Frederick Griggs, Seventh-day Adventist Educator and Administrator

Arnold Colin Reye
Andrews University

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Andrews University
School of Education

FREDERICK GRIGGS: SEVENTH-DAY ADVENTIST
EDUCATOR AND ADMINISTRATOR

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Arnold Colin Reye
January 1984
Frederick Griggs
Secretary, General Conference Department of Education
A true leader is one who believes in his work with every atom of his being, and who puts every ounce of his strength into it. He knows that his cause will win because it is just. He is a leader because of his purity of heart and life. A good leader is one who has learned how to obey. The acme of leadership is found in sympathetic ministry for others. A leader carries other men with him by the force of his personality. But personality is not, as some conceive, made up alone or even chiefly of the outward appearance. . . . Personality involves all the elements of body, mind, and spirit. The leadership of great men lies in their ability to reason accurately along new lines, to win a way for themselves, and to carry others with them.

Frederick Griggs
ABSTRACT

FREDERICK GRIGGS: SEVENTH-DAY ADVENTIST
EDUCATOR AND ADMINISTRATOR

by
Arnold Colin Reye

Chairman: George R. Knight
ABSTRACT OF GRADUATE STUDENT RESEARCH

Doctoral Dissertation

Andrews University
School of Education

Title: FREDERICK GRIGGS: SEVENTH-DAY ADVENTIST EDUCATOR AND ADMINISTRATOR

Name of Researcher: Arnold Colin Reye

Name and degree of faculty advisor: George R. Knight, Ed.D.

Date completed: January 1984

Problem

Frederick Griggs was a pivotal figure in the development of Seventh-day Adventist education. As an administrator he was influential in clarifying educational goals, defining the scope of the educational program, and building the structure and organization necessary to achieve and maintain an educational system. Despite his considerable contribution to Adventist education, there has been no comprehensive investigation of his life.

Method

This study has investigated Griggs's life from the perspective of his work as an educational administrator. A historical-documentary method of research has been used. Major sources have been collections...
of official correspondence; minutes of committees, boards, and faculties; official records of institutions; church periodicals; and miscellaneous archival materials. These sources have been reposed in the archives of the General Conference of Seventh-day Adventists, the Ellen G. White Estate, and the archives of the institutions with which Griggs was associated.

Conclusions

Griggs served the Seventh-day Adventist church for fifty-nine years, thirty-five of which were in the field of educational administration. As an educational administrator he was principal of a preparatory school, academy principal, president of two colleges, and twice served terms as executive secretary of the General Conference Department of Education.

As executive secretary of the Department of Education, Griggs led in the development of a comprehensive system of schools, elementary through college, accompanied by appropriate organizational structures for the governance and maintenance of the system. As academy and college administrator, Griggs translated goals into educational practice, stimulated growth in enrollments and campus facilities, encouraged the professional development of faculties, and molded the values and belief systems of students.

In leadership style, Griggs was open, collegial, and democratic. As an administrator he demonstrated competency in such important administrative processes as planning, organizing, leading, and controlling. Likewise, he revealed skill in handling the technical, human-relations, and conceptual demands of his work. Griggs left a lasting impression upon Adventist education.
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ABBREVIATIONS

The Advocate  The Advocate of Christian Education
AR  Australasian Record
AUCC Min  Australasian Union Conference Committee Minutes
AUG  Atlantic Union Gleaner
AUHR  Andrews University Heritage Room
BCC Bd Min  Battle Creek College Board Minutes
BCC Cal  Battle Creek College Calendar
BCC Fac Min  Battle Creek College Faculty Minutes
Bx  Box
CE  Christian Educator
CUO  Central Union Outlook
DF  Document File
EGWRC-DC  Ellen G. White Research Center, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW, Washington, D.C.
EGWRC-AU  Ellen G. White Research Center, Andrews University, Berrien Springs, Michigan
EJCML  Ella Johnson Crandall Memorial Library, Union College, Lincoln, Nebraska
EM  The Educational Messenger
EMC Bd Min  Emmanuel Missionary College Board Minutes
EMC Bd  Emmanuel Missionary College Bulletin
EMC Fac Min  Emmanuel Missionary College Faculty Minutes

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<td>GCB</td>
<td>General Conference Bulletin</td>
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<td>GCC Min</td>
<td>General Conference Committee Minutes</td>
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<tr>
<td>Lb</td>
<td>Letterbook</td>
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<tr>
<td>LLUAAr</td>
<td>Loma Linda University Library, Department of Archives and Special Collections, Loma Linda Campus</td>
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<td>LUCC Min</td>
<td>Lake Union Conference Committee Minutes</td>
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<td>LUH</td>
<td>Lake Union Herald</td>
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<td>JTE</td>
<td>Journal of True Education</td>
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<td>MS</td>
<td>Manuscript</td>
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<td>NEG</td>
<td>New England Gleaner</td>
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<td>RG</td>
<td>Record Group</td>
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<td>RH</td>
<td>Advent Review and Sabbath Herald</td>
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<tr>
<td>SDA Yearbook</td>
<td>Seventh-day Adventist Yearbook</td>
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<tr>
<td>SLAAA</td>
<td>South Lancaster Academy Annual Announcement</td>
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<td>SLA Bd Min</td>
<td>South Lancaster Academy Board Minutes</td>
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<tr>
<td>SLA Sthd Min</td>
<td>South Lancaster Academy Stockholder Minutes</td>
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<tr>
<td>SM</td>
<td>The Student Movement</td>
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<td>TSDACEA Min</td>
<td>Trustees of the Seventh-day Adventist Central Educational Association Minutes</td>
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<td>UC Bd Min</td>
<td>Union College Board Minutes</td>
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PREFACE

Frederick Griggs was a pivotal figure in the development of Seventh-day Adventist education. During the first two decades of the twentieth century, he was a powerful and influential leader amongst the moderates in Adventist education. The early educational efforts of the denomination had been centered on the classics, but during the 1890s strong reformatory influences resulted in a refusal to grant degrees, heavy emphasis on manual labor, short courses of study, and accelerated preparation of Christian workers. Griggs led the move to a more moderate position in which intellectual education was restored without a return to the classics, and church workers received a thorough professional training. In addition to leading in a return to educational moderation, Griggs guided the establishment of an administrative structure for the system of Seventh-day Adventist schools that has remained largely unchanged for eighty years.

After a high-school education in St. Charles, Michigan, Griggs attended Battle Creek College for the 1887-88 school year. Following a brief period of employment as a public-school teacher, Griggs was invited by W. W. Prescott in 1890 to join the faculty at Battle Creek College to assume the principalship of the preparatory department. For the next thirty-five years Griggs was intimately involved with the educational endeavors of the Seventh-day Adventist church. During those years Griggs served as principal of two academies, president of
two colleges, and educational secretary for the General Conference for two separate terms. The years Griggs spent as an educator coincided with the emergence of a distinct and complete educational system operated by the church, from elementary school through college. Griggs played an important role in promoting education within the church by clarifying educational goals, by defining the scope of the educational program of the church, and by building the structure and organization necessary to achieve and maintain an educational system.

After 1925 Griggs served his church in a broader capacity: as field secretary of the Far Eastern Division, as president of two overseas divisions of the church, and finally as field secretary for the General Conference with specific responsibility for the chairmanship of the boards of the Pacific Press Publishing Association and the College of Medical Evangelists. Griggs retired in 1949, having served his church for fifty-nine years, all of which were spent in administration and leadership.

Griggs seems to have been an eminently successful administrator. Under his leadership academies and colleges grew in enrollment, developed strong curricula, appeared to fulfill the purpose for their existence, and enjoyed the support of the church community. As an administrator at the General Conference level, Griggs gained and maintained the respect and support of such church leaders as A. G. Daniells, W. W. Prescott, W. A. Spicer, and I. H. Evans.

Despite these considerable achievements and his standing as an administrator, little has been written about Griggs apart from what has appeared in three college histories. Emmett K. Vande Vere in The Wisdom Seekers, a history of Andrews University, devoted a chapter
to Griggs's presidency of Emmanuel Missionary College. Myron F. Wehtje, author of And There Was Light: A History of South Lancaster Academy, Lancaster Junior College, and Atlantic Union College, likewise assigned a full chapter to Griggs's principalship of South Lancaster Academy. Everett Dick in Union College of the Golden Chords used a thematic approach, but made substantial reference to various happenings during Griggs's presidency. These histories, by their nature, have made no attempt at a view of his life, but have concentrated on discrete spans of from four to seven years. Furthermore, they focus on the institutions rather than on the man.

During the 1940s May Cole Kuhn conceived a trilogy dealing with outstanding Adventist leaders: A. G. Daniells, W. A. Spicer, and Frederick Griggs. The Daniells book was published in 1946. The manuscript on Griggs was completed during the 1960s but never went to print. Since Kuhn wrote for the general Adventist public, her approach was anecdotal rather than analytical, and she did not attempt a thorough examination of available sources. She did, however, survey the complete span of Griggs's life. There remains, therefore, a need for a comprehensive appraisal of Griggs's contribution to Seventh-day Adventist education. This biographical and critical study attempts to meet that need.

The purpose of this study is twofold. First, the major events in Griggs's life are considered and an attempt is made to appraise his contributions and achievements within the context of the dynamics of the organizational structures of the Seventh-day Adventist church. Second, the administrative behaviors exhibited by Griggs are examined.

Glen L. Immegart has suggested that one avenue of research
into the leadership phenomenon might take the form of a study of a person as he moved through a succession of leadership positions or situations. \(^1\) Daniel E. Griffiths has also recommended research on educational administrators as individuals, using a systematic analysis of their behaviors over time. \(^2\) The life of Frederick Griggs, through the succession of leadership positions he held, provides opportunity to study administrative dynamics and style over an extended period of time.

Griggs functioned as an educational administrator for thirty-five years and during that time occupied six administrative positions. This study has focused upon his work and behaviors in those six administrative roles. Excluded from the study are the twenty-four years Griggs served as a general church administrator. Following an introductory chapter which gives an overview of Griggs's early life, seven chapters are devoted to the six phases in his career as an educational administrator. The years 1903-10, when Griggs was secretary of the General Conference Department of Education, are handled in two chapters. Extended treatment of this period is given for two reasons: it was a particularly productive period in Griggs's life, and it covered the formative years of the Seventh-day Adventist system of education. Each of the chapters dealing with an administrative phase

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is introduced by an historical overview. This overview provides the context for understanding the various themes that are examined within the chapter. The final chapter is an assessment of Griggs's administrative behaviors and his contribution to Adventist education. The study concludes with a short epilogue covering the years from 1925 to Griggs's death in 1952.

The use of a biographical framework in which to study Griggs's administrative behaviors has created several problems. First, because Griggs holds center stage from beginning to end, it may appear that he was a larger-than-life person. To balance this impression, it is necessary to keep in mind that what Griggs achieved was accomplished in concert with other educational and general church administrators. Second, there is the problem of bias. Because the writer is interacting with the work and personality of the subject, bias for or against the subject is inevitable. A conscious effort, therefore, has been made to maintain a well-balanced picture, acknowledging that complete objectivity is unattainable. Third, reliance on historical documents means that the picture is never complete. By their nature, historical documents are selective and contain their own built-in biases. Reconstruction of the past is a revisionist process, and ongoing research helps correct unsuspected biases, unnoticed errors of fact, and unwarranted emphases. Continuing research of the institutions in which Griggs worked and biographical studies of people with whom he associated should, in time, correct unwitting misdirections in this study.

As an historical-documentary study, this research has focused
on collections of official correspondence. A major source of these collections has been the Archives of the General Conference of Seventh-day Adventists, Washington, D.C. Other helpful archival repositories have been the Ellen G. White Estate at Washington and at Berrien Springs and the documentary collections in the archives of the institutions with which Griggs was associated. The minutes of the General Conference committees, college boards and faculties, and sundry associations have also proved helpful. Griggs wrote extensively in official church periodicals. His articles in the Review and Herald, Atlantic Union Gleaner, Central Union Outlook, Lake Union Herald, and Christian Education have provided a wealth of material, demonstrating Griggs's insights into the issues facing the educational endeavors of the church. A more complete description of sources is given in the bibliography.

* * * *

Just as the accomplishments of an administrator represent the cumulative efforts of many people, so the completion of this study has involved a number of individuals. It is a pleasure to acknowledge my indebtedness to those who have given me their assistance. I am particularly indebted to George Knight, chairman of my committee, who saw the possibility of combining two of my special interests in this project: a study of the history of Seventh-day Adventist education and the dynamics of educational administration. In addition to setting me on this path, his enthusiasm, encouragement, and helpful criticism has sustained me through the many months of research and writing. The members of my committee, Roy Graham, Merle Greenway, and
Edward Streeter have likewise been supportive. Their helpful suggestions, incisive criticisms, and firm guidance have played an important part in bringing this work to completion. To each of these scholars I would like to express my sincere appreciation.

I must also gratefully acknowledge the part played by the administrative officers of the Australasian Division of Seventh-day Adventists. My doctoral studies were undertaken at their invitation and with the financial support they provided. This included a special grant that enabled me to visit and carry out research at the various places where Frederick Griggs had worked.

Myriad influences help to produce a dissertation. Amongst those that have particularly helped me, I wish to acknowledge with thanks the encouragement I received from Derek Beardsell, Allan Lindsay, and Gil Valentine. Each of these men have been doctoral contemporaries, but a little further along the road. The fidelity they demonstrated to their tasks, the level of scholarship they achieved, and the friendship they extended have been a strong source of motivation.

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The presentation of this dissertation brings with it the hope that readers will gain helpful insights into an important formative period in the history of Seventh-day Adventist education and an understanding of the range and nature of activities which constituted the administrative behaviors of Frederick Griggs.
CHAPTER I

GRIGGS'S EARLY LIFE: 1867-92

Michigan in the Nineteenth Century

The Michigan environment into which Frederick Griggs was born in 1867 had been formed during a span of two hundred years and under the influence of three nations. The French had been the first to explore, trade in, and settle the littoral of the Great Lakes region. During the latter half of the seventeenth century they established Jesuit missions and trading forts at strategic points in both the upper and lower peninsulas of Michigan. Under the terms of the Treaty of Paris in 1763, the French ceded all their territory east of the Mississippi River to Great Britain. British occupancy of Michigan was relatively brief and had but small impact. The 1783 Treaty of Paris, which ended the American Revolution and recognized the independence of the American colonies, established boundaries between the United States and Canada that gave Michigan to the United States.  

1Missions were established at Sault Saint Marie (1668), St. Ignace (1671), and St. Joseph (1689). Forts were established at the mouth of the St. Joseph River (Fort Miami, 1679), further up the St. Joseph river at present-day Niles (Fort St. Joseph, 1691), at Port Huron (1686), and Detroit (1701).

2The British were reluctant to surrender the western forts at Mackinac, Detroit, and Miami, and it was not until 1796 that the British withdrew and Michigan became an organic part of the United States. For histories of Michigan consult the following:

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For the first one hundred and fifty years of European interest in Michigan, the fur trade was the principal economic reason for settling the region, and the European population remained small and scattered. In 1800 the population of Michigan was 3,106, and in 1810, when the Fifth Census of the United States was taken, it had risen to only 4,762. Following the 1812-15 war between Great Britain and the United States, efforts were made to attract settlers to Michigan. The key to permanent settlement was the opening of the land. Lewis Cass, governor of the territory of Michigan (1814-31), took the initiative in making land available to settlers: he negotiated land treaties with the Indian tribes, had the land surveyed, and opened land offices to expedite the sale of surveyed land. With land available, the settlement of Michigan was further facilitated by the introduction of steam navigation on the Great Lakes in 1818, and the opening of the Erie Canal, connecting the Hudson River and Lake Erie in 1825.¹

During the 1830s the southern four tiers of Michigan counties became a farmer's frontier. The census of 1830 found the population to be 31,640, but five years later it had risen to 92,673. On the strength of this increased population, Michigan was granted

¹Gilpin, The Territory of Michigan, pp. 69, 128-38.
statehood—the twenty-sixth state in the union—in 1837. Spurred by the dream of improving their lot, the majority of farmer settlers to southern Michigan came from the poorer lands of western New York. Willis F. Dunbar describes these settlers as follows:

The men who left the eastern communities for the hardships of frontier life were those with abundant vitality, the will to get ahead in life, and enough resources to obtain the essential supplies for the journey. They were neither the very rich nor the very poor. They were usually young and were looking ahead to the future, not so much living in the present as in their dreams of what the years ahead might bring. Generally they were married, for women had a vital role in the success of the venture.

Given the qualities of self-confidence, individualism, and versatility found in these pioneers, it is not surprising that the state of Michigan developed quickly.

Although agriculture was the first industry of Michigan, it was quickly followed by others. The extraction of minerals—copper, iron, gypsum, and salt brines—began in the 1840s and brought in further waves of migrants. Sawmilling was early associated with the history of settlement in Michigan. Clearing of the land provided a source of timber for houses, barns, fences, furniture, wagons, and carriages. From the 1850s and peaking in the 1890s, lumber was an important export for the state, second only to agricultural products. The profits from the primary industries provided capital for the development of commercial enterprises and manufacturing industries in such urban centers as Detroit, Battle Creek, Saginaw, Grand Rapids, and Kalamazoo.²

¹ Dunbar, Michigan, p. 254.
From the 1830s and 1840s there were infusions of European settlers into Michigan. German, Dutch, and Danish farmers joined with New Englanders and New Yorkers in settling the lower counties. Later European arrivals, such as the Finns, Swedes, and Welsh, played important roles in the mining and lumber industries. Throughout the latter part of the nineteenth century, Michigan increasingly became a montage of nations.¹

At the beginning of the territorial period, the town of Detroit contained about 35 percent of the territory's population. With the opening of the land and the influx of farmers, however, the urban proportion of the population dropped to less than 20 percent. During the latter part of the nineteenth century there began a move to urban areas that continued through to the middle of the twentieth century. In 1880 urban dwellers made up 25 percent of the state's population; in 1900 they constituted 35 percent; and in 1960 they composed 73 percent of the population of Michigan.²

The success of farming in southern Michigan quickly created a demand for improved transportation. While the rivers of Michigan provided power for milling, they were generally too shallow for effectively transporting farm products to the major ports. Initially, extensions to the government road system and then the development of railway networks facilitated the transportation of agricultural products. During the latter part of the nineteenth century.

In the 19th century, private railroad companies established lines to the major agricultural, mining, and logging areas. In 1910 it was "estimated that 90% of the area of the state was within five miles of a railroad station."1

While the early Michiganders were commercially motivated, they did not neglect matters of the mind. During the territorial period a series of legislative acts determined the character of education in Michigan. Collectively these acts provided that: (1) education be a function of the state, but primarily a parental responsibility; (2) public education be non-sectarian in nature; (3) the financial base be provided from public taxation; (4) the curriculum be determined by the state; (5) management of the schools be localized through a district system; (6) the school system--elementary, secondary, and university--be an organic whole under unified control; and that (7) the state had the right to determine the length of the school year, and to exercise an inspectorial and supervisory role.2

In 1836 John D. Pierce was appointed Superintendent of Public Education, and to this man must go credit for translating legislation into a dynamic system of education. Apart from encouraging the growth of elementary schools through local initiatives at the district level, Pierce gave attention to the training of teachers and to the establishment of a state university at a time when almost

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1Ibid., pp. 69, 81.

2George L. Jackson, The Development of State Control of Public Instruction in Michigan (Lansing, MI: Michigan Historical Commission, 1926), pp. 21-23.
all higher education in the United States was provided by church-related colleges.\textsuperscript{1}

The early history of elementary education in Michigan was associated with the "little red schoolhouse" catering to children aged five through sixteen. Most schools were one-room structures that passed through three phases: log construction to the 1850s, frame construction to the 1880s, and brick construction to the 1920s.

As a guide to the founders of schools, Superintendent Pierce gave the following counsel:

The building should be spacious and warm, and well ventilated, with a yard suitably enclosed for playful exercise. The entire premises, with all appendages thereunto belonging, the construction of the house and its internal arrangements, should be a picture of order, of neatness and comfort; and present to the youthful mind a pleasing lovely aspect. It should be an enchanting spot, sheltered alike from the cold blasts of winter, and the summer's scorching sun; a place of love, of kindness and good will; and not a place of whips, consternation, despotism and terror. Let all be, in and out of school, as it should be, and the young mind is led daily to contemplate the usefulness and beauty of method, which cannot fail to produce a refined taste, with habits of order.\textsuperscript{2}

The reports of Pierce's successors suggest that it was a full half-century before Michigan schools began in any way to approach Pierce's ideal both as to location and as to school climate.\textsuperscript{3}

Legislation in 1843 provided for the establishment of "union" or "graded" schools. Under this act, a number of districts could

\textsuperscript{1}\textit{Dunbar, Michigan}, pp. 400-2.


\textsuperscript{3}Jackson, \textit{The Development of State Control}, pp. 77-89.
combine to establish a school with several rooms in which teachers were assigned classes of different grades. The graded school became the forerunner of the high school, and in some cases provision was made for an academic department above the usual elementary grades. In 1859 the Michigan legislature authorized the establishment of a high school supported from public taxation in any district having more than 200 pupils. The legality of the act was established by the Kalamazoo case of 1874 in which the court found that not only was it right for a district to tax for the support of its high school, but that the district had an obligation to provide an education for those transition years between elementary school and university. Michigan is generally considered to have led the way in establishing public high schools.¹

Pierce's ambition for tertiary education was realized in 1841 with the opening of the University of Michigan in Ann Arbor. Although very modest in its beginnings—a literary department with two professors—the university quickly grew to incorporate a number of departments, and by 1860 "it had become probably the most successful state university in America." Besides the traditional university, Michigan also established two other models for tertiary education: a State Normal School at Ypsilanti in 1852, and the Michigan Agricultural College at Lansing in 1857.²

The early school teachers in Michigan were men and women educated in the eastern states. Often they had gained little education beyond that offered by the common school. Pierce had a vision of an educated and well-trained teaching force, but despite his efforts, it is estimated that in 1903 only 2 percent of the rural teachers in Michigan had received educational training beyond high school. Pierce and his successors attempted to obtain better teachers "through supervision, certification, and improved training." The early inspector of the local school district was usually the local minister of religion, but over time he was replaced by persons having some training and experience in education.¹

Prior to 1867 the authority to issue a teachers' certificate was vested in the local school inspector. This certificate was issued upon examination, but there was no statewide uniformity in the nature and form of the examination. The certificate was valid only within the district of issue. After 1867 attempts were made to institute more rigid standards and to place certification in the hands of the state superintendent. Thereafter, three grades of certification were specified, and certificates were recognized on a statewide basis. Certification examinations sought to determine proficiency in the candidate's knowledge of the major branches of learning. It was not until the early 1890s that some emphasis was placed on pedagogical knowledge.²


The training of teachers in Michigan followed a number of routes. From 1846 teachers' institutes were held but attendance was voluntary. It was not until the 1890s that the work of these institutes was regularized and closely linked to the granting of teachers' certificates. Summer schools for teachers began in the mid-1880s as an alternative means of preparing teachers for certification examinations. The successes of the Michigan State Normal School at Ypsilanti notwithstanding, it was not until the 1890s that other normal schools on this model were established in other parts of the state. A fourth alternative for the prospective teacher was to follow a prescribed course of reading. Despite the efforts of the various state superintendents, however, the training of teachers was inadequate and haphazard throughout the nineteenth century.¹

Many of the early settlers in Michigan had strong religious affiliations in which there was a strong commitment to some form of religious education, particularly at the elementary-school level. The Catholic, Lutheran, and Dutch Reformed churches were leaders in establishing systems of parochial schools in Michigan. In 1890, 33,973 of the state's total school enrollment of 461,005 students, or about 7 percent, were attending private or parochial schools in Michigan. A number of church-related colleges predated state efforts in providing advanced education. The Michigan and Huron Institute, later Kalamazoo College, was founded by the Baptists and received a charter in 1833, while Spring Arbor Seminary, established by the Methodists, received its charter in 1836.² Writing in 1893, H. R.

¹Ibid., pp. 115-19. ²Ibid., pp. 147-50.
Pattengill, superintendent of public education, made the following observation about Michigan's non-state colleges:

... an account of her educational system would be incomplete without mention of those colleges which are held in such high repute by the various religious denominations. In order of numbers these rank as follows: Battle Creek College, 768 students; Albion College, 610; Hillsdale College, 400; Detroit College, 293; Kalamazoo College, 231; Hope College, 204; Olivet College, 200; St. Mary's Academy, 175; Alma College, 152; Adrian College, 140; Benzonia College, 100; Spring Arbor Seminary, 100.

Battle Creek College, the first on the Pattengill list, was established by the Seventh-day Adventist denomination in 1874. Originally its courses of study were classical in form, but one observer noted that by the 1890s the college had become known for its emphasis on manual training. He wrote: "The college has good facilities for manual training, and has a culinary department in which students are given regular instruction and have practice in the art of cookery."² In keeping with most church-related colleges, Battle Creek College offered both preparatory and college-level courses. Dunbar noted that in 1892 Battle Creek College was not only the largest church-related college in terms of enrollment, but that "it had almost twice as many students pursuing strictly college studies (338) as any other college in the state outside the University of Michigan."³

In summary, it can be said that by the latter half of the


³Dunbar, Michigan Record of Higher Education, p. 163.
nineteenth century, the formative years in the life of Frederick Griggs, the young state of Michigan had shown considerable development. While still predominantly an agricultural state, Michigan had developed its resources in minerals and lumber. An increasing percentage of the population was found in urban settings engaged in industries and business enterprises. An extensive transportation network, consisting of road, rail, and shipping facilities, aided the movement of goods and people. The population exhibited the dynamic characteristics of a multicultural society, and the state had developed a comprehensive system of schools, elementary through university. The optimism expressed by, and the aspirations of, the settlers of the 1830s and 1840s had been in large part met by the healthy development of the state.

**Griggs's Forebears**

Frederick Griggs traced his paternal ancestry to George Griggs, the first of his lineage to migrate to the New World. In 1635 George and Alyce Griggs left the town of Lavendon in Buckinghamshire, a southern county in England, northwest of London, and moved with their five children to London. There they took the "othe of Allegance and Supremacie" and were permitted to take passage on the ship Hopewell, bound for Boston. At the time of their migration, George was aged forty-two and his wife was ten years his junior. The children, three boys and two girls, were aged two through fifteen.¹

¹The passenger list for the vessel Hopewell shows the Griggs family as coming from Landen, Buckinghamshire. There is no record of a "Landen" in Buckinghamshire, England, as far as could be determined, and it would appear that the origin of the family should be Lavendon, a town in the northern part of the county. In support of
Upon arrival in Massachusetts, George settled at Roxbury, southwest of Boston. Described as being of "the agricultural class," George probably utilized his skills in mixed farming in the New World. Within two years of their settlement at Roxbury, members of the family began to disperse. The first to leave was Thomas who, as a seventeen-year-old, left to make his fortune in Virginia. By the nineteenth century the descendents of George and Alyce Griggs were found throughout the eastern states: Massachusetts, New Hampshire, New York, Connecticut, Pennsylvania, and Virginia.\(^1\)

During the latter part of the eighteenth century, some members of the New York line of the family moved across the Adirondack Mountains into Herkimer County and began farming the rocky and infertile soils of the western slopes. It was in Herkimer County that Reuben Griggs, Frederick's grandfather, was born in 1804. Reuben married Elizabeth (Betsey) Overton in 1831 and the newlyweds moved further west and endeavored to establish themselves at Henderson on the shores

\(^1\)May Cole Kuhn, "Frederick Griggs," n.d. (Typewritten), pp. 4-6, copy in AUHR. About 1960 May Cole Kuhn completed a manuscript on the life of Frederick Griggs. At times Kuhn quoted at length from an autobiographical sketch written by Griggs for his son, Donald. The full text of this sketch has not, however, been located. To differentiate between what Kuhn wrote and material from the autobiographical sketch, it is proposed to use two separate footnote forms. Kuhn's words will be referred to as Kuhn, "Frederick Griggs," and Griggs's contribution as Griggs, "Autobiographical Sketch." Page references for both citations will refer to the Kuhn manuscript.
of Lake Ontario. While at Henderson, Reuben learned of the efforts being made to encourage farmers to settle in Michigan. The prospects of purchasing good farming land at the modest price of $1.25 per acre persuaded Reuben to migrate to the Territory of Michigan.\textsuperscript{2}

In the summer of 1836 Reuben joined the stream of pioneers moving into frontier Michigan. His family at that stage consisted of Betsey and three children: Lucretia, an adopted five-year-old; Lucelia, aged four; and Ezra, aged one. Accompanying Reuben were his brother-in-law, Abram T. Wilkinson, Abram's wife, Lucinda, and their two young children. The two families travelled by horse-drawn wagon from Henderson to Oswego. At Oswego they sold the horses and wagon and continued their journey to Detroit by boat via the Erie Canal and Lake Erie.\textsuperscript{3} Leaving most of their goods at Detroit,\textsuperscript{4} the two families made their way by hired wagon to Novi, some twenty-five miles to the west where there was a land office. About one week was spent at Novi considering possible areas for settlement. They finally agreed to take up land near Owosso township, some eighty miles northwest of Detroit. Another wagon was hired to carry the settlers to their

\textsuperscript{1}Reuben Griggs obituary, RH 63 (12 October 1886):639; Betsey Griggs obituary, RH 67 (4 February 1890):79. According to the obituary, Betsey was born in Redfield, New York.

\textsuperscript{2}Michigan land was originally sold at $2 per acre on an installment plan. In 1820 the cost was reduced to $1.25 per acre, cash. Dunbar, Michigan, p. 162.

\textsuperscript{3}History of Shiawassee and Clinton Counties, Michigan (Philadelphia, PA; D. W. Ensign & Co., 1880), p. 262.

\textsuperscript{4}In 1836 Detroit was a busy port with over 5000 inhabitants. It is estimated in that year over 200,000 people entered the port enroute to settlements in the west. Not only was Detroit the port of entry to Michigan, it was the seat of government and the location of the government land office to which settlers and speculators flocked to make their selections. Dunbar, Michigan, p. 263.
The land selected by the brothers-in-law lay to the west of Owosso township. To get to their wilderness purchase, Reuben and Abram had to cut out a trail, the first road into that area. They arrived at their destination in June 1836.

The first task facing the settlers was the erection of a log cabin to provide them with shelter. Timber was plentiful and the brothers-in-law quickly erected one cabin to serve both families during their first Michigan winter. In July Reuben hired an ox-team and returned to Detroit to collect the household goods. Pioneering families were very dependent upon the natural resources of the land to provide them with sustenance during the first years. Wild game such as deer and bear, fish, wild honey, maple syrup, and wild fruit not only provided the daily fare, but was collected and stored for the winter months. Corn, wheat, potatoes, and domestic animals came later as farmers cleared their land and established themselves.

Owosso, located almost in the center of Shiawassee County, was first settled in 1835. Founded at the site of rapids on the Shiawassee River, the location offered prospects for water power for milling. The river also provided a navigable waterway through to Saginaw in the north. Not surprisingly, the area was quickly settled and, by 1837, was formed into a township. From the first, Reuben and Abram were active in civic and religious affairs. Abram was elected a

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1Entry to the interior of Michigan from Detroit was by 1836 facilitated by five government roads: one ran south to Ohio, two ran west to Fort Dearborn (Chicago) and St. Joseph, one ran northwest to Flint, and one ran north to Port Huron. It is very likely that the Griggs party travelled through Pontiac to Flint and then due west to Owosso.

2History of Shiawassee, p. 262; Dunbar, Michigan, p. 257.
town assessor and constable in 1837, and Reuben a justice of the peace in 1844. In 1838 a Baptist church was organized and the Griggses and Wilkinsons were among the handful of charter members. Reuben was a member of the three-man committee which drew up the constitution, code of articles, and covenant for the new church. He was also elected as deacon and was henceforth known in the county as "Deacon Griggs."¹

Although he was never a wealthy man, Reuben was one of the larger landowners in Owosso. In 1844 he owned 240 acres, and at the time of the 1870 United States Census, his holdings were valued at $4000. Two more girls were born to the Griggs household: Elizabeth in 1839 and Julia in 1841. In addition, Reuben and Betsey adopted another girl, Flavia, born in 1844. The eldest adopted daughter, Lucretia, married Walden Guilford, and in 1852 was listed as owning land within the township. The second daughter, Lucelia, became a certified teacher in 1850 and probably taught in the local district school. Elizabeth married Dr. J. H. Ginley, who at one time was physician-in-chief at the Battle Creek Health Institute, the forerunner of the Battle Creek Sanitarium. Julia married a Seventh-day Adventist minister and was herself a licensed minister. The only son, Ezra, followed his father in farming.²

¹Adele Ball, Early History of Owosso (Michigan Historical Society, 1969), pp. 6-9; History of Shiawassee, pp. 263-64, 155-56.

²Three settlers were listed as owning more land than Reuben Griggs in 1844. The sizes of these larger holdings were 400, 383, and 255 acres respectively (History of Shiawassee, p. 263); 8th Census--1860, Town of Owosso, County of Shiawassee, Michigan, p. 122; Kuhn, "Frederick Griggs," p. 22; Dr. J. H. Ginley obituary, RH 81 (4 February 1904):23; Gardner K. Owen obituary, RH 90 (6 February 1913):142.
In 1853 Ellen and James White, young and dynamic preachers among the Sabbatarian Adventists, visited Michigan and conducted a series of meetings in the southeastern part of the state. Concerning the meetings at Tyrone, James White wrote:

... we met with the brethren in Tyrone, Mich., the 27th, 28th and 29th ult. The meeting was held in a barn, well prepared for the occasion. We were happily disappointed to find so many friends of the Lord's Sabbath present. About twelve brethren and sisters came from Locke in one wagon, drawn by two yoke of young oxen, a distance of twenty-eight miles... This will give a correct idea of the interest on the part of many to hear the truth in this new country.

One visitor had come even farther than Locke. Reuben Griggs is reported to have been present at the Tyrone meetings and soon after became an Adventist. What circumstance took Reuben to Tyrone is not clear, nor is the precise date of his entry into the Seventh-day Adventist church known. It is possible that Reuben had become an Adventist prior to 1856. Other members of the family, including Ezra, did not, however, become Adventists until 1859. Certainly, by the summer of 1859 the Griggs family had become the nucleus of an Adventist church in Owosso.²

¹James White, "Western Tour," RH 9 (June 1853):12.
²Reuben Griggs obituary, RH 63 (12 October 1886):639; Betsey Griggs obituary, RH 67 (4 February 1890):79; E. S. Griggs, "From Bro. Griggs," RH 15 (22 March 1860):143. In his biography of Uriah Smith, Eugene F. Durand states that in 1869 Smith joined with W. H. Littlejohn in evangelistic meetings "at Owosso, where the Advent message had never been heard" (Yours in the Blessed Hope, Uriah Smith [Washington, D.C.: Review and Herald Publishing Association, 1980], p. 173). Durand is incorrect in his assertion that Smith and Littlejohn were the first Adventist preachers in Owosso. In the spring of 1859 M. E. Cornell conducted an evangelistic campaign in Owosso and established a small group of Adventists. Several months later Ezra Griggs was baptized by Joseph Bates when Bates conducted a short series of meetings at Owosso during the summer of 1859 (M. E. Cornell, "Meetings in Owosso, Mich.,” RH 14 [2 June 1859]:12; Joseph Bates, "Meetings in Ionia, Clinton and Shiawassa Counties,
Ezra married Augusta Kyte, a lass from Kentucky, about 1856. With his wife, Ezra embraced the new faith enthusiastically and aspired to become an Adventist preacher. There was no formal training for the ministry at the time, but sound preparation could be obtained by affiliating with an experienced minister in an internship capacity. For several years Ezra worked part-time with such pioneer Adventist itinerant preachers as Joseph Bates and Merritt E. Cornell. In the fall of 1860 Bates reported in the pages of the Review and Herald that he and Ezra Griggs had travelled from Battle Creek to Owosso where they conducted several days of meetings. Concerning the local church, Bates observed: "trials, sickness and death in their midst had much reduced their numbers." As a result of his ministry, both to the local church and to the public, Bates felt there had been a revival of spirituality and morale.¹

Trial and death also touched Ezra, for some time late in 1860 Augusta died, leaving motherless three-year-old Harriet and the infant Cornelia. Ezra turned his grief into a growing experience. In a letter to the editor of the Review and Herald, Ezra shared the spiritual impact of his personal tragedy. He wrote:

Brother, or sister, have you ever stood by the deathbed of a dear companion, and marked the short, quick breath, the feeble pulse, the pallid brow and lips, all telling that the work is sure, that the hour of separation has come? Have you seen the luster of those dear eyes fading in death? Friends stand weeping around, but alas, the power of man is now too weak, his arm too short to save. The last words are spoken, Mich.," RH 14 [22 September 1859]:140). Thus, the Advent message was preached in Owosso ten years earlier than suggested by Durand.

the last look and kiss are given, and that beloved one upon whom were centered your heart's best affections has passed away from time. Then you have felt as though all that made life pleasant and desirable was gone forever, as though your heart were about to burst asunder, as though now you could meet death with a smile, and that to rest with that dear one low in the grave would be a blessed privilege. Then have you seen that form buried out of your sight, and afterwards in your visits to that cherished spot beheld the green grass growing above the sleeping dust? And in all this have you felt no inward rebellion against the dealings of providence, nor in the least to murmur at the chastening rod?

Ezra confessed his initial anger and rebellion at a God who would permit the death of his beloved. As he brought his grief under control, however, he concluded that to have loved his wife more than he loved God was a form of idolatry. To his brethren in the faith, Ezra reaffirmed his confidence in an all-wise and all-loving God. He hoped that his experience would strengthen others similarly called to pass "through the deep waters of affliction."

Over the next few years Ezra continued to spend a part of each year working with Cornell as the latter raised up Adventist churches across Michigan. The program involved pitching a tent in a village or small town, giving a series of public lectures on doctrinal topics, baptizing the converts, and establishing a small church. Such a program would take from six to eight weeks and then the evangelistic team would move to another location to repeat the cycle. While assisting Cornell at Memphis, Michigan, Ezra met Diantha Mansfield, an English girl who had come to the United States and been attracted to the Cornell tent meetings. Not only did Diantha become an Adventist, but

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1 "From Brother Griggs," RH 17 (25 December 1860):47.
2 Ibid.
in 1865 she consented to marry Ezra and become stepmother to his two young girls.¹

During the winter of 1861 Cornell had spent a successful month at St. Charles, a lumber town some twenty-one miles north of Owosso. He reported that twenty-five persons had decided to become Sabbath keepers in a place where previously there had been no Adventists. Cornell was aware of a basic weakness in the work of the itinerant evangelist. When the evangelist moved on to a new location, he usually left his new converts without spiritual leadership and guidance. Therefore, in order to provide pastoral care and leadership to the new company in St. Charles, Cornell appealed through the pages of the Review and Herald for some "strong Adventist" to locate in St. Charles and to work part-time in keeping the flock together. It is very likely that Ezra responded to this call, for sometime during the early 1860s he purchased land in St. Charles.²

Home and Family Life

Frederick was born March 23, 1867, at St. Charles, Michigan. He and his younger sister, Emma, born in 1869, were raised in a comfortable and moderately prosperous home. Over a period of years Ezra had acquired considerable property in the St. Charles and Swan Creek areas. In 1870 his holdings were valued at $3000, and by 1877 he owned 456 acres and two town lots. These considerable holdings made Ezra one of the largest landowners in the district. His farm was well

¹Kuhn, "Frederick Griggs," pp. 21, 12.
above average in size for those days. Further, the soil was rich and productive, made more so by the practice of felling the timber, rolling it into piles, and then setting the piles on fire. In later years Frederick observed, "Today that timber would be worth several times what rather paid for the land." ¹

The family home was large, containing seven spacious bedrooms. As an only boy, Frederick enjoyed the luxury of a room of his own. Apart from providing accommodation for his family, Ezra also required rooms for hired help and for itinerant ministers. The Griggs household was the usual lodging place for Adventist preachers passing through St. Charles. In common with most prosperous landowners at that time, the political sympathies of the Griggs family were solidly Republican.²

A number of positive environmental influences determined the nurturance of Frederick. First, there was a strong work ethic within the family. From an early age Frederick was required to carry his share of the farm and home chores, such as preparing vegetables and caring for the smaller farm animals. As he became older and stronger, his work responsibilities extended to ploughing and harvesting. Frederick loved the farm and those farm, experiences helped determine his value system. In later years, Frederick sometimes drew upon his farm experiences to illustrate some of the guiding principles of his life. For example, he learned to plough a straight furrow by looking at a fixed point at the far edge of the field. Not until he reached

²Kuhn, "Frederick Griggs," pp. 17-18, 32.
his reference point was it safe to look back. Likewise, he later told his students that in facing life's issues, it did not pay to stop and look back until the reference point had been reached. In addition, Frederick learned the value of teamwork from his experience with the farm horses.¹

A second positive influence upon Frederick was the religious atmosphere of his home and his church. As previously mentioned, the Griggs home was a stopping place for Adventist preachers passing through the district. Frederick remembered the visits of Elder Bates, a kind and interesting man who had time to talk with the young boy. His mother told him of the visit of James and Ellen White in 1868 and of James White holding ten-month-old Frederick in his arms and saying, "This one, this one is going to be a minister."²

In 1882 A. O. Burrill visited St. Charles and held evangelistic meetings. Fourteen-year-old Frederick attended each night and was convicted of his need to surrender unreservedly to God and to identify fully with the Adventist church. Along with fourteen other prospective members, Frederick was baptized in the Bad River in the middle of winter. Two feet of ice were cut to permit baptism by immersion. Apart from feeling very cold, Frederick later recalled:

I remember after getting home, I lay down in the warm living room and thought about what I had done.
I can never forget the definite confidence that I had that my sins were forgiven, and I was going to be a Christian and have a home in heaven.

²Kuhn, "Frederick Griggs," pp. 15, 13.
Although Frederick experienced the normal trials, difficulties, and discouragements of Christian living, his decision made while an adolescent remained a lode-star throughout his life. Frederick maintained a lifelong affection for the man who baptized him. Some twenty-five years later, Frederick wrote of Burrill, "He is a dear good man. . . . I have an especial fondness for him as he baptized me years ago." ¹

A third positive influence upon Frederick was the culture of his home. Frederick's grandparents, Reuben and Betsey, had both received a good education in their day. Although pioneers, they did not neglect the influence of culture. Betsey Griggs would read literary selections, particularly Robert Burns, to her grandchildren. Diantha also read to her children. Among Frederick's favorites were the Will Charleton ballads. In later years, Frederick revealed a wide knowledge of literary figures. In his book, That Million Dollar Moment, a compilation of some of his talks to students, Frederick quoted frequently from such literary figures as Nathaniel Hawthorne, John Ingalls, William Shakespeare, Alfred Lord Tennyson, Robert Browning, John Milton, and Edgar Guest.²

Music formed a second important part of Frederick's cultural experiences. The family owned a piano, and all four children and father Ezra possessed above average singing voices. Encouraged by Ezra, after-supper singing formed a very important educative and

¹F. Griggs to A. G. Daniells, August 19, 1907, RG 11:1907-G, GCAr.

²Kuhn, "Frederick Griggs," pp. 21, 23. A quick survey of That Million Dollar Moment suggests that Griggs quoted from some forty-one different literary figures.
recreational activity for the whole family. Hymns, anthems, and popular ballads were the prime source of their music making. A love for music and singing remained a lifelong passion for Frederick, and any occasion would be used to break into song. Even as an old man in his seventies, Frederick still responded enthusiastically to an invitation to provide a vocal solo.¹

The fourth, and most important, influence upon the nurturance of Frederick was the supporting care of his parents. Diantha was a kind and loving mother and an industrious provider for her family. Like most well-fed boys, Frederick thought his mother was the best cook in the county. Concerning his mother Frederick testified: "I had a wise mother who tried to help me form good habits."²

Ezra Griggs was an upright man. He was a big man in stature, standing six foot-three inches tall and weighing over 200 pounds; physically, the kind of father most young boys would admire. There were other qualities, however, which had an even greater impact upon Frederick. He saw in his father a strong spiritual commitment evidenced through a vigorous prayer life. Frederick affirmed, "My father's prayers played no small part in holding me in my faith and in the church." Although Ezra never fully realized his ambition to


²Kuhn, "Frederick Griggs," p. 25; Griggs, That Million Dollar Moment, p. 128.
be an Adventist minister, he spent many years as a minister-farmer. For administrative purposes, the Michigan Conference had been divided into districts and, as a self-supporting minister, Ezra acted as director of District Number 8 from about 1880 through 1887. With some six or more churches under his care, Ezra regularly spent weekends away from home visiting his charges. Frederick occasionally accompanied his father on these weekend visits.

Loyalty to his church was a characteristic of Ezra Griggs. He regularly attended the camp meetings of the Michigan Conference, and for many years he served as a member of the conference executive committee. Ezra showed particular loyalty to the person and work of Ellen White. Frederick recalled:

My father purchased, read, and studied in our home, each publication of the Testimonies as it came from the press. He sought to obey their counsel. It was then but natural that his children should believe that God was thus speaking to us.

Ezra was not an aloof and remote father. Rather, he communicated readily with his son and understood the needs of the growing boy and adolescent. Frederick recalled that as a small boy he had petulantly threatened to run away from home. His father assured Frederick that he did not want to see him leave, but if he had made up his mind to go that would be all right. Frederick was helped to dress warmly, given a parcel containing a change of clothes, and provided with a lantern to face the dark world. The would-be wanderer got as far as the front gate, looked back at the bright and inviting

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house, and postponed his departure indefinitely. As Frederick grew older and assumed greater responsibility on the farm, his father often put an arm around his shoulder and expressed his appreciation of work well-done.¹

Frederick particularly remembered his father's willingness to communicate with his unpredictable adolescent son. One hot summer's day Frederick took a break from his cultivation of a corn field, unhitched the horse, and returned to the house yard. Both horse and boy were ready for a cool drink. Frederick's arrival from the field coincided with his father's arrival from the station with a large trunk. Frederick was asked to assist in getting the trunk upstairs, but in the process bungled things and was crossly rebuked by his father. As a typical adolescent, Frederick responded in kind.

As Frederick recalled:

. . . I went back to the field as "mad as they made 'em." Before I had driven my horse and the cultivator across the eighty-rod field two or three times, I began to be ashamed of myself. I saw my father coming down the lane from the house, and he managed to meet me when I came up to the lane. I had turned the horses around to go back across the field, when father asked me to come to the fence to talk with him.

"Fred," he said, "I'm sorry I spoke to you so crossly. Will you forgive me?"

Then, of course I made my confession. Father got over the rail fence and asked if I would pray with him. I never forgot that prayer that I heard my father offer for me.

As a concerned and perceptive parent, Ezra also sought to inculcate sound values, not the least being self-respect. On one occasion Frederick had indignantly declared, "I don't care what that

¹Kuhn, "Frederick Griggs," pp. 25-26; Griggs, "Autobiographical Sketch," p. 27.
²Ibid., pp. 27-28.
man thinks of me or about me." Ezra gently rebuked his son, making it clear that a person who did not care about his reputation was on the road to self-destruction.¹

As an only son, and having three sisters, Frederick probably received a fair share of attention, but the responsibilities and discipline of growing up on a farm prevented his becoming unduly spoiled. He was a physically sturdy child, inclined toward heftiness. When he irritated his fellow students, they would sometimes call him "Baby Elephant." Frederick early learned the kind of courage it takes to stand against the majority with good humor and fortitude. He and a close friend had to endure the stigma of being the only Protestant and Republican students in a school dominated by Irish Catholic Democrats. The verbal and snowball fights were usually quite one-sided.²

Frederick showed early promise as a leader. While at a camp meeting in 1884, he learned of the Rivulet Missionary Society organized for the youth of the Battle Creek church. Appreciating the missionary outreach potential of such an organization, Frederick shared its purposes with the young people of the St. Charles church. The idea was enthusiastically endorsed and Frederick was elected leader of the St. Charles Rivulet Missionary Society. The society met for about half an hour between the Sabbath school and church services, and Frederick gained much satisfaction from organizing its missionary outreach and from the ten-minute talks he was expected to

¹Griggs, That Million Dollar Moment, p. 178.
²Kuhn, "Frederick Griggs," pp. 32-33.
give. These talks were prepared while Frederick worked at his farm chores.¹

A further opportunity to exercise leadership came Frederick's way when during the early 1880s the St. Charles church decided to organize its musical talent into a church choir. Because he could sing, read music, and beat time correctly, Frederick was given the responsibility of chorister. This was admirable experience for a lad still in his mid teens. Unconsciously the values to which he was exposed, and the experiences that came his way, both through his home and his church environments, were preparing Frederick for his later role as a leader within the organized structure of his denomination.²

**Education in St. Charles and Battle Creek**

Frederick's half sisters, Harriet and Cornelia, had both found it necessary to board with their grandparents in Owosso in order to attend elementary school. St. Charles District Number 7 did not have a school of its own. With his younger children approaching school age, however, Ezra felt it was time to press for the establishment of a school for the children of his district. In collaboration with a close neighbor, E. H. Jones, Ezra instituted the necessary legal steps to begin a school for the twenty plus school-age children of the district. In 1875 the "Green Meadow" school commenced in a one-room house. Frederick was one of the first pupils of this school, and had every advantage since the school was located almost directly opposite the Griggs home. Furthermore, one of the early teachers, Anna Clark, lived with the Griggs family for a time. In 1877 the

¹Ibid., p. 31. ²Ibid., pp. 37-38.
school was moved to a new building located half a mile from "Green Meadow."  

In 1883 Frederick completed his common-school education and proceeded to the St. Charles high school. Frederick's first day at high school coincided with the first day of a new school principal. Over the ensuing months the new principal gained the respect and confidence of his pupils and Frederick was later to write, "Such lives as Mr. Knechtel's are a real inspiration to a growing boy." It would appear that Frederick appreciated his principal's energy, his drive to improve himself, and his positive discipline.  

During the four years Frederick attended high school, he completed a curriculum strongly biased toward the sciences. His science concentrate consisted of botany, physics, geography, zoology, astronomy, physiology, and psychology. In addition, he studied algebra, geometry, Latin, American and general history, civics, Bible, composition, rhetoric, and literature. The strong science component in his high-school course probably accounts for Frederick's practice in later years of drawing spiritual lessons from natural science.  

In the summer of 1888, Frederick and Emma spent several weeks vacationing with relatives at Grand Rapids and Cooperville, Michigan. An evangelistic campaign was being conducted in Grand Rapids and the Griggs young people contributed to the campaign with their vocal  

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2Kuhn, "Frederick Griggs," pp. 33, 35-36.  

3F. Griggs to the Dean, George Washington University, May 20, 1915, Griggs Papers, AUHR.
talents. During the meetings they met William Wales, a preacher, who not only persuaded both Emma and Frederick to enroll at Battle Creek College but also assisted them in securing finance to see them through the 1888-89 college year.¹

Battle Creek College was the major educational institution operated by the Seventh-day Adventist Church at the time Emma and Frederick were enrolled. In 1888 the men's dormitory was filled to capacity, so several young men with sisters in the college were assigned to occupy the top floor of West Hall, the women's dormitory. Frederick was one of the privileged few. Another occupant of West Hall was the college president, W. W. Prescott, who with his family occupied a couple of rooms. Frederick recalled that at 6:30 each morning and evening the residents of West Hall gathered for worship. The parlor was filled with between 150 and 200 girls, the 8 to 10 boys from the top floor, the dormitory dean, the college president, and several other faculty. Following worship a quiet period was allocated to personal devotions. One student from each room would retire to the room for private meditation; the roommate would remain in the parlor with a study book. After fifteen minutes a bell was rung and the roommates changed places. Frederick judged these quiet periods to be most beneficial. He later recalled:

During the personal devotion periods utmost quiet was maintained on every floor. These periods when one could go apart to be alone with God were of great benefit to a student's personal Christian experience, and are still remembered with reverence as the time [sic] of refreshing from the hand of God.²

¹Griggs, "Autobiographical Sketch," p. 44.
²Ibid., pp. 45-47.
Frederick had a number of vivid recollections of his year at Battle Creek College. First, he recalled the spirit of discipline that pervaded the school: strict punctuality was required at all times, rigid adherence to regulations was expected, and association between young men and young women was closely controlled. Second, he appreciated the fine example of courtesy and dignity exemplified in Professor Prescott, and the professor's emphasis on culture and manners. Third, he appreciated that part of the program which required each student to work one hour each day in custodial and domestic tasks. Over the three terms, Frederick progressed from washing dishes to caring for the hall and bathrooms on the fourth floor to cleaning the breakfast pots and kettles.¹

The fourth memory was somewhat painful. On a biological field trip, Frederick and two friends conspired to "pair up" with three young ladies. This was in express violation of directives given before the field trip began. The three couples compounded their challenge to school regulations by slipping away from the student group and visiting an ice-cream parlor. The misdemeanor was noted, however, and became the subject of an enquiry by the respective dormitory deans. The penalty was hard to take. Before a full assembly of the student body, the culprits received a public reprimand delivered by the college president. Prescott went further, however, for he concluded by withdrawing from the whole school the privilege of mixed groups engaging in field study. Not only were the lawbreakers mortified by their public reprimand, but they were anathematized by the

¹Ibid., pp. 48-49.
student body. This episode was a learning experience for Frederick that was beneficial to later generations of students. In Frederick's words, "I have learned a good lesson from that experience and in my discipline of students old and young, I have justly endeavored to 'tweak the noses' of those only who deserve this treatment."¹

It is not entirely clear what subjects Frederick studied during his one year at Battle Creek College, but his course of studies most likely included algebra, botany, and physical geography. Frederick did not plan to graduate from a course, because he saw his year at college only in terms of good experience. He had happy memories of his association with fellow students, he made some lasting friendships, and he developed a deep respect for some of his professors. While Emma stayed on to complete a course at the college, Frederick returned to St. Charles.²

First Years of Teaching and Marriage

Prior to his year as a student at Battle Creek College, Frederick spent a year teaching in a small country school. Although his aunt Lucelia and his sister Harriet were both certified teachers, teaching was not what he intended as his life's work. Upon completion of his high-school studies in 1887, Frederick planned to join his father in farming. Several weeks before the close of the school year, however, Frederick's seatmate suggested he join him the next day in sitting for the teachers' examination. With this invitation in mind, Frederick sought the counsel of his principal, Abraham Knechtel.

¹Ibid., pp. 50-53.
²F. Griggs to the Dean, George Washington University, May 20, 1915, Griggs Papers, AUHR.
Frederick received every encouragement from his principal, and to his surprise he passed the examination and received a third grade teachers' certificate. The names of the successful district candidates were published in the Saginaw County paper, and shortly afterward Frederick was approached by the superintendent of the Swan Creek school district, who offered him $35 per month to teach in one of his schools.¹

Frederick was still intent on farming, but after discussing the offer with his father, he decided that a year or so of teaching would be good experience. Frederick was the first male to teach in the one-room school to which he was assigned. Previously, several lady teachers had been forced to leave through the behavior of the older boys. The school board now considered it a good investment to raise the salary ten dollars per month and to employ a strong man.²

As a twenty-year-old just out of high school, however, Frederick had some doubts about his ability to deal with aggressive adolescents. The first weeks of teaching in the one-room school were relatively easy, as there were only a dozen students enrolled, and almost all were in the lower grades. With the conclusion of the fall harvest, however, older students began arriving, and Frederick's mettle was soon put to the test. The turning point came one lunch hour when Frederick was challenged to a test of strength in "pulling down the broomstick." He defeated first one, then two, and finally the

¹ History of Shiawassee, p. 265; Kuhn, "Frederick Griggs," pp. 34, 39.

combined efforts of three of the strongest boys. Thereafter he had the respect of his students.¹

Frederick described his first school as being a small, one-room building "with three rather narrow windows on each side of the room, and two at the back, not too well lighted, but average for those days in Michigan." At the front of the room was a low platform on which sat his table and chair. Frederick did not list or describe his teaching equipment, but in keeping with the times it most likely consisted of a blackboard, chalk, some outline maps, a globe, word charts, and a dictionary.²

For his year of teaching, Frederick was able to acquire board and lodging with the Beamans, one of the elite families of Swan Creek. This family was well educated, cultured, and well informed on the issues of the day. In particular, Frederick appreciated access to the extensive family library. Frederick found this home congenial, and he judged that in no small way it went toward making his first year of teaching pleasant and successful. Swan Creek was only some eight miles north of St. Charles, so each weekend Frederick was able to rejoin his family.³

As previously noted, Frederick spent 1888-89 at Battle Creek College, but he returned to the Swan Creek district for 1889-90, when he was appointed principal of the larger District School Number Three.

¹Ibid., pp. 40-41.


He again found lodging with the Beaman family. While he enjoyed his return to teaching, Frederick found the year to be unsettling. Concerning it, he wrote:

This second year, Mr. Beaman and I talked of religious matters, and my faith rapidly gave way. I read the agnostic books in his library, and fell into a very unsettled religious experience. I became indifferent to my church duties and sometimes did not attend church.

For several months I seemed confused in my religious experience, and did not know which way to turn. To my parents I did not say a word of what I was going through, but they soon discovered my indifference. I remember again and again, as I sat at my desk in the school room, looking out over the fields and farmlands, at the trees and other works of nature, I would ask the question, "Did all these things happen of themselves, as Paine, Ingersoll, and others indicated?"

My first reconstruction step was the realization that there is a God; the next that the Bible gives an account of Him and His work, that He is a God of life and that He gave His Son as His Revelator to man. Step by step I found my way back on to the ground of faith.

Toward the end of his second year at Swan Creek, Frederick had occasion to travel to Battle Creek to visit Emma. While there he was invited by Professor Prescott to take up the principalship of the preparatory department of the college. Frederick accepted the invitation and began his new responsibilities at the commencement of the 1890-91 school year.

In addition to Frederick, the preparatory-school faculty consisted of three ladies: Hattie Bizer, Ella King, and Elsie Westphal. Some of his faculty did not share the enthusiasm Prescott held for the young twenty-three-year-old Frederick. Ella King, in particular, viewed her new principal with skepticism. She remembered his year as a student at Battle Creek College and considered him too lively for

1 Ibid., pp. 42-43.
2 Kuhn, "Frederick Griggs," pp. 55-56.
the responsibility placed upon him. To make her displeasure known, she adopted a rather aloof air when dealing with Frederick. To his credit, Frederick did not take the lady to task, but rather let his personality and performance speak for themselves. Within a short time Ella King was won over and she remained a lifelong friend.¹

Through Mrs. Hattie Bizer, a widow, Frederick met her younger sister, Blanche Walleta Egglestone. He soon became a fairly regular visitor to the Bizer-Egglestone apartment, for he found Blanche to be a very attractive young lady. Admiration soon turned to love, and happily for Frederick, Blanche returned his affection. The Egglestone girls came from Wilhelm, a small town on the outskirts of Buffalo, New York. Their father, Wallace Egglestone, was an immediate descendant of George Egglestone, a principal surveyor of the Holland Purchase in western New York. In the spring of 1892 Frederick was invited to the Egglestone farm and he quickly won the approval of Blanche's parents.²

Frederick's letter to his prospective parents-in-law, seeking Blanche's hand in marriage, was delightful, both for its rhetoric and its courtesy. He wrote:

Upon a very short acquaintance with Blanche I began to see some of those elements of character of such sterling worth, of which she possesses so many, and I admired and respected her very highly for them. As I came to appreciate more fully the true worth of her heart and character, which was being continually revealed to me, my admiration deepened into a love which has and is continually growing. And now my great happiness is in the knowledge that I have been successful in winning for my own such a true and deep love as that which she

¹Ibid., pp. 57-58.

has so abundantly bestowed upon me. And it only remains to us to know that we have your approval upon the union of our hearts in our betrothal. . . .

I can, perhaps, from the love I bear Blanche, appreciate something of your love for her and interest in her welfare, and of your feelings at the proposition of giving up to the care and protection of another one so dear to you. But I beg you to believe me to be honest and true in my professions of affection for Blanche and that I will ever cherish and protect her as I would my own life.

The young couple had originally intended to marry in the summer of 1893, but one of the college professors was under appointment to Africa and was prepared to rent his house and sell his household effects to Frederick at a "rare bargain price." On the strength of this, Frederick and Blanche brought their wedding forward one year. In June 1892 Blanche graduated from the four-year academic course, and on August 16, 1892, the young couple was married in an outdoor ceremony at the Egglestone home. At the beginning of the new school year, just a few weeks away, Frederick had everything to satisfy a young man: a promising career as a teacher and school administrator, and a beautiful and charming young wife.

Summary

To understand Frederick Griggs and the qualities he brought to his work as an educator and administrator, one must seek insight into his ancestral background and identify likely formative influences from his environment and training. The historian claims that the past is always present. This being so, Griggs was in part the product of each

1 F. Griggs to Mr. and Mrs. W. Egglestone, May 15, 1892, Griggs Papers, AUHR.

and every phase through which his life passed. Not the least in importance were the years from childhood through youth spent in St. Charles, Michigan.

Frederick was nurtured in a pioneering environment with its emphasis on industry, self-reliance, and optimism. Both his grandfather and father were the first to clear and cultivate the land they owned. Born healthy, Frederick developed both a strong physical constitution and elements of sound character through the discipline of work on the farm.

Although exposed to hard work in his youth, Frederick did not know the hardship of poverty and want. His was a comfortable home in which there was time for recreation and the development of cultural and aesthetic values. Although not highly educated themselves, Frederick's parents encouraged in him a healthy attitude toward learning. A worthy role model in his high-school principal further encouraged Frederick to respect a sound and thorough education.

Of particular influence upon Frederick was the strong religious commitment and faith of his parents. Their active support of and participation in the worship and outreach of the Seventh-day Adventist Church in Michigan was a factor in Frederick's own decision to be a committed Seventh-day Adventist. The local church in St. Charles, in turn, provided Frederick with some early leadership experiences. These experiences gave him a degree of confidence in his ability to manage others in corporate activity. Finally, it should be noted that early in his career as an educator and administrator, Frederick became happily married to a young lady who shared his background of rural values, his belief in the value of education, and his commitment to a religious faith.
CHAPTER II

BATTLE CREEK COLLEGE: 1890-99

Historical Overview

The last decade of the nineteenth century was a period of rapid growth and development in Seventh-day Adventist education. It was during the 1890s that church leaders and educators seriously began their search for a distinctive Adventist theory of education and its concomitant practice. In particular, during the last few years of the decade, there began a strong movement to establish elementary, or church schools, wherever there were concentrations of Seventh-day Adventist families. At the center of this educational awakening was Battle Creek College, the denomination's first educational institution. Those who worked at Battle Creek College had a decided influence upon the practice of Christian education in other Adventist schools during those formative years.

From the establishment of the first Seventh-day Adventist school in the early 1870s, the denomination had tended toward an emphasis on secondary and college-level institutions. By 1890 it had seven schools above elementary level, and only nine elementary schools. Ten years later it had twenty-five secondary schools and colleges and some two hundred twenty elementary schools. During that period enrollments increased fivefold; from 1,329 to 7,357 students attending the church's schools. The proliferation of schools
at all levels and especially at the elementary level, created a demand for teachers. Reflecting the increased awareness within America that teachers should receive some professional training before entering the classroom, the Adventist denomination began a commitment to training its own teachers through normal courses. Frederick Griggs was to play a prominent role in the development of professional training for church-school teachers.

A turning point in the educational thinking of Adventists occurred in the summer of 1891. Under the direction of William W. Prescott, educational secretary for the General Conference, an educational convention was held at Harbor Springs, Michigan. While the convention focused on general matters of interest to educators, its major importance lay in emphasis given to curriculum concerns. Ellen White, whose writing and speaking exercised considerable influence within the growing Seventh-day Adventist church, was a principal speaker at the convention. A key issue raised by White was the need to break away from the classical tradition and to institute a biblically based curriculum.

Meaningful change rarely comes quickly, however, and the post-Harbor Springs years bore testimony to that truism. Almost two more decades would be spent in searching for appropriate ways and means of translating educational philosophy into curricula and classroom practice before the church began to feel comfortable with what it had created. Some Adventist educators such as Prescott and Magan, however, readily looked back to the Harbor Springs convention as the beginning of a reform movement in Adventist education and as the birthplace of a philosophy of Adventist Christian education. In
the judgment of Griggs, "it was in many ways the most important of any educational conventions that we have ever held, important because of the educational principles and foundations set forth at that time."  

During the nine years, 1890-99, that Griggs spent at Battle Creek College as principal of the preparatory department, he served under three college presidents. Prescott was president of Battle Creek College from 1885 through 1894. He was also the most influential educator within the denomination. Prescott's successor was George W. Caviness. While sensitive to the need of the church for teachers and ministers, Caviness was basically conservative in his perception of the nature of Christian education. Reform-minded men, including the influential superintendent of the Battle Creek Sanitarium, John H. Kellogg, became dissatisfied with Caviness's leadership. In the spring of 1897 the reform group succeeded in replacing Caviness with Edward A. Sutherland. Aged thirty-two, the youthful Sutherland had already completed five years of college presidency at Walla Walla College in Washington, but more importantly, he had shown himself to be a reformer and a strong devotee of the educational ideals of Ellen White. In contrast to both Prescott and Caviness, Sutherland moved quickly to reorganize the purposes of, and the methods employed in, Battle Creek College. In addition, Sutherland, along with Ellen White, played a major role in popularizing the church-school ideal within the denomination.

A major impediment to the implementation of the educational  

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concepts enunciated and discussed at Harbor Springs was the absence of an appropriate model upon which to base educational practice. Even the informed and clear-thinking Prescott appears to have been ambivalent about what should be changed in the curriculum. A model did emerge, however, when the Avondale School for Christian Workers was established at Cooranbong, Australia, in 1896, under Ellen White's guidance. Located in a rural setting with a large acreage, this school placed emphasis on agricultural education, manual training, work-study, and college industries, as well as a regular academic program. It was this model, along with his own experiments at Walla Walla College, that encouraged Sutherland to approach his presidency at Battle Creek College with a crusading zeal. While there were many positive results from Sutherland's approach, one unfortunate consequence was an alienation from part of the faculty. Griggs was among those who rejected what they considered extreme elements in the Sutherland program.

During this decade of educational ferment and growth, Griggs was given an opportunity to develop his leadership experience and capacities beyond what was required by his principalship of the preparatory department. For example, in 1895 he was a delegate to the General Conference session and was appointed, along with Caviness and veteran administrator John N. Loughborough, to a three-man subcommittee to consider and report on a range of educational issues.

Further, in 1896 Griggs was given study leave which prepared him to establish a Normal Department in the college in 1897. And then, in 1898 Griggs was elected to the Battle Creek College board and appointed its secretary.

As noted in the previous chapter, Griggs was married in 1892. In 1893 Blanche Griggs joined the college faculty as an assistant teacher in Latin and Greek. Blanche's teaching career was temporarily halted in 1896 with the birth of their first son, Bruce, on the fourth of July.¹

In 1898 Griggs was invited to assume the presidency of Walla Walla College, but he declined in the belief there was still a worthwhile contribution he could make to the program at Battle Creek College. By the spring of 1899, however, his relationship with Sutherland had deteriorated to the point where an invitation to assume the principalship of South Lancaster Academy, Massachusetts, came as a welcome relief. Griggs was pleased to accept and to move from Battle Creek. Sutherland, at the same time, brought the Griggs influence in the preparatory department to an abrupt end by having the majority of the preparatory teachers transferred or not rehired.²

**Battle Creek College Preparatory Department**

A number of important tasks faced Griggs when he assumed leadership of the preparatory department of Battle Creek College. First, as an inexperienced administrator, he had to gain the respect and

confidence of his faculty. Second, there was a need to develop the
identity of his school within the larger college. Third, he felt a
responsibility to promote the importance of the preparatory school
within the Battle Creek community. Fourth, aware of societal demands
for improved qualifications for teachers, he had to ensure that his
faculty was better trained for its work. Finally, he needed to make
certain that his school's curriculum met the educational goals of the
church. For almost a decade, Griggs sought to improve the preparatory
department as he enthusiastically addressed himself to those tasks.

When he assumed the principalship of the preparatory depart­
ment in 1890, twenty-three-year-old Griggs immediately faced the task
of establishing his credibility. Younger than the three ladies on
his faculty and with only two years of teaching experience, Griggs
was naturally regarded by the ladies as an untried novice. Ella King,
in particular, remembered Griggs's year as a student at Battle Creek
College and she thought him to be too high-spirited for his new
responsibility. As Griggs recalled:

I still remember the first faculty meeting that I held
with the three teachers who were to assist me in the prepar­
atory school. The meeting was held in the teachers' parlor.
I noted at once that Ella King did not take to me. Her nose
was in the air altogether too much.
In short, she did not like me! . . . She did a good deal
of "sniffing" in our little weekly faculty meetings and whenever I talked with her.

Rather than be upset by King's behavior, Griggs regarded it with humor
and decided to say nothing about her aloofness. Knowing that his pre­
decessor had not been very successful as a leader, however, Griggs
decided to let his professional competency speak for itself. Not

surprisingly, within a few months Griggs had gained the confidence and respect of his faculty, and each of the three ladies became a lifelong friend.

In the years immediately prior to 1890 the preparatory department had lacked a definite identity. The various preparatory classes had been housed in several cottages around the college. Coinciding with the arrival of Griggs as principal, however, all preparatory classes were transferred to rooms in the Gotzian Addition. While this transfer helped to give identity to the preparatory department, it did not entirely solve accommodation problems. Throughout most of the 1890s both the collegiate and preparatory departments were continually pressed for space as enrollments increased. In his report to the 1893 General Conference session, Prescott advised that overcrowding was a constant problem and that "the Principals of the Collegiate Department and the Preparatory Department are obliged to use the same room, and that a small one, as an office." During 1897 and 1898 Sutherland suggested several alternative plans to reduce the size of the preparatory department and to provide more space for collegiate students. Sutherland finally insisted that the elementary grades be located in the chapel of the Review and Herald building.^[In 1886 a three-story, 50 x 70 foot addition had been made to the south side of the main Battle Creek College building. This extension became known as the Gotzian Addition (W. W. Prescott, "Report of the Educational Secretary," GCB, February 23, 1893, p. 351). Sutherland's plans included: (1) constructing a wooden frame building to house the preparatory school, (2) establishing satellite industrial schools in the region around Battle Creek College--Michigan, Indiana, Wisconsin, and Illinois--to act as feeders to the collegiate level, (3) establishing "cottage schools" around Battle Creek to cater to children below grade six, and (4) having the Battle Creek church assume responsibility for all elementary grades. E. A. Sutherland to E. G. White, October 28, 1897, E. A. Sutherland Letters: Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.
Soon after taking up his responsibilities with the preparatory department, Griggs became aware that within the Battle Creek community there were several hundred Adventist children attending public schools. Griggs and his faculty, convinced that these children should be attending church school, commenced a program of visitation that took in every Adventist home in the community. In this they were strongly supported by Elder Henry Nicola, pastor of the Battle Creek church. The results of this public relations exercise became evident in the increased enrollments in the preparatory school (table 1).

Growth in enrollment created a demand for more teachers, and Griggs's faculty increased almost fourfold over a seven-year period. Whereas he commenced in 1890 with three teachers, by 1896 Griggs had a teaching staff of eleven. All his teachers, with two exceptions, were women. Many of the women taught for one or two years only, but his sister-in-law, Hattie Bizer, and Ella King-Sanders taught throughout the Griggs years. Emma Griggs was a member of her brother's faculty from 1891 to 1895. Initially, none of the preparatory-department faculty held baccalaureate degrees, but by 1896 three of his staff of eleven held B.A. or B.S. degrees.

Griggs's staff was recruited in part from Battle Creek College graduates, and in part from teachers with public school experience. Jessie Barber was one of the latter. An experienced


1 Griggs, "Autobiographical Sketch," pp. 64, 68.

2 BCC Cal, 1890-96.
TABLE 1
STUDENT ENROLLMENTS AT BATTLE CREEK COLLEGE, 1872-1899

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<th>Date</th>
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<th>Elementary</th>
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SOURCES: General Conference of Seventh-day Adventists, Department of Education, Statistics, "Battle Creek College, 1872-1900" (Washington, D.C.: General Conference of Seventh-day Adventists, n.d.); Battle Creek College Calendar, 1891-96.

high-school teacher, Barber joined Griggs in 1895. Concerning the change from public-school to church-school teaching, she wrote: "I had gladly given up more than a third of my former salary when
I made the change, but the balance was all on the profit side in the pleasure of training boys and girls for Christian service.¹

While the Battle Creek College graduates of the early 1890s could lay claim to a good general education, those who turned to teaching had no professional training. Recognizing the desirability of some professional preparation, the college board began requiring new preparatory-department teachers to attend one or more summer schools at teacher-training institutions. For example, in 1896 the board voted to employ Ruth Merritt on condition that she spent three weeks at the summer school offered by Cook County Normal School. Later that same year the board voted to encourage Dorothy Tichenor "to take Normal instruction the coming year." Apparently Griggs also attended at least one summer school at Cook County Normal School.²

In 1890 the preparatory department was organized into ten grades: a beginner's grade, four primary grades, and five grammar grades. The minimum age for entry into the beginner's grade was five years. Successful completion of the ten preparatory grades entitled entry to the collegiate courses. Assessment of pupil progress was by examination at the end of each term, and by marks awarded for the completion of assigned classwork. Academic standards were demanding, for students who failed to achieve an average mark


of 75 percent were required to relocate in the next lower grade. In any class a grade of less than 75 percent in the end-of-the-year examinations meant that the class had to be repeated the following year. In 1895 the structure of the preparatory grades underwent minor reorganization. The grades were reassigned as follows: a beginner's grade, four primary grades, four grammar grades, and a high-school grade. Early in 1897 the Board of Trustees authorized the college to extend the high-school level by two more years, thus making pre-collegiate work a full twelve grades. The change of presidents took place soon after this decision was made, and it is doubtful whether Sutherland made any serious attempt to implement the proposal.

The Battle Creek College Calendar for 1890-91 outlined two basic aims for the preparatory department. First, it was to provide children, and those of limited educational background, with instruction that reflected the ideals and influence of the Seventh-day Adventist church. Second, it was to prepare students for entry into collegiate courses. Before 1890 there was little in the curriculum to suggest any great appreciation of the importance of the first stated aim. The 1890-91 Calendar admitted that the course of study was "substantially the same as is found in city schools." In 1890, however, Bible was, for the first time, taught in all grades.

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Jessie Barber was surprised, when she joined the preparatory department in 1895, to discover that while Bible had been a part of the curriculum for five years, no great progress had been made in developing the Bible courses. Given the task of teaching the Book of Acts to grade seven, she found that there was no textbook and she had to develop her own lesson plans and assignments. Notwithstanding, Barber found her greatest joy in the teaching of Bible.¹

The Calendar for 1895-96 provides evidence of some change in the curriculum. Fundamental to the change was the premise that all teaching should proceed from the concrete to the abstract. Skills in observation were perceived as the key to purposeful learning. For both teacher and pupil, the best concrete objects were to be found in nature; therefore, through field excursions and through specimens brought into the classroom, the natural world should be the focus of observation and research. Other subjects in the curriculum such as language study, number work, and other branches of knowledge, were to be the logical extension of observation of the natural world. Science, then, was to be the integrating subject for much of the curriculum. The curriculum was completed through aesthetic and manual education. The former was met through the study and practice of drawing, painting, music, and voice culture. The latter was achieved through gardening and various forms of Sloyd: wood carving, sewing, knitting, and paper and pasteboard work.²

¹Osborne, "Teacher Education in the Early Days," JTE 15 (June 1953), p. 11.
²BCC Cal: 1895-96, pp. 33, 34.
Through the efforts of Griggs and his faculty, the preparatory department grew in size and importance within Battle Creek College. It provided a vehicle for field-testing revisions to the curriculum, and it participated in attempts to translate educational reform into sound practice.

