acted "on the mind as ardent spirits do on the body." Furthermore, novel readers "find ere long to their sorrow and shame that they are not fit for any of the responsibilities of real life." Novel reading was seen both as an evil in itself and as a stimulant to immorality.

Another point of contact between Oberlin and later Adventist educational ideals relates to the rural location of educational institutions. Oberlin was located in a country setting with a large school farm of 800 acres. Altogether the Oberlin Colony, of which the Institute was only a part, owned over 5,000 acres. The rural site was chosen because it was healthful, provided extensive land for agriculture and industries, and "was sufficiently remote from the vices and temptations of large towns."

The list of interests shared by the Oberlin reform program and the reforms of late nineteenth century Adventists extended beyond education into areas of wide social concern. Both groups opposed slavery, war, dancing, theater and amusements; both advocated temperance, dress reform and gospel missions. Oberlin pioneered educational and other reforms a decade or more before Seventh-day Adventists sought to support these same reforms.

**R**eform interest and activity at Oberlin fits a wider canvas. Henry Steele Commager has pointed out that the period from 1830 to 1860 was a whole era of reform:

It was a day of universal reform—a day when almost every man you met might draw a plan for a new society or a new government from his pocket; a day of infinite hope and infinite discontent. . . . Every institution was called upon to show its credentials, and to justify its course of conduct. . . . In our day most reformers are content with a single crusade, but the reformers of the 'thirties' were . . . 'universal' reformers.

The Oberlin Colony was one of many reform societies during this period. Advocates of manual labor in education, for example, sustained an entire Society for Promoting Manual Labor in Literary Institutions with Theodore Dwight Weld as its general agent. Scores of academic institutions in the United States experimented with manual labor during the 1830's and 1840's. Health reform also attracted thousands of people during this period. The same can be said for each of the Oberlin reform interests. Far from being an isolated phenomenon, Oberlin was a typical expression of the reform thrust characteristic of northeastern United States before the Civil War.

But, like other reform groups, Oberlin failed to continue many of its early reforms. One of the first reforms to wane was the emphasis on manual labor



Time-Life *This Fabulous Century*

"PUT DOWN THAT NOVEL! It will ruin your soul. . . ."

and literary study. Horace Greeley wrote in the *New York Tribune* in 1852 that “we don’t admit that Oberlin has given up manual labor—far from it—though it has been somewhat staggered in its adherence thereto, mainly because of its inability to provide labor for all its pupils, especially in proper variety.” The early prominence given manual labor as an aid to health had been subordinated to an emphasis on financial results. With one original defense undermined the practice inevitably began to change.

Other Oberlin reforms also gradually faded away. Health reform emphasis was in rapid retreat by 1850 and the battle against the Latin and Greek classics in the curriculum was eventually lost. Robert Samuel Fletcher, the foremost historian of antebellum Oberlin, has written that “from 1840 to 1860 the Oberlin curriculum changed gradually from peculiarity to conformity.” Another of Oberlin’s historians, John Barnard, noted that by 1865, Oberlin “more closely conformed to the academic, moral, and social patterns that prevailed in other American colleges.” By the time Adventist education arose in the seventies, Oberlin had become one of many respectable academic institutions with an early background of radical reforms.

The tides of reform ebbed and flowed in parallel fashion for Oberlin and the wider society. Some of the social and educational innovations attempted before the Civil War—abolitionism and universal elementary education, for example—were carried to ultimate success. Others faltered, lost to view for a time, but reappeared again in the last part of the century in one form or another. Interest in manual labor, for instance, found renewed life in 1862 in the Morrill Act which provided income to education from

federal land. Another revived expression of the work/study concept was the widespread agitation by American educators in the 1880’s for vocational education in the public schools. The battle to rid American education of the Greek and Latin classics was renewed with more widespread support and eventual success in the latter part of the century. And in the fourth quarter of the century, the Bible Institute movement, spearheaded by Christian fundamentalists, renewed pressure to place the Bible at the center of the curriculum.

**I**n the wider sense, Oberlin’s educational reforms did not die but were picked up in subsequent decades by others, including Seventh-day Adventists. The ideas had developed during the heyday of reform action and had permeated the culture. Adventists were thus neither ahead nor behind their times in terms of reform. Like other reformers they advocated practices not then widespread: in the last quarter of the nineteenth century their educational ideas were at the cutting edge of mainline educational practice.

As well as a common reform heritage, Adventists came to have other claims to kinship with Oberlin. There are claims for example that several Adventists had attended Oberlin and thereby gained reform insights later expressed in Adventist education. This honor has been granted posthumously to Goodloe Harper Bell and George Amadon. The extensive Oberlin records, however, give no support to these claims. Either Bell and Amadon studied without being registered during the short winter term (somewhat equivalent to our summer workshops) or, more probably, they did not attend Oberlin at all.



*The Oberlin College Campus in 1846, with the church (right), Tappan Hall and Square (center) and various Institute buildings.*

By permission of Oberlin College

There are, however, two students from an Adventist family who did attend Oberlin during the 1852-53 school year. They were Merritt G. and Albert J. Kellogg, older half-brothers of Dr. John Harvey Kellogg. Neither Merritt nor Albert became educational reformers, but John Harvey would become a highly vocal agitator for educational reform during his long tenure as a trustee of Battle Creek College. There is no evidence that his reform ideas grew from his brothers' one year stay at Oberlin. More probably, young John Harvey imbibed reform sentiments from his family whose convictions were strong enough to send two children to Oberlin.

For Seventh-day Adventists, the most substantial link between Oberlin College and Adventism came from Edward A. Sutherland's publicizing of Oberlin as a model for Christian educational reform in his studies in *Christian Education* (1915). Sutherland, the leader of the radical educational reformers in Adventism during the late nineteenth and early twentieth century, saw the close relationship between the ideals of Adventist reform and the early reform at Oberlin. Sutherland equated Oberlin's experience with the "true science of education." Protestant denominations suffered a "spiritual downfall" in 1844, he claimed, because of "their failure 'to understand the true science of education.'" Oberlin had this truth, but failed to preserve it in her effort to "break every yoke" of worldly education." As a result, so the Sutherland thesis ran, Oberlin fell from grace and "could not give the final message to the world." Seventh-day Adventists, he claimed, should not make the same mistake. They must grasp and implement the ideals of true education if they are to fulfill their purpose in a dying world.

For Sutherland, Oberlin became the object lesson for both possible success or irreversible disaster. Through his writings, the name of Oberlin became more prominent among Adventists.

**T**his article has tended to emphasize points of agreement between Oberlin and Adventism. But it is just as important to note significant differences. The Reverend H. L. Hammond of the Oberlin class of 1838 wrote in 1883, for example, that the "Millerites, when they knew how eager we were to renovate the world, thought we would readily unite with them in burning it up by 1843. But Henry Cowles . . . went into such a thorough study of prophecy as to detect the shallow imposture, and such an exposition of prophecy as to confound not Millerism only, but all other Judaistic interpretations of the old prophets that look to a literal rather than a spiritual kingdom of God."

Nineteenth century Adventist reformers did not simply inhale the ideas current in their theological and social environment. Thus, even though they were in harmony with the basic reform ideals of their times, they rejected much of the theological framework that had stimulated the reforms. While

Adventists agreed with Oberlin's visible innovations, they rejected the theological underpinnings for the reforms. Among other things, Adventists did not share Oberlin's extreme emphasis on perfectionism and its postmillennial eschatology. Though Adventism was part of its own cultural milieu, it was not a mere reflection of that milieu.

One of the continuing challenges to Adventism is how to relate to culture and the reform of culture. A study of the relationship between nineteenth century Adventism and the earlier reforms of Oberlin demonstrates that the early leaders of Adventism were on the cutting edge of reform even though their reforms were neither unique nor ahead of their times. Whereas there appears to be no direct link between Oberlin and Adventists, it is true that both shared in and contributed to a mode of social reform that dominated American churches for much of the nineteenth century. While Oberlin chronologically was at the beginning of this crusade, Adventism found its place in the later phases. And despite differing theological motivations, Oberlin and Adventism both fought the same evils and upheld the same solutions.

What does all this mean for twentieth century Adventists? Firstly, it should help us realize more fully the reforming nature of Adventism. It had a reform impulse deep in its roots, an impulse that cannot be denied without seriously altering the nature of the movement itself. Secondly, it reveals that our forefathers were in touch with the social issues of their times. Adventism cannot afford to remain socially in the nineteenth century any more than the followers of Luther can remain in the sixteenth or the disciples of Wesley in the eighteenth. The church is continually challenged to come to grips with the issues of the present within the framework of its heritage. If it were to neglect or ignore this challenge, it would run the risk of becoming an anachronism.



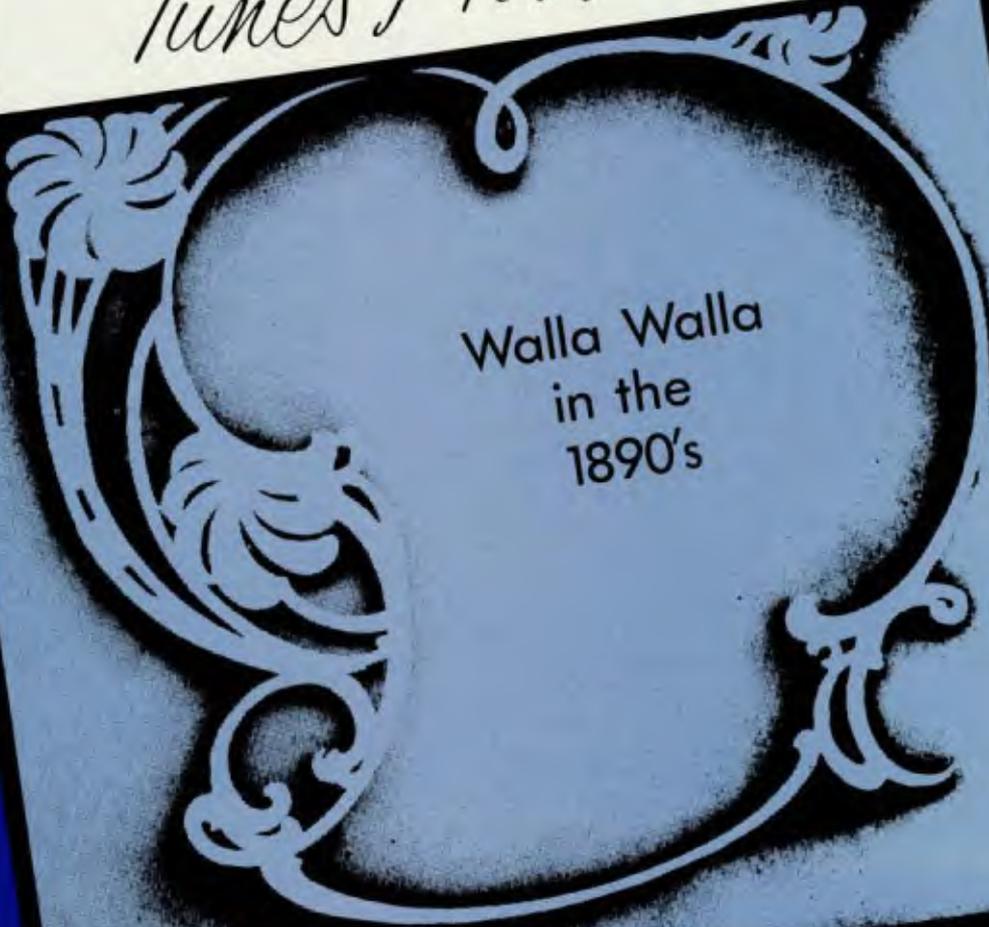
*The redesigned Oberlin College seal (1911). The depiction of students working out in the fields has been replaced by wheat sheaves.*

Oberlin College Archives



JOHN CHRISTIAN

*Where Apollo  
Tunes His Harp*



Walla Walla  
in the  
1890's

# HERILOOM



*The Whitman Mission in 1847.*

Courtesy of Whitman College

*Dr. Nelson G. Blalock who donated forty acres of land on which Walla Walla College was established.*



Courtesy of Walla Walla College

**W**hen the new college opened December 7, 1892, in a partly finished building on "sunflower hill," it took the name of the nearby town—Walla Walla. The site of this educational center for Seventh-day Adventists in the Pacific Northwest was chosen by a committee of seven, primarily ministers, who were committed to finding a location where the distinctive features of Adventist education could be carried out. But another compelling reason for selection of the site near Walla Walla was the gift of forty acres of land by Dr. Nelson G. Blalock, plus contributions of \$1,000 by the Baker-Boyer Bank and \$500 by the Farmers Savings Bank. These significant gifts of land and money from non-Adventists were made on the signed agreement that the Adventist denomination would conduct a school for a minimum of twenty-five years, believing that the new college would enrich the culture of the Walla Walla Valley.

Walla Walla already had a proud history dating from 1836, when the Whitmans established their mission at Waiilatpu and 1857, when the first tent store was erected by William McWhirk within the present city limits. In 1859 the town was officially laid out and christened Walla Walla, after the names Steptoeville and Waiilatpu were discarded. A thriving trade began with the mines of Idaho and as far away as Montana and British Columbia. The rich soil of the valley proved "a mine of wealth fully as valuable as gold placers," and in 1862 Walla Walla was incorporated by the Territorial Legislature. It grew rapidly, reaching a population of over 3,000 by 1880 and between 7,000 and 10,000 when the college opened in 1892.

Meanwhile, the Adventist message reached the valley in 1869, when J. Franklin Wood and his family settled in the town. Five years later, in 1874, the first organized work was established as Isaac D. Van Horn arrived from Michigan. Following a series



From 60 Years of Progress Walla Walla College

June 19, 1891 receipt for nine dollars for the first set of blueprints of College Place.

of tent meetings, a church was chartered with eighteen members. Four years later a frame church building was erected at the present corner of Fourth and Birch streets.

As the year of Columbian celebrations across the United States began, Walla Walla was a well established town, its economy deeply rooted in agriculture and trade, and its residents proud of the natural setting and smugly pleased with its vaunted cultural refinements.

Henry Nash Smith has pointed out that America is in great measure a product of the "myth of the garden," and certainly Walla Walla did not lack writers with saccharine dipped pens to extol the glories of the region. These "bombers" (as they were known) not only wrote in the three regularly published newspapers, the daily *Statesman* which began in 1861, the *Union-Journal*, first published in 1869, and the weekly *Sunday Spectator*, but they also produced a shower of pamphlets designed to convince the public that Walla Walla was a veritable Shangri-La. "Walla Walla is undoubtedly the prettiest town in the state" wrote one booster, and is "justly considered the garden valley of Eastern Oregon and Washington." In addition, it had an "incomparably healthy climate" so that "in no part of the United States can mental or physical labor be performed with less fatigue or less liability to a broken-down constitution." Even decaying carcasses did not rot as in humid climates; in Walla Walla they simply "cure as they lie upon the hillsides," a claim not even made for Lerner and Lowe's *Camelot*.

Walla Walla also was pictured as "essentially a city of culture and refinement. Its schools are of the best, its social circles well defined and established, and a noticeable air of universal peace, order and contentment prevails among all classes. Wages are fair, business is always good, and due application to business, industrial or professional pursuits is generally rewarded by the acquirement of a sufficiency of this world's goods to enable the

possessor to live in ease amid surroundings which cannot fail to render life worth living." Not only was it a dynamic town where "merchants are wide awake, energetic gentlemen, who take an interest in lending their aid to such schemes as promise to promote the best good of their chosen homes," but it was also "a very orderly city" where "the general observance of the Sabbath is a unique feature in a western state." It is not recorded whether this "general observance of the Sabbath" helped entice Adventists to Walla Walla as a God-fearing community or rather convinced those with strong religious liberty impulses that this was a place of particular iniquity in special need of missionary attention.

Possibly because Walla Walla presumably means "many waters," in the florid nineteenth century prose of the promoter, the area was particularly noted for its numerous brooks and rivers. Enhancing the variety of grain fields and orchards were "the long and winding lines of foliage which mark the course of streams that spring from the snowbanks and a thousand rivulets in the mountains, and go sporting over pebbly beds through the valley below, giving vegetation new life by their refreshing kisses."

Certainly Walla Walla was a chosen spot, but its charms were open to all, especially to those who understood classical mythology. "To this land thus favored by nature, and rich in all that can make a country attractive, we invite the overcrowded people of Europe and the plague stricken denizens of the Atlantic States," wrote one enthusiastic pamphleteer. "Where Ceres lingers longest in her chariot course, and scatters most her golden grain, and blesses as she goes—there is the Walla Walla Valley. Not only does the goddess of harvest bestow upon this region her richest gifts, but Vesta with her magic wand brings happiness to its every hearthstone, and Apollo here tunes his harp in sweeter symphonies and imparts to the minds of men finer qualities than in any other clime."

**D**espite all this pompous verbiage, there was a real city of Walla Walla in 1892 which honestly could boast a balanced and bustling economy with some remarkable cultural amenities for a community of its size. Fort Walla Walla, which was located at its present site in 1856, still retained five troops of the Fourth Cavalry who, with their families and support personnel, numbered about one thousand. Federal Government expenditures of some \$500,000 per year to maintain the fort certainly were a blessing to the town, especially because there had been no armed engagement since the Indian Wars ended more than a decade before.

The oldest bank in the state, the venerable Baker-Boyer, established in 1869, had capital stock of \$150,000 and competed for business with others such as Farmers Savings and the First National. Establishments included nurseries, shoemakers, real estate brokers, contractors, tailors, druggists, a buggy works, grocers, hardware stores, flour mills, ice cream parlors, and a host of other assorted places of business. Possibly of special interest were a Singer sewing machine shop, a "veterinary surgeon and horse dentist" who specialized in removing the "rough edges of molars," and the City Brewery, "one of the most extensive manufacturing industries in the city" which was "all the more noteworthy as being under the sole management and direction of a woman," a Mrs. J. H. Stahl whose husband had died some years before leaving her the business.

Apparently a woman in charge of a major industry was a rarity in the Walla Walla of the 1890's as it is today.

Eugene Tausick had recently opened the Walla Walla Steam Laundry, an enterprise which he later expanded, laying the foundation of the family fortune which seven decades later resulted in a bequest to finance the Tausick swimming pool at Walla Walla College. This laundry's main competition was from the numerous family businesses operated by Chinese who had congregated in Walla Walla as the mines declined. Although the city prided itself on its openness to business and new ideas, there was an evident strain of racial bigotry as illustrated by a pamphlet published in 1891 to attract immigrants to Walla Walla. The author commented that although Tausick's laundry was "doing a moderately good business we are sorry to see that several Chinese wash houses still flourish here. Considering the many advantages in having one's linen properly handled by decent white labor, . . . it is strange that any one can be found yet who finds it advisable to patronize the heathen to the detriment of our own people. Let every resident unite in sending all work of this kind to the Walla Walla steam laundry, and it will not be long before there will be an additional white workman or workwoman employed there for every Chinese laundryman now in the city." The racial hatreds in the South toward blacks in the 1890's were mirrored in the Pacific Northwest in bitterness aimed at the Chinese.