**Innovations**

The Harbor Springs educational convention of 1891 brought some changes to the thinking of Adventist educators. As previously noted, Griggs considered that convention one of the most important gatherings of Adventist educators. One of the key educational principles stressed at Harbor Springs was the importance of manual and industrial education. For the next two years little happened to the curriculum, since, as Griggs observed, "Professor Prescott was never opposed, but never too warmly enthusiastic about manual, industrial education."^1 Ellen White, who had taken the lead in urging educational reform at Harbor Springs, finally sought to get things moving at Battle Creek College through a letter addressed to the faculty and students. Along with other counsel, she wrote:

> Some hours each day should be devoted to useful education in lines of work that will help the student in learning the duties of practical life, which are essential for all our youth. ... Physical labor that is combined with mental taxation for usefulness, is a discipline in practical life."^2

Challenged to action, Griggs and his faculty in the preparatory school searched for ways to introduce manual education

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^2 Ellen G. White, "Special Testimonies on Education," October 1893, MS 51, EGWRC-DC.
appropriate to the age of their students and the constraints of a small campus. They found their answer in Sloyd, a program of educational handicraft developed in Sweden by Otto Saloman. With full and enthusiastic support from Prescott, Sloyd was first introduced into the curriculum in the 1894-95 school year. The Calendar for that year announced:

The importance of doing the best quality of work in the early years of a child's education is fully recognized. Modern methods of instruction are employed, and an effort is made to lay such a foundation as can be built upon safely in later years. In addition to other means already employed to make the training complete and symmetrical, regular instruction in sewing and paper and cardboard sloyd will be introduced. This scheme of industrial training will be extended in other lines as rapidly as provision can be made to carry forward the work.

That the educational and General Conference leaders saw the introduction of Sloyd as a significant educational innovation may be gauged from the attention it received at the 1895 General Conference session. Prescott reported that while the introduction of Sloyd was experimental, the early results were "extremely satisfactory" and the program was well received by both students and parents. He foresaw further development of the program. O. A. Olsen, General Conference president, told delegates of his visit to the Michelson Sloyd School in Copenhagen in the summer of 1894. He confided that he had been much impressed by what he had seen. Griggs gave a brief description of Sloyd and exhibited samples of the children's work. The published

report of the meeting noted that "the work done in each grade is simply surprising for neatness and skill." ¹

For the first year of Sloyd, Griggs had a "trained teacher" in charge of the program. Whether this was meant to imply that the teacher was trained in the techniques of Sloyd, or was a skilled and capable teacher, is not clear. For the second year of the new program, however, Griggs was able to acquire the services of Martha W. Stearns, an expert in the use of Sloyd. The annual calendar for the next few years made due reference to the purpose and nature of the Sloyd system in the preparatory department.²

¹ "The Seventh-day Adventist Educational Society," GCB, February 19, 1895, p. 244. Vande Vere credits O. A. Olsen, president of the General Conference, with having introduced the Sloyd system to Griggs and the Battle Creek College faculty. Olsen was not, however, the prime motivator. Evidence against Vande Vere's contention is as follows: (1) Olsen made his visit to Scandinavia and to the Mickelson Sloyd School in Copenhagen in the summer of 1894, which means he was away from Battle Creek at the time the decision to introduce Sloyd was made; (2) a Teachers' Institute held at Battle Creek College, July 22 through August 6, 1894, recommended that Sloyd be introduced into elementary classes below grade seven, and that prospective teachers take "an approved course in Sloyd work" as part of their professional training; (3) Sloyd was already known in the United States, having been introduced in 1886 (a private Sloyd normal school had been established in Boston in 1889); and (4) Griggs recalled that at the time they were considering its introduction, the Sloyd system was receiving considerable attention in American educational circles. It is more likely, therefore, that Olsen's visit to the Sloyd School in Denmark was to confirm the appropriateness of the innovation in meeting some of the needs of the educational program. Vande Vere, The Wisdom Seekers, p. 71; "Notes," RH 71 (29 May 1894):352; "Notes," RH 71 (16 August 1894):656; F. W. Howes, "The Teachers' Institute," RH 71 (14 October 1894):525; Samuel C. Parker, The History of Modern Elementary Education (Totoura, NJ: Littlefield, Adams & Co., 1912), p. 467.

² "The Seventh-day Adventist Educational Society," GCB, February 19, 1895, p. 244; BCC Cal: 1895-96, p. 34. That Martha Stearns was somewhat of an expert in Sloyd may be implied from her writings on the subject. In 1897 she published a book, Schools without Books or Educational Handiwork for Home and Schoolroom (Battle Creek, MI: Review and Herald, 1897), and she wrote a four-part article, "God's Purpose in Manual Work," which appeared in the Review
Two further curriculum innovations were introduced by Griggs. At the 1895 General Conference session he advised delegates:

Education is not something that is distinct from life; education is a life; and that means a great deal to us. The end of education is not the amount of knowledge stored up in the mind; but it is the development of our working power. We endeavor to teach the children the connection between themselves and the things that they see all around them, and how to turn this knowledge to the best account.

Children were encouraged to bring objects for study and discussion to the classroom. Concentration on and observation of these objects became a teaching-learning experience. The usual boundaries between subject areas were removed, for observation of objects was used to lead into reading, language study, geography, natural science, and the other subjects of the curriculum. Griggs believed this method to be fully sanctioned by scripture since Christ not only drew illustrations from the natural world in his teaching ministry, but he specifically enjoined his disciples to "consider the lilies of the field, how they grow." Griggs's confidence in the educational value of observation was reflected in an article published in 1898. He wrote:

I wish to make a plea for observation as a means of study, which is often opposed by a blind adherence to books and definitions, because I firmly believe that it is the purpose of the Creator of man that man should arrive at truth in such a way that the truth shall become a part of his very being. This can result only when his study is conducted in such a

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1 Frederick Griggs, quoted in "The Seventh-day Adventist Educational Society," GCB, February 19, 1895, p. 244.

2 Ibid., Frederick Griggs, "Christ Taught from Life," CE 1 (December 1897):94.
manner as to develop his originality; and observation employs and develops the originality of the student, and results in independent thought.

The third of Griggs's curriculum innovations was the introduction of gardening into the program. Foreshadowed in his report to the 1895 General Conference session, the innovation involved providing each student with a small plot of ground. Again, the key educational concept was integrated learning. Arithmetic was taught through surveying and measuring out the plot, geography and geology from soil study, and botany was taught through the growth of plants. Beyond these branches of knowledge was a more important level of learning. Griggs declared: "The whole garden is to be a missionary garden, and the great study above all and in all will be the Creator of all and his sacred work."  

That this third innovation was implemented with some degree of success may be inferred from a faculty discussion in the spring of 1897. It would appear that the young gardeners were becoming discouraged by the invasion of their plots by outsiders, so the faculty agreed to seek police protection for the gardens.

The three innovations attempted by Griggs and the teachers in the preparatory department represented a genuine attempt to alter the emphasis of the curriculum and to develop programs that were practical and concrete. It would appear that each innovation was seen as finding strong justification within the educational theory which

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1Frederick Griggs, "Observation," CE 2 (February 1898):120.
2Frederick Griggs, quoted in "The Seventh-day Adventist Educational Society," GCB, February 19, 1895, p. 244.
3BCC Fac Min, May 9, 1897.
emerged from post-Harbor Springs discussions. Prescott, as General Conference educational secretary, had followed the first year of the innovations with interest and was delighted with the results. He envisioned the innovations becoming a regular part of the preparatory department curriculum at Battle Creek College, and he saw them being introduced into the other denominational schools.¹

Establishing a Normal Department

In 1889 it was decided that the denomination would employ only those teachers who had gained their education in the schools of the church and, in particular, who had studied Bible subjects.² By 1896 Prescott had come to the realization that teachers who had received a conventional education outside a Seventh-day Adventist milieu were ill-prepared to institute the educational reforms proposed at Harbor Springs. With more Adventist communities establishing elementary schools for their children, the reservoir of acceptable teachers was quickly diminished. The time had come, indeed was overdue, for the church to thoroughly train its own teachers.³

An elective in pedagogy was offered in Battle Creek College in 1895. The course included elementary psychology, the history and science of education, and practice teaching. This was but a start, for the principal of the preparatory department had plans for a

¹William W. Prescott, quoted in "The Seventh-day Adventist Educational Society," GCB, February 19, 1895, p. 244.

²"Report from the Committee on Education," GCB, October 22, 1889, p. 34.

complete Normal Department within Battle Creek College. Kuhn has noted that early in Griggs's principalship, the preparatory department had been forced to close its doors for two weeks due to a smallpox epidemic. Griggs and his three assistants spent a portion of this time visiting the normal schools in Ypsilanti and Saginaw. Kuhn conjectured that these visits may well have sparked the idea in Griggs's mind to establish a teacher-training department at Battle Creek College.¹

Griggs must have communicated his ambition to Prescott and received encouragement. While Prescott was visiting Australia in 1896, he received a letter from Olsen in which the General Conference president raised the matter of training denominational teachers. In his response, Prescott drew attention to the "good start" Griggs had made in this area, and he urged Olsen to confer with Griggs "so as to learn his plans and what he has accomplished so far." There is no record of any meetings between Olsen and Griggs, but during 1896 the college faculty considered Griggs's plan for a normal department in one of their meetings. His proposal was not without its critics within the college. Some fifty years later Griggs recalled that "during the discussion of the question in the faculty, Professor W. E. A. Aul and Professor Fred Howe strongly opposed such a department."²

During the 1896-97 school year, Griggs and two of his preparatory department faculty attended the University of Buffalo School of


Pedagogy to prepare themselves to establish and operate a full normal department. During that time Griggs also put the finishing touches to his proposed teachers' course. In January 1897 the Battle Creek College Board agreed to recommend a one-year teachers' course to commence the fall of 1897. By virtue of his professional preparation and the hard work he had put into organizing the new department, Griggs was appointed as its director and was so listed in the college Calendar of 1897-98.¹

The demand for church-school teachers anticipated by Griggs and the Battle Creek College administration was not long in coming. Writing in the Review, Griggs advised that the opening of church schools was depleting the ranks of those available to answer the calls. At the moment of his writing there were requests "for twelve teachers to open and conduct schools within three months." Griggs reassured the constituency, however, that Battle Creek College was preparing to meet the demand even if it meant shorter preparation for a greater work.²

By November 1897 Griggs was predicting that twenty-five of his

¹Kuhn, drawing upon Griggs's recollections, listed four teachers from the preparatory department as having attended the University of Buffalo School of Pedagogy in 1896-97. Besides Griggs, they were Hattie Bizer, Florence Westphal, and Ella King. Griggs's recollection was at fault, however, for the Register of Students of the School of Pedagogy records only the names of Griggs, Jessie Barber, and Ella King Sanders. Dorothy Tichenor also enrolled in 1896, but withdrew before completing any courses. Kuhn, "The Lamp That Has Never Gone Out," JTE 15 (June 1953):16; Register of Students, School of Pedagogy, University of Buffalo, 1896-97, Archives, State University of New York at Buffalo. BCC Bd Min, January 13, 1897; BCC Cal: 1897-98, p. 3.

²Frederick Griggs, "In Battle Creek--In the College," RH 74 (19 October 1897):668.
students would be ready to enter the teaching ministry at the end of term. Certainly the pressure to provide teachers was reflected in an article Griggs wrote for the Review entitled, "Teachers Wanted." Although there were over thirty-five students in his normal course, Griggs expected many to be called to church and mission schools. He therefore pleaded for new students, including those teaching in secular schools, to enroll in his normal course. Lest there be any confusion, he assured both trained and untrained enrollees that the courses of study would be adapted to the experience and needs of the class.¹

The demand for teachers justified the Normal Department established by Griggs, but also spelled its doom. Within a short time of its establishment, emphasis would shift almost entirely to shorter courses.² Although for the next few years the pattern for teacher training was dominated by hurried preparation for service, the effort by Griggs to plan and develop a thorough and structured normal course demonstrated to the denomination that it could be done.

Study at Buffalo

Sometime prior to 1896, Prescott, while on a trip east from Battle Creek, visited the Franklin model school affiliated with the newly established University of Buffalo School of Pedagogy and met its director, Frank M. McMurray. Prescott discovered an affinity


between his thinking and the principles and methods of education expressed by McMurray. According to Osborne, McMurray was in turn impressed with Prescott and offered three scholarships at the School of Pedagogy for selected preparatory-department teachers.¹

Recognizing that he and his preparatory-department faculty were ill-prepared to operate a normal department, Griggs proposed to the college board that he and several of his staff be granted leave to undertake further study. So it was that in 1896-97 Griggs and two other key teachers found themselves enrolled at Buffalo. Griggs made regular journeys back to Battle Creek to maintain management of the preparatory department, but the daily administration of the school was left to Mrs. Angelia Hobbs, an experienced and competent teacher who had joined the staff in 1892.²

The University of Buffalo School of Pedagogy was in operation only from 1895 through 1898, but during its short life it provided quality professional training. Two of its faculty, Frank McMurray and Michael V. O'Shea, were prominent among American educators, and regular use was made of lectures given by such leading educators as Charles DeGarmo, William T. Harris, and Nicholas Butler. The School of Pedagogy could best be described as a graduate school in education, since it sought its students from the ranks of college graduates,

¹Osborne, "Teacher Education in the Early Days," p. 12. Attempts to verify the offering of scholarships have been unsuccessful. The archivist, State University of New York at Buffalo, advised, "I found no reference to scholarships provided by McMurray to students from Battle Creek College. Since we have no financial records or correspondence from the School, however, there is no definitive way of establishing whether or not such scholarships were provided." Shonnie Finnegan to Arnold C. Reye, July 16, 1981, AUHR.

normal-school graduates, and experienced teachers. It was strongly committed to Herbartian psychology and Pestalozzian methodology. McMurray, the director and key figure in the school, had obtained his Ph.D. in Germany and had been exposed firsthand to the influences of Herbart and Pestalozzi. McMurray was also a foundation member of the Herbart Club, which later became the National Society for the Scientific Study of Education.

The basic qualification offered at the School of Pedagogy was a two-year diploma requiring the completion of fourteen credits (a credit consisted of five one-hour lectures per week for one semester), and a dissertation. During his year at Buffalo, Griggs completed twelve courses equivalent to five and three-fifths full credits. He did not, therefore, complete the requirements for the diploma, but he gained exposure to fields of study hitherto denied him.

It is difficult to determine the degree to which the year spent at Buffalo influenced Griggs's thinking on educational matters. Four pieces of evidence may be cited, however, to suggest the influence was considerable. First, Osborne has noted that when Griggs wrote several articles for the Review, he based his series on child study on materials first presented by O'Shea. Second, in a paper on


2School of Pedagogy, University of Buffalo, Catalogue: 1896-97, pp. 25-27; Register of Students, School of Pedagogy, University of Buffalo, 1896-97, Archives, State University of New York at Buffalo.
"The Training of Teachers" presented to the Battle Creek College faculty early in 1897, Griggs expressed a number of concepts consistent with Herbartian psychology and Pestalozzian pedagogy. Third, when Griggs structured the teachers' course for Battle Creek College, the professional courses appeared to have followed closely the School of Pedagogy model. Fourth, Griggs borrowed the idea of a model school that required teacher trainees to spend time in a practicum situation under the guidance of experienced and successful teachers. It should also be noted that years later Griggs expressed the opinion that he had attended one of the best schools of pedagogy in the United States. Certainly his year at Buffalo gave Griggs the confidence to approach the task of training teachers in a methodical and professional way.¹

Developing a Theory of Education

The mental stimulus received at Buffalo provided Griggs with both the material and the incentive to share his ideas. During 1897 and 1898 Griggs wrote thirty-five articles published in the Review and Herald and The Christian Educator. In a sense, Griggs was, through these articles, articulating his theory of education. While it could not be said that his theory was in any way complete, nevertheless, what he wrote provides a useful basis for understanding Griggs's concept of Christian education.

The articles focused on eight educational concerns: the aim of education, the nature of the child, moral training, discipline, a theory of learning, methodology, child study, and the curriculum.

¹Osborne, "Teacher Education in the Early Days," JTE 15 (June 1953):12; BCC Fac. Min, January 24, 1897; BCC Bd Min, January 17, 1897; F. Griggs to W. Spalding, December 17, 1946, Griggs Papers, AUHR; Griggs, Autobiographical Sketch, p. 65.
Griggs derived his ideas from a number of sources. One such source was the Battle Creek College community, for during the 1890s the college faculty was engaged in an exploration of educational ideas and ideals. Further, it is very likely that Griggs attended the Harbor Springs convention and was exposed to the strong efforts of Ellen White to give new direction to Adventist education. Certainly he was caught up in the subsequent discussions of ways and means. In addition to his Adventist milieu, Griggs had been exposed to the strong Herbartian influence at Buffalo and to the progressive theories of Francis Parker at the Cook County Normal School. While the principal modifying and unifying framework in Griggs's educational theory was provided by the Adventist Christian world view, he revealed a capacity to extract beliefs, concepts, and principles from his secular contemporaries and to integrate them into his own schema.¹

Griggs perceived character development as being the great aim of education. This was a logical extension of his belief that education must concern itself with two worlds: the here and now and the one which is to come. For the here and now, sound character provided the developing individual with a framework within which to act and make decisions, and it led to the actualization of the self at each stage throughout life. The world to come represented man's ultimate destiny in fellowship with his Creator. Entry to the world to come

¹Two Adventist scholars, George R. Knight of Andrews University, and Maurice D. Hodgen of Loma Linda University, have attempted independently to construct a list of those who attended the educational convention at Harbor Springs. Both categorize Griggs's attendance as highly probable. For a comparison between Griggs's educational ideas and those of his contemporaries, see Arnold C. Reye, "Frederick Griggs's Educational Theory and the Educational Climate of the 1890s" (Term Paper, Andrews University, 1981), AUHR.
would result in the restoration of that "beautiful and good character" with which man was originally created but lost through the entry of sin.¹

The nature of the child was clear and unequivocal to Griggs. Each child inherited the fallen nature of man. Concern with the effects and influences of sin did not necessarily lead to a pessimistic view of the growing child, for Griggs also saw the child as primarily a spiritual being. Residual spiritual sensitivities within the child enabled him to respond to spiritual influences and thereby to counter the tendency to evil. The home, the church, and the school were commissioned to facilitate the exposure of the child to spiritual influences.²

If sound character was the accepted goal of education, then moral training was an important work for the teacher. The Bible was perceived by Griggs as the strongest agent in moral education. Not only did it provide models of sound character and examples of wise choices, but it also established the basis for motive. Through its stories the child could identify right and wrong and make appropriate value judgments, thereby learning skills applicable to meeting the choices faced in life.³

Just as spiritual influence was necessary in providing right motives, the role of discipline was to direct the erring child back to


paths of rectitude. While he approached discipline in a humane and understanding manner, Griggs did not fully endorse the position that physical and mental restraints on the child were inappropriate. Deprivation of privilege and physical penalty were considered by him to be appropriate. Discipline was always to be positive in direction; it was to strengthen the good. To achieve this, the child needed to recognize the necessity of discipline, to perceive justice in every specific instance of discipline, and to respond to discipline with obedience. Sound discipline was an important function of the school, but the home had the first and principal role in developing the disciplined and self-respecting child.¹

Modern theories of learning were in their infancy during the 1890s. Griggs had the choice of remaining with the theories of faculty psychology and formal discipline that were popular during the nineteenth century, or of accepting the psychology of Herbart. Griggs recognized the importance of learning theory to pedagogical practice and espoused Parker's version of apperception with its emphasis on observation, activity, and exposure to the concrete.²

Griggs's statements on teaching method were consistent with his learning theory. He rejected memorization and argued for cause-to-effect learning, believing it encouraged the child to exercise moral judgment. In addition, he urged learning by


²Francis W. Parker, Talks on Pedagogics (New York: E. L. Kellogg, 1894), pp. 57-58, 107-20; Frederick Griggs, "Observation," CE 2 (February 1898):120.
discovery—learning only those things which were relevant to life at each stage of development, making the known the starting point for venturing into the unknown, and developing skills only insofar as they facilitated communication and computation.¹

Griggs responded positively to the new emphasis given to child study. He accepted the attempts to quantify observations of the child and thereby to more accurately describe the behavior and growth patterns of the developing human organism. Griggs held a middle position in the debate over nature and nurture. His position regarding the sinfulness of man required him to acknowledge the importance of inherited traits, but he also accepted the responsiveness of the child to environmental influences.²

Unfortunately, Griggs did not directly address himself to the question of curriculum, except as curriculum issues became part of his discussion of aims, methods, and the needs of the child. He did, however, make some interesting curriculum statements. (1) Language study should be an important element in the curriculum. The skills of hearing, reading, speaking, and writing should be developed for their function in transmitting and receiving thought clearly, concisely, and accurately. (2) Natural science should be included in the curriculum. Not only does natural science lend itself to the application of the theory of learning—as espoused by Griggs—but it

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is next to the Bible in delineating and demonstrating "the laws of true spiritual life." (3) Religious instruction is essential as the medium through which God's love as the unifying principle of the universe can be presented to students. (Griggs wrote with conviction on this topic: "The religion of Christ is the most real thing in the universe, and our children should be so concretely instructed that they may come fully to know it.") (4) Due to the belief that there is an inborn need to be busy and active in response to a dynamic environment, teachers should plan their curricula around participation and activity by the students. (5) The curriculum should be constructed around the interests of each age-group. In no area is this of greater importance than reading.\(^1\) There was much more Griggs could have said about curriculum, but, for reasons best known to himself, he made no attempt to present an ideal curriculum to his reading public.

Events and experiences coalesced during the mid-1890s to provide Griggs with the knowledge base from which to formulate and articulate a theory of education consistent with his role as a Christian educator. This theory of education provided cohesion and consistency to his efforts in such areas as goal specification, curriculum, development, and teaching-learning strategies. That he drew from a number of sources—Adventist, American Herbartian, and Francis Parker—is evident in his writings, but the final product was his.

It may be conjectured that although Griggs wrote the short articles for popular reading by teachers and parents, perhaps he himself received the greatest benefit from their preparation. It is not unreasonable to assume that the act and discipline of writing may well have forced him to clarify his thinking on a broad range of fundamental educational issues. While subsequent years would bring deletions, modifications, and additions to his educational schema, Griggs emerged from the 1890s with a conceptual base from which to conduct himself as a teacher, educator, and educational administrator.

Conflict

The school year 1898-99 was not a happy one for Griggs. The role of his normal department was not working out quite as he had intended, and he received a stern rebuke from Ellen White. In a letter to his mother, Griggs commiserated with her on the problems she faced, but advised her to follow his example and make the best of things even though at times she may not feel like it.¹

In August 1898, Ellen White wrote from Australia to Griggs and Frank W. Howe, rebuking them for articles which had appeared in The Christian Educator. White charged both men with a lack of clarity in their thinking, with espousing humanistic philosophy, with making human wisdom the key to understanding truth, with conceit in their own wisdom, with a lack of consecration and a sanctifying experience, and with their failure to adequately prepare young people to go forth as teachers. As a final thrust, Ellen White stated unequivocally:

¹Fred [Griggs] to My own dear Mother [Mrs. Diantha Griggs], August 12, 1898, Griggs Papers, AUHR.
Were you here in Cooranbong [Australia], we would not, could not entrust our youth to you, for you are not qualified to give students proper instruction. . . . You would hinder the very work that the Lord calls upon every teacher to be qualified to do.

Years later Griggs wrote of this letter: "It was plain and seemed severe." The emotional impact was almost crushing since White had questioned: (1) the genuineness of his Christian experience, (2) his competence as a Christian teacher, (3) the worth of and values derived from his recent study program, and (4) his ability to discern between truth and error. In an effort to come to grips with himself and with the reproof, Griggs did four things: (1) he shared the letter with two men who knew Ellen White personally, John H. Kellogg and Alonzo T. Jones, and sought their counsel; (2) he read the letter to the teachers in the preparatory department and discussed its import with them; (3) he made the issues raised by White a matter of earnest prayer; and (4) he conducted a thorough self-examination. Collectively these four responses proved cathartic and helped Griggs clarify his thinking and regather some degree of self-esteem. By late October, Griggs was able to write a chaste reply to Ellen White. He accepted the validity of the criticism, expressed his regret at the adverse influence of his attitudes and values, and hoped that his future work and influence would be very different. Her purpose achieved, Ellen White wrote once more to Griggs. This time her tone was gentle and supportive, and the message was one of encouragement.

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1E. G. White to F. Griggs and F. W. Howe, August 23, 1898, Letter 65, EGWRC-DC.

2F. Griggs to E. G. White, October 20, 1898, Griggs Papers, AUHR; E.G. White to F. Griggs, December 1, 1898, Letter 117, EGWRC-DC.
The mechanics of Griggs's response to White's rebuke is revelatory of the man's mode of operation. In this situation he demonstrated openness in relationships and he engaged in collaborative behavior. Although the White letter was directed to him and was pointed in its criticism, Griggs shared its contents with his faculty. Beyond the circle of his faculty, Griggs shared his reproof with at least two leaders in the community, Jones and Kellogg, and sought their counsel. It would seem that he found strength and objectivity through the opinions of others. By exhibiting this open and collaborative behavior, Griggs turned what could have been a shattering experience into an opportunity for personal growth and development.

Before leaving this incident, it may be asked, what, in particular, had Griggs written that incurred White's strong displeasure? Unfortunately White's letter to Griggs and Howe, while referring to what they had written in The Christian Educator, did not specify which articles had offended her perception of truth, nor did it refer to specific statements made by either man. It would appear, however, that White was concerned with indications that both men were upholding the virtues of secular knowledge and the achievements of human wisdom. That Griggs believed his system of truth was the central issue may be deduced from his final article for The Christian Educator published in March 1899. It is not unreasonable to believe that this final article was an act of reparation; an attempt to clarify his position in the minds of his readers. In this article Griggs stressed that man was to seek the principle of saving truth. The work of the teacher was to teach this saving truth, but this could only be
achieved when the teacher yielded completely to the influence of the Holy Spirit.¹

A second area of conflict has been identified by Emmett K. Vande Vere. He has suggested that tensions existed between Sutherland and the teacher-training staff in 1898-99. Although there is no specific evidence for this, there are a number of indications which suggest that Vande Vere is correct in his assertion. That all was not well may be deduced from Griggs's letter of August 1898 to his mother. In this letter Griggs referred to (1) his own attempts to make the best of things even though he did not feel like it, (2) a discussion he had had with Kellogg relative to Sutherland's work, (3) Kellogg's words of encouragement and counsel that Griggs should "introduce some good Pedagogy into the school," and (4) a reference to his own "hard proposition" and the need to keep sweet. Griggs's feelings of discouragement at that time were not related to the letter from Ellen White, for his receipt of that letter was still future.²

There were three likely causes of tension between Griggs and his president. First, Sutherland had insisted that the elementary grades of the preparatory department be separated from the college and located in the chapel of the Review and Herald building. With some degree of validity, Sutherland had argued that this arrangement better replicated the church-school work for which the trainees were preparing. Griggs recalled that he "did not agree at all with


²Vande Vere, The Wisdom Seekers, p. 81; Fred [Griggs] to My own dear Mother [Mrs. Diantha Griggs], August 12, 1898, Griggs Papers, AUHR.

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his [Sutherland's] ruling in this matter."\(^1\)

Second, and probably more seriously, the Normal Course and the Normal Department which Griggs had constructed were being supplanted by Sutherland. By the beginning of the 1898 school year, Sutherland had restructured the academic purposes of Battle Creek College. Through the Review he advised that the college was planning to train ministers, teachers, canvassers, and general missionaries in the shortest time possible. Battle Creek College was abandoning the collegiate tradition and was becoming a training school with short vocation-oriented courses. One further aspect to this was that Sutherland assumed leadership in the training of teachers. Percy T. Magan, dean of Battle Creek College, gave some insight into what was happening when he wrote to William White:

Professor Sutherland is devoting a very large part of his time and attention to the matter of training teachers for church school work, and Miss DeGraw is his first assistant and constant helper in this line of labor. She understands his methods of work, the plans he has in mind to carry out, and when he is away, he can trust her to carry on the work during his absence.\(^2\)

It is clear from this letter that Griggs, although designated head of the Normal Department, was having very little influence on the training of teachers. Initiative in this area had passed to Sutherland and DeGraw.

Third, there is a strong suggestion that Sutherland's pedagogy was at variance with Griggs's and the preparatory department. William

\(^1\)Griggs, "Autobiographical Sketch," p. 71.

\(^2\)E. A. Sutherland, "Battle Creek College," RH 75 (20 August 1898):562; idem, "Who Should Attend Battle Creek College?" RH 75 (27 September 1898):623-24; P. T. Magan to W. C. White, March 31, 1899, P. T. Magan Misc Let, LLUAr.
White had written to Sutherland making enquiries regarding the suitability of Angelia Hobbs, one of Griggs's elementary teachers, as a teacher for the school at Cooranbong, Australia. In Sutherland's absence, Magan replied:

... I do not think she [Angelia Hobbs] would meet your mind or your mother's mind at all. She is a splendid teacher of the old school, but she has little or no knowledge of the new plans and light which we are endeavoring to work upon, and which the Lord is sending.... The Battle Creek church school has worked along the lines for which your mother reproved Frank Howe and Fred Griggs so plainly in her letter to them last autumn. Now I think Professor Griggs has endeavored to make a reform, and to change things considerably, but I think he has been greatly crippled by his teachers, and Mrs. Hobbs is one of these teachers.

Magan's comments suggest that Sutherland was developing a new pedagogy and that the preparatory department faculty, including Griggs, had not understood nor grasped the new approach. Although not stated explicitly, there is the implication that the theory and methodology acquired via Francis Parker, Frank McMurray, and other non-Adventist educators, were suspect in the eyes of Sutherland and Magan, and probably in Ellen White's eyes also.

There is some validity in Vande Vere's contention that Sutherland viewed with suspicion all who had received their training in secular institutions, and his suspicion most likely included Griggs. For example, a young lady, Ida Woodward, approached Sutherland about teaching in the church's schools. To this enquiry, Sutherland replied:

We cannot offer anyone a position unless we are acquainted with them, and are sure that they are in perfect harmony with Christian education, and also are able to teach properly according to this system; I mean to make the Bible, the very

\footnote{Ibid.}
basis, groundwork and subject matter of all the subjects that are taught.

There is no question but that Griggs's search for truth and reality through observation of the natural world was antithetical to Sutherland's attempts to integrate faith and learning through the Bible.

Given Sutherland's training-school mindset, with its emphasis on short vocational courses and the Bible as the only textbook, it is not surprising that Griggs found himself at odds with his president. Despite Kellogg's counsel to introduce "good pedagogy into the school," Griggs felt impotent. The goals and methodology of the college had changed quickly under Sutherland and Griggs found it difficult to identify with the changes. In reflecting upon that time, Griggs later observed:

Professor Sutherland came to Battle Creek College with what appealed to many people as eccentric views and not the best application of the teaching of the Spirit of Prophecy [Ellen White] as it related to Christian education. Many of the faculty did not agree with his theories; however, there is no question but what Professor Sutherland was sincere in his efforts to apply Christian theory to practical education.

Griggs was undoubtedly one who "did not agree" with Sutherland's theories. Further, there is evidence to suggest that Griggs experienced some difficulty in handling his conflict with Sutherland. While there is no record of conversations between the two men, there is reason to believe that Griggs's solution to the problem was to distance himself from Sutherland and to withdraw from active participation in the decision-making processes of the college. For instance, Griggs was regular in his attendance at, and participation in, faculty

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1E. A. Sutherland to Ida Woodward, September 6, 1898, RG 11: 1898-S, GCAR.

meetings between 1890 and 1897. Between January 2 and May 22, 1898, Griggs attended twenty of the thirty faculty meetings that had attendance lists. From October 4 to December 29, 1898, however, Griggs attended only two of the eighteen faculty meetings, and from January 8 to June 4, 1899, he attended two meetings of twenty-one. Griggs's diary for 1899 indicates that he was in Battle Creek for all but five of the meetings he did not attend.\(^1\)

The pattern of absenteeism suggests more than the pressure of other work. It would appear reasonable to conclude that because he did not agree with his president, Griggs deliberately withdrew from the faculty meetings. It should be remembered that not only was Griggs principal of the preparatory department; he was also a senior member of the faculty and a member of the college board. His behavior in absenting himself from faculty meetings could hardly be seen as supportive of college administration. Griggs was either completely alienated by the usurpation of his assigned role by Sutherland and DeGraw and felt there was little more that he could contribute, or his behavior appears as somewhat less than a mature response to a conflict situation.

Given the basic differences in the way they perceived Christian education and the apparent alienation this caused between the two men, it probably came as a relief for both Griggs and Sutherland when the South Lancaster Academy board invited Griggs to the principalship of their school in 1899.

\(^1\) BCC Fac Min, 1890-99; Frederick Griggs, diary, 1899, Griggs Papers, AUHR.
The Fledgling Administrator

When Griggs assumed the leadership of the preparatory department in 1890, he did so without formal training in leadership and with virtually no experience in administering a graded school. The successes he achieved over the nine years he was at Battle Creek were the product of his personal qualities, his insight, and his capacity to learn from the role models provided by Prescott, Caviness, Sutherland, Kellogg, and Jones.

Although primary documentation for this early period of Griggs's life is limited, the general record of his performance at Battle Creek College gives some insight into his behavior as a fledgling administrator. First, it should be noted that Griggs was a builder. He possessed the foresight, ambition, and drive to want to improve what had been placed in his charge. The growth of the preparatory department from a four-teacher ten-grade school with 177 pupils in 1890, to a twelve-grade school of 459 pupils with a faculty of twelve in 1896, was at least partly due to Griggs's enthusiasm to see all the Adventist children in Battle Creek receiving a Christian education. Likewise, his planning for the Normal Department in 1896 is evidence of a desire to expand the usefulness of his influence and service.

In addition to being a builder, Griggs revealed flexibility of mind. This is perhaps first seen in his initiatives to break away from the classical tradition and his attempts to adapt the curriculum to the emerging Adventist philosophy of education. The introduction of Sloyd in his school suggests that Griggs was able to respond to what was taking place in the larger sphere of American education and
to extract that which was most compatible with the philosophy of the school. Likewise, his espousal of observation as a key to teaching technique reinforces the picture of Griggs as a man willing to learn from the progressive theorists of his day.

Ability to establish personal and organizational goals and to work for their fulfillment are characteristics of a good administrator. Griggs's vision of what his school might be is evidenced in: (1) his search for improved organizational structures, (2) his efforts to revise the curriculum, (3) the judicious introduction of compatible innovations, (4) the establishment of a Normal Department, and (5) his own efforts at self-improvement through study, and his encouragement of others to improve their professional competencies. Not only was Griggs able to establish organizational goals, but he was effective in persuading others to work with him in their fulfillment. The introduction of innovations, the establishment of the Normal Department, the growth of the preparatory department, and the development of professional competencies would not have been possible without the cooperation of both superordinates and subordinates.

While showing a concern for the goals of the organization, Griggs also demonstrated a care for the needs of the individual. Kuhn recorded the following illustration of Griggs's interest in the personal development of a young teacher.

Ruth Haskell taught the fourth grade in place of Mrs. Flora Williams, a gifted teacher, who had to leave her work for some time. After Miss Haskell had taught for a month she went to Professor Griggs with her written resignation. He read it, looked up and smiled, seeming to take it as a joke. "But it was no joke to me," she declares.
"What is this, Ruth?" he asked.
"Why, it's my resignation."
"Why so?" he questioned again.
"Well, Professor Griggs," answered Miss Haskell, "I am getting notes of dissatisfaction from the parents; and sometimes as I go home at night, I find myself drawn on the sidewalk in a far-from-complimentary picture, with 'Miss Haskell' written underneath. I know I am failing, and before I utterly fail and the board asks me to resign, I want to do so myself. I have pride, even if I am a failure."

"Well, Ruth," Professor Griggs replied, "I'm not going to let you fail. Tomorrow I shall visit your room and see what goes wrong and what we can do to help you."

"The memory of that visit and the courage his confidence gave me," Mrs. Hayton [Ruth Haskell] concludes, "has lived with me through the years. I had no fear over the proposed visit, for no matter how personal his criticism might be, I knew it was from a true friend who sincerely wished me to succeed."

This concern for people extended to the first products of his Normal Department. Maud Wolcott recalled how Griggs personally carried out an evaluation of the small Adventist community at Bear Lake, Michigan, before permitting the nineteen-year-old Maud to establish a church school in a rather forbidding environment.  

The literature on leadership has little to say on the importance of the visibility of a leader, and yet it may be conjectured that this is an important element in a person's leadership style. Visibility, it is suggested, is more than public relations. It is the degree to which the leader is seen by his constituency and clientele to be involved with the things that touch their lives. Griggs was essentially a visible man. In his efforts to build and strengthen the preparatory department he moved out into the church community and visited the homes of Battle Creek. Participation in the life of his church, for example, gave opportunity for parents and students to see

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him as an active and involved member of the church community. Likewise, he was a visible member of the faculty. A reading of the Battle Creek College faculty minutes indicates that during his first two years at the school, Griggs felt his way carefully and maintained a low profile. From 1892 onward he took a much more prominent part in faculty deliberations and by 1896 had become a leading figure within the faculty decision-making process.\(^1\)

Griggs was readily seen by others to be a leader. Kuhn suggested that in selecting the twenty-three-year-old Griggs to head the preparatory department, Prescott had perceived definite evidence of leadership qualities in the young man. That Prescott's early judgment was shared by others may be judged from Griggs's inclusion in the 1894 edition of *Educators of Michigan*. Concerning Griggs, this publication noted: "Although young in the profession, he exhibits all the characteristics which constitute the progressive and painstaking teacher." Further, when in 1896 the Battle Creek College board began to express dissatisfaction with Caviness's leadership, Griggs was considered a possible successor, and in 1898 he was invited to the presidency of Walla Walla College. Thus, despite his comparative youth, Griggs was perceived as possessing such qualities of leadership as made him suitable to administer at the college level.\(^2\)

\(^1\)Directory of the Seventh-day Adventist Church of Battle Creek, Mich. with Sabbath School and Societies: 1898, p. 13; BCC Fac Min, 1890-99.

\(^2\)Kuhn, "The Lamp That Has Never Gone Out," JTE 15 (June 1953) 15; Educators of Michigan, pp. 157-58; P. T. Magan to W. C. White, April 21, 1896, P. T. Magan, Misc Let, LLUAr; GCC Min, April 3, 1898.
Summary

The nine years spent as principal of the preparatory department at Battle Creek College were important for their formative influence upon Griggs. Those nine years fall into two distinct phases: the seven years he worked under Prescott and Caviness, and the two years he worked under Sutherland.

Under Prescott and Caviness, Griggs was given every encouragement to develop personally and to contribute strongly to the growth of the college. Under Sutherland, Griggs was confronted with a different situation. Whereas the older presidents had encouraged their subordinates to generate ideas and implement programs, the younger Sutherland was both originator and implementer of reforms. From being close to his presidents, Griggs, during the last two years at Battle Creek College, found himself outside the inner circle of Sutherland, Magan, and DeGraw. Thus, during those last years, Griggs found his star eclipsed by the energy, reforming zeal, and ambitions of the Sutherland team.

Both phases of his years at Battle Creek are likely to have had formative influences upon Griggs. Under Prescott and Caviness he came to appreciate scholarship and the value of professional knowledge. Furthermore, he enjoyed involvement in decision making, in implementing innovations, and in the detailed planning associated with establishing a new department. Under Sutherland he presumably learned that reform is best handled in an evolutionary rather than revolutionary way, and that patience with, and consideration for, the beliefs of others was essential to the maintenance of staff morale. Griggs found that educational administration could, on the one hand, be
exhilarating and rewarding, and on the other hand, frustrating and professionally threatening. If he was to become a successful administrator, Griggs would have to learn to cope with both rewards and frustrations.
CHAPTER III

SOUTH LANCASTER ACADEMY: 1899-1907

Historical Overview

South Lancaster Academy, the school to which Griggs was appointed in 1899, was founded at South Lancaster, Massachusetts, in 1882 through the efforts of Stephen N. Haskell. Under its first principal, Goodloe H. Bell, this school early established a tradition of serious scholarship combined with manual labor. Griggs became the academy's sixth principal. His immediate predecessor, Joseph H. Haughey, was a keen horticulturalist and health reformer, and he was committed to such curriculum changes as would bring the academy into harmony with the reform ideas expressed at Harbor Springs. Under Haughey's administration the curriculum came to reflect both his interest in horticulture and his interest in health. More importantly, he gave the Bible central place and eased the classics from the heart of the curriculum. Unfortunately, Haughey was neither a disciplinarian nor a good financial manager, and by March 1899 the academy's board of trustees had begun its search for a new principal.¹

Griggs, however, was not the board's first choice. Initially the board recommended one of its own members, H. C. Basney, president of the Maine conference. Since 1893 the General Conference committee had exercised responsibility for selecting administrators and senior teachers for appointment to the colleges and academies, so Basney's name was immediately forwarded for confirmation. To the surprise of the South Lancaster Academy board, the General Conference committee reaffirmed the right of the president and secretary of the General Conference to "look after and provide teachers for the various schools in connection with the boards of the several schools" and rejected Basney's nomination. By way of explanation, it was pointed out that Basney lacked any experience as an educator and that he was too valuable as a conference administrator. Several days later the General Conference committee recommended Griggs to the position.¹

George A. Irwin, president of the General Conference, advised H. W. Cottrell, chairman of the South Lancaster Academy board, of this decision and give the following recommendation concerning their nominee:

Professor Griggs is a strong, healthy young man of perhaps thirty-three years of age; and so far as I have been associated with him since I have been here, I regard him as a man of good judgment; and so far as one can forecast the future success of an individual, judging by past record and present qualifications, I am clear in the belief that professor Griggs, if chosen and properly sustained, would render acceptable service.²

Cottrell, anxious to get the matter settled, promptly advised

¹SLA Bd Min, March 9, 1899; GCB, March 6, 1893, p. 486; GCC Min, March 15, 1899.

²G. A. Irwin to H. W. Cottrell, March 22, 1899, RG 11: Lb 19, GCAr.
the members of the board and sought their vote. The board agreed to accept Griggs, and Cottrell requested that Griggs meet with the board at its meetings scheduled for May 16-19. Although it was not yet the end of the school year, Griggs took leave from the Battle Creek preparatory school and met with the South Lancaster Academy board. There began an association with the academy that lasted seven and one-half years. Griggs's administration was described by one observer as "an advanced step in the history of South Lancaster Academy." Certainly, Griggs enjoyed the longest continuous term of office by a South Lancaster Academy principal until his record was eclipsed by Otto M. John in the 1930s.\(^1\)

Griggs lost no time in identifying with his new school. At his first meeting with the board he purchased one of the three thousand shares comprising the stock of South Lancaster Academy. Costing $25, this share gave Griggs one vote in the shareholder meetings. Likewise, the board acted promptly to include Griggs in its workings and he was appointed secretary to the board. The minutes of the annual meetings of the South Lancaster Academy stockholders held in December 1899 show Griggs to have also been designated as secretary of that body.\(^2\)

Griggs soon found that his new role as academy principal

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\(^1\) H. W. Cottrell to L. A. Hoopes, April 7, 1899, RG 21: 1899-C, GCAr; Purdon, That New England School, p. 80. Benjamin F. Machlan served as principal and president for a total of twelve and a half years, but in three separate terms: 1907-09, 1913-16, and 1921-27.

\(^2\) A certificate dated May 16, 1899, certifying Griggs's purchase of one share is located in the Griggs Papers, AUHR. SLA Sthd Min, March 14, 1905; SLA Bd Min, May 17, 1899; SLA Sthd Min, December 4, 1899.
involved him in more than the administration of the academy. In the summer of 1900 the General Conference convened a meeting of the heads of the larger schools and colleges. Meeting at Mt. Vernon, Ohio, this convention represented a first step along the road toward establishing a cohesive system of Seventh-day Adventist Schools. Then, in 1901, Griggs was appointed as a delegate to the General Conference biennial session held at Battle Creek. This session proved to be one of the most important held by the church in terms of the organizational changes achieved. Districts became union conferences with formal constitutions, the General Conference executive committee was enlarged and made more representative, and General Conference departments were established. Griggs served on the Committee on Counsel which, among other things, recommended the establishment of the Department of Education.¹

When the committee on nominations issued its report, Griggs found himself a member of the General Conference executive committee and one of the seven members of the Department of Education. From that point on, Griggs became increasingly involved in the educational affairs of the church on three fronts: his school at South Lancaster; the new Atlantic Union Conference, where he was a member of the

executive committee and responsible for the educational work within the union; and the General Conference Department of Education. In recognition of his educational and spiritual leadership in each of these three spheres, Griggs was ordained to the gospel ministry in 1903, thereby fulfilling the prediction made by James White in 1868 (see p. 21).1

Due to pressure of work, Griggs did not attend the 1903 General Conference session held at Oakland, California, although he was an accredited delegate. In his absence, however, Griggs was appointed executive secretary of the General Conference Department of Education, an office he held concurrently with the principalship of South Lancaster Academy. From 1903 till December 1906, Griggs endeavored to share his time and energies among the various responsibilities he held. Not surprisingly, even for a man of Griggs's strength and dynamism, the burden of the several roles he carried began to deplete his resources. Years later he told May Cole Kuhn: "I never felt so tired in my life as I felt there at Lancaster. Sometimes I felt that I could scarcely drag one foot after another."2

In view of his weariness, Griggs welcomed the move by A. G. Daniells, president of the General Conference, in the fall of 1906 to appoint a full-time executive officer for the Department of Education. Furthermore, he encouraged the approach Daniells made to his friend Homer R. Salisbury to undertake this work. Unsuccessful in obtaining Salisbury, Daniells requested that Griggs relinquish the

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1 GCB, April 22, 1901, p. 377; F. Griggs to the Dean, George Washington University, May 30, 1915, Griggs's Papers, AUHR.
2 GCC Min, April 30, 1903; Kuhn, "Frederick Griggs," p. 102.
principalship at South Lancaster and give his time completely to the Department of Education. There was some reluctance on Griggs's part to leave South Lancaster, for he had come to love the academy, its faculty, and its students. From his personal experience Griggs recognized, however, the need for full-time educational leadership at the General Conference, and when the name of Benjamin F. Machlan was suggested as his successor at the academy, he was content to hand over his school to an administrator he respected. The transfer of responsibilities took place on January 7, 1907.¹

Griggs left South Lancaster with a number of very happy memories. Not the least of these was the birth of his second son on February 9, 1901. Griggs's joy on this occasion was evident in the humor he used to announce the event to the student body. He said:

A new member was added to the faculty last night. His name is Donald because his mother likes Scotch names. His name is Ezra because that was his grandfather's name; and his name is Griggs because he can't help himself.²

Besides his pleasure at this increase to his family, Griggs also experienced joy as he reflected upon the development of Christian character evident in many of his students, and as he saw their genuine commitment to missionary service.³

Courses of Study and the Curriculum

The formal curriculum inherited by Griggs from Haughey was essentially conservative: Bible was a required study in each year, ¹Frederick Griggs, "A Personal Word," AUG 6 (9 January 1907): 16.
²Kühn, "Frederick Griggs," p. 89.
there was a strong emphasis on science, and there were few elective subjects. The curriculum did, however, seek to promote an holistic development of the student, while "preparing young men and women to labor in his cause." This dual purpose of balanced personal development and preparation for denominational service remained the school's thrust under Griggs. During his seven years at South Lancaster, Griggs did not radically alter the curriculum; rather, he sought to refine it to better meet the mission of his school.¹

South Lancaster Academy in 1898-99 was somewhat equivalent to a fourteen-grade school. It provided four primary grades, two intermediate grades, and three preparatory grades. Graduation from preparatory studies was roughly comparable to completion of year ten. In addition to these preparatory years were two courses with vocational intent: a general, four-year biblical-academic course and a two-year normal course. Graduates of the normal course could expect to find employment as "teachers, ministers, Bible workers, and missionaries." Those who completed the biblical-academic course could expect to be placed in "positions of trust and responsibility in connection with the work of God in the Earth" or to "enter any one of the higher educational institutions of the denomination."²

For the 1899-1900 school year, Griggs introduced a one-year preparatory medical course. Open to students who had completed the normal course, this new course was seen as foundational for those students desirous of pursuing "a regular course of medical instruction." Griggs further expanded the medical emphasis of the curriculum in 1901

¹SLAAA: 1898-99, pp. 6-7, 12.
²Ibid., pp. 21-27, 15.
when a preparatory course for nursing was inaugurated. The introduction of this course was a logical response to the opening of the New England Sanitarium in South Lancaster in 1899, and the development of a two-year nursing course by the sanitarium.\(^1\)

In 1900 Griggs had established a commercial department within his school. The need for commercial education was perceived by Griggs as emerging out of the "indebtedness that is resting so heavily upon the denomination." He saw too many untrained men trying to handle the business of the church, and he saw too many ministers being diverted into the business enterprises of the church. Besides the theoretical content of the course, Griggs intended that students would gain practical experience by working within the business offices of the sanitarium, the New England Tract Society, the Atlantic Union Conference, and the academy. By 1903 the commercial department was offering two courses: one in business and one in secretarial studies.\(^2\)

That the work of the commercial department was important to Griggs may be gauged from the strong way in which he promoted commercial education through the pages of the Atlantic Union Gleaner. From 1902 through 1906, Griggs wrote seven separate promotional articles on his commercial department, far greater exposure than he gave to any other course in his school. Further, in his 1905 report to the Atlantic Union Conference, Griggs stated enthusiastically: "During

\(^1\)SLAAA: 1899-1900, p. 22; SLAAA: 1901-2, pp. 16-17; Wehtje, And There Was Light, p. 140.

the time this department has been in existence, much good has been accomplished." There is also evidence to suggest that Griggs saw commercial education as the unique contribution South Lancaster Academy could make to the Seventh-day Adventist denomination. In 1904 Griggs proposed that the Seventh-day Adventist colleges in North America could achieve efficiency through specialization, and this proposal included the suggestion that South Lancaster Academy specialize in business education.¹

A second area of special interest to Griggs was music, and he did much to promote musical skills within the academy. While some training in the rudiments of instrumental and vocal music had for several years been a part of the "drills" as a cultural and aesthetic component in most of the courses, it was not until 1901 that a music department was established in the school and South Lancaster Academy began to offer a diploma course in pianoforte. In addition, the music department offered short courses in hymn playing on the reed organ and individual and group voice culture.²

Griggs also sought to educate the church-at-large on the importance and function of music. Through the pages of the Gleaner he explained the impact of music upon both intellect and emotion, and he advised that "as a means of education music is of far more importance than is usually attached to it." Griggs expounded his belief that all young people should receive some form of musical education


for both its contribution to holistic development and for its use within the work and worship of the church. He therefore urged young people to attend South Lancaster Academy, where music was given its proper place.¹

A further step forward in curriculum development under Griggs was his effort to improve the quality of teacher training. Griggs brought from Battle Creek his deep concern for the proper training of teachers. Under Haughey the normal course had been a two-year, "catch-all," post-preparatory program for prospective teachers, ministers, Bible workers, and missionaries. Under Griggs in 1900, the normal course was lengthened to four years and was "especially designed to supply the demand for teachers in church schools throughout the Eastern Union Conference." Like the biblical-academic course, this expanded normal course spanned grades eleven through fourteen and was "of sufficient length to enable students to become thoroughly prepared for the most important work of teaching." While concerned with the need for a thorough preparation for teaching, Griggs did not require slavish adherence to course requirements before entering the teaching work of the church. He advised that it was not essential to have completed the whole course before beginning to teach. In fact, Griggs saw considerable merit in alternating a year of study with a year of teaching until full qualification was reached.²


To facilitate this further study for teachers, and as a means of training public school teachers for church school teaching, Griggs instituted annual summer schools for teachers. In announcing the first of these in 1900, Griggs wrote:

... there is a demand for more teachers than we have been able to supply, and so in order not to delay this work until those who should engage in teaching have had the preparation which would be valuable for them to have, which preparation might take a year or so of normal training, even for those who are now good public school teachers, the managers have decided to conduct this summer school, and offer a line of instruction that will enable those who expect to teach in the church schools to receive that help that will enable them to begin the work.

Classes will be conducted in Bible, physiology, pedagogy, nature study, history and philosophy of education, bookkeeping, music, shorthand and typewriting, agriculture, horticulture, etc.

Several years later, in describing the nature of the work of the summer school, Griggs wrote:

The principles set forth in the Bible are studied with the idea in mind of making them the foundation upon which to teach other branches. Thus in all classes, whether in science or history, the principles laid down by God in his word are held up as the basis of study in these subjects.

These words suggest that Griggs was not unresponsive to the movement led by Sutherland and Jones to make the Bible the integrating factor in the curricula of Adventist schools.

Besides enlarging existing courses and adding some new courses, Griggs also gave attention to the subject requirements of the courses. For example, extending the normal course to four years in 1900 gave Griggs the opportunity to revise subject requirements.

1Frederick Griggs, "Summer School of South Lancaster Academy, July 5 to August 30, 1900," NEG 6 (12 April 1900):58.

He eliminated several subjects with no direct relevance to teaching such as the subject which gave the theory and practice of Bible readings, Christian help work, nursing, and canvassing. In its place he introduced methods and principles of pedagogy, special methods, educational psychology, the history and philosophy of education, cookery and sewing, and Sloyd. Griggs also reorganized the sequence in which general subjects were to be taken so as to make this sequence more closely correspond with the biblical-academic course. By doing this Griggs made it easier for students to transfer from one course to the other, and he ensured a better utilization of his faculty.¹

In addition to changes to the normal course, Griggs in 1904 made a major revision of the subjects offered in the biblical-academic course. The revision consisted essentially of rearranging the sequence of subjects, but Griggs reintroduced advanced courses in Latin and Greek, and introduced two years each of French and German. Language study was, however, partly elective, with students choosing to study either Latin or Greek and either French or German.²

In summarizing Griggs's initiatives in curriculum and course development, it should be noted that while he did not make wholesale changes to the subjects and courses offered at South Lancaster Academy, those changes which he did effect were designed to achieve greater operating efficiency, to promote courses relevant to the needs of the church as he perceived them, to furnish a thorough professional training for teachers, and to provide a broad general education for all students.

¹SLAAA: 1900-1901, pp. 12-23.
Campus Development and School Industries

The initial period of campus development at South Lancaster Academy occurred in the years prior to Griggs's principalship. While most essential buildings had been constructed by 1899, very little had been done to make the grounds attractive and to give the campus a distinctive character. For example, the area between the academic building and the student residence halls had, under Haughey, been given over to a vegetable garden. Griggs, therefore, was confronted with the task of rationalizing campus land use and of instituting a program of campus beautification. A second and somewhat related task was to develop school industries compatible with the size and nature of the school campus.  

Haughey's last annual announcement declared the grounds to consist of between fifteen and sixteen acres and described the main buildings as the academy, the new East Hall or ladies residence, and South Hall or men's residence. Griggs's first annual announcement gave the grounds as consisting of "between forty and forty-five acres," and listed only one student home, South Hall. The new East Hall, only partially filled since its erection in 1894, had been sold in 1899 to help reduce the school debt. East Hall was now the New England Sanitarium. Faced with the task of relocating the young ladies, the academy's administration solved the problem by renovating and improving the old East Hall located on Prescott Street (Fig. 1).  

While the problem of accommodating the young ladies was solved

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1. Wehtje, And There Was Light, p. 119.
2. SLAAA: 1898-99, pp. 5-6; SLAAA: 1899-1900, p. 8; Wehtje, And There Was Light, p. 124; SLA Bd Min, May 19, 1899.
Fig. 1. South Lancaster Academy, 1903
inexpensively, Griggs was now confronted with the challenge of providing adequate accommodation for the young men, some of whom had been living in the old East Hall. The academy was committed to a policy of having all unmarried students reside in the college homes. South Hall, however, could accommodate only forty students. As a consequence the excess male enrollment had found it necessary to acquire board and lodging with local families. Griggs did not find this satisfactory. He wrote to the school's constituency:

Our young men have been rooming in the village for four years. This has many disadvantages, not from the point of the comfort of young men, but from the point of discipline and education necessary for the development of strong character.

Despite the educational reasons for accommodating all students in the residence halls, Griggs experienced difficulty in persuading the board to construct a new men's residence. An attempt to win board approval in the spring of 1900 failed. Board reluctance was in all probability the result of the ill-timed new-East-Hall experience, which had added considerably to the school's debt, and the fact that the board was at that time seeking to raise $10,000 to reduce the school's debt. They could hardly ask the constituency to support both projects, and the school debt was the more pressing need. Griggs was persistent, however, and by the spring of 1902 he was able to announce that plans for building a new dormitory were progressing. Griggs was aided in his building ambitions by two donations amounting to $6,000 of the total project cost of $9,000. With gifts and pledges assuring the necessary capital, West Hall was built during 1903 without

adding directly to the school's indebtedness.  

Built as economically as possible, West Hall nevertheless incorporated two improvements over the older buildings: a fire-escape system and gas lighting in all rooms. These improvements represented increased awareness of the need to safeguard both property and life. In assessing the costs, however, no allowance had been made for furnishing the rooms. Griggs again appealed to the loyalty and liberality of the members of the Atlantic Union Conference.

While the building of the men's residence took four years to achieve, Griggs's other contributions to campus development were realized more quickly. When he had first arrived at South Lancaster Academy, Griggs had been dismayed to find "a tomato patch . . . with a large armchair sitting in the middle of it" dominating the appearance of the grounds. His sense of aesthetics outraged, Griggs gained board approval to "put the lawn and premises in better condition at once." By the spring of 1902, Griggs was able to describe the campus in these terms:

The spring has brought us much beauty. The lawn in front of the Academy is now well sodded, and presents a beautiful appearance with its living green. The shrubs and plants which were set out around the front of the building last year have preserved nicely during the winter, and are beginning to look very beautiful and add to the appearance of the grounds.

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1SLA Bd Min, March 16, 1900; Frederick Griggs, "In and Around Our Academy," AUG 1 (14 May 1902):212; idem, "Boys' Dormitory," AUG 2 (23 September 1903):452.


4Frederick Griggs, "In and Around Our Academy," AUG 1 (14 May 1902):212.
In addition to planting lawns and shrubs, Griggs had young orchard trees relocated and hen houses shifted as part of his beautification plan. It was clear that Griggs believed the appearance and impact of the campus was enhanced when the various functions on the campus were not indiscriminately intermingled.¹

The relocation of the orchard, gardens, and hen houses to less visible places on the campus was not to be taken as implying a lack of interest in the farming program. To the contrary, Griggs, as a farmer's son, was keenly interested in the farm both as an industry and as an educational influence. In fact, Griggs took pride in the farm and urged people to inspect what was being done and to pass judgment. Griggs's commitment to farming went even further. Of himself he said, "I like to see things grow." He then added: "Everybody who has a Christian experience ought to be a farmer, if he doesn't have a piece of land more than ten feet square."²

Despite his belief that farming should be carried out even on a small scale, Griggs felt a degree of frustration at the size and suitability of the land available at South Lancaster for farming purposes. When in 1902 the New England Sanitarium property was sold and the sanitarium was relocated, Griggs saw a similar opportunity to sell the academy property and to relocate the school on a larger tract of farming land. Fully supported in this plan by the board of trustees, Griggs tried to persuade the Thayer family, purchasers of the sanitarium, to also buy the school campus, but without success. He next

¹Ibid., p. 213.

tried advertising the property, but this too failed to produce a buyer. Griggs saw in these failures a divine indication that the school should remain where it was. To W. C. White he lamented that the school was "cramped for land for farming purposes," but he was greatly encouraged by the manufacturing opportunities that were opening. He, therefore, accepted philosophically that "if we cannot accomplish so much in farming lines we can do more in these other industrial lines."¹

As Griggs intimated to White, he felt there was potential at South Lancaster to develop a number of school-related industries. Griggs saw school industries as serving three purposes. First, they were to be educative--character building--in their influence upon the student. Second, they were to provide the means whereby the student could earn a portion of his educational expenses. And third, they were to help the school as a source of income. While all three purposes were important, the first two were of prime importance, and Griggs felt that an industry could be justified even if it was purely self-supporting.²

Unfortunately for Griggs, it proved difficult to establish and maintain school industries that were self-supporting. A prior requisite for healthy financial viability was the availability of sufficient capital to provide equipment and raw materials. Inability to meet this requirement was illustrated in the problems Griggs faced with the New England Brush and Broom Company. First established by

¹F. Griggs to W. C. White, July 24, 1902, DF 3024, EGWRC-AU.

Haughey in 1898, the broom shop offered promise of being an important school industry, but despite the optimism of Griggs, it experienced difficulty in demonstrating its viability. Consequently, for a part of the 1900-1901 school year the broomshop was closed down. Believing the solution to the problem lay in acquiring a skilled manager, Griggs gained the services of a skilled broom-maker and the shop was reopened. While the new manager assured that the student broom-makers turned out a quality product, he could not solve the problems generated by a lack of working capital.¹

To meet the need for working capital, Griggs directed an urgent appeal to the church-at-large to assist in establishing an industrial fund. Through the Gleaner and Review and Herald, and by direct letter, Griggs appealed for funds to purchase broom corn at competitive rates. Although the academy had no difficulty in selling its product, the broom shop continued to experience difficulty in cash flow. In 1905 Griggs was forced to call for a loan of $1,000 for one year at 5 percent interest to purchase broom stock. While financial considerations were of real concern, Griggs took courage at the benefits derived by the twenty or so students employed in the broom shop.²

As student enrollments grew, so did the need to find other areas for student employment. In 1901 Griggs appealed to the constituency to provide information about industries suitable for

¹Ibid; idem, "South Lancaster Academy," RH 78 (5 February 1901):93.

introduction into the school program. There is no record of responses to this plea, but during his principalship Griggs tried a number of small industries: a canning plant, basket and wickerwork manufacture, and dressmaking. Even the making of tents for use in the camp meetings and evangelistic programs of the denomination was explored as a possible industry. These several ventures met with very limited success.1

The most successful industry employing South Lancaster Academy students was a privately owned bindery. Begun in 1903 by E. E. Miles, an Adventist minister and former Bible teacher at the academy, the bindery produced a "vest-pocket" dictionary. It was thought that initially the bindery would employ eight or ten students, but within a year it was employing twice that number. While Miles approached the project as a commercial venture, he also saw it as a means of providing year-round work for students and in providing an educative experience. Concerning this, Miles wrote: "Books in good binding are being made, and men and women of ability and character are being made in the making of the books." Although this was a private venture, Griggs was "pleased to regard the bindery and its work as one of the industrial features of the Academy," since it met the two major goals of providing industrial work for students without the added worry of financial outlay.2


In summary, Griggs did his best to rationalize campus land use and to provide adequate accommodation for the student body. He also sought to establish school industries that would provide student income as well as character-building experiences. In developing both the campus and school industries, Griggs was severely circumscribed by financial constraints.

Financial Management

Wrestling with the financial status of his school was Griggs's first and last problem at South Lancaster Academy. In the years between, it consumed a considerable amount of his energy and enterprise. Economic depression, an unwise building program, and lower enrollments during the last half of the 1890s had placed the school in a perilous financial position by the time Griggs took over.

Griggs was given an inkling of the financial state of South Lancaster Academy when, prior to his assuming the principalship, he was invited to attend a board meeting in May 1899. On that occasion the board spent considerable time in discussing ways and means to improve the financial position of the school and to meet its creditors. Griggs also learned, when a business manager was appointed, that full responsibility for the finances of the school was not vested in the academy's principal. In fairness to the incoming administration, however, the board agreed that Griggs and his new faculty would not be required to assist in servicing the old debt from their regular school income, which included tuition and boarding fees and money raised through the conferences.¹

¹SLA Bd Min, May 17-19, 1899.
When the stockholders met in the latter part of 1899, they took positive steps to alleviate the embarrassing financial position of the school. These steps included instructing Griggs to exercise strict economy, initiating a vigorous fund-raising campaign within the conferences, authorizing the employment of a person to organize and coordinate the fund-raising, and authorizing the taking out of further loans to meet pressing creditors. Without doubt, drastic action was necessary since the auditor's report indicated that as of November 23, 1899, the school had liabilities amounting to $43,871, but only $42,837 in assets. Griggs wrote to Ellen White on December 6 and confided that "since coming here, this matter of indebtedness has been one of the most serious subjects that I have had to consider." He went on to outline, for her benefit, four steps that were being taken to help the financial situation: teachers' wages were being lowered, the faculty and staff were to be reduced to the smallest number able to carry on a viable program, expenses were being cut wherever possible, and the conferences were being asked to assist in meeting faculty wages.¹

Given the mandate to run his school economically and within its annual income, Griggs took great care during his first year to control expenditure and to ensure that tuition and boarding fees were collected. Griggs was aware, however, that the auditor's report in 1899 had included $4,730 in old and uncollectable student accounts. Determined to avoid a similar situation under his management, Griggs insisted that students pay tuition and boarding fees a month in

¹SLA Sthd Min, November 30, 1899; SLA Sthd Min, December 5, 1899; F. Griggs to E. G. White, December 6, 1899, DF 3024, EGWRC-AU.
advance before they were permitted to attend classes. As a result of this step and the economies practiced, Griggs was able to report toward the end of his first year that the school was paying its way and not adding to the total debt.¹

Grateful as the board was at Griggs's careful financial management, it still faced the oppressive gloom cast by the massive total debt of the academy. Into this gloomy financial picture, however, came one gleam of hope. Although then resident in Australia, Ellen White had been appraised of the crushing financial situation, not only at South Lancaster, but at most of the schools and colleges of the denomination. As a means of assisting schools to liquidate their debts, Ellen White proposed donating the profits from her latest book, *Christ's Object Lessons*, to the schools. In gratitude, Griggs wrote to Ellen White: "I cannot tell you how much your proposition has touched our hearts, for we are in very desperate straits financially."²

The *Christ's Object Lessons* plan called for teachers, students, and church members to sell the book in their local communities. Every book sold in this way netted about one dollar to the school. This campaign was pushed strongly from 1900 through 1903. Griggs assumed a strong role in urging the campaign in the Atlantic Union Conference: school days were given over to selling, articles

¹SLA Sthd Min, December 5, 1899; Frederick Griggs, "South Lancaster Academy," NEG 6 (1 March 1900):36.

²W. C. White to G. A. Irwin, October 23, 1899, W. C. White Lb 14, EGWRC-DC; F. Griggs to E. G. White, December 6, 1899, DF 3024, EGWRC-AU.
were published in the Gleaner, and accounts of personal experiences of success were circulated.¹

This method of reducing the debt at South Lancaster Academy was undoubtedly effective. When the stockholders met in 1904 they were advised that $30,258 had been raised through the Christ's Object Lessons program for South Lancaster Academy. While gratified at this significant gain, the stockholders were chagrined to learn that interest on the old debt was still accumulating at the rate of $1,000 per year. They recommended, therefore, that an effort be made to revitalize the Christ's Object Lessons campaign.²

Griggs tried to keep the campaign before the church, but he received little support. It was not until the winter of 1906 that the Atlantic Union Conference agreed to an intensive two-week campaign. Despite his efforts to stimulate interest, the response of the constituency was half-hearted and the new campaign did not reach expectations. It was with a degree of weariness that Griggs advised in July 1906: "the indebtedness has not been all removed."³

It is, perhaps, not surprising that the members of the


²SLA Sthd Min, March 17, 1904.

Atlantic Union Conference were growing weary of the requests for assistance coming from South Lancaster Academy. During the seven and a half years of Griggs's principalship he made requests for at least eight projects besides the ongoing Christ's Object Lessons campaign. Some of these requests were modest, but others, such as the building of the boys' dormitory, were large projects. Griggs acknowledged in 1903 that many calls had been made upon the generosity of church members, but he reminded them that he had no other source from which to draw, and he believed the school and its work belonged to the people of the Atlantic Union Conference.¹

While the feeling of the people of the Atlantic Union Conference is readily understandable, one can also sympathize with Griggs. The proper maintenance of the school plant, the provision of necessary educational equipment, and the development of new projects and programs were severely retarded by the debt he inherited from previous administrators. It was, therefore, from the bottom of his heart that Griggs wrote:

We long for the time when South Lancaster Academy shall be entirely free from the incubus of debt. Then the school will be enabled to build up in every way. There are many things which we wish we had in the way of appliances for our school. We want to give the very best work that can be offered to our students... ²

Besides the problem of the "old debt," Griggs also had to cope

¹Griggs requested funds for the following projects: two pianos (1900), painting of buildings (1902), industrial fund (1901, 1905), boys' dormitory (1902-3), boys' dormitory furnishings (1903), students' dormitory lighting (1903), library books (1903), and a student fund (1904-6). Frederick Griggs, "South Lancaster Academy Library Fund," AUG 2 (16 December 1903):580.

with managing the regular operating finances of the school. For his first year, Griggs had the assistance of a part-time business manager. Over the next few years it is not clear who was responsible for the business affairs of the school, since it was not until late 1905 that the board formally appointed Griggs himself as business manager. In a letter to Daniells in December 1905, Griggs advised that he had only just assumed financial responsibility for the academy and that he was "simply overwhelmed with work." Nevertheless, he vowed to expend every effort to operate the school economically.¹

As business manager, Griggs's major problem was in getting a clear picture of the school accounts. An accountant hired in 1903 proved less than competent, and Griggs experienced difficulty in obtaining monthly statements that were accurate. When it became clear to Griggs in the autumn of 1906 that he would be leaving the academy to assume a full-time role at the General Conference, he made every effort to tidy up the financial records. An auditor was brought in, but to his dismay he found that the accounts were incorrect by some $6,000. Unravelling the accounts required going back some ten years and completely reworking the accounts.²

E. W. Farnsworth, who succeeded Cottrell as president of the Atlantic Union Conference in 1906, wrote several letters to Daniells concerning the financial picture at South Lancaster. In one he observed: "A worse mess and a more disgusting mess was scarcely ever

¹F. Griggs to A. G. Daniells, December 13, 1905, RG 11:1905-G, GCAr.

seen in any set of books." Farnsworth did not place direct responsibility for the fiasco on Griggs. "Professor Griggs felt much discouraged and humiliated," noted Farnsworth, "... but with such a book-keeper he was utterly powerless [sic], and I question if anyone could have done better." Farnsworth did suggest, however, that Griggs should have dismissed the bookkeeper as soon as his inefficiency became evident.¹

In attempting to assess Griggs's financial management of South Lancaster Academy, his performance in two separate areas must be considered. First, Griggs inherited a crippling debt accumulated over a number of administrations. He saw clearly that the financial health of his school and his capacity to develop educational programs required the reduction of that debt and its accumulating interest. The Christ's Object Lessons program provided a solution, and Griggs gave strong leadership in promoting and executing the campaign within the Atlantic Union Conference. Unfortunately, the campaign lost its momentum before the debt was completely erased, and, as is often the case with fund-raising campaigns, the attempt to revive the Christ's Object Lessons program in 1905 received only partial support.

Generally speaking, Griggs's own capital programs, such as West Hall, did not add appreciably to the indebtedness of the school since he was usually successful in raising the funds required for specific projects.

A second area to assess in Griggs's financial management was

his responsibility for operating his school within its annual income. For the first few years of his administration Griggs achieved this, but with a change of accountant in 1903 Griggs appears to have lost control of the operating budget of his school. Monitoring the finances of the institution required the preparation of regular operating statements and Griggs does not appear to have required these until too late. Operating deficits during the last few years of his administration did add to the indebtedness of the academy. While Farnsworth may have absolved Griggs from responsibility and placed the blame on the accountant, Griggs must bear responsibility for continuing to employ a man over several years whose professional competency was clearly in question.

**Student Affairs and School Morale**

When Griggs arrived at South Lancaster Academy he inherited a set of institutional goals with which he was in complete agreement. In each Annual Announcement during Griggs's principalship, students were advised that: (1) the academy was a denominational school incorporating the beliefs of the Seventh-day Adventist Church, (2) moral and religious influences would be prominent, and (3) the purpose of the school was to develop true Christian character through thorough instruction and training in usefulness. Griggs kept these goals before the student body and before the constituency.

While it was important to publicize the goals of the academy, of equal importance was the fact that Griggs kept those purposes to

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the fore in his own thinking. The goals became a reference point when he assessed the accomplishments of his administration. On one occasion he wrote concerning his school: "Its success is rather to be measured by the development of the students." On another occasion he reiterated this point by observing that "the success of any enterprise in the Lord's work is not to be measured by numbers, but rather by the spirit of earnest consecration which prevails." Given these criteria, Griggs evaluated his school in terms of the spiritual vibrancy of his students and in terms of their willingness to enter into denominational employment.\(^1\) As one measure of Griggs's success in meeting basic purposes, the following comment by Daniells, after a visit to South Lancaster, is pertinent: "They have a splendid school this year. We ought to get a number of excellent workers from this institution next summer."\(^2\)

Given Griggs's emphasis on spiritual commitment and willingness to engage in service for God, it was to be expected that in addition to the formal curriculum, the environment and planned student activities of the school would be directed toward the realization of its purpose. Central to the setting of a spiritual tone in the academy, therefore, were the scheduled religious meetings. Apart from the daily worship periods and weekly Sabbath services, Griggs used a number of other regular occasions to challenge the spiritual sensitivities of his students. First, each Friday evening was given over


\(^2\)A. G. Daniells to L. A. Hoopes, September 23, 1903, RG 11: Lb 31, GCAr.
to a social meeting. These meetings were termed "social" in that they provided occasion for mutual encouragement and for verbalization of religious convictions. Following a short talk, usually given by Griggs, opportunity was provided for students and teachers to testify to victories gained, and then to engage in a season of prayer. Regarding these meetings, Kuhn wrote: "They inspired the souls of young men and women to a higher life and finer purpose not only for the moment, but for a lifetime's endeavor."^1

A second set meeting was the daily chapel period. Again, Griggs was the principal speaker at these half-hour meetings, although from time to time he made use of guest speakers and members of the faculty. Griggs's chapel talks ranged beyond religious themes to include talks on ethics, social relationships, and character-building virtues. A series of talks he gave during 1902 was published the following year as Talks with My Students. Each talk stressed a virtue such as adaptability, enthusiasm, patience, economy, and promptness. These virtues, Griggs believed, held the key to both happiness in life and to success as a gospel worker. The talks were not long, but were spiced with common sense, apt illustration, and good humor. Further, they were remembered by his listeners. One of his students testified: "He influenced me most through his daily chapel lectures to the faculty and student body."^2


^2Frederick Griggs, Talks with My Students (South Lancaster, MA: South Lancaster Printing Company, 1903). Albion G. Taylor to Arnold C. Reye, October 9, 1982, AUHR.
In addition to the social meeting and daily chapel, Griggs scheduled a week of prayer for each semester. This was an occasion for spiritual revival and commitment; the capstone on the regular spiritual experiences of the school. While Griggs noted at the conclusion of one such week of prayer that "the whole forenoon season was spent in seeking the Lord, in repenting, in confessing, and in putting away of sin," he did not necessarily equate an "emotional high" with a successful week of prayer. Concerning another week of prayer he wrote:

"While our week of prayer has not brought us any excitement, it has brought to the school a deep experience of the things of God. There have been some remarkable conversions among the students; and on the part of all there seems to be a getting into the service and work of God in a substantial manner."

Consecrated action was what Griggs expected from his students, and he was delighted at evidence of prior commitment and internalization of a sense of mission.

Opportunity for service was provided in a number of ways. There was, of course, the sale of Christ's Object Lessons, which not only helped the school but also placed a devotional book into many homes in the community. Further, this experience of door-to-door selling inspired a number of students to spend their summer months as canvassers, selling a range of denominational periodicals and books. Beyond this, though, the students' sense of mission needed to be altruistic. Griggs therefore supported the formation in 1900 of the Young People's Society of Christian Workers. The work of this society was illustrated by a report given by Howard M. Lee, the 1902-3 student


president of the society. Lee reported that they had shipped parcels of church periodicals to Jamaica, West Indies; had distributed religious magazines in trains, jails, transport depots, and in barber shops; and had shipped clothing and food to the destitute of Boston. Lee added that the interest of the society was in both local and overseas service, and that the society's motto was the "advent message to all the world in this generation."\(^1\)

Just a few miles to the south of South Lancaster was the town of Clinton. This community, partly industrial, provided opportunity for the students to exercise Christian beneficence. For example, as a Christmas treat in 1901 the students gathered some thirty or forty children from deprived homes and gave them a "Good Health" dinner, followed by the distribution of small presents and parcels of food. In the following winter months the students visited the homes of poor industrial workers and distributed food and clothing. This contact with the destitute gave students an insight into the needs of humanity and gave them exposure to the pleasure and joy of helping the needy. As one student observed to Griggs, "I could not help feeling condemned when I thought of the privileges that were mine to enjoy, when those about me were suffering from what I could give them."\(^2\)

Two other examples of student missionary activity may be cited. First, during 1902 the students raised money to assist in building a new boat for evangelistic work along the sea ports of the

\(^1\) Howard M. Lee, "Young People's Society of Christian Workers at South Lancaster, Mass.," AUG 1 (3 December 1902):521.

Atlantic Union Conference. Second, in 1906 the students raised money to enable Dr. Marsh, a physician and former teacher at the academy, to begin self-supporting medical missionary work in Bombay, India. The efforts of the students in getting this work started was gratefully acknowledged by W. A. Spicer, secretary of the General Conference and chairman of the Foreign Missions Board.¹

Besides guiding the students as they learned the skills of working for others, Griggs kept in mind his responsibility of maintaining the well-being of his students. This concern for students showed itself in many little ways; for example, noticing that some students received very little communication from home, Griggs wrote an open letter to parents urging them to maintain strong home ties with their young people through the regular writing of interesting letters. In this same open letter Griggs advised parents that he was never too busy to respond to their inquiries concerning the welfare of their children, noting that it was more than his responsibility to answer their inquiries, it was also his pleasure. In addition, Griggs assured parents that he made it a rule to communicate with them if any problems, scholastic or behavioral, arose with their children.²

Griggs's compassion for his students was well illustrated in his talk to them at the beginning of the 1903 school year. He admonished the students not to get homesick, but added:

If you have trouble in this direction, come talk with me.
I am quite a doctor in curing people of this disease; because

¹"Academy Notes," AUG 1 (26 February 1902):82; W. A. Spicer to F. Griggs, November 6, 1906, RG 21: Lb 45 GCAr.

I have been sick several times with this malady myself, and I know how to sympathize with those who need sympathy.

One student recalled how she thought she would have to leave the academy for financial reasons following the death of her father, but Griggs, "a sympathetic man and always ready to help others . . . came to the rescue" and obtained money for her tuition. The plight of the foregoing student was illustrative of the problem faced by many who wanted to attend South Lancaster Academy. Griggs saw the need for a collective solution; namely, the establishment of a students' fund supported by the church. During 1905 and 1906 he repeatedly urged support for this fund and reminded people that "there is no better way in which money can be invested than in the education of young men and women whose hearts the Lord has touched." Each year a small number of students were financed from this fund.2

While the main thrust of the school was religious and academic, the importance of cultural and recreational activities was not overlooked. Purdon testified that "with Professor Griggs and his lovely wife . . . there came culture and refinement." Besides being well read, cultured in his speech, and refined in his manner, Griggs sought to expose his students to the influence of experiences that bred culture. For example, at Griggs's invitation, Will Carleton visited the academy in 1902 and recited his poetry to the student

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1"Opening Talk of Professor Griggs at South Lancaster Academy, Wednesday, September 16, 1903," AUG 2 (23 September 1903):451.

2May Wheeler Brewer to Arnold C. Reye, July 19, 1982, AUHR; Frederick Griggs, "Students' Fund," AUG 4 (11 October 1905):494; idem, "Educational Number of the 'Bible Training School,'" AUG 5 (7 February 1906):67; idem, "Educational Number of the 'Bible Training School,'" AUG 5 (6 June 1906):266.
Further, senior students were encouraged to sharpen their public-speaking and debating skills at "discussion" nights. Perhaps Griggs's greatest personal influence was in the area of music. On Thursday evenings he conducted a choir and over a number of years several sacred cantatas were performed. It was his own talent as a baritone vocalist that impressed many students, particularly his habit of singing a song appropriate to the immediate needs of the student body. Former students invariably recalled how at chapel on a wet and rainy day he would sing "It isn't raining rain to me, It's raining roses down," words from the "Rain Song" by Robert Loveman; or, on dark and dreary days, he would sing "Oh Dry Those Tears." Those, and other favorites, had the effect of lifting the morale of the student body.1

Also, during Griggs's principalship, an academy brass band was formed and within a short while was performing creditably--according to the music critic of the Clinton Daily Item. In addition to cultural activities, the students enjoyed a number of recreational pursuits. From time to time in "Academy Notes," as it appeared in the Gleaner, reference was made to spelling bees, concerts, and picnics.2

Beyond these enjoyable activities, however, Griggs endeavored to give his students an appreciation of the place their school held


in the historical flow of the church. Griggs took the twentieth anniversary of the founding of the school as the opportunity to commence an annual founders day. Using people who had been associated with the school from its founding as guest speakers, Griggs was able to emphasize the prayer, sacrifices, and hard work that went into the establishment of the school. Through these annual pilgrimages into the past, Griggs hoped to heighten the awareness of students to the blessing and providential leadings of God in the history of the school. Each generation of students could also feel a part of this unfolding of providence.¹

Griggs revealed a capacity to guide his students into profitable activities compatible with the goals of the school. Religious exercises, missionary activities, cultural and social occasions kept the student body fully occupied and free from the problems associated with idleness and indolence. As a consequence, South Lancaster Academy under Griggs appears to have been both happy and purposeful. Student and staff morale was high, and disciplinary problems, according to Kuhn, were almost nonexistent.²

Systems Development: Schools in the Atlantic Union Conference

Although Griggs's primary responsibility while at South Lancaster was the administration of the academy, from the first he had been expected to take an active part in building up the educational


²Kuhn, "Frederick Griggs," p. 85.
work in District I. Griggs accepted that responsibility and devoted part of his time and energy to the establishment of elementary schools throughout the conferences of northeastern America.\(^1\)

At the first meeting of the South Lancaster Academy board attended by Griggs, it had been voted that he "attend as many of the Camp and State meetings as possible." This directive probably held a three-fold purpose: to expose the new principal to his constituency, to enable him to campaign for students, and to provide opportunity for promoting Christian education within the state conferences. At these same meetings the board voted to "urge upon the conferences in this district the necessity of opening church schools as fast as [is] consistent." The South Lancaster Academy board, as the only educational authority within District I, was assuming the initiative in promoting the church-school idea. Griggs's diary reveals that he was busy during the summer of 1899 as he visited extensively throughout his new district.\(^2\)

Elementary, or "church schools," as they were popularly called within the denomination, were a new dimension to the ministry of the church, and the idea had to be disseminated amongst the local churches. After two summers of popularizing the concept, Griggs wrote: "I know of no opposition in the district to the church-school work, but many of our people do not see how this work can be conducted in their particular localities." At the 1901 General Conference

\(^1\)In 1891, the work of the Seventh-day Adventist Church in North America was divided into six administrative districts: Atlantic, Southern, Lake, Northwest, Southwest, and the Pacific. The Atlantic was referred to as District I. GCB, March 8, 1891, pp. 17-24.

\(^2\)SLA Bd Min, May 17, 19, 1899; Frederick Griggs, diary, 1899, Griggs Papers, AUHR.
biennial session, Griggs, as educational spokesman for District I, was able to report that twenty-six schools had been started over the past two years.\(^1\)

That only twenty-six elementary schools had been established in District I by 1901 did not compare favorably with progress in several other districts. From the first, however, Griggs had been aware of the two major constraints upon the growth of church schools. The first constraint related to financial support, and the second to the availability of teachers. Assuming a responsible attitude, Griggs advocated that schools should not be established faster than they could be supported, both immediately and in the long-term. He wrote to the people of District I that church schools "should be established on a sound practical basis, to run not only this coming year, but all years as long as the church shall exist." While financial support for church schools was essentially a local church matter, the provision of teachers was something Griggs could influence, and he was determined that the growth of the church-school program would not be held back for lack of suitable personnel.\(^2\)

It fell upon South Lancaster Academy, as the only post-elementary school in District I, to produce teachers. Apart from

\(^1\)Frederick Griggs, "The Educational Work in District I," RH 77 (20 November 1900):749; idem, "South Lancaster Academy," GCB, April 4, 1901, p. 53.

developing the four-year teachers' course discussed above, Griggs immediately instituted two things: he established and assumed direction of a special class within his school for senior students interested in teaching, and in the summer of 1900 he organized an eight-week course for public-school teachers and those with an adequate educational background who were interested in church-school teaching. With the exception of the summer of 1901, when a teachers' institute was held at Berrien Springs, these summer schools for teachers became a regular feature of the work at South Lancaster Academy.¹

In addition to supplying teachers—and there were years when Griggs admitted that demand exceeded supply—Griggs provided guidance and encouragement to the churches. "Our people cannot be too thoroughly awake," declared Griggs, "concerning the matter of establishing schools.... Our educational work is as much a part of this message as any other department."² Recognizing that many church schools failed to reach expectations, Griggs wrote encouragingly:

If there has been a church school this past year which has not been as successful as might be wished, our people should not be discouraged. There is nothing to do but to press on, and the Lord will reward those who recognize the principles of education which he has given.

By 1904 Griggs was giving more detailed counsel to local churches on the steps to follow in establishing a school. He suggested the formation of a steering committee whose task it was to: (1) promote the

²Idem, "Church Schools for 1904-05," AUG 3 (29 June 1904):296; idem, "Church Schools," NEG 6 (3 August 1900):T38.
idea to the church, (2) visit with each church member, (3) obtain feedback from the church, (4) begin to raise money, and (5) correspond with their conference officers with regard to educational requirements and the procurement of a teacher.¹ In his last year at South Lancaster, Griggs wrote with some degree of satisfaction on the issue of church schools:

We are glad to know that in many of our churches, schools are no longer experiments, but that they seem to have become settled facts, and that the conduct of these schools is considered an essential part of the church work. This is as it should be. . . .

While Griggs was successful in developing a church-school system in the Atlantic Union, he apparently did little to develop the next stage—the intermediate school. At the third biennial session of the Atlantic Union Conference, held late 1905, Griggs stated, "there is no report to be made upon intermediate schools from the fact that none have been completed." It is not clear why the Atlantic Union was slow in establishing intermediate schools. Griggs did foreshadow, however, the opening of two in the New York Conference. The first of these, at Tunesassa in western New York, opened in November 1906.³

Besides encouraging the development of church schools, Griggs played a role in the development of educational administrative structures in the Atlantic Union Conference. Initially, Griggs exercised educational leadership in District I by virtue of his position as


principal of South Lancaster Academy. From its inception as the Atlantic Union Conference in 1901, Griggs was a member of the executive committee and the acknowledged educational representative and spokesman. A General Conference educational convention held in 1903 recommended that an educational secretary, who was a member of the committee, be appointed by each union conference, and Griggs became the official educational secretary for the Atlantic Union Conference. The 1903 proposal envisaged each union executive committee acting as the educational committee on matters pertaining to schools and schooling. In 1905, however, the Atlantic Union went beyond this and established a separate department of education. This new department consisted of fifteen members appointed by the union committee, with Griggs as its chairman. In advising the constituency of this development, Griggs wrote:

"The purpose of this department is to have a fostering care over all the educational interests in the Atlantic Union Conference, and to consider and put into effect the very best means of advancing its interests."

Griggs also pushed for the establishment of a department of education in each local conference. Implicit in this proposal was the belief that the work of the union conference department of education would be facilitated by a duplicate structure at conference level, and that many educational decisions, such as staffing the schools, were best handled at local conference level. This proposal was generally accepted, and during 1906 Griggs was able to report that several


conferences had established an educational department.¹

In his role as educational secretary for the Atlantic Union Conference, Griggs worked enthusiastically to build up a church-school system upon a sound base of local church commitment to long-term financial support. In turn, through South Lancaster Academy, he undertook to provide a continuous supply of church-school teachers trained to meet the particular requirements of teaching in a Christian milieu. As the number of these elementary or church schools increased, in concert with other regional administrative units of the church, Griggs worked to establish organizational structures at both the union and local conference levels to facilitate the coordination of the educational work and expedite the resolution of educational problems.

**Writer and Disseminator**

During his years at South Lancaster, Griggs used the pages of the Gleaner and, to a lesser degree, the Review and Herald as a convenient and powerful medium for reaching the membership of the Atlantic Union Conference. Beginning in January 1902, Griggs was given a regular column in the Gleaner under the flagstaff "Educational: Our Academy and Church-Schools." Griggs's output of short articles was prolific and he regularly covered the major administrative and educational issues facing his school and the schools of the Atlantic Union Conference. As noted above, Griggs used the church magazine to keep church members and parents apprised of the activities and happenings at the academy; he used it as a forum for pleading the

special financial needs of his school; and he used it as a vehicle to outline the educational plans of the Atlantic Union Conference. Most importantly, for a church that was only just becoming aware of the importance of Christian education, Griggs used the weekly church paper to disseminate the theoretical and practical bases for the establishment of a denominational school system.

In one of the first issues of the recently established Gleaner, Griggs addressed the question of Christian education. He noted that, worldwide, there was increasing interest in education, but that this education was self-oriented and therefore unchristian. As a consequence, young people were becoming proud, disobedient, and unthankful—as described by Paul. The antidote to this was an education based on the unselfish spirit of Christ—the spirit of humble service.¹

Griggs returned to this theme several months later when he wrote:

The real object of the disobedience of our first parents [Adam and Eve] was to obtain a knowledge and wisdom different from that which God had ordained. God created them upright. They were unselfish, but he made it possible that they could choose that which would exalt self and so develop the principle of selfishness....

The cause of all sin that has existed in the world from Adam's day unto our own, is the result of a false ambition to gain knowledge and wisdom from the exaltation of self.²

The true and proper ambition for the Christian, on the other hand,

was "to gain wisdom and knowledge for the humbling of self and the exalting of others."^1

While the Christian school had an important role in educating for unselfishness and service, Griggs believed the primary role lay with the home. Griggs derived his concept of the primacy of home training from the model of Hebrew education found in Scripture. In that model, parents were responsible for character development, for training in spiritual sensitivity, and for developing in their children the capacity to discern the repulsiveness of sin. The secondary role of the church, through its schools, was to reinforce the primary educative influence of the home: the nurturing of faith, provision of a Christian worldview, and cultivation of a sense of gospel mission. This essential reinforcement, noted Griggs, was not available in the public schools.^2

Griggs did not dismiss public education as being bad. In fact, he commended it for the things it did in providing intellectual and aesthetic development, and for its emphasis on the good. There was, however, one major lack in the public school--"the true gospel idea." Griggs believed all Christians should be missionary-minded. This was not to imply that all Christians should be fully employed in church-related activities, but rather that "our farmers, our mechanics, our professional men, all of the rank and file should have

^1Ibid.

but one purpose in mind; namely, the spreading of this message of truth to all the world." Through his work situation, and in his home, each person was to be a living message; the belief system and the behavior patterns should correspond. From the child's earliest years the home should educate it to this consistent missionary orientation.

The church school was to continue and reinforce this missionary-mindedness. But Griggs did not see the church school system as a fail-safe institution. He cautioned:

It is no evidence, however, because we send a child to one of our schools, that he will become a missionary, but it is evidence that we want him to become a missionary, and we place him under those influences where the Spirit of God can work to the best advantage upon his heart and life.

Griggs had one further reason for urging a church-school education, and this was the most important. Beyond educating a child for missionary service, the home and the school had a sacred mandate to introduce the child to the "science of salvation." Believing in the imminence of Christ's return and the promise of a world made new, Griggs urged that nothing was of greater importance than for the child to know how he may obtain eternal life. Faith nurtured in the home should be expanded through the total curriculum of the Christian school.

From his knowledge of human nature, Griggs recognized that to provide philosophical and pragmatic arguments for the support of

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1Idem, "Why Should Our Children Be in Our Own Schools?" AUG 5 (1 August 1906):363.
2Ibid.
the educational program of the church was not sufficient to convince all people. He therefore made use of his educational column in the Gleaner to illustrate the church school in action. He regularly published accounts of the founding of new schools, of distinctive activities in the schools, and of sacrifices made by churches and parents to support their local school. The writers of these accounts were the people closest to the action—teachers, parents, ministers, and local conference educational secretaries. Collectively, these articles conveyed a compelling picture of a dynamic and vibrant educational program.¹

In 1906 Griggs introduced an additional feature to publicize the educational work of the church. One Sabbath, September 15, was designated a special day in which an educational program was presented in every church within the Atlantic Union Conference. Leaving nothing to chance, and recognizing that ministers and local church leaders were ill-equipped to prepare an educational program, Griggs prepared a complete program and published it in the Gleaner.²

In addition to addressing parents and church members, from time to time Griggs appealed directly to young people. Challenging the aspirations of youth, he wrote:


²"Special Education Program, Prepared by the Department of Education of the Atlantic Union Conference to Be Read in All the Churches, Sabbath, September 15, 1906," AUG 5 (12 September 1906):418-22.
Many young people may feel, and indeed are, circumscribed in the gaining of an education. It is impossible for them to attend school as regularly as they might wish, but no young person is prohibited from having an education.

Griggs acknowledged that gaining an education might take years to achieve and may be possible only under difficult circumstances, but it could be done. This situation gave opportunity to urge the work-study program at South Lancaster Academy as a means of earning the finances needed to pay for an education. "And," wrote Griggs, "a good education pays" in terms of increased enjoyment of life, in terms of coping with the stresses of life, and in terms of increased capacity for service to mankind. In particular, Griggs challenged young people to educate and qualify themselves "to meet all classes intelligently" as they proclaimed the gospel to the world. Just as he challenged parents to be missionary-minded, Griggs challenged the youth of the church to prepare for special mission service in the endeavors of the church. Appealing to the dynamism of youth, Griggs wrote: "The old adage, 'Old men for counsel and young men for war,' has a word of truth in it." Griggs had unbounded confidence in what well-educated youth could achieve, and he sought to communicate that confidence to them.²

Despite the weight of his multiple responsibilities, Griggs gave considerable time to his role as a writer and disseminator. Through his column in the Gleaner he sought to educate the members of


of the Atlantic Union Conference concerning the bases for the involvement of the church in education, and he acted as publicist for the church-school system. Both these functions were very essential at a time when the church was only beginning its involvement in elementary and intermediate education.

**Personal Qualities and Interpersonal Relationships**

South Lancaster Academy was Griggs's first independent command. While at Battle Creek College, he had found his preparatory school to be very much subject to the influences of the total college milieu, but at South Lancaster he was responsible for a discrete administrative unit. Within a social context no administrator is totally independent, however, and Griggs had to relate to the authority of his board, the influence of parents, and the directives of the General Conference Department of Education. But despite these and other sources of external authority, Griggs was able to exercise a considerable degree of autonomy in determining the nature of his school. This section briefly examines the personal qualities and strengths Griggs brought to his academy principalship and illustrates some of the interpersonal relationships Griggs established.

Griggs was thirty-two years of age when he arrived at South Lancaster. Purdon described him as "youthful, ambitious, full of vigor and enthusiasm. . . ." Griggs was of optimum age and experience to be a successful academy principal: sufficient years of experience to approach the task with a degree of self-assurance, young enough to identify easily with his students, and yet mature enough to have clarified his personal goals and ambitions. Griggs also brought to
his work at South Lancaster a set of personal qualities that were to his advantage. First, he appears to have enjoyed good health and to have been physically and emotionally strong. With less than a sound constitution, Griggs could not have coped with the several important roles that devolved upon him. Second, although not a tall man, he had a commanding appearance. One former student described him as a "fine appearing man," and another said that he "had such a fine personality and looked so pure and good that it made a wonderful impression on my mind." Third, he possessed a pleasing personality. Generous and outgoing, Griggs had no difficulty in meeting and mixing with people. Henry W. Barrows described his former principal as always having "a cheery smile and friendly greeting." Another described him as "jolly" and "pleasant." Fourth, Griggs was perceived by both colleagues and students as possessing a genuine love for people. This interest in and concern for people made him very approachable.¹

In addition to the foregoing, Griggs possessed patience and self-control. Both qualities were illustrated by his response to rather high-handed treatment at his very first meeting with the academy board. Griggs had arrived at South Lancaster in the morning and had spent the remainder of the forenoon looking around the school and being introduced to some members of the board. During the afternoon Griggs had become aware that none of the board members were to be seen. After discreet enquiries, he discovered that a board meeting

was in session at the sanitarium. As Griggs tells the story:

I at once knew that they were meeting to discuss the new principal and lay some plans for the school. In the evening another board meeting was held to which I was invited.

One action after another was taken by the board in such a way that I knew that it had all been talked over and planned at the meeting at which I was not invited, and I determined that I would endorse everything they said, and did. They made quite some changes in the plan of work, some of which were of no value from my point of view. While I told the board how I looked at them, I also agreed with what they wanted to do. After two or three hours of such grinding, Elder A. E. Place, a member of the board and president of the Massachusetts Conference exclaimed, "This is the best board meeting, brethren, that we have ever had."

After the meetings were closed, I said to Basney whom I had known well as a student in Battle Creek College, "You men met in Board meeting without my presence in order to fix things up just the way you wanted them, no matter what your new principal thought about them, didn't you?"

"Yes," he said, "we did."

I replied, "You got just what you wanted, then, didn't you? I didn't put up any fight as you expected I would."

He was a bit embarrassed, as he said he was, to think that I had guessed correctly about that private meeting. However, a number of things they did at that meeting were changed the next year, without any particular argument on my part. It's a good thing sometimes to let other people have their way. They think more of you for it.

By ignoring the slight to his position and professional judgment, and by exercising patience, Griggs ultimately gained respect from the board and acceptance of his ideas.

It is not surprising that young people, in particular, were attracted to his personal qualities and to the things for which he stood. Several of his former students testified that they were influenced to attend South Lancaster Academy by the very presence of Griggs as he itinerated through the summer camp meetings. As a consequence, under Griggs the enrollment at South Lancaster Academy rose

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1Griggs, "Autobiographical Sketch," pp. 77-78.
steadily over the seven years of his principalship, from 140 students in 1899 to 250 in 1906.1

The good impression Griggs made on young people at camp meetings extended to his relationships with students within the academy. Few areas are likely to create more tension within a school than the exercise of control over student behavior and the administration of discipline. Griggs minimized potential tension by having clear expectations of his students. All were required to sign a students' contract which pledged their compliance with regulations. Expectations of students were set out clearly in the Annual Announcement. Thus all students knew what was required of them.2

Griggs preferred to work with a student before the student's behavior became a disciplinary problem. According to Kuhn, Griggs spent hours counseling with and trying to help young people with their problems.3 Wehtje recounted one such intervention conference with a lively young student:

One evening the young man filled his mouth with water and spewed it through the open transom of a dormitory room and down the neck of another fellow. Learning of the incident, Griggs had a talk with the offender. Three quarters of a century later, the former student well remembers that interview. Griggs did not say very much. He granted that the trick might have been amusing, but then he reminded the lad that his mother wanted him to develop into a good man. As the student left that conference, he determined not to disappoint either his mother or his understanding principal.

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1 Albion G. Taylor to Arnold C. Reye, October 9, 1982, AUHR; F. H. Robbins, quoted in Kuhn, "Frederick Griggs," p. 95.
2 SLAAA: 1899-1900, pp. 13, 17-19.
3 Kuhn, "Frederick Griggs," p. 86.
4 Wehtje, And There Was Light, p. 134.
Ida Williams recalled that her visits to the principal's office were helpful even when she entered with weak knees and trembling. On one such visit, after a pleasant greeting, Griggs asked: "Ida, what are you planning on for your future work; what line of work are you thinking about?" After her answer and his response, "That's fine," Griggs then gave the young lady some helpful suggestions.¹

This positive attitude toward young people extended to his public comments. In letters and articles he often wrote of the "excellent spirit" evident in the school. For example, at the conclusion of the 1901-2 school year, Griggs reported: "There has been such a good working spirit among the students, and such a willingness to conform to the spirit of the regulations of the school, that the work can be but a pleasure."² This willingness on the part of the student body to conform to the "spirit of the regulations" may be partly explained in terms of the healthy relationship that existed between Griggs and his students.

Not only did Griggs publicly commend his students and thereby cement his relationship with them, he also sought to build a relationship between the membership of the Atlantic Union Conference and the academy. Working from the premise that the school was "their" school, Griggs felt a responsibility to keep the constituency informed of the purposes, the achievements, and the activities within the school. His reports on the school were sincere, honest, and enthusiastic.

¹Ida Trout Williams, quoted in Kuhn, "Frederick Griggs," p. 100.

As a consequence, there was strong support for the academy and a close identification with its role within the Atlantic Union Conference.

Besides the happy relationships Griggs built with his students and the constituency of the Atlantic Union Conference, he interacted with his faculty, the South Lancaster Academy Board of Trustees, and the administrators of the General Conference. Unfortunately, apart from Griggs's own testimony that a spirit of unity and harmony prevailed within the faculty, there is no record of Griggs's relationship with the faculty and staff of the academy. Likewise, Griggs's harmonious relationship with the academy board can only be inferred from the board minutes and from the chairman's kind remarks when Griggs was leaving South Lancaster.1 One particular incident did illustrate Griggs's relationship with the president of the General Conference and the difficulties Griggs sometimes faced in attempting to reconcile the several roles he had to play concurrently as academy principal, union conference educational secretary, and executive officer of the General Conference Department of Education.

Role conflict, with its possible effect on interpersonal relationships, occurred when Daniells requested the services of one of Griggs's teachers. Some two months after the commencement of the 1903-4 school year, Griggs received a request from Daniells to release Miss Fannie Dickerson for appointment as editor of The Youth's Instructor. This periodical was directed toward the young people of the church. In seeking Griggs's compliance, Daniells argued that the


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editor of The Youth’s Instructor needed to: (1) be an educator, (2) carry a burden for youth evangelism, (3) have ability and possess common sense, and (4) have an aptitude to cope with a magazine with a growing circulation. In the opinion of Daniells and his associate administrative officers, Dickerson was at the top of their list.¹

In addition to his appeal to Griggs's logical appreciation of the suitability of Dickerson for the editorial role, Daniells applied strong psychological pressure on Griggs. “One of the strongest reasons I have for believing that you will grant our request,” wrote Daniells, “is the broad, earnest view you take of the needs of our young people throughout the denomination.” Daniells continued:

I have seen during the last year a most encouraging growth in you regarding the general interests of our work. I know the Lord is blessing you, and I believe that he has a broad, strong work for you, to do in connection with the education of our young people.²

Besides these words of commendation, Daniells made a thinly disguised appeal to Griggs's thoughts of the future. He suggested:

It will not surprise me much if somebody at the head of one of our educational institutions will have to disconnect from the institution in the near future, and give his whole time to the great work of rallying our young people to our educational institutions and to our evangelical work.³

Griggs, who had been part-time education secretary of the General Conference Department of Education for only seven months, received a clear message that a cooperative attitude would be a strong recommendation

¹A. G. Daniells to F. Griggs, November 25, 1903, RG 11: Lb 32, GCAr.
²Ibid.
³Ibid.
for his appointment as full-time secretary for the department.\(^1\)

This appeal by Daniells to Griggs's self-esteem and ambition placed Griggs in a difficult situation. While desiring his president's approbation, he was also reluctant to lose the services of a key member of his faculty. As a teacher and dean of women, Griggs judged Dickerson to be "superior" and "eminently qualified." Griggs's strategy in handling this dilemma was to assume a neutral stance. In his reply to Daniells, therefore, Griggs claimed he had presented the matter to Dickerson in an impartial and objective manner. Nevertheless, he could hardly conceal his delight when Dickerson declined the invitation. Perhaps underrating the importance Daniells placed on the editorship, Griggs suggested as an alternative a young lady with literary ability who had graduated from South Lancaster Academy the previous year.\(^2\)

At the time he wrote to Griggs, Daniells also apprised the other members of the academy board and sought their compliance. A majority of the board agreed to release Dickerson. It was, therefore, with greater determination that Daniells wrote a second time to Griggs and argued that: (1) the very fact of Dickerson's superior performance as a teacher was why she was wanted for the editorship, (2) superior performance in one part of an organization was not reason to keep a person confined to that part of the organization indefinitely, and (3) that the basis for judging the case should be the

\(^1\)In fairness to Daniells, it should be noted that this appears to be the only occasion in his dealings with Griggs that he used such coercive tactics.

\(^2\)F. Griggs to A. G. Daniells, December 2, 1903, RG 11:1903-G, GCAr.
overall need of the church, and not the feelings of Griggs or others at South Lancaster. Daniells, therefore, urged a reconsideration.¹

In response to that pressure from his superordinate, Griggs wisely acquiesced and advised Daniells that Dickerson would take up the editorship. He again professed his impartiality when speaking with Dickerson, although he reiterated his inability to see good sense in the move. Probably in an attempt to recover his good standing with Daniells, Griggs added:

... I recognize that this experience may have been permitted for our own good and our reasoning may have been on narrow-minded lines. However I am fully determined to have my confidence in and my deference for the counsel of my brethren to be on a broad gauge and to see in all the experiences through which we may pass the lessons which God would teach, and I am happy in it all, though I will confess that I am horribly perplexed.²

The following day Griggs again wrote to Daniells and with a touch of humor referred to Daniells having "taken prisoner our best lieutenant." More importantly, Griggs's letter revealed that he was not brooding over the issue but was already thinking imaginatively about a replacement for Dickerson. Forced to find a new faculty member, Griggs saw an opportunity to strengthen certain areas of the curriculum. He therefore requested help in finding a physician who would teach the sciences, be able to practice hydrotherapy, and

¹A. G. Daniells to F. Griggs, December 4, 1903, RG 11: Lb 32, GCAr.

²F. Griggs to A. G. Daniells, December 7, 1903, RG 11:1903-G, GCAr. It is not clear whether Dickerson accepted the editorship under duress or whether she willingly changed her mind. If Griggs did not actively urge her to go to Washington, it is very likely that Farnsworth, as president of the Atlantic Union Conference, urged her to accept the editorship.
administer appropriate treatment to any sick student.¹

In drawing the Dickerson case to a conclusion, Daniells expressed his appreciation of Griggs's overall attitude and offered a further word of commendation. Daniells wrote:

I am glad, dear brother, that we can work on lines that will permit every one to feel perfectly free to think and speak for himself, and then to act in concert, even though we may differ somewhat in judgment. In all this you can see that I greatly appreciate your statement that you propose to put your policy of administration on a broad gauge. If we can have light, breadth, and sweetness in our administrative affairs, the Lord will lead us into unity.²

While too much should not be made of the interplay over Dickerson, it should be noted that the perplexity experienced by Griggs stemmed from conflict between his responsibilities to South Lancaster Academy and his responsibilities as a member of the General Conference committee and secretary of the Department of Education. In addition, it came early in his association with Daniells and at a time when Griggs was establishing interpersonal relationships with the General Conference president. It is likely, therefore, that Griggs's acquiescence to the pressure that Daniells exerted was at least partly influenced by the desire to appear cooperative and to avoid alienating his superior. Over subsequent years, as their work brought them even closer together, a healthy and warm mutual respect developed between Daniells and Griggs.

¹F. Griggs to A. G. Daniells, December 8, 1903, RG 11:1903-G, GCAr.

²A. G. Daniells to F. Griggs, December 11, 1903, FG 11: Lb 32, GCAr.
Summary

The years of Griggs's principalship at South Lancaster Academy represented an important phase in his development as an educator and educational administrator within the Seventh-Day Adventist church. Placed in his first position of independent leadership, the manner in which Griggs assumed responsibility and carried out his duties was, both to Griggs and to his superiors, an indicator as to the likely fulfillment of his potential as an educational leader.

As an academy principal, Griggs emerged successful in the task of strengthening both the identity and purpose of his school. He rationalized campus development, placed emphasis upon the general appearance of his school, maintained a sound curriculum, and introduced such courses as seemed essential to the needs of the church. While at South Lancaster, Griggs developed a facility as a fundraiser, and tapped the financial resources of the Atlantic Union Conference to the fullest as he sought to reduce the school's debt and raise funds for improvement programs. Unfortunately, Griggs did not reveal equal expertise in managing the operating finances of his school. Most importantly, perhaps, he ran a happy and purposeful school. There was a strong spiritual tone at South Lancaster Academy under Griggs, faculty and student morale was high, and disciplinary problems were kept to a minimum.

Griggs was not only successful in developing his school, he was also successful in developing the educational work throughout the Atlantic Union Conference. He publicized and popularized the church-school idea, gave counsel in the establishment of new schools, and helped to provide the personnel required to operate the emerging
school system. In addition, Griggs recognized that formal structures were necessary to maintain a school system and played an important role in establishing departments of education in the Atlantic Union Conference and in its constituent conferences.

Through his work for the Atlantic Union Conference and South Lancaster Academy, Griggs commended himself to his peers and to the leadership of the Seventh-day Adventist church. He demonstrated that he had a clear, but moderate, perception of educational goals, and that he could and would work consistently for their fulfillment. Furthermore, he showed himself able to work harmoniously with church leadership. In addition, Griggs revealed a capacity to carry the pressure of a heavy work load and yet approach his administrative tasks with energy, enthusiasm, and good judgment. Griggs did not disappoint the confident prediction of Irwin that given proper support and encouragement he would render "acceptable service." Showing every indication of maturity as a leader and administrator, Griggs was now ready for the wider responsibility of full-time secretary of the General Conference Department of Education.
CHAPTER IV

GENERAL CONFERENCE EDUCATIONAL SECRETARY

1903-1910

Historical Overview

The first decade of the twentieth century spanned a crucial period in the history of Seventh-day Adventist education. The belief that the children and youth of the church should be educated within the church's schools had strengthened during the last few years of the nineteenth century. As a consequence of this conviction, the years 1900 through 1910 saw a three-fold increase in the number of schools and in total enrollments: from 245 to 680 and from 7,357 to 20,526, respectively (see table 2). Unfortunately, this considerable growth caught the denomination largely unprepared in terms of administrative and organizational structures, manpower, and financial resources. Consequently, a substantial part of the decade was spent in developing structures and in welding the schools--elementary through college--into an integrated and cohesive educational system.

In moving toward an integrated system of Adventist schools, church and school administrators faced several major difficulties. First, there was no clear-cut American model which could be followed. While it was generally agreed that elementary and secondary education should cover grades one through twelve, during the period 1890 through 1910 American educators were experimenting with a number of
### Table 2

**DEVELOPMENT OF THE SEVENTH-DAY ADVENTIST EDUCATIONAL SYSTEM 1872-1910**

<table>
<thead>
<tr>
<th>Year</th>
<th>Church Schools</th>
<th>Enrollment</th>
<th>Intermediate, Academies &amp; Colleges</th>
<th>Enrollment</th>
<th>Total Enrollment</th>
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<td>1</td>
<td>90</td>
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<td>3</td>
<td>125</td>
<td>3</td>
<td>761</td>
<td>886</td>
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<td>1890</td>
<td>9</td>
<td>350</td>
<td>7</td>
<td>979</td>
<td>1329</td>
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<tr>
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<td>18</td>
<td>895</td>
<td>11</td>
<td>1974</td>
<td>2869</td>
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<tr>
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<td>220</td>
<td>5000</td>
<td>25</td>
<td>2357</td>
<td>7357</td>
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<td>354</td>
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<td>1903</td>
<td>430</td>
<td>8159</td>
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<td>2986</td>
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<td>1910</td>
<td>594</td>
<td>13357</td>
<td>86</td>
<td>7169</td>
<td>20526</td>
</tr>
</tbody>
</table>

**SOURCE:** Seventh-day Adventist Annual Statistical Reports 1903-1940 (Washington, D.C.: General Conference of Seventh-day Adventists, n.d.).

Elementary-secondary grade structures: eight-four, six-six, nine-three, six-two-four, and seven-two-three. Second, there were no guidelines for the establishment of new schools. As a result, local

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church communities tended to establish their schools without reference to and independent of the local conference or higher levels of church management. Third, there was a lack of depth in academic and professional skills within the ranks of the teaching force of the church. For example, of the eleven heads of the Adventist academies and colleges in North America present at the educational conference at Mount Vernon, Ohio, in 1900, only about half possessed baccalaureate degrees, mainly A.B.'s from Battle Creek College. Griggs did not yet possess a bachelor's degree, but he was probably the only one of those educators who had received any extended training in educational theory and practice.¹

On the other hand, there were several factors which encouraged the development of the educational system of the church. First, the educational ideas propounded by Ellen White were increasingly accepted as foundational to a system of Adventist education.² Second, the growing church was continually pressed for workers to meet its expanding programs, and the schools were seen as helping to solve that problem. Third, concurrent with the need to develop educational structures, there was a strong impetus to restructure the formal organization of the church. Thus educational structures were able to emerge naturally within the context of church organizational development.

As noted above, the General Conference session of 1901 was


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particularly important for its impact upon the organization of the Seventh-day Adventist church. At that time, four levels of administration were formalized: local church, local conference, union conference, and general conference. Decision-making power at each of these levels was vested in a board or committee, and executive authority was conferred on the officers of the board or committee. The General Conference committee was expanded to include representation of the world field and of the various enterprises within the church. Further, the independent associations that had administered the endeavors of the church in such areas as medical work, placement of missionaries, Sabbath school, and education were dissolved. Responsibility for supervising the various phases of the work of the church was placed with newly created departments of the General Conference.¹

In addition to organizational restructuring, the 1901 General Conference session approved the closure of the college in Battle Creek and the removal of faculty and students to some rural area better suited to the philosophy of the college. Implementation of this decision resulted in the opening of Emmanuel Missionary College at Berrien Springs, Michigan, in the autumn of 1901. Meanwhile, the Michigan Sanitarium and Benevolent Association purchased the vacated

¹Prior to 1901 the major activities of the church were under the direction of three independent boards—the General Conference committee, the Foreign Mission Board, and the Medical Mission Board. After 1901 the worldwide work of the church came under the direction of the General Conference Committee, which in turn worked through departments—Sabbath school, publishing, religious liberty, ducation, and so on. See Gilbert A. Jorgensen, "An Investigation of the Administrative Reorganization of the General Conference of Seventh-day Adventists as Planned and Carried Out in the General Conferences of 1901 and 1903" (M.A. thesis, Seventh-day Adventist Theological Seminary, 1949).
Battle Creek College buildings for use by the American Medical Missionary College, a teaching unit of Battle Creek Sanitarium.¹

Immediately following the close of the General Conference session in 1901, the General Conference committee implemented the structural changes authorized by the delegates. On April 25, 1901, it established the Department of Education—a department with a committee of seven. John H. Kellogg and Percy T. Magan were appointed chairman and secretary, respectively. Griggs, already a member of the General Conference committee, became a member of the Department of Education committee.²

Several important problems were experienced by the department during its first two years of operation. First, the guidelines given by the General Conference committee were somewhat vague and implied only an advisory and promotional role. Second, the officers of the department committee were busy men engaged in the full-time administration of other aspects of church work. Third, during the first two years there was no continuity of leadership within the department. In 1902 Prescott and Sutherland replaced Kellogg and Magan as chairman and secretary, respectively. Last, the roles of chairman and secretary were not clearly defined and this resulted in confusion as

to who should take the initiative in the affairs of the department.¹

The shortcomings of the Department of Education were evident to the delegates at the 1903 General Conference session held at Oakland, California, and they acted to strengthen the work of the department. It was recommended that the General Conference committee appoint a full-time executive officer to the Department of Education. The General Conference committee found it no easy task to implement this recommendation, however, for when it came to make the appointment, it found that all likely candidates were key men administering secondary schools or colleges. As an interim solution, Griggs was appointed to the position concurrent with his principalship of South Lancaster Academy. Griggs was subsequently reappointed to the position at the 1905 and 1909 General Conference sessions and carried the responsibility as executive officer for seven years. From April 1903 through December 1906, Griggs's work for the department was on a part-time basis, but from January 1907 until the summer of 1910 he carried this responsibility full-time.²

To assist Griggs and his Department of Education committee in developing both the form and structure of the Adventist system of education, three educational conventions were held between 1903 and 1910. The importance of the convention as a means of achieving unity and consensus had been recognized by Adventist educators as early as


²GCB, April 13, 1903, p. 177; GCC Min, April 30, 1903, May 30, 1905, June 2, 1909.
1888. Between that date and 1901, five teachers' institutes and one school administrators' council had been held. There was a difference, however, between these earlier conventions and those convened under Griggs. The earlier conventions had been basically concerned with the work of the classroom teacher and addressed specific classroom problems; the educational conventions under Griggs became a part of the decision-making process and were directed at solving structural problems.¹

The first convention convened by Griggs met at College View, Nebraska, during the summer of 1903. It addressed two main issues: the curriculum in Adventist elementary schools and the organizational structure of the school system. The second convention held in 1906 also met at College View—after plans to convene at San Francisco were aborted following the disastrous earthquake that shattered that city on April 18, 1906. The 1906 convention developed curriculum for both secondary schools and colleges and defined the relationship between the various levels of schooling within the system. Further clarification of curriculum issues and courses of study relevant to academies

¹Teacher and educational institutes were held in 1888, 1891, 1894, 1900, and 1901. A school administrators' council was held in 1900. For reports on these conventions see C. C. Lewis, "Report of Teachers' Institute," RH 65 (4 September 1888):573; P. T. Magan, "The Educational Conference and Educational Reform," RH 78 (6 August 1901):508; Craig S. Willis, "Harbor Springs Institute of 1891: A Turning Point in Our Educational Concepts" (term paper, Andrews University, 1979), DF 60a, EGWRC-AU; "Proceedings of the Third Teachers' Institute, held at Battle Creek July 22 to August 6, 1894" (type-written), RG 47:GCar; Proceedings of Conference of Missionary Teachers held at Battle Creek, Michigan, July 1900 (Battle Creek, MI: Review and Herald Publishing Company, 1900); M. Bessie DeGraw, "A Midnight Glory," RH 78 (30 July 1901):490.
and colleges was achieved at the third convention held at Berrien Springs, Michigan, in 1910.  

In addition to these three conventions, two other important educational meetings were convened by Griggs. The first took place in the summer of 1908 when Griggs invited the principals and presidents of academies and colleges to meet with him at Cleveland, Ohio. A wide range of issues germane to the work of the secondary school and college was considered. The following year Griggs took advantage of the presence of a number of educators as delegates to the General Conference session of 1909, which met in Washington, D.C., to hold an educational council concurrent with the General Conference session.  

Although appointed for a further four-year term in 1909, Griggs relinquished the secretaryship of the Department of Education in 1910. This change came as a result of difficulties experienced by Union College. The board members of Union College felt that the continued viability of their school depended on the services of a

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1At the conclusion of each of these conventions, proceedings were published which covered the position papers presented, discussion on the major issues, committee reports, and the formal recommendations voted (Convention of the Department of Education of the General Conference of Seventh-day Adventists [South Lancaster, MA: South Lancaster, MA: South Lancaster Printing Company, 1903]; Story of the Convention [Washington, D.C.: General Conference Department of Education, 1906]; and Convention of the Department of Education of the General Conference of Seventh-day Adventists [Washington, D.C.: General Conference of Seventh-day Adventists, 1910]).

strong president. Efforts were made to persuade Marion E. Cady of Walla Walla College to accept the presidency of Union College, but he was unwilling to assume the responsibility. The Union College board, unable to find another suitable person, requested that the General Conference committee release Griggs to assume the presidency of their college. Griggs accepted this new challenge and in the summer of 1910 handed over the leadership of the Department of Education to Homer R. Salisbury.¹

Crisis Management: John H. Kellogg and Battle Creek College

At the very time Griggs was appointed to the secretaryship of the Department of Education in 1903, seeds of conflict were developing into a test of will between John H. Kellogg and denominational executive officers--Arthur G. Daniells, William W. Prescott, and, to a lesser degree, William A. Spicer. The heart of the conflict was an issue of control. Kellogg would accept no constraints upon his management of the denomination's health institution at Battle Creek, and the General Conference leadership was committed to a policy of centralizing legal and administrative control in the General Conference committee.²

A move by Kellogg to reactivate Battle Creek College in 1903 was perceived by Daniells and his associates as part of this test of strength. Griggs, a minor actor in the larger conflict, became a

¹GCC Min, March 2, April 13, 1910.

a central figure in the controversy which surrounded Battle Creek College in 1903. How he conducted himself in this confrontation was probably quite crucial to Griggs's future role as a denominational leader. Certainly the conflict was the first test of Griggs's administrative mettle at the General Conference level.

As noted above, Battle Creek College was closed in 1901 and relocated as Emmanuel Missionary College at Berrien Springs, Michigan. The vacated buildings were purchased by the Battle Creek Sanitarium for use by American Medical Missionary College. Removal of the college did not mean the end of educational work in Battle Creek. The trustees of the Seventh-day Adventist Central Educational Association recognized the need for an examining faculty for medical students to meet the requirements of the New York State Board of Regents. It was stipulated by the trustees, however, that while this examining faculty was not to carry on a school, it could offer a small amount of classwork to those whose entry to American Medical Missionary College was conditional. In practice it was soon recognized that many of the youthful employees of the sanitarium required opportunity to upgrade their educational attainments, while others needed to complete high school studies prior to entering the medical college. Professor E. D. Kirby, therefore, was retained by the sanitarium to supervise this work.¹

¹TSDACEA Bd Min, May 17, 1901, RG 85, GCAr. American Medical Missionary College was established by J. H. Kellogg in 1895 and lasted for fifteen years, graduating 187 doctors of medicine during its short life. It became a member of the Association of American Medical Colleges, and its graduates were widely accepted by state medical examining boards and even by the prestigious London Medical Council (Richard W. Schwarz, John Harvey Kellogg, M.D., pp. 104-6).
In early 1903, Kellogg, medical superintendent of Battle Creek Sanitarium and president of American Medical Missionary College, wrote to a number of the leading educators of the denomination advising them of a problem that had arisen regarding entry requirements to the medical course. Both New York and Illinois medical boards were requiring a high school diploma from an accredited school. Further, the faculty of a medical school were not permitted to act as examiners to students seeking entry. The work done by Kirby and the examining faculty from American Medical Missionary College was no longer acceptable. Since American Medical Missionary College held its charter with the State Board of Illinois, it could not circumvent the new requirements and maintain its charter. Kellogg advised that several alternative solutions had been explored, but had proved unsuccessful. After consultation with the leadership at Emmanuel Missionary College, he suggested that "an examining faculty" be established under the charter of the old Battle Creek College. Such a solution appeared simple since the charter of the closed school had not been revoked.¹

Kellogg raised another matter. He wrote: "The standard of entrance examinations is being steadily raised, and there is no question that within a few years a bachelor's degree in sciences will be required as a consideration for admittance to medical schools of high standing." Kellogg stated that to keep students under his jurisdiction for six or seven years would be a decided advantage, since it would provide opportunity for thorough acquaintance and would lead to greater stability, efficiency, and consecration on the part of the

¹J. H. Kellogg to F. Griggs (circular letter), January 20, 1903, Griggs Papers, AUHR.
student. Kellogg requested the reaction of the denominational educators to his proposal along with input from them as to how he could best solve the problem he had described.¹

Accompanying this circular letter was a second letter directed personally to Griggs. In this Kellogg portrayed the reactivated Battle Creek College as the prelude to the development of a strong scientific school attractive to "the finest young people of the denomination." Furthermore, Kellogg invited Griggs to be "president or principal" of this school and hinted strongly that perhaps the time had come to reexamine the proposal of Battle Creek College becoming a university with the medical college as a department within it.²

Aware of the reasons for the closure of Battle Creek College in 1901, Griggs did not rush to endorse the Kellogg proposal, nor did he dismiss it. In his reply, Griggs asked for more time to decide on the presidency question, suggested he would like to talk the matter over personally with Kellogg, and asked a number of questions regarding the organization of the school. Lest Kellogg interpret this response as guardedly affirmative, Griggs made it clear that he did not feel particularly drawn to the idea, that he was concerned with the likely impact upon the school at Berrien Springs, and that where he worked was essentially "a matter of duty."³ Griggs made no attempt to provide the reaction and input that Kellogg had requested in his circular letter.

¹Ibid.
²J. H. Kellogg to F. Griggs, January 20, 1903, Griggs Papers, AUHR.
³F. Griggs to J. H. Kellogg, January 27, 1903, Griggs Papers, AUHR.
Griggs recognized that the Kellogg proposal, while perhaps solving the problem faced by American Medical Missionary College, ran counter to the thinking of church leaders regarding continuation of general educational work of college level at Battle Creek. He therefore took steps to immediately acquaint both Ellen White and Daniells with the Kellogg proposal and the suggestion that Griggs become the president of a reactivated Battle Creek College. He made his own position clear: he saw his work at South Lancaster Academy as important and felt no conviction to accept the Kellogg invitation. On the other hand, he was prepared to accept whatever duty demanded. To Ellen White he wrote: "This is a question of considerable importance not only to me but to the work and I want to move advisedly."¹

Neither White nor Daniells reacted strongly to the Kellogg proposal, but both offered counsel regarding Griggs's own position. Ellen White, through William C. White, advised Griggs to "be very cautious about leaving a place where you are used in doing a good work for some other work which may be no more important." Daniells was not prepared to commit himself to a position, but observed: "You must be guided by the Lord in your decision, and to this end you shall have my earnest prayers."²

The context in which the Kellogg proposal must be understood changed over the succeeding months. At the General Conference biennial meetings held at Oakland, California, Daniells was re-elected

¹F. Griggs to E. G. White, January 29, 1903, Griggs Papers, AUHR; F. Griggs to A. G. Daniells, February 16, 1903, RG 9: Misc. Records, GCAr.

²W. C. White to F. Griggs, March 4, 1903, Griggs Papers, AUHR; A. G. Daniells to F. Griggs, February 27, 1903, RG 11:Lb 30, GCAr.
president; it was decided to move the General Conference offices from Battle Creek to a location on the Atlantic coast; and it was determined that all denominational institutions should be placed under direct denominational ownership.¹

Unfortunately, Kellogg saw each of the foregoing decisions as a challenge to his influence within the denomination, and this increased his alienation from the leadership of the church. He felt further isolated by Ellen White's address to the conference delegates. While strongly supportive of the medical work, she gave only qualified public support to Kellogg. She hinted at his "spurious scientific theories" and urged that no one man exercise control over the sanitarium. Despite several attempts at reconciliation, relationships between Kellogg and senior church leaders, particularly Daniells and Prescott, deteriorated quickly following the Oakland meetings.²

Following his appointment as executive secretary of the Department of Education in April 1903, Griggs's perception of the Kellogg proposal was governed by his responsibility to safeguard the total educational program of the denomination. Since Kellogg had not answered Griggs's letter of January 27, the latter's concerns at the likely impact of a reopened Battle Creek College upon the rest of the system remained unallayed. In May Griggs met with Kellogg at Battle Creek and again questioned him concerning the relationship the proposed school would have with the other denominational colleges.

¹GCB, April 3, 1903, p. 67; April 14, 1903, pp. 195, 216. Schwarz, John Harvey Kellogg, M.D., pp. 181-83.
²Ellen G. White, "Our Duty to Leave Battle Creek," GCB, April 6, 1903, pp. 84-86.
He was not reassured by Kellogg's answers. The concerns felt by Griggs and some other denominational educators were aired at a meeting of the Department of Education held in Berrien Springs in late June. Griggs, as secretary, was commissioned to correspond with Kirby, secretary of the board of the proposed college, to determine what was taking place at Battle Creek.¹

Griggs wrote to Kirby on July 13 and again on August 3. He asked about the scope of the program, the length of the courses, the perceived relationship to other educational institutions of the church, and the likely impact a reactivated Battle Creek College would have upon existing colleges. In particular, Griggs tried to determine whether the college proposed to accept students not planning to enter the medical work. He requested that Kirby furnish him with copies of minutes of board meetings so that the Department of Education would be kept informed. Kirby's responses were vague and did little to enlighten Griggs. In answer to the major question, Kirby described the work of the college as a "special one" and not a revival of the educational program of the old Battle Creek College. Kirby finally suggested that Griggs wait for a statement which would appear in the Review and Herald.²

Kellogg took the first step toward reactivating Battle Creek College when many of the trustees of the closed college were in attendance at the General Conference at Oakland. The trustees

¹F. Griggs to E. A. Sutherland, August 27, 1903, Griggs Papers, AUHR.

²F. Griggs to E. D. Kirby, July 13, 1903; E. D. Kirby to F. Griggs, July 23, 1903; F. Griggs to E. D. Kirby, August 3, 1903; E. D. Kirby to F. Griggs, August 8, 1903, Griggs Papers, AUHR.
decided, in the absence of viable alternatives, to reopen the college. In late July, Kellogg issued the twenty-sixth annual calendar of Battle Creek College, cited the board of trustees as responsible for the decision to reopen the college, and announced that classes would commence September 23, 1903. Griggs felt extreme annoyance at this turn of events. As a member of the board of trustees, he was linked with the decision, yet at no time had he been advised of any of its meetings. He complained strongly to Sutherland, secretary to the board of trustees.\(^1\)

Prescott was the first of the General Conference leaders to react overtly to the publication of the annual calendar. In an editorial comment in the *Review and Herald*, Prescott reviewed the reasons for the closure of Battle Creek College and the relocation of the school at Berrien Springs. He declared the proposed reopening of the college "an ill-advised move which will tend to confuse the minds of the people."\(^2\) Kellogg, with the support of Jones, Sutherland, Magan, and Kirby, prepared a lengthy explanation that was printed in the August 27 issue of the *Review and Herald*. He also forwarded a circular letter to leading educators and church leaders in which he endeavored to reassure the critics that all he wanted was to meet legal requirements for entry to American Medical Missionary College. He averred that in no way would Battle Creek College compete with the other

\(^1\)No record of this trustees' meeting is available. It, however, is referred to by both Sutherland and Griggs (E. A. Sutherland to F. Griggs, August 18, 1903; F. Griggs to E. A. Sutherland, August 27, 1903, Griggs Papers, AUHR).

\(^2\)"A Surprising Announcement Concerning Battle Creek College," *RH* 80 (4 August 1903):4-5.
denominational colleges. Sutherland printed a similar statement in The Advocate of Christian Education.¹

In his search for an administrative response, Griggs sought the counsel of Ellen White. He recognized that the pro- and anti-Battle Creek College articles appearing in the Review and Herald had created a denominational controversy. He did not want to exacerbate this controversy; yet, as secretary of the Department of Education, he felt he should place on record his concerns and support the Prescott position. He forwarded to Ellen White a copy of an article he had written but was withholding from publication until he had received her response. In a letter to her secretary, Griggs urged an early answer for he wished to publish quickly so that every influence could be exerted "to prevent our young people from attending Battle Creek College this coming year."² White responded promptly, urging publication of the article and advising that her perception of Battle Creek had not changed, for "all that in the past made Battle Creek a place unsuitable for our youth exists today so far as influence is concerned."³

The article appeared in the September 17 issue of the Review and Herald. In it Griggs made the following points: (1) he supported Ellen White in requiring the college to move from Battle Creek in


²F. Griggs to E. G. White, August 18, 1903, EGWRC-DC; F. Griggs to Sarah Macenterfer [sic], August 18, 1903, Griggs Papers, AUHR.

³E. G. White to F. Griggs, August 26, 1903, EGWRC-DC.
(2) Ellen White's counsel had not changed; (3) he stood by the original decision; (4) while he did not seek to create controversy, as a member of the Battle Creek College board of trustees he had to register his protest at the action of the other trustees and their failure to consult with and keep him fully informed; and (5) that he felt there were other places better suited to prepare the youth for service in the enterprises of the church.¹

As anticipated by Griggs, his article brought some vigorous protest from supporters of Battle Creek College. His objectivity and judgment were questioned, and he was accused of prevarication, misrepresentation, and prejudice.² To his critics, Griggs responded by reaffirming his concern that the plans Kellogg had for Battle Creek College would be detrimental to the overall educational work, but more importantly, they ran counter to the express counsel of Ellen White. To David Paulson he wrote: "I have based my position entirely upon the instruction from the Spirit of Prophecy in this matter."³ In a letter to W. C. White, Griggs confessed:

I have never felt so thankful in my life for the spirit of prophecy as I have during the last few weeks. They have been weeks to me of considerable interest for I have felt that there were some serious questions resting not only upon our people but upon me individually, and I am so thankful that

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²David Paulson to F. Griggs, September 24, 1903; J. H. Kellogg to F. Griggs, September 29, 1903; E. A. Sutherland to F. Griggs, September 22, 1903; Mrs. E. S. Risley to F. Griggs, October 9, 20, November 29, 1903, Griggs Papers, AUHR.

³F. Griggs to D. Paulson, October 7, 1903; F. Griggs to J. H. Kellogg, October 8, 1903; F. Griggs to E. A. Sutherland, October 14, 1903; F. Griggs to Mrs. E. S. Risley, October 18, 25, 1903, Griggs Papers, AUHR.
in God's wisdom we have one among us to whom in such matters we can go for counsel.

Stripping aside the basic antagonism that existed between Kellogg and the leadership of the denomination, it would appear that Kellogg was prepared to challenge the leadership on the matter of reopening Battle Creek College for two main reasons. First, he had a grand scheme for the interrelated parts of his Battle Creek empire: sanitarium, nursing and medical training, health foods, and a scientific school. Second, the viability of his empire required a steady supply of young people as trainees and as a working force. Battle Creek College was seen as an essential factor in attracting and holding these young people.

The Berrien Springs team of Sutherland and Magan supported Kellogg for two reasons. The first was pragmatic. Since the sanitarium and its associated enterprises existed in Battle Creek, and a youthful labor force was essential, it would be far better to staff Battle Creek with Adventist young people than to force Kellogg to turn to other sources of labor. The second reason was philosophical. Sutherland was strongly committed to the abolition of degree-granting in SDA colleges. If, as Kellogg maintained, a scientific degree was soon to be a prerequisite to entry to medical studies, it was far better for the granting of degrees to be localized to Battle Creek than to again be prevalent in the colleges. For this reason Sutherland opposed his own and any of the other colleges meeting the

¹F. Griggs to W. C. White, September 22, 1903, EGWRC-AU.
technical and legal requirements for entry into American Medical Missionary College.¹

A number of reasons were cited for opposing Kellogg, but basic to them all was a feeling of distrust. The doctor was perceived by Daniells as a schemer who tried to disguise the true reasons behind his plans. Daniells wrote, "The more thoroughly I become acquainted with the whole movement [the reopening of Battle Creek College], the more fully am I satisfied that the reasons given for this step are more of a pretext than anything else." Griggs had difficulty reconciling Kellogg's assertions. On the one hand, Kellogg avowed that he was interested only in meeting legal requirements for entry into the medical course, and that Battle Creek College would not affect the rest of the colleges. On the other hand, he planned for a scientific school and began a search for the brightest and most intelligent youth of the church. To Griggs the solution to Kellogg's stated problem was not to reopen Battle Creek College, but to enhance the work of the local church schools to meet the legal requirements.²

The problem faced by Griggs and his fellow administrators in dealing with a strong personality like Kellogg was that their protestations fell on deaf ears. No effective organizational structure then existed to act as a check on the ambitions and independent actions of the powerful head of Battle Creek Sanitarium. Kellogg knew this and advised Griggs that whereas the preparatory school had during the

¹E. A. Sutherland to F. Griggs, September 22, 1903, Griggs Papers, AUHR.

²A. G. Daniells to W. C. White, October 9, 1903, EGWRC-DC; F. Griggs to J. H. Kellogg, October 8, 1903; F. Griggs to E. A. Sutherland, October 9, 1903, Griggs Papers, AUHR.
previous year an enrollment of about one hundred students, the reactivated Battle Creek College would enroll a much larger number of young people in its first year. "Our work," he concluded, "is going on as usual notwithstanding all the uproar."1

One important reaction, on the part of denominational leaders to the reopening of Battle Creek College, was the search for alternative means for training medical personnel. It was quickly suggested that the denomination's colleges--Healdsburg College, Walla Walla College, Emmanuel Missionary College, Union College, and South Lancaster Academy--provide the necessary preparatory studies for entry into nursing and medical courses; that the training of nurses should be carried out at each of the sanitariums; and that those desirous of undertaking a medical course be encouraged to attend medical schools such as Jefferson and Howard. The thinking was that after a preparatory education in a denominational college, the young medical student should be sufficiently established in his faith to cope with attending a secular medical institution. Such a plan would permit the church to train its medical workers without reference to Kellogg and Battle Creek.2

Recalling that Sutherland had argued against denominational colleges providing the necessary preparatory work lest it result in a return to the granting of degrees, Griggs wrote to him, pointing

1J. H. Kellogg to F. Griggs, September 29, 1903, Griggs Papers, AUHR.

2A. G. Daniells to W. C. White, August 9, 1903, RG 11:Lb 34, GCAr; E. G. White to F. Griggs, August 28, 1903, EGWRC-DC; A. G. Daniells to W. C. White, August 30, 1903, RG 11:Lb 34, GCAr; W. C. White to A. G. Daniells, October 4, 5, 1903, HCW Lb 22, EGWRC-DC.
out that the request for the training schools (colleges) to meet the legal requirements for entry into medical schools applied to his school as much as to any other denominational college. Griggs argued that the provision of acceptable preparatory work and the granting of degrees were not inseparably bound together and that it was possible to have one without the other. "I beg of you," implored Griggs, "to take a straight position... Your position on this matter will do much to break up this confusion among our people, and bring order."¹

The foregoing confrontation with Kellogg was a difficult situation for Griggs to cope with so early in his new leadership role. Whether he understood it or not, it would seem that the outcome of the conflict was less important for Griggs than the skills and attitudes he demonstrated to the denominational leadership. It is very likely that Griggs's clear perception of the issues involved, his courage in standing firm to stated principles, and his loyalty to the leadership of the denomination did much to win their confidence in his sound judgment. This confidence in Griggs proved to be a valuable asset as the denominational leaders and educators worked with Griggs in establishing a system of education.

### Griggs and the Department of Education

In the historical overview for this chapter, it was noted that in 1901 the Seventh-day Adventist church underwent organizational

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¹F. Griggs to E. A. Sutherland, October 14, 1903, Griggs Papers, AUHR. Ellen White shared with Sutherland the concern that in some denominational colleges the need for preparatory education for medical courses might be used as a pretext for reintroducing the classics, scientific studies, long courses, and degrees (W. C. White to W. W. Prescott, October 9, 1903, WCW Lb 22, EGWRC-DC).
restructuring. One result of this restructuring was the establishment of departments of the General Conference including a Department of Education. The Department of Education consisted of a committee and the officers of the committee. The functions of the department were to promote the educational work of the church, to advise the schools on educational matters, and to exercise general oversight of the educational work. Decisions made by the Department of Education committee were recommendations only and carried no authority until endorsed by the General Conference committee.

This was the organizational milieu into which Griggs was placed by his appointment to the secretaryship of the Department of Education in 1903. It was clear to Griggs, however, from the recommendation of the 1903 General Conference session that his appointment carried with it a mandate for more aggressive action on the part of the secretary of the department. He was to be the executive officer of the department. In those formative years, Griggs's perception of the power and authority inherent in his position and his use of the new organizational structures were important, since they established the pattern of relationships and operations that became the norm in Adventist educational administration.¹

When he established the modus operandi of the Department of Education, several options were open to Griggs. These options centered around the locus of power and authority: a strong secretary

¹The term "secretary" as applied to an administrative officer within the Seventh-day Adventist church in the early 1900s was somewhat the same as used within the United States Government to designate the head of a department, e.g., Secretary for the Interior. The position was essentially advisory, but carried considerable authority as an extension of the executive arm.
and a weak committee, a weak secretary and a strong committee, or a
position between these extremes. There is no evidence to suggest that
Griggs consciously explored these options, but his choice of a mid-
position was not only indicative of his administrative style, but was
important for the future administration of the Department of Educa-
tion.

The Department of Education Committee

At the 1903 General Conference session, the recommendation
was passed that the Department of Education committee consist of three
General Conference officers, plus representatives from the three
levels of schools--elementary, intermediate, and college. At the
close of the session, when the General Conference committee appointed
its committees, the Department of Education committee failed to
reflect the scope of the educational endeavor of the church. Notwith-
standing the wishes of the delegates, the educators selected for the
Department of Education committee came exclusively from the colleges
and senior academies.¹

It would appear that Griggs did not feel comfortable with this
imbalance in representation, and within a matter of weeks the member-
ship of the committee was increased to fifteen. Over the next few
years Griggs continued to press for wider representation and during
his secretaryship the size of the department committee grew

¹GCB, April 13, 1903, p. 177. As originally appointed, the
1903 Department of Education committee consisted of Prescott, Spicer,
and Griggs (General Conference committee), Hoopes (Union College),
Cady (Healdsburg College), Sutherland (Emmanuel Missionary College),
and Miss Fannie Dickerson (South Lancaster Academy). To this group
was added the corresponding secretary of the Sabbath School Department
(GCC Min, April 30, 1903).
considerably. It was increased to twenty-five members in 1905, twenty-seven in 1907, and thirty-three in 1909. Also, in keeping with the worldwide nature of the educational work of the church, an increasing number of the committee members were from outside the United States. These larger committees enabled Griggs to receive broad and representative input and feedback on the wide range of issues and problems facing the Department of Education.¹

While the increased size of the department committee offered decided advantages in terms of the range of counsel its members could give the executive officer, it did pose some problems for the decision-making process. Griggs took two steps to counter the negative effects of a large committee. First, in 1905 he persuaded the department to establish standing committees to work on the major and ongoing problems facing the schools. Five major concerns were identified in 1905: textbooks, courses of study, reporting systems, a school manual, and manual training. The use of standing committees remained a feature throughout Griggs's administration of the department.²

In addition to the use of standing committees, Griggs also endeavored to minimize the disadvantages of the large committee by developing clear-cut guidelines to govern its work. These guidelines specified areas of jurisdiction for the department committee: textbooks, courses of study, the educational journal, the correspondence

¹Convention of the Department of Education, 1903, p. 2; GCC Min, May 29, 1905; May 23, 1907; June 2, 1909.


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school, and the opening of new schools. More importantly, they formalized relationships between the executive officer and the department committee. These guidelines established the secretary as the authoritative figure in the department, provided him with scope for action through a small quorum, confirmed the committee as the source of policy formation, required the full committee to meet once per year, and assured the committee of full collaboration with the executive officer.¹

Despite the measures taken by Griggs, decision making and policy formation by the committee was essentially slow since it involved extensive correspondence to individual members both in North America and overseas. Nevertheless, Griggs perceived the department committee as an essential element in the development of a cohesive educational system.

Educational Conventions and Councils

The efforts by Griggs to establish a unified educational system and the work of the Department of Education committee in policy formation and problem solving were greatly assisted by a series of educational conventions and councils held between 1903 and 1910. These meetings brought together a broad spectrum of Adventist educators, teachers, and church administrators. Furthermore, they provided a forum for collegial discussion of issues of central concern to the educational leaders as they wrestled with the need to clarify goals, establish structure, and bring cohesion to the growing system.

The first of the "Griggs" conventions was held in the summer ¹GCC Min, June 21, 1909.
of 1903, only six weeks after Griggs became executive officer. This short time span pressured Griggs into hurried preparation of an agenda that would address the needs of the system and gave him little time to consider the equally important issue of determining what strategies would most effectively promote decision making. Despite these constraints, the convention proceeded smoothly and productively.¹

In his opening address to the convention Griggs outlined two major tasks facing those present: (1) the need to identify the specific mission and work of the schools; and (2) the need to determine how the work of the schools was to be accomplished. The first task had to do with purposes and curriculum, and the second with administrative and organizational structure. Griggs also made clear to those present how he expected them to conduct the work of the convention: they were to respect each other's point of view, a spirit of harmony was to exist, and they were to aim at a high degree of consensus.²

To achieve the goals he had set and to maintain the behavioral expectations he had expressed, Griggs employed a number of strategies. First, he was able to gain a high level of participation by church administrators at different levels within the organization. Those present included the executive officers of the General Conference, four union conference presidents, and four local conference presidents. This ensured a meeting of the viewpoints of administrators and educators. Second, eight committees were established to consider, ¹

¹Convention of the Department of Education, 1903, p. 5.
in-depth, some of the most pressing problems facing the educational work. And third, thirteen position papers prepared and presented by educators and administrators became the basis for general discussion.

In response to Griggs's challenge to define the "what" and "how" of Adventist education, two major reports were prepared at the 1903 convention. The first outlined a comprehensive organizational structure that meshed the various levels of schools to the administrative levels established in 1901 (see figure 2). The second outlined the subjects, scope, and sequence of the curriculum for years one through ten. Because of limited time, no real attempt was made to outline the content of each subject in the curriculum. The adoption of these two reports by the convention represented important strides toward corporate identity within the emerging system of Adventist schools. One report aimed at unity and organization of curriculum; the other targeted unity and cohesion of administrative form and organizational structure. Each complimented and strengthened the other.

The next educational convention held by the Department of Education was planned to follow the 1906 National Education Association convention to be held in San Francisco. Adventist educators could combine attendance at both conventions. Furthermore, Griggs favored California as a venue, feeling it would improve the morale of the western teachers. Unfortunately, the very day Griggs wrote urging

1Ibid., pp. 7-8, 14, 5-7.


Fig. 2. Levels of administration established in 1901. Administrative and functional relationships are represented by arrows.

a western location, a devastating earthquake shattered San Francisco. It was finally decided to hold the convention at College View, Nebraska.¹

Griggs had over a year to plan for this convention, and he approached it with thoroughness. While Spicer urged a small select delegation, believing a small group would accomplish more, Griggs's plans ran the opposite way. He wanted a large and very broad

representation of teachers, school administrators, and church leaders from across the United States and from overseas. He urged his plan through letters and in the pages of the Review and Herald. When it appeared that enthusiasm for the convention was flagging, Griggs asked Daniells to lend his weight to persuading educators from all levels to attend.¹ Daniells responded by writing to his union conference presidents and preparing an article for the educational section in the Review and Herald. Daniells also sought to encourage Griggs. He wrote: "My interest in the Convention is deepening every day. . . . I feel impressed that many of our teachers are anxious to get down on rock bottom, and build in a sane, sober, solid way a splendid system of educational work."² Having urged a wide attendance, Griggs recognized that the responsibility rested on him to ensure a successful convention. As he observed to Daniells: "We shall certainly have to lay ourselves out to do everything we can to make it a good meeting."³

Griggs not only wanted a broad input into the issues to be discussed, he also saw each delegate as the means of disseminating the accomplishments of the convention back to the schools. It was


his plan that after the convention those present would return to their conferences, schools, and institutions, and conduct mini-conventions for those who could not attend. "In this way," he told Daniells, "they can get the good of the convention into the whole work."^1

The convention agenda and program was prepared by Griggs in consultation with the Department of Education committee. Apart from morale building and spiritual talks given by selected speakers, Griggs planned a thorough coverage of the main issues affecting the school system. In 1905 Griggs had divided the members of the Department of Education committee into five sub-committees, each concerned with a specific task: textbooks, courses of study, a school manual, manual training, and record keeping. These committees were well prepared to report and to make recommendations to the assembled delegates in 1906.2

This convention achieved a number of outcomes: (1) it called for the appointment of a full-time education secretary for the Department of Education; (2) it further refined the courses of study for years one through ten; (3) it specified minimum entry requirements for high schools and colleges; (4) it specified standards to be met in graduating from high school and from a variety of college courses; and (5) it further clarified structure by specifying the relationships between levels of schools.3

Both Griggs and Daniells were pleased with the results of the

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3 Story of the Convention, 1906, pp. 34, 83.
convention. Daniells wrote to a fellow administrator:

Well, we had a splendid convention at College View. The attendance was large, the teachers came together for hard work, and they made progress in their efforts to unify their plans and outline a good program for the future. . . . There was little disposition manifested to argue over non-essentials. The brethren were anxious to get hold of the right plans, and work together. . . . There is another class of men in the educational saddle now, and I believe there is a stronger confidence and harmony than we have experienced for full ten years.