*The first Seventh-day Adventist church in College Place was erected in 1912, dedicated in December 1918 and destroyed by fire three weeks later, in January 1919.*

*From 60 Years of Progress, Walla Walla College*

*Main street in downtown Walla Walla in the early days.*

*Courtesy of Whitman College*





*College Place looking East from the Walla Walla College Administration building belfry (before 1920).*

*From 60 Years of Progress, Walla Walla College*

**I**n addition to sundry business establishments, Walla Walla also boasted a number of social and cultural enterprises. There was a wide choice among charitable societies including two lodges each of the Masons, Odd Fellows, Knights of Pythias, and Ancient Order of United Workmen, as well as one Order of Chosen Friends and Good Templars. The local Agricultural Society operated the fairgrounds and race track on the edge of town where various outdoor public events were scheduled regularly, and an advertising flyer pointed out that "in the matter of promising gatherings and assemblages" Walla Walla was particularly proud of Fagan's Gaiety Theatre which could seat up to 500 spectators.

Walla Walla attracted itinerant shows as illustrated by the appearance in July 1892 of John Robinson's Great World Exposition which featured three railroad trains of paraphernalia including 100 male and 50 female artists, a 50-cage menagerie, a 4-ring circus, and 15 dens of living animals.

More prosaic cultural opportunities in Walla Walla were afforded by the small public library, established in 1875, and the several fine public and private educational institutions. In 1891, it was reported that of 3,807 children in Walla Walla County, 3,111 were enrolled in school, and although the required length of the school term was only three months, Walla Walla schools averaged a seven-month school year. Private institutions included St. Patrick's School for boys, a convent school for girls,

Empire Business College, the just opened Walla Walla Academy of Fine Arts, a "female school" with three teachers featuring instruction in china painting and artistic needlework, and of course Whitman College described as the "Yale and Harvard" of the Pacific Northwest which provided "training equal to that obtainable anywhere."

A different form of education was offered at the penitentiary which had opened in 1887 with 97 convicts, ironically almost precisely the same number as the students who arrived five years later for opening day at Walla Walla College. By coincidence the population of these two institutions has grown yearly at about the same pace to the present time. In quaint nineteenth century prose, the prison was described as a place "which provides a quiet retreat where those who deviate from the straight and narrow path may retire for a season of repentance and meditate upon the errors of their ways." Convicts, however, were kept busy and were "profitably employed" making bricks and jute bags.

With so many desperadoes housed nearby, private citizens could hire protection from the United States and International Secret Detective Agency by writing to Lock Box No. 20 in Walla Walla. The three local detectives were prepared to handle commissions ranging from theft to murder, blackmailing schemes to elopements, and bigamous marriages to horse-stealing. For a price they would "guard valuable property, shadow suspected persons, and trace habits and associates of persons." Could this

service have excited the interest, even envy of the administrators of the new college?

The town claimed adequate health facilities, centering about St. Mary's Hospital which had opened some ten years earlier in an imposing building which cost \$12,000. There were at least three dentists and six physicians practicing in Walla Walla in 1892, including a certain H. J. Turner, M.D. who, a local writer stated, after more than thirty years as a doctor had "become convinced by actual practice that the least medicine taken is best. He now believes in assisting nature by water inside and outside. . . ." Adventists seeking to apply the health counsel of Ellen White must have been pleased to have a physician with these views in the community.

Blalock, the philanthropist physician who donated forty acres on which Walla Walla College

was built, successfully blended interests in medicine with agriculture, activated by a pioneering spirit which made the Walla Walla Valley a particularly attractive area in the 1890's. Born in North Carolina, he graduated from Jefferson Medical College and began his practice in Illinois in 1862. Ten years later he arrived at Walla Walla with no assets except his wagon and team, but quickly became a leading figure in the community. By 1892 this genial surgeon was not only "a great social favorite, whose presence infused life and spirit" at any gathering, but also a pioneer in growing wheat and "the acknowledged head" of the fruit industry with a 400-acre model farm of fruit trees. The range of his interests is illustrated by his gift of land to found a Seventh-day Adventist college, even though he was never a member of that church.



*Earliest picture of the all-purpose Walla Walla College building (1892).*

*From 60 Years of Progress, Walla Walla College*

**A**lthough an 1891 pamphlet advertising Walla Walla stated "the Adventists will soon erect a fine collegiate institution upon their extensive premises near the reservation, which will be their educational headquarters for the Northwestern States and Territories," the local newspapers paid scant attention to the opening of Walla Walla College December 7, 1892, or the dedication ceremonies the following day. As was typical of the journalism of that age, both the *Walla Walla Statesman* and the *Morning Union-Journal* showed much more interest in national news, dramatic local tidbits, and strange items of general interest, as well as the ever present advertisements for a wide range of products and local services.

On Monday, December 5, the *Statesman* commented simply: "the first term of the Walla Walla College, the Adventist institution recently built southwest of the city, will open Wednesday." This item was sandwiched between the notice of a personal civil suit and a work wanted advertisement by a salesman with eight years experience. Another, even briefer note indicated that the winter term at Whitman College began December 5. The *Union-Journal* of December 6 mentioned that the college would be dedicated officially on the 8th and included a résumé of the proposed program. The location was already designated as College Place, the inspired name which has survived for the town. The next day, December 7, the *Union-Journal* noted that some 50 pupils had already arrived, "and it is expected the school will commence this morning with 100 students." This item was set between the news that a special train on the Northern Pacific east of Pasco had set a speed record of 62 miles per hour and the notice that Walla Wallans could now buy "Eastern and coast oysters in any style at Tom Taylor's oyster parlors."

The next mention of Walla Walla College appeared on Friday, December 9, 1892, in both the *Statesman* and the *Union-Journal*. These newspapers carried much the same report of the dedication exercises the preceding day, but they were primarily interested in other happenings in Walla Walla, the nation, and the world at large. Of special local note was a detailed discussion of plans to present a "spectacular drama" titled "Soniando" at the Fountain Theater. This play, written by the theater manager himself, was to be produced at an anticipated cost of \$10,000.

Of the many advertisements for goods and services carried regularly by the Walla Walla newspapers, none was more striking than the offer of Dr. Sander's Electric Belt. This may have had a special appeal to Adventists, many of whom doubtless had at least a passing interest in the topic of "vital force." The ad explained that if "in your ignorance of effects or by excesses, or exposure, you may have unduly drained your system of nerve force and vitality—which is electricity—and thus caused your weakness or lack of force" you could be restored by using this marvelous "complete galvanic battery,

made into a belt." This appliance "will cure without medicine all weaknesses resulting from overtaxation of the brain, nerve forces, excesses or indiscretion, as sexual exhaustion, drains, losses, nervous debility, sleeplessness, languor, rheumatism, kidney, liver and bladder complaints, lame back, lumbago, sciatica, general ill-health, etc." Further information, including the price, could be obtained by writing to a Portland, Oregon, address.

The day of the new college's dedication the humor used for filler in the *Union-Journal* had a certain gallows quality which shows conditions then and now are not too different:

'Mother,' said the devoted son burying his face in her lap, 'for four long months have I tried to get employment and I am met everywhere with the same answer.' And the miserable youth sobbed aloud.

'My dear son,' said his loving mother, 'there is still hope. You know Greek and Latin, and did I not hear you say yesterday that in this hour of trial Browning was your greatest comfort.'

'I did, mother,' replied the youth.

'Then,' cried his mother, a gleam of hope lighting her fond eye, 'do not despair. If the worst comes to worst, you can apply for a position as a Boston horse car driver.'

Although much of the space was devoted to rather irrelevant news items, features, hucksterism, and poor jokes, both dailies covered the dedication of Walla Walla College. In a somewhat more complete and accurate story than its rival, the *Union-Journal* noted that the ceremonies were conducted "in a most impressive manner" and the service was well attended since "long before the hour announced . . . the college chapel was crowded to its utmost capacity."

The program featured music by the college choir and the principal address with the inspired title "Christian Education" by William W. Prescott whose remarks "were well chosen and were delivered in an eloquent and able manner." Others on the program included Board Chairman Robert S. Donnell, pastors of the Walla Walla Congregational and First Presbyterian Churches, Rev. Jonathan Edwards of Whitman College, as well as Dr. Blalock and former Washington Territory Governor Miles C. Moore.

**T**hus on December 8, 1892, an overcast day with light snow flurries and temperatures in the 30's, a college officially opened to train Seventh-day Adventist young people from the Pacific Northwest. The city of Walla Walla noted this event rather casually, accepting the new school as an interesting addition to the Valley, but continuing to view itself as the center of a garden paradise of unrivaled beauty as extolled by a local poet whose identity mercifully has been forgotten.

Walla Walla—Many Waters  
Musical and filled with laughter;  
Rippling, dancing down the mountains,  
Into brooks and streams you gather,

Then—come leaping to the valley,  
 Bringing life to all the meadows;  
 Spreading far across the pastures,  
 Where the cattle graze in summer  
 Upon grasses sweet and tender;  
 Stealing softly through the orchards,  
 Where the peaches, prunes and apples  
 From above are nodding at you!  
 Welcome art thou, to the valley  
 Walla Walla,—Many Waters.

  
**WALLA WALLA COLLEGE.**  
  
*Dedication of Building,*  
**Thursday, Dec. 8, 1892, 2:30 P. M.,**  
**College Place, Washington.**  
  
**PROGRAMME.**  


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MUSIC

 Reading of Scripture, - - - REV. E. R. LOOMIS.  
 Prayer, - - - - - REV. L. M. BELDEN.  

MUSIC.

 Address, - - - - - *Christian Education*  
 PRES. W. W. PRESCOTT.  
 Brief Address, - - - REV. JONATHAN EDWARDS,  
 Whitman College.  

MUSIC.

 Dedicatory Prayer, - - - ELDER R. S. DONNELL  
 BENEDICTION.  


From 80 Years of Progress, Walla Walla College



*Students in the Normal Training Program tending to their gardens (1907).*

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# William W. Prescott



1855 - 1944

Architect of a  
Bible-Centered Curriculum

GILBERT M. VALENTINE



**B**ible classes that involve serious study of the Scriptures have not always had the secure place in the Adventist college curriculum that they enjoy today. In fact, for the first few years after opening in 1874, Battle Creek College, the church's first college, was a Bible college without any Bible. Not until 16 years later were plans made to introduce full period Biblical studies classes for students in the regular degree programs. Four more years were to pass before students were required to take the classes and several more years were needed before the curriculum had been completely overhauled to make Bible study its hub and center. Because other subjects had to be displaced in order to make room for Bible classes, the changes did not come without intense and vigorous struggle. Reformers found that a curriculum encumbered with the study of classical languages was resistant to change. Strong advocates stood on both sides of the struggle, and William W. Prescott's role in the early development of a Bible-centered curriculum is especially interesting.

Before 1891, religion courses were not required in degree programs at Battle Creek College. Later, Uriah Smith offered a twice-weekly series of lectures on church beliefs for those interested enough to attend, but few chose to do so. Beginning in 1879, a ministerial course containing some New Testament Greek, Biblical Hebrew, Biblical Geography, and Church History began as a diploma course. Since it included no students in other college programs, it lasted only a few years and its overall impact was slight. In 1880 a class in Natural Theology appeared in the Scientific Course for those working towards the B.S. degree. Further minor additions and changes in religion courses came during the 1880's.

Charles W. Irwin, who during his career served as president of Avondale College, Pacific Union College, and head of the General Conference Department of Education, graduated from Battle Creek College with a Bachelor of Arts degree in 1891. He later recalled that the only Bible classes he took during his time at the school were Old Testament and New Testament History. He estimated these to be at the ninth or tenth grade level, since they were largely geared to the preparatory (pre-college) student. The great bulk of studies that he remembered in his program were Latin, Greek, Mathematics, with some Physics, Chemistry, and Civil Government. For one semester he took a class in Church History, but this was not the class in Church Doctrines offered by Uriah Smith, who somewhat flamboyantly styled himself as a professor of Biblical exegesis. These lectures continued to be optional and provided no academic credit. One can understand the growing concern among church leaders over the quality of training the church's youth were receiving, especially as it failed to give future ministers exposure to Biblical studies.

Following the landmark 1888 General Conference meetings at Minneapolis, greater interest in Bible study appeared. Alonzo T. Jones was to give Bible



*The main building of Battle Creek College in 1885.*  
Loma Linda University Archives



*The genial Elder Uriah Smith who styled himself "Professor of Biblical Exegesis" at the Battle Creek College for many years.*

Loma Linda University Archives



*William Warren Prescott's graduation picture from Dartmouth College, in 1877.*

Courtesy of the author



Loma Linda University Archives

*Eli B. Miller who, in 1879, received the first degree granted by Battle Creek College. He then taught in that institution until 1892, when he left for mission service to South Africa.*

lectures at the college and Smith's doctrinal lectures were advertised to attract a wider group. In 1889, W. W. Prescott initiated a special General Conference Bible school for ministers. It met for five months each year, attracting large numbers of ministers who spent most of their time studying the Biblical text. This annual school continued until 1896.

Prescott was concerned also about the regular college curriculum, believing that it ought to more directly train young people to serve the church. Early in 1891, he shared with the faculty his interest in relating courses of study to the purposes of the college. The Christ-centered emphasis of the Minneapolis conference had brought personal revival to Prescott, who then realized as never before that if Adventism were to have a Christocentric message, it needed to be more Bible-centered rather than doctrine-centered. He became convinced that this focus must characterize the curriculum of the college where the church's ministry received its training. Aware of the consequences of applying his thinking, he remarked to the General Conference committee that the time had come for a radical change.

A few months before, at the beginning of the 1890 school year, Prescott had invited his principal and Bible history teacher, Eli Miller, to present a faculty colloquium paper on "The Bible in the College Curriculum." Prescott himself responded to it. Positive, practical suggestions for change came from the meeting, but some on the faculty objected to adding new Bible classes. Students and teachers alike already carried more than they could manage. What adjustments would be made to each instructor's load? What subjects would the new replace?

**P**rescott recognized the problems but believed, nevertheless, that something needed to be done. General Conference secretary Dan T. Jones, recognized this also. He wrote a colleague that the professor had determined "to bring more Bible and missionary work into the schools under his charge as Educational Secretary. . . . Battle Creek College will . . . have a more thorough Bible course next year than it has ever had." Prescott continued to agitate the matter in the General Conference Committee and also preached a number of persuasive sermons on the importance of Bible study at the General Conference session in early 1891. Subsequently, someone proposed holding a Bible teachers' convention to develop syllabi and to discuss methods.

This educational convention, directed by Prescott at Harbor Springs in northern Michigan during July and August 1891, originally aimed only at Bible teachers. As it happened, almost 100 persons attended: ministers, principals, church leaders, teachers and interested others. At Prescott's urgings, Ellen White herself attended to emphasize the importance of bringing Bible study and teaching

leading positions as teachers in our schools, a thorough knowledge of these branches of study is indispensable.

## FRESHMAN YEAR.

FIRST TERM.—	Latin.—Virgil's <i>Æneid</i> .....	Friese.
	Greek.—Leighton's Prose, and Analabasis.....	White and Goodwin.
	Mathematics.—Geometry.....	Oney.
SECOND TERM.—	Latin.—Virgil's <i>Æneid</i> .....	Friese.
	Greek.—Leighton's Prose, and Analabasis.....	White and Goodwin.
	Mathematics.—Geometry.....	Oney.
THIRD TERM.—	Latin.—Virgil's <i>Eclogues</i> .....	Harper.
	Greek.—Leighton's Prose, and Analabasis.....	White and Goodwin.
	Mathematics.—Geometry.....	Oney.
FOURTH TERM.—	Latin.—Horace, <i>Ars Poetica</i> .....	Harper.
	Greek.—Selections from Herodotus and Thucydides.....	Mather.
	Natural Science.—Botany.....	Gray.

## SOPHOMORE YEAR.

FIRST TERM.—	Latin.—Horace.....	Harper.
	Greek.—Selections, continued.....	Mather.
	Natural Science.—Botany.....	Gray.
SECOND TERM.—	Latin.—Juv.....	Lincoln.
	Greek.—Homer.....	Haise.
	Natural Science.—Physiology.....	Cutter.
THIRD TERM.—	Latin.—Livy.....	Lincoln.
	Greek.—Homer.....	Haise.
	Natural Science.—Physiology.....	Cutter.
FOURTH TERM.—	Latin.—Seneca's <i>Moral Essays</i> .....	Harst.
	Greek.—Exercises in Greek Syntax.....	Haise.
	Natural Science.—Geology.....	

## JUNIOR YEAR.

FIRST TERM.—	Latin.—Seneca.....	Harst.
	Mathematics.—Trigonometry.....	Oney.
	Natural Science.—Natural Philosophy.....	Avery.
SECOND TERM.—	Greek.—Demosthenes de Corona.....	Lincoln.
	Mathematics.—Trigonometry.....	Oney.
	Natural Science.—Natural Philosophy.....	Avery.
THIRD TERM.—	Greek.—Demosthenes.....	
	Mathematics.—Trigonometry, and General Geomety.....	Oney.
	Natural Science.—Natural Philosophy.....	Avery.
FOURTH TERM.—	Latin.—Allen and Greenough's Prose.....	
	Mathematics.—General Geometry.....	Oney.
	Natural Science.—Astronomy.....	Booker.

## SENIOR YEAR.

FIRST TERM.—	Latin.—Quintilian.....	Friese.
	Natural Theology.....	Chalbourne.
	History.—General.....	
SECOND TERM.—	Greek.—Lyric Poets.....	Tyler.
	Natural Science.—Chemistry.....	Barber.
	History.—General.....	
THIRD TERM.—	Mental Science.....	
	Natural Science.—Chemistry.....	Barber.
	History.—General.....	
FOURTH TERM.—	Mental Science.....	
	Logic.....	Jones.
	Rhetoric.....	

## THE SCIENTIFIC COURSE.

This is designed for those who do not desire to devote so much time to the study of language, or who, for other reasons, cannot do so. One language is allotted a place during the last two years of the course. Which one it shall be, the student may decide.

## JUNIOR YEAR.

FIRST TERM.—	English.—English and American Literature.....	
	Mathematics.—Geometry.....	Oney.
	Natural Science.—Botany.....	Gray.
SECOND TERM.—	English.—English and American Literature.....	
	Mathematics.—Geometry.....	Oney.
	Natural Science.—Physiology.....	Cutter.
THIRD TERM.—	English.—English and American Literature.....	
	Mathematics.—Geometry.....	Oney.
	Natural Science.—Physiology.....	Cutter.
FOURTH TERM.—	English.—English and American Literature.....	
	Natural Science.—Zoology.....	Agassiz and Gould.
	Political Science.—Civil Government.....	