Griggs saw the convention as ushering in a "new era" in the educational work, an era to be characterized by quality education, greater earnestness in preparing youth for service, and a stronger commitment to the evangelistic goals of the church.¹

The third important educational meeting was held at Cleveland, Ohio, in the summer of 1908. Advertised as a principals' meeting, the convention was called primarily to focus on academy and college work in North America. Although the delegation was not large, Griggs considered it to be widely representative.²

The decision-making process used by Griggs at this convention bears noting. Each topic was introduced through two position papers,

¹A. G. Daniells to W. A. Spicer, July 13, 1906, RG 11: Lb 39, GCAr.
³In 1904 Griggs had tried to persuade Daniells to authorize a meeting of the heads of colleges and academies, but without success (F. Griggs to A. G. Daniells, February 17, March 8, April 3, 1904, RG 11: 1904-G; A. G. Daniells to F. Griggs, April 6, 1904, RG 11: Lb 33, GCAr).

followed by discussion. Three other persons were appointed at each meeting to record the discussions, note the important issues raised, and identify the points upon which consensus had been reached. According to Griggs, "This method gave opportunity for questions and answers and a free interchange of views and experiences very profitable to all." In the closing meetings of the convention, reports on the discussions were presented, "criticized, revised, and amended, and finally adopted." This procedure was an open and planned strategy to arrive at consensus and group commitment to the decisions made.¹

Some twenty-two substantive issues were discussed at the convention, including the upgrading of academic standards, job placement of graduates, provision of proper equipment and facilities for libraries, laboratories, and manual workshops, industrial training, and the study of adolescent psychology. The convention concluded by calling for a further meeting in 1909 for those working in academies and colleges.²

Griggs did not receive authorization to call a further convention in 1909. He did, however, organize an educational council concurrent with the 1909 General Conference session. Besides members of the Department of Education committee, other educators were in


²Ibid., p. 27. The role of industrial and manual education within American education was an important issue during the early 1900s. This was highlighted by "the large share of attention" given the topic by the Adventist educators in their meeting at Cleveland and by the 1908 NEA convention. As Griggs noted: "Perhaps no other subject received so much attention in the convention of the National Educational Association, . . . as that of industrial education and manual training. Most of the leading educators seemed to regard this subject as one of the most important educational questions of the day" (ibid., p. 26).
attendance as delegates to the session. In preparing the council agenda, Griggs wrote to leading educators throughout the denomination seeking input. The responses received gave Griggs insight into a variety of problems; and these, along with his own concerns, were framed into an agenda.¹

While all the issues on the agenda were not recorded, either in the General Conference Bulletin or the Review, the brief reports which did appear indicate that educators were concerned with the quality of education provided in the denominational schools. This concern for quality was evident in the resolutions taken with regard to school equipment (laboratory, library, classroom, and industrial), facilities and buildings, and in-service development of teachers.²

In addition to the foregoing concern about quality education, Griggs raised another. He was perturbed that some intermediate schools had attempted to provide classes beyond grade ten. In Griggs's judgment, these schools lacked the facilities, teacher expertise, and organization to effectively function as full high schools. "The grade of work which a pupil gets in these eleventh and twelfth grades in connection with the intermediate schools," said Griggs, "is not equal to that which they get in the advanced schools." In support of Griggs, the council voted that with the exception of special cases, all intermediate schools terminate at grade ten. Further, it voted that each union conference establish a small committee to ensure that


local conference intermediate schools adhered to this decision and to adjudicate in special cases.¹

While the 1909 council was not a full educational convention, its recommendations were important and represented the thinking of leading educators. Furthermore, because it met concurrently with the General Conference session, its recommendations were acted upon immediately by the authoritative decision-making body of the denomination. There were, however, other major issues that concerned Griggs, particularly with respect to the curriculum and courses of study followed in academies and colleges, and the role of industrial work in these advanced schools. He was pleased, therefore, when the General Conference committee authorized a full educational convention for the summer of 1910.²

At the same meeting that authorized the holding of the convention, it was also voted to accede to the request of the Union College board to release Griggs to take up the presidency of Union College. Despite his impending departure from the Department of Education, Griggs played an important role in planning the convention and in setting its frame of reference.³

Of specific interest was the keynote address Griggs delivered to the convention. He took the stance that with the system of education well established, it was now appropriate and necessary to subject

²GCC Min, April 8, 1910.
what had been achieved to vigorous evaluation. Griggs perceived truth as dynamic in nature, and he therefore urged both thoroughness of research and a willingness to critically evaluate formerly held positions. In reviewing the history of Adventist education, Griggs acknowledged that the reform years had led to extremism, but he felt the pendulum had now swung to a moderate position. He cautioned, however, against a reactionary swing to worldly standards and criteria. Finally, Griggs called for improved language teaching, higher standard of scholarship, a better-educated ministry, and a cultivation of the cultural and aesthetic arts.¹

That some of the leading denominational educators heeded Griggs's call for a more moderate stance was evidenced by the position papers presented by C. C. Lewis and O. J. Graf. The former urged a return to the granting of academic degrees, while the latter proposed that graduate education be provided by some colleges for the benefit of prospective college teachers. Both positions received support from the majority of the delegates. In all, some sixty-one recommendations were passed by the convention.²

The conventions, as used by Griggs and his associates, played an important role in the development of a system of Adventist education. First, conventions provided a forum in which educators and administrators could discuss the purposes of Adventist education and develop ways of translating purpose into practice. Second, they


enabled educators to present strong, unified recommendations to the final decision-making body, the General Conference committee. Third, bringing together experienced educators at conventions encouraged a more professional and responsible approach to educational decision making. Fourth, the conventions facilitated consensus-seeking among men and women who held what were at times markedly divergent views. Fifth, the conventions provided the executive leadership of the church—Daniells, Prescott, and Spicer—with insights into educational issues and gave opportunities to express administrative viewpoints during the policy-formation stage, so that when recommendations came to the General Conference committee these men were fully informed. Last, the published reports of the conventions served to disseminate to teachers and educators both the substance of discussions and the intent of the decisions, and thereby helped to meld the system into a unified whole. In summary, it can be said that under Griggs's leadership the educational convention became an effective vehicle for shaping a rapidly expanding educational system.

The Formation of a System of Adventist Education

It has already been noted that while the first official Seventh-day Adventist school offered elementary and secondary grades, the press for a denominationally educated worker force quickly swung the emphasis to college education with elementary and secondary components providing preparatory work. From 1878 to 1896 some small and scattered church schools were established, but many of these experienced a very short life span. A turning point came in 1896 when Battle Creek College established a teacher-training department under
the direction of Griggs. The following year Sutherland came to the presidency of Battle Creek College and began a strong and vigorous promotion of church schools. By the time Griggs became executive officer of the Department of Education in 1903, there were in North America a variety of Adventist schools--church schools, intermediate or industrial schools, academies, training schools, and colleges. In addition, numbers of schools were being established in other parts of the world.

These various schools were only loosely tied together and were often in competition for students and resources. Because there were no guidelines, each school principal was a potential "empire builder" who was jealous of the grade levels offered in his school. The mandate given Griggs by the delegates to the 1903 educational convention was to bring order out of chaos. Daniells captured the mood of the convention when he said:

If this convention should result in nothing more than an agreement upon an educational system for the denomination, though it might be crude to start with, it would be a grand success. Let us do it. For years we have been talking about these things, and every time we come to a school meeting we have all been at sea about the support of schools and the grading of schools. Now let us get right down to this thing.  

The "grading of schools" was not easy to resolve. An example of the conflicting conceptions of the role of the schools was found in the discussions which ensued on the purpose of the intermediate school. Some felt that by terminating the church school at grade six, children were forced to leave home too early. J. G. Lamson, principal

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1A. G. Daniells, as reported in "Relation of Church, Intermediate, Union and Medical Schools to Each Other," in Convention of the Department of Education, 1903, pp. 64-65.
of an intermediate school, flatly declared: "We do not want children in such schools [intermediate] until they are at least fifteen years of age." Others, while conceding a role for the intermediate school, felt there was a danger in their growing too large and requiring considerable capital outlay. And then there were those who objected to calling intermediate schools industrial schools since they lacked both the facilities and equipment to meet the requirements of industrial training. ¹

A committee was asked to define the various levels of schools the system would incorporate, and then to link each type with the existing church structures. The committee's report listed the four levels of church administration and linked the schools directly to the three lower levels of administration (see figure 1, p. 168). The training school or college was to be the responsibility of the union conference; the intermediate school was to be the responsibility of the local conference; and the elementary or church school was to be the responsibility of the local church.² While this report clearly outlined the relationships and responsibilities that were to exist between schools and organizational levels, it did not adequately define relationships between the types of schools.

Not surprisingly, the matter came up for further discussion at the 1906 educational convention. The question of which schools would carry what grades was resolved by defining schools in terms of terminal points. An academy would not offer courses beyond year

¹Ibid., pp. 59-64.
Griggs explained this system in a letter he wrote to W. C. White in 1908:

Generally speaking, each of our Union Conferences is quite complete in its educational system. We have our church schools, our intermediate schools or academies, and our advanced schools. Over this whole system of schools in each Union Conference is placed a Union Conference Educational Secretary and over the school work of each local Conference is placed a Conference Educational Superintendent. The church schools pass their pupils to the intermediate schools, and the intermediate to the advanced school, then from this advanced school certain students are selected to pursue special courses in Washington for foreign mission work.

While this letter to White outlined Griggs's concept of the educational system, it also gave evidence that he was not entirely clear on the role of the academy. For example, in this letter Griggs equated the academy with the intermediate school as a local conference responsibility. Several months later, at the General Conference session of 1909, Griggs led a discussion which sought to discourage local conferences from operating schools above intermediate level. To the delegates he declared:

There is no provision made in the Testimonies for a conference school [academy]. There is no such suggestion. In fact, there is a strict statement that they should not exist. The Testimonies indicate three grades of schools, the church, the intermediate, and the advanced schools.

1"Plans and Recommendations," in Story of the Convention, 1906, p. 83. Even with this clarification, there were some anomalies. For example, South Lancaster Academy had for some years offered two grades beyond high school as was customary with academies in New England (Kuhn, "Frederick Griggs," p. 81).

2F. Griggs to W. C. White, December 9, 1908, EGWRC-DC.

3F. Griggs, as reported in "Twenty-Eighth Meeting," RH 86 (10 June 1909):16.
From the context of the discussion in which Griggs made the foregoing statement, it would seem that the academy was perceived as partly falling into the category of "training school."

While ambiguities continued to exist, the important thing for Griggs, as he had written to White, was that there was a potentially uninterrupted educational sequence for children and youth, from entry into the church school to entry into denominational service. This was reiterated in his report to the 1909 General Conference session. After he had outlined the system of schools to the delegates, Griggs stated:

This system makes possible the steady promotion of pupils from the primary grades to the completion of a course of college instruction, after which special training for foreign service or medical work may be obtained.

Griggs saw the church school and intermediate school as important to the system, and he urged those responsible for their administration to work within the system and to maintain quality programs. It was the training school or college, however, that particularly claimed Griggs's attention during his secretaryship of the Department of Education.

The Colleges

In the first year of his secretaryship, Griggs gave considerable thought to the needs of his department. Of particular concern was the need to strengthen and systematize the work of the colleges. Under the influence of Sutherland, the colleges were regarded as "training schools" and emphasis was placed on educational reform and

accelerated preparation of Christian workers. While Griggs was sympa­
thetic to some of the reforms, he felt that in some areas reform
had gone too far. By 1904 the results of short courses and inadequate
professional training were being felt within the system. Griggs found
himself faced with a proliferation of church schools that were inade­
quately staffed and offered a second-rate education. Several times
during 1904, Griggs, through the pages of the Review and Herald, urged
the need for properly educated and qualified teachers. In 1905
Griggs went further and blamed some of the problems associated with
the church schools directly upon the inadequate preparation given the
teachers. He wrote:

Much harm has been done to the cause of the church-schools
by inexperienced and incompetent teachers. Much of this might
have been avoided if a thorough training had been required
of those who engaged in teaching. It is not simply that we
are to have church-schools, but these schools should be manned
by competent and well-qualified teachers.

Responsibility for the inadequate preparation given to the church­
school teachers had to rest with the colleges.

To meet the immediate need for manpower, Griggs invited
public-school teachers to advise him of their interest in teaching

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1 Emmanuel Missionary College, and to a lesser degree some of
the other colleges, attempted a radical educational program: the
classics were removed, degrees were abandoned, Bible was made the
basis of study in all subjects, vocational studies were emphasized,
and courses were kept as short as possible (Emmett K. Vande Vere, The
Wisdom Seekers, pp. 80-118; Warren S. Ashworth, "Edward A. Suther­
land," in George R. Knight, ed., Early Adventist Educators, pp. 159­
83; Everett Dick, Union College of the Golden Cords [Lincoln, NE:

"Our Church Schools for This Coming Year," RH 81 (11 August 1904):21;

within the church system.¹ A more permanent and satisfactory solution was required, however, and Griggs saw the denominational colleges as the source of a satisfactory remedy. To help him formulate plans, Griggs solicited input from members of the Department of Education committee. He asked two questions: "What should be done to improve the preparation of teachers and ministers?" and "Should the denomination provide advanced studies for selected persons and even encourage study in outside universities?" Griggs felt encouraged by the replies.² For example, H. R. Salisbury wrote:

I have never ceased to be thankful that I attended Battle Creek College just when I did [pre-Sutherland]. Not that I would advocate going back to the long periods spent in Latin or Greek, but I would urge a return to the thoroughness and efficiency which characterized the work then. Afterward the time seemed to come when almost anyone would do for a teacher, and as a result the time has now come when anyone has to do for a teacher. (This one thing I believe is the chief weakness in our educational work which you pointed out in your letter.)³

Noting that a number of the leading denominational educators, including Griggs and himself, had studied at secular universities—Chicago, Ann Arbor, Northwestern, Columbus, Buffalo, and London—Salisbury questioned: "Is it not true that if this training has been an advantage to us in our work as it unquestionably has, then we ought to have been able to obtain it in our own schools?"⁴

² F. Griggs to A. G. Daniells, July 12, 1904, RG 11: 1904-G, GCAr.
³ H. R. Salisbury to F. Griggs, July 1, 1904, RG 11: 1904-S, GCAr.
⁴ Ibid.
By late 1904 Griggs had crystallized a plan which he shared with a number of educators and administrators. He reasoned that: (1) all of the Adventist training schools were organized along department lines (like a mini-university); (2) diversification within each school had weakened the thrust of the institution; therefore, (3) the solution might be for each training school or college to specialize in some way. Griggs saw, for example, the possibility of Emmanuel Missionary College specializing in teacher training, South Lancaster Academy in commercial studies, and the new Washington Training College in ministerial training. To J. W. Lawhead, principal of the Washington Training College, Griggs argued:

I recognize that there is a general line of school work that all our training schools will have to do, but if we could concentrate our energies and secure for some school a strong corps of people to instruct for teaching, and then for some other school a strong corps to instruct for commercial work, etc., I am satisfied that far more effective work would be done and the students that we would turn out would be much better equipped for their work than as it is.

Griggs acknowledged there were problems in his scheme. One problem he noted was the expense to students who would be required to travel further than previously, but Griggs felt that students would be prepared to accept the extra cost if they were guaranteed a thorough education in the school of their choice.²

While Daniells agreed that the educational work was poorly organized and in need of change, he was reluctant to endorse Griggs's plan until he had thoroughly discussed the idea with others. He

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¹F. Griggs to J. W. Lawhead, October 21, 1904, RG 11: 1904-G, GCAr.

²F. Griggs to A. G. Daniells, November 3, 1904: RG 11: 1904-G, GCAr.
added, by way of encouragement, "I am glad you are thinking and suggesting. Keep on until something moves, and the work is brought into a greater state of efficiency." Spicer rejected the plan on two grounds. First, he felt schools should serve geographical regions in order to attract students. Second, he believed the training schools should be turning out "all-round" workers and not just narrow specialists.

Griggs corresponded further with Spicer, arguing the merits of his plan and seeking Spicer's support. While admitting the validity of Griggs's arguments, Spicer remained unmoved. He doubted whether the schools would accept the plan, and he questioned the timing of the proposed change. Spicer believed there had been sufficient radical experimentation and that the system would benefit from a period of equilibrium. Without the support of the General Conference president and secretary, Griggs wisely let his plan rest and concentrated his efforts on encouraging each college to improve its scholastic standards and the quality of its product.

Concurrent with his efforts to change the nature of the college system, Griggs gave his attention to two additional issues involving higher education. The first concerned the establishment of a training school at Washington, D.C., and the second concerned the training of medical practitioners. When in 1903 the decision was made...
made to relocate the General Conference offices in Washington, D.C., it was also decided that provision should be made for establishing a training school and sanitarium in the area. The move from Battle Creek to Washington took place during the first two weeks of August 1903. Within a month Griggs was gently bringing the matter of establishing the school to Daniels's attention and suggesting that there might be a link between the proposed school and the training of medical personnel.¹

The Whites, both Ellen and W. C., took a very keen interest in the proposed Washington school. Contrary to the larger role Griggs was suggesting regarding the training of medical personnel, W. C. White counseled that the school should not draw its students nationwide, but should be the training school for the Atlantic Union Conference. In early 1904 he was pressing Griggs for a progress report on the school. Griggs could only report that at different times he had discussed the school with Daniels and Prescott, but that no firm plans had been laid.²

By early spring 1904, Griggs and the General Conference leaders had spent some time looking for a suitable site. They discovered in the Takoma Park area a fifty-acre property which appeared suitable for both a school and a sanitarium. The property was bounded on the western side by beautiful Sligo Creek. It offered good drainage, and there was some level ground suitable for cultivation. In April 1904

¹ F. Griggs to A. G. Daniels, September 22, 1903, RG 9: Misc. Rec., A. G. Daniels Fld, GCAR.

² W. C. White to A. G. Daniels, October 5, 1903, WCW Lb 22; W. C. White to F. Griggs, January 13, 1904, WCW Lb 23, EGWRC-DC. F. Griggs to W. C. White, January 20, 1904, DF 3024, EGWRC-AU.
Ellen White visited Washington. She was shown the Sligo Creek property and declared it to be "all that could be desired." White also urged that there be no delay in getting things started.¹

Ellen White's presence certainly accelerated action. Within a week Daniells was reporting to Griggs that plans had been made to erect one dormitory and the dining hall, that drawings had been obtained for the buildings, and that the location of the buildings on the site had been roughly staked. Furthermore, it was planned to commence building that summer. Daniells requested Griggs to assist in finding a suitable builder/architect. As a guide, Daniells noted that "an ideal man would be a first-class mechanic, a fair architect, and an economist, . . . a man of . . . versatility and resourcefulness. . . ."² Based on the Avondale-Berrien Springs model, the school began by offering industrial classes. Griggs and the principals of Mount Vernon Academy and Union College were asked to furnish the names of young men who were artisans and who would be interested in building and studying through the summer months.³ Construction began in July, and the Washington Training College began its first term on November 30, 1904.

During its first few years the Washington Training College did not meet all the expectations of the leadership of the church.

¹A. G. Daniells to F. Griggs, May 3(a), May 3(b), 1904, RG 11: Lb 33, GCAr.
²A. G. Daniells to F. Griggs, May 3(a), 1904, RG 11: Lb 33, GCAr.
³The institutional buildings at both Avondale College and Emmanuel Missionary College had been constructed by students on a work-study program. A. G. Daniells to F. Griggs, May 6, 1904, RG 11: Lb 33, GCAr.
Enrollment remained below capacity. Failure to attract students may be ascribed to two reasons. First, there was ambivalence as to the purpose of the school. It was not clear whether the school had a general or special role. For example, while W. C. White wrote in terms of the college being the training school for the Atlantic Union Conference, Spicer, chairman of the Foreign Mission Board, thought in terms of the school having a special role in preparing people for missionary service. Second, the presidents of the older colleges did not provide support. It had been expected that suitable students would be referred to the Washington Training College by the other colleges.

Clarification of the purposes of the school took place at the General Conference meetings held at Gland, Switzerland, in 1907. Faced with a demand to provide fifty qualified workers for foreign service, the General Conference committee recognized the need for a special institution to train persons for overseas service. Washington Training College was ideally located to undertake such work, so the trustees of the college were urged to change the courses of study to meet the special needs of those preparing for world mission service. The trustees acted promptly by appointing H. R. Salisbury (an experienced educator and missionary) as principal, by reorganizing the courses, by planning for the erection of a new building, and by changing the name of the school to the Washington Foreign

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1 A. G. Daniells to F. Griggs, September 26, 1906, RG 11: Lb 39, GCAR. W. C. White to F. Griggs, January 13, 1904, WCW Lb 23, EGWRC-DC; W. A. Spicer to F. Griggs, April 24, 1904, RG 21: Lb 38, GCAR. Columbia Union Conference, for which this school became the senior college, was not established until 1907.
Mission Seminary. Griggs, Salisbury, and I. H. Evans constituted the subcommittee to prepare the new curriculum. They recommended five principal areas of study: theology, history, physical science, ancient and modern languages, and general. The latter category included principles of organization, pedagogics, basic accounting, music, and public speaking.¹

As he reflected upon the new course of study introduced, Griggs felt that important practical courses relevant to mission service had been overlooked. Griggs first discussed this with Salisbury, but the latter was not persuaded, so Griggs took the idea to Daniells. He urged:

... this school ought to have short courses in blacksmithing, carpentry and other lines of manual work for some of our foreign workers. ... Our foreign workers should be able to handle tools in at least a limited way and I believe the school should not overlook this matter in its plans of work.²

Daniells did not respond in writing to this suggestion. Over the next few years, however, manual subjects were added to the curriculum.³

While Griggs had, as yet, never visited frontier mission stations, he nevertheless showed a sensible grasp of some of the skills applicable

¹ GCC Min, May 21, 1907. Minutes of the Board of Trustees, Washington Training College, July 3, 15, and 19, 1907, RG 278: Washington Training College, GCAR.

² F. Griggs to A. G. Daniells, July 27, 1907, RG 11: 1907-G, GCAR.

³ In the first bulletin of the Washington Foreign Mission Seminary was the following statement: "The foreign missionary is called to build, to till the soil, and often to establish a small outfit to do his own printing. These lines will be taught here by those who have had years of experience in foreign countries. ... (Washington Foreign Mission Seminary Announcement for 1907-1908, p. 21). By 1909, courses in dress cutting and making, tent manufacture, and cooking were added to farming and printing.
to operating a foreign mission in primitive areas.

Described by E. R. Palmer as "one of the most active members of the Foreign Mission Board," Griggs was acutely aware that the demand for overseas workers exceeded the supply. In the three years since its inception, the seminary had produced but forty workers. Griggs viewed this with alarm and wrote an article for the Review and Herald in which he urged ministers, conference administrators, teachers, and college and academy administrators to identify potential missionaries and encourage them to enroll in the seminary. He reminded college presidents that their schools were not equipped to provide missionary training, and he counseled them to perceive the seminary as an extension of their own schools and a part of their own undertaking.

In his first letter to Daniells after he had departed Washington for Union College in 1910, Griggs urged the General Conference president to make sure recent decisions regarding the seminary were carried out. Griggs expressed his conviction that the success of the denominational mission program was very much linked to the distinctive work of the seminary. He assured Daniells that both at Union College and at the campmeetings he attended, he would enthusiastically solicit students for the seminary.


3 F. Griggs to A. G. Daniells, June 24, 1910, RG 11: 1910-G, GCAr. It was proposed that the enrollment of the seminary be built up by: (1) having administrators at all levels of organization make a special effort to identify prospective students and to encourage
It was previously noted that concurrent with his attempts to change the nature of the colleges and to establish the Washington Training School, Griggs was also concerned with the need to properly prepare medical personnel. This latter problem had emerged as a consequence of the independent action by Kellogg in reactivating Battle Creek College. This step by Kellogg convinced Griggs that the doctor would not work within the system, and that alternative means had to be found to educate medical personnel for the Adventist sanitariums. Ellen White had made it clear to Griggs in August 1903 that the church was to maintain its commitment to medical work and the training of medical missionaries. ¹ An alternative for the training of nurses was relatively easy to find. Two of the colleges—Union and South Lancaster—had sanitariums in close proximity, and between the college and the sanitarium, effective nursing courses and training could be provided. The training of physicians presented a far greater problem.

In September Griggs wrote to Daniells: "It is very necessary that we should take some quite decided steps regarding the medical education of our young people." He then proceeded to suggest some alternative solutions: (1) establish a medical college; (2) provide initial training at the proposed college at Washington and affiliate with a recognized medical school to graduate the students; or

¹ E. G. White to F. Griggs, August 26, 1903, EGWRC-DC.
(3) establish a home or hostel in close proximity to a recognized medical school and provide financial inducements to attract suitable students. Of the alternatives proposed, Griggs appeared to favor the third. He seemed to like the idea of "an economical home that would foster a spiritual atmosphere."

Despite the sense of urgency in Griggs's letter to Daniells, nothing was done for several years to implement any of the three proposals. This delay is perhaps understandable. The rift with Kellogg was not yet complete, and there had been a steady stream of graduates from the American Medical Missionary College, so there was no immediate shortage of doctors. A solution could not, however, be shelved indefinitely. By 1907 it was recognized that the growing medical work of the church, both in North America and overseas, must be assured of a regular supply of physicians.

At the same time the name and role of Washington Training College was changed, an approach was made to George Washington University Medical School to accept young people from the seminary as students. The two schools agreed to the proposal on the following conditions: (1) the seminary enroll with them a minimum of five students each year; (2) the university would respect the religious convictions of the students; (3) the university would provide concession rates on tuition and other fees; and (4) the students accepted from the

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1 F. Griggs to A. G. Daniells, September 22, 1903, RG 9: Misc. Records, A. G. Daniells Fld, GCAr.

2 Daniells reported to the 1907 General Conference that "during the last six years our sanitariums have been increased in number from eighteen to about sixty," and these sanitariums were "now enjoying the best patronage they had ever had since we began sanitarium work." (GCC Min, May 10, 1907).
In confirming a continuation of the arrangement for 1908, the dean of George Washington University Medical School wrote to Daniells regarding the work and behavior of the seminary students. He said:

... all of them have been conscientious, hard working students and have occasioned not the slightest trouble to me or to any of the professors. ... Personally, and I believe I can also speak for the faculty, we should be glad to have as many of your young men with us as may elect to come.

It was no doubt gratifying to the leaders to know that the arrangement was proceeding well. The affiliation with George Washington University continued for only a few years, for the long-term solution to the problem of training physicians for the denomination was unfolding on the west coast, largely independent of the General Conference. In 1905, at the insistence of Ellen White and against the counsel of the leaders at Washington, a seventy-six acre property, complete with a hotel suitable for conversion to a sanitarium, was purchased. In the fall of 1906 the Loma Linda College of Evangelists at Loma Linda, California, began its work as an educational institution, offering four courses: collegiate, nurses, gospel workers, and a three-year evangelistic-medical course. By late 1909 the College of Evangelists had obtained a charter from the state of California authorizing the granting of degrees in liberal arts, sciences, dentistry, and medicine. Church leaders in California

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immediately changed the name of the school to College of Medical Evangelists.¹ In July 1909 the General Conference committee voted to "recognize the Loma Linda College of Evangelists as a special training school for medical missionary work for the world-wide field."²

Although his proposal for specializing colleges had not been accepted in 1904, Griggs must have taken some pleasure from the development of the Washington Foreign Mission Seminary and the College of Medical Evangelists as specialist schools. Both institutions were consistent with his belief that in a small educational system such as was operated by the Seventh-day Adventist church, concentration and specialization of resources and faculty was the most economical and efficient method of providing college education and preparing a worker force for the church.

The Home Study Institute

By 1909 the structure of the worldwide Adventist system of education was almost complete. Elementary schools, intermediate schools, academies, and colleges were providing sequences of educational experiences from the basics to vocational and professional training. There were, however, children of church members who could not attend church-operated schools and were, therefore, denied the opportunity of taking Bible courses and studying from curricula based on the world view of the church. There were also older youth and


²GCC Min, July 25, 1909.
adults who had not completed a basic education, and there were teachers who felt the need to update and maintain growth in their professional lives. Each of these groups contained persons who were potential missionaries and workers for the church. To neglect their educational needs represented a failure to utilize more fully the God-given resources of the church.¹

A solution to the problem came to Griggs as he attended an educational convention in Atlanta, Georgia, early in 1909. Griggs described the genesis of his ideas as follows:

It was arranged that I should attend this convention. During it the president of the University of Wisconsin, Van Hise I think was his name, gave a lecture emphasizing the benefits to the state of Wisconsin of a Correspondence School connected with the University. . . . The lecture wasn't half over before I began to think of the benefit which would accrue to our young people and to the cause if the General Conference would conduct a correspondence school. Before I got back to Washington I had formed some quite definite plans about the establishment and operation of such a school.²

Griggs found Daniells and other church leaders receptive to the idea and with their encouragement had a complete proposal ready for presentation to the General Conference biennial session held in May 1909. The delegates accepted his proposal and by July the General Conference committee had worked on the details. Warren E. Howell was appointed principal and Griggs was elected chairman of the board of


²F. Griggs to Marion S. Simmons, January 6, 1951. This letter, written some eighteen months before his death, is reproduced in full in Marion S. Simmons, "A History of the Home Study Institute (Seventh-day Adventist Church), (M.A. thesis, University of Maryland, 1953), pp. 15, 16.
the management. 1 Within a short while Griggs was reporting to Daniells that

the Correspondence School seems to be opening up nicely. I like the way Brother Howell is taking hold of the work very much. I think I shall enjoy working with him. He is very critical and careful in his work, and yet he is very nice spirited. 2

With the establishment of the correspondence school the last element in the system of schools was in place. The church had established a cohesive and organized educational structure designed to meet the individual needs of its children and youth and the manpower needs of the denomination.

Textbooks

As the Adventist system of education grew, so did concern over the suitability of commercially produced textbooks for use in the schools. Educators felt very uneasy about exposing the children and youth of the church to textbooks which contained secular values and a non-Christian world view, yet in most instances there were no suitable alternatives. Griggs saw the provision of "right text-books"

1Initially thirteen correspondence courses were offered covering Bible, mathematics, English, Greek pedagogy, science, and history. Griggs undertook to write the lessons in Bible doctrines and pedagogy, and Blanche Griggs was asked to write the lessons in United States history. Tuition per course was set at $10.00 for preparatory grades, $12.00 for academic grades, and $15.00 for collegiate grades (Correspondence School Board Minutes, July 18, 1909, GCAR). For its first two years the new school was referred to as the Correspondence School. In 1911 it became known as the Fireside Correspondence School. A final name change took place in 1931 when the school was chartered as the Home Study Institute. That the school met an existent need, as predicted by Griggs, may be deduced from the rapid growth in enrollments from 130 in its first year to 1,084 in 1917, and 14,231 in 1962 (W. Homer Teasdale, "Home Study Institute," [typewritten], GCAR).

2F. Griggs to A. G. Daniells, August 15, 1909, RG 11:1909-G, GCAR.
as being of primary importance and a challenge to the Department of Education.¹

At the 1903 educational convention, a subcommittee examined problems pertaining to the selection and use of textbooks. Their report included several recommendations: (1) a suitable textbook should be selected for use with each subject of the curriculum; (2) denominational teachers should be encouraged to write textbooks for use within the system; (3) union conference educational secretaries should be responsible for preparing lists of suitable textbooks for use in schools under their jurisdiction; and (4) the printed convention report should contain a list of suitable reference and textbooks. In addition, the subcommittee offered some guidelines for writers. They suggested that: (1) authors confer with the secretary of the Department of Education before they commenced writing; (2) authors publish at their own expense a limited and experimental edition, and (3) in writing their books authors aim at presenting principles and encourage students to seek out the facts supporting the principles.²

When presenting his departmental report to the 1905 General Conference session, Griggs noted that Adventist authors had, to that time, produced forty-two textbooks. Amongst the most popular, he observed, were Kellogg's two volumes on physiology, Eliza Morton's two volumes on geography, and Goodloe H. Bell's language series. Griggs expressed his disappointment, however, that in too many schools


²Convention of the Department of Education, 1903, pp. 95-96.
little or no attempt was being made to utilize authorized books. He urged "a very earnest effort" to bring unity to the selection and use of textbooks.¹

When he organized his department in 1905, Griggs established a standing committee on textbooks under the chairmanship of C. C. Lewis. Although Griggs was not a member of the committee, it contained a number of strong members of the Department of Education committee. In the year prior to the 1906 educational convention, Lewis's committee worked on linking suitable textbooks to the courses of study that had been developed. Their recommendations were readily endorsed by the convention delegates, and in recognition of their good work, it was recommended that the committee continue to function.²

The burden of writing textbooks was eased a little when in 1908 the General Conference committee, persuaded by Griggs, established a small budget to partially support those engaged in writing. The delegates to the Cleveland principals' meeting felt this to be an important step forward and urged the Department of Education to continue its search for competent teachers to write textbooks and to provide selected writers with financial assistance.³

While Griggs was generally content to leave the initiative


in textbook matters with Lewis's committee, he did on one occasion, albeit unsuccessfully, urge some action from the General Conference committee. Convinced of the need for a denominational history suitable for use in academies and colleges, Griggs negotiated with A. W. Spaulding to come to Washington to prepare the manuscript. When Griggs put his proposal to the General Conference committee, it was rejected. In lieu of giving the task to Spaulding, it was voted that the secretaries of each General Conference department be requested to prepare material on the history of their department and that this material should then be compiled into book form.\footnote{GCC Min, July 13 and 15, 1908.} No editor was appointed and the project never proceeded.

In making his report to the 1909 General Conference session, Griggs pointed out that between 1906 and 1909 fourteen textbooks had been published covering such areas as nature study, literature, history, Bible, and English grammar. Seven more were in preparation for publication. Most of these texts were for church school use, but Griggs advised delegates that his department was now directing its efforts toward the needs of the higher schools. Griggs acknowledged the difficulties in preparing well-written and appropriate textbooks, but he affirmed his conviction that no area of the church's educational endeavor required more careful work than did the production of textbooks. He urged that effort in that direction should not slacken.\footnote{GCB, May 19, 1909, p. 79.}

Griggs's role in the production of denominational textbooks
was essentially that of promoter and facilitator. He did not become directly involved in the selection and preparation of textbooks, being content to leave the task to his standing committee and to those directly involved with day-to-day teaching. His confidence was not misplaced, and Lewis's committee achieved much with Griggs's support.¹

Courses of Study

Control within an individual school or within a school system may be partially imposed through the curriculum. The early emphasis on uniformity of courses within the Adventist educational system suggests that educational leaders saw the curriculum not only as a means to implement an educational philosophy but also as an instrument for establishing system identity.

An outlined course of study for years one through ten was prepared at the 1903 educational convention. Discussions concerning the outline and its underlying rationale were, unfortunately, not recorded in the printed report of the convention. The "Suggestive Course of Study" was divided into two parts: church schools, covering years one through six; and intermediate schools, covering years seven through ten. This course of study, however, made every attempt to provide a curriculum consistent with the denomination's holistic concept of the person. Bible was common to each grade, the basics of literacy and numeracy were stressed, and there was strong emphasis on human physiology and manual studies. General exercise, defined

as singing, calisthenics, busy-work and out-of-door work, was considered important. Sloyd continued to be popular and was listed as part of the manual work at the church-school level. At the intermediate-school level pre-vocational studies were introduced: elementary science (for nursing), bookkeeping, mechanical drawing, and industrial studies.¹

When establishing his standing committees in 1905, Griggs kept for himself the chairmanship of the committee on courses of study. The work of this committee and its "Suggestive Outline for Courses of Study" presented to the 1906 educational convention bear evidence of Griggs's strong influence and his indebtedness to the Herbartian school of educational thought. For the church-school grades the committee worked on the principle of correlation so popular with the Herbartians and as interpreted by Francis Parker. Griggs explained that correlation meant "the studying together of those subjects which naturally associated together."² "It is a nice question," Griggs continued, "to adjust the balance of subjects just right, and to avoid extreme in either direction, and to reduce the number of classes by correlation and other methods to the point where the best work can be done for the entire school."³

Under the correlation system the lower grades had few subjects, the middle grades experienced an expansion of the number of


³Ibid.
subjects, and grades nine and ten had a reduction in the number of studies required of each student. Griggs justified this curricula rationale on the basis of Parkerian psychology. He said:

Correlation is in perfect keeping with the nature of the child's mind. The perceptive powers develop early and rapidly. The child, ushered into the world, spends its first few years gathering facts by seeing, hearing, smelling, tasting, and handling the objects about him. Nature presents these objects, not in groups or classes, but intermingled, or correlated. He studies the flower and the bee sipping nectar from its golden cup—botany and zoology together. Col. Parker used to say that the child studies in elementary form the entire curriculum of the university before he goes to school at all.

While feeling committed to correlation at the elementary level, Griggs did not think it appropriate for intermediate, academy, and college courses. With adolescence and the ability to conceptualize, the student learns to compare and classify, and this is best done in discrete subject areas.\(^2\)

A comparison of the suggested courses of study presented in 1903 and 1906 for the intermediate years (seven through ten) reveals several interesting changes. Not only did Griggs's committee require more subject areas to be covered, but the academic content was increased. For example, rhetoric and algebra were included at the tenth-year level. Furthermore, music was to be taught throughout the first ten years of schooling.

Not all those interested in educational matters agreed with the greater emphasis on academic subjects as planned by Griggs's committee. W. C. White wrote to Griggs questioning the place of algebra and geometry in an intermediate school curriculum. White argued that

\(^1\)Ibid., p. 46. \(^2\)Ibid.
these two subjects (and modern languages) were only fundamental to further study and were, therefore, irrelevant to the needs of 80 percent of those in the last two years of intermediate school. He urged Griggs to delay such subjects to college level. Since Griggs was overseas during the spring of 1907, it was several months before he replied to White's letter. When he did reply, Griggs addressed a number of other issues raised in the letter, but chose to ignore White's questions regarding the intermediate school curriculum.1

Griggs's committee also gave some attention to courses of study at academy and college levels. They approached this by recommending the adoption of the "unit" system.2 The unit was defined as "one study, twelve weeks, five days in the week, with thirty-minute recitation periods in the intermediate school, forty-minute periods in the academy, and forty-five-minute periods in the college." Graduation for each level of schooling and from college courses was to be based on the completion of the specified numbers of units (see table 3).3

A major discussion at the 1906 convention centered on the

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1 W. C. White to F. Griggs, April 11, 1907, WCW Lb 33, EGWRC-DC; F. Griggs to W. C. White, July 8, 1907, EGWRC-AU.

2 It is probably more than coincidental that in 1906 the Carnegie Foundation for the Advancement of Teaching issued its first report which defined a unit as "a course of five periods weekly throughout an academic year." A four-year high-school course was to consist of fourteen units (Edward A. Krug, The Shaping of the American High School [New York: Harper and Row, 1964], p. 161). The Griggs unit, it should be noted, was roughly one-third of a Carnegie unit. It would appear that Griggs's committee was demanding a larger number of units for graduation from high school--twenty-two Carnegie equivalents. Six of the extra units could be accounted for in terms of Bible and church-related courses.

TABLE 3
COURSES OF STUDY AND THEIR UNIT REQUIREMENTS

<table>
<thead>
<tr>
<th>Course of Study</th>
<th>No. of Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intermediate Course (Years 7-10)</td>
<td>90</td>
</tr>
<tr>
<td>Academic Course (Years 9-12)</td>
<td>66</td>
</tr>
<tr>
<td>College Course (Years 13-16)</td>
<td>60</td>
</tr>
<tr>
<td>Training Course</td>
<td></td>
</tr>
<tr>
<td>Ministerial, Missionary, Bible Worker</td>
<td>36</td>
</tr>
<tr>
<td>Missionary Teacher</td>
<td>39</td>
</tr>
<tr>
<td>Preparatory Medical</td>
<td>36</td>
</tr>
<tr>
<td>Music Teacher</td>
<td>48</td>
</tr>
<tr>
<td>Business Workers' Course</td>
<td>36</td>
</tr>
<tr>
<td>Stenographical &amp; Secretarial</td>
<td>33</td>
</tr>
<tr>
<td>Nurses Course (as specified by the Sanitarium)</td>
<td></td>
</tr>
</tbody>
</table>

reintroduction of classical languages. Griggs's committee made provision for language study at both academy and college levels. On the understanding that the reintroduction of ancient languages did not signal a return to the old classics with their infidel authors and immoral plots, the delegates agreed to the inclusion of language study, provided students were permitted to choose between either ancient or modern language study. The increased missionary outreach of the church probably played a part in winning the return of language study in the higher levels. Several of those who spoke in their favor had considerable overseas experience.

Implicit in the unit system and its application to courses of study was the elimination of the short courses so popular under Sutherland. It would appear, therefore, that Griggs used his standing committee on courses of study to confirm the relationship between the

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levels of schooling and to reintroduce academic purpose to the higher levels of education. By specifying the unit requirements of courses and the requisites for course admission, Griggs was leading Adventist schools back to an emphasis on scholarship. While there was still considerable work to do in raising academic standards, the efforts of Griggs's committee in 1906 must be seen as a major turning point in Adventist educational history.

Personnel Planning

The increase in the number of schools at all levels between 1900 and 1910 made personnel planning an administrator's nightmare. While on the one hand the denomination promoted the development of its school system, on the other hand it lacked the trained personnel required to make the system strongly effective. Griggs's personal conviction, stated in 1901, was that the school work should not grow faster than could be comfortably supported by the required infrastructure.¹

Soon after taking up his work as executive secretary to the Department of Education in 1903, Griggs was advised by Daniells that he should take the lead in getting school boards to make early plans for their faculties for the ensuing year.² This directive proved difficult to implement because a number of constraints prevented Griggs from developing a personnel-planning model. First, the recruitment and employment of teachers was the prerogative of each school board.


²A. G. Daniells to F. Griggs, September 18, 1903, RG 11:Lb 31, GCAr.
The function of the Department of Education was essentially advisory. Therefore, more often than not, Griggs was turned to only as the last resort.

Second, because the system was expanding so quickly, there was no reservoir of trained personnel from which to select suitable candidates for specific positions. This was particularly the case with regard to positions of leadership within the schools. On one occasion, after trying to find a suitable principal for an intermediate school, Griggs observed to Daniells: "We have very few people from which to select for such a position." On another occasion Griggs urged that a young man returning from the mission field be encouraged to take further studies in education, rather than another line of work that was being suggested, since he saw in him a potential college president, and "we need some good men for this work." Several days later he confided to Daniells: "I don't know what we are to do for teachers in our schools, especially those who can act as principals."¹

Third, Griggs was a member of the Foreign Mission Board and became very much involved with meeting the demand for teachers in overseas institutions and in mission areas. Spicer, executive officer of the Foreign Mission Board, relied heavily on Griggs for proposing persons to fill the requests for personnel. When Spicer was itinerating in other parts of the world, the bulk of the work of finding missionaries fell on Griggs. As requests came from the mission field, Estelle Houser, Spicer's secretary, would summarize them and pass them

¹F. Griggs to A. G. Daniells, August 17, 1904, RG 11: 1904-G; F. Griggs to A. G. Daniells, July 27, 1907; July 30, 1907, RG 11: 1907-G, GCAr.
on to Griggs. These continual demands for teachers and other workers made personnel planning more difficult.

Finally, the practice of very short tenure, particularly among school principals, had developed. Because of their direct accountability to their school boards, principals appeared to experience difficulty in satisfying their employers. Griggs perceived the debilitating effect this had on the schools and expressed his belief that heads of schools be given sufficient time to get to know their schools and to develop sound programs.

Griggs liked to be organized in his work, and he was a firm believer in early planning. On one occasion he confided to Daniells: "In our work here at South Lancaster we have, with one exception I believe, since I have been here, had our faculties elected three or four months before the close of school." Thus Griggs must have felt some frustration at the failure of others to make early plans. He intimated to Daniells that he longed for the time when numerous last minute transfers of personnel would be eliminated through effective planning.

From time to time persons selected for positions of responsibility refused to take up new appointments. Griggs had little respect

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1 W. A. Spicer to F. Griggs, October 30, 1905, RG 21: Lb 42; E. Houser to F. Griggs, February 5, 1906; February 15, 1906; February 28, 1906; March 7, 1906; March 27, 1906, RG 21: Lb 43, GCAr. During this two-month period Spicer was visiting South America.

2 Griggs's comments were contained in a letter to Spicer dated April 19, 1904. This letter has not been located. Spicer, however, responded clearly to Griggs's observations. W. A. Spicer to F. Griggs, April 24, 1904, RG 21: Lb 38, GCAr.

3 F. Griggs to A. G. Daniells, September 22, 1903, RG 9: Misc. records, A. G. Daniells Fld; August 23, 1907, RG 11: 1907-G, GCAr.
for those who declined responsibility for personal reasons. On one occasion he expressed disgust when a senior educator refused to accept the leadership of a college because he was too comfortable where he was. It is very likely that Griggs was influenced in his attitudes toward appointments by a principle expressed by Daniells in the Dickerson case in 1903; namely, that a person called to particular service should base his acceptance of the responsibility on a knowledge of the needs of the work, and not on personal feeling, inclination, or even conviction.\(^1\)

Late in 1906 the General Conference committee recommended that H. R. Salisbury take over responsibility for the work of the church in the eastern Mediterranean. This upset Griggs and he complained about the inconsistency of the brethren in England. They had been unwilling to release Salisbury to take over the secretaryship of the Department of Education, but they were prepared to release him to the work in Greece. Griggs also took this occasion to remind Daniells of the problems created within the educational system when leading educators were redirected into general church work in the mission fields. The very qualifications that made them sought after as general church leaders also made them valuable workers in the schools. Griggs protested the strengthening of other aspects of the denominational work at the expense of the schools.\(^2\)

\(^1\) F. Griggs to A. G. Daniells, June 15, 1908, RG 11: 1908-G; A. G. Daniells to F. Griggs, December 4, 1903, RG 11: Lb 32, GCAr. For the context in which Daniells laid out this principle, see pp. 133-37.

\(^2\) F. Griggs to A. G. Daniells, October 15, 1906, RG 11: 1906-G, GCAr.
In his reply, Daniells admitted inconsistency, but reminded Griggs that when the "needs test" was applied, Salisbury's knowledge of Hebrew and Arabic made him invaluable to the work in the Levant. In the case of the secretaryship of the department, the need for Salisbury had not been so great because there had been a very satisfactory alternative, namely, Griggs himself. Daniells admitted that they had been "taking the flower from our educational department," but he felt the General Conference committee was correct in pursuing this course, since the academic training given teachers especially fitted them for the mental discipline required in administering the work of the church in foreign lands. He encouraged Griggs by suggesting that once he had taken up his duties as full-time executive secretary, Griggs might be able to build up the capabilities of men to meet both the educational and missionary needs of the church.¹

Griggs responded briefly to Daniells, pointing out that until the church was able to provide the advanced training required of educational leaders, it ran the risk of further weakening the system by using its qualified educators in other than educational roles. This would result in an impoverished school system and a weakened capability for carrying on a mission work.²

In 1904 Griggs took a positive step toward the recruitment of personnel. He established a register of Seventh-day Adventist teachers, both those working within the church and those working in

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¹ A. G. Daniells to F. Griggs, October 16, 1906, RG 11: Lb 39, GCAr.
² F. Griggs to A. G. Daniells, October 18, 1906, RG 11: 1906-G, GCAr.

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the public schools. Through the pages of the *Review and Herald* Griggs also invited those working in the public schools who might be interested in church-school teaching to forward their names. He appealed to their sense of commitment to the church and set before them the need for qualified teachers. In 1907 Griggs again suggested that the public schools might meet some of the shortfall in numbers of teachers required for the denominational schools. While he did not advertise in the *Review and Herald*, as he had done previously, Griggs advised Daniells that he intended to become acquainted with these teachers and would in some way utilize their abilities.1

While Griggs clearly recognized the problems confronting him in trying to develop strategies for the recruitment and deployment of educational personnel, his efforts to overcome these problems appear minimal. Griggs, therefore, deserves some criticism for his failure to develop a comprehensive personnel plan and his reluctance to resist more strongly the appointment of key educators to general church administrative positions. In general, Griggs appears to have been content to accept the constraints imposed by the organizational structure of the church. His initiatives lay principally in developing a better educated work force.

**Financing the Schools**

Griggs perceived that fundamental to the establishment of a strong system of Seventh-day Adventist schools was the development

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of a sound plan for their financial support. Even before his appointment as secretary of the Department of Education, he had urged the General Conference committee to take the initiative in the development of financial structures to maintain the system and ensure its healthy growth.

In November 1902 Griggs led a discussion within the General Conference committee on the financing of Christian education. On that occasion he sought to win committee acceptance of two principles: (1) every Adventist child, irrespective of the financial capacity of the parents, had a right to a church-school education; and (2) teachers' salaries should be guaranteed in such a way that they were not subject to "difficulties arising from local conditions." Given the desirability of these two principles, Griggs argued that the prevailing system of financial support for the schools was inadequate and had to change. He concluded that support had to come from the whole church body, either in the form of general donations or from the tithe.

Griggs found enthusiastic support for his proposal from his fellow educators on the committee, but a more guarded response came from some church administrators. After considerable discussion the General Conference committee recommended that the Department of

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2GCC Min, November 20, 1902.
3Ibid. In 1902 each church school was a local and self-supporting entity. Income came from tuition fees and from donations from parents and church members. Academies and colleges added industries as a potential source of income. Furthermore, teachers were paid as the local church could afford and were often the victim of fluctuations in local economic factors or the whims of their clientele.
Education committee give further study to the two issues, support of teachers and maintenance of church schools, and have a report prepared for presentation at the forthcoming General Conference session at Oakland.¹

Griggs was not present at Oakland to argue the case for local conference support of teachers and free church schooling. Despite his absence, the matter received considerable attention from the delegates. In the end, however, the church-in-session side-stepped the issue and recommended it be considered at the proposed educational convention.²

At the 1903 educational convention, the matter of financing the schools became a subset of the work of the committee on organization. Griggs was a member of this committee, chaired by Daniells. From the results of their discussions, it would appear that Griggs and his fellow educators had recognized the difficulty in persuading the members of the church to totally fund the schools and

¹GCC Min, November 23, 1902. The idea of paying teachers from a central fund had previously been put forward by Magan at a meeting of the trustees of the Seventh-day Adventist Central Education Association in June 1902. Sutherland had also urged that teachers be as free from local prejudice as was the ministry. Sutherland urged "a centralized system of schools and a central fund for their support" (TSDACEA, Minutes, June 20, 1902; E. A. Sutherland, "Universal Free Schools and Means for Their Support," The Advocate 4 [October 1902]: 297). At the General Conference committee meeting of November 23, Sutherland, Magan, and Griggs presented a unified front. In this they were supported by W. T. Knox, president of the Pacific Union Conference. Prescott counselled an examination of all possible alternatives, and H. W. Cottrell, president of the Atlantic Union Conference, urged that "each church look after its own church school business."

²"Educational Report," GCB, April 13, 1903, pp. 177-83. It is interesting to note that two local conferences reported at Oakland that they had successfully implemented a plan for financing their schools from the second tithe and were paying their teachers from the conference treasury.
were now prepared to look at a middle position in which the cost of Christian education was shared.

The report of this committee, as accepted by the convention, provided for: (1) church schools to be funded from four sources—tuition fees paid by parents, gifts from church members, appropriations from local conferences, and a second tithe; (2) intermediate schools operated by local conferences to be financed from board and tuition fees, and from the tithe receipts of the conference; and (3) union colleges or training schools to be supported from board and tuition fees, and from tithe monies derived from the local conferences comprising each union. Although not stated explicitly, implied in this financial organization was the handling of teachers' salaries by the local conference.

While the foregoing bases for financing the schools did not make a church-school education available to the economically disadvantaged, it did ensure that tuition fees would be moderate and it did assure the church-school teacher a regular and predictable income. Furthermore, by linking the operating costs of the three levels of schools to the tithe income of the local conferences, it effectively increased the influence and control by local conference committees over the affairs of the schools. This financial arrangement also brought teachers into the work force of the local and union conferences.

For a church only beginning to adjust to the centralization that came with the reorganization of 1901 and 1903, it took some

conferences a while to abandon their attempts to finance the schools entirely from the second tithe. This prompted Ellen White to advise: "... the plan of charging students nothing for tuition, depending on the second tithe to support the school, will always leave the school in a condition of financial embarrassment. ... Students should be charged a reasonable price for their tuition."¹ On the other hand, there were conferences that were slow to educate their members on the importance of the second tithe in meeting a portion of the costs of their schools. This led the 1906 educational convention to recommend that "our conferences everywhere seek to impress their members with the importance of paying the second tithe, thus providing for the systematic support of church school teachers on a more liberal basis."² Once church members were educated to underwrite the educational program through gifts and the systematic return of a second tithe, concern for financing the growing educational work was eased considerably.

In his report to the 1909 General Conference session, Griggs noted that one of the early impediments to the growth of the church-school system had been the lack of sound financial support. That the program of financial support worked out in 1903 had been generally accepted by both the church members and the conferences may be inferred from his further comment: "It has been thoroughly

¹E. G. White to E. S. Ballenger, April 9, 1905, EGWRC-DC.
²Story of the Convention, 1906, p. 82.
demonstrated that primary schools can be maintained continually and be a financial success."^{1}

While the financial underpinnings of the church-school system had been effectively established by the 1903 educational convention, the intermediate schools, academies, and colleges were not so fortunate. These schools were expected to wholly support themselves from income derived from fees, school industries, and gifts. Most of these schools, however, found this a difficult task. Furthermore, many of these schools had incurred a large capital debt through their founding and expansion programs. Faced, therefore, with operating deficits and the repayment of capital and interest, these schools were forced into further borrowing which, in turn, added to their indebtedness. This had been Griggs's experience at South Lancaster, and it was replicated in most of the secondary schools and colleges of the denomination.

The colleges, in particular, resorted to extraordinary ways of raising money. The most common was the selling of Christ's Object Lessons. This program, which Griggs had promoted at South Lancaster Academy, was utilized by the other schools with varying degrees of success. Relying as it did on student and faculty effort and the goodwill of church members to get out and sell, the program could be used as a major thrust to reduce debt but could not be sustained over a long period. Nor could it be calculated as an assured source of income to the schools. As a short-term measure, the Christ's Object Lessons program did, however, inject much needed capital into the

schools. In his 1905 report to the General Conference session, Griggs indicated that the schools had raised over $300,000 from the sale of Ellen White's book, and that at least three—Keene Academy, Walla Walla College, and Avondale School for Christian Workers—had erased their indebtedness.\(^1\)

Despite these instances of success, the financial viability of the colleges and high schools continued to be a problem throughout Griggs's secretaryship in the Department of Education and through subsequent years. Griggs could only lament that apart from the worry it inflicted on school managers, encumbering debt caused

\[\ldots\text{ a great loss in efficiency to the school.} \]

The amounts paid for interest would yield most valuable returns if they could be applied to additional teaching forces and much-needed equipment... our schools are liable to be hindered in their work if they are allowed to continue in their present financial condition; and a hindrance to these schools means a delay in our work in all lands, for from these schools come our workers.\(^2\)

While the Christ's Object Lessons program was a direct way of assisting the schools, Griggs also turned to indirect means. Full enrollment was seen as one way to reduce indebtedness. In an effort to encourage enrollments, Griggs collaborated with E. R. Palmer, secretary of the publishing department, in promoting a scholarship plan. Under this plan a student who sold denominational literature during the summer vacation not only received the 50 percent commission on sales, but also a 15 percent discount on school fees.\(^3\) Within a few years of its inauguration, Griggs was able to report that "large

\(^1\)Ibid., p. 80. \(^2\)Ibid. \(^3\)E. R. Palmer to Brethren Daniells, White, Ford, Eastman, and Harrison, January 10, 1908, RG 11: 1908-P, GCAr.
numbers of students, who otherwise would have been unable to attend, have had the benefits of the schools." Further benefits from this scholarship plan, Griggs noted, came in the form of the practical education received from canvassing work and in the quantities of church literature placed in the hands of the reading public.¹

One final initiative by Griggs in financing the educational system deserves mention. Griggs was aware that his appointment as full-time executive secretary of the Department of Education placed additional strain on the financial resources of the General Conference. Griggs's salary was being met from mission funds. To ease the burden on mission funds and to place the financing of his department on a more secure base, Griggs proposed that the Department of Education be financed by a percentage levy on the colleges, academies, and intermediate schools. This could be either a 1 percent levy on gross income or a percentage in excess of 1 percent if based on tuition income. An estimate in 1907 of likely income to his department from the schools in North America gave a figure of $3,734. In support of his proposal, Griggs wrote to Daniells:

> The more I have studied this idea, the more has it appeared to me to be reasonable and right. This Department is established to assist these schools in a definite way in building up all interests of their work. It secures teachers for them; takes direction of the preparation and publication of text books; presents to them and to all our people through the Educational Department of the REVIEW, and in other ways, a general educational literature representing the best and most progressive thoughts of our educators and general laborers; it assists them by arousing our young people to the value and importance of an education, and thus in securing an attendance at their schools; it helps to plan and vigorously prosecute campaigns for the securing of funds for the

establishment of new schools and the liquidation of debts resting upon those already established. In short this Department promotes and encourages the educational work of our denomination throughout the world in such a way as to result in a direct financial benefit to our schools.

Griggs assured Daniells that he did not anticipate any difficulty in persuading the schools to cooperate. Unfortunately, there is no record of school administrators' responses. Neither is there any record of Daniells's reaction to the plan, nor is there evidence of the plan being implemented. The concept, however, revealed that Griggs gave thought to the financial strength of his department.

Griggs had correctly perceived that the vitality and growth of the Adventist system of education depended upon the development of effective plans for financing its schools. The policies worked out during his secretaryship provided teachers with adequate remuneration free from the capriciousness of local church influences and established the principle of shared financial responsibility for the schools. These policies, once they had been accepted by local churches and local conferences, worked well for the church schools, but they proved inadequate to meet the financial needs of high schools and colleges. There was still a work to be done in placing these schools upon a firm and viable financial base.

The establishment and maintenance of a system of Seventh-day Adventist schools required more than the provision of an organizational framework and system-support structures. The hierarchy of schools--elementary, secondary, college, and correspondence--coupled with unified courses of study, supported by denominationally prepared

1F. Griggs to A. G. Daniells, December 3, 1907, RG 11: 1908-G, GCAr.
textbooks and based on workable financial policies, required strong and clearly-defined leadership. It fell to Griggs as the chief executive officer of the Department of Education to provide leadership and to define the nature and scope of the executive role. His achievement of this task is considered in the next chapter.
CHAPTER V

GENERAL CONFERENCE EDUCATIONAL SECRETARY:
1903-1910 (Cont.)

The Functions of the Educational Secretary

Important as were the establishment of a Department of Education and the emergence of appropriate organizational structures, a key element in the successful functioning of the developing Adventist educational system was the nature and scope of the roles assumed by the educational secretary. During the first two years of its existence, role confusion between the chairman and the secretary had contributed to the failure of the Department of Education to give strong and positive leadership to the schools. It is likely that this weakness had been perceived by some church leaders, since it was understood that Griggs was to be the executive officer in the department when he was appointed educational secretary in 1903.¹

Despite the need to outline the roles assigned to the executive officer, however, Griggs's job description was exceedingly brief. He was to conduct the correspondence of the department, edit the department's pages in the Review and Herald, and provide leadership and guidance in the development of the educational work of the church. Whether by design, or through ignorance of what was required of an

¹GCB, April 13, 1903, p. 177; L. A. Hoopes to A. G. Daniells, March 20, 1905, RG 11: 1905-H, GCAr.
executive officer, the very vagueness of the third aspect of his job
description provided Griggs with an opportunity to develop his own
agenda for the role of educational secretary. No doubt Daniells,
Spicer, and Prescott counselled with Griggs as to what they saw in
the role, but the functions of the executive officer of the Department
of Education, as they emerged over the succeeding seven years, were
essentially Griggs's responses to his perceptions of his role and his
appreciation of the needs of the system. This chapter, therefore,
seeks to identify the major functions exercised by Griggs as he
developed the role of educational secretary. ¹

Communicator

Griggs, as noted in chapter 2, began to exercise his skills
as a communicator in the late 1890s. During 1897 and 1898 he had pub­
lished some thirty-five short articles on educational themes. The
reproof he received from Ellen White in 1898 caused some loss of self-
confidence and for several years Griggs wrote little for the general
church public other than brief reports on South Lancaster Academy.
Late in 1903, however, the General Conference committee authorized
the development of an educational section in the Review and Herald. ²
It was intended that through the columns of the church weekly, Griggs
would communicate with teachers and the church in general. Apart from
giving notice of planned activities such as conventions, institutes,
and summer schools, the column would be used to educate church members
regarding Christian education. It would also serve to provide

¹GCB, April 13, 1903, p. 177.
²GCC Min, October 19, 1903.
identity to the Department of Education. Sutherland and Magan, hitherto leading educational spokesmen for the church, had become somewhat alienated from the leadership at Washington, and Griggs was urged to "get the attention of the teachers turned toward the Department rather than to have them rallying around another certain center [Berrien Springs] which seems inclined to keep its hold upon our teachers."^1

Pages devoted to Christian education appeared monthly in the Review and Herald. Griggs endeavored to solicit articles from leading educators and from the administrative leadership of the church to supplement his own writing. Judging by his repeated requests to Daniells and Spicer, it was not always easy to extract articles from busy administrators.^2 A major concern with strengthening the work of the local church school was reflected in Griggs's own articles for 1904. They centered on three major themes. First, the importance of the church school as an instrument in the salvation of children and youth. Second, the responsibility that rested on parents to provide their children with a Christian education. Third, the responsibility that rested on teachers to be well qualified, inspirational, and knowledgeable. Griggs also revealed an awareness of the importance of the hidden curriculum when he wrote: "We teach far more by what we are and what we do that by what we say."^3 Griggs frequently

^1W. A. Spicer to F. Griggs, December 7, 1903, RG 21: Lb 36, GCAR.

^2F. Griggs to A. G. Daniells, December 3, 1903; December 28, 1903, RG 11: 1903-G; February 17, 1904; March 8, 1904, RG 11: 1904-G, GCAR.

returned to these themes in later years, but he also sought to expand the role of the section in the *Review and Herald* devoted to educational matters by making it a forum in which teachers could share classroom experiences and practices that emphasized the application of Christian education.

In the autumn of 1905 the Department of Education was given a weekly exposure. In announcing this, Griggs indicated that an alternative had been considered, namely, a monthly educational journal, but it had been decided to keep the educational section in the *Review and Herald* because of its wide circulation, and because there were many who would be kept informed on educational issues who would not subscribe to an educational journal.

Griggs's personal philosophy was clear in many of his articles. This is well illustrated with reference to his ideas on change and innovation. Whereas Sutherland and Magan had effected reforms with the enthusiasm and impatience of the zealot, Griggs revealed greater insight into the difficulties of effecting lasting change. Griggs was anxious to improve the schools through the reform of both curriculum and practice, and he deprecated the reluctance of teachers to abandon old and ineffective ideas and methods. But, wrote Griggs, "reformation does not mean annihilation. The purpose of reform is to make better." His solution was to develop reform

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mingled with sufficient conservatism to give permanency. Griggs was urging a process of change that did not appear to threaten the value systems and self-concepts of those involved in the change.¹

Just as Griggs himself sought wide counsel in decision making, he advised teachers to adopt a collegial approach in the improvement of the schools. He wrote:

The success of our work depends very much upon the spirit of unity which characterizes the workers. It is ever necessary that we should stand ready to advance, and successful advancement will depend upon seeing eye to eye. Many features of our school work are in a state of development. There should be the freest interchange of thought among the workers. Those who have succeeded in developing valuable ideas should be free to express them. We should not be afraid of criticism, and no one should criticize unkindly. The plans and methods of the progressive teacher may seem to her to be very simple; but if they were known, they might answer questions which some other teacher has been struggling with and is unable to solve; they might inspire the teacher who is not thinking most earnestly concerning her work.²

Occasionally Griggs's articles reflected his observations about the good or bad features he had noticed in the schools he had visited. Dissatisfaction with the general appearance and cleanliness of an intermediate school in Iowa³ prompted Griggs to write, a few days after his visit, on the importance of teaching neatness and tidiness, not just as abstract theory, but through the very surroundings in which the children worked. He wrote:

Every consistent effort to beautify the surroundings of our school buildings should be made. Good lawns, neatly


³F. Griggs to A. G. Daniells, March 1, 1907, RG 11: 1907-G, GCAr.
trimmed walks, shrubbery, and flowers should abound in orderly and artistic arrangement. A very plain building may be made attractive by its beautiful surroundings. . . . There is every reason for the management of our schools to surround the pupils with that which will delight the senses. In the end . . . it makes directly for beautiful character.

That educators and teachers appreciated and benefitted from the educational section in the Review and Herald may be deduced from their request at the 1906 convention that eight pages per month be devoted to educational topics. The General Conference committee confirmed the request and from September 1906 the Department of Education was featured in the first issue of each month. Concerning the purposes of this expanded feature, Griggs wrote:

It will be devoted to the consideration of Christian education in the denomination, involving the work of primary, intermediate, and advanced schools. The principles of education in a broad sense will be discussed in their application to the methods employed in the different grades of these schools. Reports of the work done in all parts of the world will be published. The preparation of workers to carry the gospel to all lands and the immediate finishing of the third angel's message will be kept prominently before the schools as the leading aim in Christian education.

By 1909 Griggs felt the size of the educational work force made it economically feasible to commence publishing an educational journal. Griggs wanted to publish a 32-page journal, but was finally authorized to publish a 48-page bimonthly journal. Griggs was appointed editor and the Review and Herald was asked to be publisher.  


2This statement appeared at the masthead of the educational section each month above the names of Griggs and C. C. Lewis.

3GCC Min, June 10, 1909; July 15, 1909. This journal has been continuously published since September 1909. It has undergone several name changes: Christian Education, 1909-1915; Christian Educator, 1915-1922; Home and School, a Journal of Christian Education, 1922-38;
The first issue of Christian Education came off the press in September 1909.

Since the new journal was intended for teachers, Griggs continued a monthly page in the Review and Herald for the general church public. In addition, he published a number of small leaflets. Known as the "Educational Series" and sold for a few cents each, the series sought to educate the church on the purposes and importance of Christian education. Leaflet No. 2 was written by Griggs and entitled "Our Line of Advance." In a few paragraphs Griggs sought to outline his concepts of educational reform. He suggested that given well-qualified teachers and sound financial support for the schools, Adventist education should be noted for its innovative teaching methods, its distinctive curriculum, and its firm but loving methods of discipline.1

Besides his effective use of the printed page to publicize the work of his department and to educate the general church public regarding Christian education, Griggs was also an accomplished public speaker. He was regularly scheduled to follow the summer camp-meeting circuit, and many of his letters to Daniells were written from the various conference campgrounds. From time to time these letters made reference to the meetings he had conducted.2


1"Our Line of Advance," Leaflet No. 2, Educational Series, Griggs Papers, AUHR. In addition to Griggs, other leaflet authors were Ellen White, C. C. Lewis, Katherine B. Hale, and Clifford A. Russell (F. Griggs, "Publications of the Educational Department," RH 87 [19 May 1910]:18).

2For examples see F. Griggs to A. G. Daniells, August 23, 1907; RG 11: 1907-G; June 19, 1908: August 10, 1908, RG 11: 1908-G, GCAr.
Apart from the letters to Daniells, in which he made general observations on the work of the conferences, Griggs maintained a regular correspondence in which he kept the General Conference president fully informed of the activities of his department. On occasions, as their programs coincided, Griggs was able to report verbally to Daniells on the progress of the educational work and to discuss areas of concern. Beyond reporting to his president, however, Griggs felt a responsibility to provide the delegates to each General Conference session with a full report on the operations of the Department of Education. Two such reports were written for presentation to the General Conference sessions of 1905 and 1909.¹

In his report of 1905, Griggs provided general statistics covering the entire worldwide system and showing the healthy-growth achieved. The balance of the report dealt with areas of current concern. In dealing with local church schools, Griggs urged the promotion of: (1) the Young People's Society within each school, (2) industrial work and gardening, and (3) a uniform method of financing. Griggs also expressed a concern that church-school teachers receive uniform and adequate remuneration for their work. For the intermediate schools, Griggs stressed their industrial nature and the fact that some students were going directly from the intermediate school to employment in such church activities as evangelism, book-selling, health care, education, and publishing. For the training schools and colleges, Griggs emphasized their importance as soul-winning agencies, their efforts in selling Christ's Object Lessons

¹For many years the General Conference had met in full session on a biennial basis, but at the 1905 General Conference session it was decided to henceforth meet quadrennially.
to reduce school indebtedness, and the use of industries to assist
students in meeting financial commitments. The 1905 report also out-
lined the important role played by the 1903 educational convention
in clarifying educational issues, and stressed the importance of
developing denominational textbooks for the schools.¹

The 1909 quadrennial session was held at Washington, D.C.
In his report, Griggs was able to look back to the achievements of
the first decade of the twentieth century in organizing the schools
into a cohesive and interlocking system, and in the provision of sup-
port structures at each level of administration to assist the schools.
Griggs also spoke with enthusiasm about the spiritual impact of the
schools:

A large number of conversions and baptisms are witnessed every
year in each of our schools. This results directly from the
principle of Christian education; for the sole purpose of such
education is the development of strong religious charac-
ter. . . .

The 1909 report revealed a maturing of the Adventist system
of education, Griggs's grasp of the needs of the system, and a broad-
ening of his concept of the role of educational secretary. Griggs
provided a statistical summary; he also commented on conventions,
industrial education, textbooks, and the various levels of schooling.
These were features Griggs had previously emphasized, but his report
went on to discuss campus and facilities planning, the roles of the
special schools (correspondence, seminary, and medical) in preparing

¹F. Griggs, "Department of Education: Biennial Report for

²Idem, "Report of the Department of Education," GCB, May 19,
1909, pp. 77-82.
students for specific types of service, and the need for advanced scholastic training for those whose work required longer preparation. The worldwide nature of the educational endeavor of the denomination and the importance of the mission school as an evangelistic agent was reflected in brief reports on educational work in Africa, India, Korea, China, Japan, and Mexico. Griggs concluded his report by advising the delegates that, having invested energy and resources in developing a system out of the rapidly growing educational work, it was now time to turn from counting the numbers of schools and their enrollments to evaluating the quality of the work being done and assessing its fidelity to the goals of the system. In so doing, Griggs revealed his awareness that evaluation of the performance of the system was essential to its future growth.

The reports of 1905 and 1909 were important in that they presented to the delegates in session, the highest decision-making body in the Seventh-day Adventist church: (1) the achievements between sessions, (2) those areas of concern requiring future attention, and (3) the importance of the developing educational system. The General Conference in session needed to be fully informed of the important role filled by the Department of Education and the schools in meeting the general objectives of the denomination.

Griggs recognized the importance of communicating with and reporting to church administrators and educators, his teachers, and the church at large. He endeavored to accomplish this not only by personal letter but through the use of the printed page, as a camp

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Ibid. Reports on the educational work in countries not mentioned by Griggs were presented by delegates from those countries.
meeting speaker, and through formally prepared departmental reports. It was important to Griggs that each person in the denomination understand the reasons for operating a school system and that each appreciate the efforts being made to improve and broaden the educational program in each school. Griggs, therefore, appears to have been an enthusiastic publicist for his department, and to have seen in this role an important function of the secretary of the Department of Education.

Goal Clarifier

The primary goals of Adventist education have been largely derived from the writings of Ellen White. They are encapsulated in the following statement:

True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.

This statement indicates that education should: (1) prepare the child for life's activities; (2) be a continuing experience; (3) be holistic in its conceptualization of man; (4) prepare the student for service; and (5) be orientated not only to the present but also to the future. Griggs and his contemporaries were challenged by the breadth of such goals. While fully concurring with the intent of Ellen White's statement, they often differed as to the relative emphases that should be given to each goal and to how goals should be translated into practice.

As previously noted, Griggs became secretary of the Department of Education at a time when educational practice within the denomination was very much influenced by the "reform movement" led by Sutherland and supported by Magan and A. T. Jones. The reform movement focused on short courses of study, work-study programs with emphasis on learning manual skills, and the Bible as the foundation for all subjects in the curriculum. Study of the classics and the granting of degrees had been abolished. Nowhere was the reform program more seriously followed than at Emmanuel Missionary College.

Sutherland justified his emphasis on short courses with reference to the immediate needs of the denomination. The commitment to service required large numbers of ministers, teachers, nurses, and other workers who could move quickly through the schools and into the workforce. The colleges were perceived as training schools rather than liberal arts colleges.\(^1\)

Griggs agreed with the goal of service, but he believed in quality service. He wrote: "To be educators we must be educated, and to be educated we must study." As he visited the schools across the country, Griggs became convinced that the emphasis on short courses for teachers had proven a costly mistake. The supply of inadequately trained teachers had resulted in the proliferation of mediocre schools.\(^2\)

To Griggs there was no contradiction in his call for larger


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numbers of graduates from the colleges and his plea for a higher standard of education. He wished that denominational leaders would appreciate the importance of proper training. Griggs saw education as an investment in which educational attainment increased the worth of the individual many times. To illustrate his point, Griggs wrote:

Five dollars' worth of iron made into horseshoes is worth ten dollars. This same ten dollars' worth of iron made into needles is worth $180. This $180 worth of iron made into watch-springs is worth $200,000. This $200,000 worth of watch-springs is worth $400,000 when made into hair-springs. So by a process of refining, that which is ordinarily worth but five dollars may be made worth $400,000. This is but an ordinary illustration of what education will do in refining and qualifying an individual for real worth in the world.¹

Allied to the goal of quality service was the goal of missionary commitment. More than once Griggs wrote to Daniells, inviting him to visit South Lancaster Academy and to challenge the students with the prospects of missionary service.²

As part of his preparation for the 1906 educational convention, Griggs asked Daniells to prepare a talk on "Our Schools and the Mission Field." This simple request developed into something larger, since at the convention a committee was formed, under the chairmanship of Daniells, to explore the role of the schools in promoting missionary zeal and to outline practical ways this could be achieved. Hailed as the beginnings of a missionary movement within the schools, the committee report was enthusiastically endorsed by the convention delegates. Griggs, as convention chairman, asked those who would be

willing to set an example of missionary-mindedness to stand. Prescott, in writing of the occasion, stated: "It was an inspiring sight to see nearly the whole assembly of ministers and teachers on their feet in response to this invitation." Daniells advised the church-at-large that the adoption of the report and its implementation would bind the schools and the mission field more closely together.¹

In succeeding months, Griggs sought to articulate this educational goal to teachers and church members. Through articles in the Review and Herald, he expanded on the missionary theme. Griggs's concept of "missionary" was broad. While it included the idea of service in some overseas mission field, it also included the spread of the gospel in the homeland. What made a person a missionary was a sense of mission, a sense of purpose. The challenge to the teacher was to have students internalize a sense of mission. Griggs wrote:

The only way one can have actual possession of a mission is for his mission to absolutely possess him. This can be only when it is interwoven into every fiber of his being, so much so that it is quite as much an absolute impossibility for him to relinquish this mission as for him to relinquish his life.²

This sense of mission was to be centered in the "last message of salvation to all the world." Strong in Griggs's psyche was a belief in the imminence of the second coming of Christ. It was with a sense of urgency, therefore, that Griggs challenged teachers thus:

... we have reached the time of the end—the finishing of the work of the Lord in the earth. We are indeed entering


upon the last final conflict. We have come to the time when all the forces of this denomination must be consecrated to the cutting short of this work in righteousness.

Our schools are to bear a close relation to this finishing work, and in turn the closing of the gospel to the world must directly affect the work in our schools...

Our schools are to exist for the sole purpose of hastening the end.

We are to be a missionary people, but we are not to be one in form, but one in spirit. This is to be the beginning and end of our school work.

In articulating the goal of missionary commitment, Griggs was accurately reflecting the thinking of both the General Conference leadership and denominational senior educators. There was strong support for the schools to provide the church with young people dedicated to a missionary outreach.

There was yet another goal close to Griggs's heart, namely, the goal of providing advanced education at one or more of the denominational colleges. To some this goal appeared antithetical to the goals of quality service and missionary commitment. It seemed illogical to keep students at study beyond the point where they could enter the denominational work force as ministers, teachers, and missionaries. Griggs, however, was looking beyond the immediate needs of the denomination to its future needs. To Daniells he expressed the opinion that unless strong efforts were made to promote advanced education, the church would soon suffer from a lack of educated people to administer its schools and to provide the thrust required in foreign

lands. Daniells agreed with Griggs's prognosis and urged him to "make the fact thoroughly apparent to our conferences and educational institutions." By way of encouragement, Daniells added: "I shall pull with you in this."^1

Griggs's immediate response was to express his views to the church-at-large through the pages of the Review and Herald. He wrote:

It is well for us to keep steadily in mind the purpose of our courses of study; it is to prepare, in the shortest possible time, those who can do the greatest work possible.

Because God can use all grades of intellect, it is not necessary that every student should reach the same standard of perfection in scholarship before he devotes himself to the work of the gospel... That there is a dearth of well-educated men and women—those who can edit our papers, man our training schools, who can present the message to the most highly educated classes of the world—is apparent to all observers of our denominational work... From our advanced schools there should be graduated each year an army of workers whose education is so advanced that they can readily take up the study of languages of the peoples of the other lands, and carry to them this saving message. From this army of graduates other schools can be established and supplied with competent faculties for the preparation of still other workers. Thus laborers will be rapidly multiplied to finish the great work given to us to do.

What Griggs meant by advanced training was clarified in a letter to H. G. Lucas, principal of Fernando Academy and educational secretary of the Pacific Union Conference. Griggs stated: "Our boys and girls, who go up through the church school and through our regular system of schools, should be encouraged, generally speaking, to complete a college course."^3 While in his Review and Herald article

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^1 F. Griggs to A. G. Daniells, February 17, 1907, RG 11: 1907-G; A. G. Daniells to F. Griggs, February 20, 1907, RG 11: Lb 40, GCAr.


^3 F. Griggs to H. G. Lucas, October 25, 1908, EGWRC-AU.
Griggs had been careful to balance his call for advanced training with the suggestion that the majority of students would not require such training, his use of such phrases as "dearth of well-educated" and "army of workers whose education is so advanced" may well have caused some to suspect that Griggs was leading the denominational schools back to the Battle Creek College era of long courses.