## MIDDLE YEAR.

FIRST TERM.—	Latin.—First Lessons.....	Jones.
	Mathematics.—Trigonometry.....	Oney.
	Natural Science.—Natural Philosophy.....	Avery.
SECOND TERM.—	Latin.—First Lessons.....	Jones.
	Mathematics.—Trigonometry.....	Oney.
	Natural Science.—Natural Philosophy.....	Avery.
THIRD TERM.—	Latin.—First Lessons.....	Jones.
	Mathematics.—Trigonometry and General Geomety.....	Oney.
	Natural Science.—Natural Philosophy.....	Avery.
FOURTH TERM.—	Latin.—First Lessons.....	Jones.
	Mathematics.—General Geometry.....	Oney.
	Natural Science.—Geology.....	

The Battle Creek College curriculum for the years 1880-1881, with its heavy emphasis on the study of the Greek and Latin Classics.

Loma Linda University Archives

into the church's schools. The program of five weeks of meetings offered participants sermons, Bible studies, discussions, and workshops. A strong Christ-centered emphasis permeated the entire program and many delegates reported spiritual renewal. According to Prescott, delegates came to appreciate "the real purpose of our school work . . . as never before."

The convention produced three major innovations: a series of college-level Bible courses, a four-year sequence in history approached from a Biblical perspective, and a proposed four-year "Bible Course" for ministerial training. Prescott, happy with all three, particularly appreciated the first because he felt it represented a major shift toward incorporating the new emphasis on Christ into the curriculum. He explained that in this new approach "the Bible as a whole" would be studied "as the gospel of Christ from first to last"; and the doctrines of the church would be presented as "simply the gospel of Christ rightly understood." Clearly Prescott had grasped the essence of the 1888 emphasis. It was indeed a new approach.

Ten years after the convention and on the eve of

other changes for Battle Creek College, Percy T. Magan saw it as marking the commencement of a new era of reform. "The meeting was a remarkable one," he wrote in the *Review and Herald*, "and the definite beginnings of the work of an educational reformatory movement owe their birth to this gathering." Commenting further he asserted, "At that time, the words 'Christian Education' were unknown" but that without doubt the "seed" or the "germ" was there.

Prescott wasted no time in attempting to have the new measures introduced both at Battle Creek College and at Union College where he also served as president. Boards of both institutions formally adopted the new plans, and faculty committees were set up to introduce them. This was a promising beginning. The "Biblical Course" and new history courses appeared together with the new advanced Bible courses. But in this the outcome fell short of Prescott's expectations because the courses were still only optional. If a student desired, a petition would

substitute a regular course for a Bible one. Moreover, the new Bible courses could not be substituted for either Latin or Greek. Prescott had hoped that these would disappear with the introduction of the new Biblical emphasis. But they stayed, even with pagan authors used as sources. His faculty apparently could not even concede that the languages might be taught from Christian or scientific sources.

During the next two years, further progress toward increasing the number of Bible courses and eliminating the classics was scant. In 1892, a revival on the Battle Creek campus renewed interest in Bible

study; consequently, adjustments in the timetable were made to make it easier for students to study the Bible subjects if they wished. But instead of progress, as Prescott had hoped, a negative reaction set in after the revival. Murmurs of rebellion and disloyalty on the part of both students and faculty led him to fear that the college was losing ground. He reported to General Conference President Ole A. Olsen that the "unpleasant experiences" were the worst he had ever had at the school, "more like the old spirit which came in years ago and resulted in the closing of the college [in 1882], than like anything I have known of since I have been there."

In the midst of further problems over diet and some games of football that were temporarily out of hand in late 1893, Prescott received a batch of stinging letters from Ellen White. In what were called "the most severe terms" they reproved the teachers for not making more progress in their reforms. Ironically, Prescott himself had already been carefully studying Mrs. White's previous writings on education as part of the process of editing some of her manuscripts for publication under the title *Christian Education* (which appeared in 1893). Further, as he explained to Olsen, he had been waiting since the Harbor Springs Institute for consensus to emerge so that the faculty could move together on the matter of changes. But Mrs. White's correspondence in late 1893 prodded him into prompt action. He read the letters to the faculty.

For his own part, Prescott was stimulated to study by her frequent allusions to the Old Testament schools of the prophets. Explaining this to her, he wrote:

As a result of this study I have become fully convinced that there ought to be radical changes in our plans of work and that some of the subjects which have been occupying a prominent place and taken much time, ought to be either entirely omitted or relegated to a secondary place.

Prescott evidently had in mind the elimination of the cherished classics and the substitution of more Bible subjects. To Olsen he remarked:

You know that it has seemed to me for some time that we ought to give more attention to our own work, and that there was [sic] some studies, notably the classics and higher mathematics, as well as some lines in philosophy, which either ought to be omitted entirely, or be put upon a different basis.

Prescott's idea was a curriculum reorganized into one basic core program bereft of classical language study. In this new course of study, "The English Bible, history and the English language would be the leading features, with such work in Mathematics, Science, and other special branches as the time will permit." In general, "such other work as is now done in the College [the Classics, Mathematics and Philosophy] would be offered as optional studies." Clearly, he wanted to reverse the focus of the curriculum and to put into practice the recommendations of Harbor Springs. He expressed to Olsen his hope that the result would be a large increase in the



*Ole A. Olsen,  
General  
Conference  
Conference  
President  
from 1888 to  
1897.*

Loma Linda University Archives



*John H. Kellogg, M.D., who, as one of the trustees of Battle Creek College supported Prescott's desire for making the Bible central in the curriculum.*

Loma Linda University Archives

number taking Bible study and that the program would be made more "efficient."

When Prescott studied the prophet's strongly-worded letters with his staff in faculty meetings, there was at first what seemed like willingness for corrective action. But, as he recounted later, when he presented a specific plan for reorganization there developed "strong opposition and quite a little feeling" on the part of a few of the faculty. Although his plan drew considerable support, Prescott began to despair of ever achieving full harmony over any action he proposed. As he explained to Olsen, Professors Emory D. Kirby, Sperry D. Hartwell, and Walter E. Sanderson stood foremost in opposition. They feared that his plan would "result in narrowing down our educational work, and that students will not be able to receive at our schools 'a liberal education.'" Prescott also thought that opposition among faculty and some of the students came primarily from those instructors trained in colleges which were "conducted after the worldly plan."

**A**nxious about a loss of momentum and the deteriorating atmosphere on campus, Prescott appealed to his board of trustees, doing with them as he had done with his faculty. He read the letters and some other material from *Christian Education* then presented his plan for reorganization. The trustees enthusiastically adopted the plan with two provisos: (1) before the plan was to take effect at the start of the new term, Prescott should have a series of meetings with the students to lay before them the principles of education Ellen White had enunciated; (2) those students who desired to continue their present courses for the remainder of the year should be permitted to do so. The haste with which the board desired to implement the changes—in the midst of the academic year—was perhaps the result of the strong note of urgency in the prophet's letters.

After approving the reorganization, the board decided to meet with the faculty to inform them of the decision. According to Prescott, each board member spoke in support of the plan; trustees John H. Kellogg and Archibald R. Henry waxed ever more forceful and eloquent than the rest. The faculty were "perfectly surprised," some chagrined that the board had taken the initiative in suggesting the changes. Others openly opposed the plan. Prescott described the scene for Olsen:

Prof. Hartwell made a worse spectacle of himself than I have ever known him to do before. The faculty were invited to express themselves concerning the matter, and several of them took advantage of the opportunity to do so. Prof. Hartwell arose, and, in a very solemn and impressive manner, said that he had written three statements which he feared were true. His statements were: first, "The College is dead"; second, "Liberal education is dead"; third, "Religious liberty is dead."

For Hartwell, requiring a student to take a Bible class was a denial of his religious freedom.



*Prescott at age 86, working in his library at home (November 1941).*

*Courtesy of the author*

According to Prescott there was not the least response to this opposition.

The revolutionary moves not only disturbed some of the faculty but many students correctly perceived that this was not just a change at Battle Creek College: it signaled a shift of focus for Adventist education. Student Wilmotte Poole explained the situation to his parents in a letter sent in mid-December 1893:

Many of the classical scholars are all broken up about the decision the faculty have come to in regard to the languages. Many have spent years of diligent study in this line supposing that they would be called to teach in our other schools. But now this study is set at naught. In the meeting [a social meeting in chapel held on the evening of December 15, 1893] several told of their struggle but declared their resignation to the will of God.

Olsen was in Australia at the time where he discussed the problem with Mrs. White. Having only Prescott's brief accounts of the events, both became somewhat apprehensive of the moves and wondered if Prescott was not really cheapening the educational work as his critics had claimed. "We cannot think for a moment to lower the grade of work in the least," wrote Olsen. "We have none too high a standard as it is." According to Olsen, Mrs. White had said in their conversation that she had not meant that the regular lines of study should be undercut but simply that the Bible was to be "set high" and made paramount.

Ellen White herself urged caution on Prescott. She feared that he had overreacted to her perhaps too strongly-worded letters. She was anxious lest "error should be committed through misunderstanding of my words addressed to you." Later, however, after Prescott had explained the actions of the board in more detail, she affirmed, "I cannot discern that your ideas [on education] are incorrect." When Olsen

returned to Battle Creek and consulted personally with Prescott, he readily accepted the correctness of the board's action. Shortly afterwards, he supported Prescott's unsuccessful invitation to Ellet J. Waggoner, the most widely acclaimed Bible teacher in the denomination at the time, to come to Battle Creek as head of the new program. Olsen acknowledged to William C. White that this might have sounded like a desperate move, but he readily conceded that something desperate had to be done.

The conservative mood of the faculty produced a watered-down version of Prescott's plan as the outcome of the winter upheaval of 1893-94. The Bible subjects did not displace the classics, although at last, they were listed as "required" subjects. They simply had been added to existing requirements. Students enrolled for four studies instead of three, school met six days a week instead of five, and an extra year was added to some degree courses. Less than satisfied, Prescott consoled himself that at least many more students were studying Bible.

He had organized a principals' convention at Battle Creek, intent on using it to promote his ideas. More Bible course syllabi emerged but adoption of the new materials and classes was slow. In 1895, after a year with the new program, Prescott reported that the changes had proved generally beneficial and that faculty and students were reasonably happy. But Ellen White was not happy. She renewed her protests about the "long" courses. And Prescott himself was still dissatisfied. In a report to the principals of Adventist colleges he reiterated his concerns:

I do not think that sufficient importance is attached to the special lines of work connected with our denominational work. . . . I am also still of the opinion that the languages should be taught either from the scripture or from Christian writers. I can only continue to enter my protest against teaching the languages from pagan authors. . . . As I have spoken many times, I would not cheapen the courses of study or the quality of the work, but I would make the work count for more, if possible, in the line of this message.

**T**here were several possible causes of the resistance encountered. Firstly, Prescott's personality probably got in the way. He pushed his ideas with what some considered too much vigor, a problem displayed frequently in his later life. Secondly, he often left Battle Creek for long periods to perform duties in the General Conference as president of Union College and Walla Walla College. In 1892-93, for example, he was absent from almost 40 percent of the Battle Creek College faculty meetings. Such absences made it difficult for him to be as close to his personnel as he would have wished. Thirdly, early in the 1890's, he had sent many of his most able faculty members to other infant educational institutions of the church. These included men like Edward A. Sutherland, Eli B. Miller, and James W. Loughhead, who generally understood him well and supported

his ideas. Battle Creek College was thus left with the generally less able faculty and those who perhaps did not understand or share Prescott's commitment to Christian education and reform. Fourthly, and perhaps most important, the curriculum reforms he advocated were new and untried while the classics enjoyed prestige and establishment. Fifthly, no textbooks existed for the new classes. Finally, widespread conservative reaction in education in the 1890's, supported by the U.S. Commissioner of Education, William T. Harris, protested any education cheapened by the removal of traditional subjects. This complex of opinions assured opposition to the new.

**Y**et, despite the slow reception of the new, Prescott did not give up. In 1895-96 he visited Australia, giving there considerable help in establishing the curriculum for the new Avondale School. At a campmeeting in Melbourne, and later at a ministers' institute on the Cooranbong campus, prior to the opening of that new school, he reiterated his ideas on curriculum:

I would place the studies to be taken up in this order: the Bible, as the chief cornerstone; the history of men and nations; the interpretation of prophecy as seen in the world; science as the revelation of God in nature; our own English language as a means of expressing to others what God has given to us. Such is our idea of true education, and schools which will give such an education are the kind of schools we design to establish and maintain.

The Avondale School experimented with the plan and came to be known as a model for other schools in the denomination. Later, amid further upheavals at Battle Creek College in 1897, the key features of Prescott's plan were incorporated into the college program, the classics at last dislodged from their dominance in the curriculum. Colleges became more responsive to this expectation of denominational education while at Battle Creek, the difficult task of implementing the concepts fell to the reformer Edward A. Sutherland. The curriculum struggle continued there and elsewhere, but slowly champions of the study of the English Bible won the battle to find for it a central place in the educational program.

For the rest of his life, Prescott's ardor for a truly Bible-centered college curriculum never wavered. In his later years as president of both Avondale College and Union College, he advocated with vigor his ideal of having each student take one Bible class each year. Success was not complete, but clearly students studied the Bible much more in the new century than they had in the early decades of Adventist education. The Bible-centered emphasis of Adventist colleges today stems in no small measure from the labors of W. W. Prescott as the leading architect of a Bible-centered curriculum. His experience and his designs for Adventist education still have a vigor and cogency for those making curriculum relevant in today's denominational schools.



1882



★ CENTENNIALS ★



OF

AUC

AND

PUC

1982



# ATLANTIC UNION COLLEGE

SOUTH LANCASTER,  
MASSACHUSETTS



*The South Lancaster secondary school family in front of the original school house sometime during the opening term, in the Spring of 1882.*



*One of the earliest photographs of Academy Hall (now known as Founders Hall and still in use at AUC). Uriah Smith dedicated the building in 1884.*

*The "Students Home," or East Hall, also opened in 1884.*



*The faculty in 1884-1885. Does A. Robinson, the principal, is in the center of the back row.*

All photographs of Atlantic Union College provided through the courtesy of Dr. Myron Wehtje



*The Atlantic Union College "laundry girls" at work during the 1909-1910 school year.*



*Sleighing was a popular pastime in the early decades of the school.*



*The college dormitory for men, women and some faculty members in 1895.*

*Faculty and students in front of Academy Hall in the Spring of 1892.*

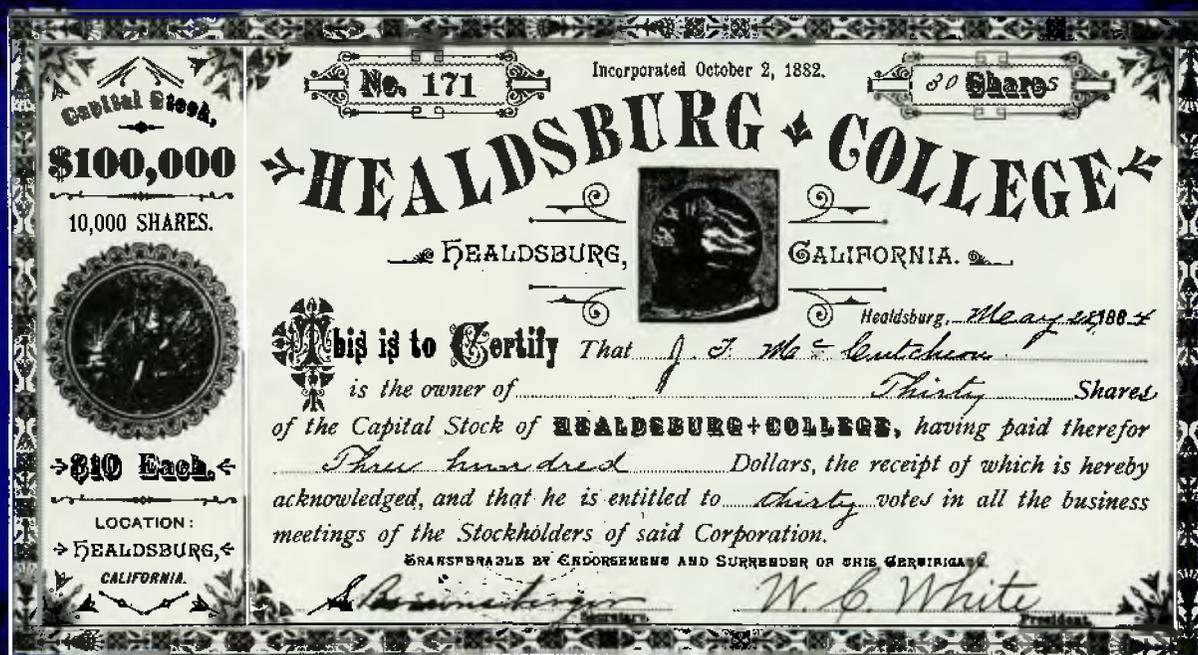


*Women took ball games "seriously" at AUC in the early days.*



# PACIFIC UNION COLLEGE

## ANGWIN, CALIFORNIA



Stock certificate of Healdsburg College, Pacific Union College's predecessor, for thirty \$10.00 shares. In ten years, only 2723 shares were sold (700 of those going to two people at the founding of the school).



Above left: The oldest faculty picture (1889). Professor W. C. Grainger, the principal of the school and his wife are seated to the right.

Above: The Angwin resort, purchased in 1909 for \$60,000 became Pacific Union College, in 1910.

Left: The college "Bus" constructed by the students of the various industrial departments.



All photographs of Pacific Union College provided through the courtesy of Dr. Walter Utt



*"PUC"ites enjoying a picnic (c. 1915), during the presidency of C. W. Irwin.*



*South Hall, the college building in "the glory days."*



*The parlor of the women's residence.*

*The PUC cafeteria. Note that the diners came by sexually segregated entrances. The dining hall staff worked very hard to see that the seating did not include dating couples at the same tables.*



# • WHEN OREGON • OUTLAWED • CHURCH SCHOOLS •

## Adventists Interpret a National Event

CARLOS A. SCHWANTES

**O**regon voters in 1922 approved outlawing private and parochial schools, the only American state in modern history to do so, thereby creating a monolithic school program. Seventh-day Adventists were frightened. To some of them Oregon's unprecedented action was an irrefutable sign of the end; in their view it was an unholy merger of church and state that would surely be followed by Sunday legislation and worse.

Adventists remembered clearly Ellen G. White's warnings that in the last days, "The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of

Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this three-fold union, this country will follow in the steps of Rome in trampling on the rights of conscience." There was no doubt that the Oregon initiative trampled on the rights of conscience, but in other respects it did not conform to Ellen White's prophecy, for in 1922, Catholics, Episcopalians, Lutherans, some Methodists, and Seventh-day Adventists were all facing closure of their schools. Adventists, to be sure, faced opposition for their religious beliefs, but so too did other Protestants and even Catholics. How then should Adventists interpret events in Oregon? Understanding requires

that we look at the Oregon school controversy in wider perspective.