Lucas may well have felt this way, for he shared Griggs's letter with W. C. White. White concluded that Griggs was advocating a return to long courses of study and sought an explanation. In a lengthy reply to White, Griggs made the following points: (1) while the majority of students did not require advanced education, there was a need for a minority to receive high intellectual training to be "officers in our army of Christian workers;" (2) if he appeared to be overemphasizing advanced study, it was because the majority of all young people lacked ambition, and it became necessary to over-emphasize just to obtain a few advanced students; (3) schools should not aspire to provide a higher grade of work before there was a demonstrated need to do so--he had resisted attempts to make a college of South Lancaster Academy; (4) each union conference had a complete educational system--church schools, intermediate schools, academies, and an advanced school--and that exit points existed at all levels whereby students could leave the schools and enter directly into the denominational work force; (5) the school system should retain the youth until by age and maturity of judgment they were qualified to assume responsibility in the work force; (6) with more students commencing church school at age seven, a complete college course could be completed by age twenty or twenty-one; (7) graduation from college
could be profitably delayed by introducing two years of field experience, alternating a year of school with a year of field work; (8) a teacher needed to have studied at least two years beyond the highest level he was teaching; and (9) the expanding needs of schools, sanitariums, publishing houses, and foreign fields were requiring a well-educated leadership. This was a full and well-reasoned response to those who questioned his intent.¹

At the 1910 educational convention, Griggs again emphasized this goal and extended it to include graduate study for a selected few. That some of his colleagues were beginning to share this goal may be inferred from a paper presented by O. J. Graf, president of Emmanuel Missionary College. Graf agreed with Griggs that a college teacher "should have studied broadly, thoroughly, and in advance of his students." Graf then proceeded to argue that the advanced training required by the teachers of the denomination could not be obtained in secular universities, and that the colleges should offer advanced training, even postgraduate studies. The resulting discussion indicated a growing corpus of support among the leading educators.²

One further goal, namely, the role and nature of manual subjects, required definition and clarification. In their enthusiasm for combining academic and practical studies, the reformers had taken things to an extreme position. The results were a diluted academic

¹F. Griggs to W. C. White, December 9, 1908, EGWRC-DC.

program and the proliferation of poorly taught manual subjects. Neither was acceptable to Griggs.¹

While Griggs wholeheartedly agreed with the importance of manual studies as part of an holistic approach to education, he did not encourage an excessive emphasis. Griggs could laugh with Spicer at the latter's description of an unskilled professor teaching the rudiments of farming to farm-born boys. Griggs's support of manual studies was based on two beliefs. First, his conviction that all people, irrespective of academic training, should be able to perform common manual tasks efficiently. Second, his view that properly performed physical work was both intellectual and spiritual, and therefore essential to the development of character.²

At South Lancaster Academy, Griggs had required all elementary-age students to take Sloyd, and older students to participate in a work-study program. Work had centered on three departments: broom and brush making, agriculture, and domestic arts. Concerning this program the annual calendar had noted:

The experience of the most progressive educators for to-day, is leading back to the original but true idea in

¹When in 1903 Sutherland expressed his opposition to Emmanuel Missionary College and other Adventist colleges offering degrees, Griggs responded that he had no difficulty accepting that since the courses offered in some of the denominational colleges did not properly represent what was required for a degree. In 1907, when Griggs visited Emmanuel Missionary College, he was appalled at the poor academic program being provided under N. W. Kauble who was attempting to continue the Sutherland model (F. Griggs to E. A. Sutherland, October 14, 1903, Grigas Paper, AUHR; F. Griggs to A. G. Daniells, March 1, 1907, RG 11: 1907-G, GCAr).

education, that the daily combining of some hours of practical, physical training with mental culture, is most conducive to physical, mental, and moral health; that energetic work as well as hard study is essential to a keen and healthful relish for a life of usefulness.

The directors of each department were experienced and competent. Students learned specific skills and the primary purpose was educational rather than remunerative to the student or profit making for the school.²

Griggs believed that manual work should begin in the elementary school. The church-school curriculum developed in 1906 had industrial studies as one of its centers of correlation. In particular, Griggs suggested that teachers develop school gardens. Griggs perceived such ventures as providing opportunity for nature study, for enjoyable outdoor work, as a refreshing alternative to wearisome book work, and as a means of teaching lessons in selfless service. Griggs believed that children should be encouraged to donate the proceeds from gardening to some missionary venture.³

Industrial departments were important elements in the intermediate schools, and Griggs assessed the effectiveness of this branch of education when he inspected those schools. After his visitation program of 1907, Griggs wrote:

Nearly all the schools which I visited have agricultural departments. In these departments a good work is being done. A number of them are paying attention to the raising of nursery stock. In the raising of poultry, cattle, and horses there is a strong movement toward the best-blooded stock. Quite a little is being done in one or two of the schools in

in the way of growing seeds. These features of the industrial work are very encouraging, as they offer most excellent educational advantages to the students engaged in these departments of work, and in every way lift the standard of this important feature of the work of those schools.

School boards tended to evaluate industrial and manual programs in terms of financial viability and economic profit. Griggs declared this attitude to be the "greatest hindrance" to the development of an educationally sound industrial program. In a letter to W. C. White, Griggs explained:

I am aware that many industrial features can not be made remunerative to our schools, which, whether they can be or not, ought to come in. We do not get anything back in a money way from arithmetic and grammar save in tuition. We should recognize that manual education is highly valuable from an intellectual point of view and as a character builder.  

C. C. Lewis had been enthusiastic about industrial education at Union College, and it was under his administration that some twenty-one manual subjects were offered, often without due regard to quality. In 1909 Lewis tried to bring things under control, but in so doing went to the extreme of overemphasizing the theoretical components of the manual subjects. Griggs, while disturbed by the empty courses being offered at Union College, was equally disturbed by this new proposal. He wished that Lewis would consider the industrial program developed at Avondale College in Australia as his model.  

Griggs believed that all worthwhile education was essentially practical. That is, the knowledge and skills acquired through

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2 F. Griggs to W. C. White, December 9, 1908, EGWRC-DC.
3 F. Griggs to A. G. Daniells, March 18, 1909, RG 11: 1909-G, GCAr.
schooling should be directly applicable to the processes of carrying out one's occupation, coping with life's problems, and serving the cause of God. It was within this context that Griggs perceived the importance of manual education and a work-study program. The difficulty, he and his fellow educators discovered, was to translate this goal into effective practice. In reflecting upon this aspect of education just before his death, Griggs noted:

The history of our industrial, manual, educational work shows that at times in our schools much has been done, and at other times, little. Altogether it has been the weakest phase of our educational endeavor.1

Griggs believed in manual and industrial education and sought to give it its proper place in Adventist education.

Griggs placed considerable emphasis on his role as goal clarifier. He did not seek to change the purposes of Adventist education. Rather, through his writings and convention addresses, he sought to achieve harmony and balance between the goals. Griggs did not address himself to all the purposes of Adventist education, but expressed himself on those purposes over which there was conflict concerning the ways and means by which they could be achieved. Griggs believed strongly in the missionary work of the church, and he urged the schools to train their students for quality service. Quality service, argued Griggs, demanded quality training. The schools and colleges could not provide quality training, however, unless their faculties were properly qualified. This suggested the development of graduate programs. Finally, Griggs placed importance upon manual and industrial training, but these studies were not to dominate the curriculum

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1F. Griggs quoted in Kuhn, "Frederick Griggs," p. 120.
and dilute academic purposes as was the case in several colleges.

Supervisor

Griggs recognized that in order to properly perform his duties as executive secretary he needed to have a good knowledge of the schools under his jurisdiction. While he administered South Lancaster Academy, it was difficult for him to visit intermediate schools, academies, and colleges while they were in session. In the summer of 1905, the General Conference authorized Griggs to attend the various union conference teachers' conventions. This provided Griggs with opportunities to inspect the physical plants of a number of schools.¹ Griggs's itinerary took him through four union conferences—Southern, Central, Pacific, and Lake—where he visited seven summer schools and nine academies and colleges. Through the pages of the Review and Herald Griggs expressed his pleasure at the development of the physical facilities at the schools he had visited. On the other hand, he expressed his concern at the lack of good textbooks for use in the schools and his disquietude at the financial problems so many of them faced.²

The first major task Griggs undertook after relinquishing his work at South Lancaster Academy in 1907 was an extended tour of the schools of North America. He quickly found his counsel being sought by school administrators looking for solutions to their local problems. For example, at Mt. Vernon College in Ohio he was faced with

¹GCC Min, June 4, 1905.
a confrontation between the faculty and the college board over the future role of the school. The board had voted to downgrade from college to academy status. Daniells had apprised Griggs of this and counseled him: "Here is an opportunity for you as Chairman of the Educational Department to step into and render good, substantial, solid service." While anxious to give strong leadership, Griggs was also hesitant to assert himself too strongly so early in his new role, lest he appear officious. This prudence on Griggs's part won approval from Daniells.¹

Griggs, faced with a need to uphold the authority of the college board and at the same time win the confidence of the faculty, handled a delicate situation well. He met separately with the board and with the faculty and listened to the arguments of each. He avoided identifying with either group, but gave his counsel as objectively as possible. Griggs then withdrew from the school to allow the two groups to settle the issue themselves. To Daniells, Griggs expressed his belief that Mt. Vernon should never have been upgraded to college status—a decision made in 1905—and that it was better for the school to do good academy-level work rather than poor college work. On the other hand, Griggs perceived sufficient potential enrollment in the Lake Union to support two colleges. Until Emmanuel Missionary College redefined its role, Griggs favored the continuation of college-level courses at Mt. Vernon.²

¹A. G. Daniells to F. Griggs, February 11, 1907, RG 11: Lb 40; F. Griggs to A. G. Daniells, February 17, 1907, RG 11: 1907-G; A. G. Daniells to F. Griggs, February 20, 1907, RG 11: Lb 40, GCAr.

²F. Griggs to A. G. Daniells, February 16, 1907, February 17, 1907, February 20, 1907, RG 11: 1907-G, GCAr. The Ohio Conference
From Mt. Vernon Griggs traveled to another problem at Berrien Springs. As he assessed the work at Emmanuel Missionary College, Griggs became convinced that, at best, the school "posed as a training school." In practice it was offering work at only tenth- and eleventh-grade levels. Griggs advised Daniells that on a previous visit he had counseled N. W. Kauble, the president of the college, to upgrade the academic work and, if need be, to grant degrees. To his disappointment, nothing had been done. Griggs rated Kauble rather poorly as an educational administrator, and of him said: "Brother Kauble is a better hand at running a chicken yard than a school." Griggs again gave strong counsel to Kauble, encouraged the faculty, and urged the college board to take a strong hand.¹

Griggs was particularly impressed with the various intermediate schools he visited. They were perceived by Griggs as doing excellent academic work while making industrial training an integral part of the curriculum. Griggs informed Daniells that he based his impressions not only on observation but upon talking with those working in the schools and upon interviews with conference presidents. Griggs welcomed the opportunity of dialogue with conference leaders, since he saw these discussions as profitably increasing local awareness of Christian education. Not all schools received his approbation. The principal of the intermediate school in Iowa, for example, was the recipient of some pointed counsel regarding the poor teaching, was a part of the Lake Union Conference until the formation of Columbia Union Conference in 1907.

¹F. Griggs to A. G. Daniells, February 20, 1907, March 1, 1907, RG 11: 1907-G, GCAr.
lax administration, and untidy campus found at the school.¹

The nature of Griggs's supervisory activity may be gauged from his visit to Union College in 1907. As recorded by him, he spoke to the students on four occasions, attended a college board meeting, attended a faculty meeting, visited classrooms, looked over the farm and college campus, and had personal visits with faculty and students. Griggs's letter to Daniells from Union College indicates he was sensitive to such things as the appearance and cleanliness of the college, improvements made to the laboratories, the importance placed on aesthetic activities, the relationship between the administration and the student body, and the end product of the college as seen in its graduating class. Griggs also took the opportunity of talking with the faculty about his general observations on their school and about his aspirations for the Adventist school system.²

Through his visitation program, Griggs was also assessing the caliber of educational leaders. Some he found too ambitious and inclined to push the development of their schools too quickly, some were too narrow in their concepts and therefore unfitted to provide the preparation required for future church workers, still others were judged plainly incompetent.³

Griggs was pleased when he could comment on the firm educational standards, sound financial management, and strength of

¹F. Griggs to A. G. Daniells, March 1, 1907, RG 11: 1907-G, GCAr.

²F. Griggs to A. G. Daniells, March 4, 1907, RG 11: 1907-G, GCAr.

³F. Griggs to A. G. Daniells, February 20, 1907, August 29, 1907, RG 11: 1907-G; February 20, 1908, RG 11: 1908-G; August 5, 1909, RG 11: 1909-G, GCAr.
leadership maintained by many of the principals. Some leaders provided "an excellent spirit of discipline"; others imbued the students with "a strong missionary spirit."^1

Supervision of the schools also took Griggs overseas. In January 1910 he made a visit to Jamaica. This was Griggs's first visit to the tropics and he revelled in the new experience. He enjoyed the hospitality extended, was fascinated by what he saw, and eagerly sought to understand the social customs of the local people. The West Indies Training School, then located at Riversdale, had been open less than two years when Griggs visited, but he found that excellent progress had been made in clearing the 507 acres and turning it into a productive farm. Griggs was less impressed with the buildings and noted that the academic program had been very much sacrificed to the necessity of getting the farm productive.^2

Griggs felt optimistic about the prospects of the school and foresaw it playing an important part in preparing workers for Jamaica and the West Indian Union Conference. Griggs envisaged graduates from the school contributing to the rapid development of a church-school system throughout the West Indies. From the training school Griggs traveled to Kingston where he participated in the first educational convention held in that region. Griggs provided spiritual leadership by conducting daily Bible studies and preaching the Sabbath revival service. In his report to Daniells, Griggs praised the dedication and abilities displayed by the expatriate workers. As a member of

^2F. Griggs to A. G. Daniells, February 4, 1910, RG 11: 1910-G, GCAR.
the Foreign Mission Board he gained new perspectives of sacrifices made and difficulties endured by those appointed to mission fields. In particular, he gained insight into the debilitating effects of malaria upon the health of missionaries. This trip to the mission field was a growing experience for Griggs.¹

From Jamaica Griggs traveled to Cuba. A boat trip that should have taken about fifteen hours turned into a nightmare of thirty hours. In describing the experience Griggs wrote: "No one need ever hereafter waste any time on me in describing sea-sickness. I know of it in all of its 'ups and downs.'"² The purpose of the visit to Cuba was to assess for Sutherland the prospects of establishing self-supporting work in Cuba after the Madison model.³ Following this visit, Griggs wrote to Sutherland counseling against attempting self-supporting work on the island. Griggs felt that the factors which made for success at Madison were lacking in Cuba, and that the best way to establish the church in that country was through the sale of church literature. While Griggs was thoroughly committed to the work and importance of Christian education, he did not see it as the opening wedge of the gospel. Griggs advised Sutherland:

¹Ibid.

²Frederick Griggs, diary, January 8, 1910, Griggs Papers, AUHR; F. Griggs to A. G. Daniells, February 4, 1910, RG 11: 1910-G, GCAr.

³In 1904, Sutherland and several devotees had resigned from Emmanuel Missionary College and had established a self-supporting organization at Madison, Tennessee. The project consisted of a college, a sanitarium, and a farm. Other industries were later added. One goal of the Madison enterprise was to repeatedly replicate itself across the southern states and in other suitable countries. A description of this venture is given in Ira Gish and Harry Christman, Madison: God's Beautiful Farm (Mountain View, CA: Pacific Press Publishing Association, 1979).
I have come to feel that our school and sanitarium enterprises are not the most effective means of pioneering the way. . . . I am thoroughly convinced that our best pioneer efforts in these lands are through the colporteur with the Bible and printed page of truth, followed directly by the minister, and then by our school and sanitarium interests, as circumstances may seem to demand.

School visitation was an important element in Griggs's administration of his department. Through on-the-spot evaluation, Griggs was able to determine the needs of the system and provide input to school principals, boards of management, and conference administrators. Such a monitoring process was essential to the achievement of uniformity, maintenance of standards, and dissemination of departmental goals.

Planner

Griggs's role as a planner was implicit in each of the functions of the executive secretary. This role was also an important element in the search for structure and in the achievement of an organized educational system. Soon after taking up his responsibilities as educational secretary, Daniells had advised him that it was his function to develop plans for strengthening the educational work. It is, perhaps, axiomatic that little would have been achieved during the seven years Griggs was executive secretary of the Department of Education, had Griggs not demonstrated a capacity to develop comprehensive plans. With this in mind, it is not intended to reiterate

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1. F. Griggs to E. A. Sutherland, January 26, 1910, RG 11: 1910-G, GCAr.

2. A. G. Daniells to F. Griggs, September 23, 1903, RG 11: Lb 31, GCAr.
what has already been written, but rather to illustrate several features of Griggs's role as a planner.

The successes of the several educational conventions held under Griggs's leadership were in part due to his pre-convention planning. This planning included: (1) the allocation of work to sub-committees, (2) the selection of agenda items, (3) the selection of keynote speakers, (4) the selection of educators to present position papers, (5) recommendation of a venue, and (6) the provision of a support staff. These features were particularly evident in planning for the 1906 educational convention.

Likewise, the work of the Department of Education committee was predicated upon effective pre-planning. This is illustrated by the planning Griggs engaged in prior to the General Conference session of 1905. Griggs forwarded to Daniells a list of fourteen topics he wished the department to discuss. In response, Daniells expressed doubt as to whether all topics could be covered in the time allotted to the committee, but he assured Griggs that he had "covered the ground splendidly" and agreed that none of the agenda items could be eliminated as all were fundamental to the work of the department.²

Planning may sometimes be reactive to a given problem. For


²A. G. Daniells to F. Griggs, March 15, 1905, RG 11: Lb 36, GCAr. Griggs's planned agenda approach was in contrast to the 1900 educational conference held at Mount Vernon, Ohio, under the leadership of O. A. Olsen and L. A. Hoopes. On that occasion the delegates constructed the agenda at the first meeting of the conference (Minutes of the Educational Conference held at Mount Vernon, Ohio, August 1-9, 1900, RG 47: GCAr).
example, as a result of his visits to the intermediate schools and colleges, Griggs became aware of tensions between the two levels of schools. On the one hand, Griggs found "some of our advanced schools doing but little better grade of work than our intermediate schools, and not comparing at all with other advanced schools." On the other hand, the standards of work in some intermediate schools did not compare favorably with the standard maintained in advanced schools offering the same grade of work. "These intermediate schools," Griggs noted, "desire our advanced schools to accept their grading, and the advanced schools do not want to do this because it is not equal to work which they do." There was an obvious need to get the two groups together to set standards and achieve some degree of uniformity. The outcome of this was the convention at Cleveland, Ohio, held in the summer of 1908.¹

Griggs also showed an awareness of the need for careful campus planning. This awareness was demonstrated in two ways. First, Griggs was concerned with the visual impact of the campus layout and the selected architectural style. Griggs encouraged teachers to enhance the school by planting trees, shrubs, vines, and flowers around the buildings.² Concerning the building program at Oakwood Manual Training School, he wrote:

I very much like the plan which they have for their school building. They are going to have one of the very neatest

¹F. Griggs to A. G. Daniells, February 20, 1908, RG 11: 1908-G, GCAr.

buildings which we have anywhere. There is no reason why their school will not, be one of the neatest, and nicest which is to be had among us.

Second, Griggs was concerned about the functional aspects of campuses. This applied, in particular, to the intermediate schools. The common model at that time was to build three stories above a basement. The basement provided kitchen and dining facilities, the first floor housed administrative offices and classrooms, the second floor was the girls' dormitory, and the third floor was allocated to the boys. As a result of his observations and his concept of the role of the intermediate school, Griggs proposed a different model: (1) the enrollment should not exceed fifty students—a number easily managed by a man and wife, and one other teacher; (2) the entire school should be housed in one home; (3) the school should be located on from fifteen to twenty acres suited to intensive farming or gardening; (4) the total cost of land, building, and plant should not exceed $10,000; and (5) the school should be located near a cluster of Adventist churches so that no student would be too far from home. Griggs suggested that instead of building one large, expensive school to serve a wide geographical area, conferences should establish two or three small, inexpensive schools to serve concentrations of Adventists within each conference.

1F. Griggs to A. G. Daniells, March 10, 1907, RG 11: 1907-G, GCAr.

2F. Griggs to A. G. Daniells, March 2, 1908, RG 11: 1908-G, GCAr. In developing his intermediate school model, Griggs was aware that W. C. White had also given the matter some thought and had proposed a model to the administrators of Bethel Academy, Wisconsin. White proposed the following: (1) that the various functions of the school—academic and boarding—be housed in separate buildings, (2) that the academic building contain classrooms on the ground floor
One final observation should be made with regard to Griggs's planning activities—his strong, collegial style. In 1904, for instance, Griggs was seeking to determine the nature and scope of college education. To aid in his thinking, Griggs addressed two questions to senior educators and based his planning for higher education upon their responses. Further, as his ideas began to crystallize, he shared them with administrators and educators as part of a refining process.\(^1\)

That Griggs believed major educational problems should be solved through collaborative effort was evident in a comment to Daniells: "The only way to get our work organized is to hold such gatherings [educational conventions] until we get our plans into better working order." Three years later he reminded Daniells that "in my work as chairman of the Department I must get everybody to doing something, so I shall keep suggesting things that I think you can do to help along."\(^2\)

In all his planning activities, Griggs kept close to Daniells.


2. F. Griggs to A. G. Daniells, March 8, 1904, RG 11: 1904-G; March 1, 1907, RG 11: 1907-G, GCAr.
He felt a responsibility to keep his president informed, and he valued his president's input to educational planning and problem solving. Although both men were involved in extensive travel across North America and much of their communication was by correspondence, there were many occasions when they sought time together to share their ideas on educational matters. For example, in 1907 both men were scheduled to attend the General Conference council in Gland, Switzerland. Daniells advised Griggs that he was looking forward to leisurely discussions with him on educational affairs as they crossed the Atlantic by ship.

The Secretary and the Larger System

Throughout the seven years Griggs was executive secretary of the Department of Education, he was also an active member of the General Conference committee. As a result, his contribution to the work of the denomination went beyond the boundaries of the Department of Education. While some of these expanded roles were marginally related to education, others were part of the general administration of the denomination.

At the 1903 General Conference session, Griggs was appointed a trustee of the Foreign Mission Board. He continued to be associated with this body until he left the General Conference in 1910. The Foreign Mission Board was responsible for staffing the overseas and mission enterprises of the denomination. Because the educational work

1A. G. Daniells to F. Griggs, July 23, 1903, October 5, 1903, RG 11: Lb 31; F. Griggs to A. G. Daniells, January 15, 1906, February 6, 1906, RG 11: 1906-G; A. G. Daniells to F. Griggs, June 27, 1907, RG 11: Lb 41; February 20, 1907, RG 11: Lb 40, GCAR.
was expanding in such places as South Africa, Europe, and Australia, and because the mission school was used as a major agency for evangelism in the mission fields of Asia, Africa, and Central and South America, Griggs became increasingly involved with the search for suitable personnel for mission service.¹

The Young People's Society was a second area in which Griggs became involved. He noted the importance of this youth work in his report to the General Conference in 1905, and he urged that it be included in all the schools. His own school, South Lancaster Academy, introduced the program in 1901. During his several visits to Union College between 1903 and 1906, Griggs had been impressed with the work of M. E. Kern in developing and promoting young people's societies within the Central Union Conference.²

In the early months of 1907, as Griggs was conducting his first major inspection of the schools in North America, he took part in a local young people's convention at Owosso, Michigan. Probably as a result of this convention, and his visits to a number of schools in which young people's societies functioned, he had begun thinking seriously about the future administration of the young people's work before he reached Union College.³ Griggs was aware that some thought


³F. Griggs to A. G. Daniells, February 20, 1907, RG 11: 1907-G, GCAr.
this work should come under the auspices of the Department of Education, so he wrote to Daniells:

The more I think of the matter the more I am convinced that it is a work big enough and important enough to demand the time and effort of a man in itself--big enough to make a department of the General Conference, and I fancy that it would rapidly become one of the most important departments.

Griggs proceeded to suggest the name of Kern as a possible leader, and projected that under Kern the Young People's Department would quickly become "one of the greatest missionary factors of this cause." As a little nudge to Daniells, Griggs advised that he had talked the idea over with several administrators and had received support for the idea.

Several days later, Griggs again raised the matter of Kern heading a Young People's Department and observed: "I should also like to see him [Kern] come to the East . . . as he would stir up the young people as no one else that I can think of." Daniells responded warmly to Griggs's suggestion and indicated that the proposition paralleled his thinking. Daniells thought it more likely that the matter of creating a new department would emerge out of the young people's convention planned for the summer of 1908, rather than out of the General Conference council scheduled for mid-1907.

The matter, however, was raised at the General Conference council held at Gland, Switzerland, in May 1907. It was there decided

1 F. Griggs to A. G. Daniells, March 4, 1907, RG 11: 1907-G, GCAr.

2 Ibid.

3 F. Griggs to A. G. Daniells, March 6, 1907, RG 11: 1907-G; A. G. Daniells to F. Griggs, March 8, 1907, RG 11: Lb 41, GCAr.
to form the Young People's Missionary Volunteer Department of the General Conference. To Griggs's surprise, he was appointed secretary of the new department concurrent with his responsibilities for education. Griggs accepted the additional responsibility with reluctance, but overnight had second thoughts. The next day, with Daniell's support, Griggs was able to achieve a separation of the two departments and Kern was appointed secretary of the new department. In later years it gave Griggs some pleasure to remind his friends that he was the first General Conference Young People's Missionary Volunteer secretary, albeit for only one day.1

In the summer of 1907 a Sabbath School and Young People's Convention was held at Mount Vernon, Ohio. Griggs was a delegate from the General Conference and took an active part as a speaker, session chairman, and participant in discussions. Given one of the opening addresses, Griggs stressed the need for consecrated men and women to use the facilities available--printing press, railroad, and electricity--to finish the work. Griggs sincerely believed that, vitalized by the Holy Spirit and energized by God's truth, young people would play a key role in "hastening that glad day when peace shall cover the earth as the waters cover the sea."2

As Kern took up the responsibilities of his new department,

1F. Griggs to A. W. Spalding, December 17, 1946, Griggs Papers, AUHR.

Griggs kept a paternal eye on him. In a letter to Daniells, Griggs enthused over Kern: "He is a stirring man, just the right sort for the work. We made no mistake in getting him." Administrators generally find satisfaction in the vindication of their judgment.¹

Another role thrust on Griggs was that of General Conference representative on the camp-meeting circuit. This role was advisory, yet it was also influential. In the summer of 1907, for example, Griggs was scheduled to attend the Ontario camp meeting. Daniells wrote to Griggs suggesting that he exercise a "strong hand" and preach with zeal and power. Daniells also apprised Griggs of a possible loss of confidence by the constituency in their conference president, A. O. Burrill, and requested that Griggs assess the situation. No doubt Griggs, who had a strong affection for Burrill, felt somewhat ambivalent about this aspect of the assignment. Burrill had baptized him as a youth at St. Charles; now he was being asked to assess Burrill's suitability as a conference president.²

Burrill made Griggs's task easier by suggesting that he ought not seek reelection. While Griggs felt that the factors which caused Burrill's alienation from his worker force were not sufficient to warrant resignation, yet he advised Daniells that feelings were such that it would be unlikely that Burrill would be reelected. Evidently both the union conference president and Daniells were pleased with Griggs's handling of a delicate situation, since the former

¹F. Griggs to A. G. Daniells, February 21, 1908, RG 11: 1908-G, GCAt.
²A. G. Daniells to F. Griggs, August 14, 1907, RG 11: Lb 42, GCAt.
requested that Griggs remain in the Canadian Union to visit other conference camp meetings, and Daniells asked Griggs to change his itinerary to accommodate this request. Daniells again counseled Griggs to "take a strong hand in preaching and administrative affairs" on the rest of his tour.¹

The summer of 1908 saw Griggs again on the camp-meeting circuit preaching, promoting, and providing administrative counsel. In the Minnesota and North Dakota conferences Griggs set himself the goal of raising $10,000 for foreign mission work. At North Dakota Griggs was a little frustrated because the church membership primarily consisted of German-speaking settlers and meetings were conducted in German. In Illinois, where he was to team with Spicer in representing the General Conference and in promoting the Foreign Mission Board, Griggs found he had to carry the responsibility alone when Spicer was diverted elsewhere. Also, he was again called upon to provide guidance to local administrators in handling a number of personnel problems.² The role of General Conference representative at camp meetings provided Griggs with exposure to many people and gave him experience in handling a wide variety of administrative problems.

One further role, related to education but inclusive of the larger church system, concerned Griggs's involvement with the self-supporting work in the southern states. When Sutherland and Magan left Emmanuel Missionary College in 1904 to establish the Nashville

¹F. Griggs to A. G. Daniells, August 20, 1907, RG 11: 1907-G; A. G. Daniells to F. Griggs, August 23, 1907, RG 11: 1907-G, GCAr.
²F. Griggs to A. G. Daniells, June 15, 1908, June 19, 1908, August 10, 1908, RG 11: 1908-G, GCAr.
Agricultural and Normal Institute at Madison, Tennessee, they did so with some degree of antagonism between themselves and the General Conference leadership. On August 8, 1904, Sutherland and Magan met with a number of General Conference leaders, but this meeting did little to bring harmony. Magan recorded in his diary:

Daniells didn't like it. Prescott thought we weren't fit to guide youth. Baird (?) referred unfavorably to our previous work in the South. Griggs wouldn't lend his influence on account of one study plan. ... Bland thought other teachers would envy our independence and want to do like wise.

While Ellen White was quick to reprove Sutherland and Magan for some of their actions, she was also quick to provide support in their conflict with Daniells and Prescott, and in their efforts to establish the Madison project. Over several years, Ellen White wrote to leading denominational administrators, individually and collectively, urging reconciliation with Sutherland and Magan and support for their work.

In the course of his school visitation programs, Griggs made several courtesy calls at Madison. Prior to a visit in early 1907, Griggs advised Daniells of his intention and forwarded copies of several testimonies he had received from W. C. White regarding Madison. He also observed: "I can see that this Madison school, and

\[1\] P. T. Magan, diary, August 8, 1904, DF921M, LLUAr.

all that appertains to it is going to be something of a problem on our hands again before long."

In his response to Griggs, Daniells showed himself to be far less prejudiced against Sutherland and Magan than the Madison group believed. Daniells expressed his pleasure that Griggs was planning to visit Madison. He suggested that the General Conference should make an appropriation to assist Madison over a difficult period. He also requested Griggs to investigate the matter carefully, talk with Sutherland and Magan, ascertain their attitudes toward the General Conference, and determine their future plans. Daniells concluded: "I would be profoundly glad if those brethren at Madison would swing fully into line with our organized work."

As Griggs had noted, Madison did constitute a problem to church leaders. In late 1907, W. B. White, president of the newly formed North Pacific Union Conference, wrote to Daniells and complained bitterly about Sutherland's practice of annually soliciting funds for Madison within the territory of the North Pacific Union. Madison and its proprietors were seen by some conference administrators as cutting across the boundaries of organization and order.

In January 1908, W. C. White, Daniells, and Griggs spent almost two weeks meeting with the Southern Union Conference at Nashville. While there they visited the Madison estate and met with

1 F. Griggs to A. G. Daniells, March 1, 1907, RG 11: 1907-G, GCAr.

2 A. G. Daniells to F. Griggs, March 4, 1907, RG 11: Lb 41, GCAr.

3 W. B. White to A. G. Daniells, December 20, 1907, RG 11: 1907-W, GCAr.
the trustees of the Nashville Agricultural and Normal Institute. The
meetings of the two groups produced some rapprochement. Magan
recalled that Daniells thawed considerably in his attitudes, and that
Griggs gained a greater appreciation of their work. One positive
result of this effort at reconciliation was that the Southern Union
Conference decided to assist Madison with a $19,500 appropriation.
In a brief comment to Spicer concerning this visit, Griggs noted that
the school was growing and the people were of good courage.¹

Armed with a fuller appreciation of the purposes of and prob­
lems faced by the Madison school, Griggs endeavored to continue his
role as mediator between the denomination and the self-supporting work
headed by Sutherland. Griggs's agenda for the 1909 education council
included a discussion on ways and means of drawing the complementary
work of both groups closer together. Five recommendations seeking
to reassure the self-supporting schools of denominational interest
and support were adopted. These included the recommendation that
self-supporting schools be represented on the Department of Education
committee of the conference in which they were located. Perhaps the
strongest appeal directed to Sutherland was a sixth recommendation
which urged conferences to seek out and select suitable persons for
undertaking self-supporting work and directing them to Madison for
induction and preparatory studies.² This recommendation implied full
confidence in Sutherland and the work being done at the Nashville

¹P. T. Magan, diary, January 7, 1908, LLUAa; Gish and
Christman, Madison, p. 129; F. Griggs to W. A. Spicer, January 12,

²"Resolutions Adopted by the Thirty-Seventh Session of the
Agricultural and Normal Institute. Despite these efforts by Griggs, however, full reconciliation between the Madison group and the General Conference did not come for at least six more years.

Summarizing Griggs's role in the larger system, following his transfer to Union College in 1910, Daniells wrote:

It has been a great satisfaction to me to watch your development, not only in the educational work; but in the general work of the denomination. It is my opinion that no man on our Committee has broadened in concept and deep interest in our general work more than you have.

Griggs's willingness to be involved in the total work of the denomination was not only appreciated by his leader but it was also perceived as a growing experience. This experience was to prove useful in Griggs's later years when he served as president of two divisions of the Adventist church.

Summary

The first decade of the twentieth century saw the melding of scattered and semi-autonomous schools into a comprehensive Seventh-day Adventist system of education. The appointment of Griggs as secretary of the Department of Education in 1903 coincided with this crucial period in the formative history of the educational work of the church. While the process of establishing a denominational school system involved the corporate efforts of many administrators and educators, Griggs was a key figure in determining both the form and direction of Adventist education. Three major tasks faced Griggs in 1903, and the manner in which he carried out those tasks proved crucial.

1A. G. Daniells to F. Griggs, June 30, 1910, RG 11: Lb 47, GCAR.
to the success of the emerging school system.

The first task confronting Griggs was to ensure the workability of organizational structure. This required defining roles, relationships, and lines of responsibility between levels of administration in and between the various schools. Furthermore, it required careful administration of the process of change. While maintaining the importance and influence of his role as executive officer, Griggs strengthened and extended the usefulness of the Department of Education committee in policy formation and decision making. Committed to a style of leadership that was open and collaborative, Griggs sought for even greater participation by the educators of the church in the decision-making process. To achieve this goal, Griggs held three conventions and two councils to address the major problems faced by the educational system. At these conventions Griggs aimed at consensus, and his consensus-seeking strategies enhanced the process of change, minimized polarization within the ranks of Adventist educators, and encouraged the emergence of moderate policies and positions.

The second major task confronting Griggs was to make certain that the system of education provided by the church was sufficiently complete to meet the purposes underlying the schools. This involved identifying and defining the major components of the system and providing necessary support elements. Under Griggs the system was seen to consist of elementary or church schools, intermediate or industrial schools, academies, and colleges. In addition, a correspondence school was established to provide education for those who could not attend intermediate school or college. To support these various levels of schools, Griggs led out in the development of denominational
textbooks, the formation of curricula and courses of study, the formation of financial policies, and the preparation of personnel to staff the schools and meet the manpower needs of the church.

The third major task confronting Griggs was to provide effective leadership through a clear demonstration of the functions of the executive officer of the Department of Education. In this he had no clear role model to follow, since none of his predecessors as educational secretary had been confronted with the scope, complexity, and magnitude of the system that emerged under Griggs. From his correspondence, writings, and activities, it is clear that Griggs perceived the educational secretary as performing five major functions: (1) communicating the purposes, activities, and achievements of the system to his fellow educators, to the church-at-large, and to denominational administrators; (2) clarifying the goals of the system and thereby providing direction to the efforts of educators and administrators; (3) promoting excellence and quality within the system through a supervisory role which encompassed the assessment of school plant, instructional programs, and the competence of personnel; (4) promoting plans and strategies for identifying and meeting the needs of the system; and (5) extending his usefulness to the church by acting as a problem solver and counselor in a variety of non-educational settings.

That Griggs was largely successful in dealing with each of the foregoing tasks may be reasonably deduced from the comparative ease with which the educational system went through a period of considerable change, from the virility the system displayed, and from the permanency of form the system took. While Seventh-day Adventist
education, like any dynamic organization, was to undergo continuing change and development through its subsequent history, Griggs was able to relinquish his leadership of the Department of Education in 1910 and bequeath to his successor a complete, comprehensive, and cohesive arrangement of schools worthy of the appellation "system."
Fig. 3. Frederick Griggs, 1893
Fig. 4. Ezra Griggs (Courtesy Review and Herald Publishing Association)

Fig. 5. Blanche Griggs, Bruce and Donald circa 1908 (Courtesy Andrews University Heritage Room)
Fig. 6. Faculty at South Lancaster Academy circa 1906 (Courtesy Myron F. Wehtje)

Fig. 7. Group at Union College circa 1912 (Courtesy General Conference Archives)
Fig. 8. Faculty at Emmanuel Missionary College, 1924 (Courtesy Andrews University Heritage Room)
Fig. 9. Frederick Griggs in the 1940s (Courtesy Alice Kuhn)

Fig. 10. Frederick Griggs in the 1930s (Courtesy Alice Kuhn)
CHAPTER VI

PRESIDENCY OF UNION COLLEGE: 1910-14

Historical Overview

During the first decade of the twentieth century, Union College assumed the role as the foremost institution of higher education of the denomination. It generated the largest enrollment, produced the greatest number of workers for the church, and maintained a strong academic program. At a time when a number of the denomination's colleges diluted their academic programs and dropped the granting of degrees, Union College maintained its integrity as an academic institution.¹

Located at College View on the outskirts of Lincoln, Nebraska, Union College opened in 1891. Its first president, W. W. Prescott, set the college on the road of academic purpose and this direction was generally pursued by its subsequent presidents. Union College was intended to serve the educational needs of the Central Union Conference. In the absence of an advanced school in the Northern Union Conference, however, it served as the training school for the entire Great Plains region between the Mississippi River and the Rocky Mountains.

A number of academies and intermediate schools throughout the two unions acted as feeder schools to the college. In addition, Union College incorporated three foreign departments which catered to the German and Scandinavian settlers in North America. Union College seemed assured of a healthy, growing enrollment.¹

Under C. C. Lewis, who served as president from 1904 to 1910, the enrollment at Union College rapidly grew to almost 600 students. The peak of 594 students in 1908-9 created accommodation problems and prompted two responses. First, academy-age students were encouraged to remain at their conference intermediate schools. Second, the General Conference committee decided to close the foreign departments at Union College and to establish three separate seminaries.² While the relocation of the foreign students in 1910 gave the college the space it needed, the immediate reduction in enrollment hastened the onset of a financial crisis.

Besides the relocation of the foreign students, another factor played a part in reducing the enrollment of the college. During his six-year presidency, Lewis had shown himself to be an imaginative and innovative administrator. He had, however, strongly promoted a rather extreme emphasis on vocational education that alienated his faculty and brought the college into disrepute with its constituency. Even

¹SDA Yearbook, 1910, pp. 142-61; Cadwallader, A History of Seventh-day Adventist Education, pp. 232-34.

²Dick, Golden Cords, p. 394; W. A. Spicer, "Actions Taken at the College View Council," RH 86 (28 October 1909):6-7. The school for German-speaking students was established at Clinton, Missouri; the School for Danish-Norwegians was located at Hutchinson, Minnesota; and the Swedish seminary was opened at Broadview, Illinois (SDA Yearbook, 1911, pp. 144-45).
before the foreign students departed, there was evidence of a decline in support for the college when the enrollment dropped 20 percent between 1909 and 1910.¹

The alienation between Lewis and his faculty came to a head early in 1910 when the faculty presented a memorial to the annual meeting of the board of trustees. Although this memorial offered some positive suggestions for strengthening the college, it also called for changes in the composition of the board. The memorial was taken as evidence that Lewis had lost control of his faculty and that he needed to be replaced. Initially the board turned to M. E. Cady, president of Walla Walla College and educational secretary of the North Pacific Union Conference, but Cady was not anxious to leave the West Coast and he resisted the strong pressure placed on him to assume the presidency of Union College. By the spring of 1910 the board was desperate to find a president. It finally voted, with the reluctant concurrence of the General Conference administrators, to invite Griggs to the college. Furthermore, the board left little doubt that the task given Griggs would be formidable. It also requested Griggs to curb proliferation of classes, increases in courses, and expansion of the faculty.²

Griggs was asked to assume the presidency at a time when the resources of the college were contracting. In such a climate it is always more difficult to demonstrate leadership skills, so it was from a sense of duty and with considerable apprehension that Griggs

¹Dick, Golden Cords, pp. 83-84, 394.
²UC Bd Min, January 24, February 20, May 3, 1910.
accepted the responsibility. He wrote to Lewis: "I take hold of the work at College View with no feeling of confidence, I can assure you. I recognize that it is a serious proposition." This was no mere rhetoric on Griggs's part to help salve the feelings of Lewis. He repeated his anxieties in a letter to Daniells, and four years later, in his letter of resignation, he reiterated that he had commenced his work at Union College with "much fear."

When Griggs arrived at Union College in the summer of 1910, he became its eighth president. The college campus covered twenty-two acres. Patterned after Battle Creek College, it was dominated by the main college building--a large four-story structure which housed the administrative and business offices, classrooms and laboratories, chapel and gymnasium, and library and reading room. Three other large buildings completed the campus: South Hall, the residence for young ladies; East Hall, the residence for young men; and North Hall, which had become the Nebraska Sanitarium. Originally rural in its location, the college had by 1910 become encircled by the city of College View which had grown with the college. This encirclement effectively prevented campus expansion, while the proximity of suburbia created some administrative problems for the college.

Griggs brought to the presidency considerable administrative

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1. F. Griggs to C. C. Lewis, April 27, 1910, RG 9: Griggs, F-1, GCAr.
3. UCC: 1911-1912, pp. 20-22. It should be noted that each year during Griggs's presidency, the Union College Calendar was published as part of the Central Union Conference Bulletin.
experience and a sound knowledge of the purposes and needs of Adventist education. His credentials, however, were professional rather than academic, since he lacked the formal academic qualifications expected of a college president. On the other hand, whatever insecurities Griggs may have felt, both he and his faculty knew that he enjoyed the full confidence of Daniells and other church leaders.¹

The absence of personal academic qualification was probably the least of Griggs's fears. Greater issues claimed his energies. Throughout his four years at Union College he wrestled with the effects of low enrollments and a financial crisis that threatened the very existence of the college. These problems were not solved during his administration, but the groundwork was laid for ultimate recovery under his successor.

The pressures on Griggs were considerable and by the summer of 1912 he was exhausted. After a strenuous two months of promoting the college throughout the two union conferences, he retired to the mountains of Colorado for a well-deserved vacation. Griggs's weariness was evident in a letter to one of his faculty: "I am going back into the mountains. . . . I am going to stay there until I see if I cannot get gumption enough to go ahead with my work."²

The weariness that had settled on Griggs was probably cumulative and stemmed, in part, from the numerous responsibilities he carried in addition to the college presidency. Throughout his years at Union College he remained an elected member of the General

¹This opinion was expressed by H. A. Morrison to the Union College Board (UC Bd Min, August 1, 1912).

²F. Griggs to H. A. Morrison, August 22, 1912, Pres Let, EJCML.
Conference committee. Furthermore, he was a member of the General Conference Department of Education committee and chairman of its subcommittee on school administration. Within the Central Union Conference Griggs was asked to fill several roles. Apart from ex-officio membership of the Union executive committee, he served as secretary of the Union Department of Education from 1910 through 1912. Within the college he not only served as president, but for the 1911-12 school year he also served as business manager. That same year Griggs also acted as director of the music department.\(^1\)

Added pressure came to Griggs in 1911 when Union College was assaulted by an epidemic of scarlet fever. The epidemic which started in town unfortunately spread to the college, and within a few hours sixteen students were stricken. About twenty-five students had contracted the disease before the epidemic subsided. The disease caused concern for the well-being of the student body and disrupted the academic program of the school. The college was placed under quarantine and all faculty and staff residing off-campus were not permitted to enter the campus. Griggs had to stay away from his office and conduct the affairs of the college by phone. All his correspondence was typed in the college office; but he reassured Daniells that there was no risk of infection as all outgoing mail was disinfected.\(^2\)

The years at Union College provided Blanche Griggs with a further opportunity to pursue her career as a teacher of Latin and

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\(^1\)SDA Yearbooks, 1910-14; UC Bd Min, September 5, 1910, August 11, 1911, August 1, 1912.

\(^2\)F. Griggs to A. G. Daniells, March 26, 30, April 9, 1911, RG 11: 1911-G, GCAr.
Greek. In addition to ancient languages, she also taught in the Bible department. A report in 1912 noted that Mrs. Griggs was teaching New Testament history to a very large class. Griggs also did some teaching, usually classes in economics, logic, ethics, and the introduction to philosophical systems. He also taught psychology and Christian education at the summer schools conducted by the college.¹

While Griggs generally focused on his teaching and on the needs of the college, there were occasions when he became involved in the larger concerns of the church. One such occasion was the General Conference session of 1913. Griggs, a delegate to the session, became involved in the discussions which led to the establishment of a fourth level of conference administration—the division conference. The new level, placed between the General Conference and the union conferences, was perceived as necessary to coordinate the work of the church in geographical regions. In 1913 three division conferences were established: North American, European, and Asiatic.²

Griggs was a member of the first North American Division nominating committee, and he was appointed a member of the executive committee and a member of the Department of Education committee of the new division. It was intended that the North American Division would establish separate headquarters, but until a location was selected, its administrators would occupy offices at the General Conference. It was also decided that the departmental secretaries of the North American Division would be regarded as assistant secretaries

¹SDA Yearbooks, 1910-14; F. M. Burg, "Bible Department of Union College," CUO 2 (14 May 1912):2; UCC: 1911-12, p. 6.
²GCB, May 26, 1913, p. 145.
of their respective General Conference departments. In the case of the Department of Education, H. R. Salisbury was appointed executive officer for both the General Conference and the North American Division.¹

Salisbury did not fulfill his dual responsibilities for long. Late in 1913 he accepted an invitation to mission service in India. J. L. Shaw became Salisbury's successor, while W. E. Howell was appointed assistant secretary. Another move involved M. E. Kern, who had been president of Washington Foreign Mission Seminary and secretary of the General Conference Missionary Volunteer Department since 1910. By 1914 it was clear that Kern needed to devote his full time to the Missionary Volunteer work. As an interim solution, Shaw was asked to assume the presidency of Washington Foreign Mission Seminary concurrently with his responsibilities in the General Conference Department of Education.

These changes ultimately involved Griggs. Early in 1914 he was asked to accept the leadership of the North American Division Department of Education. This appointment gave Shaw more time to divide between the Washington Foreign Mission Seminary and the General Conference Department of Education. Griggs felt free to accept the call to return to Washington since in H. A. Morrison, a member of his faculty, Union College had a man capable of being its new president.²

¹ SDA Yearbook, 1914, pp. 13, 14; GCB, May 29, 30, June 3, 4, 1913, pp. 189, 218, 266.

² Griggs submitted his resignation from the presidency of Union College in January 1914 and Morrison was immediately elected his successor (UC Bd Min, January 26, 1914). The transfer of responsibility
Managing a Financial Crisis

The change in the administration of Union College in the summer of 1910 provided opportunity to publicize the college. The Educational Messenger, an official publication of the college, issued a special supplement to mark the occasion. Lewis was given space to review the highlights and accomplishments of his six years at Union College and Griggs was given the opportunity to introduce himself to the patrons of the school. Griggs used the occasion to make a brief statement on the future of the college. The direction his administration would take was intimated in these words:

Growth is the law of life for an educational institution as well as for a human being. When growth ceases, death comes. The healthy growth of a college is conditioned upon a careful observance of the laws of its existence. While these laws in detail are many, yet there are a few fundamental ones that constantly must be borne in mind, chief among which are the balance of educational effort, a healthy spirit of government, a well-defined and well-executed financial policy, and a hearty co-operation of teachers and students in the upbuilding of all the interests of the school. It would appear, therefore, that Griggs perceived the central tasks of his administration to be financial management, curriculum reform, healthy school government, and unity of purpose.

While Griggs had his agenda clearly in mind, he nevertheless approached his presidency of Union College with apprehension. His anxiety stemmed largely from the financial position of the college. Like most Adventist colleges of that time, Union College had a history that did not, however, take place until the conclusion of the 1913-14 school year.

of indebtedness. In 1902 the college debts, accumulated during the founding years, stood at $79,000. This amount had been somewhat reduced as a result of the Christ's Object Lessons campaign, but during the last years of Lewis's administration, the liabilities of the college had again begun to rise. Soon after he arrived at College View, Griggs learned that during the 1909-10 school year Lewis had incurred an operating loss in excess of $7,300. This loss was an ominous portent.¹

It was clear to Griggs that his ability to service both the capital and operating debts had been severely reduced by the decision to withdraw the foreign departments from Union College. In his first letter to Daniells after arriving at College View, Griggs wrote: "I can see that the withdrawal of these large departments is going to make a great hole in the income of the school."² Griggs anticipated that withdrawal of the foreign students would reduce enrollment by about 150 students. As he explained to Daniells, the maintenance of the property and the provision of a good educational program required full dormitories. When the 1910-11 school year commenced, the decline in enrollment was even greater than Griggs had anticipated. There were 192 fewer students--the second lowest enrollment in the twenty-year history of the college.³

The financial position of the college was a central item on

¹Dick, Golden Cords, p. 91; F. Griggs to A. G. Daniells, July 7, 1910, RG 11: T910-G, GCAR.
²Ibid.
³Enrollment figures for Union College, 1891-1967, are given in Dick, Golden Cords, pp. 394-95.
the agenda when the board of trustees gathered for their annual meeting in January 1911. In the meantime, Griggs had undertaken a close examination of the financial affairs of the college over the previous six years. He reported the results of this investigation to Daniells:

We found that some of the gain which has been reported for Union College in years past was only apparent, and that as a matter of fact the school had not operated on so good a financial basis as has been shown; that is to say, that donations and inventories have been handled in such a way as to make a favorable showing in the operating of the school, when as a matter of fact the conditions did not actually exist.

The situation uncovered by Griggs was what the faculty had maintained in the memorial submitted to the trustees twelve months previously, and had been refuted by the board. Confronted again with this situation, the board had little to offer by way of solution except to urge that the college industries be operated for profit and to suggest that both the Central and Northern Union Conferences cooperate in the liquidation of the debt. By way of encouragement to the college administration, the board acknowledged that "the element of chance is involved in the financial conduct of the school, and that after the best plans have been laid and carefully executed, there may be unavoidable losses."  

As anticipated by Griggs, the 1910-11 school year showed a considerable operating loss. Griggs advised Daniells that he thought the loss would exceed $10,000 and observed that it was "high time that something positive and even drastic be set on foot to change affairs." Griggs continued:

1F. Griggs to A. G. Daniells, January 31, 1911, RG 11: 1911-G, GCAr.
2UC Bd Min, January 24, 1910.
3Ibid., January 17, 1911.
There are quite a good many things that I think can be changed for the financial advantage of this school, and I would like quite a good deal to have the privilege of talking these matters over with you, and have your counsel regarding them.

Daniells was not able to meet with Griggs at that time, but he urged him to work strenuously to achieve a balanced budget. By way of special encouragement, Daniells added: "I believe you can do it."²

When the board met to consider the 1910-11 financial report, the members recognized the need for positive action and responded by appointing a small subcommittee to generate some ideas to control the escalating debt. The subcommittee consisted of Griggs, B. M. Emerson (the business manager), and Morrison (a senior teacher). They recommended that: (1) a day of special prayer be organized throughout the two unions; (2) all intermediate schools within the two unions terminate at the tenth grade; (3) every effort be made to develop industries likely to provide a financial return to the college; and (4) teachers be asked to teach six periods each day. The basic purposes of these recommendations were to increase enrollment and to maximize faculty and plant use.³

Helpful as these recommendations were, there was need for a more fundamental change. The board had to face the fact that the college could not operate successfully on income derived only from tuition, boarding fees, and sundry gifts. Additional regular income was needed to bridge the short fall between income and operating

¹F. Griggs to A. G. Daniells, July 25, 1911, RG 11: 1911-G, GCAr.
²A. G. Daniells to F. Griggs, September 14, 1911, RG 11: Lb 49, GCAr.
³UC Bd Min, August 2, September 11, 1911.
expenses. The board believed this could be met by establishing an endowment fund. It therefore proposed that $4,000 be raised annually--$3,000 from the Central Union and $1,000 from the Northern Union.\(^1\)

The sincerity and determination of the board to reduce expenditures was exemplified in the action of the board treasurer, B. M. Emerson. With Griggs's concurrence, Emerson resigned and Griggs assumed the function of business manager. This saved one salary but placed added responsibility on Griggs. He believed, however, that with careful reorganization and the delegation of some responsibilities to other faculty, he could carry both the presidential and business management roles.\(^2\) One further step was taken at that time. An appeal was made to church members for short- and long-term loans at moderate rates of interest. These new loans were primarily intended to liquidate outstanding debt, thereby permitting the college to avoid the high rates of interest.\(^3\)

The efforts of the executive board in August 1911 were just the beginning of an extended and purposeful program to place Union College on a sound financial basis. In February 1912 a joint session of the Northern and Central Union Conferences prepared an eight-point plan to improve the financial standing of the college. The provisions of this plan were: (1) all intermediate schools and academies, with the exception of the two academies in the Northern Union, were to

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\(^1\) Ibid., August 2, 1911.
\(^3\) A. T. Robinson, "Union College," CUO 1 (29 August 1911):3.
terminate at year ten and send their upper grade students to the college; (2) a concerted effort would be made to promote Christian education and encourage attendance in the church's schools--elementary, intermediate, and college; (3) the college debt of $50,000 was to be divided with the college and Central Union each being responsible for two-fifths, and the Northern Union for one-fifth; (4) each organization would be responsible for the interest on its share of the debt; (5) the executive board of the college would consist of seven members, with a minimum of three from the Northern Union; (6) a moratorium was placed on further borrowing and the purchasing of equipment; (7) the conferences of the two unions would assume responsibility for teachers' wages, allocated on the basis of tithe and membership and calculated at $550 per teacher; and (8) for every dollar raised by the Northern Union Conference to service the debt, the Central Union Conference would be required to raise two.¹ The acceptance of this plan by the two unions and their constituent conferences revealed a depth of commitment to Union College and a determination to erase the indebtedness of the school.

With the formulation of this positive plan, Griggs felt he could divest himself of the responsibilities of business manager. At the annual meeting of the board of trustees in August 1912, he tendered his resignation. Morrison was appointed as his replacement. The end of the 1912-13 school year provided evidence that the financial aid being received from the conferences was sufficient to bridge the gap in meeting operating expenses. There was a $4,000 surplus,

¹A. N. Anderson, "Union," CUO 2 (6 February 1912):5; UC Bd Min, August 1, 1912.
and this was applied toward the outstanding debt.¹

The plan laid for the financial rescue of Union College was important. First, implicit in the plan was the acknowledgement that the college could not extricate itself from the burden of debt through its own resources. Second, and even more importantly, the plan acknowledged that the college could not operate successfully from income derived solely from tuition, boarding fees, and the tenuous returns from school industries. Endowments and regular operating subsidies from union and local conferences were essential for both school growth and balanced budgets. Without such annual aid, the college would be forced to seek loans and begin again the cycle of accumulating debt. The rescue plan begun in 1912 took several years to achieve its objective. It was not until 1915, one year after Griggs had left the college, that Union College was declared debt-free.

Curriculum, Courses, and Faculty

The founders of Union College believed its chief purpose was to develop Christian character. This goal was to be achieved through "physical, mental, and moral training." The Bible courses offered were considered "the most important," and "all intellectual instruction [was to] be upon a religious basis." Through this plan to integrate faith and learning, it was intended to "develop in young people a genuine Christian experience and to make the Christian life the real life of every believer."²

¹Ibid., July 30, 31, August 1, 1912, July 3, 1913. During 1910, 1911, and 1914, the annual meetings of the board of trustees were held in the winter. During 1912 and 1913, they were held in the summer.

Each Union College president differed, however, in the type of curriculum he promoted to achieve the purposes of the college. For example, Lewis believed that considerable emphasis should be placed on vocational training. As a result, in 1905 Union College offered manual training in twenty-one different areas, teachers were required to spend six hours per week supervising the work program, and students were encouraged to enroll in three academic and three vocational subjects each term.¹

By early 1909, Lewis had recognized the need to bring moderation to his vocational program; and he formulated a new fourfold approach that was intended to correct the weaknesses of the previous program. In this program, (1) all students were required to perform regular domestic work; (2) selected students were employed in general labor and received financial credit; (3) academy-level students were required to take one industrial subject each year, college-level students were required to take an industrial subject each of two years, and training-course students were required to take one or two industrial studies, depending on whether they were enrolled in a two- or a three-year course; and (4) a new industrial-academic course was introduced to cater to all students in the last four years of high school. While the new program represented a reduced emphasis on vocational training, nevertheless, in 1910 the college was still offering twenty-one different vocational subjects.²

¹Dick, Golden Cords, pp. 82-83; CUCB, October 1905, pp. 4, 5.

Under Griggs, vocational education ceased to be the focus on the curriculum. In the development of his curriculum, Griggs strove for "balance of educational effort." This balance required the promotion of man's spiritual, intellectual, and physical dimensions. Spiritual development involved more than biblical studies; it encompassed the attitudes, ideals, and faith nurtured in young people. Intellectual development called for the growth of the mind to its fullest capacity and included not only the acquisition of useful knowledge, but also the skills to use that knowledge in a disciplined way. Physical development required the training of "hand and eye for efficiency and accuracy," and progress was to be monitored in terms of skills developed and executive ability displayed.\(^1\)

Given his perception of practical education, Griggs saw no virtue in a multitude of industrial and vocational subjects. There was, however, a place for practical education in his curriculum. Griggs differentiated between manual and vocational education. The former he retained as part of the work program for which students received financial, but not academic, credit. To supply the latter, Griggs established a teaching department which offered eight vocational subjects which were treated in a scholarly way and given equal status with academic subjects. Vocational subjects were no longer required of college students, and their place at the academy level and in the training courses was greatly reduced.\(^2\)

While Griggs reduced the number of vocational subjects, he did


not question the importance of practical education; rather, he approached it from a different direction. Griggs believed that the curriculum should give opportunity for the practical application of knowledge and skills acquired in academic or theoretical classes. Griggs's thinking on this point was well illustrated in a letter he wrote to Daniells, in which he outlined a program that had been established at Union College to train students for urban-evangelism. As explained to Daniells, Bible seminars had been established to provide a link between theoretical biblical knowledge, the internalization of that knowledge into a desire to witness, and the skills required to go into urban areas and actually meet people. As a result of this practical application of theoretical knowledge, Griggs expected to have a score or more students equipped to engage in urban-witness programs during the summer months. While, for conceptual purposes, Griggs identified spiritual, intellectual, and physical dimensions of education, in practice he perceived an integration of activities which involved all three dimensions. This was "balance of educational effort."

In translating his ideas on curriculum into individual courses of study, Griggs commenced at the point at which Lewis concluded. Furthermore, he had to contend with several constraints imposed upon him by the board of trustees. When the board invited Griggs to assume the presidency, they also made it clear that under Lewis the number of faculty, courses, and subjects had expanded beyond the financial capacity of the college. Griggs, then, realized from the

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1F. Griggs to A. G. Daniells, October 16, 1910, RG 11: 1910-G, GCAr.
first that he was expected to implement a policy of contraction.¹

In Lewis’s last year at Union College, the following courses of study were offered: a four-year industrial-academic course covering the last four years of high school; a literary and a scientific course at college level; and eleven training courses of two- and three-year duration. A total of 105 subjects were offered, excluding those provided by the industrial, music, and foreign departments. To teach these courses, Lewis had a faculty of 44.²

Griggs’s first task was to reduce the size of his faculty. By 1911 his teachers numbered only 25. This considerable reduction in faculty size did not, however, mean a comparable reduction in courses and subjects. Griggs, in fact, was able to maintain a spread of courses and a wide range of subjects through some careful reorganization. First, the two college-level courses were replaced by one college course leading to the bachelor of arts degree. Sixteen units of study were required for college graduation, with a unit defined as "one subject, satisfactorily pursued during a year of thirty-six weeks, through five forty-five-minute lecture or recitation periods per week."³ Seven of the sixteen units were prescribed studies, the balance were electives. The introduction of courses with over 50 percent elective subjects was a major innovation that provided flexibility.⁴

Second, at the academy level, the industrial-academic course

³UCC: 1911-1912, pp. 6-7, 122.
was discontinued. The four years of high school became strongly academic. Two vocational subjects were required, one each in the sophomore and senior years. Third, the three-year ministerial training course was deleted. Students preparing for the ministry were expected to take the college course. They would receive certificates for Bible courses and seminars taken as part of their college course. Fourth, as noted above, Griggs reduced to eight the subjects offered by the vocational department, eliminated industrial subjects from the college course, and reduced the number of vocational subjects prescribed for the academic and training courses. Fifth, Griggs reduced the number of academic and professional subjects from 105 to 89. Those subjects which became electives were offered in alternating years. The sixth and final step taken by Griggs was the abandonment of the trimester system and the introduction of a semester system.¹

The foregoing changes not only strengthened the academic program, they also permitted a more efficient use of faculty. Furthermore, as noted above, the reorganization of courses gave Griggs the opportunity to upgrade the training of ministers from a three-year diploma to a four-year degree. While Lewis had already taken steps to upgrade the normal course to two years beyond the twelfth grade, Griggs's contribution to the training of teachers was to strengthen the professional content of the course. As he had done with ministerial training, Griggs planned that potential college and academy teachers should take the college course and receive certificates for pedagogical subjects taken as electives.²

Griggs was not content with strengthening the program at the college level. For several years he had entertained the idea of one of the colleges of the denomination offering graduate study. His presidency at Union College provided opportunity to test this idea. Under Lewis, Union College had conferred the master's degree. Recipients of this degree were required to hold a bachelor's degree and were selected by the faculty on the basis of subsequent "study and labor."\(^1\)

The master's degree Griggs had in mind, however, was an earned degree. In 1911 he presented his idea to the board of trustees. Griggs argued the need for graduate study for denominational workers, preferably within the framework and milieu of the church. Furthermore, he believed that the academic atmosphere, central location, facilities, and faculty of Union College eminently qualified it to undertake the program. Griggs hoped to attract graduate students from the teaching ranks of the schools of the denomination, and to entice them by offering part-time teaching within the college. He assured the board that no extra faculty was required, but he was realistic enough to recognize that some facilities, particularly the library and science laboratories, required upgrading. He therefore proposed the raising of an equipment fund of between $10,000 and $15,000 to get the program started. The board probably perceived the proposal as a means of attracting more students to the college and of giving Union College enhanced status within the denomination. The board supported Griggs and voted to establish graduate studies.\(^2\)

Responsibility for raising the required funds fell on Griggs.

\(^1\) UCC: 1909-1910, p. 113.  
\(^2\) UC Bd Min, January 18, 1911.
During 1911 and 1912 he circulated a subscription paper in College View and Lincoln and wrote to men of means seeking donations. Those approached included John D. Rockefeller. Coinciding as it did with efforts to raise money to reduce the debts of the college, the graduate program received little financial support from members of the Central and Northern Unions, nor did the public rush to subscribe. Consequently, without the required money, the graduate program at Union College did not eventuate.¹

While Griggs had expressed confidence in the ability of his faculty to conduct graduate studies, he also took steps to enhance the academic qualifications of some teachers. In 1911, H. U. Stevens, a science teacher, was granted a year's leave of absence to undertake graduate studies. In subsequent years, Mrs. Winifred Rowell, English teacher; L. L. Caviness, ancient and modern language teacher; and Lillian Danielson, teacher of oratory, took similar leaves.²

Griggs's attitude toward the academic development of his faculty was illustrated by his efforts on behalf of C. L. Benson. Benson, a history teacher, had requested assistance from the General Conference to spend a year in Europe in historical research. In a letter to Spicer supporting Benson's request, Griggs declared:

I personally am very anxious to have Brother Benson thus sent, for I believe its [sic] not only for the interests of this school, but for our history work in general, and I shall be disappointed if it does not seem wise for him to do, sent by the General Conference.³

¹F. Griggs to John D. Rockefeller, November 13, 1911; F. Griggs to Jacob Shively, September 2, 1912; F. Griggs to Dr. H. F. Rand, September 5, 1912, Pres Let, EJCM L.
²UC Bd Min, January 30, 1911; SDA Yearbooks, 1912-14.
³F. Griggs to W. A. Spicer, February 27, 1913, RG 21: 1913-G, GCAr.
After consultation with some of the General Conference committee members, Spicer replied that "the Committee has never set the precedent of sending workers abroad for special research work, and in view of the many who would be glad of such advantage, it does not seem wise to the Committee to take hasty action."^1 Griggs was not happy with Spicer's response and made this clear:

I believe in what Brother Benson is undertaking to do, and I also believe that there are some cases in which it is advisable for the General Conference to send men abroad for special study. I am not particularly afraid of the precedent. If a man has developed and advanced in our educational work to the place where special study will qualify him for much more efficient work, I think we might send such persons over. . . . Some of our teachers who have shown themselves thoroughly efficient and whom we want to see advanced for the good of our educational work, might, it seems to me, to very good advantage receive assistance on the same general terms as we send for medical work."

While Griggs wanted Benson to be a test case for teachers, the General Conference leaders were unmoved and Benson had to settle for some local study.

Griggs not only encouraged academic and professional development within his faculty, but when faculty changes were necessary he endeavored to find replacements of the highest quality. This is illustrated by his strong efforts to acquire the services of Clemen Hamer. During his first year at Union College, Griggs assessed the strengths and weaknesses of his faculty and concluded that he needed a new head for the music department. Hamer, who was teaching music at the Washington Foreign Mission Seminary, was his choice. Griggs

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^1 W. A. Spicer to F. Griggs, March 12, 1913, RG 21: Lb 59, GCAr.

^2 F. Griggs to W. A. Spicer, March 18, 1913, RG 21: 1913-G, GCAr.
placed his request for Hamer in a letter to Daniells and outlined reasons why Hamer should be released to Union College. Griggs suggested that: (1) Union College, because of its size, should be staffed by teachers "the equal of any in the denomination"; (2) Union College had a large and effective music department that would be a challenge to Hamer; (3) Hamer's exceptional abilities in vocal, choral, and pipe organ work would enjoy greater scope at Union College; (4) others could do Hamer's work at the seminary, but they would not be suited to Union College; and (5) though the seminary deserved the best Bible and history teachers, there was a lesser need for the seminary to have the best teachers in science, mathematics, and music. Daniells acknowledged the force of Griggs's arguments but pointed out that he was trying to build up the strength of the faculty at the seminary and therefore could not release Hamer. Griggs was disappointed. Rather than settling for a less qualified music director, he assumed the responsibility himself for the 1911-12 school year.¹

Griggs tried equally hard to acquire the services of F. M. Wilcox as Bible teacher for 1912-13. Griggs had just lost his Bible teacher and wanted to acquire a teacher of greater stature and ability. Wilcox, editor of the Review and Herald, seemed such a man. Griggs had learned from others that Wilcox was interested in college Bible teaching, so he acted with dispatch to acquire Wilcox's services. Griggs recognized that Wilcox occupied a key position in the

¹F. Griggs to A. G. Daniells, March 10, 26, 1911; RG 11: 1911-G; A. G. Daniells to F. Griggs, March 22, 1911, RG 11: Lb 48, GCAr; SDA Yearbook, 1912, p. 171.
work of the church, and he anticipated Daniell's negative response by arguing that "the best way to lift the standard of Bible work in the denomination is to have a strong man in Union College." Daniells agreed on the need for a strong Bible teacher at Union College, but disagreed that Wilcox could be released from his important work. While Griggs was unsuccessful in gaining the services of Hamer and Wilcox, his efforts nonetheless reveal a president anxious to acquire the very best faculty for his college.

In summary, it should be noted that Griggs was continually trying to improve the quality of education provided within his college. He sought this improvement through changed emphases in the curriculum, restructured courses of study, upgraded faculty qualifications, and the hiring of top-quality teachers.

Interpersonal Relationships

When Griggs arrived at Union College he was confronted with the twin tasks of gaining the affections of the student body and re-establishing the confidence of the faculty in the administration of the college. Griggs also perceived two lesser tasks having noteworthy impact upon the well-being of the school: (1) maintaining good relationships with the local community, and (2) fostering the role and work of the alumni association.

In building a relationship with the faculty, Griggs had the advantage of his reputation and stature as a successful school administrator and secretary of the General Conference Department of

\[1\] F. Griggs to A. G. Daniells, May 31, 1912, RG 11: 1912-G; A. G. Daniells, June 6, 11, 1912, RG 11: Lb 50, GCAr.
Education. His acceptance of the presidency at Union College could only be interpreted as being motivated by a genuine interest in the welfare of the school. Furthermore, because of his visits to the college over the previous seven years, he was not unknown to most members of the faculty. On the other hand, it is not unreasonable to suggest that some faculty may have felt a little threatened by his stature and the prospect of some wholesale changes being made.

If this was the case, it was skillfully concealed. From the first Griggs perceived a positive faculty attitude toward him. In his first letter to Daniells after arriving at the college, he wrote:

One thing that gives me courage is the hearty way in which the Board and members of the Faculty take up work with me. As I have discussed with them various plans for our work, I find them in hearty accord. Nearly all, if not every one with whom I have talked, has assured me that they looked forward to next year's work with pleasure. Now this sort of feeling, if sincere, and I have every reason to believe that it is, counts much, as you know, and most naturally tends to give one heart and courage for his work.

This letter to Daniells also contained Griggs's assessment of the leadership style used by the General Conference president. Griggs wrote:

I am very confident that the reason that you have such an agreeable cabinet is because you make it so pleasant for all who work with you that they can't help doing their best. Hearty- good-natured co-operation is one of the chief virtues of leadership. I have always felt this to be true, but have not realized it as I have since being so closely associated with you. You have taught me lessons in these respects which I shall endeavor to apply in a practical way in my associations with my fellow-teachers here in this place. No work can be the best success unless the leader draws together his co-workers and makes them all as a unit. If I can succeed in doing this here as well as you do with the General Conference Committee, it will certainly tend more than any other

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1 F. Griggs to A. G. Daniells, July 7, 1910, RG 11: 1910-G, GCAr.
feature to enable this great school to do, the work which in the order of God it is ordained to perform.

Even allowing for some sycophancy, this statement is important as an expression of Griggs's perceptions of the function of leadership. It is clear that Griggs admired a collegial style of leadership, had internalized its principles, and was determined to apply them to his administration of Union College.

Griggs, therefore, approached the presidency of Union College with a definite plan to establish a high degree of collegiality within the faculty and to strengthen the work of the college through high faculty morale. The cooperation between faculty and president throughout Griggs's administration suggests that he was successful in achieving his goal. Although he cultivated faculty cohesiveness, during the first months of planning and change Griggs seemed surprised that faculty cooperation came so easily. To Daniells he wrote: "I have had the very hearty support of the Faculty. . . . It would be impossible for a company of men and women to pull more steadily and evenly than do these with whom I am associated." About the same time Griggs wrote to Spicer and observed:

While we are making a good many changes in the work here, yet they are being brought about in the most harmonious manner imaginable. I do not know how I could have a company of men and women work with me whose every effort seems to be in the right direction.

1 Ibid.

2 F. Griggs to A. G. Daniells, September 15, October 7, 1910, RG 11: 1910-G, GCAr.

3 F. Griggs to W. A. Spicer, October 7, 1910, RG 21: 1910-G, GCAr.
Griggs's euphoria continued. His next letter to Daniells stated, with tones of incredulity:

I am glad to say to you that an excellent spirit exists in the school. In fact, it is much better in every way than were my highest hopes. I have . . . suggested a good many changes in affairs and every one of them have been taken hold of so willingly by the Faculty that it has almost startled me.

This letter to Daniells also gives some insight into the way Griggs prepared the ground for consensus seeking within the faculty. He wrote that in presenting new ideas and proposals he first spoke with members of the faculty at the personal level, before placing the proposal on the agenda for faculty discussion. This technique may be interpreted as lobbying and thus represents a means of applying pressure at the individual level. There is, however, no indication that this was Griggs's intention. Rather, it seems that he felt it advisable to give members of the faculty an opportunity for in-depth thinking before proposals were brought to a formal meeting. In addition, this one-to-one approach gave Griggs time to identify the range of likely reactions to the proposals when they reached the faculty discussion stage.

The manner in which Griggs believed a faculty should operate was contained in an article he wrote in 1910 for Christian Education. He expressed the convictions that: (1) the faculty should be a self-governing body; (2) school organization, management, and discipline were legitimate areas for full and free faculty discussion; (3) every

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1F. Griggs to A. G. Daniells, October 16, 1910, RG 11: 1910-G, GCAr.

2Ibid.
member of the faculty should be free to express a point of view; (4) the majority opinion should prevail; and (5) all members of the faculty should support the majority decision.¹ This article would seem to reinforce the conclusion that in his informal consultations with members of the faculty, Griggs was not trying to manipulate their thinking but was merely sharing his ideas and offering possible solutions.

Griggs's reports to Daniells and Spicer were, of course, his perceptions of faculty reaction and cooperation. There is no reason, however, to believe that his assessment of the situation was not reasonably accurate. Changes were made in the school's program, and the college had settled down quickly to purposeful activity. Unfortunately, there is no record of faculty perceptions of Griggs, with the exception of a speech made by Morrison when he was invited to become business manager. Morrison was reluctant to accept the responsibility lest it lead to differences between himself and Griggs. He conceded, however, that this was unlikely since "I have never worked with a man more congenial than Professor Griggs."²

In addition to the approval of his faculty, Griggs also gained the cooperation of the board of trustees. Again, Griggs's personal testimony is the only evidence of the cordiality of the relationship. After the annual meeting of the board in 1911, Griggs wrote: "The Board held fourteen meetings in all and I do not think I have ever been present in any more agreeable meetings of this nature. There

²UC Bd Min, August 1, 1912.
was absolutely no wrangling from first to last."\(^1\) Despite the 
amicable nature of the meetings, the trustees did not hesitate to 
express themselves on important issues. For example, the trustees 
from the Northern Union made it clear that the reputation of the col-
lege in their territory was not high and this had discouraged many 
students from attending. Some trustees had gone so far as to advise 
students away from Union College. Griggs did not react defensively to 
this issue. Rather, he listened to the major complaints and promised 
action. As a result, those from the north "pledged their hearty 
support to the work of the school and said they would encourage their 
young people to come here."\(^2\)

While the faculty and board sought decisive leadership and 
were well disposed toward Griggs, the student body had not necessarily 
desired a change of president and many retained a loyalty to Lewis. 
This was the case with one young lady whom Griggs had unwittingly 
antagonized. In later years she recalled:

I was stubbornly loyal to the memory of President Lewis, and 
every variation from him in manner or method became a matter 
of execration to me. I continued in this state of mind for 
several months. . . . I suppose I was just upholding the 
standards of the venerable and saintly President Lewis.

Everett Dick, on the other hand, maintained that Lewis had lost the 
respect of the student body as well. As an example of student con-
tempt, he recalled how on one occasion a group of boys who had grown 
weary of seeing a mound of soil left beside a building, decided to 

\(^1\) F. Griggs to A. G. Daniells, January 31, 1911, RG 11: 1911-G, 
GCAr.

\(^2\) Ibid.

\(^3\) Mary Hunter Moore to May Cole Kuhn, quoted in Kuhn, 
"Frederick Griggs," p. 111.
express their disapproval of administrative inaction. They erected a tombstone over the mound with an inscription that read: "Here lies Feathertop, a teacher disliked." Lewis, stung into action, tried to remove the tombstone, only to find it had been wired to a rock set in the mound of dirt.¹

In contrast to Lewis, Griggs gained the respect of the students through the decisive way in which he handled administrative and student affairs. This was particularly evident in his handling of disciplinary situations. The regulations of the school were clear and each student was expected to comply. Infractions were dealt with firmly, but with consideration. For example, soon after the beginning of Griggs's first year at Union College, a student was apprehended for smoking, visiting a pool room, and doing so on a Sabbath afternoon. Either of the infractions could have resulted in expulsion. The young man was, however, placed under censure. The vote of censure was defined as "equivalent to a dismissal from school, with the sentence suspended and the student allowed to remain in the school upon good behavior."² Dismissal from school resulted in alienation, whereas a suspended sentence placed the onus on the student to regulate his behavior.

The faculty minutes record a further instance of students being placed under censure. While Griggs had permitted some match games within the school, the students were not permitted to engage in competitive games involving other schools or the community. Several

¹Arnold C. Reye, interview with Everett Dick, August 18, 1981.
²UC Fac Min, October 12, 1910.
boys, however, were discovered playing match basketball with the local Y.M.C.A. This was promptly stopped and the culprits placed under censure. Several months later several Union College students engaged in a baseball match with State Farm boys. The culprits apologized and probably hoped to escape with a vote of censure. Griggs, however, felt that the earlier episode had provided warning and therefore he dealt more strongly with the second group of offenders. One boy was expelled, another had his diploma withheld, and the rest had "one degree of punishment added." The latter category of punishment suggests that Griggs had either a set scale of punishments, or that he operated a system of demerit points. Certainly, his different handling of the two similar cases suggests that Griggs expected the whole school to learn from each disciplinary situation.

Griggs generally attempted to turn acts of misbehavior into learning experiences. As an example of this, Dick recalled an event during his student days. A number of boys were given lodging in the attic of the administration and classroom building. These boys soon discovered that by leaning out a window they could drop a "water bomb" on the pavement beside people entering and leaving the building four stories below. Griggs learned of the practice when he became a victim of a misdirected "bomb." The sack of water hit Griggs on the head, knocked off and broke his eye glasses, and left the president drenched with water. Righteously indignant, for he thought the attack to be deliberate, Griggs instituted a search for the culprit. Learning that the direct hit was accidental, Griggs allowed time for his wrath to

\[1\] Ibid., February 26, May 19, 1912.
cool and then he joined the attic boys for their evening worship several evenings later. Speaking kindly, Griggs did not dwell on the misdirected prank, but challenged the young men to become cultured gentlemen.¹

Mary Hunter Moore wrote of an incident which Griggs handled in a similar manner. Mary, along with another young lady, had been delegated to approach Griggs and request permission for a group of students to have a taffy pull the next Saturday evening. Before they could discuss a suitable approach to the president, Mary's companion had barged into Griggs's office and shouted: "Can we have a taffy pull tomorrow night?" As Mary recalled it, Griggs's response was an equally abrupt and loud: "No, you can not!" Angry at the refusal, but oblivious to her rudeness, the other girl spent the next hours fermenting a rebellion against the president. By Saturday evening she had gathered sufficient support to have a small crowd of students milling outside the ladies' residence ready to engage in any unauthorized activity. Sensing the angry mood of the young men and women outside, the preceptress invited them into the parlor and tried to get some singing and games underway. This was not particularly successful, but it did defuse the charged atmosphere. The next day each demonstrator and several senior students received a note requesting their appearance in the parlor at four that afternoon. At the appointed time and with the conspirators feeling somewhat apprehensive, Griggs came in and addressed the group. Mary recalled:

It was the grandest speech he ever made at Union College, and I have seldom heard a grander anywhere. God inspired him with

¹Dick, Golden Cords, pp. 252-53.
truth and eloquence that day. He made no accusation. In fact, he did not directly refer to the episodes of the past two days. But he talked on the moral prestige of law and "properly constituted authority" and the responsibility of government, school and other, as representative of the government of God. It was tremendously solemn. Then he talked about us as the leaders of the school, our prestige and rank and the obligations that inhere, which made us partners in the government of the school. He put upon us a joint responsibility with the faculty to uphold the good name of Union College. He made us noble and grand and powerful, and we thrilled to rise to the noblesse oblige of our position. He made us adult, men and women, noblemen in the sight of God. I can't describe the effect of that day.

In addition to behavioral delinquents—individual and group—the college faculty had to deal with academic delinquents. Griggs and the faculty decided to establish a "delinquent committee," before whom all underachievers had to present themselves before being permitted to continue in their schoolwork. Conditions were imposed and the delinquent was issued a permit to continue attending classes. The conditions, however, had to be fulfilled within one week or the student was required to drop the subject. So that a student could not trade on a teacher's ignorance of his delinquent status, a list of delinquents was read to the faculty after each meeting of the delinquent committee. This was an effective method of keeping indifferent and procrastinating students aware of their responsibilities.

While Griggs maintained a positive attitude toward his students and acted decisively when school regulations were breached, he also took regular opportunity to commend the well-behaved student. To the parents of one student he wrote:

1Mary Hunter Moore to May Cole Kuhn, quoted in Kuhn, "Frederick Griggs," pp. 113-15.

2UC Fac Min, April 30, 1911.
We enjoy having your daughter with us very much. She is very conscientious in all her work and is accomplishing a great deal this year. You have a beautiful daughter and one of whom you can be justly proud.

To the guardian of another student he reported: "Miss Arnold seems to be getting along very nicely in her work and I think she is going to make a good student and eventually a good worker." Likewise, Alfred Peterson was advised that "Miss Rose is getting along very nicely in her work. . . . She is a faithful, conscientious, good girl. You have indeed a good sister in her."²

Positive interest in young people also extended to those who had left Union College. To one former student he wrote: "We often think of you, Miss Parker, and remember your helpful, energetic spirit with us here last year." Learning that a young man who had left the college to engage in the canvassing work was discouraged, Griggs wrote words of counsel and encouragement. Anticipating that the young man's self-image had been somewhat shattered, Griggs declared: "You can sell books. There is no reason why you cannot. You have a good address and personality and devotion to your work, and I believe you can win." Not content with one letter, Griggs wrote again the following day and encouraged the young man not to evaluate his success in terms of books sold, but in terms of the good he was accomplishing. This young man could have no doubt as to his worth in the eyes of his college president.³

¹F. Griggs to G. E. Pringle, November 16, 1911, Pres Let, EJCML.

²F. Griggs to Miss M. Ogden, October 19, 1911; F. Griggs to Alfred Peterson, December 29, 1911, Pres Let, EJCML.

³F. Griggs to Miss Stella Parker, January 8, 1912; F. Griggs to C. R. Spangler, June 4, 5, 1912, Pres Let, EJCML.
In trying to relate positively to the wishes of young people, Griggs occasionally came into conflict with the conservatism extant within the church. Few issues held more potential for conflict than the question of playing recreational ball games. Griggs tended to share the conservative views of the church, but in 1911 he acceded to a request from the young men that they be permitted to play match ball games among themselves. With faculty concurrence, several conditions were stipulated: no one outside the school was to enter the game, they were to obtain permission each time they played, and no game was to be played on Sunday afternoon. The following year Griggs permitted a little more recreational activity to enter into the college program. While the students may have appreciated these concessions, some parents did not.

Through W. C. White, Griggs was made aware that any attempt to substitute sports and games for manual labor was considered "worldly" by some. White sought clarification of Griggs's position. Griggs acknowledged that the issue of games and labor was one of the more perplexing issues he faced and that probably he had acceded a little too much to the wishes of the students. He pointed out, however, that the suburban location of Union College created special problems for the school. White urged that Griggs, the faculty, and the student body study carefully a booklet on Recreation compiled from his mother's writings. In response, Griggs promised to share the booklet with the students, advised that they were curtailing games, and informed White that they were planning active missionary projects.

¹UC Fac Min, March 5, 1911.
for the students. Despite these assurances, Griggs permitted basket-
ball games to be played between three teams on Thanksgiving Day, 
1913.¹

Concurrent with forging positive links with his students, 
Griggs endeavored to establish good relationships with the local com-
munity. He felt it had been unfortunate that College View had grown 
around the college, for this had created problems similar to those 
experienced at Battle Creek College. Griggs determined to minimize 
some of the disadvantages inherent in a "town and gown" relationship 
by working closely and harmoniously with the local residents.²

From the first, Griggs shared with the township the intentions 
of his administration. After advising Daniells of the reaction of 
the faculty to his agenda of change, Griggs noted: "There is also, I 
understand, a very kindly feeling in the village toward the changes 
which we are making." Griggs then underscored his intention to foster 
good relationships by adding: "I am very anxious that this atmosphere 
of the town should be right." This did not, however, prevent Griggs 
from taking every opportunity of tactfully encouraging Adventist fam-
ilies to move away from the college environs.³

After his first year at the college, Griggs reported to the 
constituency that "there is a kindly spirit on the part of the villag-
ers toward the school, and the school certainly feels kindly toward

¹W. C. White to F. Griggs, July 2, 19, August 15, September 
29, 1912; F. Griggs to W. C. White, July 23, September 16, October 

²Frederick Griggs, "Union College to Continue Its Good Work," 
CUO 1 (11 July 1911):2.

³F. Griggs to A. G. Daniells, October 7, 1910, RG 11: 1910-G, 
GCAr.
the people of the place." Griggs believed this goodwill could be maintained if the college administration used common sense in its dealings with the community.¹

Evidence of this common-sense approach came in 1912 when the college and village cooperated in developing two community projects. First, the college board deeded a site in the northwest corner of the campus for the erection of a village public library. Second, the board voted to permit the village to erect a water tower on the campus, the highest location in the area. In return for this concession, the college received its water at a discount.²

While relationships were generally cordial, one issue which surfaced in 1912 threatened to sour cooperation between the college and the local Adventist community. In 1908 the local church school combined with the normal department of the college to provide a model school for training teachers. During the latter months of 1911, tension developed between Sarah E. Peck, director of the normal department, and persons whom she described as "patrons of the model school." In response to the criticism she received, Peck submitted her resignation. The board refused, however, to accept the resignation and suggested that a solution might be to return the elementary school to the church and to conduct a separate model school for the work of the normal department. This reaction by the board had a salutary effect on the critics and the tension dissipated. By 1913 the board was able to reaffirm its belief that the interests of the church

²Dick, Golden Cords, pp. 121, 117-18.
and the college were best served by "maintaining the church school
work and the Normal Department of Union College as a unit."\(^1\)

To minimize future misunderstandings and points of conflict,
the college and church boards met in joint session to arrive at a
formal agreement regarding respective rights and responsibilities per­
taining to the model school. Under this agreement: (1) classroom
space would be provided by the college; (2) teachers would be selected
by a committee of six representing equally the college and the church;
(3) financial management would be exercised by the church; (4) teach­
ers' salaries and heating expenses would be paid by the college, but
the church would remit an equivalent amount each month; and (5) equip­
ment and janitorial expenses were the responsibility of the church.\(^2\)

This formal and specific delineation of responsibility did much to
reduce potential sources of conflict between the college and the
Adventist church community.

Beyond the local church community in College View was the
larger Adventist community in the Midwest, among which were Union
College alumni. Griggs took the occasion of the twenty-first anniver­
sary of the college in 1912 to institute an annual Founders' Day.
Meetings were held over two days and culminated in a special Founders' Day Banquet. The response was enthusiastic and the occasion generated
a renewed interest in the college among former students. The alumni
association, formed in 1904, was able to increase its membership to
almost 400. Furthermore, the alumni association assumed a more

\(^1\) UC Bd Min, January 11, 1912, March 30, 1913.

\(^2\) Ibid., July 5, 1913.
positive role in assisting the college. Of particular interest to Griggs was its acceptance of a challenge to raise $10,000 for educational equipment at the college. Within a few months a progress report indicated that $2,920 had been subscribed, of which Griggs himself had pledged $200. With Griggs's encouragement the alumni association had become an instrument for promoting the interests of the college.\(^1\)

Griggs perceived the healthy growth of Union College to be partially predicated upon a spirit of loyalty and cooperation. To this end, he actively cultivated the cooperation of the board, nurtured the morale of the faculty, forged positive relationships with the students, promoted goodwill with the local community, and fostered the support of the alumni association. In these tasks Griggs was largely successful. His ability to achieve coaction with each group was probably an important factor in giving Union College the will to survive the financial crisis through which it was passing.

**Spiritual Life and Traditions**

As with his principalship at South Lancaster Academy, foremost on Griggs's list of priorities for the college was concern for the spiritual welfare of his students. Very early in his presidency, Griggs met with his faculty "to consider the religious phases of the school." Collectively it was decided that: (1) a thirty-minute chapel would be held each day; (2) teachers would meet fifteen minutes before

chapel to engage in a prayer meeting; (3) students would be encouraged to organize themselves into prayer bands to meet before the chapel period; and (4) each Friday evening would be devoted to a prayer and social meeting.\textsuperscript{1} This, in fact, was the religious program Griggs had developed and found successful at South Lancaster Academy.

That the students responded well to the implementation of this program may be judged from an editorial in the student-edited paper, the \textit{Educational Messenger}. Concerning the fifteen-minute daily prayer band, it noted: "These meetings are a source of strength and power during the whole day to those who attend, and it is encouraging to see the attendance at these prayer seasons continually increasing." The editorial also commented favorably on changing the Friday evening meeting from an occasional to a regular feature, and one to which non-residential students were welcome. The editor noted: "Union College is a missionary school. Its standards spiritually should be just as high as its standards along intellectual lines."\textsuperscript{2}

As the practice of regular Friday evening meetings became established, Griggs invested one with special meaning. As a means of giving identity to the seniors and vesting them with responsibility for spiritual leadership, the first Friday evening of the second semester of 1912-13 was planned as a special consecration service for the graduating seniors. Dick has described that Friday evening as follows:

\begin{quote}
Before the regular Friday evening meeting on that occasion the class met with the faculty at which time every member of
\end{quote}

\textsuperscript{1}UC Fac Min, September 10, 1910.
\textsuperscript{2}"More Changes at Union College," \textit{EM} 6 (20 October 1910):6.
the class gave his testimony in a little more intimate family way than was possible in the more formal meeting later. At the later meeting the faculty marched in and sat on the platform. The class followed them and sat in reserved front seats in the center section. President Griggs gave a spiritual talk after which each member of the class gave his personal testimony. During the consecration prayer which followed, the faculty stood and the seniors knelt in a slight semicircle in front of the platform. At its close the class rose and sang their consecration song, "Faith of our Fathers, we will be true to Thee till death."  

Dick further observed that this commenced not only a special tradition for Union College, but was the beginning of a practice that spread to most other Adventist colleges and academies.  

The daily chapel period provided Griggs with a regular opportunity for influencing the values and attitudes of his student body, and for responding quickly to the moods and needs of his school. Such sensitivity to mood is perhaps illustrated by the following news item in the Educational Messenger:

The Sunshine Society was organized in chapel one morning. The idea of such a society was thought of by President Griggs, who himself is the first member of the society. The requirements for membership are that one must be full of sunshine, and be ready to give sunshine to others. No frowns or cross words are allowed in the society. The society will hold its meetings every day, and each member is the president, secretary, and treasurer of the society. The present membership includes the school as a body, and it is hoped that each will be such a scatter of sunshine that all clouds of darkness will flee away.  

Despite the weight of his responsibilities, Griggs endeavored to take the majority of chapel talks himself. A selection from these appeared in each monthly issue of the Educational Messenger. These talks outlined Griggs's own value system and philosophy of life. A

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1Dick, Golden Cords, p. 201.  
2Ibid.  
student, writing about the influences of the college, drew attention to the importance of the chapel period as a source of moral instruction. He declared:

Moral influences in college life are met by the student at all times. The chapel exercises every morning are full of instruction and advice, and as all of the students are present at chapel, they all receive the benefit of the exercises.

While the daily chapel period was a device for inculcating moral and ethical values, the week of prayer was an occasion for soliciting spiritual commitment. For each of these weeks of prayer Griggs endeavored to secure the services of an influential church leader who was an effective speaker to make the occasion special and productive. For example, the week of prayer in the fall of 1912 was conducted by Prescott. The following year it was conducted by Spicer. Concerning Spicer's efforts, Griggs wrote: "I think I have never seen a more universal movement on the part of our students toward God than we experienced during this Week of Prayer." Spicer had enjoyed the experience and complimented Griggs on the fine group of young people he had at the college. Spicer felt confident in the future of the denomination when these young people entered the work force of the church. While the week of prayer was perceived as one of the peaks in the religious experiences of the college, Griggs did not regard student response as an end product. Rather, he saw it as only the beginning. Griggs acknowledged, in his letter to Spicer, his responsibility to foster and nurture the growing faith of his students.

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1"Influences of College Life," EM 7 (July 1911):13.
2F. Griggs to W. A. Spicer, December 24, 1913, RG 21: 1913-G, GCAr.
The gains of the week of prayer were to be the springboard of faculty effort for spiritual development within the college.¹

One important advantage of the week of prayer was overt expression by young people that they identified with the purpose and work of the church. Concerning the week of prayer for the fall of 1911, Griggs wrote:

The week of prayer brought untold blessings to the school. . . . At chapel exercise on Thursday morning, December 21, which was conducted in the church, one of the most beautiful and impressive baptismal services ever witnessed took place, when thirty young men and women from the student body went forward in the sacred rite.²

A student editor reported briefly on the baptisms, but went on to comment about the larger effect the special week had on the student body. He noted: "The morning prayer bands were so enlarged by new members that it was found necessary to reorganize them."³

Students were provided with various avenues of activity to demonstrate their spiritual commitment. One avenue that gained strength under Griggs was the annual Harvest Ingathering. This program had been inaugurated by the General Conference in 1908, when it asked the members of the church to use the days around Thanksgiving to give away copies of a special edition of the Review and Herald to friends and the general public and to solicit donations for missions. While some students had probably participated in the first few years of this new missionary outreach, under Griggs it became an organized

¹W. A. Spicer to F. Griggs, December 30, 1913, RG 21: Lb 60; F. Griggs to W. A. Spicer, December 24, 1913, RG 21: 1913-G, GCAr.


and regular part of the school program. The faculty voted in 1911 to devote one full day to the program and organize the student body into bands, appoint band leaders, and devote two chapel periods to promoting the idea and preparing students to undertake this work. In that and succeeding years, students, armed with new skills and a supply of a special edition of the Signs of the Times, visited homes and businesses in Lincoln, surrounding towns, and the farming districts soliciting donations for missions.¹

Given the strong emphasis that Griggs placed on the spiritual vitality of his college family, it no doubt came as a disappointment to him when the college was criticized by the ill-informed. For example, in 1912 W. C. White had shared criticism of Union College which suggested that it had become a second Battle Creek College—worldly, corrupt, and lacking in spirituality. Griggs did not over-react to the criticism, nor did he become defensive. He reported to White that he perceived the spiritual tone of the school as good, though capable of improvement. Not only had fifty to sixty students been baptized each year, but in talking with senior students he had been told that the spiritual tone of the school was the best it had been for several years.²


²W. C. White to F. Griggs, July 2, 1912; F. Griggs to W. C. White, July 23, 1912, EGWRC-AU. The criticism of Union College had been forwarded to Ellen White by a mother who was considering sending her children to the college, but was uncertain whether this was the best course to take in the light of some adverse reports she had received. The lady was not herself critical, but was seeking reassurance from Ellen White.
While Griggs did not overreact to the criticism of his school, he did ask White for the name of the person who had supplied the criticism so that he could correspond directly with her. Two months later Griggs wrote to White and drew his attention to the sequel of the matter. This lady, through the pages of the Central Union Outlook, had addressed an open letter to the patrons of Union College. In it she referred to the criticisms that had been directed at the college and suggested that maybe any problems experienced at the college lay more with parents and students than with the faculty. As a means of helping to combat the inroads of the secular world, the lady suggested that parents and others form daily prayer bands to uphold the faculty and student body before God. This positive suggestion appealed to Griggs. Over several weeks he promoted the idea through the pages of the Central Union Outlook and encouraged patrons to register their names as members of the prayer group. Furthermore, Griggs urged those who were praying for the school to do so at 9:15 each morning, the very time when the faculty and student body were engaged in their prayer period. This idea of a Union College prayer band was well received, and both Griggs and the Central Union Outlook received letters of support.¹

In response to the letters of support he received, Griggs reaffirmed that the spiritual life of his school was "more important

The veracity of this assertion was indeed attested to by the increased emphasis on spiritual activities that had taken place during his presidency. The daily prayer season and chapel period, the regular Friday evening prayer and social meeting, the special consecration service for seniors, and the fall week of prayer were school activities he had inaugurated and strongly promoted. In addition, he had fostered opportunity, such as Harvest Ingathering, for students to demonstrate their spiritual vitality through missionary outreach. As the student writer had correctly noted, each student at Union was confronted continually with the moral and spiritual purposes of the college.

Summary

Griggs brought to his presidency at Union College perceptions of the needs and purposes of an Adventist college that had been honed through his previous experiences as a school administrator and through his work as secretary of the General Conference Department of Education. These perceptions centered on four issues: (1) the definition and execution of sound financial management; (2) the development of a balanced curriculum; (3) the promotion of healthy interpersonal relationships to facilitate effective school government; and (4) the fostering of common purpose through the sharing of spiritual life and tradition. During the four years of his presidency, Griggs addressed himself to each of these issues.

In 1910 the continuing existence of Union College was threatened by a declining enrollment and an increasing debt. Inadequate


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structures existed to cope with the financial problem. While the debt was not eliminated during Griggs's administration, the basic issue was identified. The church accepted that Union College could not operate on income derived from fees, industries, and gifts. Annual and predictable subsidies provided by the conferences and unions were required to place the college on a viable economic footing. Acceptance of this principle formed the basis for financial recovery and stability.

While Union College had not surrendered to the excesses of the reform movement through which some Adventist colleges had passed, it had permitted an overemphasis on industrial-manual education. Griggs moved quickly to bring balance to the curriculum and to place manual subjects within the academic framework of the school. In addition to modifying the curriculum, Griggs strengthened the academic content of courses, but provided flexibility through his introduction of electives at the college level. Believing in a well-educated ministry, Griggs lifted ministerial preparation above training-school level to that of a four-year college degree. The curriculum changes Griggs effected were achieved in the face of a sharp reduction in the size of the faculty. Griggs attempted, albeit unsuccessfully, to introduce the first graduate program in an Adventist college.

Griggs believed that one avenue to the revitalization of Union College lay through the establishment of positive and productive interpersonal relationships. Therefore, he actively promoted good relationships between the school's administration and the board, faculty, and student body. Furthermore, he sought cooperation between the college and the community, and he fostered the growth of an
interested and supportive alumni association. These good relationships were partially achieved through Griggs's openness, his use of a collegial and democratic style of decision making, and his proactive approach to student behavior.

The emphasis Griggs placed on the spiritual life of the school provided common purpose shared by both faculty and students. Through the daily chapel period Griggs was able to influence the ideals, aspirations, and value systems of his students. The Friday evening prayer and testimony meeting gave students opportunity to articulate their spiritual responses. These regular activities were reinforced by such special occasions as the week of prayer, Harvest Ingathering, and consecration service for seniors.

After four years, Griggs felt he had achieved sufficient of his purposes to place the future of Union College in the hands of Morrison, a man he had for some time looked upon as a potential college president. Griggs, therefore, was happy to respond to an invitation to return to the administration of the educational system of the church in North America. He left Union College in the summer of 1914.
CHAPTER VII

BACK TO THE GENERAL CONFERENCE: 1914-18

Historical Overview

Within days of the close of the 1913-14 school year, Griggs had completed his administrative duties at Union College and left College View. Before arriving in Washington, however, he spent seven weeks attending camp meetings in the Central, Northern, and Lake Union Conferences. Camp-meeting responsibilities concluded, Griggs left his family vacationing at Buffalo, New York, while he renewed his familiarity with the Department of Education.¹

In the four years Griggs had been away from Washington, the General Conference Department of Education had expanded the scope of its work and had increased to three the number of persons carrying out its functions. John L. Shaw was secretary of the department. Griggs was assistant to Shaw and secretary for the Department of Education for the North American Division. Warren E. Howell assisted Griggs in his work for North America.²

As he reviewed growth patterns, Griggs noted that the upward trend in the total number of schools operated by the denomination had

¹Frederick Griggs, diary, 1914, Griggs Papers, AUHR.
²SDA Yearbook, 1914, p. 12. Griggs and Shaw were related through marriage. Shaw had married Griggs's cousin, Bessie Owen.

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peaked to 702 in 1911. In 1912 and 1913, the total number of schools had declined. Total enrollments had peaked to 23,807 in 1912, but the following year had dropped to below their level in 1909. This concerned Griggs; consequently, one of his first official acts was to take up his pen and communicate again with the church in North America. Without mentioning the negative growth pattern, Griggs urged local churches to plan immediately for the 1914-15 school year and entreated properly qualified people to make themselves available for church-school teaching.\(^1\) As a result of this and other continuing initiatives to publicize the work and purposes of the church school, the upward trend in the total number of schools and enrollments again became evident between 1914 through 1918 (see table 4).

During Fall Council of 1913 it had been decided to again alter the purpose of the seminary located in Washington. While continuing to provide special training for those preparing for mission service, the Washington Foreign Mission Seminary reverted to the role of a liberal arts college. Renamed Washington Missionary College, the 1914-15 school year opened under the presidency of Shaw who was to combine his college administration with the secretaryship of the General Conference Department of Education. Griggs reported on these changes and predicted a strong future for the college.\(^2\)

In addition to the opening of Washington Missionary College, Griggs was able to report enthusiastically on the beginning of the


## TABLE 4
DEVELOPMENT OF THE SEVENTH-DAY ADVENTIST EDUCATIONAL SYSTEM 1911-1918

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of Church Schools</th>
<th>No. of Intermediate, Academies, and Colleges</th>
<th>Total Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1911</td>
<td>613</td>
<td>89</td>
<td>23,541</td>
</tr>
<tr>
<td>1912</td>
<td>573</td>
<td>90</td>
<td>23,807</td>
</tr>
<tr>
<td>1913</td>
<td>510</td>
<td>70</td>
<td>17,769</td>
</tr>
<tr>
<td>1914</td>
<td>611</td>
<td>67</td>
<td>19,700</td>
</tr>
<tr>
<td>1915</td>
<td>692</td>
<td>67</td>
<td>21,036</td>
</tr>
<tr>
<td>1916</td>
<td>824</td>
<td>68</td>
<td>25,142</td>
</tr>
<tr>
<td>1917</td>
<td>738</td>
<td>68</td>
<td>25,010</td>
</tr>
<tr>
<td>1918</td>
<td>848</td>
<td>77</td>
<td>28,013</td>
</tr>
</tbody>
</table>

**SOURCE:** Seventh-day Adventist Annual Statistical Reports 1903-1940 (Washington, D.C.: General Conference of Seventh-day Adventists, n.d.).

new school year. New schools were opened, there was an increase in total enrollment, and some boarding schools had their residential accommodations taxed to the limit. This was good news to Griggs, who believed it to be indicative of awareness on the part of church members that time was short before the second coming of Christ and that there was a work to do for the salvation of souls.¹

The 1914 Fall Council, which met soon after the opening of the school year, gave Griggs further opportunity to address the main issues which faced the North American Division Department of

Education. Seeking wide input to the department, Griggs had a large committee of thirty-two appointed to assist Howell and himself. Besides appointing the department committee, the council authorized Griggs to hold a combined educational and Missionary Volunteer convention during the summer of 1915. It also appointed a committee to establish a basis for bringing the independent work in the South into a closer working relationship with the official educational system. Griggs was appointed chairman of this committee. In addition to that chairmanship, Griggs was also asked to head a committee responsible for preparing a hymn book for use in evangelistic campaigns.¹

Following the Council, one of the first tasks Griggs undertook was to begin work on the problems associated with the independent schools in the South. Just prior to the Council he had represented the North American Division at the annual convention held by the self-supporting teachers at Nashville. This had given Griggs an opportunity to reacquaint himself with the work being done by these self-supporting schools. Immediately after the Council, Griggs and his committee visited the South and inspected the work in a number of centers. The committee continued its work throughout 1915 and was able to present firm recommendations to the 1915 Fall Council.²

In addition to his visit to schools in the South, Griggs spent the first four months of 1915 in an extended supervisory tour to schools located in the central and western parts of North America.


On this occasion he visited and counseled with the boards and faculties of nineteen colleges, academies, and intermediate schools. Griggs was pleased to report on the positive spiritual atmosphere observed and the academic standards maintained in each of the schools he visited. He was greatly encouraged by what he saw.¹

Just before Griggs left on his western tour, a change took place in the leadership of the General Conference Department of Education. Shaw had discovered that the demands of administering a department and a college were too much for one person. He therefore resigned from the secretoryship of the department and became full-time president of the college. Griggs was immediately appointed secretary of both the General Conference and North American departments of education. Howell continued as Griggs's assistant for North America.²

Upon his return to Washington from the West Coast, Griggs became involved in the detailed planning required for the educational and Missionary Volunteer convention scheduled for the summer of 1915. The selection of Pacific Union College, near St. Helena, California, as the venue for the convention enabled Griggs to fulfill his ambition to hold an educational convention on the West Coast. Griggs had not forgotten that plans to hold the 1906 convention in the West had been thwarted by the San Francisco earthquake.³


²GCC Min, January 8, 1915.

³F. Griggs to A. G. Daniells, April 18, 1906, RG 11: 1906-G, GCAR; F. Griggs, quoted in "Joint Opening Meeting," in Council
One of the first actions taken at the St. Helena convention was to send greetings to Ellen White, who had contributed much to the ideals of Adventist education and whose counsel had been sought by Griggs and other leaders for over four decades of educational work. In her eighty-eighth year, Ellen White was ailing as a result of a broken hip sustained in a fall in February of 1915. While it was expected, news of Ellen White's death on July 16, 1915, brought sadness to Griggs and Adventists worldwide.¹

Following the St. Helena convention, Griggs did some serious thinking about himself. Despite the breadth of his professional experience, he was aware of his lack of academic qualifications. While he had studied widely, both at Battle Creek College and at the University of Buffalo School of Pedagogy, he had never completed a formal college program. In 1915 Griggs made enquiries at George Washington University, but he finally decided to complete the requirements for a baccalaureate degree at Washington Missionary College. The college recognized the difficulties Griggs faced in attempting a study program while supervising schools across the country. They agreed, therefore, to permit him to undertake independent studies, provided he

submitted assignments to the instructors at the college. Griggs was informed that, should he complete his studies as scheduled, he would be the first in the college to graduate with a B.A. in education. Griggs met the requirements and was awarded his degree in 1916. Unfortunately, he was visiting schools on the West Coast when commencement was held. His wife wrote: "Prof. Shaw brought your degree or your sheepskin and presented it in due form this morning, so you are formally graduated 'with honors.'"

Though Griggs missed his graduation, he was back in Washington by late June and spent the next month preparing for an extended visit to the Asiatic Division. At the last minute Griggs was able to arrange for Blanche to accompany him. The itinerary included Australasia, Southern Asia, and the Far East. The Griggses visited eleven different countries and the tour extended over ten months.

In order to accompany her husband, Blanche Griggs sought a leave from the Washington Missionary College for the 1916-17 school year. For the previous two years she had taught Latin and been dean of women at the college. These responsibilities helped to keep

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1 F. Griggs to George Washington University, May 20, 1915; L. L. Caviness to F. Griggs, October 17, 1915; Blanche Griggs to F. Griggs, n.d., Griggs Papers, AUHR. The foregoing letter, while not dated, gives evidence of having been written in early June 1916. At that time Griggs was visiting schools in the West. During his presidency at Emmanuel Missionary College, Griggs was listed as holding a Master of Arts. There is no evidence to indicate where this degree was acquired. It is likely, however, that after some further study, it was awarded by the faculty of Washington Missionary College. The Admissions records at Columbia Union Conference (formerly Washington Missionary College) indicate that Griggs was enrolled there from January through May 1917 (Esther G. Burrow to Arnold C. Reye, February 21, 1983, AUHR).

2 Blanche Griggs, diary, 1916-17, photocopy in AUHR.
Blanche occupied during the many long absences occasioned by Griggs's school visitation programs. Bruce, the elder of the Griggs boys, attended Washington Missionary College briefly and then joined the Boston American as a reporter. Donald, the younger son, attended high-school classes at the college.  

Soon after his return from the Asiatic tour, Griggs conducted a convention at Union College in the late summer of 1917, called to consider the teacher training work of the church. While the basic planning for this normal training convention had been performed by Howell, Griggs was very interested in the agenda, since he was aware that the continued growth of the educational system of the church was dependent upon both the quantity and quality of available teachers.

Griggs used portions of the early months of 1918 to prepare his report for the 1918 General Conference session, held at San Francisco from April 1 through April 15. On the first day of the conference, Griggs presented a comprehensive report on the worldwide educational work of the church. Several days later, however, when the delegates voted on the departmental officers for the next quadrennium, Griggs was replaced by his assistant, Howell. In response to changing educational expectations within American society, Griggs had urged the necessity of graduate education for college teachers. As a counter current to this, conservative elements within the church were urging a retreat from the influences of secular institutions.

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1 *SDA Yearbooks, 1914-16; Encyclopedia of Biography, s.v. "Griggs, Donald Ezra, M.D."


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Griggs was an unwitting victim of the tensions between these two social forces. For some weeks following the session, Griggs considered a number of employment proposals and finally decided to accept an invitation to be president of Emmanuel Missionary College for 1918-19.¹

**Healing Old Wounds: The Independent Work in the South**

During his earlier period at the General Conference Department of Education, Griggs had been called upon to use his negotiating skills to bring rapprochement between the organized work of the church and the independent or self-supporting work carried out in the southern part of the United States. While the General Conference session in 1909 had voted to bring the self-supporting work in the South into a closer relationship with the formal church administrative structures, little had been accomplished during the years Griggs was at Union College. Griggs's return to Washington coincided with a renewed determination by the General Conference to seek reconciliation with Sutherland and Magan and the work they were leading.²

At its fall meetings in 1914, the General Conference committee established the Committee on Independent Work, an ad hoc committee of ten, to study the operations of the independent work in the South and prepare recommendations for a future working relationship. Griggs

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was appointed chairman and he moved quickly to get the committee working. Griggs approached his task with an open mind, the premise that those engaged in the independent work were sincere and honest, and the goal of achieving "correct and lasting results."\(^1\)

As a first step, Griggs and three other committee members spent almost two weeks visiting the Nashville Agricultural and Normal Institute at Madison and fifteen other independent schools working along the lines of the Madison model. This on-the-spot familiarization tour was immediately followed by a meeting at Nashville of the full committee. The full committee, in turn, spent three days visiting a number of the independent schools and preparing a preliminary report. This report was presented to the General Conference committee; however, no known extant copy of this preliminary report exists.\(^2\)

Upon receipt of his copy, W. C. White expressed to Griggs his belief that the draft report should be circulated freely among both the independent schools and union and local conference administrators. He wrote:

> It seems to me that these brethren ought to have copies so that they may be studying the probable results upon their work of the plans proposed. They will no doubt desire time to diligently study this matter before they will be ready to say what they think of the report.\(^3\)

Griggs probably felt it was premature to release the document, since there is no evidence that the report was circulated beyond the members of the committee and the administrators in Washington. Griggs

\(^1\)F. Griggs to W. C. White, November 30, 1914, EGWRC-AU.


\(^3\)W. C. White to F. Griggs, February 7, 1915, EGWRC-DC.
later referred to this document as a "tentative report" and saw it as a working document for the committee rather than a report for general discussion.¹

Resolution of the problem of the independent work took a step forward in April 1915. Griggs, Evans, and W. T. Knox attended meetings of the board of Oakwood Industrial School at Huntsville, Alabama. S. E. Wight, president of the Southern Union Conference and a member of Griggs's committee, took advantage of their presence to acquaint them with the financial difficulties experienced by the Hillcrest school. Located at Nashville, Hillcrest was an independent school for blacks operated on the Madison model. In an attempt to find a solution to the financial worries of the school, Wight organized a meeting at Nashville which brought together four members of Griggs's committee, the administrators of Hillcrest, representatives from Madison (including Sutherland and Magan), and several others representing the independent work. While the purpose of the meeting was to assist Hillcrest, Griggs found that "there was more or less of a running discussion with reference to the whole question of the independent work." In fact, as Griggs reported to White, it soon became clear that the Hillcrest situation could not be solved in isolation from the whole question of the independent work. Furthermore, it became obvious to Griggs that his committee could not achieve its purposes without direct participation by representatives of the independent work.²


²Ibid.; Griggs to W. C. White, May 17, 1915, EGWRC-AU.
Because Sutherland and Magan were the logical representatives of the independent work, they were invited to Washington to confer with several members of Griggs's committee. The meeting between the two groups took place May 11-13, 1915, and was perceived by Griggs as eminently successful. Griggs's pleasure at the outcome of the meeting was evident in a letter he wrote to W. C. White:

We were determined from the first of our conference that, with the help of God, we would seek for an understanding that would be permanent; that we would do away with those sore perplexities, and would close the breach that has for years existed in our work with these brethren. I am glad to tell you that the Lord came very near to us in these meetings, as we went over the various points of our differences in a calm, dispassionate way. During the entire conference there was no feeling of rancor present, but instead, a feeling of unity as we sought for this adjustment. . . . There was, of course, some very plain talk, and yet, kindly; but it all resulted toward an understanding.

Although an informal meeting, Griggs advised White that the discussions with Sutherland and Magan had "greatly simplified the problems which are confronting the Committee in its final report." Furthermore, these discussions convinced Griggs of the loyalty of both Sutherland and Magan to the work of the denomination. As tangible evidence of progress, the two groups cooperated in the preparation of a consensus document. Entitled "A Suggestive Working Basis for Harmony and Unity," the document made several points: (1) The Madison school and its satellite rural schools should be considered a part of the "regular work" of the church; (2) independent schools should be promoted jointly by church leaders and the Madison group; (3) independent schools would solicit funds in local conferences only after prior consultation with conference administrators; (4) title to property

\[^{1}\text{Ibid.}\] \[^{2}\text{Ibid.}\]
acquired with solicited funds should be held in a manner agreeable to the local conference; and (5) independent schools should come under the superintendence of the local conference educational secretary and be subject to audit by the local conference auditor.¹

W. C. White, who, with his mother, had maintained a strong interest in the independent work and had championed its cause, was delighted with the results of the Washington meetings. In his reply to Griggs, he expressed the hope that the suggestions would be taken seriously and implemented in their entirety. He looked "to see much advancement in the matter of a good understanding and of cooperation."²

Just prior to the 1915 Fall Council of the General Conference, the full Committee on Independent Work met to frame its final recommendations. In acknowledgment of the need for a bilateral approach, Magan was invited to meet with the committee and to assist with the final draft. In its final form, the recommendations of the Committee on Independent Work owed much to the Washington meetings between Sutherland and Magan and the administrators at Washington. All seven recommendations contained in "A Suggestive Working Basis for Harmony and Unity" were included, with only minor word changes. Two further recommendations were added: (1) The North American Division should provide and support a Bible teacher for Madison and (2) administrators and teachers in the independent schools should be regularly included

¹"A Suggestive Working Basis for Harmony and Unity," n.d., EGWRC-AU.

²W. C. White to F. Griggs, May 28, 1915, EGWRC-AU.
in teachers' institutes.\(^1\) The report was readily adopted by the General Conference committee and disseminated to the church through the Review and Herald. Griggs wrote an article which gave a brief history of the independent work which had flourished in the South since the establishment of Madison in 1904, outlined the difficulties which arose between the independent and official enterprises, set out the steps taken to effect reconciliation, and gave a full report of the Committee on Independent Work.\(^2\)

W. C. White was particularly pleased with Griggs's article and publication of the full report. In commending Griggs, White wrote:

It truly is a good report, and it deserves faithful consideration by our people. It seems to me that its publication will help remove a handicap that has been on the work of the Madison School, especially and upon the Rural Schools to some extent.\(^3\)

Griggs could take pleasure from the achievement of the Committee on Independent Work. The longstanding suspicion which existed between the two groups had inhibited the growth and development of what was an essential and effective feature of the evangelistic and educational work of the church in the southern states. Although the Committee on Independent Work had not included representatives of the independent schools, Griggs had been quick to incorporate input from them once he understood the nature of their needs and difficulties. The meetings with Sutherland and Magan were probably most crucial in

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\(^2\)Ibid.

\(^3\)W. C. White to F. Griggs, February 8, 1916, EGWRC-AU.
achieving consensus and amity. They paved the way for establishing principles of cooperation that could be endorsed by all parties.

The Educational Council of 1915

The Educational and Missionary Volunteer Council of 1915, held at Pacific Union College near St. Helena, California, was the most representative educational convention up to that time held by Seventh-day Adventists in North America. In addition to teachers and school administrators, there was full participation by the second educational arm of the church—the Missionary Volunteer Department. To emphasize the interrelatedness of their respective roles, the sessions of the two departments alternated. Furthermore, both educational and Missionary Volunteer delegates participated freely in the discussions of each department.

As with his previous conventions, Griggs introduced the issues on the agenda in two ways. First, position papers were presented by selected persons. Griggs noted that "these papers were well written and unusually strong, showing that much time and effort had been put forth in their preparation." Second, reports were presented from each of thirteen standing committees of the Department of Education. Following the position papers and committee reports there was opportunity for full discussion of the issues raised. A spirit of unity prevailed and this was well illustrated by the attitude of one college president, who was quoted by Griggs as saying: "I am determined when I return to my school to abide by the rulings of this council, and so

I want to take plenty of time for the consideration of this and any other matter that may come before us."

According to Griggs, two areas of concern received much consideration by the delegates. The first of these was the revision and updating of courses of study for all grades: elementary, secondary, and college. It is interesting to note that several features introduced by Griggs at Union College--college-level electives, semesters, and ministerial training to grade sixteen--were accepted by the council. The second area that claimed the attention of the delegates was the search for uniform standards. This covered certification, academic standards, technical standards, and teaching loads at the college level. Apart from the resolutions associated with committee reports, fifty-five other resolutions were passed. While the council did not give adequate time to problems associated with normal departments, Griggs was more than satisfied with the amount of work covered.2

The conclusion of the council at St. Helena was but the beginning of much hard work during the summer of 1915. As a planned strategy to ensure maximum dissemination of the results of the council, conventions were held at each of five centers: Pacific Union College, Walla Walla College, Union College, Emmanuel Missionary College, and Washington Missionary College. These regional conventions permitted participation by large numbers of teachers and


ensured that policy implementation was adapted to the specific needs of each region.\footnote{Frederick Griggs and M. E. Kern, "Educational and Missionary Volunteer Council," RH 92 (29 July 1915):19.}

While the achievements of the council were important, of particular interest were the three papers presented by Griggs. Through these papers, Griggs outlined his perceptions of the weaknesses of the educational work of the church and his prescriptions for remediation. These presentations by Griggs revealed his sensitivity to prevailing organizational theory, since he drew upon concepts and terminology popularized by Frederick Winslow Taylor and the scientific management movement. For example, the motto of the council, "Consecration and Efficiency," suggested an attempt to harmonize scientific management with a Christian world view. The concept of efficiency became a recurring theme in Griggs's presentations.\footnote{Scientific management is regarded as the first modern theory of administration. Its proponent, Frederick W. Taylor, first gained attention with a paper entitled "Shop Management" presented in 1903 to the American Society of Mechanical Engineers. In 1912 Taylor published The Principles of Scientific Management (New York: Harper & Row, 1912). The application of scientific management to education was presented at the National Education Association convention of 1913 (Journal of Proceedings and Addresses of the National Education Association (Ann Arbor, MI: National Education Association, 1913), pp. 247-92). That same year, Part I of the Twelfth Yearbook of the National Society for the Study of Education (Bloomingt, IL: Public School Publishing Co., 1913) was devoted to the application of scientific management to educational systems.}

Organizational Weaknesses Identified

In two of his presentations, Griggs drew attention to several organizational weaknesses he had identified within the Adventist system of education. First, he noted difficulties associated with
the implementation of policy. In an attempt to achieve unity and cohesiveness, policy decisions were made at General Conference and union conference levels through the work of the respective departments of education and through educational conventions. Implementation of policy, however, took place at the local conference and school levels. Griggs stressed that past policy decisions had frequently been forgotten or overlooked at local conference levels, to the detriment of the organization. To overcome this problem, Griggs proposed that: (1) in the decision making process every level of school and every grade of teacher be represented, (2) educational management at the local conference level be strengthened, and (3) educators and administrators at all levels approach their work in the "spirit of the majority rule--the spirit of concession." To those who, from time to time, found themselves in a dissenting minority, Griggs counseled:

In matters of policy such as we will have before us here, we who may be in the minority on any question may well, for the sake of unity and for the greater good of one cause, work in the harness of the majority, while cheerfully biding our time until the majority shall discover the righteousness of our contention and acclaim us men of wisdom.

A second organizational weakness identified by Griggs was the attempt to conduct educational work on "too narrow and parsimonious a basis." Griggs was concerned about three things: insufficient money being spent on education, unwise use of the educational dollar, and essential educational programs being neglected. Griggs urged, therefore, careful and responsible financial management. This


2Ibid.
involved the practice of strict economy, but more particularly, the development of proper budgeting procedures. Griggs suggested that the annual budget provide for: (1) sufficient faculty and staff to conduct the total educational program, including spiritual, social, and cultural aspects; (2) adequate classroom, laboratory, and library accommodations; (3) proper maintenance of facilities; and (4) improvements and development.¹

A third organizational weakness that concerned Griggs was the tendency to overload teachers and administrators. Referring to his own experience, Griggs recalled:

At one time, while principal of South Lancaster Academy, besides teaching three classes, I held the following positions: secretary of the General Conference Educational Department; secretary of the union conference educational department; and a number of various committees. I was on the local conference committee, and was expected to keep up the interest of the church-school work in that union conference.²

Griggs believed that it was impossible to successfully develop the educational work when the energies of administrators and teachers were dissipated through carrying too many responsibilities. At the school level this resulted in too little meaningful pupil-teacher contact. Griggs declared: "It is the personal touch of the Christian teacher that most strongly influences the growth of noble characters in the students."³ While this was true for all teachers, it was particularly true for those working in boarding schools. Griggs continued:

¹Ibid., pp. 15, 16.
Those in charge of the school homes require an amount of time far beyond what in general has been allowed. ... There is a great loss to us in our failure to give these workers time to enter into and influence the lives of young people who are away from their homes in a special sense, and all students in a general sense.

Not only did overloaded teachers inhibit the effectiveness of the school, but overloaded administrators retarded the development of the educational system. Griggs was concerned that educational superintendents at the local conference level were being prevented from carrying out their proper functions by being encumbered with other duties. To Griggs, the work of the superintendent was clear. He was to supervise the work of the teacher in the classroom, facilitate the professional growth of the teacher, encourage the establishment of new schools, and promote Christian education in the churches. 2

As an illustration of the consequences of overloading teachers, Griggs referred to the subject associations established by the Department of Education in 1910. Intended to help teachers through a sharing of ideas and resource materials, each subject association was coordinated by a secretary who was a practicing teacher. After five years, Griggs concluded that the subject associations had failed to meet needs and expectations. This failure was due largely to the press of work upon the subject-association secretaries. Required to carry full teaching loads within their respective schools, the secretaries did not have the necessary time to devote to their associations. Griggs concluded, therefore, that when a

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1 Ibid., p. 15.

teacher was asked to carry responsibilities beyond the classroom, the work load needed adjustment to ensure adequate time for satisfactory performance.\footnote{Idem, "Educational Problems and Policies," in \textit{Council Proceedings}, 1915, pp. 16-17.}

**Role of the Schools**

Besides identifying organizational weaknesses and offering some solutions, Griggs took opportunity to reaffirm the basic purposes underlying the school system. He reminded the delegates that

Education in its true sense is identical with the gospel of salvation. Its purpose is the restoration of the image of God in the soul, the harmonious development of all the powers of being, physical, mental, and spiritual, into a perfect personality.\footnote{Ibid., p. 10.}

Lest this be taken for mere rhetoric, he urged all educators to "feel the weight of the commission of heaven," to sense the inspiration of being co-workers with Christ. This commitment required educators to constantly keep in mind the relationship of the schools to the work of the church.\footnote{Ibid.}

The work of the church required ministers, business managers, colporteurs, and teachers. Griggs urged special preparation for each of these avenues of service. The growth of the publishing work suggested the need to develop curricula designed to train workers for the literature ministry. The development of the enterprises, institutions, and the departments of the church demanded the preparation of business personnel possessing both a sound general education and proper professional training.\footnote{Ibid., pp. 17-18.}

\footnote{Ibid., p. 10.}
\footnote{Ibid.}
\footnote{Ibid., pp. 17-18.}
It was the education of ministers and teachers, however, that prompted Griggs to make several progressive suggestions. Griggs believed that "the ministry of the word is indeed God's highest calling to man." This being the case, the preparation and training given to ministers should be as demanding as that given to any other profession. Griggs therefore proposed that ministerial training courses should require sixteen grades of education. Griggs also recognized that teachers at all levels were being required to meet new standards of knowledge and professional training. He urged that elementary-school teachers receive twelve grades of schooling, secondary teachers receive fourteen grades, and college teachers receive eighteen grades.\(^1\)

The implications of the latter recommendation were considerable. Griggs acknowledged that to require graduate work of college teachers necessitated their attendance at state universities. He recognized danger in this; the solution was clear:

We must make provision for this graduate work to be done in our own schools, that it may bear the stamp of the message. The safety of our whole educational structure depends upon having at the head of our college departments those who not only value and possess high scholarship, but who are grounded and rooted in the Christian faith.\(^2\)

Griggs, as noted above, had attempted to introduce graduate education at Union College, but the idea had withered. He now acknowledged that no one college, of its own, had the resources to introduce and maintain a graduate program. He proposed to the council that it ask the North American Division to select, upgrade, and subsidize one college to do this work. In an eloquent plea for support from the delegates,

\(^{1}\text{Ibid., pp. 17, 19-20.}\) \(^{2}\text{Ibid., pp. 20-21.}\)
Griggs urged: "We should now unitedly and unselfishly enter into a move to qualify one of our colleges to do in a most thorough manner this graduate work."\(^1\)

While the proposals to upgrade the preparation of ministers and elementary and secondary teachers were accepted, Griggs's proposal regarding a graduate program was still ahead of its time.

**Efficiency and Professional Development**

Besides his general discussion on the educational work of the church, Griggs spoke directly to the need for professional development among teachers. Couched in the terminology of scientific management, Griggs spoke of the need for teachers to remove "resistances" from their work. These resistances, observed Griggs, came from three sources: the teacher, the pupil, and the system. Griggs suggested that in order to remove or reduce resistance, each teacher consciously and objectively identify those factors inhibiting his work. Griggs explained:

> It is a most excellent thing for an educator to write an inventory of these various resistances which he is meeting in his work, both from within and from without, and after making a careful study of the list, which will generally be found to be a formidable one, set over against each item a suggestion as to how it may be eradicated; then, one by one, in the most deliberate manner, set about the elimination of these resistances.\(^2\)

Commenting further on resistances within the system, Griggs identified a number of factors he felt hindered teacher efficiency. First, Griggs believed there was a need for a definite policy for

\(^1\) Ibid.

promoting teachers. He suggested that all teachers should experience a broad foundation in general teaching. This would require that all college graduates would enter the teaching ranks through the elementary school and then progress through secondary teaching before being called to specialized teaching at college level. This, said Griggs, would eliminate "unpedagogical work in college teaching." On the other hand, Griggs wanted to encourage people to stay in elementary-school teaching because of its importance. As an incentive, therefore, he recommended improved wages and working conditions for elementary teachers.¹

A second resistance noted by Griggs was a lack of continuity of service. Griggs felt that greater efficiency would be achieved if teachers and educational administrators remained in their positions for longer periods of time. In Griggs's opinion, short periods of tenure prevented the development of sound programs of instruction and were, therefore, dysfunctional.²

A third resistance recognized by Griggs was the lack of effective field supervision. He believed that professional growth in teachers was facilitated by competent classroom supervision. There was, therefore, a need to select educational superintendents who were well qualified in terms of teaching experience and professional competency, and who were given adequate time to perform this supervisory function.³

A fourth resistance apprehended by Griggs was the failure of teachers to evaluate the results of their efforts. "In accordance

¹Ibid., p. 36.  
²Ibid.  
³Ibid.
with the great laws of efficiency operating in successful manufac-
ture," declared Griggs, "results should be sought in the schoolroom
from the daily program and the class recitation to the janitor's
work." He continued:

There should be a steady purpose to accomplish the same amount
of work with half the effort; to make two blades of grass grow
where one grew before; to implant two ideas in the same length
of time and with the same amount of effort required to plant
one before. This is the ideal which must be held by our edu-
cational organization as a whole and our teachers as individ-
uals.

The final resistance perceived by Griggs was a lack of love
for teaching and for children and youth. This, to him, was "the
greatest of all hindrances." On the other hand, said Griggs:

Love finds the way. The feet of love run most swiftly, and
its hands perform most skillfully. It is this, the greatest
of all forces,—a force that vitalizes all other forces,—that
alone can make the teacher most efficient. We need the spirit
of Froebel, Pestalozzi, Thomas Arnold of Rugby, and above
all--far above all--the spirit of the greatest Teacher of all
ages. This spirit of love can be cultivated. Our pupils are
worthy of it.

It is noteworthy that Griggs concluded his address on teacher
efficiency by stressing the importance of love. Scientific manage-
ment, with its emphasis on efficiency, high productivity, and control
of workers, has been perceived as treating people mechanistically.
By stressing the importance of love, Griggs was making clear that in
the search for efficiency in church schools, the person should always
be viewed as the most important element in the educative process.

Visiting the Asiatic Division

During the first two years of his return to the Department
of Education, Griggs focused on the needs of the school system in

\footnotesize{\textsuperscript{1}Ibid., p. 37.  \textsuperscript{2}Ibid., p. 38.}
North America. He spent a considerable portion of his time visiting schools and counseling with administrators and boards of management. But, as secretary of a department of the General Conference, Griggs had a responsibility that encompassed the worldwide educational work of the church. To fully exercise that responsibility required on-the-spot evaluation of schools and educational programs conducted in the overseas divisions. To visit all places where Adventists conducted a school would take several years to complete, but a start was necessary. Griggs decided, therefore, to commence the expansion of his supervisory role with a visit to the Asiatic Division.

On the evening of August 20, 1916, Griggs, accompanied by his wife, left Washington for a tour of the Asiatic Division. This tour extended over ten months and included visits to eleven countries. In 1916 the Asiatic Division consisted of China, India, Japan, Korea, Malaya, the Philippine Islands, Indochina, East Indies, and Australasia (Australia, New Zealand, and the islands of the South Pacific). Travel between countries was by boat and this undoubtedly added to the length of the period Griggs was absent from North America.¹

The first port of call in the Asiatic Division was Suva, Fiji. The brief period in port did not permit Griggs to visit the Buresala Training School. He was able, however, to meet with the principal of the school and discuss with him plans for the educational work in Fiji. From Fiji Griggs proceeded to New Zealand where he spent ten

days. He inspected the Oroua Missionary School (now Longburn College) and travelled to Christchurch where he ordained as a minister the president of the South New Zealand Conference. While the educational work of the church in New Zealand was in its infancy, Griggs reported that there were "good omens" of substantial development.¹

From October 2 through November 7 Griggs was in Australia. There he participated in commencement exercises at both Sydney Sanitarium and Australasian Missionary College (now Avondale College) and was a delegate to the New South Wales Conference camp session. More importantly, Griggs met with the board of the Australasian Missionary College and the Australasian Union Conference committee and worked with them in the search for solutions to a number of educational problems.

Griggs pointed out that the Australasian Missionary College was the largest denominational training school in the British Empire and therefore had a special role to fill. In addition, as part of the Asiatic Division, this school held a special mandate to produce workers for the "great heathen world" within the boundaries of that division. A second point Griggs made was to emphasize that courses of study offered at the college were inadequate. Both the biblical-academic and normal courses offered required four years of study following six years of elementary study. Griggs argued that this standard, which was below academy level in the United States, was

inadequate for effective preparation of ministers and teachers. A third point made by Griggs was that the college held no accreditation, and this, in the long run, would seriously hinder the development of the elementary and secondary schools of the church in Australia and New Zealand.¹

Although Griggs did not say so, it is likely that he sensed a strong separatist philosophy amongst many of the administrators and some of the educators in Australia. For example, in 1912 the State of New South Wales had revised its system of secondary education and one of the new provisions made possible the registration (accreditation) of non-state secondary schools. Adventists had made no move to avail themselves of this provision. When Griggs became aware of this provision, he strongly urged that the Australasian Missionary College seek registration. He went so far as to participate in a visit to the registering board to ascertain the requirements for accreditation.²

Griggs did not confine his recommendations to the matter of an accredited high school. He also tried to challenge the thinking of the Australians to work toward lifting the academic level of the courses at the college. Griggs urged that they set as their goal a twelve-grade preparation for teachers and a sixteen-grade preparation for ministers. The latter should culminate in a baccalaureate degree.


Furthermore, he urged that experienced teachers be sent to a university to acquire the qualifications necessary for teaching at college level.¹

In recalling the impact of his counsel, Griggs later wrote:

As a result of it all, some of the teachers were sent to the university and good strong steps were taken to qualify Avondale to qualify teachers. I received a little criticism for advising this connection with the university. In those days our school people were very chary about any of our people taking work at a university. I recognized all this when I gave the advice to secure government accreditation.²

In addition to his urgings to strengthen the educational program at the Australasian Missionary College, Griggs persuaded the Australasian Union Conference to organize a stronger base for educational decision making. This involved the establishment of the Australasian Union Conference Educational Board.³

The educational leaders in Australia were appreciative of the counsel and advice that Griggs gave and undertook to implement the changes he had recommended. The lifting of educational standards was a slow process, however, and it was not until 1936 that elementary-school teachers trained at the college received certification with the State of Victoria, and it was not until 1954 that the baccalaureate degree was offered.⁴

From Australia the Griggse travelled northwest to Ceylon.

²Frederick Griggs, "Autobiographical Sketch," p. 137.
³AUCC Min, October 18, 1916.
For the next two months they visited the mission schools across the Indian subcontinent. This was a particularly interesting period in their itinerary as they were confronted firsthand with the challenges of the mission field. The extremes of wealth; the clash of caste and culture; the meeting of Christianity with the three great religions of Hinduism, Mohammedanism, and Buddhism; the problems of a multilanguage nation; and the pleasures and frustrations of travel by train, ox cart, and jinrikisha provided a kaleidoscope of enriching and stimulating experiences.¹

For the benefit of the church, Griggs wrote a four-part article published in the Review and Herald in which he described the work of the church in India. In that article, and in three he wrote for the Christian Educator, Griggs outlined his perceptions of the needs of the mission field and the role played by the schools. First, Griggs believed that mission schools were essential to the well-being of an emerging nation. By teaching English in a land of over 147 different languages and dialects, the mission school provided access to a common language. Furthermore, the mission school improved the status of women by educating girls, and it helped to remove caste barriers by accepting students from all castes.²

Second, the mission school was essential to the well-being of the church. Griggs expressed it this way:


For the message of truth to prevail in any land, the believers must be educated and trained to disseminate it, and the teaching must be in their language and adapted to their life and customs. It must not be foreign, but indigenous; then may the truth take root and grow thriftily, and a strong Christian community will result.

It is interesting to note that Griggs advocated the encouragement of an indigenous Christianity and not a transplant of American or Western Christianity.

Third, the mission school was essential to the outreach of the church. Through the modeling influence of the Christian teacher and the implanting of spiritual truths into secular knowledge, a child from a heathen home would be confronted with the object of and the motivating force in Christianity. This should ultimately lead to the conversion of the child. While Griggs enumerated these three reasons for the mission school and saw the school as an important element in the spread of the gospel in India, he also emphasized that there were three other and equally important elements. These were public evangelism, the dissemination of Christian literature, and the medical dispensary.²

In his travels through India, Griggs was encouraged by the progress he observed in all four areas of Christian outreach. However, this did not prevent him from looking critically at the educational work. By the time Griggs reached Calcutta, toward the end of his stay in India, he was somewhat concerned at the absence of an educational system. He felt there was a need to define more clearly the roles of the schools being operated. In answer to the problem, Griggs proposed that three levels of schools be recognized: (1) a mission

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¹Ibid., p. 294. ²Ibid.
school which would operate to standard seven; (2) a mission training school which would operate to standard ten and train workers for the local conference; and (3) a union training school which would provide two further years of education for ministers, teachers, and other workers. Griggs envisaged a natural progression of students from schools at one level to the next higher level. By organizing in this way the church could begin to channel its most promising students through to advanced preparation at the union training school.¹

This proposal was accepted at India Union Mission meeting held in Calcutta. Griggs felt satisfied that he had laid the basis for organization and balance in the system of schools operated by the church in India. In addition, and as he had done in Australia, Griggs persuaded the union conference committee to set up an educational board to exercise oversight of the system of education.²

At the conclusion of the Calcutta meetings, the Griggses made their way through Burma and Singapore to Hong Kong and China. From China they travelled through Korea and Japan. Unfortunately, there is no record of Griggs's impressions of the schools in these oriental countries, nor is there any indication of changes in the educational because of his visit. It is reasonable to assume, however, that Griggs helped to establish educational boards at the union conference level as he had in Australia and India, encouraged the establishment of system and order between the schools, and worked to improve

the quality of education being provided.¹

The Griggses left Japan in late May and were back in Washington by mid-June. Upon their return to the United States they did not forget the many missionaries who had provided hospitality. Griggs wrote to each to express thanks and give words of encouragement. One missionary in India responded with warmth and appreciation, but noted rather sadly that Griggs was the only one who had taken the time to write.²

While Griggs sought to contribute positively to the work in each country he had visited, he also sought to learn. In particular, he gained increased insight into the qualities required in a missionary. He came to appreciate that not only must a missionary be a converted and dedicated Christian, and enjoy sound health, but he must also possess strong leadership qualities. As he saw it firsthand, mission service involved self-organization and the organization of new converts into church relationships and gospel service. Griggs concluded that mission fields demanded the best the church had to give.³

Miscellaneous Administrative Issues

The thrust of Griggs's second term as educational secretary was somewhat different from his first. During his first period at


²M. M. Mattison to F. Griggs, January 30, 1918, RG: 9, Griggs, F.-1, GCAr.

the General Conference his major concern had been to build the structure of Adventist education and define the role of the executive officer. During his second period at the General Conference his energies were directed at the improvement and enlargement of what had previously been accomplished. Griggs focused, therefore, on such issues as the recruitment and training of more and better teachers, the promotion of the church-school idea among the churches, the improvement of facilities and resources in the schools, the provision of sound counsel to educational administrators as they faced routine problems, and the adaptation of Adventist courses of study to the needs of non-American schools.

Upon his return to the Department of Education, Griggs recognized that his first task was to familiarize himself with the educational work in North America. In letters to Salisbury and Daniells, Griggs admitted that pressure of work at Union College had caused him to lose contact with what was happening on the larger scene. Consequently, a substantial part of his first year in office was spent in visiting schools across North America and in discussing the progress of the educational work with conference educational superintendents and union conference educational secretaries. These visits and discussions convinced Griggs of two things. First, that the number of workers the colleges were able to supply the church was directly related to the strength of the educational work at the church-school level. And second, that the climate was favorable for considerable growth in the number of church schools, since the onset of World War I had revitalized the eschatological expectations of Adventists and
renewed a sense of urgency to evangelize the world.\textsuperscript{1}

Griggs committed himself, therefore, to a continuing effort to strengthen the educational work at the church-school level. In 1916 he advised the church that the watchword for his department was "A Christian Education for All the Children in All the Churches." Griggs argued that just as the federal government was duty bound to use its resources for the common good (education of the people), so the church was duty bound to use its resources for the common good (education of its children). On another occasion Griggs appealed to history. He directed his readers to the Protestant Reformation when Luther had mobilized the church and the school to regenerate a nation. The respective roles of church and school were no less important in 1916 than they had been down through the ages.\textsuperscript{2}

Apart from appealing to parents and urging superintendents to exhort their churches, Griggs requested that teachers assume a major role in building up the church schools. They were to talk with parents, write to individuals, publish articles, and collect data. As a result of these efforts, enrollments in the church schools in North America increased from 9,908 in 1914 to 14,401 in 1916, and the number of church schools increased from 519 to 644. Griggs was later to claim that the 95 percent increase in the number of young people


\textsuperscript{2}In this article Griggs quoted at length from Daniel Webster's speech in the Senate on January 26, 1830, in which Webster argued the case of education for the common good (Frederick Griggs, "All the Children of All the Churches," RH 93 [27 January 1916]:18).
undertaking college-level studies between 1912 and 1916 was directly attributable to the increase in the number of elementary schools during that same period.¹

The promotion of the church school as the base for Adventist education was not without its frustrations. As Griggs wrote to a superintendent: "One thing that is holding back our church-school work is the lack of church-school teachers--of men and women who will devote themselves to this most important branch of our work." He then urged the superintendent "to find men and women who will take this work in hand and so increase our teaching force."² In addition to writing to superintendents, Griggs used the Review and Herald as a medium through which to appeal to young people to enter normal courses and become "teachers of learning, culture, and high spirituality."³

Griggs was not only concerned with recruiting the numbers of teachers required to staff the schools he hoped to open, he was also anxious that they be well prepared and professionally competent. The need for professional competency was acute and Griggs was distressed to receive reports which indicated that educational superintendents were sometimes forced to hire teachers without certification and with as little education as six or seven grades. Griggs had been


²F. Griggs to Miss A. Garrett, October 15, 1914, RG 9: Griggs, F.-1, GCAr.

disappointed that due to lack of time the work of the college normal departments received inadequate attention at the 1915 educational convention. This lack was remedied in the summer of 1917 when a Normal Council was held at College View, Nebraska. The college presidents, normal directors, and union educational secretaries spent eight days planning for improved recruitment, training, certification, and work conditions of teachers.¹

In addition to the improvement of the professional competencies of teachers, Griggs sought to improve the conditions under which they worked. As reported to him, many church schools were conducted under adverse conditions. Some met in churches and others had church services held in school buildings. This multipurpose usage created difficulties in the maintenance of the appearance of a school and the care of its equipment and materials. While Griggs urged the erection of separate school buildings, he recognized this was not always possible. He therefore counseled the use of imagination and energy to make an unattractive church or school room as warm and tidy as possible. He suggested that the most practical form of manual training involved the use of students in making the school comfortable and attractive.²

Of equal importance to the appearance of the school was the


²Miss A. Garrett to F. Griggs, September 29, 1914; F. Griggs to Miss A. Garrett, October 15, 1914; Mrs. Flora H. Williams to F. Griggs, October 26, 1914; F. Griggs to Mrs. Flora H. Williams, October 29, 1914; RG 9: Griggs, F.-1, GCAr.
provision of adequate teaching-learning resources. Griggs stressed, in particular, the importance of the school library. He believed that every school, irrespective of size, should have a library sufficient to meet the full needs of its curriculum. Furthermore, he believed the school should become the intellectual center of the local church through the sharing of library resources with church members. As an incentive to both elementary and secondary schools to develop adequate library resources, the 1915 educational convention voted that superintendents, when issuing certificates to students, be required to specify "without library" where the school's library fell short of requirements. Minimum library resource standards were also set at the convention. They were as follows: elementary school, 100 volumes; ten-grade school, 500 volumes; twelve-grade school, 1,500 volumes; and fourteen-grade school, 2,500 volumes. In addition, 50 percent of the books were to be for general reading, and the remaining 50 percent were to be subject-reference books.¹

By 1918 Griggs was urging teachers to add the laboratory method to their repertoire of teaching strategies. In its broadest sense, this method consisted of individual research done in the science laboratory or the library. Griggs counseled teachers to make planned use of the library and encourage students to browse. Furthermore, at college level, Griggs argued the need to establish a library department, co-equal with all other departments, whose work it would


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be to care for existing resources, counsel with faculty in the purchase of new resources, and instruct students in their most effective use.¹

Besides general counsel dispensed through the pages of the Review and Herald and Christian Education, Griggs responded to specific requests for counsel received from school administrators. For example, in 1914 he provided advice to the president of Clinton German Seminary who was experiencing disciplinary problems. Griggs noted that the regulations at the seminary were too strict, had been featured too prominently, and had been enforced with too little tact. He suggested that the beginning of the next academic year was an appropriate time to modify the regulations and that there should be little public discussion but plenty of private work in handling the discipline problems. On another occasion the president of Southwest­ern Junior College sought Griggs's reaction to his plan to introduce the cafeteria system. The president believed this would reduce costs. Griggs counseled against it. He had noted that a number of schools using the cafeteria plan had consistently overspent their catering budgets. As an alternative, Griggs suggested the American plan. In his response to both presidents, Griggs not only set out basic principles to guide their decision making but illustrated their application through his own experiences at South Lancaster Academy and Union College.²


A perennial problem which called for Griggs's counsel stemmed from the ambition of many school administrators and boards to raise the number of grades offered in the school. During his presidency at Union College Griggs had worked hard to control this tendency in the Central Union Conference. During his 1915 school visitation program, Griggs found this issue to be a problem in both the Lake and North Pacific Union Conferences. Academies were attempting to offer years eleven and twelve when they had neither the teaching resources nor facilities for such work. Efforts to provide this advanced work had resulted in financial difficulties and lowered academic performance. Furthermore, the retention of students at the academies adversely affected enrollment at their respective colleges. This issue came to the fore again in 1918 when the foreign seminaries at Broadview, Clinton, and Hutchinson, each jealous of the other, attempted to become full colleges. Griggs agreed that schools should work toward lifting their grade levels, but he held that the actual step should not be taken until three criteria were met: the provision of adequate facilities, a sufficient and competent faculty, and a strong financial base. To one president he observed: "It is much better to carry a fourteen grade school of high standard than a sixteen grade school of low standard."¹

One final administrative issue is worthy of note. Because a large proportion of the teachers in overseas colleges and training schools were American, there had been a strong tendency for them to impose on their schools curriculum and structure developed by the Department of Education in North America. This was particularly the case in England, South America, and South Africa. This created difficulties for students proceeding from the Americanized Adventist school to local institutions. For example, Griggs was advised that a student had failed a government mathematics examination—not because he produced incorrect answers, but because he arrived at those answers through American methods not approved by the local education authority. Griggs counseled American educators in overseas schools to use the structure, courses of study, and methodology required by the host country, and to make only such adaptations as were necessary to achieve compatibility with the Adventist philosophy of education and to ensure that Bible courses were included.¹

Because some disagreed with his statement of policy on this matter, Griggs made specific mention of it in his report to the 1918 General Conference session. He stated:

Our school curriculum throughout the world should be adapted to the school system of each country. There has been a strong tendency in the past to conduct our school work in all parts of the world upon the American plan of organization. This is not always wise, and we are pleased to see our schools

¹W. E. Straw, "Reflections on the Subject of Education," n.d. [1917], (Typewritten); W. E. Straw to F. Griggs, October 9, November 6, 1917; F. Griggs to W. E. Straw, December 27, 1917; C. P. Crager to F. Griggs, January 22, 1918; F. Griggs to C. P. Crager, March 10, 1918; H. U. Stevens to F. Griggs, January 22, 1918, RG 9: Griggs, F.-2, GCAr.
thus adapting their work to meet the educational conditions of the country in which they are located.

In summary, as educational secretary, Griggs dealt with a variety of issues in his efforts to maintain the growth and development of the educational work: promotion of church schools, establishment of educational standards, upgrading and standardization of normal courses and teacher preparation, and restraints upon those who would develop their schools to the detriment of the system as a whole. In meeting these and other issues, Griggs called upon his extensive experience in educational administration. By example and through his enthusiasm, Griggs worked to revitalize and energize the system of Adventist schools.

The General Conference Session of 1918

The General Conference session held at San Francisco from April 1 through 15, 1918, proved to be a bitter experience for Griggs. Most elected officers approach an election meeting with some degree of apprehension, but Griggs apparently had no reason to believe that his peers would not reelect him to leadership of the Department of Education. Griggs had every reason to believe that his leadership of the department had been positive. He could report considerable growth in the numbers of schools and their enrollments; he could enumerate areas of development, such as curriculum, standards, and organization; and he could claim that the schools were fulfilling their purpose and supplying the church with a steady flow of trained workers.

Very early in the session, Griggs gave his reports on the worldwide educational work and the educational work in North America. Both reports revealed sound leadership and steady growth and development. On April 4, however, when the nominating committee made its recommendations, Griggs was replaced by Howell as secretary of the Department of Education. This came as a shock to Griggs and it was only ten minutes before the report was presented to the delegates that Griggs was advised on the impending change. Ironically, Griggs and Howell shared the same room during the meetings, and on the night of April 4, while Howell slept peacefully and contentedly, Griggs lay devastated and sleepless, wondering what would be the likely new direction of his life.1

Reasons for the replacement of Griggs by Howell are not contained in any official documents. Furthermore, the discussions that took place within the nominating committee relative to Griggs were not recorded. This being the case, only tentative suggestions can be advanced to account for the demise of Griggs. Although it is likely that Griggs was given some general statement as to why he was not nominated for reelection, he did not confide this in any of his letters to his friends.

Griggs, however, evidently believed that his removal had been engineered by Howell. There is the suggestion that Howell was resentful of the long period Griggs was absent from North America in 1916-17. Without doubt, Griggs's absence did place Howell under considerable pressure as he tried to maintain the momentum of the educational

1"Report of the Nominating Committee," GCB, April 5, 1918, p. 68; Kuhn, "Frederick Griggs," p. 167.
work. While he was forced to cope with the work of two men, Howell perceived Griggs as enjoying a leisurely and extended tour of exotic lands.¹

There is also some evidence to suggest that Howell resented Griggs prior to the Asiatic tour. This resentment centered on the editorship of the Christian Educator. Under Shaw, Howell had taken the major editorial role. Howell evidently liked the role and felt a close identification with the journal. Unfortunately for Howell, by late 1915 Griggs began to assert his leadership and to take to himself the major editorial responsibility for the educational journal. Howell discussed his disappointment at losing the editorship with Evans and requested that Evans consult with Griggs on the matter. Early in 1916 Evans and Griggs were together and the issue was raised. Following this discussion Evans wrote to Howell. While Evans expressed his understanding of how Howell felt on the matter, he also made it clear that the editor of the journal should be secretary of the department so that the policy of the department and the thrust of the journal were identical. Evens also urged Howell to discuss his feelings openly and freely with Griggs, but whether Howell did this is not clear. It was to no avail, if he did, for Griggs remained the senior editor.²

While Griggs's extended tour of Asia and Howell's reluctance

¹Ibid., p. 164. When Mrs. Loice Griggs, his daughter-in-law, was asked why Griggs was not reelected in 1918, she replied in one word, "Howelli!" (Interview, Arnold C. Reye with Mrs. Loice Griggs, at Loma Linda, California, December 20, 1981).