The 1922 initiative had its origin in the unsettled political and economic climate created by World War I. America had ended its involvement in that conflict on a sour note: in Europe the guns fell silent in late 1918 and the killing ceased, but at home and abroad, wartime suspicions and hostilities continued unchecked. Since 1917, the government had promoted and sanctioned appeals to the nation's emotions, stirring Americans to fight and sacrifice to defeat Germany. All things German came under suspicion. But the nation's hostility did not focus solely on things German. Suspicion fell on anyone who refused to conform to the popular will. The key word of the era was "Americanism."

"Americanism" was not just a synonym for patriotism but also a slogan for a movement that sought to impose a uniform national culture on all citizens. Such a crusade need not end with the defeat of Germany, for already a new and even more frightening villain had arisen to torment the American psyche: Bolshevism, personified by Lenin, Trotsky, and other architects of a worldwide communist revolution. America's unspent wartime emotions fueled the continuing crusade against Bolsheviks and any of their suspected allies, including radicals, reformers and nonconformists in general.

More than most areas, the Pacific Northwest was a storm center of anti-radical agitation. The drive to imprison or deport suspected radicals went forward with special vigor in Washington, where the region around Puget Sound had for years harbored a variety of practicing nonconformists. Communitarians of both the socialist and anarchist varieties had established utopian colonies there with the blessing of various officials eager to encourage population growth in a young state only a step removed from the frontier. The labor movement in Seattle and Tacoma had a pronounced strain of radicalism, and in early 1919 Seattle experienced the first general strike in American history. The issue was wages that did not keep pace with inflation, but to many Americans it was "revolution in Seattle." Who could tell how far the influence of the radicals might spread? Perhaps even to conservative, business-dominated Portland in neighboring Oregon.

Oregon, which had a tradition of nativism—hostility to Blacks, Chinese, and others popularly regarded as "outside the mainstream"—generally tended to be far less tolerant of nonconformists than Washington, especially in the wake of World War I. Part of the reason for this sentiment was that Oregon, unlike Washington, contained a large number of settlers whose heritage was of the Bible-belt South. Furthermore, the Oregon constitution originally prohibited Blacks from settling within the state at all. Compounding the wartime mood of distrust was the wartime economic chaos that grew into runaway inflation followed by the Crash and

the Depression. Such times fed popular distrust of the rich and well-born in parts of Oregon. Suspicion extended to what went on behind the doors of private and parochial schools.

**I**n such an unsettled environment the Ku Klux Klan flourished. Similar circumstances in the South had given rise to the original Klan in the aftermath of the Civil War in the 1860's, which faded away after a decade or two. But a second Klan arose in 1915, borrowing ritual and philosophy from its predecessor. The targets now included not just the Blacks singled out for persecution by the original Klan, but also Catholics, Jews, and some immigrant groups.

The Klan reached Oregon from California in 1921. Spreading rapidly, it established branches in Portland, Medford, Eugene, Tillamook, Salem, and The Dalles. By early 1922, its membership was estimated to be at 14,000 with many more sympathizers; it was a potent force in Oregon politics. Its methods of operation were simple: to begin, sponsored by a Protestant church an "escaped Nun" would tell of her ordeal. Next, anti-Catholic and patriotic Klan pamphlets would be slipped into cars and under doors. Then a fire-breathing evangelist or Klan lecturer would whip up feeling against the "Roman Octopus." Finally, with a local pastor leading the way, the Klan recruited its legions.



*The Ku Klux Klan stirring up the spirit of nativism in Oregon.*

*From We Americans*

In Oregon, the Odd Fellows, Knights of Pythias, and Scottish Rite Masons associated with the Klan. Together they spearheaded the drive against private and parochial schools. Their main weapon was the voter initiative that, if passed, would ban such schools by requiring that children between the ages of eight and sixteen attend public institutions. Few exceptions were allowed (primarily for learning disabilities). Parents or guardians who failed to comply faced fines, imprisonment, or both.

For the Americanizers—the Klan and its associates—private and parochial schools blocked their drive for national conformity. The proposal to abolish non-public schools below the college level came first to a vote in Michigan in 1920, where voters rejected what would have established a monolithic public school system. But Americanizers succeeded in getting almost identical proposals on the ballots in Oklahoma and Oregon two years later, and in Oregon conditions favored passage.

For a number of secular and religious groups, the right to operate their own schools was deeply rooted in the American tradition of individual freedom. But in 1922, individual freedom was on the defensive. Proponents of the monolithic public education system argued that the surest way to fuse various elements of the population and to build a firmly democratic society was by mixing all religious faiths, races, and economic classes together in public schools. Said one Oregon supporter, "Shall we throw the child, from its infancy, if you will, in a spirit of love and toleration, with others, or shall we allow



*"The Spirit of America--'One Flag! One School! One Language!'"*

Loma Linda University Archives



*School children displaying signs identifying them as "100 per cent patriots."*

Time-Life *This Fabulous Century*

these children to sequester themselves away as those may elect until at last this land of ours is made up of conflicting groups?" (Actually, only about 10 percent of Oregon's children attended non-public schools.) The rallying cry of the initiative's sponsors was, "One Flag! One School! One Language!" A 1922 letter to the editor of the *Portland Oregonian* argued, "Let us have one school and one church and make them efficient. Let us make a law compelling children to attend public school and Sunday school on Sundays. . . ." Perhaps the comment was intended as sarcasm, but who could say? In such a climate, Adventists were drawn to action.

**S**eventh-day Adventists stated their arguments against the initiative in a number of public forums. Their strategy was to identify their schools with patriotism and morality and, turning the arguments of the initiative's supporters inside out, to make supporters defend their own Americanism. Herbert G. Thurston, General Field Secretary for Seventh-day Adventists in Oregon, wrote in the *Oregon Voter*, "We believe in our public schools. We believe they should be supported by public taxation. . . . We are not at all certain, however,



*Proponents of church schools stressed the high quality of education provided by their up-to-date institutions.*

Loma Linda University Archives

that a man educated in the public school is more intelligent than if he were educated in a private or sectarian school. Nor have we heard convincing argument that a person is necessarily more patriotic if educated in a public school than if he were educated in a school not supported by public taxation." Adventist students, noted Thurston, were not only interested in "true Americanism, but also in their duty to the heathen of all lands." Thurston, who believed that the crux of the initiative was intended union between church and state, added that "the measure is 'paternalism' on the part of the state, and a thousand evils will surely follow if it is ever enacted. It should be defeated."

Charles S. Longacre, editor of *Liberty*, a publication that Adventists distributed by the thousands prior to the Oregon election, was the church's

loudest and most vigorous critic of the initiative. He listed twenty reasons for opposing it, thundering that it was autocratic, unjust, and dangerous, not to mention "Communitistic" and "Prussianistic." It was a vicious legislation, said Longacre, because "it is conceived and born in bigotry, and is the offspring of religious hatred and prejudice against a particular religion. While we do not agree with many of the doctrines of the Catholic Church, against whom in particular this legislation is aimed, yet that church is entitled to the same rights and privileges under our Constitutional guarantee of civil and religious freedom as is any other church or citizen of the United States, so long as they respect the rights of others."

Longacre pointed out that many of the founders of the American nation were educated in private and



**PRESIDENT HARDING SAYS—**

"In the experience of a year in the Presidency there has come to me no other such unwelcome impression as the manifest religious intolerance which exists among many of our citizens."

## The MENACE



HE great menace to the United States to-day is intolerance. Our forefathers fled from intolerance to these shores. They founded our government on tolerance. As a consequence, we as a nation have prided ourselves on our "land of liberty." And perhaps we have grown too proud, for has the wise man not said, "Pride goeth before destruction"? If we read the signs of the times aright, we are doomed to destruction if the spirit of intolerance grows uncurbed and unchecked.

The spirit of intolerance and hatred vented itself at Herrin, Illinois, last June. America must veil her face at the memory. The stains of the blood shed that day can never be erased by the hands of men.

The spirit of intolerance lynched thirty persons, most of them Negroes, in the first six months of 1922. Our average is sixty-five lynchings a year.

The spirit of intolerance has masked men and put upon them the robes of ghosts, and they

make war upon their fellows, because of color and religion.

The spirit of intolerance has inspired men to revive and to reenact stringent religious laws, commonly called blue laws.

And now the spirit of intolerance asks that the voters shall close all private and church schools. This is done under the guise of Americanism; but that is only the kiss of a Judas, for religious intolerance and not Americanism, has motivated men to such action.

Now there is intolerance in the world of capital and labor; there is intolerance due to color; and there is intolerance in religion; but the greatest of these (and by all means the most dangerous), is religious intolerance. And President Harding and all other thinking men who have read the history of fallen empires, know well its woeful portent in our land to-day.

If America is to remain America; if freedom is to continue to be free; if men are to be allowed to worship according to the dictates of their own consciences, then Americans must stamp out intolerance, for it is our greatest menace.

# Ten Reasons for Opposing the Anti-Church School Amendment

Charles S. Longacre  
Secretary Religious Liberty Association

## I

**ANTI-CHRISTIAN!** It is anti-Christian in that it seeks to impose a purely secular education upon those who desire to have their children instructed in religious as well as in secular matters at the same time, so that they may be trained for citizenship in the life to come as in this one.

## II

**UN-AMERICAN!** It is un-American in that it violates both the spirit and the ideals of true Americanism as conceived by the founders of this great American Republic, who sought to grant both civil and religious liberty to every citizen without State interference so long as he conducts himself as a good citizen, respecting the same and equal rights of others.

## III

**SUBVERSIVE!** It is subversive of religious liberty in that it overrides the Constitutional guaranties vouchsafed to each individual, and interferes with his right to follow his religious convictions in educating and training his offspring in matters of spiritual concern.

## IV

**CONFISCATORY!** It is confiscatory in that it may involve the destruction of millions of dollars' worth of private property for which no offer whatsoever of compensation is made on the part of the State to cover the confiscation, and all hangs on the arbitrary decision of one man.

## V

**INCREASED TAXES!** This proposed law would greatly increase the burden of taxation by suddenly crowding into the public schools many thousands of children now in private and sectarian schools, thus necessitating more and larger public school buildings and additional teachers at public expense.

## VI

**TYRANNICAL!** It is tyrannical in that it sets up the arbitrary authority of the State as paramount to the inalienable rights of citizens, and makes its citizens subjects of the State and the children of the State.

## VII

**PATERNALISTIC!** It is paternalistic in that it seeks to assume the prerogative of a parent over his children, and deprive them of their right to choose the kind of education they shall receive and to maintain it.

## VIII

**COMMUNISTIC!** The proposed law is communistic in principle and practice, in that it seeks to place the control of the education of the people in the hands of the State, which is exactly what Bolshevism has done in effect in order to destroy the ideals of atheism.

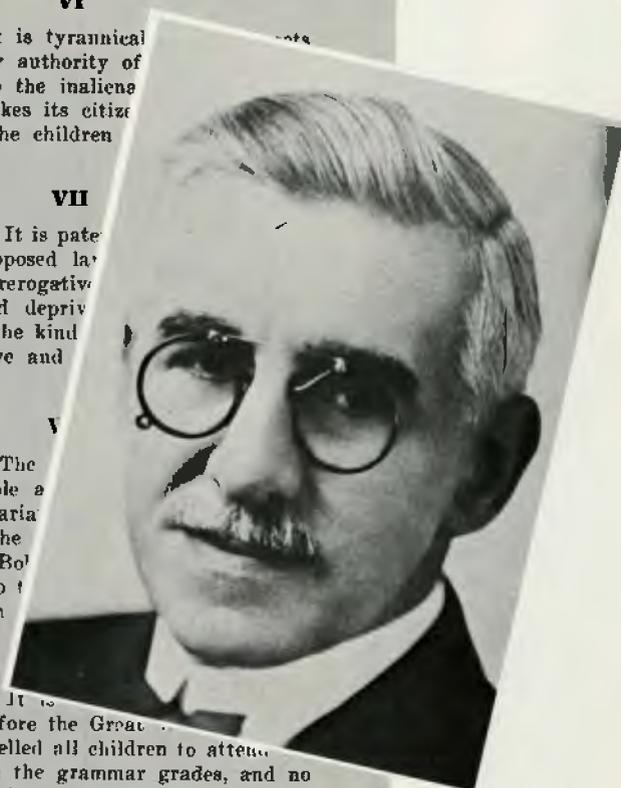
## IX

**PRUSSIANISTIC!** It is Prussianistic in type, because before the Great War the Prussian kaiser compelled all children to attend public schools in the grammar grades, and no denominational elementary schools were permitted in the German Empire; but since the German republic has been established, private and sectarian schools are freely allowed to operate without governmental interference.

## X

**ANTIRELIGIOUS!** It is antireligious, in that it aims to banish all religious instruction from the curriculum of the child during the formative period of life, when it is most susceptible to spiritual influences, and it completely secularizes the education of the child, leaving the spiritual nature undeveloped.

Washington, D. C.



Charles S. Longacre, the indefatigable Secretary of the Religious Liberty Association, was the Adventist church's loudest and most vigorous critic of the Oregon and Washington Initiatives.

# SIGNS *of the* TIMES

AMERICA'S PROPHECIC WEEKLY SIERRA COLLEGE LIBRARY

## The UN-AMERICANISM of Anti-Parochial-School Legislation

by CHARLES S. LONGACRE  
Secretary International Religious Liberty Association

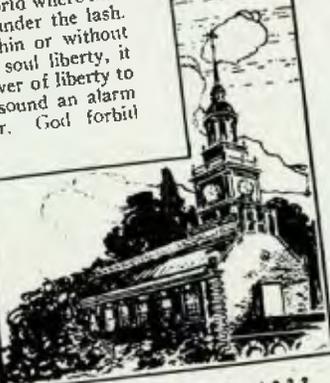
**B**OTH Oregon and Oklahoma are testing the Americanism of its citizens this fall, by submitting a proposition to them which involves the repudiation and destruction of the great fundamental principles of religious liberty, in the proposed anti-parochial-school amendment. Back of this amendment is a sinister motive, conceived by intolerance and born in prejudice, which aims to abolish, by indirect methods, both private and parochial schools, and to crush the desire and love of religious liberty out of the hearts of the people.

A powerful organization is seeking to rob a large class of citizens of the blessings of religious freedom, so freely granted to them under our Constitution, to nurture and train their children in the fear of the Lord and to worship God in harmony with the dictates of their own consciences. This freedom, granted to every American parent under our magnificent laws and guaranties of human rights, is the most cherished gift of all our temporal possessions in the United States of America.

In order to secure to themselves this earthly blessing of freedom to follow in the ways of the Lord and to train their children accordingly in schools of their own spiritual and secular mold, our forefathers fled from European oppression and tyranny, where religious liberty was unknown, to America where

they might freely worship God in harmony with their own convictions. They were willing to cross the ocean, brave the fury of the tempest and the violence of savages, suffer the pangs of disease, the stigma of anathemas, the horrors of the rack, the faggot, and the gibbet. No hardship was too severe for them to endure, and no price was too dear to pay, in order to gain possession of this precious boon. The love of religious liberty and of an untrammelled conscience is the strongest sentiment that God has planted in the souls of men. It is stronger than any attachment to political freedom or to any earthly acquisition, however precious they may be.

It is the inheritance of constitutional and natural rights and liberties which some misguided zealots are seeking to destroy in the proposed anti-parochial-school amendment. Our forefathers bequeathed this inheritance of religious freedom to their posterity for all time. To them we owe a debt of gratitude which we can pay in no better way than to preserve this inheritance unimpaired for the benefit of our children, and to extend its benign influence into the benighted regions of the world where millions are still groaning under the lash. When enemies arise within or without to assail this citadel of soul liberty, it should stir every true lover of liberty to spring into action and sound an alarm of approaching danger. God forbid



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sectarian schools. He reminded readers that proponents said that after destruction of private and religious schools, authorities could introduce religious instruction into the public schools. Concerned about parental rights, Longacre, argued, "There is and can be no more sacred right than the right of parents to give their children just such a religious training as they feel in conscience bound to give."

Writing in another Adventist publication, *The Signs of the Times*, in September 1922, Longacre repeated his belief that "it is the inheritance of constitutional and natural rights and liberties which some misguided zealots are seeking to destroy in the proposed anti-parochial school amendment." He further denounced the initiative as leading to "a revival of ancient persecutions and an invitation to martyrdom."

To Longacre as to most Adventists, the underlying principle was clear: "If the states of Oregon and Oklahoma can interfere with the free exercise of religion in the matter of teaching religion in private and parochial schools, then they can take the next step and prohibit by civil law the preaching of the Word of God altogether."

Other Adventists tried to allay suspicion about what went on in parochial schools by saying that they welcomed and encouraged frequent visits from local, state, and national educators. "We have nothing to hide. Our educational institutions are open from cellar to garret to inspection at any time. Our goal is to give as good or better education in all the secular branches as taught by the public schools and then, in addition, to inculcate the divine principles as found in the Word of God. . . . So instead of Seventh-day Adventist schools being un-American, they are perhaps more American inasmuch as they teach loyalty to God and to state directly from the scriptures."

Adventists liked to think—as Longacre stated—that they were largely the innocent victims of a movement directed against Roman Catholics. True, the Catholics operated the largest system of parochial schools and the Catholic church was a favorite target of the Klan and Masons. But the Klan was after the Adventists, too. The Klan's main propaganda pamphlet, George Estes' *The Old Cedar School*, left no doubt that it regarded Adventists as a major threat to Oregon's public schools system.

Written in a pseudo-rustic style, *The Old Cedar School* was a mixture of nostalgia, fantasy, and paranoia. It collected all the arguments against private and parochial schools and wove them into a story about one man's grandchildren, who for a variety of reasons refused to attend the old Cedar public school of his youth. One of his sons, John, married a Roman Catholic; another son, Jim, married an Episcopalian; daughter Ryar married a Methodist; and daughter Sally married a Seventh-

day Adventist, "which is all right with me, 'cause I think any of them religions is good if a feller actually believes in 'em an' they ain't run for show an' to make places for a lot o' grub eaters. And now she [Sally] says the old Cedar School's no place for her children—but she wants to send 'em to a big place called 'Saturday Sanctuary' where it ud take all the money she could carry in a wheelbarrow to pay for their keep, an' they'd be learnin' a hull lot o' stuff 'bout which day of the week you goin' to rest on, which it seems to me a great deal more necessary to find out which day you're goin' to work on. I never had no trouble yit in gitten the men folks on the place to rest on any day."

At one point the pamphlet depicts the various antagonists joining forces to destroy the old Cedar School physically. Standing at one corner of the building were a "'Piscoplian bishop, an' Seventh-day Adventist minister, an' a Methodist Presiding Elder . . . a knockin' out the foundations of our Cedar School House; an' there was a Roman Catholic Bishop runnin' out from the fir grove toward the school house, wearin' a long black robe an' a manicurist's lace skirt. He was holdin' up the crucifix high above his head an' carryin' a flamin' torch in the other."

Overhead the bell in the tower rang "as clear as an angel calling through a silver trumpet:

Come----to school-l-l  
 Come----to school-l-l  
 -'Pis-co-pal-yuns  
 Catholics, Al-yens  
 Methodists, Adventists  
 Gol-den-Rule  
 Come----to school-l-l



# Oregon School Law Declared Unconstitutional

ON March 31, the Oregon School Law, which aimed to destroy private and church schools, was declared unconstitutional by the Federal District Court in Portland. Governor Pierce, of Oregon, who was one of the defendants in the case, has filed an appeal.

"It is at once obvious that, in the very nature of the upbuilding and maintenance of parochial and private schools, when the attendance and private schools, as acquired, is taken away or rendered unlawful, it will destroy the prospective occupation. If school buildings have been constructed and equipment purchased and provided, without school at such property must lapse into

Good news for the opponents of the Oregon Initiative. On March 31, 1924, it was declared unconstitutional by the Federal District Court in Portland.

Loma Linda University Archives

After a vigorous campaign, Oregonians approved the "Compulsory Education" initiative by a substantial margin of 11,000 votes and, moreover, elected as Governor Walter M. Pierce of Pendleton, an uncompromising advocate of the public school measure. Though not a Klansman himself, he enjoyed the strong backing of the Klan. Pierce's reason for supporting the initiative was simple: "I am a Protestant, the ninth generation in America. My wife and relatives are Protestants. Every one of our six children was educated in public schools from the primary to the college and university. . . . I believe we would have a better generation of Americans free from snobbery and bigotry if all children were educated in the free public schools of America."

Meanwhile, opponents took their case to the federal district court in Portland and obtained a temporary injunction, but supporters were confident that the law would go into effect as scheduled, September 1, 1926. In December 1922, Longacre wrote in a local Adventist publication, *The North Pacific Union Gleaner*, that passage of the measure was a "bad omen and should cause every Seventh-day Adventist to think seriously."

Encouraged by the Oregon victory, the Klan and its allies began a similar campaign to outlaw private and parochial schools in neighboring Washington. The Washington Klan was an outgrowth of the one in Oregon. Its largest chapters were in Seattle, Spokane, Walla Walla, and Tacoma where they met regularly. In 1924, they and their supporters secured enough signatures to put on

the Washington ballot a measure identical to Oregon's "Compulsory Education" initiative.

The campaign in Washington was even more vigorous than that in Oregon two years earlier. Seventh-day Adventists marshaled all their previous arguments and added some new ones in a special *Liberty* magazine extra distributed around the state at mass meetings. Thurston, as Field Secretary for Adventists in Washington, warned that the initiative "will open the door for kindred designs against liberty, which will leave little room for America to boast over even such governments of the Old World as Bolshevistic Russia and the Far East."

The October issue of *North Pacific Union Gleaner* in 1924 likewise denounced the Washington initiative, calling it "This un-American, unconstitutional, unnecessary, and un-Christian measure." Warning that the agitation had reached the stage "where our whole church school system is in danger," the paper urged a "No" vote by all members including women, enfranchised not too many years earlier. "Sisters, remember your vote counts as much as the vote of the men. So let no one fail to do his duty."

Unlike Oregon in 1922, Washington in 1924 rejected the initiative by 60,000 votes. Some of the Americanism fervor had cooled in the interim; Washington had a tradition of being more liberal than Oregon; and supporters of the measure received a major setback when in mid-1924 the federal court in Portland ruled the Oregon initiative unconstitutional. The court said that the law violated the Fourteenth Amendment by depriving people of their property without due process of law. It also attacked the notion that public schools functioned as a national melting pot and found no evidence that

foreign-born children stayed away from such schools. Oregon governor Pierce appealed the case to the United States Supreme Court.

At the same time, the Klan-supported speaker of the Oregon House of Representatives, Kasper K. Kubli, announced his intention to run for the United States Senate, promising that he would work to bring about a national compulsory school law to be applied to all states by constitutional amendment.

Kubli's campaign fizzled, and less than a year later, in the case of *Pierce v. Society of Sisters*, the nation's highest court dealt the idea of a monolithic public school system a fatal blow. Justice James C. McReynolds, speaking for a unanimous court, said, "The fundamental theory of liberty upon which all governments of this Union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations." Adventists, breathing a collective sigh of relief, hailed the 1925 decision a "great victory for religious liberty."

**W**hat does this episode reveal about the way Seventh-day Adventists interpreted world events? Quite simply, it shows that they perceived the signs of the times through the highly refractive lens of Adventist culture. As a result of Klan hostility and the Oregon attack on parochial schools, Adventists, certain other Protestants, and Catholics faced a common threat; but Adventists seemed unable to accept the notion that they were in the same situation as the others. Especially determined to maintain their distance from the Catholics, Adventists acted in the manner of a dinghy attached to the larger boat by the slender rope of adverse circumstances. The *Oregon Voter* observed in a 1922 municipal election involving the Ku Klux Klan that "the Adventists, who were holding tabernacle meetings in which the Catholic church was violently attacked, lined up after the sun set Saturday and voted with the Catholic element" against the Klan. During the 1924 Washington campaign, when an opposition speaker implied that the Catholic church had underwritten the *Liberty* extra used by anti-initiative forces, Adventists labeled the charge mudslinging. Apparently, they would not be publicly associated with Roman Catholics.

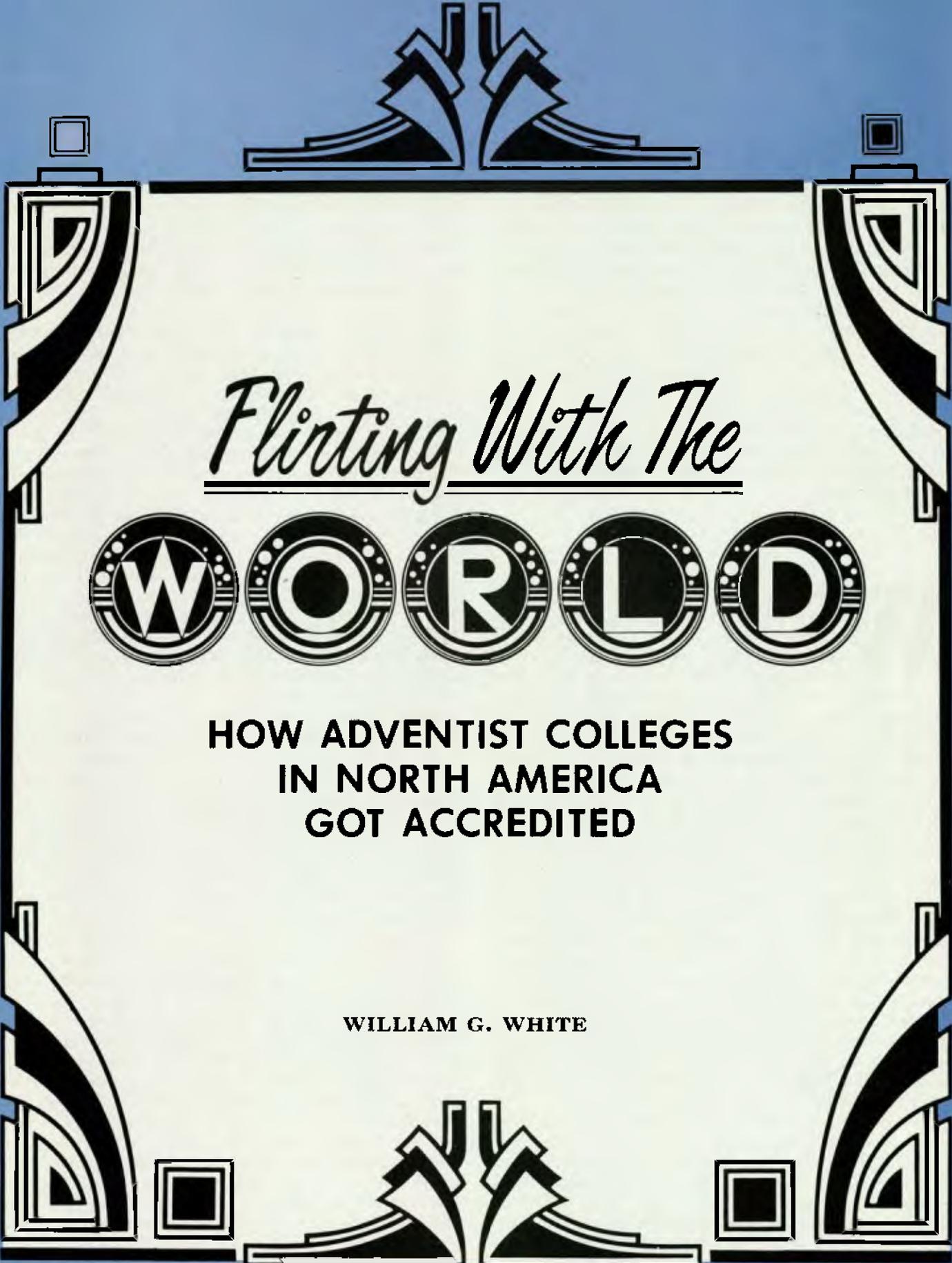
Adventists remained convinced that they would be the ultimate victims of a three-fold union of Protestantism, Spiritualism, and Catholicism, and that despite the strange scenario in Oregon and Washington, they could not relax their guard or reformulate their traditional adversary relationship with the other churches. Some Adventists main-

tained that their participation in the Washington campaign won the church "many friends among people of all denominations and many making no profession of religion at all"; but what Adventists called friendship tended to condescension, a beckoning hand extended to the supposedly misguided and ignorant. As Alfred R. Ogden, president of the Western Washington Conference, saw it, when writing in a 1924 *North Pacific Union Gleaner*, the consequence of Adventist involvement in the initiative campaign would be that "many will . . . investigate and study more fully other truths of the third angel's message, and eventually be numbered with those who are found keeping the commandments of God and having the faith of Jesus."

By holding themselves aloof from other opponents of compulsory public education, Adventists tended to magnify their own role and diminish that of associated groups in the fight. The main opposition in Oregon came from the Catholic Church, the Knights of Columbus, and several ad hoc Catholic organizations. In addition, Lutherans, Episcopians, the American Jewish Committee, prominent members of Portland's business establishment, and Oregon's leading newspapers wielded their influence on the side of educational free choice. Among the various organizations that opposed the Washington initiative was the Friends of Educational Freedom, which numbered among its leaders Rabbi Samuel Koch, Whitman College president Stephan B. L. Penrose, and William Short, head of the Washington State Federation of Labor. What Adventists thought about organized labor's role in helping to defeat the initiative went unrecorded.

There is one obvious irony in all of this: though Seventh-day Adventists had long championed religious liberty, they had also engaged in public attacks on the Roman Catholic church, shuddered at the lurid exposés given by supposedly escaped nuns, and cultivated a conspiratorial view of history that saw the Catholic church as covertly scheming to overthrow American institutions. It was precisely that kind of anti-Catholicism that fueled the resurgent Ku Klux Klan and the popular paranoia about what went on in non-public schools.

The wider lesson of Oregon's "Compulsory Education" initiative seems to be that prejudice tolerated or encouraged generates only its own kind, even turning others against its own view. Furthermore, an eschatology steeped in a conspiratorial view of history leads to interpretation of world events according to preconceived notions of how things should happen. This makes for difficulties in dealing with the real world in which the so-called conspirators do not always fit the roles others assign to them. One wonders, too, whether in the Oregon school controversy, despite strong contrary impulses, Adventists might not have recognized an opportunity to cultivate Christian brotherhood among all the groups fighting the religious bigotry of the time.



*Flirting With The*

**WORLD**

**HOW ADVENTIST COLLEGES  
IN NORTH AMERICA  
GOT ACCREDITED**

**WILLIAM G. WHITE**

Dr. P. T. Magan, Dean,  
College of Medical Evangelists,  
White Memorial Hospital,  
Los Angeles, California.

Dear Dr. Magan:

After watching the efforts you have been making to develop your medical school during the past several years, it is my most pleasing duty to inform you that at its business meeting on November 14th, the Council on Medical Education and Hospitals voted that the College of Medical Evangelists be granted a class A rating.

*The introductory paragraph of the letter from the American Medical Association announcing the granting of a "Class A Rating" to the College of Medical Evangelists, on November 16, 1922.*

Loma Linda University Archives

**T**he regional academic accreditation that is now a common feature of Seventh-day Adventist colleges and universities in the United States was achieved only after a decade of debate on all levels of church administration, the expenditure of enormous amounts of Depression money, and, some say, the loss of souls at secular universities and the introduction of "worldliness" on to college campuses. The origins of the controversy are unclear, but it intensified with the arrival of Percy T. Magan at the College of Medical Evangelists in 1915. The new denominational medical school had been given a mediocre "C" rating in 1911 and again in 1914, despite herculean efforts toward improvement. Disappointed, many at the school decided to discontinue the effort for class "A" recognition because of the expense. But when the United States entered World War I, the school's "C" rating allowed students to be conscripted into the armed forces. To prevent their induction and enable students to meet license requirements in more states, Magan and other staunch supporters of the College of Medical Evangelists strengthened their efforts, achieving the thrill of success in an "A" rating in 1918. By then, the American Medical Association was warning the fledgling medical school that it should only accept students from regionally accredited colleges. Magan urged presidents of Adventist colleges to secure this regional accreditation, threatening that the medical college might organize an undergraduate division if the colleges were not accredited.

During the 1920's, Emmanuel Missionary and Union Colleges had become accredited as junior colleges by the North Central Association of Colleges and Secondary Schools, thus assuring their premedical students admission to the College of

Medical Evangelists. But despite its threats and increasing pressures from the American Medical Association after it received an "A" rating, the medical school did not deny admission to other Adventist college students; as a safeguard, Pacific Union and Walla Walla Colleges arranged for accredited Occidental College in Los Angeles to launder their premedical students' credits by placing them on Occidental transcripts for forwarding to Loma Linda's College of Medical Evangelists.

By 1928, medical school entrance requirements generally had increased to three years of college work, but Adventist schools were no closer to accreditation. That year, in an unscheduled address at the Autumn Council, Henry C. Harrower, a California physician, charged Adventist higher education with inadequacy: many graduates of the College of Medical Evangelists were unable to practice in some states because their undergraduate work was taken in unaccredited schools. He claimed that even in the liberal arts, Adventist colleges were little more than glorified secondary schools in need of sweeping improvements.

Realizing the necessity of improving the church's higher education, the Council created a Board of Regents to adopt standards and accredit colleges, hoping that the new Association of Seventh-day Adventist Colleges and Secondary Schools would either be recognized as an equal with regional associations or that Adventist colleges could be accredited as a group by the North Central Association. Educators in the church believed neither outcome was likely, and by 1931 it was obvious to denominational leaders that the "school men" were correct. The 1931 Autumn Council reconsidered accreditation at length, authorizing junior and senior colleges to secure regional



*The College of Medical Evangelists,  
Loma Linda, California.*



*Pacific Union College,  
Angwin, California.*

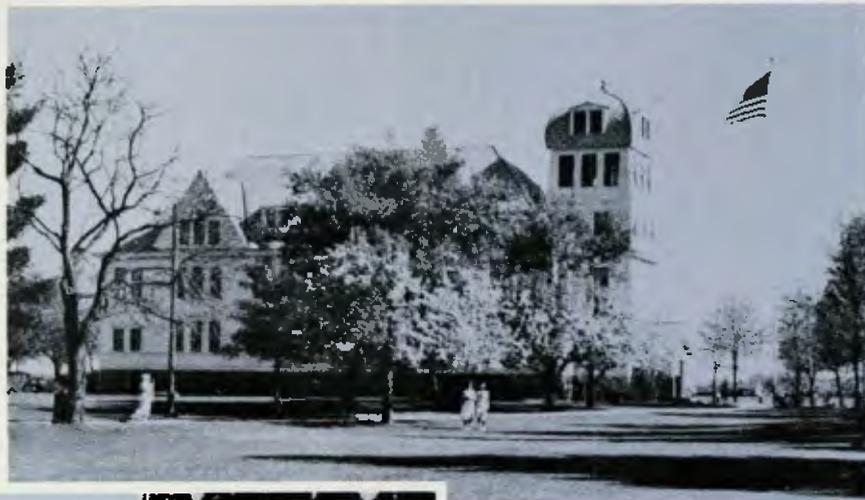


*Walla Walla  
College, College  
Place, Washing-  
ton.*

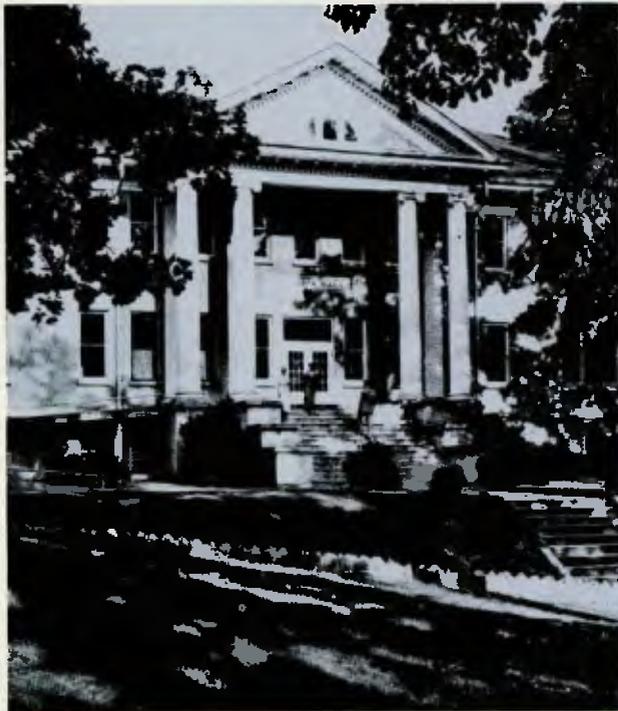


*Union College,  
Lincoln, Nebraska.*

All photographs provided through the courtesy of Loma Linda University Archives



*Emmanuel Missionary College,  
Berrien Springs, Michigan.*



*Washington Missionary College,  
Takoma Park, Maryland.*

*Atlantic Union College, South  
Lancaster, Massachusetts.*





*Elder William H. Branson*



*Elder James L. McElhany.*

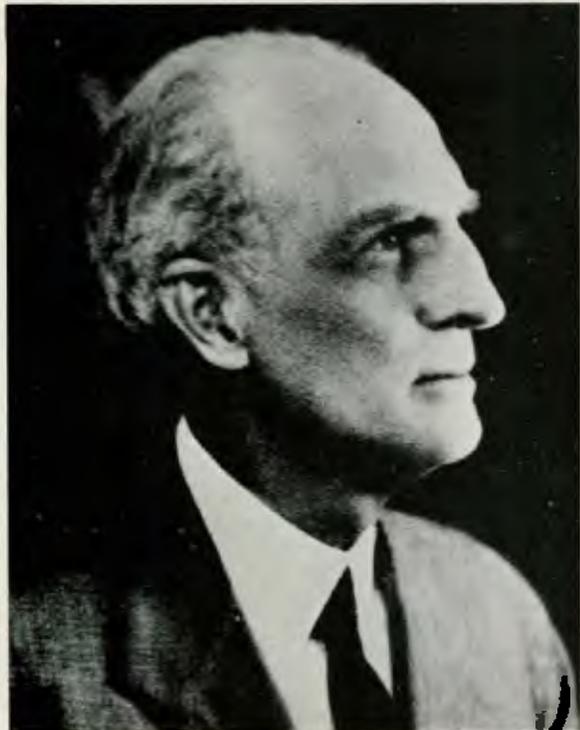
accreditation as quickly as possible. That decision opened a four-year debate on the pros and cons of accreditation and resulted in some positive movement toward accreditation by several colleges.