²I. H. Evans to W. E. Howell, February 6, 1916, Griggs Papers, AUHR.
to relinquish the editorship of the *Christian Educator* may account for Howell's resentment of Griggs, it is very unlikely that he could have successfully influenced the nominating committee on these personal issues alone. Vande Vere hinted at other issues when he wrote: "Denominational tides swirled around Griggs' feet and left him jobless, bewildered, and hurt."¹

What were the "denominational tides" that directly affected Griggs? The key to this may well be contained in a letter B. F. Machlan wrote to Griggs in the fall of 1918. According to Machlan, Howell had moved quickly after he assumed office to persuade the board of trustees of Washington Missionary College to terminate all university study by members of the faculty. This created a strong faculty reaction and the board finally relented and permitted the teachers to continue their study. Machlan expressed the opinion that Howell's approach was "revolutionary," not "reformatory."²

It is likely, therefore, that Griggs's strong advocacy of academically qualified college faculty, his willingness to permit faculty to attend secular universities, his interest in current educational thought and participation in conferences of the National Education Association, and possibly his advocacy of a policy that permitted each overseas school to follow closely the educational system of its country may have alienated conservative elements within the denomination.

The return to a more conservative stance within the Adventist


²B. F. Machlan to F. Griggs, October 17, 1918, Griggs Papers, AUHR.
Church has been documented by Carl D. Anderson. From about 1915, and extending into the 1920s, the church endeavored to purify itself on such issues as academic degrees, study in secular universities, and college accreditation. As evidence for his analysis, Anderson noted: (1) a resolution taken by the General Conference in the fall of 1916, that all Adventist young people be encouraged to complete their education in church schools and colleges; (2) a 1919 article by F. M. Wilcox in which he called for "immediate steps to work a reformation in the schools"; and (3) articles by Howell, C. W. Irwin, and Wilcox in the early 1920s which attacked liberal tendencies within the educational system of the church.

It should be noted that a return to conservative fundamentalism was not confined to the Seventh-day Adventist church. This trend was common to many Protestant denominations and was in part due to a resurgence of interest in millenarianism stimulated by World War I. Anderson made no attempt to link Adventist conservatism with the same phenomenon in other denominations. He did not, therefore, mention that in the same issue of the Review and Herald in which Wilcox called for an educational reformation, he also published extracts from The Crisis of the Church by William B. Riley. Riley, a Baptist minister, has been described by Ernest R. Sandeen as the "rising star" amongst fundamentalist leaders of the 1920s. The


Another possible explanation may lie in the thesis put forward

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passages from Riley's book, quoted in the *Review and Herald*, dealt with the dangers of modern education and the inroads made by skepticism and infidelity into denominational colleges and universities. As a conclusion, the following editorial comment was added:

Surely Seventh-day Adventists should be admonished by these revelations. An earnest effort should be made to gather in from the schools of the world every Seventh-day Adventist youth. These should be encouraged to complete their education in our own schools. Instead of encouraging them to take postgraduate work in the great universities, every safeguard should be thrown about them so that they may go forth into the great harvest field with an unclouded faith in the Scriptures of Truth and in earnest zeal for the propagation of the advent hope.

It would seem that Griggs became a casualty in the conflicting tides of rising educational expectations in the larger culture and the related rise of reaction in fundamentalist circles. Seventh-day Adventists were a subset of this reaction. Within this context, Griggs was perceived as a liberal, while Howell was seen as being in tune with the reactionary forces that were assuming ascendancy. Whereas in 1903 Griggs was viewed as a philosophical moderate capable of melding the educational work into a cohesive system, by 1918 he was perceived as a philosophical liberal leading the schools of the denomination toward secular influences.

Irrespective of the reasons, Griggs was displaced and for

by Richard Hofstadter. He suggests that anti-intellectualism is close to the American psyche, is founded in the egalitarian sentiments and democratic institutions of America, and fostered by evangelical and revivalist emphasis upon a religion of the heart. If Hofstadter's thesis is correct, revivalism within a church is accompanied by increased distrust of its educated elite (Richard Hofstadter, *Anti-Intellectualism in American Life* [New York: Vintage Books, 1963]).

several weeks following the General Conference session he felt despondent and abandoned. At that time he confided to Kuhn: "They don't want me anywhere." Even though Griggs felt this way, it was not entirely correct. Several proposals for work came to Griggs. Two such offers, to be educational secretary of the Columbia Union Conference or president of Emmanuel Missionary College, showed serious appreciation of Griggs's abilities and interests. Other offers, such as the invitation to be medical secretary of a union conference or that he join in a ranching venture in Canada, revealed far less perception of the nature of the man.1 Wisely, Griggs did not hurry to make a decision. Rather, he allowed sufficient time to elapse so that he could evaluate the future objectively and be assured that whichever option he took up he could do so unreservedly and with enthusiasm.

Summary

During his second period as secretary of the General Conference Department of Education, Griggs faced a somewhat different set of tasks. Whereas in 1903-10 he was chief architect of a system, in 1914-18 he was general service manager to that system. Griggs was in the latter period, therefore, less occupied with structural development and more involved with making the system more efficient.

"Efficiency" could well have been the Griggs watchword for those years. Influenced by the scientific management movement in terminology and spirit, Griggs sought to improve both the product and the process of Adventist education. Griggs expected those leaving Adventist academies and colleges to enter the work force of the church

1 Kuhn, "Frederick Griggs," pp. 167-68.
to be thoroughly prepared in terms of purpose and competencies. In particular, Griggs sought a liberal arts education for the ministry and he urged a more professional preparation for teachers. An improved product implied increased church involvement in higher education. Griggs saw this implication and encouraged mature college faculty to gain graduate qualifications.

Improvement in the process of Adventist education required refinement in the courses of study, the definition of minimum and uniform standards, improved school facilities and adequate teaching-learning resources, and better educational leadership. Griggs correctly perceived that improvements to the process of Adventist education were retarded by financial constraints and the time made available to educational superintendents and secretaries to carry out their professional duties.

As he assessed the total system under his care, Griggs concluded that the future strength and vitality of Adventist education lay in a stronger emphasis on elementary education. The church school provided the foundation upon which the whole educational structure was built. Griggs, therefore, led a campaign to encourage each local church to establish a church school and assume responsibility for the education of its children. As a result of this promotional thrust, the church could claim in 1918 that 50 percent of its children were attending its own schools.

While Griggs assumed more of a maintenance role from 1914 through 1918, this did not necessarily lessen opportunities for innovative and imaginative leadership. This was illustrated in his handling of the Committee on Independent Work. Given a committee
without representation from the independent schools, Griggs recognized the importance of this oversight. He, therefore, included representatives from those schools in the work of the committee and thereby assured consensus between the two groups.

Innovative and flexible leadership was also demonstrated in Griggs's response to his greater awareness of the international nature of the work of the church. As a result of his Asiatic tour; Griggs proposed two ideas that were radical within the Adventist context. He suggested the encouragement of an indigenous Christianity and the adoption of the structure, curriculum, and methodology of local educational systems. Griggs saw little virtue in superimposing a Western Christianity or an American educational structure upon foreign peoples. Griggs also believed that his suggestions could be implemented without weakening the purpose of Christianity or losing the essential features of Adventist education.

Confident that he was providing enlightened leadership to the Department of Education, Griggs presented evidence of healthy growth and development in his educational reports to the General Conference session of 1918. This was not sufficient, however, to ensure his reelection. More conservative forces were beginning to surface within the church, and Griggs's stance on a number of issues, such as graduate study, were interpreted as radical and dangerous. The safe course for the church was to place educational leadership in the hands of a man more attuned to conservative thinking. Hurt by this development, but loyal to his church, Griggs was able to consider two possible directions with regard to his future work: educational
leadership at the union conference level or a return to college administration.
CHAPTER VIII

PRESIDENCY OF EMMAUEL MISSIONARY COLLEGE
1918-25

Historical Overview

In the weeks immediately following the 1918 General Conference session, Griggs was uncertain about his future work. He was elected educational secretary of the Columbia Union Conference, but was diffident about accepting the appointment. The Lake Union Conference also acted quickly to secure Griggs's services as president of Emmanuel Missionary College. When approached by William Guthrie, president-elect of the Lake Union Conference, Griggs declined the offer. Before the General Conference session had adjourned, Guthrie again approached Griggs and obtained from him an agreement to consider the proposal. By late April, Griggs began to warm to the idea of going to Berrien Springs. He considered all aspects of the proposed responsibility and made his response a matter of prayer. By the middle of May, Griggs advised Guthrie that he would accept the presidency of the college. Griggs met with the Emmanuel Missionary College board on May 22, 1918. After working through a full agenda, Clement L. Benson moved that Griggs be invited to be president for the forthcoming year. Griggs accepted, and the matter of his immediate employment was settled.¹

¹F. Griggs to S. L. Frost, April 25, 1918, RG 9: Griggs, F-2; F. Griggs to C. P. Crager, April 28, 1918, RG 9: Griggs, F-1, GCAr;
While he had given this appointment plenty of thought, Griggs did not explain his reasons for accepting the presidency of Emmanuel Missionary College. It is likely, however, that a principal reason for accepting the responsibility was Griggs's perception that the college was facing a period of growth and expansion. Union College had tested his abilities as a leader in a time of contraction, but Emmanuel Missionary College offered opportunities for the exercise of leadership in a time of expansion. Whereas in 1910 Union College had been crippled by its debts, Emmanuel Missionary College in 1918 was almost debt free and plans had been inaugurated to raise $75,000 for an expansion program.1

Conditions had not always been so propitious for Emmanuel Missionary College. The college had struggled through the move from Battle Creek in 1901 and under Sutherland's reform administration had quickly established itself as an alternative training school for Adventist young people. In 1904, Sutherland had left the college to establish a self-supporting training school at Madison, Tennessee. Unfortunately, Sutherland's exit had included a sizable number of key faculty. The new president, Nelson W. Kauble, faced with the

F. Griggs to C. L. Benson, May 5, 1918; W. Guthrie to F. Griggs, May 7, May 9, 1918; F. Griggs to W. Guthrie, May 10, 1918, Griggs Papers, AUHR; LUCC Min, April 7, 1918; EMC Bd Min, May 22, 1918. Vande Vere has implied that Benson's nomination of Griggs for president was a selfless act. This is not correct. Although he had only assumed the presidency in October 1917, Benson had quickly demonstrated an unfitness for the role. At the General Conference session in 1918 he had been appointed assistant educational secretary to Howell. The board of trustees, therefore, was looking for a strong leader to take Benson's place (Vande Vere, The Wisdom Seekers, p. 141; GCC Min, April 14, 1918).

challenge of rebuilding a faculty and an educational program, had proved regrettably inept, and from 1904 through 1908 the college had made little progress. After his visit to Emmanuel Missionary College in 1907, Griggs had concluded that the college "posed as a training school, but [was] doing only 10th and 11th grade work." Griggs also doubted whether there could be any improvement under Kauble.¹

Kauble was replaced by Otto T. Graf in the summer of 1908. Graf, a thoughtful history professor, began the rebuilding that should have commenced under Kauble. Under Graf, academic purpose was given to the curriculum, stronger faculties were recruited, and sound financial management practiced. In addition, enrollment grew steadily, student morale was high, and the physical plant was enlarged to meet expanding needs. In the fall of 1917, Graf's poor health forced him to take a leave of absence and later resign the presidency. While Graf never recovered physically, the school he had led for nine years fared somewhat better. Under his leadership it had regained its stature as a college and was poised for further growth and development.²

The loss of Graf early in the 1917-18 school year created problems for the college board. As interim president, the board selected Benson, an experienced college teacher. At the time of his appointment to Emmanuel Missionary College, Benson was field secretary for the Missionary Volunteer Department of the General Conference. Despite his extensive teaching experience, Benson was timid and

¹Vande Vere, The Wisdom Seekers, pp. 119-27; F. Griggs to A. G. Daniells, February 20; March 1, 1907, RG 11: 1907-G, GCAr.
indecisive as a college president. The board was relieved when Benson
was appointed assistant secretary of the General Conference Department
of Education in April 1918. This cleared the way for the college to
acquire the services of a strong leader. In Guthrie's view, the best
qualified man available was Griggs and, as noted above, he acted
promptly to acquire Griggs.¹

Griggs and Guthrie established a close and harmonious rela-
tionship. Together they embarked on a vigorous program of development
that moved on four fronts: a drive to attract students, recruitment
of qualified faculty, strengthening of the academic program, and
expansion of campus facilities. The efforts of Griggs and Guthrie in
each of these areas were largely successful. During the seven years of
Griggs's presidency, the college grew and developed as attested to by
the following facts: (1) a 58 percent increase in total enrollments,
from 324 in 1918 to 512 in 1925; (2) an increase in the collegiate
component, from 40 percent of the total enrollment in 1918 to 62
percent in 1924; (3) an increase in faculty size, from 28 in 1918 to
40 in 1923; (4) an increase in the number of certificate, diploma, and
degree courses, from 13 in 1918 to 17 in 1924; (5) construction of six
major buildings and a number of renovation and refurbishment projects:
(6) junior college accreditation awarded in 1922; and (7) the
commencement of a graduate program in 1922.²

While Griggs's prime responsibility was to lead in the growth

²Seventh-day Adventist Annual Statistical Reports 1903-1940;
and development of the college, his experience and expertise as a
general educational administrator was not overlooked by the denomina-
tion. Throughout the years 1918 through 1925, Griggs was a member
of the General Conference Department of Education committee. Mem­
bership on this committee kept Griggs in touch with the educational
affairs of the denomination and involved him in several educational
councils. One of the more important of these was a Bible and History
Teachers' Council which convened July 1 through August 9, 1919. This
council was called to help resolve issues associated with doctrinal
reconstruction. Griggs was not a full participant in the council,
but he did attend some meetings. Three of his faculty were included
in the official list of delegates.¹

In 1922, Griggs attended the General Conference session held
in San Francisco from May 11 through May 27. At this session,
Griggs's mentor, Daniells, after twenty-one years of leadership, was
replaced by Spicer as president of the General Conference. A number
of meetings of the Department of Education committee were held con­
currently with this session. The following year an educational and
Missionary Volunteer convention was held at Colorado Springs,
Colorado, from June 5 through 19. Griggs and ten of his faculty were
authorized to attend. The tone of the convention, and some of the
resolutions passed, reflected the conservative, fundamentalist thrust

¹SDA Yearbooks, 1919-25; W. E. Howell, "Bible and History
Teachers' Council," RH 96 (14 August 1919):29; A. G. Daniells, "The
Bible Conference," RH 96 (21 August 1919):3-4; E. F. Albertsworth to
F. Griggs, March 28, 1920, Griggs Papers, AUHR; Educational Recommen-
dations: 1919-A (Washington, D.C.: General Conference of Seventh-day
Adventists, 1919), pp. 3-11. For a recent assessment of the council,
see Moleleurs Couperus, "The Bible Conference of 1919," Spectrum 10
promoted by Howell. For example, strong separatist views prevailed, including a stand against accreditation of the colleges. There was also a concerted effort to strengthen the place of vocational training and manual subjects in the curriculum. Howell went so far as to propose that the curriculum be divided equally between vocational, intellectual, and religious subjects. As part of the general search for educational identity within a conservative climate, the delegates voted a "declaration of educational principles." Like the National Education Association in 1918, Adventist educators sought to articulate essential principles consistent with their world view (see table 5). While Griggs did not subscribe to the stance taken on accreditation, his practice at Emmanuel Missionary College was generally consistent with the educational principles affirmed.¹

During his presidency of Emmanuel Missionary College, Griggs maintained the practice of teaching two subjects each semester. These subjects were usually selected from psychology, philosophy, and economics. Blanche Griggs was also employed as a part-time teacher, handling classes in Latin and New Testament history. Son Bruce, after several years in the United States Army, returned to his career as a newspaper reporter, first with Associated Press and then with the Milwaukee Journal. While his father was at Emmanuel Missionary

TABLE 5
COMPARISON BETWEEN NEA AND ADVENTIST EDUCATIONAL PRINCIPLES

<table>
<thead>
<tr>
<th>NEA Cardinal Principles</th>
<th>Adventist Educational Principles</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Health</td>
<td>1. Ethical character</td>
</tr>
<tr>
<td>2. Command of fundamental processes</td>
<td>2. Intellectual culture</td>
</tr>
<tr>
<td>3. Worthy home membership</td>
<td>3. Moral purpose</td>
</tr>
<tr>
<td>4. Vocation</td>
<td>4. Vocational training</td>
</tr>
<tr>
<td>5. Civic education</td>
<td>5. Good health</td>
</tr>
<tr>
<td>6. Worthy use of leisure</td>
<td>6. Practical efficiency</td>
</tr>
<tr>
<td>7. Ethical character</td>
<td>8. Patriotism</td>
</tr>
</tbody>
</table>

College, Donald was able to further his education. In 1919 he completed his high-school diploma, as well as taking some college subjects. In 1920 he graduated from the two-year premedical course and was immediately accepted into the College of Medical Evangelists at Loma Linda as a medical student. In 1922, upon completion of two years of the medical course, Donald was awarded the bachelor of arts from Emmanuel Missionary College. He completed his medical studies in 1924 and served his residency in the Los Angeles County General Hospital. Just before he commenced his final year of medical training, he married Loice Adamson, a registered nurse.¹


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Griggs could take pride in the achievements of his sons and he could view with satisfaction the development of the college. The latter, however, was not without its price. The building program and the development of school industries caused the college to accumulate debts that in 1923 reached $118,000. The pressure Griggs exerted to gain board approval for his expansion program, and the resulting debts, caused some alienation between Griggs and the board. While he still enjoyed working with young people, his enthusiasm for developing the college gradually waned under the resistance he encountered.¹

As early as 1921, I. H. Evans, former president of the North American Division, had expressed the desire that Griggs join him in the Far Eastern Division (formerly the Asiatic Division). At the 1924 Fall Council, Evans renewed the invitation and pressed Griggs to accept an appointment as field secretary. Griggs, with happy memories of his trip through that region in 1916-17, felt clear to accept.²

The board invited C. W. Irwin, associate secretary of the General Conference Department of Education, to succeed Griggs. Irwin accepted, but Howell had suffered an illness that required months of recuperation. It became obvious to the board that it would be some time before Irwin could be released. The invitation to Irwin was withdrawn, and in March 1925 they invited Guy F. Wolfkill to the

¹EMC Bd Min, February 3, 1924; Vande Vere, The Wisdom Seekers, pp. 159-60.

²I. H. Evans to F. Griggs, August 12, 1921, Griggs Papers, AUHR; "President Griggs Called to China," SM 10 (November 1924):28.
presidency. In the fall of 1925, Frederick and Blanche Griggs sailed across the Pacific Ocean to take up residency in Shanghai, China. By happy coincidence, Donald and his wife sailed on the same boat, bound for medical service at the Shanghai Sanitarium.¹

**Goal Clarification**

In his leadership of both South Lancaster Academy and Union College, Griggs had consistently kept foremost the purposes of the schools. Furthermore, he endeavored to ensure that the formal and informal curricula were consistent with the purposes and contributed to their fulfillment. In his leadership at Emmanuel Missionary College, Griggs showed equal dedication to goal definition and curriculum development consistent with his goals. This task was foundational to all other activity in the school.

Graf had made little attempt to specify the purposes of the college, except within the context of an historical sketch:

> As the name implies, Emmanuel Missionary College is a training school for Christian workers. It is the aim of the Church to evangelize the world, and the Church must look to its training-schools for qualified laborers. . . . Emmanuel Missionary College has but one objective; namely, to train students in as short a time as possible, and as thorough a manner as possible, for effective service in the Master's vineyard.²

Griggs retained the historical sketch in his annual bulletins, but he evidently felt the above goal statement to be inadequate. In an endeavor to make the purpose of the college more explicit, Griggs

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²EMC Bul, 1916-17, p. 11.
added a foreword to the bulletin for 1919-20. In part, the foreword read:

Emmanuel Missionary College has a fixed ideal. The courses offered are especially designed for carrying out this ideal. The school is maintained to develop the spiritual interests of the student with as much vigor and earnestness as the intellectual. . . .

We also believe that the study of the practical arts and trades are just as worthy of a place in our curricula as history, science, or other literary studies. . . .

Only in a Christian school can these three phases of education be correctly balanced. . . .

Whereas Graf's goal statement had been couched in terms of results for the organization, Griggs stated his in terms of outcomes within the individual student. He once again stressed a threefold thrust for Adventist schools: intellectual, physical, and spiritual development of the student. Furthermore, Griggs was determined to pay more than lip service to each of these three domains for development.²

The importance of intellectual and spiritual development had been previously stressed by Griggs. He had, likewise, supported moderate efforts to develop vocational training and work-study, but had felt dissatisfied with these previous efforts to educate in the physical domain. Neither South Lancaster Academy nor Union College had possessed the resources to fully explore the potential for incorporating manual studies into the curriculum. Emmanuel Missionary College, on the other hand, offered a unique opportunity to legitimate

¹EMC Bul, 1919-20, p. 13.

²F. Griggs to W. W. Yale, December 30, 1918; F. Griggs to F. M. Wilcox, March 13, 1919; F. Griggs to H. U. Stevens, November 7, 1919, Griggs Papers, AUHR.
vocational training and manual studies.¹

Three factors gave Griggs cause for optimism. First, inherent in the establishment of Emmanuel Missionary College at Berrien Springs was a belief in the importance of manual studies. True, the early efforts to incorporate the idea had been marked by excess rather than success. Nevertheless, as Griggs wrote to a friend, this college "was practically marked in its establishment."² Griggs believed he should build on this tradition. Second, the rural setting of the college and the spacious campus provided scope for developing a variety of manual activities. Third, Griggs inherited from Benson three faculty members--Cush Sparks, J. R. Sampson, and Rena Klooster--who became the nucleus for developing a comprehensive vocational training and manual program. To these three, Griggs added S. A. Smith. With Griggs's encouragement and direction, they charted a new course for manual studies within the college.³

The manual program developed at Emmanuel Missionary College centered around four areas of study: agricultural science, carpentry and furniture making, home economics, and printing. By the 1919-20 school year, twenty-three subjects were offered within these four areas. In addition to including manual subjects as part of the general curriculum, Griggs introduced two two-year diploma courses in vocational studies. The first of these, agriculture, commenced in

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¹Griggs, "Autobiographical Sketch," pp. 124-26; F. Griggs to C. P. Crager, December 15, 1919, Griggs Papers, AUHR.
²F. Griggs to W. W. Yale, December 30, 1918 (italics supplied).
³EMC Bul, 1918-1919, p. 12; SDA Yearbooks, 1917-19.
1918; the second, home economics, was added in 1919.  

While the threefold development of the individual was a primary goal, Griggs acknowledged an overriding purpose for the college. The bulletin for 1920-21 contained the following statement of that purpose:

Emmanuel Missionary College exists but for one purpose—to prepare young men and women to carry the Third Angel's Message—the Gospel Message—to the world in this generation. . . . We must send preachers, teachers, physicians, nurses, carpenters, mechanics, printers, musicians, and business men to every corner of the earth. Each one of these individuals must be trained to do his part, his duty, wherever he may be sent, to the best of his ability and in the fear of the Lord.

The development of these human units into one perfect, harmonious whole, inspired by a common ideal and constrained by the love of Jesus Christ, is the work which this College is determined to do.

This was no new purpose for Emmanuel Missionary College, for a basic motivation for the establishment of Battle Creek College in 1874 had been to produce workers for the church. This purpose had been reaffirmed by Sutherland in the transfer of Battle Creek College to Berrien Springs in 1901, and in the choice of a name—Emmanuel Missionary College. At each of these earlier stages, however, the basis of preparation for service had been differently perceived. During the first twenty years, the graduates had received a classical education. Under the influence of Sutherland, preparation for service consisted of short courses of study. Griggs, on the other hand, stressed a preparation that involved a balanced education of the whole man.

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1EMC Bul, 1919-1920, pp. 61-72.  
2EMC Bul, 1920-21, p. 17.  
3Joseph G. Smoot, "Sydney Brownsberger: Traditionalist," in Knight, Early Adventist Educators, pp. 78-84; Warren S. Ashworth,
The link between holistic education and service was explained by Griggs in an address he gave in 1924:

Life is that complete co-ordination of the physical, mental, and spiritual, that will produce the highest and most durable satisfactions. But all this cannot be without the vision... It is the vision that gives direction and force to all the faculties of the being.

Griggs appeared to be saying that a vision of service acted as a capstone to holistic education. This vision supplied the motive force which, in turn, gave purpose and direction to the education of each student. Unlike Graf who apparently saw service only in terms of the need of the church, Griggs perceived service as fulfillment and satisfaction for the individual. The goal statements Griggs formulated for Emmanuel Missionary College were couched in terms of realizing the basic needs of people.

The Curriculum and Courses of Study

The formulation of goal statements were but the beginning of the educative process. Griggs and his faculty had to ensure that the formal curriculum fulfilled the intent of the goal statements. This required a balanced emphasis upon academic, physical, and spiritual learning experiences; it required exposure to activities which helped students internalize the goal of service.

Griggs had visited Emmanuel Missionary College in the winter of 1918 and had concluded that the curriculum was not meeting the...
goals of the college. He was critical of the quality and quantity of academic achievement. He was also dismayed at the standard of manual performance. He felt that in many of the manual subjects, students were "merely doing work." Griggs therefore counseled that "manual training should be put on a solid, substantial basis, theoretically, as well as industrially, speaking." Griggs was probably correct in his assessment, for as Vande Vere noted, under Graf the practical side of the program was neglected.¹

Griggs made a number of curriculum changes in his first year at Emmanuel Missionary College. First, he immediately moved to strengthen the status of manual subjects within the curriculum. Griggs's first bulletin noted: "The academic course has been so modified as to permit twenty hours of vocational subjects to be taken in place of an equal amount of literary work hitherto required." Second, in a number of courses, Griggs provided greater flexibility by increasing the number of electives permitted. Third, he introduced a two-year, college-level course in agriculture. Fourth, he established a new department of foreign missions. These four changes gave notice that Griggs fully intended to translate goal statements into practice.²

In 1918, Emmanuel Missionary College offered one degree, the bachelor of arts, to graduates from the literary and ministerial courses. In addition to these two college-level courses, there was one three-year diploma course, seven two-year diploma courses, and

¹EMC Bd Min, February 18, 1918; Vande Vere, The Wisdom Seekers, p. 137.
three one-year certificate courses. Each of these courses required
the academic course (grades 9 through 12) as a prerequisite.¹

During the 1918-19 school year, Griggs and the faculty worked
to revise and upgrade the academic program. The first change involved
ministerial training. In response to a recommendation from the Gen­
eral Conference Department of Education, the board agreed to establish
a School of Theology and to award the bachelor of theology. In recog­
nition of the need for a less academic preparation for some minis­
terial and lay workers, four other courses were offered by the School
of Theology: a two-year junior ministerial course, a two-year Bible
workers' course, a one-year gospel workers' course, and a one-year
home missionary course. The latter two courses did not require the
academic course as a prerequisite.²

Besides the courses within the School of Theology, two other
diploma courses were added in 1919. The first of these was a two-year
home economics course. Concerning this course, the bulletin noted
the need for "women trained in the executive work" within the field
of home economics, and it anticipated graduates from the course would
become "teachers, assistants in schools, sanitariums, or other insti­
tutions." The second course, a two-year diploma in pipe organ, meant
that the music department offered diploma courses in pianoforte,
organ, violin, and voice.³

Griggs continued to expand the number of practical courses

¹Ibid., pp. 94-103.

²EMC Bd Min, September 22, 1918; EMC Fac Min, October 3, 1918;
EMC Bul, 1919-20, pp. 38, 44.

³Ibid., pp. 66, 105-6.
offered by the college. A Department of Expression, offering a two-year diploma, was established in 1920. The college bulletin noted: "The gift of speech is God's first gift to man, and is among the greatest. Its cultivation should be carried on in a judicious and studious manner." The hope was expressed that ministers, teachers, and Bible workers would study vocal expression. Within a year it was realized that the department of expression could not support its own diploma. By the 1921-22 school year the diploma in expression was deleted, but the department continued to offer electives for other courses. Besides the course in expression, the 1920-21 school year saw the introduction of the bachelor of science degree for those graduating from the literary course with a major in science.¹

The bachelor of science was not the last degree introduced by Griggs. As previously noted, for some years Griggs had been advocating that one Adventist college offer a graduate program. In March 1918 the General Conference Department of Education committee had discussed the desirability of offering graduate work in denominational colleges and had established guidelines, including the recommendations that: (1) a graduate program be one full year beyond the bachelor's level; (2) candidates had gained experience in the work force for several years before entering the program; and (3) before introduction, each program be authorized by the Department of Education. There was no response to this by any of the colleges until 1921, when Griggs ventured to offer a master of arts degree at Emmanuel Missionary College. Unlike his usual practice, Griggs gave little publicity

¹EMC Bul, 1920-21, pp. 104, #27; EMC Bd Min, January 20, 1919.
to this new program—which may account for so few students being attracted to the new program. One master's degree was awarded in 1922, three in 1923, and one in 1925. This venture into graduate work was short-lived, and with the departure of Griggs in 1925 the program lapsed.¹

In addition to new courses and a broadening of the curriculum to include practical and vocational subjects, Griggs also encouraged informal structures which reinforced the formal curriculum. In the 1917-18 school year, the chief outlet for missionary work was through a number of auxiliary groups which functioned under the auspices of the Missionary Volunteer Society. In addition, a ministerial and Cible workers' association provided fieldwork for those preparing to enter the ministry. Two other groups also functioned: a Young Men's Seminar, and a Young Women's Forum. Both organizations had been created to provide students with practice in public speaking.²

Griggs retained and added to these outlets for student energy. By 1923 a poetry club, history club, and Friends of the Forest club had been established. For those with musical talent, a choir, glee club, brass and woodwind band, and orchestra were available.³

As an example of the impact of the informal curriculum, there were reports in both 1919 and 1920 on the success of evangelistic programs conducted by the students in the districts around the


²EMC Bul, 1917-1918, pp. 15-16.

³EMC Bul, 1921-1922, p. 117; EMC Bul, 1924-1925, pp. 44-45.
college. These programs not only gave ministerial trainees opportunities to gain confidence and experience in the techniques and procedures of public evangelism, they also initiated students into the pleasures of soul winning. In both years, from fifteen to twenty people were reported to have joined the church as a result of these programs.¹

One further aspect of the informal curriculum should be noted. Griggs believed in the importance of college industries and the values derived from student work in these industries. As a result, a variety of industries flourished under Griggs. He measured the success of these industries in terms of attitudes and work skills developed, and in terms of the numbers of students enabled to finance their college program.²

Besides his endeavors to harmonize the formal and informal curriculum, Griggs also showed an awareness of the influence of the "hidden" curriculum. This awareness was revealed by his anxiety that the faculty and staff set a consistent example to the student body. His exhortations to the faculty included a request that teachers be faithful in their attendance at teachers' prayer meetings each Friday evening and before the daily chapel period. He also urged industrial superintendents to ensure that students were released from their work


²EMC Bd Min, January 9, 1919, October 28, 1923; Frederick Griggs, "The Lake Union College," LUH 12 (14 April 1920):1-2; F. Griggs to S. L. Frost, July 8, 1919, Griggs Papers, AUHR.
on Friday afternoons with ample time to prepare for the Sabbath.¹

Although Griggs did not use current terminology, he apparently recognized that the total environment of the school influenced cognitive, affective, and psychomotor development. He therefore acted to achieve harmony and reduce dysfunction between the formal, informal, and "hidden" aspects of the curriculum. Furthermore, the courses of study which implemented the formal curriculum were consistent with the stated goals of the institution.

**Developing the Form and Structure of a College**

Initiatives Griggs would take to develop the form and structure of Emmanuel Missionary College were foreshadowed in recommendations he made to the board in the winter of 1918. On that occasion he made it clear that the college should acquire competent faculty, develop well-organized departments, and work toward accreditation and recognition by the "Association of Affiliated Colleges."² After assuming the presidency later that year, Griggs undertook the accomplishment of these goals.

In common with other Adventist colleges, the administrative and academic structure of Emmanuel Missionary College in 1918 was relatively simple. The college was administered by the board of trustees. The college president was executive officer of the board, and also served as academic dean and business manager. Assisting the president in his several roles was a registrar, an assistant business

¹EMC Fac Min, April 4; October 23, 1920; March 13, 1921.
²EMC Bd Min, February 18, 1918.
manager, superintendents of industrial and domestic departments, and
deans of the men's and women's residences. Academic affairs were
handled by the president through the faculty, subject departments,
and standing committees.¹

Griggs firmly believed in sharing responsibility through the
use of standing committees. He started with four committees in 1918,
but by 1920 the regular affairs of the college were being cared for
by twelve standing committees. While Griggs retained the chairmanship
of one or two key committees (the discipline committee, for example),
the majority of the standing committees were under the chairmanship
of senior faculty. In addition to standing committees, Griggs also
used ad hoc committees to address specific tasks. Early in 1919, for
example, four ad hoc committees were appointed to organize specific
areas in the overall planning for the 1919-20 school year.²

The first step toward altering the administrative and academic
structure was made in 1918, when a School of Theology was established.
The appointment of W. H. Wakeham as dean of the school permitted
Griggs to shed some of his academic responsibilities. The establish­
ment of this first school within the college resulted in a strengthen­
ing of the various departments. Where appropriate, heads of
departments were appointed and their roles defined. They then played
a larger part in the administration of the academic program. In
addition, there were occasions when Griggs invited them to report
directly to the board on departmental affairs.³

¹EMC Bu1, 1918-1919, pp. 4-7.
²EMC Bu1, 1918-25; EMC Fac Min, February 6, 1919.
³EMC Bd Min, September 22, 1918; March 9, 1920.
A major reorganizational step took place at the commencement of the 1923-24 school year. The college was divided into six academic schools: liberal arts and sciences, theology and missions, normal training, applied arts and sciences, music, and college preparatory. The schools of liberal arts and theology were each administered by a dean, while the remaining schools were administered by directors. With the exception of the college preparatory and normal training, all schools were further divided into departments. The School of Liberal Arts and Sciences, for example, consisted of ten departments. The entire faculty of the college continued, however, to exercise control of general academic policy.\footnote{EMC Bul, 1923-1924, pp. 55-163.}

The establishment of distinct schools within the college was made possible through the acquisition of better qualified faculty. Edwin C. Walter suggested that when Wolfkill succeeded Griggs in 1925, only one faculty member possessed a degree above the bachelor's level. In this judgment, Walter was mistaken. While it is difficult to accurately determine the academic qualifications of Emmanuel Missionary College faculty through the Griggs years, since faculty qualifications were not shown in the annual bulletins, the \textit{Cardinal} for 1924 published photographs and academic qualifications of the faculty. Of the thirty-five teaching faculty shown, the following qualifications were listed: one doctor of music, one doctor of medicine and bachelor of science, six master of arts, nine bachelor of arts, four bachelor of theology, and three bachelor of science. Of the eleven teachers holding less than a bachelor's degree, nine taught manual
or practical subjects such as commerce, music, home economics, and nursing. This 1924 list of qualified faculty represented a substantial improvement on Griggs's faculty of 1918. It is highly probable that when Griggs first went to Emmanuel Missionary College, degreed faculty consisted of only two master's and four bachelor's degrees.¹

It had not been easy for Griggs to recruit a better qualified faculty. Within the ranks of the teaching force of the denomination, few had ventured into graduate study. Those who had were often viewed with suspicion by church leaders. Even Griggs, while he urged graduate studies, did not feel entirely comfortable with the perceived influence of university training. Concerning one teacher, he wrote: "I recognize . . . the dangers that have confronted him in attending the university as he has been doing the last two or three summers. I have seen this and have talked with him about it." On another occasion, Griggs wrote of the atheistic and agnostic tendencies of secular schools and warned that only those of strong faith should enter the universities, and then only after taking counsel with church leaders.²

Despite his strong reservations about secular universities, Griggs had a stronger reason for desiring qualified faculty. As noted

¹Edwin C. Walter, "A History of Seventh-day Adventist Higher Education in the United States" (Ed.D. dissertation, University of California, Berkeley, 1966), p. 126; The Cardinal (Berrien Springs, MI: The Senior Class Emmanuel Missionary College, 1924), pp. 9-16; SDA Yearbook, 1919, pp. 197-98; "Ten New Names on the Faculty," SM 4 (27 September 1918):1-2. One qualification needs to be made. It is likely that two of the 1924 master's degrees, including Griggs's, were honorary rather than earned degrees.

²F. Griggs to Mrs. J. Nickerson, October 6, 1919, Griggs Papers, AUHR; Frederick Griggs, "Response from Prof. Frederick Griggs," RH 96 (17 April 1919):16-17.
above, Griggs had, in the winter of 1918, recommended that the college seek accreditation. He had again raised the matter at one of his first faculty meetings, but it was in the early 1920s that his convictions on the matter deepened. It was becoming clear to Griggs that the College of Medical Evangelists at Loma Linda would be denied accreditation as a medical school were it to continue to accept students from non-accredited colleges. This greatly concerned Griggs. Howell, on the other hand, seemed prepared to sacrifice the future of the College of Medical Evangelists in order to preserve the independence of denominational colleges. The matter came to the fore in 1921 with an exchange of letters between Griggs, Howell, and Magan. The latter was then dean of the College of Medical Evangelists. Griggs argued that: (1) accreditation could not be avoided, (2) medical service was an essential part of the work of the church, (3) junior college status would meet medical accreditation requirements, and (4) accreditation as a junior college required no change of aims and curricula and therefore constituted no sacrifice of denominational principles. The arguments of Griggs and others finally prevailed over the conservatism of Howell.  

Accreditation of Emmanuel Missionary College as a junior college was sought with North Central Association of Colleges. During 1921 Griggs worked to meet the requirements of the accrediting association and, at one stage, felt rather pessimistic since it was required that college-level teachers should have studied one year

\[\text{References:} \ W.\ E.\ Howell\ to\ F.\ Griggs,\ January\ 4,\ 1921;\ F.\ Griggs\ to\ W.\ E.\ Howell,\ January\ 9,\ 1921;\ F.\ Griggs\ to\ P.\ T.\ Magan,\ January\ 9,\ February\ 13,\ 1921;\ P.\ T.\ Magan\ to\ F.\ Griggs,\ February\ 3,\ 22,\ 1921,\ Griggs\ Papers,\ AUHR.\]
beyond the bachelor's level. It is not clear exactly when, but probably in the spring of 1922, Emmanuel Missionary College was granted junior-college status. Problems associated with accreditation were not over, however, for in the fall of 1923 Griggs was advised that the continued use of non-degreed teachers at the collegiate level placed accreditation in jeopardy. In the winter of 1925 the North Central Association of Colleges again questioned the accreditation awarded Emmanuel Missionary College. This time the issue was the failure of the college to acquire an endowment fund. In answer to the latter threat, Griggs proposed that the financial standing of the school would appear in a better light if all appropriations from local conferences were channeled through the Lake Union Conference and the Lake Union were to guarantee an annual subsidy of $8,000.¹

Meeting accreditation standards proved beneficial to the students of Emmanuel Missionary College in a number of ways. Not the least of these was the effort to upgrade the library. In 1920 the college reported library holdings of 9,000 volumes. By 1925 the number of volumes had grown to 11,780.²

One further step was taken in 1921 to enhance the image of the college. Early that year, Griggs tentatively raised with the board the idea of operating a year-round program by introducing a summer term. He received sufficient encouragement from the board to refer the matter to a faculty subcommittee. This committee endorsed

¹EMC Fac Min, February 12, 1922. Vande Vere suggests either March or April 1922 as the month in which accreditation was first awarded (Vande Vere, The Wisdom Seekers, p. 157). EMC Bd Min, February 19, 1925; LUCC Min, March 3, 1925.

²Seventh-day Adventist Annual Statistical Reports 1903-1940.
the proposal and presented to the faculty a list of eleven advantages. Not the least attractive to the faculty was the prospect of continuous employment for teachers. The faculty voted a twelve-week, six days per week term which would permit a student to complete two subjects and earn twelve credits. That this step met a need may be judged from a summer school enrollment that exceeded 200 in 1924. In 1923 the college began graduating a summer class.¹

During his presidency, Griggs worked to establish the status and reputation of Emmanuel Missionary College as a college in fact as well as name. To this end he recruited a better qualified faculty, established organizational structures which facilitated the academic program, and prepared the college to receive accreditation as a junior college.

Campus Development

The Griggs years at Emmanuel Missionary College corresponded with a period of growth within the school. This growth was principally seen in such areas as enrollments, courses of study, and faculty. Stimulus and growth came, in part, from external factors such as the conclusion of World War I, increased societal demand for education, and renewed commitment by the Seventh-day Adventist church to its task of world evangelism. Stimulus for growth also came from the drive and energy of Griggs, and from the support he received from Guthrie. One result of growth was the demand for expanded campus facilities.

¹EMC Bd Min, January 17, 1921; EMC Fac Min, February 13, 1921; Frederick Griggs, "Emmanuel Missionary College Summer School," LUH 13 (20 April 1921):2-3; "A New Thing," SM 7 (August 1921):11; "Large Summer Class Graduated," SM 10 (Summer 1924):15.
The need for improved campus facilities had been anticipated before Griggs assumed the presidency. As a result of his visit to the college in February 1918, Griggs had advised the board of the need for additional buildings and improved equipment. The Lake Union Conference considered the matter immediately and voted to raise $75,000 from within the union for a building and improvement program at the college. Griggs, therefore, came to the presidency aware that opportunity existed to facilitate the growth of the physical plant.

Before the beginning of the 1918-19 school year, the board considered and approved a list of building priorities prepared by Griggs and a subcommittee. The plan included additions to both men's and women's residences, the building of a new chapel, and the remodeling of the old chapel into classrooms.

Griggs did not, however, adhere rigidly to the order of priority initially established. As he became more familiar with the college, and aware of other areas of need, he used the board's overall plan with a degree of flexibility. For example, S. A. Smith, the new director of agricultural science, convinced Griggs that a greenhouse was essential to the effectiveness of his department. In response to this, a 40' X 20' greenhouse was given first claim on the monies received for capital development. Another example of Griggs's flexibility was the construction of a new music building in 1919. Teaching and practice rooms for the music department had been located on the third floor of the main college building. The sounds that

1EMC Bd Min, February 20, 1918; LUCC Min, February 21, 1918.

2EMC Bd Min, July 31, 1918; Frederick Griggs, "Emmanuel Missionary College: Plans for Enlargement and Opportunities for Student Work," LUH 10 (14 August 1918):9-10.
emanated from that area effectively disturbed the administrative and major teaching areas of the college. It therefore became imperative to Griggs that a separate music building be constructed. This served two purposes: it removed distracting sound, and it released space for other academic uses.¹

The end of World War I and the increased ability of the college to attract married students brought the realization that an extension to the men's residence was not sufficient. The board decided, therefore, to construct a new men's residence and refurbish the old men's residence into eleven flats for married couples. Anticipating that even this would not be sufficient to cater to married students, Griggs received authority to construct ten small cottages at a maximum cost of $10,000.²

At the quadrennial session of the Lake Union Conference held in January 1920, Guthrie gave a report on campus development at Emmanuel Missionary College. This report listed the following projects as having been undertaken: a three-story addition to the women's residence to accommodate fifty students, North Hall remodeled to provide eleven flats for married students, new central heating plant, new music building consisting of nineteen rooms, new men's residence to accommodate 124 students, new domestic science building (almost completed), extension to the normal building, and a 40,000


² EMC Bd Min, July 7, 1919; F. Griggs to C. P. Crager, August 22, 1919, Griggs Papers, AUHR.
gallon water tower erected. All this was accomplished at a cost of $140,000.\textsuperscript{1}

Guthrie's report, with one exception, had concentrated on new building projects. However, there had also been some alterations to existing buildings to meet pressing needs. For example, in 1918 the chapel had been divided horizontally to provide classroom space and a library. These alterations reemphasized the need for a larger meeting place. The fourth item on the original list of priorities—a new chapel—was not seriously considered until 1921. In February 1921 the board agreed to launch a special fund-raising campaign to finance the chapel. It took over a year, however, before the board finally agreed to erect a freestanding chapel with lecture rooms in the basement. Several months later it agreed to locate the chapel on the site occupied by the new music building.\textsuperscript{2}

This need to relocate a building only two years old illustrated the difficulties which arose when there was no campus master plan. Fortunately, the wood frame music building was easily relocated. This time it was placed over a full basement which was then developed as a science laboratory. In the meantime, the board considered plans for the chapel submitted by Griggs. It was convinced, however, that the plans called for a structure beyond its capacity to finance. Rather than scale back the project, Griggs persuaded the board to permit the staging of its construction. The basement was to be built first and roofed over. This would provide


\textsuperscript{2}EMC Bd Min, February 25; April 18, 1922.
a temporary chapel with the capacity to seat the full student body. Excavations were begun in October 1922, but it was not until December 1923 that the first stage was completed.¹

The various building projects undertaken during Griggs's presidency required consideration of a plan for campus development. As originally conceived by Sutherland, the campus was to develop "on a meandering line." With ample acreage, there was no apparent need for buildings to be in close proximity, nor need they be large and pretentious. Furthermore, to facilitate student participation in their erection, buildings were to be of timber-frame construction. Some, but not all, of Sutherland's campus concepts were retained by Griggs. He persisted with timber-frame construction, but he abandoned the "meandering line." Under Griggs, the growth pattern became linear (see figure 2). Three distinct zones emerged: (1) an administrative and academic zone was located across the south of the campus; (2) the residential and catering zone was located to the north of the academic zone; and (3) the service and industrial zone made up the northern and eastern periphery of the campus. Griggs and the board were probably unaware of campus planning concepts, but common sense suggested the advisability of placing similar functions together and related functions in close proximity.²

In addition to his building program, Griggs was able to add to the college estate. In 1918 the farm had consisted of 293 acres

¹EMC Bd Min, May 28; July 12, 1922; September 20, 1923; "Base­ment of Chapel Completed," SM 9 (December 1923):16.

Fig. 11. Emmanuel Missionary College Campus, 1925.
of which 175 were cultivated. In 1920 a further 140 acres of good bottomland were added through the purchase of an adjoining farm.\footnote{Clayton Palmer, "Third Dimension," \textit{SM} 4 (6 December 1918):3; F. Griggs to G. S. Fisher, March 15, 1920, Griggs Papers, AUHR.} In writing about this land purchase and other developmental projects, Griggs noted:

> When we get finished with some of these improvements we should have a very fine layout for our school, but ... these fine layouts are not what make a good Christian school. We must have in these schools above all things else, such a spirit of consecration and service as the Master had. This makes a good school no matter where it is. There is danger as we have good equipment, of getting our mind centered upon it rather than upon the one essential thing.\footnote{Ibid.}

Despite the pleasure he derived from the physical development of the college, Griggs strove to keep foremost his commitment to the purposes of the college. Plant development was intended simply to serve institutional goals.

During his presidency at Emmanuel Missionary College, Griggs pursued a vigorous program of facilities expansion and campus development. He did this in response to perceived needs and he worked from a list of priorities established early in his presidency. Although no master plan which anticipated future needs was prepared, nevertheless, the siting of new buildings was accomplished with due regard to functional relationships. Campus development under Griggs did not compromise future development, but it did determine the growth pattern of the college for the succeeding twenty years.

**Financial Management**

Two months after Griggs had been appointed president of Emmanuel Missionary College, the board added the functions of business...
manager and treasurer to his responsibilities. While there were distinct advantages in vesting administrative and financial responsibility in one person, it did place a considerable work load upon the shoulders of one man. Thus, during the several years of extensive campus development, Griggs exercised total responsibility for the college.¹

As business manager, Griggs was responsible for not only the operating budget but also the capital development program. Griggs's first year at Emmanuel Missionary College was financially successful and he was able to report an operating gain of $1,149 and a net worth of $202,933. Within two years, however, the financial picture had altered considerably. As Griggs explained to Magan:

We have had a pretty heavy financial loss this year at the college owing to the general slump in things. Our largest item of loss was our coal. It cost us twenty-one thousand dollars. Now think of that amount of money to heat a plant of this kind. Our coal cost us twelve thousand dollars more than it did last year and then there was a general slump in our produce. We raised corn at a dollar a bushel that is now selling at thirty cents. We had some six thousand bushels of it. And so on and so on.²

Griggs was discovering that in addition to the vagaries of the marketplace, enlargement of the physical plant created a corresponding increase in operating costs.

As Griggs had anticipated, a General Conference audit at the end of 1921 revealed an operating loss of $37,370. Furthermore, working capital had been entirely depleted. Net worth had risen to $338,926, but liabilities had also increased to $61,120. In response

¹EMC Bd Min, July 31, 1918.

²EMC Bd Min, July 7, 1919; F. Griggs to P. T. Magan, August 1, 1921, Griggs Papers, AUHR.
to this situation, the auditor submitted a number of observations and recommendations. First, he noted that liabilities stood at 18 percent of total assets. While this was an acceptable level in a commercial venture, in a nonprofit organization it was an embarrassment, since it required borrowing and annual interest repayments. Second, the auditor was critical of $25,034 spent on equipment. While he did not deny the need for equipment, he urged that annual budgetary provisions be made for equipment expenditures and that purchases be kept within the budget. Third, he urged that heads of departments be kept informed of increases in expenditures in their departments. On this point he explained: "A budget of estimates is of no service, however, unless the actual expense and income are compared monthly with the budget record." Fourth, the auditor counseled flexibility in implementing the budget. Income needed to be monitored and fluctuations noted. Any decreases in anticipated income had to be immediately offset by reduced expenditures. The fifth and final point made by the auditor was that in a school the size of Emmanuel Missionary College, a central purchasing committee should be established to coordinate and oversee all purchasing. Furthermore, this committee should only act on requisitions signed by heads of departments.¹

The audit report contained good counsel and Griggs determined to improve the efficiency of his financial administration. In a financial report covering the two months following the presentation of the auditor's statement, Griggs was able to advise the board of a $20,000 reduction in liabilities. This encouraging picture did not

¹EMC Bd Min, January 3, 1922.
continue, however, and the financial report for the 1922-23 school year indicated liabilities of $90,949. Net worth had increased to $416,794, but the relationship between net worth and liabilities had risen to almost 22 percent.\(^1\)

It would seem that Griggs was acutely aware that he had placed the college in financial straits. It would appear also that he felt unable to effectively analyze the situation and offer ameliorative suggestions. As a way out, Griggs invited Irwin to make an on-the-spot survey of the financial organization of the college. Irwin spent a week in the college in the fall of 1923 and wrote a thirteen-page report for the board.\(^2\)

In collecting his data, Irwin visited each domestic, industrial, and academic department and the business office. On the basis of departmental records and his own observations, he endeavored to identify areas in which there was inefficiency, poor management, or wastage. Irwin's report contained numerous small suggestions, but the major points were as follows: (1) greater efficiency was needed in the business office; (2) all departments should be furnished with monthly statements; (3) classes of less than ten students, of which there were twenty-eight, should be regularly assessed for educational and/or financial viability; (4) travel by college personnel should be reduced; (5) a business manager should be appointed to relieve the president of his excessive work load; and (6) tuition fees, which were between 15 and 20 percent lower than those at other Adventist colleges, should be raised.\(^3\)

\(^1\)EMC Bd Min, April 19, 1922; November 13, 1923.  
\(^2\)EMC Bd Min, October 28, 1923.  
\(^3\)Ibid.
At the time of Irwin's investigation, the college debts stood at $87,635. Irwin found that $35,000 was represented by monies outstanding on the various building projects. He also found that $49,000 of liabilities could be traced to six industrial departments. Irwin recommended, therefore, that the board should solve the problem of the money owed on the buildings, but that the departments should be required to "work out their own financial salvation."^1

As a consequence of the bleak financial picture and Irwin's recommendation that a business manager be appointed, Griggs offered his resignation as business manager and treasurer. Although the board was alarmed at the financial situation, it refused to accept Griggs's resignation.2

Despite the vote of confidence in Griggs, relationships on the board had deteriorated considerably. The financial management of the college was sharply criticized by some members. This prompted Guthrie to make a plea for kindness, sympathy, and consideration. He deprecated the caustic comments that had been expressed at recent meetings and counseled: "We should not abuse the other man while he is standing at his post of duty." Guthrie then tried to rally the board in a cooperative effort to limit liabilities.3

The 1923-24 school year proved to be the worst from a financial viewpoint. It was also a turning point. From $91,000 in June 1923, liabilities rose to $118,000 in September, but by February 1924 they had been reduced to $79,000. Given a complete picture of this

^1 Ibid.  
^2 EMC Bd Min, November 13, 1923.  
^3 EMC Bd Min, February 3, 1924.
rise and fall in total liabilities, the board voted to commend the college management for its financial showing. It is not clear from the wording of the minutes whether the vote was spiced with irony or whether it represented a genuine effort to encourage Griggs to continue this trend.¹

At the end of the 1923-24 school year, the board felt it wise to relieve Griggs of financial responsibility. Fred Green, who had been Griggs's loyal assistant business manager, was appointed business manager, and K. F. Ambs was appointed as Green's assistant. Change of management did not ease the problem of cash flow, and the board found it necessary to authorize a $10,000 loan at 6 percent to meet payroll and current accounts. The trend toward improvement noted in early 1924 continued, however, and by November of that year Green was able to report a further reduction in liabilities to $66,671, or 16 percent of net worth.²

After his experience at South Lancaster Academy and Union College, how or why did Griggs permit Emmanuel Missionary College to accumulate large debts? Irwin hinted at two likely explanations. First, by asking Griggs to carry too heavy a load, the board made it impossible for Griggs to attend to the detail necessary to exercise regular budgetary control over the departments. Nor was he able to exercise proper oversight of the accounts department to ensure that department heads were kept fully informed as to the financial status of their departments. Second, Irwin noted that Griggs was a man of

¹Ibid.

²EMC Bd Min, July 30; November 24, 1924.
"broader vision." This observation may be pertinent, since those who paint with broad strokes tend to ignore precision of detail. Griggs's weakness as a financial manager may have been inherent in his ability to work with ideas rather than grapple with details.¹

By themselves, these two explanations appear insufficient. It should also be noted that the system of financing Adventist schools made it almost impossible for a college to expand its facilities without incurring debt. There was no endowment fund nor systematic allocation of appropriations for capital development. The only source of income for campus development lay in the liberality of the constituency. The success of fund-raising drives, however, was hard to predict and made long-range planning difficult.

Fortunately for Griggs, some of the burden for fund raising within the Lake Union Conference was assumed by Guthrie. It was Guthrie who led the drive to raise $75,000 for the college during the early years of Griggs's presidency. During 1918 and 1919 Guthrie pushed the campaign strongly, and by February 1920 was able to report that $95,662 had been received. Unfortunately, to that date $140,000 had been spent on the college building program.²

This overspending should not have occurred. Griggs had planned and the board approved a policy of cash payments for building materials. Griggs, however, did not adhere strictly to that policy. As he confessed to a friend:

¹EMC Bd Min, October 28, 1923.

²From April through December 1919, Guthrie engendered enthusiasm for the building program by focusing on the new men's residence. Individuals and organizations were encouraged to finance rooms at $609.02 per room. By July 1920 Guthrie was able to report that all

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You inquire whether we are carrying out a cash policy in our building. This is the policy upon which we are working, though as a matter of fact we don't have all the cash in hand every time a big order comes in, but our people are being pretty liberal with us and there is a good stream of money coming in so that we are able to meet our obligations and I think, by the time our building is done, that we will have everything even.

Both Guthrie and Griggs were optimists by nature and, from the first, before the money was in hand, they had commenced projects. Griggs, for example, reported to the board early in 1919 that changes to the chapel, the extension to the women's residence, and the installation of a pressure boiler had cost $20,741, but only $15,320 had been raised to that date. Likewise, the construction of the men's residence proceeded ahead of the drive to raise money. This optimistic approach made it inevitable that loans would be sought to bridge the shortfall between expenditures on the project and income from fund raising.²

Griggs enjoyed success on a project he initiated in 1919. Pressed for classroom space and constantly distracted by the sound emanating from the music department, Griggs challenged the student body to raise the $6,000 required to construct a new music building. Such was the enthusiasm engendered that within thirty days a student representative was able to hand a check in excess of $6,000 to the college. Later that year the students raised a further $225 to


¹F. Griggs to C. P. Crager, December 5, 1919, Griggs Papers, AUHR.

²EMC Bd Min, January 21, 1919; F. Griggs to C. P. Crager, December 5, 1919, Griggs Papers, AUHR.
purchase furniture for the lobby of the music hall.¹

The inspiration to place fund-raising responsibility on students came from a previous campaign under Graf. In 1915 Griggs had visited Emmanuel Missionary College at the time students had reached their goal of $5,000 to help meet the college debts. Griggs described the effort as "one of the greatest, if not the greatest, work ever accomplished by one of our student bodies."²

Successes, such as the foregoing, served to reinforce Griggs's conviction that enthusiasm and organization were the main ingredients required to raise money. In connection with another student-run campaign, Griggs was reported to have said: "I am glad to be connected with a school of goals--not merely a school that sets goals, but a school that makes them real."³

When fund raising from within the constituency of the Lake Union Conference did not reach expectations, Griggs was faced with the need to borrow and the prospect of having to abandon his ambition to build a chapel. Money from other sources was the answer, and the solution came from an unexpected origin. Late in 1922, Griggs advised the board that the Berrien Springs Chamber of Commerce had proposed the establishment of a building and extension fund to assist the college in improving its facilities. The source of money for this fund would be the St. Joseph Valley, extending from South Bend, Indiana.


³"400 Campaign," SM 6 (February 1920):2.
Indiana, to St. Joseph-Benton Harbor, Michigan. The board agreed to the proposal and suggested the campaign commence in the spring of 1923.1

Griggs and the board recognized that an effective publicity campaign was the key to success. To generate an awareness of Emmanuel Missionary College in the community, a four-page paper about the college was circulated, banquets for businessmen were held at the college, newspaper proprietors were addressed by Griggs, letters were written, a three-day farmers' institute was held, advertisements were taken out in local newspapers, and an extensive personal visitation program conducted. The campaign opened May 1 with a motorcade through various towns. To maintain the momentum of the drive, Green was released from college responsibilities to devote himself full-time as secretary of the building and extension fund.2

Expectations for success were high. There was considerable wealth in the St. Joseph Valley, community relationships with the college were good, and the very genesis of the idea had been with the businessmen of Berrien Springs. One attorney was reported to have said: "The college is an asset to this Valley and I wish every man, woman, and child could visit this institution and see the working out of the ideals for which President Griggs and his faculty stand."3

1EMC Bd Min, December 27, 1922.
Unfortunately for Griggs and the college, enthusiasm and organization proved insufficient to generate expected community support. The college had hoped to raise $200,000, but it is likely that it received little more than $24,000. After July 1923 little more is heard on the progress of the drive. To finance the chapel basement, construction of which had already begun, the college tried to generate interest in a Christ's Object Lesson campaign.\(^1\)

It was against the backdrop of a failed fund-raising campaign that tensions and recriminations existed within the board during 1923. Vande Vere suggests that "lack of money for a new chapel was perhaps the principal factor that led to Griggs's downfall. . . . Griggs fell a victim of the basement chapel." As noted above, there is evidence that during 1923 considerable tension existed within the board over financial matters. It should be noted, however, that in February 1924 the board departed from its practice of appointing the presidency on an annual basis and returned Griggs for four years. This suggests continuing confidence in Griggs despite the financial difficulties into which he had led the college.\(^2\)

While the board reaffirmed its confidence in him, it does appear that Griggs was personally affected by the financial events of 1923. From mid-1923 through the winter of 1925, his pen was silent in the Lake Union Herald. The absence of Griggs articles about the college was in marked contrast to the previous years, when he had written prolifically. Griggs may have been embarrassed by the college

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\(^1\)EMC Bd Min, July 31; September 20, 1923; January 15, 1925.

\(^2\)Vande Vere, The Wisdom Seekers, pp. 159-60; EMC Bd Min, February 3, 1924.
debts, or he may have been advised that the constituency had grown weary of his fund raising. In the absence of direct evidence, the reasons for his silent pen are matters for speculation. When he did break his silence, it was to defend his financial stewardship.

In an article of defense, Griggs made the following points: (1) during his presidency the college debt had increased by $55,823; (2) during that period, net worth had risen from $137,662 to $408,684, an increase of nearly 300 percent; (3) increase in liabilities was attributable to increased enrollment, development of college industries, and the building program; (4) the college had achieved its growth in the absence of an endowment fund; and (5) all new buildings had been constructed economically. Griggs concluded by reminding the church that the college existed to prepare students for service and he invited all to share in lifting the debts.¹

In summary, when Griggs assumed the presidency in 1918, Emmanuel Missionary College had few accumulated debts. By 1924 the college had liabilities totaling $118,000. This rapid escalation in liabilities came partly as a result of a vigorous building program, without the assurances of funds-in-hand. A second major contributing factor was an expansion of college industries without detailed supervision of expenditures and careful management. Griggs stimulated the growth and development of the college, but at considerable financial cost.

From the first, Griggs made it clear that spiritual considerations were paramount and would be a major reference point in his administration of the college. This stance was a logical outworking of his holistic perception of man. Religious and moral training was to suffuse the whole atmosphere of the college. Spiritual values were to touch every aspect of student life.

At his first meeting with the faculty, Griggs requested that it become a regular feature for teachers and staff to meet with him a half hour before vespers each Friday evening, and fifteen minutes before chapel each morning. This time was given to prayer. The spectacle of a faculty at prayer was to provide a model of piety and earnestness to the student body. It was also a time when Griggs and the faculty could pray for their school and for individual students. Crises, such as influenza epidemics in 1918, 1919, and 1920, were opportunities for special prayer. On at least one occasion, Griggs led the faculty in a special season of prayer, placing before God the names of students whom it was felt needed special spiritual help. Faculty who prayed for their students were more likely to carry a responsibility for the student into the classroom and work situation.¹

Although in subsequent years weeks of prayer were held toward the end of each semester, Griggs set the spiritual tone of his administration by commencing the 1918-19 school year with a week of prayer. Normally the week of prayer was made a special occasion by bringing in a featured speaker. On this occasion, however, Griggs's purpose

¹EMC Fac Min, September 12, 19; October 27, 1918; January 25: March 21, 1920.
was to use the week of prayer to bring a sense of family and cohesion to the school. He therefore took several meetings himself and shared the others among his senior teachers. The principal purpose of a spiritual tone was not, however, to achieve school unity. Rather, it was to furnish each student with confidence to maintain faith in a secular world. Griggs hinted at this in a letter to Morrison: "We must have a very deep spiritual tone in our work if we are going to stem the tide of worldliness that I see creeping in everywhere."^1

As at his previous two schools, Griggs used the daily chapel talk to communicate with the student body and to share with them his own spiritual, moral, and social values. Some chapel talks given at Emmanuel Missionary College were later published in That Million Dollar Moment. They reveal a man in close contact with the needs and aspirations of his students. The talks were always spiced with interesting anecdotes and stories. Often his illustrations were drawn directly from campus life. For example, one day Griggs walked along a campus path behind a student. Oblivious to the president's nearness, the student carelessly opened a banana and threw the peel on the ground. Griggs carefully recovered every particle of banana skin, put it in a paper bag, and used it at his chapel talk the next day. Few students readily forgot the lesson of the errant banana skin. Former students, when interviewed, invariably recall the positive influence of Griggs's chapel talks.2

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^1 EMC Fac Min, September 18, 1918; F. Griggs to H. A. Morrison, September 6, 1920, Griggs Papers, AUHR.

^2 For example, interview, Arnold C. Reye with Dan and Lucile Halvorsen, at Berrien Springs, April 18, 1982; with Mark Bovee, at Berrien Springs, April 23, 1982; with Eldine W. Dunbar, at Loma Linda,
Allied to the spiritual tone of the school was a high degree of student morale. While many factors helped create this healthy morale, not the least was Griggs's capacity to engender a corporate feeling among the students. This corporate feeling reached a peak on at least two occasions. The first occurred in the fall of 1918. Morale was low in the wake of an influenza epidemic and some students had departed. It was suggested to Griggs that students be mobilized to attract other young people to the college. Griggs responded heartily to the suggestion and quickly gained the support of student leaders. Organized by the students, the aim of the campaign was to lift the enrollment from 260 to 300 by the second semester. The Student Movement headlined: "Campaign Opens Nov. 15 300 Students Jan. 12." Over 550 personal letters were written. The opening of the second semester was delayed by a recurrence of influenza, but when the school resumed the student paper was able to declare: "301 Enrolled on Jan. 22 Campaign Closed." Of this experience, Griggs wrote:

The enthusiasm which the students have manifested in this work [writing letters] is a harbinger of the future welfare of the College. When a student body is thoroughly interested in the building up of a school, then it will grow.

The following school year, students were again asked to assist in attracting young people to the college. On that occasion the target

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June 7, 1982; with Frank L. Marsh, at Berrien Springs, July 7, 1982; with Opal Hoover Young, at Niles, July 5, 1983.


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was an enrollment of 400 and, like the first effort, the goal was reached through the enthusiasm of the student body.¹

The second major occasion used by Griggs to generate a peak of school spirit was the drive to raise $6,000 for a new music building. Once again, responsibility for an organization of the project was left to student leaders. Given one month in which to reach the target, the students responded magnificently. In twenty-nine days the students raised $6,115.40. Griggs estimated that about $3,000 came from the students' own resources, $1,500 from businesses, and the remainder from families of friends and relatives. Each student had averaged $12 for the project.²

The immediate needs of the college were not the only activities through which school spirit was generated. Even the influenza epidemic of 1920 was turned to advantage. Volunteers were solicited and 160 students were given five practical lessons in appropriate treatment and then sent into the community to minister to the sick. The Student Movement later recorded some of the more challenging moments experienced by the "home nurses." Not the least value from this outreach, Griggs told a friend, was the goodwill generated in the community.³


While student activity in the local community won civic approval, the daily behavior of students within the college determined the degree of approval expressed by parents and the Adventist community. The smaller enrollments at South Lancaster Academy and Union College had permitted Griggs to develop a family atmosphere. It had been easier to identify potential trouble and to take preventive steps. The size of the enrollment at Emmanuel Missionary College, on the other hand, made it more difficult to exercise a paternal role. Disciplinary problems were, therefore, more in evidence at Emmanuel Missionary College than they had been at the other two institutions.

Griggs continued, however, to take major responsibility for handling discipline in the school. He made use of a small disciplinary committee and only rarely were disciplinary matters referred to the faculty or board. School regulations and expectations were clearly delineated. Griggs believed that infractions could be dealt with in a logical sequence. A first offender received a letter of reproof, a second offender received a letter of censure, and a third offender received notice of expulsion.¹

Student response to a letter of reproof or censure was expected in writing. This applied even if the student was the president's son. On one occasion, Donald broke school rules and his name came before the discipline committee. Mary E. Lamson, a member of the committee, recalled: "Professor Griggs turned the matter over to the rest of the committee and said to deal with him as they would any

¹Interview, Arnold C. Reye with Dan and Lucile Halvorsen, at Berrien Springs, April 18, 1982.
other student and forget that Donald was his son." Donald received his letter of reprimand and in due course responded:

"Dear Sir,

I am very sorry to say that I played cards for penny stakes on the evening of Sunday, Sept. 22. I am sorry for this and in the future will, to the best of my ability obey the rules of the college. "Respectfully yours."  2

In his letter of censure to another student, Griggs explained that she had been reprimanded several weeks previously and had given written assurance that the misdemeanor would not be repeated. In view of her persistence in misbehavior, she was now censured. Griggs explained: "This vote of censure is a dismissal from the school with the sentence suspended upon good behavior." The balance of the letter contained encouragement and counsel for the young lady. In addition to advising the student, a copy of the letter of censure and a covering letter were sent to the young lady's parents. The student responded positively to the letter of censure, and in reply wrote:

"I regret very much this unfortunate experience. I realize my conduct has not helped me spiritually or otherwise. I assure you that nothing of the kind will take place again. I will do my best to redeem the past. "Respectfully,"  3

A letter of reprimand or censure set before the student the issues and identified the specific area of variance from accepted behavior. The written response called for an acceptance of

1Mary E. Lamson to May Cole Kuhn, quoted in full in Kuhn, "Frederick Griggs," pp. xlvi-xlxi.

2D. Griggs to F. Griggs, October 7, 1918, Griggs Papers, AUHR.

3F. Griggs to Miss M. Hostetler, April 19, 1920; F. Griggs to R. W. Hostetler, April 19, 1920; Miss M. Hostetler to F. Griggs, April 28, 1920, Griggs Papers, AUHR.
responsibility for the wrong act and an exercise of choice regarding future behavior. Sometimes Griggs spent considerable time counseling with the wayward. Lamson recalled: "He was willing to turn himself inside out and reveal his innermost struggles and weaknesses to rescue a weak friend or fellow worker or student." On occasions, however, Griggs chose to issue letters of reprimand without prior interview. For example, two young ladies conspired to spend an afternoon shopping with their boyfriends. They traveled to Niles, met the young men, and proceeded to South Bend by car. As fate would have it, they parked right next to Griggs before they discovered their bad judgment. Griggs made no comment, but smiled and passed the time of day. The next day each of the foursome received a letter of reprimand from the president.¹

At times Griggs's methods appeared harsh. Harry W. Taylor recalled that on one occasion a vulgar expression appeared on the toilet seat of the elementary school attached to the Normal Department. The normal director, unsuccessful in finding the author, referred the matter to Griggs. Griggs requested that six or seven possible candidates be sent to his office. One by one the boys were ushered in. When Taylor's turn came, Griggs grasped him by the shoulders and gave him a shake while demanding, "Why did you do it?" Taylor, who was innocent but thoroughly scared, was devastated by this aggressive approach.²


The harsh treatment of Taylor does not appear to have been Griggs's usual style; it certainly was not the way he dealt with older students. Roy F. Cottrell, who was a member of Griggs's faculty at South Lancaster Academy, did recall, however, that at the beginning of a disciplinary interview Griggs would be stern and abrupt and "ruffle" the student to emphasize the wrongness of the act. As the interview continued, Griggs smoothed it all down and did not permit the student to leave until all anger had been dissipated.¹

While circumstances made disciplinary acts necessary, Griggs preferred to invest in the good sense and self-discipline exhibited by young people. During his presidency, Griggs regularly delegated responsibility to students for such activities as fund raising, Harvest Ingathering, decorum at public meetings, and the organization of student prayer bands.²

In January 1920, Griggs took the first step toward including students in the administration of the college. With himself as chairman, Griggs instituted a Students' and Teachers' Council. Initially, this council consisted of ten students (two each from academy, freshman, sophomore, junior, and senior years), nine faculty, and two industrial representatives. Griggs explained the role of the council as follows:

The work of the Students' and Teachers' Council shall be the discussion and solution of such questions as may properly come before it for consideration, said questions to be with reference to the conduct and management of the school and such

¹Roy F. and Myrtie B. Cottrell to May Cole Kuhn, June 13, 1951, quoted in full in Kuhn, "Frederick Griggs," pp. xxxv-xxxix.

²Cardinal, 1923, p. 96.
matters as will foster the spirit of good-will and hearty cooperation between students and between teachers and students.

Decisions of the council were advisory and in the form of recommendations to the faculty.

The faculty minutes from time to time recorded recommendations from the council. For example, on one occasion the council recommended a two-day vacation for both teachers and students. The purpose was to: (1) permit rest and recreation such as nature hikes, (2) give opportunity for students to visit industries in South Bend, and (3) allow excursions to be organized which would otherwise interrupt the school program. The faculty accepted the recommendation and designated the two days.²

Greater student control over student activities came in the fall of 1922, with the establishment of the Student Association of Emmanuel Missionary College. The purpose of the association was "to foster all student activity as manifested in various campaigns, public decorum, social affairs, and the like." All college matriculants were eligible for membership, and the association elected its own officers. The college paper, The Student Movement, became a responsibility of the association. An article in the student paper, soon after the formation of the association, suggested its reception had been somewhat stormy and the constitution had undergone several revisions before it was acceptable to both students and faculty. Despite birth pangs, the association was seen as placing greater responsibility upon

¹EMC Fac Min, January 24, 1920. By 1923, student membership on the council was raised to sixteen (Cardinal, 1923, p. 108).
²EMC Fac Min, April 3, 1921.
the student body and providing greater scope for student leadership.\(^1\)

Besides the establishment of a Students' and Teachers' Council and the formation of a Student Association, Griggs encouraged two other innovations intended to increase school spirit. First, in 1923 the seniors were permitted to produce an annual yearbook. The *Cardinal* introduced what became the wording on the official seal of the college: "*mens, spiritus, corpus.*" In addition, as a result of a competition organized by the Student Association, the first issue also introduced a college song: "Our E.M.C." The foreword to the inaugural volume noted that the editors had sought to portray "the beauties, activities, and spirit of Emmanuel Missionary College."

The second innovation related to the introduction of Founders' Day in 1923. Griggs had made much of the annual Founders' Day while at South Lancaster Academy. At Emmanuel Missionary College, however, he waited until the forty-ninth anniversary of the founding of Battle Creek College to introduce the practice into the college. The first occasion was quite impressive, with the high point being the unveiling of pictures of Ellen and James White. These pictures had first hung in Battle Creek College. While Griggs held before his students the challenge of future work for the church, he found inspiration and depth of commitment to service in looking back to the founders.\(^2\)

While ceremony had a place in college life, so too had recreation and socialization. In the fall of 1920, Griggs somewhat

\(^1\) *EMC Bul*, 1924-1925, p. 43; *Cardinal*, 1923, p. 96; "Students Rally to New Organization," *SM* 8 (December 1922):17.

liberalized the regulations governing student social contact. He permitted young men and young women to sit together at entertainment programs. Before presenting the proposal to the faculty, Griggs had discussed it with student leaders and had gained student acceptance of responsibility for "good order." The faculty was somewhat apprehensive of the step but agreed to the proposal provided it was clear that a violation of the spirit of the new regulation would result in withdrawal of the privilege.¹

Older students could take advantage of the new regulation in such activities as concerts, class parties, and Saturday night marching. The students particularly enjoyed the latter activity since it provided greater opportunity for social interaction. During winter months skating was encouraged and mixed skating permitted when a faculty member was present to act as chaperone.²

Each year the college bulletin noted that "because of the unwholesome spirit of rivalry and habitual waste of time resulting from games, we cannot encourage them." Griggs did not, however, enforce total abstinence from ball games. Unmatched games were permitted on festive occasions. One former student recalled that once a year Griggs permitted a baseball game to be played between students residing in the school homes and those residing in Berrien Springs village. After the match, Griggs would declare: "The annual game

¹EMC Fac Min, October 3, 1920.
²Interviews, Arnold C. Reye with Dan and Mrs. Halvorson, at Berrien Springs, April 18, 1982; with Mark Bovee, at Berrien Springs, April 23, 1982; with Opal Hoover Young, at Niles, July 5, 1982.
has been played." He then proceeded to remind the students of the school requirements regarding the sport.¹

Griggs was concerned with the quality of student life, as perceived in terms of spiritual and moral growth, possession of healthy attitudes and value systems, development of self-reliance and a sense of responsibility, and the enjoyment of wholesome relationships. Griggs encouraged the development of these attributes through student activities consistent with the purposes of the college.

**Perceptions of Emmanuel Missionary College Under Griggs**

The years of Griggs's presidency at Emmanuel Missionary College have been depicted by Vande Vere as a golden era, a rich and vital period in the life of the college.² Some of the golden quality of those years centered on the character and personality of Griggs. The way Griggs himself perceived the college, and related to it, was of particular importance in determining the identity of the school.

Once he had overcome his personal hurt at being displaced as educational secretary for the General Conference, Griggs became enthusiastic about Emmanuel Missionary College. Within a few months he was able to write:

> I am enjoying my work here. Of course, the change in my work was something of a shake-up; but then, shake-ups are what men need. We have to be transplanted every so often. It is by this transplanting process that we get into a new atmosphere, and gain these experiences, both for ourselves

¹EMC Bul, 1918-1925; Interview, Arnold C. Reye with Opal Hoover Young, at Niles, July 5, 1982.