Those who opposed accreditation, including General Conference Vice-President William H. Branson, Vice-President for North America James L. McElhany, and Secretary of Education Warren E. Howell, supported their position by pointing out the expense required to expand physical facilities and sponsor faculty for graduate study. Adventist colleges then offered little evidence of campus planning, lacked adequate libraries and science laboratories, and had many neglected frame buildings complete with safety hazards. By the late 1920's, few Adventists had been brave enough to earn postbaccalaureate degrees. Those denominationally employed usually had to do so secretly, with the unofficial approval of a college president. Beginning in 1928, however, Adventist colleges had begun faculty graduate training programs to meet denominational and, after 1931, regional accreditation requirements. The usual expectation was for department chairmen to have earned doctorates with a mandated minimum percentage of faculty members with master's and doctoral degrees. Those who had previously risked their employment by earning advanced degrees were now eagerly recruited. Opponents of accreditation feared that teachers, having lost their faith and devotion to the

church through exposure to atheistic and evolutionary theories in secular universities, would introduce worldly teachings in the church's schools.

The proponents of accreditation, including most denominational educators, pointed to the American Medical Association requirement that class "A" medical schools only accept students from regionally accredited colleges. Pressure also came from nursing school entrance and licensure requirements which, by 1930, specified credits from accredited colleges and/or high schools. Accreditation of Adventist academies by state education authorities or regional associations required employment of teachers with state teaching credentials. By the early 1930's, many states required non-public schools teachers to have state certification based on credits from accredited colleges. Thus, pressure for accreditation came to be felt particularly strongly in the areas of education, medicine, and nursing.

Another significant pressure was economic in origin. Prior to 1930, most Adventist college graduates easily found denominational employment. But increasing numbers of graduates coupled with denominational layoffs in the Depression reduced employment prospects. Most Adventist educators believed that students and parents expected denominational institutions to prepare patrons for non-church employment, to qualify them to enter graduate and professional schools, and to meet various state licensure requirements. However,



*Professor Warren E. Howell.*



*President Percy T. Magan, College of Medical Evangelists.*

degrees from unaccredited colleges could not do that.

**T**he proponents of accreditation won the opening battle in 1931, and the six senior colleges worked toward regional accreditation with all possible speed. Adventist college presidents and faculties had become actively interested in accreditation in some measure many years prior to the 1931 General Conference Autumn Council. They had responded to the developments in American colleges generally as well as to the volleys launched by P. T. Magan. The six colleges which experienced the greatest pressure were: Atlantic Union and Washington Missionary in the East; Emmanuel Missionary and Union in the central states; Pacific Union and Walla Walla in the West. None started from scratch in the thirties, but accreditation was achieved for all in the next two decades through a complex of local, regional and even national influences. Pacific Union College succeeded first, Walla Walla and Union College later but with important consequences for General Conference opinions and actions. The others followed, each with its unique configuration of problems and struggles on the way to achievement.

Interest in regional accreditation at Pacific Union College began as early as 1925 when Warren E.

Howell of the General Conference Education Department rebuked sentiments favoring accreditation by "outside agencies."

Attempting to strengthen the faculty for regional recognition, President William E. Nelson employed Pacific Union College's first Ph.D. in 1928. The following year, his board granted the first graduate study leaves for the summer of 1929, and that fall the college was inspected by the new Adventist Board of Regents, with Howell presiding. In his report to the faculty, he indicated that the college needed eight distinct departments with chairmen who had at least two years of graduate study, including master's degrees and preferably doctorates, and that better classroom facilities should be provided. Responding, the board voted to construct a science building and to create a department of education. Nelson began a program of professional improvement for faculty. The board continued to grant requests for summer and part-time study, voting the first full-time study leave in 1930-31.

Following the 1931 Autumn Council decision which granted the school permission to seek senior college accreditation, the administration stepped up its efforts. The board had already approved construction of a music building and had appropriated \$3,000 for graduate study for 1931-32. In December 1931, they established a committee to submit a comprehensive plan to secure accreditation. That month Nelson applied for accreditation



*President William E. Nelson, Pacific Union College.*

by the Northwest Association of Secondary and Higher Schools.

Since detailed self-study documents were not in use then, the application consisted of a letter to Frederick E. Bolton, chairman of the Northwest Association's Commission on Accrediting Higher Institutions, and a few pages of required information. In preparation for the inspection, the board approved \$6,600 for graduate study in 1932-33, established two new departments (secondary education/psychology and speech/journalism), approved construction of a normal building (to house the elementary school and teacher training department) and home economics building, and approved expansion of library and manual arts training facilities. Nelson worked to increase library holdings and usage. In his quadrennial report in 1932, he reported that by the end of the 1932-33 school year Pacific Union College hoped to meet the requirements of the Adventist Board of Regents and "incidentally meet the requirements of other accrediting bodies."

Following a visit by Bolton, who was impressed with Adventist lifestyle, Pacific Union College was accredited as a junior college by the Northwest Association of Secondary and Higher Schools in April 1932. Nelson told no one of this but inquired

about needed improvements to secure senior college accreditation. Among other things, Bolton urged that teachers limit their work to one department. He urged the adoption of a realistic plan of faculty ranking and said there should be "a few men with Ph.D.'s from recognized graduate schools." The Northwest Association would have to be assured that Pacific Union College graduates would be admitted to regular graduate standing at the University of California.

The college complied with these recommendations. The Universities of California and Southern California expressed their willingness to admit graduates of Pacific Union College. Three teachers were scheduled to complete Ph.D.'s and three to finish master's degrees in 1933. Following a visit in March by the dean of St. Mary's College (a member of the Accrediting Association), the Commission granted the school full senior college accreditation in April 1933.

While the board knew of Nelson's plans to secure Association Accreditation, most of the faculty did not. He announced the full Association recognition in chapel, an almost complete but delightful surprise to all.



*President William M. Landeen, Walla Walla College.*

**W**alla Walla College was interested in regional accreditation as early as 1920 when it was already financially assisting teachers with summer graduate study. In the state of Washington regional accreditation depended on accreditation by the University of Washington which granted junior college recognition to Walla Walla in 1922. The science building, approved by the board in 1923, was probably built with accreditation in mind. The college's obvious interest in achieving official certification prompted two visits in 1925 by Warren E. Howell, of the General Conference. He warned the board and faculty of dangers in seeking "outside recognition" and of teachers attending universities. Following his second visit, the board voted in December 1925 to cease efforts for accreditation; it also rescinded a policy of sponsoring teachers for summer study.

Within two months, however, problems concerning certification of Walla Walla College's academy teachers forced reconsideration of the issue, although no action was taken. With the development of the Seventh-day Adventist Board of Regents in 1928, the board resumed its practice of assisting teachers with summer graduate study, approved the first full-time doctoral study leaves in 1930-31, and recruited teachers with advanced degrees.

When Howell was at Walla Walla College in November 1929 to inspect for denominational

accreditation, he admonished the college to continue sending teachers, especially department heads, to graduate school and recommended physical improvements. In response, the board expanded facilities for science and manual arts and authorized construction of a gymnasium.

When John E. Weaver became President in July 1930, he applied to the University of Washington for senior college accreditation. Following the 1931 Autumn Council decision, Weaver guided the school in further academic and physical plant improvements, and Walla Walla College finally received junior college accreditation from the Northwest Association of Secondary and High Schools.

Desiring to proceed immediately with senior recognition, the college board appropriated additional money for the library, elected William M. Landeen as President, to replace Weaver following his resignation, and in July 1933, authorized the building of a new dormitory. At the 1933 Autumn Council, Walla Walla College was urged to secure full accreditation.

A University of Washington inspection team in January 1934 submitted a report recommending further improvements. By year's end, all recommendations had been met or money appropriated for that purpose, and in January 1935, senior college accreditation was finally secured from the University of Washington. Bolton and a group of Northwest Association inspectors responded with a visit in late March reporting that, among other



*President Harvey A. Morrison, Union College.*



*President William W. Prescott, Union College.*

things, they were pleased with the college's effective organization, definite objectives, and competent faculty. In April 1935, the Northwest Association of Secondary and Higher Schools accredited Walla Walla College as a four-year College.

While all this was in process, the Spring Council convened. One item for discussion related to accreditation, since both Union and Emmanuel Missionary Colleges had asked the General Conference to consider reducing the number of senior colleges in the hope that those remaining would get adequate financial backing for their accreditation efforts. There was considerable support in the General Conference for at least limiting the number of senior colleges that should be regionally accredited. Introduction of a plan calling for the accreditation of only two colleges (excluding Walla Walla College) was averted dramatically when Landeen presented a telegram from Bolton indicating that Walla Walla College would be fully accredited.

By the fall of 1935, however, many General Conference officers were so frustrated by the expensive and seemingly futile efforts of both Union and Emmanuel Missionary Colleges and by the prospect of similar problems at Washington Missionary and Atlantic Union Colleges that they decided to act. In response to a report on accreditation by a survey commission on education, William H. Branson delivered an impassioned half-

hour address blasting efforts for regional accreditation and concluded, "We have departed far from the blueprint. . . . We find we have made a mistake." Also commenting on the report, General Conference Vice-President James L. McElhany said, "We will see the day when we will rue what we have done. . . . I hope the Lord will lead us some day . . . to give further study in rescuing our educational system from the world."

The resulting controversial decision authorized regional accreditation only for Pacific Union and Emmanuel Missionary Colleges. The other Adventist colleges were to be satisfied with denominational accreditation only. Walla Walla College would be permitted to keep its regional accreditation provided there was no additional expense.

**U**nion College was devastated by the decision. It had a longstanding interest in accreditation. President Harvey A. Morrison had quietly steered the institution toward recognition by the North Central Association of Colleges and Secondary Schools as early as 1915 by encouraging teachers to pursue graduate work. When the board of trustees refused to permit application for accreditation, in January 1922, Morrison resigned. Very soon, however, realizing its decision jeopardized the



*President Milian L. Andreasen, Union College.*



*George A. Williams, Lt. Governor of Nebraska.*

admission of students to the College of Medical Evangelists, the board voted to seek junior college accreditation after all. This was received in March 1923. In spite of the board's continuation of summer study leaves, Morrison's departure and disappointment with the decision to seek junior rather than senior college accreditation resulted in Union's loss of all teachers with advanced degrees.

Sensing a pro-accreditation sentiment at the 1924 Autumn Council, Union College president William W. Prescott appointed a faculty committee to begin preliminary work. His successor Paul L. Thompson continued and completed the task, applying for four-year accreditation in 1929. But the North Central Association of Colleges and Secondary Schools advised against an inspection because the chance for approval was slim. Later, at its annual meeting in March 1930, the regional Association provided another formidable challenge to Union when it decreed that degree-granting schools could no longer be accredited as junior colleges; those currently in that category had until March 1933 to qualify for accreditation as four-year colleges.

Union College's efforts suffered another blow when Thompson resigned in June 1931, accepting a position in a Baptist college and soon leaving the Seventh-day Adventist church entirely. Milian L. Andreasen became Union's President over General Conference objections. He led the board to approve major expenditures for science equipment, and he

prepared the faculty for the North Central Association of Colleges and Secondary Schools inspection in the spring of 1933 that would scrutinize the testing program, the success of the graduates, library adequacy, the quality of teaching, and data about faculty preparation, teaching loads, finances, buildings, and equipment. Before the inspection, the college established its first student personnel program. The inspectors came and reported progress but recommended that junior college accreditation be continued for another year.

Andreasen pressed ahead with efforts for faculty professional development. Improvements emerged in the physics laboratory. And all the while, faculty committees continued preparation for a 1934 inspection.

In March 1934, Aaron J. Brumbaugh and John L. Seaton inspected the college to find commendable gains since 1933 but also noted a number of weaknesses. There were many academic inconsistencies in graduation requirements and course prerequisites. There were too few Ph.D.'s on the faculty, too many courses in some areas, need for a new library, inadequate financial subsidies in lieu of an endowment, and a large indebtedness. Union College's junior college accreditation was continued for yet another year.

The winter of 1934 saw several physical improvements on campus. Library holdings were strengthened, and additional science equipment arrived.



*President Henry J. Klooster, Emmanuel Missionary College.*



*President Benjamin G. Wilkinson, Washington Missionary College.*

More important, the board voted construction of a \$54,000 library, and the Central Union Conference assumed the college's \$65,000 indebtedness.

Brumbaugh and Seaton returned in March 1935. They noted tremendous improvement in many areas, and although they recommended senior college accreditation, the North Central Association of Colleges and Secondary Schools merely extended the junior college ranking for one or two years. Their board of review thought salaries were too low, teaching loads too high, department offerings off balance, and dormitories inadequate.

The resilient administration and faculty had determined to correct those weaknesses when the 1935 Autumn Council decision cast a pall over their efforts. They saw clearly that the decision could cost the college its very existence and determined to contest it. In December, Andreassen with four board members, including former Nebraska Lt. Governor George A. Williams, traveled to Washington to appeal the 1935 Autumn Council decision. This happened in May 1936, when the General Conference Executive Committee came to understand that the North Central Association of Colleges and Secondary Schools policy did not permit the school to retain junior college accreditation while operating as a senior college. Lack of regional accreditation or reduction to a junior college meant Union College would have to drop its pre-health professions curricula and could not prepare either secondary or elementary teachers for state certification since

training had recently been increased to three years in most states. Students would go to other colleges in such numbers that the institution would be unable to operate. The Committee saw Union's problem and the problem facing all Adventist schools. It overturned the earlier Council decision, thus allowing all Adventist colleges to seek accreditation.

Union College's faculty and administration restructured their curricula, responding to advice from Brumbaugh who had been retained as consultant. Physical improvements enhanced the residence halls and the biology laboratory. Friends, including Lt. Governor Williams, enlisted the aid of the University of Nebraska and prominent Lincoln citizens on Union College's behalf. The Central and Northern Union Conferences agreed to provide the essential annual \$27,500 subsidy basic to fiscal stability.

When in January 1937, Louis B. Hopkins and Alphonse M. Schwitalla, SJ, spent two days on campus, they commended the college for its significant progress and later recommended accreditation as a four-year institution. This the North Central Association of Colleges and Secondary Schools finally granted in April 1937.

**T**he experiences of Union College and Emmanuel Missionary College with the North Central Association prior to 1937 present a striking parallel in many respects. Both became interested in accreditation



*President Godfrey T. Anderson, Atlantic Union College.*

early in the century in response to the College of Medical Evangelists' requirements; both had received junior college accreditation in the early twenties; both had been advised against regional recognition by the impressive Howell. The pattern of escalating expectations and successive improvements challenged faculty, administration and boards at both of these colleges.

In 1937, Emmanuel Missionary College in Michigan suffered the fourth denial of its application for senior college status, and worse still, lost its junior college standing! But two years later, under the presidency of Henry J. Klooster, the college in Michigan achieved what it had so long sought.

It does not appear that regional accreditation became an issue at either Atlantic Union College or Washington Missionary College as early as it had in the schools to the west. But by 1930, both felt the same pressures for accreditation, especially in regard to entrance requirements for graduate and professional schools, problems with teacher certification, and (after war began) for the admission of returning servicemen and women.

Self-studies and consultations with regional educators served at both colleges to identify weaknesses; board and administration efforts gradually achieved the minimum standards insisted upon by the regional associations. Washington Missionary College, probably unique among Adventist colleges, achieved accreditation in December 1942 on the first application, after a very

well guided approach. Atlantic Union College was looking seriously toward accreditation about the same time, challenged also by a General Conference threat of reduction to junior college status because of academic and physical weaknesses. Faced with what amounted to three refusals by its regional association between 1933 and 1941, the administration, led by Godfrey T. Anderson, worked carefully through the demanding process. In October 1945, the college formally applied for New England Association membership. Representatives again inspected the school in November, said that it still had much to accomplish but gave it accredited status anyway in December 1945.

Thus, after a twenty-five year struggle, all six colleges were fully accredited, and during the next twenty years, the four remaining junior colleges became fully accredited as four-year institutions. Why did the process take so long? Money was certainly an issue. Even though the amounts were minimal by contemporary expectations, they were staggering to a small denomination with several small colleges, all hard pressed to operate during the Depression years.

A more fundamental reason was enunciated by Hopkins and Schwitalla in the introduction to their 1937 survey of Emmanuel Missionary College. The examiners noted that among Adventists, as in other "recently founded Protestant denominations," an

attitude of caution with reference to higher education has resulted in the development of conflicting views concerning the relationship between religious belief and practice, on the one hand, and the objectives and methods of higher education, on the other. This attitude of caution appears to be particularly predominant among Seventh-day Adventists.

The examiners summarized Seventh-day Adventist beliefs and practices that they thought had a bearing on the conduct of institutions of higher learning. Included were a conservative fundamentalist attitude toward the Bible, a pronounced idealism concerning the objectives of life coupled with rigorous individual demands, an emphasis on the dignity of labor demanding the development of manual skills as part of education, dedication to the aims of the denomination, and the desire motivated by faith rather than remuneration to occupy positions of usefulness in the organization. They concluded,

It is easy to see how these . . . principles have a bearing upon educational administration, stimuli to the development of scholarship, aids to growth of faculty, faculty tenure, the construction of curriculum, teaching methods, the financial administration of a school, and upon the many other phases of educational endeavor.

Indeed, the practical reconciliation of "religious belief and practice" and "the objectives and methods of higher education" was a significant development in the history of the church which permitted denominational colleges to reach a milestone in their development—regional accreditation.



To The



DRAGON GATE

ANNA LEE

# Adventist Schools in South China and Hong Kong,

1903-1941

*Mission schools became a common and dominant feature of the missionary endeavor as Adventist missionaries attempted to recreate the institutions of the home base in new and foreign settings. As church needs and local interests fluctuated, the schools responded, adapting to the different external and internal expectations, always seeking to preserve their existence and value for the sponsoring church. The Adventist experience in Hong Kong and South China in the first part of this century provides a picture of this ballet of national, international and denominational interests.*

**O**n Christmas eve, 1901, a small group of Seventh-day Adventist missionaries left their homes in Wisconsin for San Francisco to board the steamship "American Maru" sailing for China. When they arrived in Hong Kong almost five weeks later, their leader, J. N. Anderson, met six sailors already waiting for baptism—the reward of the efforts of pioneer Adventist missionary Abram La Rue.