²Vande Vere, The Wisdom Seekers, pp. 142-60.
personally and for the work, which are good for us; and so I am going to get something good out of this work here.

This letter revealed a positive attitude and buoyant spirit. When viewed objectively, Griggs saw in his new environment opportunities for growth and expansion.

Griggs's enthusiasm for his work at Emmanuel Missionary College increased over the next few years. To S. L. Frost he confided: "I am glad that I am here. I think I have never enjoyed any work in my life as much as I do here. Things are booming with us here." Opportunity to lead in the growth of the college gave special pleasure. In a letter to a friend, Griggs listed the buildings constructed over the previous year, then added: "We have done something and there is also something to do." To others, too, Griggs reiterated the happiness and challenge he and his wife were enjoying at Emmanuel Missionary College.\(^2\) Even after he left the college, Griggs wrote from the Far East to Magan and enthused about the work in his new field of endeavor, but then added:

Really, Percy, I have never left any place that I have thought so much about and dreamed so much about as I do Berrien. It is a mighty good school, and no mistake. I hope that Wolfkill makes it grow bigger and stronger and better.

Griggs was not the only Adventist educator who considered

\(^1\) F. Griggs to W. W. Yale, December 30, 1918, Griggs Papers, AUHR.

\(^2\) F. Griggs to S. L. Frost, May 22, 1919; F. Griggs to W. W. Yale, December 30, 1918; March 2, 1921; F. Griggs to C. P. Crager, August 22; December 15, 1919; F. Griggs to Mrs. E. M. Long, September 18, 1919; F. Griggs to H. U. Stevens, November 7, 1919, Griggs Papers, AUHR.

\(^3\) F. Griggs to P. T. Magan, December 29, 1925, P. T. Magan File, LLUAr.
Emmanuel Missionary College "a mighty good school." In 1919 H. A. Washburn, of Pacific Union College, spent some days at Berrien Springs and wrote Griggs of his impressions:

Before leaving, I wish to address this note to you, to indicate the very great pleasure I have had in my visit to Emmanuel Missionary College. I have of course held the college and its work in high esteem, from information I have had from time to time, but during this visit, in which I have had opportunity to come into close touch with several phases of the work, I have been impressed as never before with the value of this school. The excellent reputation which the college enjoys in all quarters of the United States is well founded.

The past Sabbath has been one of the happiest ones I have spent in a long time. The very atmosphere has seemed like that of heaven. I am deeply impressed with the character of your teachers. More than once, after a conversation with one of them, I have found myself resolving to be more faithful and devoted in the work which God has given me to do. I am pleased, also, that every teacher is highly appreciative of the work which you have done here the past year. Every one has thus spoken of you, and I congratulate you on this fact.

From as far away as China, Evans wrote to Griggs and relayed good reports that had filtered through to him:

I know you have conducted a good school. I hear that from almost everybody, even from those who are not overly loaded with praise for your work.

Our brethren speak very highly of you and the work you are doing. In fact, a leader from Washington, Brother Shaw, wrote Crisler saying he reckons it is the best school in the denomination. Of course I reckon it without any gainsay or flattery. I only wish you might have been retained in Washington, but as this could not be, perhaps the best has been that could be.

Even Wilcox wrote glowingly of Emmanuel Missionary College

1 H. A. Washburn to F. Griggs, August 31, 1919, Griggs Papers, AUHR.

2 I. H. Evans to F. Griggs, August 12, 1921, Griggs Papers, AUHR.

3 I. H. Evans to F. Griggs, July 31, 1921, Griggs Papers, AUHR.
under Griggs. Wilcox, editor of the *Review and Herald*, was one of the stronger proponents of fundamentalism within the church, but after being commencement speaker at the college in 1919, he wrote:

> We have never visited any school in the denomination so favorably situated so far as its natural environment is concerned. . . . We believe that Emmanuel Missionary College furnishes one of the best natural bases for a truly great school after God's order, to be found among all our denominational schools. . . .

> We were greatly pleased with the exercises of the commencement period. They were marked by simplicity and conservatism befitting the missionary character of the school. No feature of commencement week, generally, so clearly indicates the real aims and purposes of the school as do the exercises of class night. These exercises at Emmanuel Missionary College, for both the academic and the college students, indicated the high aims and missionary purposes of the young men and women attending this institution. They were entirely devoid of frivolity and lightness, and dealt with living topics relating to Christian education and to the work of God, which were seriously and sensibly discussed. . . .

> We believe that under the blessing of God, Professor Griggs and his earnest associates are doing faithful, conscientious work in Emmanuel Missionary College. Our brethren and sisters in the Lake Union Conference have a most valuable asset, a veritable life-saver for their young men and women, in this school.

Emmanuel Missionary College was more than a "life-saver." Having helped in the conversion experience of young people, the college also sought to give special purpose to Christian living. Few Adventist colleges at that time placed so much emphasis on mission service. Letters from alumni serving in the mission field were regularly published in the *Student Movement*, and returned missionaries were given every opportunity to address the student body. Griggs himself wrote of the ethos that pervaded the college:

> "The E.M.C. Spirit" is a phrase often used by the students of Emmanuel Missionary College. What is it? In a word it is

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is the spirit of the name of the College. "Emmanuel" means "God with us"; "Missionary," "one who is sent on a mission." Thus, by the name of the spirit of the College is the spirit of the true Christian missionary, one who is sent on a mission for Christ and who has God with him on his mission.

As a consequence of this emphasis on service, 522 Emmanuel Missionary College students entered the denominational work force during the seven years of Griggs's presidency.²

While Griggs had always maintained a strong commitment to service, both in the homeland and overseas, it is likely that his trip through the Asiatic division in 1916-17 had given him a new appreciation of the role and importance of foreign missions. Maybe it was the example set by Griggs that prompted Irwin to recommend that educational leaders, particularly college presidents, should be given opportunity to travel overseas "for the purpose of studying our work in foreign fields."³

When the call came for Griggs to serve in the mission field, the students saw consistency in his acceptance of the invitation, even though at fifty-eight he was at an age when most men were reluctant to commence a new career. The Student Movement paid this tribute:

To our President, Frederick Griggs, who in all the years of our preparation for service, has constantly held before us the Supreme Ideal, and who now sets us a worthy example by accepting the call to wider service in the fields beyond, we devotedly dedicate these pages.

²Seventh-day Adventist Annual Statistical Reports 1903-1940.
⁴SM 11 (June 1925):2.
From the foregoing, it would seem that Emmanuel Missionary College enjoyed a healthy reputation among Adventist leaders and that Griggs received due credit for the good name of the school. It is highly likely that much of the pleasure Griggs derived from his years at Emmanuel Missionary College stemmed from the circumstances that favored implementation of his holistic educational philosophy, the opportunity he enjoyed to make the college grow, and his ability to keep the goal of service before his students.

Interpersonal Relationships

An important characteristic of Griggs's administration of Emmanuel Missionary College was his competence in human relations skills. He appeared to understand the feelings, attitudes, and motives of people; was able to communicate clearly and effectively; and established cooperative relationships. These skills were demonstrated in Griggs's relationships with students, faculty and staff, the local community, and fellow administrators.

Griggs possessed a genuine interest in people, and he particularly loved and enjoyed the company of young people. Students were frequently entertained in the Griggs home. After one such occasion a student wrote on behalf of himself and friends:

We . . . thoroughly enjoyed the association of last night at your home. We are sure such mutual friendliness and Christian fellowship shall ever remain a fond treasure of recollection. We thank you, Professor and Mrs. Griggs, for the interest you have shown in us during all the past year.

W. E. Murray to Dear Friends [Pres. and Mrs. Griggs], May 12, 1919, Griggs Papers, AUHR.
On another occasion, the Student Movement reported that the wives of married students had been entertained at "Shamrock," the president's home, by Mrs. Griggs. Besides entertaining in their home, President and Mrs. Griggs also called at the homes of students to offer encouragement. Erwin E. Cossentine, a student at the college in 1921-22, recalled how he and his wife had been greatly cheered by a visit from the Griggses one cold winter night.1

Students were delighted to find that in his home setting, the dignified and cultured college president was very human. One former student remembered calling at the Griggs home and being surprised when Griggs came to the door dressed in overalls. To the astonished student he said: "Come in Mark, I'm helping with the washing." A small incident, but one that remained in the student's mind and influenced his value system.2

Because he acted warmly toward them, students reacted positively toward him. Griggs's birthday was made an occasion by the college family. On March 23, 1921, the students presented him with Webster's New International Dictionary and the faculty gave a surprise party. For his fifty-eighth birthday in 1925, the students presented Griggs with a pair of binoculars.3

One way by which Griggs endeavored to demonstrate his interest

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1"Among the 400," SM 7 (March 1921):32; Interview, Arnold C. Reye with Erwin E. Cossentine, at Loma Linda, June 1, 1982.

2Interview, Arnold C. Reye with Mark Bovee, Berrien Springs, April 23, 1982.


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in young people was to call them all by name. Unfortunately, his memory for names diminished over the years and the task was made more difficult by the increased enrollment. Frank L. Marsh recalls that Griggs stopped him on the pathway about four times before he remembered his name. Griggs's facility for remembering faces and incidents, however, remained unimpaired, and he used that part of his memory to impress people with his interest in them. G. R. Fattic, educational secretary of the Lake Union Conference during Griggs's presidency at Emmanuel Missionary College, later recalled:

Once as I was following him up the front stairs at the College he turned to me quietly asking, "What is that lady's name?" I told him, and he stepped over to her and kindly asked her about her sick daughter. He would send over some fruit juice for her, and he inquired how she was managing because the woman was in moderate circumstances.

Another time as we were driving along the St. Joe road he took notice of a fine stand of corn. "There he is now! Why can't I remember names. I know that fellow well," he said. I told him it was Mr. T---. He got out of the car and called, "Brother T---," as he walked into the field, complimented him on his excellent corn, and unhurriedly he discussed methods of corn raising with him, much to the delight of the farmer.

The latter incident illustrates not only Griggs's interest in people, but his desire to establish a close relationship between the college and the local community. College-community relationships were enhanced as a result of the home nursing students performed during the 1919-20 influenza epidemic. Griggs built on this as he invited community leaders to the college and responded to invitations to address community groups. An example of Griggs's involvement in

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2G. R. Fattic to May Cole Kuhn, quoted in full in Kuhn, "Frederick Griggs," pp. xxxiii-xxxv.
local community activities was his participation in the activities of the Holstein Cattle Breeders' Association.¹

One national concern in which the efforts of the college were well received within the local community was the promotion of temperance. Coinciding with the heydey of prohibition, Griggs and college students were frequently asked to address church and community groups on the topic of temperance. One such occasion provided evidence of Griggs's sense of humor. After a temperance program at a Christian church in Scottdale, the church ladies served refreshments, including pork sandwiches. As a vegetarian, Griggs ended up with a sandwich he did not care to eat. Noting that a student sitting near him had eaten his sandwich without compunction, Griggs leaned across and said: "Here, have this. You did well with your portion."²

Important as good community relationships were, of greater import for the college was the degree of cooperation Griggs received from his faculty and staff. Griggs approached his administration with openness and encouraged faculty participation. On at least one occasion he urged faculty to express themselves freely on all issues which came before them for consideration.³ Furthermore, while Griggs had positive ideas about the direction of his college, he did not act in a manner that threatened the faculty. Griggs expressed his thoughts


²Interview, Arnold C. Reye with Mark Bovee, at Berrien Springs, April 23, 1982.

³EMC Fac Min, March 13, 1921.
on this in a letter to a fellow college president:

Of course you know . . . my principle regarding this matter. There were some changes that I thought of making here in our faculty before I came here, but I believe in being pretty slow about changes. I think generally one can do a great deal more to take teachers that he finds who are acquainted with the work, and then by the right kind of management get them to work with him in such a fashion as to pull things along very comfortably.

Griggs also maintained a loyalty to his faculty. For example, on one occasion he was advised of the availability of a man he particularly wanted to employ as part of his plan to strengthen the quality of the faculty. Griggs did not feel free to release the incumbent, however, until he had negotiated another satisfactory position for him. Although he ran the risk of losing the man of his choice, Griggs worked on the matter for over a year.2

One element in Griggs's capacity to hold the confidence of his faculty was his willingness to express appreciation. To the veteran Adventist teacher, J. H. Haughey, Griggs wrote: "I do appreciate, Professor Haughey, very much indeed the faithful service which you render the college. I value your counsel and your earnest, godly life. I am glad that you are with us." To the head of his carpentry department, Griggs wrote: "I want to take this occasion to again tell you, Mr. Sampson, how much I appreciate the work which you are doing here. I believe it is in the order of the Lord that you are here."3

Letters such as these very naturally brought reciprocating

1F. Griggs to B. F. Machlan, January 10, 1919, Griggs Papers, AUHR.

2Ibid.

3F. Griggs to J. H. Haughey, February 20, 1921; F. Griggs to J. R. Sampson, February 22, 1921, Griggs Papers, AUHR.
letters of appreciation. Haughey declared: "I certainly appreciate the privilege of being associated with you in the work of the Emmanuel Missionary College." Sampson was equally appreciative: "I desire to express in writing, as I have orally, my deep appreciation of your attitude toward my department, as well as to me personally."  

Not only immediate faculty, but former work associates expressed a continuing respect for Griggs. Immediately following his disappointment in 1918, a former associate at Union College wrote:

Many times I have called to mind with appreciation the letter you so kindly wrote to me at the time of my loneliness. It would make me glad indeed if I could say something now as helpful to you as your letter was to me. . . . Perhaps the knowledge that your experience has touched another heart sympathetically may be of some help to you."

On that same occasion, Griggs also received encouragement from a fellow educator whose life he had touched only briefly:

I have just been informed that you have been invited to take charge of the Berrien Springs School. Personally I must express my regret that we have thus been separated in an official capacity. . . . I sincerely trust, Brother Griggs, that you will keep me on your list of correspondents, for the friendship which I formed with you while on your visit to Australia I rate very highly.

Even after he had left the Department of Education, Griggs continued to receive letters from educators, sharing with him the problems they faced in their own schools. Griggs responded with encouragement and counsel.  

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1 J. H. Haughey to F. Griggs, March 1, 1921; J. R. Sampson to F. Griggs, February 24, 1921, Griggs Papers, AUHR.
2 E. C. Kellogg to F. Griggs [May 1918], Griggs Papers, AUHR.
3 A. W. Anderson to F. Griggs, June 24, 1918, Griggs Papers, AUHR.
4 B. F. Machlan to F. Griggs, January 5, 14, 19, 1919; F. Griggs to B. F. Machlan, January 10, 16, 29, 1919; F. Griggs to H. U.
Perhaps the most important relationship Griggs enjoyed, in terms of its impact upon the college, was that shared with Guthrie. As Lake Union Conference president and chairman of the Emmanuel Missionary College board, Guthrie's support was crucial to the realization of Griggs's plans for the college. Guthrie had wanted Griggs for the presidency of the college and he rewarded him with constant support. Griggs acknowledged this: "I find Elder William Guthrie, the president of this Union Conference, one of the most agreeable men with whom I have ever worked. He is doing all he can to forward the interests of this school."¹

In 1921 Griggs wrote to his nephew, Lynn Wood, and commiserated on the difficulties Wood faced at Southern Junior College because of the indifference of the union conference president. In contrast to his nephew's plight, Griggs observed: "I have been very fortunate in my work to have the President of the Board work with me in a very cordial fashion." Certainly, Guthrie's continued support became critical during the 1923-24 school year when the financial standing of the college was at its worst. It was evident from Guthrie's statement of support that Griggs had been the object of pointed criticism. While some board members felt justified, however, in criticizing Griggs's financial stewardship, it would appear that they balanced his performance in that area against the general well-being of the

⁰Stevens, November 7, 1919; F. Griggs to C. P. Crager, August 22, 1919; F. Griggs to L. H. Wood, August 25, 1921, Griggs Papers, AUHR.

¹F. Griggs to H. U. Stevens, November 7, 1919, Griggs Papers, AUHR.
college and voted him a four-year term of office.¹

Good relationships within the college did not, however, prevent criticism of Griggs. One of the strongest reactions to a Griggs initiative came from students and faculty during the last months of the 1924-25 school year. Griggs had purchased a movie projector for educational purposes. Faculty and students in the Department of Theology felt decidedly uneasy about this purchase on two counts: (1) they associated the projector with unwholesome entertainment and questioned its introduction into the college, and (2) they considered the quality of machine purchased an extravagant use of funds. Signatures were collected and a petition was presented to the board.²

After considering the petition, the board met in open meeting with both faculty and students to further gauge campus feeling. In courtesy to the petitioners, the board furnished a written response in which it supported Griggs in the purchase of the projector, but it agreed that the quality and cost of the machine exceeded what was appropriate.³

Interpersonal relationships were important to Griggs, and in summary it can be said that Griggs generally enjoyed excellent relationships with those with whom he worked: students, faculty and staff, community, and the board. It should be noted, however, that the financial situation Griggs created gave rise to tensions between him and some members of the board. In a wider circle beyond the

¹F. Griggs to L. H. Wood, August 25, 1921, Griggs Papers, AUHR; EMC Bd Min, February 3, 1924.
²EMC Bd Min, March 3, 1925. ³Ibid.
college, Griggs maintained professional and personal contacts with other school administrators and with the general public. Cordial relationships not only created a happy working environment, they also facilitated the growth and development of the college.

Summary

Griggs was a builder and his presidency at Emmanuel Missionary College gave rare opportunity for utilizing his talents in developing a college of distinction within the Adventist denomination. Not since the years 1903-10, when he had led in the establishment of a system of Seventh-day Adventist schools, had Griggs found so fertile a ground for the exercise of his abilities. That Griggs found self-fulfillment was evident in the pleasure he experienced in his role at Emmanuel Missionary College.

The building process Griggs stimulated at Emmanuel Missionary College proceeded on four fronts. First, the curriculum became more reflective of the holistic educational philosophy espoused by the Adventist Church. The academic, spiritual, and physical dimensions of man were given balanced consideration in the implementation of the curriculum. Second, identity as a liberal arts college was established. Schools and departments were organized within the college; qualified faculty were trained and recruited; and post-secondary certificates, diplomas, and degrees were offered in theology, liberal arts and sciences, normal training, applied arts and sciences, and music. Third, the school plant was expanded. Necessary academic, residential, and service buildings were erected to meet expanding curricula and enrollment needs. Expansion also involved the
acquisition of more land suitable for agricultural and farming industries. Fourth, a school climate was developed in which both the needs of the student body and the needs of the church were met.

The results of the building process were evident in the growth and development of the college during the years 1918 through 1925. Emmanuel Missionary College gained stature within the denomination in North America as more fully implementing the basic ideals and philosophy of Adventist education. The stress on industries, work-study, and vocational training represented the most balanced approach to manual training yet achieved in an Adventist college. Furthermore, an unpretentious but effective campus plant was developed. Three distinct campus zones--academic, residential, and service--became identifiable. Finally, the college produced a steady stream of graduates for entry into church employment, with a large proportion of these young people strongly motivated to enter overseas mission service. It should be noted, however, that while growth and development were achieved, the building process resulted in heavy financial commitments. The price of growth was a burden of debts that at one stage reached 22 percent of net worth. These debts were a source of annoyance to the members of the board of trustees, but at no stage did they threaten the existence or viability of the college.

That Griggs turned his hopes and aspirations for Emmanuel Missionary College into reality may be attributed to four major factors. First, Griggs based the development of the college on a well-articulated philosophy. This philosophy, accepted by the faculty, student body, and college constituency, undergirded every activity and enterprise within the college. Second, Griggs
demonstrated qualities of leadership that caused others to accept his programs and to work with him in achieving the goals of the college. Third, Griggs exercised a basic optimism that permitted him to proceed with development despite financial constraints and the uncertainties of fund raising. Fourth, Griggs had in Guthrie a board chairman who fully shared Griggs's optimism and concurred with his objectives.

While financial concerns created some tensions and cast some shadow over his administration, nevertheless, Griggs found motivation and satisfaction in the results of his seven years at Emmanuel Missionary College. The decision to leave the college in 1925 was his, taken in response to a new and broader challenge. Griggs left Emmanuel Missionary College without recrimination; he was confident that he had set the college on the right course.

The conclusion of Griggs's presidency at Emmanuel Missionary College brought to an end thirty-five years as an educational administrator. It did not, however, conclude his work as an administrator. In the Far East, Griggs began a career as a general church administrator which was to span an additional twenty-four years. The highlights of this career are briefly overviewed in an epilogue. First, however, an attempt is made to provide an interpretive evaluation of Griggs as an educational administrator and leader.
CHAPTER IX

ADMINISTRATIVE PERSPECTIVE

Introduction

This study has examined behaviors exhibited by Griggs in six administrative positions held within the Seventh-day Adventist educational system over a span of thirty-six years. These administrative behaviors were crucial to Griggs's achievements as an administrator and to his success as a leader. While the study has used biographical data and the history of Seventh-day Adventist education as the framework against which to understand the work and contribution of Griggs, the primary purpose has been to identify the kinds of behaviors and activities entered into by an effective administrator. To satisfy this purpose, this final chapter draws on the evidence presented above to: (1) offer an explanation as to why Griggs became an administrator; (2) identify his dominant leadership style; (3) assess his approach to educational administration; and (4) offer some general observations about his administrative behavior.

Since this chapter provides an assessment of Griggs's administrative behaviors within the context of administrative theory, it is necessary to define several key terms as they are used in the following discussion. The first term, leadership, refers to the influence exerted by an individual which induces others to want what he is
doing. Leadership is interactive, is concerned with human motivation, and is proactive in the sense that it seeks changes in structure, procedure, and goals. Leadership takes place in a group setting in which a follower or followers voluntarily change attitudes and behaviors. As social behavior, leadership is called for whenever an organization faces crises requiring radical resolution.  

The second term, administration, is "the process of working with and through others to efficiently accomplish organizational goals." Important administrative functions include planning, organizing, leading, communicating, coordinating, commanding, and evaluating. Administration, then, is essentially concerned with optimizing the utilization of resources available to an organization.  

While the major thrust of administration is the maintenance of the organization, it should be noted that leading is one of its constituent processes. While leadership has been defined as though it were discrete from administration, educational leadership is in operational terms an integral part of educational administration. It is the exercise of leadership by an administrator that shifts the energies of an organization from the maintenance mode to the developmental or innovative mode.

In addition to the terms leadership and administration, two
descriptors--efficient and effective--applied to these terms require explanation. Efficient means to do better what is already being done. Effective refers to the extent to which tasks are performed and goals successfully attained. As Peter F. Drucker has summarized: "Efficiency is concerned with doing things right. Effectiveness is doing the right thing."¹ The educational administrator should direct his energies at achieving operational efficiency in his institution and effectiveness in performing tasks and meeting goals.²

**Becoming a Leader**

One characteristic of a good administrator is his continual search for and promotion of younger persons to leadership positions--with the ultimate goal that the best will eventually take his place. In this context, it has been suggested that for a young administrator to succeed he needs a mentor, someone in the higher echelons of the organization who believes in him, guides him through early pitfalls, and ensures that the career gets off to a successful start.³

While the assumption that "leaders are born" has been discredited, it nevertheless seems likely that most normal people possess some potential for leadership. That is, a normal person may learn the skills required in leadership. Whether or not a person will become


an effective leader depends on the climate that nurtures him and the opportunities that come his way. Griggs was nurtured in a supportive home. Within his local church community, as chorister and leader of the Rivulet Missionary Society, Griggs was given an early opportunity to assume a leadership role. Performance of those leadership roles constituted small but significant steps toward creating the confidence and will to be a leader. The opportunity for further leadership experience and the emergence of a mentor began at Battle Creek College in 1888. In the industrious, high-spirited Griggs, Prescott perceived a young man in whom he was prepared to invest opportunities for leadership.

Subsequently, Prescott invited the inexperienced Griggs to the principalship of the preparatory department of Battle Creek College. From 1890 through 1897, Prescott gave Griggs increasing opportunities to develop leadership skills within the preparatory department and college faculty and within the larger church community. Attendance at the 1893 General Conference session as a delegate gave Griggs the opportunity to observe the organization at work and to be exposed to the scrutiny of church leaders. Prescott supported innovations initiated by Griggs and encouraged his vision for a normal department within the college. The reassignment of his mentor to other responsibilities contributed to the frustration Griggs experienced under Sutherland. Sutherland did not see Griggs as a protégé.

The election of Daniells as General Conference president in 1901 resulted in the emergence of another mentor. As Daniells observed Griggs's contribution to the work of the General Conference and Department of Education committees during 1901 and 1902, he
perceived a potential leader. Griggs impressed Daniells with his energy, his moderate position on controversial issues, and his capacity to get things done. In 1903, when a strong executive secretary was needed for the Department of Education, Griggs was a highly acceptable choice to Daniells. In succeeding years, Daniells provided continued support, guidance, and counsel to the young administrator.

The correspondence between Griggs and Daniells in the years 1903 through 1910 reveals a close working relationship between mentor and protégé. Griggs regularly shared plans, ideas, and strategies with Daniells before presenting them to the General Conference committee for approval. When Daniells did not respond positively to new initiatives, Griggs tended to let matters drop. On a number of occasions Griggs brought proposals to the General Conference committee without prior consultation with Daniells and almost invariably failed to gain their acceptance. This is not to suggest that Griggs was a mere puppet in the hands of Daniells' rather, that the effectiveness of a subordinate leadership role in an organization is to some degree determined by the superordinate leader. It should be noted, however, that while Griggs, himself, benefited from the influence of members, there is no evidence to suggest that he assumed a mentor-protégé relationship with younger men in his organizations.

The mentor-protégé relationship is not opportunistic. It is, however, an important learning experience. Eliza G. Collins and Patricia Scott have suggested that through this relationship "young people learn to take risks, accept a philosophical commitment to sharing, and learn to relate to people in an intuitive, empathic way."\(^1\)

\(^1\)Ibid., p. 83.
Griggs acknowledged this learning experience and his debt to Daniells when he wrote:

I do not know how to express my sincere appreciation of your very kind letter. I am sure I could not do better than to turn right around and say back to you the words of appreciation and many more which you have said to me. I say "many more" because I am certainly far more indebted to you than are you to me for any of the helpful pleasant relations which we have sustained to each other during the past seven years of our work, and especially during the time—going on three years—that I was directly connected with you in Washington. I am very confident that the reason that you have such an agreeable cabinet is because you make it so pleasant for all who work with you that they can't help doing their best. Heartly-good-natured co-operation is one of the chief virtues of leadership. I have always felt this to be true, but have not realized it as I have since being so closely associated with you. You have taught me lessons in these respects which I shall endeavor to apply in a practical way in my associations with my fellow-teachers here in this place. No work can be the best success unless the leader draws together his co-workers and makes them all as a unit.

When called to the presidency of Emmanuel Missionary College, Griggs began another relationship that enhanced his career as a leader and facilitated the implementation of his educational plans. While the cooperation Guthrie gave Griggs was hardly in the order of a mentor-protégé relationship, the support Guthrie provided was crucial, nevertheless, to Griggs's achievements there at Emmanuel Missionary College. In other words, the success of a leader at one level in an organization is, to a large degree, dependent upon the goodwill of the leader of the next higher level in that organization.

Griggs's periods of peak achievement and leadership initiatives appear to correspond with those years in which he enjoyed a protégé-type relationship with other leaders. Griggs became a school

1F. Griggs to A. G. Daniells, June 7, 1910, RG 11: 1910-G, GCAr.
principal and built a healthy and innovative educational program because Prescott believed in him and recognized leadership potential. Griggs led in the establishment of an educational system because he held the confidence of Daniells. Griggs was able to mold a strong college because Guthrie shared his plans and aspirations. As Collins and Scott have proposed: "Everyone who makes it has a mentor."

**Griggs's Leadership Style**

A person's leadership style, as described by Fred Fiedler and Martin Chemers, is represented by "a relatively enduring set of behaviors which is characteristic of the individual regardless of the situation."¹ Many typologies have been developed to account for perceived differences in leadership style. Bass has suggested, however, that the most comprehensive typology is represented by the distinction between democratic and autocratic leadership: "Democratic versus autocratic leadership is the most multifaceted. It refers to the way power is distributed, whose needs are met, and which way decisions are made."²

Autocratic leadership is said to be job centered, task orientated, strongly directive, closed, formal, and punitive. Democratic leadership, on the other hand, is characterized by employee orientation, considerateness, concern with need satisfaction, supportiveness, relations orientation, openness, and warm informality.³ This

³Ibid., p. 591.
autocratic-democratic dichotomy represents extremes on a continuum of leadership behavior. It must be kept in mind, therefore, that: (1) all administrative behaviors will fall between these extremes; (2) an administrator may exhibit some characteristics tending toward both extremes; (3) the most appropriate administrative behavior may be either autocratic or democratic, depending on the circumstances; and (4) the administrative behaviors of an individual will tend to coalesce at some point on the continuum, and this will constitute a predominant leadership style.

In selecting the autocratic-democratic dichotomy, Bass identified three key concepts upon which differentiation can be made: power, need satisfaction, and decision making. An assessment of the leadership behaviors of Griggs in each of these areas offers insight into his predominant leadership style.

Power, the first concept mentioned by Bass, is a leader's capacity to influence attitudes and behaviors of others. Authority, as distinct from power, refers to the leader's right to exert influence. Five types of power have been identified: referent power, expert power, legitimate power, reward power, and coercive power.

As academy principal, college president, and educational secretary, Griggs possessed legitimate power since he was appointed to those positions by properly constituted boards of committees. Griggs was the recipient of the power inherent in each position. While legitimate power is acquired upon appointment, power derived from expertise comes more slowly. Griggs began his administrative role in the preparatory department of Battle Creek College when he was younger and less experienced than his three female assistants. At
least one of these showed overt resentment; yet, as Griggs recalled, he did not try to impose his will but gradually gained respect as he demonstrated that he could do the job. The image of an expert was projected beyond his school when, in 1897, Griggs began to publish articles on educational themes. Over the next twenty years, Griggs successfully kept his name before the church as a spokesman on educational matters. In addition to legitimate and expert power, it is highly probable that Griggs acquired strong referent power. His pleasing personality, general administrative skills, and consideration of the needs and feelings of others commended him to people.

Griggs's colleagues certainly perceived him as an effective leader, and this suggests he used referent and expert power to gain commitment and compliance from subordinates. While Griggs enjoyed the power associated with leadership, there is no evidence to suggest, however, that he used power to reward or coerce as a method of gaining compliance. Rather, Griggs appeared to have deliberately placed restrictions upon the exercise of his power. By maintaining the authority of the Department of Education committee, Griggs consciously entered into a power-sharing relationship.

A reluctance to use power was also evident in his relationships with individuals, as demonstrated by his dealings with the inefficient accountant at South Lancaster Academy and his patience with Kauble at Emmanuel Missionary College. In both cases he recognized inefficiency but did not use his power to change the situation, thereby permitting continuation of the status quo in the affected schools.

Griggs applied need satisfaction, the second concept mentioned
by Bass, to both the individuals and the organizations he served. At the individual level, Griggs's concern for meeting the needs of people was demonstrated by the reports of Ruth Haskell and Maud Wolcott at Battle Creek College; many letters of encouragement and counsel to fellow administrators, teachers, and students; encouragement of teachers to seek professional improvement; and expressed concern that teachers were overloaded and therefore unable to adequately perform all their responsibilities.

Griggs showed equal concern for the needs of the organization. The purposes of Adventist education were kept to the fore by Griggs: development of academic purpose, trained personnel for the work of the church, development of an administrative structure, a call for efficiency, and the implementation of a holistic educational philosophy. These and other purposes were articulated through numerous articles and disseminated to teachers and to the church at large. Furthermore, he faithfully reported to the constituency the degree to which these purposes were fulfilled. That Griggs was able to meet organizational goals, while satisfying the need-disposition of people within the organization, was a key element in his success as a leader.

In the area of decision making, the third concept noted by Bass, Griggs used both consultative and participatory behaviors. His use of consultative behavior was illustrated in his handling of the rebuke from Ellen White in 1898, his response to the reopening of Battle Creek College by Kellogg, his letters to Salisbury and other leading educators on the proper role of the colleges, his interactions with Daniells and Spicer, his inclusion of Sutherland and Magan in discussions on the independent school work in the South, and by the
input he sought from the Department of Education committee when constructing agendas for educational conventions.

Griggs's use of participative decision making was more structured. This was particularly evident during his terms as educational secretary and during his presidency at Emmanuel Missionary College. In both positions, Griggs made extensive use of standing committees. Key roles in policy formation were allocated to these committees. While an ex officio member of the committees, Griggs did not interfere in their work. It should be noted, however, that he kept for himself the chairmanship of key committees and was confident in his own judgment.

In addition to his use of standing committees, Griggs utilized educational conventions as a means of bringing educators and administrators together in the search for consensus on basic issues. Furthermore, there is evidence to suggest that as college president Griggs sought full and open discussion by the faculty on all issues.

In summary, the evidence seems to indicate that Griggs generally functioned as a democratic leader. He used his power to gain commitment, supported individuals, upheld and promoted the goals of the organization, and used consultative and participative approaches to decision making.

**Assessment of Griggs as an Educational Administrator**

While it is necessary to identify the dominant leadership style Griggs exercised, it must be remembered that he performed his leadership acts within the context of his role as an educational administrator. The nature of his leadership style, however,
influenced the characteristics of his administrative behaviors. In proceeding beyond leadership style to an examination of Griggs's total administrative competencies, it seems advisable to utilize a model developed to account for the full range of behaviors associated with effective administration.

It may seem inappropriate to assess Griggs, whose work as an educational administrator spanned the early twentieth century, using a modern model of administration. It is not the purpose of this assessment, however, to determine how well Griggs applied administrative theory current in his day but to identify the range and nature of the administrative behaviors he displayed. A model of administration, based on empirical research, isolates and identifies for purposes of study the essential elements of effective administration.

With this purpose in mind, a model proposed by Thomas J. Sergiovanni is used to assess Griggs as an educational administrator. Sergiovanni, a well-known writer in the field of educational administration, has suggested that an overview of educational administration may be gained by examining three dimensions: (1) critical administrative responsibility areas, (2) critical administrative processes, and (3) critical administrative skills.¹ These three dimensions serve to guide in the following analysis of Griggs's administrative behaviors.

Critical Areas of Responsibility

The model suggests there are four critical administrative responsibility areas: goal attainment, maintenance of cultural

¹Sergiovanni, Educational Governance, pp. 7-15.
patterns in the organization, internal maintenance, and external adaption.

Goal attainment. The first of these critical areas, goal attainment, implies that objectives are clear and well understood throughout the organization and that resources are mobilized to attain them. The importance of organizational goals was clear to Griggs. Following the Harbor Springs convention in 1891, Griggs became increasingly aware that goal statements contained in the writings of Ellen White were not being translated into educational practice. This realization prompted his first efforts at educational innovation. It was, however, the extreme educational reforms of Sutherland that convinced Griggs of the need to clarify and articulate basic organizational goals.

As a consequence, from 1903 onward, Griggs gave increased attention to defining the goals of Adventist education. His list was not lengthy because he did not express himself on goals over which there was unanimity. Rather, Griggs clarified and emphasized those goals over which there appeared to be confusion. Thus he addressed himself to quality in education, missionary mindedness, advanced education, and the proper place of vocational training in a holistic educational philosophy.

Adventist educators were, at times, slow to internalize these goals. While Union College offered Griggs some opportunity to translate precept into practice, it was not until he became president of Emmanuel Missionary College that he was able to demonstrate to his satisfaction what an Adventist college could do in translating educational goals into curricula and educational practice. Emmanuel
Missionary College became a model to other Adventist colleges in the implementation of organizational goals.

**Cultural patterns.** The second area of responsibility accorded an administrator is the maintenance of the cultural norms of the organization. Particularly in his school administration, Griggs appeared to be sensitive to the features that gave each school its special identity. This was seen in his introduction of an annual founders' day at both South Lancaster Academy and Emmanuel Missionary College. Furthermore, Griggs took advantage of their twenty-first and fiftieth anniversaries to focus on the distinct heritage of each school.

In addition to special occasions, Griggs utilized a regular sequence of activities to maintain and strengthen cultural norms. The daily chapel period, Friday evening vespers, weeks of prayer, Harvest Ingathering, and the religious nature of commencement exercise were all elements in the indoctrination of Adventist cultural norms. This was also evident in the fostering of school spirit, particularly at Emmanuel Missionary College. Griggs captured the idealism of young people to foster a strong missionary commitment, and he encouraged traditions of student action in such areas as public relations and fund raising. Griggs also maintained conservative Adventist norms in areas of student recreation and social interaction. While Griggs made occasional concessions to changing times and the aspirations of students, he was basically conservative and sensitive to the expectations of Adventist church members.

Besides maintaining cultural norms within the schools he administered, Griggs also upheld key norms within the larger Adventist
subculture. Perhaps the most important of these was doctrinal orthodoxy. In his writing, and presumably in his preaching, Griggs upheld the major tenets of the Seventh-day Adventist denomination. Griggs's orthodoxy also extended to his relationship with Ellen White. While he maintained some independence in his thinking on educational matters, he also made judicious use of White's writings on educational themes. In this Griggs appeared to be sincere, since he readily acknowledged the inspiration and influence of White in the growth and development of the Adventist church.

Internal maintenance. The third area of administrative responsibility relates to internal maintenance. Two elements contribute to the well-being of an organization. First, there is the presence of structure. Griggs, as has been noted, played a key role in developing the structure of Adventist education. This structure was composed of interrelated elementary, secondary, and tertiary schools; administrative units at the different levels in the organizational hierarchy of the denomination; and support components such as curricula, denominational textbooks, and methods of financial support.

Structure at the school level included establishment of well-defined administrative units, clear avenues of communication, and formal lines of authority. Structure at South Lancaster Academy and Union College was relatively simple. At Emmanuel Missionary College, however, with its larger enrollment and prime emphasis on collegiate-level studies, Griggs was able to develop the structural organization of a liberal arts college. The college program was built around administrative, academic, industrial, and domestic departments. Academic departments, in turn, were organized into schools. Deans
of schools and heads of departments became important links in the chain of command. Their responsibilities included decision making, communication, and exercise of authority. Although this organization interposed several administrative levels between the president and the student body, it enhanced administrative efficiency by freeing the president from routine matters.

The second element which contributes to the internal maintenance of an organization is its psychological underpinning. It is clear that Griggs worked to create a sense of identity in his schools and in the larger Adventist educational system. For example, he regularly stressed those features which he perceived as making Adventist schools different from public schools. At the school level, in particular, Griggs was able to engender a high degree of loyalty. In this, Griggs himself set an example. When he was at South Lancaster Academy, Griggs considered it the best school in which to work; when he was at Union College, it was the most satisfying place to be; and when he was at Emmanuel Missionary College, no other college matched it for challenge and congeniality. This personal loyalty to the school in which he was currently working was infectious and spread to teachers and students. Loyalty and a sense of identity created feelings of well-being and satisfaction among faculty and students. Jacob W. Getzels has postulated that organizational effectiveness is achieved through the integration of organizational and individual needs.\(^1\) Griggs appears to have achieved a satisfactory balance

between normative and personal dimensions.

External adaption. The final area of responsibility to which the administrator must be attuned is that of ensuring the organization adapts to shifts in its larger environment. For schools, this would include responding to technological advances; changes in environmental demands such as enrollment fluctuations, financial stringencies, and political considerations; and evolution in societal expectations.

Griggs did not isolate himself from influences and trends discernable in the wider context of American education. He attended professional conventions, particularly the annual meetings of the National Education Association, and distilled from this exposure new ideas which seemed most appropriate to Adventist education. For example, Griggs's espousal in 1915 of the application of efficiency management to education reflected a reaction to what was then current educational and management thought.

Educational technology was relatively simple during the years of Griggs's leadership. Nevertheless, he urged Adventist schools to keep up-to-date in such critical areas as library resources and science laboratories and equipment. It may also be recalled that he advised adaption of teaching methods to include a greater use of science and library resources.

Griggs's willingness to adjust to external factors was well illustrated by his urging of American educators in overseas countries to discard the American model and adapt the organization and curricula of their schools to the educational system of the country in which they were located. He felt this could be accomplished without surrendering the goals and identity of Adventist education.
Externa: adaption also included sensitivity to increased societal expectations of higher levels of education for a larger percentage of the population. Griggs's response was to champion the cause of graduate education, preferably within the college system of the denomination. Unfortunately for Griggs, this attempt to adapt to external influences brought him into conflict with cultural patterns within the church. Failure on his part to sense the growing strength of fundamentalism in the several years before the General Conference session of 1918 cost him the secretaryship of the Department of Education.

An examination of Griggs's administrative behaviors suggests that he performed satisfactorily in each of the four critical areas of responsibility. Not only did his administrative behaviors include initiatives in each of the four areas, but, in general, he appears to have been successful in maintaining a workable balance between the areas. This balance is critical, for Sergiovanni warns: "An overemphasis on internal maintenance may actually jeopardize goal attainment, and an overemphasis on external adaption can often upset the maintenance of cultural patterns."¹

Critical Administrative Processes

Sergiovanni has proposed that planning, organizing, leading, and controlling are the key processes in administration.

Planning. Planning has been defined as "intelligent preparation for action."² Griggs certainly perceived planning as central

¹Sergiovanni, Educational Governance, p. 11.
²Campbell and Gregg, Administrative Behavior, p. 281.
to his work and devoted considerable time to this facet of administration. The starting points for planning were the goals, objectives, and purposes of the institutions Griggs led. A point to be remembered is that, having articulated goals, Griggs did not leave them at the level of platitudes, but perceived them as problems or needs which required resolution. Thus the goals were kept foremost and became stimuli in the search for solutions.

Identification of options became the second stage in Griggs's planning sequence. At this stage he was open and sensitive to input from his total environment. This was illustrated in the genesis of the idea to establish the home study institute. All the obvious components of an educational system were in place, but there was still the problem of providing something for those who could not attend an Adventist school. While attending an educational conference, Griggs caught a speaker's reference to a correspondence program. This idea suggested a solution to his problem, and within a short while Griggs had passed through a third stage in the planning process. He had developed the idea into a proposed program.

The final stage in the planning process was that of decision making. Griggs favored an open and collegial decision-making style. He sought to involve as many as possible in the decision-making process, hence his use of a large Department of Education committee and regular educational conventions and councils. Whether intentional or not, by using a broad forum for decision making Griggs effectively minimized resistance to change. Full participation in decision making leads to greater commitment to the decision.
A particularly good illustration of the decision-making process under Griggs was furnished at the 1908 educational council held at Cleveland. It may be recalled that each major issue was introduced through two position papers. Following the reading of the papers, the issue was opened to discussion. Three participant-recorders made notes on the discussion and particularly emphasized the points on which consensus was reached. These three reports were then considered and a final consensus report prepared. What this decision-making strategy lost in time was more than compensated for by the smoothness with which change was introduced into the system.

Organizing. The organizing process requires that the resources of the organization be brought together to facilitate the accomplishment of organizational goals. Griggs had three principal resources at his disposal: human, financial, and physical. While each of these was important, Griggs appeared to rank the human resource highest. He invested considerable time in counseling and encouraging people and in promoting a sense of well-being. Furthermore, he believed that development of individual abilities should be optimized, hence his stress on adequate professional training for the task on hand.

The second resource, financial, proved a difficult factor to control. The difficulty did not lie in the resources required to maintain the system--these were provided by fees and at times by the second tithe; rather, it lay in the resources needed to permit system and institutional growth. Griggs was not able to establish procedures for the regular and systematic receipt of funds for capital
development. In each of the schools he administered, Griggs's ambitions as an institutional builder were frustrated by the absence of financial resources for growth. The only apparent solution was to initiate fund-raising campaigns. In this activity, Griggs was successful in raising considerable sums of money. His impatience to get a project moving, however, led him repeatedly to commit financial resources before the funds were in hand. This, in turn, led to the need to borrow, which eventually meant that the institution was faced with unbudgeted loan repayments. One perspective suggests this behavior constituted financial irresponsibility. Another view suggests that high risk taking is a necessary part of leadership. Certainly, by proceeding, Griggs forced both trustees and constituents to support a growth program that benefitted the institutions that he administered. On the other hand, while Griggs's approach was successful in promoting institutional growth, in the long term it created alienation between himself and the trustees and constituents.

The third resource, physical, pertained to the provision of curricula, textbooks, libraries, buildings, equipment, and other such resources necessary to operate a school or educational system. That Griggs recognized the importance of physical resources in meeting the goals of the church was evident in his early stress on the production of denominational textbooks that would reflect an Adventist world view. Curricula and courses of study likewise were developed to reflect the educational philosophy of the church. While the development of curricula and the production of textbooks were among the earliest issues considered during the formative years of the Adventist educational system, Griggs did not neglect the need to
organize buildings and campuses. As educational secretary, he urged that church schools be conducted in their own buildings, rather than in rooms shared with other church activities, and he promoted a model for the development of intermediate schools. At Emmanuel Missionary College, Griggs demonstrated an awareness of the need for rational campus development with like functions together and related functions in close proximity.

In the organization of the educational system and the several schools he administered, Griggs brought together human, financial, and physical resources to create a healthy educational program and to permit growth and development.

Leading. The best of plans and most efficient organization achieve little unless the administrator can gain the cooperation of subordinates in implementing programs. Griggs was aware that the strength of his leadership lay in the commitment and motivation of his followers. To guide and supervise his subordinates, Griggs appears to have used three approaches. First, he established formal communication channels whereby subordinates were kept informed. The Department of Education pages in the Review and Herald and the founding of the journal Christian Education were important means for keeping objectives, plans, policies, expectations, and issues before laymen, teachers, and school administrators. Because Griggs wrote regularly on a wide spectrum of issues, teachers and administrators were kept aware of his thinking. Communication was not unilateral, however, for Griggs solicited and published, in the same columns, material from the schools that illustrated Adventist education at work. In addition to regular journal articles, Griggs utilized
published records of several educational conventions to influence administrators and teachers, and he issued a series of educational leaflets to educate church members. The first step in leading was to have informed subordinates.

The second strategy Griggs used to lead his subordinates was informal communication through letters. He maintained regular contact with the heads of schools. In these letters he proposed new ideas, gave counsel on specific problems, provided encouragement, and sought feedback. These letters conveyed the message that Griggs cared. The responses were valuable since they enabled Griggs to keep attuned to the thinking of his associates.

The third strategy Griggs used in leading was to be visible. On the campus, Griggs was seen by both student body and faculty. He led by his physical presence. This not only involved movement about the campus, but included his dominance of the chapel period. As educational secretary, Griggs spent a large portion of his time visiting schools across the country. This itinerating was not only necessary for supervisory purposes, it also provided opportunity to be seen by teachers and to influence the affairs of each school. If his 1907 visit to Union College was typical of his activities when visiting a school, Griggs not only looked at the physical resources and discussed issues with the administrators of the college, he also made time available to meet individually and collectively with the faculty, and he addressed the student body.

Through formal and informal channels of communication and through personal visitation, Griggs led the educational system. His subordinates were supervised, motivated and kept aware of expectations.
Controlling. One of the most neglected areas of administration is the evaluative function, yet it constitutes the fourth critical administrative process. The process of controlling is closely related to the achievement of balance between the four critical areas of responsibility: goal attainment, maintenance of cultural patterns, internal maintenance, and external adaption. That Griggs recognized the importance of this function may be concluded from his report to the 1909 General Conference session. After he had outlined to the delegates the progress made in establishing a comprehensive educational system, Griggs advised that all that had been accomplished should be subjected to the closest evaluation in order to determine adequacy and fidelity to goals.

Visits to schools provided Griggs with opportunities to exercise quality control through evaluation. This was demonstrated during a visit to Union College in 1909, when he sought to evaluate the vocational training program. Griggs concluded that the program, as it had been conducted by following a new approach Lewis suggested, fell short of the goals for vocational training. He therefore urged a balance between the practical and theoretical components of the program. Likewise, Griggs's visit to Emmanuel Missionary College early in 1918 was conducted with a view to evaluating the effectiveness of the educational program conducted by the college. He again concluded that the school was not meeting its goals, and he submitted a number of suggestions for putting the college on course.

Not only did he carry out evaluative activities himself, but, as president of Emmanuel Missionary College, he took the initiative to invite Irwin to evaluate the financial management of the college.
Unable to come up with solutions himself, Griggs did not appear to feel threatened by the presence of Irwin, but regarded it as essential to the diagnosis and remediation of a problem.

Critical Administrative Skills

The Sergiovanni model proposes three basic skills essential to successful administration: technical, human, and conceptual competencies. A skill is an ability which can be developed and is demonstrated in performance. Emphasis is on what the administrator does. As Robert L. Katz has noted: "The principal criterion of skillfulness must be effective action under varying conditions."^1

Technical skills. Technical skills are concerned principally with things. In the field of teaching, this applies to understanding the methodology and techniques of teaching and being proficient in their practice within the classroom. Griggs received advanced training in the technical skills associated with teaching as a result of his year’s study at Buffalo School of Pedagogy. Later, as he became more involved with educational administration, these skills became less important to his performance. Griggs, nevertheless, endeavored to maintain his pedagogical skills by teaching at least one course each year.

Technical skills also apply to non-teaching areas and, for the administrator, include "specific knowledge in finance, accounting, scheduling, purchasing, construction, and maintenance."^2 In requiring

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2Sergiovanni, Administrative Governance, p. 13.
Griggs to be business manager as well as president, the trustees of South Lancaster Academy, Union College, and Emmanuel Missionary College placed Griggs in a position for which he lacked technical training. Furthermore, he appeared to lack the motivation to come to terms with the skills required for careful financial management. This was to prove the greatest single weakness in Griggs's administration of institutions. Not only did he fail to require greater accounting proficiency on the part of his subordinates in the business office, but he appears to have made decisions without due regard to the financial policies of operating boards.

Katz has noted that technical skills are most essential at the lower levels of management and that a higher-level administrator may still provide effective leadership without sufficient technical skills if his human and conceptual skills are well developed.\(^1\) The financial difficulties Griggs encountered at South Lancaster Academy were due not only to his own technical deficiencies but also to the deficiencies in the accounting skills of his subordinates. At Emmanuel Missionary College, however, the business office was under the direction of a competent assistant business manager. The inability of the business office to keep departmental accounts up-to-date and use the budget as a means to monitor departmental spending seems inexplicable, except in terms of Griggs's failure to provide sufficient staff for the job. If an administrator lacks technical skills himself, he must ensure that there are people in the organization, particularly at the lower levels, who do possess these required skills.

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\(^1\)Katz, "Effective Administrator," p. 401.
Human-relations skills. Human-relations skills are primarily concerned with people. Griggs's administrative strength lay in his ability to work well with others in group settings or on a one-to-one basis. This ability rested upon his awareness of interpersonal processes and his knowledge of human behavior. Griggs was able to empathize with the feelings, attitudes, and motives of his associates. Mary Lamson, for example, testified to his ability to share his own experiences and innermost struggles to help others through personal crises. Fattic testified to his ability to win friends by meeting them on their ground or at the point of their greatest difficulty. While Griggs's cultured manner and stern appearance lent dignity to his presence, he nevertheless made people feel at ease.

One particularly valuable skill Griggs possessed was his ability to communicate clearly and persuasively. This applied not only to written communication but to oral presentation. Former students readily recalled his chapel talks and the influence they had upon them. This skill was also evident in such disciplinary situations as recalled by Dick and Moore at Union College. On both occasions, Griggs turned misbehavior and rebelliousness into a growing experience for the young people through his ability to verbally communicate ideals and aspirations.

Human-relations skills were also demonstrated in Griggs's ability to exercise tact and diplomacy in dealing with superordinates, peers, and subordinates. In his many letters to Daniells and Spicer, Griggs urged new ideas and proposals. Some were supported and some were rejected by the General Conference leaders. There were occasions when Griggs requested a reconsideration of the rejection, but the tone
of his letters was always mild and nonthreatening. Griggs's initial contact with the South Lancaster Academy board was another example of his ability to use patience and tact in dealing with work associates. That this was typical of the man is, perhaps, confirmed by the advice he gave others: be patient and loyal, accept rejection of a cherished plan, and time will correct errors of judgment if they have in fact occurred. Skill in working with people included accepting graciously the defeat of a cherished idea.

Finally, but not the least expressive of his skills in human relations, Griggs was able to win the respect of the community in which he lived. This was particularly evident at Emmanuel Missionary College, where relationships between the college and community were particularly cordial. This happy relationship was achieved largely through the efforts of Griggs to identify with the community and establish cooperative linkages.

Conceptual skills. Sergiovanni has suggested that conceptual skills pertain to the ability to see both the constituent parts and the whole of an educational program. This skill calls for "effective mapping of interdependence," that is, delineating the reciprocal relationships between all components of the organization. Katz has noted that this is a top-level skill and is critical to the success of those in top executive positions.

Griggs demonstrated his skills in this area through his ability to plan, organize, coordinate, solve problems, develop programs, and form policy. These skills were particularly evident in

1Sergiovanni, Administrative Governance, p. 14.
his administration of the Department of Education and Emmanuel Missionary College. Both positions offered scope for conceptual thinking because they were situations in which organizational growth was taking place.

Specific skills that contributed to Griggs's ability to conceptualize were his ability to analyze situations and distill their salient points, his capacity to think logically, his creativity in generating fresh ideas, his awareness of societal trends, and his perception of complex relationships. These skills were demonstrated in varying degrees in such situations as the resolution of differences between the independent school work in the South and denominational leaders; the quick analysis and perception of the educational needs of such places as Australia and India; the lead he gave in resolving the tensions between the various levels of schools within the educational system of the church; and the analysis he made of the most appropriate method of evangelism in Cuba.

**Griggs and the Administrative Paradigm**

While, for evaluative purposes, the various critical areas of responsibility, administrative processes, and administrative skills have been discussed separately, in the practice of administration they are concurrent, interactive, and interdependent. Thus, in examining any one administrative behavior exhibited by Griggs, a number of critical factors may be seen to be present and operative.

From the evidence provided in this study, it would seem that Griggs demonstrated, in varying degrees, the responsibilities, processes, and skills identified in the Sergiovanni model. This tends
to confirm the perception of Griggs his contemporaries held that he was an effective administrator. Intuitively, for he did not have the benefit of present-day organizational and administrative theory and research, Griggs seemed to encompass in his administrative activities those elements considered by experts to be essential to the well-being of educational organizations. In this sense, the model has confirmed the competence of Griggs as an educational administrator.

One final observation needs to be made. It would appear that relatively early in his administrative life Griggs developed an extensive range of administrative behaviors. Over thirty-five years of educational administration he expanded his repertoire, but more importantly, he refined and improved the skills and abilities he possessed. Experience provided new insights and understandings, and Griggs was able to increase his effectiveness as an administrator.

Concluding Observations

In concluding this assessment of Griggs as an educational administrator, it seems appropriate to comment on his role within the context of the history of Seventh-day Adventist education. From this perspective, Griggs appears unique. This uniqueness stems from the fact that he was invited to educational leadership at the General Conference at a propitious time. None of the three educational secretaries before him, nor any of those who have followed, have enjoyed quite the same opportunities to leave a lasting influence upon the educational work of the church.

Prior to Griggs's time there was no system. Adventist education consisted of scattered and unrelated schools. After Griggs the
shape of the system had been determined and the major trend was toward greater complexity. By 1922 the Department of Education was staffed by the educational secretary, an associate, and three assistant secretaries. The associate and assistant secretaries each became responsible for specific areas within the system: higher, secondary, elementary, and home education. Thus, no succeeding educational secretary was presented the same opportunity, as was Griggs, to place his original impress upon the total system.

Griggs was unique in the sense that he guided the Department of Education in its most formative years. The form and structure of Adventist education, the components of the system, the role of the Department of Education committee, and the functions of the educational secretary were largely forged under the direction and leadership of Griggs. In each of these areas there has been little substantive change over almost eighty years.

In a sense, then, the educational structure developed by Griggs has stood the test of time. It is either a monument to his effective leadership or a demonstration that once roles, procedures, and processes become institutionalized, they are exceedingly difficult to modify or change. On the other hand, some of the problems Griggs left unresolved in the formative years are continuing problems in the 1980s. These include financial support for the schools, church-school governance, and comprehensive manpower policies.

By concentrating on thirty-five years of educational leadership, this study has left unanswered two questions: what behaviors did Griggs carry over to his general church administration, and to what extent were those behaviors modified by the different context
in which he worked over the latter part of his life? Extensive materials in the form of correspondence, committee minutes, and articles by Griggs exist for the years 1925-1952. Apart from yielding biographical details, an analysis of this data could form the basis for a comparative study between Griggs's style of educational administration and his style of general church administration.

One question remains to be answered: given that Griggs was an effective leader and played a pivotal role in the development of the Adventist system of education, why has he been so largely ignored by Adventist scholars? It would seem that some of the very factors which contributed to his success as an administrator—human relations, skills, clear perception of organizational goals, and sound judgment—have also ensured the eclipse of his memory. Those who more readily claim the attention of the researcher are those whose careers have been marked by eccentricity, controversy, or extreme individualism. Griggs exhibited none of the foregoing.

It was as a consensus-seeker player that Griggs guided the development of the Seventh-day Adventist system of education, established structures to monitor and maintain the system, and legitimized a set of roles for the executive officer of the department. Likewise it was as a consensus-seeker that Griggs worked with boards and faculties to improve the quality of education provided at the various schools he administered. While possessed of some personal charisma, Griggs did not rely on charismatic leadership. Rather he utilized skills, abilities, and collective judgment of the group to build effective and durable organizational structures.
EPILOGUE

The Griggses arrived at Shanghai, administrative center for the Far Eastern Division, in the fall of 1925. The decision by Griggs to join Evans in the Orient marked the beginning of a new phase in his administrative career. For the next twenty-four years, Griggs served his denomination in the broader sphere of general church administration.

Designated field secretary for the Far Eastern Division, Griggs had been led to believe by Evans that he (Griggs) would carry a portion of the administrative tasks previously carried by the president. Griggs soon discovered, however, that Evans had undergone a change of heart and was reluctant to relinquish any of his administrative functions. This led to a period of frustration for Griggs. After so many years as the senior administrator of a department or college, Griggs found it difficult to accept an indefinite and advisory role.

Two small responsibilities, however, came his way. In 1926 two new departments were established in the Far Eastern Division: a Home Commission, concerned with educating for parenthood, and a Ministerial Association, responsible for the professional growth of ministers. Griggs was appointed secretary of both departments. Besides the demands of these two departments, Griggs was occupied with preaching, visiting and counseling with the administrators and committees of the union conferences, and communicating with the church
through the Far Eastern Division Outlook. For a brief period he also served as acting superintendent of the Philippine Union Mission.

The first four years in the Orient were leisurely compared with his previous work regimes. While Griggs found this somewhat enjoyable, he chafed for more action. Although committed to mission service, he felt strongly tempted to return to the United States when the presidency of one of the colleges was offered him. By 1928, however, Griggs started receiving signals, emanating from the General Conference, which suggested that Evans would not return to the Far East after the General Conference session of 1930, and that Griggs would succeed to the presidency.

This, in fact, transpired. At the 1930 General Conference session, the Far Eastern Division was reduced in size by the creation of the China Division. Griggs was appointed president of the restructured Far Eastern Division. The headquarters of the old Far Eastern Division were transferred to the China Division. Griggs and his staff found temporary quarters at Baguio in the Philippine Islands. Apart from the extensive travel required to visit the extremities of his division--Singapore in the south and Japan in the north--Griggs faced the continuing problem of financing the work in the Far East. The financial problems were not of his making but resulted from the effects of the great economic depression and devaluation of the American dollar. Despite financial constriction, the church in the Far East grew under Griggs's leadership. From 1931 to 1935 the number of churches increased from 286 to 480, and church membership rose by 34 percent, from 17,626 to 23,572.

Blanche Griggs also became involved in administration from
1931 through 1936. During those years she served as secretary of the Sabbath school department. Happily, the Griggses were frequently able to travel together in an official capacity when visiting the various areas of the division. While greatly challenged in their work, their personal lives were touched by tragedy. First, their younger son Donald contracted blood poisoning in his left arm which required amputation. This terminated his career as a surgeon, so he turned to cardiology. Donald ultimately became dean of the cardiopulmonary laboratory at the White Memorial Hospital in Los Angeles. Second, their older son Bruce was killed in a car accident in 1933. Then in 1935, Blanche Griggs suffered a cerebral hemorrhage which left her in frail health. For a time it appeared that Blanche's health would force their permanent return to the United States.

At the 1936 General Conference session, Griggs was asked to assume the presidency of the China Division. Since Blanche's health had improved somewhat, they consented to remain in the Orient. After several months furlough, the Griggses returned to China in early 1937. They were back in Shanghai for only six months when the Japanese invasion of China forced the hurried evacuation of all missionaries from the north and coastal regions, including Shanghai. While Griggs and several men stayed on to secure the division property, Blanche and the others were sent to Manila. When temporary headquarters were established at Hong Kong, the Griggses were reunited again. This was a period of disruption and uncertainty, and Griggs experienced difficulty in administering his division.

In the fall of 1938 the Griggses returned to the United States to attend the Fall Council. On the day the meetings convened in
Battle Creek, Blanche Griggs suffered a coronary thrombosis. This was followed four weeks later by a cerebral thrombosis. Toward the end of the year she had sufficiently recovered to be transferred to the White Memorial Hospital in Los Angeles where she died on January 12, 1939.

Following the death of his wife, Griggs was happy to relinquish presidency of the China Division and to accept an appointment as a field secretary of the General Conference. Residing on the West Coast, Griggs was made chairman of the boards of trustees for the College of Medical Evangelists at Loma Linda and Pacific Press Publishing Association at Mountain View near San Francisco. Griggs continued in both roles for the next ten years. Under his chairmanship, both institutions made considerable advances in their usefulness to the denomination.

On August 6, 1940, Griggs married Mabel Shaffer Murrin. Having set up a home in Los Angeles, Griggs found it somewhat convenient to maintain an office at the White Memorial Hospital. As an administrator of long standing, Griggs was not content to merely chair board meetings. Rather, he took an active role in attending to some board matters. During the early years of World War II, for example, he played an active part in negotiating with the United States government the role the College of Medical Evangelists would play in training medical personnel for military service.

In 1947, upon reaching his eightieth birthday, Griggs tendered his resignation to the trustees of both boards. To his surprise, both boards refused to accept his offer to be replaced by a younger man. He was reelected for a further year. In 1948 he was again reelected...
by both boards, but in 1949 he insisted that his resignation be accepted.

Retirement at the age of eighty-two, after fifty-nine years of continuous administrative and leadership responsibility, did not mean inactivity for Griggs. He used his newfound time to write several series of articles for the *Signs of the Times*, and he prepared the manuscript for *That Million Dollar Moment*, a collection of some of his chapel talks which was published in 1951. In 1952 Griggs was hospitalized with cancer. He died August 10 at the White Memorial Hospital.

The life and work of Griggs was succinctly summarized in these words written at the time of his retirement:

Frederick Griggs is a man of parts--intellectually, culturally, and spiritually. His years of emphasis on educational supervision and college administration came at a time when our educational system needed and greatly benefitted from his professional knowledge and executive talent. Having a broad and understanding approach to life's problems, Professor Griggs has given to his students and colleagues an interpretation of Christian culture unmarred by ignorance or fanaticism. Many a person can trace his religious and spiritual anchorage to the professor's inspirational chapel talks and sermons, keen discourses distinguished for their force, relevance, and brevity. . . . A multitude of men and women are and will ever be grateful that Professor Frederick Griggs has been and is yet an example of creative and redemptive living.

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1Wm. Frederick Norwood, "Professor Frederick Griggs," Los Angeles, 1949. (Mimeographed.) LLUAr, DF 921, G.
BIBLIOGRAPHY

Unpublished Materials

Essay on Manuscript Collections

This essay will describe the unpublished sources held in various archival and record collections. They are grouped together under headings that indicate the location of each collection. Much of this material has been photocopied and placed in Andrews University Heritage Room.

Andrews University Administration
Building Vaults, Berrien Springs, Michigan

Minutes of Battle Creek College board for 1890 and 1898-99, Battle Creek College faculty for 1890-93 and 1896-99, Emmanuel Missionary College board for 1918-25, and Emmanuel Missionary College faculty for 1918-25, are housed in a vault on the ground floor of the Administration Building. These minutes are important sources for the nine years Griggs was principal of the preparatory school at Battle Creek College and the seven years he was president of Emmanuel Missionary College.

Archives of the Australasian Division of Seventh-day Adventists, Wahroonga, Australia

Minutes of the Australasian Union Conference for 1916 record several recommendations made by Griggs relative to the Australasian
Missionary College. These minutes form part of the records of the Australasian Division, Wahroonga, Australia.

Archives of the General Conference of Seventh-day Adventists, Washington, D.C.

The Archives of the General Conference contain extensive administrative materials of historical and cultural value. They are, therefore, of particular value to this study through the correspondence and other material they hold covering the total span of Griggs's administrative career and particularly the two periods he served as secretary of the Department of Education.

Executive action relating to the Department of Education is contained in the minutes of the General Conference committee from 1901-18. These minutes are contained in bound volumes arranged chronologically.

Helpful correspondence collections are organized within the following Record Groups. Record Group 9: General and Historical, contains in two folders letters between Griggs and other denominational educators covering the years 1914-18. Several relevant letters are also found in folders for I. H. Evans, C. W. Irwin, and A. G. Daniells. Letters of the General Conference presidents are found in Record Group 11. Outgoing letters from Daniells to Griggs are found in letterbooks 29-52, which cover the years 1902-13. Incoming letters from Griggs to Daniells are filed in folders labelled by year and the letter G. Some relevant correspondence is found in a folder labelled "Miscellaneous Letters 1893-1902." Record Group 17: Field Secretaries, includes a few letters addressed to W. W.
Prescott in 1916-17 which touch upon the work of Griggs. General Conference secretariat correspondence is located in Record Group 21. Outgoing correspondence from W. A. Spicer for 1903-13 is found in letterbooks 37-59. Letters from Griggs to Spicer are filed in folders labelled by year and the letter G.

Minutes of the Educational Conference held at Mount Vernon in 1900 are located in Record Group 47: Corresponding Secretary's office (Educ). Record Group 51: Department of Education, contains on microfiche Education Department Staff Minutes 1905-19. Minutes of the trustees of the Seventh-day Adventist Central Educational Association are held in Record Group 85: Central Education Association.

Some details concerned with the establishment of the Home Study Institute are contained in the General Conference committee minutes. In addition, extracts from early meetings of the Home Study Institute board of management are located in the archives.

Archives of the State University of New York at Buffalo

Resources associated with the University of Buffalo School of Pedagogy are located in the archives of the State University of New York at Buffalo. Holdings include the Register of Students, School of Pedagogy, for 1896-97, with details of the courses taken by Griggs, Jessie O. Barber, and Ella R. Sanders.

Ella Johnson Crandall
Memorial Library, Union College
Lincoln, Nebraska

The collection in this library includes Union College Board Minutes for 1910-14. Union College Faculty Minutes are incomplete for
the years Griggs was at Union College and cover only 1910-12. Likewise, correspondence files are incomplete and contain miscellaneous letters from 1910-12.

Ellen G. White Estate,
Washington, D.C.

Correspondence between Griggs and the White family began in 1898 and extended through 1916. The Ellen G. White Estate holds incoming letters from Griggs. Outgoing letters to Griggs are mainly to be found in W. C. White's letterbooks.

Ellen G. White Research Center,
Andrews University, Berrien Springs, Michigan

This source of archival materials holds photocopies of most of the White family correspondence. Of particular value to this study was Document File 3024 which contains copies of the most important correspondence between Griggs and the White family. This file also contains some miscellaneous Griggs correspondence, including a copy of "A Suggestive Working Basis for Harmony and Unity."

Other helpful materials held at the Andrews center include photocopies of a collection of letters exchanged between Ellen G. White and E. A. Sutherland, documents used by Merlin L. Neff in the preparation of his biography on Percy T. Magan, a term paper by Craig S. Willis entitled "Harbor Springs Institute of 1891: A Turning Point in Our Educational Concepts," and a cassette tape copy of a meeting held in 1949 in which Griggs reminisced on his life.

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Heritage Room, James White Library, Andrews University, Berrien Springs, Michigan

The Heritage Room is the repository of some very helpful sources to this study. It contains E. K. Vande Vere's original footnoted manuscript of the *Wisdom Seekers*, a published history of Battle Creek College, Emmanuel Missionary College, and Andrews University. The chapter on the Griggs years at Emmanuel Missionary College proved particularly helpful.

The most important collection of Griggs materials, outside the collection found in the General Conference Archives, is located in this center. Collection 15, Frederick Griggs Papers, contains official and personal correspondence from 1892-1926, an incomplete set of Griggs's diaries including 1899 and 1907-17, a number of reports on educational institutions, some personal items such as a Certificate of Stock held in South Lancaster Academy, and miscellaneous programs of institutes and meetings.

The Heritage Room also holds photocopies of the minutes of Battle Creek College board for 1890 and 1898-99, Battle Creek College faculty for 1890-93 and 1896-99, Educational Association and Central Educational Society for 1898-1904, and Emmanuel Missionary College faculty for 1918-23.

Miscellaneous materials held by the Heritage Room and helpful to this study include the Battle Creek College Register of Students; a mimeographed history of St. Charles, Michigan, Seventh-day Adventist church; an 1898 Directory of the Seventh-day Adventist church in Battle Creek; and an obituary collection drawn from the *Review and Herald* and other denominational periodicals.
Photocopies of materials collected by the author will be left with the Heritage Room. These include the diary kept by Blanche Griggs during the Asiatic tour of 1916-17, letters to Arnold C. Reye from former students and work associates of Griggs, and a copy of May Cole Kuhn's manuscript entitled "Frederick Griggs."

Loma Linda Libraries, Department of Archives and Special Collections, Loma Linda University, Loma Linda, California

This repository contains correspondence between Griggs and P. T. Magan, particularly for the post-1925 years. The P. T. Magan diaries contain some early references to contacts with Griggs both with regard to the work of the Department of Education and to relationships with the independent schools in the South. The original wire-tape of Griggs's reminiscences in 1949 and copies of the obituaries read at the funerals of Blanche and Frederick Griggs are also held in this archive.

Nebraska State Historical Society, Lincoln, Nebraska

Sources relevant to the study of Griggs were donated to this repository by Mabel Shaffer Griggs. These sources include page proofs of That Million Dollar Moment, copies of chapel talks given at Union College and Emmanuel Missionary College, and miscellaneous documents.

O. R. Schmidt Heritage Room, G. Eric Jones Library, Atlantic Union College, South Lancaster, Massachusetts

Sources held by this institution include letters from the members of the South Lancaster Academy board, approving Griggs's proposal
to sell the academy and relocate the school in a more favored locality. Minutes of the South Lancaster Academy board for 1899 and 1900 are the only extant minutes for the seven and a half years Griggs was at South Lancaster.

Photocopies of a number of pages of the diary of H. S. Beckner, a student at South Lancaster Academy 1900-2, along with two poems he wrote while a student, are also located at this repository.

Office of the President,
Atlantic Union College,
South Lancaster, Massachusetts

Minutes of the annual meetings of Stockholders of South Lancaster Academy for 1899-1906 are located in the office of the president of Atlantic Union College.

Personal Collection, Alice Kuhn,
St. Helena, California

Alice Kuhn, daughter of May Cole Kuhn, has proved a valuable source of material on Griggs. These include the manuscript prepared by May Kuhn on the life of Griggs, the original notes made, and originals of many of the letters received from former students and work associates of Griggs. In addition, Alice Kuhn possesses poems written about Griggs by May Cole Kuhn and J. H. McEachen, scrapbooks containing photographs and memorabilia about South Lancaster Academy 1899-1902, and several letters written by Griggs to his wife in 1937.

Personal Collection,
Arnold C. Reye,
Sydney, Australia

Between 1981-83 the author conducted interviews with a number of individuals who knew Griggs personally. Taped interviews were
held with Godfrey T. Anderson, Walter E. Macpherson, and Floyd O. Rittenhouse. Copies of these tapes are located in Andrews University Heritage Room. Handwritten records of interviews with the following persons are in the author's possession: Mark Bovee, Erwin E. Cossentine, Everett Dick, Eldine W. Dunbar, Reuben R. Figuhr, Loice Griggs, Dan and Lucile Halvorsen, Frank L. Marsh, Bessie Mount, Horace J. Shaw, Harry F. Taylor, and Opal Hoover Young.

The author has also corresponded with a number of people who were students under Griggs, had worked with him, or were acquainted with him in some way. Responses were received from: Horace R. Beckner, W. Paul Bradley, May Wheeler Brewer, Everett Dick, Alice Kuhn, E. L. Longway, Paul E. Quimby, Uencon E. Rebok, Keld J. Reynolds, Carrol S. Small, Albion G. Taylor, and Eugene Woesner.

Theses and Dissertations


Simmons, Marion S. "A History of the Home Study Institute (Seventh-day Adventist Church)." M.A. thesis, University of Maryland, 1953.

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Published Materials

Newspapers and Periodicals

The Advocate of Christian Education (Berrien Springs, Michigan), 1901-5.
Australasian Record (Warburton, Victoria), 1916.
The Atlantic Union Gleaner (South Lancaster, Massachusetts), 1902-7.
Central Union Outlook (College View, Nebraska), 1910-12.
The Christian Educator (Battle Creek, Michigan), 1897-99.
Clinton Daily Item (Clinton, Massachusetts), 1899-1907.
The Educational Messenger (College View, Nebraska), 1910-14.
General Conference Bulletin (Battle Creek, Michigan), 1890-1901; (Washington, D.C.), 1903-18.
Lake Union Herald (Berrien Springs, Michigan), 1918-25.
The Kansas Worker (Topeka, Kansas), 1904.
The New England Gleaner (South Lancaster, Massachusetts), 1899-1901.
Niagara Frontier (Buffalo, New York), 1972.
Review and Herald (Battle Creek, Michigan), 1859-1903; (Washington, D.C.), 1903-25.
The Student Movement (Berrien Springs, Michigan), 1918-25.
School Bulletins, Catalogues, and Yearbooks

Battle Creek College Calendars, 1890-99.
Cardinal, 1923 and 1924.
Emmanuel Missionary College Bulletins, 1918-25.
School of Pedagogy, University of Buffalo, Catalogue: 1896-97.
South Lancaster Academy Annual Announcements, 1899-1906.
The Student Movement Senior Annual, 1922.
Union College Calendars, 1909-14.

Books


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Jackson, George L. The Development of State Control of Public Instruction in Michigan. Lansing, MI: Michigan Historical Commission, 1926.


. The Story of a School. [South Lancaster, MA]: College Press, [1940].


VITA

NAME: Arnold Colin Reye

DATE OF BIRTH: June 25, 1936

PLACE OF BIRTH: Apia, Western Samoa

EDUCATION:

1957 Bachelor of Education with Honors
   University of Western Australia

1957 Teachers' Certificate
   Claremont Teachers College, Western Australia

1963 Bachelor of Arts
   University of Western Australia

1980 Master of Education (Educational Administration)
   Monash University, Melbourne, Australia

PROFESSIONAL EXPERIENCE:

1958-60 Secondary School Teacher
   Norseman, Western Australia

1960-64 Secondary School Teacher
   Victoria Park, Western Australia

1965 School Principal
   Wagga Wagga, New South Wales

1966-71 Academy Principal
   Lilydale, Victoria

1972-75 High School Principal
   Hawthorn, Victoria

1975-77 Education Director
   Victoria Conference

1978-80 High School Principal
   Strathfield, New South Wales

1973-77 Member, State Planning and Finance Committee
   Australian Schools Commission, Victoria

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