La Rue had arrived in Hong Kong in 1887 from California. He worked untiringly, alone and self-supporting for thirteen years, talking conversion with English Royal Navy officers, selling Adventist books and keeping an open house for sailors on shore. With local help he translated two tracts into Chinese, later distributing them widely. All the while he called the attention of Seventh-day Adventist leaders at home to China's great need of the gospel. The General Conference responded in 1901 by advising Jacob N. Anderson and wife Emma, of Wisconsin, to make China their field of labor. Ida E.

Thompson, Emma's sister, went with them. She was bound for Brazil as a missionary but changed directions in response to promises of financial support from the Wisconsin Conference. Within nine months following the Andersons' appointment to China, another couple, Edwin H. Wilbur and wife Susan, arrived in Hong Kong; they soon left for Canton, a provincial capital about a hundred miles from Hong Kong. The arrival of Harry Miller, M.D., and five other medical missionaries the next year brought to eleven those from overseas active in the newly-begun work of the Seventh-day Adventist denomination on mainland China and in Hong Kong.

In April 1903, Jacob and Emma Anderson and sister Ida Thompson moved from Hong Kong to join the group in Canton. From there, influenced no doubt by the activities of other Christian missions, and by her own background and zeal, Ida wrote to William Covert, president of the Wisconsin Conference which was paying her way: "If there were only a small sum of money that could be used for the purpose, I certainly should undertake to open a girls' school." Covert replied: "Go ahead, and open a girls' school. Wisconsin will supply the means for its maintenance." No sooner encouraged, Ida Thompson set to work and in the spring of 1904, Bethel School for Girls was opened, the first Adventist school in China. For five years gifts from the members of the Wisconsin Conference maintained and supported the task.

Christian missions had early turned to education as a main line of work in China, and had made the liberation of women an equally important concern. Their practice of sending Chinese women to school overseas began before 1900, the same year that the Women's Conference of 1900 in Shanghai (domi-

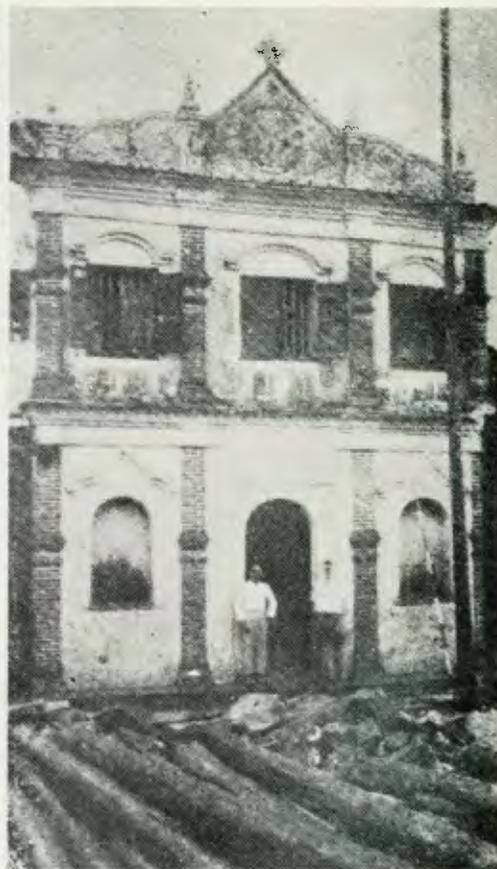


Group of early workers and believers in China, March 1902. At the extreme left, in the back row, is Elder J. N. Anderson. Next to him, wearing a large round hat, stands Abram La Rue. The seven sailors were from a British warship nearby.

Spalding, *Origin and History of SDA*

The first Adventist school in China (1904), Bethel School for Girls, in Canton, established by Ida Thompson.

Courtesy of H. S. Leung



nated by non-Chinese) emphasized strongly the missions' determination to free women from physical, social, and intellectual bonds. The famous edict against foot-binding followed, in February 1902. In this climate where ancient customs and attitudes were challenged, yielding favorable though reluctant responses, Ida Thompson's school opened.

It began in a large room in a private house just outside the South Gate of old Canton. On opening day, twenty-five girls of different ages sat at twenty-five desks and chairs of different shapes and sizes which they had themselves provided. Ida Thompson depended on an educated Chinese woman as teacher, a Christian from a Baptist mission school.

A few months after Bethel School for Girls opened, Wilbur started Yick Chee School for Boys nearby. Both were elementary schools. Years later Miller, the physician, remembered that the schools were not operated for Adventists because there were no Adventists in China, except the missionaries. The schools were *making* Adventists of the Chinese students.

Not much more is known about the curriculum or students of Yick Chee School, but at Bethel the Bible was used as one of the main textbooks. By the end of the first school year, there were reports that Bethel students had committed to memory the entire gospel of Mark. Dr. Miller visited Bethel about this time. Ida Thompson asked him to choose any student to recite any portion of the New Testament. He tried several in succession and marveled at their fluent accuracy

in recitation. Their performance gave evidence of success in acquainting students with the message so vital to Christian missions.

After two years in the private house, the school moved into the Baptist Academy. The same year, a school home (as dormitories were then called) opened with twenty girls as boarding students. Enrollment increased with time, growing quickly to seventy, forty of whom were boarding students. Two Chinese assistants helped Ida Thompson with the teaching. Thompson later recalled: "From this time, our work was much more effective, especially for the girls in the home, who were by this arrangement completely separated from idol worship as continually practiced in the family life." There were regular dormitory religious devotions and prayer meetings on Friday nights. One small room was set apart for private prayer and was frequently used. As well as receiving from the teachers, students actively shared their new-found faith. On Sabbath afternoons, they planned and conducted meetings, sending invitations to the women of the neighborhood who came in various numbers to hear Bible readings and recitations.

Students were a mixed group, ranging in age from very young to a white-haired woman of sixty. No one thought the old lady could learn to read or would become a Christian. But she did learn to read, spending time daily with the Bible. Her life changed. She gave up a long-standing habit of tobacco smoking, converted to Christianity, and dedicated

the remainder of her life in service to the church. Another mature woman joined Bethel to learn reading so that she could entertain herself with novels. She was given the gospel of Luke as her textbook. As she toiled along, trying to learn the words and the story, she became intensely interested. By the time she finished reading Luke the interest in novels had been superseded. She converted to Christ, whereupon she began to teach others from the Bible.

Students actively advanced church interests in other ways. In 1922 the *Asiatic Division Outlook*, an Adventist English language paper, reported that girls from Bethel School were active in selling denominational books. Seven students had gone as colporteurs for a few weeks to Hong Kong and were successful in making sales wherever they went. One of the seven, a middle-aged woman, sold enough books to earn a tuition scholarship. Such experiences in connection with the Bethel School for Girls testified to its successful evangelistic character as a mission school, giving satisfaction to the denomination and swelling the wave of Christian converts that grew in hundreds of similar schools opened in China by Catholic and Protestant missionaries.

Yick Chee School for Boys closed in 1911, but the work at Bethel continued under various supervisors until 1915 when it moved to the Tung Shan suburban area in Canton. But whatever the success, the growing need for more evangelists was painfully evident. Since the supply of workers from elsewhere was insufficient, a training school for gospel workers in China had to be organized. To this end, Allen L. Ham, president of the mission, reopened the school for boys in Tung Shan, beginning with a ministerial training class of twelve, inevitably called the twelve disciples. Ham himself added teaching to his previous duties, instructing in church history, Bible doctrines, homiletics, and pastoral ministry. Other necessary classes in Old Testament, New Testament, and the general history of Christian denominations were taught by a Chinese pastor, Chan Chok Fay. Shum Man Yung taught history, literature, geography, and sociology; Woo Tuck Shun, also a pastor, taught health and hygiene and fine arts.

One of the twelve ministerial students was appointed to Yim Po as a Bible worker even before he finished the training course. Six completed the course, all serving the denomination in leading positions in their later years. One of them, Hin S. Leung, became the principal of the school now known as Hong Kong Adventist College, serving there over thirty years.

With these "twelve disciples," Adventist schools in China entered a new phase of development, that of training future denominational employees. Several factors led to this new orientation: the need for workers always greatly exceeded the supply in China and elsewhere; language provided a barrier that very few expatriates ever surmounted; administrative tasks, especially those related to liaison overseas absorbed much time, drawing missionaries



*Dr. Harry M. Miller's graduation picture from medical school. He was a pioneer of the Adventist medical and educational work in China.*

Loma Linda University Archives



*Elder Hing Sun Leung, a leading figure in Seventh-day Adventist educational work in South China and Hong Kong.*

Courtesy of H. S. Leung



*Street scene in the old city of Canton.*

S. W. Williams. *The Middle Kingdom*

from pulpit to desk. The change was slow and the "twelve disciples" only a beginning, but from then on more and more nationals were drawn into denominational employment. The effect was to place Chinese believers more directly into the operation and spread of the otherwise western religion.

In addition to Ham's ministerial training class, and in the same school, was a boys' elementary section for children of Adventists. The name "Sam Yuck," meaning "the three-fold education," and now a common name for Adventist schools, was then first used as the name of this school. This also marked a new stage in the school work of the Seventh-day Adventists in south China. In more than a decade of converting Chinese to Adventism, there had emerged a group of believers' children. American and missionary habits of opening schools, strongly shared by Adventists by this time, combined to stimulate provision of these "church schools"—Adventist schools for Adventist children.

**R**ecords about the Adventist schools are few for the years 1917 to 1922. We do know, however, that Canton as a coastal city provided a milder social climate than elsewhere, and for this reason the schools probably avoided much of the intermittent harassment from anti-Christian cultural and political radicals evident elsewhere. In the wake of the world famous educator John Dewey's visits and influence, the government of China reorganized education along American lines in 1922. The names of Bethel and the Boys' school changed to suit the times, becoming the Cantonese Intermediate School. Harry B. Parker became principal, Ida Thompson dean of girls and Shum Man Yung dean of boys. The six-year secondary curriculum changed also, divided now into a four-year and two-year sequence that allowed a more integrated program for students who chose to leave after the completion of the four-year, junior high school track. Those who continued into the last two years of secondary education received training in many subjects to meet individual interests and the needs of the denomination. This school attracted students from the districts of the Adventist Cantonese Mission, the Hakka Mission, and the Kwongsai mission in South China, becoming an important educational center for Adventist young people.

The years between 1922 and 1928 were times of political and social change in China as radicals and conservatives sought to influence the transforming nation. The Adventist school changed its name twice, first becoming the Canton Theological Seminary (in 1927) and later, the Canton Training Institute (in 1935). Anti-Dewey and anti-foreign impulses in Chinese education may have influenced the first name change from Canton Intermediate

School; perhaps theological seminary was a safer name, the lesser of two evils. An influence on the second change may have been the desire expressed by many missionaries to stay clearly separated from the theological controversies that absorbed so much energy among Christians in China in those years. Moreover, the concept of "training" gospel workers clearly identified Adventist intentions.

Wah On School opened in Hong Kong in 1927 as a branch of Canton Theological Seminary, under the leadership of Twong M. Lei, a national. According to the reminiscences of pastor T. S. Woo and Miss Wong Ching Har, the Hong Kong school was established because Canton Theological Seminary was experiencing difficulties since the local provincial governor had come out in opposition to coeducation. Leung, an administrator of the school almost continuously after 1929, remembers that another reason for opening the Wah On School was a preparation for moving the whole seminary there if the civil war in Canton became more serious. But Wah On lasted in Hong Kong for only one year, despite the best efforts of the teachers, most of them graduates of the Adventist school in Canton. They taught Chinese, English, arithmetic, history and Bible to the fifty or so students, moving the school twice during the year. But there were not enough teachers to operate the two schools. Moreover, the social upheaval in Canton quieted down by year end and government opposition to coeducation lessened. So Wah On School moved back to Canton.

**I**n Kowloon, Hong Kong, about this time, Shao D. Woo, wife of Pastor Woo, and a Miss Cheung conducted a church school—the church pastor's effort in trying to provide a Christian education for the children of his Chinese members. Little is known about this small experiment. Another church school opened in Hong Kong also in 1927, in a rented apartment on Ice House Street. Ada M. Decker and two missionary wives taught there during the first few years until the school moved to Happy Valley. It existed primarily for children of missionaries, but Chinese church members' children who could understand English also attended. Charles Larsen, pastor of the Seventh-day Adventist Pioneer Memorial Church at Happy Valley, gave strong support to the classes which occupied two rooms on the ground floor of his church building. By 1940, three years after the start of the Sino-Japanese war, enrollment was about fifty-five, with about forty in kindergarten through grade six and around a dozen in grades seven to nine. There were four teachers, one of whom was Vivian Smith (now Cushman). She recalls that the curriculum and textbooks were American except in history where British textbooks filled the need.

As fighting increased and came nearer, most missionaries and their children left, and the school

was open to the general public. The new patrons included children from Indian, American, Japanese, Portuguese, Chinese, and Eurasian families. The editor of the *South China Morning Post*, a leading English newspaper in Hong Kong, enrolled his children in this Adventist school. The curriculum included a Chinese language section up to the fifth grade. Some students who completed the Chinese section enrolled in the first grade in the English section to enhance their language skills. Vivian Smith found herself challenged as a teacher not only because her classes ranged from kindergarten to grade six, but also because some pupils understood very little English. However, she prized the experience of helping these children of different nationalities develop a devotion to Jesus.



*Chinese refugees at the railroad yard at Linchow seeking to escape from the Japanese invasion in the early days of the war.*

*Time-Life Books, World War II*

One of the effects of the Sino-Japanese war was the flood of refugees which poured into Hong Kong, among them Adventist believers and their children. The Mongkok Seventh-day Adventist Church received many refugee members and opened a church school for their children. Called Mongkok Sam Yuk School, it operated in a rented apartment house with Ha Sau Sek as its first teacher. By the time the Japanese arrived in Hong Kong in 1941, this one-room, four grade school had expanded to six grades and the enrollment to about thirty.

The Adventist school in Canton continued its

missionary efforts in the 1930's. Each Sabbath afternoon, students and teachers went to preach in villages close by. Cheung Chun Lun, the Missionary Volunteer Society leader, told the school that no Seventh-day Adventist lived on nearby Hainan island. They made "To Hainan" their slogan, attracting the attention of some believers overseas who donated money for Adventist evangelism there. The students conducted their evangelistic work on the island during the summer holidays, supported by the Cantonese Mission. Their success in baptisms led to Hainan Mission being organized.



*Delegates to the constituency meeting of 1930 in Tungshan, Canton, who voted to spread the Adventist message to Hainan. Their success led to the establishment of the Hainan Mission.*

Courtesy of H. S. Leung

In 1935, the school's name changed to the Canton Training Institute (administered centrally now by the South China Union Mission). The name change confirmed the strong work-study program as well as the intentions for this and other Adventist schools in the Far East. Participation in the work-study program increased as enrollment grew, especially when in 1935, a food factory provided more work opportunities for students. They used equipment donated by Dr. Miller who taught them to extract soybean "milk," to make peanut butter, whole wheat bread and crackers. These products were eaten by students and also sold in Canton.

The school grounds of Canton Training Institute became overcrowded when the Canton Sanitarium and Hospital was built there. Because Hong Kong promised a better setting for a school, the Mission administration made plans for a move. In August 1937, after much negotiation with the Crown Land Office of the Hong Kong Government, the South China Union Mission signed a contract purchasing thirty-seven acres at Clear Water Bay, Kowloon, Hong Kong. Construction of buildings began in 1939, supervised by Chu Yu Tat, a lay member and contractor. Later, to give the school even more space,

about twenty parcels of neighboring private farms were purchased from their owner-farmers.

It should be noted that even before construction at Clear Water Bay had begun, prompted by the deteriorating political situation in Canton, Adventist administrators had moved the Canton Training Institute to a mansion in Shatin, in the New Territories of Hong Kong, where it was renamed South China Training Institute. Within a few months, as war broke out in Nanking, yet another Adventist school—China Training Institute—moved to Hong Kong also. In the fall of 1938, the two schools started what was to be four years of cooperation on one campus under the accommodating name, Chung Hua Hua Nan San Yu Yen Chiu She (Central China-South China Training Institute). But the two still retained their own administrative heads even though they were then functioning as one school. The South China Training Institute, a secondary school, had Leung as principal. Paul E. Quimby, as president, headed the combined operation with particular care for the other training programs. When he returned to the United States on furlough in 1939, Cameron A. Carter succeeded him.

The mansion in Shatin was inadequate to house the combined schools. Faculty members lived elsewhere, traveling back and forth by foot or bicycle since automobiles were scarce in those days. Moreover, the rooms used for dormitories and classes were not designed for the demands made on them. The only logical thing to do was to consolidate all programs on the new campus at Clear Water Bay without waiting for its completion. No sooner made, the move provided unexpected problems.

First, students and faculty members contracted malaria. To remove the offending mosquitoes, two science teachers worked with the Health Department of the Hong Kong government, thus making the school a more healthful place. Next, because the public water supply from the distant city was unavailable to the campus, some twelve acres of hill slopes opposite the campus were purchased in 1940, and trees planted on the slopes to enhance water catchment which drained into a little reservoir. Amid the efforts at solving problems of insects, water supply and incomplete buildings, the schools began their operation on the new campus.

In 1941, war reached Hong Kong itself. Adventist schools there closed in December as air raids brought what was to culminate in the Japanese invasion. The combined institutions at Clear Water Bay suffered severely, though not from bombs. The campus was far from the city but faculty and students suffered from shortage of food and money. Frequent visits from pirates and Japanese soldiers brought terror, anxiety, and uncertainty to the secluded campus. The leaders were away: Carter in a Japanese concentration camp, and Leung was seeking instructions in China from the South China Union Mission and China Division of Seventh-day Adventists. The China Division decided to evacuate the schools from Hong Kong. Thus, in April 1942, the



*Students helping to clear the grounds at Clear Water Bay, prior to erection of the new buildings.*



*The Administration building at South China Training Institute.*

*H. S. Leung and the building contractor for the Clear Water Bay campus.*



*The men's dormitory.*



*Students performing traditional morning exercises.*



*Photographs courtesy of H. S. Leung*

first group of teachers and students from the old China Training Institute left Kowloon, Hong Kong, and headed for Taipao, Chungking in West China. Two months later, on June 8, 1942, the second group, the teachers and students of the South China Training Institute, also left their school home in Clear Water Bay and headed for Lao Lung in Kwangtung Province, covering the long miles between Hong Kong and Lao Lung on foot. One family, that of Siu Pok On, remained behind to care for the school properties. Thus ended the four years together on one campus in Hong Kong of the China Training Institute and South China Training Institute. School activity on the Clear Water Bay campus ceased; the church schools at Happy Valley and at Fa Yuen Street also closed; there was no Adventist school operation in Hong Kong until 1947.

**I**n the years between 1903 and 1941, Adventist schools in what for Adventists was administratively called South China emerged and grew in the context of denominational expansion, social change, turmoil, even war. Christian missions which opened their work before Adventists even existed as a denomination gave early priority to schools (with attendant emphasis on literacy and denominational publications) and medical work as the best ways to serve mutual interests of China and the church. Neither western education nor medicine gained full or easy acceptance in China. After all, both are products of culture, and as diverse as orient and occident are, there are inevitable, fundamental differences, even in the best of times. Yet, during this period the missionary and national interests appeared to merge, though not always harmoniously. A third influence, western commerce, had forced the "opening" of China late in the nineteenth

century. Growing national awareness and interests, running in many streams, surged around merchants and missionaries to engulf all China in the great change of 1949.

In this setting Adventist schools adjusted to social change, government regulation and diverse expectations. Most of the adaptations probably were unconscious, especially in the early years. Adventists, like other Christian groups, opened schools and operated hospitals and clinics within the formal limits of the political districts they served. The change to and from coeducation answered to local sentiment and regulation; even the use of a British textbook for history might have been a governmental expectation. The moving of the schools in 1928, 1938, and later, attempted to sustain denominational interests in the face of social upheaval, war, and restricting governmental regulations. After 1913, all non-government schools in Hong Kong, unless specifically exempted, were required to register and conform to specific statutes. These no doubt had an impact on the Adventist schools, but carefully chosen names, such as "Training Institute" may have helped in minimizing secular intervention.

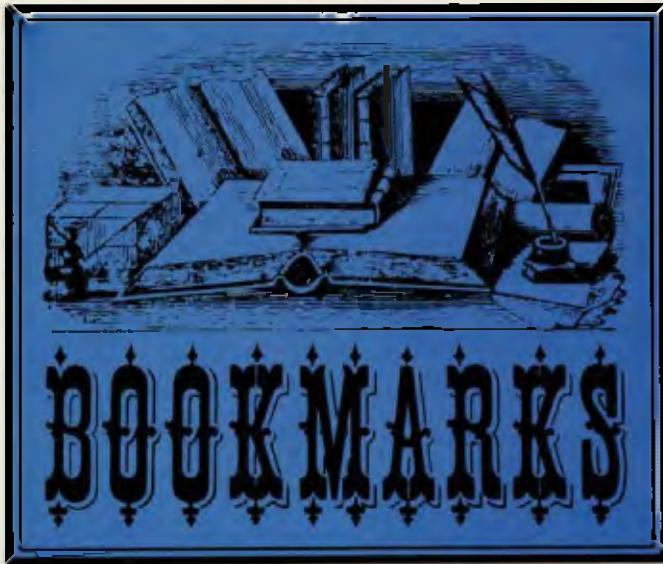
In the course of time, Adventist schools evolved from "mission" schools to "church" schools. Mission schools were evangelistic in purpose, needed at first to provide missionary access to the local people. As Adventist membership grew, however, institutions were needed to train employees and to keep Adventist young people in the faith—the role of the church schools.

Yet the distinction ought not to be too rigid, for all Adventist schools were and have remained to this day both "missionary" and "church" schools, always active in bringing converts to the church and spreading Biblical truth to the community directly and through the students who train in them.



*General view of the campus of South China Training Institute, later renamed South China Union College and more recently Hong Kong Adventist College.*

*Spalding, Origin and History of SDA*



Maurice Hodgen  
**SCHOOL BELLS  
&  
GOSPEL TRUMPETS**

*A Documentary History  
of Seventh-day Adventist  
Education in North America*  
Loma Linda: Adventist Heritage  
Publications, 1978

REVIEWED BY REUBEN L. HILDE

**S**chool Bells & Gospel Trumpets, by Dr. Maurice Hodgen, should occupy a place in the advanced professional training of any Adventist educator. This look at the past of Seventh-day Adventist education is important in order to gain a proper perspective for the present and the future.

The Adventist educator of today is led to smile at the efforts of the early leaders, but not to laugh. We smile because their problems were similar in many ways to ours, their solutions were often as faulty as ours, and their insights were often better than ours.

A feature that distinguishes the early Adventist educators from today's educators was their willingness to inaugurate programs and establish institutions for which they were neither qualified nor prepared. Yet it was this "reckless abandon" that has proven to be a blessing to the church today. Our conservatism would never have permitted us to embark on the variety of programs our predecessors attempted—colleges, adult education, correspondence schools, academies, elementary schools, a medical school, a seminary, schools for blacks, schools for immigrants of various languages and graduate schools.

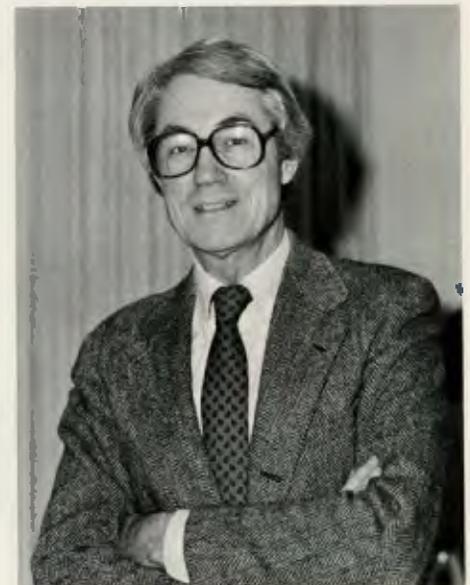
Dr. Hodgen has divided his work into eight fairly comprehensive parts in which he examines the central concerns, goals and purposes of Adventist education. It is not comprehensive in the *extent* with which it deals with each area, but it appears to be quite *representative*, depicting the variety of ideas and opinions found among Adventist educators and leaders.

Much of the educational progress in Adventist history came through trial and error. Battle Creek College exemplified this well. It was established with noble aims as Documents 1 through 5 of Part I reveal (Document 5 sounds almost like "Ye Olde Deluder Satan Act" of 1647 in its declaration that the College is "for the better protection of our sons and daughters"). Yet when the reader examines the

curriculum of the college for the year 1875 (Document 7), he finds little relationship between the program of studies and the aims and purposes for which the school was established. This was a fault that was not recognized for a while. Perhaps George I. Butler set forth the noblest principle to come out of early Battle Creek when he declared: "We mean business."

Eight years after opening, Battle Creek College closed its doors only to re-open in 1883 with a new set of directions and a new determination. But here the book allows us to "fall off the edge of the table"; we never do hit bottom, for the succeeding documents go on to other schools and other issues. The author gives a thumbnail sketch of Battle Creek College's move to Berrien Springs, but the reader must go elsewhere for definitive information on the years following 1883.

An almost overlooked inheritance coming from Battle Creek College is the set of "rules and regulations" passed on to other Adventist schools.



Dr. Maurice  
Hodgen.

Little if any creative work has been done in this area since. Interestingly, the pioneers were a bit more parsimonious than we—their number of rules exceeded the Lord's commandments by only one!

Our educational forefathers dealt with the issues, concerns, goals and problems of education much as we do today—so much like us, in fact, that the old adage "There is nothing new under the sun" fits precisely. Their counsels range from the delightful to the oppressive, from the highly intellectual to the near anti-intellectualism that has pervaded the history of American education. It is highly essential, therefore, for the Adventist educator to peruse the thought of all these leaders if for no other reason than to bring his own thoughts on Adventist education into focus and to derive a meaningful sense of direction for the future.

**S**chool Bells & Gospel Trumpets performs at least five functions for the thoughtful Adventist educator of today. (1) It provides the ideological foundation for the emerging Adventist educational system. (2) It reminds the modern Adventist of the great purposes for which the denomination's educational system was established. (3) It reveals the weaknesses and shortcomings of the early Adventist educators, reminding us that we should not cherish all that happened in the past merely because our forefathers were sincere in their efforts and thought. (4) It provides us with enough insight to deepen our respect for the heritage our forefathers did pass on. (5) It suggests (perhaps warns us) that even though we may be living in a more sophisticated and complex age, we should not ignore the counsel, the warnings, and the fears they expressed so forcefully. It suggests that he who scorns the past will scuttle his own future.

As with any history, each individual will gain his or her own personal insights and will be attracted to those issues that are of particular interest and meaning to him or her. With this in mind, the reader might agree or disagree with this reviewer on the following educational issues which surface in this volume:

#### *Philosophy:*

There seems to have been an early disparity between the basic philosophy of Seventh-day Adventist education and the actual curriculum implemented. This was seen early in the experience of Battle Creek College. Even though a number of leaders addressed the purposes of Seventh-day Adventist education over many years it was not until 1949, when Guy Wolfkill showed the relationship between "an acceptable philosophy" and the objectives of the school program that there was a wedding of theory to practice (Part IV, Document 12). Perhaps others before him had a sense of purpose, but they did not match the clarity of Wolfkill.

#### *Curriculum:*

A second issue of note in the development of Seventh-day Adventist education is the curriculum. As much as we may admire our early leaders they seem to have been interested primarily with developing a "defensive" curriculum. Designed to keep the students protected from the world and its teachings, the curriculum failed to take on a creative vibrancy. Needful as they may have been, many of the writers concentrated on warnings but failed to suggest definitive, positive programs as vital parts of a church with a "truth filled" message. Some writers give the impression that as long as the Bible was taught and evolution opposed, true education was assured.

The reader gets the feeling that a certain anti-intellectualism pervaded early Adventist thought (and perhaps still does). One educator carried this so far as to repudiate his own major discipline—mathematics (Part VI, Document 3). In some instances, the desire to be different from other school systems seemed to outdistance the concern for a Bible-centered curriculum. Thus Warren E. Howell solemnly admonished that "the schools we are to establish in the last days are to be like no other schools in existence" (Part V, Document 4).

If a number of early educators lacked specificity in their recommendations, there were those who went to the other extreme. Many obviously held to the "faculty psychology" concept of the mind as a muscle that was to be trained through certain tough, mind-strengthening courses; but what must have been most distressing to the thoughtful classroom teacher was the exact "how to go about teaching" outlined by leaders such as Alonzo T. Jones (Part V, Document 2). Note his exacting counsel: "Spelling is the essential, the fundamental, of good reading as well as of writing. . . . Your teaching is to show how to . . . in such a way that they shall know forever just how. That will require, day in and day out, term after term . . . of drill, of pronunciation, of investigation . . . until they shall be able to spell that they may never have to stop to think how to spell correctly. . . . The fundamentals shall come certainly *everyday*; and twice a day when possible." And Jones seems to issue a coup de grace to the errant teacher who has failed to teach in this manner: "I mean spelling, reading, writing, arithmetic, strictly as *such*, without any connection with anything else." (The wag might suggest that it is small wonder that a goodly segment of the church rejected A. T. Jones' message on righteousness by faith if it was presented with the rigidity with which the spelling lesson was to be taught).

#### *Accreditation:*

One of the perennially divisive issues in the history of Adventist education pertains to the *accreditation* of denominational schools. There always seems to have been some who strongly opposed accreditation as well as some who were



cautiously in favor of it. The underlying fear lay in the perceived danger of becoming like the “worldly” institutions. That fear was not without its foundations in that many of the early church related colleges in America slowly, almost imperceptibly, lost their identities as religious colleges. They had “gone the way of the world” and our early leaders did not want that to happen to Adventist schools. They saw the accreditation process as the route by which our unique educational system might lose its uniqueness.

As late as 1935, William H. Branson expressed both the confusion and the concern of many when he suggested that the 1931 Autumn Council decision to “enter upon an accrediting program” was a mistake. He asserted that “it has become a profound conviction with us that we are drifting and that we have departed far from the blueprint. . . . We therefore have been led to the conviction that it is not necessary for this denomination to accredit six senior colleges.” He closed his remarks on a pragmatic note that left the issue somewhat unsettled: “We should train them in our own schools and ignore the standards of the world to a large degree—to the degree that these standards modify the standards of Seventh-day Adventists” (Part VII, Document 16).

Accreditation, as an issue, cannot be resolved by Adventists alone; much depends on the philosophy of the accrediting association. If Harvey H. Morrison’s view of the work of an accrediting association is correct, then there is little to fear:

“These rating agencies are not interested in having us change our objectives, but are interested in our doing a high quality of work along the lines of our own choice and in accordance with our own purposes” (Part VII, Document 18). Some accrediting agencies identify with Morrison’s view; others are more directive. Thus the issue of accreditation remains a dilemma in the minds of many cautious Adventists.

#### *Problems:*

The reader will recognize, through these pages, the refrains that all of us have heard and many of us have uttered in our concern to ensure that Seventh-day Adventist education might achieve its goals.

So W. W. Prescott: Our schools “should not be patterned after any other schools on the face of the earth” (Part IV, Document 2); C. B. Hughes, in speaking of systematic labor in education scolded, “We are years behind the providence of God” (Part IV, Document 3); M. L. Andreasen, on the temptations that beset the Christian college: “The first is that of scholasticism. . . . The second . . . is that of commercialism . . .” (Part IV, Document 10); A. W. Spaulding: “Seventh-day Adventists have never yet, as a whole, grasped Sister White’s basic concept of education” (Spaulding then identified that concept as *love*) (Part IV, Document 11); and Harold K. Schilling embarrassed us with our lack of objectives: “Is it not true that . . . we have never formulated our objectives in terms of specific desirable outcomes in any of these fields and have not devised methods of achieving such aims or of evaluating such achievements?” (Part V, Document 8).

#### *Humor:*

While early Adventist educators were more noted for their serious demeanor than for their levity, a certain amount of humor comes through in this volume, some of it unintentional, as when Sands H. Lane began his talk on finances: “Next to the blessing of God, the most important thing in our world is money” (Part VII, Document 4).

Whether L. A. Hoopes had difficulty with his math or whether he ignored the counsel regarding school entrance age is not easy to discover. In any case, when asked by J. G. Lamson “At what age would you consider that students should complete the sixth grade?” he responded, “About ten or twelve years, I should say.” The document does not hint at any strong reaction among those at the convention—perhaps all had renounced the need for higher math! (Part VII, Document 6).

Almost like an oasis in the desert was Frederick Griggs’ humor combined with his intellectual concerns. In his plea for quality, he deplored the “loose way in which we have handled our language work, particularly the English. . . . There have come forth from our schools men and women who

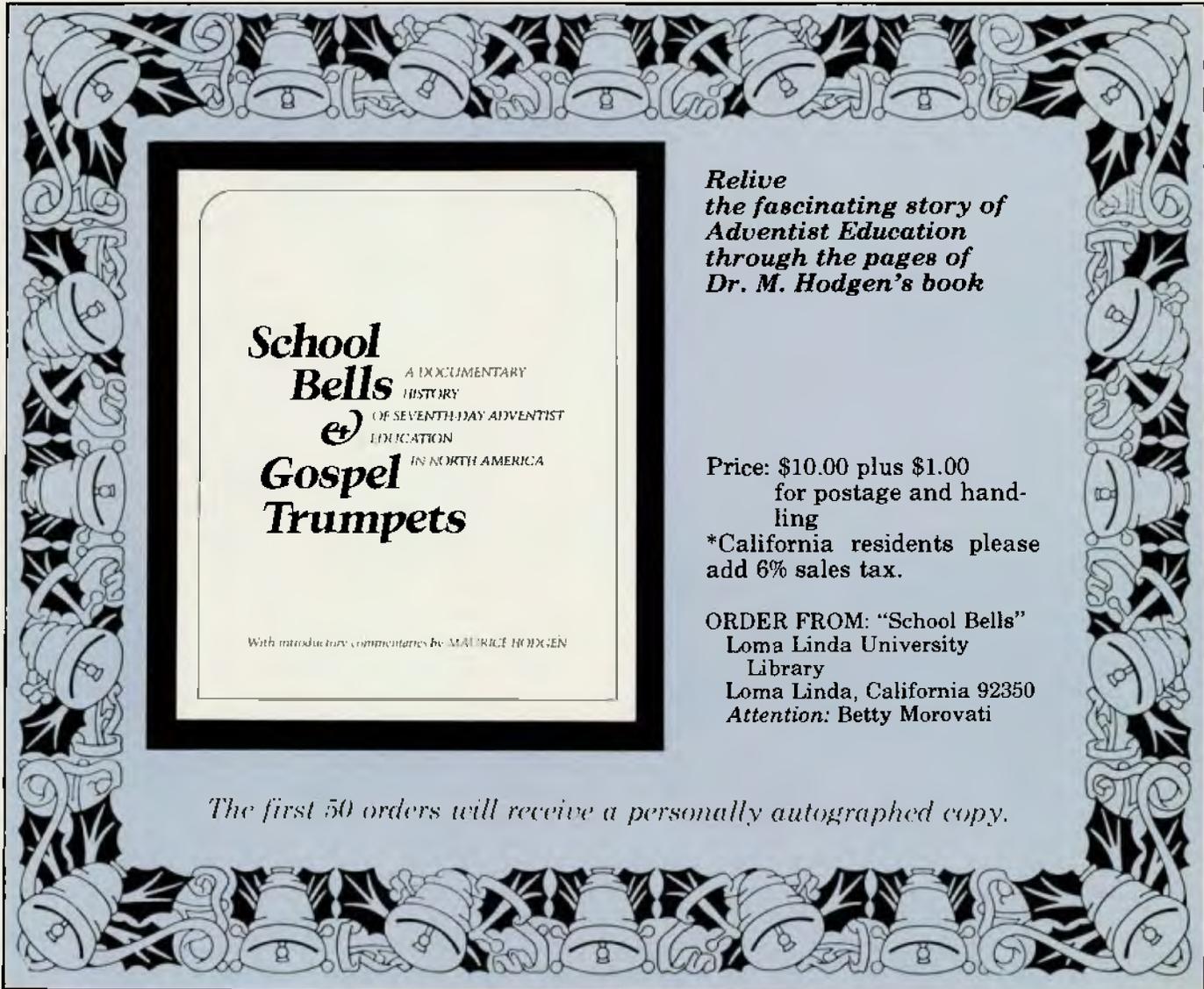
have gone out into service of this cause, whose language was ungrammatical, whose spelling was unnamable, whose writing was unreadable, and whose diction was unbearable" (Part IV, Document 5). Winston Churchill could not have said it better!

#### *School and Society:*

Part VIII on "School and Society" presents another array of viewpoints and problems. Adventist schools are very dear to the leadership of the church. They are to provide trained workers committed to denominational service. They are also to maintain an ideological link between the past and the present. Adventist students are to be sheltered from "the leaven of evolutionism" and "higher criticism," and they are to obtain a "world vision"—a "spiritual vision touched by the finger of God." All these ideas and more were bound up in the hopes and dreams of Adventist leaders. Yet, within that leadership was a latent distrust of what the schools

were becoming, where they were going, and what they were doing. Leaders were not clear on the meaning of their own emphasis of "separation from the world" and what it meant to "bring them back to their upright position of distinction from the world" (Part VIII, Documents 6, 12). Leaders were bothered by "professors" and "doctors," by degrees and advanced degrees—yet they were compelled to send the few who could be trusted to earn higher degrees, and once those trusted few had completed their graduate work, they were not beyond being suspect. Good men who longed for a great church occasionally made bad observations in their efforts to do right.

The book *School Bells & Gospel Trumpets* gives us a glimpse into our past, helps us to identify the roles we would likely have played had we been among the early leaders, and should give us an attitude of tolerance, respect and admiration towards our predecessors. Even if their mantle appears frayed in spots, we should be proud to wear it.



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